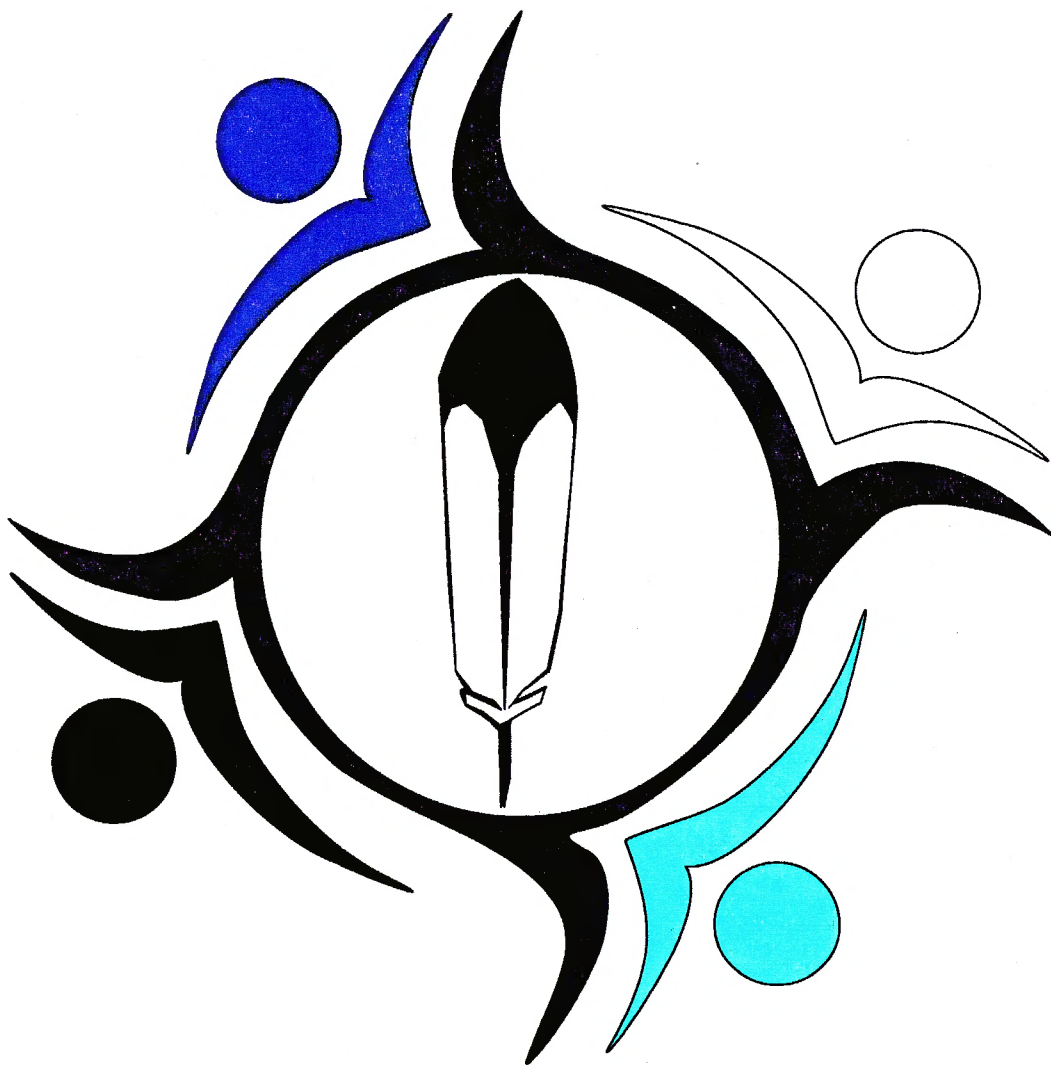


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Canada

Manitoba Region Module

This section is used for the facilitator to become familiar with some of the general issues of the region. It is Section Six - Part Two of the Facilitator's Guide and is to be used in conjunction with that section. As the regional sessions are designed to be presented by speakers from the community and region, this section is informational, but could be used as a basis for a presentation if necessary.

There are 9 separate modules available, each relating to a different region.

Alberta Region Module
Atlantic Region Module
British Columbia Region Module
Manitoba Region Module
Northwest Territories Module
Ontario Region Module
Quebec Region Module
Saskatchewan Region Module
Yukon Territories Module

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General Overview: Manitoba

Profile Of The People¹

The following notes are recommended as background reading for the facilitator to provide some suggestions on topics and issues. If it is not possible to arrange for a speaker, the facilitator might use this material for small and large group discussion sessions. Keep in mind these points are mere summaries. They cover only the salient aspects of the issues.

