Indigenous Mapping of Concert Properties

Honouring Histories and Lands

CONCERT® PROPERTIES

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Concert Properties extends our deepest gratitude to Charla Huber for her invaluable contributions to this document. Charla's thoughtful perspective, profound expertise and generosity in sharing her knowledge were vital in shaping this guide and advancing our ongoing journey of reconciliation. Thank you, Charla.

Concert Properties' two main offices are located in Vancouver and Toronto. In Vancouver, we acknowledge that our office is on the unceded traditional territories of the xʷməθkʷəy̓əm (Musqueam), Sḵwx̱wú7mesh (Squamish) and səlilwətaɬ (Tsleil-Waututh) Nations. In Toronto, our office is located within the traditional territory of many nations including the Mississaugas of the Credit, the Anishnabeg, the Chippewa, the Haudenosaunee and the Wendat Peoples. We also acknowledge that Toronto is covered by Treaty 13 with the Mississaugas of the Credit.

Contents

Introduction

Why This Guide Matters

This guide is part of Concert Properties' ongoing commitment to learning and growth. It identifies the Indigenous lands on which our properties are located across British Columbia, Alberta, Ontario and Québec. Created as a resource for our team, partners and community members, it is intended to honour Indigenous histories, foster deeper understanding and inspire meaningful action.

At Concert Properties, our Social Purpose is to create resilient, inclusive and sustainable communities. This practice of Indigenous Mapping reflects our commitment to these values by:

- Acknowledging and celebrating the diverse cultures, traditions and histories of Indigenous Peoples where we work and operate
- Providing a foundation for respectful engagement with Indigenous communities
- Participating in reconciliation by integrating Indigenous knowledge and perspectives into our practices
- Reaffirming our commitment to ensuring that our Territorial Acknowledgements are not mere formalities but meaningful acts of honour, reflection and recognition

We recognize that reconciliation must go beyond symbolic gestures. This guide is part of our ongoing efforts to deepen our understanding of the lands we operate on, laying the foundation for our Reconciliation Action Plan and ensuring our practices reflect genuine respect and collaboration.

While every effort has been made to ensure the accuracy and respectfulness of the information included, we acknowledge that it may not fully capture all perspectives, histories or current realities. If you have feedback or suggestions, please don't hesitate to reach out to our team at **Media@ConcertProperties.com**. Your insights help ensure this guide remains a thoughtful and inclusive resource.

Concert Properties employees honouring the National Day for Truth and Reconciliation

The Significance of Indigenous Mapping

Indigenous Mapping represents land, place and geography from an Indigenous perspective. Unlike conventional maps, which focus on borders and infrastructure, Indigenous maps highlight oral histories, cultural landscapes and ecological knowledge passed down for generations.

For Indigenous Peoples, maps tell stories of connection, migration, trade and sacred places. Traditional place names reflect land features, historical events and spiritual significance rather than colonial names.

Message from Christine Bergeron

Reconciliation is more than a responsibility—it is a deeply personal and ongoing journey of learning, respect and action. Over the years, I've had the privilege to experience the resilience, wisdom and contributions of Indigenous Peoples. These experiences have profoundly shaped my perspective and strengthened my commitment to advancing reconciliation within Concert Properties and beyond.

Throughout the company, we recognize that our work takes place on the traditional, ancestral and unceded territories of Indigenous Peoples across Canada. This guide reflects our commitment to understanding and honouring the cultural heritage of the Indigenous Peoples whose lands we call home.

In recent years, Concert Properties has embarked on a journey of truth before reconciliation, promoting understanding of Indigenous history in Canada and humble learning. From offering Indigenous allyship training and education opportunities to commissioning Indigenous place-making artwork—like the Eagle Panel by Morris Sutherland at our Vancouver head office—we continue to listen, learn and act. Through various initiatives including our annual programming to honour the National Day for Truth and Reconciliation and development of a Reconciliation Action Plan, we strive to create inclusive communities that reflect our shared values and histories.

Reconciliation is not a destination but an ongoing process—one that requires courage, collaboration and commitment. We remain steadfast in our dedication to honour and learn from Indigenous voices, cultures and histories. Together, we can build a stronger, more inclusive future where all stories are valued, respected and celebrated.

Christine Bergeron
President & CEO
Concert Properties

> **“This guide reflects our commitment to understanding and honouring the cultural heritage of the Indigenous Peoples whose lands we call home.**

Reflections from Charla Huber

Working on this project has broadened my understanding of Indigenous history and culture across Canada. I have learned about my own ancestors from Inuit in the Arctic, Cree and Dene in Northern Alberta, to the Anishinaabe from the Eastern Woodlands in Ontario.

I am honoured to work in partnership with Concert Properties on this meaningful initiative. This is rooted in mapping, but also storytelling, and honouring resilience, resourcefulness and the wisdom of Indigenous Peoples.

I have crafted this document through months of research, and hand-picking stories, images and messages that I hope can help build a foundation about the meaning behind Territorial Acknowledgments and the history of this land, before and after it became Canada.

As you read this document, I encourage you to reflect on its teachings and what reconciliation may mean to you. This guide is a compilation of history, and if in these pages you have questions of curiosity, I encourage you to learn more.

Charla Huber
Principal
Indigenous Communications Ltd.

charla huber
indigenous communications ltd.

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Historical Context

Indigenous Peoples Before Colonization

Indigenous Peoples have lived on the lands, now known as Canada, since time immemorial, maintaining deep connections to their territories, waterways and resources.

Indigenous cultures across Canada are as diverse as the landscapes that have provided for them for thousands of years. From the coastal communities of British Columbia to the Plains First Nations and the Arctic Peoples, each Nation possesses distinct histories, languages, governance structures and traditions. It is essential to recognize that there is no single "Indigenous culture"—instead, there are many Nations, each with unique customs and relationships to the land, showcasing the richness and complexity of Indigenous heritage.

Some Nations hunted and fished for their meals, while others grew crops or gathered wild foods. Many of these communities were organized into clans or tribes, usually led by chiefs, and they traded with one another. Some Nations were nomadic, following available food sources, while others had semi-permanent villages based on the resources.

The Northeast Culture Area, showing the approximate locations of Indigenous groups pre-contact, circa 1500

Indigenous canoe races in Victoria's Inner Harbour

Impact of Colonization on Indigenous Peoples

The arrival of European explorers and settlers in the 15th and 16th centuries introduced profound changes for Indigenous Peoples, with early interactions rooted in trade, alliances and mutual dependence. However, colonization disrupted these ways of life, bringing diseases that devastated communities and systems that sought to undermine Indigenous cultures, governance and sovereignty.

Despite Indigenous Peoples' inherent rights to their lands, colonial governments imposed policies to regulate land and resources. The Royal Proclamation of 1763 issued by King George III, was one of the first formal recognitions of Indigenous land rights in British-controlled territories. It declared that Indigenous lands could only be given up or ceded through formal agreements with the Crown, laying the foundation for future treaties. However, despite this formal recognition, many Indigenous communities faced coercion, inequitable treatment and broken promises as settlers expanded across their territories, disregarding Indigenous laws and governance systems that had existed since time immemorial.

Depiction of a meeting between the St. Lawrence Iroquoians and Jacques Cartier in Hochelaga

Treaties and Agreements

The Treaty No. 6 Medal represents the relationship between the Crown and the Cree, Nakoda and Saulteaux First Nations who signed Treaty No. 6 in 1876

Treaties between Indigenous Peoples and the Crown are nation-to-nation agreements, establishing mutual obligations. While the Crown viewed treaties as legal instruments to define land use, resource sharing and governance under colonial systems, Indigenous Peoples understood them differently. They saw treaties as commitments meant to uphold their sovereignty, responsibilities to the land and the well-being of future generations.

Treaties are recognized in Canadian law, under Section 35 of the Constitution Act of 1982. Canadian courts have upheld treaty rights and established legal precedents that reinforce the importance of these agreements. However, disputes over treaty implementation, land claims and resource management persist today.

Types of Treaties in Canada

Pre-Confederation Treaties (Pre-1867)

Early agreements signed during the colonial period, before Canada became a country in 1867, often focused on alliances rather than land surrender. These treaties include the Great Peace of Montréal (1701), which ended years of conflict between the Iroquois (allied with the British) and the French, solidifying Indigenous-French alliances.

Algonquin Nation Territory circa 1850–1867, with the orange line shows portions of the boundary covered by King George III's Royal Proclamation of 1763. The Proclamation contained important provisions regarding Indigenous rights to their traditional territories.

The Douglas Treaties

Between 1850 and 1854, James Douglas, the chief factor of Fort Victoria and the colony's governor, made several treaties with Indigenous people on southern Vancouver Island and near Port Hardy. Known as the Douglas Treaties, these agreements were initially discussed orally and later written down.

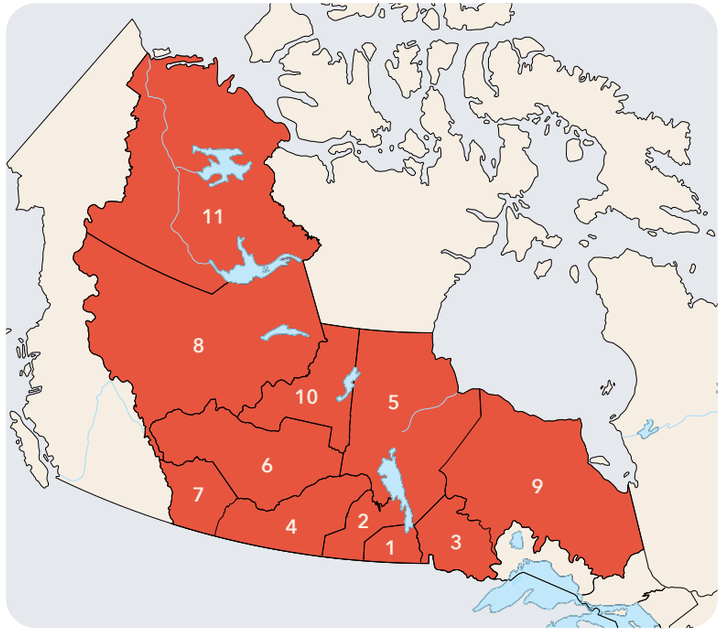
Many Indigenous leaders signed blank papers, leading to treaty wording that implied they had completely surrendered their land to the Crown—an interpretation they strongly disputed. For years, federal and provincial governments denied that the treaties granted any rights. However, in 1965, a Supreme Court of Canada decision recognized the treaty rights of the signers and their descendants.

Types of Treaties in Canada

Numbered Treaties (1871-1921)

Eleven treaties covering much of Canada's prairie provinces and portions of British Columbia, Ontario and the Northwest Territories were created during this time. They span multiple provinces and encompass various Indigenous communities, typically outlining land use and including provisions for reserves, education and healthcare.

These treaties include Treaty 7 (1877), which was negotiated during a time of increasing settler expansion. It was signed at Blackfoot Crossing by the Canadian Government and the Kainai (Blood), Siksika (Blackfoot), Piikani (Peigan), Nakoda (Stoney) and Tsuu T'ina (Sarcee) Nations.



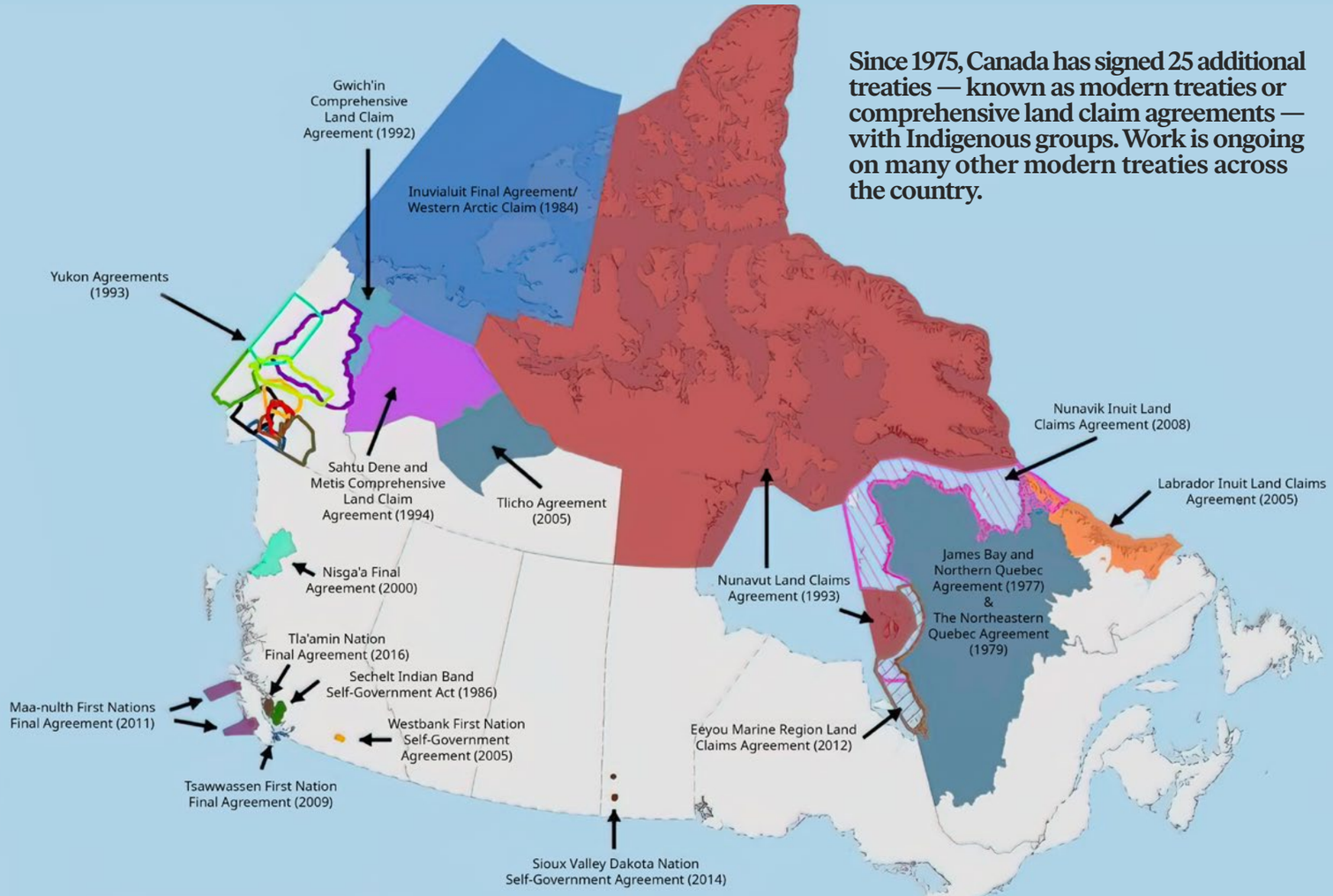
Numbered Treaties 1 to 11 are a series of historic post-Confederation Treaties made from 1871 to 1921

Modern Treaties (1970s-now)

Agreements made primarily in the late 20th century addressed Indigenous claims to land and resource rights in areas not covered by earlier treaties.

Examples include the James Bay and Northern Québec Agreement (1975), which recognizes Inuit and Cree land rights in northern Québec, and the Tsawwassen First Nation Treaty (2009), recognizing self-governance and land ownership near Vancouver.

Since 1975, Canada has signed 25 additional treaties — known as modern treaties or comprehensive land claim agreements — with Indigenous groups. Work is ongoing on many other modern treaties across the country.



Understanding "Unceded" Lands

In Canada, "unceded land" refers to territories that Indigenous Nations never formally surrendered through treaties or agreements. These lands are critical to Indigenous rights and sovereignty, as many communities did not sign treaties or were pressured into agreements under inequitable circumstances. Recognizing unceded land is a crucial part of reconciliation, as it recognizes the ongoing connection between Indigenous Nations and their territories. Many Indigenous communities continue to seek legal recognition of their land rights through land claims and self-governance agreements.

95% of British Columbia is unceded traditional First Nations territory

Squamish Lil'wat Cultural Centre, Whistler, British Columbia

The Importance of Territorial Acknowledgements

A territorial acknowledgment is a statement that recognizes and respects the traditional and ongoing relationships between Indigenous Peoples and the land on which an event, activity or gathering takes place. They are more than ceremonial gestures; they are an opportunity to:

- Recognize the history of colonization, the displacement of Indigenous Peoples and their enduring connection to the land
- Demonstrate respect and gratitude to the Traditional Territories and sovereignty of Indigenous Peoples
- Encourage reflection on our responsibilities and relationships with the land and Indigenous communities to support reconciliation

Variations of Territorial Acknowledgements

The format and structure of Territorial Acknowledgements vary across provinces and territories, with each region reflecting the preferences of Indigenous communities in how their lands are recognized. For example:

Alberta

Acknowledgements reference Numbered Treaties and recognize the diverse communities within each treaty's boundaries. Métis Nation contributions and histories are also frequently recognized.

