ORIGINAL REPORT

Stage 1 and 2 Archaeological Assessment:
Golden Leaf Agrivoltaics
Part Lots 16 and 17, Concession 10
Geographic Township of North Elmsley,
Township of Drummond / North Elmsley
Lanark County, Ontario

Prepared For
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Report: MH1499-REP.01

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1.0 Executive Summary

Matrix Heritage, on behalf of Dillon Consulting Limited, conducted a combined Stage 1 and 2 archaeological assessment of the study area on Drummond Concession Road 1, on Part Lots 16 and 17, Concession 10, in the Geographic Township of North Elmsley, Drummond/ North Elmsley Township, Lanark County (Map 1). This archaeological assessment is part of the development of the proposed Golden Leaf Agrivoltaics Project and was undertaken in support of the Renewable Energy Approval (REA) process under the *Environmental Protection Act* and Ontario Regulation 359/09 (*Renewable Energy Approvals under Part V.0.1 of the Act*). Study area boundaries were determined by the project impacts plus a 10 m buffer (Map 2). The assessment was completed to address the archaeological heritage requirements associated with the REA application and to determine whether the proposed project may impact archaeological resources. This assessment is in accordance with the *Standards and Guidelines for Consultant Archaeologists* issued by the Ministry of Citizenship and Multiculturalism (MCM) (MCM 2011).

The Stage 1 assessment included a review of the MCM archaeological site databases, a review of relevant environmental, historical, and archaeological literature, as well as primary historical research including: historical maps, land registry, and census records. The Stage 1 background assessment concluded that, based on criteria outlined in the *Standards and Guidelines for Consultant Archaeologists* (Section 1.3, (2011)), the study area has both pre-contact Indigenous as well as historical Euro-Canadian archaeological potential.

The Stage 2 archaeological assessment consisted of subsurface testing by hand excavated test pits at 5 metre intervals as per Section 2.1.2. (MCM 2011). Fieldwork took place on July 13, 15, 16, 17, 20, 21, and 22, and September 8 and 11, and October 5, 2026. Weather conditions varied from sunny, to humid and hazy, to overcast, to light intermittent rain with temperatures ranging from 15 to 32° C. Permission to access the property without limitations was provided by the proponent.

The Stage 2 field assessment resulted in the identification of a total of 13 historic 19th century artifacts from two positive waypoint locations in the northeastern portion of Lot 17 (Map 3). This artifact assemblage has less than 20 artifacts that date the period of use to before 1900, and therefore it does not meet the criteria for Stage 3 assessment as per Stanford 1.c, Section 2.2. Waypoints 5 and 20 were identified over 40 metres apart, and as the artifacts collected from each waypoint area total less than 10, and are more than 10 metres apart, neither scatter requires a Borden number or site form as per Standard 1.b., Section 7.12.

Based on the results of this investigation it is recommended that:

1. No further archaeological study is required for the study area as defined in Map 1.

2. Due to the nature of archaeological assessments, the potential exists to miss information; and if any artifacts of Indigenous interest or human remains are encountered during the development of the subject property, please contact:

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3.0 Project Personnel

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4.0 Project Context

4.1 Development Context

Matrix Heritage, on behalf of Dillon Consulting Limited, conducted a combined Stage 1 and 2 archaeological assessment of the study area on Drummond Concession Road 1, on Part Lots 16 and 17, Concession 10, in the Geographic Township of North Elmsley, Drummond/ North Elmsley Township, Lanark County (Map 1). This archaeological assessment is part of the development of the proposed Golden Leaf Agrivoltaics Project and was undertaken in support of the Renewable Energy Approval (REA) process under the *Environmental Protection Act* and Ontario Regulation 359/09 (*Renewable Energy Approvals under Part V.0.1 of the Act*). Study area boundaries were determined by the project impacts plus a 10 m buffer (Map 2). The assessment was completed to address the archaeological heritage requirements associated with the REA application and to determine whether the proposed project may impact archaeological resources. This assessment is in accordance with the *Standards and Guidelines for Consultant Archaeologists* issued by the Ministry of Citizenship and Multiculturalism (MCM) (MCM 2011).

At the time of the archaeological assessment, the study area was under private ownership and permission to access the study property was granted by the owner prior to the commencement of any field work; no limits were placed on this access.

4.2 Historical Context

4.2.1 Historic Documentation

Notable histories of the Algonquins include: *Algonquin Traditional Culture* (Whiteduck 1995) and *Executive Summary: Algonquins of Golden Lake Claim* (Holmes and Associates 1993a).

The subject property is in the Geographic Township of North Elmsley, in the County of Lanark. There are a few publications of the early history of the county and township. Notable references include: *North Elmsley Township – Doorway to the Past* (McEwen et al. 2017), *Memories of Home – An Anthology of Stories by the Residents of Drummond / North Elmsley* (Township of Drummond/North Elmsley 2017), *A Pioneer History of the County of Lanark* (McGill 1984); *In Search of Lanark* (McCuaig and Wallace 1980), and ; *Lanark Legacy, Nineteenth Century Glimpses of an Ontario County* (Brown 1984). Another useful resource is the Lanark Supplement in the *Illustrated Atlas of the Dominion of Canada* (Belden & Co 1880).

4.2.2 Pre-Contact Period

Archaeological information suggests that ancestral Algonquin people lived in the region for at least 8,000 years before the Europeans arrived in North America. This traditional territory is generally considered to encompass the Ottawa Valley on both sides of the river, in Ontario and Quebec, from the Rideau Lakes to the headwaters of the Ottawa River. The region is dominated by the Canadian Shield which is characterized by low rolling land of Boreal Forest, rock outcrops and muskeg with innumerable lakes, ponds, and rivers. This environment dictated much of the traditional culture and lifestyle of the Algonquin peoples. At the time of European contact, the Algonquin territory was bounded on the east by the Montagnais people, to the west by the Nipissing and Ojibwa, to the north by the Cree, and to the south by the lands of the Iroquois.

Naming

The Algonquins' name for themselves is Anishinabeg, which means "human being." The word Algonquin supposedly came from the Malecite word meaning "they are our relatives", which French explorer Samuel de Champlain recorded as “Algoumequin” in 1603. The name stuck and the term “Algonquin” refers to those groups that have their traditional lands around the Ottawa Valley. Some confusion can arise regarding the term “Algonquian” which refers to the broader language family, of which the dialect of the Algonquin is one. The Algonquian linguistic group stretches across a significant part of North America and comprises scores of Nations related by language and customs.

Early Human Occupation

The earliest human occupation of the Americas has been documented to predate 14,000 years ago, however at this time much of eastern Canada was covered by thick and expansive glaciers. The Laurentide Ice Sheet of the Wisconsinian glacier blanketed the Ottawa area until about 11,000 B.P. when then the glacial terminus receded north of the Ottawa Valley, and water from the Atlantic Ocean flooded the region to create the Champlain Sea. This sea encompassed the lowlands of Quebec on the north shore of the Ottawa River and most of Ontario east of Petawawa, including the Ottawa Valley and Rideau Lakes. By 10,000 B.P. the Champlain Sea was receding and within 1,000 years had drained from Eastern Ontario (Watson 1990:9).

The northern regions of eastern Canada were still under sheets of glacial ice as small groups of hunters first moved into the southern areas following the receding ice and water. By circa 11,000 B.P., when the Ottawa area was emerging from glaciations and being flooded by the Champlain Sea, northeastern North America was home to what are commonly referred to as the Paleo people. For Ontario the Paleo period is divided into the Early Paleo period (11,000 - 10,400 B.P.) and the Late Paleo period (10,500-9,400 B.P.), based on changes in tool technology (Ellis and Deller 1990). The Paleo people, who had moved into hospitable areas of southwest Ontario, likely consisted of small groups of exogamous hunter-gatherers relying on a variety of plants and animals who ranged over large territories (Jamieson 1999). The few possible Paleo period artifacts found, as surface finds or poorly documented finds, in the broader Eastern Ontario region are from the Rideau Lakes area (Watson 1990) and Thompson's Island near Cornwall (Ritchie 1969:18). In comparison, little evidence exists for Paleo occupations in the immediate Ottawa Valley, as can be expected given the environmental changes the region underwent, and the recent exposure of the area from glaciations and sea. As Watson suggests (Watson 1999:38), it is possible Paleo people followed the changing shoreline of the Champlain Sea, moving into the Ottawa Valley in the late Paleo Period, although archaeological evidence is absent.

Archaic period

As the climate continued to warm, the glacial ice sheet receded further northwards allowing areas of the Ottawa Valley to be travelled and occupied in what is known as the Archaic Period (9,500 – 2,900 B.P.). In the Boreal forests of the Canadian Shield this cultural period is referred to as the “Shield Archaic”. The Archaic period is generally characterized by increasing populations, developments in lithic technology (e.g., ground stone tools), and emerging trade networks.

Archaic populations remained hunter-gatherers with an increasing emphasis on fishing. People began to organise themselves into small family groups operating in a seasonal migration,

congregating annually at resource-rich locations for social, religious, political, and economic activities. Sites from this period in the Ottawa Valley region include Morrison's Island-2 (BkGg-10), Morrison's Island-6 (BkGg-12) and Allumette Island-1 (BkGg-11) near Pembroke, and the Lamoureaux site (BiFs-2) in the floodplain of the South Nation River (Clermont 1999). Often sites from this time are located on islands, waterways, and at narrows on lakes and rives where caribou and deer would cross, suggesting a common widespread use of the birchbark canoe that was so prominent in later history (McMillan 1995). It is suggested that the Algonquin peoples in the Ottawa Valley area developed out of this Shield Archaic culture.

Woodland / Pre-European Contact Period

Generally, the introduction of the use of ceramics marks the transition from the Archaic Period into the Woodland period. Populations continued to participate in extensive trade networks that extended across much of North America. Social structure appears to have become increasingly complex with some status differentiation recognized in burials. Towards the end of this period domesticated plants were gradually introduced to the Ottawa Valley region. This coincided with other changes including the development of semi-permanent villages. The Woodland period is commonly divided into the Early Woodland (1000 – 300 B.C.), Middle Woodland (400 B.C. to A.D. 1000), and the Late Woodland (A.D. 900 – European Contact) periods.

The Early Woodland is typically noted via lithic point styles (i.e., Meadowood bifaces) and pottery types (i.e., Vinette I). Early Woodland sites in the Ottawa Valley region include Deep River (CaGi-1) (Mitchell 1963), Constance Bay I (BiGa-2) (Watson 1972), and Wyght (BfGa-11) (Watson 1980). The Middle Woodland period is identified primarily via changes in pottery style (e.g., the addition of decoration). Some of the best documented Middle Woodland Period sites from the region are from Leamy Lake Park (BiFw-6, BiFw-16) (Laliberté 1999). On the shield and in other non-arable environments, including portions of the Ottawa Valley, there seems to remain a less sedentary lifestyle often associated with the Algonquin groups noted in the region at contact (Wright 2004:1485–1486).

The Woodland Period Algonquin peoples of the Ottawa Valley area had a social and economic rhythm of life following an annual cyclical pattern of seasonal movements. Subsistence was based on small independent extended family bands operating an annual round of hunting, fishing, and plant collecting. Families returned from their winter hunting camps to rejoin with other groups at major fishing sites for the summer. The movements of the people were connected with the rhythm of the natural world around them allowing for efficient and generally sustainable subsistence (Ardoch Algonquin First Nation 2015). Their annual congregations facilitated essential social, political, and cultural exchange.

The Woodland Period Algonquin peoples in the Ottawa Valley also established significant trade networks and a dominance of the Ottawa River (in Algonquian the “Kitchissippi”) and its tributaries. The trade networks following the Ottawa River connected the Algonquins to an interior eastern waterway via Lake Timiskaming and the Rivière des Outaouais to the St. Maurice and Saguenay as well as the upper Great Lakes and interior via Lake Nipissing and Georgian Bay. From there their Huron allies would distribute goods to the south and west. The Iroquois and their allies along the St. Lawrence River and the lower Great Lakes dominated the trade routes on those waterways to the south thus leading to a rivalry that would escalate with European influence (Moreau et al. 2016).

4.2.3 European Contact

The addition of European trade goods to artifacts of native manufacture in archaeological material culture assemblages' ushers in a new period of history. Archaeological data shows that European goods penetrated the Canadian Shield as early as 1590 and the trade was well entrenched by 1600 through the trade routes established by the Algonquin peoples along the Ottawa River (Moreau et al. 2016) and their neighbouring allies the Michi Saagiig and the Chippewa nations.

The first recorded meeting between Europeans and Algonquins occurred at the first permanent French settlement on the St. Lawrence at Tadoussac in the summer of 1603. Samuel de Champlain came upon a party of Algonquins, the Kitchissippirini under Chief Tessouat, who were celebrating a recent victory over the Iroquois with their allies the Montagnais and Malecite (Hessel 1993). Champlain made note of the "Algoumequins" and his encounter with them, yet the initial contact between Champlain and the Algonquin people within their own territory in the Ottawa Valley was during his travels of exploration in 1613.

By the time of Champlain's 1613 journey, the Algonquin people along the Ottawa River Valley were important middlemen in the rapidly expanding fur-trade industry. Champlain knew this and wanted to form and strengthen alliances with the Algonquins to further grow the fur-trade, and to secure guidance and protection for future explorations inland and north towards a potential northwest passage. Further, involving the Algonquins deeper in the fur trade promised more furs filling French ships and more Indigenous dependence on European goods. For their part, the French offered the promise of safety and support against the Iroquois to the south.

Early historical accounts note many different Algonquian speaking groups in the region at the time. Of note for the lower Ottawa Valley area were the Kichesipirini (focused around Morrison Island); Matouweskarini (upstream from Ottawa, along the Madawaska River); Weskarini (around the Petite Nation, Lièvre, and Rouge rivers west of Montreal), Kinounchepirini (in the Bonnechere River drainage); and the Onontchataronon, (along the South Nation River) (Holmes and Associates 1993a; Morrison 2005; Pilon 2005). However, little archaeological work has been undertaken regarding Algonquins at the time of contact with Europeans (Pilon 2005).

Fur Trade, Early Contact with the French

Champlain understood that the Algonquins would be vital to his eventual success in making his way inland, exploring, and expanding the fur trade. This was partially due to their language being the key to communication with many other groups, as well as their dominance over trade routes surrounding the Ottawa River and the connection with the Huron in the west.

When the French arrived, there was already a vast trade network in place linking the Huron and the Algonquins, the Michi Saagiig and Chippewa, extending from the Saguenay to Huronia. This route existed at least from the very early beginnings of agricultural societies in Ontario around A.D. 1000 (Moreau et al. 2016). This trade increased rapidly after the arrival of the Europeans with the introduction of European goods and the demand for furs. The Huron held a highly strategic commercial location controlling the trade to the south and the west, and the Algonquin, Michi Saagiig, and Chippewa were their critical connection to goods from the east, including European products.

By the mid-17th century, the demands of the fur trade had caused major impacts to the traditional way of life including a change in tools, weapons, and a shift in diet to more European as hunting

was more for furs and not for food. This dependence on European food, ammunition, and protection tied people to European settlements (McMillan 1995). The summer gathering sites shifted from prominent fishing areas to trading posts. This further spurred social changes in community structure and traditional land distribution and use.

The well-situated Algonquin, particularly the Kitchesipirini who controlled passage around Allumette Island, were originally reluctant to cede any of their dominance in fear of being cut out of their lucrative middleman role in the trade economy. However, an alliance with the French meant protection and assistance against the Iroquois. The French, as well as other Europeans like the Dutch and English, were able to align their own political and economic rivalries with those of the native populations. The competitive greed and obsession with expanding the fur trade entrenched the rivalries that were already in place, and these were intensified by European weapons and economic ambition.

