

2024 RIDE AND FIND

Carrying Our Stories

– English

Ayuri:wae?

– Wyandot

Ratikarenhá:wis

– Kanien'kéha

Gda-bbaamaagma-mi

– Anishinaabemowin



TTC is proud to support
Indigenous Peoples Month

#IPMxTTC



Land Acknowledgement

The Toronto Transit Commission acknowledges that the land now called Toronto is the traditional territory of many Nations, including the Mississaugas of the Credit, the Anishnabek and the Haudenosaunee confederacies and the Wendat Peoples.

Toronto is also home to many diverse First Nations, Inuit and Métis peoples. We acknowledge that Toronto is covered by Treaty 13, signed with the Mississaugas of the Credit and the Williams treaties signed with multiple Mississaugas and Chippewa bands.

The Toronto Transit Commission recognizes the efforts of all Indigenous Peoples in the building and placemaking of Toronto. The TTC remains committed to genuinely working with Indigenous communities, while acknowledging that our organization is on a continuous learning and awareness journey, consistently aspiring to increase authentic opportunities for Indigenous engagement.

As we seek to play a part in reconciliation, our organization aims to have consistent, authentic, and meaningful approaches to consultation, with greater cultural safety within TTC staff at every level.

Carrying Our Stories

This year's TTC's Indigenous Peoples Month theme ***Carrying Our Stories*** expands the 2023 theme of ***Gathering and Sharing Stories***.

It honours and celebrates First Nations, Inuit and Métis people's connections and contributions that Indigenous Nations have made to build, share, placemake and placekeep in this place we now call Toronto.

This year the TTC is honouring some of Indigenous Elders, Knowledge Keepers and Traditional Teachers who *carried stories* to the city to support the development of a vibrant and thriving urban Indigenous community. The TTC has also supported the shaping of the Indigenous community by *carrying* First Nations, Inuit and Métis peoples the community centres, events and gathering places where Indigenous Peoples meet, learn and share, language, cultural practices and ways of knowing and being with each other and the larger Toronto community.

This year's campaign highlights the diversity of Indigenous stories, about love; love for family, community and cultures.



Diversity and equity are top priorities at the TTC, and we are proud to play a role in acknowledging and celebrating the many cultures that make up our city each and every day.

Visit [ttc.ca](https://www.ttc.ca) to learn more about our other diversity and inclusion initiatives.

Visit [ttc.ca/jobs](https://www.ttc.ca/jobs) to learn about the TTC's commitment to fostering a positive workplace culture with a workforce that is representative of the communities we serve.

Diversity Department

The TTC recognizes the importance of taking action to be responsive and reflective of the communities it serves, as well as to provide positive workplaces that value and support the full participation of all employees. To do so, while acknowledging a history of systemic racism and bias, the TTC is committed to implementing targeted initiatives to create an organizational culture of inclusiveness, respect and dignity that is free from all forms of harassment and discrimination. This will require “seeing differently, thinking differently, and doing work differently” (Racial Equity Tools, 2020), and the Diversity Department is here to provide leadership and guidance on how to do that.

Racial Equity Office

The Racial Equity Office (REO) is housed within the TTC’s Diversity Department. Through consultation and capacity building, the REO applies a racial equity lens to TTC policies, programs and initiatives to close opportunity gaps for Black, Indigenous and racialized communities. The REO also supports departments and business units across the TTC in promoting diversity, enhancing inclusion, and combatting racial discrimination in all its forms.

Racial equity is both an outcome and a process. “As an outcome, racial equity is achieved when race no longer determines one’s socioeconomic outcomes; when everyone has what they need to thrive, no matter where they live. As a process, racial equity is applied when those most impacted by structural racial inequity are meaningfully involved in the creation and implementation of the institutional policies and practices that impact their lives” (Race Forward, 2021).



S J O K E M O W

SJ Okemow is a multidisciplinary artist of Nehiyaw and Eastern European descent. She belongs to Bigstone Cree Nation and holds a BSc in Physiology and an MSc in Medical Art. She is currently a PhD candidate at the University of New South Wales, working remotely in the 3DX Lab. Developing from the intersections of her personal identity, her art practice explores how western science and Indigenous knowledge differ from one another in their perspectives on the world and our relationship to others, but also how these two ways of knowing and being can come together.