British Columbia

Acknowledgements often focus on unceded territories of First Nations, as much of BC's land is not covered by treaties. Additionally, they often include a nation's traditional name—e.g. xwməθkwəy̓əm (Musqueam), Sḵwx̱wú7mesh (Squamish) and səl̓ilwətaɬ (Tsleil-Waututh) Nations.

Ontario

Acknowledgements begin by recognizing the Indigenous Peoples whose territory is being acknowledged and may also include references to local treaties.

Québec

Acknowledgements lead with the Indigenous communities whose territory is being acknowledged and sometimes also reference treaties of the area. It is common to include the term "unceded" if appropriate.

Indigenous Influence on City Names

Many cities across Canada have names rooted in Indigenous languages. For example, Coquitlam (kʷikʷəƛəm or Kwikwetlem), is derived from the traditional name for "small red salmon."

Traditional names may directly correspond to modern city names, such as Squamish, which comes from the Skwxwú7mesh Nation's name for themselves. Alternatively, some names reflect significant historical or cultural landmarks that may or may not still exist. For instance, long before it was called East Vancouver, this area was known as K'emk'emeláy to the Skwxwú7mesh Peoples — a name that translates to "place of the maple trees."

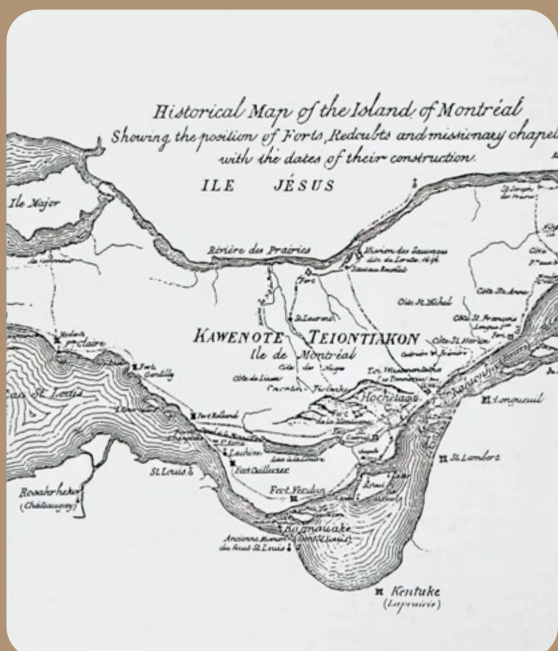
It is also critical to acknowledge that many regions were shared spaces traversed by multiple Indigenous communities over centuries. For example, Edmonton carries multiple names reflecting the languages and perspectives of the Cree (amiskwaciy-wâskahikan, meaning "Beaver Hill House"), Blackfoot (omahkoyis, meaning "Big Lodge") and Nakota (ti oda, meaning "Many Houses"). These overlapping connections illustrate the richness and complexity of the histories embedded within these lands.

Return of the Sockeye, located in Coquitlam Spirit Square, was created by Ross Ireland and 3D Inc., in collaboration with Chris Phillips of Phillips Farevaag Smallenberg. The sculpture tells the story of the small red salmon that were genetically unique to and prevalent in the Coquitlam River at the turn of the 20th century.

Indigenous Influence on City Names

Recognizing Indigenous Place Names and Their Histories

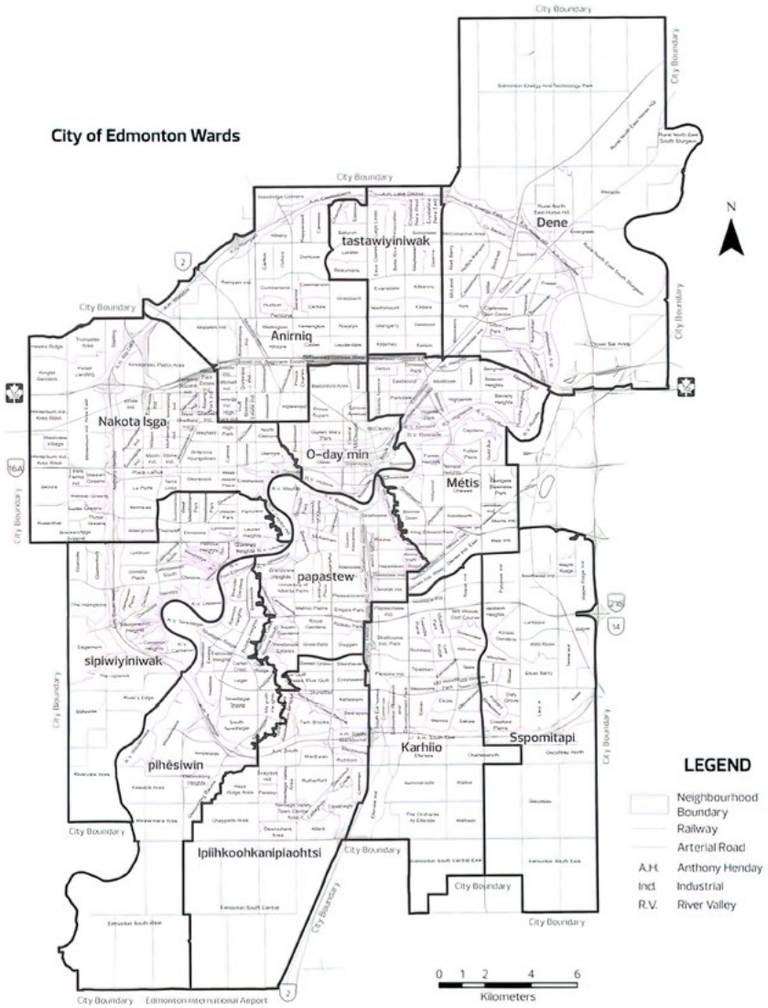
Not all traditional names for regions or cities are reflected in this document, as many lands were home to multiple nations and language groups, each with their own terms for shared spaces. Recognizing and respecting these diverse histories underscores the importance of careful, inclusive acknowledgment of Indigenous heritage.



Historical map of the Island of Montréal, including Indigenous place names

Province	Region	Traditional Name	Traditional Meaning	Nation	Language
Alberta	**Calgary**	Mohkínsstsisi	The area where the Bow River and Elbow River meet	Niitsitapi (Blackfoot)	Siksikai'powahsini
	Calgary	Guts-ists'i	The land that has given so much to so many	Tsuut'ina	Tsuut'ina
	Elbow River (Calgary)	Wincheesh-pah	Elbow	Ĩyãħé Nakoda (Stoney Nakoda)	Îyãrhe Nakoda
	Elbow River (Calgary)	Otos-kwunee	Elbow	Nêhiyawak (Cree)	Cree
	Elbow River (Calgary)	Kootsisáw	Elbow	Tsuut'ina	Tsuut'ina
	Elbow River (Calgary)	Wchîspa Oyade	Elbow town	Ĩyãħé Nakoda (Stoney Nakoda)	Ĩyãħé Nakoda
	Elbow River (Calgary)	Otos-kwunee	Elbow	Métis	Michif
	Horse Town (Calgary)	Klincho-tinay-indihay	Horse town	Dehcho (Slavey)	Dehcho
	Edmonton	amiskwacîy-wâskahikan" (ᐊᒥᐢᑲᐧᒋᐩᐋᐧᐢᑲᐦᐃᑲᐣ)	Beaver hill house	Nēhiyawak (Cree)	Nêhiyawêwin
	Edmonton	omahkoyis	Big lodge	Niitsitapi (Blackfoot)	Siksikai'powahsini
	Edmonton	ti oda	Many houses	Ĩyãħé Nakoda (Stoney Nakoda)	Ĩyãħé Nakoda
British Columbia	**Burnaby Mountain (Burnaby)**	Lhuḵw'lhuḵw'áyten	Where the bark gets peeled in spring	Sḵwx̱wú7mesh (Squamish)	Sḵwx̱wú7mesh sníchim
	Coquitlam	kʷikʷəƛ̓əm	Small red salmon	kʷikʷəƛ̓əm (Kwikwetlem)	hən̓q̓əmin̓əm̓
	Burns Bog (Delta)	Maqwum	Bog	sc̓əwaθən məsteyəxʷ (Tsawwassen)	hən̓q̓əmin̓əm̓
	East Vancouver	K'emk'emeláy	Place of the maple trees	Sḵwx̱wú7mesh (Squamish)	Sḵwx̱wú7mesh sníchim
	Langley	kʷeyəlsteyt	For time immemorial	q̓ʷa:n̓ƛ̓ən̓ (Kwantlen)	hən̓q̓əmin̓əm̓
	Capilano River (North Vancouver)	Kia'palano	Beautiful river	Sḵwx̱wú7mesh (Squamish)	Sḵwx̱wú7mesh sníchim
	Victoria	Lewammen	The land of the winds (due to winter windstorms)	lək̓ʷəŋən (Lekwungen)	lək̓ʷəŋiʔnəŋ

Indigenous Influence on City Names



Province	Region	Traditional Name	Traditional Meaning	Nation	Language
Ontario	**Etobicoke**	wadoopikaang	The place where the alders grow	Anishinaabe (Ojibwe)	Ojibwe
	Mississauga	Mississaugas	River of many mouths	Mississaugas (Anishinaabe)	Anishinaabemowin
	Niagara on the Lake	Onguiaahra	The Strait, or thundering waters	Attawandaron (The Neutral Confederacy)	Neutral Huron
	Bronte Creek (Oakville)	ishkwessin	That which lies at the end	Anishinaabe	Anishinaabemowin
	Sixteen Mile Creek (Oakville)	Niizhozaagiwan	Having two outlets	Anishinaabe	Anishinaabemowin
	Toronto	tkaronto	Here there are trees standing in the water	Kanien'kehá:ka (Mohawk)	Kenien'kéha
Québec	**Montréal**	Kawenote Teiontiakon	Where the boats and rivers meet	Kanien'kehá:ka (Mohawk)	Kenien'kéha
	Montréal	Mooniyang	Where the rivers meet	Anishinaabe	Anishinaabemowin

Edmonton's Indigenous Ward Names

In 2020, the City of Edmonton introduced 12 new ward names with Indigenous origins, gifted by the City's Naming Committee, **iyiniw iskwewak wihtwawin**, which translates to "**Indigenous women leading.**" The committee included knowledge keepers, language speakers and Elders representing the diverse Indigenous language families connected to Edmonton. The renaming initiative was a step toward reconciliation, ensuring the city's governance structure reflected and honoured Indigenous histories, languages and cultures.

Métis Histories

The Métis Nation: Origins and Legacy

Introduction to the Métis People

The Métis Nation emerged as a distinct Indigenous Nation during the 17th and 18th centuries through the fur trade. The Métis originated in the Great Lakes region (in present-day Ontario) and the Red River region (in present-day Manitoba), where relationships between First Nations women — including Cree, Saulteaux, Anishinaabe and Dene — and French, Scottish and English fur traders led to the formation of the distinct Métis identity. As skilled traders, voyageurs and interpreters, Métis people built strong communities that maintained their own governance, language and cultural traditions, always viewing themselves as a distinct Indigenous community. Their role in the fur trade positioned them as key figures in shaping the economic and political landscape of what is now Canada.

Dams and locks at Long Island on the Rideau Canal in Ottawa painted in 1842. Since its founding, Ottawa has served as a commercial crossroads for the Métis.

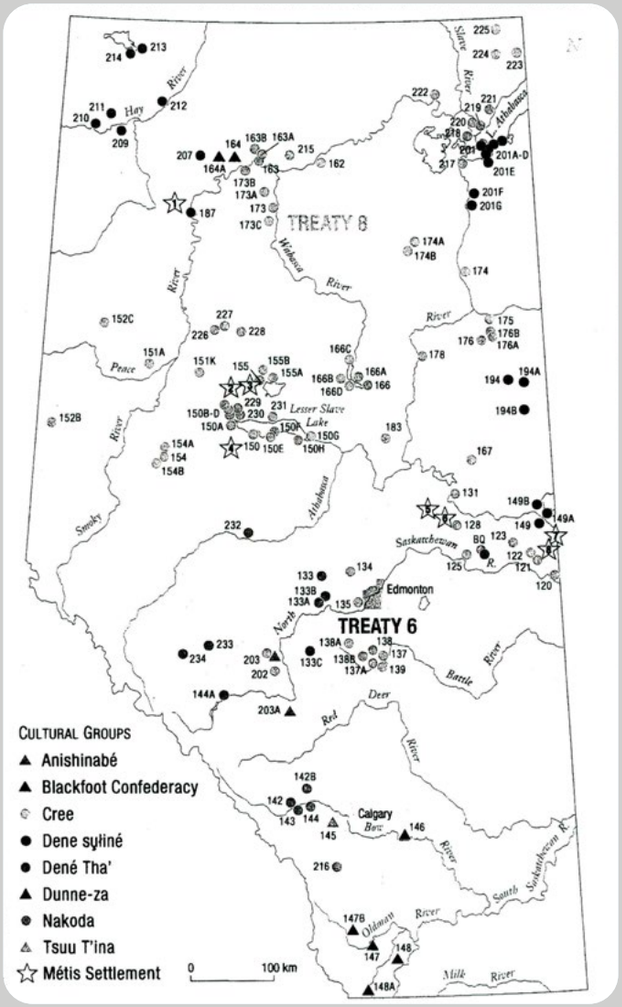
Louis Riel (centre) and his first Provisional Government in 1869

The Red River Resistance: Defending Métis Rights

The Red River Resistance (1869–70) was a Métis-led resistance and assertion of self-governance, led by Louis Riel, in response to the Canadian government's attempt to annex the Red River Settlement as an act of forced assimilation. The Métis formed a provisional government, negotiating the recognition of their Nation and the protection of their land, language and way of life. This resistance resulted in the creation of Manitoba as a province in 1870. However, despite promises in the Manitoba Act, the Métis faced military occupation, land fraud and settler expansion, forcing many families to relocate.

Louis Riel played a crucial role in advocating for the rights of Métis and Indigenous Peoples during a period of significant cultural and political change in the late 1800's

Métis Migration and Settlement Across Canada



First Nations and Métis Peoples in Alberta

Westward Expansion

As the fur trade declined and opportunities in agriculture and resource industries grew, many Métis families left their communities in Saskatchewan and Manitoba to seek new prospects in Alberta and then British Columbia. The construction of the Canadian Pacific Railway in the 1880's facilitated this migration. Upon arrival, Métis communities established themselves in areas such as Prince George, Quesnel, Fort St. John, Kamloops and Fort Langley. They also settled in the southern interior, the north coast, the Kootenays and Vancouver Island.

Eastward Migration

Following the Red River Resistance (1869–70) and the ensuing government repression, many Métis families migrated eastward from the Red River Valley. They established communities in Ontario and Québec, contributing to the region's economic and cultural landscapes. Métis settlements grew in the Eastern Woodlands and Montréal, where they played key roles in the fur trade and agriculture.

Red River carts

Red River Carts

Métis ingenuity led to the development of the Red River cart, a durable, all-wood vehicle used to transport goods during the fur trade. In southern Alberta, carts were built wider and larger to accommodate heavier loads due to available timber. In northern and central Alberta, carts were made lighter to navigate rough terrain, sometimes incorporating animal bones and hides due to wood scarcity.

A Saulteaux Métis and a wigwam in 1858

Métis Contributions to Trade and Economy

Serving as trappers, guides, traders and intermediaries between Indigenous Peoples and European settlers, Métis people were integral to the fur trade. Métis communities also shaped early economies in regions like Victoria, where the Hudson's Bay Company provided trading opportunities, and Montréal, a major fur trade hub. As the fur trade declined, Métis families diversified into farming, fishing and logging, particularly in British Columbia.

The Métis Today

Métis contributions remain vital to Canada's cultural and economic landscape. From the early days of the fur trade to modern Métis self-governance through organizations like Métis Nation British Columbia, Métis communities across Canada reflect resilience and adaptability while continuing to honour their unique identity and history.

