

STAGE 1 AND 2 ARCHAEOLOGICAL ASSESSMENT OF 112 FIRE ROUTE 355A,
PART 1, 2, 3 AND 4 OF REGISTERED PLAN 45R-13837, FORMER PART 6, 7, 8 AND 9 OF
CLOSED PLAN 45R-11885, PART LOT 6, CONCESSION 16, KINMOUNT, MUNICIPALITY
OF TRENT LAKES, GEOGRAPHIC TOWNSHIP OF CAVENDISH, COUNTY OF
PETERBOROUGH, ONTARIO

Original Report

For:
Norman Lee & Associates Ltd.

From:
Northeastern Archaeological Associates Ltd.
Licenced to: Dr. Lawrence Jackson (P025)
PIF#: P025-0966-2024

February 13, 2025

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EXECUTIVE SUMMARY

In the Summer of 2024, Northeastern Archaeological Associates Limited was contacted by property owner's representative Norman Lee & Associates Ltd requesting that, in compliance with the requirements outlined by the MCM and the Ontario Planning Act, a Stage 1 and 2 Archaeological Assessment be conducted at 112 Fire Route 355A, Part 1, 2, 3 and 4 of Registered Plan 45R-13837, Former Part 6, 7, 8 and 9 of Closed Plan 45R-11885, Part Lot 6, Concession 16, Kinmount, Municipality of Trent Lakes, Geographic Township of Cavendish, County of Peterborough, Ontario. Stage 1 research indicated that the property is of high archaeological potential, as outlined by the *Ministry of Heritage, Tourism, Sport and Culture Industries* in Section 1.3.1 of the Standards and Guidelines for Consultant Archaeologists, due to its proximity to water sources.

The subject property consists of an irregular shaped parcel on the eastern side of Salmon Lake, approximately 11.46 hectares in size. The subject property is an undeveloped parcel of shield forest, and is surrounded by Crown forest land on all sides except the west, which is bordered by privately owned residential/recreational land (Map 10.1, 10.2).

A 1.82-hectare study area was agreed upon by the landowner/proponent and the Municipality of Trent Lakes Planning Department to account for all impacts related to the construction of the planned dwelling (Maps 10.2-10.6). All study area boundaries were confirmed through physical boundaries or GPS.

Stage 2 assessment on this study area consisted of shovel test assessment at a high potential (5 meter) interval in accordance with MTCS 2011 Standards & Guidelines for Consultant Archaeologists. Permission to enter the property was granted by the proponent and Stage 2 assessment was undertaken on October 17 of 2024. This survey did not result in the recovery of any material of archaeological interest or evidence of historic activity. Given this result it is the recommendation of Northeastern Archaeological Associates Limited that no further archaeological work be required on the subject property.

If any future development is proposed on the subject property that extends beyond the boundaries of the study area, as depicted in Maps 10.2, 10.3, 9.4, and 9.6-9.8, an additional archaeological assessment in the form of Stage 2 shovel testing at 5m intervals in accordance with the Standards and Guidelines (MTC 2011) is required prior to future development. Areas shaded in orange in Maps 10.2, 10.3, 9.4, and 9.6-9.8 require assessment by a licensed archaeologist if any developments are proposed in those areas as per (Section 1.3, Standard 1; Section 2.1, Standards 1-2; Section 7.7.4, Standard 1a; Section 7.7.6, Standard 3; Section 7.8.7, Standard 1b).

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1.0 PROJECT PERSONNEL

Project Director:	Dr. Lawrence Jackson (P025) -Report Preparation
Field Director(s):	Daniel Smith (R1216)
Field Technician(s):	Justin Tighe (R421) -Report Preparation -Graphics Jellisa Kollard (R1396) Phillip Abbott

Table 1: Project Personnel and Responsibilities

2.0 PROJECT CONTEXT

2.1 Development Context

The *Ontario Heritage Act*, R.S.O. 1990 c. O.18, requires anyone wishing to carry out archaeological fieldwork in Ontario to have a license from the Ministry of Citizenship and Multiculturalism (MCM). All licensees are to file a report with the MCM containing details of the fieldwork that has been done for each project. Following standards and guidelines set out by the MHSTCI is a condition of a licence to conduct archaeological fieldwork in Ontario. *Northeastern Archaeological Associates Ltd.* confirms that this report meets ministry report requirements as set out in the *2011 Standards and Guidelines for Consultant Archaeologists*, and is filed in fulfillment of the terms and conditions of an archaeological license.

In compliance with the requirements outlined by the MCM in the Ontario Heritage Act, as well as requirements of the Ontario Planning Act, a pre-approval Stage 1 and 2 archaeological assessment of the study area within the property located at 112 Fire Route 355A, Part 1, 2, 3 and 4 of Registered Plan 45R-13837, Former Part 6, 7, 8 and 9 of Closed Plan 45R-11885, Part Lot 6, Concession 16, Kinmount, Municipality of Trent Lakes, Geographic Township of Cavendish, County of Peterborough, Ontario, was awarded to Northeastern Archaeological Associates Limited by the landowner and proponent in August of 2024. This property is legally described as Parts 1, 2, 3, and 4 of Plan 45R-13837.

The subject property is located on the eastern side of Slamon Lake (see Map 10.1, 10.2). Development of the subject property includes the construction of a single dwelling and accessory storage building; a property survey and description were provided by the proponent (see Map 10.3). The subject property consists of approximately 11.46 hectares of shield forest, while the study area consists of a 1.82-hectare rectangular area surrounding the proposed development. The limits of this study area were determined between the property owner and the Planning Department of Municipality of Trent lakes to account for any impacts during the proposed development. The entire study area was assessed during Stage 2 assessment. No development number was available at the time or assessment. The study area was in a state of disuse at the time of assessment. Permission to enter the property was granted by the proponent and Stage 2 assessment was undertaken on October 17 of 2024. Any documentation generated in relation to this property is shown in this report.

2.2 Historical Context

2.2 Historical Context

Indigenous Knowledge

Northeastern Archaeological Associates Ltd. includes the section below because it amplifies on indigenous oral tradition and treaty history for the area. It was provided by Gidigaa Migizi-ban, a respected Knowledge Keeper and Elder for the Michi Saagiig Nation, relaying oral tradition provided to him by his Elders.

“The traditional homelands of the Michi Saagiig (Mississauga Anishinaabeg) encompass a vast area of what is now known as southern Ontario. The Michi Saagiig are known as “the people of the big river mouths” and were also known as the “Salmon People” who occupied and fished the north shore of Lake Ontario where the various tributaries emptied into the lake. Their territories extended north into and beyond the Kawarthas as winter hunting grounds on which they would break off into smaller social groups for the season, hunting and trapping on these lands, then returning to the lakeshore in spring for the summer months. The Michi Saagiig were a highly mobile people, travelling vast distances to procure subsistence for their people. They were also known as the “Peacekeepers” among Indigenous nations. The Michi Saagiig homelands were located directly between two very powerful Confederacies: The Three Fires Confederacy to the north and the Haudenosaunee Confederacy to the south. The Michi Saagiig were the negotiators, the messengers, the diplomats, and they successfully mediated peace throughout this area of Ontario for countless generations. Michi Saagiig oral histories speak to their people being in this area of Ontario for thousands of years. These stories recount the “Old Ones” who spoke an ancient Algonquian dialect. The histories explain that the current Ojibwa phonology is the 5th transformation of this language, demonstrating a linguistic connection that spans back into deep time. The Michi Saagiig of today are the descendants of the ancient peoples who lived in Ontario during the Archaic and Paleo-Indian periods. They are the original inhabitants of southern Ontario, and they are still here today.

The traditional territories of the Michi Saagiig span from Gananoque in the east, all along the north shore of Lake Ontario, west to the north shore of Lake Erie at Long Point. The territory spreads as far north as the tributaries that flow into these lakes, from Bancroft and north of the Haliburton Highlands. This also includes all the tributaries that flow from the height of land north of Toronto like the Oak Ridges Moraine, and all of the rivers that flow into Lake Ontario (the Rideau, the Salmon, the Ganaraska, the Moira, the Trent, the Don, the Rouge, the Etobicoke, the Humber, and the Credit, as well as Wilmot and 16 Mile Creeks) through Burlington Bay and the Niagara region including the Welland and Niagara Rivers, and beyond. The western side of the Michi Saagiig Nation was located around the Grand River which was used as a portage route as the Niagara portage was too dangerous. The Michi Saagiig would portage from present-day Burlington to the Grand River and travel south to the open water on Lake Erie. Michi Saagiig oral histories also speak to the occurrence of people coming into their territories sometime between 800-1000 A.D. seeking to establish villages and a corn growing economy – these newcomers included peoples that would later be known as the Huron-Wendat, Neutral, Petun, and Tobacco Nations. The Michi Saagiig made Treaties with these newcomers and granted them permission to stay with the understanding that they were visitors in these lands. Wampum was made to record these contracts, ceremonies would have bound each nation to their respective responsibilities within the political relationship, and these contracts would have been renewed annually (see Gidiga Migizi and Kapyrka 2015). These visitors were extremely successful as their corn economy grew as well as their populations.

