



ORIGINAL REPORT

Stage 1 Archaeological Assessment:

Part Lot 5, Concession A, Part 2, 49R3435:
Town of Arnprior – PIN 57322- 0055 (LT) and
Part Lot 5, Concession A McNab, as in R382606
(Parcel 1) Except Part 1, 49R15813, Part 1, RE206374:
Town of Arnprior – 57322-0571 (LT)
Township of McNab/Braeside
Geographic Township of McNab
Renfrew County,
Arnprior, Ontario

Prepared For

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1.0 Executive Summary

Matrix Heritage on behalf of Campbell Farm Regional Inc c/o Regional Group (RG), undertook a Stage 1 Archaeological Assessment of the study area located on Part Lot 5, Concession A, Part 2, 49R3435: Town of Arnprior – PIN 57322- 0055 (LT) and Part Lot 5 Concession A McNab, as in R382606 (Parcel 1) Except Part 1, 49R15813, Part 1, RE206374: Town of Arnprior – 57322-0571 (LT), in the Township of McNab/Braeside, Geographic Township of McNab, Renfrew County, Ontario (Map 1). The objectives of the investigation were to assess the archaeological potential of the study area in support of a residential development application under the Planning Act as required by the County of Renfrew (Map 2). The assessment is in accordance with the Ministry of Citizenship and Multiculturalism's (MCM) *Standards and Guidelines for Consultant Archaeologists* (2011).

The Stage 1 archaeological assessment included a review of the updated MCM's archaeological site databases, a review of relevant environmental, historical literature, and primary historical research including: historical maps, land registry, and census records.

The Stage 1 assessment determined that the subject property has pre-contact Indigenous archaeological potential as the parcel is bisected by a creek. The study area also exhibits historical Euro-Canadian archaeological potential based on its location along a historic road as well as the early occupation by the MacDonnell family.

Based on the results of this investigation it is recommended:

1. A Stage 2 archaeological assessment be conducted by a licensed consultant archaeologist using the pedestrian survey method at 5 m intervals in all agricultural fields as per Section 2.1.1 (MCM 2011) (approximate area shown in green in Map 3). Appropriate field conditions must be achieved prior to assessment as per Section 2.1.1. (MCM 2011).
2. In areas which cannot be ploughed (as per Section 2.1.2, Standard 1. MCM 2011) (approximate area shown in blue in Map 3), a Stage 2 archaeological assessment be conducted by a licensed consultant archaeologist using the test pit survey method at 5 m intervals, as per Section 2.1.2 (MCM 2011).
3. The Stage 2 archaeological assessment follow the requirements set out in the 2011 Standards and Guidelines for Consultant Archaeologists (MCM 2011).

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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 Campbell Farm Regional Inc c/o Regional Group (RG), undertook a Stage 1 Archaeological Assessment of the study area located on Part Lot 5, Concession A, Part 2, 49R3435: Town of Arnprior – PIN 57322- 0055 (LT) and Part Lot 5 Concession A McNab, as in R382606 (Parcel 1) Except Part 1, 49R15813, Part 1, RE206374: Town of Arnprior – 57322-0571 (LT), in the Township of McNab/Braeside, Geographic Township of McNab, Renfrew County, Ontario (Map 1). The objectives of the investigation were to assess the archaeological potential of the study area in support of a development application under the Planning Act as required by the County of Renfrew (Map 2). The assessment is in accordance with the Ministry of Citizenship and Multiculturalism's (MCM) *Standards and Guidelines for Consultant Archaeologists* (2011).

At the time of the archaeological assessment, the study area was under the private ownership. 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 properties are in the Geographic Townships of McNab, Admaston, and Bagot, all within the County of Renfrew. There are a few publications on the early colonial history of the county and the townships. Notable references include: *The Last Laird of MacNab An Episode in the Settlement of McNab Township, Upper Canada* (Fraser 1899); *Renfrew County, People and Places* (Bennett 1989); and *The Story of Renfrew, From the Coming of the First Settlers about 1820 to 1928* (Smallfield and Campbell 1914). Another useful resource is the Renfrew Supplement in the *Illustrated Atlas of the Dominion of Canada* (Belden & Co. 1881).

4.2.2 Territory of the Algonquins

Archaeological information suggests that ancestral Algonquin people lived in the Ottawa Valley 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 Ottawa Valley 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 has 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).

The identification of pottery traditions or complexes (Laurel, Point Peninsula, Saugeen) within the Northeast Middle Woodland, the identifiers for the temporal and social organizational changes signifying the Late Woodland Period, subsequent phases within in the Late Woodland, and the overall 'simple' culture history model assumed for Ontario at this time (e.g. Ritchie 1969; Wright 1966; Wright 2004) are much debated in light of newer evidence and improved interpretive models (Engelbrecht 1999; Ferris 1999; Hart 2011; Hart and Brumbach 2003; Hart and Brumbach 2005; Hart and Brumbach 2009; Hart and Englebrecht 2011; Martin 2008; Mortimer 2012). Thus, the shift into the period held as the Late Woodland is not well defined. There are general trends for increasingly sedentary populations, the gradual introduction of agriculture, and changing pottery and lithic styles. However, nearing the time of contact, Ontario was populated with somewhat distinct regional populations that broadly shared many traits. In the southwest, in good cropland areas, groups were practicing corn-bean-squash agriculture in semi-permanent, often palisaded villages which are commonly assigned to Iroquoian peoples (Wright 2004:1297–1304). 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 the 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).

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).