PEYAHTIK (TO BE WITH INTENTION) – CREE

onjidaa-zhisin – *Anishinaabemowin*

Ronnéhton – *Kanien'kéha*

Ayu?ndiyqrawahstih – *Wyandot*

The word peyahtik is written in nêhiyawêwin syllabics across the wall as lichen grows around it, giving shape to the word itself. Peyahtik means to be with intention, to walk softly and slowly. Lichen shares the sentiment of the word peyahtik, growing at different, almost unperceivable, timescales. Lichen thrives in inhospitable conditions, a softness adhering to rocky forms, small organisms growing on mountains. By playing with scale, I wanted to take an organism so commonly overlooked and yet so integral to our environment and make it visible to all. The lichen latches onto the old and grows anew, reminding us to be intentional with our thoughts, our actions, and our words.





TANNIS NIELSEN

tannisnielsen.com

Tannis Nielsen is a Red River Métis Woman, whose maternal grandparents Catherine Boucher and Joseph Monkman were born in the Métis communities of St. Louis and Halcro district Saskatchewan. Tannis has twenty-five years of professional experience in the arts, cultural and community sectors, and fifteen years teaching practice at the post-secondary level. Tannis holds a master's in visual studies degree (M.V.S.) from the University of Toronto, an Art and Art History-Specialist Degree from U of T, as well as a Diploma in Art and Art History from Sheridan College, in Oakville, Ontario.

Tannis' research interests include anti-colonial/ anti-capitalist theory, Indigenous decolonization methodologies, Indigenous pedagogies/oral histories, Indigenous feminism, Indigenous arts activism(s), Indigenous governance/natural law(s), and the relative investigations between Indigenous science and quantum physics.

As a visual artist Tannis' practice includes drawing, painting, new media installation, sculpture and performance.

While at OCAD-U Tannis has served on the Indigenous Education council, the Equity and Diversity Committee. The Aboriginal Engagement Committee at UBC-O and has sat as Advisor to the Toronto District School Board, a member of the Toronto Native Community History Project and is the past President of The Association for Native Development in the Performing and Visual Arts (A.N.D.P.V.A.), a national Native arts organization in service since 1972. Tannis currently teaches in the painting and drawing stream at OCAD-U.

'N'GEKAAJIG KIDOWOG (MY ELDERS SAID) – ANISHINAABEMOWIN

Né:'e Rón:ton ne Thotí:yens – *Kanien'kéha*
Ahędihq? Hatí?tqhs – *Wyandot*

The Elder/Honour Wall consists of 28 portraits of Indigenous Peoples named by the local community while honouring the Indigenous Elders and leaders of the local Toronto community.

The Elder-Teacher Honor wall N'gekaajig Kidowog is created to recognize and honour the Indigenous Elders and leaders of the local Toronto community. The name and nation of each individual appears

under each portrait along with a teaching they have given in relation to the land, creating an entranceway into traditional ecological knowledge and an awareness of the planet's fragility. It is my intention that all who see this mural will gain a better understanding of where they are located geographically, be reminded that Toronto is located upon Indigenous territory, and deepen their consciousness politically, socially and environmentally.



Mary Lou Smoke

Ojibway Nation, Batchawana First Nation

Dan Smoke

Seneca Nation, Six Nations of the Grand River First Nation



Rose Logan

Anishinaabe, Wikwemikong First Nation



Rodney Bobiwash

Mississauga Nation, Blind River First Nation



Duke Redbird

Ojibway Nation, Saugeen First Nation

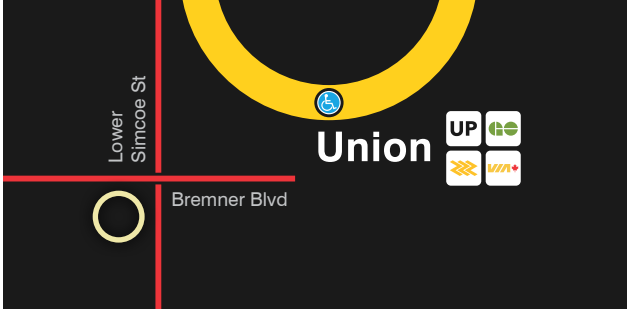


Lee Maracle

Stó:lō Nation, Tsleil Waututh First Nation

Take the TTC

From **1 Union Station** follow The PATH – Sky Walk. Exit at Lower Simcoe St. The murals are located at the underpass on the southwest side of Lower Simcoe St. and Bremner Blvd.



