

Appendix F

Archaeological Assessment

**STAGE 1 ARCHAEOLOGICAL ASSESSMENT
MILL POND BRIDGE REPLACEMENT/REHABILITATION
PART OF LOT 7, CONCESSION 3
(FORMER TOWNSHIP OF EMILY, COUNTY OF VICTORIA)
CITY OF KAWARTHA LAKES
COUNTY OF PETERBOROUGH, ONTARIO**

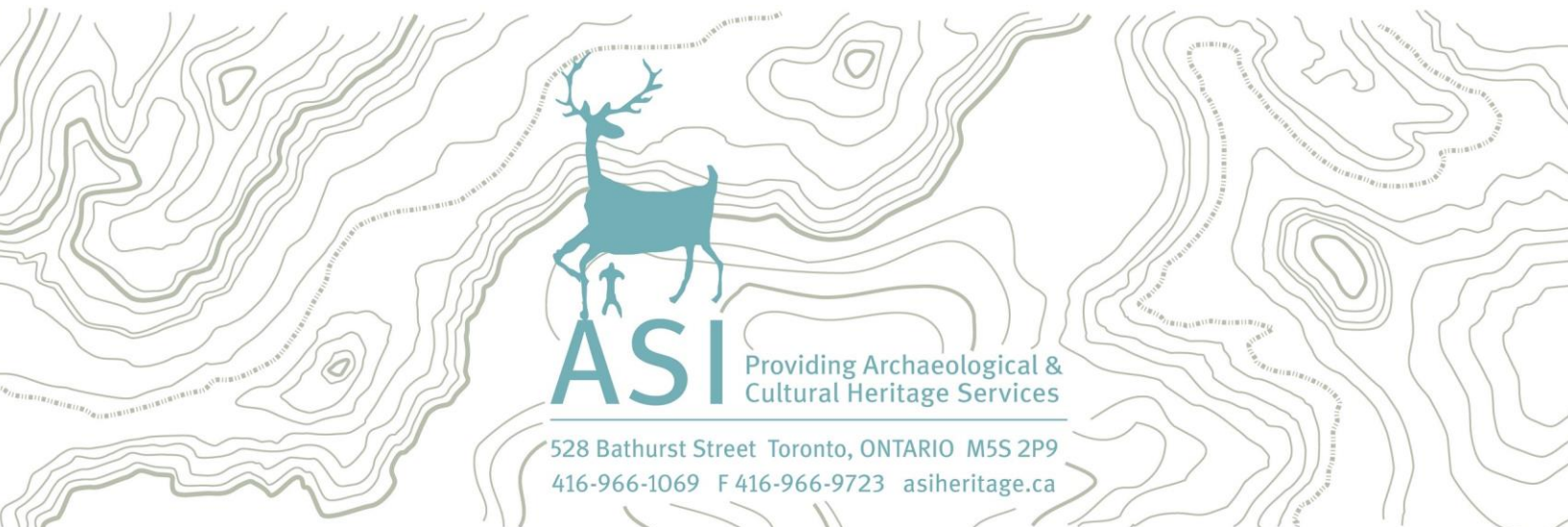
ORIGINAL REPORT

Prepared for:

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Archaeological Licence # P1066 (Lytle)
Ministry of Tourism, Culture and Sport PIF# P1066-0093-2019
ASI File: 19EA-002

18 April 2019



**Stage 1 Archaeological Assessment
Mill Pond Bridge Replacement/Rehabilitation
Part of Lot 7, Concession 3
(Former Township of Emily, County of Victoria)
City of Kawartha Lakes, Ontario**

EXECUTIVE SUMMARY

ASI was contracted by D.M. Wills Associates Limited to conduct a Stage 1 Archaeological Assessment (Background Research and Property Inspection) as part of the Mill Pond Bridge Replacement/Rehabilitation in the City of Kawartha Lakes. This project involves the replacement or rehabilitation of the Mill Pond Bridge, Structure No. 100018, located on Mary Street over the Pigeon River in Omemee.

The Stage 1 background study determined that no previously registered archaeological sites are located within one kilometre of the Study Area. The property inspection determined that parts of the Study Area exhibit archaeological potential and will require Stage 2 assessment, if impacted, prior to any construction activities.

In light of these results, the following recommendations are made:

1. The Study Area exhibits archaeological potential. These lands require Stage 2 archaeological assessment by test pit survey at five metre intervals, if impacted, prior to any proposed construction on the property;
2. The remainder of the Study Area does not retain archaeological potential on account of deep and extensive land disturbance, low and wet conditions, or slopes in excess of 20 degrees. These lands do not require further archaeological assessment; and,
3. Should the proposed work extend beyond the current Study Area, further Stage 1 archaeological assessment should be conducted to determine the archaeological potential of the surrounding lands.



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1.0 PROJECT CONTEXT

Archaeological Services Inc. (ASI) was contracted by D.M. Wills Associates Limited to conduct a Stage 1 Archaeological Assessment (Background Research and Property Inspection) as part of the Mill Pond Bridge Replacement/Rehabilitation in the City of Kawartha Lakes. This project involves the replacement or rehabilitation of the Mill Pond Bridge, Structure No. 100018, located on Mary Street over the Pigeon River in the community of Omemee (Figure 1).

All activities carried out during this assessment were completed in accordance with the *Ontario Heritage Act* (1990, as amended in 2018) and the 2011 *Standards and Guidelines for Consultant Archaeologists* (S & G), administered by the Ministry of Tourism, Culture and Sport (MTCS 2011).

1.1 Development Context

All work has been undertaken as required by the *Environmental Assessment Act*, RSO (Ministry of the Environment 1990 as amended 2010) and regulations made under the Act, and are therefore subject to all associated legislation. This project is being conducted in accordance with the Municipal Engineers' Association document *Municipal Class Environmental Assessment* (2000 as amended in 2007, 2011 and 2015).

ASI has been invited to offer the following land acknowledgement on behalf of the Williams Treaties First Nations: the Mill Pond Bridge study area is located on the Treaty 20 Michi Saagiig territory and in the traditional territory of the Michi Saagiig and Chippewa Nations, collectively known as the Williams Treaties First Nations, which include: Curve Lake, Hiawatha, Alderville, Scugog Island, Rama, Beausoleil, and Georgina Island First Nations. The Williams Treaties First Nations are the stewards and caretakers of these lands and waters in perpetuity, as they have been for thousands of years, and they continue to maintain this responsibility to ensure their health and integrity for generations to come.

Authorization to carry out the activities necessary for the completion of the Stage 1 archaeological assessment was granted by D.M. Wills Associates Limited on January 23, 2019.

1.2 Historical Context

The purpose of this section, according to the S & G, Section 7.5.7, Standard 1, is to describe the past and present land use and the settlement history and any other relevant historical information pertaining to the Study Area. A summary is first presented of the current understanding of the Indigenous land use of the Study Area. This is then followed by a review of the historical Euro-Canadian settlement history.

1.2.1 Indigenous Land Use and Settlement

Southern Ontario has been occupied by human populations since the retreat of the Laurentide glacier approximately 13,000 years before present (BP) (Ferris 2013). Populations at this time would have been highly mobile, inhabiting a boreal-parkland similar to the modern sub-arctic. By approximately 10,000 BP, the environment had progressively warmed (Edwards and Fritz 1988) and populations now occupied less extensive territories (Ellis and Deller 1990).