Haudenosaunee (Iroquois) Wars

Little information exists about inter-tribal warfare prior to European contact, however, there was existing animosity between the Haudenosaunee and the Algonquins when Champlain first arrived in the Ottawa Valley. Like his fellow Europeans, Champlain was able to use this existing rivalry to make a case for an alliance, thus gaining crucial access to the established trade networks and economic power of the Algonquin. Prior to European contact, the hostilities had been mainly skirmishes and raids, but everything changed as European reinforcement provided deadlier weapons and higher economic stakes with the introduction of the fur trade.

Along with the French, the Algonquin were allied against the Haudenosaunee with the Huron, Nippissing, Michi Saagiig, and Chippewa. French records suggest that at the end of the sixteenth century the Algonquins were the dominant force and were proud to have weakened and diminished the Iroquois. The first Algonquin campaign the French took part in was a 1609 attack against the Mohawk. The use of firearms in this fight marked the beginning of the escalation of brutality between these old enemies. The Haudenosaunee corn stalk shields could stop arrows but not bullets or French swords (Hessel 1993).

Eventually the tide changed and as the Haudenosaunee exhausted the beaver population in their own territory they became the aggressors, pushing into the lands of the Algonquin, Michi Saagiig, Chippewa, and Huron, with the added strength of Dutch weaponry. Through the 1630s and 40s constant and increased raiding into Algonquin, Michi Saagiig, and Chippewa territory by the Haudenosaunee nations had forced many multi-generational residents to leave their lands in search of protection from their French allies in places like Trois Rivieres and Sillery while others fled to the north. By 1650 Huronia, the home of the long-time allies of the Algonquin and traditional and treaty territory of the Chippewa, had been destroyed by the Haudenosaunee. The Algonquins of the Ottawa Valley had largely been scattered or displaced, reduced through war and disease to small family groups under the protection of the French missions only fifty years after the first Europeans had travelled the Ottawa River (Morrison 2005:26).

There is some evidence that Algonquins did not completely abandon the Ottawa Valley but withdrew from the Ottawa River to the headwaters of its tributaries and remained in those interior locations until the end of the century. Taking advantage of the Algonquin absence, the Ottawa people, originally from the area of Manitoulin Island, used the river for trade during this time and their name became historically applied to the river.

Aftermath of War

As the Haudenosaunee push continued and the Algonquin sought refuge amongst their French allies, other factors came into play that significantly contributed to their displacement and near destruction. The introduction of European diseases, the devastating influence of alcohol, and the increasing pressure to convert to Christianity massively contributed to the weakening of the Algonquin people and their traditional culture.

The Algonquins thought of themselves as part of the natural world with which they must live in harmony. The traditional stories of Algonquin folklore contained lessons and guides to behaviour. The French missionaries regarded them as “heathens” and dismissed their religion as superstition (Day 2005). The missionaries believed it was their duty to convert these people to Christianity to save them from evil. Algonquin chief Tessouat had seen his Huron neighbours become ill and die after interactions with the European missionaries and had thus originally warned his people about abandoning their old beliefs and the dangers of conversion (Hessel 1993). Eventually the French imposed laws allowing only those converted to Christianity to remain within the missions and under French protection. This created divisions amongst the Algonquin themselves which weakened the social structure as some settled into a new religion and new territory.

Starting in the 1630s and continuing into the 1700s, European disease spread among the Algonquin groups along the Ottawa River, bringing widespread death (Trigger 1986:230). As disease spread through the French mission settlements the priests remained certain that the suffering was punishment for resisting Christianity. An additional threat lurking amongst the French settlements was alcohol which precipitated many issues.

The Long Way Back

After the Haudenosaunee (Iroquois) Wars, the remaining Algonquin people were generally settled around various French trading posts and missions from the north end of the Ottawa Valley to Montreal. A large settlement at Oka was the first mission established on Algonquin lands in 1720. This settlement included peoples from many groups who had been collected and moved around from various locations. It became a type of base camp; occupied during the summer while the winters were spent at their traditional hunting territories in the upper Ottawa Valley. This arrangement served the French well, since the Algonquin converts at Oka maintained close ties with the northern bands and could call upon the inland warriors to join them in case of war with the British or Iroquois League.

As the British gained control of Canada from the French in 1758-1760 they included in the Articles of Capitulation a guarantee that the Native allies of the French would be maintained in the lands they inhabited. Many of the Algonquin and other native groups that had been living on French mission settlements were shuffled around to new reserves while others began to migrate back to their traditional territories. Those who had remained on the land and continued to be active in the fur trade, now did so with the English through companies in Montreal like the North West Company, and in the north with the Hudson Bay Company.

Some Algonquin people began to return to their traditional territory to join those groups who had remained in the lower Ottawa Valley and continued their traditional lifeway through to the influx of European settlement in the late 1700s and early 1800s. This included bands noted to be living along the Gatineau River and other rivers flowing into the Ottawa. These traditional bands maintained a seasonal round focused on harvesting activities into the 1800s when development

pressures and assimilation policies implemented by the colonial government saw Indigenous lands taken up, albeit under increasing protest and without consideration for Indigenous claims, for settlement and industry. Algonquin lands began to be encroached upon by white settlers involved in the booming lucrative logging industry or having been granted the land as Loyalist soldiers or through other settler groups.

As some Algonquins had been redistributed to lands in Quebec, their traditional territory within the Ottawa Valley was included in multiple land transfer deals, agreements, and sales with the British Crown beginning in the 1780s and continuing till the 1840s. The Algonquin were not included in these transactions and numerous petitions and inquiries on behalf of their interests were often overruled or ignored (Holmes and Associates 1993a; Holmes and Associates 1993b; Sarazin). The Constitution Act of 1791 divided Quebec into the Provinces of Upper and Lower Canada with Ottawa River as the division line, thus the lands claimed by the Algonquins fell under two separate administrations creating more confusion, exclusion, and oversight.

Two “protectorate” communities were eventually established in the nineteenth century for the Algonquin people at Golden Lake in Ontario and River Desert (Maniwaki) in Quebec. One of the last accounts of the Algonquins living traditionally was from 1865. The White Duck family was living just west of Arnprior when they were forced to leave their wigwams as surveyors arrived to tell them the railway was being expanded through their land (Hessel 1993).

Algonquin people continue to live in the Ottawa Valley and there are still many speakers of several Algonquian dialects. Outside of the officially recognized bands there are an unspecified number of people of Algonquin decent throughout the Ottawa Valley unaffiliated with any reserve. Today there are ten Algonquin communities that comprise the Algonquins of Ontario: The Algonquins of Pikwàkanagàn First Nation, Antoine, Kijicho Manito Madagouskarini, Bonnechere, Greater Golden Lake, Mattawa/North Bay, Ottawa, Shabot Obaadjiwan, Snimikobi, and Whitney and area.

Struggles to officially secure title to their traditional land, as well as fight for hunting and fishing rights have continued into modern times. The Algonquins of Ontario (AOO) and the Governments of both Canada and Ontario are working together to resolve this land claim through a negotiated settlement. The claim includes an area of 9 million acres of unceded territory within the watersheds of the Ottawa and Mattawa Rivers in Ontario including the city of Ottawa and most of Algonquin Park. The signing of the Agreement-in-Principle in 2016 by the AOO and the provincial and federal governments, signifying a mutual intention for a lasting partnership, was a key step towards a final agreement to clarify the rights and nurture new economic and development opportunities in the area.

4.2.1 Indigenous Histories

Indigenous communities have long challenged colonial and archaeological interpretations of history which often apply Eurocentric perspectives and marginalize Indigenous voices. In response, Indigenous peoples continue to share their own histories—passed down through oral traditions, community memory, language, and culturally-informed interpretations of historical records and events. These histories endure through traditional knowledge, storytelling, and the teachings of Elders, despite the intergenerational impacts of residential schools and government policies designed to suppress Indigenous cultures.

Including Indigenous perspectives is a step toward reconciliation. It confronts past interpretations, recognizes the history and contributions of Indigenous peoples, and provides space for Indigenous voices and perspectives.

Algonquin Historical and Background Context

The following section is taken directly from documents available from the Algonquins of Ontario website (Algonquins of Ontario):

Archaeological information suggests that Algonquin people have lived in the Ottawa Valley for at least 8,000 years before the Europeans arrived in North America.

Algonquian is the name of the cultural linguistic group that includes many “tribes”, of which the Algonquin are one. In fact, the Algonquian linguistic group is spread over an extensive territory beyond the Ottawa River, perhaps stretching across a significant part of North America and comprising scores of Nations related by language and customs. Other members of the Algonquian cultural/linguistic group are Mississauga, Ojibwe, Cree, Abenaki, Micmac, Malecite, Montagnais, and the Blackfoot, among others.

The source of the word Algonquin is unclear. Some say it came from the Malecite word meaning "they are our relatives," which would suggest Algonquins were part of a broad group of native peoples. Others say Algonquin means "at the place of spearing fishes and eels from the bow of a canoe".

The website of the Canadian Museum of Civilization in Hull, Quebec, states:

> The arrival of Europeans severely disrupted the life of the Algonquins, the Native people who lived in the Ottawa Valley at the time. By the mid-seventeenth century, several deadly diseases had been introduced, and great numbers of Algonquins perished. Struggles with the neighbouring Five Nations Iroquois Confederacy for control of water routes to the rich fur resources of the hinterland resulted in political intrigue and armed conflict. Together, these factors changed the way of life of the Ottawa Valley Algonquins forever.

The Algonquins were on the Ottawa River and its tributary valleys when the French moved into the area. Samuel de Champlain made contact with the Algonquins in 1603 shortly after he established the first permanent French settlement on the St. Lawrence at Tadoussac. In 1610, Algonquin guides accompanied Étienne Brûlé on his voyages to the interior of Canada.

It was the start of deep involvement by the Algonquins with the French in the fur trade. Every fur trader, who hoped to be successful in exploring the interior of Canada, prepared for the journey by familiarizing himself with the Algonquin language, since it was recognized as the root language for many other Aboriginal languages.

Today, the political boundary between Quebec and Ontario exists, but in those days, as today, Algonquins lived on both sides of the Ottawa River. In these early days, they were semi-nomadic, moving from one place to the next in search of food from hunting, trapping, fishing and gathering.

Travel was by foot and by birchbark canoe in the summer months and toboggans and snowshoes in the winter. Clothing and tents were made from animal skins, though tents, also known as wigwams, were sometimes made of birchbark. During the summer months, groups gathered along the river to fish, hunt and socialize. When winter arrived, smaller groups spread out into small hunting camps made up of large related families. The climate was harsh and starvation was not uncommon.

When he first met the Algonquins at Quebec, Samuel de Champlain was so impressed with the Algonquin's furs that he explored the St. Lawrence as far west as the Lachine Rapids. Champlain left for France shortly afterwards, but upon his return in 1608, he immediately moved his fur trade upstream to a new post to shorten the distance that the Algonquin were required to travel for trade.

Champlain was anxious to conclude treaties with both the Algonquin and their Montagnais allies, both of whom were allied against the feared Iroquois Confederacy. The Five Nations of the Iroquois Confederacy included Mohawks, Oneida, Onondaga, Cayuga and Seneca; they were later joined by the Tuscarora to become the Six Nations.

Champlain felt a treaty with the Algonquins would preclude competition from his European rivals, who were mainly the Dutch but also the English. The Algonquin, Montagnais, and their Huron allies, were reluctant to commit themselves to the long, dangerous journey to trading posts north of the Ottawa River unless the French were willing to help them in their war against other members of the Iroquois confederacy. In this, the French provided support and gained great commercial opportunities.

Fur from the Great Lakes flowed down the Ottawa and St. Lawrence Rivers to the French during the years that followed, and the Algonquin and their allies dominated the Ottawa and St. Lawrence valleys. However, the Iroquois remained a constant threat, and in winning the trade and friendship of the Algonquin, the French had made a dangerous enemy for themselves.

It did not take long for the focus of the fur trade to move farther west, because the French had already learned about the trapping areas to the west controlled by the Huron, who were Algonquin allies against the Iroquois. The quantity and quality of the fur available from the Huron could not be ignored, and in 1614 the French and Huron signed a formal treaty of trade and alliance at Quebec.

The following year, Champlain made his second journey up the Ottawa River to the Huron villages south of Georgian Bay. While there, he participated in a Huron-Algonquin attack on the Oneida and Onondaga villages (these tribes were part of the Iroquois Nation Confederacy), confirming in the minds of the Iroquois (in case they still had doubts) that the French were their enemies.

The Iroquois, who had been displaced from the St. Lawrence Valley by the Algonquins, Montagnais and Hurons before the French had come to North America, had never accepted their loss of this territory as permanent. The Iroquois by this time had exhausted the beaver in their traditional homeland and needed additional hunting territory to maintain their position with the Dutch, who at that time were transporting their purchases through modern day New York. Their inability to satisfy the demand for beaver was the very reason the Dutch had tried in 1624 to open trade with the Algonquin and Montagnais.

For the Iroquois, the obvious direction for expansion was north, but the alliance of the Huron and Algonquin with the French made this impossible. The Iroquois at first attempted diplomacy to gain permission, but the Huron and Algonquin refused, and with no other solution available, the Iroquois resorted to force. In what is generally considered the opening battle of the Beaver Wars (1630-1700), the Mohawk attacked the Algonquin-Montagnais trading village at Sillery (just outside Quebec) in 1629.

By 1630 both the Algonquin and Montagnais needed French help to fight the invader, but this was not available. Taking advantage of a European war between Britain and France, Sir David Kirke captured Quebec in 1629, and the British held Canada until 1632 when it was returned to France by the Treaty of St. Germaine en Laye.

These three years were a disaster for the French allies. Since their own trade with the Dutch was not affected, the Iroquois were able to reverse their losses of territory in the St. Lawrence Valley. They drove the Algonquin and Montagnais from the upper St. Lawrence.

When they returned to Quebec in 1632, the French attempted to restore the previous balance of power along the St. Lawrence by providing firearms to their Algonquin and Montagnais allies. However, the initial sales were restricted to Christian converts which did not confer any real advantage to the Algonquin. The roving Algonquin bands had proven resistant to the initial missionary efforts of the "Black Robes," and the Jesuits had concentrated instead on the Montagnais and Huron.

But trouble continued as the Algonquins developed divisions among themselves over religion. The Jesuits were not above using the lure of firearms to help with conversions. Many Algonquin converts to the new religion left the Ottawa Valley and settled first at Trois Rivieres and then Sillery. This weakened the main body of traditional Algonquin defending the trade route through the Ottawa Valley. The consequences quickly became apparent.

The Dutch had reacted to the French arming their native allies with large sales of firearms to the Mohawk, who passed these weapons along to the other Iroquois, and the fur trade degenerated into an arms race. After seven years of increasing violence, a peace was arranged in 1634. The Algonquin used this period to start trading with the Dutch in New York, a definite "no-no" so far as the Iroquois were concerned, and the war resumed.

Weakened by the departure of Christian converts to Trois Rivieres and Sillery, the Algonquin could not stop the onslaught that followed. Iroquois offensives during 1636 and 1637 drove the Algonquin farther north into the upper Ottawa Valley and forced the Montagnais east towards Quebec. Only a smallpox epidemic, which began in New England during 1634 and then spread to New York and the St. Lawrence Valley, slowed the fighting.

A real escalation in hostilities occurred in 1640 when British traders on the Connecticut River in western Massachusetts attempted to lure the Mohawk from the Dutch with offers of guns. The Dutch responded to this by providing the Mohawk (and thus the Iroquois) with as many of the latest, high-quality firearms as they wanted. The effect of this new firepower in the hands of Iroquois warriors was immediate.

Some Algonquin tribesmen such as the Weskarini along the lower Ottawa River were forced to abandon their villages and moved north and east. By the spring of 1642, the Mohawk and their allies had succeeded in completely driving many groups of Algonquin and Montagnais from the upper St. Lawrence and lower Ottawa Rivers, while in the west, other allies (Seneca, Oneida and Onondaga) fought the Huron.