The vast area of the prairie provinces -- about 194,256,000 hectares, almost the size of western Europe -- is inhabited by about 4 million people, the great majority of these in urban centres in the central or southern parts of the region. In general, the population size is stable; but an exception to this is native people, whose fertility rate is twice as high as the average.

Their exact numbers are not known, partly because there is some doubt about who should be identified as "native". However, one segment of native society is easy to identify. These are registered or status Indians, each of whom is officially registered as "Indians" with the Department of Indian Affairs. They are all members of bands located on reserves throughout the prairie provinces, with a few exceptions who by some anomaly were never allocated reserve lands. But the term "native people" also includes those Indians who, for one reason or other, were never registered or else who voluntarily gave up their Indian status -- they are known as "non-status" Indians. As well, there are the Metis who, on the prairies, developed a distinct society and who still form a separate cultural group. If the "Metis" simply indicates people with Indian forebears, then their number is greater than those of the Indians, though impossible to determine exactly. A conservative estimate of the number of the native people in the prairie provinces, counting only those who would identify themselves as such, might be double the Indian population.

Although they have traditionally lived in rural and remote areas, prairie provinces' native people show a strong trend of migrating to cities -- it is estimated by the Department of Indian Affairs that about one - third of status Indians now live off their reserves, presumably in urban areas.

¹ These notes were prepared by CROSS CULTURAL CONSULTING, INC. for use at Aboriginal Awareness workshops organized by Indian and Northern Affairs Canada. The points of view expressed in these documents are those of the author, who is solely responsible for them. In some instances, the masculine "men" is used for ease of writing. This is not a reference to the male gender but rather includes both men and women. Additional copies of this material can be obtained at the nearest regional or district office of INAC.

Both the growth in the native population and the phenomenon of migration to urban centres are matters of concern to social analysts, mainly because native people experience such severe social problems. Figures are most readily available for status Indian people but it is fair to assume that these would not differ greatly for other native people.

Nationally, more than 60% of Indian homes on reserves lack indoor plumbing; the fire death rate is six times the national average; the number of Indian suicides is three times the national average; Indian unemployment is estimated anywhere from 35% to 75% and on some reserves unemployment is a fact of life for almost everyone. Only 20% of status Indians complete grade 12. The number of Indian and Metis children in the care of child welfare agencies is 44% in Alberta, 51.5% in Saskatchewan and 60% in Manitoba. Native prisoners make up about 70% of the inmate population of Stony Mountain penitentiary near Winnipeg.

Discouraging as such statistics are -- and they do not express the human tragedy; they are only numbers -- there remains among native people a strong will to maintain a proud heritage and a separate identity. They do not forget, nor are they content to let other Canadians forget, that they are the first inhabitants of the land, the Aboriginal people.

Chiefs and Band Councils

The smallest unit of Indian politics is the band. Within the band, a selection of councillors and a chief is elected to represent the band. A chief is nominated by majority vote by members and/or councillors of a band. Before a chief can be elected however, the band members must elect councillors; approximately one councillor to every one hundred members. These councillors are also elected by majority vote.

Band Councils are not a voluntary creation but one introduced from the outside by the *Indian Act*. The powers of the band and council are very limited and according to the *Indian Act*, some powers cannot be exercised unless consent is given by the majority of electors or members of the band.

The usual term of a chief and council is two years. The only other way a term of office may be different is if a chief or councillor is convicted of an offence, dies or resigns, or becomes in some way ineligible to hold office, then the office becomes vacant. If this vacancy occurs more than three months before the actual election date, a special election will be called.

In 1977, 16% of the Department of Indian and Northern Affairs budget was in the hands of band councils; by 1983, 50% was in the hands of band councils.

Traditional Chiefs and Band Councils

Approximately 5% of bands in Manitoba have traditional selection of chiefs and councils. In a traditional band council, elections are called when a specified majority decides it is necessary. Terms are determined by custom.

Tribal Elders have an important place among the band members. Elders are chosen by age, family, or knowledge and experience. They are seen as a "Teacher" for the band members and their teachings of life and the ability to pass their teachings on to younger ones is very much valued. Tribal Elders are usually called upon when decision makers are in need of guidance and wise council, and may be used to mediate conflicts.