Between approximately 10,000-5,500 BP, the Great Lakes basins experienced low-water levels, and many sites which would have been located on those former shorelines are now submerged. This period produces the earliest evidence of heavy wood working tools, an indication of greater investment of labour in felling trees for fuel, to build shelter, and watercraft production. These activities suggest prolonged seasonal residency at occupation sites. Polished stone and native copper implements were being produced by approximately 8,000 BP; the latter was acquired from the north shore of Lake Superior, evidence of extensive exchange networks throughout the Great Lakes region. The earliest evidence for cemeteries dates to approximately 4,500-3,000 BP and is indicative of increased social organization, investment of labour into social infrastructure, and the establishment of socially prescribed territories (Ellis et al. 1990; Ellis et al. 2009; Brown 1995:13).

Between 3,000-2,500 BP, populations continued to practice residential mobility and to harvest seasonally available resources, including spawning fish. The Woodland period begins around 2,500 BP and exchange and interaction networks broaden at this time (Spence et al. 1990:136, 138) and by approximately 2,000 BP, evidence exists for macro-band camps, focusing on the seasonal harvesting of resources (Spence et al. 1990:155, 164). By 1,500 BP there is macro botanical evidence for maize in southern Ontario, and it is thought that maize only supplemented people's diet. There is earlier phytolithic evidence for maize in central New York State by 2,300 BP - it is likely that once similar analyses are conducted on Ontario ceramic vessels of the same period, the same evidence will be found (Birch and Williamson 2013:13–15). Bands likely retreated to interior camps during the winter. It is generally understood that these populations were Algonquian-speakers during these millennia of settlement and land use.

From the beginning of the Late Woodland period at approximately 1,000 BP, lifeways became more similar to that described in early historical documents. Between approximately 1000-1300 Common Era (CE), the communal site is replaced by the village focused on horticulture. Seasonal disintegration of the community for the exploitation of a wider territory and more varied resource base was still practised (Williamson 1990:317). By 1300-1450 CE, this episodic community disintegration was no longer practised and populations now communally occupied sites throughout the year (Dodd et al. 1990:343). From 1450-1649 CE this process continued with the coalescence of these small villages into larger communities (Birch and Williamson 2013). Through this process, the socio-political organization of the First Nations, as described historically by the French and English explorers who first visited southern Ontario, was developed.

Iroquoian expansion into the Trent Valley began in the late thirteenth and early fourteenth centuries, and the establishment of villages in these areas likely entailed a lengthy period of negotiation and interaction with the Algonquian-speaking groups that utilized the Georgian Bay littoral and the Trent valley. By the early sixteenth century, there was a well-established ancestral Huron-Wendat presence in the upper Trent valley, formed through in-situ cultural development and immigration focussed in the vicinity of Balsam Lake in the upper Trent valley (Gates St.Pierre 2015; Ramsden 2016; Warrick and Lesage 2016; Williamson 2016). Oral histories of both the Huron-Wendat and Mohawk identify ancestral homelands in the St. Lawrence River valley (Gaudreau and Lesage 2016; Lainey 2006; Richard 2016). Wendat accounts provided to early Europeans suggest that the abandonment of the Trent Valley must have occurred by the early seventeenth century as settlement focussed in Huronia – the Arendahronon (Rock Tribe), likely originating with the Benson and Trent-Foster communities, became the easternmost tribe of the confederacy, told Champlain that they had formerly lived in the Trent Valley and had abandoned the area due to fear of enemies (Biggar 1971:3:59). It is noted that Curve Lake First Nation does not agree with this history.



By 1600 CE, the communities within Simcoe County had formed the Confederation of Nations encountered by the first European explorers and missionaries. In the 1640s, the traditional enmity between the Haudenosaunee¹ and the Huron-Wendat (and their Algonquian allies such as the Nipissing and Odawa) led to the dispersal of the Huron-Wendat.

Shortly after dispersal of the Wendat and their Algonquian allies, Ojibwa began to expand into southern Ontario and Michigan from a “homeland” along the east shore of Georgian Bay, west along the north shore of Lake Huron, and along the northeast shore of Lake Superior and onto the Upper Peninsula of Michigan (Rogers 1978:760–762). This history of their homeland and population movement, published in 1978 in the *Smithsonian Handbook of Northamerican Indians, Northeast Volume*, was constructed by Rogers using both Anishinaabeg oral tradition and the European documentary record. Rogers notes that this migration included those populations that were later known as the Chippewa, Ojibwa, Mississauga, and Saulteaux or “Southeastern Ojibwa” groups. He also noted linguistic differences between those groups split between Central Ojibwa-Odawa, spoken primarily by the Odawas of Manitoulin Island and Michigan and some Ojibwas (or Chippewas) of the Lower Peninsula of Michigan and that part of southwestern Ontario lying west of a north-south line drawn through the base of the Bruce peninsula east of which is spoken the second major dialect, spoken by Ojibwa (or Chippewa) and Mississauga. There is also sub-dialectical variation within each major dialect, and some groups and individuals whose speech is fundamentally of one type use certain forms characteristic of the other.

Ojibwa were first encountered by Samuel de Champlain in 1615 along the eastern shores of Georgian Bay. While he probably met Odawa, Etienne Brule later encountered other groups and by 1641, Jesuits had journeyed to Sault Sainte Marie (Thwaites 1896:11:279) and opened the Mission of Saint Peter in 1648 for the occupants of Manitoulin Island and the northeast shore of Lake Huron. The Jesuits reported that these Algonquian peoples lived “solely by hunting and fishing and roam as far as the “Northern sea” to trade for “Furs and Beavers, which are found there in abundance” (Thwaites 1901, 33:67), and “all of these Tribes are nomads, and have no fixed residence, except at certain seasons of the year, when fish are plentiful, and this compels them to remain on the spot” (Thwaites 1896-1901: 33:153). The locations of both Iroquoian and Algonquian groups at the time of first contact are well-documented. The Nipissing lived near Lake Nipissing, which was on the historic route between Quebec and the Wendat country; some wintered with the Wendat (Thwaites 1896-1901: 14:7; 18: 229; 21:239; 23:227; 33:153). Other Algonquian-speaking groups who wintered with the Wendat included the Algonquin led by Captain Yroquet in 1615-16 (Biggar 1971:3:94); the Tonttraronons (an Algonquin tribe), about fifteen cabins of which were wintering near the mission of Saint Jean Baptiste to the Arendaehronons in the Relation of 1640-41 (Thwaites 1896-1901: 21: 247); some Island Algonquins noted in the Relation of 1643-44 (Thwaites 1896-1901: 26:301); and a village of the Atontraronnon Algonquins, who abandoned their country on the shores of the St. Lawrence because of attacks from the Haudenosaunee to live in safety near the village of Saint Jean Baptiste as noted in the Relation of 1643-44 (Thwaites 1896-1901: 27:37).

