

STAGE 1 & 2 ARCHAEOLOGICAL ASSESSMENT OF 90 FIRE ROUTE 104A,
LOT 22, CONCESSION 16, GEOGRAPHIC TOWNSHIP OF HARVEY,
TOWNSHIP OF GALWAY-CAVENISH AND HARVEY, PETERBOROUGH
COUNTY, ONTARIO

Original Report

For:
Angela Carberry and Steve Bedford

From:
Northeastern Archaeological Associates Ltd.
Licenced to: Dr. Lawrence Jackson (P-025)
PIF#: P025-1037-2026

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EXECUTIVE SUMMARY

Northeastern Archaeological Associates Limited, Port Hope was contacted by the property owners Angela Carberry and Steve Bedford requesting that, in compliance with the requirements outlined by the Ministry of Citizenship and Multiculturalism (MCM), a Stage 1 and 2 Archaeological Assessment be conducted at 90 Fire Route 104A, Lot 22, Concession 16, Township of Galway-Cavendish and Harvey, Peterborough County, Ontario. The assessment of the subject property was triggered by the Ontario Planning and Development Act, 1994 during the application phase, as the subject property is planned to undergo construction of a proposed dwelling. Permission to work on the property was provided by the property owners. The entire property was assessed.

The entire property consists of a maintained lawn around a dwelling towards the west, a shed in the northeast, a gravel parking area, and a mobile home west of the shed. The assessment was conducted on June 3, 2026, under clear and warm conditions. All edges were established through the presence of iron property bars. Additionally, the northern border marked by a wooden fence, the eastern border was marked by Fire Route 104A, and to the west by Nogies Creek. All property edges were also confirmed through the use of provided mapping and GPS. Stage 1 research indicated that the property is of high archaeological potential, as outlined by the Standards and Guidelines for Consulting Archaeologists (MTC 2011), because of its proximity to water as per standard 1.3.1.

This assessment did not result in the discovery of any archaeological resources. Given this result, it is the recommendation of Northeastern Archaeological Associates Limited recommends that no further archaeological assessment be recommended on the subject property. If any archaeological resources should be discovered during the course of development, all excavation must stop immediately, and a licensed archaeologist must be contacted.



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1.0 PROJECT PERSONNEL

Project Director:	Dr. Lawrence Jackson (P025) -Report Editing
Field Director(s):	Daniel Smith (R1216)
Field Technician(s):	Philip Abbott Ruth (Jax) Thomas-Crawford
Report Preparation:	Daniel Smith (R1216) - Report Compilation Kelsey Counter -Report preparation -Graphics -Mapping Erik Wright - Background Information

Table 1: Project Personnel and Breakdown of Relevant Duties

2.0 PROJECT CONTEXT

2.1 Development Context

The Ontario Heritage Act, R.S.O. 1990 c. O.18, requires anyone wishing to carry out archaeological fieldwork in Ontario to have a license from the Ministry of Citizenship and Multiculturalism (MCM). All licensees are to file a report with the MCM containing details of the fieldwork that has been done for each project. Following standards and guidelines set out by the Ministry of Tourism and Culture (2011) is a condition of a licence to conduct archaeological fieldwork in Ontario. Northeastern Archaeological Associates Ltd. confirms that this report meets Ministry report requirements as set out in the 2011 Standards and Guidelines for Consultant Archaeologists and is filed in fulfilment of the terms and conditions of an archaeological license. The assessment of the subject property was triggered by the Ontario Planning and Development Act, 1994, as the subject property is planned to undergo construction of a proposed dwelling. Permission to work on the property was provided by the property owners.

In compliance with the requirements outlined by the MCM, a Stage 1 and 2 archaeological assessment was carried out at 90 Fire Route 104A, Lot 22, concession 16, Township of Galway-Cavendish and Harvey, Peterborough County, Ontario. The contract was awarded to Northeastern Archaeological Associates Limited on February 27, 2026.

The entire property is approximately 0.21-hectare area, which consists of a maintained lawn around a dwelling towards the west, a shed in the northeast, a gravel parking area, and a mobile home west of the shed. The assessment was conducted on June 3, 2026, under clear and warm conditions. All edges were established through the presence of iron property bars. The All edges were established through the presence of iron property bars. Additionally, the northern border marked by a wooden fence, the eastern border was marked by Fire Route 104A, and to the west by Nogies Creek. All property edges were also confirmed through the use of provided



mapping and GPS. The entire property was assessed. Any documentation generated in relation to this property is shown in this report.

2.2 Historical Context

Indigenous Knowledge

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

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

The traditional territories of the Michi Saagiig span from Gananoque in the east, all along the north shore of Lake Ontario, west to the north shore of Lake Erie at Long Point. The territory spreads as far north as the tributaries that flow into these lakes, from Bancroft and north of the Haliburton Highlands. This also includes all the tributaries that flow from the height of land north of Toronto like the Oak Ridges Moraine, and all of the rivers that flow into Lake Ontario (the Rideau, the Salmon, the Ganaraska, the Moira, the Trent, the Don, the Rouge, the Etobicoke, the Humber, and the Credit, as well as Wilmot and 16 Mile Creeks) through Burlington Bay and the Niagara region including the Welland and Niagara Rivers, and beyond. The western side of the Michi Saagiig Nation was located around the Grand River which was used as a portage route as the Niagara portage was too dangerous. The Michi Saagiig would portage from present-day Burlington to the Grand River and travel south to the open water on Lake Erie. Michi Saagiig oral histories also speak to the occurrence of people coming into their territories sometime between 800-1000 A.D. seeking to establish villages and a corn growing economy – these newcomers included peoples that would later be known as the Huron-Wendat, Neutral, Petun, and Tobacco Nations. The Michi



Saagiig made Treaties with these newcomers and granted them permission to stay with the understanding that they were visitors in these lands. Wampum was made to record these contracts, ceremonies would have bound each nation to their respective responsibilities within the political relationship, and these contracts would have been renewed annually (see Gidiga Migizi and Kapyrka 2015). These visitors were extremely successful as their corn economy grew as well as their populations. However, it was understood by all nations involved that this area of Ontario were the homeland territories of the Michi Saagiig. The Odawa Nation worked with the Michi Saagiig to meet with the Huron-Wendat, the Petun, Neutral, and Tobacco Nations to continue the amicable political and economic relationship that existed – a symbiotic relationship that was mainly policed and enforced by the Odawa people.

