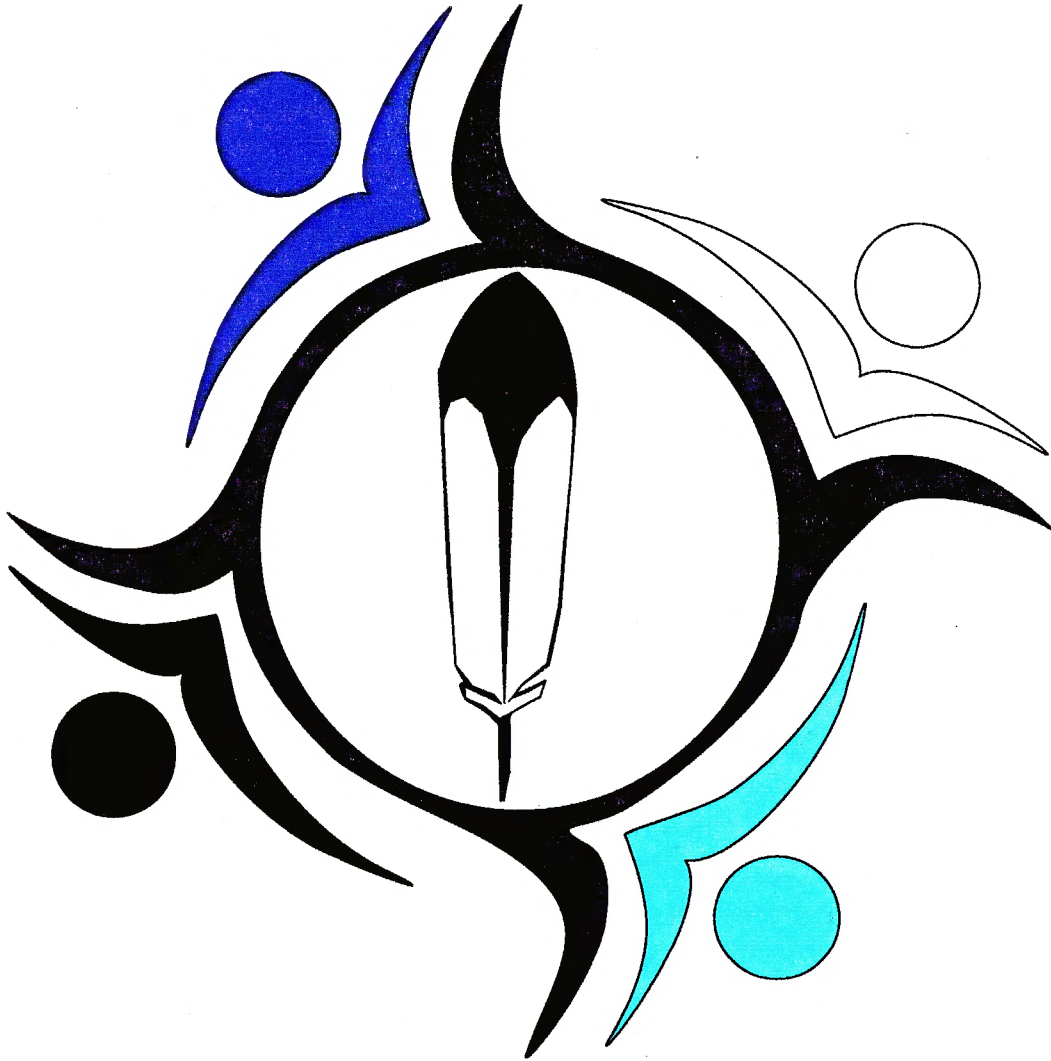


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Affaires Indiennes Indian and Northern
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Canada

Ontario 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: Ontario

Profile of The Native Peoples of Ontario¹

Ontario is home to 75,000 status Indians, the single largest Native population in the country. An additional 105,000 Metis and non-status Indians live within the boundaries of the province.