Other Algonquian groups were recorded along the northern and eastern shores and islands of Lake Huron and Georgian Bay - the “Ouasouarini” [Chippewa], the “Outchougai” [Outchougai], the “Atchiligouan” [Achiligouan] near the mouth of the French River and north of Manitoulin Island the “Amikouai, or the nation of the Beaver” [Amikwa; Algonquian] and the “Oumisagai” [Mississauga; Chippewa] (Thwaites 1896-1901: 18:229, 231). Father Louys André was put in charge of the Mission of Saint Simon on the Lake of the Hurons (Thwaites 1896-1901: 55:133-155). At the end of the summer 1670, he began his

¹ The Haudenosaunee are also known as the New York Iroquois or Five Nations Iroquois and after 1722 Six Nations Iroquois. They were a confederation of five distinct but related Iroquoian-speaking groups – the Seneca, Onondaga, Cayuga, Oneida, and Mohawk. Each lived in individual territories in what is now known as the Finger Lakes district of Upper New York. In 1722 the Tuscarora joined the confederacy.



mission work among the Mississagué, who were located on the banks of a river that empties into Lake Huron approximately 30 leagues from the Sault. These observations were further supported by the maps attributed to Brébeuf (1631/1651) and Bressani (1657). Bréhant de Galinée also created a map of his 1669-70 travels, which provides the location of populations, individual villages, missions and forts, and interesting landscape features and marks the location of the Mississagué and the Amikwa on the north shore of Lake Huron, “the Saulteaux, or in Algonkin Wauitiköungka Entaöuakk or Ojibways” at Sault Ste Marie (Coyne 1903:73).

After the Huron had been dispersed, the Haudenosaunee began to exert pressure on Ojibwa within their homeland to the north. While their numbers had been reduced through warfare, starvation, and European diseases, the coalescence of various Anishinaabeg groups led to enhanced social and political strength (Thwaites 1896-1901: 52:133) and Sault Sainte Marie was a focal point for people who inhabited adjacent areas both to the east and to the northwest as well as for the Saulteaux, who considered it their home (Thwaites 1896-1901: 54:129-131). The Haudenosaunee established a series of settlements at strategic locations along the trade routes inland from the north shore of Lake Ontario. From east to west, these villages consisted of Ganneious, on Napanee Bay, an arm of the Bay of Quinte; Quinte, near the isthmus of the Quinte Peninsula; Ganaraske, at the mouth of the Ganaraska River; Quintio, at the mouth of the Trent River on the north shore of Rice Lake; Ganatsekwyagon (or Ganestiquiagon), near the mouth of the Rouge River; Teyaiagon, near the mouth of the Humber River; and Quinaouatoua, on the portage between the western end of Lake Ontario and the Grand River (Konrad 1981:135). Their locations near the mouths of the Humber and Rouge Rivers, two branches of the Toronto Carrying Place, strategically linked these settlements with the upper Great Lakes through Lake Simcoe. The inhabitants of these villages were agriculturalists, growing maize, pumpkins and squash, but their central roles were that of portage starting points and trading centres for Iroquois travel to the upper Great Lakes for the annual beaver hunt (Konrad 1974; Williamson et al. 2008:50–52). Ganatsekwyagon, Teyaiagon, and Quinaouatoua were primarily Seneca; Ganaraske, Quinte and Quintio were likely Cayuga, and Ganneious was Oneida, but judging from accounts of Teyaiagon, all of the villages might have contained peoples from a number of the Iroquois constituencies (ASI 2013).

During the 1690s, some Ojibwe began moving south into extreme southern Ontario and soon replaced, it appears by force, the Haudenosaunee who had settled after 1650 along the north shores of Lakes Erie and Ontario. By the first decade of the eighteenth century, the Michi Saagiig Anishinaabeg (Mississauga Anishinaabeg) had settled at the mouth of the Humber, near Fort Frontenac at the east end of Lake Ontario and the Niagara region and within decades were well established to the south of their former homeland. In 1736, the French estimated there were 60 men at Lake Saint Clair and 150 among small settlements at Quinte, the head of Lake Ontario, the Humber River, and Matchedash (Rogers 1978:761). The history of Anishinaabeg movement from along the north shore of Lake Huron and their military actions against the Haudenosaunee is based almost entirely on Anishinaabeg oral tradition provided by elders such as George Copway, or Kahgegagahbowh or Robert Paudash. George Copway was born among the Mississauga in 1818 and followed a traditional lifestyle until his family converted to Christianity. He became a Methodist missionary in Canada and the US, including to the Saugeen Mission for a period, and later a popular author and lecturer (MacLeod 1992:197; Smith 2000).

According to Copway, the objectives of campaigns against the Haudenosaunee were to create a safe trade route between the French and the Ojibway, to regain the land abandoned by the Wendat and “drive the Iroquois wholly from the peninsula.” Copway describes more than 700 canoes meeting near Sault Ste Marie and splitting into three parties for a three-pronged attack via the Ottawa River, Lake Simcoe and along the Trent River, and the St. Clair River, and all of which had fierce engagements with the Haudenosaunee. While various editions of Copway’s book have these battles occurring in the mid-



seventeenth century, common to all is a statement that the battles occurred around 40 years after the dispersal of the Huron (Copway 1850:88; Copway 1851:91; Copway 1858:91). Various scholars agree with this timeline ranging from 1687, in conjunction with Denonville's attack on Seneca villages (Johnson 1986:48; Schmalz 1991:21–22) to around the mid- to late-1690s leading up to the Great Peace of 1701 (Schmalz 1977:7; Bowman 1975:20; Smith 1975:215; Tanner 1987:33; Von Gernet 2002:7–8).

Robert Paudash's 1904 account of Mississauga origins is like that of Copway's and relies on oral history. It came from Paudash's father, who died at the age of 75 in 1893 and was the last hereditary chief of the Mississauga at Rice Lake. His account in turn came from his father Cheneebeesh, who died in 1869 at the age of 104 and was the last sachem or Head Chief of all the Mississaugas. He also relates a story of origin on the north shore of Lake Huron near the river that gave them their name having been founded by a party of Shawnee (Paudash 1905:7–8) and later, after the dispersal of the Wendat, carrying out coordinated attacks against the Haudenosaunee.

Francis Assikinack (1858:308–309) provides similar details on battles with the Haudenosaunee. Francis Assikinack (b. 1824) was an Ojibwa of Manitoulin Island. He enrolled at Upper Canada College when he was 16 and after graduation, worked for the Indian Department as an interpreter, clerk, and teacher.

Doug Williams (Gidigaa Migizi) is a former chief of the Curve Lake First Nation and is a Pipe Carrier, Sweat Lodge Keeper and Associate Professor/Director of Studies for the Ph.D. Program of the Chanie Wenjack School of Indigenous Studies at Trent University. His oral histories were related to him by his grandparents, great uncle and their contemporaries and he relates that the Mississauga pushed the Haudenosaunee out of southern Ontario (Migizi 2018:42–44). A detailed history of the Michi Saagiig prepared by Gitiga Migizi was provided to ASI by Dr. Julie Kapyrka of Curve Lake First Nation (Migizi and Kapyrka 2015) for inclusion in this report:

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 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.