To shorten the travel distance for Huron and Algonquin traders, the French in 1642 established a new post at Montreal (Ville Marie). However, this only seemed to make matters worse. The Iroquois soon sent war parties north into the Ottawa Valley to attack the Huron and Algonquin canoe fleets transporting fur to Montreal and Quebec. Other setbacks to the Algonquins and

Hurons brought the French fur trade to a complete standstill, and Champlain's successor Charles Huault de Montmagmy had little choice but to seek peace.

Montmagmy eventually agreed to a treaty permitting the French to resume their fur trade but it contained a secret agreement requiring French neutrality in future wars between their Algonquin and Huron allies and the Iroquois. This agreement was in exchange for a Mohawk promise to refrain from attacks on the Algonquin and Montagnais villages where the Jesuits had missions. There was a pause in the fighting during which Huron and Algonquin furs flowed east to Quebec in unprecedented amounts, while the Iroquois renewed efforts to gain the permission of the Huron to hunt north of the St. Lawrence. Refused after two years of failed diplomacy, the Iroquois resorted to total war, but this time with the assurance that the French would remain neutral. The Mohawk chose to ignore the distinction between Christian and non-Christian Algonquins and almost exterminated a group near Trois Rivieres in 1647.

The Iroquois overran and completely destroyed the Huron. During 1650, the remaining Algonquin in the upper Ottawa Valley were attacked and overrun. There is evidence that some Algonquins remained in the headwaters of the tributary rivers. During the following years, the French tried to continue their fur trade by asking native traders to bring their furs to Montreal. Iroquois war parties roamed the length of the Ottawa River during the 1650s and 60s, making travel extremely dangerous for anyone not part of large, heavily-armed convoys.

By 1664, the French had decided they had endured enough of living in constant fear of the Iroquois. The arrival of regular French troops in Quebec that year and their subsequent attacks on villages in the Iroquois homeland brought a lasting peace in 1667.

This not only allowed French traders and missionaries to travel to the western Great Lakes, but permitted many of the other Algonquins to begin a gradual return to the Ottawa Valley. During the next fifty years the French established trading posts for the Algonquin at Abitibi and Temiscamingue at the north end of the Ottawa Valley. Missions were also built at Ile aux Tourtes and St. Anne de Boit de Ille, and in 1721 French missionaries convinced approximately 250 Nipissing and 100 Algonquin to join the 300 Christian Mohawk at the Sulpician mission village of Lake of Two Mountains (Lac des Deux Montagnes) just west of Montreal.

This strange mix of former enemies, both of whom had converted to Christianity and allied with the French, became known by both its Algonquin name Oka (pickerel), and the Iroquois form, Kanesatake (sandy place). For the most part, the Algonquin converts remained at Oka only during the summer and spent their winters at their traditional hunting territories in the upper Ottawa Valley. This arrangement served the French well, since the Algonquin converts at Oka maintained close ties with the northern bands and could call upon the inland warriors to join them in case of war with the British and Iroquois League.

All of the Algonquin converts were committed to the French cause through a formal alliance known as the Seven Nations of Canada, or the Seven Fires of Caughnawaga. Members included: Caughnawaga (Mohawk), Lake of the Two Mountains (Mohawk, Algonquin, and Nipissing), St. Francois (Sokoki, Pennacook, and New England Algonquian), Becancour (Eastern Abenaki), Oswegatchie (Onondaga and Oneida), Lorette (Huron), and St. Regis (Mohawk).

The Algonquin remained important French allies until the French and Indian War as the Seven Years' War was known in North America (1755-63). By the summer of 1760, the British had captured Quebec and were close to taking the last French stronghold at Montreal. The war was

over in North America, and the British had won the race for control of North America. In mid-August, the Algonquin and eight other former French allies met with the British representative, Sir William Johnson, and signed a treaty in which they agreed to remain neutral in futures wars between the British and French.

This sealed the fate of the French at Montreal and North America. After the war, Johnson used his influence with the Iroquois to merge the Iroquois League and the Seven Nations of Canada into a single alliance in the British interest. The sheer size of this group was an important reason the British were able to crush the Pontiac Rebellion around the Upper Great Lakes in 1763 and quell the unrest created by the encroachment of white settlers in the Ohio Country during the years which followed. This sheer size was also a factor in King George's decision to proclaim that Indian territory should be reserved for their use in perpetuity.

Johnson died suddenly in 1774, but his legacy lived on, and the Algonquin fought alongside the British during the American Revolution (1775-83) participating in St. Leger's campaign in the Mohawk Valley in 1778. The Algonquin homeland was supposed to be protected from settlement by the Proclamation of 1763, but after the revolution ended in a rebel victory, thousands of British Loyalists (Tories) left the new United States and settled in Upper Canada.

To provide land for these newcomers, the British government in 1783 chose to ignore the Algonquin in the lower Ottawa Valley and purchased parts of eastern Ontario from Mynass, a Mississauga (Ojibwe) chief. Despite this, Algonquin warriors fought beside the British during the War of 1812 (1812-14) and helped defeat the Americans at the Battle of Chateauguay. Their reward for this service was the continued loss of their land to individual land sales and encroachment by American Loyalists and British immigrants moving into the valley.

The worse blow occurred when the British in 1822 were able to induce the Mississauga near Kingston on Lake Ontario to sell most of what remained of the traditional Algonquin land in the Ottawa Valley. And for a second time, no one bothered to consult the Algonquin who had never surrendered their claim to the area but still received nothing from its sale.

Further losses occurred during the 1840s as lumber interests moved into the Upper Ottawa Valley. Legislation in 1850 and purchases by the Canadian government eventually established ten reserves – one in Ontario and nine in Quebec -- for Algonquin use and occupation. These reserves only secured a tiny portion of what once had been their original homeland.

Today, Algonquins continue to live on the Ottawa River and its tributaries. The Algonquins of Ontario include the Algonquins of Pikwàkanagàn First Nation, Antoine, Kijicho Manito Madaouskarini, Bonnechere, Greater Golden Lake, Mattawa/North Bay, Ottawa, Shabot Obaadjiwan, Snimikobi and Whitney and Area.

Michi Saagiig Historical and Background Context

The following section was prepared by Gitiga Migizi, a respected Elder and Knowledge Keeper of the Michi Saagiig Nation (Migizi and Kapyrka 2015) and was graciously provided for inclusion herein by Dr. Julie Kapyrka.

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 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 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 500-1000 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/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 Gitiga 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, and Neutral 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 Gitiga 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.

Chippewas of Rama Historical and Background Context

The following was provided by Chippewas of Rama First Nation (2023):

> *The Chippewas of Rama First Nation are an Anishinaabe (Ojibway) community located at Rama First Nation, ON. Our history began with a great migration from the East Coast of Canada into the Great Lakes region. Throughout a period of several hundred years, our direct ancestors again migrated to the*

north and eastern shores of Lake Huron and Georgian Bay. Our Elders say that we made room in our territory for our allies, the Huron-Wendat Nation, during their times of war with the Haudenosaunee. Following the dispersal of the Huron-Wendat Nation from the region in the mid-1600s, our stories say that we again migrated to our territories in what today is known as Muskoka and Simcoe County. Several major battles with the Haundenosaunee culminated in peace being agreed between the Anishinaabe and the Haudenosaunee, after which the Haudenosaunee agreed to leave the region and remain in southern Ontario. Thus, since the early 18th century, much of central Ontario into the lower parts of northern Ontario has been Anishinaabe territory.

The more recent history of Rama First Nation begins with the creation of the "Coldwater Narrows" reserve, one of the first reserves in Canada. The Crown intended to relocate our ancestors to the Coldwater reserve and ultimately assimilate our ancestors into Euro-Canadian culture. Underlying the attempts to assimilate our ancestors were the plans to take possession of our vast hunting and harvesting territories. Feeling the impacts of increasingly widespread settlement, many of our ancestors moved to the Coldwater reserve in the early 1830s. Our ancestors built homes, mills, and farmsteads along the old portage route which ran through the reserve, connecting Lake Simcoe to Georgian Bay (this route is now called "Highway 12"). After a short period of approximately six years, the Crown had a change of plans. Frustrated at our ancestors continued exploiting of hunting territories (spanning roughly from Newmarket to the south, Kawartha Lakes to the east, Meaford to the west, and Lake Nipissing to the north), as well as unsuccessful assimilation attempts, the Crown reneged on the promise of reserve land. Three of our Chiefs, including Chief Yellowhead, went to York under the impression they were signing documents affirming their ownership of land and buildings. The Chiefs were misled, and inadvertently allegedly surrendered the Coldwater reserve back to the Crown.

Our ancestors, then known as the Chippewas of Lakes Simcoe and Huron, were left landless. Earlier treaties, such as Treaty 16 and Treaty 18, had already resulted in nearly 2,000,000 acres being allegedly surrendered to the Crown. The Chippewas made the decision to split into three groups. The first followed Chief Snake to Snake Island and Georgina Island (today known as the Chippewas of Georgina Island). The second group followed Chief Aissance to Beausoleil Island, and later to Christian Island (Beausoleil First Nation). The third group, led by Chief Yellowhead, moved to the Narrows between Lakes Simcoe and Couchiching and eventually, Rama (Chippewas of Rama First Nation).

A series of purchases, using Rama's own funds, resulted in Yellowhead purchasing approximately 1,600 acres of abandoned farmland in Rama Township. This land makes up the core of the Rama Reserve today, and we have called it home since the early 1840's. Our ancestors began developing our community, clearing fields for farming and building homes. They continued to hunt and harvest in their traditional territories, especially within the Muskoka region, up until the early 1920's. In 1923, the Williams Treaties were signed, surrendering 12,000,000 acres of previously unceded land to the Crown. Once again, our ancestors were misled, and they were informed that in surrendering the land, they gave up their right to access their seasonal traditional hunting and harvesting territories.

With accessing territories difficult, our ancestors turned to other ways to survive. Many men guided tourists around their former family hunting territories in Muskoka, showing them places to fish and hunt. Others worked in lumber camps and mills. Our grandmothers made crafts such as porcupine quill baskets and black ash baskets and sold them to tourists visiting Simcoe and Muskoka. The children were forced into Indian Day School, and some were taken away to Residential Schools. Church on the reserve began to indoctrinate our ancestors. Our community, along with every other First Nation in Canada, entered a dark period of attempted genocide at the hands of Canada and the Crown. Somehow, our ancestors persevered, and they kept our culture, language, and community alive.

Today, our community has grown into a bustling place, and is home to approximately 1,100 people. We are a proud and progressive First Nations community.

Kawartha Nishnawbe First Nation Historical and Background Context

The following section is provided by Kawartha Nishnawbe First Nation.

Since time immemorial, Island 31 (Located in what is now known as Burleigh Falls) has been a cherished destination for our people, who travelled to Burleigh Falls for trapping, fishing, hunting, gathering, and onward on their journey to Kinoomaagewapkong (the place of the white teaching rocks, known now as The Petroglyphs). Later, its strategic location between Lovesick Lake and Stoney Lake made it ideal for various industries, providing work as guides for many men catering to tourists. Between 1909 and 1912, construction began on the "Big Dam," prompting the Crown to forcibly remove our people from Island 31 to make way for the dam builders. This relocation moved our guiding families to Perry's Creek, which came to be known as the "Campground." Families who had travelled to live elsewhere in the winter time (as they would reside on Perry's Creek and surrounding areas for the spring-fall months to harvest fish such as walleye and hunt a variety of game including deer seasonally) began to stay the full year and make permanent residence throughout the winter months as well. The five families who remained to live in Burleigh Falls - Brown, Boast, Hoggarth, Jacob, and Johnson – established permanent residences, and today, their descendants are recognized as the Kawartha Nishnawbe First Nation.

Kawartha Nishnawbe First Nation are Michi-Saagiig and Chippewa, and part of the broader Anishinabek Nation. Kawartha Nishnawbe are signatories to the Rice Lake Purchase of 1818 (Treaty 20), but did not sign the subsequent Williams Treaties of 1923. Kawartha Nishnawbe First Nation is a Mississauga Treaty 20 First Nation that does not fall under the Indian Act and is not a reservation.

KNFN fought against a poaching charge in 2002. Harvesting rights were legally brought forward in the court case "R. vs. Johnson". KNFN won the court battle; the KNFN member was not charged with poaching, this victory in court solidified KNFN's harvesting rights in the eyes of Western law including OPP/MNR and the Government of Ontario.

Known for being talented harvesters, particularly of the fish Ogaa (walleye). This is done ethically (through the release of female fish and other methods) every year during the spring spawning run/fall feeding seasons through Burleigh Falls, using methods such as angling and spearing. The Ogaa is represented on our First Nation's Emblem (Kawartha Nishnawbe First Nation n.d.).

Wendat Nation Historical and Background Context

The following history was provided by the Wendat Nation (2022):

"As an ancient people, traditionally, the Huron-Wendat, a great Iroquoian civilization of farmers and fishermen-hunter-gatherers and also the masters of trade and diplomacy, represented several thousand individuals. They lived in a territory stretching from the Gaspé Peninsula in the Gulf of Saint Lawrence and up along the Saint Lawrence Valley on both sides of the Saint Lawrence River all the way to the Great Lakes. Huronia, included in Wendake South, represents a part of the ancestral territory of the Huron-Wendat Nation in Ontario. It extends from Lake Nipissing in the North to Lake Ontario in the South and Île Perrot in the East to around Owen Sound in the West. This territory is today marked by several hundred archaeological sites, listed to date, testifying to this strong occupation of the territory by the Nation. It is an invaluable heritage for the Huron-Wendat Nation and the largest archaeological heritage related to a First Nation in Canada.

According to our own traditions and customs, the Huron-Wendat are intimately linked to the Saint Lawrence River and its estuary, which is the main route of its activities and way of life. The Huron-Wendat formed alliances and traded goods with other First Nations among the networks that stretched across the continent.

Today, the population of the Huron-Wendat Nation is composed of more than 4000 members distributed on-reserve and off-reserve.

The Huron-Wendat Nation band council (CNHW) is headquartered in Wendake, the oldest First Nations community in Canada, located on the outskirts of Quebec City (20 km north of the city) on the banks of the Saint Charles River. There is only one Huron-Wendat community, whose ancestral territory is called the Nionwentsïo, which translates to "our beautiful land" in the Wendat language.
The Huron-Wendat Nation is also the only authority that have the authority and rights to protect and take care of her ancestral sites in Wendake South."

4.2.2 Euro-Canadian Colonial History

Early Euro-Canadian land divisions into districts, counties, townships, etc. and the expansion of settlement were facilitated by the Indigenous Nations who agreed to enter formal treaty relationships with the newcomers to share the land and resources. The study area is located within the unceded traditional territory of the Anishniabe Algonquin peoples, and part of the lands of the Crawford Purchase.

The unceded Anishinabe Algonquin territories encompass nine million acres of land across much of Eastern Ontario. Treaty negotiations between the Algonquin Anishinaabeg (collectively represented by the Algonquins of Ontario) and the Crown (Ontario and Canada), reached an Agreement-in-Principle in 2016. The Agreement-in Principle is a key step toward a Final Agreement clarifying the rights of all parties and demonstrates a building of respect between the Crown and the Indigenous communities

The Crawford Purchase of 1783 was negotiated between the Crown and the Michi Saagiig living east and west of present-day Kingston. It resulted in opening a large area along the north shore of the upper St. Lawrence River and the eastern end of Lake Ontario (the greater Kingston area) for settlement by Loyalists and Indigenous peoples who fought for and supported Britain during the American Revolution. However, much controversy surrounds this agreement. No formal contract has survived, and any contract may have never been signed. The wording of the agreement is only known from a couple of letters between the Crown negotiators. Notably, these lands are also the traditional territory of the Algonquin Anishinàbeg, who were not party to the Crawford Purchase, never ceded title or rights, and have continuing ownership of the Ontario portions of the Ottawa and Mattawa River watersheds and their natural resources.