However, it was understood by all nations involved that this area of Ontario were the homeland territories of the Michi Saagiig. The Odawa Nation worked with the Michi Saagiig to meet with the Huron-Wendat, the Petun, Neutral, and Tobacco Nations to continue the amicable political and economic relationship that existed – a symbiotic relationship that was mainly policed and enforced by the Odawa people.

Problems arose for the Michi Saagiig in the 1600s when the European way of life was introduced into southern Ontario. Also, around the same time, the Haudenosaunee were given firearms by the colonial governments in New York and Albany, which ultimately made an expansion possible for them into Michi Saagiig territories. There began skirmishes with the various nations living in Ontario at the time. The Haudenosaunee engaged in fighting with the Huron-Wendat and between that and the onslaught of European diseases, the Iroquoian speaking peoples in Ontario were decimated. The onset of colonial settlement and missionary involvement severely disrupted the original relationships between these Indigenous nations. Disease and warfare had a devastating impact upon the Indigenous peoples of Ontario, especially the large sedentary villages, which mostly included Iroquoian speaking peoples. The Michi Saagiig were largely able to avoid the devastation caused by these processes by retreating to their wintering grounds to the north, essentially waiting for the smoke to clear. Michi Saagiig Elder Gidigaa Migizi (2017) recounts:

‘We weren’t affected as much as the larger villages because we learned to paddle away for several years until everything settled down. And we came back and tried to bury the bones of the Huron but it was overwhelming, it was all over, there were bones all over – that is our story.

There is a misnomer here, that this area of Ontario is not our traditional territory and that we came in here after the Huron-Wendat left or were defeated, but that is not true. That is a big misconception of our history that needs to be corrected. We are the traditional people, we are the ones that signed treaties with the Crown. We are recognized as the ones who signed these treaties and we are the ones to be dealt with officially in any matters concerning territory in southern Ontario. We had peacemakers go to the Haudenosaunee and live amongst them in order to change their ways. We had also diplomatically dealt with some of the strong chiefs to the north and tried to make peace as much as possible. So we are very important in terms of keeping the balance of relationships in harmony. Some of the old leaders recognized that it became increasingly difficult to keep the peace after the Europeans introduced guns. But we still continued to meet, and we still continued to have some wampum, which doesn’t mean we negated our territory or gave up our territory – we did not do that. We still consider ourselves a sovereign nation despite legal challenges against that. We still view ourselves as a nation and the government must negotiate from that basis.’

Often times, southern Ontario is described as being “vacant” after the dispersal of the Huron-Wendat peoples in 1649 (who fled east to Quebec and south to the United States). This is misleading, as these territories remained the homelands of the Michi Saagiig Nation. The Michi Saagiig participated in eighteen treaties from 1781 to 1923 to allow the growing number of European settlers to establish in Ontario. Pressures from increased settlement forced the Michi Saagiig to slowly move into small family groups around the present day communities: Curve Lake First Nation, Hiawatha First Nation, Alderville First Nation, Scugog Island First Nation, New Credit First Nation, and Mississauga First Nation.

The Michi Saagiig have been in Ontario for thousands of years, and they remain here to this day.”

Indigenous Treaty History

The subject property is located within Treaty Lands of the Williams Treaties First Nations. Signatories of the Williams Treaties include Beausoleil First Nation, Georgina First Nation, Rama First Nation, Scugog Island First Nation, Curve Lake First Nation, and Hiawatha First Nation. The first three groups are more commonly known as Chippewas while the latter four are more commonly known as Mississaugas. The subject property is in lands which under the Williams Treaties (1923) recognized a prior surrender to the government of Upper Canada known as Rice Lake Treaty #20. This treaty was with various principal men of the tribes of the “Chippewas” who “inhabited the back parts of the Newcastle District”. By the mid to late 19th century some of these same peoples were referred to as Mississaugas. Signatories to Rice Lake Treaty #20 were Hiawatha First Nation, Curve Lake First Nation, and Scugog Island First Nation (Dave Mowat, pers. comm. 2018).

The most recent Williams Treaties Settlement Agreement, which occurred in 2018, was extremely significant for the seven First Nations affected, as their harvesting rights were re-affirmed by both the provincial and federal governments in all of the pre- confederation treaty areas (including Treaty 5, Treaty 16, Treaty 18, Treaty 20, Treaty 27 and 27 ¼, Crawford Purchase, and the Gunshot Treaty). The 1923 Williams Treaties were the only ones in Canada that had extinguished the harvesting, gathering, hunting, and fishing rights of the First Nations and it took over 95 years for the Canadian and Ontario governments to address these injustices (Dr. Julie Kapyrka, Alderville First Nation, pers. comm. 2023).

The three closest First Nations to the subject property are Curve Lake first Nation, Hiawatha First Nation and Alderville First Nation.

Alderville First Nation

The people who currently inhabit Alderville First Nation are Mississaugas historically resettled from the Bay of Quinte area. In 1763, British settlers entered that area, with settlement further increasing with the American Revolutionary war as British Loyalists entered British North America. In 1783 the English purchased land from “Eastern Ontario” to Toronto, in what is now known as the Crawford purchase, from the Mississaugas of the Bay of Quinte to distribute to European settlers (Beaver 2020). With the area being surveyed for settlement by the English, it became difficult to continue traditional hunting and fishing subsistence strategies. In the early 1800s, approximately 15 families were present from in Mississauga bands from Kingston and Gananoque, with most indigenous populations being displaced off their traditional hunting territories by the 1820s (Clarke 1999). With the increase of farming and settlement in the region, traditional food and resources became more scarce forcing many people to adopt a colonial lifestyle to survive (Beaver 2020).

One of the primary ways that indigenous populations within the Bay of Quinte area were persuaded into European lifeways was through their interactions with the Methodist church. In 1744 the Methodist church was founded by John Wesley in England, with the church holding the belief that the Mississaugas needed to discard their traditional language, religion, customs, and culture to become more “civilized”. Methodists in Canada West first preached in the Credit River in 1824 and later at Grape Island in 1827 (Copway 1847).

Initially, Methodism was introduced through missionaries, or “Black Coats”, known as “circuit riders” who would often have members who spoke Ojibwe languages to communicate better and become more trusted, allowing for more effective conversion (Beaver 2020; Copway 1850). One of the leaders of the Methodist movement, Reverend William Case, travelled as an itinerant minister and was later given the name “Father of Indian missions” (Clarke 1999). Reverend Case was transferred to the Bay of Quinte area as the elder of the Methodist church with the goal of converting all the indigenous peoples of Canada (Beaver 2020).

Grape Island in the Bay of Quinte, Lake Ontario was chosen as the location to “relocate” indigenous people to establish a Methodist mission (Clarke 1999). On Grape Island, they were promised that if their children learned English and abandoned their traditional teachings and culture, they could become educated and “prosperous like white settlers” (Clarke 1999). In his writing, George Copway notes that the Mississaugas converted to Christianity and sought colonial education to prepare a better future for their children. Copway notes that he saw the goals of education among the Mississauga were to become educated to become proficient in the laws that were being enforced on them to hold land on equal footing to white settlers and represent themselves as a nation (Copway 1847). With the goal of a more prosperous future 16 Ojibwe men, including Shawundais or John Sunday, became missionaries to “northern tribes” and afterwards groups within western Canada. John Sunday was a Bay of Quinte Mississauga who later in 1836 was ordained as a reverend and missionary (Beaver 2020).

The conversion of 16 Ojibwe men to the Methodist faith was completed on May 31, 1826, and with it, a Society of Methodist Indians was established on Grape Island (Clarke 1999). Grape Island, with a growing population of displaced Mississauga peoples, was deemed successful by the Methodist church (Beaver 2020; Clarke 1999). However, the increasing population would become problematic as over 200 individuals resided on the island leading to unhealthy and cramped conditions which often served as a vector for disease. Diseases within the indigenous populations of Grape Island drastically reduced the population. John Sunday, who had travelled within the Rice Lake region as a missionary, suggested the south side of Rice Lake as the land surrounding the Bay of Quinte was taken up by settlers (Beaver 2020; Clarke 1999). The people of Curve Lake and Hiawatha sent encouraging letters stating that there was much game and rice in the area to share. George Copways description indicates that the Rice Lake area was heavy in wild rice, game such as waterfowl and muskrat, and fish such as eel, pike, and bass (Copway 1847). On December 15, 1835, “John Sunday, Jacob Payhegezhick, Jacob Sunday, James Sahgahnahquotheabe, Jacob Pahbecoun, James Nahwahquashkum, sachems, and chief warriors” surrendered Grape Island for future sale (Beaver 2020).