Peace was achieved between the Haudenosaunee and the Anishinaabek Nations in August of 1701 when representatives of more than twenty Anishinaabek Nations assembled in Montreal to participate in peace negotiations (Johnston 2004:10). During these negotiations captives were exchanged and the Iroquois and Anishinaabek agreed to live together in peace. Peace between these nations was confirmed again at council held at Lake Superior when the Iroquois delivered a wampum belt to the Anishinaabek Nations. From the beginning of the eighteenth century to the assertion of British sovereignty in 1763, there is no interruption to Anishinaabeg control and use of southern Ontario. While hunting in the territory was shared, and subject to the permission of the various nations for access to their lands, its occupation was by Anishinaabeg until the assertion of British sovereignty, the British thereafter negotiating treaties with them. Eventually, with British sovereignty, tribal designations changed (Smith 1975:221–222; Surtees 1985:20–21). The word “Saulteux,” for example, was gradually substituted by “Chippewa” while the north shore of Lake Ontario groups became known as “Mississauga,” although some observers, like John Graves Simcoe, described them as a branch of the “Chippewa” and the two terms were often used as synonyms. The nineteenth-century Mississauga also called themselves “Ojibwa,” especially when addressing an English-speaking audience (Jones 1861:31).

According to Rogers (1978), by the twentieth century, the Department of Indian Affairs had divided the “Anishinaubag” into three different tribes, despite the fact that by the early eighteenth century, this large Algonquian-speaking group, who shared the same cultural background, “stretched over a thousand miles from the St. Lawrence River to the Lake of the Woods.” With British land purchases and treaties, the bands at Beausoleil Island, Cape Croker, Christian Island, Georgina and Snake Islands, Rama, Sarnia, Saugeen, the Thames, and Walpole, became known as “Chippewa” while the bands at Alderville, New Credit, Mud Lake, Rice Lake, and Scugog, became known as “Mississauga.” The northern groups on Lakes Huron and Superior, who signed the Robinson Treaty in 1850, appeared and remained as “Ojibbewas” in historical documents.

In 1763, following the fall of Quebec, New France was transferred to British control at the Treaty of Paris. The British government began to pursue major land purchases to the north of Lake Ontario in the early nineteenth century, the Crown acknowledged the Mississaugas as the owners of the lands between Georgian Bay and Lake Simcoe and entered into negotiations for additional tracts of land as the need arose to facilitate European settlement.



The eighteenth century saw the ethnogenesis in Ontario of the Métis, when Métis people began to identify as a separate group, rather than as extensions of their typically maternal First Nations and paternal European ancestry (Métis National Council n.d.). Métis populations were predominantly located north and west of Lake Superior, however, communities were located throughout Ontario (MNC n.d.; Stone and Chaput 1978:607,608). During the early nineteenth century, many Métis families moved towards locales around southern Lake Huron and Georgian Bay, including Kincardine, Owen Sound, Penetanguishene, and Parry Sound (MNC n.d.). Recent decisions by the Supreme Court of Canada (Supreme Court of Canada 2003; Supreme Court of Canada 2016) have reaffirmed that Métis people have full rights as one of the Indigenous people of Canada under subsection 91(24) of the Constitution Act, 1867.

The Study Area is within Treaty 20 and the Williams Treaties of 1923, on the traditional territory of the Michi Saagiig and Chippewa Nations, collectively known as the Williams Treaties First Nations, including the Mississaugas of Alderville First Nation, Curve Lake First Nation, Hiawatha First Nation, Scugog Island First Nation and the Chippewas of Beausoleil First Nation, Georgina Island First Nation and the Rama First Nation (Williams Treaties First Nations 2017). In October and November of 1923, the governments of Canada and Ontario, chaired by A.S. Williams, signed treaties with the Chippewa and Mississauga for three large tracts of land in central Ontario and the northern shore of Lake Ontario which had never been included in previous treaties (Department of Indigenous and Northern Affairs 2013). Part of the Williams Treaties area includes lands originally negotiated under the Rice Lake Treaty, Treaty No. 20, signed on November 5, 1818 between the Mississaugas in the Rice Lake area and the Crown, which opened up colonization for settlers (Department of Indigenous and Northern Affairs 2016).

1.2.2 Euro-Canadian Land Use: Township Survey and Settlement

Historically, the Study Area is located in the Former Emily Township, Victoria County in part of Lot 7, Concession 3.

The S & G stipulates that areas of early Euro-Canadian settlement (pioneer homesteads, isolated cabins, farmstead complexes), early wharf or dock complexes, pioneer churches, and early cemeteries are considered to have archaeological potential. Early historical transportation routes (trails, passes, roads, railways, portage routes), properties listed on a municipal register or designated under the *Ontario Heritage Act* or a federal, provincial, or municipal historic landmark or site are also considered to have archaeological potential.

For the Euro-Canadian period, the majority of early nineteenth century farmsteads (i.e., those that are arguably the most potentially significant resources and whose locations are rarely recorded on nineteenth century maps) are likely to be located in proximity to water. The development of the network of concession roads and railroads through the course of the nineteenth century frequently influenced the siting of farmsteads and businesses. Accordingly, undisturbed lands within 100 m of an early settlement road are also considered to have potential for the presence of Euro-Canadian archaeological sites.

The first Europeans to arrive in the area were transient merchants and traders from France and England, who followed Indigenous pathways and set up trading posts at strategic locations along the well-traveled river routes. All of these occupations occurred at sites that afforded both natural landfalls and convenient access, by means of the various waterways and overland trails, into the hinterlands. Early transportation routes followed existing Indigenous trails, both along the lakeshore and adjacent to various creeks and rivers (ASI 2006).



Emily Township

Emily Township was opened to settlers in 1821, after the signing of Treaty 20. The Cottingham and Laidley families were amongst the first to build log cabins in the area. A wave of immigration from Ireland came to Emily Township, with a group of 142 families, part of the Robinson immigration, settling in the north half of the township. A store was opened by the mill in 1826, and in 1835 a post office was established, called Emily, though the hamlet was known as Williamstown. That same year the first school was built on the site of the later Bradburn's Hotel. In 1826 Methodists built a church on the northwest corner of Lot 13, Concession 2. An Anglican and a Methodist church were later built in Williamstown. The Port Hope, Lindsay and Beaverton Railway was built through the township in 1857, but the station was placed outside of the village. This line was part of the Midland Railway System within the Grand Trunk rail network and a branch was later extended to Peterborough and Millbrook. By 1878 the population was 835, and there were three churches, a high school and a public school, a gristmill, two mills, a tannery, a foundry, a shingle mill, a cloth mill, four hotels and several stores. By 1920 the population was 467 (Mika and Mika 1977; Miles & Co. 1879; Stephenson 1995; Andreae 1997; Kirkonnell 1967; Pammatt 1974).

Village of Omemee

In 1816, a group of Irish emigrants arrived to Emily Township and settled along the Pigeon River at what is now Omemee. The first church was built in 1826 and around that time the Cottingham family had built grist and lumber mills on the river. By 1835 the village was laid out on the west side of the river and by 1843, the village had a post office and was known as Metcalfe. When the Port Hope, Lindsay and Beaverton Railway came through the north end of the village in 1857, Omemee was renamed for the Mississauga word meaning pigeon, and was incorporated as a village in 1874 with a population of approximately 900. The Cottingham mill was rebuilt in 1872 and operated until it was destroyed by fire in 1972. Omemee was a centre of shipping timber and grain throughout the nineteenth and early twentieth centuries, and also had a woolen mill and weavers, a tannery, a pump factory, and various merchants and tradespeople (Virtual Museum 2019; Brown 2010; Ontario Genealogy 2019).