The area that is now Lanark County was originally part of the Johnstown District, which was formed in 1798 when the new Parliament of Upper Canada subdivided the territory of the Eastern District. In 1822, the Johnstown District territory was reduced with the creation of the Bathurst District, the northernmost portion of the former district. The Bathurst district contained Carleton County. In 1824, Lanark County was created from part of Carleton County, which originally comprised ten townships and the remainder of unsurveyed lands within the Bathurst District including what would become Renfrew County. In 1838, Carleton County was withdrawn to create the Dalhousie District, and the Bathurst District was reorganized. Renfrew County was removed from the remaining portion of Lanark County, but the two remained united for electoral

purposes. In 1850, the Bathurst District was abolished, and the "United Counties of Lanark and Renfrew" replaced it for municipal and judicial purposes. The United Counties were dissolved in 1866 (Smallfield and Campbell 1914:191).

The area was first settled by European settlers when British authorities prompted immigration to Lanark County in the early 19th century. The county was formed from the southern part of the old Bathurst District. Many of the settlers who came to Lanark County in the early 1800s came from Lanarkshire, Scotland, thus giving the county its name. Most European settlement in the County began in 1816 when Drummond, Beckwith, and Bathurst Townships were first surveyed. In the summer of 1821, a large influx of settlers arrived from an organized settlement society (Mississippi Mills 2020). These settlers were collectively known as the Lanark Society Settlers that belonged to approximately forty settlement societies from the Glasgow area of Scotland that organised and managed the assisted emigration of a large number of Scottish families to Lanark County, Upper Canada. The immigrants were granted undeveloped land in the townships of Dalhousie, Lanark, North Sherbrooke, and Ramsay. Many of the families that emigrated were weavers from the Glasgow area. In 1823, a second major influx of settlers arrived in an organized emigration of mostly Irish Roman Catholics from the County Cork area of Ireland.

North Elmsley sits along the north shore of the Rideau River, between the towns of Perth and Smiths Falls (Township of Drummond/North Elmsley). The southern portion of the township consists of numerous lakes, rivers, and mixed forests while the northern and western portions feature rolling hills with fertile farmland (Township of Drummond/North Elmsley). The township was named for John Elmsley who was the Chief Justice of Upper Canda from 1796 to 1802, speaker of the provincial Legislative Council in 1799, and Chief Justice of Lower Canda from 1802 until his death in 1805 (Brown 1961). North Elmsley was first named in 1798 and was at that time part of the County of Leeds, where it would remain until 1845 (Brown 1961). The townships of North Elmsley and neighbouring Noth Burgess were surveyed between 1800 and 1810, and the first settlers had arrived in the area by 1816 (Township of Drummond/North Elmsley). These settlers were mainly families of Loyalist soldiers of the War of 1812 who arrived via Brockville and Perth (Township of Drummond/North Elmsley). In 1998, the township of North Elmsley amalgamated with the neighbouring township of Drummond to form the current Township of Drummond / North Elmsley (Township of Drummond/North Elmsley).

4.2.3 Study Area Specific History

The study area is located south of the intersection of Drummond Concession Road 1 and Ebert Road, on the northern portions of Lots 16 and 17, Concession 10, in the Geographic Township of North Elmsley, Lanark County. The study area falls mainly within the northeastern portion of Lot 17 and the northwestern portion of Lot 16.

Lot 16

The Crown patent for all 200 acres of the lot was granted to John Baptiste Fournier Jr. in 1820 (LRO (027)). Vital records show there have been multiple generations of people named John Baptiste Fournier who lived in Lanark County. Based on birth date, it is likely the man who was granted the property was the John Baptiste Fournier who was born in Louiseville, Quebec in 1793 and had both a father and son of the same name (Find a Grave 1995). Within only a few years, Fournier sold the eastern 100 acres of the lot to Alexander Morrison in 1822, and the western 100 acres to James Scott in 1826 (LRO (027)). John Baptiste Fournier died in Lanark County in 1832 at the age of 38 (Find a Grave 1995).

East Half Lot 16

Born in Scotland in 1794 (Find a Grave 1995), Alexander Morrison is listed in the 1851 census as a 57-year-old farmer living with his wife Mary and nine children aged two to 28 in a log shanty (Statistics Canada 1851). Little had changed by the time of the 1861 census as all the Morrison children still lived at home (Statistics Canada 1861). This census lists Alexander and Mary's marriage as having taken place in 1822, which corresponds with the same year Alexander acquired the property to start his own farm. Historic mapping from 1863 shows A. Morrison living on the eastern side of the lot with a house depicted in the northeastern corner along the road, outside of the current study area (Map 4). The 1871 census shows that by that time only four of the children still lived at home, plus Francis, aged five, who is likely a grandchild (Statistics Canada 1871). Alexander Morrison died in North Elmsley in 1879 at the age of 83 (Find a Grave 1995). Following his death, Alexander's will passed the property to his family in 1879 (LRO (027)). Two decades later, in 1900, Peter Morrison, son of Alexander and Mary, deeded the property to William R. Acheson (LRO (027)). In 1921, Peter was listed as an 87-year-old widower in the census records living in the town of Perth with his widowed sister Margaret Stevens, and his niece Jessie (Statistics Canada 1921).

Census records from 1901 list William Acheson, aged 32, living with his wife Margaret, H. Jackson a 12-year-old domestic worker, and 31-year-old Annie Devlin the local schoolteacher (Statistics Canada 1901). The young domestic worker living the Acheson family is listed in the census as having recently arrived in Canada from England, suggesting he could be a home child. Between the 1860s and the 1940s, over 100,000 British children who were orphans or from poor families were brought to Canada to work as farm labourers or domestic servants through charitable organizations with the aim of giving the children a better life with greater opportunities in a new country with vast potential (Bagnell 2009). Perhaps this young boy, H. Jackson, was able to start a new life with the Acheson family. By the time of the census records from 1911 and 1921, William and Margaret are shown living alone (Statistics Canada 1911; Statistics Canada 1921), and by the time of the 1931 census, the couple, by then in their sixties, was living with a farm labourer (Statistics Canada 1931). William Acheson died in 1939 at the age of 71 (Find a Grave 1995), and his land was passed to his wife Margaret. Following Margaret's death in late 1941 (Find a Grave 1995), the property was deeded to George S. Richmond in 1942 (LRO (027)).

In 1948, Richmond sold the land to Murial E. McConnell (LRO (027)). A decade later, in 1958, a Murial E. Dewar (presumably the married name of Murial McConnell), sold the property to Francis and Jean Malloy (LRO (027)). The Malloys sold the property to Oliver and Sarah Loten in 2000 (LRO (027)).

West Half Lot 16

As mentioned above, James Scott acquired the western portion of Lot 16 in 1826 (LRO (027)). Scott was born in 1787 in the Borders in Scotland (Find a Grave 1995). Census records from 1851 list James as a 65-year-old farmer living with this wife Jane and seven of their children, aged 17 to 33, in a log house (Statistics Canada 1851). By the time of the 1861 census the family had only three of the adult children living at home and the local schoolteacher, Neil Robertson aged 21, was a boarder at their house (Statistics Canada 1861). Historic mapping from 1863 shows J. and W. Scott living on the western side of the lot with a house depicted on the south side of the road, outside of the study area (Map 4). School house number 4 is depicted on neighbouring Lot 15 showing why the schoolteacher lived with the Scott family. James Scott died in 1868 at the age of 81 (Find a Grave 1995), and his will passed the property to his widow

Jane and their children in 1870 (LRO (027)). Census records from 1871 list Jane as an 81-year-old widow living with three of her children aged 39 to 51 (Statistics Canada 1871). A few years later, in 1873, the Scott family sold the land to George H. Couch (LRO (027)).

George Couch was born across the road in nearby Drummond Township in 1850 and married his wife Janet in 1872 (Find a Grave 1995) showing he was young and just starting out in life when he acquired the subject property. In 1879, only six years later, Couch sold the land to John Chevallier (LRO (027)). Census records from 1881 show George Couch and his family living in Manitoba with a daughter born in Ontario in 1880 and a son born in Manitoba in 1881 (Statistics Canada 1881).

Jean Baptiste "John" Chevallier was born in Quebec in 1809 (Find a Grave 1995). The first census after Chevallier's acquisition of the lot in 1879 was in 1881 and lists John as 76 years old and living with his wife Mary in the household of his son Joseph, aged 30, and his wife Catherine, as well as the local school mistress Isabella May, aged 30 (Statistics Canada 1881). Perhaps Chevallier purchased the property for his son and then moved in with him. John Chevallier died in 1887 (Find a Grave 1995) and his will passed the property to his son Joseph, and by 1889 Joseph sold the property to Michael McKian (LRO (027)). McKian held the land for only a short time before he sold it to Alexander Cunningham in 1891 (LRO (027)).

Alexander Cunningham was born around 1865 in North Elmsley Township (Find a Grave 1995). Census records from 1871 list the young Alexander living with his parents Walter and Jane, three siblings, and his grandfather Archibald, aged 75 (Statistics Canada 1871). By the time of the 1881 census Archibald had died and the family had grown to include six children (Statistics Canada 1881), with another child added by 1891 (Statistics Canada 1891). That same year, Alexander had acquired the subject property, and in the 1901 census he is listed as a single 33-year-old living next door to his family home where he had grown up (Statistics Canada 1901). By 1911, Alexander is listed in census records as living with his wife Annie and their young son, with his parents and some siblings still living next door, and his brother Robert on his own farm nearby (Statistics Canada 1911). By 1921 a second child had been added to the family (Statistics Canada 1921), and by 1931 the household included a boarder, schoolteacher Isabelle Charles, aged 25 (Statistics Canada 1931). Alexander Cunningham died in 1948 (Find a Grave 1995), and over half a century after acquiring the property, his estate deeded the land to his son, James W. Cunningham (LRO (027)). James held the land for two decades before he sold it to Francis and Jean Malloy in 1969 (LRO (027)). The Malloys sold the property to Oliver and Sarah Loten in 2000 (LRO (027)).

Lot 17

The Crown patent for all 200 acres of Lot 17 was granted to William Marshall in 1820 (LRO (027)). The next transaction listed in the land registry records is the passing of the property through the will of John Cameron to his heirs in 1836 (LRO (027)). It is unclear in the available records how the property came to be in the ownership of Cameron. Two households of the Cameron family are listed in the census records for the township in 1851 and 1871 headed by brothers Charles and Hugh (Statistics Canada 1851; Statistics Canada 1871). In 1849, Thomas Cameron sold the eastern portion of the land to John Cameron, presumably a younger relative to the original patent grantee John, who sold the land that same year to Thomas M. Radenhurst (LRO (027)). Only a few years later, in 1853, Charles Cameron sold the western portion of the property to Peter McKindley (LRO (027)). Historic mapping from 1863 lists the owner of the eastern side of the lot as T. Cameron which could represent a lag in the information on the map, or perhaps he continued to live on the property (Map 4).

East Half Lot 17

Thomas Mabon Radenhurst, who had acquired the eastern portion of the lot in 1849, was born in Quebec in 1803 (Find a Grave 1995). He had been elected to the Legislative Assembly for Upper Canada as a representative for Carleton County in 1828 (Find a Grave 1995). Census records from 1851 show Thomas as a 49-year-old "barrister at law" living with his wife and 10 children between the ages of one and 16 in a stone house in the village of Perth (Statistics Canada 1851). Radenhurst had seemingly purchased the subject property purely as an investment rather than to live and farm there. Thomas died in 1854 (Find a Grave 1995) with his properties passing to his heirs.

Thomas Radenhurst's son William Horatio Radenhurst was born in 1835 while the family was living in Toronto (Belden 1880). Throughout his career the younger Radenhurst practiced law in Ottawa and Perth, was the Treasurer to the County of Lanark, mayor of Perth, and Lieutenant-Governor of Manitoba (Find a Grave 1995). A contemporary biography describes him as "a man of much influence in all matters of public interest, as well as a gentleman of the highest standing both socially and professionally" (Belden 1880). William Radenhurst died unmarried in 1894 of pneumonia at the age of 57 (Find a Grave 1995).

Over three and a half decades after Thomas Radenhurst had acquired the property from John Cameron, his son William quit his claim on the property in preference to Evan Cameron in 1885 suggesting a possible familial connection between these two families (LRO (027)). That same year, Evan Cameron deeded the property to David Nagel (LRO (027)).

David and Jane Nagle, both born in Ireland, are listed as living in Bathurst Township in the 1881 census records (Statistics Canada 1881). Both were in their 60s at that time and are listed living with two sons, both in their 20s (Statistics Canada 1881). In 1892, David and Jane deeded the property to their son Samuel Nagel (LRO (027)). The census records from 1891 show that by that time Samuel was living with his wife Mary and their young daughter in North Elmsley Township (Statistics Canada 1891). Sameul Nagle died of a sudden heart attack in 1911 at the age of 54 (Find a Grave 1995). Census records form that year show Mary as a widow, aged 46, living with her five children aged 10 to 21 (Statistics Canada 1911). In 1916, the property was sold by Samuel Nagel's estate to David Ferguson (LRO (027)).

A few years later, in 1922, Ferguson's estate granted the property to John W. Ferguson (LRO (027)). Decades later in 1969, John Ferguson deeded the property to the Agricultural Rehabilitation and Development Directorate of Ontario (ARDDO) (LRO (027)). The ARDDO was a provincial body tasked with running research programs and rural development projects aimed at the efficient economic use of lands, creation of rural employment, improvement of living standards, and soil/water conservation for agricultural purposes. In 1977, the ARDDO sold the land to Herman Ribbink (LRO (027)). The property passed through the Ribbink family including Mildred, Daniel, Frances, and Elizabeth until it was sold to George Black and Barbara Armstrong in 2000 (LRO (027)).

West Half Lot 17

Peter McKindley acquired the western half of the lot in 1853 (LRO (027)). Census records from 1851 list McKindley, aged 65, living in North Elmsley Township with his wife Sarah, their 24-year-old daughter Mary, and a 15-year-old farm worker John House (Statistics Canada 1851).

Less than a decade after he acquired the property, McKindley sold the land to Archibald Cunningham in 1861 (LRO (027)).

The Cunningham family is detailed above in reference to the western portion of Lot 16, although they are not depicted on historic mapping (Map 4). Archibald Cunningham was the patriarch of the family with Alexander and Robert being two of his grandsons. Robert is listed in the census records from 1891 and 1901 living with his parents Walter and Jane and his siblings (Statistics Canada 1891; Statistics Canada 1901). Census records from 1911 and 1921 list Robert as living alone on his own property (Statistics Canada 1911; Statistics Canada 1921). In 1922, sixty years after Archibald Cunningham acquired the property, members of his family officially granted the property to his grandson Robert E. Cunningham (LRO (027)). It is likely, based on the census records, that Robert had already been living on the subject property before formally being granted ownership. Census records from 1931 show that Robert had moved in as a lodger and farm hand with Mrs. Normal Oliver, a 44-year-old widow with two young children (Statistics Canada 1931). In 1936, Cunningham sold the subject land to neighbour Ewart A. MacTavish (LRO (027)).

Decades later, in 1987, MacTavish sold the property to William and Jacqueline Riley, who transferred it to William Raymond Riley only a year later in 1988, who sold it that same year to Andres and Margaret Treimstra (LRO (027)). In 1993, the Treimstras sold the property to David Brown and Mary McDonald (LRO (027)).