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 Kitchissipirini 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); Matouweskari (upstream from Ottawa, along the Madawaska River); Weskarini (around the Petite Nation, Lièvre, and Rouge rivers west of Montreal), Kinouchepirini (in the Bonnechere River drainage); and the Onontcharonon, (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 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 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 Kichesipirini 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.

Iroquois Wars

Little information exists about inter-tribal warfare prior to European contact, however, there was existing animosity between the Iroquois 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 Iroquois with their trade partners to the west, the Huron and the Nippissing. 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 Iroquois corn stalk shields could stop arrows but not bullets or French swords (Hessel 1993).

Eventually the tide changed and as the Iroquois exhausted the beaver population in their own territory they became the aggressors, pushing into the lands of the Algonquin and Huron, with the added strength of Dutch weaponry. Through the 1630s and 40s constant and increased raiding into Algonquin territory by the Iroquois nations had forced most of the Algonquin people to leave their lands in the Ottawa Valley and seek protection from their French allies in places like Trois Rivières and Sillery while others fled to the north. By 1650 Huronia, the home of the long-time allies of the Algonquin, had been destroyed by the Iroquois Nation. The once powerful 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 Iroquois raiding 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. This type of distraction had not been part of the Algonquin world prior to the arrival of the Europeans and greatly disrupted the lives of many. There were historic reports of people remaining intoxicated for months on end, unable to hunt or look after their family. Those affected would sell all they had for liquor; there were fights, assaults, and murders. The Algonquin thought they were seeking refuge and protection amongst their French allies, but other dangers were waiting for them amongst the Europeans.

The Long Way Back

After the 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 descent throughout the Ottawa Valley unaffiliated with any reserve. Today there are ten Algonquin communities that comprise the Algonquins of Ontario: The Algonquins of Pikwakanagan 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.

4.2.3 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 (Curve Lake First Nation).

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 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 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.

4.2.4 Post-Contact Period

The area that is now Renfrew 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. Renfrew county originally contained six townships including McNab, and by 1845 all ten townships within the county had been surveyed. 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 Upper Ottawa Valley was an area rich in natural resources and Europeans were drawn there initially to exploit its vast timber supplies. Accessibility to this area was through the Ottawa and Madawaska Rivers and one of the earliest lumber firms to cut timber in what would later become McNab Township in Renfrew County were the McConnell Brothers of Hull. As early as 1812, this firm cut squared timber in the area seasonally and soon “the banks of the Madawaska were denuded of their choicest timber before the advent upon the scene of the pioneer settler” (Belden & Co. 1881:51).

Temporary lumber camps began to dot the landscape and the transient workforce that worked them were fed by squatters who would clear and farm the lands near them. The earliest European squatters of the township settled on government land with the intention to acquire legal title before the township was surveyed in the early 1824.

The Township of McNab was named for Chief Archibald McNab, the 17th Chief of Clan McNab, who fled heavy debts in Scotland and came to Upper Canada in 1822. He petitioned an indentured settlement of his clansmen to the Provincial Government's Executive Council, and despite the council having strong doubts of the success of this feudal scheme, they were anxious to get the land settled and thus the plan was approved in November 1823. McNab was given a block grant of 1,200 acres at once and 3,800 additional acres later, as well as sole superintendence of the settlement of adjacent lands in the township. Once the settlers had performed the settlement duties required by the province and had met his claims on them for his costs, patents would be issued to them by the Crown. The proposed township was surveyed and named McNab in 1824.

McNab ignored the Council's original conditions and governed the township as if it was his own property. His neglect and unfair treatment towards the settlers were overlooked by his friends in the ruling oligarchy of the Family Compact until after the Rebellion of 1837, when the settlers' constant complaints against him forced the government to step in to investigate. In August 1841, an Order-in-Council arranged for the settlers to gain title to their land and thus ended the reign of the only feudal lord in English Canada. This loss of control over the land and the settlers led McNab to return to Europe, leaving his family (both legal and illegitimate) behind in White Lake. Arnprior, Braeside, and McNab, all on the Ottawa River, became separate communities.

The Laird McNab first lived in what is today Arnprior in a house he built called Kinnell Lodge near the mouth of the Madawaska River. Later, in 1835, he built Waba Cottage at White Lake which was destroyed in 1936, reconstructed in 1967, and is used today as a museum and heritage centre.

4.2.5 Study Area Specific History

The study area is located between Highway 417 and Baskin Drive West, just northwest of the town of Arnprior in Renfrew County. The property is an irregularly shaped plot on the western side of Baskin Drive West. The study area sits within the eastern half of Lot 5, in the Geographic Township of McNab. Neither the historic Walling map from 1863 or the historic mapping from 1881 (Map 4) depict any structure on Lot 5 (Walling 1863; Belden & Co. 1881). The mapping does however depict a road traversing the southwest corner of the property, outside the current study area.

The east 100 acres of Lot 5 Concession A was granted by the Crown to Alexander MacDonnell on September 28, 1854. Within the next six months Alexander sold the property to Patrick Callaghan and his wife but the sale was not registered until later in 1864. Callaghan then sold the land to James O'Connor Jr. in July of 1857. In 1864 Patrick Callaghan and his wife came back into possession of the property and sold 90 acres of it to Thomas Elliott who kept the property until 1877 when they sold it to their relative George Elliott. The property remained in the Elliott family until the mid 1900s.

4.3 Archaeological Context

4.3.1 Current Conditions

The study area is a 22.2 hectare irregularly shaped parcel that is between Highway 417 to the west and Baskin Drive West to the east, on Part Lot 5, Concession A, Part 2, 49R3435: Town of Arnprior – PIN 57322- 0055 (LT) and Part Lot 5 Concession A McNab, as in R382606 (Parcel 1) Except Part 1, 49R15813, Part 1, RE206374: Town of Arnprior – 57322-0571 (LT), in the Geographic Township of McNab in Renfrew County (Map 1). The property consists of several ploughed agricultural fields along with a modern residence and several outbuildings related to farming (Map 3). Jed Creek, a tributary of Dochart Creek, which flows into the Ottawa River, bisects the southern portion of the property. There are rural residential houses to the east and south of the property.