1.2.3 Historical Map Review

The 1877 *Map of the County of Victoria* (Patterson 1877), the 1881 Victoria Supplement in the *Illustrated Atlas of the Dominion of Canada* (Belden 1881), and the 1881 Goad's Fire Insurance Plan of Omemee (Goad, C.E. 1881) were examined to determine the presence of historic features within the Study Area during the nineteenth century (Table 1; Figures 2-4).

It should be noted, however, that not all features of interest were mapped systematically in the Ontario series of historical atlases, given that they were financed by subscription, and subscribers were given preference with regard to the level of detail provided on the maps. Moreover, not every feature of interest would have been within the scope of the atlases.

In addition, the use of historical map sources to reconstruct/predict the location of former features within the modern landscape generally proceeds by using common reference points between the various sources. These sources are then geo-referenced in order to provide the most accurate determination of the location of any property on historic mapping sources. The results of such exercises are often imprecise or even contradictory, as there are numerous potential sources of error inherent in such a process, including the vagaries of map production (both past and present), the need to resolve differences of scale and



resolution, and distortions introduced by reproduction of the sources. To a large degree, the significance of such margins of error is dependent on the size of the feature one is attempting to plot, the constancy of reference points, the distances between them, and the consistency with which both they and the target feature are depicted on the period mapping.

Table 1: Nineteenth-century property owner(s) and historical features(s) within or adjacent to the Study Area

1877				1881 Fire Insurance Plan	
Con #	Lot #	Property Owner(s)	Historical Feature(s)	Property Owner(s)	Historical Feature(s)
3	7	Omemees	Grist mills (2), town lots None	Omemees	Town lots
Pt. Cottingham Est.					

According to the 1877 map, two grist mills were located on the Pigeon River and a road is shown crossing the river along what is now Mary Street, forming an island between the main river channel and the mill race to the east. The map also shows the large mill pond south of the Study Area. The 1881 map shows the limits of the historical Omemees village centre.

The 1881 Omemees fire insurance plan identifies the material of the bridge as wood. A dam is visible south of the subject bridge at the head of the mill pond. It also depicts a grist and flour mill owned by J. Beatty, a woollen mill owned by Thomas Ivory, and a steam saw mill owned by Thomas Stevens. All these structures are depicted south of the bridge and adjacent to the dam.

1.2.4 Twentieth-Century Mapping Review

The 1931 National Topographic System (NTS) Lindsay Sheet (Department of National Defence 1931), 1954 aerial photograph of Omemees (University of Toronto 1954), and the 1999 NTS Lindsay Sheet (Natural Resources Canada 1999) were examined to determine the extent and nature of development and land uses within the Study Area (Figures 5-7).

The 1930 map illustrates that the dam had been built south of the Study Area. The map shows that Mary Street East was an unmetalled roadway carried over the river by a wood bridge. On the east bank of the river, a church and house are shown fronting King Street, and a house is shown on the south side of Mary Street. On the west bank, one house is shown between King and Mary Streets. The 1954 aerial photograph and 1999 map illustrates that Omemees remained within its historical limits surrounded by a rural agricultural landscape into the late-twentieth century.

1.3 Archaeological Context

This section provides background research pertaining to previous archaeological fieldwork conducted within and in the vicinity of the Study Area, its environmental characteristics (including drainage, soils or surficial geology and topography, etc.), and current land use and field conditions. Three sources of information were consulted to provide information about previous archaeological research: the site record forms for registered sites available online from the MTCS through “Ontario’s Past Portal”; published and unpublished documentary sources; and the files of ASI.



1.3.1 Current Land Use and Field Conditions

A review of available Google satellite imagery shows that the Study Area has remained relatively unchanged since 2009.

A Stage 1 property inspection was conducted on March 26, 2019 that noted the Study Area is located along Mary Street between Rutland Street East and Division Street South, south of King Street East. Mary Street is a paved one-lane road. The east side of the river consists of twentieth-century residential properties at 36 and 43 Mary Street East. The river banks on the south side of Mary Street have been heavily modified as part of the construction of the dam. North of Mary Street the river banks are naturalized and marshy. The Mill Pond Bridge (B 100018) is a four-span structure featuring a single span half-through Warren truss structure in the west integrated with a three span I-beam structure in the east. The superstructure rests on concrete abutments and concrete piers. The bridge carries a single lane of east and west Mary Street East vehicular traffic over the Pigeon River approximately 50 metres south of the intersection of King Street West and Mary Street East in the community of Omemee, City of Kawartha Lake. Construction of the approaches and rip-rap on the western bank was provided by County of Victoria labourers (Watchman Warder 1953). The approaches to the bridge are at-grade on the north and south sides and feature wooden posts on the north side; metal and concrete, as well as wooden posts on the south side. The Pigeon River flows in a southwest to northeast alignment under the bridge which is downstream from a dam structure. The margins of the watercourse feature vegetated floodplains to the northwest and southeast of the structure. Stones line the Pigeon River south of the structure on the northwest side.

1.3.2 Geography

In addition to the known archaeological sites, the state of the natural environment is a helpful indicator of archaeological potential. Accordingly, a description of the physiography and soils are briefly discussed for the Study Area.

The S & G stipulates that primary water sources (lakes, rivers, streams, creeks, etc.), secondary water sources (intermittent streams and creeks, springs, marshes, swamps, etc.), ancient water sources (glacial lake shorelines indicated by the presence of raised sand or gravel beach ridges, relic river or stream channels indicated by clear dip or swale in the topography, shorelines of drained lakes or marshes, cobble beaches, etc.), as well as accessible or inaccessible shorelines (high bluffs, swamp or marsh fields by the edge of a lake, sandbars stretching into marsh, etc.) are characteristics that indicate archaeological potential.

Water has been identified as the major determinant of site selection and the presence of potable water is the single most important resource necessary for any extended human occupation or settlement. Since water sources have remained relatively stable in Ontario since 5,000 BP (Karrow and Warner 1990:Figure 2.16), proximity to water can be regarded as a useful index for the evaluation of archaeological site potential. Indeed, distance from water has been one of the most commonly used variables for predictive modeling of site location.

Other geographic characteristics that can indicate archaeological potential include: elevated topography (eskers, drumlins, large knolls, and plateaux), pockets of well-drained sandy soil, especially near areas of heavy soil or rocky ground, distinctive land formations that might have been special or spiritual places, such as waterfalls, rock outcrops, caverns, mounds, and promontories and their bases. There may be



physical indicators of their use, such as burials, structures, offerings, rock paintings or carvings. Resource areas, including: food or medicinal plants (migratory routes, spawning areas) are also considered characteristics that indicate archaeological potential (S & G, Section 1.3.1).

