

County of Simcoe Archaeological Management Plan

Histories of Indigenous Communities with Interest in Simcoe County



ASI

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1.0 Introduction

This Appendix is designed as a brief introduction to the 13 Indigenous communities or nations with expressed or suspected interest in Simcoe County. The intention of this appendix is not to provide an exhaustive history but rather to provide a venue for the presentation of these histories as written by the individual First Nations or Métis Nation. The reader is directed to each nation's websites for more information about the community.

1.1 Alderville First Nation

(<http://alderville.ca/alderville-first-nation/history/>)

Located on the south shores of Rice Lake approximately 30 km north of Cobourg, the community consists of approximately 300 members that live on the reserve, and another 650+ members that reside off-reserve. Alderville was founded in 1837.

Alderville has been home to the Mississauga Anishinabeg of the Ojibway Nation since the mid-1830's. Before that time the people lived in their traditional lands around Bay of Quinte (Grape Island) but with the influx of refugee settlement after the American Revolution their existence found itself under increased pressure. The British having lost the American colonies after 1783, were forced to relocate the soldiers and civilians that had been loyal to the King during the conflict. For this reason, the Bay of Quinte became one area of settlement for those who became known as the United Empire Loyalists. The Mississauga then were directly involved in early "land surrenders" along the St. Lawrence River and the Bay, allowing this resettlement to occur.

Along this corridor the traditional economy of the Mississauga found itself under continued pressure for the next 40 years. The creation of Upper Canada and its colonization, and later the War of 1812, were events much larger than the Mississauga and other related groups could contain. Eventually, by the 1820's, they found themselves forced to adapt and during this period a number converted to Christianity, primarily Methodism, from the Bay to the Western end of Lake Ontario. By 1826 the Methodists at the Bay had convinced the Mississauga to take up the development of a mission and attempts were made at teaching the people a new agrarian economy. On tiny Grape Island, the people learned to read, write, and to worship in a different manner, becoming a major target group of the early assimilation policies of Canadian church and state.

While the people basically accepted the value of learning to read and write and adapting to a new economy, at the same time their sense of identity would not allow for a complete surrender of their cultural values and language. The Methodist experience among the Mississauga can best be described as a hybrid, or a mixed composition of traditional and western values and spiritual worldview.

The Mississauga actually maintained a hold on many of their traditions including the Ojibway language all through the early decades of the Methodist experience. In realizing that harsher policy was being designed to eradicate these traditions did a stronger resistance develop in the communities. For ensuing generations, this resistance toward their complete assimilation existed and it has become the basis upon which the cultural survival of the people has been maintained.

1.2 Beausoleil First Nation “Pride Unity Strength Vision”

(<http://www.chimnissing.ca/>)

This history is currently being revised by the Nation’s Heritage and Cultural Coordinator and will be provided at a later date. Please go to the First Nation’s website for more information.

1.3 Chippewas of Rama First Nation

(<http://www.ramafirstnation.ca/culture/Pages/history.aspx>)

Oral history tells us that the Ojibwe Nation was one of the largest nations in North America. We migrated from the eastern seaboard to the west side of Lake Huron, Lake Michigan and Lake Superior, pushing the Sioux further west. We made our way into this area from the southern portion of Chippewa territory in Minnesota and Wisconsin. Known as the Chippewas of Lake Simcoe and Huron, our people are part of the Chippewa Tri-Council, an alliance of three First Nation communities now known as the Chippewas of Beausoleil First Nation on Christian Island, the Chippewas of Georgina Island on Georgina Island, and the Chippewas of Rama First Nation. Under the leadership of our hereditary Chief, Chief Musquakie (Yellowhead) who served his community from 1818 to 1844, the Chippewa Tri-Council First Nations continue their alliance today. Well known for our hospitality, we shared our knowledge and medicines with early settlers which enabled them to survive their first difficult years in a sometimes harsh land.

Around 1830, our community was moved to the Coldwater Narrows area by the Crown, part of an “experiment” which shaped “Indian Reserves”. We continued on as industrious people, building a road for commerce which is known today as Highway 12, establishing farms, mills, and markets for selling produce, fish and game to settlers and travellers. Forced to move again after our land was taken in what is now being termed an “illegal surrender”, we purchased land in Ramara Township in 1836 and made a new beginning for our people. The land was difficult to farm and, with the loss of our inherent right to fish and hunt with the disputed Williams Treaties in 1923, we pursued other entrepreneurial opportunities in the tourism market.