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

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

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

Often times, southern Ontario is described as being “vacant” after the dispersal of the Huron-Wendat peoples in 1649 (who fled east to Quebec and south to the United States). This is misleading, as these territories remained the homelands of the Michi Saagiig Nation. The Michi Saagiig participated in eighteen treaties from 1781 to 1923 to allow the growing number of



European settlers to establish in Ontario. Pressures from increased settlement forced the Michi Saagiig to slowly move into small family groups around the present day communities: Curve Lake First Nation, Hiawatha First Nation, Alderville First Nation, Scugog Island First Nation, New Credit First Nation, and Mississauga First Nation.

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

Pre-contact Period

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

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

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

Woodland Period (3000 BP to European contact) – This period saw the gradual establishment of important technological and subsistence changes, initially the appearance of clay pots (Jackson 1982; Spence et al. 1990) in the Early Woodland period among Algonkian speaking populations. Population increases also led to the establishment of larger camps and villages during the Middle Woodland. Elaborate burial rituals and the interment of numerous exotic grave goods with the deceased distinguish the Early and Middle Woodland. Increased trade and interaction between southern Ontario populations and groups as far away as the Atlantic coast and the Ohio Valley was taking place. During the late Middle Woodland, there were two major subsistence innovations, the harvesting of wild rice throughout south-central and northern Ontario and the introduction of maize agriculture which prelude the archaeological Late Woodland period (Jackson et al 2022). Algonkian speaking (Anishinabek) peoples relied heavily on wild rice and Iroquoian speaking peoples on maize (Jackson n.d). Algonquins also had seasonal fishing villages with up



to 500 people lived in for six-eight months of the year (Hickerson 1960, Migizi 2018). The Late Woodland is known for large sedentary villages in south-central and southwestern Ontario after about 1000 A.D. and increasing development of trade and warfare just prior to European contact. Both Algonkian and Iroquoian speaking peoples occupied the landscape of southern Ontario during this period. Beginning about 1400 AD Sioui and Labelle (2014) recognize the “AlgonquianWendat Alliance” which persisted to at least 1660 AD. This alliance was recognized by the French in their dealings with the Algonquins and Hurons in the 17th century. Although it is widely assumed that Iroquoian speaking peoples were sedentary in southern Ontario, populations did shift regionally, for unknown and likely socio-political reasons, and locally due to soil depletion from maize horticulture requiring regular relocation of villages. Anishinabek peoples had extensive hunting and gathering territories throughout south-central Ontario and have been described as strategic sedentarists (Thoms 2014). Both Algonquin and Huron were allies in the late period of the Ontario Woodland Tradition and shared houses and some forms of agriculture (Jackson 2024).



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

Period	Group(s)	Date Range	Culture/Technology
Palaeo			
	Fluted Point	11800-10500 B.P.	Seasonal Hunters
	Holcombe, Hi-Lo	10500-9800 B.P.	Paleo Point Technology
Archaic			
Early	Side Notched Corner Notched Bifurcate Point	9800-9500 B.P. 9500-8900 B.P. 8900-8000 B.P.	Hunters and Gatherers
Middle	Middle Archaic Laurentian Archaic	8000-5500 B.P. 5500-4000 B.P.	Focused Seasonal Resource Areas
Late	Narrow Point Broad Point Small Point Glacial Kame	4500-3000 B.P. 4000-3500 B.P. 3500-2800 B.P. ca. 3000 B.P.	Polished and Groundstone Tools, River/Lakeshore Settlement, Burial Ceremonialism
Woodland			
Early	Meadowood Middlesex	2800-2300 B.P. 2300-2000 B.P.	Introduction of Pottery Elaborate Burials
Middle	Laurel/Point Peninsula Sandbanks/Princess Point	2000-1250 B.P. 1250-950 B.P.	Long-Distance Trade Burial Mounds, Agriculture
Late	Pickering ¹ , Uren, Middleport (Anishinabek/Iroquois) Algonquin and Huron Alliance ^{2, 3, 4}	950-550 B.P. 550-300 B.P.	Transition to Fortified Villages, Horticulture, Large Village Sites, Alliances, Trade/Warfare
Historic			
	Mississauga/ Chippewa	350-present	Mission Villages and Reserves
	Euro-Canadian		European Settlement

Table 2: General Archaeological Timeline of Central Ontario

¹ Smith 2021

² Sioui and Labelle 2014

³ Migizi 2018

⁴ Jackson 2023, 2024



Indigenous Treaty History

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

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

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

Alderville First Nation

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

One of the primary ways that Indigenous populations within the Bay of Quinte area were persuaded into European lifeways was through their interactions with the Methodist church. In 1744 the Methodist church was founded by John Wesley in England, with the church holding the belief that the Mississaugas needed to discard their traditional language, religion, customs, and



culture to become more “civilized”. Methodists in Canada West first preached in the Credit River in 1824 and later at Grape Island in 1827 (Copway 1847).