During the past 500 years of European immigration, the Native peoples of Ontario have endured war, disease, paternalism, abuse and neglect at the hands of the newcomers. First the colonial regimes and then the successive Canadian governments have actively promoted the cultural assimilation of the Native peoples, by encouraging them to adopt European religions, education, and economic activities.

When the flow of immigrant settlers began after the American Revolution, government officials began the process of extinguishing Native rights to lands required for development and settlement. In Ontario, the process took 150 years and involved more than 60 treaty exercises.

Today, the lands reserved for Indians total 700,000 hectares in 171 locations scattered across the province. There are 115 bands with an average population of 600.

Despite the severe cultural and economic stresses suffered by the Native peoples, especially in this century, they are even now striving to reassert their identity and position as Canada's First Nations. Their agenda includes the confirmation of aboriginal rights within the Canadian constitution, the settlement of land claims, the development of an adequate economic base, the re-establishment of self-government, and the restoration of pride in their rich and varied cultural heritage.

Present Distribution of the Indian Population and Indian Lands

Today there are 115 Indian bands located on 171 reserves or settlements throughout Ontario. Of these, 25% are located in urban areas, and 30% in remote locations. In total they occupy some 700,000 hectares.

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.

Total reserve population is approximately 50,000 and total band membership is nearly 80,000. This represents about 25% of the Canadian Indian population, and nearly 1% of the total Ontario population.

Half of the bands have a population under 300, and the average size is approximately 600. Six nations of the Grand River, consisting of 13 groups near Brantford, have a band membership of over 11,000 and a resident population of 6,500. The Iroquois of St. Regis near Cornwall have a band membership of 4,300 and 3,700 are on reserves.

Estimates of the Metis and non-status population vary widely because of the problem of definition. The federal government estimated Ontario's core population to be 50,000 to 70,000 in 1976, while the Ontario Metis and Non-Status Indian Association now claims to represent over 185,000 people.

History of Native Peoples of Ontario

There is a theory that Canada's first people came from Asia, crossing the Bering Strait more than 25,000 years ago. Archaeologists have identified evidence of the evolution of specific prehistoric cultural communities in Ontario from 9,000 B.C. to the present.

By 1,000 A.D., two distinctive cultural groups occupied what is now Ontario. The Iroquoian Indians lived in the fertile region of Southern Ontario, and enjoyed the benefits of a temperate climate. They practised corn agriculture, built and lived in relatively large fortified villages, and supplemented their land oriented economy with seasonal fishing and hunting activities.

The Algonkian Indians, in contrast, followed a semi-nomadic lifestyle throughout the dense forests of Northern Ontario. They subsisted in the harsh climate by hunting and fishing, and necessarily moved their scattered communities about in response to the annual migrations and long term fluctuations in the animal and fish populations.

In both cases, the prehistoric ancestors of Ontario's Native peoples developed distinctive languages, social organizations, religious traditions, and economic strategies to meet the challenges of their respective natural environments. When the first Europeans arrived in the 16th century, they encountered Indian cultures which were very different, but highly developed nonetheless.

The Native Peoples

There are two major linguistic and cultural groups of Native peoples in Ontario, but each group consists of several tribes and many smaller communities, all with their own special characteristics, traditions and history.

The Iroquoians

There were nine principal Iroquoian tribes, who spoke similar languages. The Huron lived between Lake Simcoe and Georgian Bay. The Tobacco Nation lived south and west of the Huron. The Neutral Nation occupied the Niagara Peninsula and the Erie Indians lived further south. The Iroquois Confederacy, consisting of the Mohawk, Oneida, Onondaga, Cayuga, Seneca and Tuscarora tribes (Six Nations), extended south of Lake Ontario and east to the upper St. Lawrence River.

The Iroquoian tribes were excellent farmers, and raised numerous varieties of corn, beans and squash. Their relatively permanent villages consisted of clusters of longhouses surrounded by palisade fortifications, with populations of up to 1,000 people.