Tribal Councils

Although some bands remain independent, other bands decide to join a tribal council which is a representative for the administration of Indian development. The selection of tribal councils is based on which institution is most compatible with their traditional interest. There are seven tribal councils in the province of Manitoba.²

Interlake Tribal Council (I.T.C.)
West Region Tribal Council (W.R.T.C.)
Island Lake Tribal Council (I.L.T.C.)
Keewatin Tribal Council (K.T.C.)
Swampy Cree Tribal Council (S.C.T.C.)
South East Resources Development Council (S.E.R.D.C.)
Dakota Ojibway Tribal Council (D.O.T.C.)

Umbrella Political Associations

Tribal councils in Manitoba are represented by three political groups, namely:

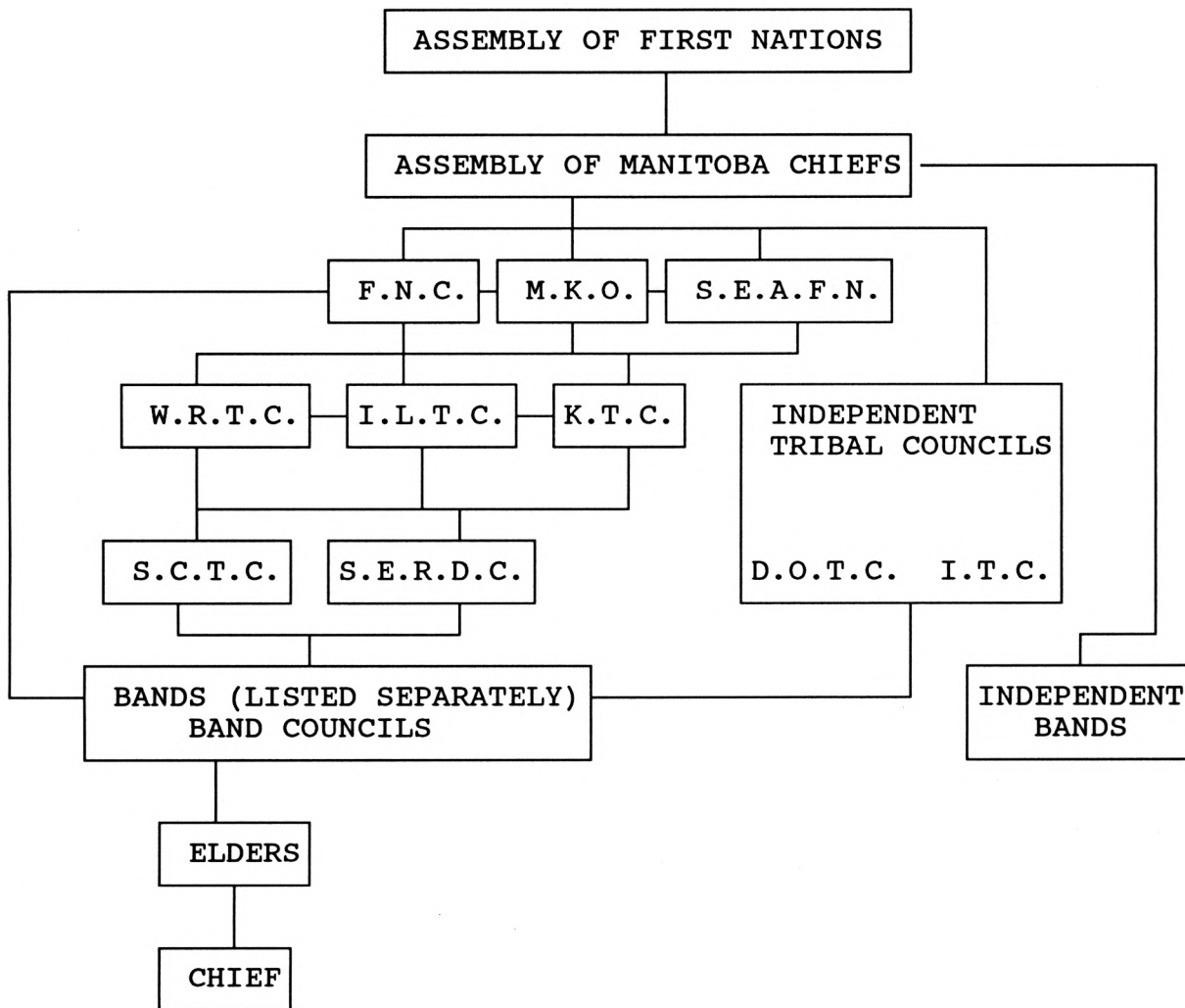
First Nations Confederacy (F.N.C.)
Manitoba Keewatinowi Okimakanak (M.K.O.)
Southeast Assembly of First Nations (S.E.A.F.N.)