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

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

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

In 1837, many of the residents of Grape Island along with others from the surrounding area moved to Alnwick Township. The land was originally owned by the New England company and was later transferred to the Province of Canada. Some chose not to accompany them as they found the restrictions of the Methodist church too great. The community was originally called Aldersville named after a secretary of the Methodist church in London, England who had moved to the community. Reverend William case among other missionaries also moved and remained there



until his death in 1855. In 1837 the community's population was 208 individuals (Beaver 2020). At the time of the relocation to Alderville the principal chiefs are listed by Mary Jane Muskrat Simpson: Pashageezhig (later Simpson), John Agewains, Jacob Manjequionchcan, Joseph Skunk (Marsden), James Indian and James Crawford. The first chief of Alderville was John Sunday followed by John Simpson. Upon settling the people of Alderville interacted with other Mississauga groups in the region: Hiawatha, Curve Lake, Scugog, and other First nations including Rama and Georgina Island.

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

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

Curve Lake First Nation

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

As a result, Christian missions were established to both convert Indigenous populations to Christianity and to instill an agriculturally based lifestyle. The mission at Curve Lake was established in 1829 as the "Chemong Mission" and was eventually recognized as "the Mud Lake Indian Reserve". The term Chemong is a corruption of the word "Oshkigmong", referring to the bow-like shape of the lake or "curve in the Lake" (Whetung-Derrick 2015). From 1830 to 1833 Reverend Peter Jones from the Credit River visited the village and baptised four children, by 1850



the community was predominantly Methodist Christians (Whetung-Derrick 2015). On April 3rd, 1837 the New England Company, a society with the purpose of converting Indigenous populations in British North America to Christianity, was granted 1600 acres, the modern Curve Lake First Nation Territory, by the Colonial Government to be held in trust for the Mud Lake Indian Band (Whetung-Derrick 2015). Baptist Minister Reverend Richard Scott of the New England Company was assigned to Mud Lake in 1829 to oversee the mission (Whetung-Derrick 2015).

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

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

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

Hiawatha First Nation

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

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



berries, hunting frogs, and acting as guides in the summer, trapping, hunting, and the collecting of wild rice in autumn, and gathering lumber, hunting and trapping in the winter (Shpuniarsky 2015).

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

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

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

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

After 1840 residential schools began to be promoted within Hiawatha and two were constructed within the vicinity of Hiawatha, one at Alderville and one at “Muceytown”. Initially, the premise



was supported by the local Indigenous population before the reality of the school's operations was realized. Many children were sent to residential schools in Alderville and Brantford where the focus was on manual labour and the schools were rife with physical, sexual, and emotional abuse (Shpuniarsky 2015).

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

The collection of wild rice was an important activity among the people of Hiawatha and was often traded/sold to European settlers in the winter, with Johnson Paudash gifting some wild rice to the then prime minister Sir Wilfred Laurier in 1910. However, due to settlers clearing and harvesting wild rice in the mid-19th century the communities of Hiawatha, Curve Lake, and Scugog passed a motion that only Indigenous peoples from their communities may harvest rice, though Indigenous peoples from other areas could harvest rice if the local band granted permission. Despite pushback from local settlers, the motion was enforced by the Government (Shpuniarsky 2015).

Post-contact History of Harvey Township and Peterborough County

The subject property, 90 Fire Route 104A, Lot 22, concession 16, is within the geographic township of Harvey, now the Municipality of Trent Lakes. Harvey Township was combined with the Township of Galway and Cavendish in January 1998 and became the Township of Galway-Cavendish and Harvey. On February 19, 2013, the Township of Galway-Cavendish and Harvey was renamed the Municipality of Trent Lakes (AMCTO 2017).

Prior to 1825, there were fewer than 500 settlers in all the townships north of Rice Lake. In 1825 the Honourable Peter Robinson brought 415 Irish families from County Cork to settle Peterborough County, and the community of Scott's Plains was renamed Peterborough in his honour. Other early settlers arrived between 1825 and 1830 through the Scottish Emigration Societies. Peterborough County was created in 1845 from the northern riding of Northumberland County, and in 1850 the United Counties of Peterborough and Victoria were formed as part of the Colbourne District. The two counties were separated in 1861. The community of Peterborough was incorporated as a town in 1850, with Mayor Thomas Benson, and in 1905 was incorporated as a city (Cole 1975; Poole 1867).

The first bridges across the Otonabee River were built at Peterborough, Nassau, and Lakefield where numerous sawmills and gristmills subsequently became established. The Blyth Mill was built by William Snyder in the 1850s near the Auburn Dam (Jones and Dyer 1987). The village of Ashburnham occupied the north-west portion of the township of Otonabee. It was founded as Scotch Village in 1826 when Reverend Samuel Armour erected a large stone home on



top of what became known as Armour's Hill (Cole 1975). The village became the original terminus of the Cobourg-Peterborough Railroad in 1854. The G.T Railway was decommissioned in 1860 after the collapse of the railway bridge over Rice Lake. Scotch Village became incorporated as the Village Ashburnham in 1858 due in large part to the efforts of the Post Master General, the Hon. Sydney Smith (Peterborough Examiner 1958). In 1903, after a 30-year process, the Village of Ashburnham was amalgamated into the City of Peterborough as Ward 5. It is commonly referred to as East City (Cole 1975).

The Trent-Severn Canal was an ambitious project of canals and lock systems stretching 386km to connect Lake Ontario to Lake Huron. Originally surveyed as a military route in 1833, the canal was converted to a commercial venture and reached Peterborough by 1904. Armour Hill, necessitated the construction of the Peterborough Lift Lock (Lock 21) to connect the Trent Severn Waterway around Ashburnham. The Lift Locks were officially opened in 1904 and remain in active use today (Cole 1975).

