

Durham-Scarborough Bus Rapid Transit Project: Errata to the Final Environmental Project Report

Prepared for Metrolinx and Durham Region
by IBI Group with Parsons

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Overview

This Errata documents changes to the Durham-Scarborough Bus Rapid Transit (DSBRT) (Project) Final Environmental Project Report (EPR) based on comments received during the 30-day public review period following the publication of the Notice of Completion on January 20, 2022. Specific additions, deletions and revisions are identified in yellow highlight throughout this document.

This Errata was prepared to incorporate revisions to the EPR and associated technical reports based on comments provided by the City of Toronto, Region of Durham, Curve Lake First Nation, Mississaugas of Scugog Island First Nation, the Ministry of the Environment, Conservation and Parks (MECP), the Ministry of Heritage, Sport, Tourism and Culture Industries (MHSTCI), and Toronto and Region Conservation Authority (TRCA) during the 30-day public review period following the publication of the Notice of Completion which began on January 21, 2022 and ended on February 22, 2022.

Executive Summary

ES.4 Potential Impacts, Mitigation Measures, and Monitoring

TABLE ES.2. SUMMARY OF POTENTIAL IMPACTS, MITIGATION MEASURES AND MONITORING: NATURAL ENVIRONMENT

Environmental Component	Potential Impacts (Design/Construction/Operation)	Mitigation Measures	Monitoring
During Construction			
Aquatic Ecosystem	The potential for spills or other materials/equipment from entering the water and impacting the aquatic environment.	Section 4.2.2.2 discusses the best management/construction practices to be employed during construction to avoid/prevent spills or other materials/equipment from entering the water.	N/A

TABLE ES.5. SUMMARY OF POTENTIAL IMPACTS, MITIGATION MEASURES AND MONITORING: CULTURAL ENVIRONMENT

Environmental Component	Potential Impacts (Design/Construction/Operation)	Mitigation Measures	Monitoring
During Detail Design			
Archaeological Resources	<p>Parts of the Study Area exhibit archaeological potential in Segments 1, 2, 3, 4, and 5.</p> <p>The remainder of the Study Area does not retain archaeological potential on account of deep and extensive land disturbance, low and wet conditions, slopes in excess of 20 degrees, or being previously assessed. These lands do not require further archaeological assessment.</p> <p>Post Cemetery is located within the Study Area in Pickering. Archeoworks (P029-836-2012) Stage 4 excavation did not confirm the cemetery boundaries nor fully mitigate the Disciples Church Site (AIGs-449) within the DSBRT footprint. The following combined recommendations for the Post Cemetery property, including AIGs-449, made in the P029-836-2012 Stage 4 report still apply.</p>	<p>These lands require Stage 2 archaeological assessment by test pit survey at five metre intervals, prior to any proposed construction activities. Indigenous Nations will be invited to participate in future archaeological assessment studies.</p> <p>All required archaeological assessments (e.g., Stage 2 AA, and Stage 3, if recommended in the Stage 2 AA) will be completed as early as possible during detail design and well in advance of any ground disturbing activities.</p> <p>Should the proposed work extend beyond the current Study Area, further archaeological assessment should be conducted to determine the archaeological potential of the surrounding lands.</p> <ul style="list-style-type: none"> The resumption of any form of archaeological fieldwork — i.e., Stage 4 excavation; Stage 4 avoidance and protection (if applicable); construction monitoring — must take into account recommendations arising from the Indigenous engagement process. Block Excavation: The portion of the site which falls within the construction impact zone (i.e., north of the grading limit) must be entirely excavated by hand in one-metre-square units. The Stage 4 excavation will follow the methods and requirements outlined in the 2011 S&G's Sections 4.2.1 (general Stage 4 excavation requirements), 4.2.2 (general hand excavation requirements) and 4.2.9 (specific hand excavation requirements for undisturbed sites), as well as Table 4.1 (determination of hand excavation extent). Feature Excavation: Once the site area has been fully hand-excavated at least 10 cm into the subsoil, the exposed subsoil must be cleaned by shovel or trowel, and the resulting subsoil surface examined for cultural features. All identified cultural features must be mapped using transit and tape and recorded relative to the grid established during the Stage 3. Features must only be excavated and fully documented after complete exposure, except where not possible (e.g., presence of project limits). The excavation and documentation of features must follow the feature excavation-related methods and requirements outlined in the 2011 S&G's Sections 4.2.1, #7-11 (general Stage 4 requirements); Section 4.2.2, #5-7 (general hand excavation requirements); and if applicable, Section 4.2.9, #5-6 (specific hand excavation requirements for undisturbed sites). 	<p>Construction Monitoring during archaeological fieldwork must follow the methods and requirements outlined in the 2011 S&G as well as take into account recommendations arising from the Indigenous engagement process. N/A</p> <p>Cemetery Investigation Construction Monitoring: a construction monitoring report must be completed and submitted to the MHSTCI.</p>

Environmental Component	Potential Impacts (Design/Construction/Operation)	Mitigation Measures	Monitoring
		<ul style="list-style-type: none"> • Features 1, 2 and 3: The portions of these features which lie within the project area limits are to be excavated and documented in accordance with the 2011 S&G's Sections 4.2.1, #7-11 (general Stage 4 excavation requirements); Section 4.2.2, #5-7 (general hand excavation requirements); and if applicable, Section 4.2.9, #5-6 (specific hand excavation requirements for undisturbed sites), in order to determine the nature of these features, and whether or not they are associated with graves containing human remains: <ul style="list-style-type: none"> • In the event that none of these features is associated with graves containing human remains, there are no further archaeological concerns within these areas. • If evidence of burials associated with this cemetery are encountered, all work must cease and MHSTCI and the Bereavement Authority of Ontario (BAO) will need to be contacted for direction on next steps. • In the event that partial excavation is unable to determine whether or not any features are graves, permission to extend hand excavation of one-metre units further into the cemetery beyond the limit of grading must be acquired in order to allow further exposure, excavation and confirmation of the nature of the feature. • Partial exposure of features: Any feature that cannot be completely exposed due to the presence of project limits may be partially excavated. Exposed feature profiles resulting from partial excavation must be shored up and protected with geo-textile. The placement of fill in such areas must be monitored by a licensed archaeologist, and a report documenting the monitoring be subsequently filed with the MHSTCI. • The balance of the Disciples Church Site (AIGs-449) outside the project area limits must be avoided during grading and soil disturbing activities, in accordance with Section 4.1.1 of the 2011 S&G. The following measures are required: erect a temporary barrier along the project area boundary, issue "no go" instructions to all personnel during construction, and the "no go" area should be explicitly marked with instructions on all development plans. Inspection and monitoring of the area during soil disturbing activities by a licensed archaeologist is required. Following the completion of development activities, a separate Stage 4 avoidance and protection report must be completed and submitted to the MHSTCI. • Cemetery Investigation Construction Monitoring: The narrow swath of land following the east margin of Post Cemetery, between the existing cemetery fence and the current Brock Road (Durham Regional Road 1) right-of-way limit, has not been subjected to a Stage 3 investigation, given the presence of active utilities in this area. Despite the presence of extensive disturbance, this area must be subjected to archaeological monitoring by a licensed archaeologist in order to conclusively determine the absence of archaeological and/or human remains. A construction monitoring report must be completed and submitted to the MHSTCI: <ul style="list-style-type: none"> • A Cemetery Investigation Authorization should be obtained prior to the construction monitoring. <ul style="list-style-type: none"> • A licensed archaeologist will be present on site for the duration of any additional impacts within the Study Area adjacent to the cemetery property to monitor for the presence of burial shafts outside the known limits of the cemetery. Any archaeological resources identified in this manner must be subject to the appropriate mitigations. • If evidence of burials associated with this cemetery are encountered, all work must cease and MHSTCI and the BAO will need to be contacted for direction on next steps. Should human remains be found outside of the confirmed boundaries of a cemetery, the Coroner and Police must be notified immediately. If the human remains are not determined to be of forensic interest the matter must then be reported to the Registrar, Funeral, Burial and Cremation Services Act, 2002, Ministry of Government and Consumer Services. • These lands do not retain near-surface archaeological potential due to previous disturbances, and thus do not require Stage 2 survey prior to any construction monitoring. 	
	<p>Part of the Study Area is adjacent to the Pioneer Memorial Garden Cemetery in Oshawa. Therefore, there is potential for unmarked burials associated with the</p>	<p>The following Stage 3 recommendations are to be reviewed upon receipt of mapping from the City of Oshawa and/or the BAO:</p>	

Environmental Component	Potential Impacts (Design/Construction/Operation)	Mitigation Measures	Monitoring
	<p>cemetery to extend beyond the current cemetery boundary. Part of the Study Area is adjacent to the Pioneer Memorial Garden Cemetery in Oshawa. Based on information from the cemetery operator about the uncertainty of grave locations along the northern cemetery limits on Bond Street West, there is potential for unmarked burials associated with the cemetery within the Study Area.</p>	<ul style="list-style-type: none"> • If available, mapping depicting the legal boundaries of the cemetery should be obtained from the licensed operator for the cemetery, prior to any proposed project impacts adjacent to the cemetery to help further determine to what extent, if any, this work might impact the legal boundaries of the cemetery; • A Cemetery Investigation Authorization should be obtained prior to the construction monitoring. • Stage 3 Cemetery Investigation should be conducted on any lands impacted by the project between the paved road edge and the retaining wall, to confirm the presence or absence of unmarked graves outside the current fenced limits. Mechanical topsoil removal is not feasible thus ASI recommends it is recommended that the portion of the Study Area within lands between the paved road edge and the retaining all be subject to a program of archaeological construction monitoring if these lands are to be impacted by construction.; • A licensed archaeologist will be present on site for the duration of any additional impacts within the Study Area adjacent to the cemetery property to monitor for the presence of burial shafts outside the known limits of the cemetery. Any archaeological resources identified in this manner must be subject to the appropriate mitigations.; • A Cemetery Investigation Authorization issued by the Bereavement Authority of Ontario will be required for any "invasive" (Stages 2-4) fieldwork because the boundaries of the cemetery are not clear. The Authorization will relieve the archaeologist of the prohibition and liability related to the intentional disturbance of a human burial within a cemetery extend beyond the currently mapped boundaries; • If evidence of burials associated with this cemetery are encountered, all work must cease and MHSTCI and the BAO bereavement Authority of Ontario will need to be contacted for direction on next steps. ; and Should human remains be found outside of the confirmed boundaries of a cemetery, the Coroner and Police must be notified immediately. If the human remains are not determined to be of forensic interest the matter must then be reported to the Registrar, Funeral, Burial and Cremation Services Act, 2002, Ministry of Government and Consumer Services. • These lands do not retain near-surface archaeological potential due to previous disturbances, and thus do not require Stage 2 survey prior to any construction monitoring. The cemetery lands within and adjacent to the Study Area do not retain near surface archaeological potential and thus do not require Stage 2 survey prior to any Stage 3 investigations. 	
	<p>The Disciples Church Site is considered to have further CHVI and is within the Study Area.</p>	<p>MHSTCI should be consulted prior to any further work near the site to allow for review of the Stage 4 report to confirm location of any outstanding areas of archaeological concern.</p>	

Environmental Component	Potential Impacts (Design/Construction/Operation)	Mitigation Measures	Monitoring
	<p>The Garden Site abuts the Study Area and is considered to have Cultural Heritage Value or Interest and to require Stage 4 Mitigation of Impacts as per recommendations made during Stage 3 under P059-0985-2021.</p>	<ul style="list-style-type: none"> • A Stage 4 Mitigation of Impacts is required. MHSTCI should be consulted prior to any further work near the site. Stage 4 will commence with additional Stage 3 units excavated: around units 460N-295E, 460N-290E, 485N-295E; and along the 295E line at 465N-290E, 470N-295E, 475N, 295E, 285N-295E. • Unit excavation will consist of the hand excavation of 1 metre x 1 metre units dug by hand, 5 centimetres into subsoil. All soils will be screened through 6mm wire mesh to facilitate artifact recovery with all artifacts retained by provenience. • Should cultural features be identified, the feature fill will not be excavated, the exposed plan of the feature will be recorded, geotextile fabric will be placed over the unit floor and the unit will be backfilled. The extent of the site will be determined following Standard 1 of the S&Gs, Section 3.2.3. • Stage 4 mechanical topsoil removal to look for cultural features will focus on the core of the Garden Site, identified as Locus 3, and will be conducted and monitored by a licensed archaeologist using a tracked Gradall or excavator with a smooth edge bucket. Mechanical topsoil removal will continue to a minimum of 10 metres beyond all identified cultural features. Mechanical topsoil removal will be supplemented by hand 'shovel shining' if soil conditions warrant (As per the MHSTCI Stage FAQ dated March 2016). Identified cultural features will be fully exposed in plan view via hand using shovels or trowels. • Units 470N-300E, 480N-295E, identified as containing potential features—will be investigated to determine whether features are present. • All features will be recorded using a D-GPS accurate to 10 centimetres. Features will be sectioned, and hand excavated with soils being screened through 6 millimetre mesh screen. Features will then be appropriately recorded in plan view via a scaled drawing and photographs. • Soil samples for flotation will be collected by stratum for all identified privies and root cellars as required by the 2011 Standards and Guidelines. 	

TABLE ES.7. SUMMARY OF POTENTIAL IMPACTS, MITIGATION MEASURES AND MONITORING: STORMWATER MANAGEMENT, MUNICIPAL SERVICES AND UTILITIES

Environmental Component	Potential Impacts (Design/Construction/Operation)	Mitigation Measures	Monitoring
During Detail Design			
Watercourse Crossings	<p>Extension/widening of 13 existing watercourse crossing structures, including C-01, C-02, C-05, C-06, C-07, B-05, ST-01, ST-03, RC-05, RC-06, RC-10, RC-11, and RC-12. Replacement of 3 existing bridges, including B-07, B-09 and B-10.</p>	<p>Conduct hydraulic analysis following <i>Natural Hazards Policies or the Technical Guide, River and Stream Systems; Flooding Hazard Limit</i> (2002) to ensure that all following flood hazard objectives are met:</p> <ul style="list-style-type: none"> • Ensure that flood risk does not increase as a result of the proposed crossing for all design storm events up to, and including, the Regulatory event; • Safely convey the applicable design storm as per municipal, regional, and/or Ministry of Transportation guidelines considering implications of future land use on flooding; • Establish the requirements for crossing size (i.e., overtopping of the Regulatory event) while considering ingress/egress within the surrounding area in consultation with local municipal emergency managers; • TRCA's Crossing Guideline for Valley and Stream Corridors (2015) will be considered in setting stream crossing objectives for watercourses under TRCA jurisdiction during the detail design phase; and • Coordinate with TRCA to consider the proposed works related to flood control around Duffins Creek Bridge during detailed design. During detail design, Notably, the hydraulic condition could be further assessed using the 2D model obtained from the Assess hydraulic conditions using TRCA's 2D hydraulic model during detailed design to further refine the design, and the proposed grading plan, and to ensure there is no net fill volume within the floodplain and not any off-site or on-site impact to the water surface elevation and velocities of the 2-year, 5-year, 10-year, 25-year, 50-year, 100-year, and the TRCA's Regulatory design storm floodplains. 	N/A
	<p>300 m of a tributary of Lynde Creek between Lake Ridge Road and Halls Road is considered for realignment.</p>	<ul style="list-style-type: none"> • Sizing of proposed drainage channel will be refined during detail design. 	N/A
Floodplain Management/ Flooding Hazards	<p>Extension/widening of 13 existing watercourse crossing structures, including C-01, C-02, C-05, C-06, C-07, B-05, ST-01, ST-03, RC-05, RC-06, RC-10, RC-11, and RC-12. Replacement of 3 existing bridges, including B-07, B-09 and B-10.</p>	<p>For all defined watercourses (floodplains), detailed hydraulic assessment using the HEC-RAS model is to be completed to update floodline mapping to standards of TRCA and CLOCA and determined appropriate design storm and peak flow rate associated with the watercourse at the proposed crossing location based on future land use conditions.</p> <p>Proposed crossing structure to convey the appropriate peak flow rate without increasing flood elevations for the 2 to 100 year and Regional storm events will be sized.</p> <p>Flood hazard at the preferred crossing location using existing floodplain mapping and modelling is to be confirmed. Models are to be updated as necessary to reflect more detailed topographical and flow data. Notably, the hydraulic condition could be further assessed using the 2D model obtained from the TRCA during detail design to further refine the design, the proposed grading plan, and fill volume within the floodplain.</p> <p>The hydraulic analysis will be refined based on the detail design to ensure flooding objectives are met with regard to future land use changes.</p> <p>During detail design, an updated floodplain map will be submitted to TRCA upon final acceptance of the modelling and floodplain mapping.</p> <p>During detail design, TRCA will continue to be consulted to consider mitigation regarding the platform within the regulatory area.</p>	N/A

Environmental Component	Potential Impacts (Design/Construction/Operation)	Mitigation Measures	Monitoring
		<p>For floodproofing stops and their electrical utilities above the Regional flood event, consider design mitigation for all stops and platforms within the TRCA and CLOCA Regulatory design storm floodplains based on the latest information from the conservation authorities.</p> <p>Early in detail design, in consultation with TRCA and Durham Region, review water surface elevation depths for the Regional and 350-year storms to confirm the feasibility of floodproofing the Notion Road stop at the current location or consider relocating the stop as necessary to avoid hazard to life during a flood.</p>	

ES.6.3 Consultation during the Transit Project Assessment Process

Notice of Commencement and Public Information Centre #4

The TPAP for DSBRT commenced on October 14, 2021 with the publication of the Notice of Commencement and Public Information Centre #4. The Notice was sent to the Director and Regional Director of the MECP's Environmental Assessment Branch in accordance with O. Reg. 231/08. The Notice was distributed to all stakeholders, including the general public, property owners (within 30 meters of the Project corridor), TAG, SAG, MTAG, GRT members and Indigenous Nations, informing them of the start of the TPAP. This was communicated using a combination of media channels including email, direct mail to property owners within 30 m, postcards to all addresses within 500 m, and publications in five newspapers. The Notice outlined the Project, next steps as per O. Reg. 231/08 including the up to 120-day TPAP consultation period, and the process for participation.

Notice of Completion and 30-Day Review Period

In accordance with O. Reg. 231/08, the Notice of EPR Completion was first issued on January 20, 2022, within the 120-day period since the Notice of Commencement. The Notice was sent to the Director and Regional Director of the MECP's Environmental Assessment Branch in accordance with O. Reg. 231/08. The Notice was distributed to all stakeholders, including the general public, property owners (within 30 meters of the Project corridor), TAG, SAG, MTAG, GRT members and Indigenous Nations. The Notice was issued using a combination of media channels including email, direct mail to property owners within 30 m, and publications in five newspapers (two separate days).

The Notice informed agencies, Indigenous Nations, and stakeholders how to access and review the EPR from January 21 to February 22, 2022 on the Project website (www.metrolinxengage.com/dsbrt). The Notice also outlined the Project and next steps as per O. Reg. 231/08 including the objections process.



Environmental Project Report

4. Potential Impacts, Mitigation Measures and Monitoring

4.2.4 Terrestrial Environment

4.2.4.1 Footprint Impacts and Mitigation

Planting Plans

A detailed landscape planting plan (including landscape composition planting layout drawings) will be developed during the detail design phase prior to construction and once areas identified for restoration have been determined in consultation with the respective agencies and municipalities. Restoration plans and replanting plans (along with erosion control fencing plans) must be submitted prior to permit issuance. The planting of forest and wetland habitat must be undertaken with the appropriate native and non-invasive and locally appropriate plant species that will be presented on site-specific plans to be developed by an experienced landscape architect/ecologist. Local municipal arborists should be consulted regarding the planting plan to ensure the planting list consists of climate change resilient species. At a minimum, planting plans will show the following:

- Where planting plan(s) will be developed by Metrolinx (if applicable), plan(s) will include at a minimum 2 years of successful monitoring and native herbaceous cover in the form of native seed mixes, shrubs and trees, in accordance with the local site conditions. Selection of planting materials can include appropriate plants to keystone species' lifecycle requirements that benefits the ecosystem following Indigenous Knowledge and Indigenous Nations' engagement recommendations.

TABLE 4.5. SUMMARY OF POTENTIAL IMPACTS, MITIGATION MEASURES AND MONITORING: NATURAL ENVIRONMENT

Environmental Component	Potential Impacts (Design/Construction/Operation)	Mitigation Measures	Monitoring
During Construction			
Aquatic Environment	The potential for spills or other materials/equipment from entering the water and impacting the aquatic environment.	Section 4.2.2.2 discusses the best management/construction practices to be employed during construction to avoid/prevent spills or other materials/equipment from entering the water.	N/A

4.5.1 Built Heritage Resources (BHRs) and Cultural Heritage Landscapes (CHLs)

4.5.1.3 Mitigation

Table 4.16 table header updated:

Required Assessment ~~(Unless otherwise mitigated)~~

A note under Table 4.16 was removed:

~~The recommended CHERs have been drafted on behalf of the local municipalities and will be finalized after TPAP as municipal evaluations.~~

Table 4.17 table header updated:

Required Assessment ~~or Next Step~~(Unless otherwise mitigated)

4.5.2 Archaeological Resources

4.5.2.1 Methodology

~~A Draft Stage 1 archaeological assessment was undertaken in 2021 by ASI for the Study Area and submitted to the Ministry of Heritage, Sport, Tourism and Culture Industries (MHSTCI) on November 9, 2021. This draft report is currently being updated based on comments received from MHSTCI on January 10, 2022. This report will be resubmitted by end of January 2022 and clearance is anticipated in February 2022.~~ A Stage 1 AA consists of a review of geographic, land use and historical information for the property and the relevant surrounding area, a property visit to inspect its current condition and contacting MHSTCI to find out whether, or not, there are any known archaeological sites on or near the property. Its purpose is to identify areas of archaeological potential and further archaeological assessment (e.g., Stage 2-4) as necessary. The ~~Draft~~ Stage 1 AA is included in **Appendix F**.

4.5.2.3 Mitigation

The following recommendations are made:

- 2 Post Cemetery is located within the Study Area in Pickering. Archeoworks (P029-836-2012) Stage 4 excavation did not confirm the cemetery boundaries nor fully mitigate the Disciples Church Site (AIGs-449) within the DSBRT footprint. The following combined recommendations for the Post Cemetery property, including AIGs-449, made in the P029-836-2012 Stage 4 report still apply:
 - a. The resumption of any form of archaeological fieldwork — i.e., Stage 4 excavation; Stage 4 avoidance and protection (if applicable); construction monitoring — must take into account recommendations arising from the Indigenous engagement process.
 - b. Block Excavation: The portion of the site which falls within the construction impact zone (i.e., north of the grading limit) must be entirely excavated by hand

in one-metre-square units. The Stage 4 excavation will follow the methods and requirements outlined in the 2011 S&G's Sections 4.2.1 (general Stage 4 excavation requirements), 4.2.2 (general hand excavation requirements) and 4.2.9 (specific hand excavation requirements for undisturbed sites), as well as Table 4.1 (determination of hand excavation extent).

- c. Feature Excavation: Once the site area has been fully hand-excavated at least 10 cm into the subsoil, the exposed subsoil must be cleaned by shovel or trowel, and the resulting subsoil surface examined for cultural features. All identified cultural features must be mapped using transit and tape and recorded relative to the grid established during the Stage 3. Features must only be excavated and fully documented after complete exposure, except where not possible (e.g., presence of project limits). The excavation and documentation of features must follow the feature excavation-related methods and requirements outlined in the 2011 S&G's Sections 4.2.1, #7-11 (general Stage 4 requirements); Section 4.2.2, #5-7 (general hand excavation requirements); and if applicable, Section 4.2.9, #5-6 (specific hand excavation requirements for undisturbed sites).
- d. Features 1, 2 and 3: The portions of these features which lie within the project area limits are to be excavated and documented in accordance with the 2011 S&G's Sections 4.2.1, #7-11 (general Stage 4 excavation requirements); Section 4.2.2, #5-7 (general hand excavation requirements); and if applicable, Section 4.2.9, #5-6 (specific hand excavation requirements for undisturbed sites), in order to determine the nature of these features, and whether or not they are associated with graves containing human remains:
- In the event that none of these features is associated with graves containing human remains, there are no further archaeological concerns within these areas.
 - If evidence of burials associated with this cemetery are encountered, all work must cease and MHSTCI and the Bereavement Authority of Ontario (BAO) will need to be contacted for direction on next steps.
 - In the event that partial excavation is unable to determine whether or not any features are graves, permission to extend hand excavation of one-metre units further into the cemetery beyond the limit of grading must be acquired in order to allow further exposure, excavation and confirmation of the nature of the feature.
- e. Partial exposure of features: Any feature that cannot be completely exposed due to the presence of project limits may be partially excavated. Exposed feature profiles resulting from partial excavation must be shored up and protected with geo-textile. The placement of fill in such areas must be monitored by a licensed archaeologist, and a report documenting the monitoring be subsequently filed with the MHSTCI.

- f. The balance of the Disciples Church Site (AIGs-449) outside the project area limits must be avoided during grading and soil disturbing activities, in accordance with Section 4.1.1 of the 2011 S&G. The following measures are required: erect a temporary barrier along the project area boundary, issue “no go” instructions to all personnel during construction, and the “no go” area should be explicitly marked with instructions on all development plans. Inspection and monitoring of the area during soil disturbing activities by a licensed archaeologist is required. Following the completion of development activities, a separate Stage 4 avoidance and protection report must be completed and submitted to the MHSTCI.
- g. Cemetery Investigation Construction Monitoring: The narrow swath of land following the east margin of Post Cemetery, between the existing cemetery fence and the current Brock Road (Durham Regional Road 1) right-of-way limit, has not been subjected to a Stage 3 investigation, given the presence of active utilities in this area. Despite the presence of extensive disturbance, this area must be subjected to archaeological monitoring by a licensed archaeologist in order to conclusively determine the absence of archaeological and/or human remains. A construction monitoring report must be completed and submitted to the MHSTCI:
- A Cemetery Investigation Authorization should be obtained prior to the construction monitoring.
 - A licensed archaeologist will be present on site for the duration of any additional impacts within the Study Area adjacent to the cemetery property to monitor for the presence of burial shafts outside the known limits of the cemetery. Any archaeological resources identified in this manner must be subject to the appropriate mitigations.
 - If evidence of burials associated with this cemetery are encountered, all work must cease and MHSTCI and the BAO will need to be contacted for direction on next steps. Should human remains be found outside of the confirmed boundaries of a cemetery, the Coroner and Police must be notified immediately. If the human remains are not determined to be of forensic interest the matter must then be reported to the Registrar, Funeral, Burial and Cremation Services Act, 2002, Ministry of Government and Consumer Services.
 - These lands do not retain near-surface archaeological potential due to previous disturbances, and thus do not require Stage 2 survey prior to any construction monitoring.
- 3 Part of the Study Area is adjacent to the Pioneer Memorial Garden Cemetery in Oshawa (Figure 70 in **Appendix F**). Based on information from the cemetery operator about the uncertainty of grave locations along the northern cemetery limits on Bond Street West, Grave markers have been removed from their original locations and placed in a central cairn. Additionally, the current legal cemetery

~~boundary may not be consistent with the historical cemetery boundary. Therefore, there is potential for unmarked burials associated with the cemetery within the Study Area to extend beyond the current cemetery boundary.;~~

a. A Cemetery Investigation Authorization should be obtained prior to the construction monitoring.

b. Stage 3 Cemetery Investigation should be conducted on any lands impacted by the project between the paved road edge and the retaining wall, to confirm the presence or absence of unmarked graves outside the current fenced limits. Mechanical topsoil removal is not feasible thus it is recommended that the portion of the Study Area within lands between the paved road edge and the retaining wall be subject to a program of archaeological construction monitoring if these lands are to be impacted by construction. ~~If available, mapping depicting the legal boundaries of the cemetery should be obtained from the licensed operator for the cemetery, prior to any proposed project impacts adjacent to the cemetery to help further determine to what extent, if any, this work might impact the legal boundaries of the cemetery;~~

~~b. Stage 3 Cemetery Investigation should be conducted on any lands impacted by the project between the paved road edge and the retaining wall, to confirm the presence or absence of unmarked graves outside the current fenced limits. Mechanical topsoil removal is not feasible thus ASI recommends that the portion of the Study Area within lands between the paved road edge and the retaining all be subject to a program of archaeological construction monitoring if these lands are to be impacted by construction;~~

c. A licensed archaeologist will be present on site for the duration of any additional impacts within the Study Area adjacent to the cemetery property to monitor for the presence of burial shafts outside the known limits of the cemetery. Any archaeological resources identified in this manner must be subject to the appropriate mitigations;

~~d. A Cemetery Investigation Authorization issued by the Bereavement Authority of Ontario will be required for any “invasive” (Stages 2-4) fieldwork because the boundaries of the cemetery are not clear. The Authorization will relieve the archaeologist of the prohibition and liability related to the intentional disturbance of a human burial within a cemetery extend beyond the currently mapped boundaries;~~

d. If evidence of burials associated with this cemetery are encountered, all work must cease and MHSTCI and the BAO will need to be contacted for direction on next steps. Should human remains be found outside of the confirmed boundaries of a cemetery, the Coroner and Police must be notified immediately. If the human remains are not determined to be of forensic interest the matter must then be reported to the Registrar, Funeral, Burial and Cremation Services Act, 2002, Ministry of Government and Consumer Services. ~~If evidence of burials associated with this cemetery are encountered, all work must cease and MHSTCI and the Bereavement Authority of Ontario will need to be contacted for direction on next steps;~~

- e. These lands do not retain near-surface archaeological potential due to previous disturbances, and thus do not require Stage 2 survey prior to any construction monitoring. The cemetery lands within and adjacent to the Study Area do not retain near-surface archaeological potential and thus do not require Stage 2 survey prior to any Stage 3 investigations;
- 4 The Disciples Church Site within Post Cemetery is considered to have Cultural Heritage Value or Interest and is within the Study Area (See Appendix F2). The MHSTCI notes that a Stage 4 PIF P1066-0133-2020 has been taken out for proposed work at the Disciples Church Site within the Post Cemetery, however no further information about the Stage 4 or an associated report was available from the Ministry at the time of writing. MHSTCI should be consulted prior to any further work near the site;
- 4 The Garden Site abuts the Study Area and is considered to have Cultural Heritage Value or Interest and to require Stage 4 Mitigation of Impacts (see Appendix F2) as per the recommendations made during Stage 3 under P059-0985-2021. At the time of writing, the Stage 3 report (P059-0985-2021) had not yet been accepted into the MHSTCI register and was not available for review, thus detailed Stage 4 recommendations cannot yet be provided. MHSTCI should be consulted prior to any further work near the site;
- a. Stage 4 will commence with additional Stage 3 units excavated: around units 460N-295E, 460N-290E, 485N-295E; and along the 295E line at 465N-290E, 470N-295E, 475N, 295E, 285N-295E
- b. Unit excavation will consist of the hand excavation of 1 metre x 1 metre units dug by hand, 5 centimetres into subsoil. All soils will be screened through 6mm wire mesh to facilitate artifact recovery with all artifacts retained by provenience.
- c. Should cultural features be identified, the feature fill will not be excavated, the exposed plan of the feature will be recorded, geotextile fabric will be placed over the unit floor and the unit will be backfilled. The extent of the site will be determined following Standard 1 of the S&Gs, Section 3.2.3.
- d. Stage 4 mechanical topsoil removal to look for cultural features will focus on the core of the Garden Site, identified as Locus 3, and will be conducted and monitored by a licensed archaeologist using a tracked Gradall or excavator with a smooth edge bucket. Mechanical topsoil removal will continue to a minimum of 10 metres beyond all identified cultural features. Mechanical topsoil removal will be supplemented by hand 'shovel shining' if soil conditions warrant (As per the MHSTCI. Stage FAQ dated March 2016). Identified cultural features will be fully exposed in plan view via hand using shovels or trowels.
- e. Units 470N-300E, 480N-295E, identified as containing potential features—will be investigated to determine whether features are present.

- f. All features will be recorded using a D-GPS accurate to 10 centimetres. Features will be sectioned, and hand excavated with soils being screened through 6 millimetre mesh screen. Features will then be appropriately recorded in plan view via a scaled drawing and photographs.
- g. Soil samples for flotation will be collected by stratum for all identified privies and root cellars as required by the 2011 Standards and Guidelines.

TABLE 4.18. SUMMARY OF POTENTIAL IMPACTS, MITIGATION MEASURES AND MONITORING: CULTURAL ENVIRONMENT

Environmental Component	Potential Impacts (Design/Construction/Operation)	Mitigation Measures	Monitoring
During Detail Design			
Archaeological Resources	<p>Parts of the Study Area exhibit archaeological potential in Segments 1, 2, 3, 4, and 5.</p> <p>The remainder of the Study Area does not retain archaeological potential on account of deep and extensive land disturbance, low and wet conditions, slopes in excess of 20 degrees, or being previously assessed. These lands do not require further archaeological assessment.</p> <p>Post Cemetery is located within the Study Area in Pickering. Archeoworks (P029-836-2012) Stage 4 excavation did not confirm the cemetery boundaries nor fully mitigate the Disciples Church Site (AIGs-449) within the DSBRT footprint. The following combined recommendations for the Post Cemetery property, including AIGs-449, made in the P029-836-2012 Stage 4 report still apply.</p>	<p>These lands require Stage 2 archaeological assessment by test pit survey at five metre intervals, prior to any proposed construction activities. Indigenous Nations will be invited to participate in future archaeological assessment studies.</p> <p>All required archaeological assessments (e.g., Stage 2 AA, and Stage 3, if recommended in the Stage 2 AA) will be completed as early as possible during detail design and well in advance of any ground disturbing activities.</p> <p>Should the proposed work extend beyond the current Study Area, further archaeological assessment should be conducted to determine the archaeological potential of the surrounding lands.</p> <ul style="list-style-type: none"> The resumption of any form of archaeological fieldwork — i.e., Stage 4 excavation; Stage 4 avoidance and protection (if applicable); construction monitoring — must take into account recommendations arising from the Indigenous engagement process. Block Excavation: The portion of the site which falls within the construction impact zone (i.e., north of the grading limit) must be entirely excavated by hand in one-metre-square units. The Stage 4 excavation will follow the methods and requirements outlined in the 2011 S&G's Sections 4.2.1 (general Stage 4 excavation requirements), 4.2.2 (general hand excavation requirements) and 4.2.9 (specific hand excavation requirements for undisturbed sites), as well as Table 4.1 (determination of hand excavation extent). Feature Excavation: Once the site area has been fully hand-excavated at least 10 cm into the subsoil, the exposed subsoil must be cleaned by shovel or trowel, and the resulting subsoil surface examined for cultural features. All identified cultural features must be mapped using transit and tape and recorded relative to the grid established during the Stage 3. Features must only be excavated and fully documented after complete exposure, except where not possible (e.g., presence of project limits). The excavation and documentation of features must follow the feature excavation-related methods and requirements outlined in the 2011 S&G's Sections 4.2.1, #7-11 (general Stage 4 requirements); Section 4.2.2, #5-7 (general hand excavation requirements); and if applicable, Section 4.2.9, #5-6 (specific hand excavation requirements for undisturbed sites). Features 1, 2 and 3: The portions of these features which lie within the project area limits are to be excavated and documented in accordance with the 2011 S&G's Sections 4.2.1, #7-11 (general Stage 4 excavation requirements); Section 4.2.2, #5-7 (general hand excavation requirements); and if applicable, Section 4.2.9, #5-6 (specific hand excavation requirements for undisturbed sites), in order to determine the nature of these features, and whether or not they are associated with graves containing human remains: <ul style="list-style-type: none"> In the event that none of these features is associated with graves containing human remains, there are no further archaeological concerns within these areas. If evidence of burials associated with this cemetery are encountered, all work must cease and MHSTCI and the Bereavement Authority of Ontario (BAO) will need to be contacted for direction on next steps. In the event that partial excavation is unable to determine whether or not any features are graves, permission to extend hand excavation of one-metre units further into the cemetery beyond the limit of grading must be acquired in order to allow further exposure, excavation and confirmation of the nature of the feature. Partial exposure of features: Any feature that cannot be completely exposed due to the presence of project limits may be partially excavated. Exposed feature profiles resulting from partial excavation must be shored up and protected with geo-textile. The placement of fill in such areas must be monitored by a licensed archaeologist, and a report documenting the monitoring be subsequently filed with the MHSTCI. 	<p>Construction Monitoring during archaeological fieldwork must follow the methods and requirements outlined in the 2011 S&G as well as take into account recommendations arising from the Indigenous engagement process. N/A</p> <p>Cemetery Investigation Construction Monitoring: a construction monitoring report must be completed and submitted to the MHSTCI.</p>

		<ul style="list-style-type: none"> • The balance of the Disciples Church Site (AIGs-449) outside the project area limits must be avoided during grading and soil disturbing activities, in accordance with Section 4.1.1 of the 2011 S&G. The following measures are required: erect a temporary barrier along the project area boundary, issue “no go” instructions to all personnel during construction, and the “no go” area should be explicitly marked with instructions on all development plans. Inspection and monitoring of the area during soil disturbing activities by a licensed archaeologist is required. Following the completion of development activities, a separate Stage 4 avoidance and protection report must be completed and submitted to the MHSTCI. • Cemetery Investigation Construction Monitoring: The narrow swath of land following the east margin of Post Cemetery, between the existing cemetery fence and the current Brock Road (Durham Regional Road 1) right-of-way limit, has not been subjected to a Stage 3 investigation, given the presence of active utilities in this area. Despite the presence of extensive disturbance, this area must be subjected to archaeological monitoring by a licensed archaeologist in order to conclusively determine the absence of archaeological and/or human remains. A construction monitoring report must be completed and submitted to the MHSTCI. • A Cemetery Investigation Authorization should be obtained prior to the construction monitoring: <ul style="list-style-type: none"> • A licensed archaeologist will be present on site for the duration of any additional impacts within the Study Area adjacent to the cemetery property to monitor for the presence of burial shafts outside the known limits of the cemetery. Any archaeological resources identified in this manner must be subject to the appropriate mitigations. • If evidence of burials associated with this cemetery are encountered, all work must cease and MHSTCI and the BAO will need to be contacted for direction on next steps. Should human remains be found outside of the confirmed boundaries of a cemetery, the Coroner and Police must be notified immediately. If the human remains are not determined to be of forensic interest the matter must then be reported to the Registrar, Funeral, Burial and Cremation Services Act, 2002, Ministry of Government and Consumer Services. • These lands do not retain near-surface archaeological potential due to previous disturbances, and thus do not require Stage 2 survey prior to any construction monitoring. 	
	<p>Part of the Study Area is adjacent to the Pioneer Memorial Garden Cemetery in Oshawa. Based on information from the cemetery operator about the uncertainty of grave locations along the northern cemetery limits on Bond Street West. Therefore, there is potential for unmarked burials associated with the cemetery to extend beyond the current cemetery boundary within the Study Area.</p>	<p>The following Stage 3 recommendations are to be reviewed upon receipt of mapping from the City of Oshawa and/or the BAO.</p> <ul style="list-style-type: none"> • A Cemetery Investigation Authorization should be obtained prior to the construction monitoring. • Stage 3 Cemetery Investigation should be conducted on any lands impacted by the project between the paved road edge and the retaining wall, to confirm the presence or absence of unmarked graves outside the current fenced limits. Mechanical topsoil removal is not feasible thus ASI recommends it is recommended that the portion of the Study Area within lands between the paved road edge and the retaining wall be subject to a program of archaeological construction monitoring if these lands are to be impacted by construction; • A licensed archaeologist will be present on site for the duration of any additional impacts within the Study Area adjacent to the cemetery property to monitor for the presence of burial shafts outside the known limits of the cemetery. Any archaeological resources identified in this manner must be subject to the appropriate mitigations; • A Cemetery Investigation Authorization issued by the Bereavement Authority of Ontario will be required for any “invasive” (Stages 2-4) fieldwork because the boundaries of the cemetery are not clear. The Authorization will relieve the archaeologist of the prohibition and liability related to the intentional disturbance of a human burial within a cemetery extend beyond the currently mapped boundaries; • If evidence of burials associated with this cemetery are encountered, all work must cease and MHSTCI and the Bereavement Authority of Ontario BAO will need to be contacted for direction on next steps. Should human remains be found outside of the confirmed boundaries of a cemetery, the Coroner and Police must be notified immediately. If the human remains are not determined to be of forensic interest the matter must then be reported to the Registrar, Funeral, Burial and Cremation Services Act, 2002, Ministry of Government and Consumer Services. 	

	<p>The Garden Site abuts the Study Area and is considered to have Cultural Heritage Value or Interest and to require Stage 4 Mitigation of Impacts (see Appendix F2) as per recommendations made during Stage 3 under P059-0985-2021.</p> <p>The Disciples Church Site is considered to have further CHVI and is within the Study Area. The Garden Site abuts the Study Area and is considered to have Cultural Heritage Value or Interest.</p> <p>Potential project impacts to the riverbeds.</p>	<ul style="list-style-type: none"> These lands do not retain near-surface archaeological potential due to previous disturbances, and thus do not require Stage 2 survey prior to any construction monitoring, and. The cemetery lands within and adjacent to the Study Area do not retain near-surface archaeological potential and thus do not require Stage 2 survey prior to any Stage 3 investigations. Stage 4 will commence with additional Stage 3 units excavated: around units 460N-295E, 460N-290E, 485N-295E; and along the 295E line at 465N-290E, 470N-295E, 475N, 295E, 285N-295E. Unit excavation will consist of the hand excavation of 1 metre x 1 metre units dug by hand, 5 centimetres into subsoil. All soils will be screened through 6mm wire mesh to facilitate artifact recovery with all artifacts retained by provenience. Should cultural features be identified, the feature fill will not be excavated, the exposed plan of the feature will be recorded, geotextile fabric will be placed over the unit floor and the unit will be backfilled. The extent of the site will be determined following Standard 1 of the S&Gs, Section 3.2.3. Stage 4 mechanical topsoil removal to look for cultural features will focus on the core of the Garden Site, identified as Locus 3, and will be conducted and monitored by a licensed archaeologist using a tracked Gradall or excavator with a smooth edge bucket. Mechanical topsoil removal will continue to a minimum of 10 metres beyond all identified cultural features. Mechanical topsoil removal will be supplemented by hand 'shovel shining' if soil conditions warrant (As per the MHSTCI Stage FAQ dated March 2016). Identified cultural features will be fully exposed in plan view via hand using shovels or trowels. Units 470N-300E, 480N-295E, identified as containing potential features—will be investigated to determine whether features are present. All features will be recorded using a D-GPS accurate to 10 centimetres. Features will be sectioned, and hand excavated with soils being screened through 6 millimetre mesh screen. Features will then be appropriately recorded in plan view via a scaled drawing and photographs. Soil samples for flotation will be collected by stratum for all identified privies and root cellars as required by the 2011 Standards and Guidelines. <p>MHSTCI should be consulted prior to any further work near the site to allow for review of the Stage 4 report to confirm location of any outstanding areas of archaeological concern. A Stage 4 Mitigation of Impacts is required. MHSTCI should be consulted prior to any further work near the site.</p> <p>The marine archaeological potential of Petticoat Creek, Duffins Creek, Carruthers Creek, Lynde Creek, and Pringle Creek within the Study area are to be evaluated by following the MHSTCI Criteria For Evaluating Marine Archaeological Potential checklist if project impacts to the riverbeds are proposed</p>	
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TABLE 4.25. SUMMARY OF POTENTIAL IMPACTS, MITIGATION MEASURES AND MONITORING: STORMWATER MANAGEMENT, MUNICIPAL SERVICES AND UTILITIES

Environmental Component	Potential Impacts (Design/Construction/Operation)	Mitigation Measures	Monitoring
During Detail Design			
Watercourse Crossings	Extension/widening of 13 existing watercourse crossing structures, including C-01, C-02, C-05, C-06, C-07, B-05, ST-01, ST-03, RC-05, RC-06, RC-10, RC-11, and RC-12. Replacement of 3 existing bridges, including B-07, B-09 and B-10.	<p>Conduct hydraulic analysis following <i>Natural Hazards Policies or the Technical Guide, River and Stream Systems; Flooding Hazard Limit</i> (2002) to ensure that all following flood hazard objectives are met:</p> <ul style="list-style-type: none"> Ensure that flood risk does not increase as a result of the proposed crossing for all design storm events up to, and including, the Regulatory event; Safely convey the applicable design storm as per municipal, regional, and/or Ministry of Transportation guidelines considering implications of future land use on flooding; 	N/A

Environmental Component	Potential Impacts (Design/Construction/Operation)	Mitigation Measures	Monitoring
		<ul style="list-style-type: none"> Establish the requirements for crossing size (i.e., overtopping of the Regulatory event) while considering ingress/egress within the surrounding area in consultation with local municipal emergency managers; TRCA's Crossing Guideline for Valley and Stream Corridors (2015) will be considered in setting stream crossing objectives for watercourses under TRCA jurisdiction during the detail design phase; and Coordinate with TRCA to consider the proposed works related to flood control around Duffins Creek Bridge during detailed design. During detail design, Notably, the hydraulic condition could be further assessed using the 2D model obtained from the Assess hydraulic conditions using TRCA's 2D hydraulic model during detailed design to further refine the design, and the proposed grading plan, and to ensure there is no net fill volume within the floodplain and not any off-site or on-site impact to the water surface elevation and velocities of the 2-year, 5-year, 10-year, 25-year, 50-year, 100-year, and the TRCA's Regulatory design storm floodplains. 	
	<p>300 m of a tributary of Lynde Creek between Lake Ridge Road and Halls Road is considered for realignment.</p>	<ul style="list-style-type: none"> Sizing of proposed drainage channel will be refined during detail design. 	N/A
<p>Floodplain Management/ Flooding Hazards</p>	<p>Extension/widening of 13 existing watercourse crossing structures, including C-01, C-02, C-05, C-06, C-07, B-05, ST-01, ST-03, RC-05, RC-06, RC-10, RC-11, and RC-12. Replacement of 3 existing bridges, including B-07, B-09 and B-10.</p>	<p>For all defined watercourses (floodplains), detailed hydraulic assessment using the HEC-RAS model is to be completed to update floodline mapping to standards of TRCA and CLOCA and determined appropriate design storm and peak flow rate associated with the watercourse at the proposed crossing location based on future land use conditions.</p> <p>Proposed crossing structure to convey the appropriate peak flow rate without increasing flood elevations for the 2 to 100 year and Regional storm events will be sized.</p> <p>Flood hazard at the preferred crossing location using existing floodplain mapping and modelling is to be confirmed. Models are to be updated as necessary to reflect more detailed topographical and flow data. Notably, the hydraulic condition could be further assessed using the 2D model obtained from the TRCA during detail design to further refine the design, the proposed grading plan, and fill volume within the floodplain.</p> <p>The hydraulic analysis will be refined based on the detail design to ensure flooding objectives are met with regard to future land use changes.</p> <p>During detail design, an updated floodplain map will be submitted to TRCA upon final acceptance of the modelling and floodplain mapping.</p> <p>During detail design, TRCA will continue to be consulted to consider mitigation regarding the platform within the regulatory area.</p> <p>For floodproof stops and their electrical utilities above the Regional flood event, consider design mitigation for all stops and platforms within the TRCA and CLOCA Regulatory design storm floodplains based on the latest information from the conservation authorities.</p> <p>Early in detail design, in consultation with TRCA and Durham Region, review water surface elevation depths for the Regional and 350-year storms to confirm the feasibility of floodproofing the Notion Road stop at the current location or consider relocating the stop as necessary to avoid hazard to life during a flood.</p>	N/A

6. Consultation

6.1.3 Identification of Interested Parties

O. Reg 231/08 provides a list of stakeholders that must be consulted during TPAP. The list includes:

- The Director and Regional Director of the Environmental **Assessment Branch Approvals Access and Service Integration Branch** (of the Ministry of the Environment, Conservation and Parks);
- The regional office of the Ministry of the Environment, Conservation and Parks;
- Indigenous Nations;
- Property owners within 30 metres of the corridor; and
- Any other person, including regulatory agencies and members of the public that may be interested in the Project.

This list was treated as the starting point for developing the contact lists, as the Project team believes that consulting with more people only leads to a better preliminary design and a greater chance of successful implementation. The interested parties that were consulted for the DSBRT Project are categorized into **three four** groups:

- Indigenous Nations;
- Stakeholder groups;
- Government Review Agencies; and
- Members of the public.