Inuit Histories

Inuit Homelands, Governance and Migration

Inuit Nunangat: Homeland and Migration

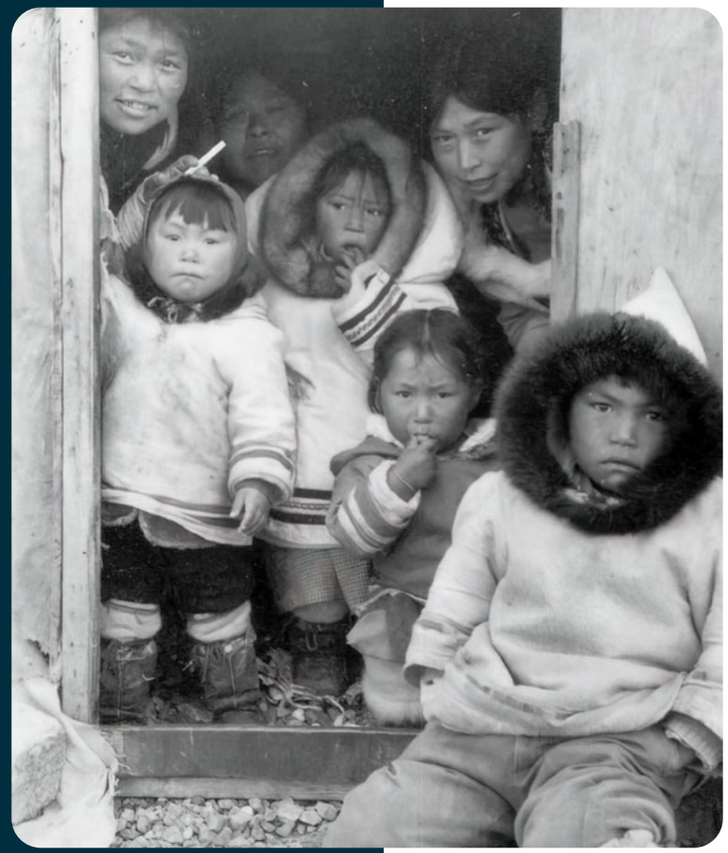
Inuit have lived in the Arctic regions of Canada for millennia, with Nunavik in northern Québec being a central part of their traditional territory. Their deep cultural and ecological connection to the land has shaped their way of life, governance and traditions.

Nunangat refers to the land, water and ice of the lands of the Inuit, and while Inuit Nunangat remains the heart of Inuit identity, southern migration has increased—with communities forming in Edmonton, British Columbia, Ontario, the Eastern Woodlands and Montréal in response to economic opportunities, education and other factors.

Land Rights and Governance

The 1975 James Bay and Northern Québec Agreement was a landmark treaty that formally recognized Inuit land rights, governance and resource management in Nunavik. This agreement set an important precedent for Indigenous self-determination in Canada and remains a significant part of Inuit history.

Nunavik, the remote land mass to the north of the 55th parallel in Québec, is home to 10,800 Inuit



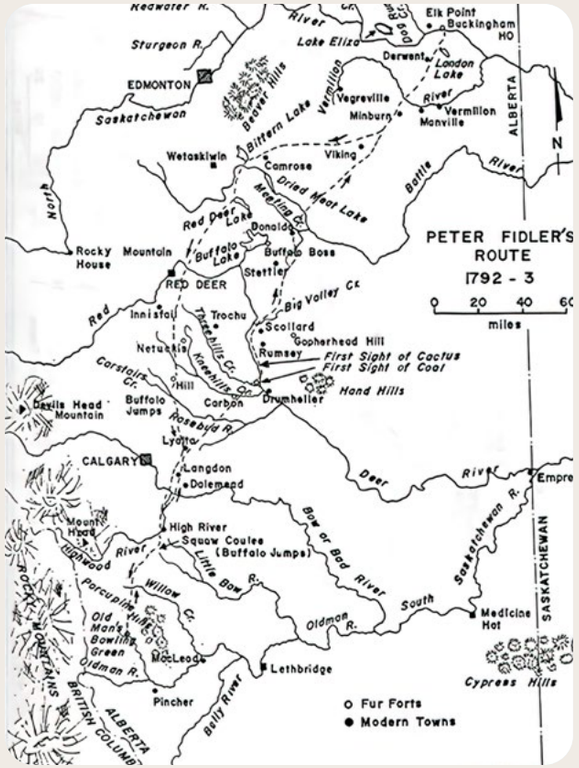
Inuit children, 1958

How Indigenous Landscapes Shaped Ways of Life

Alberta

Geography

Indigenous Peoples lived nomadic or semi-nomadic lifestyles, moving seasonally to follow food sources and secure wintering sites. Alberta's diverse geography shaped Indigenous ways of life, from the boreal forests of the north, where lakes and rivers provided essential travel and resources, to the parklands and prairies, which supported hunting, fishing and gathering. The foothills and Rocky Mountains also offered game, medicinal plants and important travel routes.



This map by Peter Fidler, created circa 1792–93, shows many Indigenous cultural areas, including buffalo jumps, waterways and landmarks near the foothills of the Rockies. Fidler was an accomplished explorer and mapmaker who built strong relationships with Indigenous communities.

An 1882 map illustrating the lots allocated to the Métis community in Edmonton which were positioned along a waterway that served as a vital route for trade and transportation

A travois carrying a baby in Alberta's Blackfoot Reserve

Waterways

The North Saskatchewan River was a major trade route, gathering place and home to many Indigenous Peoples including the Cree, Blackfoot and Métis. The river is known to many Indigenous communities by different names. To some, the river is known as kisiskâciwani-sîpiy, meaning "swift-flowing river" in nêhiyawêwin (Cree), to others, it is known as Omaka-ty, meaning "the big river" in Niitsitapi (Blackfoot). Today, the North Saskatchewan River is recognized as a Canadian Heritage River for its historical significance.

Southern Alberta's plains and foothills created distinct ecosystems for Indigenous Peoples. The Bow River, named for the reeds used to craft bows, supported hunting, fishing and trade. The Elbow River, known for its winding shape, provided fresh water and transportation routes. Lakes and rivers provided essential travel and resources, to the parklands and prairies, which supported hunting, fishing and gathering. The foothills and Rocky Mountains also offered game, medicinal plants and important travel routes.

Travois

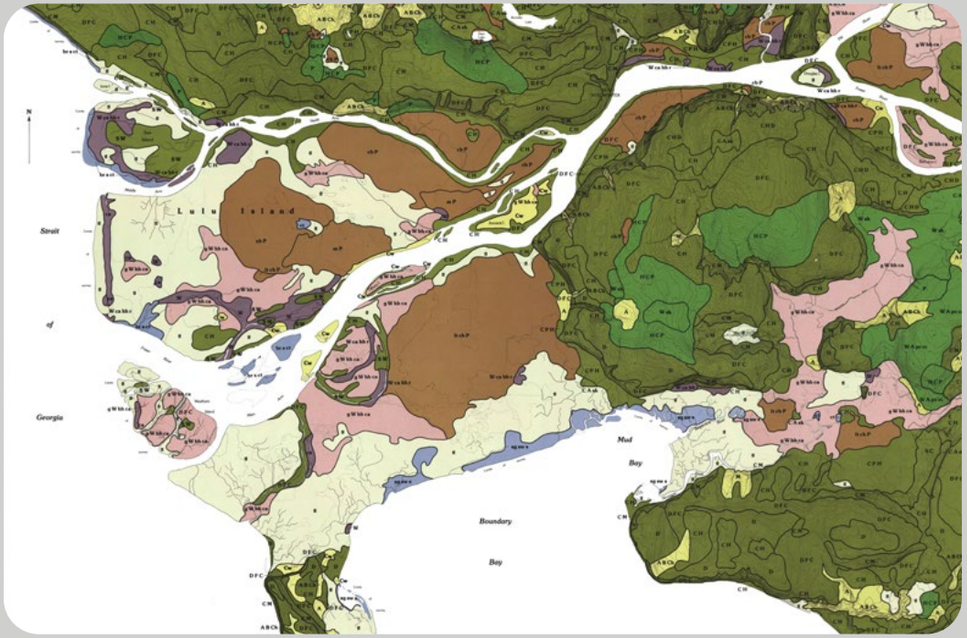
The travois was widely used in Alberta by Indigenous Peoples, particularly the Métis and Plains First Nations. These sleds, made from a frame mounted on two poles, were pulled by dogs or horses to carry supplies and resources.

In northern Alberta, travois were often crafted from bone and animal hides, adapting to the rugged boreal forest landscape. Their lightweight design allowed for easier transport over rough terrain. In southern Alberta, travois were primarily made from wooden poles and frames due to the availability of timber. The flat prairie landscape allowed for sturdier designs capable of supporting heavier loads, making the travois essential for transporting bison meat, hides and materials for trade.

British Columbia

Geography

British Columbia's diverse landscapes—including coastal waters, forests, mountains, grasslands and river networks—shaped Indigenous ways of life. In Metro Vancouver, interconnected rivers and coastlines supported fishing, trade and seasonal migration, while forests provided timber, plants and game. On southern Vancouver Island, inlets and waterways were key travel routes, and ecosystems such as the Garry Oak meadows sustained Indigenous communities. In the north, vast river systems and forests created important trade corridors and provided resources for hunting, fishing and gathering.



Vegetation of Metro Vancouver's Southwestern Fraser Lowlands from 1858-1880

Waterways

Waterways were central to Indigenous travel, trade and sustenance. The Fraser and Squamish Rivers linked inland and coastal communities, while the Salish Sea and its inlets supported marine harvesting. In the north, the Fraser and Nechako Rivers formed a vital transportation network, ensuring access to food, trade routes and gathering places.

Hunting on British Columbia's Fraser River

Indigenous trapping party in a canoe on Slave River, leaving for their hunting grounds near the border of Alberta and the Northwest Territories

Navigating Nature's Highways

Waterways served as natural highways, with canoes as the primary mode of travel for many Indigenous Peoples. Designed for efficiency, they allowed easy navigation of rivers and lakes, improving access to fishing areas and trade routes. Different regions developed distinct canoe styles suited to their environments.

- In the Eastern Woodlands, lightweight birchbark canoes were ideal for navigating rivers, lakes and portage trails, later evolving into larger vessels for fur trade along major waterways like the St. Lawrence River
- Coastal and river-based communities in British Columbia relied on cedar canoes for fishing, trade and seasonal migration, particularly during salmon harvesting
- In northern Alberta, canoes enabled travel through dense forests and extensive waterways. On the open plains of southern Alberta, where waterways were sparse, Indigenous people primarily travelled on foot, aided by dogs and later horses for hunting and migration

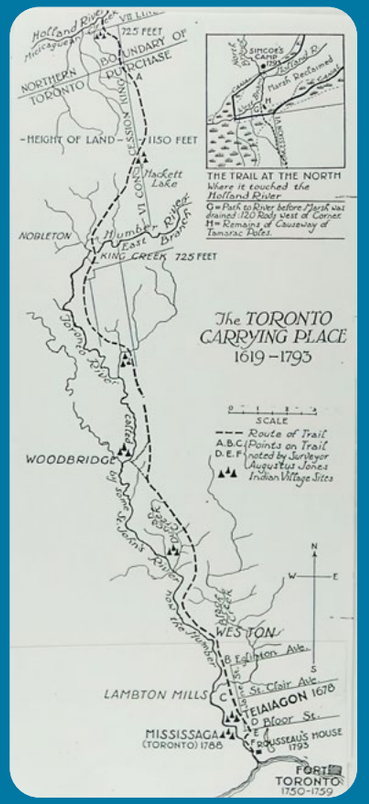
Ontario

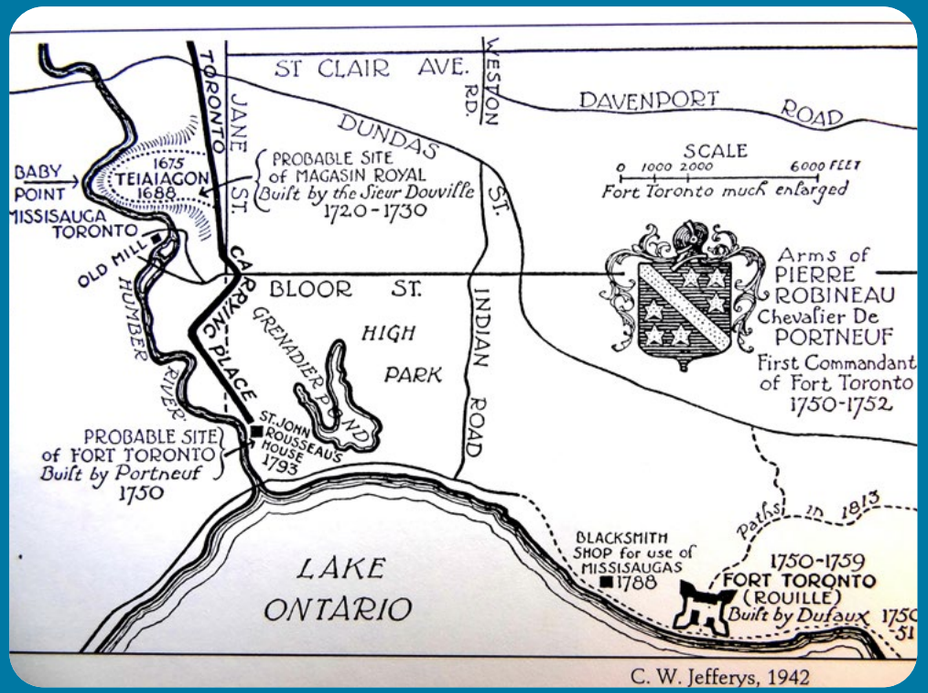
Geography

Ontario's landscape is shaped by vast forests, fertile lands and an extensive network of interconnected lakes and rivers. These ecosystems sustained Indigenous Peoples by providing resources for hunting, fishing, farming and trade. In the south, deciduous forests of oak, maple, hickory and birch were common, while coniferous trees such as pine and spruce dominated the north. The Great Lakes and inland waterways were vital to Indigenous ways of life, supporting fishing, gathering and travel across the region.

Waterways

Waterways were central to Indigenous life, serving as travel corridors and trade routes. The Great Lakes, along with rivers such as the Ottawa and Humber, connected communities and enabled the movement of goods, knowledge and culture. The Haudenosaunee, Anishinaabe and Wendat navigated these waters in birchbark canoes, following seasonal patterns to sustain their communities. Waterways also shaped harvesting practices, with fish and waterfowl playing a key role in traditional diets.

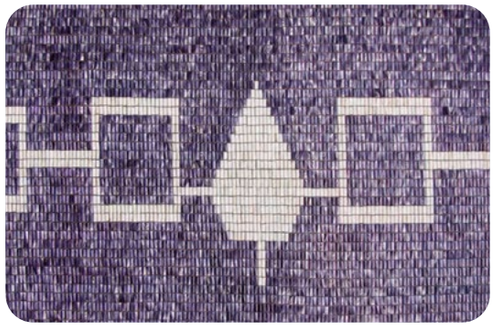




The Carrying Place was a series of interconnected foot trails, river routes and portages linking many First Nations' communities along what is now known as Lake Ontario through the Humber River and the Rouge River. These settlement and trade sites across many First Nations communities were integral to the formation of Toronto as we know it today.

The footpaths of the land

Indigenous Peoples maintained extensive land trails alongside waterways, connecting communities across vast territories—many of which later became the foundation for modern highways. In Ontario, the Carrying Place linked First Nations through a network of footpaths, river routes and portages. In Québec and Ontario, seasonal migration guided movement between summer fishing sites and inland hunting grounds in winter. On the plains, Indigenous Peoples primarily travelled on foot, later using dogs and eventually horses to aid in hunting and migration.



A form of wampum, this Hiawatha belt symbolized the agreement between the five original Haudenosaunee nations. The central symbol is a tree representing the Onondaga Nation — where the Peacemaker planted the Tree of Peace, under which the leaders of the Five Nations buried their weapons.

Wampum Belts

Wampum belts are traditional belts crafted from wampum shell beads, originating in the Eastern Woodlands—an area stretching from the northeastern coast of present-day Canada and the United States to west of the Great Lakes. They hold significant cultural and ceremonial importance, often symbolizing treaties, alliances and historical events. The intricate designs woven into the belts carry specific meanings, making them valuable cultural artifacts. Beyond their ceremonial role, wampum belts also served as a medium of trade, reinforcing their significance in Indigenous economies and diplomacy.

Québec

Geography

Québec's geography is deeply connected by its rivers, forests and rolling landscapes. The St. Lawrence River and its tributaries have long been gathering places for Indigenous Peoples, facilitating trade, diplomacy and seasonal migration. In the south, deciduous forests of oak and maple provided materials for tools, homes and canoes, while the boreal forests of the north offered spruce and pine. The land's rich ecosystems sustained Indigenous communities through hunting, fishing and plant harvesting.

Waterways

The St. Lawrence and Ottawa rivers have been essential to Indigenous Peoples for thousands of years, linking coastal and inland communities and providing abundant fish and trade opportunities. The Algonquin, Haudenosaunee and Huron-Wendat used these waterways for travel and cultural exchange, maintaining deep relationships with the land and water. Seasonal migrations followed natural cycles, with fish spawning grounds and wild rice harvesting sites shaping movement and food security.

Algonquin couple, circa 1750-1780

A sketch of Montréal at the height of the fur trade in 1762

Indigenous Homes: Regional Variation

Traditional homes in Indigenous communities were designed based on resources available, climate and geography.

Portable Structures for Nomadic Lifestyles

Tipis

Common among Plains Indigenous Peoples, such as the Blackfoot and Cree, tipis were portable, cone-shaped structures made from wooden poles covered with buffalo hides. Each tipi required up to 30 hides sewn together, with the entrance facing east to shield against western winds. Variations in the number of poles, shape and size reflected distinctive community styles—they were often painted with symbols and stories unique to each family. Tipis were also occasionally used in British Columbia and by the Cree people in northern Québec.