The Township of Harvey was named after Sir John Harvey, a commander of British forces at the Battle of Stoney Creek. The initial land owner of Harvey Township was John Hall, an immigrant from Ireland who initially moved to Brooklyn, New York for his mercantile business, ultimately moving to Peterborough County to establish oat, grist, and lumber mills along the buckhorn river. In 1828, Hall purchased land on either side of the Buckhorn River in order to dam the area to better power his mills, later constructing a bridge across the narrows to Smith Township. Hall passed away in 1857. The name of Buckhorn was given to the area and river due to the quantity of deer buck racks that Hall would hang on his mills as hunting trophies (Cole 1975).

Many of the initial settlers of the township were recorded as 'gentlemen' settlers, the majority of which were war veterans from the Napoleonic war who were granted land from the Crown, subsequently settling in the Pigeon Lake, Sandy Lake, and Lakehurst areas. Due to the rugged lifestyle that these individuals were unaccustomed to, all of the individuals ceded land in this way were absent within a decade. In 1839 the population of the township is recorded to have been 50 individuals, with the first survey of the township being carried out by Erasmus Foulke in 1818. He received Lot 27, Concession 15 as compensation. The settlement of the Township was described as sporadic due to the uneven distribution of arable land. The primary industry of the Township was lumbering and spawned a number of mills at Buckhorn Lake, Gannon's Narrows, and on Mississauga Creek. Harvey Township was officially separated from Smith Township in 1866 when it was deemed that the population was sufficiently large. In the same year the first schoolhouse was opened with three additional schools being constructed by the end of the following year (Cole 1975).

Another survey of Harvey Township was conducted in 1864 and was officially separated from Smith Township in 1866 when it was deemed that the population was sufficiently large. In the same year the first schoolhouse was opened with three additional schools being constructed by the end of the following year (Cole 1975). The population in 1869 was near 600, and in 1876 was listed as 817 (J. C. Conner 1869; W. H. Robertson & Co. 1876).



Subject Property History

The first two transactions involving the subject property list three illegible names - the patent for the property was issued by the crown on October 9, 1838 to an illegible recipient, and a bill of sale for the property was completed on October 8, 1840 which involved two illegible grantors and a John C. [illegible].

Over a decade later John C. [illegible] sold the property to George Dunsford on March 11, 1854. George Dunsford was 36 years old in 1851 and worked as a lawyer. His father was J. W. Dunsford, a Reeve and mill owner from Bobcaygeon. He would sell the property to Hartley Dunsford on July 7, 1857. Hartley, listed as 36 years old in 1851, worked as a farmer, and was married to Catherine Dunsford with whom he had 5 children.

A year after purchasing the property, they would sell the property to James R. Bradbury on September 28, 1858, who themselves quickly resold the property to Henry A. Papps on November 22, 1858. Papps sold the property to Robert F. Kirkpatrick on August 2, 1859, who immediately sold the property to a William A. [illegible] and another illegible individual on August 16 of the same year.

On January 25, 1875 a Thomas [illegible] sold the property to Johnathan B. Dixon, who would sell the property the following year to Margaret and T[illegible] Dixon on August 8, 1876. Several years later in 1884 the pair would sell the property to William Bick, whose primary address is listed as Lot 23 Concession 11 in 1887.

Bick sold the eastern half of Lot 22 Concession 16 to Margaret Crowe on May 2, 1887. Just over a year later on October 25, 1888 Bick sold the western half to Reuban Clark. The latter is listed as a 47 year old farmer in 1891, and was married to Susan Clark with whom he had 6 children. The Clarks would sell the western half of Lot 22 Concession 16 to Martha McIlmoyle, who along with Stephen McIlmoyle, would sell the property to Daniel Ward on April 17, 1906.

The McIlmoyle's were married and in 1901 are listed as having no children living within their household. Martha was 39, and Stephen, a farmer, was 42. Daniel Ward was a farmer and married to Martha Ann Ward and were 63 and 61 years old, respectively, in 1911. They presumably had a daughter who had died as the only other listed member of their household was their son-in-law.

The Wards sold the property on April 4, 1921 to Columbus Carrique, who was an unwed 46 year old farmer. Carrique sold the property months later on November 25, 1921 to Lusha Russell. On August 7, 1926 Russell sold the western half to George A. M. Campbell. Campbell is listed as a 32 year old farmer in the 1931 census, and was married to Dora Elizabeth Campbell, with whom they had three children. On July 20, 1944 they sold the property to Thomas W. Embury.

Aerial photography from 1966 shows that the subject property and the surrounding area were not developed and were covered with scattered forest (Map 10.8). The subject property did not have a western waterfront border in the 1966 aerial, as Nogies River has since widened due to shoreline erosion. The 90 Fire Route 104A can be seen in both aerials (Map 10.8, Map 10.3-10.4).



Physiography and Registered Archaeological Sites

The subject property is located in the Dummer (Till) Moraine physiographic region of Southern Ontario (Chapman and Putnam 1984). The Dummer moraine is a major depositional landform in the Paleozoic region of the Kawartha Lakes. It extends along the boundary of the Canadian Shield for over 150km from Burnt River near Fenelon Falls, to Tamworth, Ontario. It is characterized by small hummocky ridges composed of large blocks of limestone and granites, and thin, nutrient deficient soils (Ecclestone and Cogley 2009; Gadd 1980; Hough 1958). Bedrock is generally composed of limestone, dolostone, shale, arkose, and sandstone originating from the Ottawa Group, Simcoe Group and Shadow Lake Formation. Till composed of stony, sandy silt to silty sand-textured till on Paleozoic terrain dominates the area in and around the subject property (Ontario Geological Survey 2010, 2011).