In 1837, many of the residents of Grape Island along with others from the surrounding area moved to Alnwick Township. The land was originally owned by the New England company and was later transferred to the Province of Canada. Some chose not to accompany them as they found the restrictions of the Methodist church too great. The community was originally called Aldersville named after a secretary of the Methodist church in London, England who had moved to the community. Reverend William case among other missionaries also moved and remained there until his death in 1855. In 1837 the community’s population was 208 individuals (Beaver 2020). At the time of the relocation to Alderville the principal chiefs are listed by Mary Jane Muskrat Simpson: Pashageezhig (later Simpson), John Agewains, Jacob Manjequionchcan, Joseph Skunk (Marsden), James Indian and James Crawford. The first chief of Alderville was John Sunday followed by John Simpson. Upon settling the people of Alderville interacted with other Mississauga groups in the region: Hiawatha, Curve Lake, Scugog, and other first nations including Rama and Georgina Island.

The reservation originally consisted of 3600 acres and is located approximately 1.25km south and southwest of Rice Lake along the Oak Ridges moraine. A strip of land along Rice Lake was purchased in 1914 and named Vimy Ridge after the World War 1 Battle where three soldiers from Alderville fought and were buried. A church and barn funded by the Methodist society were raised in 1837, with the church being replaced in 1870 and is in use today as a United church. Alderville was divided into 50 acre lots with and 22 frame houses, 14 log cabins, six-frame barns, and a schoolhouse erected by the government but funded by the residents. Additionally, upon their arrival a sawmill was “erected from the Indian annuities”, it was later leased to European settlers and ultimately sold in the late 19th century. The township described the land of Alderville as some of the best in the township for cultivation, though its residents described it as having too much swamp and scrub. The annual Methodist report (1851-1852) reported that 500 acres of land were under cultivation producing spring and fall wheat, corn, peas, oats, potatoes, and hay (Beaver 2020).

The authorizing of elected councillors by the 1876 Indian Act, Alderville elected two council members in 1882, which increased to four in 1993. The Indian Act also specified that the chief and council must be elected positions, though hereditary chiefs were allowed to keep their position until their death (Beaver 2020).

Curve Lake First Nation

Curve Lake First Nation occupies the reserve lands situated on the peninsula between Buckhorn Lake and Upper Chemong/Mud Lake approximately 570 m east of the subject property. The initial surrender of lands related to Indigenous peoples in areas north of Rice Lake came in the form of the 1818 treaty signed in Newcastle of (Rice Lake Treaty 20); the surrender of 1,951,000 acres of land in the “back parts” of the Newcastle District – which included the modern Peterborough, Hastings and Victoria Counties- with the islands of the Trent watershed being reserved (Whetung-Derrick 2015). Many of the pre-confederation treaties did not include reserve lands for indigenous populations, with the Crown expecting the assimilation of indigenous populations to “resolve” this issue (Whetung-Derrick 2015).

As a result, Christian missions were established to both convert indigenous populations to Christianity and to instill an agriculturally based lifestyle. The mission at Curve Lake was established in 1829 as the “Chemong Mission” and was eventually recognized as “the Mud Lake Indian Reserve”. The term Chemong is a corruption of the word “Oshkigmong”, referring to the bow-like shape of the lake or “curve in the Lake” (Whetung-Derrick 2015). From 1830 to 1833 Reverend Peter Jones from the Credit River visited the village and baptised four children, by 1850 the community was predominantly Methodist Christians (Whetung-Derrick 2015). On April 3rd, 1837 the New England Company, a society with the purpose of converting indigenous populations in British North America to Christianity, was granted 1600 acres, the modern Curve Lake First Nation Territory, by the Colonial Government to be held in trust for the Mud Lake Indian Band (Whetung-Derrick 2015). Baptist Minister Reverend Richard Scott of the New England Company was assigned to Mud Lake in 1829 to oversee the mission (Whetung-Derrick 2015).

In 1856 the Mississaugas of Mud Lake [later Curve Lake], Hiawatha, and Scugog surrendered all of the islands in the Trent River watershed with Treaty 78. Preceding this, Indian Agents under the Superintendent of Indian Affairs sold over 1,000 islands for “the benefit of the three Bands”. The 110 islands and shoals that were not sold in this way have since been designated as reserve lands to be held jointly by the three First Nations (Whetung-Derrick 2015).

In 1889 the New England Company transferred 1,548 acres of the Mud Lake Reserve to the Department of Indian Affairs for 1\$. The remaining 115-acres of the “Chemong Mission” at the south end of the peninsula was reserved as it held the Mission House acting as a form of schoolhouse for the instruction of agriculture and as a residential school. In the 1890s the New England Company ended the mission at Mud Lake to focus on sending missions deeper into British North America. The New England Company property was later sold to A.E. Kennedy in 1898 after “expressed concerns” by Curve Lake residents who were leasing the land. Kennedy later sold the land to the Mud Lake Band in 1902. The funds for this purchase came from the previous “sale” of the Islands of the Trent River (Whetung-Derrick 2015).

In 1964 the reserve name was changed to the “Curve Lake Reserve”, which it uses today (Whetung-Derrick 2015). In 1967 the reserve was given local autonomy to “manage and expend Band revenue funds within the limits of amounts approved by the Minister of Indian Affairs”. Additionally, the same year saw the hiring of William F. Whetung as the first Band Administrator for Curve Lake further allowing Curve Lake First Nation to self-govern (Whetung-Derrick 2015).

Hiawatha First Nation

The first Crown Treaty that the Hiawatha band was officially involved with was the Rice Lake Purchase (Treaty 20) which saw the ‘surrender’ of 1,951,000 acres of land on November 5, 1818. Despite Crown representative reassurance, that the Islands of Rice Lake would not be surrendered in Treaty 20, they were assumed by the Crown. Chief George Paudash wrote consistently in protest. Due to the general confusion of ownership, Paudash was approached by several European settlers asking if the islands could be sold or leased (Shpuniarsky 2015).

Ten years later, on June 14, 1828, Richard Scott, a New England Company Agent, petitioned for a small town to be constructed on the north side of Rice Lake or Pemedashcoutayang (Lake of the Burning Plains) near the Otonabee River to instruct indigenous peoples in farming and the Protestant faith. This proposal was accepted by the Mississauga’s of Chief Paudash and the band members under his leadership. In addition to the instruction of agriculture at Hiawatha, traditional seasonal activities were still observed. This included the gathering of turtle eggs, collection and boiling of maple sap, trapping, and fishing in the spring, collecting birch bark and berries, hunting frogs, and acting as guides in the summer, trapping, hunting, and the collecting of wild rice in autumn, and gathering lumber, hunting and trapping in the winter (Shpuniarsky 2015).

Hiawatha was primarily concerned with hunting rights, rice rights, the sale of islands, Treaty violations, and the Trent Severn caused flooding as Johnson Paudash was seen as the keeper of Treaty documents and knowledge. To deal with the issues affecting all of the local Indigenous bands at Rice Lake, Mud Lake, and Scugog formed a united council which was led by George Paudash (Cheeneebesh) for several years (Shpuniarsky 2015).

In 1856 Hiawatha and neighbouring Mississauga communities sold the disputed Islands to the Crown. Due to flooding caused by the construction of the dam at Hastings at the east end of Rice Lake in 1836, they were not paid for the land. However, a land claim was filed and settled in 2012 involving the communities of Hiawatha, Curve Lake, and Scugog for compensation for the sold flooded land (Shpuniarsky 2015).

Land for the settlement of Hiawatha was initially granted to Captain Charles Anderson and a section of his land was later granted “to Trustees for the benefit of the Indian tribes of the province, and with a view to their conservation and civilization”. Early trustees included Reverend Richard Scott, Reverend Mark Burnham, and Bishop Bethune. An early report by Reverend Scott notes that by July of 1829 approximately 400 acres had been cleared and fenced. In 1850 George Coppaway noted that the settlement consisted of 1550 acres, the 1,120 acres that were granted for the village's creation, and another 430 acres purchased with the bands' funds. The village is recorded as having 114 people, 30 houses, 3 barns, a schoolhouse, and a chapel with a bell in 1850. On the 7th of April 1850, Chief Paudash recorded all of the residents of the village and noted four Chiefs: George Paudash (Gemoaghpenasse), John Crow (Kaagagi), John Coppaway (Crane Clan), and John Taunchy. Chief George Paudash was recognized as the traditional Head-Chief of Hiawatha, and the community operated with three to four other chiefs. Other chiefs that are recorded in the mid-1800s include “George”, Monsang Paudash, Jacob Crane, and Peter Nogie (Shpuniarsky 2015).