Tipi in the Blackfoot Confederacy

Wedge tent in Alberta, circa 1900

Wedge Tents

Used by the Interior Salish in British Columbia, wedge tents were a variation of the tipi. They featured a unique shape for improved ventilation and weather protection, constructed with wooden poles and covered with bark, woven mats or animal hides.

Wedge tent in Alberta

Métis Trapper Tents

Widely used during the fur trade, Métis trapper tents were portable shelters made from canvas supported by wooden poles. They were practical for trappers working in remote areas.

Semi-subterranean and Insulated Structures

Pit Houses

Common among Interior communities, including the Okanagan and Shuswap in British Columbia, pit houses were semi-subterranean structures covered with earth for insulation. Typically used during harsh winters, they included a central fire pit for heating.

Métis Sod Houses

Found in Alberta, Métis sod houses were built partially underground and covered with sod or earth, providing excellent insulation against extreme weather.

First Nations pit house at the Nk'mip Desert Cultural Centre in Osoyoos, BC

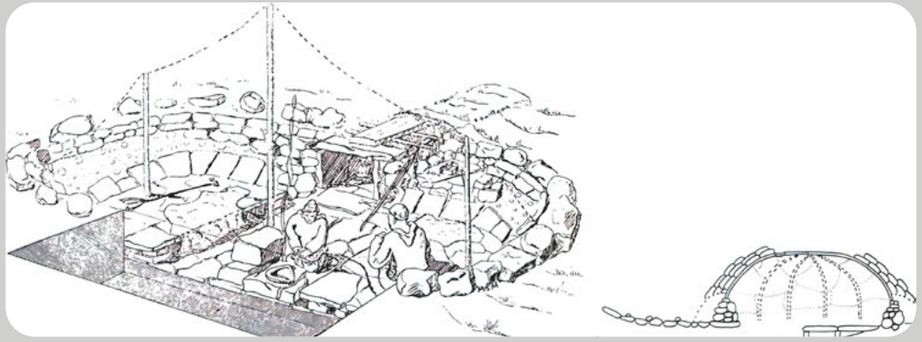


Illustration of a traditional Inuit thule. These semi-subterranean family homes were built near each other in permanent winter settlements.

A birchbark wigwam in Ontario's Wasauksing First Nation on Parry Island in Georgian Bay

Dome-shaped Structures

Wigwams

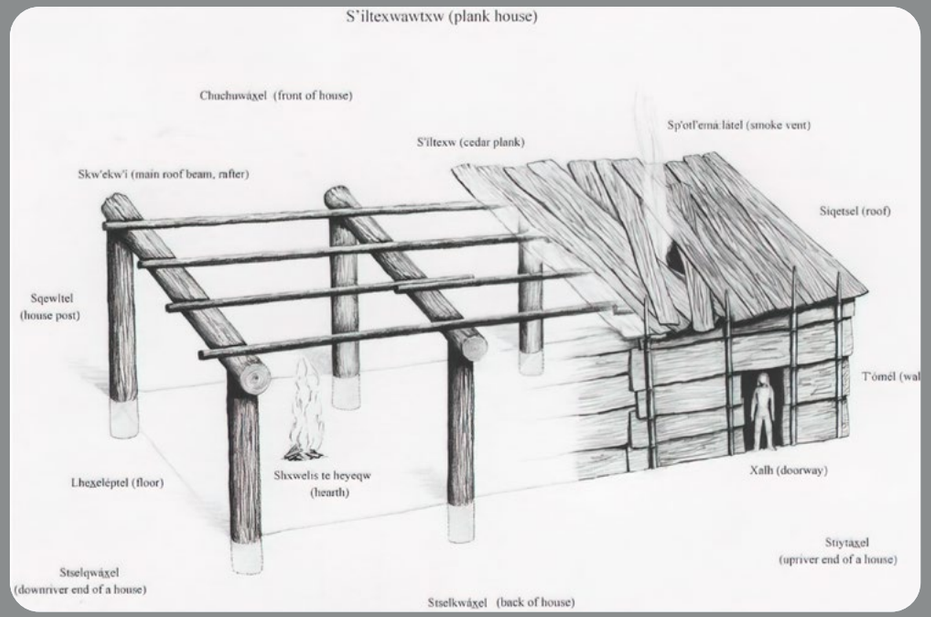
Found in forested regions across Alberta, Ontario and Québec, wigwams were dome-shaped structures built with wooden frames covered in bark, hides or reeds. These permanent shelters were well-suited for enduring harsh winters.

Communal Wooden Structures

Longhouses

Commonly used by coastal communities in British Columbia, such as the Haida, Kwakwaka'wakw and Coast Salish, as well as by the Huron-Wendat and Iroquois in Ontario and Québec, longhouses were large wooden structures. Built with cedar planks, they were up to 30 metres long, nine metres wide and housed extended families up to 40 people. Longhouses were built to withstand coastal rains and strong winds, providing durable shelter and space for communal activities or potlatches—ceremonial feasts central to cultural traditions.

A longhouse in a Huron village in Midland, Ontario



Plank house with Halq'emeylem terms added

Plank houses

Similar to longhouses, plank houses were used by coastal communities in British Columbia. These structures featured large cedar planks, central hearths and sleeping areas along the sides.

Building a snow house at Little Whale River, Que., in 1872. This house is representative of those Inuit build throughout the Nunavik region each winter.

Unique Regional Homes

Igloos

Inuit communities in northern Québec used igloos as winter shelters. These dome-shaped structures were built from compacted snow, providing excellent insulation against Arctic climates.

Indigenous Food Sources and Harvesting Practices

Indigenous communities across Canada relied on the land's natural resources, adapting their diets to the unique ecosystems of each region. Food sources varied widely by geography, with each community developing specialized methods for hunting, fishing, gathering and preservation to ensure survival.

Alberta

Indigenous communities in Alberta adapted their food practices to diverse environments, from forested areas in the north to open plains in the south.

Fish

Cutthroat trout, rainbow trout, mountain whitefish, northern pike, walleye, lake sturgeon and yellow perch were vital sources of protein.

Gathered Foods

Mushrooms, wild rice, sage, wild onions, wild turnips, chokecherries, blueberries, raspberries, strawberries and Saskatoon berries were gathered seasonally.

Mammals

Bison, deer, antelope, elk, moose, gophers, rabbits, woodland caribou, coyote, hare and beaver were hunted.

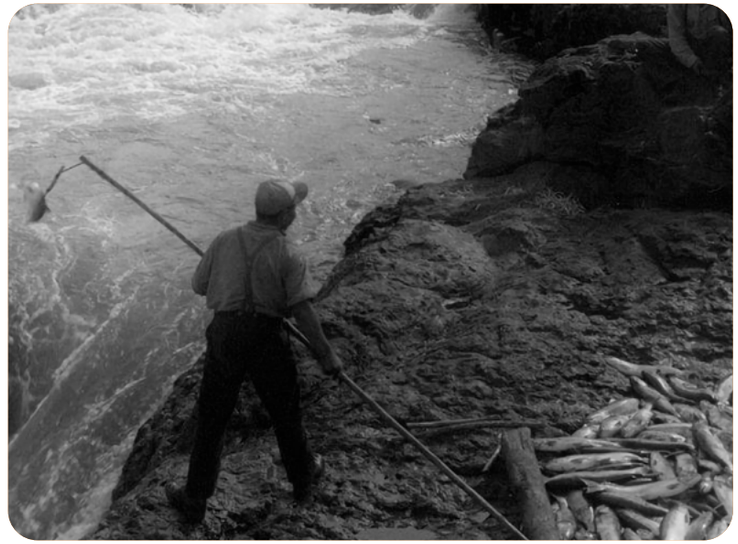
Birds

Prairie chickens, geese and ducks were hunted for their meat and feathers.

Mrs. Paul Twoyoungman of Alberta's Stoney Nakoda First Nation drying meat circa, 1930-1937

Dried Meat and Pemmican

In southern Alberta, Indigenous women prepared pemmican using dried, flaked meat, rendered fat and dried berries. This nutrient-dense food could last for years and was a crucial food source in winter months. Pemmican was especially common on the Plains, while communities in the north relied more on fish for sustenance.



River fishing in British Columbia, circa 1948

British Columbia

Coastal communities and interior regions in British Columbia thrived on the abundance of natural resources available in forests, rivers and coastal waters.

Fish and Sea Animals

Salmon, herring, halibut, eulachon and shellfish such as clams, crab and mussels were essential to coastal diets.

Gathered Foods

Salal berries, blackberries, cranberries, thimbleberries, stinging nettle and wild sweet potatoes were key sources of nutrition.

Mammals

Deer, elk, rabbits, beaver, grouse and ducks were hunted for their meat, hides and bones.

Ontario

In Ontario's Eastern Woodlands, Indigenous communities balanced hunting, fishing and farming, creating diverse and sustainable food systems.

Fish

Whitefish, trout, sturgeon, pike, catfish, eels, mollusks and crustaceans were caught using traditional fishing methods.

Gathered Foods

Nuts, berries, bullrush roots, maple sap, birch sap and tree fruit were harvested throughout the seasons.

Mammals

Deer, bear, beaver, waterfowl and land birds were hunted.

Farming

The "Three Sisters"—corn, beans and squash—formed the foundation of Indigenous agriculture, supplemented by sunflower crops.

Two Haudenosaunee women wearing buckskin clothing digging artichokes

Food Storage

In Eastern Woodlands communities, seed corn was hung from rafters to protect it until the next planting season.

Long-term food storage pits were common in Haudenosaunee communities to preserve dried foods and keep them accessible throughout the winter months. Dried foods were kept in elm bark containers above sleeping areas for easy access.

Agriculture in Haudenosaunee Communities

Farming is an ancient practice used to ensure food resources were always available. In Haudenosaunee communities, the men would clear the fields using controlled fires and stone axes. Women would plant seeds and care for the crops and children would protect early sprouts from birds and squirrels.

Fields were grouped close to the houses and could be anywhere from ten to several hundred acres, depending on community size. Each household lived upon their crops and what they hunted or fished.

Québec

Indigenous communities in Québec adapted their diets to the region's forests, rivers and agricultural opportunities, relying on a mix of hunting, fishing, gathering and farming.

Fish

Eels, trout, sturgeon and pike were important sources of protein.

Gathered Foods

Maple syrup, berries, mushrooms, roots, shoots, tree bark and a variety of nuts, including hickory, walnut, butternut, hazelnut, beechnut, chestnut and acorns, provided essential nutrients. Wild potatoes were also harvested.

Mammals

Deer, bear, beaver, muskrat, rabbit and squirrel were hunted, while fowl such as wild ducks, geese, owls, partridge and quail supplemented the diet.

Farming

Corn, beans and squash, known as the Three Sisters, were staple crops alongside sunflower cultivation.

Sacred Plants and Their Uses

Many plants hold deep spiritual and practical significance in Indigenous traditions.

Sweetgrass

Burned alongside sage in smudging ceremonies to draw in positive energy and promote purification. The stems are braided and dried before being used in ceremonies.

Sage

Burned in smudging ceremonies to purify spaces and remove negative emotions like anger, grief and fear. The smoke is respected and honoured for its cleansing properties.

Fireweed

Beyond its medicinal uses, Elders used fireweed flowers to make rawhide thongs and mittens more resistant to water.

Hunting and Fishing

Indigenous communities across Canada developed sophisticated hunting and fishing techniques to adapt to their environments. These methods reflected the deep understanding of local wildlife patterns, species, seasonal changes and available resources. Indigenous communities followed seasonal cycles for hunting, fishing and gathering.

Alberta

The Woods Cree focused on trapping animals and fishing in forested areas, while the Blackfoot relied on bison hunting on the southern plains.

British Columbia

Coastal Indigenous communities such as the Haida and Coast Salish built fish traps and weirs along riverbanks to catch salmon during seasonal runs.

Ontario

Haudenosaunee hunting parties, typically consisting of six to twelve men, often used a V-shaped formation to drive deer toward waiting hunters armed with bows and spears. Deer and bear were hunted seasonally, while gill nets and ice fishing provided a reliable fish supply throughout the winter.

Québec

The Huron-Wendat, Abenaki and Innu developed sophisticated trapping methods for beaver, muskrat and other small game. Fishing was done with weirs, spears and nets, particularly in major waterways like the St. Lawrence River.

Skinning a bison in 1925 for the film, *The Thundering Herd*

A Buffalo Rift, painted in 1867

The Significance of Buffalo

The buffalo had deep cultural meaning for Indigenous communities across Alberta and the Prairies. Symbolizing strength and abundance, they played a central role in trading and group hunting. As a food source, buffalo provided meat, fat and organs, all of which were used in meals. Their hides were essential for clothing, bedding and tipi covers, while bones and horns were crafted into tools, weapons and ceremonial objects. Tendons served as strong thread for sewing, demonstrating the resourcefulness of Indigenous communities in using every part of the animal.

The most successful hunting method was the **buffalo jump (piskun)**, where herds were driven off cliffs in the fall or early winter. These jumps were typically on north-facing cliffs to keep the carcasses cool for easier processing.

Other techniques included:

- Encircling small herds and systematically killing animals with lances and arrows
- Disguising themselves in the skin of a calf to approach herds undetected
- Using snowshoes in winter to trap buffalo in deep snow

Hunting and Fishing Tools

Haudenosaunee used the bow and arrow to hunt game in Ontario

Bows and Arrows

Commonly used to hunt deer, bear, elk and smaller game, bows and arrows were essential tools for hunters, particularly in southern Vancouver Island and Ontario's Eastern Woodlands. Arrowheads were typically crafted from chert (flint) for sharp, durable points.

A salmon weir in Cowichan, BC

Gill Nets and Traps

Indigenous communities in British Columbia and Ontario utilized fish traps, weirs and gill nets to catch salmon, sturgeon and other fish species.

Fishing with a salmon weir and spear in Cowichan, BC

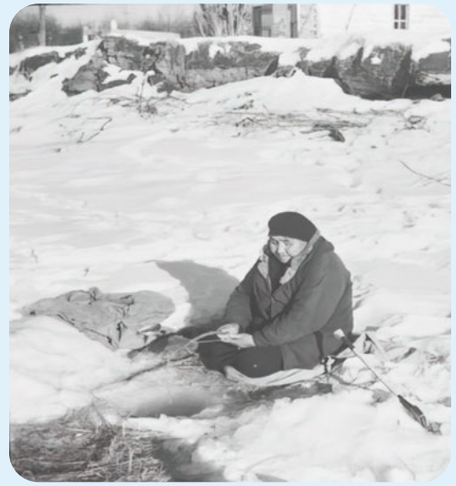
Spears and Harpoons

Spears and harpoons were widely used for hunting and fishing. Spears were effective for hunting large land animals and fish, while harpoons were critical for hunting seals and whales.

Beaver trap in winter

Traps and Snares

In forested regions in northern British Columbia and Ontario, traps and snares were used to catch smaller animals such as rabbits, beaver and muskrat.



Ice fishing in Edmonton, circa 1948-1954

Winter Ice Fishing

In the Plains, Subarctic and Eastern Woodlands regions, Indigenous fishers adapted to the cold by cutting holes in the ice to fish for species like trout and sturgeon.

Residential Schools and Historical Trauma

Overview of the Residential School System

The residential school system was a colonial institution designed to forcibly assimilate First Nations, Métis and Inuit children into Euro-Canadian society. Beginning in the 1830s, the federal government and church institutions forcibly removed Indigenous children from their families, severing their connections to their languages, cultures and communities.

For more than 160 years, approximately 150,000 Indigenous children were taken to these institutions, which operated across Canada in every province and territory except Prince Edward Island, Newfoundland and New Brunswick. The last residential school closed in Saskatchewan in 1996.

Survivors and their families have long spoken out about the harm caused by these schools, leading to the Indian Residential Schools Settlement Agreement in 2006—the largest class-action settlement in Canadian history. This agreement provided financial compensation, funded healing initiatives and led to the creation of the Truth and Reconciliation Commission (TRC) to document the lived experiences of survivors and provide recommendations for systemic change.

On June 11, 2008, Prime Minister Stephen Harper issued a formal apology on behalf of the Government of Canada, acknowledging the profound harm inflicted by residential schools. However, for Indigenous Peoples, the effects of this system remain deeply felt today, manifesting as intergenerational trauma, loss of language and culture, and socio-economic disparities.

Understanding this history is not just about acknowledging the past—it is essential to meaningful reconciliation and to creating a future where Indigenous rights, cultures and identities are respected and upheld.

Understanding this history is not just about acknowledging the past—it is essential to meaningful reconciliation and to creating a future where Indigenous rights, cultures and identities are respected and upheld.