6.2.7 Other Stakeholder Meetings

TABLE 6.9. INDIVIDUAL STAKEHOLDER MEETINGS

Date	Attendees	Meeting Summary
September 16, 2021	Highland Creek	Pop-up event to listen to the community's concerns and answer any questions. Note MPP Vijay Thanigasalam was also present.
September 21, 2021	Aldgate Group	The purpose of this meeting was to discuss the findings of the August 31, 2021 site visit and discuss potential driveway options for the Aldgate Centre.
September 28, 2021	Highland Creek	Walk about event to answer questions and comments raised by public. Note MP Gary Anandasangaree, MPP Vijay Thanigasalam and Councillor Jennifer McKelvie were present.

6.2.8.2 Correspondence with Indigenous Nations

TABLE 6.11. SUMMARY OF COMMENT-RESPONSES RELATED TO FACILITATING CONSULTATION WITH INDIGENOUS NATIONS

Date	Indigenous Nation	Summarized Comment	Metrolinx Response
2021-06-18	Curve Lake First Nation	<p>Please refer to Table 6.12 summarizing comments from Curve Lake First Nation.</p> <p>The draft environmental reports did not acknowledge Indigenous Knowledge (IK) systems and do not acknowledge CLFN's cultural values or interests.</p> <p>Noted errors and omissions related to CLFN's history on the land.</p> <p>Provided comments related to natural heritage, specifically the aquatic environment.</p>	<p>Metrolinx met with Curve Lake First Nation on February 15, 2022 to discuss their feedback.</p> <p>Please refer to Table 6.12 summarizing Metrolinx's responses to Curve Lake First Nation's comments. Comments discussed with CLFN at a monthly meeting with Metrolinx held on January 10, 2022. Metrolinx is working towards addressing CLFN's feedback related to natural heritage, cultural heritage and archeology with CLFN during the EPR 30-day review period for incorporation by February 22, 2022. Metrolinx will discuss and address CLFN's feedback at the next CLFN monthly meeting scheduled for February 15, 2022.</p>

TABLE 6.12. SUMMARY OF JUNE 2021 FEEDBACK FROM CURVE LAKE FIRST NATION

Report	Themes of Key Feedback Received	Summary of Key Feedback	Summary of Proponent Response and Actions
NER	<ul style="list-style-type: none"> Clarity of Figures and Maps 	<ul style="list-style-type: none"> Suggested using a multi-map approach to improve clarity. 	<ul style="list-style-type: none"> Metrolinx will use a more legible mapping scale in future reports for clarity and ease of review.
	<ul style="list-style-type: none"> Exclusion of Indigenous knowledge systems 	<ul style="list-style-type: none"> Highlighted that there was no inclusion of Indigenous Knowledge systems within the study design, restoration, and recommendations. 	<ul style="list-style-type: none"> A list of future design and restoration plans will be shared with Indigenous Nations for them to identify which they would like to review.
	<ul style="list-style-type: none"> Acknowledgement of treaty rights 	<ul style="list-style-type: none"> Treaty rights held by Curve Lake First Nation and the other members of the Williams Treaties First Nations were not acknowledged in the report. 	<ul style="list-style-type: none"> The EPR, NER, CHR and CHERs were updated to include a statement of acknowledgement that the Project is situated on the treaty territory of Williams Treaties First Nations and Mississaugas of the Credit First Nation.
	<ul style="list-style-type: none"> Impacts of projects on 	<ul style="list-style-type: none"> Recommended that Metrolinx should work 	<ul style="list-style-type: none"> Metrolinx is open to further discussion with Curve Lake First

Report	Themes of Key Feedback Received	Summary of Key Feedback	Summary of Proponent Response and Actions
	Williams Treaty territory	with CLFN and their experts to look at the cumulative effects that their projects are having on the territory.	Nation as we continue building our relationship.
	<ul style="list-style-type: none"> Cultural Keystone Species and Wildlife 	<ul style="list-style-type: none"> Asked how to identify and preserve cultural keystone species that are significance to Michi Saagig community. Suggested reporting on all species rather than those which are at risk since all species have the right to life and part of landscape. 	<ul style="list-style-type: none"> List of cultural keystone species from Curve Lake Nation is available and will be considered in restoration plans and monitoring. Construction timing windows will be followed to protect wildlife accessibility to corridors and seasonal areas. General wildlife mitigation during construction and operations will be implemented to minimize effects to all species.
	<ul style="list-style-type: none"> Significant Wildlife Habitat (SWH) 	<ul style="list-style-type: none"> Asked how significant wildlife habitat is defined through an Indigenous lens. 	<ul style="list-style-type: none"> Described provincial policy framework for defining SWH. Acknowledged the gaps the approach leaves when defining the term through an Indigenous lens. Metrolinx would like to work together to bridge the gap between provincial requirements and Indigenous values.
	<ul style="list-style-type: none"> Evaluation of the thermal regime of the watercourses 	<ul style="list-style-type: none"> Method of evaluation of the thermal reign of the watercourses was unclear. Challenged the categorization of Rainbow darter as a warm-water species, noting it is a sentinel species in the delineation of cold-water systems. Suggested using a multi-season approach for watercourses without an observed fish community to understand its characteristics. 	<ul style="list-style-type: none"> Metrolinx welcomes constructive dialogue on the topic of buffers and timing windows as detailed design progresses, including through review of the draft Wildlife Management Plan, and supports two-way baseline data sharing. Provided more detail on the process and datasets used for determining thermal regimes in the NER. The NER was revised to clarify that sentinel species of cold-water systems may use certain historically cold-water watercourses as transitional habitats.
	<ul style="list-style-type: none"> Parameters of Fish Habitat Units Studies for mammals and incidental observations 	<ul style="list-style-type: none"> Commented on the method used to determine the parameters of fish habitat units which was unclear. 	<ul style="list-style-type: none"> Provided more detail on the process and protocols undertaken for reporting and noting the measurements to be undertaken during future studies following detailed design.

Report	Themes of Key Feedback Received	Summary of Key Feedback	Summary of Proponent Response and Actions
		<ul style="list-style-type: none"> • Suggested using a standardized protocol with a priority on one that will aid in further contribute to provincial datasets. • Inquired if there were any formal studies done for mammals or just incidental observations. • Commented on the fish habitat notes as they are messy, unclear, and not to a standardized protocol. 	<ul style="list-style-type: none"> • Shared the reference of accepted protocols which were used to collect the data and noted that contribution to provincial datasets was achieved. • Provided more details and reference to section 3C of NER on the additional surveys and studies conducted along with incidental observations of wildlife. • Provided reference to section 4E of NER which includes the fish habitat notes and summary of information gathered in a clear manner.
	<ul style="list-style-type: none"> • Indigenous Nations Participation • Cross Cultural Awareness Training 	<ul style="list-style-type: none"> • Highlighted that Indigenous participations should be included with the longer-term compliance monitoring. • Emphasized taking the cross-cultural awareness training by the contractor working on behalf of Metrolinx. 	<ul style="list-style-type: none"> • Metrolinx welcomes participation in future on-site monitoring and working with Indigenous Nations to understand the scope and type of monitoring of interest. EPR Chapter 8 Table 8-1 includes commitment to future participation. • Metrolinx is reviewing the approach to procurement with a goal of enacting requisite cultural awareness training.
	<ul style="list-style-type: none"> • Environmental auditing for Contractor. 	<ul style="list-style-type: none"> • Requested CLFN and other Indigenous communities be invited to audit contractor environmental. 	<ul style="list-style-type: none"> • Metrolinx welcomes coordination of scheduled construction inspections with interested Indigenous Nations and will work with Curve Lake First Nation to clarify what events and processes they would like to be invited to participate in.
	<ul style="list-style-type: none"> • Impacts to watercourses • Enhancement of damaged landscape and restoration of thermal regimes to watercourses. 	<ul style="list-style-type: none"> • Highlighted the impacts to the 20 watercourses as outlined in Section 5ei, which will need to be fully understood and a well-executed restoration plan implemented at each crossing. • Noted opportunity to enhance the damaged landscape by Settler based activities using Indigenous knowledge systems, to restore thermal regimes, to 	<ul style="list-style-type: none"> • Metrolinx is open to discussing enhanced restoration approaches, noting the discussion should be broader in scope than project-specific opportunities. • EPR Chapter 8, Table 8.1 and NER Chapter 6, Section 6b revised to include commitments to additional and meaningful engagement with Indigenous Nations for in-water works and related restoration works.

Report	Themes of Key Feedback Received	Summary of Key Feedback	Summary of Proponent Response and Actions
	<ul style="list-style-type: none"> Planting plans 	<p>create overhead cover, and improve terrestrial and aquatic bio-connectivity.</p> <ul style="list-style-type: none"> Suggested that planting plans will need to have the inclusion of Indigenous knowledge systems and at a minimum 3-5 years of successful monitoring. 	<ul style="list-style-type: none"> EPR Chapter 4, Section 4.2.4.1 and NER Chapter 5, Section 5f and subsection 5fi were revised to note where planting plans are developed by Metrolinx, a minimum of 2 years successful monitoring is required, and selection of planting materials can include appropriate plants following Indigenous Knowledge systems and recommendations.
CHR	<ul style="list-style-type: none"> Accuracy of treaty information 	<ul style="list-style-type: none"> Emphasized errors regarding treaty information. 	<ul style="list-style-type: none"> CHR was revised to remove the inaccurate treaty information.
CHERs 1 & 2	<ul style="list-style-type: none"> Cultural heritage value Significance of the Duffins Creek drainage area and river mouth at Lake Ontario to the Michi Saagiig people Indigenous sources 	<ul style="list-style-type: none"> Western European Knowledge frameworks were used as the basis of determining cultural heritage value. Requested clarification on the effects of settlement, population growth, and consequences on the cultural heritage landscape. Suggested including the heritage recognition that the Duffins watershed area deserves. Recommended to include more information on treaty signing. Clarified that Duffins Creek was renamed after an Irish trader, Duffin. Emphasized the omission of pertinent information easily accessible by consulting historic documents and First Nations communities. Oral histories from First Nations communities 	<ul style="list-style-type: none"> CHERs were updated to incorporate additional historical context provided by Curve Lake First Nation. The CHERs were updated to include oral histories and perspectives provided by Curve Lake First Nation The CHERs were updated to include context offered by Curve Lake First Nation. The CHERs were updated to note that the creek was renamed after an Irish trader, Duffin. Metrolinx welcomes the opportunity to develop standard language and requisite information for CHERs through discussion and guidance with Curve Lake First Nation to avoid omissions in future reporting. The CHERs were updated to include oral histories and

Report	Themes of Key Feedback Received	Summary of Key Feedback	Summary of Proponent Response and Actions
		<p>should be mentioned in the synopsis of archaeological information.</p> <ul style="list-style-type: none"> • Asked the proponent to clarify if Pickering College is a residential school. 	<p>perspectives provided by Curve Lake First Nation.</p> <ul style="list-style-type: none"> • Confirmed that Pickering College was a boarding school. Appendix E1 and E2 (CHERs 1 & 2) were updated for clarification.

6.3.1 Notice of Commencement and Public Information Centre #4

The Notice of TPAP Commencement and Public Information Centre #4 was issued on October 14, 2021 as per O. Reg. 231/08. The Notice was mailed to Indigenous Nations listed in Section 6.2.8 and property owners within 30 metres of the project corridor on October 4, 2021. The Notice was sent to the Director and Regional Director of the MECP's Environmental Assessment Branch in accordance with O. Reg. 231/08. Unaddressed Admail was sent to residents and businesses within 500 metres of the project corridor. Agencies, Indigenous Nations and utilities were notified by email on October 14, 2021. The Notice was also published in five local newspapers.

6.3.7 Indigenous Nations Engagement

The Indigenous Nations identified in Section 6.2.8.1 were provided with the TPAP Notice of Commencement on October 14, 2021 and Notice of EPR Completion on January 20, 2022.

On January 4, 2022, Metrolinx provided 8 additional CHERs for Indigenous Nations' review and comment. Metrolinx is continuing collaboration with Curve Lake First Nation for inclusion of Indigenous Knowledge systems in environmental reports, as noted in TABLE 6.11.

All of the above-noted correspondence is provided in Appendix K5.

During the 30-day review period from January 21, 2022 to February 22, 2022, Metrolinx received additional comments from Curve Lake First Nation and Mississaugas of Scugog Island First Nation. As part of Metrolinx's commitment to building positive and meaningful relationships with Indigenous Peoples, Metrolinx will continue to engage with Indigenous Nations including Curve Lake First Nation and Mississaugas of Scugog Island First Nation through future phases of the project.

6.3.9 Notice of Completion of the Environmental Project Report

The Notice of Completion of the Environmental Project Report was issued on January 20, 2022. The Notice was sent to the Director and Regional Director of the MECP's Environmental Assessment Branch in accordance with O. Reg. 231/08. The Notice of EPR Completion was distributed through the same channels as listed in TABLE 6.18

TABLE 6.17 and to the same stakeholders as the Notice of Commencement, as well as any others that had been added to the stakeholder list after that milestone. The Notice of EPR Completion is in **Appendix K7** and the Project Mailing List is in **Appendix K1**.

TABLE 6.18 NOTICE OF COMPLETION DISTRIBUTION

Channel	Date of Issue	Stakeholder
Newspapers	Scarborough Mirror – January 20 and 27, 2022 Ajax-Pickering News Advertiser – January 20 and 27, 2022 Whitby This Week – January 27 0 and February 3 2 7, 2022 Oshawa This Week – January 27 0 and February 3 2 7, 2022 Clarington This Week – January 20 and 27, 2022 L'Express Toronto – January 21 and 28, 2022	General Public

8. Commitments to Future Work

TABLE 8.1. SUMMARY OF POTENTIAL IMPACTS, MITIGATION MEASURES AND MONITORING

Environmental Component	Project Phase	Future Commitment	Agencies to be Consulted
GENERAL			
Indigenous Engagement	Detail Design/ Construction	Continue engagement with Indigenous Nations during future phases of the Project, specifically regarding any future studies and fieldwork related to natural heritage, cultural heritage, and archaeology.	Indigenous Nations
NATURAL ENVIRONMENT			
Aquatic Environment	Detail Design	Additional and meaningful engagement with Indigenous Nations is required for in-water works and related restoration works. Metrolinx will share a list of design and restoration plans to Indigenous Nations for them to identify which they would like to review. Review cycles, the expected level of effort, and review timelines will be determined by the respective Proponent and Indigenous Nations.	TRCA CLOCA MECP DFO Indigenous Nations
	Detail Design	No in-water work (or work on watercourse banks) will be permitted from April 1 to June 30 (July 14 where Smallmouth Bass are present) to protect spawning warmwater fish, incubating eggs and fry emergence and from September 16 to June 30 (July 14 where Smallmouth Bass are present) to protect coldwater fish spawning, egg incubation and fry emergence (and to protect Redside Dace).	
Terrestrial Environment	Detail Design	Metrolinx will share a list of design and restoration plans to Indigenous Nations for them to identify which they would like to review. Review cycles, the expected level of effort, and review timelines will need to be determined by the respective Proponent and Indigenous Nations.	Indigenous Nations
	Detail Design	Excel tables with data on species occurrence lists for the DSBRT project will be shared with Indigenous Nations at a time that supports monitoring and restoration planning.	Indigenous Nations
	Detail Design	Where planting plan(s) will be developed by Metrolinx, plan(s) will include at a minimum 2 years of successful monitoring and native herbaceous cover in the form of native seed mixes, shrubs and trees, in accordance with the local site conditions. Selection of planting materials can include appropriate plants to keystone species' lifecycle requirements that benefits the ecosystem following Indigenous Knowledge and Indigenous Nations' engagement recommendations.	Indigenous Nations
Wildlife	Detail Design	Metrolinx welcomes and supports constructive dialogue and input with regards to buffers and timing windows as segments of the project progress through detailed design. During the detailed design phase of the project, and if applicable, Metrolinx's draft Wildlife Management Plans will be circulated for review and input to Indigenous Nations.	ECCC Indigenous Nations
	Detail Design	Excel tables with data on species occurrence lists for the DSBRT project will be shared with Indigenous Nations at a time that supports monitoring and restoration planning.	
Species at Risk and Plant Species of Concern/Regionally Rare Plant Species	Detail Design	Excel tables with data on species occurrence lists for the DSBRT project will be shared with Indigenous Nations at a time that supports monitoring and restoration planning.	Indigenous Nations
Watercourses Crossings	Detail Design	Conduct hydraulic analysis following <i>Natural Hazards Policies or the Technical Guide, River and Stream Systems; Flooding Hazard Limit (2002)</i> to ensure that all following flood hazard objectives are met: <ul style="list-style-type: none"> • Ensure that flood risk does not increase as a result of the proposed crossing for all design storm events up to, and including, the Regulatory event. • Safely convey the applicable design storm as per municipal, regional, and/or Ministry of Transportation guidelines considering implications of future land use on flooding. • Establish the requirements for crossing size (i.e., overtopping of the Regulatory event) while considering ingress/egress within the surrounding area in consultation with local municipal emergency managers. • Consider TRCA's Crossing Guideline for Valley and Stream Corridors (2015) in setting stream crossing objectives for watercourses under TRCA jurisdiction during the detail design phase. • Provide the design drawing of crossing C-02 to TRCA when available. 	TRCA CLOCA MECP City of Toronto Durham Region City of Pickering Town of Ajax Town of Whitby City of Oshawa

Environmental Component	Project Phase	Future Commitment	Agencies to be Consulted
		<ul style="list-style-type: none"> • Confirm a cut/fill estimation will be confirmed and provide to TRCA. • Consider 300 m of a tributary of Lynde Creek between Lake Ridge Road and Halls Road for realignment. • Complete a Fluvial Geomorphologic Study where channel modification is needed to complete the structure extension. • Coordinate with TRCA to consider the proposed works related to flood control around Duffins Creek Bridge during detailed design. During detail design, Notably, the hydraulic condition could be further assessed using the 2D model obtained from the Assess hydraulic conditions using TRCA's 2D hydraulic model during detailed design to further refine the design, and the proposed grading plan, and to ensure there is no net fill volume within the floodplain and not any off-site or on-site impact to the water surface elevation and velocities of the 2-year, 5-year, 10-year, 25-year, 50-year, 100-year, and the TRCA's Regulatory design storm floodplains. 	
Floodplain Management/ Flooding HAZARDS	Detail Design	<p>Extension/replacement of existing watercourse crossing structures will consider the following;</p> <ul style="list-style-type: none"> • For all defined watercourses (floodplains), complete detailed hydraulic assessments using the HEC-RAS model. Update floodline mapping to standards of TRCA and CLOCA to determine appropriate design storm and peak flow rate associated with the watercourse at the proposed crossing location based on future land use conditions. • Size proposed crossing structure to convey the appropriate peak flow rate without increasing flood elevations for the 2 to 100 year and Regional storm events. • Confirm flood hazard at the preferred crossing location using existing floodplain mapping and modelling. Update models as necessary to reflect more detailed topographical and flow data. • Refine the hydraulic analysis based on the detail design to ensure flooding objectives are met with regard to future land use changes. • Submit an updated floodplain map to TRCA upon final acceptance of the modelling and floodplain mapping. <p>For floodproof stops and their electrical utilities above the Regional flood event, consider design mitigation for all stops and platforms within the TRCA and CLOCA Regulatory design storm floodplains based on the latest information from the conservation authorities. Consult TRCA to consider mitigation regarding the design of stops and platforms within the regulatory area, including Notion Road stop.</p> <p>Early in detail design, in consultation with TRCA and Durham Region, review water surface elevation depths for the Regional and 350-year storms to confirm the feasibility of floodproofing the Notion Road stop at the current location or consider relocating the stop as necessary to avoid hazard to life during a flood.</p>	<p>TRCA CLOCA MECP City of Toronto Durham Region City of Pickering Town of Ajax Town of Whitby City of Oshawa</p>
CULTURAL ENVIRONMENT			
Archaeological Resources	Planning	<p>The Stage 1 Archaeological Assessment (PIF No. P1066-1033-2020) will be completed and submitted by the licensed archaeologist to MHSTCI as soon as possible during detailed design. The Stage 1 Archaeological Assessment is not considered complete until it has been entered into the Ontario Public Register of Archaeological Reports.</p> <p>Once Metrolinx has received a letter from MHSTCI indicating that the report has been entered onto the Ontario Public Register of Archaeological Reports, Metrolinx, in consultation with MHSTCI, will revisit the EPR text to make sure that any commitments are aligned with the recommendations of the Stage 1. Project reporting may need to be updated through an addendum or erratum.</p> <p>Further archaeological assessment, as recommended by the Stage 1 Archaeological Assessment, will also be completed as soon as possible during detailed design. Archaeological concerns have not been addressed until reports have been entered into the Ontario Public Register of Archaeological Reports where those reports recommend that:</p> <ol style="list-style-type: none"> 1. the archaeological assessment of the project area is complete and, 2. all archaeological sites identified by the assessment are either of no further cultural heritage value or interest (as per Section 48(3) of the Ontario Heritage Act) or that mitigation of impacts has been accomplished through an avoidance and protection strategy. 	<p>Indigenous Nations MHSTCI Municipal Heritage staff Local Heritage Advisory Committees</p>

	<p>Detail Design</p>	<p>Parts of the Study Area exhibit archaeological potential in Segments 1, 2, 3, 4, and 5. These lands require Stage 2 archaeological assessment by test pit survey at five metre intervals. Stage 2 is required prior to any proposed construction activities on these lands.</p> <p>Construction Monitoring during archaeological fieldwork must follow the methods and requirements outlined in the 2011 S&G as well as take into account recommendations arising from the Indigenous engagement process. Cemetery Investigation Construction Monitoring: a construction monitoring report must be completed and submitted to the MHSTCI.</p> <p>Part of the Study Area is adjacent to the Pioneer Memorial Garden Cemetery in Oshawa. Based on information from the cemetery operator about the uncertainty of grave locations along the northern cemetery limits on Bond Street West, there is potential for unmarked burials associated with the cemetery within the Study Area. Grave markers have been removed from their original locations and placed in a central cairn. Additionally, the current legal cemetery boundary may not be consistent with the historical cemetery boundary. Therefore, there is potential for unmarked burials associated with the cemetery to extend beyond the current cemetery boundary.</p> <p>Archeoworks (P029-836-2012) Stage 4 excavation did not confirm the cemetery boundaries nor fully mitigate the Disciples Church Site (AIGs-449) within the DSBRT project footprint. The combined recommendations for the Post Cemetery property, including AIGs-449, made in the P029-836-2012 Stage 4 report still apply.</p> <p>The Disciples Church Site (AIGs-449) within Post Cemetery is considered to have Cultural Heritage Value or Interest and is within the Study Area (see Supplementary Documentation). MHSTCI will be consulted prior to any further work near the site.</p> <p>The Garden Site (AIGr-520) abuts the study area and is considered to have Cultural Heritage Value or Interest and to require Stage 4 Mitigation of Impacts, as per the recommendations made during Stage 3 under P059-0985-2021. MHSTCI will be consulted prior to any further work near the site.</p> <p>The marine archaeological potential of Petticoat Creek, Duffins Creek, Carruthers Creek, Lynde Creek, and Pringle Creek within the Study area are to be evaluated by following the MHSTCI Criteria For Evaluating Marine Archaeological Potential checklist if project impacts to the riverbeds are proposed.</p>	
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EPR Appendices

Appendix A2 Stops Architecture Report and Drawings

1.4 Platform Design Criteria

- Platforms are generally located at the far side of the intersection. The location of the platforms will be refined as the design is developed.
- The typical platform length of 40 m accommodates two 18 m articulated buses. Multiple bus types may serve the stop.
- The typical median platform widths are 4.2 m for the preferred sites and 3.6 m for the constrained sites.
- Shelter platform heights are 3.0 m to allow for perpendicular Next Vehicle Arrival System signage.
- The preliminary design protects for a ramped walkway (1:20 slope) to provide access to the centre-median platforms.
- At constrained curbside locations, the platform may be reduced to 20 m in length and 3.2 to 3.6 m wide. The following locations require further review in detail design:
 1. Bond Street at Centre Street
 2. Bond Street at Simcoe Street
 3. King Street at Centre Street
 4. King Street at Simcoe Street
- Buses are to stop at the end of the platform. In the case of the pass-through design, fixed openings require bus driver accuracy and coordinated bus stop locations.
- Typical platform height varies between centre-median and curbside stops. In both Toronto and Durham Region, typical platform height for centre-median platforms is 14" above finished road surface to accommodate full-level boarding. For curbside stops, the platform height is 6" (152 mm) above finished road surface consistent with typical sidewalk height. See Appendix
- The slope of the platform follows the GO Design Requirements Manual (GO DRM) and is a maximum cross slope of 2% and a maximum longitudinal slope of 1%.

1.6 Accessibility

All elements of the BRT design will be accessible. This section outlines the design principles that were applied to help enhance accessibility. When developing the design, the most stringent measures of the Accessibility for Ontarians with Disabilities Act (AODA), the Ontario Building Code (OBC), the City of Toronto Accessibility Design Guidelines, the Metrolinx Universal Design Standard (DS-02) and Wayfinding Design

Standard and Metrolinx Sign Implementation Manuals (DS-03) were used. Typical universal design strategies for transit design were also followed.

- **Stops access and circulation path:** A clear and simple path will be provided to guide pedestrians between the street and the platform. The **rampsloped walkway** access will be located perpendicular to the crosswalks and parallel to existing curbs. The main access will be located as close as possible to the intersection and be emphasized through the composition of architectural design elements.

Centre-median platforms will include pedestrian crossings that comply with applicable municipal standards. **Metrolinx DS-02. This includes creating a pedestrian route that is perpendicular to vehicular traffic and has a maximum pedestrian crossing length of 13m.**

Curbside platforms will **have connections to also include** pedestrian crossings **using adjacent sidewalks**. Adjacent sidewalk widths will be a minimum of 1.8 m in the Durham Region and 2.1 m in the City of Toronto. The shelter is design to allow access from the sidewalk into the shelter at various points along the platform.

The "pedestrian refuge area" at the bottom of the access sloped walkway to the platform will be gently sloped to allow for drainage and will include tactile warning tiles at both edges to warn pedestrians they are about to enter the pedestrian crossing for the roadway.

Accessible pedestrian signal (APS) controls shall be in a consistent location at all BRT stops for ease of detection and access by pedestrians. The APS controls shall meet applicable municipal standards, applicable requirements under the AODA and the Transportation Association of Canada's "Guidelines for Understanding, Use and Implementation of Accessible Pedestrian Signals"

- **Platform access and circulation path:** All BRT stops will be located at signalized intersections. In most circumstances, centre-median platforms will be located on the farside of the intersection and accessed by existing pedestrian crosswalks to maximize efficiency and passenger safety.

The platform area complies with the Metrolinx DS-02 minimum 1800 mm for unobstructed paths of travel and the 2000 mm for turning radius areas. The 3.6 m wide pass-through design in Durham Region includes a 1700 mm turning radius, as per OBC.

The design includes designated seating areas beside benches, to allow those with wheelchairs or travelling with a stroller or mobility device to stop beside a companion seated on a bench. All platform **rampsloped walkways** will have a maximum slope of 1:20 to meet accessibility requirements.

Accessible pedestrian signal push buttons will be easy to locate at all intersections. Curb ramps and tactile indicators will also be provided.

- **Floor finishes:** The platforms will feature non-slip concrete finishes following AODA requirements. Coloured contrasted A-contrasting tactile tiles strip that shall achieves 70 LRV LRV will warn passengers of the platform edge (or 50 LRV if the tactile tiles are yellow). The access sloped walkway finishes will comply with Metrolinx DS-02 requirements.
- **Protruding objects:** Objects will be integrated onto the back wall to eliminate tripping hazards. Protruding objects (e.g. side panels) will not exceed the maximum height of 0.680 m for cane detectability, per Metrolinx DS-02.
- **Benches:** GO Standard benches will be used, which comply with the Metrolinx DS-02. Seat depths will be 485 mm, and heights will comply with CSA B651 and other applicable requirements. Seat height be approximately 444mm from the ground, but will vary depending on site grading. At minimum one bench in each shelter will include a built-in backrest. The shelter's glazing will function as a backrest for the other benches. These benches should include armrests for those who need assistance sitting down except at one end of the bench, to allow customers to transfer from a mobility aid to the bench.
- **Access:** Sloped walkway from the crosswalk will have a maximum slope of 1:20, as required by the Metrolinx DS-02 Accessibility Guidelines. To achieve full-level boarding, some ramps sloped walkways may be longer than 9 m length. These areas will be addressed on a site-by-site basis in detail design. Sloped walkways will have handrails on both sides to maximize the safety of pedestrians travelling along the walkway.
- **Guardrail:** A continuous guardrail will be provided on both sides of the access. The shape and colour will be determined in detail design, but the size and height (including top and secondary handrail) will comply with the Metrolinx DS-02.
- **End Gate:** End gates will be provided at the end of the platform and developed in detail design. End gates could be increased to full-height gates to improve wind & weather protection. This can be determined in detail design.

2.1 Functional Design

Safety, efficiency, intuitiveness and accessibility are top priorities for the BRT stop design. To achieve these priorities, right-hand-flow principles were considered when organizing the platform elements. Standing and resting areas are located on the right, with a progression of activity leftwards to the edge of the platform. This principle is consistent with standard practices of passenger flow models for transit. These models anticipate the tendency of passengers to stop to the right, either to pause on their journey or access service areas (ticketing, maps, etc.), and allows other passengers to continue circulating to the left.

The platform organization also provides a logical sequence as passengers arrive and depart. Each stop will consist of two identical canopy or pass-through modules,

arranged side-by-side. Module duplication improves visual consistency, adaptability to site constraints, and cost efficiency. The modular approach also allows for some flexibility. At constrained sites, one shelter module could be implemented instead of two, if required. The modular approach also allows the design to be implemented in a phased approach. For example, in areas with low ridership, one module could be in place for opening day and additional shelters can be added as ridership increases. Phasing is further discussed in Section 2.2.

The same principles can be applied with the pass-through shelters planned for Durham Region.

In each of the shelter modules, the passengers will travel through the following three areas:

1. Entrance Area
2. Waiting Area
3. Boarding Area

The entrance area is the first section that a passenger will access. This area is accessed from the **rampsloped walkway** or sidewalk. It is sheltered from rain and wind by the platform canopy, a slim sidewall and a transparent glazed backwall that organizes the amenities and passenger flows to the right-hand side of the platform. In the pass-through configuration, additional weather protection is provided by full height glazing at the front of the platform. Amenities included in this area are vending machines (TVM), card query devices (CQD), schedule information and added value machines.

After passing through the entrance area, the passenger enters the waiting area. This area shares the platform canopy, sidewalls and transparent glazed backwall. The waiting area includes benches, lean rails, and a designated accessible seating area. Optional 3rd party advertising panels can also be provided in this area. Similar to the entrance area, the waiting space is provided on the right-hand side of the platform and is organized to provide a minimum 1800 mm clear path of travel on the left side of the platform, per Metrolinx DS-02.

Through the waiting area, passengers can access the boarding area at the platform edge. **(demarcated by the tactile warning strip that runs along the path of the platform).**

Each shelter module provides clear and direct passenger flows independently, while the platform connects the two modules into a cohesive element. The modular approach also allows the platform to accommodate two buses at once. The modules provide a consistent and high-quality passenger experience throughout the line.

The consistent 1220 mm module will be used for glazing sizing and the placement of columns throughout the platform, providing cost and maintenance efficiencies as well as visual consistency throughout the platform.

2.3 Amenities

A list of BRT stop amenities was developed in consultation with Metrolinx, TTC and DRT. The amenities are listed below:

- Digital maps, schedules & TTC amenities, including stop markers, at all TTC stops
- Interdictory Signage (e.g. "no smoking")
- Seating
- Fare systems
- Integrated garbage / recycling
- Lean rails
- Optional 3rd party advertising, with future conduit provided
- Variable Message Sign (VMS) / Info panel
- Accessible seating area (for wheeled mobility aids)

2.5 Materials and Color

The materials palette will be developed during detail design. The following conceptual recommendations are provided based on good practice and universal standards for BRT.

The platform floor will be concrete, which is a durable floor material and is easy to maintain and repair. The concrete should be light coloured to enhance light during the day and reduce light energy usage at night.

Maximizing glazing panels on the backwall is recommended. It is recommended that solid backwall panels be neutral to enhance light and to allow the platform amenities to stand out. The canopy colour can be customized, either at the soffit, the nose edge, or some combination. Bird friendly frit and colour contrasted distraction pattern will be applied to glazing in accordance with municipal requirements, and Metrolinx design standards (DS-03, DS-02) and AODA requirements. This will be included in the glazing specifications during detail design.

Furniture selection, glazing specifications, bird injury mitigation measures, canopy design and support columns are all have associated cost implications that will be explored in detail design.

The following requirements will be considered in detail design:

- Wayfinding and signage shall conform to the Metrolinx DS-03 Wayfinding Design Standard: Part 1: Wayfinding Design Standard, Part 2a: Sign Implementation Manual - GO Transit Edition, DSB-003 Train Spotting Marker Signs, Part 2b: Sign Implementation Manual - LRT/Subway Edition

- Stop markers shall be included and conform to the Wayfinding and signage shall conform to the DS-03 Wayfinding Design Standard, Part 1: Wayfinding Design Standard, Part 2a: Sign Implementation Manual - GO Transit Edition, DSB-003 Train Spotting Marker Signs, Part 2b: Sign Implementation Manual - LRT/Subway Edition
- Next vehicle screens and digital signage shall conform to the Metrolinx Digital Signage Standard in development and Metrolinx DS-03 Wayfinding Design Standard: Part 1: Wayfinding Design Standard, ~~Part 2a: Sign Implementation Manual – Go Transit Edition, DSB-003 Train Spotting Marker Signs~~ Part 2b: Sign Implementation Manual - LRT/Subway Edition. These signs shall be installed and suspended from the canopy in at least two locations perpendicular to the roadway (use CSA signage viewing distance guidelines to determine exact quantity and locations).
- Stop Identification signage (Stop ID): shall be included and conform to the Wayfinding and signage shall conform to the DS-03 Wayfinding Design Standard: Part 1: Wayfinding Design Standard, Part 2a: Sign Implementation Manual - GO Transit Edition, DSB-003 Train Spotting Marker Signs, Part 2b: Sign Implementation Manual - LRT/Subway Edition.

3 Next Steps

The following is a list of items that should be considered in detail design.

- Confirm the shelter prototypes required based on the different types of platforms at specific locations along the BRT line. This would facilitate design, construction and prefabrication, which results in budget and construction efficiencies.
- Involve the following specialists in the detail design stage: lighting designer, electrical, systems/communications, structural, mechanical, civil and code consultant.
- Wayfinding and signage for BRT stops shall conform to the Metrolinx DS-03, Part 1 and Part 2A and Part 2B Sign Implementation Manuals
- Consider canopy and shelter drainage when the design is advanced in detail design.
- Establish a material and colour palette in consultation with TTC, DRT and Metrolinx.
- Review opportunities to adjust shelter elements to minimize visual impacts on local cultural heritage features.
- Continue to establish different modules that can be prefabricated. This could include consultation with a chosen manufacturer so the detail design can be coordinated according to the contractor' s strengths.
- Develop access ~~ramps~~ **sloped walkway** options early in the detail design stage and on a site-by-site basis in order to evaluate impacts to platform design, property take, pedestrian access and street layouts.

- Consider differentiating the floor finish in curbside shelters from the sidewalk.
- Determine material, location and design of amenities such as the lean rail, benches, end gates, stop markers, stop IDs, pedestrian signals, and Passenger Assistance Intercom in detail design.
- Public education campaigns will be developed to inform the public about the different shelter types prior to opening day. The public education campaigns will focus on the shelter elements that may vary by stop location to proactively raise awareness and inform future customers.

Full level, both platforms	Full level, 1 platform	Not full level
TORONTO		
Parkington Bellamy Dolly Varden Markham Gander/Dormington Orton Park/Military Neilson Conlins Morrish Meadowvale Port Union	Morningside (WB ok, EB 20m rampsloped walkway and 6" platform)	Military Trail (curbside) Not listed: Scarborough Centre
PICKERING		
Rosebank Whites Fairport Dixie Liverpool Glenanna Valley Farm Brock Notion	none	Altona (curbside)
Full level, both platforms	Full level, 1 platform	Not full level
AJAX		
Church Rotherglan Westney Harwood Salem Alexander's Crossing Lakeridge	Ritchie (WB ok, EB 20 m rampsloped walkway and 6" platform) Galea (EB ok, WB 15 m rampsloped walkway and 10" platform)	none
WHITBY		

Des Newman WhiteOaks/McQuay Anderson Thickson Garrard	Cochrane (WB ok, EB 6" platform with 12 m rampsloped walkway) Henry (WB ok, EB 10" platform) Brock (EB ok, WB curbside) Garden (EB ok, WB 6" platform with 16 m rampsloped walkway)	
OSHAWA		CURBSIDE
none	Thornton (WB ok, EB 6" platform with 15 m rampsloped walkway)	Stevenson Gibbons Park Centre Simcoe

Appendix A3 Design Criteria

ROADWAY PROPOSED DESIGN STANDARDS

REFERENCES
Toronto Transit Commission – TTC Bus Stop Configuration v4 Not publically publicly available
Durham Durham Region – Regional Cycling Plan https://www.durham.ca/en/discovering-durham/resources/Documents/TransportationandTransit/Regional-Cycling-Plan.pdf

PLATFORM DESIGN DISCUSSION

Within Toronto, the platform is elevated 150 mm from the roadway surface for both centre median and curbside platforms. In both Toronto and Durham Region, typical platform height for centre-median platforms is 14” (355 mm) above finished road surface to accommodate full-level boarding. For curbside stops, the platform height is 6” (152 mm) above finished road surface consistent with typical sidewalk height. Refer to Section 1.4 of Stops Architecture Report for further information and details. Where the BRT lane is a centre median design, a ramp is provided from the crosswalk to the platform maintaining a maximum running slope of 5% per AODA. Where the BRT lane is a curbside design, the platform elevation matches the boulevard elevation (elevated 1520 mm from the roadway surface by the curb and gutter) therefore no ramp is required. A banana island styled barrier will be provided at the area where the crosswalk meets the ramp to provide protection for pedestrians and ramp users. This will also serve to accommodate traffic signals.

Within Durham Region, a level boarding strategy is proposed for centre median platforms. An assumed height of 355 mm (14”) is proposed for these platforms. Roadway profile and ramp lengths were reviewed to accommodate maximum allowable slopes in accordance with accessibility regulations.

STREETSCAPE PROPOSED DESIGN STANDARDS

During detailed design, street trees soil volumes will be developed to provide suitable growing condition.

TABLE 6: REFERENCES FOR STREETSCAPE STANDARDS

	Toronto	Pickering	Ajax	Whitby	Oshawa
Planting Species	Permitted Recommended Trees	-	-	Recommended Trees	-

Appendix C Natural Environment Report

4.0 Existing Conditions

4e. Aquatic Environment

This section describes the existing fish and fish habitat at each watercourse crossing and is presented geographically from west to east and further subdivided by municipality. This discussion is based on field investigations that were completed on June 11 and 12, June 24 and 26, and October 9 and 11, 2019 and on April 24 and June 1, 2020 and on July 30, 2021, and incorporates fish and fish habitat data that have been obtained from external agencies (MNRF, MECP, TRCA and CLOCA). **Sentinel species of cold-water systems may use certain historically cold-water watercourses as transitional habitats.** **Table 5** presents a summary of fish and fish habitat conditions at each of the watercourses. **Appendix B** presents a photographic record of the watercourses and **Appendix C** presents the aquatic survey data including the habitat mapping overlaid onto aerial photos.

5.0 Effects Assessment of the Preferred Design

5f. Terrestrial Environment

5fi. Footprint Impacts and Mitigation

Planting Plans

A DSBRT detailed landscape planting plan (including landscape composition planting layout drawings) will be developed during the detail design phase prior to construction and once areas identified for restoration have been determined in consultation with the respective agencies and municipalities. Restoration plans and replanting plans (along with erosion control fencing plans) must be submitted prior to permit issuance. The planting of forest and wetland habitat must be undertaken with the appropriate native and non-invasive and locally appropriate plant species that will be presented on site-specific plans to be developed by an experienced landscape architect/ecologist. Local municipal arborists should be consulted regarding the planting plan to ensure the planting list consists of climate change resilient species. At a minimum, planting plans will show the following:

- Where planting plan(s) will be developed by Metrolinx (if applicable), plan(s) will include at a minimum 2 years of successful monitoring and native herbaceous cover in the form of native seed mixes, shrubs and trees, in accordance with the local site conditions. Selection of planting materials can include appropriate plants to keystone species' lifecycle requirements that benefits the ecosystem following Indigenous Knowledge and Indigenous Nations' engagement recommendations.

6.0 Recommendations for Future Work

6b. Monitoring Requirements and Commitments for Future Work

The following natural heritage-related plans/reports will be prepared during the detail design phase (and these are included in **Table 15**):

...

- Additional and meaningful engagement with Indigenous Nations is required for in-water works and related restoration works.
- Metrolinx will share a list of design and restoration plans to Indigenous Nations for them to identify which they would like to review. Review cycles, the expected level of effort, and review timelines will need to be determined by the respective Proponent and Indigenous Nations.
- Excel tables with data on species occurrence lists for the DSBRT project will be shared with Indigenous Nations at a time that supports monitoring and restoration planning.
- Metrolinx welcomes and supports constructive dialogue and input with regards to buffers and timing windows as segments of the project progress through detailed design. During the detailed design phase of the project, and if applicable, Metrolinx's draft Wildlife Management Plans will be circulated for review and input to Indigenous Nations.

TABLE 15. NATURAL HERITAGE COMMITMENTS SUMMARY

Natural Heritage Factor	Natural Heritage Commitments for Future Work During Detail Design Phase	Agencies to be Consulted
Aquatic Environment	<p>Ensure restoration/enhancement for all crossings is implemented where work (in-water or riparian) is proposed. Where restoration/enhancement will not suffice to offset/mitigation impacts, compensation will be employed. Compensation plans, if necessary, will be completed in consultation with regulatory agencies. Draft compensation plans will be shared with Indigenous Nations.</p>	<p>TRCA, CLOCA, MNDMNR, MECP, DFO, Indigenous Nations</p>
Terrestrial Environment	<p>Commence consultation with CLOCA and TRCA early in detail design to develop the vegetation compensation strategy in parallel with design refinements to minimize impacts.</p> <p>Delineate natural heritage feature limits and ELC vegetation communities at a detail design level to inform impacts both temporary and permanent and development of restoration and compensation strategies.</p> <p>Prepare an Environmental Monitoring and Contingency Plan, if required, (in accordance with TRCA/CLOCA standards) to address potential emergencies during construction where valley or stream corridors, wetlands, woodlands and/or hazardous land are impacted.</p> <p>Compensation through ecological restoration such as the creation or enhancement of habitat will be undertaken, and the planning of which will be carried out early in the detail design phase to maximize options for restoration to the natural system.</p> <p>...</p> <p>Compensation should be implemented coincident with the timing of natural heritage removals on a subwatershed scale (i.e., Creek by Creek) to ensure no net loss of ecological value over the period of project implementation, where possible.</p> <p>...</p> <p>Where vegetation offsetting is determined and restoration of forest and/or wetland is additionally undertaken, Maintenance associated with of any prescribed restoration monitoring and maintenance of and manicured areas during the operation and maintenance phase, including removal of dumped garbage, will be on-going. Provide a warranty on planted materials to ensure that the newly planted</p>	<p>TRCA, CLOCA, MECP, MNDMNR, Parks Canada, Municipalities, Indigenous Nations</p>

TABLE 15. NATURAL HERITAGE COMMITMENTS SUMMARY

Natural Heritage Factor	Natural Heritage Commitments for Future Work During Detail Design Phase	Agencies to be Consulted
	material survives and fulfils the intended function. A two-year warranty applies to planted materials when part of a restoration plan for the City of Toronto.	

Appendix E Cultural Heritage Assessment Report

3.0 THEMATIC HISTORY

3.2 Indigenous Land Use Peoples and Settlement

Southern Ontario has been occupied by human populations since the retreat of the Laurentide glacier approximately 13,000 years ago, or 11,000 Before the Common Era (B.C.E.) (Ferris, 2013). During the Paleo period (c. 11,000 B.C.E. to 9,000 B.C.E.), groups tended to be small, nomadic, and non-stratified. The population relied on hunting, fishing, and gathering for sustenance, though their lives went far beyond subsistence strategies to include cultural practices including but not limited to art and astronomy. Fluted points, beaked scrapers, and gravers are among the most important artifacts to have been found at various sites throughout southern Ontario, and particularly along the shorelines of former glacial lakes. Given the low regional population levels at this time, evidence concerning Paleo-Indian period groups is very limited (Ellis & Deller, 1990).

Moving into the Archaic period (c. 9,000 B.C.E. to 1,000 B.C.E.), many of the same roles and responsibilities continued as they had for millennia, with groups generally remaining small, nomadic, and non-hierarchical. The seasons dictated the size of groups (with a general tendency to congregate in the spring/summer and disperse in the fall/winter), as well as their various sustenance activities, including fishing, foraging, trapping, and food storage and preparation. There were extensive trade networks which involved the exchange of both raw materials and finished objects such as polished or ground stone tools, beads, and notched or stemmed projectile points. Furthermore, mortuary ceremonialism was evident, meaning that there were burial practices and traditions associated with a group member's death (Ellis et al., 2009; Ellis & Deller, 1990).

The Woodland period (c. 1,000 B.C.E. to 1650 C.E.) saw several trends and aspects of life remain consistent with previous generations. Among the more notable changes, however, was the introduction of pottery, the establishment of larger occupations and territorial settlements, incipient horticulture, more stratified societies, and more elaborate burials. Later in this period, settlement patterns, foods, and the socio-political system continued to change. A major shift to agriculture occurred in some regions, and the ability to grow vegetables and legumes such as corn, beans, and squash ensured long-term settlement occupation and less dependence upon hunting and fishing. This development contributed to population growth as well as the emergence of permanent villages and special purpose sites supporting those villages. Furthermore, the socio-political system shifted from one which was strongly kinship based to one that involved tribal differentiation as well as political alliances across and between regions (Birch & Williamson, 2013; Dodd et al., 1990; Ellis & Deller, 1990; Williamson, 1990).

The arrival of European trade goods in the sixteenth century, Europeans themselves in the seventeenth century, and increasing settlement efforts in the eighteenth century all

significantly impacted traditional ways of life in Southern Ontario. Over time, war, disease and colonization efforts, contributed to death, dispersion, and displacement of many Indigenous peoples across the region. The Euro-Canadian population grew in both numbers and power through the eighteenth and nineteenth centuries. In many areas, Treaties between colonial administrators and First Nations representatives began to be initiated. Additional colonization practices began, such as the establishment of the Indian Act (1876), forced relocation to reserve lands and Indian Residential Schools began. These practices caused irreparable harm and devastation to the fabric of Indigenous society, ways of life and cultural practices.

The Project Study Area is within the Johnson-Butler Purchases and within 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, Mississaugas of Scugog Island First Nation, Beausoleil First Nation, Chippewas of Georgina Island First Nation and the Chippewas of Rama First Nation (Williams Treaties First Nations, 2017).

The purpose of the Johnson-Butler Purchases of 1787/1788 was to acquire, from the Mississaugas, the Carrying Place Trail and lands along the north shore of Lake Ontario from the Trent River to Etobicoke Creek.

As part of the Johnson-Butler Purchases, the British Crown signed a treaty, sometimes referred to as the “Gunshot Treaty” with the Mississaugas in 1787 covering the north shore of Lake Ontario, beginning at the eastern boundary of the Toronto Purchase (Treaty 13, 1805), and continuing east to the Bay of Quinte, where it meets the Crawford Purchase (1783). It was referred to as the “Gunshot Treaty” because it purportedly covered the land as far back from the lake as a person could hear a gunshot. Compensation for the land apparently included “approximately £2,000 and goods such as muskets, ammunition, tobacco, laced hats and enough red cloth for 12 coats” (Surtees, 1984, pp. 37–45). First discussions about acquiring this land are said to have come about while the land ceded in the Toronto Purchase of 1787 was being surveyed and paid for (Surtees, 1984, pp. 37–45). During this meeting with the Mississaugas, Sir John Johnson and Colonel John Butler proposed the purchase of lands east of the Toronto Purchase (Fullerton & Mississaugas of the Credit First Nation, 2015). However, descriptions of the treaty differ between the British and Mississaugas, including the depth of the boundaries: “Rice Lake and Lake Simcoe, located about 13 miles and 48 miles north of Lake Ontario, respectively, were not mentioned as landmarks in the First Nations’ description of the lands to be ceded. Additionally, original descriptions provided by the Chiefs of Rice Lake indicate a maximum depth of ten miles, versus an average of 15-16 miles in Colonel Butler’s description” (Fullerton & Mississaugas of the Credit First Nation, 2015).