Their stable community life permitted the tribes to develop complex systems of government based on democratic principles. For example, the Hurons developed a three-tier political system, consisting of the village councils, tribal councils and the confederacy council. Decisions were made by consensus. The great Iroquois Confederacy was founded sometime in the 15th century, when a powerful council of all 50 chiefs of the member tribes agreed to end inter-tribal warfare, to adopt a common set of laws, and to meet as necessary to arbitrate on both the internal and external problems of the confederacy.

The Algonkian

The Algonkian linguistic group actually included eight principal tribes, ranging from Newfoundland to the prairies. Three tribes occupied Northern Ontario. The territory of the Ojibway (also known as the Saulteaux and the Chippewa) included all the northern shores of Lake Huron and Lake Superior from Georgian Bay to the edge of the prairies, and north to the edge of the Hudson Bay watershed. The Algonkian lived in the Ottawa valley, and the Cree occupied the huge area north and west of the Ojibway, from Lake Mistassini on the east, to the prairies on the west, and north around Hudson Bay, as far as Churchill.

These woodland tribes were divided into numerous bands, each possessing its own hunting territory. The small mobile bands consisted of a number of related families, usually with populations of less than 400, which were all politically independent.

The tribes developed special techniques for hunting, trapping, fishing and the harvesting of wild rice and berries. They adapted available natural materials to provide efficient modes of transport in winter and summer, and appropriate clothing and shelter.

Life in such small communities was necessarily highly interdependent. Every individual was considered equal, and community decision-making was informal. Each band had a headman, usually an elder, although his leadership was that of a mentor rather than of a ruler.

European Immigration

Explorers, Traders and Missionaries

The Iroquoian and Algonkian peoples of Ontario underwent a dramatic transformation with the arrival of European explorers in the late 15th and early 16th centuries. Inter-tribal warfare was aggravated by efforts to monopolize the supply side of the fur trade.

Beginning with Champlain, the French allied themselves with the Hurons against the Iroquois. The French and English competed vigorously for the fur trade for 150 years, and the Indians who engaged in trade were subjected to the adverse effects of new diseases and epidemics, alcohol, the introduction of firearms, a new dependence on manufactured goods, cutthroat competition for new sources of furs, and the resulting boom-and-bust economy. Missionaries also arrived, as early as the Franciscans who accompanied Champlain in 1615, and played a very influential role in defining and administering the European approach to developing relationships with the Native peoples.

Education

The churches were especially active in the establishment and running of schools for Native children, for the express purpose of converting them and assimilating them to European religions and culture. Throughout the 19th century the Roman Catholic, Anglican, Methodist and Episcopal Churches created schools, many of them residential. By 1885 there were already 69 Indian schools in Ontario.

Since the mid 1980's there has been a concerted effort to adapt the curriculum of the schools on Ontario's reserves to the realities of the Native cultures of the province. This process has been greatly aided by the transfer that began in 1983 of direct control over education to many of the band councils. Presently, over 90% of all reserve schools offer classes and/or instruction in Native languages. Individual universities have seriously taken the initiative to establish Native teacher training programmes within their faculties of education. Following the lead of Peterborough's Trent University, an increasing number of post-secondary institutions in Ontario have implemented Native studies programs and set up affirmative action policies and guidelines for the admission of Native students.

Colonial Administration of Indian Affairs

During the French regime in Canada, the colonial authorities were very concerned about relations with the Indians, who were of critical importance to the conduct of the fur trade and the defense of the colony in the ongoing struggle with the British. The King of France claimed to possess all the lands of the colony by virtue of discovery and conquest. However, beginning as early as the 17th century, the governors and the Jesuit, Sulpician and Récollet Catholic missionaries promoted the establishment of Indian settlements with an agricultural base and Christian administration. These early villages were the first 'reserves' in Canada.

The British approach to relations with the Indians differed in two very important respects: firstly, the British recognized Indian title to land, and secondly, the British created a special branch of government to handle Indian affairs. In order to avoid war and secure the support of the Indian people, the British found that entering into land cession agreements was the easiest way to obtain land for development and settlement.