4.3.2 Physiography

This study area lies within the Ottawa Valley Clay Plains physiographic region (Map 5). This region is characterized by poorly drained topography of clay plains interrupted by ridges of rock or sand that offer moderately better drainage. This topography was influenced by the post glacial sequence Champlain Sea (ca. 10,500 to 8,000 B.C.) that deposited these clay soils and were subsequently covered by sand deposits from the emerging freshwater drainage. Some of these sands were eroded to the underlying clay deposits by later channels of the developing Ottawa River. The sections to the north and south of the Ottawa River are characteristically different. On the Ontario side there is a gradual slope, although there are also some steep scarps (Chapman and Putnam 2007:205–208).

The soil type in the study area is mainly of the Rideau series with a pocket of Tweed Soils in the northeast corner (Map 5). Rideau Series soils are imperfectly drained clay textured soils in the Ottawa River Valley, deposited by glacial Lake Champlain (Gillespie and Wicklund 1964:34). The Tweed soil series consists of a loose stony, sandy loam glacial till with many outcrops of limestone bedrock. The landscape is quite variable due to soil coverings alternating with bare rock outcrops and loose boulders. In general, Tweed soils are not considered arable, and the most productive use is for forestry. (Gillespie and Wicklund 1964:40-41).

The Surficial geology of the study area consists of Massive-well laminated fine-textured glaciomarine deposits or silt and clay with minor deposits of sand and gravel as well as a pocket of Precambrian rock (Map 5). Also known as the Canadian Shield, this geology is characterised by mainly bare, hummocky, rolling, or hilly rock knob uplands, including areas thinly veneered by unconsolidated sediments up to 2 meters thick.

4.3.3 Previous Archaeological Assessments

Archaeological work in the region has primarily consisted of cultural resource management studies related to specific properties or development projects. Most of this work in McNab Township has taken place away from Braeside and closer to the town of Arnprior. There have been no previous archaeological assessments within or nearby the study area.

4.3.4 Registered Archaeological Sites and Commemorative Plaques

A search of the Ontario Archaeological Sites Database indicated there are no registered archaeological sites located within a 1 km radius of the study area.

4.1 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, wetlands), the types of soils found within the area of assessment, and resource availability. The study area property exhibits potential for pre-contact Indigenous archaeological sites due to the creek that bisects the study area.

Potential for historical Euro-Canadian sites is based on proximity to historic transportation routes, historic community buildings such as schools, churches, and businesses, and any known archaeological or culturally significant sites. The study area exhibits potential for historical period archaeological sites due to its location along a historic road as well as the early occupation of the lot by the MacDonnell family.

5.0 Conclusions and Recommendations

This Stage 1 assessment included a review of the Ontario Ministry of Citizenship and Multiculturalism's (MCM) archaeological sites database, relevant environmental, historical, and archaeological literature, and primary historical research. The assessment concluded that based on criteria outlined in the MCM's *Standards and Guidelines for Consultant Archaeologists* (Section 1.3, 2011), the study area has both pre-contact Indigenous as well as historic Euro-Canadian archaeological potential.

Accordingly, the entirety of the study area (Map 3), is considered to retain archaeological potential for pre-contact Indigenous and historical period Euro-Canadian archaeological sites and requires further assessment as shown in Map 3.

Based on the results of this investigation it is recommended:

4. A Stage 2 archaeological assessment be conducted by a licensed consultant archaeologist using the pedestrian survey method at 5 m intervals in all agricultural fields as per Section 2.1.1 (MCM 2011) (approximate area shown in green in Map 3). Appropriate field conditions must be achieved prior to assessment as per Section 2.1.1. (MCM 2011).
5. In areas which cannot be ploughed (as per Section 2.1.2, Standard 1. MCM 2011) (approximate area shown in blue in Map 3), a Stage 2 archaeological assessment be conducted by a licensed consultant archaeologist using the test pit survey method at 5 m intervals, as per Section 2.1.2 (MCM 2011).
6. The Stage 2 archaeological assessment follow the requirements set out in the 2011 Standards and Guidelines for Consultant Archaeologists (MCM 2011).

6.0 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 Archaeology Reports referred to in Section 65.1 of the *Ontario Heritage Act*.
- c. Should previously undocumented archaeological resources be discovered, they may be a new archaeological site and therefore subject to Section 48 (1) of the *Ontario Heritage Act*. The proponent or person discovering the archaeological resources must cease alteration of the site immediately and engage a licenced consultant archaeologist to carry out archaeological fieldwork, in compliance with Section 48 (1) of the *Ontario Heritage Act*.
- d. The *Cemeteries Act*, R.S.O. 1990 c. C.4 and the *Funeral, Burial and Cremation Services Act*, 2002, S.O. 2002, c.33 (when proclaimed in force) require that any person discovering human remains must notify the police or coroner and the Registrar of Cemeteries at the Ministry of Consumer Services.

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

7.0 Closure

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 Citizenship and Multiculturalism's 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 Regional Group 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.

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.