However, records of the acquisition were not clear regarding the extent of lands agreed upon (Surtees, 1984, pp. 37–45). To clarify this, in October and November of 1923, the governments of Canada and Ontario, chaired by A.S. Williams, signed treaties (Williams Treaties 1923) with the Chippewa and Michi Saagiig for three large tracts of land in central Ontario and the northern shore of Lake Ontario, one of the last substantial

portions of land in southern Ontario that had not yet been covered by Treaty (Crown-Indigenous Relations and Northern Affairs, 2013).

In 2018 the Government of Canada reached a settlement with the Williams Treaties First Nations, re-establishing Treaty harvesting rights in the Williams Treaties territories of each of the seven nations.

The Project Study Area is also within the active Rouge River Valley Tract Claim, filed in 2015 by MCFN (Fullerton & Mississaugas of the Credit First Nation, 2015). The Rouge River Valley Tract Claim pertains to the southern portion of the Rouge River Valley watershed, east of the eastern limit of Treaty 13, the Toronto Purchase, extending from the source of the Rouge River in the north to the shore of Lake Ontario in the South. The 1788 Gunshot Treaty included the land encompassed by the Rouge River Valley Tract, however this treaty is considered invalid by the Mississaugas of the Credit First Nation due to an absence of sufficient supporting documentation (Fullerton & Mississaugas of the Credit First Nation, 2015).

The land at the mouth of the Rouge River was included in a list of un-surrendered lands submitted to the Crown by Mississaugas of the Credit Chiefs Joseph Sawyer and Peter Jones in 1847. In 1894 a delegation was sent to Ottawa to further pursue these claims, but matter of the land east of the Toronto Purchase remained unresolved (Fullerton & Mississaugas of the Credit First Nation, 2015).

Although the Rouge River Valley Tract was included in the Williams Treaty of 1923, the Mississaugas of the Credit were not signatories to the Williams Treaty and claim unextinguished title to their traditional territories within the southern part of the Rouge River Valley (Fullerton & Mississaugas of the Credit First Nation, 2015; Mississaugas of the Credit First Nation, 2018).

Additional oral history from CLFN and HWN is included in Appendix C.

Southern Ontario has a cultural history that begins approximately 11,000 years ago. The land now encompassed by the former Scarborough Township, Pickering Township, and Whitby Township has a cultural history which begins approximately 10,000 years ago and continues to the present. Table 1 provides a general summary of the history of Indigenous land use and settlement of the area.

Table 1: Outline of Southern Ontario History and Lifeways

Period	Archaeological/ Material Culture	Date Range	Lifeways/ Attributes
PALEO-INDIAN PERIOD			
Early	Gainey, Barnes, Crowfield	9000-8500 BCE	Big game hunters
Late	Holcombe, Hi-Lo, lanceolate	8500-7500 BCE	Small nomadic groups
ARCHAIC			

Period	Archaeological/ Material Culture	Date Range	Lifeways/ Attributes
Early	Nettling, Bifurcate-base	7800-6000 BCE	Nomadic hunters and gatherers
Middle	Kirk, Stanley, Brewerton, Laurentian	6000-2000 BCE	Transition to territorial settlements
Late	Lamoka, Genesee, Crawford Knoll, Innes	2500-500 BCE	Polished/ground stone tools (small stemmed)
WOODLAND PERIOD			
Early	Meadowood	800-400 BCE	Introduction of pottery
Middle	Point Peninsula, Saugeen	400 BCE-CE 800	Incipient horticulture
Late	Algonkian, Iroquoian	CE 800-1300	Transition to village life and agriculture
	Algonkian, Iroquoian	CE 1300-1400	Establishment of large palisaded villages
	Algonkian, Iroquoian	CE 1400-1600	Tribal differentiation and warfare
POST-CONTACT PERIOD			
Early	Huron, Neutral, Petun, Odawa, Ojibwa	CE 1600-1650	Tribal displacements
Late	Six Nations Iroquois, Ojibwa	CE 1650-1800's	
	Euro-Canadian	CE 1800-present	European settlement

The Project Study Area is within the Johnson-Butler Purchases and in 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).

The purpose of the Johnson-Butler Purchases of 1787/1788 was to acquire from the Mississaugas the Carrying Place Trail and lands along the north shore of Lake Ontario from the Trent River to Etobicoke Creek.

As part of the Johnson-Butler Purchases, the British signed a treaty, sometimes referred to as the “Gunshot Treaty” with the Mississaugas in 1787 covering the north shore of Lake Ontario, beginning at the eastern boundary of the Toronto Purchase, and continuing east to the Bay of Quinte, where it meets the Crawford Purchase. It was referred to as the “Gunshot Treaty” because it covered the land as far back from the lake as a person could hear a gunshot. Compensation for the land apparently included

“approximately £2,000 and goods such as muskets, ammunition, tobacco, laced hats and enough red cloth for 12 coats” (Surtees 1984:37–45). First discussions about acquiring this land are said to have come about while the land ceded in the Toronto Purchase of 1787 was being surveyed and paid for (Surtees 1984:37–45). During this meeting with the Mississaugas, Sir John Johnson and Colonel John Butler proposed the purchase of lands east of the Toronto Purchase (Fullerton and Mississaugas of the Credit First Nation 2015). However, descriptions of the treaty differ between the British and Mississaugas, including the depth of the boundaries: “Rice Lake and Lake Simcoe, located about 13 miles and 48 miles north of Lake Ontario, respectively, were not mentioned as landmarks in the First Nations’ description of the lands to be ceded. Additionally, original descriptions provided by the Chiefs of Rice Lake indicate a maximum depth of ten miles, versus an average of 15–16 miles in Colonel Butler’s description” (Fullerton and Mississaugas of the Credit First Nation 2015).

However, records of the acquisition were not clear regarding the extent of lands agreed upon (Surtees 1984:37–45). To clarify this, in October and November of 1923, the governments of Canada and Ontario, chaired by A.S. Williams, signed treaties with the Chippewa and Michi Saagiig for three large tracts of land in central Ontario and the northern shore of Lake Ontario, the last substantial portion of land in southern Ontario that had not yet been ceded to the government (Crown-Indigenous Relations and Northern Affairs 2013).

In 2018 the Government of Canada reached a settlement with the Williams Treaties First Nations reaffirming the recognized Treaty harvesting rights in the Williams Treaties territories of each of the seven nations.

The Project Study Area is also within the active Rouge River Valley Tract Claim, filed in 2015 by MCFN (Fullerton and Mississaugas of the Credit First Nation 2015).

For additional information on the Indigenous land use of the study area, please refer to the Stage 1 Archaeological Assessment Durham-Scarborough Bus Rapid Transit Project Various Lots and Concessions, (Former Townships of Scarborough, Pickering and Whitby) City of Toronto; City of Pickering; City of Oshawa; and Town of Ajax; Town of Whitby, Ontario(ASI 2021a).

Additional oral history from Curve Lake First Nation was provided to Metrolinx and is included in Appendix C and oral history from Huron-Wendat First Nation was also provided to Metrolinx and is included in Appendix D.

3.3 Township Survey and Settlement

The first Europeans to arrive in the area were transient merchants and traders from France and England, who followed existing transit routes established by Indigenous peoples 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). Early European settlements occupied similar locations as Indigenous settlements as they were generally accessible by trail or water routes, and would have been in locations with good soil and suitable topography to ensure adequate drainage.

APPENDIX C: Indigenous Engagement and Report Review Feedback - Oral History and Perspectives Table Curve Lake First Nation Oral History

Community	Feedback
Curve Lake First Nation	<p><i>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.</i></p> <p><i>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.</i></p> <p><i>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.</i></p> <p><i>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</i></p>

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 (2015) 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.

This historical context was prepared by Gitiga Migizi, a respected Elder and Knowledge Keeper of the Michi Saagiig Nation.

Publication reference:

*Gitiga Migizi and Julie Kapyrka
2015 Before, During, and After: Mississauga Presence in the Kawarthas. In Peterborough Archaeology, Dirk Verhulst, editor, pp.127-136. Peterborough, Ontario: Peterborough Chapter of the Ontario Archaeological Society*

Additional Community Perspectives:

The following perspectives come from a June 2021 letter provided to Metrolinx from Curve Lake First Nation, on file with ASI.

Publication reference:

Curve Lake First Nation

2021 Curve Lake First Nation Review/Comments for: Cultural Heritage Evaluation Report: 571 Kingston Road West, 575 Kingston Road West, 577 Kingston Road West AND 579 Kingston Road West Town of Ajax, Ontario.

“The Duffin’s creek watershed and river mouth are part of an area that should have some recognition in terms of Michi Saagiig history. This area was extremely significant to the Michi Saagiig and is recognized internally as a significant cultural heritage landscape. Recently the Ontario Government has indicated a desire to add increased protection to these areas now referred to as “urban creeks/urban river systems” as part of their Greenbelt protection plan. These systems are at risk across the entirety of the Pickering and Ajax regions, due in large part to settler development activities. What was once a cultural heritage landscape has been significantly degraded which means it has also undergone irreparable ecological damage.”

“Our Elders tell of our peoples living harmoniously with the early settlers, often setting up small camps on the edge of farmer’s fields and along shorelines. Families engaged in trade and travel throughout the entire region.”

“The cultural heritage landscape, the Duffins Creek Watershed, that existed in the area of study of this CHER, and at the time that the first houses and roads were built, has largely been obliterated – and did not have the opportunity to be assessed and protected. Since then, development has altered the shape and course of the creek – this is clearly visible in the historical pictures provided in this report.”

“The very locations of where these buildings were built in relation to where the early towns and villages originated were determined based upon the resources within the particular landscape. Milling was the predominant activity in the region that ultimately attracted more industry to the area. The watershed and local resources on the land were integral to this process. For different reasons, but equally as significant, the Duffins Creek watershed was part of a larger cultural heritage landscape for Michi Saagiig people that included creeks and river mouths all along the shore of Lake Ontario. The value and significance of these lands from a Michi Saagiig perspective is not acknowledged. “

“The 28,000 acres that was expropriated for the site of former Defence Industries Ltd was part of a significant cultural heritage landscape that was once entirely connected and spanned along the vast shoreline of Lake Ontario - and would have been used by Michi Saagiig peoples at the time. The massive infrastructure and development of the region resulted in the disconnection of this culturally significant landscape and thus in reduced access for the Michi Saagiig to hunt and fish.”

“It should be noted that during these times of industrial and commercial expansion Michi Saagiig peoples were being driven from their lands, their fishing grounds, their hunting grounds, their trapping grounds and harvesting grounds. In some cases they were being shot at and pursued. The 1923 Williams Treaties were a culmination of the increased encroachment on these lands and the harassment and persecution of the First Nations who had rights

	<p><i>under the very treaty that allowed for European settlement in this area of Ontario. These large urban developments increased the footprint of destruction upon the landscape and in doing so had a detrimental impact upon Michi Saagiig rights to gather foods and live off the land.”</i></p> <p>Note: This oral history reflects community perspective shared as part of Indigenous engagement for this report. The oral history was provided by Curve Lake First Nation and does not necessarily reflect the views of other Indigenous Nations, Metrolinx or ASI.</p>
<p>Huron-Wendat Nation</p>	<p><i>As an ancient people, traditionally, the Huron-Wendat, a great Iroquoian civilization of farmers and fishermen-hunter-gatherers representing between 30,000 and 40,000 individuals, traveled widely across a territory stretching from the Gaspé Peninsula in the Gulf of Saint Lawrence and up along the Saint Lawrence Valley on both sides of the Saint Lawrence River all the way to the Great Lakes.</i></p> <p><i>According to our own traditions and customs, the Huron-Wendat are intimately linked to the Saint Lawrence River and its estuary, which is the main route of its activities and way of life. The Huron-Wendat formed alliances and traded goods with other First Nations among the networks that stretched across the continent.</i></p> <p><i>Today, the population of the Huron-Wendat Nation is composed of 1497 on-reserve members and 2390 off-reserve members for a total of 3900 members of the Huron-Wendat Nation.</i></p> <p><i>The Huron-Wendat Nation band council (CNHW) is headquartered in Wendake, the oldest First Nations community in Canada, located on the outskirts of Quebec City (20 km north of the city) on the banks of the Saint Charles River. There is only one Huron-Wendat community, whose ancestral territory is called the Nionwentsiö, which translates to "our beautiful land" in the Wendat language.</i></p> <p><i>The Huron-Wendat Nation is also the only authority that have the authority and rights to protect and take care of her ancestral sites in Wendake South.</i></p> <p><i>**This historical context was provided by Maxime Picard in a December 2020 email to Metrolinx, on file with ASI**</i></p> <p>Note: This oral history reflects community perspective shared as part of Indigenous engagement for this report. The oral history was provided by Huron-Wendat Nation and does not necessarily reflect the views of other Indigenous Nations, Metrolinx or ASI.</p>

Note: the following oral history was provided to Metrolinx by Curve Lake First Nation and does not necessarily reflect the views of other Indigenous Nations.

Michi Saagiig Historical/Background context:

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, Seugog 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.

****This historical context was prepared by Gitiga Migizi, a respected Elder and Knowledge Keeper of the Michi Saagiig Nation.****

Publication reference:

Gitiga Migizi and Julie Kapyrka

2015— Before, During, and After: Mississauga Presence in the Kawarthas. In Peterborough Archaeology, Dirk Verhulst, editor, pp.127-136. Peterborough, Ontario: Peterborough Chapter of the Ontario Archaeological Society

APPENDIX D: Huron-Wendat First Nation Oral History

Note: the following oral history was provided to Metrolinx by Huron-Wendat First Nation and does not necessarily reflect the views of other Indigenous Nations.

HWN Oral History:

As an ancient people, traditionally, the Huron-Wendat, a great Iroquoian civilization of farmers and fishermen-hunter-gatherers representing between 30,000 and 40,000 individuals, traveled widely across a territory stretching from the Gaspé Peninsula in the Gulf of Saint Lawrence and up along the Saint Lawrence Valley on both sides of the Saint Lawrence River all the way to the Great Lakes.

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

Today, the population of the Huron-Wendat Nation is composed of 1497 on-reserve members and 2390 off-reserve members for a total of 3900 members of the Huron-Wendat Nation.

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

The Huron-Wendat Nation is also the only authority that have the authority and rights to protect and take care of her ancestral sites in Wendake Sou

Appendix E1 - CHER1 for 601 605 607-611 Kingston Rd W

Global update from Duffin's to Duffins.

EXECUTIVE SUMMARY

ASI was contracted by Parsons on behalf of Metrolinx to conduct a Cultural Heritage Evaluation Report (CHER) for three properties along Kingston Road West in Ajax. These properties include 601 Kingston Road West, 605 Kingston Road West and 607-611 Kingston Road West. This CHER is part of the Durham-Scarborough Bus Rapid Transit Project (DSBRT). To date, ASI has completed a Cultural Heritage Report to determine which properties in the DSBRT Project Study Area require assessment for cultural heritage value **and interest under Ontario Regulations 9/06 and 10/06**. These properties were identified as Potential Cultural Heritage Resources in the *Durham-Scarborough Bus Rapid Transit Cultural Heritage Report – Existing Conditions and Preliminary Impact Assessment: City of Toronto and Durham Region, Ontario* (A.S.I., 2021), and as such, a CHER is required to determine if the properties have cultural heritage value or interest under *Ontario Regulations 9/06 and 10/06*. This report satisfies this requirement.

...

The following recommendations are proposed for the properties at 601, 605 and 607-611 Kingston Road West:

2. Metrolinx Heritage Committee **has reviewed the results of the Ontario Regulations 9/06 and 10/06 evaluations and is in agreement with the results and recommendations of this report. If it is confirmed that the property will be owned or controlled by Metrolinx, the Metrolinx Heritage Committee will issue a Metrolinx Heritage Committee Decision Form.**~~has reviewed the results of the Ontario Regulations 9/06 and 10/06 evaluations and has made an interim decision. Metrolinx Heritage Committee is in agreement with the results and recommendations of this report. It should be noted that the Metrolinx Heritage Committee will confirm the decision if Metrolinx owns or controls the property in the future.~~

2.0 METHODOLOGY AND SOURCES

2.2 Approach to Cultural Heritage Evaluation Report

Generally, CHERs include the following components:

- A general description of the history of the study areas as well as detailed historical summaries of property ownership and building(s) development;

- A description of the cultural heritage landscapes and/or built heritage resources being evaluated as part of this report;
- Representative photographs of the exterior and interior of a building or structure, and character-defining architectural details;
- A cultural heritage resource evaluation guided by the Ontario Heritage Act criteria;
- A summary of heritage attributes;
- Historical mapping, photographs; and
- A location plan.

5.0 SUMMARY OF ARCHAEOLOGICAL ASSESSMENTS

The Stage 1 Archaeological Assessment - Durham-Scarborough Bus Rapid Transit Project (Former Townships of Scarborough, Pickering and Whitby) City of Toronto; City of Pickering; City of Oshawa; and Town of Ajax; Town of Whitby, Ontario – Existing Conditions (ASI, 2019a) was completed in October 2019. The Stage 1 Archaeological Assessment Durham-Scarborough Bus Rapid Transit Project Various Lots and Concessions, (Former Townships of Scarborough, Pickering and Whitby) City of Toronto; City of Pickering; City of Oshawa; and Town of Ajax; Town of Whitby; and City of Oshawa, Ontario (ASI, 2022) was completed in March 2022. is currently in draft form.

According to the above-noted Stage 1 report (ASI, 2022), the subject properties were found to be disturbed with no potential. These findings are only for the portion of the subject properties which are covered by the Project Study Area and are not an evaluation of the entire property parcel.

6.0 COMMUNITY INPUT

6.3 Agency Review

The draft CHER was submitted to the Town of Ajax and its Heritage Advisory Committee in October 2020. Comments and feedback were received and incorporated into this report in November 2020. Additional comments from the Town of Ajax were received and incorporated into this report in January 2022. The draft CHER was also be submitted to the Metrolinx Heritage Committee and the MHSTCI for review and comment, feedback was received in January 2022 and incorporated into the CHER.

6.4 Indigenous Nations Engagement

The draft CHER was submitted in April 2021 to the following Indigenous Nations: Alderville First Nation; Beausoleil First Nation; Chippewas of Georgina Island; Chippewas of Rama First Nation; Curve Lake First Nation; Hiawatha First Nation; Huron-Wendat Nation; Kawartha Nishnawbe First Nation; Mississaugas of the Credit First Nation; and Mississaugas of Scugog Island First Nation. Comments were received from Curve Lake First Nation in June 2021. Any additional feedback **received has been will be considered and** incorporated into the CHER.

7.0 DISCUSSION OF HISTORICAL OR ASSOCIATIVE VALUE

7.1 **Summary of Indigenous Peoples Land Use and Settlement**

Southern Ontario has been occupied by human populations since the retreat of the Laurentide glacier approximately 13,000 years ago, or 11,000 Before the Common Era (B.C.E.) (Ferris, 2013). During the Paleo period (c. 11,000 B.C.E. to 9,000 B.C.E.), groups tended to be small, nomadic, and non-stratified. The population relied on hunting, fishing, and gathering for sustenance, though their lives went far beyond subsistence strategies to include cultural practices including but not limited to art and astronomy. Fluted points, beaked scrapers, and graters are among the most important artifacts to have been found at various sites throughout southern Ontario, and particularly along the shorelines of former glacial lakes. Given the low regional population levels at this time, evidence concerning Paleo-Indian period groups is very limited (Ellis & Deller, 1990).

Moving into the Archaic period (c. 9,000 B.C.E. to 1,000 B.C.E.), many of the same roles and responsibilities continued as they had for millennia, with groups generally remaining small, nomadic, and non-hierarchical. The seasons dictated the size of groups (with a general tendency to congregate in the spring/summer and disperse in the fall/winter), as well as their various sustenance activities, including fishing, foraging, trapping, and food storage and preparation. There were extensive trade networks which involved the exchange of both raw materials and finished objects such as polished or ground stone tools, beads, and notched or stemmed projectile points. Furthermore, mortuary ceremonialism was evident, meaning that there were burial practices and traditions associated with a group member's death (Ellis et al., 2009; Ellis & Deller, 1990).

The Woodland period (c. 1,000 B.C.E. to 1650 C.E.) saw several trends and aspects of life remain consistent with previous generations. Among the more notable changes, however, was the introduction of pottery, the establishment of larger occupations and territorial settlements, incipient horticulture, more stratified societies, and more elaborate burials. Later in this period, settlement patterns, foods, and the socio-political system continued to change. A major shift to agriculture occurred in some regions, and the ability to grow vegetables and legumes such as corn, beans, and squash ensured long-term settlement occupation and less dependence upon hunting and fishing. This

development contributed to population growth as well as the emergence of permanent villages and special purpose sites supporting those villages. Furthermore, the socio-political system shifted from one which was strongly kinship based to one that involved tribal differentiation as well as political alliances across and between regions (Birch & Williamson, 2013; Dodd et al., 1990; Ellis & Deller, 1990; Williamson, 1990).

The arrival of European trade goods in the sixteenth century, Europeans themselves in the seventeenth century, and increasing settlement efforts in the eighteenth century all significantly impacted traditional ways of life in Southern Ontario. Over time, war, disease and colonization efforts, contributed to death, dispersion, and displacement of many Indigenous peoples across the region. The Euro-Canadian population grew in both numbers and power through the eighteenth and nineteenth centuries. In many areas, Treaties between colonial administrators and First Nations representatives began to be initiated. Additional colonization practices began, such as the establishment of the Indian Act (1876), forced relocation to reserve lands and Indian Residential Schools began. These practices caused irreparable harm and devastation to the fabric of Indigenous society, ways of life and cultural practices.

The Project Study Area is within the Johnson-Butler Purchases and within 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, Mississaugas of Scugog Island First Nation, Beausoleil First Nation, Chippewas of Georgina Island First Nation and the Chippewas of Rama First Nation (Williams Treaties First Nations, 2017).

The purpose of the Johnson-Butler Purchases of 1787/1788 was to acquire, from the Mississaugas, the Carrying Place Trail and lands along the north shore of Lake Ontario from the Trent River to Etobicoke Creek.

As part of the Johnson-Butler Purchases, the British Crown signed a treaty, sometimes referred to as the “Gunshot Treaty” with the Mississaugas in 1787 covering the north shore of Lake Ontario, beginning at the eastern boundary of the Toronto Purchase (Treaty 13, 1805), and continuing east to the Bay of Quinte, where it meets the Crawford Purchase (1783). It was referred to as the “Gunshot Treaty” because it purportedly covered the land as far back from the lake as a person could hear a gunshot. Compensation for the land apparently included “approximately £2,000 and goods such as muskets, ammunition, tobacco, laced hats and enough red cloth for 12 coats” (Surtees, 1984, pp. 37–45). First discussions about acquiring this land are said to have come about while the land ceded in the Toronto Purchase of 1787 was being surveyed and paid for (Surtees, 1984, pp. 37–45). During this meeting with the Mississaugas, Sir John Johnson and Colonel John Butler proposed the purchase of lands east of the Toronto Purchase (Fullerton & Mississaugas of the Credit First Nation, 2015). However, descriptions of the treaty differ between the British and Mississaugas, including the depth of the boundaries: “Rice Lake and Lake Simcoe, located about 13 miles and 48 miles north of Lake Ontario, respectively, were not mentioned as landmarks in the First Nations’ description of the lands to be ceded. Additionally, original descriptions provided by the Chiefs of Rice Lake indicate a maximum depth of ten

miles, versus an average of 15-16 miles in Colonel Butler’s description” (Fullerton & Mississaugas of the Credit First Nation, 2015).

However, records of the acquisition were not clear regarding the extent of lands agreed upon (Surtees, 1984, pp. 37–45). To clarify this, in October and November of 1923, the governments of Canada and Ontario, chaired by A.S. Williams, signed treaties (Williams Treaties 1923) with the Chippewa and Michi Saagiig for three large tracts of land in central Ontario and the northern shore of Lake Ontario, one of the last substantial portions of land in southern Ontario that had not yet been covered by Treaty (Crown-Indigenous Relations and Northern Affairs, 2013).

In 2018 the Government of Canada reached a settlement with the Williams Treaties First Nations, re-establishing Treaty harvesting rights in the Williams Treaties territories of each of the seven nations.

The Project Study Area is also within the active Rouge River Valley Tract Claim, filed in 2015 by MCFN (Fullerton & Mississaugas of the Credit First Nation, 2015). The Rouge River Valley Tract Claim pertains to the southern portion of the Rouge River Valley watershed, east of the eastern limit of Treaty 13, the Toronto Purchase, extending from the source of the Rouge River in the north to the shore of Lake Ontario in the South. The 1788 Gunshot Treaty included the land encompassed by the Rouge River Valley Tract, however this treaty is considered invalid by the Mississaugas of the Credit First Nation due to an absence of sufficient supporting documentation (Fullerton & Mississaugas of the Credit First Nation, 2015).

The land at the mouth of the Rouge River was included in a list of un-surrendered lands submitted to the Crown by Mississaugas of the Credit Chiefs Joseph Sawyer and Peter Jones in 1847. In 1894 a delegation was sent to Ottawa to further pursue these claims, but matter of the land east of the Toronto Purchase remained unresolved (Fullerton & Mississaugas of the Credit First Nation, 2015).

Although the Rouge River Valley Tract was included in the Williams Treaty of 1923, the Mississaugas of the Credit were not signatories to the Williams Treaty and claim unextinguished title to their traditional territories within the southern part of the Rouge River Valley (Fullerton & Mississaugas of the Credit First Nation, 2015; Mississaugas of the Credit First Nation, 2018).

Additional oral history from CLFN and HWN is included in Appendix A.

Table 2: Outline of Southern Ontario Indigenous History and Lifeways

Period	Archaeological/Material Culture	Date Range	Lifeways/Attributes
PALEO-INDIAN PERIOD			
Early	Gainey, Barnes, Crowfield	9000-8500 BCE	Big game hunters
Late	Holcombe, Hi-Lo, lanceolate	8500-7500 BCE	Small nomadic groups
ARCHAIC			

Period	Archaeological/Material Culture	Date Range	Lifeways/Attributes
Early	Nettling, Bifurcate-base	7800-6000 BCE	Nomadic hunters and gatherers
Middle	Kirk, Stanley, Brewerton, Laurentian	6000-2000 BCE	Transition to territorial settlements
Late	Lamoka, Genesee, Crawford Knoll, Innes	2500-500 BCE	Polished/ground stone tools (small stemmed)
WOODLAND PERIOD			
Early	Meadowood	800-400 BCE	Introduction of pottery
Middle	Point Peninsula, Saugeen	400 BCE-CE 800	Incipient horticulture
Late	Algonkian, Iroquoian	CE 800-1300	Transition to village life and agriculture
	Algonkian, Iroquoian	CE 1300-1400	Establishment of large palisaded villages
	Algonkian, Iroquoian	CE 1400-1600	Tribal differentiation and warfare
POST-CONTACT PERIOD			
Early	Huron, Neutral, Petun, Odawa, Ojibwa	CE 1600-1650	Tribal displacements
Late	Six Nations Iroquois, Ojibwa	CE 1650-1800s	
	Euro-Canadian	CE 1800-present	European settlement

The study area is within the Johnson-Butler Purchases and in 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 (CLFN), 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).

For additional information on the Indigenous land use of the study area, please refer to the Stage 1 Archaeological Assessment Durham-Scarborough Bus Rapid Transit Project Various Lots and Concessions, (Former Townships of Scarborough, Pickering and Whitby) City of Toronto; City of Pickering; City of Oshawa; and Town of Ajax; Town of Whitby, Ontario (A.S.I., 2020).

Additional oral history from CLFN is included in Appendix A and oral history from HWN is included in Appendix B.

7.2 Duffins Creek Watershed

Duffins Creek drains an area of 287 square kilometres, including an east and a west branch of the main creek. Its headwaters are in the Oak Ridges Moraine and the watershed transects the South Slope, Peel Plain, and Iroquois Plain physiographic regions and meets its confluence with Lake Ontario at Squires Beach in Pickering, Ontario. The watershed falls within the municipalities of Durham, York, Ajax, Markham,

Pickering, Uxbridge, and Whitchurch-Stouffville. The Duffins Creek Watershed is significant to Indigenous Peoples. It was used for transportation/travel and subsistence activities, and was a vital part of the Indigenous way of life. As this area of Ontario experienced significant settlement and population growth in the nineteenth century to the present, the watershed has degraded over time. At present, approximately 40% of the watershed has natural cover (Toronto and Region Conservation Authority, 2013). In the seventeenth and eighteenth centuries, the French referred to Duffins Creek as the Riviere au Saumon due to the large spawning grounds in the upper reaches of the watershed, however, by the early nineteenth century, settlers' milling activities had severely impacted the salmon population by restricting spawning (Toronto and Region Conservation Authority, 2013).

7.27.3 Euro-Canadian Settlement History

The first Europeans to arrive in the area were transient merchants and traders from France and England, who followed existing transit routes established by Indigenous peoples 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). Early European settlements occupied similar locations as Indigenous settlements as they were generally accessible by trail or water routes, and would have been in locations with good soil and suitable topography to ensure adequate drainage.

7.2.17.3.1 Pickering Township

Pickering Township was first surveyed in 1791, after the British signed a treaty with the Mississaugas in 1787, and designated it as Township 8, changed shortly thereafter to Edinburgh. The first legal Euro-Canadian settler in Pickering is said to have been William Peak, who arrived in 1798 and was reputed to have been a trader with the local Indigenous peoples and interpreter who settled along the shore of Lake Ontario at the mouth of Duffins Creek (Armstrong, 1985; Farewell, 1907). The westerly portion of the township was settled in part by German settlers attracted to the area through the settlement proposal of William Berczy (Farewell, 1907). The remainder of the township was settled by Loyalists, disbanded soldiers, emigrants from the United Kingdom, and a large number of Quakers from both Ireland and the United States (Farewell, 1907). By 1851, Pickering was "one of the best settled townships in the County, and contains a number of fine farms, and has increased rapidly in both population and prosperity, within the last few years" (Smith, 1851). Maps produced later in the nineteenth century (Beers, 1877; Shier, 1860) show the township to be heavily settled and period census returns show that the township contained a wide variety of industries and small businesses as well as husbandmen engaged in mixed agriculture. The township

population was 187 in 1809, 375 in 1820, 1,042 in 1828, 3,752 in 1842, and 5,285 in 1901.

7.2.27.3.2 Duffins Creek/Pickering Village

The hamlet of Duffins Creek was first established by early Quaker families where the Danforth Road (Kingston Road/Highway 2) crossed Duffins Creek. The creek was renamed for after an Irish trader, Duffin, who was active in the area around 1788-1790. The initial settlement was formed between 1801-1807, with a small group of houses located near the Kingston Road Bridge. The earliest settlers included Samuel Hunger and Noadiah Woodruff on Lot 16, Concession 2. The first sawmill and gristmill were built in 1809 on Lot 14, Concession 1 by Timothy Rogers, a Quaker from Connecticut. Settlement in the area progressed slowly. Early attempts at commercial activity failed, largely due to sparse population and insufficient cash crops for trading. A post office was established in 1829, which was officially known as Pickering though the village continued to be called Duffins Creek. The population was estimated in 1846 at 130, with four churches, a grist mill, brewery, tannery, taverns, shoemakers, tailors, blacksmith and a wagon maker. The lack of a good road north prevented it from achieving the growth seen in Markham, Stouffville, Whitby, and Oshawa. (Town of Ajax n.d; Brown 2011).

The main industry in the village was milling, with at least three saw and gristmills operating throughout the 1850s. This industry benefitted from the completion of the Grand Trunk Railway between Oshawa and Toronto in 1856, and the community developed as an important grist-milling and local commercial centre. The village became known as Pickering Village starting in the 1860s. More mills were built through the 1870s and other industries and institutions included the large Pickering Woodworks, and Pickering College, a residential boarding school built by the Quakers in 1878. Pickering prospered throughout the 1880s and 1890s as a rural commercial and professional centre. Through the railway, it also functioned as a shipping centre for livestock, grain and locally-ground flour. Pickering became a police village in 1900, when its population was estimated at 1,000. Pickering became an incorporated village in 1953 and in 1974 it was amalgamated with the Town of Ajax (Town of Ajax, n.d.d).

11.0 CONCLUSIONS AND RECOMMENDATIONS

The following recommendations are proposed for the properties at 601, 605 and 607-611 Kingston Road West:

2. Metrolinx Heritage Committee has reviewed the results of the Ontario Regulations 9/06 and 10/06 evaluations and is in agreement with the results and recommendations of this report. If it is confirmed that the property will be owned or controlled by Metrolinx, the Metrolinx Heritage Committee will issue a Metrolinx Heritage Committee Decision Form. ~~has reviewed the results of~~

the Ontario Regulations 9/06 and 10/06 evaluations and has made an interim decision. Metrolinx Heritage Committee is in agreement with the results and recommendations of this report. It should be noted that the Metrolinx Heritage Committee will confirm the decision if Metrolinx owns or controls the property in the future.

APPENDIX A: Indigenous Engagement and Report Review Feedback - Oral History and Perspectives Table

Community	Feedback
Curve Lake First Nation	<p>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.</p> <p>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.</p> <p>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.</p> <p>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</p>

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 (2015) 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.

****This historical context was prepared by Gitiga Migizi, a respected Elder and Knowledge Keeper of the Michi Saagiig Nation.****

Publication reference:

Gitiga Migizi and Julie Kapyrka

2015 Before, During, and After: Mississauga Presence in the Kawarthas. In *Peterborough Archaeology*, Dirk Verhulst, editor, pp.127-136. Peterborough, Ontario: Peterborough Chapter of the Ontario Archaeological Society

Additional Community Perspectives:

****The following perspectives come from a June 2021 letter provided to Metrolinx from Curve Lake First Nation, on file with ASI.****

Curve Lake First Nation

2021 Curve Lake First Nation Review/Comments for: Cultural Heritage Evaluation Report: 571 Kingston Road West, 575

Kingston Road West, 577 Kingston Road West AND 579
Kingston Road West Town of Ajax, Ontario.

“The Duffin’s creek watershed and river mouth are part of an area that should have some recognition in terms of Michi Saagiig history. This area was extremely significant to the Michi Saagiig and is recognized internally as a significant cultural heritage landscape. Recently the Ontario Government has indicated a desire to add increased protection to these areas now referred to as “urban creeks/urban river systems” as part of their Greenbelt protection plan. These systems are at risk across the entirety of the Pickering and Ajax regions, due in large part to settler development activities. What was once a cultural heritage landscape has been significantly degraded which means it has also undergone irreparable ecological damage.”

“Our Elders tell of our peoples living harmoniously with the early settlers, often setting up small camps on the edge of farmer’s fields and along shorelines. Families engaged in trade and travel throughout the entire region.”

“The very locations of where these buildings were built in relation to where the early towns and villages originated were determined based upon the resources within the particular landscape. Milling was the predominant activity in the region that ultimately attracted more industry to the area. The watershed and local resources on the land were integral to this process. For different reasons, but equally as significant, the Duffin Creek watershed was part of a larger cultural heritage landscape for Michi Saagiig people that included creeks and river mouths all along the shore of Lake Ontario. The value and significance of these lands from a Michi Saagiig perspective is not acknowledged. “

“The 28,000 acres that was expropriated for the site of former Defence Industries Ltd was part of a significant cultural heritage landscape that was once entirely connected and spanned along the vast shoreline of Lake Ontario - and would have been used by Michi Saagiig peoples at the time. The massive infrastructure and development of the region resulted in the disconnection of this culturally significant landscape and thus in reduced access for the Michi Saagiig to hunt and fish.”

“It should be noted that during these times of industrial and commercial expansion Michi Saagiig peoples were being driven from their lands, their fishing grounds, their hunting grounds, their trapping grounds and harvesting grounds. In some cases they were being shot at and pursued. The 1923 Williams Treaties were a culmination of the increased encroachment on these lands and the harassment and persecution of the First Nations who had rights under the very treaty that allowed for European settlement in this area of Ontario. These large urban developments increased the footprint of destruction upon the landscape and in doing so had a detrimental impact upon Michi Saagiig rights to gather foods and live off the land.”

Note: This oral history reflects community perspective shared as part of Indigenous engagement for this report. The oral history was provided by Curve Lake First Nation and does not necessarily reflect the views of other Indigenous Nations, Metrolinx or ASI.

<p>Huron-Wendat Nation</p>	<p>As an ancient people, traditionally, the Huron-Wendat, a great Iroquoian civilization of farmers and fishermen-hunter-gatherers representing between 30,000 and 40,000 individuals, traveled widely across a territory stretching from the Gaspé Peninsula in the Gulf of Saint Lawrence and up along the Saint Lawrence Valley on both sides of the Saint Lawrence River all the way to the Great Lakes.</p> <p>According to our own traditions and customs, the Huron-Wendat are intimately linked to the Saint Lawrence River and its estuary, which is the main route of its activities and way of life. The Huron-Wendat formed alliances and traded goods with other First Nations among the networks that stretched across the continent.</p> <p>Today, the population of the Huron-Wendat Nation is composed of 1497 on-reserve members and 2390 off-reserve members for a total of 3900 members of the Huron-Wendat Nation.</p> <p>The Huron-Wendat Nation band council (CNHW) is headquartered in Wendake, the oldest First Nations community in Canada, located on the outskirts of Quebec City (20 km north of the city) on the banks of the Saint Charles River. There is only one Huron-Wendat community, whose ancestral territory is called the Nionwentsiō, which translates to "our beautiful land" in the Wendat language.</p> <p>The Huron-Wendat Nation is also the only authority that have the authority and rights to protect and take care of her ancestral sites in Wendake South.</p> <p>**This historical context was provided by Maxime Picard in a December 2020 email to Metrolinx, on file with ASI**</p> <p><i>Note: This oral history reflects community perspective shared as part of Indigenous engagement for this report. The oral history was provided by Huron-Wendat Nation and does not necessarily reflect the views of other Indigenous Nations, Metrolinx or ASI.</i></p>

Curve Lake First Nation Oral History

Note: the following oral history was provided by Curve Lake First Nation and does not necessarily reflect the views of other Indigenous Nations.

Michi Saagiig Historical/Background context:

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.

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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.

This historical context was prepared by Gitiga Migizi, a respected Elder and Knowledge Keeper of the Michi Saagiig Nation.

Publication reference:

Gitiga Migizi and Julie Kapyrka

2015—Before, During, and After: Mississauga Presence in the Kawarthas. In Peterborough Archaeology, Dirk Verhulst, editor, pp.127-136. Peterborough, Ontario: Peterborough Chapter of the Ontario Archaeological Society

HWN Oral History:

As an ancient people, traditionally, the Huron-Wendat, a great Iroquoian civilization of farmers and fishermen-hunter-gatherers representing between 30,000 and 40,000 individuals, traveled widely across a territory stretching from the Gaspé Peninsula in the Gulf of Saint Lawrence and up along the Saint Lawrence Valley on both sides of the Saint Lawrence River all the way to the Great Lakes.

According to our own traditions and customs, the Huron-Wendat are intimately linked to the Saint Lawrence River and its estuary, which is the main route of its activities and

way of life. The Huron-Wendat formed alliances and traded goods with other First Nations among the networks that stretched across the continent.

Today, the population of the Huron-Wendat Nation is composed of 1497 on-reserve members and 2390 off-reserve members for a total of 3900 members of the Huron-Wendat Nation.

The Huron-Wendat Nation band council (CNHW) is headquartered in Wendake, the oldest First Nations community in Canada, located on the outskirts of Quebec City (20 km north of the city) on the banks of the Saint Charles River. There is only one Huron-Wendat community, whose ancestral territory is called the Nionwentsio, which translates to "our beautiful land" in the Wendat language.

The Huron-Wendat Nation is also the only authority that have the authority and rights to protect and take care of her ancestral sites in Wendake South.

Appendix E2 - CHER2 for 571 575 577 579 Kingston Rd W

Global update from Duffin's to Duffins.

EXECUTIVE SUMMARY

ASI was contracted by Parsons on behalf of Metrolinx to conduct a Cultural Heritage Evaluation Report (CHER) for four properties along Kingston Road West in Ajax. These properties include 571 Kingston Road West, 575 Kingston Road West, 577 Kingston Road West and 579 Kingston Road West. This CHER is part of the Durham-Scarborough Bus Rapid Transit Project (DSBRT). To date, ASI has completed a Cultural Heritage Report to determine which properties in the DSBRT Project Study Area require assessment for cultural heritage value and interest under Ontario Regulations 9/06 and 10/06. These properties were identified as potential built heritage resources that are anticipated to be directly impacted by the DSBRT preliminary design footprint (August 2021) as documented in the Durham-Scarborough Bus Rapid Transit Cultural Heritage Report – Existing Conditions and Preliminary Impact Assessment: City of Toronto and Durham Region, Ontario (A.S.I., 2021). As such, a CHER is required to determine if the properties have cultural heritage value or interest under Ontario Regulation 9/06 and under Ontario Regulation 10/06.

...

The following recommendations are proposed for the properties at 571 Kingston Road West, 575 Kingston Road West, 577 Kingston Road West and 579 Kingston Road West:

2. Metrolinx Heritage Committee has reviewed the results of the Ontario Regulations 9/06 and 10/06 evaluations and is in agreement with the results and recommendations of this report. If it is confirmed that the property will be owned or controlled by Metrolinx, the Metrolinx Heritage Committee will issue a Metrolinx Heritage Committee Decision Form. ~~has reviewed the results of the Ontario Regulations 9/06 and 10/06 evaluations and has made an interim decision. Metrolinx Heritage Committee is in agreement with the results and recommendations of this report. It should be noted that the Metrolinx Heritage Committee will confirm the decision if Metrolinx owns or controls the property in the future.~~

2.0 METHODOLOGY AND SOURCES

2.2 Approach to Cultural Heritage Evaluation Report

Generally, CHERs include the following components:

- A general description of the history of the study areas as well as detailed historical summaries of property ownership and building(s) development;
- A description of the cultural heritage landscapes and/or built heritage resources being evaluated as part of this report ~~A description of the cultural heritage landscapes and built heritage resources;~~
- Representative photographs of the exterior and interior of a building or structure, and character-defining architectural details;
- A cultural heritage resource evaluation guided by the Ontario Heritage Act criteria;
- A summary of heritage attributes;
- Historical mapping, photographs; and
- A location plan.

5.0 SUMMARY OF ARCHAEOLOGICAL ASSESSMENTS

The Stage 1 Archaeological Assessment – Durham-Scarborough Bus Rapid Transit Project (Former Townships of Scarborough, Pickering and Whitby) City of Toronto; City of Pickering; City of Oshawa; and Town of Ajax; Town of Whitby, Ontario – Existing Conditions (ASI 2019) was completed in October 2019. The Stage 1 Archaeological Assessment Durham-Scarborough Bus Rapid Transit Project Various Lots and Concessions, (Former Townships of Scarborough, Pickering and Whitby) City of Toronto; City of Pickering; ~~City of Oshawa; and Town of Ajax; Town of Whitby; and City of Oshawa, Ontario (A.S.I., 2022)~~(ASI, 2022) was completed in March 2022. ~~is currently in draft form.~~

According to the above-noted Stage 1 report (ASI, 2022), the subject properties at 571 Kingston Road West, 575 Kingston Road West, and 577 Kingston Road West were found to be disturbed with no potential. The subject property at 579 Kingston Road West was found to require test pit survey. These findings are only for the portion of the subject properties which are covered by the Project Study Area and are not an evaluation of the entire property parcel.

~~, Ontario (A.S.I., 2022) is currently in draft form.~~

In the general vicinity of the subject properties, St. George's Anglican Church Cemetery at 77 Randall Drive in Ajax was identified as a property requiring Stage 3 cemetery investigation within lands 10 metres from the cemetery properties (ASI, 2022) ~~(ASI 2020b).~~

6.0 COMMUNITY INPUT

6.1 Relevant Agencies/Stakeholders

As part of the Durham-Scarborough Bus Rapid Transit Cultural Heritage Report – Existing Conditions: City of Toronto and Durham Region, Ontario (ASI, 2021), (ASI 2020b), stakeholder groups were contacted to collect information relating to this project. Heritage staff at the Town of Ajax and relevant agencies were contacted through email in October and November 2019, to confirm the presence of previously identified cultural heritage resources in the study area, and to inquire if there are any ‘in progress’ Part IV or Municipal Heritage Register properties in the study area. Heritage staff at the Town of Ajax were also contacted in August and September 2020 as part of this CHER to request information relating to the subject properties. See Table 1 for a list of organizations contacted and a description of information received.

6.4 Indigenous Nations Engagement

The draft CHER was submitted in April 2021 to the following Indigenous Nations: Alderville First Nation; Beausoleil First Nation; Chippewas of Georgina Island; Chippewas of Rama First Nation; Curve Lake First Nation; Hiawatha First Nation; Huron-Wendat Nation; Kawartha Nishnawbe First Nation; Mississaugas of the Credit First Nation; and Mississaugas of Scugog Island First Nation. Comments were received from Curve Lake First Nation in June 2021. Any additional feedback received has been will be considered and incorporated into the CHER.

7.0 DISCUSSION OF HISTORICAL OR ASSOCIATIVE VALUE

7.1 ~~Summary of Indigenous Peoples Land Use~~ and Settlement

Southern Ontario has been occupied by human populations since the retreat of the Laurentide glacier approximately 13,000 years ago, or 11,000 Before the Common Era (B.C.E.) (Ferris, 2013). During the Paleo period (c. 11,000 B.C.E. to 9,000 B.C.E.), groups tended to be small, nomadic, and non-stratified. The population relied on hunting, fishing, and gathering for sustenance, though their lives went far beyond subsistence strategies to include cultural practices including but not limited to art and astronomy. Fluted points, beaked scrapers, and graters are among the most important artifacts to have been found at various sites throughout southern Ontario, and particularly along the shorelines of former glacial lakes. Given the low regional population levels at this time, evidence concerning Paleo-Indian period groups is very limited (Ellis & Deller, 1990).

Moving into the Archaic period (c. 9,000 B.C.E. to 1,000 B.C.E.), many of the same roles and responsibilities continued as they had for millennia, with groups generally remaining small, nomadic, and non-hierarchical. The seasons dictated the size of

groups (with a general tendency to congregate in the spring/summer and disperse in the fall/winter), as well as their various sustenance activities, including fishing, foraging, trapping, and food storage and preparation. There were extensive trade networks which involved the exchange of both raw materials and finished objects such as polished or ground stone tools, beads, and notched or stemmed projectile points. Furthermore, mortuary ceremonialism was evident, meaning that there were burial practices and traditions associated with a group member's death (Ellis et al., 2009; Ellis & Deller, 1990).

The Woodland period (c. 1,000 B.C.E. to 1650 C.E.) saw several trends and aspects of life remain consistent with previous generations. Among the more notable changes, however, was the introduction of pottery, the establishment of larger occupations and territorial settlements, incipient horticulture, more stratified societies, and more elaborate burials. Later in this period, settlement patterns, foods, and the socio-political system continued to change. A major shift to agriculture occurred in some regions, and the ability to grow vegetables and legumes such as corn, beans, and squash ensured long-term settlement occupation and less dependence upon hunting and fishing. This development contributed to population growth as well as the emergence of permanent villages and special purpose sites supporting those villages. Furthermore, the socio-political system shifted from one which was strongly kinship based to one that involved tribal differentiation as well as political alliances across and between regions (Birch & Williamson, 2013; Dodd et al., 1990; Ellis & Deller, 1990; Williamson, 1990).

The arrival of European trade goods in the sixteenth century, Europeans themselves in the seventeenth century, and increasing settlement efforts in the eighteenth century all significantly impacted traditional ways of life in Southern Ontario. Over time, war, disease and colonization efforts, contributed to death, dispersion, and displacement of many Indigenous peoples across the region. The Euro-Canadian population grew in both numbers and power through the eighteenth and nineteenth centuries. In many areas, Treaties between colonial administrators and First Nations representatives began to be initiated. Additional colonization practices began, such as the establishment of the Indian Act (1876), forced relocation to reserve lands and Indian Residential Schools began. These practices caused irreparable harm and devastation to the fabric of Indigenous society, ways of life and cultural practices.