The subject property is an approximately 0.21-hectare area that consists of a maintained lawn. The entire property is approximately 0.21-hectare area, which consists of a maintained lawn around a dwelling towards the west, a shed in the northeast, a gravel parking area, and a mobile home west of the shed. The assessment was conducted on June 3, 2026, under clear and warm conditions. All edges were established through the presence of iron property bars. The All edges were established through the presence of iron property bars. Additionally, the northern border marked by a wooden fence, the eastern border was marked by Fire Route 104A, and to the west by Nogies Creek. All property edges were also confirmed through the use of provided mapping and GPS. The entire property was assessed

A search of the archaeological sites database of the Ministry of Citizenship and Multiculturalism indicated that there are 3 registered archaeological sites within four kilometres of the subject property. There are no registered sites within or adjacent to the subject property.

Borden Number	Site Name	Time Period	Affinity	Site Type	Current Development Review Status
BdGo-23	Buffalo Bay	Archaic, Middle	Aboriginal	findspot	No Further CHVI
BdGp-29		Pre-Contact	Aboriginal	camp / campsite, scatter	No Further CHVI
BdGp-31	H1	Post-Contact	Euro-Canadian	farmstead, homestead	No Further CHVI

The closest primary water source to the subject property is Nogies Creek which forms the western property border.

Stage 1 research found the property to have high archaeological potential for First Nations and Euro-Canadian sites based on the following identified features of archaeological potential:

- Proximity to Water Source: (Nogies Creek)



3.0 FIELD METHODS

This property is considered high potential according to the 2011 Standards set out for consulting Archaeologists by the Ministry of Tourism and Culture due to its proximity to registered archaeological sites and water. In accordance with these standards, the property was assessed at 5-meter intervals. Stage 2 survey methodologies are illustrated in Map 10.5. The location, number, and orientation of all photos displayed in this report are illustrated in Map 10.6.

All shovel tests were excavated to a minimum of 30cm in diameter and into the top 5cm of subsoil or to bedrock. All excavations were examined for evidence of cultural features, stratigraphy, or evidence of disturbance. Additionally, shovel tests were conducted within 1m of all standing structures within the subject property. All shovel tests were filled after they were screened through a 6mm mesh rocker screen. The soil profile in the assessed area is characterised by 20-30cm of brown soil above either a grey-brown compacted silty sand subsoil or grey clay subsoil in close proximity to Nogies Creek (Image 9.7). Additionally, bedrock was encountered in the south-central portion of the subject property along the southern property border. The previously disturbed gravel parking area is characterised by a minimum 25-40 cm of gravel followed by a grey-brown compacted silty sand subsoil above blue marel (Image 9.3).

Approximately 70% of the subject property was shovel tested as per Standards 1., a., e. of Section 2.1.2 (MTC 2011). The entire property was also assessed visually. The areas suitable for shovel test assessment consisted of the maintained lawn and gravel parking area. These areas are visible in Report Images 9.1-9.2, 9.4-9.6, 9.9 and 9.11, and are shaded in green in Map 10.5.

Approximately 30% of the subject property was completely disturbed. This included the standing dwelling and garage. These areas were visually assessed, and shovel tests were completed within 1m of all disturbance as per Standard 2. b., Section 2.1 (MTCS 2011). They are visible in Report Images 9.1-9.2, 9.4-9.6 and 9.9, and are shaded in orange in Map 10.5.

The entire property is approximately 0.21-hectare area, which consists of a maintained lawn around a dwelling towards the west, a shed in the northeast, a gravel parking area, and a mobile home west of the shed. The assessment was conducted on June 3, 2026, under clear and warm conditions. All edges were established through the presence of iron property bars. The All edges were established through the presence of iron property bars. Additionally, the northern border marked by a wooden fence, the eastern border was marked by Fire Route 104A, and to the west by Nogies Creek. All property edges were also confirmed through the use of provided mapping and GPS. The entire property was assessed.

Stage 2 testing was conducted under clear and warm conditions on June 3, 2026. The entire property was assessed.

4.0 RECORD OF FINDS

Stage 2 assessment of the subject property did not result in the discovery of any archaeological resources.



4.1 FIELD DOCUMENTATION

The Stage 2 assessment produced 7 fieldwork and field condition photos, 11 modified aerial photograph/subject property maps, and 1 page of field notes. All documents are on file at *Northeastern Archaeological Associates* offices.

5.0 ANALYSIS AND CONCLUSIONS

No archaeological resources were recovered during Stage 2 shovel test assessment at 5-meter intervals within the subject property, as described in Section 3.0 of this report. The lack of recovered material during Stage 2 Assessment makes it unlikely that any archaeological resources exist within the subject property at 90 Fire Route 104A, Lot 22, concession 16, Township of Galway-Cavendish and Harvey, Peterborough County, Ontario. The entire property was assessed.

6.0 RECOMMENDATIONS

Based on the Stage 2 assessment results, it is the recommendation of Northeastern Archaeological Associates Ltd. that the subject property at 90 Fire Route 104A, Lot 22, Concession 16, Township of Galway-Cavendish and Harvey, Peterborough County, Ontario, does not possess any archaeological resources and that no further archaeological work is recommended within the development boundaries.

If any archaeological resources should be discovered during the course of development, all excavation must stop immediately, and a licensed archaeologist must be contacted.