JOEL MARTIN

📷 @jmgdjoel

REZ ROCKET ROMANCE

*Shkoonigan Ishkoode-Daaban – Anishinaabemowin
Yakohonwiseróntyés – Kanien'kéha
Ayuhqmi?ešrakye?s – Wyandot*

Inspired from the story of the same name, Rez Rocket Romance is a story written by Elaine Bomberry about her Parents, her mother, Rita Bomberry (nee McCue) Anishinaabe, from Chimnissing and her father, Peter Bomberry Cayuga from Six Nations of the Grand River. Rita and Peter's chance encounter on the College Streetcar in the spring of 1960, which led to them meeting, falling in love, marrying and starting a family.





ELAINE BOMBERRY

Writer of Rez Rocket Romance

Elaine is Anishinaabe and Cayuga, from Six Nations of the Grand River Territory, in southern Ontario. She is a multi-talented and multi award winning artist who has worked as a freelance Indigenous Performing Arts activist/promoter/manager for 38 years and was a TV and radio producer for 15 years. In Elaine's 38-year career she has worked with Native Earth Performing Arts, JUNO's and APTN. Elaine was the first Indigenous board member for Canadian Academy of Recording Arts and Sciences, she now makes her home on the Capilano Rez, on the unceded Squamish Nation territory in North Vancouver, British Columbia, for the last 18 years.

Elaine is Manager for JUNO winner, Mohawk blues piano man Murray Porter her Husband, also from Six Nations, and has worked with him since 1990. She was also Associate Producer on his JUNO award-winning CD, *'Songs Lived & Life Played'*, and has emerged as a lyricist on a few songs on his last 2 recordings and is now a member of SOCAN. She's Associate Producer on his new album, *"STAND UP!"* released in February 2019



CATHERINE TAMMARO

catherinetamaro.com

Catherine Tamarro (Wyandot; Little/Spotted Turtle Clan) is a multi-disciplinary artist whose practice spans decades. Catherine is active throughout the City of Toronto as a freelance artist and is a mentor, teacher and creative advisor to young artists and students. An alumna of the Ontario College of Art, she has had a diverse career, multiple exhibits and installations, published written works, presentations and currently public works such as these Clan

Markers. She is also an Elder in Residence and works in the diverse Toronto Indigenous community and elsewhere promoting awareness of Wyandot Lifeways. Catherine is grateful to serve the diverse Indigenous Communities which make up our vast urban landscape.

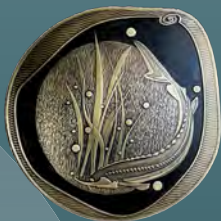
ENERGETIC SIGNATURES INDIGENOUS CLAN MARKERS

Dodemag – Anishinaabemowin
Ken'taraténnyonke – Kanien'kéha
Ihati?ⁿduhšru?tę? – Wyandot

These Clan Markers are resonant glyphs, designed with associated attributes and accompanying teachings in mind, echoing the sound songs, or spiritual dances of the Peoples who've walked these paths for centuries. They represent our Ancestors, our life ways and heart connections – in essence, our grounding in community and the Natural World.