4.3 Archaeological Context

4.3.1 Current Conditions

The study area (37.87 ha) is located south of the intersection of Drummond Concession Road 1 and Ebert Road, on the northern portions of Lots 16 and 17, Concession 10, in the Geographic Township of North Elmsley, Lanark County. The study area consists mainly of pasture lands active with sheep and cows and some treed field boundaries throughout. The terrain is rocky and generally flat with shallow stoney soil and patches of exposed bedrock with some low-lying areas subject to seasonal flooding. The landscape surrounding the study area is mainly agricultural land and forest with some houses along the road in the north. Conditions of the study area at the time of the assessment can be seen in Figure 1 to 31 and Map 3.

4.3.2 Physiography

This study area falls within the Smiths Falls Limestone Plains physiographic region (Map 5). This region is characterised by shallow soils and a relatively level surface topography. However, there are many depressions that are poorly drained creating bogs, as well as higher parts of the plain that have some scattered marine beaches composed mainly of limestone shingle and sand. These higher beach deposits are often the only areas of soil deep enough for cultivation. These gravel and sand soils have been extensively used for road construction. This plain supports a hardwood forest in which sugar maple is the most dominant tree. In the poorly drained areas there can be elm, ash, soft maple, and white cedar, while in the boggy areas there can be larch and black spruce. The shallow soils vary greatly in texture from clays to light loams, sands, and gravels. Surface stoniness is common. Drainage is often impeded by the shallow soils, although in late summer the land can be prone to drought. Large areas of this limestone plain are covered with peat and muck deposits. Most of the agricultural use of this land is for pasture, and historically, timber and dairying have been successful (Chapman and Putnam 2007).

The soils of the study area are mainly of the Farmington series with soils of the North Gower type being in the northwestern corner and across the central portion (Map 5). Farmington soils are essentially non-arable and occur in the form of small pieces of land. This series represents those soils that are shallow over limestone bedrock and consist predominantly of a thin deposit of glacial till. Where there is an exposure of limestone bedrock the topography is usually quite smooth, and the soil cover has a thickness that is less than 30cm. These rocky areas have been roughened at the surface by glacial action and the surface soil is very stony. Soil texture is most commonly loam, but more sandy or clayey textures may occur in areas near sand or clay plains. These soils are usually high in organic matter. The natural vegetation is juniper, cedar, elm, and maple. Agriculturally, these soils are best used for pasture (Gillespie and Wicklund 1964).

North Gower soils are poorly draining, non-stony clay loam developed on nearly level topography. Streams are few and poorly developed, thus the natural drainage of the soil is dependant on that which can seep through. As the soils are a clay texture, the water moves slowly and therefore the soil is wet for a large part of the year. Cultivated surface soil has a granular structure and neutral reaction. North Gower soils are among the most productive in the Ottawa Valley region. They are particularly adapted to oats, hay, and fodder corn and this dairy production does well in the area. There is limited use for other agricultural crops (Schut and Wilson 1987).

The surficial geology of the study area is mainly Paleozoic Bedrock (Map 5). There is a small strip across the northern portion of the study area that is comprised of massive to well-laminated, fine-textured glaciolacustrine deposits of silt, clay, minor sand, and gravel. There are no primary sources of water within the study area.

4.3.3 Previous Archaeological Assessments

There has been some archaeological work undertaken in the region which has primarily consisted of cultural resource management studies related to specific properties or development projects. There are two archaeological assessments listed that have taken place within the Geographic Township of North Elmsley, one by Past Recovery Archaeological Services (P336-0042-2014 and P336-0037-2014) (Past Recovery Archaeological Services 2014) and one by URS Canada (P123-0269-2014 and P123-0273-2014) (URS Canada Inc. 2015). Both projects were conducted in 2014, and both were Stage 1 and 2 assessments resulting in no further work recommended.

These projects were well outside of the current study area, and there have been no previous archaeological assessments undertaken within the current study area, or within the adjacent properties.

4.3.4 Registered Archaeological Sites and Commemorative Plaques

A search of the Ontario Archaeological Sites Database indicated that there are no registered archaeological sites located within a 1 km radius of the study area. The search was expanded and there was one site identified within a 3 km radius of the study area. Caution must be used when reporting on the absence of archaeological sites as the absence of evidence is not evidence of absence. As most of the archaeological sites in the province are encountered and registered through development driven processes, areas without major development have an artificially exaggerated absence of registered archaeological sites.

The identified site, located to the west of the study area, is the Mathewson Site (BfGb-19) which was identified in 2026 through the recovery of ca. 150 artifacts during a Stage 2 archaeological assessment. The site type and status are not listed in the site registry.

While there are multiple commemorative historical plaques located within nearby Perth, there are none in the vicinity of the study area.

4.4 Archaeological Potential

Potential for pre-contact Indigenous sites is based on physiographic variables that include distance from the nearest source of water, the nature of the nearest source/body of water, distinguishing features in the landscape (e. g. ridges, knolls, eskers, and wetlands), the types of soils found within the area of assessment and resource availability. The study area has low potential for pre-contact Indigenous archaeological sites due to the distance to a primary water source and the shallow, stoney, and poorly draining soils.

Potential for historical Euro-Canadian sites is based on proximity to historical transportation routes, community buildings such as schools, churches, and businesses, and any known archaeological or culturally significant sites. The study area has potential for historical period Euro-Canadian archaeological sites due to the early patent dates, historic occupation of the property, and the location along a historic concession road.

5.0 Indigenous Engagement

Indigenous engagement is a mandatory pre-submission requirement for applicants seeking a Renewable Energy Approval (REA) under Ontario Regulation 359/09 of the Environmental Protection Act. Communities for engagement for the project were determined by the Ministry of the Environment, Conservation and Parks (MECP). Indigenous Engagement for this Stage 2 assessment included the seven Williams Treaties First Nations of Alderville First Nation, Beausoleil First Nation, Curve Lake First Nation, Chippewas of Georgina Island First Nation, Chippewas of Rama First Nation, Hiawatha First Nation, and the Mississaugas of Scugog Island First Nation, as well as the Nation Wendat, the Kawartha Nishnawbe First Nation, the Algonquins of Ontario, and the Algonquins of Pikwakanagan. The Record of Engagement is provided in the Supplementary Documentation package.

Indigenous liaisons from the Algonquins of Pikwakanagan and the Algonquins of Ontario were present on-site on July 13, 15, 16, 17, 20, 21, and 22, and September 8 and 11, 2026 during all Stage 2 field work. A final draft of this report will be shared with Indigenous communities for review with comments to be addressed prior to MCM submission.

6.0 Field Methods

The study area was deemed to have archaeological potential as per the *Standards and Guidelines for Consultant Archaeologists* (MCM 2011) based on the documented historic occupation of the property and proximity to a historic road and was therefore subject to Stage 2 archaeological assessment.

The study area consists of treed field boundaries and active pasture with shallow soils and exposed bedrock that has not been previously ploughed and was therefore not suitable for ploughing as per Section 2.1.1. (Figure 1 to Figure 24). The study area was shovel tested at 5 m intervals (Figure 25 to Figure 31) (Map 3). All test pits were a minimum of 30 cm in diameter

and were excavated 5 cm into subsoil or to bedrock and extended to within 1 m of structures (Section 2.1.2). All soil was screened using 6 mm mesh screens. All test-pits were examined for cultural features and stratigraphy then backfilled upon completion.

During the Stage 2 assessment, two positive test pits were identified (WP5 and WP20). These test pits were located within about 40 metres of each other in the central portion of the western side of the study area, within the northeastern portion of Lot 17 (Map 3). Artifacts were collected, bagged, and labelled according to the positive shovel test pit. During assessment, the initial positive pits were flagged for ease of returning to that location. The remainder of the 5 m grid was investigated.

Intensification was conducted around the two positive test pits following Section 2.1.3., Standard 2., Option A (MCM, 2011). The intensified survey consisted of test pits around WP5 and WP20 at intervals of 2.5 m and a 1x1 m test unit over each (Unit A and Unit B) (Figure 32 and Figure 33). These excavations resulted in the recovery of additional artifacts from WP5 and no additional artifacts from WP20. The assemblage from the Stage 2 assessment consisted of a total of 13 historic 19th century artifacts, nine from WP5 and four from WP20. As this scatter produced less than 20 historic artifacts that date the period of use to before 1900, it has not met the criteria for Stage 3 assessment as per Standard 1.c. in Section 2.2. (MCM 2011).

Provenience data for the project is based on the project number. For test pit survey finds, each positive test pit was assigned a unique waypoint number (e.g., MH1499-WP1). All field activity and testing areas were mapped using a BadElf Survey GPS with WAAS and DGPS enabled, paired to an iPad with ArcGIS Field Map. Average accuracy at the time of survey was approximately 2 m horizontal. Study area boundaries were determined in the field using the digitized parcel boundaries overlaid in ArcGIS Field Map on an iPad. All survey data is compiled into ArcGIS and every survey point has a UTM Zone 18N NAD 83 coordinate.

Field notes and photographs were taken during fieldwork to document the current land conditions (see Map 3 for photo locations by figure number) as per Standard 1.a., Section 7.8.6 (MCM 2011). Photo catalogue, inventory of daily field notes (including sketch maps drawn in the field), map inventory, and artifact inventory are listed in Appendix A, B, C, and D.

Fieldwork took place on July 13, 15, 16, 17, 20, 21, and 22, and September 8 and 11, and October 5, 2026. Weather conditions varied from sunny, to humid and hazy, to overcast, to light intermittent rain with temperatures ranging from 15 to 32° C. Ground conditions were excellent with no undue ground cover to impede visual assessment as per Section 2.1. Standard 3 (MCM 2011). Permission to access the property was provided by the proponent prior to the commencement of any field work, no limits were placed on this access.

7.0 Record of Finds

During the Stage 2 assessment, a total of 13 artifacts were collected from two positive test pits and subsequent intensification (Map 3). The initial positive test pits were identified over 40 metres apart in the central western portion of the study area. The assemblage consists of historic 19th to 20th century domestic material. Artifact dating references are derived from the Parks Canada *Archaeological Resources Database* (Parks Canada 2012), unless otherwise noted.

The artifacts from this assemblage consist of mainly household pieces representing domestic occupation including: Vitrified White Earthenware (VWE) (n=6, 1840+), Refined White Earthenware (RWE) (n=2, 1830+), fine red earthenware (n=1), a piece of dark olive-green

beverage bottle glass, a fragment of a white clay smoking pipe stem, and a cut nail (ca. 1830-1890) (Figure 33 and Figure 34). Decorative styles on the VWE includes flown blue transfer print (n=3, 1845+), black transfer print (n=2, 1840+), and one fragment has a partial maker's mark of "Ironstone China". Only one fragment of RWE had decoration which was painted in late palette green, pink, and black (n=1, 1830+). The fragment of fine red earthenware has a white slipped interior and exterior with a brown slipped band.

8.0 Analysis and Conclusions

The study area was found to have archaeological potential in accordance with the 2011 *Standards and Guidelines for Consultant Archaeologists* (MCM 2011) and was therefore subject tor Stage 2 assessment. Stage 2 survey consisted of hand-excavated test pits at 5 m intervals. The assessment resulted in the recovery of 13 artifacts from two positive test pits.

Analysis of the artifact assemblage indicates domestic material related to an occupation dating from the mid to late 19th century. The most common ceramic artifacts are VWE (1840+, 46%) and RWE (1830+, 23%). It is important to note that while VWE was first produced in the 1840s, it did not become common in Ontario until the 1860s–1870s. The remaining objects in the assemblage (dark olive green beverage bottle glass, white clay smoking pipe stem, cut nail, and fine red earthenware) all span the 19th century, with no material specific to the early or later decades.

The artifacts were identified in the central northeastern quarter of Lot 17 (Map 3). This section of the study area was owned by the Cameron and Radenhurst families in the earlier half and mid 19th century and was sold to the Nagle family in 1885 (LRO (027)). The artifact date range from the mid to late 19th century in this portion of the lot aligns with the occupation of the property by the family of David and Jane Nagle, from around 1885 to as late as 1916. The houses depicted on historic mapping on the subject lots are along the road in the northern end of the properties (Map 4). While the cultural material collected during this Stage 2 assessment is likely associated with the Nagle family, as well as previous or subsequent owners, it is not directly connected to a historic house and represents general debris that has been spread through the property over time.

The historic Euro-Canadian artifact assemblage recovered during this Stage 2 assessment has less than 20 artifacts that date the period of use to before 1900, and therefore it does not meet the criteria for Stage 3 assessment as per Stanford 1.c, Section 2.2. Waypoints 5 and 20 were identified over 40 metres apart (Map 3). As the artifacts collected from each waypoint area total less than 10, and are more than 10 metres apart, neither scatter requires a Borden number or site form as per Standard 1.b., Section 7.12.

9.0 Recommendations

Based on the results of this investigation it is recommended that:

1. No further archaeological study is required for the study area as defined in Map 1.

2. Due to the nature of archaeological assessments, the potential exists to miss information; and if any artifacts of Indigenous interest or human remains are encountered during the development of the subject property, please contact:

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Alderville, Ontario K0K 2X0
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Curve Lake First Nation
Consultation Department
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Nation Wendat
255, place Chef Michel Laveau
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10.0 Advice on Compliance with Legislation

a. This report is submitted to the *Minister 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 Citizenship and Multiculturalism, 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 Archaeological 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.

11.0Closure

Matrix Heritage has prepared this report in a manner consistent with the time limits and physical constraints applicable to this report. No other warranty, expressed or implied is made. The sampling strategies incorporated in this study comply with those identified in the Ministry of Heritage, Sport, Tourism and Culture Industries' *Standards and Guidelines for Consultant Archaeologists* (2011) however; archaeological assessments may fail to identify all archaeological resources.

The present report applies only to the project described in the document. Use of this report for purposes other than those described herein or by person(s) other than Dillon Consulting Limited or their agent(s) is not authorized without review by this firm for the applicability of our recommendations to the altered use of the report.

Unless otherwise indicated, all materials in the report are copyrighted by Matrix Heritage. All rights reserved. Matrix Heritage authorizes the client and approved users to make and distribute copies of this report only for use by those parties. No part of this document either text, map, or image may be used for any purpose other than those described herein. Therefore, reproduction, modification, storage in a retrieval system or retransmission, in any form or by any means, electronic, mechanical or otherwise, for reasons other than those described herein, is strictly prohibited without prior written permission of Matrix Heritage.

This report is pending Ministry approval.

We trust that this report meets your current needs. If you have any questions or we may be of further assistance, please contact the undersigned.

Matrix Heritage Inc.

Nadine Kopp, M.A., A.P.A.
Senior Archaeologist

Andrea Jackson, M.Litt.
Staff Archaeologist

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13.0 Images



Figure 1: Example of pasture conditions (MH1499-D002).



Figure 2: Example of pasture conditions (MH1499-D015).



Figure 3: Example of pasture conditions (MH1499-D020).



Figure 4: Example of pasture conditions (MH1499-D022).



Figure 5: Example of pasture conditions (MH1499-D028).



Figure 6: Example of pasture conditions (MH1499-D036).



Figure 7: Example of pasture conditions (MH1499-D048).



Figure 8: Example of pasture conditions (MH1499-D070).



Figure 9: Example of pasture conditions (MH1499-D075).



Figure 10: Example of pasture conditions (MH1499-D091).



Figure 11: Active pasture with livestock (MH1499-D051).



Figure 12: Active pasture with livestock (MH1499-D088).



Figure 13: Example of treed conditions (MH1499-D004).



Figure 14: Example of treed conditions (MH1499-D019).



Figure 15: Example of treed conditions (MH1499-D023).



Figure 16: Example of treed conditions (MH1499-D024).



Figure 17: Example of treed conditions (MH1499-D031).



Figure 18: Example of treed conditions, with bedrock (MH1499-D041).



Figure 19: Example of treed conditions with cedar fence line (MH1499-D043).



Figure 20: Example of treed conditions (MH1499-D058).