7.0 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 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 entered in the Ontario Public Register of Archaeology Reports referred to in Section 65.1 of the Ontario Heritage Act.

c. Should previously undocumented archaeological resources be discovered, they may be a new archaeological site and therefore subject to Section 48 (1) of the Ontario Heritage Act. The proponent or person discovering the archaeological resources must cease alteration of the site immediately and engage a licenced consultant archaeologist to carry out archaeological fieldwork, in compliance with Section 48 (1) of the Ontario Heritage Act.

d. The Cemeteries Act, R.S.O. 1990 c. C.4 and the Funeral, Burial and Cremation Services Act, 2002, S.O. 2002, c.33 (when proclaimed in force) require that any person discovering human remains must notify the police or coroner and the Registrar of Cemeteries at the Ministry of Consumer Services. Archaeological sites recommended for further archaeological fieldwork or protection remain subject to Section 48 (1) of the Ontario Heritage Act and may not be altered, or have artifacts removed from them, except by a person holding an archaeological license.



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Section 9.0: Figures



Image 9.1: Oriented NE- View of Northeastern Employees Shovel Testing on Maintained Lawn by Eastern Border.



Image 9.2: Oriented E- View of Northeastern Employee Shovel Testing on the Gravel Parking Area.



Image 9.3: Oriented N- Shovel Test Displaying the Soil Profile of the Gravel Parking Area.



Image 9.4: Oriented NE- View of Northeastern Employee Shovel Testing in Front of the Dwelling.



Image 9.5: Oriented E- View of Northeastern Employees Shovel Testing Between the Garage and Northern Border.



Image 9.6: Oriented N- View of Northeastern Employee Shovel Testing Next to the Garage.



Image 9.7: Oriented N- Shovel Test Displaying the Soil Profile Typical of the Testable Areas of the Subject Property.



Image 9.8: Oriented NE- View of Property Stake in Northeast Corner.



Image 9.9: Oriented N- View of Northeastern Employee Testing Beside the Northern Boundary.

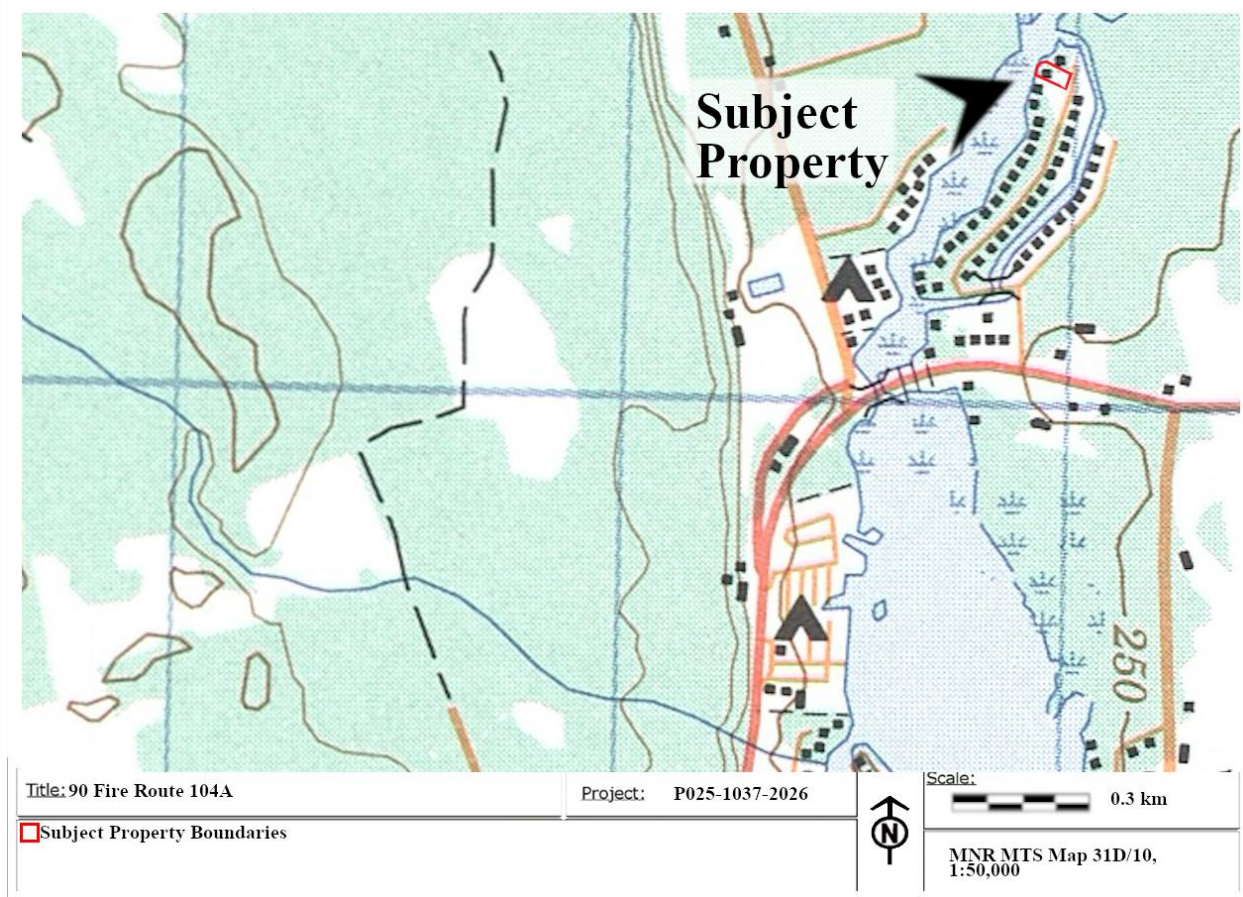


Image 9.10: Oriented SW- View of Property Stake in Southwest Corner.