Mnjikaning Fish Weirs at current day, Atherley Narrows:

The Mnjikaning Fish Fence Circle was established in 1993 by community members and area residents for the purpose of protecting and promoting the weirs. In 1982, the government

recognized the Mnjikaning Fish Weirs as a National Historical Site. In conjunction with Parks Canada and the Mnjikaning Fish Fence Circle, strategic plans are in development to protect and promote the weirs located in our territory. The fish fence at the Atherley Narrows, is located near Rama First Nation. It is a complex system of underwater fences which was used for harvesting fish.

In the Anishnaabeg telling of the creation of the world, each species of living things was given a purpose to fulfill. The fish were told to come together at certain times of the year and hold council. At these times, the people could more readily access them for food.

In spite of all the changes the Narrows has undergone over the centuries, the fish still hold to their role in creation and come together at Rama every spring and fall. Elders say that the historical role taken on by Rama was important to the Chippewa Tri-Council communities. We kept the fence and made sure that the harvest garnered was distributed equally to the other communities involved. Rama, over the centuries, was more than a place for fishing. It was a traditional meeting place because of its unique geographical location with respect to the convergence of lakes and tributaries. The Deer Clan are traditional caregivers. Our community symbol is the Deer.

1.4 Curve Lake First Nation

(<https://www.curvelakefirstnation.ca/about-us/history/>)

Curve Lake First Nation people are the Mississaugas of the great Anishnaabeg (uhnish-nahbe) nation. The name Anishnaabeg is derived from an-ish-aw, meaning “without cause” or “spontaneous”, and the word in-au-a-we-se, meaning “human-body”. This translates to mean “spontaneous man”. The Anishnaabeg did not have a written alphabet, they did have a set of picture symbols or pictographs which were used to educate through stories. Traditional teachings have taught us that before contact we shared the land with the Odawa and Huron nations. We are the traditional people of the North shore of Lake Ontario and its tributaries; this has been Mississauga territory since time immemorial.

When Europeans first arrived, their primary concern was survival in an environment much different. With the help of First Nations peoples, they were able to find food sources, learn of medicines, navigate waterways and travel dense woodlands. In the beginning, First Nations and European settlers enjoyed a peaceful co-existence. However, increasing populations of British and French newcomers began to over populate the Mississauga territory.

In the mid 1600’s, due to the fur trade and competition between the British and French over control of land, there came a time that our people had to temporarily leave our traditional territory, and travel further inland to avoid disease and conflict. It was during this time the Jesuits came in contact to our people, at the mouth of the Mississauga River at the North shore of Lake Huron. They assumed this was our traditional territory and they referred to our people as the Mississauga, however we were only there temporarily. Our people returned back to the Southern Ontario traditional territory around 1680. After the American Revolution,

the British began signing treaties on a Nation to Nation basis to allow for settlement to in Ontario.

Over the course of the next century the Mississauga Nation would participate in eighteen treaties from 1781 to 1923 to allow the growing number of European settlers establish in Ontario. Pressures from increased settlement forced the Mississaugas to slowly move to into small family groups around our present day reservation.

In 1829, the Crown worked with the New England Company, a missionary group, to encourage farming and education for the First Nations people. A peninsula along Mud Lake was chosen by the crown and New England Company to establish what is now known as Curve Lake First Nation.

The surrounding area was abundant in wild rice, various fish, birds, animals and plants for harvesting; there was everything our people needed to survive. The Mud Lake settlement officially became a reserve in 1889, there were approximately 200 members who lived in Mud Lake Reserve #35 in the late 1800's. It has currently grown to over 2000 with 900+ living on reserve and the remaining majority of members living off reserve. The community officially changed its name to Curve Lake First Nation #35 in 1964.

Over the years, with a push for integration of First Nations people into western society, some of our spiritual traditions were almost lost. Luckily, some families continued to practice ceremonies and the traditional way of life, and there has been a big movement to revitalize the spiritual traditions within our community. Today, hunting, fishing and gathering are still an integral part of who we are as a people and we continue to deeply value our culture, language and traditions.