ANISHINAABE



NĒHIYAW

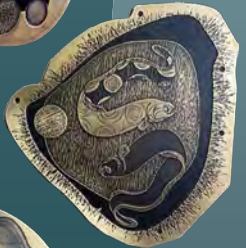


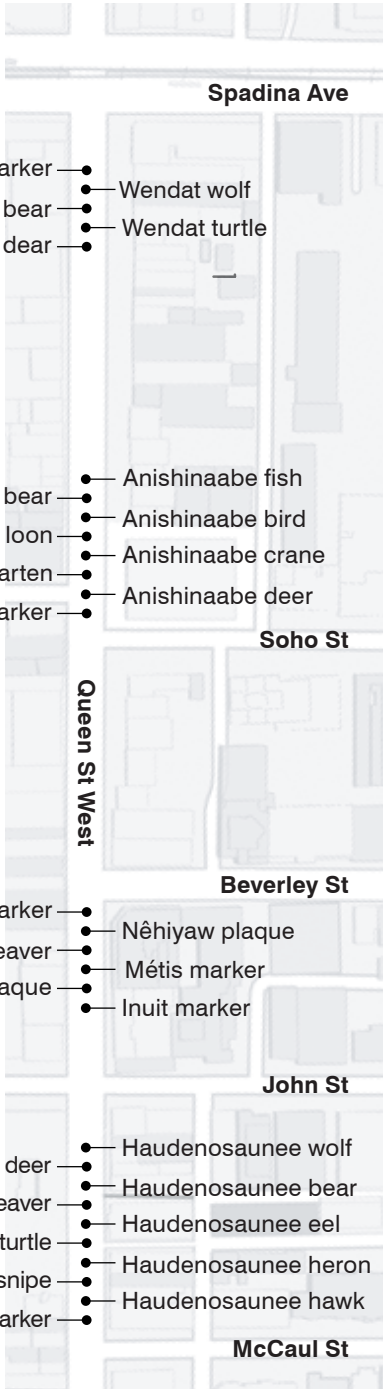
MÉTIS



INUIT

HAUDENOSAUNEE





Spadina Ave

- Wendat marker
- Wendat bear
- Wendat deer
- Wendat wolf
- Wendat turtle

- Anishinaabe bear
- Anishinaabe loon
- Anishinaabe marten
- Anishinaabe marker
- Anishinaabe fish
- Anishinaabe bird
- Anishinaabe crane
- Anishinaabe deer

Soho St

Queen St West

Beverley St

- Nêhiyaw marker
- Métis beaver
- Inuit plaque
- Nêhiyaw plaque
- Métis marker
- Inuit marker

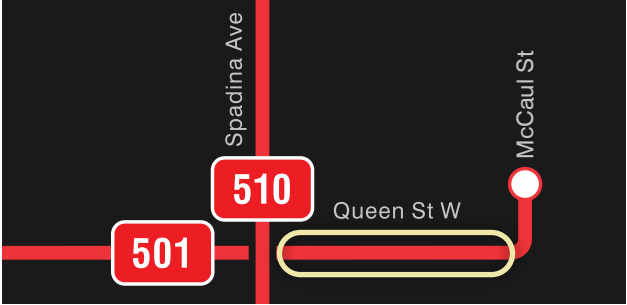
John St

- Haudenosaunee deer
- Haudenosaunee beaver
- Haudenosaunee turtle
- Haudenosaunee snipe
- Haudenosaunee marker
- Haudenosaunee wolf
- Haudenosaunee bear
- Haudenosaunee eel
- Haudenosaunee heron
- Haudenosaunee hawk

McCaul St

Take the TTC

Take **501 Queen** to McCaul St. or **511 Spadina** to Queen St. West. The markers are located embedded in the sidewalk between McCaul St. and Spadina St. on Queen St. West.



Ojibwe



SHAWN HOWE

📷 @shawnhowe_

Shawn Howe (They/Them/Theirs) is an Ojibwe, Indigiqueer non-binary, neurodivergent, disabled artist. Their Spirit name is Red Cedar Tree, and they



are Wolf Clan. They come from Neyaashiinigiing First Nation with membership in Sipekne'katik First Nation. They are a self-taught artist, residing in Toronto (Treaty 13), where they work as a digital illustrator, mural artist and community engagement art facilitator.

Shawn's art is influenced by their love and relation to the land and their ancestors. They create bright colourful land-based art that embodies a fluid and infinite way they see the cosmos, animals, plant medicines, water and ancestors. Shawn creates art where love, joy and connection can be felt, and where we can engage in deeper conversations to move beyond oneself, and think about our relations with the land, each other and our future generations.

QUEER EARTH

Agopiitawin Aki – Anishinaabemowin
Tsi Thotinoŋ'ón:wa – Kanien'kéha
Ka'ngya?sut – Wyandot

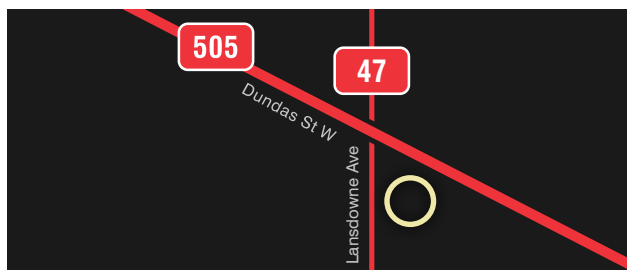


I dreamt up this world where the land, animals and ancestors held me in a magical place away from all the hate. I saw an Indigenous queer land, where all of us 2SLGBTQIAP+ and gender diverse people are loved exactly as we are.