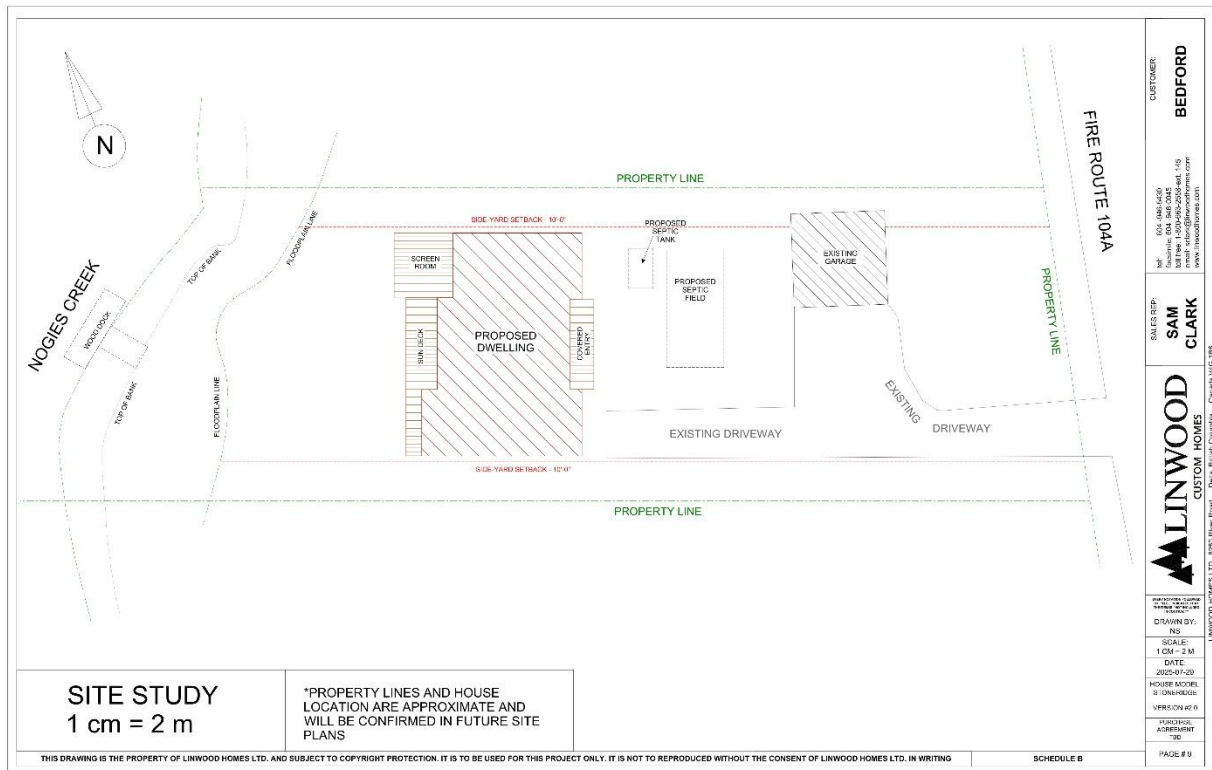


Image 9.11: Oriented NW- View of Northeastern Employee Testing Beside the Western Waterfront.