The Project Study Area is within the Johnson-Butler Purchases and within 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, Mississaugas of Scugog Island First Nation, Beausoleil First Nation, Chippewas of Georgina Island First Nation and the Chippewas of Rama First Nation (Williams Treaties First Nations, 2017).

The purpose of the Johnson-Butler Purchases of 1787/1788 was to acquire, from the Mississaugas, the Carrying Place Trail and lands along the north shore of Lake Ontario from the Trent River to Etobicoke Creek.

As part of the Johnson-Butler Purchases, the British Crown signed a treaty, sometimes referred to as the “Gunshot Treaty” with the Mississaugas in 1787 covering the north shore of Lake Ontario, beginning at the eastern boundary of the Toronto Purchase (Treaty 13, 1805), and continuing east to the Bay of Quinte, where it meets the Crawford Purchase (1783). It was referred to as the “Gunshot Treaty” because it purportedly covered the land as far back from the lake as a person could hear a gunshot. Compensation for the land apparently included “approximately £2,000 and goods such as muskets, ammunition, tobacco, laced hats and enough red cloth for 12 coats” (Surtees, 1984, pp. 37–45). First discussions about acquiring this land are said to have come about while the land ceded in the Toronto Purchase of 1787 was being surveyed and paid for (Surtees, 1984, pp. 37–45). During this meeting with the Mississaugas, Sir John Johnson and Colonel John Butler proposed the purchase of lands east of the Toronto Purchase (Fullerton & Mississaugas of the Credit First Nation, 2015). However, descriptions of the treaty differ between the British and Mississaugas, including the depth of the boundaries: “Rice Lake and Lake Simcoe, located about 13 miles and 48 miles north of Lake Ontario, respectively, were not mentioned as landmarks in the First Nations’ description of the lands to be ceded. Additionally, original descriptions provided by the Chiefs of Rice Lake indicate a maximum depth of ten miles, versus an average of 15-16 miles in Colonel Butler’s description” (Fullerton & Mississaugas of the Credit First Nation, 2015).

However, records of the acquisition were not clear regarding the extent of lands agreed upon (Surtees, 1984, pp. 37–45). To clarify this, in October and November of 1923, the governments of Canada and Ontario, chaired by A.S. Williams, signed treaties (Williams Treaties 1923) with the Chippewa and Michi Saagiig for three large tracts of land in central Ontario and the northern shore of Lake Ontario, one of the last substantial portions of land in southern Ontario that had not yet been covered by Treaty (Crown-Indigenous Relations and Northern Affairs, 2013).

In 2018 the Government of Canada reached a settlement with the Williams Treaties First Nations, re-establishing Treaty harvesting rights in the Williams Treaties territories of each of the seven nations.

The Project Study Area is also within the active Rouge River Valley Tract Claim, filed in 2015 by MCFN (Fullerton & Mississaugas of the Credit First Nation, 2015). The Rouge River Valley Tract Claim pertains to the southern portion of the Rouge River Valley watershed, east of the eastern limit of Treaty 13, the Toronto Purchase, extending from the source of the Rouge River in the north to the shore of Lake Ontario in the South. The 1788 Gunshot Treaty included the land encompassed by the Rouge River Valley Tract, however this treaty is considered invalid by the Mississaugas of the Credit First Nation due to an absence of sufficient supporting documentation (Fullerton & Mississaugas of the Credit First Nation, 2015).

The land at the mouth of the Rouge River was included in a list of un-surrendered lands submitted to the Crown by Mississaugas of the Credit Chiefs Joseph Sawyer and Peter Jones in 1847. In 1894 a delegation was sent to Ottawa to further pursue these claims,

but matter of the land east of the Toronto Purchase remained unresolved (Fullerton & Mississaugas of the Credit First Nation, 2015).

Although the Rouge River Valley Tract was included in the Williams Treaty of 1923, the Mississaugas of the Credit were not signatories to the Williams Treaty and claim unextinguished title to their traditional territories within the southern part of the Rouge River Valley (Fullerton & Mississaugas of the Credit First Nation, 2015; Mississaugas of the Credit First Nation, 2018).

Additional oral history from CLFN and HWN is included in Appendix A.

Southern Ontario has a cultural history that begins approximately 11,000 years ago. The land now encompassed by the Town of Ajax has a cultural history which begins approximately 10,000 years ago and continues to the present. Table 2 provides a general summary of the history of Indigenous land use and settlement of the area.

Table 2: Outline of Southern Ontario Indigenous History and Lifeways

Period	Archaeological/Material Culture	Date Range	Lifeways/Attributes
PALEO-INDIAN PERIOD			
Early	Gainey, Barnes, Crowfield	9000-8500 BCE	Big game hunters
Late	Holcombe, Hi-Lo, lanceolate	8500-7500 BCE	Small nomadic groups
ARCHAIC			
Early	Nettling, Bifurcate-base	7800-6000 BCE	Nomadic hunters and gatherers
Middle	Kirk, Stanley, Browerton, Laurentian	6000-2000 BCE	Transition to territorial settlements
Late	Lamoka, Genesee, Crawford-Knoll, Innes	2500-500 BCE	Polished/ground stone tools (small stemmed)
WOODLAND PERIOD			
Early	Meadowood	800-400 BCE	Introduction of pottery
Middle	Point Peninsula, Saugeen	400 BCE-CE 800	Incipient horticulture
Late	Algonkian, Iroquoian	CE 800-1300	Transition to village life and agriculture
	Algonkian, Iroquoian	CE 1300-1400	Establishment of large palisaded villages
	Algonkian, Iroquoian	CE 1400-1600	Tribal differentiation and warfare
POST-CONTACT PERIOD			
Early	Huron, Neutral, Petun, Odawa, Ojibwa	CE 1600-1650	Tribal displacements
Late	Six Nations Iroquois, Ojibwa	CE 1650-1800s	
	Euro-Canadian	CE 1800-present	European settlement

The study area is within the Johnson-Butler Purchases and in 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 (CLFN), 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).

For additional information on the Indigenous land use of the study area, please refer to the Stage 1 Archaeological Assessment Durham-Scarborough Bus Rapid Transit Project Various Lots and Concessions, (Former Townships of Scarborough, Pickering and Whitby) City of Toronto; City of Pickering; City of Oshawa; and Town of Ajax; Town of Whitby, Ontario (A.S.I. 2020).

Additional oral history from CLFN is included in Appendix A and oral history from HWN is included in Appendix B.

7.2 Duffins Creek Watershed

Duffins Creek drains an area of 287 square kilometres, including an east and a west branch of the main creek. Its headwaters are in the Oak Ridges Moraine and the watershed transects the South Slope, Peel Plain, and Iroquois Plain physiographic regions and meets its confluence with Lake Ontario at Squires Beach in Pickering, Ontario. The watershed falls within the municipalities of Durham, York, Ajax, Markham, Pickering, Uxbridge, and Whitchurch-Stouffville. The Duffins Creek Watershed is significant to Indigenous Peoples. It was used for transportation/travel and subsistence activities, and was a vital part of the Indigenous way of life. As this area of Ontario experienced significant settlement and population growth in the nineteenth century to the present, the watershed has degraded over time. At present, approximately 40% of the watershed has natural cover (Toronto and Region Conservation Authority, 2013). In the seventeenth and eighteenth centuries, the French referred to Duffins Creek as the Riviere au Saumon due to the large spawning grounds in the upper reaches of the watershed, however, by the early nineteenth century, settlers' milling activities had severely impacted the salmon population by restricting spawning (Toronto and Region Conservation Authority, 2013).

7.2.3 Euro-Canadian Settlement History

The first Europeans to arrive in the area were transient merchants and traders from France and England, who followed existing transit routes established by Indigenous peoples 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). Early European

settlements occupied similar locations as Indigenous settlements as they were generally accessible by trail or water routes, and would have been in locations with good soil and suitable topography to ensure adequate drainage.

7.2.17.3.1 Pickering Township

Pickering Township was first surveyed in 1791, after the British signed a treaty with the Mississaugas in 1787, and designated it as Township 8, changed shortly thereafter to Edinburgh. The first Euro-Canadian legal settler in Pickering is said to have been William Peak, who arrived in 1798 and was reputed to have been a trader with the local Indigenous peoples and interpreter who settled along the shore of Lake Ontario at the mouth of Duffins Creek (Armstrong, 1985; Farewell, 1907). The westerly portion of the township was settled in part by German settlers attracted to the area through the settlement proposal of William Berczy (Farewell, 1907). The remainder of the township was settled by Loyalists, disbanded soldiers, emigrants from the United Kingdom, and a large number of Quakers from both Ireland and the United States (Farewell, 1907). By 1851, Pickering was “one of the best settled townships in the County, and contains a number of fine farms, and has increased rapidly in both population and prosperity, within the last few years” (Smith, 1851). Maps produced later in the nineteenth century (Beers, 1877; Shier, 1860) show the township to be heavily settled and period census returns show that the township contained a wide variety of industries and small businesses as well as husbandmen engaged in mixed agriculture. The township population was 187 in 1809, 375 in 1820, 1,042 in 1828, 3,752 in 1842, and 5,285 in 1901.

7.2.27.3.2 Duffins Creek/Pickering Village

The hamlet of Duffins Creek was first established by early Quaker families where the Danforth Road (Kingston Road/Highway 2) crossed Duffins Creek. The creek was renamed after an Irish trader, Duffin, who was active in the area around 1788-1790. The initial settlement was formed between 1801-1807, with a small group of houses located near the Kingston Road Bridge. The earliest settlers included Samuel Hunger and Noadiah Woodruff on Lot 16, Concession 2. The first sawmill and gristmill were built in 1809 on Lot 14, Concession 1 by Timothy Rogers, a Quaker from Connecticut. Settlement in the area progressed slowly. Early attempts at commercial activity failed, largely due to sparse population and insufficient cash crops for trading. A post office was established in 1829, which was officially known as Pickering though the village continued to be called Duffins Creek. The population was estimated in 1846 at 130, with four churches, a grist mill, brewery, tannery, taverns, shoemakers, tailors, blacksmith and a wagon maker. The lack of a good road north prevented it from achieving the growth seen in Markham, Stouffville, Whitby, and Oshawa. (Town of Ajax n.d; Brown 2011).

The main industry in the village was milling, with at least three saw and gristmills operating throughout the 1850s. This industry benefitted from the completion of the Grand Trunk Railway between Oshawa and Toronto in 1856, and the community developed as an important grist-milling and local commercial centre. The village became known as Pickering Village starting in the 1860s. More mills were built through the 1870s and other industries and institutions included the large Pickering Woodworks, and Pickering College, a residential boarding school built by the Quakers in 1878. Pickering prospered throughout the 1880s and 1890s as a rural commercial and professional centre. Through the railway, it also functioned as a shipping centre for livestock, grain and locally-ground flour. Pickering became a police village in 1900, when its population was estimated at 1,000. Pickering became an incorporated village in 1953 and in 1974 it was amalgamated with the Town of Ajax (Town of Ajax, n.d.c).

9.0 DISCUSSION OF CONTEXTUAL VALUE

9.1 Description of Setting and Character of the Property and Surroundings

The four properties are across the street from several properties with buildings which date to the nineteenth century. Like the south side of Kingston Road, these properties are one-and-a-half to two storeys in height with modest scale. They are a mix of architectural styles and residential types however clearly represent a Euro-Canadian nineteenth-century streetscape. The property in the immediate area form part of a larger streetscape of nineteenth- and early-twentieth century buildings between Mill Street and Church Street, many of which are designated under Part IV of the Ontario Heritage Act or listed on the Town of Ajax's *Inventory of Non-Designated Heritage Properties*. Eight of the thirty designated properties in the Town of Ajax are located within this block and 23 properties are listed on the *Inventory*.

11.0 CONCLUSIONS AND RECOMMENDATIONS

The following recommendations are proposed for the properties at 571 Kingston Road West, 575 Kingston Road West, 577 Kingston Road West and 579 Kingston Road West:

2. Metrolinx Heritage Committee has reviewed the results of the Ontario Regulations 9/06 and 10/06 evaluations and is in agreement with the results and recommendations of this report. If it is confirmed that the property will be owned or controlled by Metrolinx, the Metrolinx Heritage Committee will issue a Metrolinx Heritage Committee Decision Form. ~~has reviewed the results of the Ontario Regulations 9/06 and 10/06 evaluations and has made an interim decision. Metrolinx Heritage Committee is in agreement with the results and recommendations of this report. It should be noted that the Metrolinx Heritage Committee will confirm the decision if Metrolinx owns or controls the property in the future.~~

APPENDIX A: Indigenous Engagement and Report Review Feedback - Oral History and Perspectives Table

Community	Feedback
Curve Lake First Nation	<p>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.</p> <p>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.</p> <p>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.</p> <p>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.</p> <p>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</p>

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 (2015) 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.

****This historical context was prepared by Gitiga Migizi, a respected Elder and Knowledge Keeper of the Michi Saagiig Nation.****

Publication reference:

Gitiga Migizi and Julie Kapyrka
2015 Before, During, and After: Mississauga Presence in the Kawarthas. In *Peterborough Archaeology*, Dirk Verhulst, editor, pp.127-136. Peterborough, Ontario: Peterborough Chapter of the Ontario Archaeological Society

Additional Community Perspectives:

****The following perspectives come from a June 2021 letter provided to Metrolinx from Curve Lake First Nation, on file with ASI.****

Publication reference:

Curve Lake First Nation
2021 Curve Lake First Nation Review/Comments for: Cultural Heritage Evaluation Report: 571 Kingston Road West, 575 Kingston Road West, 577 Kingston Road West AND 579 Kingston Road West Town of Ajax, Ontario.

“The Duffin’s creek watershed and river mouth are part of an area that should have some recognition in terms of Michi Saagiig history. This area was

extremely significant to the Michi Saagiig and is recognized internally as a significant cultural heritage landscape. Recently the Ontario Government has indicated a desire to add increased protection to these areas now referred to as “urban creeks/urban river systems” as part of their Greenbelt protection plan. These systems are at risk across the entirety of the Pickering and Ajax regions, due in large part to settler development activities. What was once a cultural heritage landscape has been significantly degraded which means it has also undergone irreparable ecological damage.”

“Our Elders tell of our peoples living harmoniously with the early settlers, often setting up small camps on the edge of farmer’s fields and along shorelines. Families engaged in trade and travel throughout the entire region.”

“The cultural heritage landscape, the Duffins Creek Watershed, that existed in the area of study of this CHER, and at the time that the first houses and roads were built, has largely been obliterated – and did not have the opportunity to be assessed and protected. Since then, development has altered the shape and course of the creek – this is clearly visible in the historical pictures provided in this report.”

“The very locations of where these buildings were built in relation to where the early towns and villages originated were determined based upon the resources within the particular landscape. Milling was the predominant activity in the region that ultimately attracted more industry to the area. The watershed and local resources on the land were integral to this process. For different reasons, but equally as significant, the Duffins Creek watershed was part of a larger cultural heritage landscape for Michi Saagiig people that included creeks and river mouths all along the shore of Lake Ontario. The value and significance of these lands from a Michi Saagiig perspective is not acknowledged. “

“The 28,000 acres that was expropriated for the site of former Defence Industries Ltd was part of a significant cultural heritage landscape that was once entirely connected and spanned along the vast shoreline of Lake Ontario - and would have been used by Michi Saagiig peoples at the time. The massive infrastructure and development of the region resulted in the disconnection of this culturally significant landscape and thus in reduced access for the Michi Saagiig to hunt and fish.”

“It should be noted that during these times of industrial and commercial expansion Michi Saagiig peoples were being driven from their lands, their fishing grounds, their hunting grounds, their trapping grounds and harvesting grounds. In some cases they were being shot at and pursued. The 1923 Williams Treaties were a culmination of the increased encroachment on these lands and the harassment and persecution of the First Nations who had rights under the very treaty that allowed for European settlement in this area of Ontario. These large urban developments increased the footprint of destruction upon the landscape and in doing so had a detrimental impact upon Michi Saagiig rights to gather foods and live off the land.”

Note: This oral history reflects community perspective shared as part of Indigenous engagement for this report. The oral history was provided by

	<p><i>Curve Lake First Nation and does not necessarily reflect the views of other Indigenous Nations, Metrolinx or ASI.</i></p>
<p>Huron-Wendat Nation</p>	<p>As an ancient people, traditionally, the Huron-Wendat, a great Iroquoian civilization of farmers and fishermen-hunter-gatherers representing between 30,000 and 40,000 individuals, traveled widely across a territory stretching from the Gaspé Peninsula in the Gulf of Saint Lawrence and up along the Saint Lawrence Valley on both sides of the Saint Lawrence River all the way to the Great Lakes.</p> <p>According to our own traditions and customs, the Huron-Wendat are intimately linked to the Saint Lawrence River and its estuary, which is the main route of its activities and way of life. The Huron-Wendat formed alliances and traded goods with other First Nations among the networks that stretched across the continent.</p> <p>Today, the population of the Huron-Wendat Nation is composed of 1497 on-reserve members and 2390 off-reserve members for a total of 3900 members of the Huron-Wendat Nation.</p> <p>The Huron-Wendat Nation band council (CNHW) is headquartered in Wendake, the oldest First Nations community in Canada, located on the outskirts of Quebec City (20 km north of the city) on the banks of the Saint Charles River. There is only one Huron-Wendat community, whose ancestral territory is called the Nionwentsio, which translates to "our beautiful land" in the Wendat language.</p> <p>The Huron-Wendat Nation is also the only authority that have the authority and rights to protect and take care of her ancestral sites in Wendake South.</p> <p>**This historical context was provided by Maxime Picard in a December 2020 email to Metrolinx, on file with ASI**</p> <p><i>Note: This oral history reflects community perspective shared as part of Indigenous engagement for this report. The oral history was provided by Huron-Wendat Nation and does not necessarily reflect the views of other Indigenous Nations, Metrolinx or ASI.</i></p>

Curve Lake First Nation Oral History

Note: the following oral history was provided by Curve Lake First Nation and does not necessarily reflect the views of other Indigenous Nations.

Michi Saagiig Historical/Background context:

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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.

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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.

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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.

This historical context was prepared by Gitiga Migizi, a respected Elder and Knowledge Keeper of the Michi Saagiig Nation.

Publication reference:

Gitiga Migizi and Julie Kapyrka

2015 Before, During, and After: Mississauga Presence in the Kawarthas. In Peterborough Archaeology, Dirk Verhulst, editor, pp.127-136. Peterborough, Ontario: Peterborough Chapter of the Ontario Archaeological Society

APPENDIX B: Huron-Wendat First Nation Oral History

Note: the following oral history was provided by Huron-Wendat First Nation and does not necessarily reflect the views of other Indigenous Nations.

HWN Oral History:

As an ancient people, traditionally, the Huron-Wendat, a great Iroquoian civilization of farmers and fishermen-hunter-gatherers representing between 30,000 and 40,000

individuals, traveled widely across a territory stretching from the Gaspé Peninsula in the Gulf of Saint Lawrence and up along the Saint Lawrence Valley on both sides of the Saint Lawrence River all the way to the Great Lakes.

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

Today, the population of the Huron-Wendat Nation is composed of 1497 on-reserve members and 2390 off-reserve members for a total of 3900 members of the Huron-Wendat Nation.

The Huron-Wendat Nation band council (CNHW) is headquartered in Wendake, the oldest First Nations community in Canada, located on the outskirts of Quebec City (20 km north of the city) on the banks of the Saint Charles River. There is only one Huron-Wendat community, whose ancestral territory is called the Nionwentsio, which translates to "our beautiful land" in the Wendat language.

The Huron-Wendat Nation is also the only authority that have the authority and rights to protect and take care of her ancestral sites in Wendake South.

Appendix E3 - CHER3 for 3344, 3832 Ellesmere Rd

Global update from Duffin's to Duffins.

EXECUTIVE SUMMARY

ASI was contracted by Parsons on behalf of Metrolinx to conduct a Cultural Heritage Evaluation Report (CHER) for two properties along Ellesmere Road in the City of Toronto. These properties are 3344 Ellesmere Road and 3832 Ellesmere Road. This CHER is part of the Durham-Scarborough Bus Rapid Transit Project (DSBRT). To date, ASI has completed a Cultural Heritage Report to determine which properties in the DSBRT Project Study Area require assessment for cultural heritage value **and interest under Ontario Regulations 9/06 and 10/06**. These properties were identified as potential built heritage resources that are anticipated to be directly impacted by the DSBRT preliminary design footprint (August 2021) as documented in the Durham-Scarborough Bus Rapid Transit Cultural Heritage Report – Existing Conditions and Preliminary Impact Assessment: City of Toronto and Durham Region, Ontario (A.S.I., 2021). As such, a CHER is required to determine if the properties have cultural heritage value or interest (CHVI) under Ontario Regulations 9/06 and 10/06.

...

The following recommendations are proposed for the properties at 3344 Ellesmere Road and 3832 Ellesmere Road:

2. Metrolinx Heritage Committee **has reviewed the results of the Ontario Regulations 9/06 and 10/06 evaluations and is in agreement with the results and recommendations of this report. If it is confirmed that the property will be owned or controlled by Metrolinx, the Metrolinx Heritage Committee will issue a Metrolinx Heritage Committee Decision Form.**~~has reviewed the results of the Ontario Regulations 9/06 and 10/06 evaluations and has made an interim decision. Metrolinx Heritage Committee is in agreement with the results and recommendations of this report. It should be noted that the Metrolinx Heritage Committee will confirm the decision if Metrolinx owns or controls the property in the future.~~

2.0 METHODOLOGY AND SOURCES

2.2 Approach to Cultural Heritage Evaluation Reports

Generally, CHERs include the following components:

- A general description of the history of the study areas as well as detailed historical summaries of property ownership and building(s) development;

- A description of the cultural heritage landscapes and/or built heritage resources being evaluated as part of this report; ~~A description of the cultural heritage landscapes and built heritage resources;~~
- Representative photographs of the exterior and interior of a building or structure, and character-defining architectural details;
- A cultural heritage resource evaluation guided by the Ontario Heritage Act criteria;
- A summary of heritage attributes;
- Historical mapping, photographs; and
- A location plan.

5.0 SUMMARY OF ARCHAEOLOGICAL ASSESSMENTS

~~The Stage 1 Archaeological Assessment - Durham-Scarborough Bus Rapid Transit Project (Former Townships of Scarborough, Pickering and Whitby) City of Toronto; City of Pickering; City of Oshawa; and Town of Ajax; Town of Whitby, Ontario – Existing Conditions (ASI, 2019) was completed in October 2019. The Stage 1 Archaeological Assessment Durham-Scarborough Bus Rapid Transit Project Various Lots and Concessions, (Former Townships of Scarborough, Pickering and Whitby) City of Toronto; City of Pickering; City of Oshawa; and Town of Ajax; Town of Whitby; and City of Oshawa, Ontario (A.S.I., 2022)(ASI, 2022) was completed in March 2022. is currently in draft form.~~

According to the above-noted Stage 1 report (ASI, 2022), the subject property at 3344 Ellesmere Road was found to be disturbed with no potential and the subject property at 3832 Ellesmere Road was found to require test pit survey. These findings are only for the portion of the subject properties which are covered by the Project Study Area and are not an evaluation of the entire property parcel.

~~The Stage 1 Archaeological Assessment – Durham-Scarborough Bus Rapid Transit Project (Former Townships of Scarborough, Pickering and Whitby) City of Toronto; City of Pickering; City of Oshawa; and Town of Ajax; Town of Whitby, Ontario – Existing Conditions (ASI 2019) was completed in October 2019.~~

~~The Stage 1 Archaeological Assessment Durham-Scarborough Bus Rapid Transit Project Various Lots and Concessions, (Former Townships of Scarborough, Pickering and Whitby) City of Toronto; City of Pickering; City of Oshawa; and Town of Ajax; Town of Whitby, Ontario (A.S.I., 2020) is currently in draft form.~~

6.0 COMMUNITY INPUT

6.4 Indigenous Nations Engagement

The draft CHER was submitted in January 2022 to the following Indigenous Nations: Alderville First Nation; Beausoleil First Nation; Chippewas of Georgina Island; Chippewas of Rama First Nation; Curve Lake First Nation; Hiawatha First Nation; Huron-Wendat Nation; Kawartha Nishnawbe First Nation; Mississaugas of the Credit First Nation; and Mississaugas of Scugog Island First Nation. Any feedback received ~~has been will be considered and~~ incorporated into the CHER.

7.0 DISCUSSION OF HISTORICAL OR ASSOCIATIVE VALUE

7.1 ~~Summary of Indigenous Peoples Land Use~~ and Settlement

Southern Ontario has been occupied by human populations since the retreat of the Laurentide glacier approximately 13,000 years ago, or 11,000 Before the Common Era (B.C.E.) (Ferris, 2013). During the Paleo period (c. 11,000 B.C.E. to 9,000 B.C.E.), groups tended to be small, nomadic, and non-stratified. The population relied on hunting, fishing, and gathering for sustenance, though their lives went far beyond subsistence strategies to include cultural practices including but not limited to art and astronomy. Fluted points, beaked scrapers, and gravers are among the most important artifacts to have been found at various sites throughout southern Ontario, and particularly along the shorelines of former glacial lakes. Given the low regional population levels at this time, evidence concerning Paleo-Indian period groups is very limited (Ellis & Deller, 1990).

Moving into the Archaic period (c. 9,000 B.C.E. to 1,000 B.C.E.), many of the same roles and responsibilities continued as they had for millennia, with groups generally remaining small, nomadic, and non-hierarchical. The seasons dictated the size of groups (with a general tendency to congregate in the spring/summer and disperse in the fall/winter), as well as their various sustenance activities, including fishing, foraging, trapping, and food storage and preparation. There were extensive trade networks which involved the exchange of both raw materials and finished objects such as polished or ground stone tools, beads, and notched or stemmed projectile points. Furthermore, mortuary ceremonialism was evident, meaning that there were burial practices and traditions associated with a group member's death (Ellis et al., 2009; Ellis & Deller, 1990).

The Woodland period (c. 1,000 B.C.E. to 1650 C.E.) saw several trends and aspects of life remain consistent with previous generations. Among the more notable changes, however, was the introduction of pottery, the establishment of larger occupations and territorial settlements, incipient horticulture, more stratified societies, and more elaborate burials. Later in this period, settlement patterns, foods, and the socio-political system continued to change. A major shift to agriculture occurred in some regions, and the ability to grow vegetables and legumes such as corn, beans, and squash ensured

long-term settlement occupation and less dependence upon hunting and fishing. This development contributed to population growth as well as the emergence of permanent villages and special purpose sites supporting those villages. Furthermore, the socio-political system shifted from one which was strongly kinship based to one that involved tribal differentiation as well as political alliances across and between regions (Birch & Williamson, 2013; Dodd et al., 1990; Ellis & Deller, 1990; Williamson, 1990).

The arrival of European trade goods in the sixteenth century, Europeans themselves in the seventeenth century, and increasing settlement efforts in the eighteenth century all significantly impacted traditional ways of life in Southern Ontario. Over time, war, disease and colonization efforts, contributed to death, dispersion, and displacement of many Indigenous peoples across the region. The Euro-Canadian population grew in both numbers and power through the eighteenth and nineteenth centuries. In many areas, Treaties between colonial administrators and First Nations representatives began to be initiated. Additional colonization practices began, such as the establishment of the Indian Act (1876), forced relocation to reserve lands and Indian Residential Schools began. These practices caused irreparable harm and devastation to the fabric of Indigenous society, ways of life and cultural practices.

The Project Study Area is within the Johnson-Butler Purchases and within 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, Mississaugas of Scugog Island First Nation, Beausoleil First Nation, Chippewas of Georgina Island First Nation and the Chippewas of Rama First Nation (Williams Treaties First Nations, 2017).

The purpose of the Johnson-Butler Purchases of 1787/1788 was to acquire, from the Mississaugas, the Carrying Place Trail and lands along the north shore of Lake Ontario from the Trent River to Etobicoke Creek.

As part of the Johnson-Butler Purchases, the British Crown signed a treaty, sometimes referred to as the “Gunshot Treaty” with the Mississaugas in 1787 covering the north shore of Lake Ontario, beginning at the eastern boundary of the Toronto Purchase (Treaty 13, 1805), and continuing east to the Bay of Quinte, where it meets the Crawford Purchase (1783). It was referred to as the “Gunshot Treaty” because it purportedly covered the land as far back from the lake as a person could hear a gunshot. Compensation for the land apparently included “approximately £2,000 and goods such as muskets, ammunition, tobacco, laced hats and enough red cloth for 12 coats” (Surtees, 1984, pp. 37–45). First discussions about acquiring this land are said to have come about while the land ceded in the Toronto Purchase of 1787 was being surveyed and paid for (Surtees, 1984, pp. 37–45). During this meeting with the Mississaugas, Sir John Johnson and Colonel John Butler proposed the purchase of lands east of the Toronto Purchase (Fullerton & Mississaugas of the Credit First Nation, 2015). However, descriptions of the treaty differ between the British and Mississaugas, including the depth of the boundaries: “Rice Lake and Lake Simcoe, located about 13 miles and 48 miles north of Lake Ontario, respectively, were not mentioned as landmarks in the First Nations’ description of the lands to be ceded. Additionally, original

descriptions provided by the Chiefs of Rice Lake indicate a maximum depth of ten miles, versus an average of 15-16 miles in Colonel Butler's description" (Fullerton & Mississaugas of the Credit First Nation, 2015).

However, records of the acquisition were not clear regarding the extent of lands agreed upon (Surtees, 1984, pp. 37–45). To clarify this, in October and November of 1923, the governments of Canada and Ontario, chaired by A.S. Williams, signed treaties (Williams Treaties 1923) with the Chippewa and Michi Saagiig for three large tracts of land in central Ontario and the northern shore of Lake Ontario, one of the last substantial portions of land in southern Ontario that had not yet been covered by Treaty (Crown-Indigenous Relations and Northern Affairs, 2013).

In 2018 the Government of Canada reached a settlement with the Williams Treaties First Nations, re-establishing Treaty harvesting rights in the Williams Treaties territories of each of the seven nations.

The Project Study Area is also within the active Rouge River Valley Tract Claim, filed in 2015 by MCFN (Fullerton & Mississaugas of the Credit First Nation, 2015). The Rouge River Valley Tract Claim pertains to the southern portion of the Rouge River Valley watershed, east of the eastern limit of Treaty 13, the Toronto Purchase, extending from the source of the Rouge River in the north to the shore of Lake Ontario in the South. The 1788 Gunshot Treaty included the land encompassed by the Rouge River Valley Tract, however this treaty is considered invalid by the Mississaugas of the Credit First Nation due to an absence of sufficient supporting documentation (Fullerton & Mississaugas of the Credit First Nation, 2015).

The land at the mouth of the Rouge River was included in a list of un-surrendered lands submitted to the Crown by Mississaugas of the Credit Chiefs Joseph Sawyer and Peter Jones in 1847. In 1894 a delegation was sent to Ottawa to further pursue these claims, but matter of the land east of the Toronto Purchase remained unresolved (Fullerton & Mississaugas of the Credit First Nation, 2015).

Although the Rouge River Valley Tract was included in the Williams Treaty of 1923, the Mississaugas of the Credit were not signatories to the Williams Treaty and claim unextinguished title to their traditional territories within the southern part of the Rouge River Valley (Fullerton & Mississaugas of the Credit First Nation, 2015; Mississaugas of the Credit First Nation, 2018).

Additional oral history from CLFN and HWN is included in Appendix A.

Southern Ontario has a cultural history that begins approximately 11,000 years ago. The land now encompassed by the City of Toronto has a cultural history which begins approximately 10,000 years ago and continues to the present. Table 2 provides a general summary of the history of Indigenous land use and settlement of the area.

Table 2: Outline of Southern Ontario Indigenous History and Lifeways

Period	Archaeological/Material Culture	Date Range	Lifeways/Attributes
PALEO-INDIAN PERIOD			
Early	Gainey, Barnes, Crowfield	9000-8500 BCE	Big-game hunters
Late	Holcombe, Hi-Lo, lanceolate	8500-7500 BCE	Small nomadic groups
ARCHAIC			
Early	Nettling, Bifurcate base	7800-6000 BCE	Nomadic hunters and gatherers
Middle	Kirk, Stanley, Brewerton, Laurentian	6000-2000 BCE	Transition to territorial settlements
Late	Lamoka, Genesee, Crawford Knoll, Innes	2500-500 BCE	Polished/ground stone tools (small stemmed)
WOODLAND PERIOD			
Early	Meadowood	800-400 BCE	Introduction of pottery
Middle	Point Peninsula, Saugeen	400 BCE-CE 800	Incipient horticulture
Late	Algonkian, Iroquoian	CE 800-1300	Transition to village life and agriculture
	Algonkian, Iroquoian	CE 1300-1400	Establishment of large palisaded villages
	Algonkian, Iroquoian	CE 1400-1600	Tribal differentiation and warfare
POST-CONTACT PERIOD			
Early	Huron, Neutral, Petun, Odawa, Ojibwa	CE 1600-1650	Tribal displacements
Late	Six Nations Iroquois, Ojibwa	CE 1650-1800s	
	Euro-Canadian	CE 1800-present	European settlement

The study area is within the Johnson-Butler Purchases and in 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).

For additional information on the Indigenous land use of the study area, please refer to the Stage 1 Archaeological Assessment Durham-Scarborough Bus Rapid Transit Project Various Lots and Concessions, (Former Townships of Scarborough, Pickering and Whitby) City of Toronto; City of Pickering; City of Oshawa; and Town of Ajax; Town of Whitby, Ontario (A.S.I. 2020).

Additional oral history from CLFN is included in Appendix A and oral history from HWN is included in Appendix B.

7.2 Euro-Canadian Settlement History

The first Europeans to arrive in the area were transient merchants and traders from France and England, who followed existing transit routes established by Indigenous

peoples 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). Early European settlements occupied similar locations as Indigenous settlements as they were generally accessible by trail or water routes, and would have been in locations with good soil and suitable topography to ensure adequate drainage.

12.0 RECOMMENDATIONS

The following recommendations are proposed for the properties at 3344 Ellesmere Road and 3832 Ellesmere Road:

2. Metrolinx Heritage Committee has reviewed the results of the Ontario Regulations 9/06 and 10/06 evaluations and is in agreement with the results and recommendations of this report. If it is confirmed that the property will be owned or controlled by Metrolinx, the Metrolinx Heritage Committee will issue a Metrolinx Heritage Committee Decision Form. ~~has reviewed the results of the Ontario Regulations 9/06 and 10/06 evaluations and has made an interim decision. Metrolinx Heritage Committee is in agreement with the results and recommendations of this report. It should be noted that the Metrolinx Heritage Committee will confirm the decision if Metrolinx owns or controls the property in the future.~~

APPENDIX A: Indigenous Engagement and Report Review Feedback - Oral History and Perspectives Table

Community	Feedback
Curve Lake First Nation	<p>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.</p> <p>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,</p>

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 (2015) 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.

This historical context was prepared by Gitiga Migizi, a respected Elder and Knowledge Keeper of the Michi Saagiig Nation.

Publication reference:

Gitiga Migizi and Julie Kapyrka
2015 Before, During, and After: Mississauga Presence in the Kawarthas. In *Peterborough Archaeology*, Dirk Verhulst, editor, pp.127-136. Peterborough, Ontario: Peterborough Chapter of the Ontario Archaeological Society

Additional Community Perspectives:

The following perspectives come from a June 2021 letter provided to Metrolinx from Curve Lake First Nation, on file with ASI.

Curve Lake First Nation
2021 Curve Lake First Nation Review/Comments for: Cultural Heritage Evaluation Report: 571 Kingston Road West, 575 Kingston Road West, 577 Kingston Road West AND 579 Kingston Road West Town of Ajax, Ontario.

“The Duffin’s creek watershed and river mouth are part of an area that should have some recognition in terms of Michi Saagiig history. This area was extremely significant to the Michi Saagiig and is recognized internally as a significant cultural heritage landscape. Recently the Ontario Government has indicated a desire to add increased protection to these areas now referred to as “urban creeks/urban river systems” as part of their Greenbelt protection plan. These systems are at risk across the entirety of the Pickering and Ajax regions, due in large part to settler development activities. What was once a cultural heritage landscape has been significantly degraded which means it has also undergone irreparable ecological damage.”

“Our Elders tell of our peoples living harmoniously with the early settlers, often setting up small camps on the edge of farmer’s fields and along shorelines. Families engaged in trade and travel throughout the entire region.”

“The cultural heritage landscape, the Duffins Creek Watershed, that existed in the area of study of this CHER, and at the time that the first houses and roads were built, has largely been obliterated – and did not have the opportunity to be assessed and protected. Since then, development has altered the shape and course of the creek – this is clearly visible in the historical pictures provided in this report.”

“The very locations of where these buildings were built in relation to where the early towns and villages originated were determined based upon the resources within the particular landscape. Milling was the predominant activity in the region that ultimately attracted more industry to the area. The watershed and

	<p>local resources on the land were integral to this process. For different reasons, but equally as significant, the Duffins Creek watershed was part of a larger cultural heritage landscape for Michi Saagiig people that included creeks and river mouths all along the shore of Lake Ontario. The value and significance of these lands from a Michi Saagiig perspective is not acknowledged. “</p> <p>“The 28,000 acres that was expropriated for the site of former Defence Industries Ltd was part of a significant cultural heritage landscape that was once entirely connected and spanned along the vast shoreline of Lake Ontario - and would have been used by Michi Saagiig peoples at the time. The massive infrastructure and development of the region resulted in the disconnection of this culturally significant landscape and thus in reduced access for the Michi Saagiig to hunt and fish.”</p> <p>“It should be noted that during these times of industrial and commercial expansion Michi Saagiig peoples were being driven from their lands, their fishing grounds, their hunting grounds, their trapping grounds and harvesting grounds. In some cases they were being shot at and pursued. The 1923 Williams Treaties were a culmination of the increased encroachment on these lands and the harassment and persecution of the First Nations who had rights under the very treaty that allowed for European settlement in this area of Ontario. These large urban developments increased the footprint of destruction upon the landscape and in doing so had a detrimental impact upon Michi Saagiig rights to gather foods and live off the land.”</p> <p><i>Note: This oral history reflects community perspective shared as part of Indigenous engagement for this report. The oral history was provided by Curve Lake First Nation and does not necessarily reflect the views of other Indigenous Nations, Metrolinx or ASI.</i></p>
<p>Huron-Wendat Nation</p>	<p>As an ancient people, traditionally, the Huron-Wendat, a great Iroquoian civilization of farmers and fishermen-hunter-gatherers representing between 30,000 and 40,000 individuals, traveled widely across a territory stretching from the Gaspé Peninsula in the Gulf of Saint Lawrence and up along the Saint Lawrence Valley on both sides of the Saint Lawrence River all the way to the Great Lakes.</p> <p>According to our own traditions and customs, the Huron-Wendat are intimately linked to the Saint Lawrence River and its estuary, which is the main route of its activities and way of life. The Huron-Wendat formed alliances and traded goods with other First Nations among the networks that stretched across the continent.</p> <p>Today, the population of the Huron-Wendat Nation is composed of 1497 on-reserve members and 2390 off-reserve members for a total of 3900 members of the Huron-Wendat Nation.</p> <p>The Huron-Wendat Nation band council (GNHW) is headquartered in Wendake, the oldest First Nations community in Canada, located on the outskirts of Quebec City (20 km north of the city) on the banks of the Saint</p>

Charles River. There is only one Huron-Wendat community, whose ancestral territory is called the Nionwentsio, which translates to "our beautiful land" in the Wendat language.

The Huron-Wendat Nation is also the only authority that have the authority and rights to protect and take care of her ancestral sites in Wendake South.

This historical context was provided by Maxime Picard in a December 2020 email to Metrolinx, on file with ASI

Note: This oral history reflects community perspective shared as part of Indigenous engagement for this report. The oral history was provided by Huron-Wendat Nation and does not necessarily reflect the views of other Indigenous Nations, Metrolinx or ASI.

Curve Lake First Nation Oral History

Note: the following oral history was provided by Curve Lake First Nation and does not necessarily reflect the views of other Indigenous Nations.

Michi Saagiig Historical/Background context:

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.

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

****This historical context was prepared by Gitiga Migizi, a respected Elder and Knowledge Keeper of the Michi Saagiig Nation.****

Publication reference:

Gitiga Migizi and Julie Kapyrka

2015 — Before, During, and After: Mississauga Presence in the Kawarthas. In Peterborough Archaeology, Dirk Verhulst, editor, pp.127-136. Peterborough, Ontario: Peterborough Chapter of the Ontario Archaeological Society

HWN Oral History:

As an ancient people, traditionally, the Huron-Wendat, a great Iroquoian civilization of farmers and fishermen-hunter-gatherers representing between 30,000 and 40,000 individuals, traveled widely across a territory stretching from the Gaspé Peninsula in the Gulf of Saint Lawrence and up along the Saint Lawrence Valley on both sides of the Saint Lawrence River all the way to the Great Lakes.

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

Today, the population of the Huron-Wendat Nation is composed of 1497 on-reserve members and 2390 off-reserve members for a total of 3900 members of the Huron-Wendat Nation.

The Huron-Wendat Nation band council (CNHW) is headquartered in Wendake, the oldest First Nations community in Canada, located on the outskirts of Quebec City (20 km north of the city) on the banks of the Saint Charles River. There is only one Huron-Wendat community, whose ancestral territory is called the Nionwentsio, which translates to "our beautiful land" in the Wendat language.

The Huron-Wendat Nation is also the only authority that have the authority and rights to protect and take care of her ancestral sites in Wendake South.

Appendix E4 - CHER4 for 365 Kingston Rd

Global update from Duffin's to Duffins.

EXECUTIVE SUMMARY

ASI was contracted by Parsons on behalf of Metrolinx to conduct a Cultural Heritage Evaluation Report (CHER) for 365 Kingston Road in the City of Pickering. This CHER is part of the Durham-Scarborough Bus Rapid Transit Project (DSBRT). To date, ASI has completed a Cultural Heritage Report to determine which property in the DSBRT Project Study Area requires assessment for cultural heritage value and interest under Ontario Regulations 9/06 and 10/06. This property was identified as a potential built heritage resource that is anticipated to be directly impacted by the DSBRT preliminary design footprint (August 2021) as documented in the Durham-Scarborough Bus Rapid Transit Cultural Heritage Report – Existing Conditions and Preliminary Impact Assessment: City of Toronto and Durham Region, Ontario (A.S.I., 2021). As such, a CHER is required to determine if the property has cultural heritage value or interest (CHVI) under Ontario Regulations 9/06 and 10/06.

...

The following recommendations are proposed for the property at 365 Kingston Road:

1. The Metrolinx Heritage Committee has reviewed the results of the Ontario Regulations 9/06 and 10/06 evaluations and is in agreement with the results and recommendations of this report. If it is confirmed that the property will be owned or controlled by Metrolinx, the Metrolinx Heritage Committee will issue a Metrolinx Heritage Committee Decision Form. ~~has reviewed the results of the Ontario Regulations 9/06 and 10/06 evaluations and has made an interim decision. Metrolinx Heritage Committee is in agreement with the results and recommendations of this report. It should be noted that the Metrolinx Heritage Committee will confirm the decision if Metrolinx owns or controls the property in the future.~~

2.0 METHODOLOGY AND SOURCES

2.2 Approach to Cultural Heritage Evaluation Reports

Generally, CHERs include the following components:

- A general description of the history of the study areas as well as detailed historical summaries of property ownership and building(s) development;
- A description of the cultural heritage landscapes and/or built heritage resources being evaluated as part of this report; ~~A description of the cultural heritage landscapes and built heritage resources;~~

- Representative photographs of the exterior and interior of a building or structure, and character-defining architectural details;
- A cultural heritage resource evaluation guided by the Ontario Heritage Act criteria;
- A summary of heritage attributes;
- Historical mapping, photographs; and
- A location plan.

5.0 SUMMARY OF ARCHAEOLOGICAL ASSESSMENTS

The Stage 1 Archaeological Assessment - Durham-Scarborough Bus Rapid Transit Project (Former Townships of Scarborough, Pickering and Whitby) City of Toronto; City of Pickering; City of Oshawa; and Town of Ajax; Town of Whitby, Ontario – Existing Conditions (ASI, 2019) was completed in October 2019. The Stage 1 Archaeological Assessment Durham-Scarborough Bus Rapid Transit Project Various Lots and Concessions, (Former Townships of Scarborough, Pickering and Whitby) City of Toronto; City of Pickering; City of Oshawa; and Town of Ajax; Town of Whitby; and City of Oshawa, Ontario (A.S.I., 2022)(ASI, 2022) was completed in March 2022. is currently in draft form.

According to the above-noted Stage 1 report (ASI, 2022), the subject property was found to be disturbed with no potential. These findings are only for the portion of the subject property which are covered by the Project Study Area and are not an evaluation of the entire property parcel.

The Stage 1 Archaeological Assessment – Durham-Scarborough Bus Rapid Transit Project (Former Townships of Scarborough, Pickering and Whitby) City of Toronto; City of Pickering; City of Oshawa; and Town of Ajax; Town of Whitby, Ontario – Existing Conditions (ASI 2019) was completed in October 2019.

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6.0 COMMUNITY INPUT

6.4 Indigenous Nations Engagement

The draft CHER was submitted in January 2022 to the following Indigenous Nations: Alderville First Nation; Beausoleil First Nation; Chippewas of Georgina Island;

Chippewas of Rama First Nation; Curve Lake First Nation; Hiawatha First Nation; Huron-Wendat Nation; Kawartha Nishnawbe First Nation;

Mississaugas of the Credit First Nation; and Mississaugas of Scugog Island First Nation. Any feedback received ~~has been will be considered and~~ incorporated into the CHER.

7.0 DISCUSSION OF HISTORICAL OR ASSOCIATIVE VALUE

7.1 Summary of Indigenous Peoples Land Use and Settlement

Southern Ontario has been occupied by human populations since the retreat of the Laurentide glacier approximately 13,000 years ago, or 11,000 Before the Common Era (B.C.E.) (Ferris, 2013). During the Paleo period (c. 11,000 B.C.E. to 9,000 B.C.E.), groups tended to be small, nomadic, and non-stratified. The population relied on hunting, fishing, and gathering for sustenance, though their lives went far beyond subsistence strategies to include cultural practices including but not limited to art and astronomy. Fluted points, beaked scrapers, and gravers are among the most important artifacts to have been found at various sites throughout southern Ontario, and particularly along the shorelines of former glacial lakes. Given the low regional population levels at this time, evidence concerning Paleo-Indian period groups is very limited (Ellis & Deller, 1990).

Moving into the Archaic period (c. 9,000 B.C.E. to 1,000 B.C.E.), many of the same roles and responsibilities continued as they had for millennia, with groups generally remaining small, nomadic, and non-hierarchical. The seasons dictated the size of groups (with a general tendency to congregate in the spring/summer and disperse in the fall/winter), as well as their various sustenance activities, including fishing, foraging, trapping, and food storage and preparation. There were extensive trade networks which involved the exchange of both raw materials and finished objects such as polished or ground stone tools, beads, and notched or stemmed projectile points. Furthermore, mortuary ceremonialism was evident, meaning that there were burial practices and traditions associated with a group member's death (Ellis et al., 2009; Ellis & Deller, 1990).

The Woodland period (c. 1,000 B.C.E. to 1650 C.E.) saw several trends and aspects of life remain consistent with previous generations. Among the more notable changes, however, was the introduction of pottery, the establishment of larger occupations and territorial settlements, incipient horticulture, more stratified societies, and more elaborate burials. Later in this period, settlement patterns, foods, and the socio-political system continued to change. A major shift to agriculture occurred in some regions, and the ability to grow vegetables and legumes such as corn, beans, and squash ensured long-term settlement occupation and less dependence upon hunting and fishing. This development contributed to population growth as well as the emergence of permanent villages and special purpose sites supporting those villages. Furthermore, the socio-political system shifted from one which was strongly kinship based to one that involved

tribal differentiation as well as political alliances across and between regions (Birch & Williamson, 2013; Dodd et al., 1990; Ellis & Deller, 1990; Williamson, 1990).

The arrival of European trade goods in the sixteenth century, Europeans themselves in the seventeenth century, and increasing settlement efforts in the eighteenth century all significantly impacted traditional ways of life in Southern Ontario. Over time, war, disease and colonization efforts, contributed to death, dispersion, and displacement of many Indigenous peoples across the region. The Euro-Canadian population grew in both numbers and power through the eighteenth and nineteenth centuries. In many areas, Treaties between colonial administrators and First Nations representatives began to be initiated. Additional colonization practices began, such as the establishment of the Indian Act (1876), forced relocation to reserve lands and Indian Residential Schools began. These practices caused irreparable harm and devastation to the fabric of Indigenous society, ways of life and cultural practices.