The Study Area is within drumlinized till plains of the Peterborough Drumlin Field, which extends from Simcoe County east to Hastings County and is generally characterized by rolling till plains overlying limestone bedrock. The region is approximately 4,532 km² and contains over 3000 drumlins in addition to many other drumlinoid hills and surface flutings (Chapman and Putnam 1984:169). The drumlins are composed of highly calcareous till but there are local differences in composition. The till plains of the regions were formed during the retreat of the Lake Ontario ice lobe of the Laurentide glacier and they indicate directionality of glacial advance and retreat. Till is produced from the advance of continental glacial ice. Soil and rock is carried forward by the ice, mixed and milled, producing a heterogeneous soil which is characteristic of glaciations (Chapman and Putnam 1984:10, 16).

Figure 8 depicts surficial geology for the Study Area. The surficial geology mapping demonstrates that the Study Area is underlain by stone-poor, sandy silt to silty sand-textured till on Paleozoic terrain, and fine-textured glaciolacustrine deposits of silt and clay (Ontario Geological Survey 2010). Soils in the Study Area consist of Smithfield clay loam, an imperfectly drained grey-brown podzolic, and Lindsay clay loam, a poorly drained dark grey gleisolic soil (Figure 9).

The Study Area is within the Pigeon River subwatershed. It drains an area approximately 221 square kilometres from its headwaters on the Oak Ridges Moraine, flowing north through Omemee to outlet at the south end of Pigeon Lake (Kawartha Conservation 2019).

1.3.3 Previous Archaeological Research

In Ontario, information concerning archaeological sites is stored in the Ontario Archaeological Sites Database (OASD) maintained by the MTCS. This database contains archaeological sites registered within the Borden system. Under the Borden system, Canada has been divided into grid blocks based on latitude and longitude. A Borden block is approximately 13 km east to west, and approximately 18.5 km north to south. Each Borden block is referenced by a four-letter designator, and sites within a block are numbered sequentially as they are found. The Study Area under review is located in Borden block *BbGp*.

According to the OASD, no previously registered archaeological sites are located within one kilometre of the Study Area (Ministry of Tourism, Culture and Sport 2018). A summary of the sites is provided below. According to the background research, no previous reports detail fieldwork within 50 m of the Study Area.

2.0 FIELD METHODS: PROPERTY INSPECTION

A Stage 1 property inspection must adhere to the S & G, Section 1.2, Standards 1-6, which are discussed below. The entire property and its periphery must be inspected. The inspection may be either systematic or random. Coverage must be sufficient to identify the presence or absence of any features of archaeological potential. The inspection must be conducted when weather conditions permit good visibility of land features. Natural landforms and watercourses are to be confirmed if previously identified. Additional features such as elevated topography, relic water channels, glacial shorelines, well-drained soils within heavy soils and slightly elevated areas within low and wet areas should be identified



and documented, if present. Features affecting assessment strategies should be identified and documented such as woodlots, bogs or other permanently wet areas, areas of steeper grade than indicated on topographic mapping, areas of overgrown vegetation, areas of heavy soil, and recent land disturbance such as grading, fill deposits and vegetation clearing. The inspection should also identify and document structures and built features that will affect assessment strategies, such as heritage structures or landscapes, cairns, monuments or plaques, and cemeteries.

The Stage 1 archaeological assessment property inspection was conducted under the field direction of Johanna Kelly (P1017) of ASI, on March 26, 2019, in order to gain first-hand knowledge of the geography, topography, and current conditions and to evaluate and map archaeological potential of the Study Area. It was a visual inspection only and did not include excavation or collection of archaeological resources. Fieldwork was only conducted when weather conditions were deemed suitable and seasonally appropriate, per S & G Section 1.2., Standard 2. Previously identified features of archaeological potential were examined; additional features of archaeological potential not visible on mapping were identified and documented as well as any features that will affect assessment strategies. Field observations are compiled onto the existing conditions of the Study Area in Section 7.0 (Figure 10) and associated photographic plates are presented in Section 8.0 (Plates 1-10).

3.0 ANALYSIS AND CONCLUSIONS

The historical and archaeological contexts have been analyzed to help determine the archaeological potential of the Study Area. These data are presented below in Section 3.1. Results of the analysis of the Study Area property inspection are presented in Section 3.2.

3.1 Analysis of Archaeological Potential

The S & G, Section 1.3.1, lists criteria that are indicative of archaeological potential. The Study Area meets the following criteria indicative of archaeological potential:

- Water sources: primary, secondary, or past water source (Pigeon River);
- Early historic transportation routes (Mary St); and
- Proximity to early settlements (Omeme)

According to the S & G, Section 1.4 Standard 1e, no areas within a property containing locations listed or designated by a municipality can be recommended for exemption from further assessment unless the area can be documented as disturbed. The Municipal Heritage Register was consulted and no properties within the Study Area are Listed or Designated under the Ontario Heritage Act.

These criteria are indicative of potential for the identification of Indigenous and Euro-Canadian archaeological resources, depending on soil conditions and the degree to which soils have been subject to deep disturbance.

3.2 Analysis of Property Inspection Results

The property inspection determined that part of the Study Area exhibits archaeological potential on the residential yard adjacent to the river at the toe of the slope (Plate 3; Figure 10: areas highlighted in green).



These areas will require Stage 2 archaeological assessment prior to any development. According to the S & G Section 2.1.2, test pit survey is required on terrain where ploughing is not viable, such as wooded areas, properties where existing landscaping or infrastructure would be damaged, overgrown farmland with heavy brush or rocky pasture, and narrow linear corridors up to 10 metres wide.

The property inspection determined that some of lands within the Study Area are sloped in excess of 20 degrees, or located in low and wet conditions, and according to the S & G Section 2.1 do not retain potential (Plates 3, 4, 6; Figure 10: areas highlighted in pink and blue). The remainder of the Study Area has been subjected to deep soil disturbance events and according to the S & G Section 1.3.2 do not retain archaeological potential (Plates 1-10; Figure 10: areas highlighted in yellow). These areas do not require further survey.

3.3 Conclusions

The Stage 1 background study determined that no previously registered archaeological sites are located within one kilometre of the Study Area. The property inspection determined that parts of the Study Area exhibit archaeological potential and will require Stage 2 assessment, if impacted, prior to any construction activities.

4.0 RECOMMENDATIONS

In light of these results, the following recommendations are made:

1. The Study Area exhibits archaeological potential. These lands require Stage 2 archaeological assessment by test pit survey at five metre intervals, if impacted, prior to any proposed construction on the property;
2. The remainder of the Study Area does not retain archaeological potential on account of deep and extensive land disturbance, low and wet conditions, or slopes in excess of 20 degrees. These lands do not require further archaeological assessment; and,
3. Should the proposed work extend beyond the current Study Area, further Stage 1 archaeological assessment should be conducted to determine the archaeological potential of the surrounding lands.

NOTWITHSTANDING the results and recommendations presented in this study, ASI notes that no archaeological assessment, no matter how thorough or carefully completed, can necessarily predict, account for, or identify every form of isolated or deeply buried archaeological deposit. In the event that archaeological remains are found during subsequent construction activities, the consultant archaeologist, approval authority, and the Cultural Programs Unit of the MTCS should be immediately notified.