Old Sun Residential School, Gleichen, Alberta, 1945

Regional Details of Residential Schools

The adjacent table highlights the names, locations and operational years of some residential schools that once operated near current Concert Properties' locations. This table represents only a fraction of residential schools across Canada.

St. Paul's Residential School in North Vancouver operated from 1899 to 1959

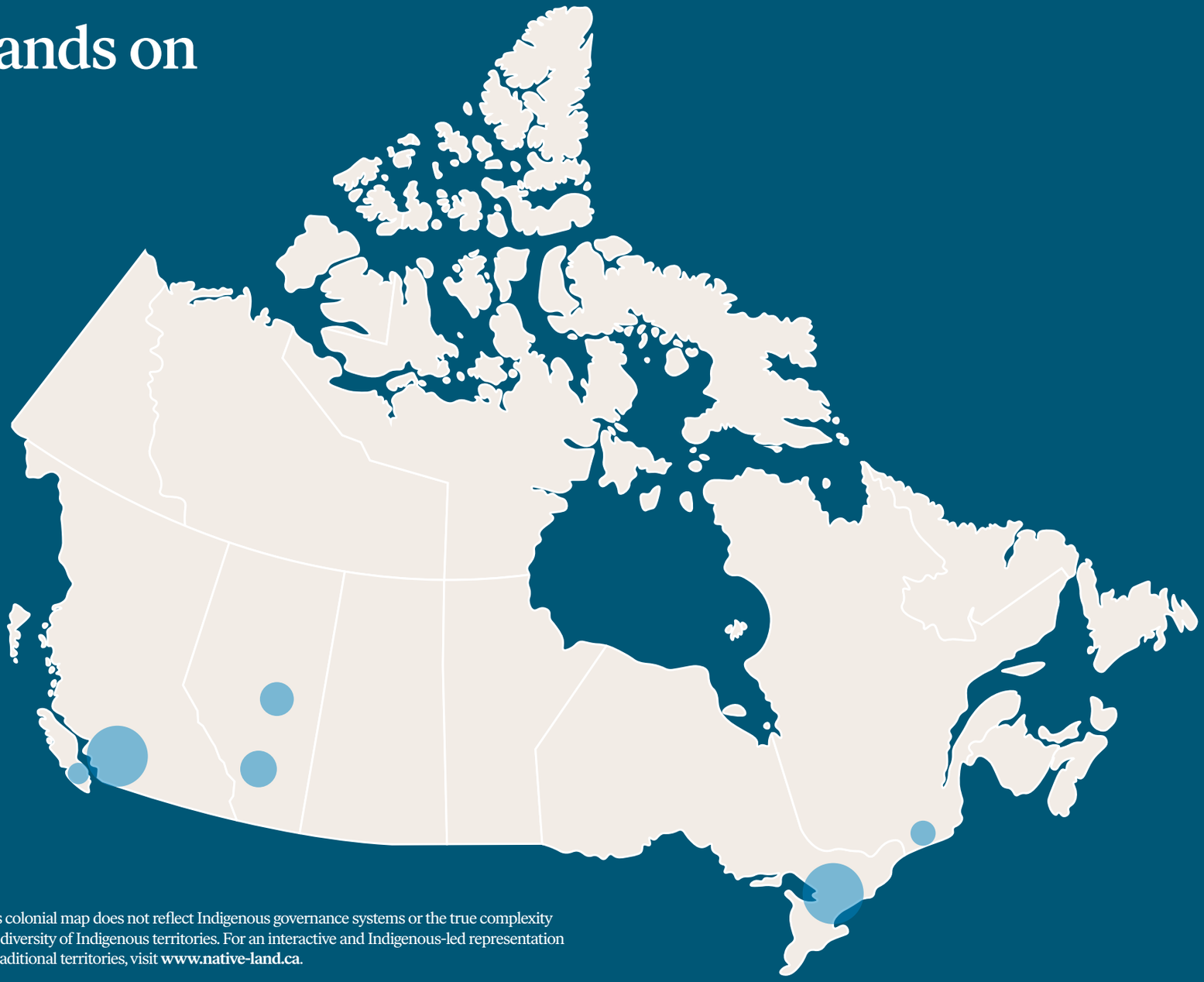
Name	Location	Years of Operation
Calgary Industrial School	Calgary, AB	1896–1971
Edmonton Industrial School	St. Albert, AB	1924–1968
Old Sun Residential School	Gleichen, AB	1886–1971
Sarcee Indian Residential School	Sarcee Junction (Tsuut'ina), AB	1892–1921
St. Albert Youville Indian Residential School	St. Albert, AB	1873–1948
Coqualeetza Indian Residential School	Sardis, BC	1886–1940
Kuper Island Residential School	Penelakut Island, BC	1890–1975
St. Mary's Residential School	Mission, BC	1867–1984
St. Paul's Indian Residential School	North Vancouver, BC	1899–1959
Mohawk Institute Residential School	Brantford, ON	1885–1970
Mount Elgin Industrial Institute	Munceytown, ON	1851–1946
Shingwauk Residential School	Sault Ste. Marie, ON	1873–1970
Spanish Boys' School (St. Peter Claver's)	Spanish, ON	1879–1958
Spanish Girls' School (St. Joseph's)	Spanish, ON	1868–1962
Wawanosh Home Residential School	Sault Ste. Marie, ON	1879–1892

Acknowledging the Lands on Which We Operate

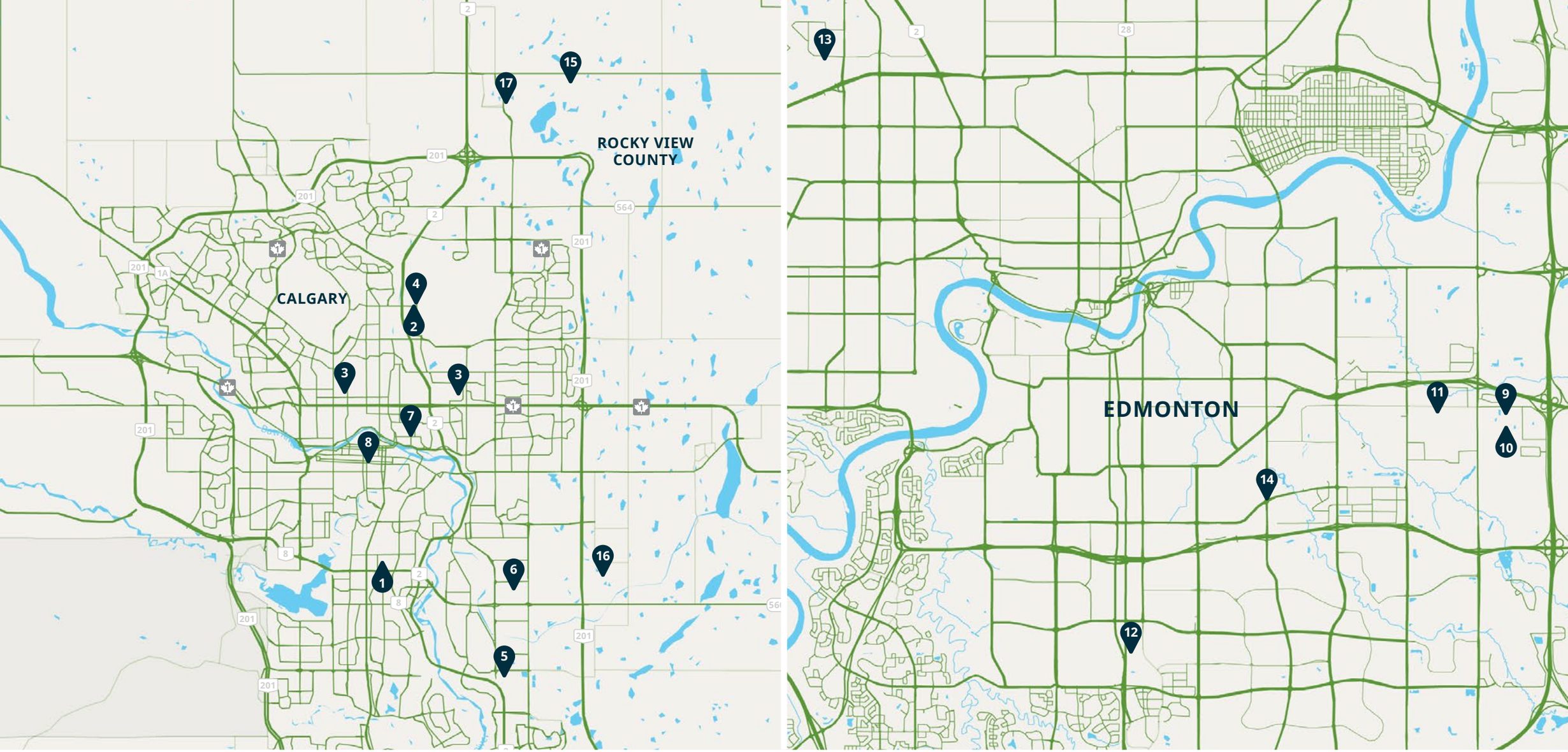
Concert Properties communities are located on the traditional territories of many Indigenous Peoples across British Columbia, Alberta, Ontario and Québec. We recognize that these lands have been home to Indigenous Peoples since time immemorial and that their histories, cultures and stewardship continue to shape the places where we operate.

Understanding the cultural and historical significance of the land where our properties stand underpins our commitment to reconciliation and meaningful engagement. The following section explores the traditional territories, cultural significance and Indigenous place names associated with our properties. While this is an ongoing learning process, and the research presented here is not exhaustive, we remain committed to continue deepening our understanding and fostering respectful relationships with Indigenous communities.

> **Understanding the cultural and historical significance of the land where our properties stand underpins our commitment to reconciliation and meaningful engagement.**



This colonial map does not reflect Indigenous governance systems or the true complexity and diversity of Indigenous territories. For an interactive and Indigenous-led representation of traditional territories, visit **www.native-land.ca**.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Alberta

Calgary

We respectfully acknowledge that these properties are located on the ancestral and traditional territories of the Blackfoot Confederacy, made up of the Siksika, Piikani and Kainai First Nations; the Îethka Nakoda Wîcastabi First Nations, comprised of the Chiniki, Bearspaw and Goodstoney First Nations; and the Tsuut'ina First Nation. This region is also homeland to the historic Northwest Métis and to the Otipemisiwak Métis Government within the Métis Nation Battle River Territory (including Nose Hill Métis District 5 and Elbow Métis District 6).

No.	PROPERTY NAME	CATEGORY	ADDRESS	CULTURAL SIGNIFICANCE
1	**224 61st Avenue SE**	Industrial	224 61st Avenue SE	Located near a communal camp used by all tribes. Rocks for sweat lodge ceremonies were gathered along this part of the river. Women collected chokecherries and saskatoon berries, while men hunted deer and elk nearby.
2	**1128 64th Avenue NE**	Industrial	1128 64th Avenue NE	Located between traditional hunting grounds for buffalo, deer and elk; prairie root and medicinal plant harvesting sites; and Nose Hill North Lookout Point. Lookout points were used to scout camp locations, conduct ceremonies and track wild game.
3	**1144 22nd Avenue** **2206 20th Avenue NE** **2305 & 2255 22nd Street NE** **3110 12th Street NE**	Industrial	1144 22nd Avenue 2206 20th Avenue NE 2305 & 2255 22nd Street NE 3110 12th Street NE	Along the traditional Cree Trail (now called Deerfoot Trail) and traditional Stonies Trail (now called Trans-Canada Highway). Near traditional deer and buffalo hunting grounds and medicinal plant harvesting areas.
4	**1145 65th Avenue NE**	Industrial	1145 65th Avenue NE	Centrally located between deer, buffalo and elk hunting grounds and the Nose Hill North Lookout point.
5	**4200 116th Avenue SE**	Industrial	4200 116th Avenue SE	Located within traditional hunting grounds for buffalo and antelope, and in areas used for harvesting medicinal plants.
6	**4510 & 4610 76th Avenue SE**	Industrial	4510 & 4610 76th Avenue SE	These properties are located within Tsuut'ina Nation territory, near the site of the former Sarcee Indian Residential School (1892–1921). They also sit within a traditional area where mountain roots and medicinal plants — including balsamroot and Indian tobacco — were harvested.
7	**Bridgeland Professional Centre**	Office	1010 1st Avenue NE	Near a communal camp used by all tribes, rocks for sweat lodge ceremonies were gathered from this portion of the river along the Cree Trail (now called Deerfoot Trail). Women would gather chokecherries and saskatoon berries, while men hunted deer and elk.
8	**Central Park Plaza**	Office	340 12th Avenue SW	Near a communal camp used by all tribes, rocks for sweat lodge ceremonies were gathered from this portion of the river along the Cree Trail (now called Deerfoot Trail). Women would gather chokecherries and saskatoon berries, while men hunted deer and elk.

Edmonton

We respectfully acknowledge that these properties are located on the traditional land of the Treaty 6 Territory, made up of the nêhiyaw, Dene, Anishinaabe, Nakota Isga and Niitsitapi peoples. We also acknowledge this as the Métis' homeland and the home of one of the largest communities of Inuit south of the 60th parallel.

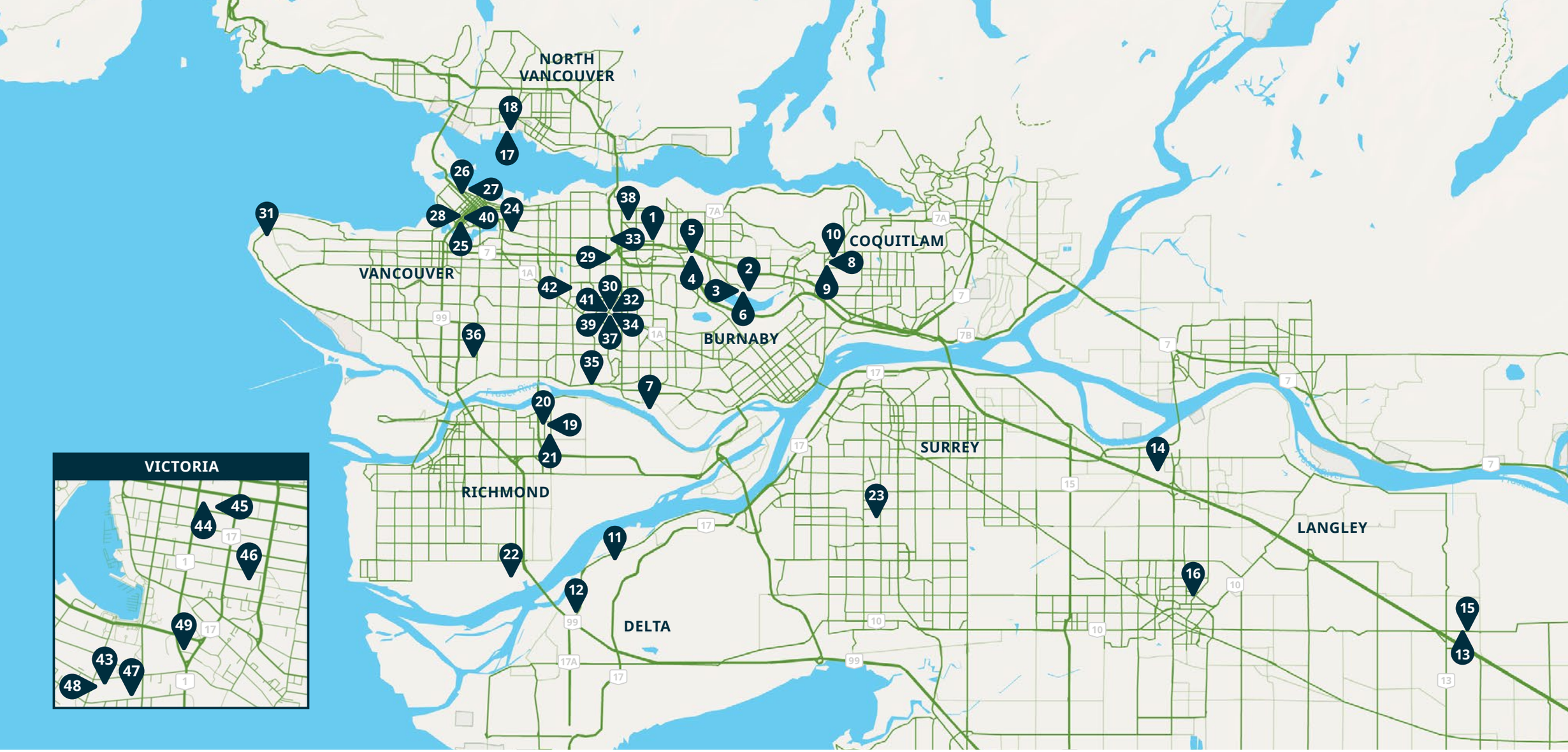
No.	PROPERTY NAME	CATEGORY	ADDRESS	CULTURAL SIGNIFICANCE
9	**871 & 903 76th Avenue NW**	Industrial	871 & 903 76th Avenue NW	Located within Ward Sspomitapi, named in honour of the Iron Creek Meteorite (Manitou Stone), which holds significance in Blackfoot oral tradition. The term Sspomitapi means "star person" — a being said to have come from the sky and brought the buffalo. The meteorite was originally found near Viking, Alberta, and is now located in the Royal Alberta Museum.
10	**1104 70th Avenue NW**	Industrial	1104 70th Avenue NW	Located within Ward Sspomitapi, named in honour of the Iron Creek Meteorite (Manitou Stone), which holds significance in Blackfoot oral tradition. The term Sspomitapi means "star person" — a being said to have come from the sky and brought the buffalo. The meteorite was originally found near Viking, Alberta, and is now located in the Royal Alberta Museum.
11	**2603–2935 76th Avenue NW**	Industrial	2603–2935 76th Avenue NW	Located within Ward Sspomitapi, named in honour of the Iron Creek Meteorite (Manitou Stone), which holds significance in Blackfoot oral tradition. The term Sspomitapi means "star person" — a being said to have come from the sky and brought the buffalo. The meteorite was originally found near Viking, Alberta, and is now located in the Royal Alberta Museum.
12	**10050 29A Avenue**	Industrial	10050 29A Avenue	Located near Ermineskin Park, named after Cree Chief Ermineskin of Hobbema. This area was a traditional meeting ground for many Indigenous Nations, including the Cree, Saulteaux, Nakota Sioux, Blackfoot and Métis Peoples. The property is within Ward Karhiio, named for Chief Michel Karhiio of the Michel Band. Karhiio means "a tall, beautiful forest" in the Mohawk language.
13	**16011 128th Avenue NW**	Industrial	16011 128th Avenue NW	Located near Kinokamau Lake, named from the Cree word kinokamâw, meaning "a long lake." The lake area was once home to a historic Métis settlement in northwest Edmonton. The property is located within Ward Anirniq, named from the Inuktun word meaning "breath of life."
14	**Pinnacle Business Park**	Industrial	75th Street & Roper Road NW	Located within Ward Karhiio, named for Chief Michel Karhiio of the Michel Band. Karhiio means "a tall, beautiful forest" in the Mohawk language.