Hiawatha has a long history with Methodist Christians, with relationships beginning in 1826. The first mission house was constructed in the 1830s. The first in Peterborough County was used until 1926 (Hiawatha First Nations n.d.). The village was initially visited by Methodist preachers travelling along Rice Lake in 1825 under the instruction of Peter Jones. Jones was instructed by the General Superintendent of Methodist Indian Missions, William Case, to bring the Methodist faith to the indigenous communities of the Bay of Quinte area. Jones began his conversion of the indigenous peoples surrounding the modern city of Bellville, which attracted the attention of George Paudash and others within the Hiawatha community. In 1826 the annual Methodist conference was held in Cobourg and many individuals including Paudash are recorded as attending and being baptized by Dr. Nathaniel Bangs. Jones saw great success in converting indigenous peoples in the Rice Lake area to the Methodist faith by linking aspects of Christianity to traditional Anishinaabe beliefs and learning indigenous languages (Shpuniarsky 2015). Peter Jones himself became a Chief of the Mississauga's of New Credit.

After 1840 residential schools began to be promoted within Hiawatha and two were constructed within the vicinity of Hiawatha, one at Alderville and one at “Muceytown”. Initially, the premise was supported by the local indigenous population before the reality of the school's operations was realized. Many children were sent to residential schools in Alderville and Brantford where the focus was on manual labour and the schools were rife with physical, sexual, and emotional abuse (Shpuniarsky 2015).

As a result of the passing of the Gradual Enfranchisement Act in 1869 and the Indian act of 1876 the governmental structure of Hiawatha shifted away from its traditional system. As a result of the legislation, the area was placed under the governance of the Rice Lake and Mud Lake Agency with an Indian Affairs officer sitting in on all Chief and Council meetings with the power to give the final vote or veto discussions. Additionally, despite an election process being imposed on the community, many people continued to vote for their hereditary chief continuing the traditional leadership roles within the community. Although Hiawatha generally had a good working relationship with their Indian Affairs officers, they were not exempt from officers who ignored their requests and engaged in corruption (Shpuniarsky 2015).

The collection of wild rice was an important activity among the people of Hiawatha and was often traded/sold to European settlers in the winter, with Johnson Paudash gifting some wild rice to the then prime minister Sir Wilfred Laurier in 1910. However, due to settlers clearing and harvesting wild rice in the mid-19th century the communities of Hiawatha, Curve Lake, and Scugog passed a motion that only

indigenous peoples from their communities may harvest rice, though indigenous peoples from other areas could harvest rice if the local band granted permission. Despite pushback from local settlers, the motion was enforced by the Government (Shpuniarsky 2015).

Post-contact History of Cavendish Township and Peterborough County

The subject property is located within part of Lot 6, Concession 16, Geographic Township of Cavendish, Municipality of Trent Lakes, Peterborough County, Ontario. Cavendish Township was combined with the Township of Harvey and Galway in January, 1998 and became the Township of Galway-Cavendish and Harvey. On February 19, 2013, the Township of Galway-Cavendish and Harvey was renamed the Municipality of Trent Lakes (AMCTO 2017).

The Township of Cavendish was established for municipal purposes and was not open for settlement until the latter half of the 1800's (Cole 1975). The township was named for the scientist Sir Henry Cavendish who first measured the density of the earth and discovered the composition of water, and was surveyed from 1861-1862 by land surveyor M. Lough, whose report indicated that only the south-western corner of the township was suitable for settlement due to deep clay-loam soils and rolling terrain. The northern part of the township is composed of sandy soil and had many trees suitable for harvest. The southeastern part was mostly bare rock that had been burned by forest fires. In Gull and Catchacoma Lakes, trout and black bass were widely available. (Cole 1975). Despite not being officially open to settlement until 1868, the Bobcaygeon and Buckhorn roads from the south to the north-east allowed non-permanent settlers to explore the township. By 1861 the combined settler population of the townships of Cavendish and Galway was 352, growing to 521 by 1871. By 1875 Cavendish township was still quite sparsely populated by Europeans with a population of under 100 people, with the settlers of the township were primarily English, Irish, Scottish, and German (Cole 1975). Both Galway and Cavendish are along the routes of Colonization Roads. The west boundary of Galway was formed by the Bobcaygeon Road. The Buckhorn Road roads from the south to the northeast of Cavendish. The townships were not included in the areas opened to free homestead grants in 1868 but were settled anyway. The nearest market centre was in Kinmount, in Somerville Township, Victoria County.

The settler population was concentrated in Galway township rather than Cavendish which still has below 100 people as of 1875. In 1875 it is speculated that there may have been commercially usable deposits of iron and plumbage in both townships (Cole 1975).

The earliest settler that was prominent in Cavendish township was Mr. Thomas Probert, who in 1860 was appointed Postmaster and Justice of the Peace for the "united townships" from 1862-63 and 1865-66. Most early settlers were drawn to the region for its lumber as it was not deemed profitable to attempt agriculture. The large timber tracts within the township were acquired by the Platt & Bissonette Company in 1862-63 and the Lakefield based company R.S. Strickland & Co. in 1867-68 (Cole 1975). In Cavendish township, large timber limits were acquired by the Platt & Bissonette Company in 1862-63 and R. S. Strickland & Co. of Lakefield in 1867-1868.

Subject Property History

The entirety of Lot 6 in Concession 16 of Cavendish Township, encompassing 200 acres, was not granted until August 11 of 1913 by the crown to John H Hurst.

On May 05 of the following year the full 200 acres was sold to Fred Detterman. It is not recorded in the abstract book but the entire lot was acquired by The Victoria Trust and Savings Company who subsequently sold it to The John Carew Lumber Company Limited on December 30 of 1927.

The Victoria Trust and Savings Company was a property holding company formed in Lindsay Ontario in 1895. It was merged with the Grey and Bruce Trust and Savings Company in 1950 to form the Victoria and Grey Trust Company, which merged with the National Trust Company to become The National Victoria and Grey Trust Company in 1984. The National Victoria and Grey Trust Company was acquired by Scotiabank in 1997 (<https://recherche-collection-search.bac-lac.gc.ca>, 2025).

The John Carew Lumber Company was owned by John Carew (1862-1927). John Carew was a local MPP for Victoria South and lumber merchant who also had interests in wool mills, brick works, and a steamboat company, as well as being Governor of Ross Memorial Hospital in Lindsay.

On March 18, 1946, The John Carew Lumber Company Limited sold the entire lot to Thomas Cunningham. Thomas Cunningham then sold the lot to Emerson Robinson in July of 1948. Gordon E Robinson and John Don Robison were added to the title on January 14 of 1964. In 1968 the amalgamated townships of Galway-Cavendish and Harvey passed a by-law to designate an area of subdivision, allowing the parceling of the lot. The Robinson family retained ownership of the entire lot for the remainder of the 20th century with severances being transferred to various family members. In 1995 a transfer with no details was made to the Crown for a token fee of \$2.00. In 2001 easements were granted to both Hydro One and Bell Canada, and a portion of the Shore Road allowance was closed by the Township. In 2005-2006 two large portions of the lot were sold in two separate transactions to Danilo Estaurdo Moscoso. The first transaction was a property described as the closed Shore Road allowance, Parts 6, 7, 8, and 9 of 45R-11885 (less easements), while the second property consisted of Parts 1, 2, 3, and 4 of 45R-13837 (less easements). This second property is the subject property, which was subsequently sold to David Lee.

The 1875 Map of Cavendish Township published by Robert Romaine and Acquired from the Illustrated Historic Atlas of Peterborough County (AOC Coles 1975), shows an unopened road allowance running along the western boundary of Lot 6. The vast majority of Lots in Cavendish at this time were ungranted and there is no record of any nearby European development in the 19th century. The roadways to the south, north, and east of Lot 6, now known as South Salmon Lake Road, Salmon Lake Road, and County Road 507 are present in the 1875 map but do not connect to Lot 6.

There is no indication that any activity of historic interest occurred within the subject property.