Ben Mortimer, M.A., A.P.A.
Senior Archaeologist



Mercedes Hunter MA.
Field Director

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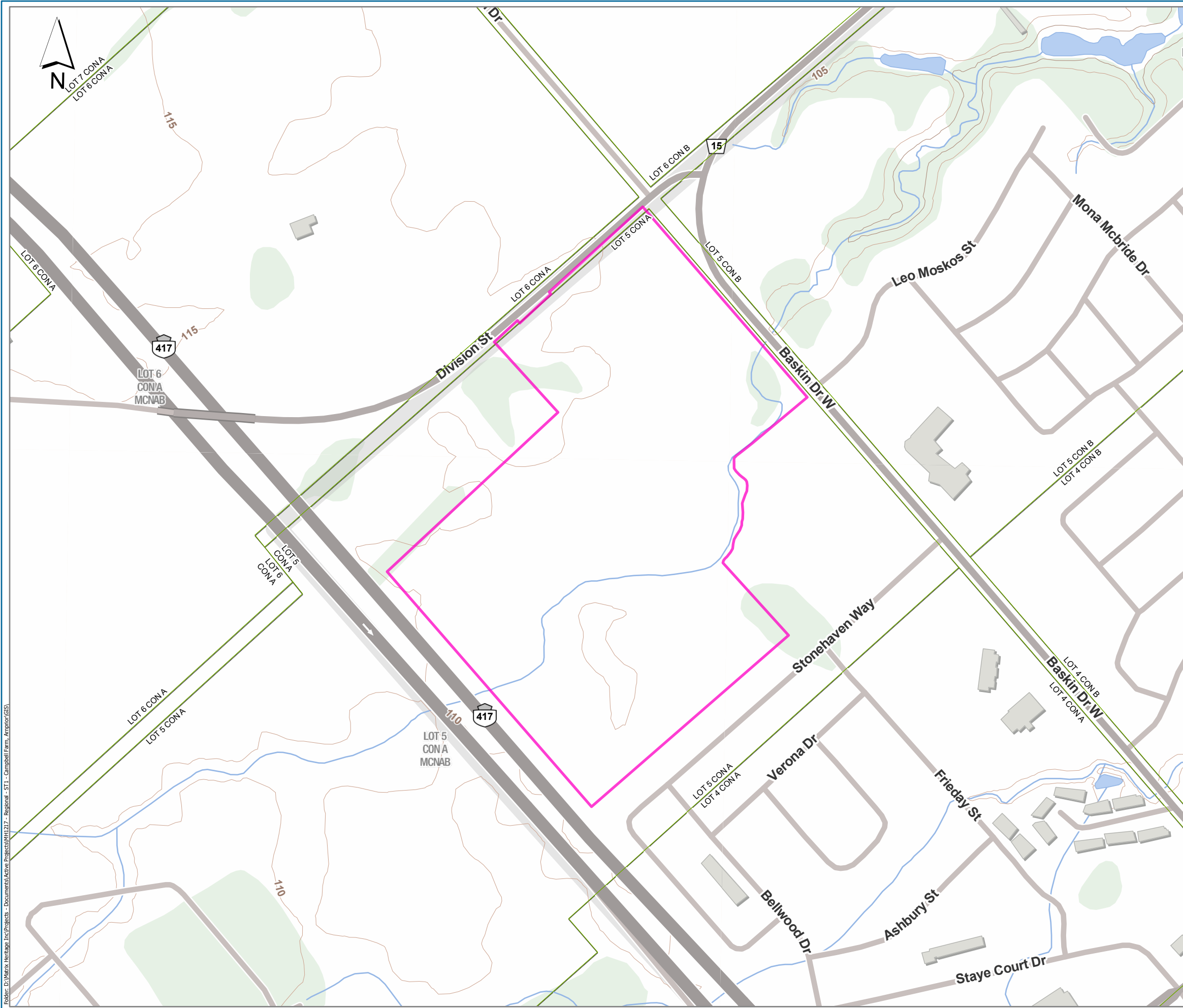
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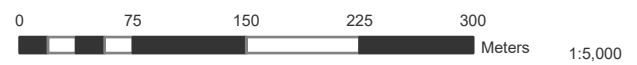
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9.0 Maps



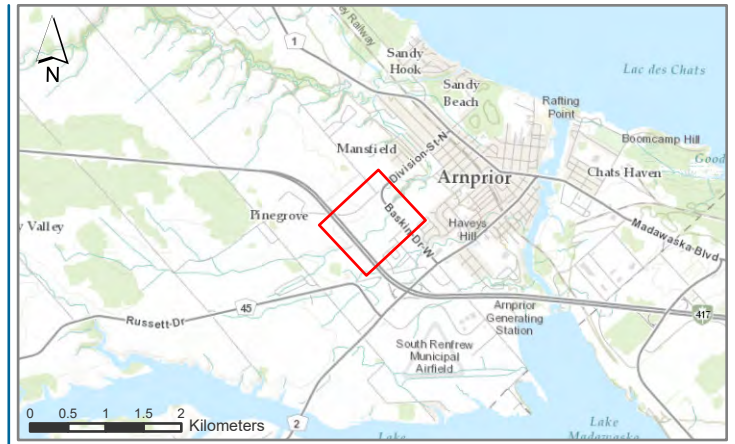
LEGEND
 STUDY AREA



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PROJECT STAGE 1 ARCHAEOLOGICAL ASSESSMENT ARNPRIOR, ONTARIO	
TITLE LOCATION	MAP 1