I imagined our traditional 2S queer roles hadn't been impacted, and homophobia and transphobia never existed. I saw us in our sacred ceremonies— instead of having to choose between a male or female side, we stood in between, outside, and rested underneath a rainbow lodge where we felt safe and celebrated, never letting the hate in. The land and animals remind me, this place exists.

Take the TTC

Take **47 Lansdowne** to Dundas St. West or **505 Dundas** to Lansdowne Ave. The mural is located at the underpass on the southeast side of the Dundas St. West and Lansdowne Ave. intersection.





MO THUNDER

📷 @mo_thunder mo-thunder.com

Mo (they/them) is a nonbinary/fluid, neurodivergent multidisciplinary artist and facilitator who grew up in a small town along the St. Clair River, they currently live in T'karonto (Toronto), which has been home for over a decade. They are Haudenosaunee (Oneida Nation of the Thames), French-Canadian and Anishinaabe (Aamjiwnaang First Nation).

Mo holds a BFA in studio art with a focus on drawing, silkscreen printing, photography and video from Fanshawe College and the University of Lethbridge, however, they are also self and community-taught. They have over 15 years of experience in community arts facilitation, organization, education, collaboration and consultation. Since high school, they have been working in community arts creating solo and collaborative murals and providing group and individual art facilitation. In June 2022, Mo graduated from the Toronto Art Therapy Institute (TATI).

Through their multidisciplinary art practice (painting, murals, mixed media, beading, journaling, poetry and textiles), they create visual stories about their

lived experiences in connection to their personal healing. Mo is also inspired by intergenerational connections and healing, family and memories, personal and collective empowerment, and all of creation, especially skyworld.

Mo co-created and co-facilitated a community art / creative expression program for young Indigenous folks in T'karonto, Our Stories Our Truths (OSOT) and a mural collective of BIPoC 2SLGBTQQIAP+ and gender-diverse creatives, Earth Sky Collective (ESC).

They have a deep love and passion for learning Oneida language, zines, journals, art supplies, music, neurodiversity, organization, sewing, fashion and tattoos!

FROM THE EARTH

We are the earth, the earth is us.

Our ancestors are here—

The mud

Those rocks

A standing stone

The upright trees

The stillness of the sky

And the smokey sun

Thunderers revive

So flowing rivers can splash across our bodies
and rush through us.

We are the water, the water is us.

Nourishment grows from little hearts and fingertips to
provide for future generations and our ancestors too.

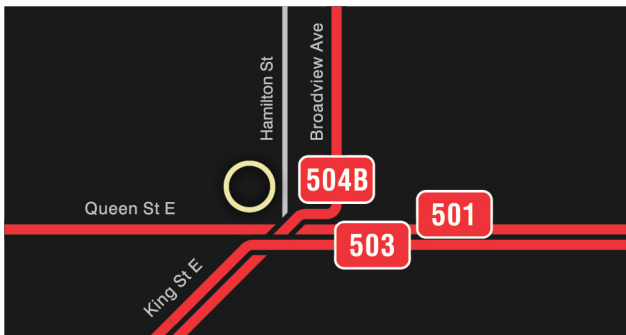
Dreaming of these spaces and places that hold us,
root us and love us.

Currents of change is about us all.



Take the TTC

Take **501 Queen**, **503 Kingston Rd**, or **504 King** to Broadview Ave. Walk west to Hamilton St. The mural is located on the northwest corner of the Queen St. East and Hamilton St. intersection.



WINNER OF THE HERITAGE TORONTO 2022 BOOK AWARD

*Rich and diverse narratives of Indigenous
Toronto, past and present*



INDIGENOUS TORONTO, STORIES THAT CARRY THIS PLACE

*Gete-yaajma Bmiwdaasing – Anishinaabemowin
Ratikarenhá:wis – Kanien'kéha
Ayuri:wae? – Wyandot*

Beneath many major North American cities rests a deep foundation of Indigenous history that has been colonized, paved over, and, too often, silenced. Few of its current inhabitants know that Toronto has seen twelve thousand years of uninterrupted Indigenous presence and nationhood in this region, along with a vibrant culture and history that thrives to this day.