1.5 Georgina Island First Nation

(<http://www.georginaisland.com>)

The Chippewas of Georgina Island First Nation is located both on and off the east shore of Lake Simcoe and is comprised of three islands: Snake, Fox and Georgina. Georgina Island is home to approximately 80 households and 200 cottages. Snake and Fox Islands are leased to cottage owners. The largest nearby centre is the village of Sutton. Georgina Island First Nation's population is approximately 220 residents and its total land mass is approximately 15 km². Total membership is 614, with 223 residents living on-reserve, of whom 193 are First Nation members. Band members reside mainly on the western shoreline of Georgina Island, where the main local infrastructure is located.

The ancestors of the Chippewas of Georgina Island First Nation were inhabitants of the Lake Simcoe region long before the arrival of white settlers. Chippewa Chief, Joseph Snake, and his people first lived on Snake Island, one of three islands (Snake, Fox and Georgina) not surrendered to the Crown.

In 1830, Snake and two other Chippewa communities (led by Chief Assance and Chief Yellowhead) were moved to 9,800 acres near what is now Coldwater, Ontario as part of the government's Coldwater Experiment to colonize the Chippewa people. Then, just six years later, the Chiefs were forced to surrender these lands under treaty. Chief Joseph Snake slowly moved his people back to Snake Island. By 1860, the band had outgrown small Snake Island and Chief Snake moved his people onto the larger and more spacious Georgina Island.

The future for the Chippewas of Georgina Island is bright. The island is currently undergoing a growth spurt, which has resulted in the construction of new homes and cottages, and this construction boom has created job opportunities. There is also increased investment by island residents in new businesses that foster our tourist industry as visitors to the area become more aware of this 'jewel' of the lake.

1.6 Hiawatha First Nation "Mississaugii of Rice Lake"

(<http://www.hiawathafirstnation.com/about-us/history/>), *additional information provided by email from the nation's Lands/Resources Consultation liaison*

History of the Michi Saagiig (Mississauga) Hiawatha First Nation people are the Michi Saagiig of the great Anishinaabe Nation. Traditional knowledge, wampum belts and teachings have taught us before contact we shared the land with the Odawa and Huron Nations. We are the traditional people of the north shore of Lake Ontario and its tributaries; this has been Michi Saagiig territory since time immemorial. When the Europeans first arrived, their primary concern was survival in an environment much different than what they were used to. With the help of the Michi Saagiig and other First Nation peoples, they were able to find food sources, learn of medicines, navigate waterways and travel dense woodlands.

In the beginning, First Nations and European settlers enjoyed a peaceful coexistence. However, increasing populations of British and French newcomers began to over populate the Michi Saagiig territory. In the mid 1600's, due to the fur trade and competition between the British and French over control of the land, there came a time our people had to temporarily leave territory and travel further inland to avoid disease and conflict. It was during this time the Jesuits came into contact with our people, at the mouth of the Mississauga River at the north shore of Lake Huron. They assumed this was our traditional territory and referred to our people as the Michi Saagiig, however we were only there temporarily. Our people returned back to the Southern Ontario traditional territory around 1680 and buried the one who died from disease.

After the American Revolution, the British began signing treaties on a Nation to Nation basis to allow for settlement in Ontario. Over the course of the next century the Michi Saagiig Nation would participate in eighteen treaties from 1781 to 1923 to allow the growing number of European settlers to establish in Ontario. Pressures from increased settlement force the Michi Saagiig to slowly move into small family groups around our present day First Nation.

1823 - The first Mission House in Peterborough County was built at Rice Lake, present-day Hiawatha First Nation. The Mission house, or church, was Methodist. It became Hiawatha United between 1925 and 1929.

1828 - An area along the north shore of Rice Lake was officially designated as a reserve under the name of the Mississaugas of Rice Lake Reserve; consisting of 1120 acres of land for a population of 130 adults and 90 children.