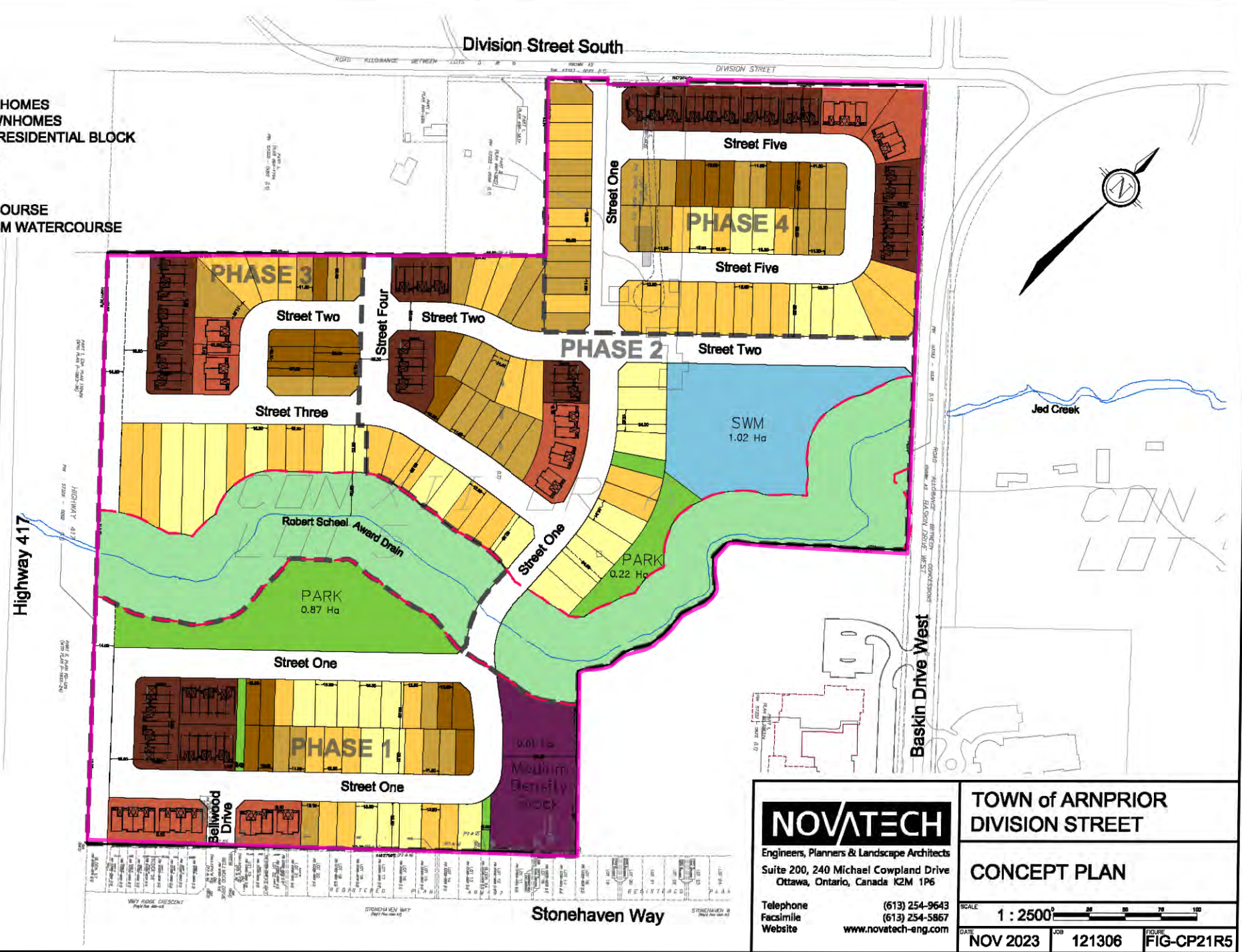
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- LEGEND:**
- 33' SINGLES
 - 37' SINGLES
 - 42' SINGLES
 - 50' SINGLES
 - BUNGALOW TOWNHOMES
 - TWO-STOREY TOWNHOMES
 - MEDIUM DENSITY RESIDENTIAL BLOCK
 - PARK / PATHWAYS
 - SWM
 - CREEK CORRIDOR
 - EXISTING WATERCOURSE
 - 30m SETBACK FROM WATERCOURSE



REFERENCES:
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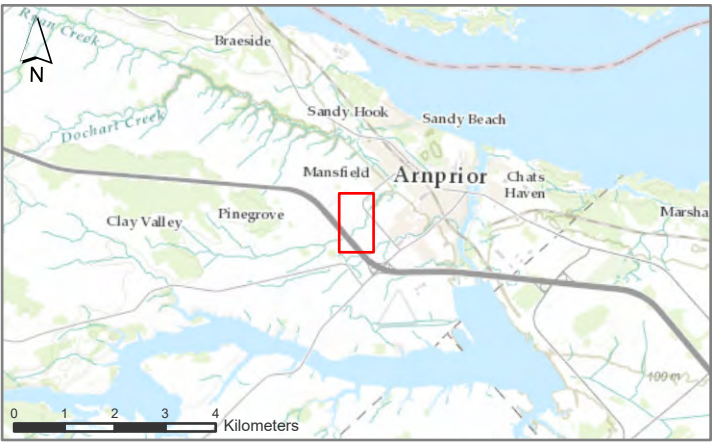
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TITLE DEVELOPMENT PLAN MAP 2

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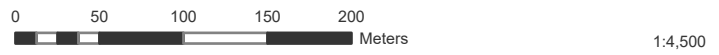
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STUDY AREA

RECOMMENDATIONS

SHOVEL TEST (5 M INTERVAL)

PEDESTRIAN SURVEY (5M INTERVAL)