2.3 Archaeological Context

Pre-contact Period

Archaeological evidence demonstrates that people were in Southern Ontario approximately 12,000 years ago (Karrow & Warner 1990). The era since that time, which follows the last glaciation, is commonly divided into four time periods, as follows:

Palaeo Period (12,000-10,000 BP) - The Palaeo period was characterized by people that lived in small family groups, using a highly distinctive stone tool technology (fluted and lanceolate points) to hunt large Late Pleistocene and other fauna associated with the cooler environments of the period (Ellis and Deller 1990; Jackson 1998, 2019). Small group mobility is believed to have ranged up to 200 km annually.

Archaic Period (10,000-3000 BP) - As the climate in southern Ontario warmed, indigenous populations adapted to these new environments. New technologies and subsistence strategies were introduced and developed. Woodworking implements such as groundstone axes, adzes and gouges began to appear, as did net-sinkers (for fishing), numerous types of spear points and items made from native copper, which was mined from the Lake Superior region. The presence of native copper on archaeological sites in southern Ontario and adjacent areas suggests that Archaic groups were involved in long distance exchange and interaction. The trade networks established at this time were to persist between indigenous groups until European contact. Archaic peoples became seasonal hunters and gatherers to exploit seasonably available resources in differing geographic areas. As the seasons changed, these bands split into smaller groups and moved inland to exploit other resources available during the fall and winter such as deer, rabbit, squirrel and bear, which thrived in the forested margins of these areas (Ellis et al. 1990).

Woodland Period (3000 BP to European contact) – This period saw the gradual establishment of important technological and subsistence changes, initially the appearance of clay pots (Jackson 1982; Spence et al. 1990) in the Early Woodland period among Algonkian speaking populations. Population increases also led to the establishment of larger camps and villages during the Middle Woodland. Elaborate burial rituals and the interment of numerous exotic grave goods with the deceased distinguish the Early and Middle Woodland. Increased trade and interaction between southern Ontario populations and groups as far away as the Atlantic coast and the Ohio Valley was taking place. During the late Middle Woodland, there were two major subsistence innovations, the harvesting of wild rice throughout south-central and northern Ontario and the introduction of maize agriculture which prelude the archaeological Late Woodland period (Jackson et al 2022). Algonkian speaking (Anishinabek) peoples relied heavily on wild rice and Iroquoian speaking peoples on maize (Jackson n.d). Algonquins also had seasonal fishing villages with up to 500 people lived in for six-eight months of the year (Hickerson 1960, Migizi 2018). The Late Woodland is known for large sedentary villages in south-central and southwestern Ontario after about 1000 A.D. and increasing development of trade and warfare just prior to European contact. Both Algonkian and Iroquoian speaking peoples occupied the landscape of southern Ontario during this period. Beginning about 1400 AD Sioui and Labelle (2014) recognize the “AlgonquianWendat Alliance” which persisted to at least 1660 AD. This alliance was recognized by the French in their dealings with the Algonquins and Hurons in the 17th century. Although it is widely assumed that Iroquoian speaking peoples were sedentary in southern Ontario, populations did shift regionally, for unknown and likely socio-political reasons, and locally due to soil depletion from maize horticulture requiring regular relocation of villages. Anishinabek peoples had extensive hunting and

gathering territories throughout south-central Ontario and have been described as strategic sedentarists (Thoms 2014). Both and Algonquin and Huron were allies in the late period of the Ontario Woodland Tradition and shared houses and some forms of agriculture (Jackson 2024).

A general timeline of archaeological periods and associated cultural groups in Central Ontario is provided as Table 2 below.

Period	Group(s)	Date Range	Culture/Technology
Palaeo			
	Fluted Point	11800-10500 B.P.	Seasonal Hunters
	Holcombe, Hi-Lo	10500-9800 B.P.	Paleo Point Technology
Archaic			
Early	Side Notched Corner Notched Bifurcate Point	9800-9500 B.P. 9500-8900 B.P. 8900-8000 B.P.	Hunters and Gatherers
Middle	Middle Archaic Laurentian Archaic	8000-5500 B.P. 5500-4000 B.P.	Focused Seasonal Resource Areas
Late	Narrow Point Broad Point Small Point Glacial Kame	4500-3000 B.P. 4000-3500 B.P. 3500-2800 B.P. ca. 3000 B.P.	Polished and Groundstone Tools, River/Lakeshore Settlement, Burial Ceremonialism
Woodland			
Early	Meadowood Middlesex	2800-2300 B.P. 2300-2000 B.P.	Introduction of Pottery Elaborate Burials
Middle	Laurel/Point Peninsula Sandbanks/Princess Point	2000-1250 B.P. 1250-950 B.P.	Long-Distance Trade Burial Mounds, Agriculture
Late	Pickering, Uren, Middleport (Anishinabek/Iroquois) Algonkian-Wendat Alliance,, ⁴	950-550 B.P. 550-300 B.P.	Transition to Fortified Villages, Horticulture, Large Village Sites, Alliances, Trade/Warfare
Historic			
	Mississauga/ Chippewa	350-present	Mission Villages and Reserves
	Euro-Canadian		European Settlement

Table 2: General Archaeological Timeline of Central Ontario

Smith 2021
Sioui and Labelle 2014
Migizi 2018
⁴Jackson 2023

Registered Archaeological Sites

A search of the archaeological sites database of the Ontario Ministry of Heritage, Sport, Tourism and Culture Industries indicated that there is no registered archaeological site within five kilometers of the subject property. However, a single registered archaeological site was located approximately 6.3km northeast of the subject property (Table 3).

Borden Number	Site Name	Time Period	Affinity	Site Type	Current Development Review Status
BfGo-3	Rustyshoe	Woodland	Aboriginal	Othercamp/campsite	<i>Not Listed</i>

Table 3: Previously Registered Archaeological Sites within a 1km Radius

A search of the archaeological report database of the Ontario Ministry of Heritage, Sport, Tourism and Culture Industries indicated that there are no other archaeological assessment reports within 50 meters of any of the subject property edges.

Subject Property

The subject property is located in the Georgian Bay Fringe physiographic region of southern Ontario (Chapman and Putnam 1973). The Georgian Bay Fringe consists of an area of shield forest running from the northern edge of Georgian Bay southeast to where the Algonquin Highlands and the Napanee Plain intersect. The region is characterized by minimal soil cover and undulating rock ridges (Chapman and Putnam 1973). The subject property is in an area noted for shallow till deposits with bare bedrock outcrops. A glacial spillway is located approximately 7 kilometers to the north, running southwest towards the Kawartha Lakes.

The property is an approximately 11.46-hectare irregular area consisting of mostly undeveloped forest with a fire route road entering the property from the southwest. The 1.82-hectare study area has seen partial tree clearing in the center where the proposed dwelling would be located, as well as a gravel lane leading to a gravel pad which is the location of a camper trailer. The entire study area was assessed during Stage 2 archaeological assessment.

Stage 1 Assessment indicated that the entirety of the subject property is of high archaeological potential, as outlined by the *Ministry of Tourism, Culture and Sport*, due to the following identified features of archaeological potential as described in Section 1.3.1 of the Standards and Guidelines for Consultant Archaeologists:

- Proximity to Water Source: Salmon Lake

3.0 FIELD METHODS

This property is considered high potential according to the 2011 standards set out for Consultant Archaeologists by the Ministry of Citizenship and Multiculturalism, due to its proximity to water sources. In accordance with these standards, the assessed study area was surveyed at a 5-meter test interval as per Standard 2.1.2 of the Standards and Guidelines (MCM 2011). Stage 2 survey methodologies are illustrated in Maps 10.7. The location, number, and orientation of Stage 2 report photos are provided as Map 10.6. Property Boundaries were located via GPS or physical boundaries.

All shovel tests were a minimum of 30cm in diameter and were excavated into the upper 5cm of subsoil. All shovel tests were examined for evidence of cultural features, stratigraphy, or evidence of disturbance. All shovel test fill was processed using 6mm mesh rocker screens. All shovel tests were backfilled. Topsoil was a shallow organic layer averaging 5 to 15cm. Under the topsoil was a fine grey silt transitioning to orange sand subsoil (Image 9.9) or in some cases metamorphic bedrock (Image 9.10). No permanent structures or foundations were present on the subject property (Standard 4. Section 2.1.2, MCM 2011), shovel tests were excavated within 1m of the camper trailer present in the study area.

One hundred percent of the study area was assessed by shovel tests survey at 5m transect intervals as per Standards 1., a. of Section 2.1.2 (MTC, 2011). The laneway (Image 9.3) and camper trailer (9.6) were not wide enough to require adjustment of the 5m transect intervals and did not impact the survey grid. The gravel pad on which the camper trailer sits was shovel tested. The partially cleared area in the center of the study area (Image 9.5) showed light disturbance but was assessed at 5m intervals as archaeological potential was not considered to have been removed. Photos of shovel test assessment of the entire study area are provided as images 9.1-9.8. This area is shaded green in Map 10.5.