1829 - 22 homes were built (all in direct line and equal distance apart with each other near the banks of the lake). A square for public buildings was left in the middle. The village also boasted a store and post office, a schoolhouse, and teacher's residence.
22 Consultation and Accommodations Standards

1855-The railroad was first reported running between Peterborough and Harwood crossing the lake at the Hiawatha Reserve where Fisher's stage provided a connection to Peterborough. It proved to be unable to withstand the ice and frost so they discontinued using it. However the remnants of it still lie under the water and therefore markers buoys are placed for boats to safely travel the lake. 1860-Prince of Wales visited the community and presented a new flag and gave the village the name Hiawatha.

1860-The first school house was at the Mission house located just west of the present church and last one was built in 1906.

1870-Our present church was built.

1895-Archaeological excavations turned up evidence of people living in the area about 2000 years ago in Serpent Mounds. Nine mounds or burial places have been located at the south end of the park, one of which is serpentine in form, four to six feet high and nearly two hundred feet long.

1933-The land around the mounds was purchased for conservation and protection.

1955-The burial grounds were taken and converted to a provincial park. Mid 1960's-Mississaugas of Rice Lake became known as Hiawatha Indian Reserve 36. Mid 1980's-The name was changed to Hiawatha First Nation.

1995-The management of the park was returned to Hiawatha. The Mississaugas of Hiawatha were at one time part of a larger band known as the Mississaugas of Rice Lake, Scugog Lake and Mud Lake. The Islands in the Trent Waters Indian Reserve 36A is a Reserve about 15 kilometres north of Peterborough, on scattered islands in the Kawarthas; including Buckhorn Lake, Pigeon Lake, Lower Buckhorn Lake, Lovesick Lake and Stony Lake. The largest concentration of Islands is in Lower Buckhorn and Lovesick Lakes. They are inhabited mainly seasonally by members of the Curve Lake, Hiawatha, and Scugog First Nations, who jointly share these islands.

Current Day Hiawatha First Nation is located on the north shore of Rice Lake (it is 32 km long and 5 km wide. Originally called it Pomadusgodayong - lake of the burning plains), approximately 30 km south of Peterborough (Nogojiwanong - a place at the end of the rapids) surrounded by Otonabee-South Monaghan Township. The land base consists of approximately 2145 acres of land of which 1523 are under certificates of possession and a membership of approximately 605 with 330 living here. (2015) At one time the area was known for the abundance of wild rice (manoomin) and so the origin of the name Rice Lake. Unfortunately the building of the Trent Severn Waterway (1838 first dam in Hastings) caused the water level to change and this was a catalyst to the decline of wild rice beds. Over the years, with a push for integration of First Nations people into western society, some of our spiritual traditions were almost lost. Luckily, some families continued to practice ceremonies and traditional ways of life, and there has been a big movement to revitalize the spiritual traditions and language within our community. Today hunting, fishing, wild rice, and gathering are still an integral part of who we are as a people and we continue to deeply value our culture, language and traditions.

1.7 Huron-Wendat First Nation

(<https://wendake.ca/>), *additional information provided by email from the nation's consultation coordinator.*

The Huron-Wendat First Nation is located in Wendake, near Quebec City, in the actual province of Quebec. Up until the middle of the 17th century, the ancestors of the Huron-Wendat of Wendake occupied a vast territory straddling part of what is now of the United States (from Detroit as far south as Oklahoma), south-eastern Ontario (Penetanguishene, Midland and the north shore of Lake Ontario) and the Saint Lawrence corridor through the Gaspésie peninsula. They hunted, fished, trapped and traded throughout this territory. In fact, the oral tradition and ethnohistory of the Huron-Wendat First Nation teaches us that it is their ancestors who welcomed Jacques Cartier in Gaspé, in 1534.

At the same time, in Wendake South or what has been commonly named "Huronnia", in the Lake Simcoe area, the heart of the political activity of the Huron-Wendat Nation before the 1650's, the Wendat Confederation was alive and well. The Wendat Confederation gathered five (5) Nations, and it is estimated that its population reached approximately 40,000 people, making the Huron-Wendat Nation the largest First Nation in the northeast at this time. Between 1634 and 1650, the Wendat Confederation was dismembered. The Huron-Wendat then divided into multiple groups and chose different destinations: some joined the *Tionontati* (Tobacco People), others mixed with the *Neutral* Nation, the *Erie* and the *Susquehannock*, while another group of about 300 Huron-Wendat decided to move back to a well-known area, the Saint Lawrence valley, more precisely to the ancient huron-wendat village of Stadacone, identified today as Quebec City. This last group would occupy at least five (5) different sites in the area successively on Île d'Orléans (1650s), in Quebec City itself at the top of Côte de la Montagne (1657-1668), in Beauport (1668-1669), in Notre Dame de Foy (1669-1673) and in L'Ancienne-Lorette (1673-1697) before settling in the village of Lorette, now called Wendake, in 1697.