The Project Study Area is within the Johnson-Butler Purchases and within 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, Mississaugas of Scugog Island First Nation, Beausoleil First Nation, Chippewas of Georgina Island First Nation and the Chippewas of Rama First Nation (Williams Treaties First Nations, 2017).

The purpose of the Johnson-Butler Purchases of 1787/1788 was to acquire, from the Mississaugas, the Carrying Place Trail and lands along the north shore of Lake Ontario from the Trent River to Etobicoke Creek.

As part of the Johnson-Butler Purchases, the British Crown signed a treaty, sometimes referred to as the “Gunshot Treaty” with the Mississaugas in 1787 covering the north shore of Lake Ontario, beginning at the eastern boundary of the Toronto Purchase (Treaty 13, 1805), and continuing east to the Bay of Quinte, where it meets the Crawford Purchase (1783). It was referred to as the “Gunshot Treaty” because it purportedly covered the land as far back from the lake as a person could hear a gunshot. Compensation for the land apparently included “approximately £2,000 and goods such as muskets, ammunition, tobacco, laced hats and enough red cloth for 12 coats” (Surtees, 1984, pp. 37–45). First discussions about acquiring this land are said to have come about while the land ceded in the Toronto Purchase of 1787 was being surveyed and paid for (Surtees, 1984, pp. 37–45). During this meeting with the Mississaugas, Sir John Johnson and Colonel John Butler proposed the purchase of lands east of the Toronto Purchase (Fullerton & Mississaugas of the Credit First Nation, 2015). However, descriptions of the treaty differ between the British and Mississaugas, including the depth of the boundaries: “Rice Lake and Lake Simcoe, located about 13 miles and 48 miles north of Lake Ontario, respectively, were not mentioned as landmarks in the First Nations’ description of the lands to be ceded. Additionally, original descriptions provided by the Chiefs of Rice Lake indicate a maximum depth of ten miles, versus an average of 15-16 miles in Colonel Butler’s description” (Fullerton & Mississaugas of the Credit First Nation, 2015).

However, records of the acquisition were not clear regarding the extent of lands agreed upon (Surtees, 1984, pp. 37–45). To clarify this, in October and November of 1923, the governments of Canada and Ontario, chaired by A.S. Williams, signed treaties (Williams Treaties 1923) with the Chippewa and Michi Saagiig for three large tracts of land in central Ontario and the northern shore of Lake Ontario, one of the last substantial portions of land in southern Ontario that had not yet been covered by Treaty (Crown-Indigenous Relations and Northern Affairs, 2013).

In 2018 the Government of Canada reached a settlement with the Williams Treaties First Nations, re-establishing Treaty harvesting rights in the Williams Treaties territories of each of the seven nations.

The Project Study Area is also within the active Rouge River Valley Tract Claim, filed in 2015 by MCFN (Fullerton & Mississaugas of the Credit First Nation, 2015). The Rouge River Valley Tract Claim pertains to the southern portion of the Rouge River Valley watershed, east of the eastern limit of Treaty 13, the Toronto Purchase, extending from the source of the Rouge River in the north to the shore of Lake Ontario in the South. The 1788 Gunshot Treaty included the land encompassed by the Rouge River Valley Tract, however this treaty is considered invalid by the Mississaugas of the Credit First Nation due to an absence of sufficient supporting documentation (Fullerton & Mississaugas of the Credit First Nation, 2015).

The land at the mouth of the Rouge River was included in a list of un-surrendered lands submitted to the Crown by Mississaugas of the Credit Chiefs Joseph Sawyer and Peter Jones in 1847. In 1894 a delegation was sent to Ottawa to further pursue these claims, but matter of the land east of the Toronto Purchase remained unresolved (Fullerton & Mississaugas of the Credit First Nation, 2015).

Although the Rouge River Valley Tract was included in the Williams Treaty of 1923, the Mississaugas of the Credit were not signatories to the Williams Treaty and claim unextinguished title to their traditional territories within the southern part of the Rouge River Valley (Fullerton & Mississaugas of the Credit First Nation, 2015; Mississaugas of the Credit First Nation, 2018).

Additional oral history from CLFN and HWN is included in Appendix A. Southern Ontario has a cultural history that begins approximately 11,000 years ago. The land now encompassed by the City of Pickering has a cultural history which begins approximately 10,000 years ago and continues to the present. Table 2 provides a general summary of the history of Indigenous land use and settlement of the area.

Table 2: Outline of Southern Ontario Indigenous History and Lifeways

Period	Archaeological/Material Culture	Date Range	Lifeways/Attributes
PALEO-INDIAN PERIOD			
Early	Gainey, Barnes, Crowfield	9000-8500 BCE	Big game hunters
Late	Holcombe, Hi-Lo, lanceolate	8500-7500 BCE	Small nomadic groups

Period	Archaeological/Material Culture	Date Range	Lifeways/Attributes
ARCHAIC			
Early	Nettling, Bifurcate-base	7800-6000 BCE	Nomadic hunters and gatherers
Middle	Kirk, Stanley, Brewerton, Laurentian	6000-2000 BCE	Transition to territorial settlements
Late	Lamoka, Genesee, Crawford Knoll, Innes	2500-500 BCE	Polished/ground stone tools (small stemmed)
WOODLAND PERIOD			
Early	Meadowood	800-400 BCE	Introduction of pottery
Middle	Point Peninsula, Saugeen	400 BCE-CE 800	Incipient horticulture
Late	Algonkian, Iroquoian	CE 800-1300	Transition to village life and agriculture
	Algonkian, Iroquoian	CE 1300-1400	Establishment of large palisaded villages
	Algonkian, Iroquoian	CE 1400-1600	Tribal differentiation and warfare
POST-CONTACT PERIOD			
Early	Huron, Neutral, Petun, Odawa, Ojibwa	CE 1600-1650	Tribal displacements
Late	Six Nations Iroquois, Ojibwa	CE 1650-1800s	
	Euro-Canadian	CE 1800-present	European settlement

The study area is within the Johnson-Butler Purchases and in 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).

For additional information on the Indigenous land use of the study area, please refer to the Stage 1 Archaeological Assessment Durham-Scarborough Bus Rapid Transit Project Various Lots and Concessions, (Former Townships of Scarborough, Pickering and Whitby) City of Toronto; City of Pickering; City of Oshawa; and Town of Ajax; Town of Whitby, Ontario (A.S.I. 2020).

Additional oral history from CLFN is included in Appendix A and oral history from HWN is included in Appendix B.

7.2 *Euro-Canadian Settlement History*

The first Europeans to arrive in the area were transient merchants and traders from France and England, who followed existing transit routes established by Indigenous peoples 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). Early European settlements occupied similar locations as Indigenous settlements as they were generally accessible by trail or water routes, and would have been in locations with good soil and suitable topography to ensure adequate drainage.

7.2.1 Township of Pickering

Although surveyed in the early 1790s, Pickering Township was not settled to any great degree until after the mid 1820s. The first legal Euro-Canadian settler in Pickering is said to have been William Peak, who arrived in 1798 and settled along the lakeshore at the mouth of Duffins Creek and was reputed to have been an trader and interpreter with indigenous people (Armstrong, 1985; Farewell, 1907). The outbreak of the War of 1812 slowed Pickering's development for several years. Settlement duties associated with an early nineteenth century land grant included building a house, clearing the land and the residency of a family. Typically, these subsistence farms comprised a small clearing with stumps, a log shanty or house, a small stable and/or barn and small agricultural fields. Very little evidence of the original farmsteads remains in the modern landscape.

12.0 RECOMMENDATIONS

The following recommendations are proposed for the property at 365 Kingston Road:

1. The Metrolinx Heritage Committee has reviewed the results of the Ontario Regulations 9/06 and 10/06 evaluations and is in agreement with the results and recommendations of this report. If it is confirmed that the property will be owned or controlled by Metrolinx, the Metrolinx Heritage Committee will issue a Metrolinx Heritage Committee Decision Form. ~~has reviewed the results of the Ontario Regulations 9/06 and 10/06 evaluations and has made an interim decision. Metrolinx Heritage Committee is in agreement with the results and recommendations of this report. It should be noted that the Metrolinx Heritage Committee will confirm the decision if Metrolinx owns or controls the property in the future.~~

APPENDIX A: Indigenous Engagement and Report Review Feedback - Oral History and Perspectives Table

Community	Feedback
Curve Lake First Nation	<p>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.</p> <p>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.</p> <p>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.</p> <p>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.</p> <p>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</p>

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 (2015) 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.

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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.

****This historical context was prepared by Gitiga Migizi, a respected Elder and Knowledge Keeper of the Michi Saagiig Nation.****

Publication reference:

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2015 Before, During, and After: Mississauga Presence in the Kawarthas. In *Peterborough Archaeology*, Dirk Verhulst, editor, pp.127-136. Peterborough, Ontario: Peterborough Chapter of the Ontario Archaeological Society

Additional Community Perspectives:

****The following perspectives come from a June 2021 letter provided to Metrolinx from Curve Lake First Nation, on file with ASI.****

Curve Lake First Nation
2021 Curve Lake First Nation Review/Comments for: Cultural Heritage Evaluation Report: 571 Kingston Road West, 575 Kingston Road West, 577 Kingston Road West AND 579 Kingston Road West Town of Ajax, Ontario.

“The Duffin’s creek watershed and river mouth are part of an area that should have some recognition in terms of Michi Saagiig history. This area was extremely significant to the Michi Saagiig and is recognized internally as a significant cultural heritage landscape. Recently the Ontario Government has indicated a desire to add increased protection to these areas now referred to

as “urban creeks/urban river systems” as part of their Greenbelt protection plan. These systems are at risk across the entirety of the Pickering and Ajax regions, due in large part to settler development activities. What was once a cultural heritage landscape has been significantly degraded which means it has also undergone irreparable ecological damage.”

“Our Elders tell of our peoples living harmoniously with the early settlers, often setting up small camps on the edge of farmer’s fields and along shorelines. Families engaged in trade and travel throughout the entire region.”

“The cultural heritage landscape, the Duffins Creek Watershed, that existed in the area of study of this CHER, and at the time that the first houses and roads were built, has largely been obliterated – and did not have the opportunity to be assessed and protected. Since then, development has altered the shape and course of the creek – this is clearly visible in the historical pictures provided in this report.”

“The very locations of where these buildings were built in relation to where the early towns and villages originated were determined based upon the resources within the particular landscape. Milling was the predominant activity in the region that ultimately attracted more industry to the area. The watershed and local resources on the land were integral to this process. For different reasons, but equally as significant, the Duffins Creek watershed was part of a larger cultural heritage landscape for Michi Saagiig people that included creeks and river mouths all along the shore of Lake Ontario. The value and significance of these lands from a Michi Saagiig perspective is not acknowledged. “

“The 28,000 acres that was expropriated for the site of former Defence Industries Ltd was part of a significant cultural heritage landscape that was once entirely connected and spanned along the vast shoreline of Lake Ontario - and would have been used by Michi Saagiig peoples at the time. The massive infrastructure and development of the region resulted in the disconnection of this culturally significant landscape and thus in reduced access for the Michi Saagiig to hunt and fish.”

“It should be noted that during these times of industrial and commercial expansion Michi Saagiig peoples were being driven from their lands, their fishing grounds, their hunting grounds, their trapping grounds and harvesting grounds. In some cases they were being shot at and pursued. The 1923 Williams Treaties were a culmination of the increased encroachment on these lands and the harassment and persecution of the First Nations who had rights under the very treaty that allowed for European settlement in this area of Ontario. These large urban developments increased the footprint of destruction upon the landscape and in doing so had a detrimental impact upon Michi Saagiig rights to gather foods and live off the land.”

Note: This oral history reflects community perspective shared as part of Indigenous engagement for this report. The oral history was provided by Curve Lake First Nation and does not necessarily reflect the views of other Indigenous Nations, Metrolinx or ASI.

<p>Huron-Wendat Nation</p>	<p>As an ancient people, traditionally, the Huron-Wendat, a great Iroquoian civilization of farmers and fishermen-hunter-gatherers representing between 30,000 and 40,000 individuals, traveled widely across a territory stretching from the Gaspé Peninsula in the Gulf of Saint Lawrence and up along the Saint Lawrence Valley on both sides of the Saint Lawrence River all the way to the Great Lakes.</p> <p>According to our own traditions and customs, the Huron-Wendat are intimately linked to the Saint Lawrence River and its estuary, which is the main route of its activities and way of life. The Huron-Wendat formed alliances and traded goods with other First Nations among the networks that stretched across the continent.</p> <p>Today, the population of the Huron-Wendat Nation is composed of 1497 on-reserve members and 2390 off-reserve members for a total of 3900 members of the Huron-Wendat Nation.</p> <p>The Huron-Wendat Nation band council (CNHW) is headquartered in Wendake, the oldest First Nations community in Canada, located on the outskirts of Quebec City (20 km north of the city) on the banks of the Saint Charles River. There is only one Huron-Wendat community, whose ancestral territory is called the Nionwentsïo, which translates to "our beautiful land" in the Wendat language.</p> <p>The Huron-Wendat Nation is also the only authority that have the authority and rights to protect and take care of her ancestral sites in Wendake South.</p> <p>**This historical context was provided by Maxime Picard in a December 2020 email to Metrolinx, on file with ASI**</p> <p><i>Note: This oral history reflects community perspective shared as part of Indigenous engagement for this report. The oral history was provided by Huron-Wendat Nation and does not necessarily reflect the views of other Indigenous Nations, Metrolinx or ASI.</i></p>
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Curve Lake First Nation Oral History

Note: the following oral history was provided by Curve Lake First Nation and does not necessarily reflect the views of other Indigenous Nations.

Michi Saagiig Historical/Background context:

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.

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

This historical context was prepared by Gitiga Migizi, a respected Elder and Knowledge Keeper of the Michi Saagiig Nation.

Publication reference:

Gitiga Migizi and Julie Kapyrka

2015—Before, During, and After: Mississauga Presence in the Kawarthas. In Peterborough Archaeology, Dirk Verhulst, editor, pp.127-136. Peterborough, Ontario: Peterborough Chapter of the Ontario Archaeological Society

Appendix E5 - CHER5 for 326, 944 Dundas St E & 708 Dundas St W

EXECUTIVE SUMMARY

ASI was contracted by Parsons on behalf of Metrolinx to conduct a Cultural Heritage Evaluation Report (CHER) for three properties along Dundas Street in the Town of Whitby. These properties include 944 Dundas Street East, 326 Dundas Street East, and 708 Dundas Street West. This CHER is part of the Durham-Scarborough Bus Rapid Transit Project (DSBRT). To date, ASI has completed the *Durham-Scarborough Bus Rapid Transit Cultural Heritage Report – Existing Conditions and Preliminary Impact Assessment: City of Toronto and Durham Region, Ontario* (A.S.I., 2021) to determine which properties in the DSBRT Project Study Area require assessment for cultural heritage value **and interest under Ontario Regulations 9/06 and 10/06**. These properties were identified as potential built heritage resources that are anticipated to be directly impacted by the DSBRT preliminary design footprint (August 2021) as documented in the Cultural Heritage Report referred to above. As such, a CHER is required to determine if the properties have cultural heritage value or interest (CHVI) under *Ontario Regulations 9/06 and 10/06*.

...

326 Dundas Street East is located in the Town of Whitby. The property is identified on the Town of Whitby's Municipal Heritage Register Inventory of Listed Properties (Not Designated). 326 Dundas Street East was evaluated using Ontario Regulations 9/06 and 10/06 of the Ontario Heritage Act. This evaluation was prepared in consideration of data regarding the design, historical/associative, and contextual values within the Town of Whitby. This evaluation determined that the property at 326 Dundas Street East meets the criteria outlined in Ontario Regulation 9/06, due to its design and historical/associative value. The subject property did not meet the criteria outlined in Ontario Regulation 10/06. **However, the project footprint was further refined between 75% and 90% design which resulted in a change to reduce the adverse direct impacts identified to this property. This property will no longer be subject to adverse direct impacts and therefore a Heritage Impact Assessment is not required during detail design.**

...

The following recommendations are proposed:

2. Metrolinx Heritage Committee **has reviewed the results of the Ontario Regulations 9/06 and 10/06 evaluations and is in agreement with the results and recommendations of this report. If it is confirmed that the property will be owned or controlled by Metrolinx, the Metrolinx Heritage Committee will issue a Metrolinx Heritage Committee Decision Form.**~~has reviewed the results of the Ontario Regulations 9/06 and 10/06 evaluations and has made an interim~~

decision. Metrolinx Heritage Committee is in agreement with the results and recommendations of this report. It should be noted that the Metrolinx Heritage Committee will confirm the decision if Metrolinx owns or controls the property in the future.

2.0 METHODOLOGY AND SOURCES

2.2 Approach to Cultural Heritage Evaluation Reports

Generally, CHERs include the following components:

- A general description of the history of the study areas as well as detailed historical summaries of property ownership and building(s) development;
- A description of the cultural heritage landscapes and/or built heritage resources being evaluated as part of this report. A description of the cultural heritage landscapes and built heritage resources;
- Representative photographs of the exterior and interior of a building or structure, and character-defining architectural details;
- A cultural heritage resource evaluation guided by the Ontario Heritage Act criteria;
- A summary of heritage attributes;
- Historical mapping, photographs; and
- A location plan.

5.0 SUMMARY OF ARCHAEOLOGICAL ASSESSMENTS

The Stage 1 Archaeological Assessment – Durham-Scarborough Bus Rapid Transit Project (Former Townships of Scarborough, Pickering and Whitby) City of Toronto; City of Pickering; City of Oshawa; and Town of Ajax; Town of Whitby, Ontario – Existing Conditions (ASI 2019a) was completed in October 2019. The Stage 1 Archaeological Assessment Durham-Scarborough Bus Rapid Transit Project Various Lots and Concessions (Former Townships of Scarborough, Pickering and Whitby) City of Toronto; City of Pickering; City of Oshawa; and Town of Ajax; Town of Whitby, and City of Oshawa, Ontario (A.S.I., 2020) (ASI, 2022) was completed in March 2022. is currently in draft form.

According to the above-noted Stage 1 report (ASI, 2022), the subject properties at 944 Dundas Street East and 708 Dundas Street West were found to require test pit survey. The subject property at 326 Dundas Street East was not reviewed for potential as it was

outside the limits of the Project Study Area.¹ These findings are only for the portion of the subject properties which are covered by the Project Study Area and are not an evaluation of the entire property parcel.

...

¹ Note: the project footprint was further refined between 75% and 90% design which resulted in a change to reduce the adverse direct impacts identified to this property.

6.0 COMMUNITY INPUT

6.4 Indigenous Nations Engagement

The draft CHER was submitted in January 2022 to the following Indigenous Nations: Alderville First Nation; Beausoleil First Nation; Chippewas of Georgina Island; Chippewas of Rama First Nation; Curve Lake First Nation; Hiawatha First Nation; Huron-Wendat Nation; Kawartha Nishnawbe First Nation; Mississaugas of the Credit First Nation; and Mississaugas of Scugog Island First Nation. Any feedback received has been will be considered and incorporated into the CHER.

7.0 DISCUSSION OF HISTORICAL OR ASSOCIATIVE VALUE

7.1 Summary of Indigenous Peoples Land Use and Settlement

Southern Ontario has been occupied by human populations since the retreat of the Laurentide glacier approximately 13,000 years ago, or 11,000 Before the Common Era (B.C.E.) (Ferris, 2013). During the Paleo period (c. 11,000 B.C.E. to 9,000 B.C.E.), groups tended to be small, nomadic, and non-stratified. The population relied on hunting, fishing, and gathering for sustenance, though their lives went far beyond subsistence strategies to include cultural practices including but not limited to art and astronomy. Fluted points, beaked scrapers, and gravers are among the most important artifacts to have been found at various sites throughout southern Ontario, and particularly along the shorelines of former glacial lakes. Given the low regional population levels at this time, evidence concerning Paleo-Indian period groups is very limited (Ellis & Deller, 1990).

Moving into the Archaic period (c. 9,000 B.C.E. to 1,000 B.C.E.), many of the same roles and responsibilities continued as they had for millennia, with groups generally remaining small, nomadic, and non-hierarchical. The seasons dictated the size of groups (with a general tendency to congregate in the spring/summer and disperse in the fall/winter), as well as their various sustenance activities, including fishing, foraging, trapping, and food storage and preparation. There were extensive trade networks which involved the exchange of both raw materials and finished objects such as polished or

ground stone tools, beads, and notched or stemmed projectile points. Furthermore, mortuary ceremonialism was evident, meaning that there were burial practices and traditions associated with a group member's death (Ellis et al., 2009; Ellis & Deller, 1990).

The Woodland period (c. 1,000 B.C.E. to 1650 C.E.) saw several trends and aspects of life remain consistent with previous generations. Among the more notable changes, however, was the introduction of pottery, the establishment of larger occupations and territorial settlements, incipient horticulture, more stratified societies, and more elaborate burials. Later in this period, settlement patterns, foods, and the socio-political system continued to change. A major shift to agriculture occurred in some regions, and the ability to grow vegetables and legumes such as corn, beans, and squash ensured long-term settlement occupation and less dependence upon hunting and fishing. This development contributed to population growth as well as the emergence of permanent villages and special purpose sites supporting those villages. Furthermore, the socio-political system shifted from one which was strongly kinship based to one that involved tribal differentiation as well as political alliances across and between regions (Birch & Williamson, 2013; Dodd et al., 1990; Ellis & Deller, 1990; Williamson, 1990).

The arrival of European trade goods in the sixteenth century, Europeans themselves in the seventeenth century, and increasing settlement efforts in the eighteenth century all significantly impacted traditional ways of life in Southern Ontario. Over time, war, disease and colonization efforts, contributed to death, dispersion, and displacement of many Indigenous peoples across the region. The Euro-Canadian population grew in both numbers and power through the eighteenth and nineteenth centuries. In many areas, Treaties between colonial administrators and First Nations representatives began to be initiated. Additional colonization practices began, such as the establishment of the Indian Act (1876), forced relocation to reserve lands and Indian Residential Schools began. These practices caused irreparable harm and devastation to the fabric of Indigenous society, ways of life and cultural practices.

The Project Study Area is within the Johnson-Butler Purchases and within 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, Mississaugas of Scugog Island First Nation, Beausoleil First Nation, Chippewas of Georgina Island First Nation and the Chippewas of Rama First Nation (Williams Treaties First Nations, 2017).

The purpose of the Johnson-Butler Purchases of 1787/1788 was to acquire, from the Mississaugas, the Carrying Place Trail and lands along the north shore of Lake Ontario from the Trent River to Etobicoke Creek.

As part of the Johnson-Butler Purchases, the British Crown signed a treaty, sometimes referred to as the "Gunshot Treaty" with the Mississaugas in 1787 covering the north shore of Lake Ontario, beginning at the eastern boundary of the Toronto Purchase (Treaty 13, 1805), and continuing east to the Bay of Quinte, where it meets the Crawford Purchase (1783). It was referred to as the "Gunshot Treaty" because it

purportedly covered the land as far back from the lake as a person could hear a gunshot. Compensation for the land apparently included “approximately £2,000 and goods such as muskets, ammunition, tobacco, laced hats and enough red cloth for 12 coats” (Surtees, 1984, pp. 37–45). First discussions about acquiring this land are said to have come about while the land ceded in the Toronto Purchase of 1787 was being surveyed and paid for (Surtees, 1984, pp. 37–45). During this meeting with the Mississaugas, Sir John Johnson and Colonel John Butler proposed the purchase of lands east of the Toronto Purchase (Fullerton & Mississaugas of the Credit First Nation, 2015). However, descriptions of the treaty differ between the British and Mississaugas, including the depth of the boundaries: “Rice Lake and Lake Simcoe, located about 13 miles and 48 miles north of Lake Ontario, respectively, were not mentioned as landmarks in the First Nations’ description of the lands to be ceded. Additionally, original descriptions provided by the Chiefs of Rice Lake indicate a maximum depth of ten miles, versus an average of 15-16 miles in Colonel Butler’s description” (Fullerton & Mississaugas of the Credit First Nation, 2015).

However, records of the acquisition were not clear regarding the extent of lands agreed upon (Surtees, 1984, pp. 37–45). To clarify this, in October and November of 1923, the governments of Canada and Ontario, chaired by A.S. Williams, signed treaties (Williams Treaties 1923) with the Chippewa and Michi Saagiig for three large tracts of land in central Ontario and the northern shore of Lake Ontario, one of the last substantial portions of land in southern Ontario that had not yet been covered by Treaty (Crown-Indigenous Relations and Northern Affairs, 2013).

In 2018 the Government of Canada reached a settlement with the Williams Treaties First Nations, re-establishing Treaty harvesting rights in the Williams Treaties territories of each of the seven nations.

The Project Study Area is also within the active Rouge River Valley Tract Claim, filed in 2015 by MCFN (Fullerton & Mississaugas of the Credit First Nation, 2015). The Rouge River Valley Tract Claim pertains to the southern portion of the Rouge River Valley watershed, east of the eastern limit of Treaty 13, the Toronto Purchase, extending from the source of the Rouge River in the north to the shore of Lake Ontario in the South. The 1788 Gunshot Treaty included the land encompassed by the Rouge River Valley Tract, however this treaty is considered invalid by the Mississaugas of the Credit First Nation due to an absence of sufficient supporting documentation (Fullerton & Mississaugas of the Credit First Nation, 2015).

The land at the mouth of the Rouge River was included in a list of un-surrendered lands submitted to the Crown by Mississaugas of the Credit Chiefs Joseph Sawyer and Peter Jones in 1847. In 1894 a delegation was sent to Ottawa to further pursue these claims, but matter of the land east of the Toronto Purchase remained unresolved (Fullerton & Mississaugas of the Credit First Nation, 2015).

Although the Rouge River Valley Tract was included in the Williams Treaty of 1923, the Mississaugas of the Credit were not signatories to the Williams Treaty and claim unextinguished title to their traditional territories within the southern part of the Rouge

River Valley (Fullerton & Mississaugas of the Credit First Nation, 2015; Mississaugas of the Credit First Nation, 2018).

Additional oral history from CLFN and HWN is included in Appendix A.

Southern Ontario has a cultural history that begins approximately 11,000 years ago. The land now encompassed by the Town of Whitby has a cultural history which begins approximately 10,000 years ago and continues to the present. Table 2 provides a general summary of the history of Indigenous land use and settlement of the area.

Table 2: Outline of Southern Ontario Indigenous History and Lifeways

Period	Archaeological/Material Culture	Date Range	Lifeways/Attributes
PALEO-INDIAN PERIOD			
Early	Gainey, Barnes, Crowfield	9000-8500 BCE	Big game hunters
Late	Holcombe, Hi-Lo, lanceolate	8500-7500 BCE	Small nomadic groups
ARCHAIC			
Early	Nettling, Bifurcate-base	7800-6000 BCE	Nomadic hunters and gatherers
Middle	Kirk, Stanley, Brewerton, Laurentian	6000-2000 BCE	Transition to territorial settlements
Late	Lamoka, Genesee, Crawford Knoll, Innes	2500-500 BCE	Polished/ground stone tools (small stemmed)
WOODLAND PERIOD			
Early	Meadowood	800-400 BCE	Introduction of pottery
Middle	Point Peninsula, Saugeen	400 BCE-CE 800	Incipient horticulture
Late	Algenkian, Iroquoian	CE 800-1300	Transition to village life and agriculture
	Algenkian, Iroquoian	CE 1300-1400	Establishment of large palisaded villages
	Algenkian, Iroquoian	CE 1400-1600	Tribal differentiation and warfare
POST-CONTACT PERIOD			
Early	Huron, Neutral, Petun, Odawa, Ojibwa	CE 1600-1650	Tribal displacements
Late	Six Nations Iroquois, Ojibwa	CE 1650-1800s	
	Euro-Canadian	CE 1800-present	European settlement

The study area is within the Johnson-Butler Purchases and in 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).~~

~~For additional information on the Indigenous land use of the study area, please refer to the Stage 1 Archaeological Assessment Durham-Scarborough Bus Rapid Transit Project Various Lots and Concessions, (Former Townships of Scarborough, Pickering and Whitby) City of Toronto; City of Pickering; City of Oshawa; and Town of Ajax; Town of Whitby, Ontario (A.S.I. 2020).~~

~~Additional oral history from CLFN is included in Appendix A and oral history from HWN is included in Appendix B.~~

7.2 Euro-Canadian Settlement History

The first Europeans to arrive in the area were transient merchants and traders from France and England, who followed existing transit routes established by Indigenous peoples 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). Early European settlements occupied similar locations as Indigenous settlements as they were generally accessible by trail or water routes, and would have been in locations with good soil and suitable topography to ensure adequate drainage.

12.0 RECOMMENDATIONS

This evaluation determined that the property at 326 Dundas Street East does retain CHVI as outlined in Ontario Regulation 9/06. An evaluation using Ontario Regulation 10/06 confirmed that the property at 326 Dundas Street East does not retain CHVI at the provincial level. However, the project footprint was further refined between 75% and 90% design which resulted in a change to reduce the adverse direct impacts identified to this property. This property will no longer be subject to adverse direct impacts and therefore a Heritage Impact Assessment is not required during detail design.

The following recommendations are proposed:

2. Metrolinx Heritage Committee has reviewed the results of the Ontario Regulations 9/06 and 10/06 evaluations and is in agreement with the results and recommendations of this report. If it is confirmed that the property will be owned or controlled by Metrolinx, the Metrolinx Heritage Committee will issue a Metrolinx Heritage Committee Decision Form. ~~has reviewed the results of the Ontario Regulations 9/06 and 10/06 evaluations and has made an interim decision. Metrolinx Heritage Committee is in agreement with the results and~~

recommendations of this report. It should be noted that the Metrolinx Heritage Committee will confirm the decision if Metrolinx owns or controls the property in the future.

APPENDIX A: Indigenous Engagement and Report Review Feedback - Oral History and Perspectives Table

Community	Feedback
Curve Lake First Nation	<p>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.</p> <p>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.</p> <p>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.</p> <p>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</p>

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 (2015) 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.

****This historical context was prepared by Gitiga Migizi, a respected Elder and Knowledge Keeper of the Michi Saagiig Nation.****

Publication reference:

Gitiga Migizi and Julie Kapyrka
2015 Before, During, and After: Mississauga Presence in the Kawarthas. In *Peterborough Archaeology*, Dirk Verhulst, editor, pp.127-136. Peterborough, Ontario: Peterborough Chapter of the Ontario Archaeological Society

Additional Community Perspectives:

****The following perspectives come from a June 2021 letter provided to Metrolinx from Curve Lake First Nation, on file with ASI.****

Curve Lake First Nation
2021 Curve Lake First Nation Review/Comments for: Cultural Heritage Evaluation Report: 571 Kingston Road West, 575

	<p>Kingston Road West, 577 Kingston Road West AND 579 Kingston Road West Town of Ajax, Ontario.</p> <p>“The Duffin’s creek watershed and river mouth are part of an area that should have some recognition in terms of Michi Saagiig history. This area was extremely significant to the Michi Saagiig and is recognized internally as a significant cultural heritage landscape. Recently the Ontario Government has indicated a desire to add increased protection to these areas now referred to as “urban creeks/urban river systems” as part of their Greenbelt protection plan. These systems are at risk across the entirety of the Pickering and Ajax regions, due in large part to settler development activities. What was once a cultural heritage landscape has been significantly degraded which means it has also undergone irreparable ecological damage.”</p> <p>“Our Elders tell of our peoples living harmoniously with the early settlers, often setting up small camps on the edge of farmer’s fields and along shorelines. Families engaged in trade and travel throughout the entire region.”</p> <p>“The cultural heritage landscape, the Duffins Creek Watershed, that existed in the area of study of this CHER, and at the time that the first houses and roads were built, has largely been obliterated – and did not have the opportunity to be assessed and protected. Since then, development has altered the shape and course of the creek – this is clearly visible in the historical pictures provided in this report.”</p> <p>“The very locations of where these buildings were built in relation to where the early towns and villages originated were determined based upon the resources within the particular landscape. Milling was the predominant activity in the region that ultimately attracted more industry to the area. The watershed and local resources on the land were integral to this process. For different reasons, but equally as significant, the Duffins Creek watershed was part of a larger cultural heritage landscape for Michi Saagiig people that included creeks and river mouths all along the shore of Lake Ontario. The value and significance of these lands from a Michi Saagiig perspective is not acknowledged. “</p> <p>“The 28,000 acres that was expropriated for the site of former Defence Industries Ltd was part of a significant cultural heritage landscape that was once entirely connected and spanned along the vast shoreline of Lake Ontario - and would have been used by Michi Saagiig peoples at the time. The massive infrastructure and development of the region resulted in the disconnection of this culturally significant landscape and thus in reduced access for the Michi Saagiig to hunt and fish.”</p> <p>“It should be noted that during these times of industrial and commercial expansion Michi Saagiig peoples were being driven from their lands, their fishing grounds, their hunting grounds, their trapping grounds and harvesting grounds. In some cases they were being shot at and pursued. The 1923 Williams Treaties were a culmination of the increased encroachment on these lands and the harassment and persecution of the First Nations who had rights under the very treaty that allowed for European settlement in this area of Ontario. These large urban</p>
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	<p>developments increased the footprint of destruction upon the landscape and in doing so had a detrimental impact upon Michi Saagiig rights to gather foods and live off the land.”</p> <p>Note: This oral history reflects community perspective shared as part of Indigenous engagement for this report. The oral history was provided by Curve Lake First Nation and does not necessarily reflect the views of other Indigenous Nations, Metrolinx or ASI.</p>
<p>Huron-Wendat Nation</p>	<p>As an ancient people, traditionally, the Huron-Wendat, a great Iroquoian civilization of farmers and fishermen-hunter-gatherers representing between 30,000 and 40,000 individuals, traveled widely across a territory stretching from the Gaspé Peninsula in the Gulf of Saint Lawrence and up along the Saint Lawrence Valley on both sides of the Saint Lawrence River all the way to the Great Lakes.</p> <p>According to our own traditions and customs, the Huron-Wendat are intimately linked to the Saint Lawrence River and its estuary, which is the main route of its activities and way of life. The Huron-Wendat formed alliances and traded goods with other First Nations among the networks that stretched across the continent.</p> <p>Today, the population of the Huron-Wendat Nation is composed of 1497 on-reserve members and 2390 off-reserve members for a total of 3900 members of the Huron-Wendat Nation.</p> <p>The Huron-Wendat Nation band council (CNHW) is headquartered in Wendake, the oldest First Nations community in Canada, located on the outskirts of Quebec City (20 km north of the city) on the banks of the Saint Charles River. There is only one Huron-Wendat community, whose ancestral territory is called the Nionwentsio, which translates to "our beautiful land" in the Wendat language.</p> <p>The Huron-Wendat Nation is also the only authority that have the authority and rights to protect and take care of her ancestral sites in Wendake South.</p> <p>**This historical context was provided by Maxime Picard in a December 2020 email to Metrolinx, on file with ASI**</p> <p>Note: This oral history reflects community perspective shared as part of Indigenous engagement for this report. The oral history was provided by Huron-Wendat Nation and does not necessarily reflect the views of other Indigenous Nations, Metrolinx or ASI.</p>

Curve Lake First Nation Oral History

Note: the following oral history was provided by Curve Lake First Nation and does not necessarily reflect the views of other Indigenous Nations.

Michi Saagiig Historical/Background context:

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.

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

This historical context was prepared by Gitiga Migizi, a respected Elder and Knowledge Keeper of the Michi Saagiig Nation.

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APPENDIX B: Huron-Wendat First Nation Oral History

Note: the following oral history was provided by Huron-Wendat First Nation and does not necessarily reflect the views of other Indigenous Nations.

HWN Oral History:

As an ancient people, traditionally, the Huron-Wendat, a great Iroquoian civilization of farmers and fishermen-hunter-gatherers representing between 30,000 and 40,000 individuals, traveled widely across a territory stretching from the Gaspé Peninsula in the Gulf of Saint Lawrence and up along the Saint Lawrence Valley on both sides of the Saint Lawrence River all the way to the Great Lakes.

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

Today, the population of the Huron-Wendat Nation is composed of 1497 on-reserve members and 2390 off-reserve members for a total of 3900 members of the Huron-Wendat Nation.

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

The Huron-Wendat Nation is also the only authority that have the authority and rights to protect and take care of her ancestral sites in Wendake South.

Appendix E6 - CHER6 for Pringle Creek and CP Rail

EXECUTIVE SUMMARY

ASI was contracted by Parsons on behalf of Metrolinx to conduct a Cultural Heritage Evaluation Report (CHER) for two structures along Dundas Street East in Whitby. These structures include the Pringle Creek Culvert under Dundas Street East (Structure No. C-07) (hereafter referred to as Pringle Creek culvert), which carries Pringle Creek under Dundas Street East, and the Canadian Pacific (CP) Rail Bridge over Dundas Street East (Structure No. B-08) (hereafter referred to as CP Rail bridge), which carries the CP Railway over Dundas Street East. This CHER is part of the Durham-Scarborough Bus Rapid Transit Project (DSBRT). To date, ASI has completed a Cultural Heritage Report to determine which properties in the DSBRT Project Study Area require assessment for cultural heritage value **and interest under Ontario Regulations 9/06 and 10/06**. These bridges were identified as potential built heritage resources that are anticipated to be directly impacted by the DSBRT preliminary design footprint (August 2021) as documented in the *Durham-Scarborough Bus Rapid Transit Cultural Heritage Report – Existing Conditions and Preliminary Impact Assessment: City of Toronto and Durham Region, Ontario* (A.S.I., 2021). The infrastructure improvements along Dundas Street East at the Pringle Creek culvert will result in culvert extensions on both sides of the existing culvert as per the DSBRT Structural List (Parsons, 2021) and the improvements at the CP Rail bridge will result in the full replacement of the bridge as per the DSBRT Structural List (Parsons, 2021). As such, a CHER is required to determine if the bridges have cultural heritage value or interest under *Ontario Regulations 9/06 and 10/06*.

...

The following recommendations are proposed for the Pringle Creek culvert and the CP Rail bridge:

1. Metrolinx Heritage Committee **has reviewed the results of the Ontario Regulations 9/06 and 10/06 evaluations and is in agreement with the results and recommendations of this report. If it is confirmed that the property will be owned or controlled by Metrolinx, the Metrolinx Heritage Committee will issue a Metrolinx Heritage Committee Decision Form.**~~has reviewed the results of the Ontario Regulations 9/06 and 10/06 evaluations and has made an interim decision. Metrolinx Heritage Committee is in agreement with the results and recommendations of this report. It should be noted that the Metrolinx Heritage Committee will confirm the decision if Metrolinx owns or controls the property in the future.~~

2.0 METHODOLOGY AND SOURCES

2.2 Approach to Cultural Heritage Evaluation Reports

Generally, CHERs include the following components:

- A general description of the history of the study areas as well as detailed historical summaries of property ownership and building(s) development;
- A description of the cultural heritage landscapes and/or built heritage resources being evaluated as part of this report. A description of the cultural heritage landscapes and built heritage resources;
- Representative photographs of the exterior and interior of a building or structure, and character-defining architectural details;
- A cultural heritage resource evaluation guided by the Ontario Heritage Act criteria;
- A summary of heritage attributes;
- Historical mapping, photographs; and
- A location plan.

5.0 SUMMARY OF ARCHAEOLOGICAL ASSESSMENTS

The Stage 1 Archaeological Assessment - Durham-Scarborough Bus Rapid Transit Project (Former Townships of Scarborough, Pickering and Whitby) City of Toronto; City of Pickering; City of Oshawa; and Town of Ajax; Town of Whitby, Ontario – Existing Conditions (ASI, 2019) was completed in October 2019. The Stage 1 Archaeological Assessment Durham-Scarborough Bus Rapid Transit Project Various Lots and Concessions, (Former Townships of Scarborough, Pickering and Whitby) City of Toronto; City of Pickering; City of Oshawa; and Town of Ajax; Town of Whitby; and City of Oshawa, Ontario (A.S.I., 2022)(ASI, 2022) was completed in March 2022. is currently in draft form.

According to the above-noted Stage 1 report (ASI, 2022), the location of the Pringle Creek culvert was found to require a marine potential checklist and test pit survey is required. The location of the CP Rail bridge was found to be disturbed with no potential. These findings are only for the portion of the subject structures which are covered by the Project Study Area and are not an evaluation of the entire property parcel.

~~The Stage 1 Archaeological Assessment – Durham-Scarborough Bus Rapid Transit Project (Former Townships of Scarborough, Pickering and Whitby) City of Toronto; City of Pickering; City of Oshawa; and Town of Ajax; Town of Whitby, Ontario – Existing Conditions (ASI 2019) was completed in October 2019.~~

The Stage 1 Archaeological Assessment Durham-Scarborough Bus Rapid Transit Project Various Lots and Concessions, (Former Townships of Scarborough, Pickering and Whitby) City of Toronto; City of Pickering; City of Oshawa; and Town of Ajax; Town of Whitby, Ontario (A.S.I., 2022) is currently in draft form.

More detailed information about archaeological potential in the study area can be found in the above reports.

6.0 COMMUNITY INPUT

6.4 Indigenous Nations Engagement

The draft CHER was submitted in January 2022 to the following Indigenous Nations: Alderville First Nation; Beausoleil First Nation; Chippewas of Georgina Island; Chippewas of Rama First Nation; Curve Lake First Nation; Hiawatha First Nation; Huron-Wendat Nation; Kawartha Nishnawbe First Nation; Mississaugas of the Credit First Nation; and Mississaugas of Scugog Island First Nation. Any feedback received has been will be considered and incorporated into the CHER.

7.0 DISCUSSION OF HISTORICAL OR ASSOCIATIVE VALUE

7.1 Summary of Indigenous Peoples Land Use and Settlement

Southern Ontario has been occupied by human populations since the retreat of the Laurentide glacier approximately 13,000 years ago, or 11,000 Before the Common Era (B.C.E.) (Ferris, 2013). During the Paleo period (c. 11,000 B.C.E. to 9,000 B.C.E.), groups tended to be small, nomadic, and non-stratified. The population relied on hunting, fishing, and gathering for sustenance, though their lives went far beyond subsistence strategies to include cultural practices including but not limited to art and astronomy. Fluted points, beaked scrapers, and gravers are among the most important artifacts to have been found at various sites throughout southern Ontario, and particularly along the shorelines of former glacial lakes. Given the low regional population levels at this time, evidence concerning Paleo-Indian period groups is very limited (Ellis & Deller, 1990).

Moving into the Archaic period (c. 9,000 B.C.E. to 1,000 B.C.E.), many of the same roles and responsibilities continued as they had for millennia, with groups generally remaining small, nomadic, and non-hierarchical. The seasons dictated the size of groups (with a general tendency to congregate in the spring/summer and disperse in the fall/winter), as well as their various sustenance activities, including fishing, foraging, trapping, and food storage and preparation. There were extensive trade networks which involved the exchange of both raw materials and finished objects such as polished or ground stone tools, beads, and notched or stemmed projectile points. Furthermore, mortuary ceremonialism was evident, meaning that there were burial practices and

traditions associated with a group member's death (Ellis et al., 2009; Ellis & Deller, 1990).

The Woodland period (c. 1,000 B.C.E. to 1650 C.E.) saw several trends and aspects of life remain consistent with previous generations. Among the more notable changes, however, was the introduction of pottery, the establishment of larger occupations and territorial settlements, incipient horticulture, more stratified societies, and more elaborate burials. Later in this period, settlement patterns, foods, and the socio-political system continued to change. A major shift to agriculture occurred in some regions, and the ability to grow vegetables and legumes such as corn, beans, and squash ensured long-term settlement occupation and less dependence upon hunting and fishing. This development contributed to population growth as well as the emergence of permanent villages and special purpose sites supporting those villages. Furthermore, the socio-political system shifted from one which was strongly kinship based to one that involved tribal differentiation as well as political alliances across and between regions (Birch & Williamson, 2013; Dodd et al., 1990; Ellis & Deller, 1990; Williamson, 1990).

The arrival of European trade goods in the sixteenth century, Europeans themselves in the seventeenth century, and increasing settlement efforts in the eighteenth century all significantly impacted traditional ways of life in Southern Ontario. Over time, war, disease and colonization efforts, contributed to death, dispersion, and displacement of many Indigenous peoples across the region. The Euro-Canadian population grew in both numbers and power through the eighteenth and nineteenth centuries. In many areas, Treaties between colonial administrators and First Nations representatives began to be initiated. Additional colonization practices began, such as the establishment of the Indian Act (1876), forced relocation to reserve lands and Indian Residential Schools began. These practices caused irreparable harm and devastation to the fabric of Indigenous society, ways of life and cultural practices.

The Project Study Area is within the Johnson-Butler Purchases and within 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, Mississaugas of Scugog Island First Nation, Beausoleil First Nation, Chippewas of Georgina Island First Nation and the Chippewas of Rama First Nation (Williams Treaties First Nations, 2017).

The purpose of the Johnson-Butler Purchases of 1787/1788 was to acquire, from the Mississaugas, the Carrying Place Trail and lands along the north shore of Lake Ontario from the Trent River to Etobicoke Creek.

As part of the Johnson-Butler Purchases, the British Crown signed a treaty, sometimes referred to as the "Gunshot Treaty" with the Mississaugas in 1787 covering the north shore of Lake Ontario, beginning at the eastern boundary of the Toronto Purchase (Treaty 13, 1805), and continuing east to the Bay of Quinte, where it meets the Crawford Purchase (1783). It was referred to as the "Gunshot Treaty" because it purportedly covered the land as far back from the lake as a person could hear a gunshot. Compensation for the land apparently included "approximately £2,000 and

goods such as muskets, ammunition, tobacco, laced hats and enough red cloth for 12 coats” (Surtees, 1984, pp. 37–45). First discussions about acquiring this land are said to have come about while the land ceded in the Toronto Purchase of 1787 was being surveyed and paid for (Surtees, 1984, pp. 37–45). During this meeting with the Mississaugas, Sir John Johnson and Colonel John Butler proposed the purchase of lands east of the Toronto Purchase (Fullerton & Mississaugas of the Credit First Nation, 2015). However, descriptions of the treaty differ between the British and Mississaugas, including the depth of the boundaries: “Rice Lake and Lake Simcoe, located about 13 miles and 48 miles north of Lake Ontario, respectively, were not mentioned as landmarks in the First Nations’ description of the lands to be ceded. Additionally, original descriptions provided by the Chiefs of Rice Lake indicate a maximum depth of ten miles, versus an average of 15-16 miles in Colonel Butler’s description” (Fullerton & Mississaugas of the Credit First Nation, 2015).

However, records of the acquisition were not clear regarding the extent of lands agreed upon (Surtees, 1984, pp. 37–45). To clarify this, in October and November of 1923, the governments of Canada and Ontario, chaired by A.S. Williams, signed treaties (Williams Treaties 1923) with the Chippewa and Michi Saagiig for three large tracts of land in central Ontario and the northern shore of Lake Ontario, one of the last substantial portions of land in southern Ontario that had not yet been covered by Treaty (Crown-Indigenous Relations and Northern Affairs, 2013).

In 2018 the Government of Canada reached a settlement with the Williams Treaties First Nations, re-establishing Treaty harvesting rights in the Williams Treaties territories of each of the seven nations.

The Project Study Area is also within the active Rouge River Valley Tract Claim, filed in 2015 by MCFN (Fullerton & Mississaugas of the Credit First Nation, 2015). The Rouge River Valley Tract Claim pertains to the southern portion of the Rouge River Valley watershed, east of the eastern limit of Treaty 13, the Toronto Purchase, extending from the source of the Rouge River in the north to the shore of Lake Ontario in the South. The 1788 Gunshot Treaty included the land encompassed by the Rouge River Valley Tract, however this treaty is considered invalid by the Mississaugas of the Credit First Nation due to an absence of sufficient supporting documentation (Fullerton & Mississaugas of the Credit First Nation, 2015).

The land at the mouth of the Rouge River was included in a list of un-surrendered lands submitted to the Crown by Mississaugas of the Credit Chiefs Joseph Sawyer and Peter Jones in 1847. In 1894 a delegation was sent to Ottawa to further pursue these claims, but matter of the land east of the Toronto Purchase remained unresolved (Fullerton & Mississaugas of the Credit First Nation, 2015).