Rocky View County

We respectfully acknowledge that these properties are located on the ancestral and traditional territories of the Blackfoot Confederacy, made up of the Siksika, Piikani and Kainai First Nations; the Îethka Nakoda Wîcastabi First Nations, comprised of the Chiniki, Bearspaw and Goodstoney First Nations; and the Tsuut'ina First Nation. This region is also homeland to the historic Northwest Métis and to the Otipemisiwak Métis Government within the Métis Nation Battle River Territory (including Nose Hill Métis District 5 and Elbow Métis District 6).

No.	PROPERTY NAME	CATEGORY	ADDRESS	CULTURAL SIGNIFICANCE
15	**111 High Plains Trail**	Industrial	111 High Plains Trail	Indigenous Peoples lived in the Rocky View County area long before and after the City of Calgary was established, as it lay within traditional bison hunting grounds.
16	**285250 Wrangler Crescent**	Industrial	285250 Wrangler Crescent	Indigenous Peoples lived in the Rocky View County area long before and after the City of Calgary was established, as it lay within traditional bison hunting grounds.
17	**Rockyview Business Park**	Industrial	261024 Dwight McLellan Trail	Indigenous Peoples lived in the Rocky View County area long before and after the City of Calgary was established, as it lay within traditional bison hunting grounds.

Rockyview Business Park, Rocky View County



British Columbia

Burnaby

We respectfully acknowledge that these properties are located on the ancestral and unceded territory of the xʷməθkʷəy̓əm (Musqueam), Sḵwx̱wú7mesh (Squamish), səlilwətaɬ (Tsleil-Waututh) and kʷikʷəƛ̓əm (Kwikwetlem) Peoples.

No.	PROPERTY NAME	CATEGORY	ADDRESS	CULTURAL SIGNIFICANCE
1	**1795 Willingdon Avenue**	Office	1795 Willingdon Avenue	This property is situated between two historical streams, one of which once flowed beneath what is now Brentwood mall. Many such waterways have been lost to development, and most were never formally named. These streams were used for fishing, travel and harvesting.
2	**4201 Lozells Avenue**	Industrial	4201 Lozells Avenue	Burnaby Lake was formed by a glacier 12,000 years ago and was a valued site for gathering, processing and transportation. The Brunette River flows from the east side of the lake to the Fraser River, and the junction was a prime fishing location for First Nations Peoples.
3	**4242 Phillips Avenue**	Industrial	4242 Phillips Avenue	Burnaby Lake was formed by a glacier 12,000 years ago and was a valued site for gathering, processing and transportation. The Brunette River flows from the east side of the lake to the Fraser River, and the junction was a prime fishing location for First Nations Peoples.
4	**5700, 5950 & 6100 Kingsland Drive**	Industrial	5700, 5950 & 6100 Kingsland Drive	Crab apples were a staple food in this area, growing along the western edge of Burnaby Lake. Indigenous women picked green crab apples and hung them in woven bags to ripen. They were eaten raw or boiled until soft.
5	**6000 Lougheed Highway**	Industrial	6000 Lougheed Highway	Crab apples were a staple food in this area, growing along the western edge of Burnaby Lake. Indigenous women picked green crab apples and hung them in woven bags to ripen. They were eaten raw or boiled until soft.
6	**7520, 7550, 7570 & 7590 Conrad Street**	Industrial	7520, 7550, 7570 & 7590 Conrad Street	Burnaby Lake was formed by a glacier 12,000 years ago and was a valued site for gathering, processing and transportation. The Brunette River flows from the east side of the lake to the Fraser River, and the junction was a prime fishing location for First Nations Peoples.
7	**Glenlyon Business Park**	Office	9100 Glenlyon Parkway	Located on the north arm of the Fraser River with park ecosystems including meadows, marshes, creeks and animal habitats.

Coquitlam

We respectfully acknowledge that these properties are located on the traditional and ancestral lands of the kʷikʷəƛəm (Kwikwetlem) Nation, including those parts that were historically shared with the q̓ic̓əy̓ (Katzie) and other Coast Salish Peoples.

No.	PROPERTY NAME	CATEGORY	ADDRESS	CULTURAL SIGNIFICANCE
8	**55One**	Rental	551 Emerson Street	The Still Creek/Brunette River Watershed once had a thriving ecosystem of bogs, wetlands and rainforests that supported Indigenous communities. This area was used for various activities, including hunting, fishing and spirit questing, which attracted people to the region.
9	**Cottonwood Avenue**	Under Development	530 & 550 Cottonwood Avenue 663 & 675 Whiting Way	The Still Creek/Brunette River Watershed once had a thriving ecosystem of bogs, wetlands and rainforests that supported Indigenous communities. This area was used for various activities, including hunting, fishing and spirit questing, which attracted people to the region.
10	**Myriad**	Under Construction	567 Emerson Street	The Still Creek/Brunette River Watershed once had a thriving ecosystem of bogs, wetlands and rainforests that supported Indigenous communities. This area was used for various activities, including hunting, fishing and spirit questing, which attracted people to the region.

Delta

We respectfully acknowledge that these properties are located on the shared, traditional, ancestral and unceded territories of the sc̓əw̓aθən (Tsawwassen), xʷməθkʷəy̓əm (Musqueam) and other Coast Salish Peoples.

No.	PROPERTY NAME	CATEGORY	ADDRESS	CULTURAL SIGNIFICANCE
11	**7167 Progress Way**	Industrial	7167 Progress Way	Located on the hi̓ghland from Sunbury down to Mud Bay, called xʷmecənəɬp by the Musqueam people.
12	**Glenwood Commerce Centre**	Industrial	6165 Highway 17A	Near Burn's Bog, one of the world's largest raised peat bogs. The bog is home to more than 230 species of birds, mammals and reptiles. The bog was a key area for hunting animals, as well as gathering plants and resources.

55One, Coquitlam

Langley

We respectfully acknowledge that these properties are located on the traditional territories of the Coast Salish People, including the ḳʷɑ:ƛ̓ən̓ (Kwantlen), q̓ićəy̓ (Katzie), Máthxwi (Matsqui) and se'mya'me (Semiahmoo) First Nations.

No.	PROPERTY NAME	CATEGORY	ADDRESS	CULTURAL SIGNIFICANCE
13	**5690 268th Street**	Industrial	5690 268th Street	Langley's riverside location was home to a large population of Indigenous Peoples. Fort Langley was built as a trading post for the Hudson Bay Company during the fur trade. Kwantlen Chief Whattlekainum convinced the settlers to trade more than just furs and began trading salmon and cranberries.
14	**19645 92A Avenue**	Industrial	19645 92A Avenue	Langley's riverside location was home to a large population of Indigenous Peoples. Fort Langley was built as a trading post for the Hudson Bay Company during the fur trade. Kwantlen Chief Whattlekainum convinced the settlers to trade more than just furs and began trading salmon and cranberries.
15	**26901 56th Avenue**	Industrial	26901 56th Avenue	Langley's riverside location was home to a large population of Indigenous Peoples. Fort Langley was built as a trading post for the Hudson Bay Company during the fur trade. Kwantlen Chief Whattlekainum convinced the settlers to trade more than just furs and began trading salmon and cranberries.
16	**Willowbrook Business Park**	Office	20434 64th Avenue	Langley's riverside location was home to a large population of Indigenous Peoples. Fort Langley was built as a trading post for the Hudson Bay Company during the fur trade. Kwantlen Chief Whattlekainum convinced the settlers to trade more than just furs and began trading salmon and cranberries.

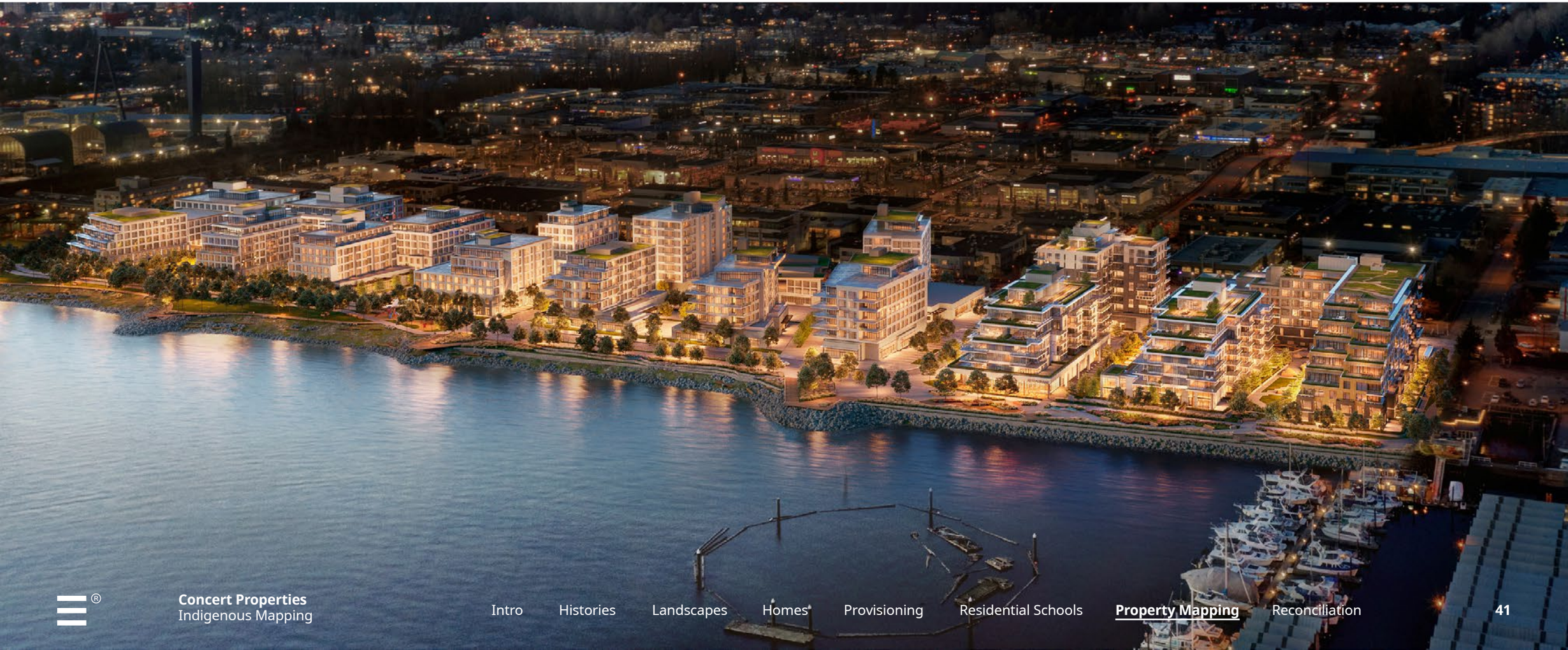
26901 56th Avenue, Langley

North Vancouver

We respectfully acknowledge that these properties are located on the traditional and unceded territories of the Sḵwx̱wú7mesh (Squamish) and səl̓ilwətaɬ (Tsleil-Waututh) Nations.

No.	PROPERTY NAME	CATEGORY	ADDRESS	CULTURAL SIGNIFICANCE
17	**Harbourside Business Park**	Office	889 Harbourside Drive	Squamish people called the area Tl'alhemá7elk, meaning salt water.
18	**North Harbour**	Under Development	8 Fell Avenue	Squamish people called the area Tl'alhemá7elk, meaning salt water.

North Harbour (artist's rendering), North Vancouver



Richmond

We respectfully acknowledge that these properties are located on the traditional, ancestral and unceded territory of the xʷməθkʷəy̓əm (Musqueam) Peoples.

Note: While the City of Richmond has not formally adopted a land acknowledgement, Musqueam has long asserted its deep connection to this land.

No.	PROPERTY NAME	CATEGORY	ADDRESS	CULTURAL SIGNIFICANCE
19	**3011–3031 & 3331–3571 Viking Way**	Industrial	3011–3031 & 3331–3571 Viking Way	Near the north arm of the Fraser River and Mitchell Island, once home to the c̓əw̓χeləmət̓ village. Vegetation in this area included prairie grass with shrubs, grass, willow, hardhack and crab apples.
20	**3260 Viking Way** **13680 Bridgeport Road**	Industrial	3260 Viking Way 13680 Bridgeport Road	Near the north arm of the Fraser River and Mitchell Island, once home to the c̓əw̓χeləmət̓ village. Vegetation in this area included cranberry marshes and pine trees.
21	**3971 & 3831 No. 6 Road**	Industrial	3971 & 3831 No. 6 Road	Near the north arm of the Fraser River and Mitchell Island, once home to the c̓əw̓χeləmət̓ village. Vegetation in this area included prairie grass with shrubs, grass, willow, hardhack and crab apples.
22	**11920 Horseshoe Way**	Industrial	11920 Horseshoe Way	Musqueam people called the nearby area “Driftwood Place,” a campsite at the southwestern end of Lulu Island, east of Garry Point.

3831 No. 6 Road, Richmond

Surrey

We respectfully acknowledge that this property is located on the traditional, ancestral and unceded territories of the Salish Peoples, including the q̓ic̓əy̓ (Katzie), q̓ʷɑ:n̓ƛ̓ən̓ (Kwantlen) and Semiahma (Semiahmoo) land-based nations.

No.	PROPERTY NAME	CATEGORY	ADDRESS	CULTURAL SIGNIFICANCE
23	**13136 82A Avenue**	Industrial	13136 82A Avenue	Located near Cruikshank Creek, this area was part of the traditional territory where the Semiahmoo, Katzie and Kwantlen First Nations centred their community life on hunting and fishing.

3011 Viking Way, Richmond

Vancouver

We respectfully acknowledge that these properties are located on the unceded traditional territories of the xʷməθkʷəy̓əm (Musqueam), Sḵwx̱wú7mesh (Squamish) and səlilwətaɬ (Tsleil-Waututh) Nations.