As the British settled on Huron-Wendat territory in 1760, the Huron-Wendat Nation was already well established as an important allied in the Quebec region, which resulted in a still ongoing alliance: the Huron-British Treaty of 1760. The Treaty, still valid to date, recognizes the legal value of the Huron-Wendat Nation's main customary land, the Nionwentsïo. The Nionwentsïo, which means our "magnificent territory" in Huron-Wendat language, covers the area between the Saint-Maurice River, near the city of Trois-Rivières, the Saguenay River, and, to the north, the lands immediately adjacent to the southern border of Lac Saint-Jean. It also includes a portion south of the Saint Lawrence River extending from the Saint-Jean River to the west of the Bécancour River. Huron-Wendat people still feel greatly attached to the Nionwentsïo and its ancestral lands, extending from the Gaspésie Peninsula in the Gulf of Saint Lawrence and up along the Saint Lawrence valley, all the way to the Great Lakes. This territory, as part of the deepest Huron-Wendat identity, identified by more than 850 archaeological sites, listed to date, testifying to this strong occupation of this territory. It is an invaluable archaeological heritage for the Huron-Wendat Nation. It is also the largest archaeological heritage related to a First Nation in Canada.

1.8 Métis Nation of Ontario

(<http://www.metisnation.org/about-the-mno/the-m%C3%A9tis-nation-of-ontario/>)

Prior to Canada's crystallization as a nation, a new Aboriginal people emerged out of the relations of Indian women and European men. While the initial offspring of these Indian and European unions were individuals who simply possessed mixed ancestry, subsequent intermarriages between these mixed ancestry children resulted in the genesis of a new Aboriginal people with a distinct identity, culture and consciousness in west central North America – the Métis Nation.

These Métis people were connected through the highly mobile fur trade network, seasonal rounds, extensive kinship connections and a collective identity (i.e., common culture, language, way of life, etc.). Distinct Métis settlements emerged throughout what was then called "the Northwest". In Ontario, historic Métis settlements emerged along the rivers and watersheds of the province, surrounding the Great Lakes and throughout to the northwest of the province. These settlements formed regional Métis communities in Ontario that are an indivisible part of the Métis Nation.

In 1993, the Métis Nation of Ontario (MNO) was established through the will of Métis people and Métis communities coming together throughout Ontario to create a Métis-specific governance structure. Prior to 1993, Métis had been involved in pan-Aboriginal lobby groups and organizations. The MNO was not created to represent all individuals and communities that claim to be Métis, but those individuals and communities that are a part of the Métis Nation.

At its original meetings, Métis representatives from communities throughout the province set out the foundational vision for the MNO. This vision is encapsulated in the MNO *Statement of Prime Purpose*.

The statement is a seminal document for the MNO and it sets out why the MNO was formed, who MNO represents, and what the MNO wants to achieve. The statement has been central to the MNO's success over the last 24 years.

The statement also affirms that the MNO was created to represent Métis people and communities in Ontario that are a part of the Métis Nation. Specifically, the document states: "We, the Métis are a people of the lands which gave rise to our history and tradition and culture. We call these lands the Métis Homelands. The Homelands stretch from the lakes and rivers of Ontario; cross the wide prairies; traverse the mountains into British Columbia and into the far reaches of the Northwest Territories. They include the hills and valleys of the north-central American States. These are our lands. They are Métis lands. They are the lands of our past which nurture us today and which we value as the precious foundation of our future."

Today, based on the pursuit of the above mentioned vision and principles, MNO has built an impressive province-wide governance structure which includes: an objectively verifiable, centralized registry of over 20,000 Métis citizens; approximately 30 Chartered Community Councils across the province which represent Métis citizens at the local level; a provincial governing body that is elected by ballot box every four years; an Annual General Assembly where regional and provincial Métis leaders are required to report back to Métis citizens yearly between elections; a charitable foundation which promotes and support Métis culture and heritage (Métis Nation of Ontario Cultural Commission); and, an economic development arm (Métis Nation of Ontario Development Corporation).