5.0 ADVICE ON COMPLIANCE WITH LEGISLATION

ASI also advises compliance with the following legislation:

- This report is submitted to the Minister of Tourism, Culture and Sport as a condition of licensing in accordance with Part VI of the *Ontario Heritage Act*, RSO 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 field work and report recommendations ensure the conservation, preservation and protection 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 Tourism, Culture and Sport, 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.
- It is an offence under Sections 48 and 69 of the *Ontario Heritage Act* for any party other than a licensed 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 field work 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*.
- 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 licensed consultant archaeologist to carry out archaeological fieldwork, in compliance with sec. 48 (1) of the *Ontario Heritage Act*.
- 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, nor may artifacts be removed from them, except by a person holding an archaeological license.



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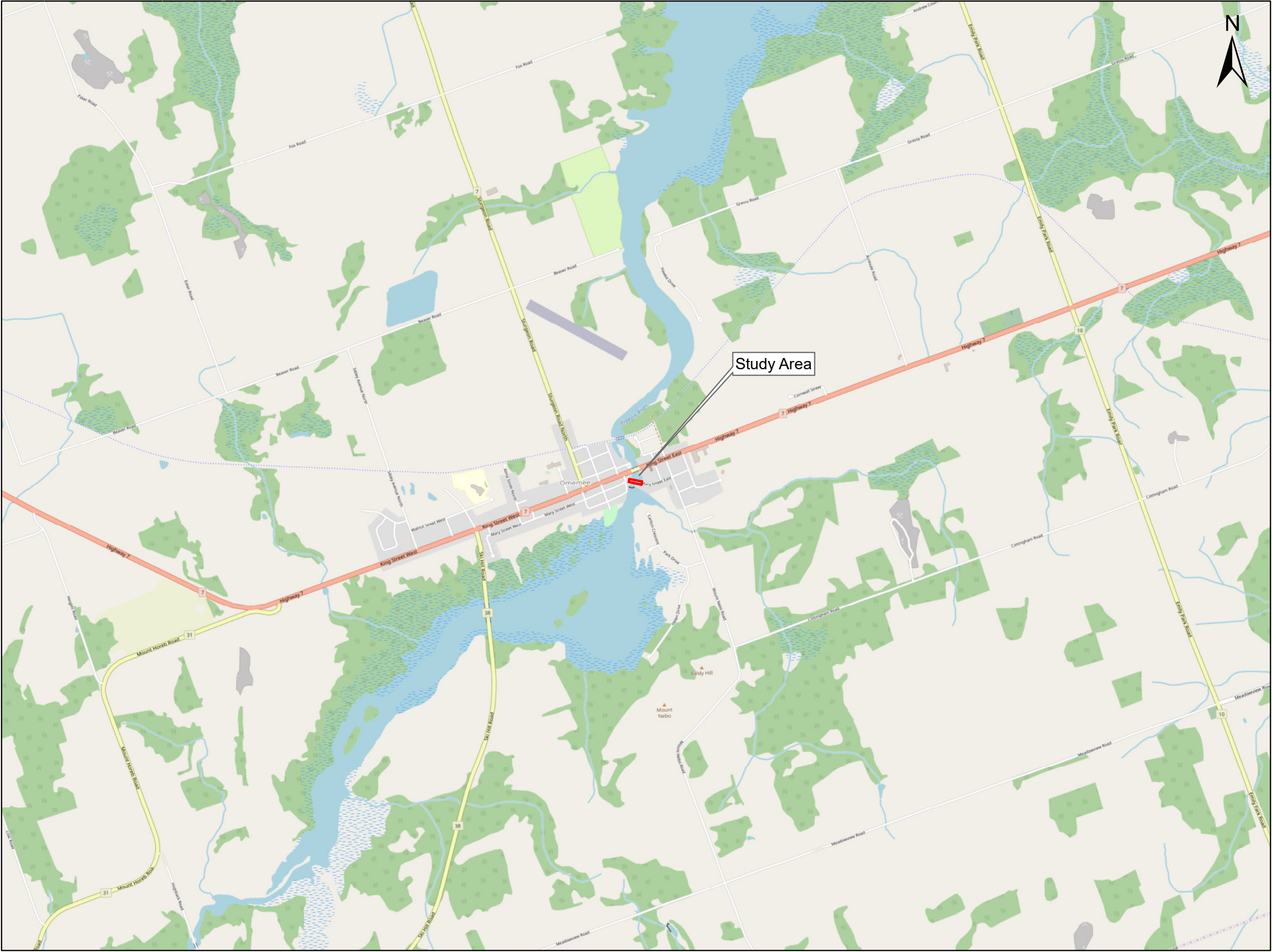



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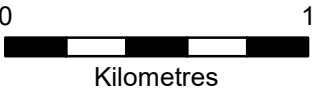


7.0 MAPS



 STUDY AREA

Sources: Ortho: ESRI
Projection: NAD 1983 UTM Zone 17N
Scale: 1:25,000
Page Size: 11 x 17



ASI PROJECT NO.:19EA-002
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Figure 1: Mill Pond Bridge Replacement/Rehabilitation Study Area



Figure 2: Study Area (Approximate Location) Overlaid on the 1877 Map of Victoria County



Figure 3: Study Area (Approximate Location) Overlaid on the 1881 Map of Emily Township