Stage 2 testing was undertaken under clear and warm conditions on October 17 of 2024. All fieldwork was undertaken when lighting and weather conditions were ideal for fieldwork as shown in report images.

Any future development on the unassessed portions of the subject property must be preceded by a Stage 2 Archaeological Assessment in the form of high potential shovel test assessment at 5m intervals.

4.0 RECORD OF FINDS

Stage 2 fieldwork of the study area 112 Fire Route 355A, Part 1, 2, 3 and 4 of Registered Plan 45R-13837, Former Part 6, 7, 8 and 9 of Closed Plan 45R-11885, Part Lot 6, Concession 16, Kinmount, Municipality of Trent Lakes, Geographic Township of Cavendish, County of Peterborough, Ontario, located no evidence of archaeological resources or evidence of such having previously existed.

Stage 2 fieldwork produced one page of fieldnotes, one hand-modified aerial map of the property, and 26 fieldwork and field condition photographs. All of these are on file at Northeastern Archaeological Associates Ltd. offices.

5.0 ANALYSIS AND CONCLUSIONS

No archaeological resources were recovered during Stage 2 shovel test assessment at 5-meter intervals within the study area of the subject property, as described in Section 3.0 of this report. The lack of archaeological material identified during the Stage 2 Assessment makes it unlikely that any archaeological resources exist within the subject property at 112 Fire Route 355A, Part 1, 2, 3 and 4 of Registered Plan 45R-13837, Former Part 6, 7, 8 and 9 of Closed Plan 45R-11885, Part Lot 6, Concession 16, Kinmount, Municipality of Trent Lakes, Geographic Township of Cavendish, County of Peterborough, Ontario.

6.0 RECOMMENDATIONS

Based on the Stage 2 assessment results it is the recommendation of Northeastern Archaeological Associates Ltd. that the study area within the subject property at 112 Fire Route 355A, Part 1, 2, 3 and 4 of Registered Plan 45R-13837, Former Part 6, 7, 8 and 9 of Closed Plan 45R-11885, Part Lot 6, Concession 16, Kinmount, Municipality of Trent Lakes, Geographic Township of Cavendish, County of Peterborough, Ontario does not possess any archaeological resources and that no further archaeological work is required on the study area within the subject property. If any archaeological resources should be discovered during the course of development, all excavation must stop immediately, and an archaeologist must be contacted.

If any future development is proposed on the subject property that extends beyond the boundaries of the study area, as depicted in Maps 10.2, 10.3, 9.4, and 9.6-9.8, an additional archaeological assessment in the form of Stage 2 shovel testing at 5m intervals in accordance with the Standards and Guidelines (MTC 2011) is required prior to future development. Areas shaded in orange in Maps 10.2, 10.3, 9.4, and 9.6-9.8 require assessment by a licensed archaeologist if any developments are proposed in those areas as per (Section 1.3, Standard 1; Section 2.1, Standards 1-2; Section 7.7.4, Standard 1a; Section 7.7.6, Standard 3; Section 7.8.7, Standard 1b).

7.0 ADVICE ON COMPLIANCE WITH LEGISLATION

- a. This report is submitted to the Ministry of Citizenship and Multiculturalism as a condition of licencing in accordance with Part VI of the *Ontario Heritage Act*, R.S.O. 1990, c 0.18. The report is reviewed to ensure that it complies with the standards and guidelines that are issued by the Minister, and that the archaeological fieldwork and report recommendations ensure the conservation, protection and preservation of the cultural heritage of Ontario. When all matters relating to archaeological sites within the project area of a development proposal have been addressed to the satisfaction of the Ministry of Heritage, Tourism, Sport and Culture Industries, a letter will be issued by the ministry stating that there are no further concerns with regard to alterations to archaeological sites by the proposed development.
- b. It is an offence under Sections 48 and 69 of the *Ontario Heritage Act* for any party other than a licenced archaeologist to make any alteration to a known archaeological site or to remove any artifact or other physical evidence of past human use or activity from the site, until such time as a licensed archaeologist has completed archaeological fieldwork on the site, submitted a report to the Minister stating that the site has no further cultural heritage value or interest , and the report has been filed in the Ontario Public Register of Archaeology Reports referred to in Section 65.1 of the *Ontario Heritage Act*.
- c. Should previously undocumented archaeological resources be discovered, they may be a new archaeological site and therefore subject to Section 48 (1) of the *Ontario Heritage Act*. The proponent or person discovering the archaeological resources must cease alteration of the site immediately and engage a licenced consultant archaeologist to carry out archaeological fieldwork, in compliance with Section 48 (1) of the *Ontario Heritage Act*.
- d. The *Cemeteries Act*, R.S.O. 1990 c. C.4 and the *Funeral, Burial and Cremation Services Act*, 2002, S.O. 2002, c.33 (when proclaimed in force) require that any person discovering human remains must notify the police or coroner and the Registrar of Cemeteries at the Ministry of Consumer Services.

Archaeological sites recommended for further archaeological fieldwork or protection remain subject to Section 48 (1) of the *Ontario Heritage Act* and may not be altered, or have artifacts removed from them, except by a person holding an archaeological licence.

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9.0 IMAGES

Image 9.1: Oriented NW, Shovel Test Assessment in Southeast Portion of Study Area



Image 9.2: Oriented NW, Shovel Test Assessment in Northeast Portion of Study Area



Image 9.3: Oriented SW, Shovel Test Assessment along Laneway



Image 9.4: Oriented W, Shovel Test Assessment in Southwest Portion of Study Area



Image 9.5: Oriented NE, Shovel Test Assessment in Central Cleared Area of Subject Property



Image 9.6: Oriented NW, Shovel Test Assessment through Gravel Pad Surrounding Camper Trailer



Image 9.7: Oriented W, Shovel Test Assessment of Western Portion of Study Area near Shoreline



Image 9.8: Oriented NW, Shovel Test Assessment of Northwest Portion of Study Area near Shoreline



Image 9.9: Oriented N, Shovel Test Assessment of Gravel Shoulder of Mathison Street East