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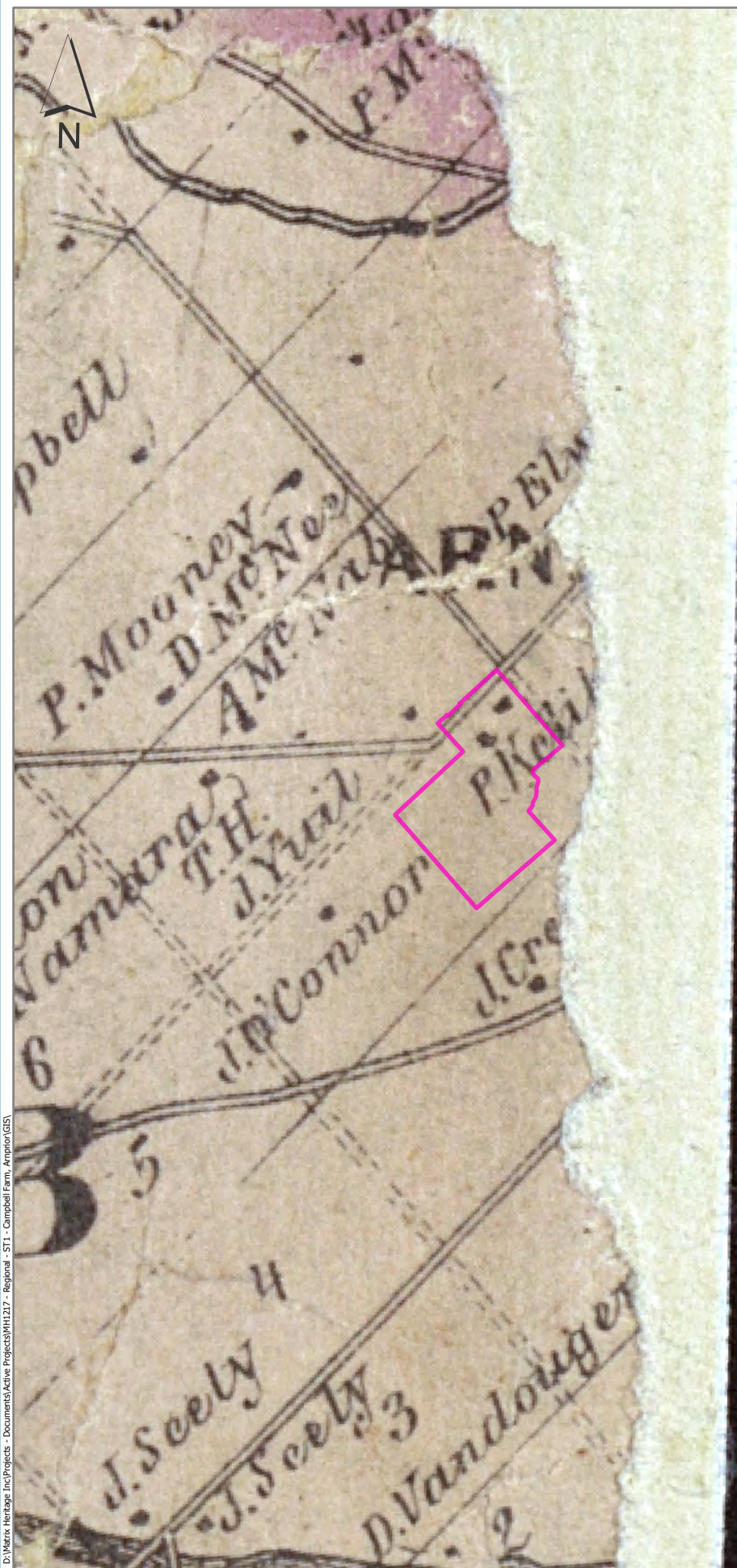
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 STAGE 1 ARCHAEOLOGICAL ASSESSMENT
 ARNPRIOR, ONTARIO

TITLE **RECOMMENDATIONS,
 CONDITIONS** MAP **3**

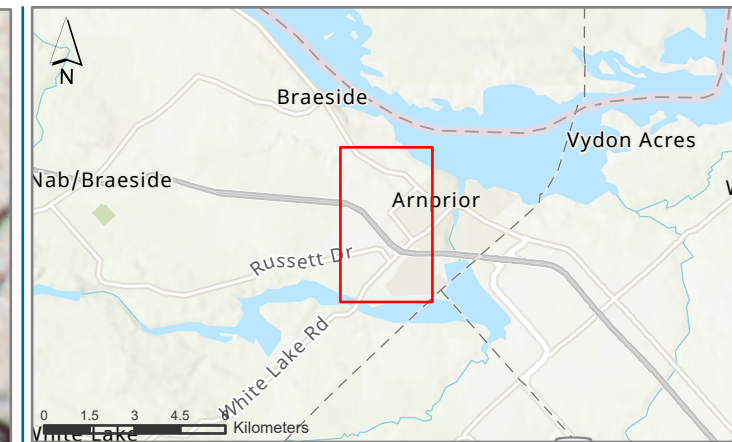
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WALLING 1861



MILES 1879



LEGEND
 STUDY AREA



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SEGMENT OF WALLING 1863 MAP OF THE COUNTIES OF LANARK AND RENFREW, CANADA WEST FROM ACTUAL SURVEYS UNDER THE DIRECTION OF H.F. WALLING