They act to represent the tribal councils in issues of treaties, land claims; education, health care, tax exemptions (Indian Act administration); self government; resource management; and political unity.

Finally, the umbrella association of all bands, tribal councils and political associations in Manitoba is the Assembly of Manitoba Chiefs.

² For a list of which bands are affiliated with which tribal council, see Listing of Aboriginal Political Organizations in Manitoba.

Aboriginal Political Organizations of Manitoba



D.O.T.C.	-	DAKOTA OJIBWAY TRIBAL COUNCIL
F.N.C.	-	FIRST NATIONS CONFEDERACY
I.L.T.C.	-	ISLAND LAKE TRIBAL COUNCIL
I.T.C.	-	INTERLAKE TRIBAL COUNCIL
K.T.C.	-	KEEWATIN TRIBAL COUNCIL
M.K.O.	-	MANITOBA KEEWATINOWI OKIMAKANAK
S.C.T.C.	-	SWAMPY CREE TRIBAL COUNCIL
S.E.A.F.N.	-	SOUTHEAST ASSEMBLY OF FIRST NATIONS
S.E.R.D.C.	-	SOUTH EAST RESOURCES DEVELOPMENT COUNCIL
W.R.T.C.	-	WEST REGION TRIBAL COUNCIL

The Metis

By 1812 a 'new nation' composed of the children of the fur trade marriages between Europeans and natives had sprung up and was the dominant force in the fur trade community. Lord Selkirk managed to contract a treaty with some of the Ojibway that seemed to ensure that the settlers would be left in peace, but in 1816 a fighting force of the Metis, who believed that the settlers were a threat to their fur-trading, buffalo-hunting way of life, killed 21 of them in the Battle of Seven Oaks.

It was a serious set back for the settlers but it turned out to be only a temporary abatement in the flood that was to come. In 1869, the British, the newly formed Canadian government and the Hudson's Bay Company held talks about the transference of the North-West from company charter rights to the jurisdiction of the Canadian government. Government surveyors were sent to Red River. The Metis, although the majority in the settlement, were not consulted. Under the leadership of Louis Riel they took over Fort Garry and from this position of strength formed a provisional government whose representatives negotiated with Ottawa for linguistic, religious, educational and land rights which were all included in the *Manitoba Act* of 1870. The *Manitoba Act* created a small self-governing province and a vast unit called the Northwest Territories, administered by Ottawa. To the Metis, Prime Minister John A. MacDonald granted security of tenure within accustomed plots of land, and reserved 566,580 hectares to be allotted to their unmarried children. The Canadian government then sent in troops and Riel fled into exile.

For the Indians, meanwhile, the decade of 1865-1875 represented the end their way of life. Thousands died from smallpox. Whisky traders moved north and their presence had devastating effects. The buffalo were virtually wiped out. And, with the encouragement of the Canadian government which had secured rights to all public lands in the territory, settlers started streaming in.

The Metis rapidly lost almost all of their land grant to speculators. Others who held river lots found it impossible to get clear title because of their semi-nomadic way of life. They followed the buffalo to the West, and established camps in what became Saskatchewan and Alberta. Their claims for right to land on the South Saskatchewan River were rejected by the government.

Frustrated, the Metis turned again to Louis Riel, who was teaching school in Montana. In 1885, Riel led the last armed resistance of native people against the Dominion government. They were defeated at Batoche, Saskatchewan. Riel was hanged and many of the Metis travelled north and west to gather in villages in what is now northern Alberta.

The Indians and Metis never lost their sense of grievance against the government for the land which had been taken from them. In the latter half of the 20th century, native organizations have lobbied vigorously for recognition as sovereign nations within Canada, with a claim to lands which are theirs by aboriginal right.

Land Claims

Native organizations in the prairie provinces are seeking compensation for the land they lost when the North-West came under Canadian government jurisdiction and treaties were signed between it and various Indian nations. In the case of the Metis, no treaties were signed, but aboriginal land rights were recognized. The government of the day, in concluding its negotiations with native people, considered that all such rights had been extinguished and that the matter was closed. This has not proven to be the case. Land claims are still a very lively issue and are likely to remain so in the years to come. The Manitoba Metis, for example, are now seeking redress through the courts for a land settlement.