1.9 Mississaugas of the Credit First Nation

(<http://mncfn.ca/about-mncfn/treaty-lands-and-territory/>), *additional information provided by email from the nation's Traditional Knowledge and Land Use Coordinator.*

Prior to European contact, the ancestors of the Mississaugas of the Credit First Nation occupied the lands north of Lake Superior and the area around Georgian Bay. The Mississaugas lived lightly on the lands they occupied and purposefully moved about the landscape harvesting resources as they became available.

The ancestors of the Mississaugas of the Credit migrated into Southern Ontario by means of military conquest. After the Iroquois had displaced the Huron from Southern Ontario in 1649-50, they continued their attacks northward into the territories occupied by the Mississaugas and their allies. By the end of the 17th century, the Mississaugas and their allies had succeeded in driving the Iroquois back into their homelands south of Lake Ontario. At the conclusion of the conflict, many Mississaugas settled at the eastern end of Lake Ontario; other Mississaugas settled at the western end of the lake with their primary location at the mouth of the Credit River.

The Mississaugas of the Credit occupied, controlled and exercised stewardship over approximately 3.9 million acres of lands, waters, and resources in Southern Ontario. Their

territory extended from the Rouge River Valley westward across to the headwaters of the Thames River, down to Long Point on Lake Erie and then followed the shoreline of Lake Erie, the Niagara River, and Lake Ontario until arriving back at the Rouge River Valley.

One creek in particular, the Missinnihe, was a favourite of the Mississaugas who used it and the surrounding area for hunting, fishing, gathering, healing and spiritual purposes. A trading post established by the French, in 1720, enabled the people to trade the pelts they had gathered over the winter for European trade goods. The Missinnihe was later named the Credit River due to the traders' practice of extending credit to the Mississaugas in the fall and then being repaid the following spring with the winter's catch of furs. The Mississaugas located at the western end of the lake became known to the Europeans as the Mississaugas of the Credit (Mississaugas of the New Credit First Nation:3).

From the time of the conquest of New France in 1760, the British Crown recognized the inherent rights of First Nations and their ownership of the lands they occupied. The Royal Proclamation of 1763 confirmed First Nations' sovereignty over their lands and prevented anyone, other than the Crown, from purchasing that land. The Crown, needing First Nations' land for military purposes or for settlement, would first have to purchase it from its indigenous occupants.

The Crown and the ancestors of the Mississaugas of the Credit First Nation respected and recognized each other's sovereignty and through diplomatic means were able to arrive at enduring agreements with the intent of sharing the land, preserving the peace, and protecting our First Nation's way of life. Between 1781 and 1820, the Crown and our ancestors reached agreements that saw most of our Territory surrendered for the purposes of settlement.

While the treaties were meant to be beneficial to both our First Nation and the Crown, our people would experience disillusionment and disappointment. Intending to share the land, our ancestors found themselves regarded as trespassers on their own territory. Travelling their Territory to gather resources as they had always done, our ancestors found their paths intersected by fences and themselves driven away by angry settlers who now occupied the land. During treaty negotiations our ancestors had made provision to reserve their fisheries for themselves, but non-native fishers ignored the provisions and forced our people to petition the colonial government for help. The lifestyle that our ancestors had hoped to protect through the treaties had collapsed. Shortly after the last treaty was signed in 1820, our ancestors found themselves hemmed into a small, farming village situated on the banks of the Credit River. Unable to obtain title to their remaining lands and continually subjected to settler encroachment, our people cast about for a new area on which to relocate. Leaving their village at the "River Credit" in 1847, our people established "New Credit" and have remained at their present location in Brant and Haldimand Counties to this day.

1.10 Mississaugas of Scugog Island First Nation

(<https://www.scugogfirstnation.com/Public/Origin-and-History>)

The Mississaugas of Scugog Island First Nation moved into southern Ontario from their former homeland north of Lake Huron around the year 1700. The Mississaugas are a branch of the greater Ojibwa Nation, one of the largest native groups in Canada. From time immemorial, Mississauga people secured all their needs from the surrounding environment (“Mother Earth”); hunting and fishing and harvesting plant materials for food and medicines. Wild rice, an important food staple, grows in shallow water and was gathered in late summer using birch bark canoes.