The Royal Proclamation of 1763 provided formal British recognition of the right of Native people to hold the land they occupied, and forbade the sale of such land except with the crown's approval. Initially, the primary interest of the British Indian agents was to obtain Indian support in warfare with the French (1756-63), the American colonies (1775-83), and the United States (1812-15). Thereafter, the concern shifted from military goals to the settlement, and provision of assistance to bands that were destitute.

In 1830, the British government officially adopted a policy of setting aside special tracts of land, known as reserves, for the exclusive use of Indians. Native people were encouraged to settle in permanent villages and adopt the Christian religion and farming occupations of their new European neighbours. Britain transferred control of Indian Affairs to the Canadian colony in 1860, and in 1867 the new federal government of Canada assumed responsibility for the administration of Indian Affairs.

Indian Treaties

Land Cession Agreements

Starting in 1764, the British began entering into a series of land cession agreements or treaties with various Native tribes to arrange for the surrender of Indian lands required for settlement and development. At first the payments were made in cash or goods only, but particularly after 1830, the agreements included provisions for reserves, annuities and other considerations for the Indian people.

In accordance with the Royal Proclamation of 1763, distinct sections of Ontario were considered to belong to specific tribes. The Ottawa Valley was Algonkian, the upper St. Lawrence was controlled by the Iroquois, the north shore of Lake Ontario was Mississauga country, and the Chippewa were located around Lake Simcoe, Georgian Bay and north of Lake Huron. There were also Wyandot, Delaware and Potawatomi in the southwest.

After the American Revolution, Governor Haldimand arranged for the purchase of Mississauga lands to accommodate loyalists, including Iroquois who had supported the British. One group of Mohawks led by John Desoronto settled at the Bay of Quinte, and another larger group led by Joseph Brant settled the Six Nations of the Grand River reserve. The government continued to negotiate with the various bands for the acquisition of lands, especially along the waterfront. The site of Toronto was purchased in 1806.

Following the war of 1812, the government obtained seven large land cession agreements, to provide a second line of settlement north of the waterfront agreements. This area included territory reaching all the way from the Ottawa River across the province through Arnprior, Peterborough, Barrie, Brampton and on to Goderich on Lake Huron. Other agreements included the Bruce Peninsula and Manitoulin Island. Finally, the following major treaties provided for the surrender of the northern and western regions of Ontario.

Robinson Treaties

When minerals were discovered on the shores of Lake Superior and Lake Huron, the Hon. W.B. Robinson of Toronto obtained the surrender of Ojibway lands, minerals, and hunting and fishing rights to the Crown. The Robinson Superior and Robinson Huron treaties of 1850 provided one-time cash grants of 2000 pounds plus annuities of \$4 per Indian. The Manitoulin Island treaty of 1862 provided one-time land grants to Indian families as well.

Treaty No. 3

After British Columbia agreed to join Confederation in 1871, on the condition that a rail link be built across the country, Canada began to negotiate the "numbered" treaties to obtain title to the southern territory which would be opened up for settlement.

Treaty No. 3, also known as the North-West Angle Treaty, was negotiated with the Saulteaux tribe of the Ojibway in 1873 and provided the link from Ontario through the Lake of the Woods to Manitoba. The Indians surrendered 140,800 sq kms of territory including parts of Manitoba, Thunder Bay, Rainy River and Keewatin Districts.

In return, they received one-time payments of \$12 per Indian; annuities of \$25 per chief, \$15 per headman and \$5 per Indian; the provision of schools on reserves; the prohibition of liquor on reserves; and an entitlement to reserve lands equal to 2.56 sq kms per family of five. In this case, the Indians were permitted to hunt and fish on the ceded Crown lands, subject to Federal "regulations", except for those lands used for mining, lumbering or settlement.

A subsequent adhesion to Treaty No. 3 in 1875 gave special recognition of the aboriginal title of the Half-Breed or Metis people in the vicinity of Rainy Lake and the Rainy River, and promised similar compensation.

Treaty No. 5

Treaty No. 5, signed with the Saulteaux and Swampy Cree in 1875, covered 256,000 sq kms of central Manitoba and a portion of Ontario north of the Treaty No. 3 boundary. The terms were similar.