In 1670, Charles II of England granted the Hudson's Bay Company "ownership of all lands whose waters drain into the Hudson Bay". This huge area, known as Rupert's Land, included all of Manitoba, most of Saskatchewan, the southern half of Alberta, as well as much of Ontario and Quebec.

The Indians living in the area, though they traded with the Company, made no objections to the charter, since they didn't know it existed. As long as the Europeans only attempted to establish isolated fur trading posts, the Indians could continue to use their traditional territory, and that was what counted.

The first clear indication that there might be a threat to the Indians' age-old use of the land came with the Selkirk settlers, who began to farm along the Red River early in the 19th century. Different Indian nations were accustomed to using the same territory at different seasons, for hunting, fishing or gathering. They also practised some agriculture, but the use of a piece of land for farming on a permanent basis was foreign to them.

Similarly, the idea of legal ownership did not occur to them. The land could not belong to an individual person, nor could it be bought, sold, mortgaged or used for speculation. Land was territory occupied and used by people but the land itself was the Creator's gift; it was Mother Earth.

When the buffalo had gone and the Indians were obliged to negotiate terms with the Europeans who had moved into the North-West, the issue surpassing all others, was the land.

There were precedents for the negotiations in the Manitoba territory. Treaties had been signed in Ontario between Indians and the Crown, which was represented first by the government of Britain and then, after Confederation, by the government of Canada. The treaties took into consideration the Royal Proclamation of 1763, whereby the British

government had granted the Indians in British territories in North America the right to hold title and continue in their customary use of the land.

When sovereignty of the North-West was transferred to Canada in 1869-1870, the government wanted to acquire title to the land. In the *Manitoba Act* of 1870 the federal government recognized the aboriginal land title claim of the Metis on the basis of their Indian ancestry by setting aside 566,580 hectares as a land bank for present and future needs. After the rebellion of 1885 additional land grants and sometimes scrip (which gave the right to lay claim on certain areas of unoccupied Crown land) were given to the Metis of the North-West. From the point of view of the government, Metis aboriginal rights were extinguished in this process. In the government's eyes, the fact that almost all of the land was lost to speculators or because of insufficient tenure did not change the legality of what happened.

The first treaty signed in the North-West was with the bands living in southern Manitoba, in 1871. The government, on the basis of a certain amount of land being required to sustain a given number of people, insisted that the size of the reserves should be set at 12.9504 hectares per person. Earlier treaties which offered four times as much land per person had been signed but the Indians were unsuccessful in persuading government representatives to go back to the larger figure. Later a few bands did gain treaties entitling them to 51.8016 hectares per person. This was the standard used for subsequent treaties in the prairie province except for Treaty No. 5, which reverted to 12.9504 hectares per person.

As it happened, many of the reserve allocations failed to provide the full extent of land to which the bands were entitled, and often the land was of inferior quality. The population figures used were based on the number of Indians paid at the previous annual treaty payment (lands were not reserved immediately after signing of treaties). Those band members who were sick, hunting or working for the Hudson's Bay Company and for those reasons were not present at the time of the treaty payment, were not counted. In other cases Indians who had not originally entered into treaty did so in later years and were then added to the membership of existing bands; although no land was added.

Native organizations today argue that, not only were the reserves smaller than what they should have been according to treaty, but that the Indians and the government each had a different understanding of what sort of transaction was taking place when the treaties were signed. First, Indian people had never measured land in terms of acres and were thus not clear as to the actual area being reserved for them. Second, they could not foresee the massive migration of settlers that was to come; they did not think that they were completely and absolutely giving up possession of their traditional lands; they had only intended that the white settlers be permitted to use the land.

Treaties - Prairie Region

Between 1871 and 1921 the government of Canada negotiated 11 treaties with Indians in the northern and western parts of the country. These, the so-called "numbered treaties", apply to most registered Indians in the prairie provinces, and to some in Ontario and the Northwest Territories.

These treaties, which guaranteed the Indians certain rights in perpetuity in exchange for their land, turned out to be more open to interpretation than the government had anticipated. Their meaning in a contemporary context is being hotly debated, particularly in the area of land rights and of Indian self-government.