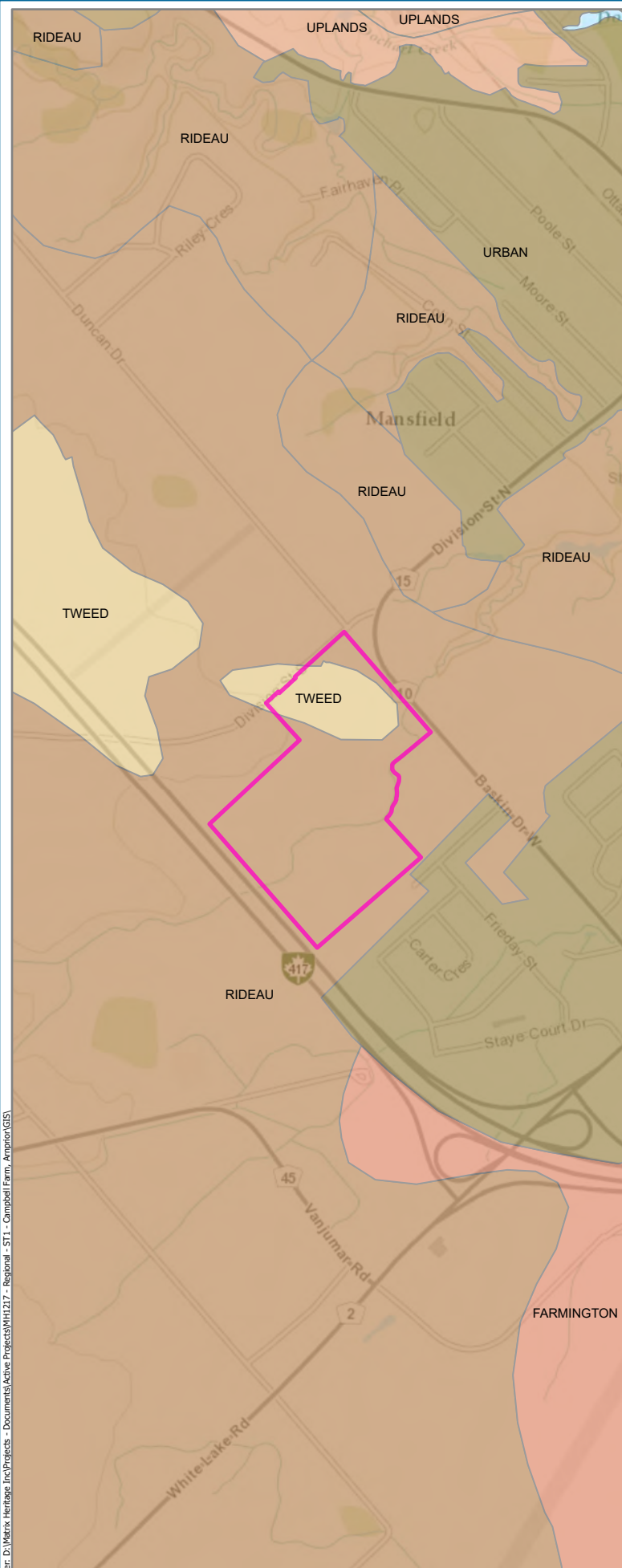
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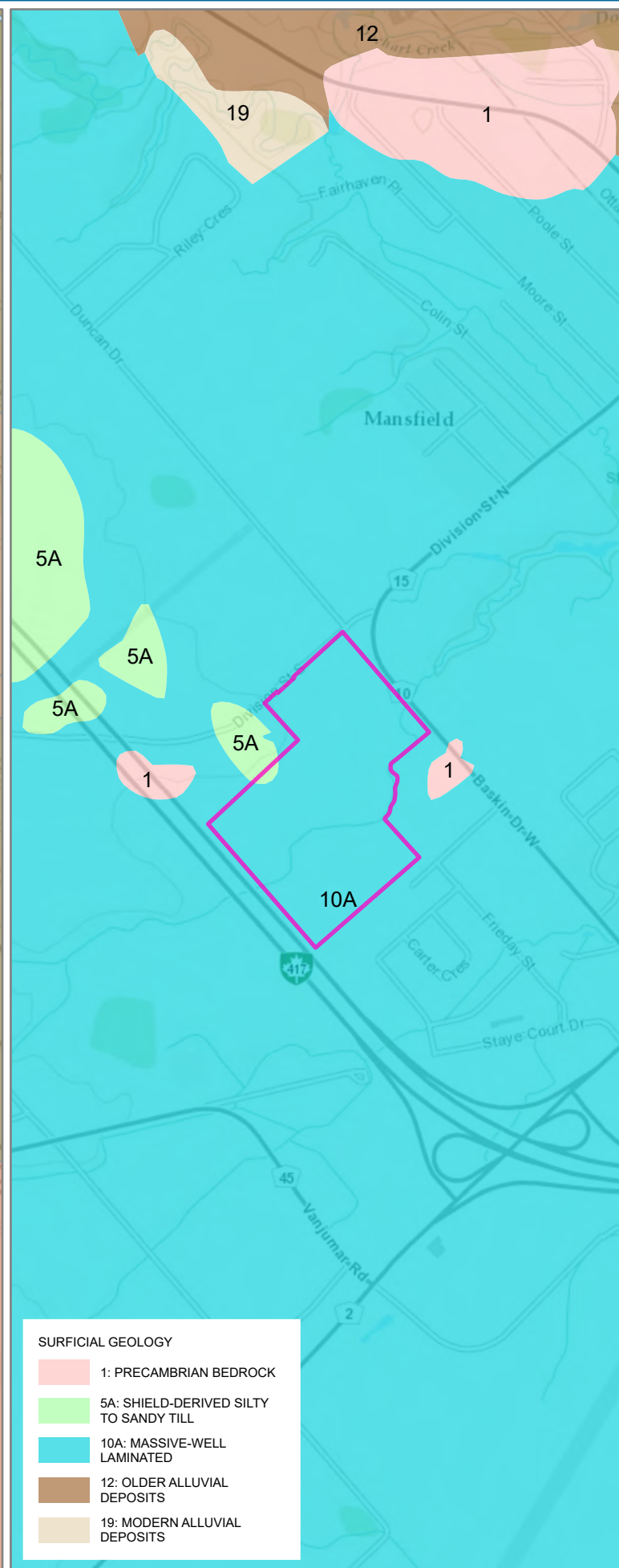
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 STAGE 1 ARCHAEOLOGICAL ASSESSMENT
 ARNPRIOR, ONTARIO