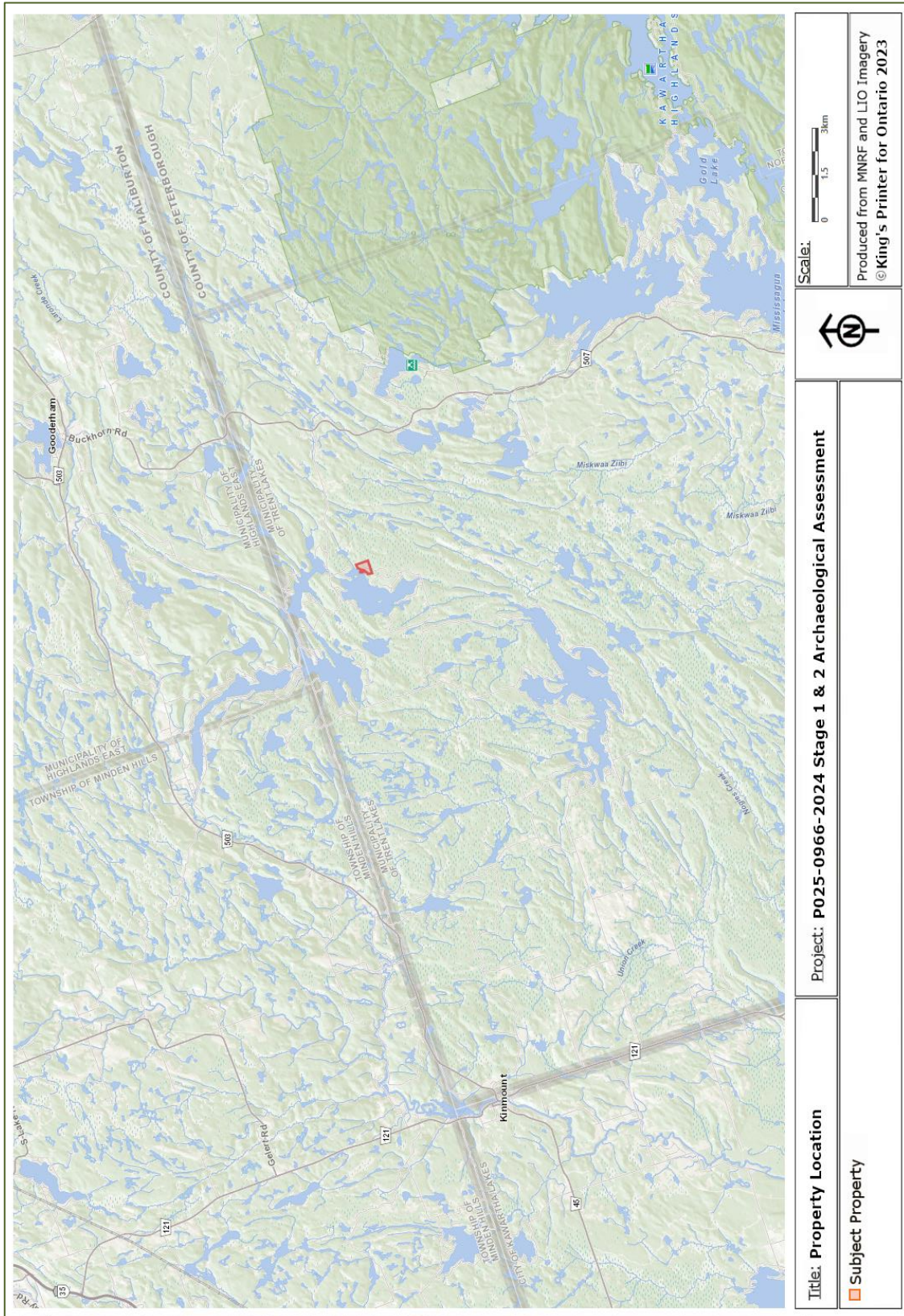


Image 9.10: Oriented E, Shovel Test Assessment of Overgrown Northern Field Edge

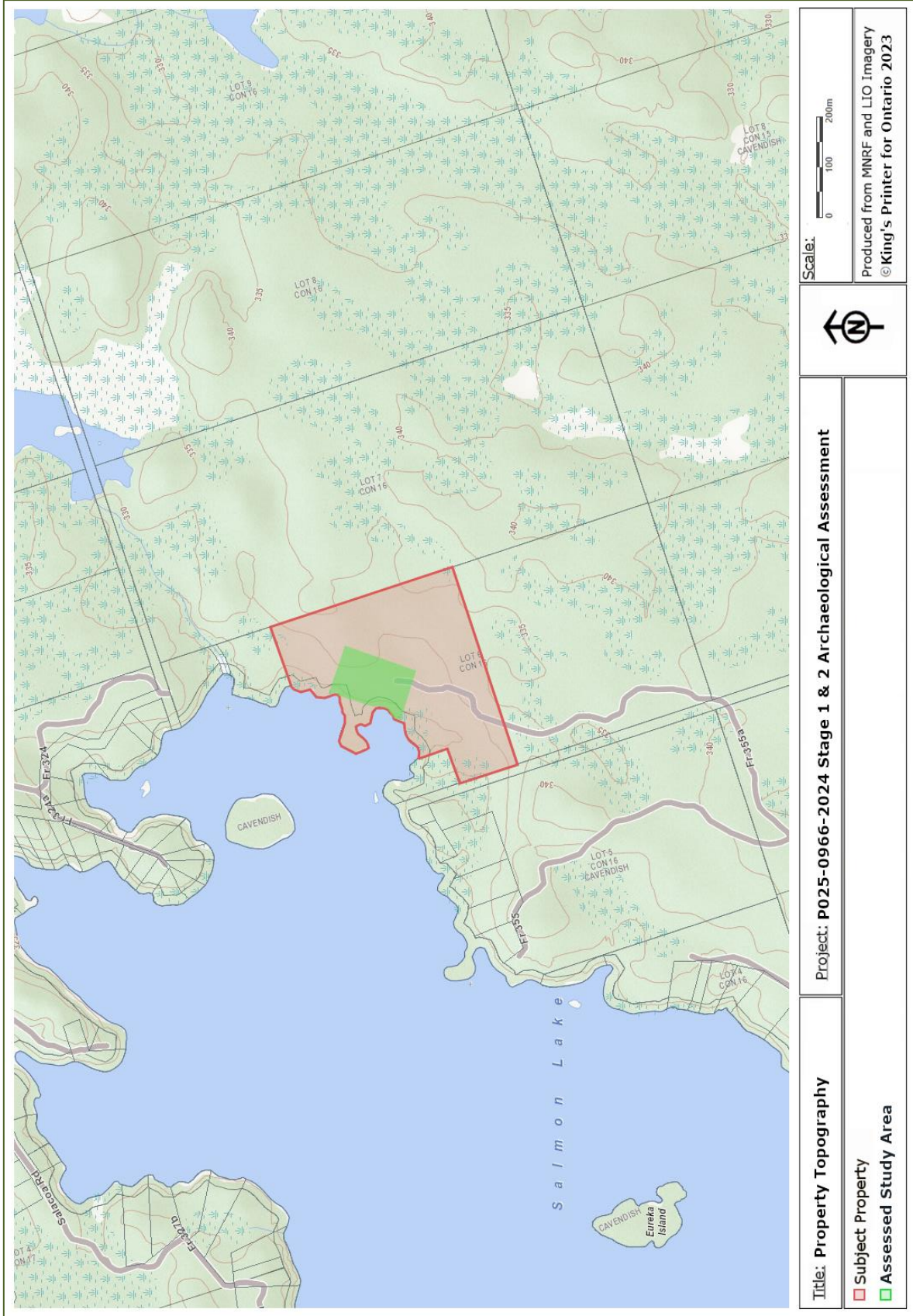


10.0 MAPS

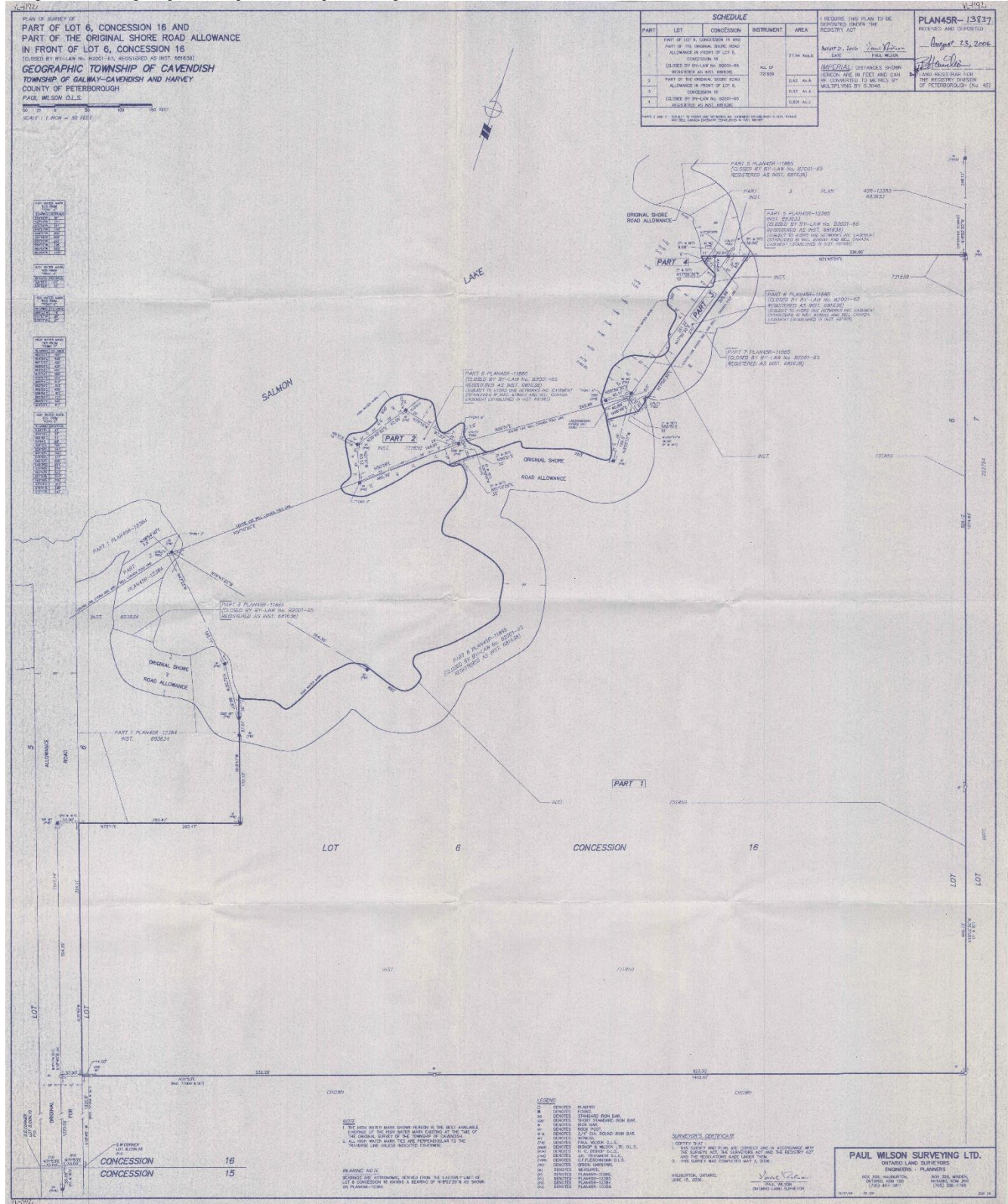
Map 10.1: Location of Subject Property



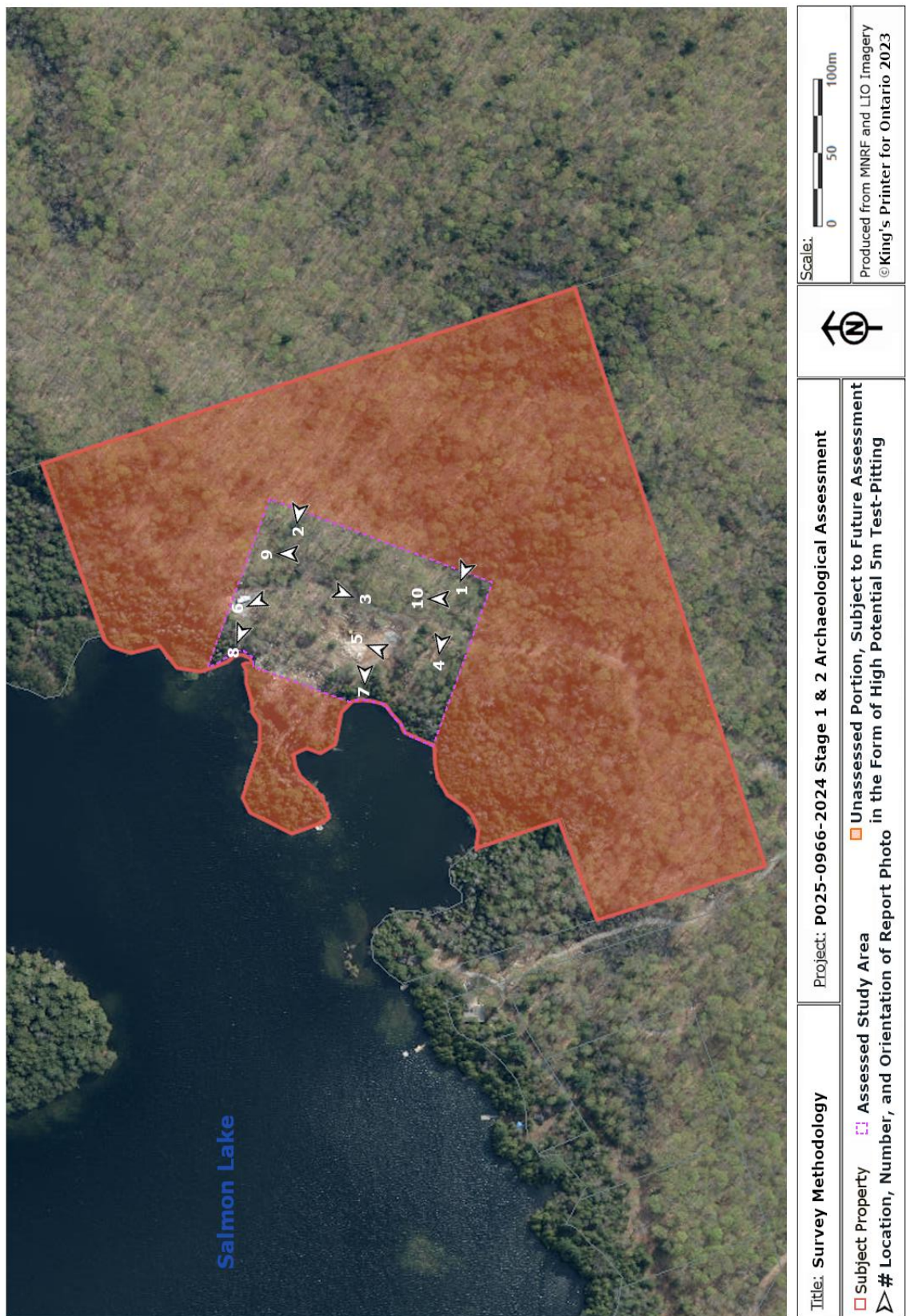
Map 10.2: Topographic Map of Subject Property