Although differing in details, the numbered treaties contain the same basic provisions. In exchange for surrendering "all their right and title" to their lands, the Indian people were to receive from the government annuities in perpetuity and reserves of land for their own use. Treaties No's 1 to 7, which were contracted because of the desire to open the West to agricultural settlement, provided for tools, livestock and seed grain. Treaties No's 3 through 11 also include a guarantee of hunting and fishing rights, which does not appear in Treaties No's 1 and 2. Treaty No. 6 included a "medicine chest" clause.

The Indians of the southern North-West entered into the treaties at a difficult moment for them. The source of their culture, the buffalo, was disappearing from the plains, the fur trade on which they had come to depend was in decline, epidemics of diseases brought to Canada by the Europeans had killed and weakened many. They were proud nations, but their material condition was poor and the outlook for the future was no better. The Canadian government had demonstrated its military power by sending troops to Fort Garry in 1870 and a large influx of settlers seemed imminent.

The Indians had little choice but to enter into treaty, and not much to bargain with except for an appeal to justice. The government declared its intention to deal justly with the Aboriginals but also had other reasons for wanting treaties. They were anxious to make some sort of formal arrangement before widespread surveys or settlement took place. Agents had reported that a failure to do so might well result in isolated, perhaps organized attacks on settlers by Indians. This the government wanted to avoid.

Treaty signing was a public event, attended by pomp and ceremony. The government treaty commissioners were, in general, inflexible, trying to make as few concessions as possible and to keep terms uniform. At times, the Indians felt insulted by government offerings, as is evident in Poundmaker's opinion given during the Treaty No. 6 Negotiations:

"The government mentions how much land is to be given to us. He says 640 acres, one mile square for each band. He will give us, he says. This is our land, it isn't a piece of pemmican to be cut off and given in little pieces back to us. It is ours and we will take what we want."

In fact the government at times had to concede more than it liked, but ultimately it held the upper hand. Often verbal promises were made at a treaty signing. Some of these were eventually incorporated into the written terms; others, it is contended, have not been fulfilled to the present day. To the Indians, of course, a verbal promise had just as much force as a written one.

Land and Aboriginal Peoples in Manitoba

Reserves and the Numbered Treaties

In Manitoba, aboriginal people signed the Numbered Treaties with the federal government. The treaties affecting Manitoba are:

Treaty One (1871)
Treaty Two (1871)
Treaty Three (1873)
Treaty Five a (1875)
Treaty Five b (1908)

The Numbered Treaties were signed with Indian groups in the prairies to open up the West for development and settlement.

- The Numbered Treaties, some written and some verbal, were based on the surrender of aboriginal land rights.
- The federal government who had plans to develop railroads throughout Indian land, therefore, in return, gave Indians sections of reserve lands, money, and allowance for schooling and medicine.
- By the late 1870's Indian people were already dwelling on the fringes of Canadian Society. "No treaty, no help" became the policy of the new Canadian government.
- Aboriginal peoples' lifestyles were threatened by European settlements, by decimation of vital animals in the fur trade, and by diseases brought from Europe.
- As a result, they ceded huge tracts of land for land held in reserve, (usually considered marginal), small sums of money and a variety of promises to maintain schools, to provide agriculture supplies for a limited time and, in some cases to provide a medicine chest.
- Indians were unfamiliar with European negotiating techniques and had not realized that their land would be traded away forever.

Some aspects of the treaties were accepted verbally by the aboriginal peoples. The legal process involved in the negotiations and signing of these documents was not comprehensible to many of the aboriginal peoples involved.

The actual terms of the treaties were often not fulfilled or were interpreted in as narrow a way as possible. Numerous specific claims arise today out of these treaties.

In 1973, aboriginal people gained the right to file land claims (specific claims) unfulfilled by treaty obligations as well as comprehensive claims for groups not under treaty. The need of support and a single voice in regard to current issues led to the formation of political groups to represent aboriginal people.

The Metis Claim

At present, comprehensive claims are being dealt with in those regions of the country where aboriginal land title has not previously been given up to the federal government or the Crown by treaty or other legal means.

The French-speaking Metis of the Red River area rebelled in 1869 responding to an unexpected influx of white English settlers. A provisional government, led by Louis Riel, was set up in Fort Garry.

- After Manitoba was brought into Confederation, the *Manitoba Act* was negotiated with Riel's government in 1870 and 1,400,00 acres of Manitoba were assigned to the Metis.

Through the grant of land, the federal government recognized the aboriginal land title claims of the Metis on the basis of their Indian ancestry.