The first Mississauga people to settle in the basin of Lake Scugog around 1700 appreciated the bountiful resources available in the virgin forests and unspoiled wetlands. Game and fur animals, waterfowl and fish abounded, and wild rice grew in profusion in the shallow waters. The people flourished in this paradise for nearly a century until the British arrived with their insatiable appetite for aboriginal land. Having just lost the American War of Independence, British refugees came flooding north into Upper Canada seeking new land.

Government officials were soon conducting land acquisition treaties with Mississauga and Ojibwa people who neither understood the language of these powerful strangers nor fully grasped the revolutionary concept of permanently selling their Mother Earth. Millions of acres of valuable native lands were given up through these treaties with very little received in return. Unfortunately, fair dealings were not the order of the day. In one instance, a 100 mile (160 kilometer) stretch of land about 20 kilometers wide along Lake Ontario from roughly Trenton to Toronto was ceded, but the treaty was so flawed, government officials later privately agreed that it was invalid. Mississauga people however were not so informed, and that land was quickly taken up by non-native settlers.

In another case, the land on the west side of Lake Scugog, all the way north to Lake Simcoe was not negotiated or treated for with the resident Mississauga people, at all. They were simply ignored and swept aside and the land was given out to non-native settlers who chopped down forests to make their farms.

By 1830, with strangers despoiling their hunting lands and with rising water from a new dam on the Scugog River at Lindsay flooding their rice beds, the Mississauga people moved away at the government's insistence. Some went to Lake Simcoe and onto the new reserve at Coldwater, and some moved to live with their friends at Chemong Lake (also called Mud Lake). Scugog Chief Jacob Crane went with the group to Mud Lake.

In 1836, Chief Crane and his people moved farther west to reserve land at Balsam Lake. But by 1843, with non-native settlement increasing and game populations declining, the government was encouraging native people to take up subsistence farming to supply their food needs. Owing to the unproductive rocky soil at Balsam Lake, Chief Crane's people sought better land, and they chose to move back to Scugog.

With increasing settlement at Scugog, the only land available was an 800 acre (320 hectare) landlocked parcel on Scugog Island. And despite the thousands of acres west of Lake Scugog earlier taken from them, Mississauga people were required to purchase these 800 acres with their own money.

In 1844 Chief Crane and his people returned home to Scugog, although it was no longer the paradise it had once been. Chief Crane died at Scugog in 1861.

Over the century and a half that followed, the people tried subsistence farming, but this didn't prove viable; fur trapping, hunting and basket-making supplied a meager income. Later, off-reserve jobs in the cities to the south were resorted to, but times were never bountiful. In spite of heavy enlistment for the great wars, and the recent history of Residential Schools, the "60's Scoop," and a dwindling member population, the Mississauga people survived and rebuilt their community. After much forward-thinking and hard work, the Mississaugas opened their community economic development project in 1997, the Great Blue Heron Casino. With the advent of the casino also came the Baagwating Community Association; Baagwating is run by members of the Mississaugas of Scugog Island First Nation and is the charitable-arm of the Great Blue Heron. Through building community networks, the Mississaugas of Scugog Island First Nation have built relationships of trust and respect with the Scugog Township, the Durham Region, and the local townspeople.

1.11 Moose Deer Point First Nation

(<http://moosedeerpoint.com/about/>)

The Moose Deer Point First Nation is situated within the Township of Georgian Bay, with direct highway access via Highway 400. The community is comprised of a total official land base of 619 acres, with an additional 400 acres awaiting the designation of reserve status. There are three separate parcels of land within the First Nation; King Bay and Isaac Bay have been identified as the residential areas within the community, while Gordon Bay has been established as the commercial, recreational and administration sector.

The total membership of the Moose Deer Point First Nation is 452. Of this total, 150 members reside within the First Nation boundaries. However, total community population is 200 residents.

The people of Moose Deer Point are descendants of the Pottawatomi of the American Mid-West. As allies of the British Government, the Pottawatomi responded to an invitation from said Government, to settle in Southern Ontario in the late 1830's, eventually joining the Beausoleil Band on Beausoleil Island. Later, some members of Beausoleil and some Pottawatomi moved north and established a settlement at Moose Point. The Moose Point Reserve was first surveyed in 1917 and vested by an Order-in-Council the same year.