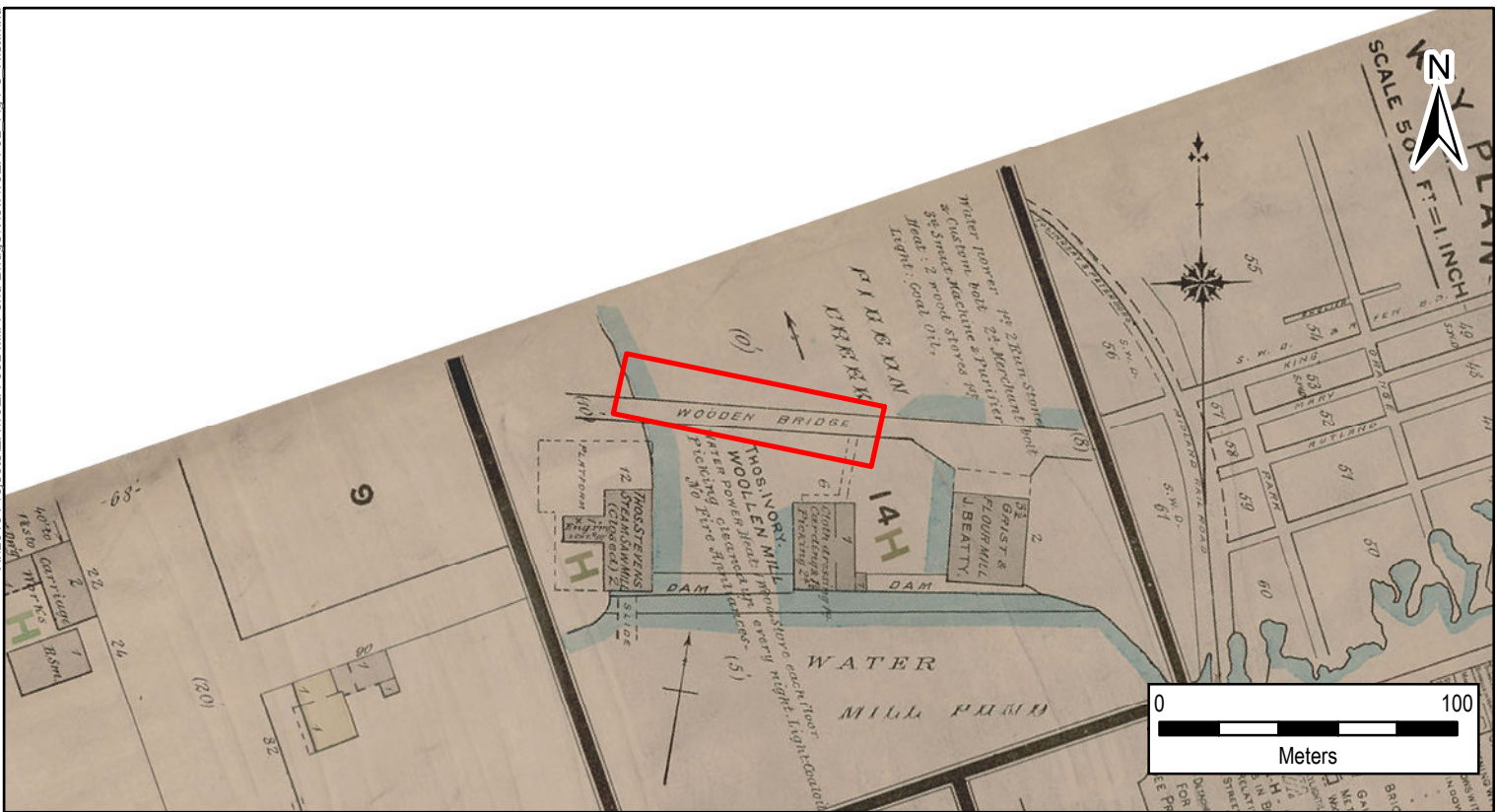


Figure 4: Study Area (Approximate Location) Overlaid on the 1881 Fire Insurance Plan of Omamee



Figure 5: Study Area (Approximate Location) Overlaid on the 1931 NTS Lindsay Sheet



Figure 6: Study Area (Approximate Location) Overlaid on the 1954 Aerial Photograph of Omeme



Figure 7: Study Area (Approximate Location) Overlaid on the 1999 NTS Lindsay Sheet



Figure 8: Study Area - Surficial Geology

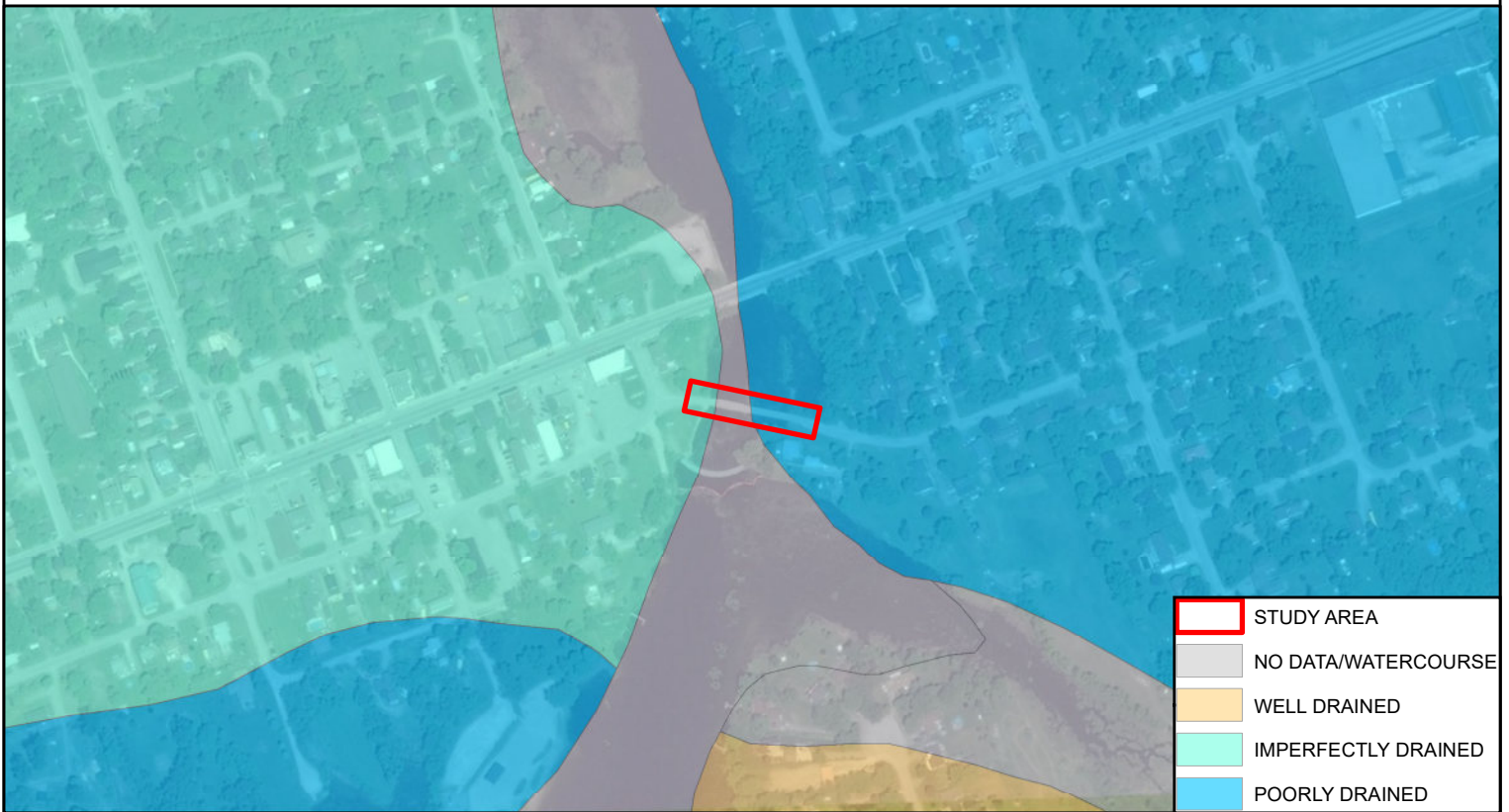


Figure 9: Study Area - Soil Drainage



Sources:

Projection: NAD 1983 UTM Zone 17N
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Figure 10: Mill Pond Bridge Replacement/Rehabilitation – Results of the Property Inspection

8.0 IMAGES



Plate 1: South view of dam; bank is disturbed, no potential



Plate 2: Southwest view of Study Area; Area is disturbed, no potential



Plate 3: Northwest view of Study Area; Area between low and wet lands and toe of the slope exhibits potential, requires Stage 2 survey



Plate 4: North view of river and Highway 7 bridge; Area is disturbed and low and wet, no potential



Plate 5: East view of Mill Pond Bridge and Mary St. W.; Area is disturbed, no potential



Plate 6: Northeast view of Study Area; Area is disturbed and low and wet, no potential



Plate 7: South view of Study Area; Area is disturbed, no potential



Plate 8: West view of Mill Pond Bridge and Mary St. W.; approach to bridge is disturbed, no potential



Plate 9: West view of Study Area; Area is disturbed, no potential



Plate 10: East view of Study Area; ROW and area is disturbed, no potential