Figure 21: Example of treed conditions (MH1499-D064).



Figure 22: Example of treed conditions (MH1499-D079).



Figure 23: Example of exposed bedrock (MH1499-D040).



Figure 24: Example of exposed bedrock (MH1499-D044).



Figure 25: Test pitting in progress (MH1499-D030).



Figure 26: Test pitting in progress (MH1499-D047).



Figure 27: Test pitting in progress (MH1499-D060).



Figure 28: Test pitting in progress (MH1499-D065).



Figure 29: Test pitting in progress (MH1499-D083).



Figure 30: Test pitting in progress, with the sheep in the pasture (MH1499-D092).



Figure 31: Test pitting in progress (MH1499-D097).



Figure 32: East profile of intensification unit A over WP5 (MH1499-D073).



Figure 33: North profile of intensification unit B over WP20 (MH1499-D082).

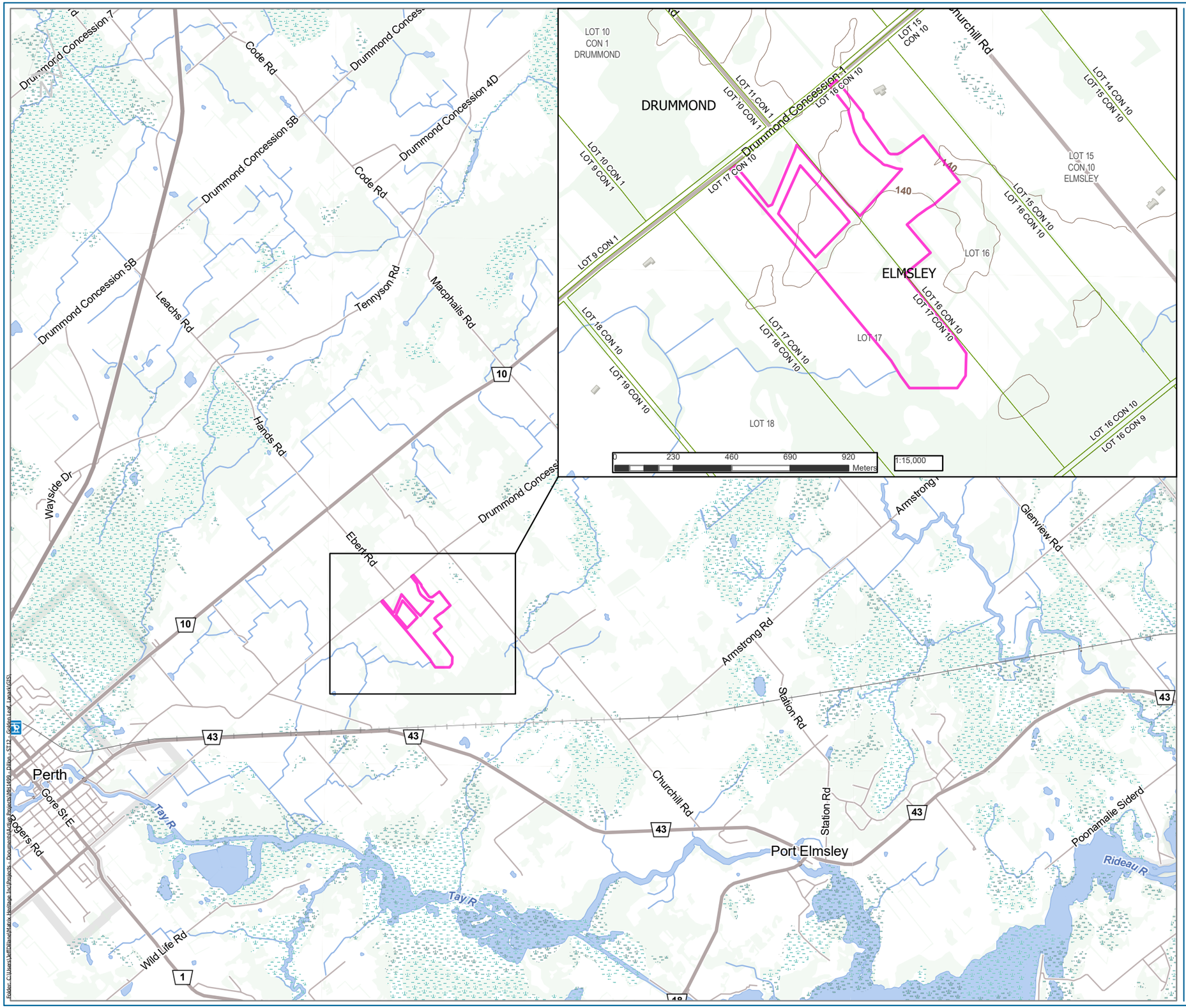


Figure 34: Artifacts from WP5. Top row left to right: RWE painted (111570), fine red earthenware slipped (111575). Middle row: VWE flow blue transfer (left to right 112136, 111572, 111571). Bottom row, left to right: RWE undecorated (111574), smoking pipe stem (111569), cut nail (112137) (MH1499-D094).



Figure 35: Artifacts from WP5. Left to right: VWE brown transfer print (112134), VWE with maker's mark (112135), dark olive bottle glass (111568).

14.0 Maps



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FILE MH1499
DATE 2026-10-05
CREATED BY: EM
PROJECTION: NAD 1983 UTM Zone 18N
CHECKED BY: NK

PROJECT
STAGE 1&2 ARCHAEOLOGICAL ASSESSMENT
GOLDEN LEAF AGRIVOLATAICS, LANARK COUNTY, ONTARIO

TITLE
LOCATION

MAP
1

Folder: C:\Users\JeffDillane\Matrix Heritage Inc\Projects - Documents\Matrix Projects\MH1499 - Dillon_ST12 - Golden Leaf - Lanark\GIS\

N



N

25m 100m

Notes:

1- All the fenced area will remain in the e vegetation buffer layer. Proper vegetatio where it is required.

2- Any tree clearing by the developer will compliance with all applicable permits.

3- There is a 15m setback from the prope solar panels.

4- There is a minimum of 30m setback fr watercourses, and water bodies

AGRIVOLTAICS SYSTEM SPECIFICATIC

Primary Usage:	Solar &

EQUIPMENT SPECIFICATIONS:

Solar Modules:	660
Number of Modules per String:	27
Number of Strings:	785
Total Number of Modules :	21,
Inverter:	3.1
Total Number of Inverters:	3
DC Size:	13.9
AC Size:	9 M
DC/AC =	1.5

SITE SPECIFICATIONS:

Total Fence Length	2.5
Total Length of Access Roads:	1.5
Total Length of Overhead Line:	500
Total AC Trenches:	1kr

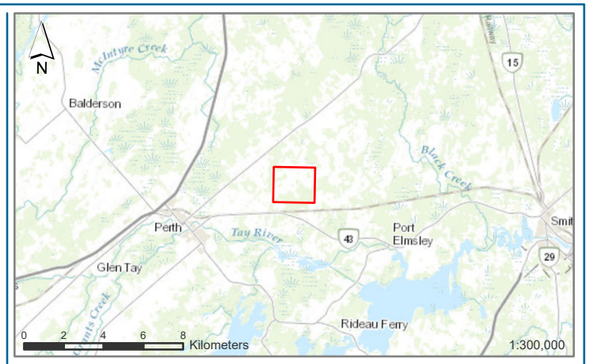
COMP
GREENFIELD DE

PROJECT NAME:
Golden Leaf Agrivoltaics

AGRIVOLTAICS SYSTEM - PRELIMINARY LAYOU

PROJECT LOCATION: 44° 55' 15"N 76° 11' 18"W	PROJECT MANAGER: Jonat
	PROJECT DESIGNER: Camer

APPLICATION	Solar Agrivo
RACKING	Single Axis T
ARRAY	AC CAPACITY (MW)



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PLAN PROVIDED BY THE PROPONENT

FILE MH1499

DATE 2026-10-05

CREATED BY: EM

PROJECTION: NAD 1983 UTM Zone 18N

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PROJECT
STAGE 1&2 ARCHAEOLOGICAL ASSESSMENT
GOLDEN LEAF AGRIVOLATAICS, LANARK COUNTY, ONTARIO

TITLE
DEVELOPMENT PLAN

MAP
2

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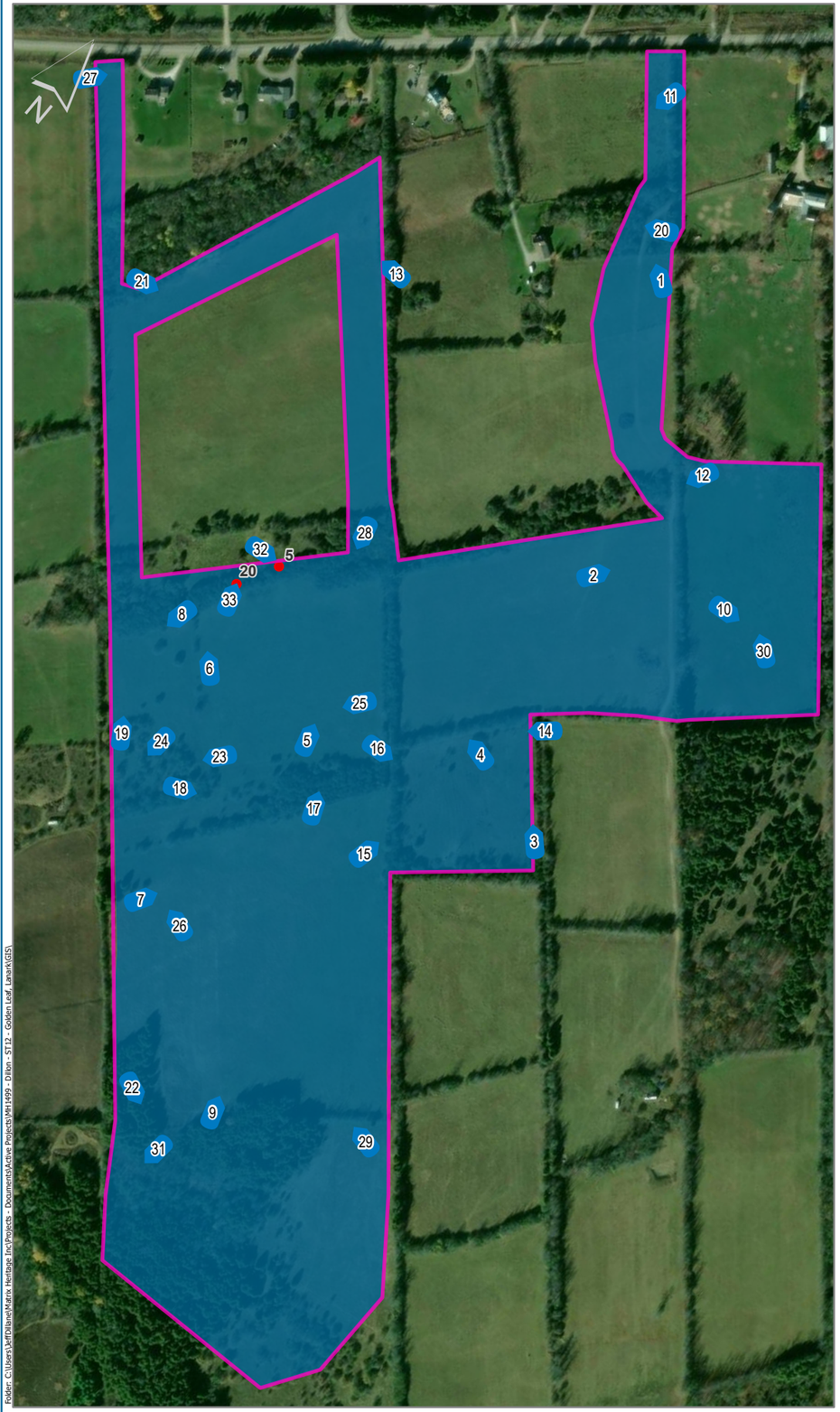

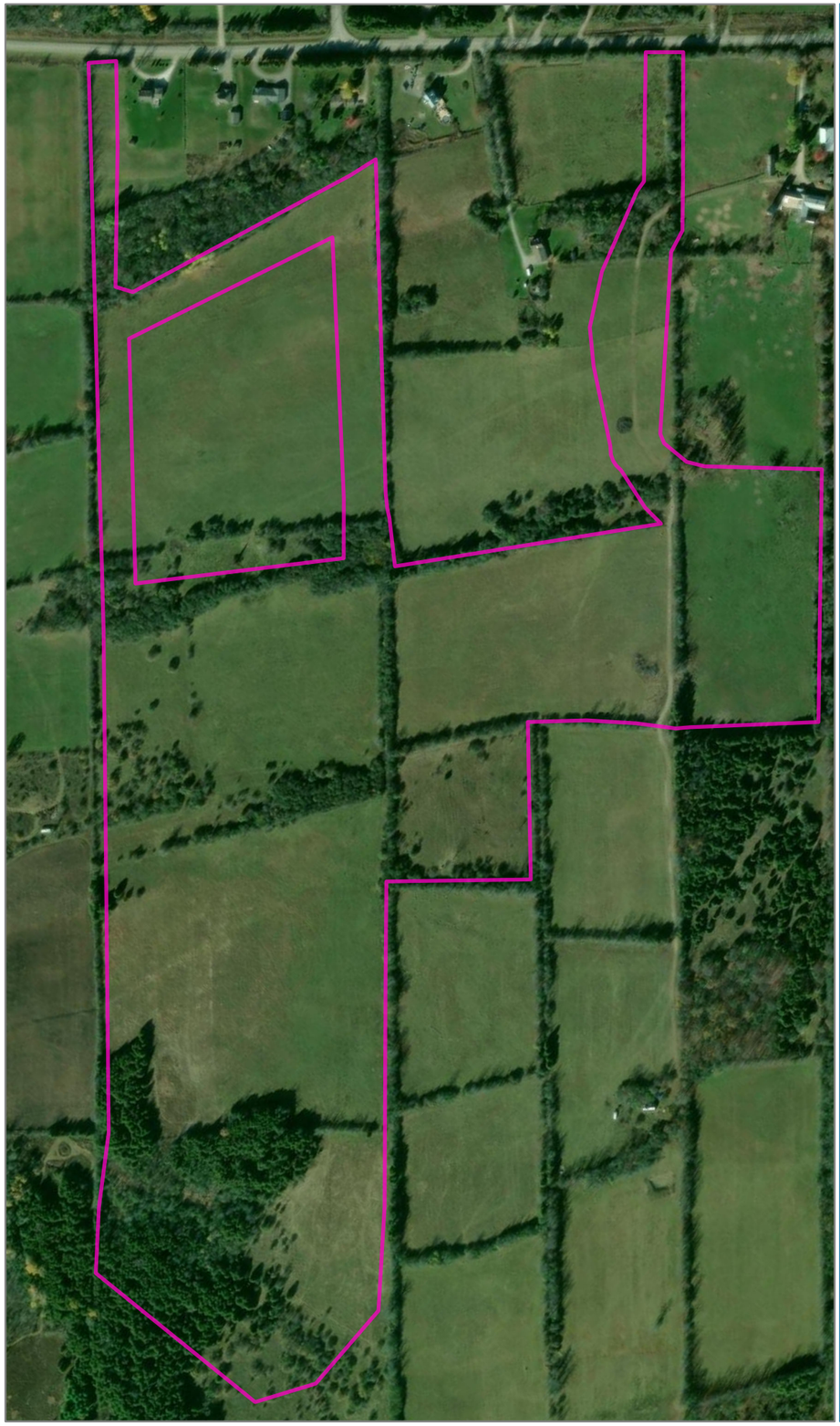

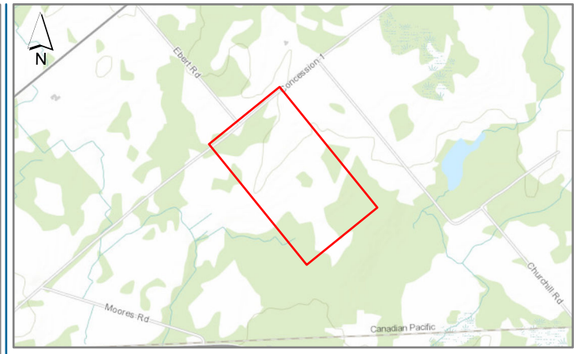

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POSITIVE TEST PITS

HISTORIC

PHOTO LOCATION, DIRECTION, AND FIGURE

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FILE MH1499 DATE 2026-10-07
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PROJECT
STAGE 1&2 ARCHAEOLOGICAL ASSESSMENT
GOLDEN LEAF AGRIVOLATAICS, LANARK COUNTY, ONTARIO