No.	PROPERTY NAME	CATEGORY	ADDRESS	CULTURAL SIGNIFICANCE
24	**468 Terminal Avenue**	Office	468 Terminal Avenue	Before European contact, this area was part of the ocean. Since settlers arrived in 1792, more than 3,000 acres of intertidal and subtidal habitat have been lost to development.
25	**600 Drake**	Rental	600 Drake Street	Near a historic stream, many of these streams have been lost to development, and most of their names remain unknown. These streams were utilized for fishing, travel and harvesting.
26	**1100 Melville** *(co-owned)*	Office	1100 Melville Street	This area was rich in fir trees and deer. Additionally, it is near a lost stream that once flowed through to where Portal Park is today. Many of these historical streams were once used for fishing, travel and harvesting.
27	**1130 & 1140 West Pender Street** *(co-owned)*	Office	1130 & 1140 West Pender Street	This area was rich in fir trees and deer. Additionally, it is near a lost stream that once flowed through to where Portal Park is today. Many of these historical streams were once used for fishing, travel and harvesting.
28	**1190 Hornby Street**	Office	1190 Hornby Street	This building is located near a historical stream. Many of these historical streams have been lost due to development, and most of their names are unknown. These streams were used for fishing, travel and harvesting. This area was also rich in fir trees and deer.
29	**2770 Bentall Street**	Industrial	2770 Bentall Street	This project is located near a historical stream. Many such waterways have been lost to development, and most were never formally named. These streams once supported fishing, travel and harvesting. In the 1800s, beaver dams in the area could reach nearly 40 metres in length. The region was also home to porcupines, muskrats and trout.
30	**3425 Crowley Drive**	Office	3425 Crowley Drive	This area was home to elk, ducks, geese and loons. This area's nearest waterway, the Fraser River, is one of the richest sources of salmon in the world and was used by Indigenous people for travel, trade, fishing and harvesting.
31	**Axis**	Rental	6090 Iona Drive	This area was rich in fir, hemlock, cedar and yew trees. The property sits on a lost stream that once flowed through where Marine Drive Foreshore Park is today. Many of these historical streams have been lost due to development, and most of their names are unknown. These streams were used for fishing, travel and harvesting.
32	**The Bradford**	Rental	3535 Crowley Drive	This area was home to elk, ducks, geese and loons. This area's nearest waterway, the Fraser River, is one of the richest sources of salmon in the world and was used by Indigenous people for travel, trade, fishing and harvesting.

No.	PROPERTY NAME	CATEGORY	ADDRESS	CULTURAL SIGNIFICANCE
33	**Cassiar Court**	Rental	1710–1750 Cassiar Street	Located near a seasonal gathering site by Still Creek, this Indigenous thoroughfare was once home to elk, deer, bears and wolves, and was surrounded by hemlock, cedar and fir trees.
34	**Earles Court**	Rental	3428 Crowley Drive	This area was home to elk, ducks, geese and loons. This area's nearest waterway, the Fraser River, is one of the richest sources of salmon in the world and was used by Indigenous people for travel, trade, fishing and harvesting.
35	**Fraser Pointe I and II**	Rental	3033 & 3038 East Kent Avenue North	Near the Fraser River, this area has long been an important site for Coast Salish Peoples for fishing, transportation and harvesting.
36	**Langara Gardens** *(co-owned)*	Rental	621 West 57th Avenue	This project is located near a historical stream. Many of these historical streams have been lost due to development, and most of their names are unknown. This area was rich in many tree species, including fir, cedar, hemlock, spruce, alder and dogwood. It was also home to elk, deer, beavers, cougars, wolves and muskrats.
37	**The Melbourne**	Rental	3433 Crowley Drive	This area was home to elk, ducks, geese and loons. This area's nearest waterway, the Fraser River, is one of the richest sources of salmon in the world and was used by Indigenous people for travel, trade, fishing and harvesting.
38	**Parkside Village**	Rental	3610–3696 William Street	These properties sits between two historical streams. Many such waterways have been lost to development, and most were never formally named. These streams once supported fishing, travel and harvesting.
39	**The Remington**	Rental	3528 Vanness Avenue	This area was home to elk, ducks, geese and loons. This area's nearest waterway, the Fraser River, is one of the richest sources of salmon in the world and was used by Indigenous people for travel, trade, fishing and harvesting.

Fraser Pointe, Vancouver

No.	PROPERTY NAME	CATEGORY	ADDRESS	CULTURAL SIGNIFICANCE
40	**The Standard**	Rental	1142 Granville Street	This area is near a lost stream that once ran through where Emery Barnes Park is today. Many of these historical streams have been lost due to development, and most of their names are unknown. These streams were used for fishing, travel, and harvesting.
41	**Wessex Gate**	Rental	3408 Crowley Drive	This area was home to elk, ducks, geese and loons. This area's nearest waterway, the Fraser River, is one of the richest sources of salmon in the world and was used by Indigenous people for travel, trade, fishing and harvesting.
42	**The Westridge**	Rental	4170 Nanaimo Street	This area was home to elk, ducks, geese and loons. This area's nearest waterway, the Fraser River, is one of the richest sources of salmon in the world and was used by Indigenous people for travel, trade, fishing and harvesting.

The Remington, Vancouver

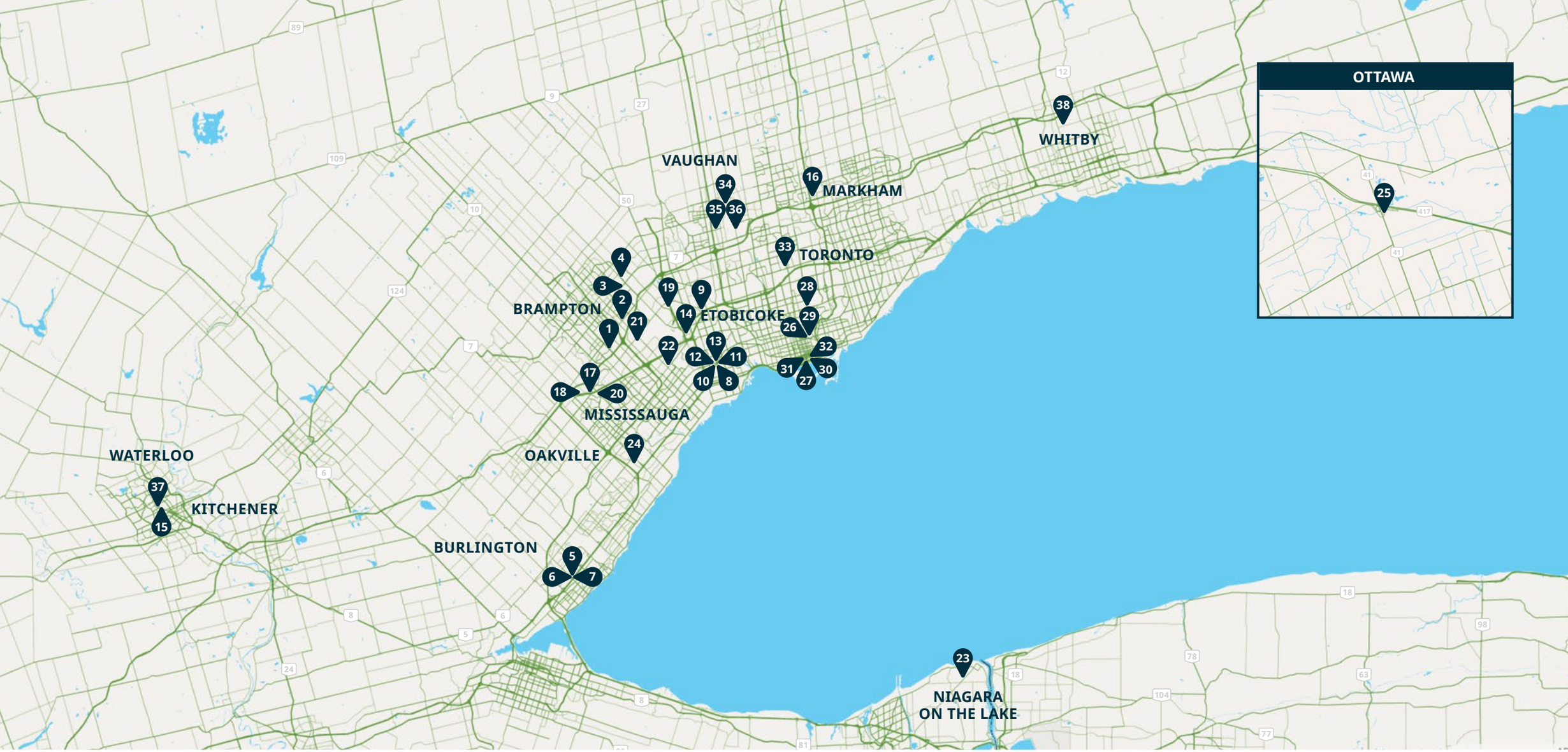
Victoria

We respectfully acknowledge that these properties are located on the traditional territory of the Lekwungen-speaking peoples, represented today by the Songhees Nation and Esquimalt Nation, as well as the W̱SÁNEĆ Peoples.

No.	PROPERTY NAME	CATEGORY	ADDRESS	CULTURAL SIGNIFICANCE
43	**525, 535–545 Superior Street** *(co-owned)*	Office	525, 535–545 Superior Street	In James Bay, the area was once known as Whosaykum, meaning “clay” or “muddy place.” The Songhees people camped near the present-day St. Ann’s Academy while gathering camas bulbs from Beacon Hill and crabs from the now-filled-in bay.
44	**712 Yates Street**	Office	712 Yates Street	In downtown Victoria, an area once called Kuo-sing-el-as, meaning “place of strong fibre, “ a reference to the Pacific Willow. The inner bark of this tree was used to make fishing lines, which were attached to stone net weights.
45	**726–746 Yates Street**	Retail	726–746 Yates Street	In downtown Victoria, an area once called Kuo-sing-el-as, meaning “place of strong fibre, “ a reference to the Pacific Willow. The inner bark of this tree was used to make fishing lines, which were attached to stone net weights.
46	**851 Broughton**	Future Development	851 Broughton Street	In downtown Victoria, an area once called Kuo-sing-el-as, meaning “place of strong fibre, “ a reference to the Pacific Willow. The inner bark of this tree was used to make fishing lines, which were attached to stone net weights.
47	**Capital Park Heritage Homes** *(co-owned)*	Rental	580, 584 & 588 Michigan Street	Located in James Bay, the area was once known as Whosaykum, meaning “clay” or “muddy place.” The Songhees people camped near the present-day St. Ann’s Academy while gathering camas bulbs from Beacon Hill and crabs from the now-filled-in bay.
48	**Capital Park Rental Residences** *(co-owned)*	Rental	355 Menzies Street	In James Bay, the area was once known as Whosaykum, meaning “clay” or “muddy place.” The Songhees people camped near the present-day St. Ann’s Academy while gathering camas bulbs from Beacon Hill and crabs from the now-filled-in bay.
49	**The Q Apartments**	Rental	655 Douglas Street	In downtown Victoria, an area once called Kuo-sing-el-as, meaning “place of strong fibre,“ a reference to the Pacific Willow. The inner bark of this tree was used to make fishing lines, which were attached to stone net weights.

The Q Apartments, Victoria

Capital Park Heritage Homes, Victoria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VAUGHAN
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MARKHAM
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TORONTO
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BRAMPTON
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NIAGARA
ON THE LAKE
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Ontario

Brampton

We respectfully acknowledge that these properties are located on the traditional territories of the Mississaugas of the Credit, the Haudenosaunee and the Wendat First Nations.

No.	PROPERTY NAME	CATEGORY	ADDRESS	CULTURAL SIGNIFICANCE
1	**201 County Court**	Office	201 County Court Boulevard	Brampton lies within the Credit and Humber River watersheds. Artifacts from Indigenous hunting camps and small villages have been found along these valleys, dating back thousands of years.
2	**8005–8045 Dixie Road**	Industrial	8005–8045 Dixie Road	Brampton lies within the Credit and Humber River watersheds. Artifacts from Indigenous hunting camps and small villages have been found along these valleys, dating back thousands of years.
3	**8875 Torbram Road**	Industrial	8875 Torbram Road	Brampton lies within the Credit and Humber River watersheds. Artifacts from Indigenous hunting camps and small villages have been found along these valleys, dating back thousands of years.
4	**9273–9283 Airport Road**	Industrial	9273–9283 Airport Road	Brampton lies within the Credit and Humber River watersheds. Artifacts from Indigenous hunting camps and small villages have been found along these valleys, dating back thousands of years.

201 County Court, Brampton

Burlington

We respectfully acknowledge that these properties are part of the Treaty Lands and Territory of the Mississaugas of the Credit. This territory is also home to the Anishinaabeg, Haudenosaunee and Métis Peoples, and is covered by the Dish With One Spoon Wampum Belt Covenant—an agreement between the Iroquois Confederacy, the Ojibway and other allied Nations to peaceably share and care for the resources around the Great Lakes.

No.	PROPERTY NAME	CATEGORY	ADDRESS	CULTURAL SIGNIFICANCE
5	**1022 Champlain Avenue**	Industrial	1022 Champlain Avenue	Located near the "Mississauga Tract," a region between Burlington Bay and the Credit River, where the Mississaugas fished, hunted and gathered.
6	**1050 & 1070 LeGresley Way** **4151 North Service Road**	Industrial	1050 & 1070 LeGresley Way 4151 North Service Road	Located near the "Mississauga Tract," a region between Burlington Bay and the Credit River, where the Mississaugas fished, hunted and gathered.
7	**4041 North Service Road**	Industrial	4041 North Service Road	Located near the "Mississauga Tract," a region between Burlington Bay and the Credit River, where the Mississaugas fished, hunted and gathered.

1050 LeGresley Way, Burlington

1022 Champlain Avenue, Burlington

Etobicoke

We respectfully acknowledge that these properties are located on the traditional territory of many nations including the Mississaugas of the Credit, the Anishnabeg, the Chippewa, the Haudenosaunee and the Wendat peoples and is now home to many diverse First Nations, Inuit and Métis peoples. We also acknowledge that Etobicoke is covered by Treaty 13 (also known as the Toronto Purchase) with the Mississaugas of the Credit.

No.	PROPERTY NAME	CATEGORY	ADDRESS	CULTURAL SIGNIFICANCE
8	**20 Samuel Wood**	Rental	20 Samuel Wood Way	Located near Humber Bay and Lake Shore Boulevard West, the boulevard follows an ancient Indigenous trail initially surveyed in 1791.
9	**75 Rexdale Boulevard**	Industrial	75 Rexdale Boulevard	Located in the Humber River watershed, which includes streams, lakes and wetlands. The Humber River, known as Kabechenong, meaning “gathering place to tie up” by the Mississauga people, was a main trade route.
10	**The Kip District - Phase 3**	Under Development	5365 Dundas Street West	Located near Humber Bay and Lake Shore Boulevard West, the boulevard follows an ancient Indigenous trail initially surveyed in 1791.
11	**Palomar**	Rental	3 Summerland Terrace	Etobicoke was once known as the Village of Mimico and was named after the Ojibwe word Omimeca, meaning “the resting place of the wild pigeons.”
12	**Serrano**	Rental	5191 Dundas Street West	Etobicoke was once known as the Village of Mimico and was named after the Ojibwe word Omimeca, meaning “the resting place of the wild pigeons.”
13	**Sierra**	Rental	7 Summerland Terrace	Etobicoke was once known as the Village of Mimico and was named after the Ojibwe word Omimeca, meaning “the resting place of the wild pigeons.”
14	**2 & 30 International Boulevard**	Office	2 & 30 International Boulevard	Located near the Mimico Creek Trail, the creek’s name comes from the Ojibwe word “Omimeca,” meaning “resting place of the wild pigeons.” These wild pigeons—also known as passenger pigeons—are now extinct, but were once a staple food source for Indigenous Peoples in the region.

20 Samuel Wood, Etobicoke

Kitchener

We respectfully acknowledge that these properties are located on the traditional territories of the Chonnonton, Anishinaabeg and Haudenosaunee Peoples.

No.	PROPERTY NAME	CATEGORY	ADDRESS	CULTURAL SIGNIFICANCE
15	**520 & 524 Park Street**	Rental	520 & 524 Park Street	Situated within the Haldimand Tract, a land grant of approximately 10 kilometers on each side of the Grand River, which was promised to the Six Nations of the Grand River in 1784 as recognition for their alliance during the American Revolutionary War.

Markham

We respectfully acknowledge that this property is located on the traditional lands of the communities in circle: the North, West, South and Eastern directions, and Haudenosaunee, Huron-Wendat, Anishnabeg, Seneca, Chippewa and the current treaty holders Mississaugas of the Credit Peoples.

No.	PROPERTY NAME	CATEGORY	ADDRESS	CULTURAL SIGNIFICANCE
16	**80 & 90 Centurian Drive**	Industrial	80 & 90 Centurian Drive	The Rouge River travels through Markham and was once known as "The River of the Great Spirit," referring to Gitche Manitou, a central spiritual figure in Algonquin belief. According to legend, Manitou represents the power present in all natural things — both strength and weakness, good and bad, and all forces that influence life.

Mississauga

We respectfully acknowledge that these properties are part of the Treaty and Traditional Territory of the Mississaugas of the Credit First Nation, the Haudenosaunee Confederacy, as well as the Huron-Wendat and Wyandot Nations.