1.12 Saugeen Ojibway Nation

(<https://www.saugeenojibwaynation.ca/about/>)

Collectively, the Chippewas of Nawash Unceded First Nation and the Chippewas of Saugeen First Nation are referred to as Saugeen Ojibway Nation. Our traditional territory (Saukiing Anishnaabekiing) encompasses much of the Saugeen (Bruce) Peninsula, extending down south of Goderich and east of Collingwood. We have over 4,500 members between the two communities.

The Saugeen Anishnaabek have been living in our home on and near the Saugeen (Bruce) Peninsula for as long as our history remembers. Through our treaties with the Crown, we agreed to share part of our land with people who have come from all around the world.

As Anishnaabek people, we are subject to Anishnaabe law and are ever mindful of our duty to be stewards of our land. The people of the Saugeen Ojibway Nation established the Environment Office to make it easier for us to fulfill this duty.

1.13 Wahta Mohawks

(<http://www.wahtamohawks.com/>)

The First Nation is located approximately 8 km from the town of Bala, Ontario, on the Muskoka Road #38 close to the intersection of Muskoka Rd 38 and Hwy 400 interchange. The land is made up of forest and lakes typical of the Canadian Shield. The Wahta Mohawk territory consists of approximately 14,795 acres of land. Currently 8,300 approximately acres of land are held by certificate holders and 6,500 acres of land are held by Band Council. The Wahta Mohawk territory has approximately 175 individuals living on the territory and a membership of approximately 742 members.

The Wahta community was founded when a group of Mohawk people moved from Kanasatake, Quebec to Gibson Township in 1881. The conflict over land and religion were what brought about the move. The Catholic missionaries (of the Seminary of St. Sulpice, frequently termed the Sulpicians), Mohawks and other Iroquoians, Algonquins and Nipissings had occupied land at Oka, Quebec since early 1700, after a grant was made by the French Crown.

Conflict over land and timber rights erupted between the Sulpicians and the aboriginal people at Kanasatake soon after the British had defeated the French and took control of New France in 1760. By 1860, some of the Iroquoian and Algonquin people of Kanasatake had converted from Catholicism to Methodism, and this introduced further conflict into an already tense situation. Proposals were put to the chiefs to have the Iroquois leave but refused by the chiefs. After many attempts to secure land in Ontario and after several violent incidents had occurred at Oka various parties began to take a closer look at the idea of removing the Iroquois. In 1877 the Department of Indian Affairs consulted with the leaders of Oka and

found willingness on the part of Chief Joseph Onesakenrat and others to leave and form a new settlement somewhere in Ontario.

In the summer of 1880 Indian Affairs asked the Ontario government if they would make a 15,000 acre tract of land available in the Parry Sound District. By November 1880 Chiefs Joseph Onesakenrat and Louis Sahanatien were reporting that about 60 of their people would agree to move to Ontario. By February 1881 33 families were willing to leave Oka. By March 1881 39 family were ready to leave. At the end of April 1881 44 families were willing to go to the lands found in Gibson Township. In the month of the move, October 1881 it is recorded 70 adults, 33 children under 5 and 30 children between 5 to 15 left for Gibson Township. The part departed on October 20, 1881 from Kanesatake bound for their new home what is today known as the Wahta Mohawks Territory.

1.14 Williams Treaties Nations

(<https://williamstreatiesfirstnations.ca/about-williams-treaties-first-nations/>)

The Williams Treaties First Nations are the Chippewas of Beausoleil, Georgina Island and Rama and the Mississaugas of Alderville, Curve Lake, Hiawatha, Scugog Island. These seven First Nations are signatories to various 18th and 19th century treaties that covered lands in different parts of south central Ontario. In 1923, the Chippewas and Mississaugas signed the Williams Treaties and together, over 90 years later, the Williams Treaties First Nations have joined to ensure their rights to and the relationship with the land is respected. The traditional territories of the Williams Treaties First Nations are located primarily in the Georgian Bay and Lake Ontario watersheds and includes certain principal tributaries and streams.

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