TITLE MAP
METHODS, CONDITIONS, KEY 3

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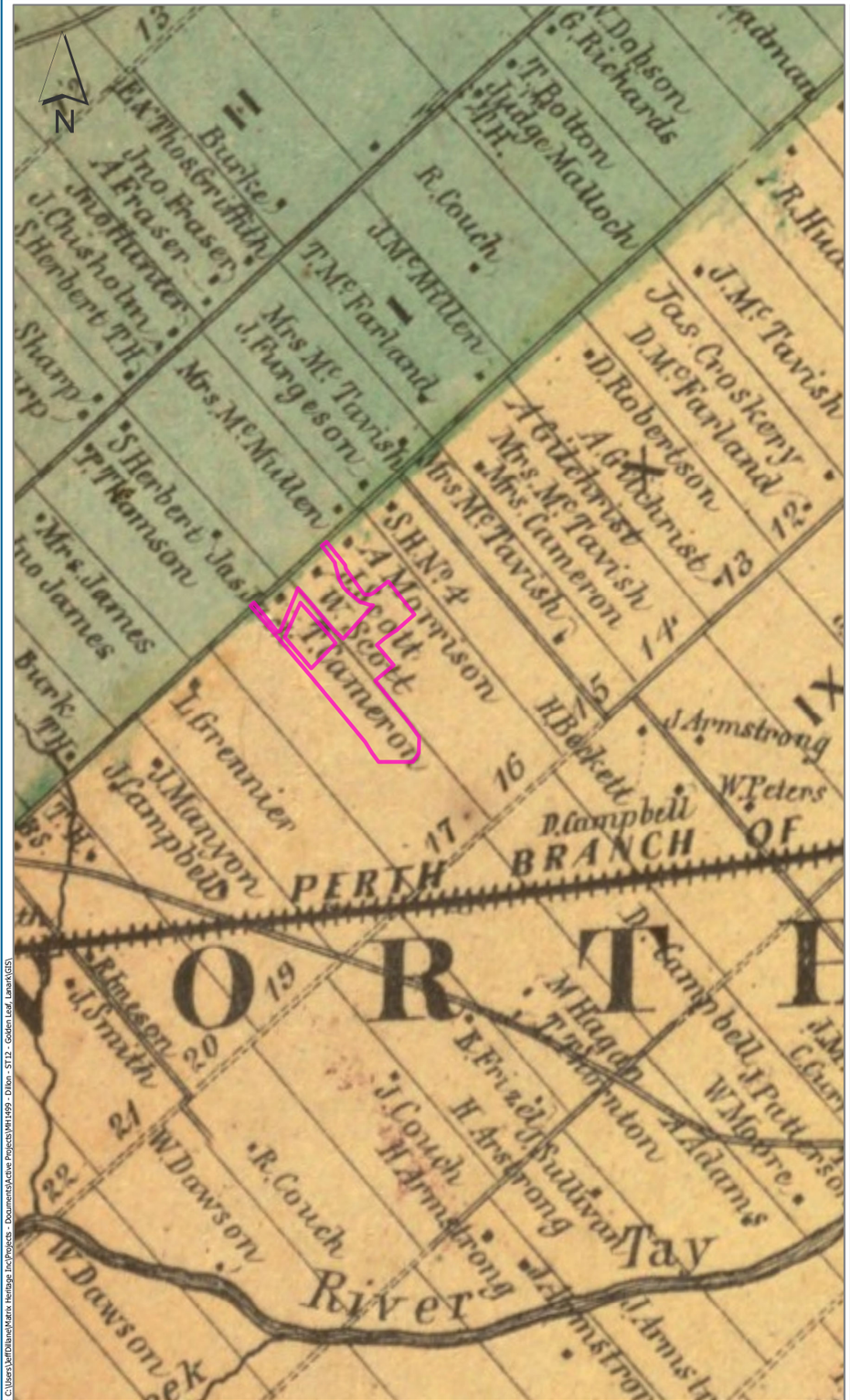

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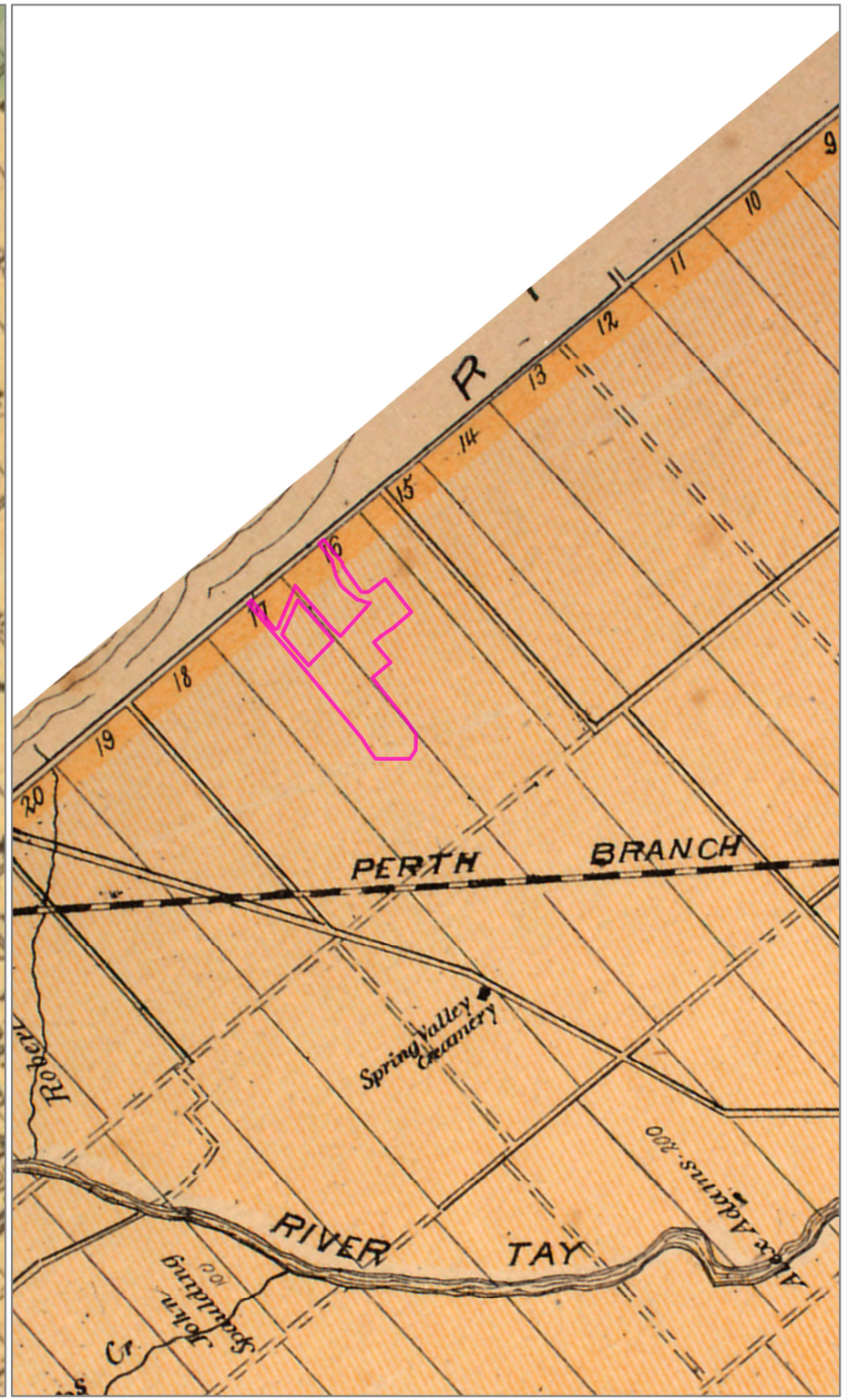

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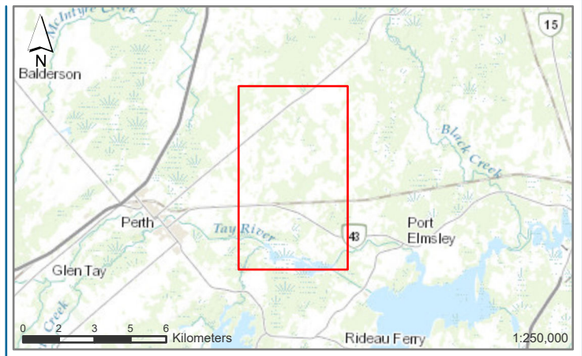

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STUDY AREA

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SEGMENT OF WALLING 1861 MAP OF THE COUNTIES OF LANARK AND RENFREW CANADA WEST FROM ACTUAL SURVEYS UNDER THE DIRECTION OF H.F. WALLING

BECKWITH TOWHSIP FROM THE 1880 LANARK CO. SUPPLEMENT, BY H. BELDEN

FILE MH1499

DATE 2026-10-06

CREATED BY: EM

PROJECTION: NAD 1983 UTM Zone 18N

CHECKED BY: NK

PROJECT
STAGE 1&2 ARCHAEOLOGICAL ASSESSMENT
GOLDEN LEAF AGRIVOLATAICS, LANARK COUNTY, ONTARIO

TITLE
HISTORIC

MAP
4

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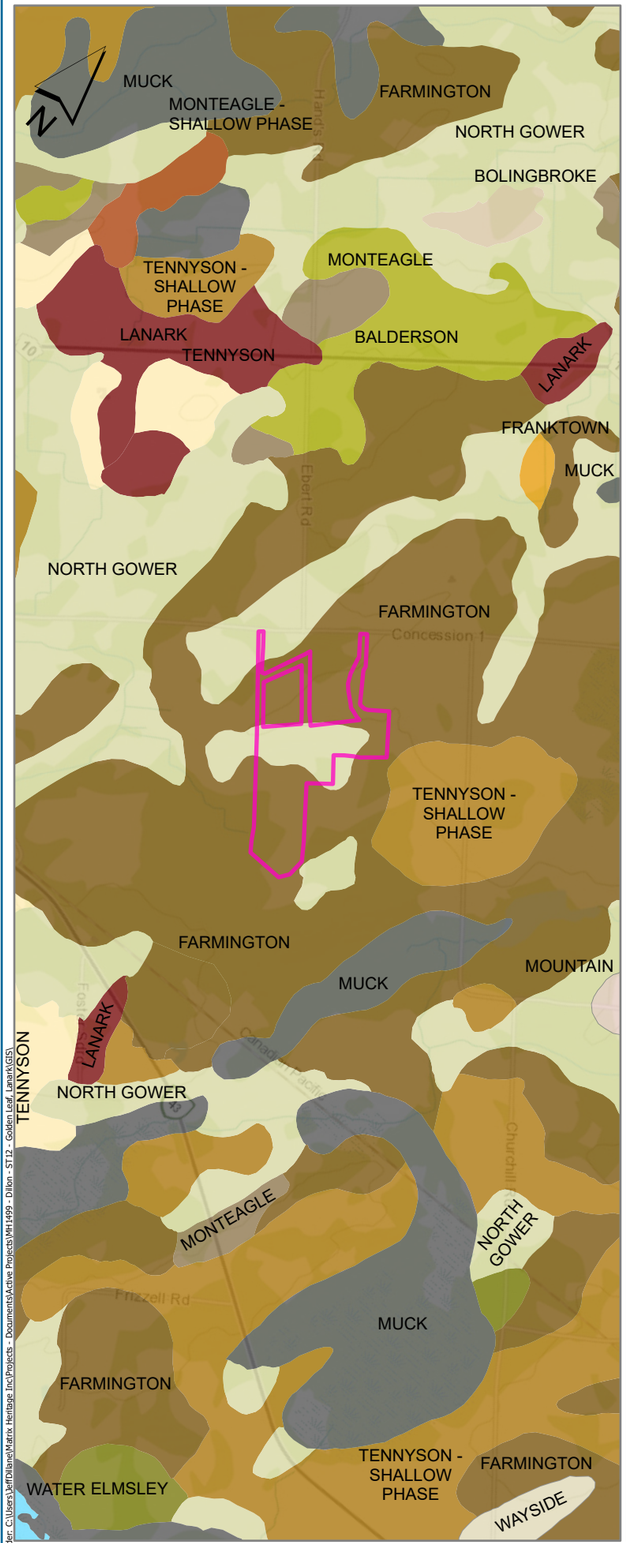

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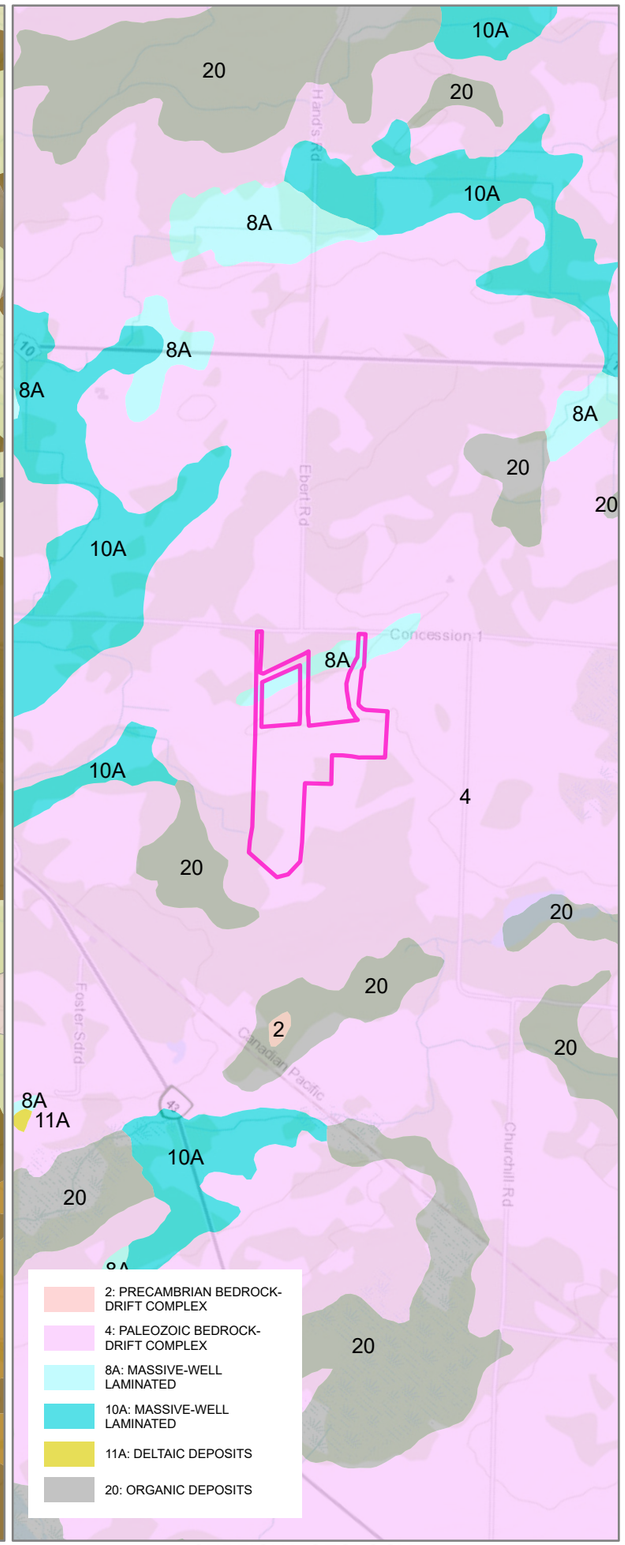