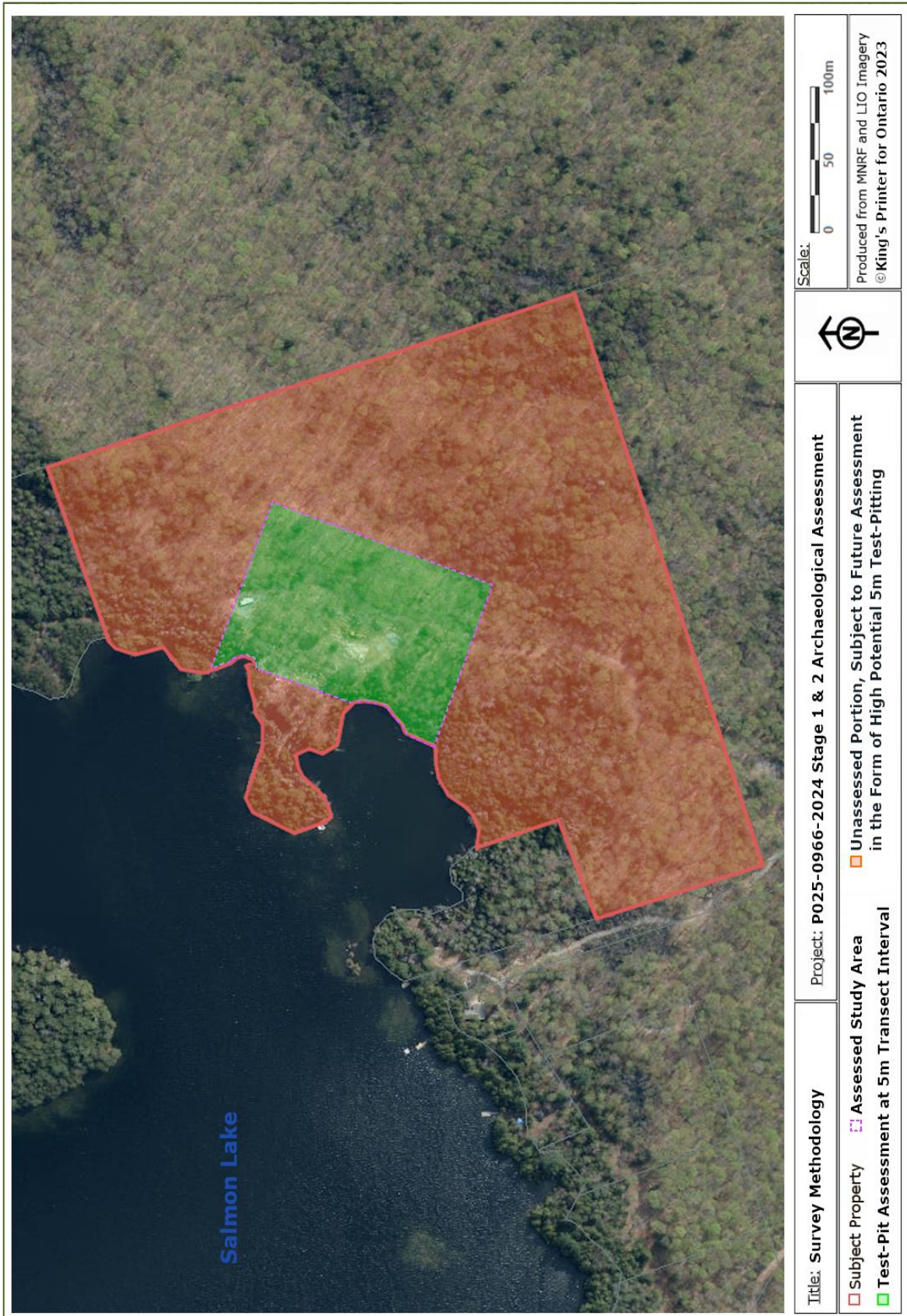
Map 10.3: Property Survey Courtesy of Proponent



Map 10.6: Satellite Image of Subject Property with Report Photo Locations



Map 10.7: Satellite Image of Subject Property with Stage 2 Testing Methodology



Map 10.8: 1875 Illustrated Historic Atlas Map Section