New laws and amendments were passed to ensure that much of the land did not go to the Metis. Insufficient tenure was one reason why Metis lost their land. Speculators gained much of the remainder. Some land grants were in the form of scrip, or the right to lay claim to certain areas of unoccupied Crown land, and were particularly susceptible to loss.

The federal government considers that, since no treaties were signed with the Metis, all their aboriginal rights were extinguished with the land and scrip grants made in 1870 and years following. The Metis disagree on the grounds that the concept of "title of land" was just as foreign to them as it was to the Indians.

- Unlike Indian reserves, the land allotted to them could be divided up and sold. Thus it was that the Metis lost the land which, according to them, was as rightfully theirs as reserves were rightfully the Indians'.
- The Constitution Act of 1982 recognizes and confirms the Aboriginal rights of the Aboriginal peoples of Canada and goes on to specify that this includes Indian,

Inuit and Metis. The Metis have taken this to mean that they have legitimate comprehensive land claims.

In Manitoba, they are seeking to regain 566,580 hectares to granted them in the *Manitoba Act* of 1870. They concede, however, that since these lands are now owned by others, it would not be realistic to expect their actual return. Instead, negotiated compensation based on needs, as defined by Metis communities, is the route they want to take.

In March 1990, the Supreme Court of Canada ruled that the Manitoba Metis Federation had the right to pursue their comprehensive land claim against the federal and provincial governments in the courts.

Treaty Issues and Benefits

Registered Indians, whether under treaty or not, may benefit from these principles. Some of the benefits, such as exemption from taxation, do not apply to Indians living off-reserve; others, such as free education and medical care, have subsequently been extended to all members of Canadian society and so have lost some of their original significance. Apart from land claims there are, however, three main issues arising from the treaties which native organizations and government are trying to resolve:

- 1) Hunting, trapping and fishing rights;
- 2) The level of assistance being provided in relation to subsistence, education and economic development;
- 3) Indian self-government.

Hunting, Trapping and Fishing Rights

The treaties stipulate that Indians have the right to hunt, trap and fish on unoccupied Crown lands, but over the years this promise was often ignored when Parliament and the provincial legislatures made laws regulating fish and wildlife. In 1930 the Natural Resources Transfer Agreements came into force, thereby transferring ownership and control over public lands and resources from the federal government to the three prairie provinces. Although these agreements are provincial game laws applicable to Indians, they contained the provision that Indians shall have the right "of hunting, trapping and fishing game and fish for food; at all seasons of the year, on all unoccupied Crown lands and on any other lands to which the Indians may have a right of access". Federal legislation, however, such as that which applies to national parks, applies to Indians, even if it is in violation of treaty promises. An example is the Migratory Birds Convention Act, which Indians have from time to time challenged in the courts, without succeeding in gaining an exemption.

Funding Levels

The treaties, of course, are not specific as to the amount of assistance that the government will provide to Indian bands. The Indians, pointing out that very many reserves have housing far below the Canadian standard, inadequate education budgets, and insufficient funds with which to embark on economic development, argue that funding levels should be raised in accordance with the spirit of the treaties. This issue

exploded in Manitoba in 1986 when an independent auditor's report stated that the regional office of the Department of Indian Affairs had failed to provide Manitoba bands with the amount designated in departmental budgets. Indians protested in the streets of Winnipeg and occupied Indian Affairs offices. They did not succeed, however, in getting increased funding allocations. Indian Affairs maintains that it gets only so many dollars from Treasury Board and can only raise funding levels accordingly.

Self-Government

The idea of self-government, as pointed out earlier, is rooted in the Royal Proclamation. Although this concept is not spelled out in the treaties, it is implicit in the fact that the Crown chose to enter into treaties with Indian nations. Indians say that a treaty is by definition an agreement which is binding in international law, and as such can only be made by an entity having an international legal personality. As far as they are concerned they were recognized -- and should be recognized today -- as sovereign nations.

A sovereign nation governs itself. Yet, historically, representatives of the Canadian government have taken it upon themselves to govern Indians by administering their budgets, issuing passes allowing them to leave reserves, controlling their education and so on. More recently, Indians have made great advances toward control over their own affairs, especially since the advent of government-funded political organizations in the 1960's.

The self-government issue was brought sharply into focus in 1969 when the government brought out its controversial White Paper, which proposed that Indians be placed on an equal footing with other Canadians, in terms of government services, property rights and legal status. This would have involved the amendment of the *British North America Act*, the repeal of the Indian Act and the phasing out of the Department of Indian Affairs. The paper proposed that all claims having to do with treaties be settled and that Indian lands be placed under Indian control. Eventually the treaties would be brought to an end.