TITLE MAP
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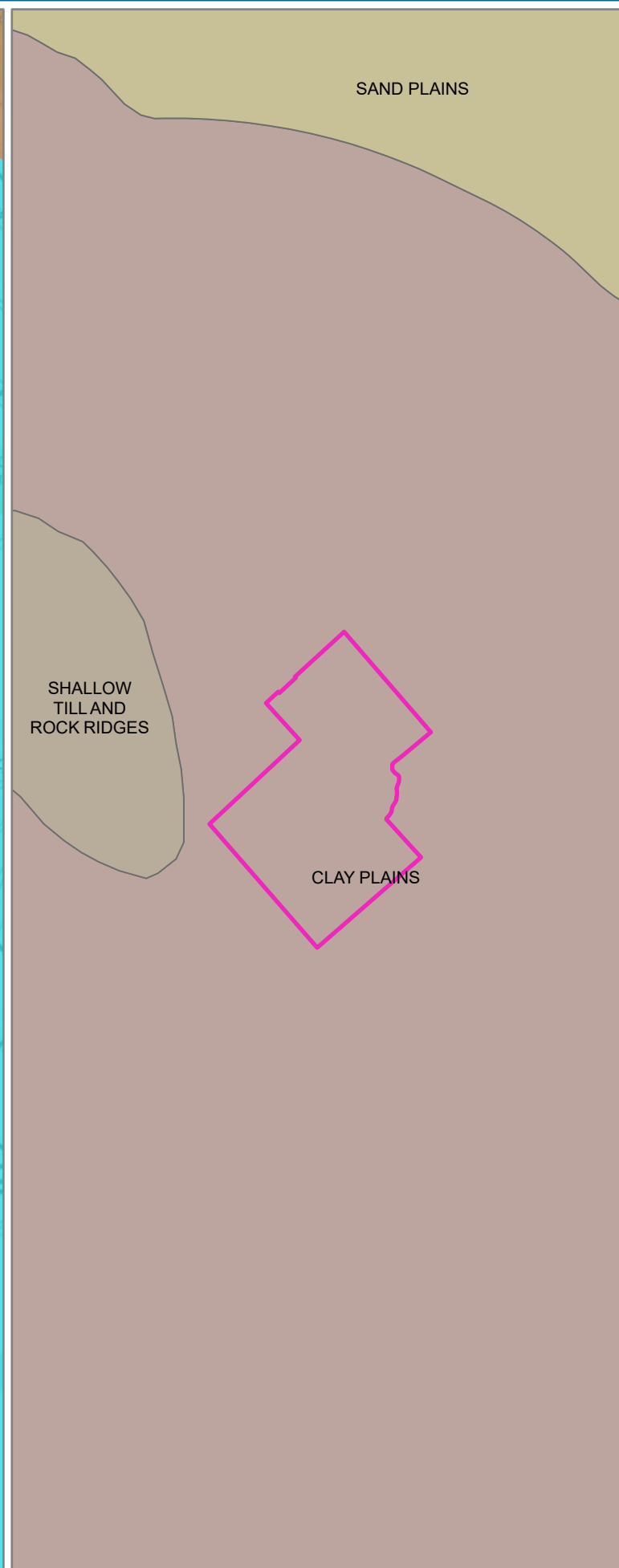


SOIL SURVEY COMPLEX



SURFICIAL GEOLOGY

- SURFICIAL GEOLOGY**
- 1: PRECAMBRIAN BEDROCK
 - 5A: SHIELD-DERIVED SILTY TO SANDY TILL
 - 10A: MASSIVE-WELL LAMINATED
 - 12: OLDER ALLUVIAL DEPOSITS
 - 19: MODERN ALLUVIAL DEPOSITS



PHYSIOGRAPHY



LEGEND
 STUDY AREA



REFERENCES:
 ONTARIO BASE MAP, PROVINCE OF ONTARIO, ONTARIO MNR, ESRI CANADA, ESRI, © OPENSTREETMAP CONTRIBUTORS, HERE, GARMIN, USGS, NGA, EPA, USDA, NPS, AAFC, NRCAN, PROVINCE OF ONTARIO, ONTARIO MNR, ESRI CANADA, ESRI, HERE, GARMIN, INCREMENT P, USGS, MET/INASA, EPA, USDA, AAFC, NRCAN
 SOIL SURVEY COMPLEX LIO
 SURFICIAL GEOLOGY OF SOUTHERN ONTARIO 2003
 CHAPMAN AND PUTNAM 2007 PHYSIOGRAPHY OF SOUTHERN ONTARIO

FILE MH1217 DATE 10/4/2023

PROJECTION: NAD 1983 UTM Zone 18N CREATED BY: DW CHECKED BY: NK

PROJECT
 STAGE 1 ARCHAEOLOGICAL ASSESSMENT
 ARNPRIOR, ONTARIO

TITLE MAP
SOILS AND GEOLOGY 5

Appendix A: Map Catalogue

Map Number	Description	Created By
1	Location	B. Mortimer
2	Development Plan	B. Mortimer
3	Recommendations and Conditions	B. Mortimer
4	Historic	B. Mortimer
5	Soils and Geology	B. Mortimer