With contributions by Indigenous Elders, scholars, journalists, artists, and historians, this unique anthology explores the poles of cultural continuity and settler colonialism that have come to define Toronto as a significant cultural hub and intersection that was also known as a Meeting Place long before European settlers arrived.

“This book is a reflection of endurance and a helpful corrective to settler fantasies. It tells a more balanced account of our communities, then and now. It offers the space for us to reclaim our ancestors’ language and legacy, rewriting ourselves back into a landscape from which non-Indigenous historians have worked hard to erase us. But we are there in the skyline and throughout the GTA, along the coast and in all directions.”

– From the introduction by Hayden King Award

Winner, Speaker’s Book Award 2021

Editors

Denise Bolduc creates, curates, and produces innovative platforms inspiring creative experiences, transformation, and exchange. Throughout her expansive career of close to thirty years in arts and culture, Denise has committed to elevating Indigenous voices with countless celebrated artists, creative thinkers, and leading cultural institutions across Turtle Island and globally. Denise is Ojibwe-Anishnaabe and French from the Lake Superior–Robinson Huron Treaty Territory, and is a member of the Batchewana First Nation, with deep familial roots in Ketegaunseebee/Garden River First Nation.

Mnawaate Gordon-Corbiere is Grouse clan and a member of M'Chigeeng First Nation. She is Ojibwe and Cree. Born in Toronto and raised in M'Chigeeng, in 2019 she obtained her BA, majoring in history and English, from the University of Toronto. While completing her degree, she worked with the Great Lakes Research Alliance for the Study of Aboriginal Arts and Cultures to migrate its new database. Upon graduating, Mnawaate worked with Heritage Toronto as the agency's Indigenous Content Coordinator. This project marks her first time working as a coeditor and contributor to an anthology.

Media and story creator **Rebeka Tabobondung** is the founder and editor-in-chief of *MUSKRAT Magazine*, a leading online Indigenous arts and culture magazine. Rebeka is also a filmmaker, writer, poet, and Indigenous knowledge researcher. In 2015, Rebeka co-founded the Gchi Dewin Indigenous Storytellers Festival in Wasauksing First Nation, along the beautiful shores of Georgian Bay, where she is also a member. Since 2017, she has been working as a creator, researcher, and writer with award-winning Montreal-based Rezolution Pictures. Rebeka is the co-owner of the award-winning whole

communications company Maaiingan Productions. In 2019, she and her partner acquired ReZ 91.3 FM, a designated Native community radio station.

Widely recognized as the authority on Native music, **Brian Wright-McLeod** (Dakota/Anishnabe) is a Toronto-based author, artist, producer, archivist, and educator. His radio work resulted in *The Encyclopedia of Native Music* and the companion three-CD *Soundtrack of a People* [EMI Music Canada] which were the basis for the Smithsonian Institute's Native music exhibit *Up Where We Belong* and the documentary film *Rumble*, which earned three 2018 Canadian Screen Awards.

Brian has lectured internationally, and worked as a music consultant for film, television, and recording projects. He served on the Juno Awards Aboriginal Music Committee and helped establish the Native American music category for the Grammy Awards.

For more information

chbooks.com/Books/Indigenous-Toronto

Subway Translations

First Nations Peoples have been placemaking and placekeeping in the place we call Toronto. To honour three Nations Anishinaabe, Haudenosaunee and Wyandot as some of the original caretakers of these territories and to celebrate the richness and diversity of First Nations Peoples, the TTC has chosen four subway stations to translate to signify the four directions or medicine wheel teachings in Anishinaabe and Wyandot culture.

There are seven directions with in Anishinaabe and Wyandot teachings: North, South, East and West. As well as the Sky, Earth and Self.