Treaty No. 9

In 1905, Treaty No. 9 was signed with the Ojibway and Cree Indians of northern Ontario. The original treaty, plus adhesions in 1929 and 1930, involved 661,248 sq.kms. of territory bounded by the Ontario-Quebec border on the east, the Robinson treaties on the south, Treaty No. 3 on the west, and Hudson Bay. The Indians received one-time payments of \$8, annuities of \$4 per family, payment for schools, and an entitlement to reserve land of 2.56 sq.kms. per family.

Williams Treaties

The two Williams Treaties of 1923 extinguished Indian title in the last large area of non-surrendered land in southern Ontario.

The Chippewa of Christian and Georgian Islands and Rama, and the Mississauga of Rice, Mud and Scugog Lakes and Adlerville, surrendered their hunting, fishing and trapping rights to some 51,456 sq kms of land in return for \$25 per Indian plus two funds of \$233,425 each to be administered on behalf of the tribes by the Department of Indian Affairs.

These treaties brought to a general close, the century and a half history of Ontario's territorial evolution. The more than 60 treaty exercises conducted in the province resulted in the boundaries. These treaties, however, were often concluded by both colonial and, later, Canadian officials with no thorough or precise identification of the bands and tribal boundaries involved. As a result, in recent years, challenges have been mounted by particular bands, maintaining that they were not party to any treaty and that, consequently, their claim to lands within the province has never been extinguished.

The most prominent case in recent years has been that of the Temagami in northern Ontario. They claim that their band, the Teme-Augama Anishnabai, has never been a party to the treaty making process that lies at the basis of the land tenure system and reserves in that province.

After well over a decade of officially sanctioned but futile negotiation, the band resorted to the tactics of civil disobedience and defiance. They have established and tenaciously cling to a camp on the disputed land. As of June, 1989, they had been successful in preventing the government of Ontario from building a logging road through the territory. In March, 1989, the Ontario Court of Appeal ruled that the band had lost its rights to the 10,240 sq kms of territory it claims through a treaty signed in 1880, which had ceded the area to the crown for the sum of \$25. The band has appealed the decision to the Supreme Court of Canada and lost. The Ontario government has since brought a settlement.

To many Native Canadians across the country, the pursuit of their rights and land claims through the bureaucratic and legal processes appears, increasingly, to be a futile effort. Such efforts, they feel, all too often lead to dead ends. It seems as if the system will not, or cannot, respond to the subtleties of either well constructed legal arguments or appeals for simple justice and fairplay. Instead, the official avenues of negotiation appear to be geared almost exclusively to a tough minded and, often, a seemingly ruthless trade-off of interests founded upon raw calculations of relative power. By 1992, nearly \$200 million has been spent on land claims negotiations by Ottawa and Aboriginal groups and, still, only three comprehensive claims have been settled.

Having learned the rules of this game the hard way, many Native leaders are now prepared to take a more confrontational approach and forcibly, if necessary, assert their rights and control over what they feel to be theirs. An increasing number of Native people in Ontario and elsewhere in the country are deciding to take actions of civil disobedience, regardless of the personal consequences.

The virtually non-existent profile given to Native issues, during the last 'free-trade' federal election campaign, underlines the difficulty of making a genuinely constructive political response to Aboriginal demands and concerns. To put it bluntly, there is little to be politically gained and, sadly, much to be politically lost for politicians to invest much time and effort in dealing with Native grievances. It is felt by many that Native Canadians, whatever their natural and historic claims to justice, are too few, too poor, too dispersed, too pluralistic and too politically divided to count at the ballot box. There are too few non-Native Canadian voters who give priority to Aboriginal issues. These are the political realities of the Native situation in contemporary Ontario and Canada and the growing unrest and violence within the Native community is an inevitable result and reaction to this situation.