Although the Rouge River Valley Tract was included in the Williams Treaty of 1923, the Mississaugas of the Credit were not signatories to the Williams Treaty and claim unextinguished title to their traditional territories within the southern part of the Rouge River Valley (Fullerton & Mississaugas of the Credit First Nation, 2015; Mississaugas of the Credit First Nation, 2018).

Additional oral history from CLFN and HWN is included in Appendix A.

Southern Ontario has a cultural history that begins approximately 11,000 years ago. The land now encompassed by the Town of Whitby has a cultural history which begins approximately 10,000 years ago and continues to the present. Table 2 provides a general summary of the history of Indigenous land use and settlement of the area.

Table 2: Outline of Southern Ontario Indigenous History and Lifeways

Period	Archaeological/Material Culture	Date Range	Lifeways/Attributes
PALEO-INDIAN PERIOD			
Early	Gainey, Barnes, Crowfield	9000-8500 BCE	Big-game hunters
Late	Holcombe, Hi-Lo, lanceolate	8500-7500 BCE	Small nomadic groups
ARCHAIC			
Early	Nettling, Bifurcate base	7800-6000 BCE	Nomadic hunters and gatherers
Middle	Kirk, Stanley, Brewerton, Laurentian	6000-2000 BCE	Transition to territorial settlements
Late	Lamoka, Genesee, Crawford Knoll, Innes	2500-500 BCE	Polished/ground stone tools (small stemmed)
WOODLAND PERIOD			
Early	Meadowood	800-400 BCE	Introduction of pottery
Middle	Point Peninsula, Saugeen	400 BCE-CE 800	Incipient horticulture
Late	Algonkian, Iroquoian	CE 800-1300	Transition to village life and agriculture
	Algonkian, Iroquoian	CE 1300-1400	Establishment of large palisaded villages
	Algonkian, Iroquoian	CE 1400-1600	Tribal differentiation and warfare
POST-CONTACT PERIOD			
Early	Huron, Neutral, Petun, Odawa, Ojibwa	CE 1600-1650	Tribal displacements
Late	Six Nations Iroquois, Ojibwa	CE 1650-1800s	
	Euro-Canadian	CE 1800-present	European settlement

The study area is within the Johnson-Butler Purchases and in 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).

For additional information on the Indigenous land use of the study area, please refer to the Stage 1 Archaeological Assessment Durham-Scarborough Bus Rapid Transit Project Various Lots and Concessions, (Former Townships of Scarborough, Pickering and Whitby) City of Toronto; City of Pickering; City of Oshawa; and Town of Ajax; Town of Whitby, Ontario (A.S.I. 2020).

Additional oral history from CLFN is included in Appendix A and oral history from HWN is included in Appendix B.

7.2 Euro-Canadian Settlement History

The first Europeans to arrive in the area were transient merchants and traders from France and England, who followed existing transit routes established by Indigenous peoples 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). Early European settlements occupied similar locations as Indigenous settlements as they were generally accessible by trail or water routes, and would have been in locations with good soil and suitable topography to ensure adequate drainage.

7.2.1 Whitby Township

Whitby Township, when first laid out in the 1790s, was designated Township 9 although the name was changed shortly thereafter to Norwich. The first survey of this township was made in 1791 and the first settler arrived in 1794 (Armstrong, 1985). The first Euro-Canadian settler was said to have been Benjamin Wilson, a Loyalist from Vermont, who settled along the lakeshore east of Oshawa (Farewell, 1907). Whitby was quickly settled by a mixture of Loyalists, disbanded troops, and emigrants from the United States, the United Kingdom, and Ireland. Two major settlements were soon established in the southern half of the township, Whitby and Oshawa. These communities were advantageously located where watersheds (such as that of Lynde Creek) were crossed by the Kingston Road. Whitby further benefited from its harbour and from the construction of the Grand Trunk Railway in the 1850s.

12.0 RECOMMENDATIONS

The following recommendations are proposed for the Pringle Creek culvert and the CP Rail bridge:

1. Metrolinx Heritage Committee has reviewed the results of the Ontario Regulations 9/06 and 10/06 evaluations and is in agreement with the results and recommendations of this report. If it is confirmed that the property will be owned or controlled by Metrolinx, the Metrolinx Heritage Committee will issue a Metrolinx Heritage Committee Decision Form. has reviewed the results of the Ontario Regulations 9/06 and 10/06 evaluations and has made an interim decision. Metrolinx Heritage Committee is in agreement with the results and

recommendations of this report. It should be noted that the Metrolinx Heritage Committee will confirm the decision if Metrolinx owns or controls the property in the future.

APPENDIX A: Indigenous Engagement and Report Review Feedback - Oral History and Perspectives Table

Community	Feedback
Curve Lake First Nation	<p>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.</p> <p>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.</p> <p>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.</p> <p>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</p>

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 (2015) 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.

****This historical context was prepared by Gitiga Migizi, a respected Elder and Knowledge Keeper of the Michi Saagiig Nation.****

Publication reference:

Gitiga Migizi and Julie Kapyrka
2015 Before, During, and After: Mississauga Presence in the Kawarthas. In *Peterborough Archaeology*, Dirk Verhulst, editor, pp.127-136. Peterborough, Ontario: Peterborough Chapter of the Ontario Archaeological Society

Additional Community Perspectives:

****The following perspectives come from a June 2021 letter provided to Metrolinx from Curve Lake First Nation, on file with ASI.****

Curve Lake First Nation
2021 Curve Lake First Nation Review/Comments for: Cultural Heritage Evaluation Report: 571 Kingston Road West, 575

	<p>Kingston Road West, 577 Kingston Road West AND 579 Kingston Road West Town of Ajax, Ontario.</p> <p>“The Duffin’s creek watershed and river mouth are part of an area that should have some recognition in terms of Michi Saagiig history. This area was extremely significant to the Michi Saagiig and is recognized internally as a significant cultural heritage landscape. Recently the Ontario Government has indicated a desire to add increased protection to these areas now referred to as “urban creeks/urban river systems” as part of their Greenbelt protection plan. These systems are at risk across the entirety of the Pickering and Ajax regions, due in large part to settler development activities. What was once a cultural heritage landscape has been significantly degraded which means it has also undergone irreparable ecological damage.”</p> <p>“Our Elders tell of our peoples living harmoniously with the early settlers, often setting up small camps on the edge of farmer’s fields and along shorelines. Families engaged in trade and travel throughout the entire region.”</p> <p>“The cultural heritage landscape, the Duffins Creek Watershed, that existed in the area of study of this CHER, and at the time that the first houses and roads were built, has largely been obliterated – and did not have the opportunity to be assessed and protected. Since then, development has altered the shape and course of the creek – this is clearly visible in the historical pictures provided in this report.”</p> <p>“The very locations of where these buildings were built in relation to where the early towns and villages originated were determined based upon the resources within the particular landscape. Milling was the predominant activity in the region that ultimately attracted more industry to the area. The watershed and local resources on the land were integral to this process. For different reasons, but equally as significant, the Duffins Creek watershed was part of a larger cultural heritage landscape for Michi Saagiig people that included creeks and river mouths all along the shore of Lake Ontario. The value and significance of these lands from a Michi Saagiig perspective is not acknowledged. “</p> <p>“The 28,000 acres that was expropriated for the site of former Defence Industries Ltd was part of a significant cultural heritage landscape that was once entirely connected and spanned along the vast shoreline of Lake Ontario - and would have been used by Michi Saagiig peoples at the time. The massive infrastructure and development of the region resulted in the disconnection of this culturally significant landscape and thus in reduced access for the Michi Saagiig to hunt and fish.”</p> <p>“It should be noted that during these times of industrial and commercial expansion Michi Saagiig peoples were being driven from their lands, their fishing grounds, their hunting grounds, their trapping grounds and harvesting grounds. In some cases they were being shot at and pursued. The 1923 Williams Treaties were a culmination of the increased encroachment on these lands and the harassment and persecution of the First Nations who had rights under the very treaty that allowed for European settlement in this area of Ontario. These large urban developments increased the footprint of destruction</p>
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	<p>upon the landscape and in doing so had a detrimental impact upon Michi Saagiig rights to gather foods and live off the land.”</p> <p>Note: This oral history reflects community perspective shared as part of Indigenous engagement for this report. The oral history was provided by Curve Lake First Nation and does not necessarily reflect the views of other Indigenous Nations, Metrolinx or ASI.</p>
<p>Huron-Wendat Nation</p>	<p>As an ancient people, traditionally, the Huron-Wendat, a great Iroquoian civilization of farmers and fishermen-hunter-gatherers representing between 30,000 and 40,000 individuals, traveled widely across a territory stretching from the Gaspé Peninsula in the Gulf of Saint Lawrence and up along the Saint Lawrence Valley on both sides of the Saint Lawrence River all the way to the Great Lakes.</p> <p>According to our own traditions and customs, the Huron-Wendat are intimately linked to the Saint Lawrence River and its estuary, which is the main route of its activities and way of life. The Huron-Wendat formed alliances and traded goods with other First Nations among the networks that stretched across the continent.</p> <p>Today, the population of the Huron-Wendat Nation is composed of 1497 on-reserve members and 2390 off-reserve members for a total of 3900 members of the Huron-Wendat Nation.</p> <p>The Huron-Wendat Nation band council (CNHW) is headquartered in Wendake, the oldest First Nations community in Canada, located on the outskirts of Quebec City (20 km north of the city) on the banks of the Saint Charles River. There is only one Huron-Wendat community, whose ancestral territory is called the Nionwentsio, which translates to "our beautiful land" in the Wendat language.</p> <p>The Huron-Wendat Nation is also the only authority that have the authority and rights to protect and take care of her ancestral sites in Wendake South.</p> <p>**This historical context was provided by Maxime Picard in a December 2020 email to Metrolinx, on file with ASI**</p> <p>Note: This oral history reflects community perspective shared as part of Indigenous engagement for this report. The oral history was provided by Huron-Wendat Nation and does not necessarily reflect the views of other Indigenous Nations, Metrolinx or ASI.</p>

CURVE LAKE FIRST NATION ORAL HISTORY

Note: the following oral history was provided by Curve Lake First Nation and does not necessarily reflect the views of other Indigenous Nations.

Michi Saagiig Historical/Background context:

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.

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

This historical context was prepared by Gitiga Migizi, a respected Elder and Knowledge Keeper of the Michi Saagiig Nation.

Publication reference:

Gitiga Migizi and Julie Kapyrka

2015 — Before, During, and After: Mississauga Presence in the Kawarthas. In Peterborough Archaeology, Dirk Verhulst, editor, pp.127-136. Peterborough, Ontario: Peterborough Chapter of the Ontario Archaeological Society

APPENDIX B: HURON-WENDAT FIRST NATION ORAL HISTORY

Note: the following oral history was provided by Huron-Wendat First Nation and does not necessarily reflect the views of other Indigenous Nations.

HWN Oral History:

As an ancient people, traditionally, the Huron-Wendat, a great Iroquoian civilization of farmers and fishermen-hunter-gatherers representing between 30,000 and 40,000 individuals, traveled widely across a territory stretching from the Gaspé Peninsula in the Gulf of Saint Lawrence and up along the Saint Lawrence Valley on both sides of the Saint Lawrence River all the way to the Great Lakes.

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

Today, the population of the Huron-Wendat Nation is composed of 1497 on-reserve members and 2390 off-reserve members for a total of 3900 members of the Huron-Wendat Nation.

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

The Huron-Wendat Nation is also the only authority that have the authority and rights to protect and take care of her ancestral sites in Wendake South.

Appendix E7 - CHER7 for 731 King St W

EXECUTIVE SUMMARY

ASI was contracted by Parsons on behalf of Metrolinx to conduct a Cultural Heritage Evaluation Report (CHER) for 731 King Street West in Oshawa. This CHER is part of the Durham-Scarborough Bus Rapid Transit Project (DSBRT). To date, ASI has completed a Cultural Heritage Report to determine which properties in the DSBRT Project Study Area require assessment for cultural heritage value and interest under *Ontario Regulations 9/06 and 10/06*. This property was identified as a potential built heritage resources that is anticipated to be directly impacted by the DSBRT preliminary design footprint (August 2021) as documented in the *Durham-Scarborough Bus Rapid Transit Cultural Heritage Report – Existing Conditions and Preliminary Impact Assessment: City of Toronto and Durham Region, Ontario (A.S.I., 2021)*. As such, a CHER is required to determine if the property has cultural heritage value or interest (CHVI) under *Ontario Regulations 9/06 and 10/06*.

...

The following recommendations are proposed for the property at 731 King Street West:

2. Metrolinx Heritage Committee has reviewed the results of the *Ontario Regulations 9/06 and 10/06* evaluations and is in agreement with the results and recommendations of this report. If it is confirmed that the property will be owned or controlled by Metrolinx, the Metrolinx Heritage Committee will issue a Metrolinx Heritage Committee Decision Form. ~~has reviewed the results of the *Ontario Regulations 9/06 and 10/06* evaluations and has made an interim decision. Metrolinx Heritage Committee is in agreement with the results and recommendations of this report. It should be noted that the Metrolinx Heritage Committee will confirm the decision if Metrolinx owns or controls the property in the future.~~

2.0 METHODOLOGY AND SOURCES

2.2 Approach to Cultural Heritage Evaluation Reports

Generally, CHERs include the following components:

- A general description of the history of the study areas as well as detailed historical summaries of property ownership and building(s) development;
- A description of the cultural heritage landscapes and/or built heritage resources being evaluated as part of this report; ~~A description of the cultural heritage landscapes and built heritage resources;~~

- Representative photographs of the exterior and interior of a building or structure, and character-defining architectural details;
- A cultural heritage resource evaluation guided by the Ontario Heritage Act criteria;
- A summary of heritage attributes;
- Historical mapping, photographs; and
- A location plan.

5.0 SUMMARY OF ARCHAEOLOGICAL ASSESSMENTS

The Stage 1 Archaeological Assessment - Durham-Scarborough Bus Rapid Transit Project (Former Townships of Scarborough, Pickering and Whitby) City of Toronto; City of Pickering; City of Oshawa; and Town of Ajax; Town of Whitby, Ontario – Existing Conditions (ASI, 2019a) was completed in October 2019. The Stage 1 Archaeological Assessment Durham-Scarborough Bus Rapid Transit Project Various Lots and Concessions, (Former Townships of Scarborough, Pickering and Whitby) City of Toronto; City of Pickering; City of Oshawa; and Town of Ajax; Town of Whitby; and City of Oshawa, Ontario (A.S.I., 2022)(ASI, 2022) was completed in March 2022. is currently in draft form.

According to the above-noted Stage 1 report (ASI, 2022), the subject property was found to be disturbed with no potential. These findings are only for the portion of the subject property which is covered by the Project Study Area and are not an evaluation of the entire property parcel.

The Stage 1 Archaeological Assessment – Durham-Scarborough Bus Rapid Transit Project (Former Townships of Scarborough, Pickering and Whitby) City of Toronto; City of Pickering; City of Oshawa; and Town of Ajax; Town of Whitby, Ontario – Existing Conditions (ASI 2019) was completed in October 2019.

The Stage 1 Archaeological Assessment Durham-Scarborough Bus Rapid Transit Project Various Lots and Concessions, (Former Townships of Scarborough, Pickering and Whitby) City of Toronto; City of Pickering; City of Oshawa; and Town of Ajax; Town of Whitby, Ontario (A.S.I., 2022) is currently in draft form.

6.0 COMMUNITY INPUT

6.4 Indigenous Nations Engagement

The draft CHER was submitted in January 2022 to the following Indigenous Nations: Alderville First Nation; Beausoleil First Nation; Chippewas of Georgina Island;

Chippewas of Rama First Nation; Curve Lake First Nation; Hiawatha First Nation; Huron-Wendat Nation; Kawartha Nishnawbe First Nation; Mississaugas of the Credit First Nation; and Mississaugas of Scugog Island First Nation. Any feedback received ~~has been will be considered and~~ incorporated into the CHER.

7.0 DISCUSSION OF HISTORICAL OR ASSOCIATIVE VALUE

7.1 ~~Summary of Indigenous Peoples Land Use~~ and Settlement

Southern Ontario has been occupied by human populations since the retreat of the Laurentide glacier approximately 13,000 years ago, or 11,000 Before the Common Era (B.C.E.) (Ferris, 2013). During the Paleo period (c. 11,000 B.C.E. to 9,000 B.C.E.), groups tended to be small, nomadic, and non-stratified. The population relied on hunting, fishing, and gathering for sustenance, though their lives went far beyond subsistence strategies to include cultural practices including but not limited to art and astronomy. Fluted points, beaked scrapers, and graters are among the most important artifacts to have been found at various sites throughout southern Ontario, and particularly along the shorelines of former glacial lakes. Given the low regional population levels at this time, evidence concerning Paleo-Indian period groups is very limited (Ellis & Deller, 1990).

Moving into the Archaic period (c. 9,000 B.C.E. to 1,000 B.C.E.), many of the same roles and responsibilities continued as they had for millennia, with groups generally remaining small, nomadic, and non-hierarchical. The seasons dictated the size of groups (with a general tendency to congregate in the spring/summer and disperse in the fall/winter), as well as their various sustenance activities, including fishing, foraging, trapping, and food storage and preparation. There were extensive trade networks which involved the exchange of both raw materials and finished objects such as polished or ground stone tools, beads, and notched or stemmed projectile points. Furthermore, mortuary ceremonialism was evident, meaning that there were burial practices and traditions associated with a group member's death (Ellis et al., 2009; Ellis & Deller, 1990).

The Woodland period (c. 1,000 B.C.E. to 1650 C.E.) saw several trends and aspects of life remain consistent with previous generations. Among the more notable changes, however, was the introduction of pottery, the establishment of larger occupations and territorial settlements, incipient horticulture, more stratified societies, and more elaborate burials. Later in this period, settlement patterns, foods, and the socio-political system continued to change. A major shift to agriculture occurred in some regions, and the ability to grow vegetables and legumes such as corn, beans, and squash ensured long-term settlement occupation and less dependence upon hunting and fishing. This development contributed to population growth as well as the emergence of permanent villages and special purpose sites supporting those villages. Furthermore, the socio-political system shifted from one which was strongly kinship based to one that involved

tribal differentiation as well as political alliances across and between regions (Birch & Williamson, 2013; Dodd et al., 1990; Ellis & Deller, 1990; Williamson, 1990).

The arrival of European trade goods in the sixteenth century, Europeans themselves in the seventeenth century, and increasing settlement efforts in the eighteenth century all significantly impacted traditional ways of life in Southern Ontario. Over time, war, disease and colonization efforts, contributed to death, dispersion, and displacement of many Indigenous peoples across the region. The Euro-Canadian population grew in both numbers and power through the eighteenth and nineteenth centuries. In many areas, Treaties between colonial administrators and First Nations representatives began to be initiated. Additional colonization practices began, such as the establishment of the Indian Act (1876), forced relocation to reserve lands and Indian Residential Schools began. These practices caused irreparable harm and devastation to the fabric of Indigenous society, ways of life and cultural practices.

The Project Study Area is within the Johnson-Butler Purchases and within 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, Mississaugas of Scugog Island First Nation, Beausoleil First Nation, Chippewas of Georgina Island First Nation and the Chippewas of Rama First Nation (Williams Treaties First Nations, 2017).

The purpose of the Johnson-Butler Purchases of 1787/1788 was to acquire, from the Mississaugas, the Carrying Place Trail and lands along the north shore of Lake Ontario from the Trent River to Etobicoke Creek.

As part of the Johnson-Butler Purchases, the British Crown signed a treaty, sometimes referred to as the “Gunshot Treaty” with the Mississaugas in 1787 covering the north shore of Lake Ontario, beginning at the eastern boundary of the Toronto Purchase (Treaty 13, 1805), and continuing east to the Bay of Quinte, where it meets the Crawford Purchase (1783). It was referred to as the “Gunshot Treaty” because it purportedly covered the land as far back from the lake as a person could hear a gunshot. Compensation for the land apparently included “approximately £2,000 and goods such as muskets, ammunition, tobacco, laced hats and enough red cloth for 12 coats” (Surtees, 1984, pp. 37–45). First discussions about acquiring this land are said to have come about while the land ceded in the Toronto Purchase of 1787 was being surveyed and paid for (Surtees, 1984, pp. 37–45). During this meeting with the Mississaugas, Sir John Johnson and Colonel John Butler proposed the purchase of lands east of the Toronto Purchase (Fullerton & Mississaugas of the Credit First Nation, 2015). However, descriptions of the treaty differ between the British and Mississaugas, including the depth of the boundaries: “Rice Lake and Lake Simcoe, located about 13 miles and 48 miles north of Lake Ontario, respectively, were not mentioned as landmarks in the First Nations’ description of the lands to be ceded. Additionally, original descriptions provided by the Chiefs of Rice Lake indicate a maximum depth of ten miles, versus an average of 15-16 miles in Colonel Butler’s description” (Fullerton & Mississaugas of the Credit First Nation, 2015).

However, records of the acquisition were not clear regarding the extent of lands agreed upon (Surtees, 1984, pp. 37–45). To clarify this, in October and November of 1923, the governments of Canada and Ontario, chaired by A.S. Williams, signed treaties (Williams Treaties 1923) with the Chippewa and Michi Saagiig for three large tracts of land in central Ontario and the northern shore of Lake Ontario, one of the last substantial portions of land in southern Ontario that had not yet been covered by Treaty (Crown-Indigenous Relations and Northern Affairs, 2013).

In 2018 the Government of Canada reached a settlement with the Williams Treaties First Nations, re-establishing Treaty harvesting rights in the Williams Treaties territories of each of the seven nations.

The Project Study Area is also within the active Rouge River Valley Tract Claim, filed in 2015 by MCFN (Fullerton & Mississaugas of the Credit First Nation, 2015). The Rouge River Valley Tract Claim pertains to the southern portion of the Rouge River Valley watershed, east of the eastern limit of Treaty 13, the Toronto Purchase, extending from the source of the Rouge River in the north to the shore of Lake Ontario in the South. The 1788 Gunshot Treaty included the land encompassed by the Rouge River Valley Tract, however this treaty is considered invalid by the Mississaugas of the Credit First Nation due to an absence of sufficient supporting documentation (Fullerton & Mississaugas of the Credit First Nation, 2015).

The land at the mouth of the Rouge River was included in a list of un-surrendered lands submitted to the Crown by Mississaugas of the Credit Chiefs Joseph Sawyer and Peter Jones in 1847. In 1894 a delegation was sent to Ottawa to further pursue these claims, but matter of the land east of the Toronto Purchase remained unresolved (Fullerton & Mississaugas of the Credit First Nation, 2015).

Although the Rouge River Valley Tract was included in the Williams Treaty of 1923, the Mississaugas of the Credit were not signatories to the Williams Treaty and claim unextinguished title to their traditional territories within the southern part of the Rouge River Valley (Fullerton & Mississaugas of the Credit First Nation, 2015; Mississaugas of the Credit First Nation, 2018). Southern Ontario has a cultural history that begins approximately 11,000 years ago. The land now encompassed by the City of Oshawa has a cultural history which begins approximately 10,000 years ago and continues to the present. Table 2 provides a general summary of the history of Indigenous land use and settlement of the area.

Table 2: Outline of Southern Ontario Indigenous History and Lifeways

Period	Archaeological/Material Culture	Date Range	Lifeways/Attributes
PALEO-INDIAN PERIOD			
Early	Gainey, Barnes, Crowfield	9000-8500 BCE	Big game hunters
Late	Holcombe, Hi-Lo, lanceolate	8500-7500 BCE	Small nomadic groups

Period	Archaeological/Material Culture	Date Range	Lifeways/Attributes
ARCHAIC			
Early	Nettling, Bifurcate-base	7800-6000 BCE	Nomadic hunters and gatherers
Middle	Kirk, Stanley, Brewerton, Laurentian	6000-2000 BCE	Transition to territorial settlements
Late	Lamoka, Genesee, Crawford Knoll, Innes	2500-500 BCE	Polished/ground stone tools (small stemmed)
WOODLAND PERIOD			
Early	Meadowood	800-400 BCE	Introduction of pottery
Middle	Point Peninsula, Saugeen	400 BCE-CE 800	Incipient horticulture
Late	Algonkian, Iroquoian	CE 800-1300	Transition to village life and agriculture
	Algonkian, Iroquoian	CE 1300-1400	Establishment of large palisaded villages
	Algonkian, Iroquoian	CE 1400-1600	Tribal differentiation and warfare
POST-CONTACT PERIOD			
Early	Huron, Neutral, Petun, Odawa, Ojibwa	CE 1600-1650	Tribal displacements
Late	Six Nations Iroquois, Ojibwa	CE 1650-1800s	
	Euro-Canadian	CE 1800-present	European settlement

The study area is within the Johnson-Butler Purchases and in 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).

For additional information on the Indigenous land use of the study area, please refer to the Stage 1 Archaeological Assessment Durham-Scarborough Bus Rapid Transit Project Various Lots and Concessions, (Former Townships of Scarborough, Pickering and Whitby) City of Toronto; City of Pickering; City of Oshawa; and Town of Ajax; Town of Whitby, Ontario (A.S.I. 2020).

Additional oral history from CLFN and HWN is included in Appendix A and oral history from HWN is included in Appendix B.

7.2 Euro-Canadian Settlement History

The first Europeans to arrive in the area were transient merchants and traders from France and England, who followed existing transit routes established by Indigenous peoples 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). Early European settlements occupied similar locations as Indigenous settlements as they were generally accessible by trail or water routes, and would have been in locations with good soil and suitable topography to ensure adequate drainage.

12.0 RECOMMENDATIONS

The following recommendations are proposed for the property at 731 King Street West:

2. Metrolinx Heritage Committee has reviewed the results of the *Ontario Regulations 9/06 and 10/06* evaluations and is in agreement with the results and recommendations of this report. If it is confirmed that the property will be owned or controlled by Metrolinx, the Metrolinx Heritage Committee will issue a Metrolinx Heritage Committee Decision Form. ~~has reviewed the results of the *Ontario Regulations 9/06 and 10/06* evaluations and has made an interim decision. Metrolinx Heritage Committee is in agreement with the results and recommendations of this report. It should be noted that the Metrolinx Heritage Committee will confirm the decision if Metrolinx owns or controls the property in the future.~~

APPENDIX A: Indigenous Engagement and Report Review Feedback - Oral History and Perspectives Table

Community	Feedback
Curve Lake First Nation	<p>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.</p> <p>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.</p>

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 (2015) 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.

This historical context was prepared by Gitiga Migizi, a respected Elder and Knowledge Keeper of the Michi Saagiig Nation.

Publication reference:

Gitiga Migizi and Julie Kapyrka
2015 Before, During, and After: Mississauga Presence in the Kawarthas. In *Peterborough Archaeology*, Dirk Verhulst, editor, pp.127-136. Peterborough, Ontario: Peterborough Chapter of the Ontario Archaeological Society

Additional Community Perspectives:

The following perspectives come from a June 2021 letter provided to Metrolinx from Curve Lake First Nation, on file with ASI.

Curve Lake First Nation
2021 Curve Lake First Nation Review/Comments for: Cultural Heritage Evaluation Report: 571 Kingston Road West, 575 Kingston Road West, 577 Kingston Road West AND 579 Kingston Road West Town of Ajax, Ontario.

“The Duffin’s creek watershed and river mouth are part of an area that should have some recognition in terms of Michi Saagiig history. This area was extremely significant to the Michi Saagiig and is recognized internally as a significant cultural heritage landscape. Recently the Ontario Government has indicated a desire to add increased protection to these areas now referred to as “urban creeks/urban river systems” as part of their Greenbelt protection plan. These systems are at risk across the entirety of the Pickering and Ajax regions, due in large part to settler development activities. What was once a cultural heritage landscape has been significantly degraded which means it has also undergone irreparable ecological damage.”

“Our Elders tell of our peoples living harmoniously with the early settlers, often setting up small camps on the edge of farmer’s fields and along shorelines. Families engaged in trade and travel throughout the entire region.”

“The cultural heritage landscape, the Duffins Creek Watershed, that existed in the area of study of this CHER, and at the time that the first houses and roads were built, has largely been obliterated – and did not have the opportunity to be assessed and protected. Since then, development has altered the shape and course of the creek – this is clearly visible in the historical pictures provided in this report.”

“The very locations of where these buildings were built in relation to where the early towns and villages originated were determined based upon the resources within the particular landscape. Milling was the predominant activity in the region that ultimately attracted more industry to the area. The watershed and

	<p>local resources on the land were integral to this process. For different reasons, but equally as significant, the Duffins Creek watershed was part of a larger cultural heritage landscape for Michi Saagiig people that included creeks and river mouths all along the shore of Lake Ontario. The value and significance of these lands from a Michi Saagiig perspective is not acknowledged. “</p> <p>“The 28,000 acres that was expropriated for the site of former Defence Industries Ltd was part of a significant cultural heritage landscape that was once entirely connected and spanned along the vast shoreline of Lake Ontario - and would have been used by Michi Saagiig peoples at the time. The massive infrastructure and development of the region resulted in the disconnection of this culturally significant landscape and thus in reduced access for the Michi Saagiig to hunt and fish.”</p> <p>“It should be noted that during these times of industrial and commercial expansion Michi Saagiig peoples were being driven from their lands, their fishing grounds, their hunting grounds, their trapping grounds and harvesting grounds. In some cases they were being shot at and pursued. The 1923 Williams Treaties were a culmination of the increased encroachment on these lands and the harassment and persecution of the First Nations who had rights under the very treaty that allowed for European settlement in this area of Ontario. These large urban developments increased the footprint of destruction upon the landscape and in doing so had a detrimental impact upon Michi Saagiig rights to gather foods and live off the land.”</p> <p><i>Note: This oral history reflects community perspective shared as part of Indigenous engagement for this report. The oral history was provided by Curve Lake First Nation and does not necessarily reflect the views of other Indigenous Nations, Metrolinx or ASI.</i></p>
<p>Huron-Wendat Nation</p>	<p>As an ancient people, traditionally, the Huron-Wendat, a great Iroquoian civilization of farmers and fishermen-hunter-gatherers representing between 30,000 and 40,000 individuals, traveled widely across a territory stretching from the Gaspé Peninsula in the Gulf of Saint Lawrence and up along the Saint Lawrence Valley on both sides of the Saint Lawrence River all the way to the Great Lakes.</p> <p>According to our own traditions and customs, the Huron-Wendat are intimately linked to the Saint Lawrence River and its estuary, which is the main route of its activities and way of life. The Huron-Wendat formed alliances and traded goods with other First Nations among the networks that stretched across the continent.</p> <p>Today, the population of the Huron-Wendat Nation is composed of 1497 on-reserve members and 2390 off-reserve members for a total of 3900 members of the Huron-Wendat Nation.</p> <p>The Huron-Wendat Nation band council (GNHW) is headquartered in Wendake, the oldest First Nations community in Canada, located on the outskirts of Quebec City (20 km north of the city) on the banks of the Saint</p>

Charles River. There is only one Huron-Wendat community, whose ancestral territory is called the Nionwentsio, which translates to "our beautiful land" in the Wendat language.

The Huron-Wendat Nation is also the only authority that have the authority and rights to protect and take care of her ancestral sites in Wendake South.

****This historical context was provided by Maxime Picard in a December 2020 email to Metrolinx, on file with ASI****

Note: This oral history reflects community perspective shared as part of Indigenous engagement for this report. The oral history was provided by Huron-Wendat Nation and does not necessarily reflect the views of other Indigenous Nations, Metrolinx or ASI.

Curve Lake First Nation Oral History

Note: the following oral history was provided by Curve Lake First Nation and does not necessarily reflect the views of other Indigenous Nations.

Michi Saagiig Historical/Background context:

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.

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

****This historical context was prepared by Gitiga Migizi, a respected Elder and Knowledge Keeper of the Michi Saagiig Nation.****

Publication reference:

Gitiga Migizi and Julie Kapyrka

2015 — Before, During, and After: Mississauga Presence in the Kawarthas. In Peterborough Archaeology, Dirk Verhulst, editor, pp.127-136. Peterborough, Ontario: Peterborough Chapter of the Ontario Archaeological Society

APPENDIX B: Huron-Wendat First Nation Oral History

Note: the following oral history was provided by Huron-Wendat First Nation and does not necessarily reflect the views of other Indigenous Nations.

HWN Oral History:

As an ancient people, traditionally, the Huron-Wendat, a great Iroquoian civilization of farmers and fishermen-hunter-gatherers representing between 30,000 and 40,000 individuals, traveled widely across a territory stretching from the Gaspé Peninsula in the Gulf of Saint Lawrence and up along the Saint Lawrence Valley on both sides of the Saint Lawrence River all the way to the Great Lakes.

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

Today, the population of the Huron-Wendat Nation is composed of 1497 on-reserve members and 2390 off-reserve members for a total of 3900 members of the Huron-Wendat Nation.

The Huron-Wendat Nation band council (CNHW) is headquartered in Wendake, the oldest First Nations community in Canada, located on the outskirts of Quebec City (20 km north of the city) on the banks of the Saint Charles River. There is only one Huron-Wendat community, whose ancestral territory is called the Nionwentsio, which translates to "our beautiful land" in the Wendat language.

The Huron-Wendat Nation is also the only authority that have the authority and rights to protect and take care of her ancestral sites in Wendake South.

Appendix E8 - CHER8 for Oshawa Creek

EXECUTIVE SUMMARY

ASI was contracted by Parsons on behalf of Metrolinx to conduct a Cultural Heritage Evaluation Report (CHER) for the King Street West Bridge over Oshawa Creek (Structure No. B-09) (hereafter referred to as King Street West bridge) along King Street West over Oshawa Creek in the City of Oshawa. This CHER is part of the Durham-Scarborough Bus Rapid Transit Project (DSBRT). To date, ASI has completed a Cultural Heritage Report to determine which properties in the DSBRT Project Study Area require assessment for cultural heritage value and interest under *Ontario Regulations 9/06 and 10/06*. The King Street West bridge was identified as a potential built heritage resource that is anticipated to be directly impacted by the DSBRT preliminary design footprint (August 2021) as documented in the *Durham-Scarborough Bus Rapid Transit Cultural Heritage Report – Existing Conditions and Preliminary Impact Assessment: City of Toronto and Durham Region, Ontario* (A.S.I., 2021). As such, a CHER is required to determine if the bridge has cultural heritage value or interest (CHVI) under *Ontario Regulations 9/06 and 10/06*.

...

The following recommendations are proposed for the King Street West bridge:

1. Metrolinx Heritage Committee has reviewed the results of the *Ontario Regulations 9/06 and 10/06* evaluations and is in agreement with the results and recommendations of this report. If it is confirmed that the property will be owned or controlled by Metrolinx, the Metrolinx Heritage Committee will issue a Metrolinx Heritage Committee Decision Form. ~~has reviewed the results of the *Ontario Regulations 9/06 and 10/06* evaluations and has made an interim decision. Metrolinx Heritage Committee is in agreement with the results and recommendations of this report. It should be noted that the Metrolinx Heritage Committee will confirm the decision if Metrolinx owns or controls the property in the future.~~

2.0 METHODOLOGY AND SOURCES

2.2 Approach to Cultural Heritage Evaluation Reports

Generally, CHERs include the following components:

- A general description of the history of the study areas as well as detailed historical summaries of property ownership and building(s) development;

- A description of the cultural heritage landscapes and/or built heritage resources being evaluated as part of this report; ~~A description of the cultural heritage landscapes and built heritage resources;~~
- Representative photographs of the exterior and interior of a building or structure, and character-defining architectural details;
- A cultural heritage resource evaluation guided by the Ontario Heritage Act criteria;
- A summary of heritage attributes;
- Historical mapping, photographs; and
- A location plan.

5.0 SUMMARY OF ARCHAEOLOGICAL ASSESSMENTS

~~The Stage 1 Archaeological Assessment - Durham-Scarborough Bus Rapid Transit Project (Former Townships of Scarborough, Pickering and Whitby) City of Toronto; City of Pickering; City of Oshawa; and Town of Ajax; Town of Whitby, Ontario – Existing Conditions (ASI, 2019) was completed in October 2019. The Stage 1 Archaeological Assessment Durham-Scarborough Bus Rapid Transit Project Various Lots and Concessions, (Former Townships of Scarborough, Pickering and Whitby) City of Toronto; City of Pickering; City of Oshawa; and Town of Ajax; Town of Whitby; and City of Oshawa, Ontario (A.S.I., 2022) (ASI, 2022) was completed in March 2022. is currently in draft form.~~

According to the above-noted Stage 1 report (ASI, 2022), the location of the subject structure was found to be disturbed with no potential. These findings are only for the portion of the location of the subject structure which are covered by the Project Study Area and are not an evaluation of the entire property parcel.

In the general vicinity of the subject structure, the Pioneer Memorial Garden Cemetery at 185-201 Bond Street West in Oshawa was identified as a property requiring archaeological construction monitoring because of the potential for burials outside of the known limits of the cemetery (ASI, 2022).

~~The Stage 1 Archaeological Assessment – Durham-Scarborough Bus Rapid Transit Project (Former Townships of Scarborough, Pickering and Whitby) City of Toronto; City of Pickering; City of Oshawa; and Town of Ajax; Town of Whitby, Ontario – Existing Conditions (ASI 2019) was completed in October 2019.~~

~~The Stage 1 Archaeological Assessment Durham-Scarborough Bus Rapid Transit Project Various Lots and Concessions, (Former Townships of Scarborough, Pickering~~

and Whitby) City of Toronto; City of Pickering; City of Oshawa; and Town of Ajax; Town of Whitby, Ontario (A.S.I., 2022) is currently in draft form.

6.0 COMMUNITY INPUT

6.4 Indigenous Nations Engagement

The draft CHER was submitted in January 2022 to the following Indigenous Nations: Alderville First Nation; Beausoleil First Nation; Chippewas of Georgina Island; Chippewas of Rama First Nation; Curve Lake First Nation; Hiawatha First Nation; Huron-Wendat Nation; Kawartha Nishnawbe First Nation; Mississaugas of the Credit First Nation; and Mississaugas of Scugog Island First Nation. Any feedback received has been will be considered and incorporated into the CHER.

7.0 DISCUSSION OF HISTORICAL OR ASSOCIATIVE VALUE

7.1 Summary of Indigenous Peoples Land Use and Settlement

Southern Ontario has been occupied by human populations since the retreat of the Laurentide glacier approximately 13,000 years ago, or 11,000 Before the Common Era (B.C.E.) (Ferris, 2013). During the Paleo period (c. 11,000 B.C.E. to 9,000 B.C.E.), groups tended to be small, nomadic, and non-stratified. The population relied on hunting, fishing, and gathering for sustenance, though their lives went far beyond subsistence strategies to include cultural practices including but not limited to art and astronomy. Fluted points, beaked scrapers, and graters are among the most important artifacts to have been found at various sites throughout southern Ontario, and particularly along the shorelines of former glacial lakes. Given the low regional population levels at this time, evidence concerning Paleo-Indian period groups is very limited (Ellis & Deller, 1990).

Moving into the Archaic period (c. 9,000 B.C.E. to 1,000 B.C.E.), many of the same roles and responsibilities continued as they had for millennia, with groups generally remaining small, nomadic, and non-hierarchical. The seasons dictated the size of groups (with a general tendency to congregate in the spring/summer and disperse in the fall/winter), as well as their various sustenance activities, including fishing, foraging, trapping, and food storage and preparation. There were extensive trade networks which involved the exchange of both raw materials and finished objects such as polished or ground stone tools, beads, and notched or stemmed projectile points. Furthermore, mortuary ceremonialism was evident, meaning that there were burial practices and traditions associated with a group member's death (Ellis et al., 2009; Ellis & Deller, 1990).

The Woodland period (c. 1,000 B.C.E. to 1650 C.E.) saw several trends and aspects of life remain consistent with previous generations. Among the more notable changes,

however, was the introduction of pottery, the establishment of larger occupations and territorial settlements, incipient horticulture, more stratified societies, and more elaborate burials. Later in this period, settlement patterns, foods, and the socio-political system continued to change. A major shift to agriculture occurred in some regions, and the ability to grow vegetables and legumes such as corn, beans, and squash ensured long-term settlement occupation and less dependence upon hunting and fishing. This development contributed to population growth as well as the emergence of permanent villages and special purpose sites supporting those villages. Furthermore, the socio-political system shifted from one which was strongly kinship based to one that involved tribal differentiation as well as political alliances across and between regions (Birch & Williamson, 2013; Dodd et al., 1990; Ellis & Deller, 1990; Williamson, 1990).

The arrival of European trade goods in the sixteenth century, Europeans themselves in the seventeenth century, and increasing settlement efforts in the eighteenth century all significantly impacted traditional ways of life in Southern Ontario. Over time, war, disease and colonization efforts, contributed to death, dispersion, and displacement of many Indigenous peoples across the region. The Euro-Canadian population grew in both numbers and power through the eighteenth and nineteenth centuries. In many areas, Treaties between colonial administrators and First Nations representatives began to be initiated. Additional colonization practices began, such as the establishment of the Indian Act (1876), forced relocation to reserve lands and Indian Residential Schools began. These practices caused irreparable harm and devastation to the fabric of Indigenous society, ways of life and cultural practices.

The Project Study Area is within the Johnson-Butler Purchases and within 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, Mississaugas of Scugog Island First Nation, Beausoleil First Nation, Chippewas of Georgina Island First Nation and the Chippewas of Rama First Nation (Williams Treaties First Nations, 2017).

The purpose of the Johnson-Butler Purchases of 1787/1788 was to acquire, from the Mississaugas, the Carrying Place Trail and lands along the north shore of Lake Ontario from the Trent River to Etobicoke Creek.

As part of the Johnson-Butler Purchases, the British Crown signed a treaty, sometimes referred to as the “Gunshot Treaty” with the Mississaugas in 1787 covering the north shore of Lake Ontario, beginning at the eastern boundary of the Toronto Purchase (Treaty 13, 1805), and continuing east to the Bay of Quinte, where it meets the Crawford Purchase (1783). It was referred to as the “Gunshot Treaty” because it purportedly covered the land as far back from the lake as a person could hear a gunshot. Compensation for the land apparently included “approximately £2,000 and goods such as muskets, ammunition, tobacco, laced hats and enough red cloth for 12 coats” (Surtees, 1984, pp. 37–45). First discussions about acquiring this land are said to have come about while the land ceded in the Toronto Purchase of 1787 was being surveyed and paid for (Surtees, 1984, pp. 37–45). During this meeting with the Mississaugas, Sir John Johnson and Colonel John Butler proposed the purchase of

lands east of the Toronto Purchase (Fullerton & Mississaugas of the Credit First Nation, 2015). However, descriptions of the treaty differ between the British and Mississaugas, including the depth of the boundaries: “Rice Lake and Lake Simcoe, located about 13 miles and 48 miles north of Lake Ontario, respectively, were not mentioned as landmarks in the First Nations’ description of the lands to be ceded. Additionally, original descriptions provided by the Chiefs of Rice Lake indicate a maximum depth of ten miles, versus an average of 15-16 miles in Colonel Butler’s description” (Fullerton & Mississaugas of the Credit First Nation, 2015).

However, records of the acquisition were not clear regarding the extent of lands agreed upon (Surtees, 1984, pp. 37–45). To clarify this, in October and November of 1923, the governments of Canada and Ontario, chaired by A.S. Williams, signed treaties (Williams Treaties 1923) with the Chippewa and Michi Saagiig for three large tracts of land in central Ontario and the northern shore of Lake Ontario, one of the last substantial portions of land in southern Ontario that had not yet been covered by Treaty (Crown-Indigenous Relations and Northern Affairs, 2013).

In 2018 the Government of Canada reached a settlement with the Williams Treaties First Nations, re-establishing Treaty harvesting rights in the Williams Treaties territories of each of the seven nations.

The Project Study Area is also within the active Rouge River Valley Tract Claim, filed in 2015 by MCFN (Fullerton & Mississaugas of the Credit First Nation, 2015). The Rouge River Valley Tract Claim pertains to the southern portion of the Rouge River Valley watershed, east of the eastern limit of Treaty 13, the Toronto Purchase, extending from the source of the Rouge River in the north to the shore of Lake Ontario in the South. The 1788 Gunshot Treaty included the land encompassed by the Rouge River Valley Tract, however this treaty is considered invalid by the Mississaugas of the Credit First Nation due to an absence of sufficient supporting documentation (Fullerton & Mississaugas of the Credit First Nation, 2015).

The land at the mouth of the Rouge River was included in a list of un-surrendered lands submitted to the Crown by Mississaugas of the Credit Chiefs Joseph Sawyer and Peter Jones in 1847. In 1894 a delegation was sent to Ottawa to further pursue these claims, but matter of the land east of the Toronto Purchase remained unresolved (Fullerton & Mississaugas of the Credit First Nation, 2015).

Although the Rouge River Valley Tract was included in the Williams Treaty of 1923, the Mississaugas of the Credit were not signatories to the Williams Treaty and claim unextinguished title to their traditional territories within the southern part of the Rouge River Valley (Fullerton & Mississaugas of the Credit First Nation, 2015; Mississaugas of the Credit First Nation, 2018).

Additional oral history from CLFN and HWN is included in Appendix A.

Southern Ontario has a cultural history that begins approximately 11,000 years ago. The land now encompassed by the City of Oshawa has a cultural history which begins

approximately 10,000 years ago and continues to the present. Table 2 provides a general summary of the history of Indigenous land use and settlement of the area.

Table 2: Outline of Southern Ontario Indigenous History and Lifeways

Period	Archaeological/Material Culture	Date Range	Lifeways/Attributes
PALEO-INDIAN PERIOD			
Early	Gainey, Barnes, Crowfield	9000-8500 BCE	Big game hunters
Late	Holcombe, Hi-Lo, lanceolate	8500-7500 BCE	Small nomadic groups
ARCHAIC			
Early	Nettling, Bifurcate-base	7800-6000 BCE	Nomadic hunters and gatherers
Middle	Kirk, Stanley, Brewerton, Laurentian	6000-2000 BCE	Transition to territorial settlements
Late	Lamoka, Genesee, Crawford Knoll, Innes	2500-500 BCE	Polished/ground stone tools (small stemmed)
WOODLAND PERIOD			
Early	Meadowood	800-400 BCE	Introduction of pottery
Middle	Point Peninsula, Saugeen	400 BCE-CE 800	Incipient horticulture
Late	Algenkian, Iroquoian	CE 800-1300	Transition to village life and agriculture
	Algenkian, Iroquoian	CE 1300-1400	Establishment of large palisaded villages
	Algenkian, Iroquoian	CE 1400-1600	Tribal differentiation and warfare
POST-CONTACT PERIOD			
Early	Huron, Neutral, Petun, Odawa, Ojibwa	CE 1600-1650	Tribal displacements
Late	Six Nations Iroquois, Ojibwa	CE 1650-1800s	
	Euro-Canadian	CE 1800-present	European settlement

The study area is within the Johnson-Butler Purchases and in 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).

For additional information on the Indigenous land use of the study area, please refer to the Stage 1 Archaeological Assessment Durham-Scarborough Bus Rapid Transit Project Various Lots and Concessions, (Former Townships of Scarborough, Pickering

and Whitby) City of Toronto; City of Pickering; City of Oshawa; and Town of Ajax; Town of Whitby, Ontario (A.S.I. 2020).

Additional oral history from CLFN is included in Appendix A and oral history from HWN is included in Appendix B.

7.2 Euro-Canadian Settlement History

The first Europeans to arrive in the area were transient merchants and traders from France and England, who followed existing transit routes established by Indigenous peoples 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). Early European settlements occupied similar locations as Indigenous settlements as they were generally accessible by trail or water routes, and would have been in locations with good soil and suitable topography to ensure adequate drainage.

12.0 RECOMMENDATIONS

The following recommendations are proposed for the King Street West bridge:

1. Metrolinx Heritage Committee has reviewed the results of the *Ontario Regulations 9/06 and 10/06* evaluations and is in agreement with the results and recommendations of this report. If it is confirmed that the property will be owned or controlled by Metrolinx, the Metrolinx Heritage Committee will issue a Metrolinx Heritage Committee Decision Form. ~~has reviewed the results of the *Ontario Regulations 9/06 and 10/06* evaluations and has made an interim decision. Metrolinx Heritage Committee is in agreement with the results and recommendations of this report. It should be noted that the Metrolinx Heritage Committee will confirm the decision if Metrolinx owns or controls the property in the future.~~

APPENDIX A: Indigenous Engagement and Report Review Feedback - Oral History and Perspectives Table

Community	Feedback
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-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 (2015) 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.