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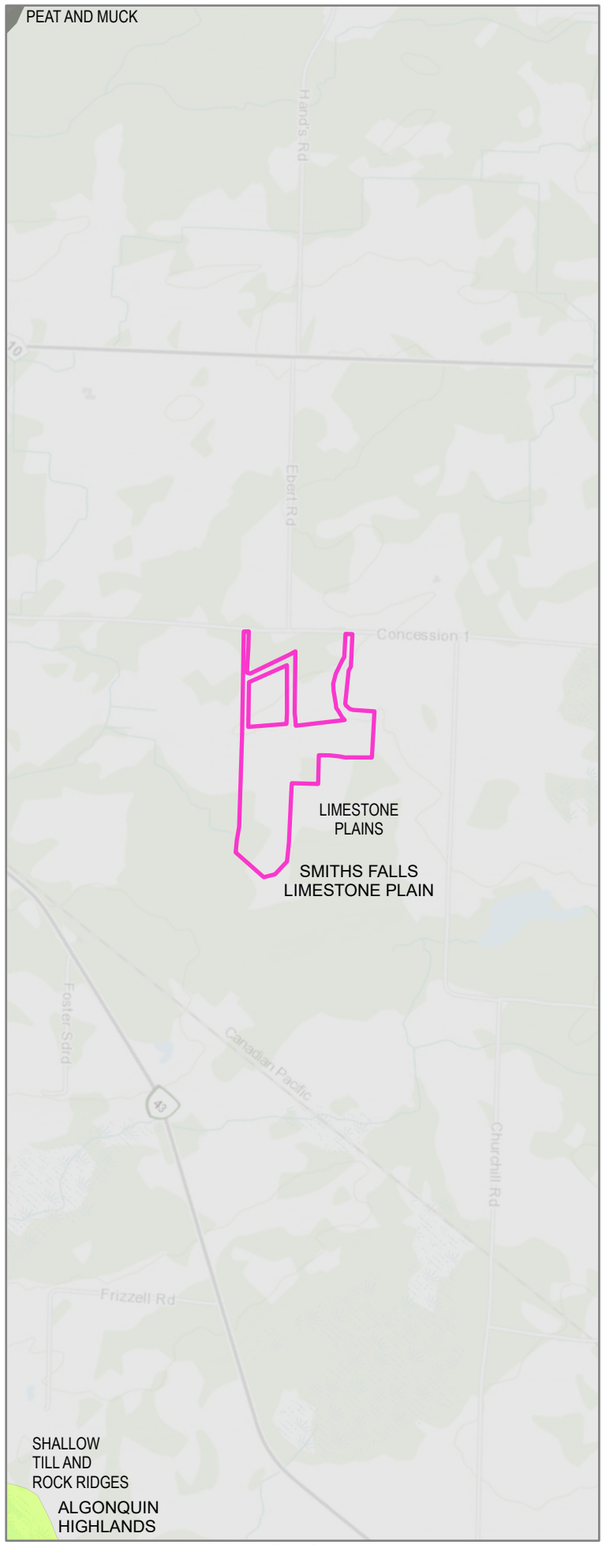

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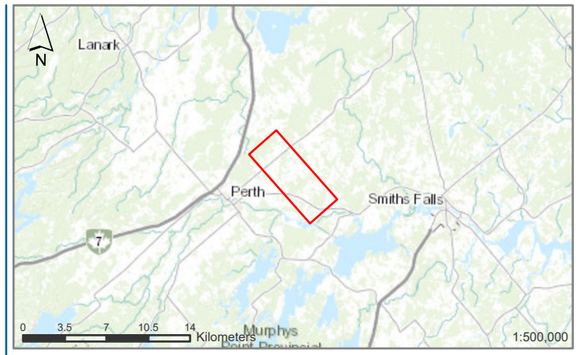

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FILE MH1499 DATE 2026-10-06
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PROJECTION: NAD 1983 UTM Zone 18N CHECKED BY: NK

PROJECT
STAGE 1&2 ARCHAEOLOGICAL ASSESSMENT
GOLDEN LEAF AGRIVOLATAICS, LANARK COUNTY, ONTARIO

TITLE
SOILS AND GEOLOGY

MAP 5

Folder: C:\Users\JeffDalseg\Matrix Heritage Inc\Projects - Documents\Active Projects\MH1499 - Dillon - ST12 - Golden Leaf_Lanark\GIS\

Appendix A: Photographic Catalogue

Photo Number	Description	Direction	Date	Photographer
MH1499-D001	Testing in progress	W	13-Jul-26	E. Miller
MH1499-D002	General site conditions	S	13-Jul-26	E. Miller
MH1499-D003	Average test pit	N	13-Jul-26	E. Miller
MH1499-D004	Old roadway	S	13-Jul-26	E. Miller
MH1499-D005	Fence dividing pastureland	N	13-Jul-26	E. Miller
MH1499-D006	Stone wall and rocky road	SE	13-Jul-26	E. Miller
MH1499-D007	Covered stone well	SE	13-Jul-26	E. Miller
MH1499-D008	Testing in progress	W	13-Jul-26	E. Miller
MH1499-D009	General site conditions	E	13-Jul-26	E. Miller
MH1499-D010	Testing in progress	NW	13-Jul-26	E. Miller
MH1499-D011	General site conditions	NW	13-Jul-26	E. Miller
MH1499-D012	Gravel access road	NE	13-Jul-26	E. Miller
MH1499-D013	General site conditions	N	15-Jul-26	E. Miller
MH1499-D014	Testing in progress	E	15-Jul-26	E. Miller
MH1499-D015	General site conditions	NE	15-Jul-26	E. Miller
MH1499-D016	Example of excavated test pit	N	15-Jul-26	E. Miller
MH1499-D017	Testing in progress	W	16-Jul-26	E. Miller
MH1499-D018	General site conditions	S	16-Jul-26	E. Miller
MH1499-D019	Barbed wire and stacked wooden fence around small square pasture	SE	16-Jul-26	E. Miller
MH1499-D020	General site conditions in square pasture	SW	16-Jul-26	E. Miller
MH1499-D021	General site conditions	S	16-Jul-26	E. Miller
MH1499-D022	General site conditions	SW	16-Jul-26	E. Miller
MH1499-D023	Treed conditions	N	17-Jul-26	E. Miller
MH1499-D024	Conditions along the fenceline	E	17-Jul-26	E. Miller
MH1499-D025	Rocky conditions along the fenceline	E	17-Jul-26	E. Miller
MH1499-D026	Test pitting in progress	N	17-Jul-26	E. Miller
MH1499-D027	Example of excavated test pit showing shallow bedrock	N	17-Jul-26	E. Miller
MH1499-D028	Example of pasture	W	17-Jul-26	E. Miller
MH1499-D029	Example of pasture	NW	17-Jul-26	E. Miller
MH1499-D030	Test pitting in progress	NE	17-Jul-26	E. Miller
MH1499-D031	Treed conditions	SE	17-Jul-26	E. Miller
MH1499-D032	Example of pasture	N	17-Jul-26	E. Miller
MH1499-D033	Example of pasture	NE	17-Jul-26	E. Miller
MH1499-D034	Example of pasture	W	17-Jul-26	E. Miller
MH1499-D035	Treed area along boundaries	NE	17-Jul-26	E. Miller
MH1499-D036	Example of pasture	N	17-Jul-26	E. Miller
MH1499-D037	Treed area along boundaries	NE	17-Jul-26	E. Miller
MH1499-D038	Path along trees	SW	17-Jul-26	E. Miller
MH1499-D039	Pile of rocks from the field along the tree line	N	20-Jul-26	E. Miller
MH1499-D040	Example of exposed bedrock	E	20-Jul-26	E. Miller

Photo Number	Description	Direction	Date	Photographer
MH1499-D041	Pasture conditions with trees and exposed bedrock	N	20-Jul-26	E. Miller
MH1499-D042	Test pitting in progress	SW	20-Jul-26	E. Miller
MH1499-D043	Fenceline and pasture	NW	20-Jul-26	E. Miller
MH1499-D044	Example of exposed bedrock	W	20-Jul-26	E. Miller
MH1499-D045	Pile of rocks from the field along the tree line	W	20-Jul-26	E. Miller
MH1499-D046	Pile of rocks from the field along the tree line	NW	20-Jul-26	E. Miller
MH1499-D047	Test pitting in progress	NE	20-Jul-26	E. Miller
MH1499-D048	Example of pasture	SE	20-Jul-26	E. Miller
MH1499-D049	Example of pasture	SW	20-Jul-26	E. Miller
MH1499-D050	Test pitting in progress	S	21-Jul-26	E. Miller
MH1499-D051	Sheep showing active pasture	E	21-Jul-26	E. Miller
MH1499-D052	Example of pasture	W	21-Jul-26	E. Miller
MH1499-D053	Sheep showing active pasture	W	21-Jul-26	E. Miller
MH1499-D054	Gates into pastures	SE	21-Jul-26	E. Miller
MH1499-D055	Test pitting in progress	S	21-Jul-26	E. Miller
MH1499-D056	Farm equipment along tree line	SE	21-Jul-26	E. Miller
MH1499-D057	Gravel road and cows, testing in progress	NW	21-Jul-26	E. Miller
MH1499-D058	Treed area along boundaries	SE	21-Jul-26	E. Miller
MH1499-D059	Crew testing along pathway	NW	21-Jul-26	E. Miller
MH1499-D060	Test pitting in progress	NE	21-Jul-26	E. Miller
MH1499-D061	Example of pasture	N	21-Jul-26	E. Miller
MH1499-D062	Example of excavated test pit	N	21-Jul-26	E. Miller
MH1499-D063	Example of forested area	NW	21-Jul-26	E. Miller
MH1499-D064	Example of forested area	W	21-Jul-26	E. Miller
MH1499-D065	Test pitting in progress	NE	08-Sep-26	C. Hochgeschurz
MH1499-D066	General conditions	N	08-Sep-26	C. Hochgeschurz
MH1499-D067	Test pit	NE	08-Sep-26	C. Hochgeschurz
MH1499-D068	General conditions	SW	08-Sep-26	C. Hochgeschurz
MH1499-D069	Test pitting in progress	NE	08-Sep-26	C. Hochgeschurz
MH1499-D070	General conditions	E	08-Sep-26	C. Hochgeschurz
MH1499-D071	Test pitting in progress	SE	08-Sep-26	C. Hochgeschurz
MH1499-D072	Excavation of intensification over WP5	N	08-Sep-26	C. Hochgeschurz
MH1499-D073	East profile of WP5 intensification unit	E	08-Sep-26	C. Hochgeschurz
MH1499-D074	Test pitting in progress	S	08-Sep-26	C. Hochgeschurz
MH1499-D075	General conditions	SW	08-Sep-26	C. Hochgeschurz
MH1499-D076	Test pit	NE	08-Sep-26	C. Hochgeschurz
MH1499-D077	Test pitting in progress	NE	08-Sep-26	C. Hochgeschurz
MH1499-D078	General conditions	NE	08-Sep-26	C. Hochgeschurz
MH1499-D079	General conditions	N	08-Sep-26	C. Hochgeschurz
MH1499-D080	Tech standing on small berm	SE	08-Sep-26	C. Hochgeschurz
MH1499-D081	General conditions	NE	08-Sep-26	C. Hochgeschurz
MH1499-D082	North profile of WP20 intensification unit	N	11-Sep-26	C. Hochgeschurz

Photo Number	Description	Direction	Date	Photographer
MH1499-D083	Test pitting in progress	SE	11-Sep-26	C. Hochgeschurz
MH1499-D084	General conditions	SE	11-Sep-26	C. Hochgeschurz
MH1499-D085	Rock wall dividing two fields	W	11-Sep-26	C. Hochgeschurz
MH1499-D086	Test pit in southernmost field	NE	11-Sep-26	C. Hochgeschurz
MH1499-D087	Test pitting in progress	W	11-Sep-26	C. Hochgeschurz
MH1499-D088	General conditions	E	11-Sep-26	C. Hochgeschurz
MH1499-D089	General conditions	SE	11-Sep-26	C. Hochgeschurz
MH1499-D090	Test pitting in progress	N	11-Sep-26	C. Hochgeschurz
MH1499-D091	General conditions	NW	11-Sep-26	C. Hochgeschurz
MH1499-D092	Test pitting in progress	SE	11-Sep-26	C. Hochgeschurz
MH1499-D093	Test pit in easternmost field	NE	11-Sep-26	C. Hochgeschurz
MH1499-D094	Artifacts from WP5	-	24-Sep-26	A. Jackson
MH1499-D095	Artifacts from WP6	-	24-Sep-26	A. Jackson
MH1499-D096	General conditions	S	05-Oct-26	E. Miller
MH1499-D097	Testing in progress	E	05-Oct-26	E. Miller
MH1499-D098	General conditions	NE	05-Oct-26	E. Miller
MH1499-D099	General conditions	NE	05-Oct-26	E. Miller
MH1499-D100	General conditions	N	05-Oct-26	E. Miller

Appendix B: Document Catalogue

Project	Description	Created By
MH1499	Golden Leaf, Lanark - Field Notes Stage 2 Archaeological Assessment (One Note file)	E. Miller C. Hochgeschurz

Appendix C: Map Catalogue

Map Number	Description	Created By
1	Location	J. Dillane
2	Development Mapping	J. Dillane
3	Conditions, Methods, Photo Key	J. Dillane
4	Historic Mapping	J. Dillane
5	Soils and Geology	J. Dillane

Appendix D: Artifact Inventory

Provenience	Record No.	Qty	Object	Function	Material	Comment	Primary Diagnostic	Decorative Colour	Decorative Pattern	Portion	Condition
WP20	112134	2	Tableware unspecified	Service Tableware / Teaware	VWE - Vitrified White Earthenware	pieces mend	Transfer print	black	Unspecified Transfer	rim	
WP20	112135	1	Tableware unspecified	Service Tableware / Teaware	VWE - Vitrified White Earthenware	maker's mark "Ironstone China"			plain	base	
WP5	111575	1	Holloware unspecified	Service Tableware / Teaware	Fine Earthenware red/buff/brown	Whit slipped interior, band of white slip exterior with brown slip	Slipped				
WP20	111568	1	Bottle unidentified	Unspecified	Green Glass (dark olive)						
WP5	111570	1	Tableware unspecified	Service Tableware / Teaware	RWE - Refined White Earthenware			Green	Late Palette - Red/black/lt. Blue/lt. Green		
WP5	111574	2	Tableware unspecified	Service Tableware / Teaware	RWE - Refined White Earthenware						
WP5	111571	1	Tableware unspecified	Service Tableware / Teaware	VWE - Vitrified White Earthenware		Flow transfer	Blue	Flown Transfer		Burned / Melted
WP5	111572	1	Tableware unspecified	Service Tableware / Teaware	VWE - Vitrified White Earthenware		Flow transfer	Blue	Flown Transfer		
WP5	111569	1	Clay smoking pipe stem	Smoking	White Clay					stem	
WP5 Unit 1	112137	1	Cut nail	Hardware Fasteners	iron		CUT NAIL/SPIKE				Concretion / corroded
WP5 Unit 1	112136	1	Tableware unspecified	Service Tableware / Teaware	VWE - Vitrified White Earthenware		Flow transfer	blue	Flown Transfer	body	