Ontario Indian Bands²

Location	Band Membership	Population	Hectares
Brantford	11,770	6,950	20,556
Bruce	1,791	1,092	12,244
Fort Frances	3,146	1,712	41,081
James Bay	5,475	3,168	88,265
Kenora	3,947	2,440	53,726
Lakehead	3,083	1,703	15,477
London	8,548	5,073	25,842
Nakina	4,329	2,018	47,083
Peterborough	11,196	7,467	36,374
Sioux Lookout	10,239	7,556	144,272
Sudbury	11,825	7,130	214,397
Regional Total	75,349	46,309	699,331

² The Band listing can be referred to in the Indian Register, INAC 1992. Other demographics and statistical data are available through the regional INAC office.

List of Ontario Indian Bands

Band	Linguistic Group	Language	Culture
Sudbury District			
Albany	Algonkian	Ojibway/Cree	Algonkian
Attawapiskat			
Batchewana			
First Nation	Algonkian	Ojibway	Algonkian
Brunswick House	Algonkina	Ojibway/Cree	Algonkian
Chapleau		Ojibway	
Cockburn Island	Algonkian	Ojibway	Algonkian
Dokis	Algonkian	Ojibway	Algonkian
Garden River			
First Nation	Algonkian	Ojibway	Algonkian
Henvey Inlet	Algonkian	Ojibway	Algonkian
Magnetawan	Algonkian	Ojibway	Algonkian
Matachewan			
Mattagami	Algonkian	Ojibway	Algonkian
Missanabie Cree	Algonkian	Cree	Algonkian
Mississauga			
Mosse Factory	Algonkian	Cree	Algonkian
New Post	Algonkian	Cree	Algonkian
Nipissing	Algonkian	Ojibway	Algonkian
Sagamok Anishnawbek			
Serpent River	Algonkian	Ojibway	Algonkian
Shawanaga	Algonkian	Ojibway	Algonkian
Sheguiandah	Algonkian	Ojibway/Ottawa	Algonkian
Sheshegwaning	Algonkian	Ojibway	Algonkian
Sucker Creek	Algonkian	Ojibway/Ottawa	Algonkian
Thessalon	Algonkian	Ojibway	Algonkian
Timagami	Algonkian	Ojibway/Cree	Algonkian
Wahgoshig			
Wahnapitae	Algonkian	Ojibway	Algonkian
Weenusk	Algonkian	Ojibway/Cree	Algonkian
West Bay	Algonkian	Ojibway	Algonkian
Whitefish Lake	Algonkian	Ojibway/Ottawa	Algonkian
Whitefish River	Algonkian	Ojibway	Algonkian
Wikwemikong	Algonkian	Ojibway/Ottawa	Algonkian
Bruce District			
Chippewas of Nawash			
Saugeen	Algonkian	Ojibway	Algonkian

Band	Linguistic Group	Language	Culture
Southern District			
Alderville	Algonkian	Ojibway	Algonkian
Bearfoot Onondaga Six Nations			
Beausoleil	Algonkian	Ojibway	Algonkian
Caldwell	Algonkian	Potawatami	Algonkian
Chippewas Kettle & Stoney Point	Algonkian	Ojibway	Algonkian
Chippewas of Georgina Island	Algonkian	Ojibway	Algonkian
Chippewas of Rama First Nations	Algonkian	Ojibway	Algonkian
Chippewas of Sarnia	Algonkian	Ojibway	Algonkian
Chippewas of the Thames First Nations	Algonkian	Ojibway	Algonkian
Curve Lake	Algonkian	Ojibway	Algonkian
Delaware Six Nations			
Gibson	Iroquoian	Mohawk	Iroquoian
Golden Lake	Algonkian	Algonkian	Algonkian
Hiawatha First Nation	Algonkian	Ojibway	Algonkian
Konodaha Seneca Six Nations			
Lower Cayuga Six Nations			
Lower Mohawk Six Nations			
Mississauga's of Scugog Island, First Nation	Algonkian	Ojibway	Algonkian
Mississaugas of the Credit	Algonkian	Ojibway	Algonkian
Mohawks of Akwesasne			
Mohawks of the Bay of Quinte Six Nations	Iroquoian	Mohawk	Iroquoian
Moose deer Point	Algonkian	Ojibway	Algonkian
Moravian of the Thames	Algonkian	Delaware	Algonkian
Munsee-Delaware Nation	Algonkian	Delaware	Algonkian
Niharondasa Seneca Six Nations			
Oneida Six Nations	Iroquoian	Oneida	Iroquoian