****This historical context was prepared by Gitiga Migizi, a respected Elder and Knowledge Keeper of the Michi Saagiig Nation.****

Publication reference:

Gitiga Migizi and Julie Kapyrka
2015 Before, During, and After: Mississauga Presence in the Kawarthas. In *Peterborough Archaeology*, Dirk Verhulst, editor, pp.127-136. Peterborough, Ontario: Peterborough Chapter of the Ontario Archaeological Society

Additional Community Perspectives:

****The following perspectives come from a June 2021 letter provided to Metrolinx from Curve Lake First Nation, on file with ASI.****

Curve Lake First Nation
2021 Curve Lake First Nation Review/Comments for: Cultural Heritage Evaluation Report: 571 Kingston Road West, 575 Kingston Road West, 577 Kingston Road West AND 579 Kingston Road West Town of Ajax, Ontario.

“The Duffin’s creek watershed and river mouth are part of an area that should have some recognition in terms of Michi Saagiig history. This area was extremely significant to the Michi Saagiig and is recognized internally as a significant cultural heritage landscape. Recently the Ontario Government has indicated a desire to add increased protection to these areas now referred to as “urban creeks/urban river systems” as part of their Greenbelt protection plan. These systems are at risk across the entirety of the Pickering and Ajax regions, due in large part to settler development activities. What was once a cultural heritage landscape has been significantly degraded which means it has also undergone irreparable ecological damage.”

“Our Elders tell of our peoples living harmoniously with the early settlers, often setting up small camps on the edge of farmer’s fields and along shorelines. Families engaged in trade and travel throughout the entire region.”

	<p>“The cultural heritage landscape, the Duffins Creek Watershed, that existed in the area of study of this CHER, and at the time that the first houses and roads were built, has largely been obliterated – and did not have the opportunity to be assessed and protected. Since then, development has altered the shape and course of the creek – this is clearly visible in the historical pictures provided in this report.”</p> <p>“The very locations of where these buildings were built in relation to where the early towns and villages originated were determined based upon the resources within the particular landscape. Milling was the predominant activity in the region that ultimately attracted more industry to the area. The watershed and local resources on the land were integral to this process. For different reasons, but equally as significant, the Duffins Creek watershed was part of a larger cultural heritage landscape for Michi Saagiig people that included creeks and river mouths all along the shore of Lake Ontario. The value and significance of these lands from a Michi Saagiig perspective is not acknowledged. “</p> <p>“The 28,000 acres that was expropriated for the site of former Defence Industries Ltd was part of a significant cultural heritage landscape that was once entirely connected and spanned along the vast shoreline of Lake Ontario - and would have been used by Michi Saagiig peoples at the time. The massive infrastructure and development of the region resulted in the disconnection of this culturally significant landscape and thus in reduced access for the Michi Saagiig to hunt and fish.”</p> <p>“It should be noted that during these times of industrial and commercial expansion Michi Saagiig peoples were being driven from their lands, their fishing grounds, their hunting grounds, their trapping grounds and harvesting grounds. In some cases they were being shot at and pursued. The 1923 Williams Treaties were a culmination of the increased encroachment on these lands and the harassment and persecution of the First Nations who had rights under the very treaty that allowed for European settlement in this area of Ontario. These large urban developments increased the footprint of destruction upon the landscape and in doing so had a detrimental impact upon Michi Saagiig rights to gather foods and live off the land.”</p> <p><i>Note: This oral history reflects community perspective shared as part of Indigenous engagement for this report. The oral history was provided by Curve Lake First Nation and does not necessarily reflect the views of other Indigenous Nations, Metrolinx or ASI.</i></p>
<p>Huron-Wendat Nation</p>	<p>As an ancient people, traditionally, the Huron-Wendat, a great Iroquoian civilization of farmers and fishermen-hunter-gatherers representing between 30,000 and 40,000 individuals, traveled widely across a territory stretching from the Gaspé Peninsula in the Gulf of Saint Lawrence and up along the Saint Lawrence Valley on both sides of the Saint Lawrence River all the way to the Great Lakes.</p>

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

Today, the population of the Huron-Wendat Nation is composed of 1497 on-reserve members and 2390 off-reserve members for a total of 3900 members of the Huron-Wendat Nation.

The Huron-Wendat Nation band council (CNHW) is headquartered in Wendake, the oldest First Nations community in Canada, located on the outskirts of Quebec City (20 km north of the city) on the banks of the Saint Charles River. There is only one Huron-Wendat community, whose ancestral territory is called the Nionwentsio, which translates to "our beautiful land" in the Wendat language.

The Huron-Wendat Nation is also the only authority that have the authority and rights to protect and take care of her ancestral sites in Wendake South.

****This historical context was provided by Maxime Picard in a December 2020 email to Metrolinx, on file with ASI****

Note: This oral history reflects community perspective shared as part of Indigenous engagement for this report. The oral history was provided by Huron-Wendat Nation and does not necessarily reflect the views of other Indigenous Nations, Metrolinx or ASI.

CURVE LAKE FIRST NATION ORAL HISTORY

Note: the following oral history was provided by Curve Lake First Nation and does not necessarily reflect the views of other Indigenous Nations.

Michi Saagiig Historical/Background context:

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.

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

This historical context was prepared by Gitiga Migizi, a respected Elder and Knowledge Keeper of the Michi Saagiig Nation.

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Gitiga Migizi and Julie Kapyrka

2015— Before, During, and After: Mississauga Presence in the Kawarthas. In Peterborough Archaeology, Dirk Verhulst, editor, pp.127-136. Peterborough, Ontario: Peterborough Chapter of the Ontario Archaeological Society

APPENDIX B: HURON-WENDAT FIRST NATION ORAL HISTORY

Note: the following oral history was provided by Huron-Wendat First Nation and does not necessarily reflect the views of other Indigenous Nations.

HWN Oral History:

As an ancient people, traditionally, the Huron-Wendat, a great Iroquoian civilization of farmers and fishermen-hunter-gatherers representing between 30,000 and 40,000 individuals, traveled widely across a territory stretching from the Gaspé Peninsula in the Gulf of Saint Lawrence and up along the Saint Lawrence Valley on both sides of the Saint Lawrence River all the way to the Great Lakes.

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

Today, the population of the Huron-Wendat Nation is composed of 1497 on-reserve members and 2390 off-reserve members for a total of 3900 members of the Huron-Wendat Nation.

The Huron-Wendat Nation band council (CNHW) is headquartered in Wendake, the oldest First Nations community in Canada, located on the outskirts of Quebec City (20 km north of the city) on the banks of the Saint Charles River. There is only one Huron-Wendat community, whose ancestral territory is called the Nionwentsio, which translates to "our beautiful land" in the Wendat language.

The Huron-Wendat Nation is also the only authority that have the authority and rights to protect and take care of her ancestral sites in Wendake South.

Appendix E9 - CHER9 for 1723 Dunchurch St

EXECUTIVE SUMMARY

ASI was contracted by Parsons on behalf of Metrolinx to conduct a Cultural Heritage Evaluation Report (CHER) for 1723 Dunchurch Street in the City of Pickering. This CHER is part of the Durham-Scarborough Bus Rapid Transit Project (DSBRT). To date, ASI has completed a Cultural Heritage Report to determine which property in the DSBRT Project Study Area requires assessment for cultural heritage value **and interest under Ontario Regulations 9/06 and 10/06**. This property was identified as a potential built heritage resource that is anticipated to be directly impacted by the DSBRT preliminary design footprint (August 2021) as documented in the *Durham-Scarborough Bus Rapid Transit Cultural Heritage Report – Existing Conditions and Preliminary Impact Assessment: City of Toronto and Durham Region, Ontario* (A.S.I., 2021a). As such, a CHER is required to determine if the property has cultural heritage value or interest (CHVI) under *Ontario Regulations 9/06 and 10/06*.

...

The following recommendations are proposed for the property at 1723 Dunchurch Street:

2. Metrolinx Heritage Committee **has reviewed the results of the Ontario Regulations 9/06 and 10/06 evaluations and is in agreement with the results and recommendations of this report. If it is confirmed that the property will be owned or controlled by Metrolinx, the Metrolinx Heritage Committee will issue a Metrolinx Heritage Committee Decision Form.**~~has reviewed the results of the Ontario Regulations 9/06 and 10/06 evaluations and has made an interim decision. Metrolinx Heritage Committee is in agreement with the results and recommendations of this report. It should be noted that the Metrolinx Heritage Committee will confirm the decision if Metrolinx owns or controls the property in the future.~~

2.0 METHODOLOGY AND SOURCES

2.2 Approach to Cultural Heritage Evaluation Reports

Generally, CHERs include the following components:

- A general description of the history of the study areas as well as detailed historical summaries of property ownership and building(s) development;
- **A description of the cultural heritage landscapes and/or built heritage resources being evaluated as part of this report;**~~A description of the cultural heritage landscapes and built heritage resources;~~

- Representative photographs of the exterior and interior of a building or structure, and character-defining architectural details;
- A cultural heritage resource evaluation guided by the Ontario Heritage Act criteria;
- A summary of heritage attributes;
- Historical mapping, photographs; and
- A location plan.

5.0 SUMMARY OF ARCHAEOLOGICAL ASSESSMENTS

The Stage 1 Archaeological Assessment - Durham-Scarborough Bus Rapid Transit Project (Former Townships of Scarborough, Pickering and Whitby) City of Toronto; City of Pickering; City of Oshawa; and Town of Ajax; Town of Whitby, Ontario – Existing Conditions (ASI, 2019) was completed in October 2019. The Stage 1 Archaeological Assessment Durham-Scarborough Bus Rapid Transit Project Various Lots and Concessions, (Former Townships of Scarborough, Pickering and Whitby) City of Toronto; City of Pickering; City of Oshawa; and Town of Ajax; Town of Whitby; and City of Oshawa, Ontario (A.S.I., 2022)(ASI, 2022) was completed in March 2022. is currently in draft form.

According to the above-noted Stage 1 report (ASI, 2022), the subject property was previously assessed and that no further work was required. These findings are only for the portion of the subject property which is covered by the Project Study Area and are not an evaluation of the entire property parcel.

The Stage 1 Archaeological Assessment Durham-Scarborough Bus Rapid Transit Project Various Lots and Concessions (Former Townships of Scarborough, Pickering and Whitby) City of Toronto; City of Pickering; City of Oshawa; and Town of Ajax; Town of Whitby, Ontario (A.S.I., 2022a), is currently in MHSTCI review.

6.0 COMMUNITY INPUT

6.4 Indigenous Nations Engagement

The draft CHER was submitted in January 2022 to the following Indigenous Nations: Alderville First Nation; Beausoleil First Nation; Chippewas of Georgina Island; Chippewas of Rama First Nation; Curve Lake First Nation; Hiawatha First Nation; Huron-Wendat Nation; Kawartha Nishnawbe First Nation; Mississaugas of the Credit First Nation; and Mississaugas of Scugog Island First Nation. Any feedback received has been will be considered and incorporated into the CHER.

7.0 DISCUSSION OF HISTORICAL OR ASSOCIATIVE VALUE

7.1 Summary of Indigenous Peoples Land Use and Settlement

Southern Ontario has been occupied by human populations since the retreat of the Laurentide glacier approximately 13,000 years ago, or 11,000 Before the Common Era (B.C.E.) (Ferris, 2013). During the Paleo period (c. 11,000 B.C.E. to 9,000 B.C.E.), groups tended to be small, nomadic, and non-stratified. The population relied on hunting, fishing, and gathering for sustenance, though their lives went far beyond subsistence strategies to include cultural practices including but not limited to art and astronomy. Fluted points, beaked scrapers, and gravers are among the most important artifacts to have been found at various sites throughout southern Ontario, and particularly along the shorelines of former glacial lakes. Given the low regional population levels at this time, evidence concerning Paleo-Indian period groups is very limited (Ellis & Deller, 1990).

Moving into the Archaic period (c. 9,000 B.C.E. to 1,000 B.C.E.), many of the same roles and responsibilities continued as they had for millennia, with groups generally remaining small, nomadic, and non-hierarchical. The seasons dictated the size of groups (with a general tendency to congregate in the spring/summer and disperse in the fall/winter), as well as their various sustenance activities, including fishing, foraging, trapping, and food storage and preparation. There were extensive trade networks which involved the exchange of both raw materials and finished objects such as polished or ground stone tools, beads, and notched or stemmed projectile points. Furthermore, mortuary ceremonialism was evident, meaning that there were burial practices and traditions associated with a group member's death (Ellis et al., 2009; Ellis & Deller, 1990).

The Woodland period (c. 1,000 B.C.E. to 1650 C.E.) saw several trends and aspects of life remain consistent with previous generations. Among the more notable changes, however, was the introduction of pottery, the establishment of larger occupations and territorial settlements, incipient horticulture, more stratified societies, and more elaborate burials. Later in this period, settlement patterns, foods, and the socio-political system continued to change. A major shift to agriculture occurred in some regions, and the ability to grow vegetables and legumes such as corn, beans, and squash ensured long-term settlement occupation and less dependence upon hunting and fishing. This development contributed to population growth as well as the emergence of permanent villages and special purpose sites supporting those villages. Furthermore, the socio-political system shifted from one which was strongly kinship based to one that involved tribal differentiation as well as political alliances across and between regions (Birch & Williamson, 2013; Dodd et al., 1990; Ellis & Deller, 1990; Williamson, 1990).

The arrival of European trade goods in the sixteenth century, Europeans themselves in the seventeenth century, and increasing settlement efforts in the eighteenth century all significantly impacted traditional ways of life in Southern Ontario. Over time, war,

disease and colonization efforts, contributed to death, dispersion, and displacement of many Indigenous peoples across the region. The Euro-Canadian population grew in both numbers and power through the eighteenth and nineteenth centuries. In many areas, Treaties between colonial administrators and First Nations representatives began to be initiated. Additional colonization practices began, such as the establishment of the Indian Act (1876), forced relocation to reserve lands and Indian Residential Schools began. These practices caused irreparable harm and devastation to the fabric of Indigenous society, ways of life and cultural practices.

The Project Study Area is within the Johnson-Butler Purchases and within 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, Mississaugas of Scugog Island First Nation, Beausoleil First Nation, Chippewas of Georgina Island First Nation and the Chippewas of Rama First Nation (Williams Treaties First Nations, 2017).

The purpose of the Johnson-Butler Purchases of 1787/1788 was to acquire, from the Mississaugas, the Carrying Place Trail and lands along the north shore of Lake Ontario from the Trent River to Etobicoke Creek.

As part of the Johnson-Butler Purchases, the British Crown signed a treaty, sometimes referred to as the “Gunshot Treaty” with the Mississaugas in 1787 covering the north shore of Lake Ontario, beginning at the eastern boundary of the Toronto Purchase (Treaty 13, 1805), and continuing east to the Bay of Quinte, where it meets the Crawford Purchase (1783). It was referred to as the “Gunshot Treaty” because it purportedly covered the land as far back from the lake as a person could hear a gunshot. Compensation for the land apparently included “approximately £2,000 and goods such as muskets, ammunition, tobacco, laced hats and enough red cloth for 12 coats” (Surtees, 1984, pp. 37–45). First discussions about acquiring this land are said to have come about while the land ceded in the Toronto Purchase of 1787 was being surveyed and paid for (Surtees, 1984, pp. 37–45). During this meeting with the Mississaugas, Sir John Johnson and Colonel John Butler proposed the purchase of lands east of the Toronto Purchase (Fullerton & Mississaugas of the Credit First Nation, 2015). However, descriptions of the treaty differ between the British and Mississaugas, including the depth of the boundaries: “Rice Lake and Lake Simcoe, located about 13 miles and 48 miles north of Lake Ontario, respectively, were not mentioned as landmarks in the First Nations’ description of the lands to be ceded. Additionally, original descriptions provided by the Chiefs of Rice Lake indicate a maximum depth of ten miles, versus an average of 15-16 miles in Colonel Butler’s description” (Fullerton & Mississaugas of the Credit First Nation, 2015).

However, records of the acquisition were not clear regarding the extent of lands agreed upon (Surtees, 1984, pp. 37–45). To clarify this, in October and November of 1923, the governments of Canada and Ontario, chaired by A.S. Williams, signed treaties (Williams Treaties 1923) with the Chippewa and Michi Saagiig for three large tracts of land in central Ontario and the northern shore of Lake Ontario, one of the last substantial

portions of land in southern Ontario that had not yet been covered by Treaty (Crown-Indigenous Relations and Northern Affairs, 2013).

In 2018 the Government of Canada reached a settlement with the Williams Treaties First Nations, re-establishing Treaty harvesting rights in the Williams Treaties territories of each of the seven nations.

The Project Study Area is also within the active Rouge River Valley Tract Claim, filed in 2015 by MCFN (Fullerton & Mississaugas of the Credit First Nation, 2015). The Rouge River Valley Tract Claim pertains to the southern portion of the Rouge River Valley watershed, east of the eastern limit of Treaty 13, the Toronto Purchase, extending from the source of the Rouge River in the north to the shore of Lake Ontario in the South. The 1788 Gunshot Treaty included the land encompassed by the Rouge River Valley Tract, however this treaty is considered invalid by the Mississaugas of the Credit First Nation due to an absence of sufficient supporting documentation (Fullerton & Mississaugas of the Credit First Nation, 2015).

The land at the mouth of the Rouge River was included in a list of un-surrendered lands submitted to the Crown by Mississaugas of the Credit Chiefs Joseph Sawyer and Peter Jones in 1847. In 1894 a delegation was sent to Ottawa to further pursue these claims, but matter of the land east of the Toronto Purchase remained unresolved (Fullerton & Mississaugas of the Credit First Nation, 2015).

Although the Rouge River Valley Tract was included in the Williams Treaty of 1923, the Mississaugas of the Credit were not signatories to the Williams Treaty and claim unextinguished title to their traditional territories within the southern part of the Rouge River Valley (Fullerton & Mississaugas of the Credit First Nation, 2015; Mississaugas of the Credit First Nation, 2018).

Southern Ontario has a cultural history that begins approximately 11,000 years ago. The land now encompassed by the City of Pickering has a cultural history which begins approximately 10,000 years ago and continues to the present. Table 2 provides a general summary of the history of Indigenous land use and settlement of the area.

Table 2: Outline of Southern Ontario Indigenous History and Lifeways

Period	Archaeological/Material Culture	Date Range	Lifeways/Attributes
PALEO-INDIAN PERIOD			
Early	Gainey, Barnes, Crowfield	9000-8500 BCE	Big game hunters
Late	Holcombe, Hi-Lo, lanceolate	8500-7500 BCE	Small nomadic groups
ARCHAIC			
Early	Nettling, Bifurcate-base	7800-6000 BCE	Nomadic hunters and gatherers

Period	Archaeological/Material Culture	Date Range	Lifeways/Attributes
Middle	Kirk, Stanley, Brewerton, Laurentian	6000-2000 BCE	Transition to territorial settlements
Late	Lamoka, Genesee, Crawford Knoll, Innes	2500-500 BCE	Polished/ground stone tools (small stemmed)
WOODLAND PERIOD			
Early	Meadowood	800-400 BCE	Introduction of pottery
Middle	Point Peninsula, Saugeen	400 BCE-CE 800	Incipient horticulture
Late	Algonkian, Iroquoian	CE 800-1300	Transition to village life and agriculture
	Algonkian, Iroquoian	CE 1300-1400	Establishment of large palisaded villages
	Algonkian, Iroquoian	CE 1400-1600	Tribal differentiation and warfare
POST-CONTACT PERIOD			
Early	Huron, Neutral, Petun, Odawa, Ojibwa	CE 1600-1650	Tribal displacements
Late	Six Nations Iroquois, Ojibwa	CE 1650-1800s	
	Euro-Canadian	CE 1800-present	European settlement

The study area is within the Johnson-Butler Purchases and in 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).

For additional information on the Indigenous land use of the study area, please refer to the Stage 1 Archaeological Assessment Durham-Scarborough Bus Rapid Transit Project Various Lots and Concessions, (Former Townships of Scarborough, Pickering and Whitby) City of Toronto; City of Pickering; City of Oshawa; and Town of Ajax; Town of Whitby, Ontario (A.S.I. 2020).

Additional oral history from CLFN is included in Appendix A and oral history from HWN is included in Appendix B.

7.2 Euro-Canadian Settlement History

The first Europeans to arrive in the area were transient merchants and traders from France and England, who followed existing transit routes established by Indigenous peoples 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). Early European settlements occupied similar locations as Indigenous settlements as they were generally accessible by trail or water routes, and would have been in locations with good soil and suitable topography to ensure adequate drainage.

7.2.1 Township of Pickering

Although surveyed in the early 1790s, Pickering Township was not settled to any great degree until after the mid 1820s. The first Euro-Canadian legal settler in Pickering is said to have been William Peak, who arrived in 1798 and settled along the lakeshore at the mouth of Duffins Creek and was reputed to have been a trader and interpreter with indigenous people (Armstrong, 1985; Farewell, 1907). The outbreak of the War of 1812 slowed Pickering's development for several years. Settlement duties associated with an early nineteenth century land grant included building a house, clearing the land and the residency of a family. Typically, these subsistence farms comprised a small clearing with stumps, a log shanty or house, a small stable and/or barn and small agricultural fields. Very little evidence of the original farmsteads remains in the modern landscape.

12.0 RECOMMENDATIONS

The following recommendations are proposed for the property at 1723 Dunchurch Street:

2. Metrolinx Heritage Committee has reviewed the results of the *Ontario Regulations 9/06 and 10/06* evaluations and is in agreement with the results and recommendations of this report. If it is confirmed that the property will be owned or controlled by Metrolinx, the Metrolinx Heritage Committee will issue a Metrolinx Heritage Committee Decision Form. ~~has reviewed the results of the *Ontario Regulations 9/06 and 10/06* evaluations and has made an interim decision. Metrolinx Heritage Committee is in agreement with the results and recommendations of this report. It should be noted that the Metrolinx Heritage Committee will confirm the decision if Metrolinx owns or controls the property in the future.~~

APPENDIX A: Indigenous Engagement and Report Review Feedback - Oral History and Perspectives Table

Community	Feedback
Curve Lake First Nation	<p>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.</p> <p>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.</p> <p>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.</p> <p>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.</p> <p>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</p>

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 (2015) 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.

****This historical context was prepared by Gitiga Migizi, a respected Elder and Knowledge Keeper of the Michi Saagiig Nation.****

Publication reference:

Gitiga Migizi and Julie Kapyrka
2015 Before, During, and After: Mississauga Presence in the Kawarthas. In *Peterborough Archaeology*, Dirk Verhulst, editor, pp.127-136. Peterborough, Ontario: Peterborough Chapter of the Ontario Archaeological Society

Additional Community Perspectives:

****The following perspectives come from a June 2021 letter provided to Metrolinx from Curve Lake First Nation, on file with ASI.****

Publication reference:

Curve Lake First Nation
2021 Curve Lake First Nation Review/Comments for: Cultural Heritage Evaluation Report: 571 Kingston Road West, 575 Kingston Road West, 577 Kingston Road West AND 579 Kingston Road West Town of Ajax, Ontario.

“The Duffin’s creek watershed and river mouth are part of an area that should have some recognition in terms of Michi Saagiig history. This area was extremely significant to the Michi Saagiig and is recognized internally as a

significant cultural heritage landscape. Recently the Ontario Government has indicated a desire to add increased protection to these areas now referred to as “urban creeks/urban river systems” as part of their Greenbelt protection plan. These systems are at risk across the entirety of the Pickering and Ajax regions, due in large part to settler development activities. What was once a cultural heritage landscape has been significantly degraded which means it has also undergone irreparable ecological damage.”

“Our Elders tell of our peoples living harmoniously with the early settlers, often setting up small camps on the edge of farmer’s fields and along shorelines. Families engaged in trade and travel throughout the entire region.”

“The cultural heritage landscape, the Duffins Creek Watershed, that existed in the area of study of this CHER, and at the time that the first houses and roads were built, has largely been obliterated – and did not have the opportunity to be assessed and protected. Since then, development has altered the shape and course of the creek – this is clearly visible in the historical pictures provided in this report.”

“The very locations of where these buildings were built in relation to where the early towns and villages originated were determined based upon the resources within the particular landscape. Milling was the predominant activity in the region that ultimately attracted more industry to the area. The watershed and local resources on the land were integral to this process. For different reasons, but equally as significant, the Duffins Creek watershed was part of a larger cultural heritage landscape for Michi Saagiig people that included creeks and river mouths all along the shore of Lake Ontario. The value and significance of these lands from a Michi Saagiig perspective is not acknowledged. “

“The 28,000 acres that was expropriated for the site of former Defence Industries Ltd was part of a significant cultural heritage landscape that was once entirely connected and spanned along the vast shoreline of Lake Ontario - and would have been used by Michi Saagiig peoples at the time. The massive infrastructure and development of the region resulted in the disconnection of this culturally significant landscape and thus in reduced access for the Michi Saagiig to hunt and fish.”

“It should be noted that during these times of industrial and commercial expansion Michi Saagiig peoples were being driven from their lands, their fishing grounds, their hunting grounds, their trapping grounds and harvesting grounds. In some cases they were being shot at and pursued. The 1923 Williams Treaties were a culmination of the increased encroachment on these lands and the harassment and persecution of the First Nations who had rights under the very treaty that allowed for European settlement in this area of Ontario. These large urban developments increased the footprint of destruction upon the landscape and in doing so had a detrimental impact upon Michi Saagiig rights to gather foods and live off the land.”

Note: This oral history reflects community perspective shared as part of Indigenous engagement for this report. The oral history was provided by

	<p><i>Curve Lake First Nation and does not necessarily reflect the views of other Indigenous Nations, Metrolinx or ASI.</i></p>
<p>Huron-Wendat Nation</p>	<p>As an ancient people, traditionally, the Huron-Wendat, a great Iroquoian civilization of farmers and fishermen-hunter-gatherers representing between 30,000 and 40,000 individuals, traveled widely across a territory stretching from the Gaspé Peninsula in the Gulf of Saint Lawrence and up along the Saint Lawrence Valley on both sides of the Saint Lawrence River all the way to the Great Lakes.</p> <p>According to our own traditions and customs, the Huron-Wendat are intimately linked to the Saint Lawrence River and its estuary, which is the main route of its activities and way of life. The Huron-Wendat formed alliances and traded goods with other First Nations among the networks that stretched across the continent.</p> <p>Today, the population of the Huron-Wendat Nation is composed of 1497 on-reserve members and 2390 off-reserve members for a total of 3900 members of the Huron-Wendat Nation.</p> <p>The Huron-Wendat Nation band council (CNHW) is headquartered in Wendake, the oldest First Nations community in Canada, located on the outskirts of Quebec City (20 km north of the city) on the banks of the Saint Charles River. There is only one Huron-Wendat community, whose ancestral territory is called the Nionwentsio, which translates to "our beautiful land" in the Wendat language.</p> <p>The Huron-Wendat Nation is also the only authority that have the authority and rights to protect and take care of her ancestral sites in Wendake South.</p> <p>**This historical context was provided by Maxime Picard in a December 2020 email to Metrolinx, on file with ASI**</p> <p><i>Note: This oral history reflects community perspective shared as part of Indigenous engagement for this report. The oral history was provided by Huron-Wendat Nation and does not necessarily reflect the views of other Indigenous Nations, Metrolinx or ASI.</i></p>

Curve Lake First Nation Oral History

Note: the following oral history was provided by Curve Lake First Nation and does not necessarily reflect the views of other Indigenous Nations.

Michi Saagiig Historical/Background context:

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.

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

This historical context was prepared by Gitiga Migizi, a respected Elder and Knowledge Keeper of the Michi Saagiig Nation.

Publication reference:

Gitiga Migizi and Julie Kapyrka

2015—Before, During, and After: Mississauga Presence in the Kawarthas. In Peterborough Archaeology, Dirk Verhulst, editor, pp.127-136. Peterborough, Ontario: Peterborough Chapter of the Ontario Archaeological Society

APPENDIX B: Huron-Wendat First Nation Oral History

Note: the following oral history was provided by Huron-Wendat First Nation and does not necessarily reflect the views of other Indigenous Nations.

HWN Oral History:

As an ancient people, traditionally, the Huron-Wendat, a great Iroquoian civilization of farmers and fishermen-hunter-gatherers representing between 30,000 and 40,000

individuals, traveled widely across a territory stretching from the Gaspé Peninsula in the Gulf of Saint Lawrence and up along the Saint Lawrence Valley on both sides of the Saint Lawrence River all the way to the Great Lakes.

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

Today, the population of the Huron-Wendat Nation is composed of 1497 on-reserve members and 2390 off-reserve members for a total of 3900 members of the Huron-Wendat Nation.

The Huron-Wendat Nation band council (CNHW) is headquartered in Wendake, the oldest First Nations community in Canada, located on the outskirts of Quebec City (20 km north of the city) on the banks of the Saint Charles River. There is only one Huron-Wendat community, whose ancestral territory is called the Nionwentsio, which translates to "our beautiful land" in the Wendat language.

The Huron-Wendat Nation is also the only authority that have the authority and rights to protect and take care of her ancestral sites in Wendake South.

Appendix E10 - CHER10 for 425, 528 Dundas St E & 207 Dundas St W

EXECUTIVE SUMMARY

ASI was contracted by Parsons on behalf of Metrolinx to conduct a Cultural Heritage Evaluation Report (CHER) for three properties along Dundas Street in the Town of Whitby. These properties include 207 Dundas Street West, 425 Dundas Street East, and 528 Dundas Street East. This CHER is part of the Durham-Scarborough Bus Rapid Transit Project (DSBRT). To date, ASI has completed the *Durham-Scarborough Bus Rapid Transit Cultural Heritage Report – Existing Conditions and Preliminary Impact Assessment: City of Toronto and Durham Region, Ontario* (A.S.I., 2021a) to determine which properties in the DSBRT Project Study Area require assessment for cultural heritage value **and interest under Ontario Regulations 9/06 and 10/06**. These properties were identified as potential built heritage resources that are anticipated to be directly impacted by the DSBRT preliminary design footprint (August 2021) as documented in the Cultural Heritage Report referred to above. As such, a CHER is required to determine if the properties have cultural heritage value or interest (CHVI) under *Ontario Regulations 9/06 and 10/06*. Currently, all three properties are privately owned.

...

The following recommendations are proposed:

2. Metrolinx Heritage Committee **has reviewed the results of the Ontario Regulations 9/06 and 10/06 evaluations and is in agreement with the results and recommendations of this report. If it is confirmed that the property will be owned or controlled by Metrolinx, the Metrolinx Heritage Committee will issue a Metrolinx Heritage Committee Decision Form.**~~has reviewed the results of the Ontario Regulations 9/06 and 10/06 evaluations and has made an interim decision. Metrolinx Heritage Committee is in agreement with the results and recommendations of this report. It should be noted that the Metrolinx Heritage Committee will confirm the decision if Metrolinx owns or controls the property in the future.~~

2.0 METHODOLOGY AND SOURCES

2.2 Approach to Cultural Heritage Evaluation Reports

Generally, CHERs include the following components:

- A general description of the history of the study areas as well as detailed historical summaries of property ownership and building(s) development;

- A description of the cultural heritage landscapes and/or built heritage resources being evaluated as part of this report; ~~A description of the cultural heritage landscapes and built heritage resources;~~
- Representative photographs of the exterior and interior of a building or structure, and character-defining architectural details;
- A cultural heritage resource evaluation guided by the Ontario Heritage Act criteria;
- A summary of heritage attributes;
- Historical mapping, photographs; and
- A location plan.

5.0 SUMMARY OF ARCHAEOLOGICAL ASSESSMENTS

The Stage 1 Archaeological Assessment - Durham-Scarborough Bus Rapid Transit Project (Former Townships of Scarborough, Pickering and Whitby) City of Toronto; City of Pickering; City of Oshawa; and Town of Ajax; Town of Whitby, Ontario – Existing Conditions (ASI, 2019) was completed in October 2019. The Stage 1 Archaeological Assessment Durham-Scarborough Bus Rapid Transit Project Various Lots and Concessions, (Former Townships of Scarborough, Pickering and Whitby) City of Toronto; City of Pickering; City of Oshawa; and Town of Ajax; Town of Whitby; and City of Oshawa, Ontario (A.S.I., 2022)(ASI, 2022) was completed in March 2022. is currently in draft form.

According to the above-noted Stage 1 report (ASI, 2022), the subject properties were found to be disturbed with no potential. These findings are only for the portion of the subject properties which are covered by the Project Study Area and are not an evaluation of the entire property parcel.

6.0 COMMUNITY INPUT

6.4 Indigenous Nations Engagement

The draft CHER was submitted in January 2022 to the following Indigenous Nations: Alderville First Nation; Beausoleil First Nation; Chippewas of Georgina Island; Chippewas of Rama First Nation; Curve Lake First Nation; Hiawatha First Nation; Huron-Wendat Nation; Kawartha Nishnawbe First Nation; Mississaugas of the Credit First Nation; and Mississaugas of Scugog Island First Nation. Any feedback received has been ~~will be considered and~~ incorporated into the CHER.

7.0 DISCUSSION OF HISTORICAL OR ASSOCIATIVE VALUE

7.1 Summary of Indigenous Land Use Peoples and Settlement

Southern Ontario has been occupied by human populations since the retreat of the Laurentide glacier approximately 13,000 years ago, or 11,000 Before the Common Era (B.C.E.) (Ferris, 2013). During the Paleo period (c. 11,000 B.C.E. to 9,000 B.C.E.), groups tended to be small, nomadic, and non-stratified. The population relied on hunting, fishing, and gathering for sustenance, though their lives went far beyond subsistence strategies to include cultural practices including but not limited to art and astronomy. Fluted points, beaked scrapers, and graters are among the most important artifacts to have been found at various sites throughout southern Ontario, and particularly along the shorelines of former glacial lakes. Given the low regional population levels at this time, evidence concerning Paleo-Indian period groups is very limited (Ellis & Deller, 1990).

Moving into the Archaic period (c. 9,000 B.C.E. to 1,000 B.C.E.), many of the same roles and responsibilities continued as they had for millennia, with groups generally remaining small, nomadic, and non-hierarchical. The seasons dictated the size of groups (with a general tendency to congregate in the spring/summer and disperse in the fall/winter), as well as their various sustenance activities, including fishing, foraging, trapping, and food storage and preparation. There were extensive trade networks which involved the exchange of both raw materials and finished objects such as polished or ground stone tools, beads, and notched or stemmed projectile points. Furthermore, mortuary ceremonialism was evident, meaning that there were burial practices and traditions associated with a group member's death (Ellis et al., 2009; Ellis & Deller, 1990).

The Woodland period (c. 1,000 B.C.E. to 1650 C.E.) saw several trends and aspects of life remain consistent with previous generations. Among the more notable changes, however, was the introduction of pottery, the establishment of larger occupations and territorial settlements, incipient horticulture, more stratified societies, and more elaborate burials. Later in this period, settlement patterns, foods, and the socio-political system continued to change. A major shift to agriculture occurred in some regions, and the ability to grow vegetables and legumes such as corn, beans, and squash ensured long-term settlement occupation and less dependence upon hunting and fishing. This development contributed to population growth as well as the emergence of permanent villages and special purpose sites supporting those villages. Furthermore, the socio-political system shifted from one which was strongly kinship based to one that involved tribal differentiation as well as political alliances across and between regions (Birch & Williamson, 2013; Dodd et al., 1990; Ellis & Deller, 1990; Williamson, 1990).

The arrival of European trade goods in the sixteenth century, Europeans themselves in the seventeenth century, and increasing settlement efforts in the eighteenth century all significantly impacted traditional ways of life in Southern Ontario. Over time, war, disease and colonization efforts, contributed to death, dispersion, and displacement of many Indigenous peoples across the region. The Euro-Canadian population grew in

both numbers and power through the eighteenth and nineteenth centuries. In many areas, Treaties between colonial administrators and First Nations representatives began to be initiated. Additional colonization practices began, such as the establishment of the Indian Act (1876), forced relocation to reserve lands and Indian Residential Schools began. These practices caused irreparable harm and devastation to the fabric of Indigenous society, ways of life and cultural practices.

The Project Study Area is within the Johnson-Butler Purchases and within 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, Mississaugas of Scugog Island First Nation, Beausoleil First Nation, Chippewas of Georgina Island First Nation and the Chippewas of Rama First Nation (Williams Treaties First Nations, 2017).

The purpose of the Johnson-Butler Purchases of 1787/1788 was to acquire, from the Mississaugas, the Carrying Place Trail and lands along the north shore of Lake Ontario from the Trent River to Etobicoke Creek.

As part of the Johnson-Butler Purchases, the British Crown signed a treaty, sometimes referred to as the “Gunshot Treaty” with the Mississaugas in 1787 covering the north shore of Lake Ontario, beginning at the eastern boundary of the Toronto Purchase (Treaty 13, 1805), and continuing east to the Bay of Quinte, where it meets the Crawford Purchase (1783). It was referred to as the “Gunshot Treaty” because it purportedly covered the land as far back from the lake as a person could hear a gunshot. Compensation for the land apparently included “approximately £2,000 and goods such as muskets, ammunition, tobacco, laced hats and enough red cloth for 12 coats” (Surtees, 1984, pp. 37–45). First discussions about acquiring this land are said to have come about while the land ceded in the Toronto Purchase of 1787 was being surveyed and paid for (Surtees, 1984, pp. 37–45). During this meeting with the Mississaugas, Sir John Johnson and Colonel John Butler proposed the purchase of lands east of the Toronto Purchase (Fullerton & Mississaugas of the Credit First Nation, 2015). However, descriptions of the treaty differ between the British and Mississaugas, including the depth of the boundaries: “Rice Lake and Lake Simcoe, located about 13 miles and 48 miles north of Lake Ontario, respectively, were not mentioned as landmarks in the First Nations’ description of the lands to be ceded. Additionally, original descriptions provided by the Chiefs of Rice Lake indicate a maximum depth of ten miles, versus an average of 15-16 miles in Colonel Butler’s description” (Fullerton & Mississaugas of the Credit First Nation, 2015).

However, records of the acquisition were not clear regarding the extent of lands agreed upon (Surtees, 1984, pp. 37–45). To clarify this, in October and November of 1923, the governments of Canada and Ontario, chaired by A.S. Williams, signed treaties (Williams Treaties 1923) with the Chippewa and Michi Saagiig for three large tracts of land in central Ontario and the northern shore of Lake Ontario, one of the last substantial portions of land in southern Ontario that had not yet been covered by Treaty (Crown-Indigenous Relations and Northern Affairs, 2013).

In 2018 the Government of Canada reached a settlement with the Williams Treaties First Nations, re-establishing Treaty harvesting rights in the Williams Treaties territories of each of the seven nations.

The Project Study Area is also within the active Rouge River Valley Tract Claim, filed in 2015 by MCFN (Fullerton & Mississaugas of the Credit First Nation, 2015). The Rouge River Valley Tract Claim pertains to the southern portion of the Rouge River Valley watershed, east of the eastern limit of Treaty 13, the Toronto Purchase, extending from the source of the Rouge River in the north to the shore of Lake Ontario in the South. The 1788 Gunshot Treaty included the land encompassed by the Rouge River Valley Tract, however this treaty is considered invalid by the Mississaugas of the Credit First Nation due to an absence of sufficient supporting documentation (Fullerton and Mississaugas of the Credit First Nation 2015).

The land at the mouth of the Rouge River was included in a list of un-surrendered lands submitted to the Crown by Mississaugas of the Credit Chiefs Joseph Sawyer and Peter Jones in 1847. In 1894 a delegation was sent to Ottawa to further pursue these claims, but matter of the land east of the Toronto Purchase remained unresolved (Fullerton and Mississaugas of the Credit First Nation 2015).

Although the Rouge River Valley Tract was included in the Williams Treaty of 1923, the Mississaugas of the Credit were not signatories to the Williams Treaty and claim unextinguished title to their traditional territories within the southern part of the Rouge River Valley (Fullerton & Mississaugas of the Credit First Nation, 2015; Mississaugas of the Credit First Nation, 2018).

Southern Ontario has a cultural history that begins approximately 11,000 years ago. The land now encompassed by the Town of Whitby has a cultural history which begins approximately 10,000 years ago and continues to the present. Table 2 provides a general summary of the history of Indigenous land use and settlement of the area.

Table 2: Outline of Southern Ontario Indigenous History and Lifeways

Period	Archaeological/Material Culture	Date Range	Lifeways/Attributes
PALEO-INDIAN PERIOD			
Early	Gainey, Barnes, Crowfield	9000-8500 BCE	Big game hunters
Late	Holcombe, Hi-Lo, lanceolate	8500-7500 BCE	Small nomadic groups
ARCHAIC			
Early	Nettling, Bifurcate-base	7800-6000 BCE	Nomadic hunters and gatherers
Middle	Kirk, Stanley, Brewerton, Laurentian	6000-2000 BCE	Transition to territorial settlements

Period	Archaeological/Material Culture	Date Range	Lifeways/Attributes
Late	Lamoka, Genesee, Crawford Knoll, Innes	2500-500 BCE	Polished/ground stone tools (small stemmed)
WOODLAND PERIOD			
Early	Meadowood	800-400 BCE	Introduction of pottery
Middle	Point Peninsula, Saugeen	400 BCE-CE 800	Incipient horticulture
Late	Algonkian, Iroquoian	CE 800-1300	Transition to village life and agriculture
	Algonkian, Iroquoian	CE 1300-1400	Establishment of large palisaded villages
	Algonkian, Iroquoian	CE 1400-1600	Tribal differentiation and warfare
POST-CONTACT PERIOD			
Early	Huron, Neutral, Petun, Odawa, Ojibwa	CE 1600-1650	Tribal displacements
Late	Six Nations Iroquois, Ojibwa	CE 1650-1800s	
	Euro-Canadian	CE 1800-present	European settlement

The study area is within the Johnson-Butler Purchases and in 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).

For additional information on the Indigenous land use of the study area, please refer to the Stage 1 Archaeological Assessment Durham-Scarborough Bus Rapid Transit Project Various Lots and Concessions, (Former Townships of Scarborough, Pickering and Whitby) City of Toronto; City of Pickering; City of Oshawa; and Town of Ajax; Town of Whitby, Ontario (A.S.I. 2020).

Additional oral history from CLFN and HWN is included in Appendix A. and oral history from HWN is included in Appendix B.

7.2 Euro-Canadian Settlement History

The first Europeans to arrive in the area were transient merchants and traders from France and England, who followed existing transit routes established by Indigenous

peoples 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). Early European settlements occupied similar locations as Indigenous settlements as they were generally accessible by trail or water routes, and would have been in locations with good soil and suitable topography to ensure adequate drainage.

12.0 RECOMMENDATIONS

The following recommendations are proposed:

2. Metrolinx Heritage Committee has reviewed the results of the *Ontario Regulations 9/06 and 10/06* evaluations and is in agreement with the results and recommendations of this report. If it is confirmed that the property will be owned or controlled by Metrolinx, the Metrolinx Heritage Committee will issue a Metrolinx Heritage Committee Decision Form. ~~has reviewed the results of the *Ontario Regulations 9/06 and 10/06* evaluations and has made an interim decision. Metrolinx Heritage Committee is in agreement with the results and recommendations of this report. It should be noted that the Metrolinx Heritage Committee will confirm the decision if Metrolinx owns or controls the property in the future.~~

APPENDIX A: Indigenous Engagement and Report Review Feedback - Oral History and Perspectives Table

Community	Feedback
Curve Lake First Nation	<p>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.</p> <p>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,</p>

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 (2015) 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."

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

****This historical context was prepared by Gitiga Migizi, a respected Elder and Knowledge Keeper of the Michi Saagiig Nation.****

Publication reference:

Gitiga Migizi and Julie Kapyrka
2015 Before, During, and After: Mississauga Presence in the Kawarthas. In *Peterborough Archaeology*, Dirk Verhulst, editor, pp.127-136. Peterborough, Ontario: Peterborough Chapter of the Ontario Archaeological Society

Additional Community Perspectives:

****The following perspectives come from a June 2021 letter provided to Metrolinx from Curve Lake First Nation, on file with ASI.****

Publication reference:

Curve Lake First Nation
2021 Curve Lake First Nation Review/Comments for: Cultural Heritage Evaluation Report: 571 Kingston Road West, 575 Kingston Road West, 577 Kingston Road West AND 579 Kingston Road West Town of Ajax, Ontario.

“The Duffin’s creek watershed and river mouth are part of an area that should have some recognition in terms of Michi Saagiig history. This area was extremely significant to the Michi Saagiig and is recognized internally as a significant cultural heritage landscape. Recently the Ontario Government has indicated a desire to add increased protection to these areas now referred to as “urban creeks/urban river systems” as part of their Greenbelt protection plan. These systems are at risk across the entirety of the Pickering and Ajax regions, due in large part to settler development activities. What was once a cultural heritage landscape has been significantly degraded which means it has also undergone irreparable ecological damage.”

“Our Elders tell of our peoples living harmoniously with the early settlers, often setting up small camps on the edge of farmer’s fields and along shorelines. Families engaged in trade and travel throughout the entire region.”

“The cultural heritage landscape, the Duffins Creek Watershed, that existed in the area of study of this CHER, and at the time that the first houses and roads were built, has largely been obliterated – and did not have the opportunity to be assessed and protected. Since then, development has altered the shape and course of the creek – this is clearly visible in the historical pictures provided in this report.”

“The very locations of where these buildings were built in relation to where the early towns and villages originated were determined based upon the resources

	<p>within the particular landscape. Milling was the predominant activity in the region that ultimately attracted more industry to the area. The watershed and local resources on the land were integral to this process. For different reasons, but equally as significant, the Duffins Creek watershed was part of a larger cultural heritage landscape for Michi Saagiig people that included creeks and river mouths all along the shore of Lake Ontario. The value and significance of these lands from a Michi Saagiig perspective is not acknowledged. “</p> <p>“The 28,000 acres that was expropriated for the site of former Defence Industries Ltd was part of a significant cultural heritage landscape that was once entirely connected and spanned along the vast shoreline of Lake Ontario - and would have been used by Michi Saagiig peoples at the time. The massive infrastructure and development of the region resulted in the disconnection of this culturally significant landscape and thus in reduced access for the Michi Saagiig to hunt and fish.”</p> <p>“It should be noted that during these times of industrial and commercial expansion Michi Saagiig peoples were being driven from their lands, their fishing grounds, their hunting grounds, their trapping grounds and harvesting grounds. In some cases they were being shot at and pursued. The 1923 Williams Treaties were a culmination of the increased encroachment on these lands and the harassment and persecution of the First Nations who had rights under the very treaty that allowed for European settlement in this area of Ontario. These large urban developments increased the footprint of destruction upon the landscape and in doing so had a detrimental impact upon Michi Saagiig rights to gather foods and live off the land.”</p> <p><i>Note: This oral history reflects community perspective shared as part of Indigenous engagement for this report. The oral history was provided by Curve Lake First Nation and does not necessarily reflect the views of other Indigenous Nations, Metrolinx or ASI.</i></p>
<p>Huron-Wendat Nation</p>	<p>As an ancient people, traditionally, the Huron-Wendat, a great Iroquoian civilization of farmers and fishermen-hunter-gatherers representing between 30,000 and 40,000 individuals, traveled widely across a territory stretching from the Gaspé Peninsula in the Gulf of Saint Lawrence and up along the Saint Lawrence Valley on both sides of the Saint Lawrence River all the way to the Great Lakes.</p> <p>According to our own traditions and customs, the Huron-Wendat are intimately linked to the Saint Lawrence River and its estuary, which is the main route of its activities and way of life. The Huron-Wendat formed alliances and traded goods with other First Nations among the networks that stretched across the continent.</p> <p>Today, the population of the Huron-Wendat Nation is composed of 1497 on-reserve members and 2390 off-reserve members for a total of 3900 members of the Huron-Wendat Nation.</p>

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

The Huron-Wendat Nation is also the only authority that have the authority and rights to protect and take care of her ancestral sites in Wendake South.

This historical context was provided by Maxime Picard in a December 2020 email to Metrolinx, on file with ASI

Note: This oral history reflects community perspective shared as part of Indigenous engagement for this report. The oral history was provided by Huron-Wendat Nation and does not necessarily reflect the views of other Indigenous Nations, Metrolinx or ASI.