No.	PROPERTY NAME	CATEGORY	ADDRESS	CULTURAL SIGNIFICANCE
17	**2476 Argentia Road**	Office	2476 Argentia Road	Located near the Chi-twaa Tigaanes Sacred Gardens, these gardens were once the site of the Credit Mission Village and the home of the Mississaugas of the Credit River during the early to mid-1800s. The Credit River Valley served as a travel route utilized by First Nations Peoples for thousands of years.
18	**2495 Meadowpine Boulevard**	Industrial	2495 Meadowpine Boulevard	Located near the Chi-twaa Tigaanes Sacred Gardens, these gardens were once the site of the Credit Mission Village and the home of the Mississaugas of the Credit River during the early to mid-1800s. The Credit River Valley served as a travel route utilized by First Nations Peoples for thousands of years.
19	**3983 Nashua Drive**	Industrial	3983 Nashua Drive	Located near the Chi-twaa Tigaanes Sacred Gardens, these gardens were once the site of the Credit Mission Village and the home of the Mississaugas of the Credit River during the early to mid-1800s. The Credit River Valley served as a travel route utilized by First Nations Peoples for thousands of years.

No.	PROPERTY NAME	CATEGORY	ADDRESS	CULTURAL SIGNIFICANCE
20	**6750 Century Avenue**	Office	6750 Century Avenue	Located near the Chi-twaa Tigaanes Sacred Gardens, these gardens were once the site of the Credit Mission Village and the home of the Mississaugas of the Credit River during the early to mid-1800s. The Credit River Valley served as a travel route utilized by First Nations Peoples for thousands of years.
21	**6880 Columbus Road**	Industrial	6880 Columbus Road	Located near the Chi-twaa Tigaanes Sacred Gardens, these gardens were once the site of the Credit Mission Village and the home of the Mississaugas of the Credit River during the early to mid-1800s. The Credit River Valley served as a travel route utilized by First Nations Peoples for thousands of years.
22	**Dixie Eglinton Centre**	Office	1790, 1820 & 1830 Matheson Boulevard	Located near the Chi-twaa Tigaanes Sacred Gardens, these gardens were once the site of the Credit Mission Village and the home of the Mississaugas of the Credit River during the early to mid-1800s. The Credit River Valley served as a travel route utilized by First Nations Peoples for thousands of years.

Niagara on the Lake

We respectfully acknowledge that this property is located on the shared traditional lands of the Anishinaabe and Haudenosaunee Peoples, including the Mississaugas of the Credit First Nation.

No.	PROPERTY NAME	CATEGORY	ADDRESS	CULTURAL SIGNIFICANCE
23	**415 Hunter Road**	Future Development	415 Hunter Road	This property is located near the site of treaty discussions held in 1764, involving more than 2,000 participants from the British Crown and various Indigenous Nations, including the Iroquois Confederacy, the Mississauga, Algonquin and Huron peoples.

Oakville

We respectfully acknowledge that this property is located on the Treaty Lands and Territory of the Mississaugas of the Credit First Nation.

No.	PROPERTY NAME	CATEGORY	ADDRESS	CULTURAL SIGNIFICANCE
24	**2340 Winston Park Drive**	Industrial	2340 Winston Park Drive	Indigenous people hunted, fished, farmed and traded throughout the area now known as Trafalgar Township and Oakville. Today, the Town of Oakville permanently flies the Mississaugas of the Credit First Nation flag at Town Hall.

Ottawa

We respectfully acknowledge that this property is located on the traditional, unceded territory of the Algonquin Anishinaabe Peoples.

No.	PROPERTY NAME	CATEGORY	ADDRESS	CULTURAL SIGNIFICANCE
25	**5225 Boundary Road**	Industrial	5225 Boundary Road	Bear Brook River flows through Navan, an area once surrounded by forest. The river was named after the many bears who foraged on acorns in the area.

Toronto

We respectfully acknowledge that these properties are located on the traditional territory of many nations including the Mississaugas of the Credit, the Anishnabeg, the Chippewa, the Haudenosaunee and the Wendat peoples. We also acknowledge that Toronto is covered by Treaty 13 with the Mississaugas of the Credit.

No.	PROPERTY NAME	CATEGORY	ADDRESS	CULTURAL SIGNIFICANCE
26	**2 Glen**	Under Development	2 Glen Road	This property is near Rosedale Ravine Lands, part of Toronto's extensive ravine system that leads to the Lake Ontario shoreline. Formed by receding glaciers 11,000 years ago, these ravines served as trade routes for many Indigenous communities.
27	**20 Wellington**	Office	20 Wellington Street East	Nearby Yonge Street, which follows the route of an extensive Indigenous trail network known as the Carrying Place, a major travel and trade route connecting the local Great Lakes. When settlers from Britain and France arrived, they also used this trail for transportation and trade.
28	**660 Eglinton Avenue East & 278 Bessborough Drive**	Under Development	660 Eglinton Avenue East & 278 Bessborough Drive	This property is near Rosedale Ravine Lands, part of Toronto's extensive ravine system that leads to the Lake Ontario shoreline. Formed by receding glaciers 11,000 years ago, these ravines served as trade routes for many Indigenous communities.

Motion, Toronto

No.	PROPERTY NAME	CATEGORY	ADDRESS	CULTURAL SIGNIFICANCE
29	**Burke**	Under Development	603 Sherbourne Street 8 Howard Street	This property is near Rosedale Ravine Lands, part of Toronto's extensive ravine system that leads to the Lake Ontario shoreline. Formed by receding glaciers 11,000 years ago, these ravines served as trade routes for many Indigenous communities.
30	**Jazz**	Rental	167 Church Street	Nearby Yonge Street, which follows the route of an extensive Indigenous trail network known as the Carrying Place, a major travel and trade route connecting the local Great Lakes. When settlers from Britain and France arrived, they also used this trail for transportation and trade.
31	**Motion**	Rental	570 Bay Street	Nearby Yonge Street, which follows the route of an extensive Indigenous trail network known as the Carrying Place, a major travel and trade route connecting the local Great Lakes. When settlers from Britain and France arrived, they also used this trail for transportation and trade.
32	**One32**	Rental	132 Berkeley Street	Nearby Yonge Street, which follows the route of an extensive Indigenous trail network known as the Carrying Place, a major travel and trade route connecting the local Great Lakes. When settlers from Britain and France arrived, they also used this trail for transportation and trade.
33	**Prelude**	Rental	151 Beecroft Road	Nearby Yonge Street, which follows the route of an extensive Indigenous trail network known as the Carrying Place, a major travel and trade route connecting the local Great Lakes. When settlers from Britain and France arrived, they also used this trail for transportation and trade.

One32, Toronto

Vaughan

We respectfully acknowledge that these properties are located on the traditional territory of the Huron-Wendat and the Haudenosaunee and in the Territory and Treaty 13 lands of the Mississaugas of the Credit First Nation.

No.	PROPERTY NAME	CATEGORY	ADDRESS	CULTURAL SIGNIFICANCE
34	**65 Tigi Court**	Industrial	65 Tigi Court	The land where Vaughan is located was once home to a large Huron-Wendat village. About 500 years ago, the settlement had a population of around 2,000 and was part of the Huron-Wendat Nation's Traditional Territory.
35	**3210 Langstaff Road**	Office	3210 Langstaff Road	The land where Vaughan is located was once home to a large Huron-Wendat village. About 500 years ago, the settlement had a population of around 2,000 and was part of the Huron-Wendat Nation's Traditional Territory.
36	**8150 & 8162 Keele Street**	Industrial	8150 & 8162 Keele Street	The land where Vaughan is located was once home to a large Huron-Wendat village. About 500 years ago, the settlement had a population of around 2,000 and was part of the Huron-Wendat Nation's Traditional Territory.

Waterloo

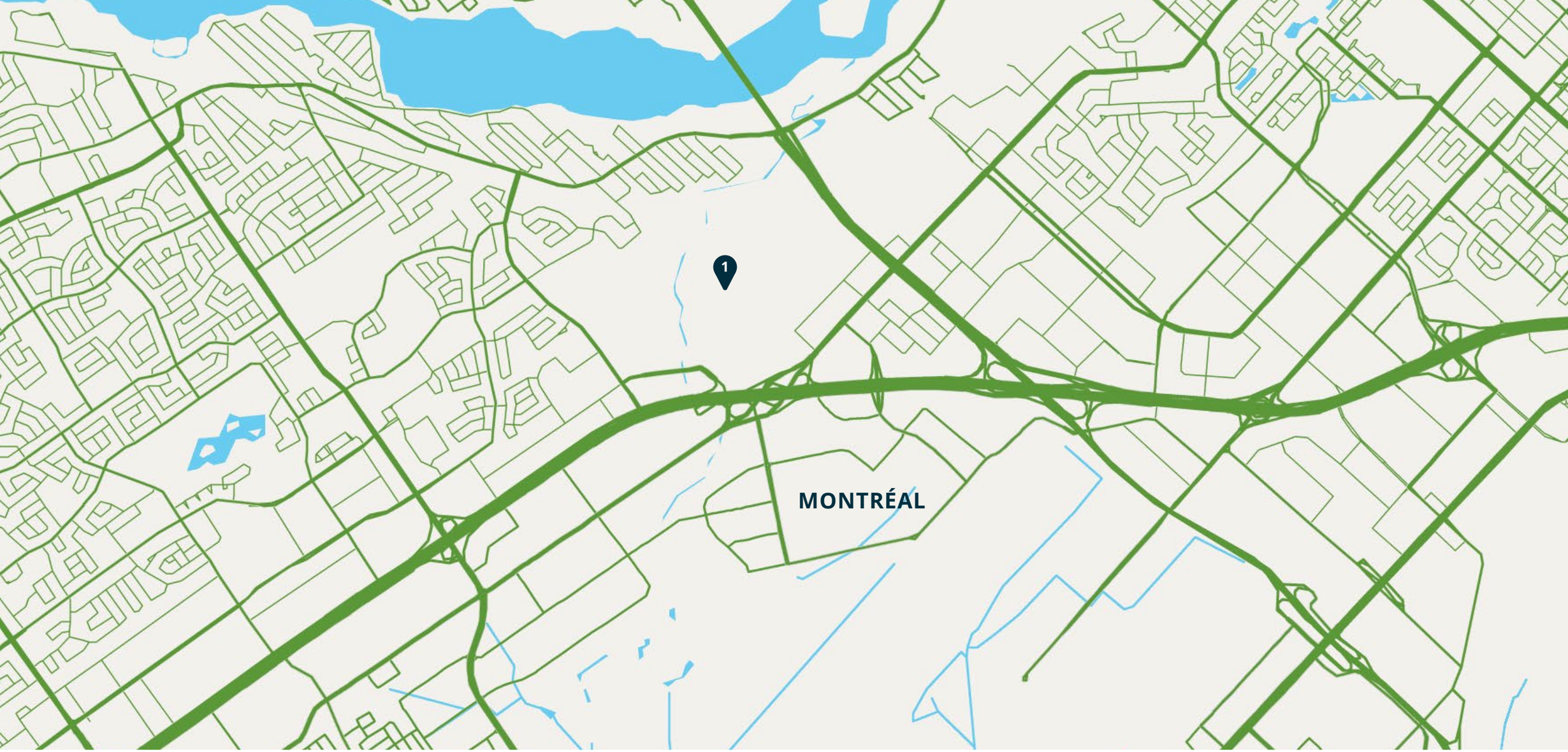
We respectfully acknowledge that this property is situated on the traditional lands of the Haudenosaunee, Anishnaabe and Chonnonton Peoples.

No.	PROPERTY NAME	CATEGORY	ADDRESS	CULTURAL SIGNIFICANCE
37	**227 King Street South**	Office	227 King Street South	Situated within the Haldimand Tract, a land grant of approximately 10 kilometers on each side of the Grand River, which was promised to the Six Nations of the Grand River in 1784 as recognition for their alliance during the American Revolutionary War.

Whitby

We respectfully acknowledge that this property is located on the traditional lands of the Great Mississauga Nations, who are signatories to the Williams Treaties. These communities include the Mississaugas of Scugog Island, First Nations of Alderville, Beausoleil, Curve Lake, Hiawatha, Chippewas of Georgina Island and Rama.

No.	PROPERTY NAME	CATEGORY	ADDRESS	CULTURAL SIGNIFICANCE
38	**5185 Garrard Road**	Industrial	5185 Garrard Road	Located near the bountiful shores of Lake Ontario, on land that was traditionally part of the territory of the Haudenosaunee, also known as the Iroquois Confederacy. Indigenous artifacts, including arrowheads and flints, have been found in this area.



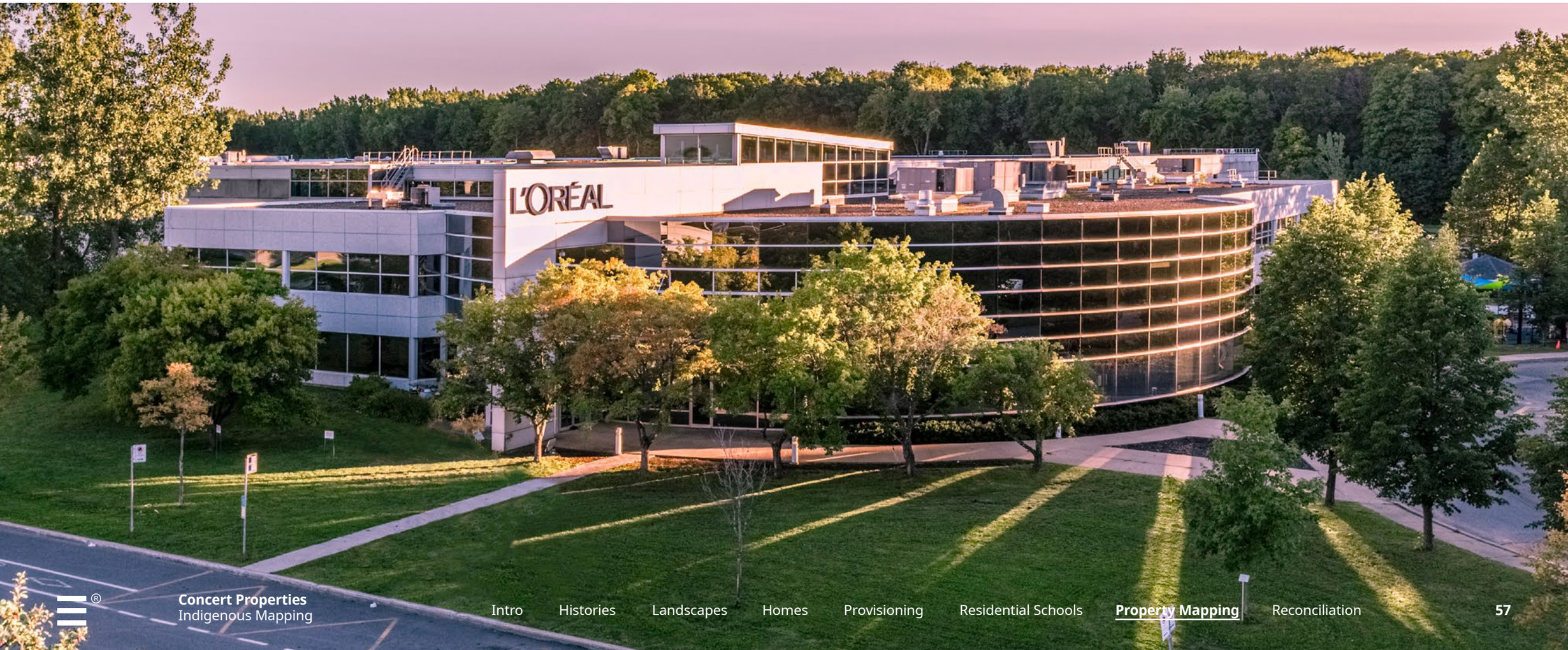
Québec

Montréal

We respectfully acknowledge that this property is located on the unceded territory of the Kanien'keha:ka (Mohawk) Nation.

No.	PROPERTY NAME	CATEGORY	ADDRESS	CULTURAL SIGNIFICANCE
1	**3500 Rue Douglas B. Floreani**	Industrial	3500 Rue Douglas B. Floreani	This property is near the Ruisseau Bertrand (Bertrand Stream) in the Bois-de-Liesse Nature Park. The park is home to beavers, turtles, woodpeckers and red foxes. This area is in the watershed of the St. Lawrence River, home to Indigenous Peoples for thousands of years.

3500 Rue Douglas B. Floreani, Montréal



Concert Properties' Commitment to Reconciliation

Thank you for taking the time to learn about the diverse cultures, traditions and histories of Indigenous Peoples where we operate. Our commitment to reconciliation does not stop here.

The next step for us to take meaningful action is to implement our Reconciliation Action Plan and continue to move forward in this journey that demands ongoing effort, empathy and collaboration. Our dedication is to create inclusive communities that reflect our shared values and histories, fostering genuine partnerships and meaningful engagement with Indigenous communities.

Employees gather at Concert Properties' head office for the unveiling of the Eagle Panel artwork — a magnificent piece created by Morris (Moy) Sutherland, a Nuu-chah-nulth artist from Ahousaht and Tla-o-qui-aht First Nations on the west coast of Vancouver Island.

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