**LENA
RECOLLET**

Anishinaabemowin

Lena Recollet is Anishinaabe from Wiikwemkoong and owner of Assiginack Consulting & Training. Inspired by legacy and named her Indigenous awareness business after her ancestor who was a trilingual oratory and war chief who was a wampum belt carrier and war chief. The daughter of Sally Atchitawens an Anishinaabemowin teacher in Wikwemikong is also what inspired Lena to follow in not just her mother but also her ancestors' footsteps. Lena was a secondary school Anishinaabemowin

teacher for Toronto District School Board from 2015-2021 and more recently was teaching virtual Native Language for Native Child and Family Services of Toronto. She also had featured creative work in Anishinaabemowin, her first Album “I Am Woman, Kwe” won Best Spoken Word Recording from the Native American Music Awards. Her first poem fully in Anishinaabemowin “Kchi-Nendizan” premiered at the Asinabka Film Festival.



**JEREMY
GREEN**

Kanyen'kehá:ka

Tehota'kerá:ton Dr. Jeremy D. Green is Kanyen'kehá:ka 'Mohawk', wolf clan, from the Tyendinaga Mohawk Territory and resides at Six Nations of the Grand River Territory with his wife and six children. Tehota'kerá:ton is an Assistant Professor of Indigenous Studies at York University specializing in Indigenous Language and Culture Revitalization. Tehota'kerá:ton earned his PhD at the University of Hawai'i at Hilo in the Hawaiian and Indigenous Language & Culture Revitalization PhD Program where he graduated from the first ever non-Hawaiian speaking cohort.



CATHERINE TAMMARO

Wyandot

Elder Tamaro is a multi-disciplinary artist whose practice spans decades. She is an enrolled member of the Wyandot of Anderdon Nation which is part of the Wendat Confederacy and served as their Communications Officer for many years. Catherine is a seated Spotted Turtle Clan 'Utrihont' ~ or "seated" Tradition Keeper and is active throughout the city and beyond, in many organizations as Elder in Residence, Mentor and Cultural Advisor.



DR. CRAIG KOPRIS

Dr. Craig Koprís is a linguist whose focus is on the Iroquoian family of languages, particularly Wyandot and Cherokee. He has also been known to spend summers teaching at CILLDI, enjoying the company of speakers of Cree and various Dene languages. Catherine Tamaro works with Dr. Koprís in translating her works, as she learns the Wyandot Language. Craig is a beloved ally to many Wyandot(te) folks across Turtle Island.

MAY–JUNE

Indigenous Peoples' Month Events

May 30–June 2

Indigenous Fashion Arts Festival Eaton Centre

indigenousfashionarts.com

220 Yonge St., Toronto

Take the TTC

- Exit from **1 Dundas Station** to Yonge-Dundas Square

June 1–2

Spirited Peoples of the 1st Nations, Annual Pow Wow

2spirits.org

Downsview Park, 70 Canuck Ave., North York

11 a.m. to 6 p.m.

Take the TTC

- Exit from **1 Downsview Park Station** to Downsview Park Trail
- **101 Downsview Park** to Stanley Greene

June 10–14

Indigenous Music Summit,

TD Music Hall and Allied Music Centre

indigenoussummit.com

178 Victoria St., Toronto

Take the TTC:

- Exit from **1 Dundas Station**, walk south on Yonge St. and turn left at Shuter St.
- Exit from **1 Queen Station**, walk north on Yonge St. and turn right at Shuter St.

June 15

Na Me Rez, Annual Pow Wow

nameres.org

Fort York, 250 Fort York Blvd., Toronto

11 a.m. to 6 p.m.

Take the TTC

- From **2 Bathurst Station** take the **511 Bathurst** southbound to the Bastion St. stop. Walk north along Bastion St. to Fort York.
- From **1 Union Station** take the **509 Harbourfront** westbound to the Bastion St. stop. Walk north along Bastion St. to Fort York.

June 15–16

Indigenous Arts Festival

Fort York, 250 Fort York Blvd., Toronto

11 a.m. to 6 p.m.

Take the TTC

- From **2 Bathurst Station** take the **511 Bathurst** southbound to the Bastion St. stop. Walk north along Bastion St. to Fort York
- From **1 Union Station** take the **509 Harbourfront** westbound to the Bastion St. stop. Walk north along Bastion St. to Fort York.



Sunrise Ceremony,
June 2023

Michael White



#IPMxTTC

Learn more at
ttc.ca/IndigenousPeoplesMonth
or scan the QR code.