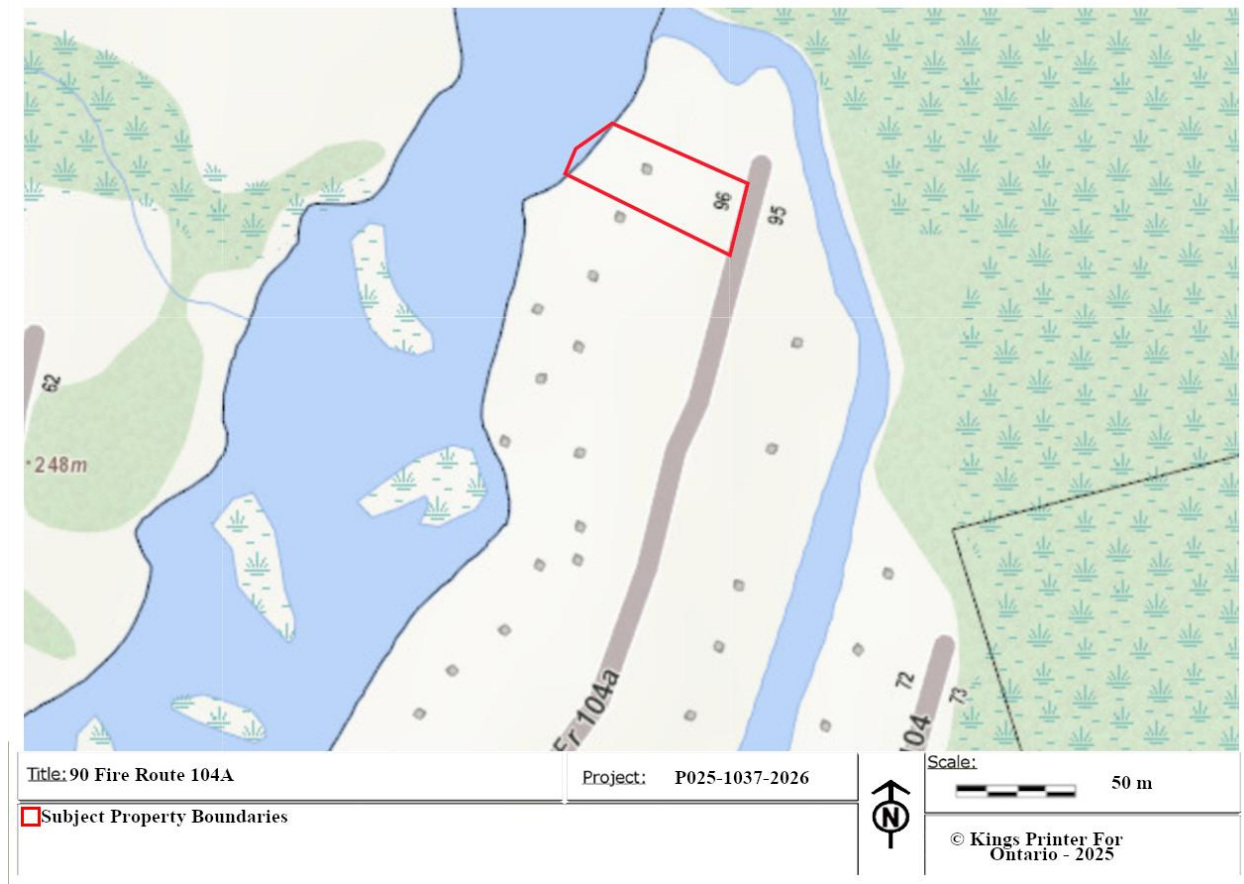
Section 10.0: Mapping and Graphics



Map 10.1: Location of the Subject Property Within Peterborough County.



Map 10.2: Development Plan of Part of Lot 22, Concession 16, Courtesy of Proponent.



Map 10.3: Topographic Map of the Subject Property.



Title: 90 Fire Route 104A

Project: P025-1037-2026

 Subject Property Boundaries

Scale:

 20 m



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Map 10.4: Aerial View of the Subject Property.



Title: 90 Fire Route 104A

Project: P025-1037-2026

Scale:

20 m

- Subject Property Boundaries
- Shovel Test Assessment at 5m Intervals
- Complete Disturbance - Not Shovel Tested During Stage-2



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Map 10.5: Zones of Shovel Testing Survey and Complete Disturbance Within the Subject Property.



Title: 90 Fire Route 104A

Project: P025-1037-2026

Scale:

20 m

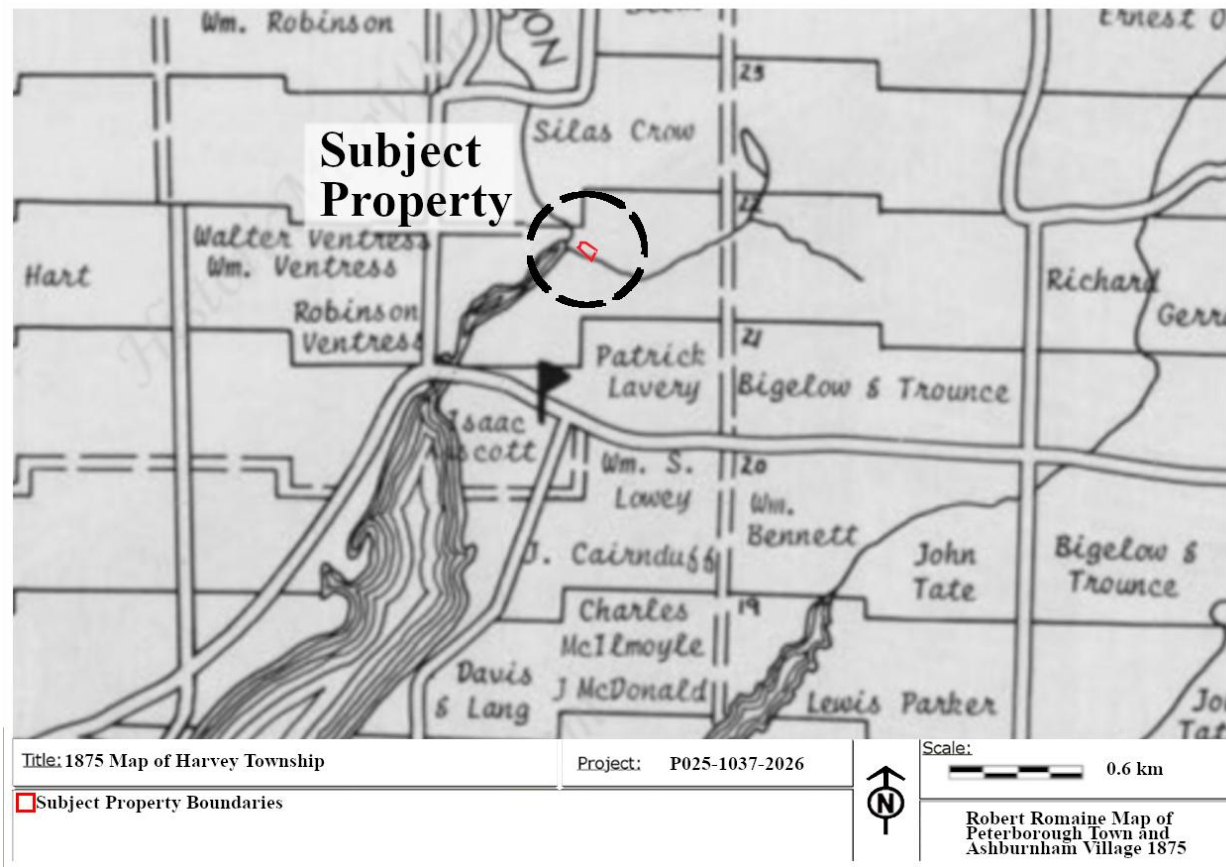
■ Subject Property Boundaries

▲ Location, Orientation, and Number of Report Photo



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Map 10.6: Location and Orientation of Images Presented in this Report.



Map 10.7: 1875 Robert Romaine Map of Peterborough Town and Ashburnham Village Indicating the Approximate Location of the Subject Property.



Map 10.8: 1966 Aerial Photograph Depicting the Subject Property.