Indian leaders reacted quickly and angrily, responding with the statement that:

"Indians should be regarded as 'Citizens Plus': in addition to the normal rights and duties of citizenship, Indians possess certain additional rights as charter members of the Canadian community".

The treaties, they said, go on forever, in recognition of the unchanging fact of aboriginal rights and of the sovereignty of the nations who entered into them.

There is on-going debate to what such sovereignty means in modern day terms. The recent constitutional talks leading to the current referendum question recommends that the concept of Aboriginal Self-Government be entrenched in the constitution. This remains an on-going source of discord.

List of Manitoba Bands³

Band	Linguistic Group	Language	Culture
Barren Lands	Athapaskan	Chipewyan	Mackenzie River
Berens River	Algonkian	Ojibway	Algonkian
Birdtail Sioux	Siouan	Dakota	Plains
Bloodvein	Algonkian	Cree	Algonkian
Brokenhead			
Ojibway Nation	Algonkian	Ojibway	Algonkian
Buffalo Point			
First Nation	Algonkian	Ojibway	Algonkian
Chemawawin			
First Nation	Algonkian	Cree	Algonkian
Crane River	Algonkian	Ojibway	Algonkian
Cross Lake	Algonkian	Cree	Algonkian
Dakota Plains	Siouan	Dakota	Plains
Dakota Tipi	Siouan	Dakota	Plains
Dauphin River			
Ebb and Flow	Algonkian	Ojibway	Algonkian
Fairford	Algonkian	Ojibway	Algonkian
Fisher River	Algonkian	Ojibway & Cree	Algonkian
Fox Lake	Algonkian	Cree	Algonkian
Gamblers	Algonkian	Ojibway	Plains
Garden Hill			
First Nation	Algonkian	Cree	Algonkian
God's Lake	Algonkian	Cree	Algonkian
God's River			
Grand Rapids			
First Nation	Algonkian	Cree	Algonkian
Hollow Water	Algonkian	Ojibway	Algonkian
Indian Birch			
Jackhead	Algonkian	Ojibway	Algonkian
Keeseekoowenin	Algonkian	Ojibway	Plains
Lake Manitoba	Algonkian	Ojibway	Algonkian
Lake St. Martin	Algonkian	Ojibway	Algonkian
Little Black River	Algonkian	Ojibway	Algonkian
Little Grand Rapids	Algonkian	Ojibway	Algonkian
Little Saskatchewan	Algonkian	Ojibway	Algonkian
Long Plain	Algonkian	Ojibway	Plains

³ Add information from Ontario Module.

Band	Linguistic Group	Language	Culture
Mathias Colomb	Algonkian	Cree	Algonkian
Moose Lake	Algonkian	Cree	Algonkian
Nelson House	Algonkian	Cree	Algonkian
Northlands			
Norway House	Algonkian	Cree	Algonkian
Oak Lake	Siouan	Dakota	Plains
Opaskwayak			
Cree Nation	Algonkian	Cree	Algonkian
Oxford House	Algonkian	Cree	Algonkian
Pauingassi			
First Nation			
Pequis	Algonkian	Ojibway & Cree	Algonkian
Pine Creek	Algonkian	Ojibway	Algonkian
Poplar River			
First Nation	Algonkian	Ojibway & Cree	Algonkian
Red Sucker Lake	Algonkian	Cree	Algonkian
Rolling River	Algonkian	Ojibway	Plains
Roseau River	Algonkian	Ojibway	Algonkian
Sagkeeng/			
Fort Alexander	Algonkian	Ojibway	Algonkian
Sandy Bay	Algonkian	Ojibway	Algonkian
Sayisi Dene			
First Nation	Athpaskan	Chipewyan	Mackenzie River
Shamattawa			
First Nation	Algonkian	Cree	Algonkian
Shoal River	Algonkian	Ojibway	Algonkian
Sioux Valley			
Split Lake			
Cree Nation	Algonkian	Cree	Algonkian
St. Theresa Point	Algonkian	Cree	Algonkian
Swan Lake	Algonkian	Ojibway	Plains
Valley River	Algonkian	Ojibway	Algonkian
War Lake			
Wasagamack			
First Nation	Algonkian	Cree	Algonkian
Waterhen	Algonkian	Ojibway	Algonkian
Waywayseecappo	Algonkian	Ojibway	Plains
York Factory	Algonkian	Cree	Algonkian