Band	Linguistic Group	Language	Culture
Southern District con't			
Onondaga Clear Sky			
Six Nations			
Onyota'a:ka			
Tuscarora Six Nations			
Upper Cayuga			
Six Nations			
Upper Mohawk			
Six Nations			
Walker Mohawk			
Six Nations			
Walpole Island	Algonkian	Ojibway/Potawami	Algonkian
Wasauking First Nation			

Western District

Anishinabe of			
Wauzhushk Onigum			
Aroland			
Big Grassy			
Big Island	Algonkian	Ojibway	Algonkian
Constance Lake	Algonkian	Ojibway	Algonkian
Couchiching	Algonkian	Ojibway	Algonkian
Dalles	Algonkian	Ojibway	Algonkian
Eagle Lake	Algonkian	Ojibway	Algonkian
Flying Post	Algonkian	Ojibway	Algonkian
Fort William	Algonkian	Ojibway	Algonkian
Ginoogaming			
First Nation			
Grassy Narrows			
First Nation	AlgonkianOjibway	Algonkian	
Gull Bay	Algonkian	Ojibway	Algonkian
Lac des Mille Lacs	Algonkian	Ojibway	Algonkian
Lac la Croix	Algonkian	Ojibway	Algonkian
Lake Nipigon Ojibway			
First Nation	Algonkian	Ojibway	Algonkian
Lansdowne House Long			
Lake #58 First Nation	Algonkian	Ojibway	Algonkian
Martin Falls			
Matawa First Nation			
Michipicoten	Algonkian	Ojibway	Algonkian
Naicatchewenin	Algonkian	Ojibway	Algonkian
Nicickousemenecaning	Algonkian	Ojibway	Algonkian
Northwest Angle #33	Algonkian	Ojibway	Algonkian
Northwest Angle #37	Algonkian	Ojibway	Algonkian

Band	Linguistic Group	Language	Culture
Western District con't			
Ojibways of Pic River First Nation			
Ojibways of Onegaming			
Pays Plat	Algonkian	Ojibway	Algonkian
Pic Mobert			
Rainy River	Algonkian	Ojibway	Algonkian
Red Rock	Algonkian	Ojibway	Algonkian
Rocky Bay	Algonkian	Ojibway	Algonkian
Sandpoint	Algonkian	Ojibway	Algonkian
Seine River	Algonkian	Ojibway	Algonkian
Shoal Lake #39	Algonkian	Ojibway	Algonkian
Shoal Lake #40	Algonkian	Ojibway	Algonkian
Stanjikoming First Nation	Algonkian	Ojibway	Algonkian
Summer Beaver			
Wabaseamong			
Wabauskang	Algonkian	Ojibway	Algonkian
Wabigoon Lake Ojibway Nation	Algonkian	Ojibway	Algonkian
Washagamis Bay			
Webequite			
Whitefish Bay	Algonkian	Ojibway/Ottawa	Algonkian
Whitesand	Algonkian	Ojibway	Algonkian

Sioux Lookout District

Bearskin Lake			
Big Trout Lake			
Cat Lake			
Deer Lake	Algonkian	Cree	Algonkian
Fort Severn	Algonkian	Cree	Algonkian
Kasabonika Lake			
Kee-way-win			
Kingfisher			
Lac Seul	Algonkian	Ojibway	Algonkian
Mcdowell Lake			
Muskrat Dam Lake			
New slate Falls			
North Caribou Lake			
North Spirit Lake			
Osnaburgh	Algonkian	Ojibway	Algonkian
Pikangikum			
Poplar Hill			

Band	Linguistic Group	Language	Culture
Sioux Lookout District con't			
Sachigo Lake			
Sandy Lake			
Saugeen Nation	Algonkian	Ojibway	Algonkian
Wapekeka First Nation			
Wunnumin			