Appendix F Stage 1 Archaeological Assessment Report

Executive Summary

Archaeological Services Inc. was contracted by IBI Group on behalf of Metrolinx to fulfill the archaeological requirements required under the **Transit Project Assessment Process T.P.A.P. process** being conducted for Phase One: Existing Conditions of the **Durham Scarborough Bus Rapid Transit D.S.B.R.T.** project. The 90% Design Stage 1 Study Area depicted is generally described as the existing road right-of-way of Ellesmere Road, Kingston Road, Dundas Street and Bond Street, including some intersections. For the purposes of this assessment, the Stage 1 Study Area has been described in five segments by Municipality.

...

The following is a summary of our recommendations:

2 Archeoworks (P029-836-2012) recent Stage 4 did not fully mitigate the Disciples Church Site (AIGs-449) and Post Cemetery within the D.S.B.R.T. project footprint and the following recommendations still apply;

23 Part of the Study Area is adjacent to the Pioneer Memorial Garden Cemetery in Oshawa. Based on information from the cemetery operator about the uncertainty of grave locations along the northern cemetery limits on Bond Street West, there is potential for unmarked burials associated with the cemetery within the Study Area. ~~Grave markers have been removed from their original locations and placed in a central cairn. Additionally, the current legal cemetery boundary may not be consistent with the historical cemetery boundary. Therefore, there is potential for unmarked burials associated with the cemetery to extend beyond the current cemetery boundary;~~

3 ~~The Disciples Church Site (AIGs-449) within Post Cemetery is considered to have Cultural Heritage Value or Interest and is within the Study Area (see Supplementary Documentation).~~

4 ~~The Garden Site (AIGr-520) abuts the Study Area and is considered to have Cultural Heritage Value or Interest and to require Stage 4 Mitigation of Impacts, as per the recommendations made during Stage 3 under P059-0985-2021. The Garden Site (AIGr-520) abuts the Study Area and is considered to have Cultural Heritage Value or Interest and to require Stage 4 Mitigation of Impacts. (see Supplementary Documentation). At the time of writing, the Stage 3 report (P059-0985-2021) had not yet been accepted into the M.H.S.T.C.I register and was not available for review, thus detailed Stage 4 recommendations cannot yet be provided. M.H.S.T.C.I. should be consulted prior to any further work near the site.~~

1.0 Project Context

In 2018, Metrolinx completed the **Durham Scarborough Bus Rapid Transit** (D.S.B.R.T.) Initial Business Case. The study recommended a preferred Bus Rapid Transit (B.R.T.) alignment between Downtown Oshawa (in Durham Region) and Scarborough Centre (in the City of Toronto). The project has now advanced to the Preliminary Design Business Case and Environmental Assessment/Transit Project Assessment Process (T.P.A.P.) phase in accordance with the Metrolinx Business Case Framework, for capital investment projects. IBI Group and Parsons are managing the project on behalf of Metrolinx.

1.2 Historical Context

1.2.1 Indigenous Land Use and Settlement

From the beginning of the Late Woodland period at approximately 1,000 B.P., lifeways became more similar to that described in early historical documents. Between approximately 1000-1300 Common Era (C.E.), 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, p. 317). By 1300-1450 C.E., this episodic community disintegration was no longer practised and populations now communally occupied sites throughout the year (Dodd et al., 1990, p. 343). **By the mid-sixteenth century these small villages had coalesced into larger communities (Birch et al. 2021). From 1450-1649 C.E. this process continued with the coalescence of these small villages into larger communities (Birch & 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.

1.2.2 Post-Contact Settlement

Post Cemetery

Post, or Quaker, Cemetery, is located at 1693 Kingston Road in Pickering. On the south side of Kingston Road west of Brock Road, set back from the road on a small hill **within the Study Area**. Both Kingston Road and Brock Road are early transportation routes. Detailed land use history of the cemetery and church was conducted as part of **Archeoworks' Stage 4 archaeological investigations (P029-836-2012) on the property for the B.R.T. project and are summarised here:**

In 1863, the formerly agricultural property was parceled off and sold to the Trustees of the Religious Society and Congregation of Disciples. A wooden church had already been constructed on the private lands in the late 1830s or 1840s at the corner of Brock Road and Kingston Road, apparently established by the Disciples Church before the

formal severance. The first recorded burial in the churchyard was in 1860 of Jordan Post, hence the name later used to refer to the cemetery. By 1927, the church had been demolished (see Image 101). The last recorded burial was in 1941.

The northern part of the property appears to have been expropriated and fenced off by 1966 resulting in part of the church and cemetery lands becoming part of the current Highway 2 right-of-way (see Image 96). The property parcel registry indicates a bylaw related to subdivision of the parcel in 1961, and that a plan of the property was surveyed in 1971 (see Appendix E Figure 72). This presumably was made in conjunction with Highway 2 road reconstruction activities noted by Archeoworks in 1972, also visible from 1970s aerial imagery (see Images 97-98). In 2012 another survey of the property was made (Figure 73) showing an easement was separated along the north and east sides of the property, which occurred around the same time as the Archeoworks' assessments for the proposed Highway 2 B.R.T. project and further road improvements which were also seen in historical imagery (see Images 99-100). Evidence of road work is seen in Google StreetView imagery from 2015 (see Images 102-103).

Historic burials remain in situ in rows parallel adjacent to Brock Road within the currently fenced cemetery grounds (indicated in the results of ground penetrating radar shown in the *Supplementary Documentation*). A Stage 3 cemetery investigation and Stage 4 excavation by Archeoworks was previously completed along Kingston Road and Brock Road within and adjacent to the property, as part of the proposed B.R.T project, related to the current Stage 1 scope (see Section 1.3.3). Based on the results of these assessments, parts of the cemetery and adjacent lands require further work within the Study Area.

St. George's Anglican Cemetery

St. George's Anglican Cemetery is an active licensed cemetery located at 77 Randall Drive in Ajax adjacent to the Study Area. It is located on the west side of Randall Drive, south of Kingston Road, formerly St. George Street, an early transportation route. St. George's Anglican Church is the oldest church standing in Ajax (Town of Ajax, 1984). The cemetery features an early Gothic Revival church with cemetery, churchyard, and mature trees, and reflects nineteenth-century religious and burial practices along Kingston Road in Pickering Township. A plaque at the church notes that the parish was founded at Duffins Creek (now Pickering Village) in 1832, the present church was completed in 1859, and the earliest burials date to the early 1830s. The cemetery is operated by the St. George's Anglican Cemetery Board and records are held with the Anglican Diocese of Toronto.

Mount Lawn Cemetery

Mount Lawn Cemetery is an active licensed cemetery located at 2000 Dundas Street East in Whitby, on the north side of Dundas Street East. The property registry indicates the first recorded instrument as being a certificate issued in 1929, despite burials dating to before this time. The cemetery was owned by the Town of Whitby until 2003 when it came under the ownership and remains operated by Arbor Memorial Inc. (formerly known as Memorial Gardens Ltd.). set close to the road with Block 6 and Trinity Garden sections being adjacent to the Study Area. The cemetery is delineated by a treeline inside of a wire fence, with burials being indicated by flat stones perpendicular to Dundas Street East. No burial records pre-date 1914 (Find A Grave, 2021). No burial records pre-date 1920, and burials remain in situ in rows perpendicular to Dundas Street East. The entire property features a funeral home, parking lot, and landscaped grounds.

Union Cemetery

Union Cemetery is an active licensed cemetery located at 760 King Street West in Oshawa, on the northeast corner of King Street West and Thornton Road North, adjacent to the Study Area. The cemetery was originally purchased in 1835 by Dr. Robert Thornton. The first interment was in 1837. In 1922, the cemetery property was donated to the City of Oshawa, and a mausoleum was constructed in 1924 (Heritage Oshawa, 2015).

Pioneer Memorial Garden Cemetery

Pioneer Memorial Garden, or Pioneer Memorial Park, Cemetery is an inactive licensed cemetery located at 185-201 Bond Street West in Oshawa, operated by the City of Oshawa since 2008. Although the cemetery was sold to the Wesleyan Methodist Church in 1847 by John B. Warren, the earliest recorded burial is from 1830. The last recorded burial was in 1906. Grave markers within the cemetery include the names of people that helped establish and develop Oshawa, such as Ritson, Lovell, Rundle, Courtice, and Guy (Cole, 2012). The cemetery was restored in a partnership between Simcoe Street United Church, the City of Oshawa, and the Oshawa Horticultural Society (Heritage Oshawa, 2015). All monuments were incorporated into a cairn in 1949 by a committee organized by Simcoe Street United Church (Durham Region Branch Ontario Genealogical Society, 2020). The 1861 Plan of Oshawa illustrates that the Cemetery fronted King Street as Bond Street had not been built along the north edge of the cemetery at that time and that the cemetery was located at the back of the subdivided lot fronting King Street (Figure 83). A 1948 burial plot plan (provided by the City of Oshawa) illustrates that the cemetery is bounded on the north by Bond Street, with the dimensions of 148 feet (45 metres) wide and 170 feet (51 metres) long (Figure 84) which match the present dimensions of the cemetery property (Figure 85). This plan was likely completed prior to the construction of the cairn and represents the known

burials at that time. Graves are no longer memorialised in those locations. Topographic maps and aerial imagery demonstrate that Bond Street was extended west of Oshawa Creek between 1930 and 1954 in front of the cemetery (see Appendix A).

1.3.4 Previous Archaeological Assessments

(This Land Archaeology Inc., 2021b) Report on the Stage 3 Site-specific Assessment of the Garden Site (AIGr-520), located on Part of Block A, Registered Plan 188 and Part of Lot 25, Concession 2, Municipal Addresses of 100 Garden Street, 604 and 614 Dundas Street East, Town of Whitby, Regional Municipality of Durham, Ontario [P059-0985-2021]

Stage 3 excavation resulted in the recovery of 3,591 artifacts from 39 positive units. Archival research indicates this site may represent a short-term residential occupation associated with the Dryden family (ca. 1863-1875). Stage 3 determined Locus 1 and Locus 2 to have been previously disturbed through structure construction, landscaping, and utility installation. Locus 3 (AIGr-520) immediately abuts the Study Area and was determined to retain further Cultural Heritage Value or Interest. Stage 4 mitigation was recommended (see Supplementary Documentation). At the time of writing, the Stage 3 report had not yet been accepted into the M.H.S.T.C.I register and was not available for review.

3.0 Analysis and Conclusions

3.1 Analysis of Archaeological Potential

3.1.2 Segment 2 City of Pickering

The Disciples Church Site (AIGs-449) is considered to have further Cultural Heritage Value or Interest and is within the Study Area (Images 44-45; Appendix C Figure 47: areas outlined in blue and shaded in purple). The most recent Stage 4 report P029-836-2012 associated with the site recommends that engagement of Indigenous communities occur prior to the resumption of archaeological fieldwork. The engagement should influence recommendations for further archaeological fieldwork (Stage 4 avoidance and protection, construction monitoring, or excavation). A map associated with the site record was available, indicating the extent of work completed recommendations should be carried forward (see Supplementary Documentation). The M.H.S.T.C.I. notes that a Stage 4 PIF P1066-0133-2020 has been taken out for proposed work at the Disciples Church Site (AIGs-449) within the Post Cemetery, however no further information about the Stage 4 or an associated report was available from the Ministry at the time of writing. M.H.S.T.C.I. should be consulted prior to any further work near the site.

3.1.6 Cemetery Analysis

The Post Cemetery, St. George's Anglican Cemetery, Mount Lawn Cemetery, Union Cemetery, and Pioneer Memorial Gardens Cemetery are within or directly adjacent to the Study Area. If future works are unable to avoid the legal boundaries of any cemetery and archaeological fieldwork is required, detailed strategies should be formulated once the impacts are understood. At a minimum the proponent must discuss this work with the Bereavement Authority of Ontario (B.A.O.) to ensure it addresses regulations under the Funeral, Burial and Cremation Services Act, 2002 and any invasive Stage 2-4 archaeological fieldwork will require a Cemetery Investigation Authorization. Analysis is provided for each cemetery below.

Post Cemetery

Post Cemetery, also known as Quaker Cemetery, is an inactive licensed cemetery located at 1693 Kingston Road in Pickering (Plates 44-45; Images 95-100; Appendix C: Figure 47: outlined in blue). Part of the cemetery is within the Study Area on the south side of Kingston Road west of Brock Road and is proposed to be impacted by the project. The cemetery is delineated from the right-of-way by a wire fence, with burial markers clustered to the south end, outside of the Study Area.

A Stage 3 cemetery investigation and Stage 4 excavation by Archeoworks was previously completed along Kingston Road and Brock Road within and adjacent to the cemetery fence line, as part of the proposed B.R.T project, related to the current Stage 1 scope. Archeoworks (P029-836-2012) defines the limits of the cemetery property in their Stage 4: *"The northern part of the property appears to have been expropriated and fenced off sometime between 1961 and 1964, resulting in much of the church and cemetery parcel's frontage becoming part of the current Highway 2 ROW. Road reconstruction activities in the vicinity were carried out in 1972, and the property limits remained unchanged for the next four decades"* (Archeoworks Inc., 2021).

The property is currently undergoing a process of being declared abandoned and a transfer from ownership by the City of Pickering to Durham Region in order for expropriation of part of the property for the future right-of-way (see communications with the Region in the Supplementary Documentation). The legal property boundaries are confirmed in registered plans provided by the Region (Appendix E: Figures 72-73) which also show the locations of the marked graves. These boundaries were also confirmed by the City of Pickering. The cemetery boundaries are currently represented by a fence line. No documentation on file with the municipalities or the B.A.O. indicate the cemetery boundaries to differ from the legal property boundaries. The legal cemetery boundaries remain unclear.

Parts of the Study Area have recommendations, as per Archeoworks' most recent Stage 4 results (P029-836-2012), for outstanding Stage 4 in order to fully mitigate the Disciples Church Site (AIGs-449) and for outstanding cemetery investigation by construction monitoring, in order to confirm the absence of any unmarked graves on the east side of the cemetery fence line within what is now the Brock Road right-of-way.

This area has been subject to disturbances from road improvements and installation of utilities, therefore making mechanical topsoil removal not feasible and a program of archaeological construction monitoring will be required (Appendix C: Figure 47: areas highlighted in purple).

The Registrar, *Funeral, Burial and Cremation Services Act*, 2002, B.A.O., requires that a professionally licensed archaeologist retained to conduct any Stages 2-4 archaeological fieldwork (invasive ground disturbances) within a cemetery or within lands adjacent to a cemetery, where the boundaries cannot be conclusively determined based on records, maps and plans of the cemetery, obtain a Cemetery Investigation Authorization prior to conducting this fieldwork. Pursuant to subsection 96. (1) (2) and (3) of the *Funeral, Burial and Cremation Services Act*, 2002, the Cemetery Investigation Authorization will relieve the licensed archaeologist of the prohibition and liability related to the intentional disturbance of a human burial within or adjacent to a cemetery during this fieldwork. If evidence of burials associated with this cemetery are encountered, all work must cease and M.H.S.T.C.I. and the B.A.O. will need to be contacted for direction on next steps. Should human remains be found outside of the confirmed boundaries of a cemetery, the Coroner and Police must be notified immediately. If the human remains are not determined to be of forensic interest the matter must then be reported to the Registrar, *Funeral, Burial and Cremation Services Act*, 2002, Ministry of Government and Consumer Services. ~~Post Cemetery, also known as Quaker Cemetery, is an inactive licensed cemetery located at 1693 Kingston Road in Pickering (Plates 44-45; Appendix C: Figure 47: outlined in blue; Appendix E: Figure 72). Part of the cemetery is within the Study Area on the south side of Kingston Road west of Brock Road. Both Kingston Road and Brock Road are early transportation routes. Historic burials remain in situ in rows parallel to Brock Road. A Stage 3 cemetery investigation (P029-791-2012) and Stage 4 excavation (P029-836-3012) was previously completed within and adjacent to the cemetery property, as part of the Highway 2 Bus Rapid Transit project (see Section 1.3.3).~~

St. George's Anglican Cemetery

St. George's Anglican Cemetery is an active licensed cemetery located at 77 Randall Drive in Ajax, adjacent to the Study Area (Plate 48; Appendix C: Figure 49: outlined in blue; Appendix E: Figures 73, 77, 78, 79, 74-76). The cemetery is operated by the St. George's Anglican Cemetery Board and records are held with the Anglican Diocese of Toronto. ~~Property plans~~ Cemetery boundaries were provided confirmed by the Anglican Diocese of Toronto Archives, as the church itself does not hold any of the digital records (Appendix E; see also *Supplementary Documentation*). Wendy Pearson, the Property Resources Specialist at the Diocese notes that there is nothing in the records to suggest there are unmarked or unknown burials within or outside of the known cemetery boundaries in the current Study Area.

These cemetery plans maps illustrate that the legal boundaries of the cemetery abut the former St. George Street road allowance (now Kingston Road), with a private lane on

the west side of the cemetery, as is also reflected in modern parcel fabric provided by the Town of Ajax (see Figure 49). The registered plans (show ~~the legal boundaries of the cemetery and indicate~~ that Randall Drive was constructed in the 1960s, and that by 1978 Highway 2 (Kingston Road) had replaced St. George Street, including a sidewalk and boulevard, adjacent to the historical cemetery fence ~~delineating the cemetery boundaries~~. Burial plots are shown set back from ~~and within~~ the fence ~~line~~, oriented parallel to Kingston Road.

Background research and property inspection has confirmed that the historic boundaries of the cemetery are clear and intact and are outside the Study Area. ~~Lands within the cemetery will be avoided by all project designs. The Diocese noted that cemetery records do not indicate any unmarked graves.~~ There is low potential for any burials to be located beyond the known cemetery property limits within the Study Area. Stage 3 cemetery investigation is not recommended within the Study Area. ~~Lands within the cemetery boundaries will be avoided by all project designs.~~

Mount Lawn Cemetery

Mount Lawn Cemetery is an active licensed cemetery located at 2000 Dundas Street East in Whitby, on the north side of Dundas Street East, set close to the road with Block 6 and Trinity Garden sections being adjacent to the Study Area (Plates 82; Appendix C: Figures 67: outlined in blue; Appendix E: Figure 77). The cemetery boundaries are consistent with the current property boundaries (~~see Figure map on file with the land registry office, accessed and provided by Metrolinx, see Supplementary Documentation~~). The cemetery is delineated from the right-of-way by a treeline inside of a wire fence, with burials being indicated parallel to Dundas Street East. No burial records pre-date 1914 (Find A Grave, 2021). The property features a funeral home, parking lot, and landscaped grounds. The cemetery has been owned and operated by Arbor Memorial Inc. (formerly known as Memorial Gardens Ltd.) since 2003, and prior to that various parcels of the large cemetery lands were owned by the Town of Whitby and Durham Region. A registered plan of the cemetery property circa 1984 show that the boundaries extend north from Dundas Street East/King's Highway 2 with the remainder of the property to the north. Since Arbor Memorial Inc. has only operated the cemetery since 2003 and was not familiar with the entire property history, the B.A.O. was also contacted to confirm the cemetery boundaries (~~see Supplementary Documentation~~). Arbor Memorial Inc. indicated to ASI (personal communication, Michael Allcock, March 2, 2022) that the company also owns part of a parcel immediately to the east of the current cemetery along a creek, however there are no burials there and it is regulated by the Central Lake Ontario Conservation Authority. The plan on file with the B.A.O. shows the legal cemetery boundaries are well defined with "areas presently dedicated for cemetery purposes outlined in yellow". Trinity Garden (Block 5) approved in 1966 and Block 6 approved in 1954 are shown as the sections closest to the Study Area fronting onto Dundas Street, which are the historical sections of the cemetery, with the original entrance off Dundas Street still present but no longer in use. The plan shows that additions to the cemetery were made north of this between the 1960s and 1970s. No date is visible on the plan, however it post-dates 1977 and notes the "future entrance" to Garrard Street follows a historical railway alignment.

The background research and property inspection has confirmed that the historic boundaries of this twentieth-century cemetery are clear and intact and are outside the Study Area, as demonstrated by the modern municipal property parcels property plans, therefore there is low potential for unmarked graves beyond the known cemetery property limits within the road. Stage 3 cemetery investigation is not recommended within the Study Area. Lands within the cemetery boundaries will be avoided by all project designs. Stage 3 cemetery investigation is not recommended within the Study Area.

Union Cemetery

Union Cemetery is an active licensed cemetery located at 760 King Street West in Oshawa, adjacent to the Study Area (Plate 84; Appendix C: Figures 67-68: outlined in blue; Appendix E: Figures 75, 80, 81, 82, 83, 84, 78-82). The cemetery is on the northeast corner of King Street West and Thornton Road North. The cemetery is delineated from the right-of-way by a treeline inside of a metal fence, with burials parallel to King Street West.

The property was originally purchased in 1835 by Dr. Robert Thornton, and the first interment occurred in 1837. The cemetery property was donated to the City of Oshawa in 1922, which remains the cemetery operator, and the mausoleum was constructed in 1924 (Heritage Oshawa, 2015). The City provided Available cemetery plans (see *Supplementary Documentation*) that demonstrate that the cemetery boundaries are well defined burials parallel to King Street West adjacent to the Study Area in three sections: the original Presbyterian south block, with burials dating approximately between the 1890s and 1940s; Block B west of the main gate, with burials mostly set back from the road dating to the twentieth century, and one circa 1859; Block A east of the main gate, with burials dating between the 1880s and 1980s; and a recently developed extension east within Block A set aside for new burials.

Background research and property inspection has confirmed that the historic boundaries of the cemetery are clear and intact and are outside the Study Area, as demonstrated by the modern municipal property parcels. There is low potential for unmarked graves beyond the known cemetery property limits within the Study Area. Stage 3 cemetery investigation is not recommended within the Study Area. Lands within the legal cemetery boundaries will be avoided by all project designs.

Pioneer Memorial Garden Cemetery

Pioneer Memorial Garden, or Pioneer Memorial Park, Cemetery is an inactive licensed cemetery located at 185-201 Bond Street West in Oshawa immediately adjacent to the current Study Area (Plate 90; Appendix C: Figure 70: outlined in blue; Appendix E: Figures 83-85). The project will avoid the cemetery boundaries. The cemetery is clearly delineated from the Bond Street West right-of-way and sidewalk by a concrete retaining wall along the north side of the cemetery property.

The Pioneer Memorial Garden Cemetery has been operated by the City of Oshawa since 2008. The 1861 plan of Oshawa indicates Bond Street had not yet been constructed at the time of the plan and that the cemetery was located at the back of a historical town lot fronting King Street (map on file with the land registry office, accessed and provided by Metrolinx, see *Supplementary Documentation*). Pioneer Memorial Garden, or Pioneer Memorial Park, Cemetery is an inactive licensed cemetery located at 185-201 Bond Street West in Oshawa, immediately adjacent to the Study Area (Plate 90; Appendix C: Figure 70: outlined in blue; Appendix E: Figures 76, 85, 86). It is a former Methodist cemetery restored as partnership between Simcoe Street United Church, the City of Oshawa and the Oshawa Horticultural Society (Heritage Oshawa, 2015). The property was sold to the Wesleyan Methodist Church in 1847 by John B. Warren, however the earliest recorded burial is from 1830. The last recorded burial was in 1906 and monuments incorporated into a cairn in 1949 by a committee organized by Simcoe Street United Church (Durham Region Branch Ontario Genealogical Society, 2020). The cemetery features open grassed lawn with mature trees along the perimeter, a commemorative feature in the centre of the parcel, and concrete retaining wall along the south side of the sidewalk that separates the property from Bond Street West, as also demonstrated by the modern municipal property parcels. The cemetery is not noted on the Oshawa inset to the 1877 atlas of Ontario County, the 1894 Municipal Plan of Oshawa (Deans, 1894), or on the key plan to the 1911 Oshawa fire insurance plan. Topographic maps and aerial imagery demonstrate that Bond Street was extended west of Oshawa Creek between 1930 and 1954 (Appendix A). The cemetery is not shown on the 1930 topographic map. Cemetery plans were not available at the time of writing (Justin Bartley, City of Oshawa, personal communication).

A 1948 plan of the cemetery boundaries provided by the City of Oshawa (Figure 85) shows burial plots located immediately adjacent to the north edge of the cemetery boundary on Bond Street. The City noted that the interment locations are not memorialized in those specific locations and strongly cautioned against construction work occurring near the cemetery boundary, as they are not sure if any other unmarked remains exist beyond what is noted in the 1948 burial plan (see *Supplementary Documentation*).

The Study Area in this location includes an existing sidewalk adjacent to a retaining wall, thus traditional mechanical topsoil removal is not feasible. As an alternative, a program of archaeological construction monitoring within the Study Area is recommended to confirm the presence or absence of unmarked graves outside the current known cemetery boundaries (Appendix C: Figure 70: areas hatched and highlighted in purple). Any project impacts within the Study Area immediately adjacent to the cemetery property—including but not limited to the removal/reconstruction of the sidewalk, retaining wall, buried utilities and topsoil—must be monitored on site by a licensed archaeologist because of the potential for burials outside the known limits of the cemetery. Any archaeological resources identified in this manner must be subject to the appropriate mitigations.

A Cemetery Investigation Authorization should be obtained prior to the construction monitoring. If evidence of burials associated with this cemetery are encountered, all

work must cease and M.H.S.T.C.I. and the B.A.O. will need to be contacted for direction on next steps. Should human remains be found outside of the confirmed boundaries of a cemetery, the Coroner and Police must be notified immediately. If the human remains are not determined to be of forensic interest the matter must then be reported to the Registrar, Funeral, Burial and Cremation Services Act, 2002, Ministry of Government and Consumer Services.

3.2 Conclusions

The Stage 1 background study determined that 77 previously registered archaeological sites are located within one kilometre of the Study Area. A total of 12 sites are within 50 metres of the Study Area. Two of the sites within 50 metres (AIGs-449 and AIGr-520) retain Cultural Heritage Value or Interest and require further assessment. Five cemeteries were identified within or adjacent to the Study Area, One cemetery (including Post Cemetery) was identified within the Study Area, and four were identified directly adjacent, including and Pioneer Memorial Garden Cemetery which requires further assessment have outstanding archaeological concerns. The property inspection also determined that parts of the Study Area exhibit archaeological potential and will require Stage 2 survey.

4.0 Recommendations

The following recommendations are made:

- 2 Post Cemetery is located within the Study Area in Pickering. Archeoworks (P029-836-2012) Stage 4 excavation did not confirm the cemetery boundaries nor fully mitigate the Disciples Church Site (AIGs-449) within the D.S.B.R.T. project footprint made in their report. The following combined recommendations for the Post Cemetery property, including AIGs-449, made in the P029-836-2012 Stage 4 report still apply:
 - a. The resumption of any form of archaeological fieldwork — i.e., Stage 4 excavation; Stage 4 avoidance and protection (if applicable); construction monitoring — must take into account recommendations arising from the Indigenous engagement process.
 - b. Block Excavation: The portion of the site which falls within the construction impact zone (i.e., north of the grading limit) must be entirely excavated by hand in one-metre-square units. The Stage 4 excavation will follow the methods and requirements outlined in the 2011 S&G's Sections 4.2.1 (general Stage 4 excavation requirements), 4.2.2 (general hand excavation requirements) and 4.2.9 (specific hand excavation requirements for undisturbed sites), as well as Table 4.1 (determination of hand excavation extent).
 - c. Feature Excavation: Once the site area has been fully hand-excavated at least 10 cm into the subsoil, the exposed subsoil must be cleaned by shovel or trowel, and the resulting subsoil surface examined for cultural

features. All identified cultural features must be mapped using transit and tape and recorded relative to the grid established during the Stage 3. Features must only be excavated and fully documented after complete exposure, except where not possible (e.g., presence of project limits). The excavation and documentation of features must follow the feature excavation-related methods and requirements outlined in the 2011 S&G's Sections 4.2.1, #7-11 (general Stage 4 requirements); Section 4.2.2, #5-7 (general hand excavation requirements); and if applicable, Section 4.2.9, #5-6 (specific hand excavation requirements for undisturbed sites).

- d. Features 1, 2 and 3: The portions of these features which lie within the project area limits are to be excavated and documented in accordance with the 2011 S&G's Sections 4.2.1, #7-11 (general Stage 4 excavation requirements); Section 4.2.2, #5-7 (general hand excavation requirements); and if applicable, Section 4.2.9, #5-6 (specific hand excavation requirements for undisturbed sites), in order to determine the nature of these features, and whether or not they are associated with graves containing human remains:
- In the event that none of these features is associated with graves containing human remains, there are no further archaeological concerns within these areas.
 - If evidence of burials associated with this cemetery are encountered, all work must cease and M.H.S.T.C.I. and the B.A.O. will need to be contacted for direction on next steps.
 - In the event that partial excavation is unable to determine whether or not any features are graves, permission to extend hand excavation of one-metre units further into the cemetery beyond the limit of grading must be acquired in order to allow further exposure, excavation and confirmation of the nature of the feature.
- e. Partial exposure of features: Any feature that cannot be completely exposed due to the presence of project limits may be partially excavated. Exposed feature profiles resulting from partial excavation must be shored up and protected with geo-textile. The placement of fill in such areas must be monitored by a licensed archaeologist, and a report documenting the monitoring be subsequently filed with the M.H.S.T.C.I.
- f. The balance of the Disciples Church Site (AIGs-449) outside the project area limits must be avoided during grading and soil disturbing activities, in accordance with Section 4.1.1 of the 2011 S&G. The following measures are required: erect a temporary barrier along the project area boundary, issue "no go" instructions to all personnel during construction, and the "no go" area should be explicitly marked with instructions on all development plans. Inspection and monitoring of the area during soil disturbing

activities by a licensed archaeologist is required. Following the completion of development activities, a separate Stage 4 avoidance and protection report must be completed and submitted to the M.H.S.T.C.I.

g. Cemetery Investigation Construction Monitoring: The narrow swath of land following the east margin of Post Cemetery, between the existing cemetery fence and the current Brock Road (Durham Regional Road 1) right-of-way limit, has not been subjected to a Stage 3 investigation, given the presence of active utilities in this area. Despite the presence of extensive disturbance, this area must be subjected to archaeological monitoring by a licensed archaeologist in order to conclusively determine the absence of archaeological and/or human remains. A construction monitoring report must be completed and submitted to the M.H.S.T.C.I.

- A Cemetery Investigation Authorization should be obtained prior to the construction monitoring.
- A licensed archaeologist will be present on site for the duration of any additional impacts within the Study Area adjacent to the cemetery property to monitor for the presence of burial shafts outside the known limits of the cemetery. Any archaeological resources identified in this manner must be subject to the appropriate mitigations.
- If evidence of burials associated with this cemetery are encountered, all work must cease and M.H.S.T.C.I. and the B.A.O. will need to be contacted for direction on next steps. Should human remains be found outside of the confirmed boundaries of a cemetery, the Coroner and Police must be notified immediately. If the human remains are not determined to be of forensic interest the matter must then be reported to the Registrar, Funeral, Burial and Cremation Services Act, 2002, Ministry of Government and Consumer Services.
- These lands do not retain near-surface archaeological potential due to previous disturbances, and thus do not require Stage 2 survey prior to any construction monitoring.

23 Part of the Study Area is adjacent to the Pioneer Memorial Garden Cemetery in Oshawa (Figure 70). ~~Grave markers have been removed from their original locations and placed in a central cairn.~~ Based on information from the cemetery operator about the uncertainty of grave locations along the northern cemetery limits on Bond Street West. ~~Additionally, the current legal cemetery boundary may not be consistent with the historical cemetery boundary, . Therefore, there is potential for unmarked burials associated with the cemetery within the Study Area. to extend beyond the current cemetery boundary:~~

a. A Cemetery Investigation Authorization should be obtained prior to the construction monitoring.

- a. ~~If available, mapping depicting the legal boundaries of the cemetery should be obtained from the licensed operator for the cemetery, prior to any proposed project impacts adjacent to the cemetery to help further determine to what extent, if any, this work might impact the legal boundaries of the cemetery.~~
- b. ~~Stage 3 Cemetery Investigation should be conducted on any lands impacted by the project between the paved road edge and the retaining wall, to confirm the presence or absence of unmarked graves outside the current fenced limits. Mechanical topsoil removal is not feasible thus ASI recommends that the portion of the Study Area within lands between the paved road edge and the retaining wall be subject to a program of archaeological construction monitoring if these lands are to be impacted by construction.~~ Stage 3 Cemetery Investigation should be conducted on any lands impacted by the project between the paved road edge and the retaining wall, to confirm the presence or absence of unmarked graves outside the current fenced limits. Mechanical topsoil removal is not feasible thus ASI recommends that the portion of the Study Area within lands between the paved road edge and the retaining wall be subject to a program of archaeological construction monitoring if these lands are to be impacted by construction.
- c. A licensed archaeologist will be present on site for the duration of any additional impacts within the Study Area adjacent to the cemetery property to monitor for the presence of burial shafts outside the known limits of the cemetery. Any archaeological resources identified in this manner must be subject to the appropriate mitigations.
- d. ~~A Cemetery Investigation Authorization issued by the Bereavement Authority of Ontario will be required for any “invasive” (Stages 2-4) fieldwork because the boundaries of the cemetery are not clear. The Authorization will relieve the archaeologist of the prohibition and liability related to the intentional disturbance of a human burial within a cemetery extend beyond the currently mapped boundaries.~~
- e-d. ~~If evidence of burials associated with this cemetery are encountered, all work must cease and M.H.S.T.C.I. and the B.A.O. will need to be contacted for direction on next steps. Should human remains be found outside of the confirmed boundaries of a cemetery, the Coroner and Police must be notified immediately. If the human remains are not determined to be of forensic interest the matter must then be reported to the Registrar, Funeral, Burial and Cremation Services Act, 2002, Ministry of Government and Consumer Services.~~ If evidence of burials associated with this cemetery are encountered, all work must cease and M.H.S.T.C.I. and the Bereavement Authority of Ontario will need to be contacted for direction on next steps.

- f.e. These lands do not retain near-surface archaeological potential due to previous disturbances, and thus do not require Stage 2 survey prior to any construction monitoring. The cemetery lands within and adjacent to the Study Area do not retain near-surface archaeological potential and thus do not require Stage 2 survey prior to any Stage 3 investigations.
- 4 The Garden Site (AIGr-520) abuts the Study Area and is considered to have Cultural Heritage Value or Interest and to require Stage 4 Mitigation of Impacts (see *Supplementary Documentation*) as per the recommendations made during Stage 3 under P059-0985-2021. At the time of writing, the Stage 3 report (P059-0985-2021) had not yet been accepted into the M.H.S.T.C.I register and was not available for review, thus detailed Stage 4 recommendations cannot yet be provided. M.H.S.T.C.I. should be consulted prior to any further work near the site.
- a. Stage 4 will commence with additional Stage 3 units excavated: around units 460N-295E, 460N-290E, 485N-295E; and along the 295E line at 465N-290E, 470N-295E, 475N, 295E, 285N-295E
- b. Unit excavation will consist of the hand excavation of 1 metre x 1 metre units dug by hand, 5 centimetres into subsoil. All soils will be screened through 6mm wire mesh to facilitate artifact recovery with all artifacts retained by provenience.
- c. Should cultural features be identified, the feature fill will not be excavated, the exposed plan of the feature will be recorded, geotextile fabric will be placed over the unit floor and the unit will be backfilled. The extent of the site will be determined following Standard 1 of the S&Gs, Section 3.2.3.
- d. Stage 4 mechanical topsoil removal to look for cultural features will focus on the core of the Garden Site, identified as Locus 3, and will be conducted and monitored by a licensed archaeologist using a tracked Gradall or excavator with a smooth edge bucket. Mechanical topsoil removal will continue to a minimum of 10 metres beyond all identified cultural features. Mechanical topsoil removal will be supplemented by hand 'shovel shining' if soil conditions warrant (As per the M.H.S.T.C.I. Stage FAQ dated March 2016). Identified cultural features will be fully exposed in plan view via hand using shovels or trowels.
- e. Units 470N-300E, 480N-295E, identified as containing potential features— will be investigated to determine whether features are present.
- f. All features will be recorded using a D-GPS accurate to 10 centimetres. Features will be sectioned, and hand excavated with soils being screened through 6 millimetre mesh screen. Features will then be appropriately recorded in plan view via a scaled drawing and photographs.
- 3g. Soil samples for flotation will be collected by stratum for all identified privies and root cellars as required by the 2011 Standards and Guidelines.

7.0 Images

7.1 Field Photography

Titles of the following three photographs were update:

Image 44: View OF POST CEMETERY; **CEMETERY AREA** REQUIRES FURTHER ARCHAEOLOGICAL ASSESSMENT.

Image 45: View of Post Cemetery; **CEMETERY AREA** REQUIRES FURTHER ARCHAEOLOGICAL ASSESSMENT.

Image 52: View of Kingston Road; Area **IS HAS BEEN** DISTURBED, NO POTENTIAL (GOOGLE, 2018).

7.2 Historical Imagery

The following historical images were added:

Image 95: 1959 Post Cemetery at KINGSTON ROAD AND BROCK ROAD (CITY OF TORONTO ARCHIVES, N.D.). SHOWING GRAVE MARKERS IN THE SOUTH HALF OF THE PROPERTY AND THE NORTH HALF ADJACENT TO THE ROAD

Image 96: 1966 Post Cemetery at Kingston Road and Brock Road (City of Toronto Archives, n.d.). indicating a fen**C**ELINE AROUND THE CEMETERY SETBACK FROM THE ROAD EDGE

Image 97: 1971 Post Cemetery at Kingston Road and Brock Road (City of Toronto Archives, n.d.). showing proposed widening for Highway 2

Image 98: 1975 Post Cemetery at Kingston Road and Brock Road (City OF TORONTO ARCHIVES, N.D.). SHOWING HIGHWAY 2 AND THE BROCK ROAD INTERSECTION IMPROVEMENTS

Image 99: 2002 Post Cemetery at Kingston Road and Brock Road (Google Earth) showing Highway 2 and the Brock Road intersection

Image 100: 2021 Post Cemetery at KingstON ROAD AND BROCK ROAD (GOOGLE EARTH) SHOWING HIGHWAY 2 AND THE BROCK ROAD INTERSECTION

Image 101: Photograph of Post Cemetery circa 1927 looking northwest showing a grassy area in the former location of the Disciples Church. Grave markers are seen set back FROM A FENCELINE ALONG KINGSTON ROAD (PICKERING LOCAL HISTORY COLLECTION ARCHIVE ITEM 2003-00477).

Image 102: 2015 Google Streetview of the corner of Post Cemetery showing recent disturbance and utilities along the right-of-way.

Image 103: 2015 Google STREETVIEW OF POST CEMETERY ON KINGSTON ROAD SHOWING RECENT CONSTRUCTION WORK IN THE RIGHT-OF-WAY. THE CEMETERY FENCELINE IS SEEN ON ALL SIDES OF THE PROPERTY.

Appendix E: Cemetery Maps

Titles for the following Figures were modified:

Figure 72: 1972 Registered Plan of Post Cemetery Property

Figure 73: 2012 Registered Plan of Post Cemetery Property

Figure 74: 1961 ST. GEORGE'S CHURCH PROPERTY SURVEY

Figure 75: 1968 CHURCHYARD OF ST. GEORGE ANGLICAN CHURCH PROPERTY SURVEY

Figure 76: 1978 St. George's Anglican Church Cemetery Boundaries Plan

Figure 77: 1984 Mount Lawn Cemetery Boundaries

Figure 79: Map of Union Cemetery Plots KEY MAP

Figure 80: Union Cemetery BOUNDARIES – NEW SECTION "A" PLOT LAYOUT

Figure 81: Union Cemetery BOUNDARIES – PLOTS LAYOUT BLOCK "B"

Figure 82: Union Cemetery BOUNDARIES – PLOTS LAYOUT SOUTH BLOCK

Figure 84: 1948 Pioneer Memorial Gardens Cemetery Boundaries

Figure 85: Pioneer Memorial Gardens MODERN PROPERTY BOUNDARIES

Appendix I Noise and Vibration Impact Assessment

4.0 METHODOLOGY

4.1 Existing Condition

As part of the Project, baseline noise and vibration levels ~~are being were~~ collected and ~~will be~~ included in the report ~~once the field work is completed~~. Field noise measurements were used to validate the CadnaA model which was used to estimate baseline noise levels at Representative Noise Sensitive Receivers. Baseline vibration levels were also established by collecting vibration measurement at Representative Vibration Sensitive Receivers. This section discusses the procedures that was used to conduct baseline noise and vibration measurements ~~and validations~~, as well as the existing noise wall inventory throughout the corridor.

4.1.2 Baseline Noise Model Validation

Seven (7) receivers were selected to represent both ‘on’ and ‘off’ corridor locations. Receptor locations were selected to:

- be distributed throughout the length of the study corridor;
- represent different development characteristics (i.e. commercial, residential, mixed use); and
- include areas near major roadways where there are nearby Sensitive Receivers that may be affected by the Project.
- Due to constraints related to obtaining Permit to Enter (PTE), Arcadis was limited to selecting the receivers in places where it was provided access to. In selecting receivers, attention was given to choosing the places where the source of noise is the urban hum from the roadway traffic.

As shown in Table 4 2, the distances from the receiver to a major roadway is between 15 and 43 meters. Location of the receivers are shown in Appendix N.

TABLE 4-2 Summary of Distance Setback from Noise Model Validation Receivers to Major Roadways

Receiver ID	Closest Major Roadway(s) to Receiver	Distance from the Roadway Centreline (m)
2	Ellesmere Road	19

8	Kingston Road East	43
	Salem Road	30
9	Dundas Street West	29
10	Dundas Street West	19
11	Dundas Street East	17
14	King Street West	18
15	King Street West	15

4.1.2.1 Field Noise Monitoring Equipment and Approach

Noise levels were collected from the seven (7) receiver locations between May 13, 2021 and October 29, 2021 with a Larson Davis 831 precision sound level meter (serial number: 0001783) equipped with a ½ inch free field microphone model 377B02 (serial number: 120094) and a PRM831 pre-amplifier (serial number: 012575). Calibration certificates are attached in Appendix L. The sound level meter was calibrated before and after each measurement. Measurements consisted of 24 hours unattended outdoor noise monitoring at each location and were conducted as per MECP Publication NPC-103. The noise levels were recorded for 24 hours at each location and were summarized into Leq (16-hr) for daytime (7:00 to 23:00) and Leq (8-hr) for nighttime (23:00 to 07:00), consequently.

4.1.2.2 Noise Level Prediction Using TNM/CadnaA Model

The TNM module in CadnaA software was used to model baseline noise levels in the study area. The model included the boundary roadways, and traffic volumes carried along the roadways close to the monitored receiver locations along DSBRT corridor. The model was set up such that it considered:

- horizontal and vertical alignment of the corridor;
- annual average daily traffic volumes (AADT), and day-night traffic split;
- posted vehicular speed (km/hr);
- expected distribution of traffic in each direction of travel lanes;
- percentage of medium and heavy trucks;
- pavement type;
- nature of intervening ground (acoustically hard vs. soft ground);

- presence of noise-shielding elements such as building structures, noise walls, etc.;
- relevant ground elevation contours within the study area; and
- average weather conditions.

24-hour Traffic data counts were collected by Spectrum Inc. for the major roadways in the proximity of the noise monitoring activity and is shown in Appendix H. The traffic data was incorporated into the CadnaA model. Arcadis conducted a survey on vehicle speed in close proximity to four (4) receiver locations to confirm/evaluate the road posted speed with the vehicles' actual average speed. When assigning traffic to the roads, the vehicle speed data was inputted based on the posted speed limit on each road, except for Receiver 14 where the field-measured average traffic speed for eastbound and westbound traffic was considered in the analysis as it was a better representative of the traffic speed in the proximity of the receiver. The TNM noise assessment data were further confirmed with the MECP STAMSON noise modelling software for calibration purposes. The predicted noise levels from the TNM module and the MECP STAMSON show strong agreement between the two noise models.

4.1.2.3 Results and Discussions

Comparing the results between the noise level data obtained from physically collected measurements and the predictions from the TNM module in the CadnaA model are summarized in Table 4 3.

As shown in Table 4 3, for all locations, the noise level predictions using the model are in agreement with the noise levels from the field noise level monitoring, with the difference between the sound levels typically ranging below the perception range of the human ear (3 dBA).

Table 4-3 Comparison Summary between the Sound Level Measurements and the Sound Level Predictions

		Sound Levels Recorded by Larson Davis 831		Sound Levels Obtained from CadnaA		Sound Level Difference (dBA)	
Receiver ID	Location	Day Leq (16h) (dBA)	Night Leq (8h) (dBA)	Day Leq (16h) (dBA)	Night Leq (8h) (dBA)	Day (dBA)	Night (dBA)
2	325 Orton Park Rd #283, Scarborough, ON M1G 3T4	67.0	61.1	64.3	58.3	2.7	2.8
8	Close to intersection of the Kingston Rd and Durham 41	66.5	59.9	66.8	59.9	0.3	0

		Sound Levels Recorded by Larson Davis 831		Sound Levels Obtained from CadnaA		Sound Level Difference (dBA)	
Receiver ID	Location	Day Leq (16h) (dBA)	Night Leq (8h) (dBA)	Day Leq (16h) (dBA)	Night Leq (8h) (dBA)	Day (dBA)	Night (dBA)
9	Space close to 1610 Dundas St W, Whitby, ON, L1P 1Y8	69.5	63.8	67.3	61.9	2.2	1.9
10	Close to 128 Raglan St, Whitby, ON, L1N 2S9	67.4	59.2	64.7	57.6	2.7	1.6
11	Close to 69 Garden St, Whitby, ON, L1N 9E7	68.1	60.7	66.7	57.8	1.4	2.9
14	Close 847 King St W, Oshawa, ON, L1J 2L4	71.1	62.7	68.2	60.9	2.9	1.8
15	50 Centre St S, Oshawa, ON, L1H 3Z7	64.2	56.9	63.2	54.3	1.0	2.6

4.1.2.4 Conclusions

The TNM module in the CadnaA model reliably predicts the baseline noise levels along DSBRT corridor, and therefore is able to accurately predict the baseline noise levels at all of the Representative Sensitive Receivers designated for the baseline noise assessment of the project.

Although Arcadis was able to demonstrate that vehicle speed may influence noise levels collected through physical measurement, it is not practical to collect speed assessments in all cases along DSBRT corridor. Therefore, for future noise assessment, posted speed limits will be inputted into the TNM model. Since the majority of baseline noise level measured at validation sites showed good agreement with the model, Arcadis can confirm that modelled noise data can be validated by physical measurements over a 24-hr period.

Finally, Arcadis confirms that predicted and actual measured noise level at validation receiver locations are consistent, so the addition of more validation sites throughout the corridor would not improve the model validation assessment and is not required.

In conclusion, Arcadis confirms our initial position that based on the assessment and findings described above, the proposed validation locations and methodology to establish the baseline noise model for the entire corridor are adequate and satisfactory.

4.1.3 Baseline Vibration Level

Baseline vibration levels were established by 24-hr measurement of vibration levels at nineteen (19) representative vibration sensitive locations as listed in Table 4.4. In selecting representative vibration sensitive receivers, cultural heritage buildings and/or medical buildings hosting vibration sensitive equipment (e.g., X-Ray) were given priority over other types of buildings. The baseline vibration levels can be used to evaluate the variation in vibration levels of selected buildings during construction and operation. Vibration levels were measured as close as possible to the building's foundations but within public ROW, due to COVID-19 constraints during this time. Location of the receivers are shown in Appendix N.

4.1.3.1 Baseline Vibration Model Validation

Baseline conditions throughout the DSBRT corridor were established as part of the project, and the baseline vibration measurements were conducted in accordance with the MECP NPC-103 procedures.

Baseline vibration measurements were conducted for a duration of twenty-four (24) hours. Vibration measurements were undertaken in the backyards of the dwelling units.

Vibration measurements, obtained as a Root-Mean-Square (RMS) vibration velocity, were obtained with a CoCo-90X (Model # C90X-P16) Dynamic Signal Analyzer (Crystal Instruments) connected to three accelerometers (Model # 356M98). Calibration certificates are attached in Appendix M. Accelerometers were mounted on flat surfaces using an adhesive mounting base to keep each accelerometer in place throughout the measurement period. CoCo-90X is compatible with Engineering Data Management (EDM) to transfer the saved data to Post Analyzer software (PA). PA is where the standard signal-processing technique can be used to determine the transfer function between the source and the resultant ground-borne vibrations. The RMS velocities relative to their one third octave band frequencies were exported from PA for each accelerometer. Since the accelerometers were placed parallel to the source with similar distance, the RMS vibration velocity levels were averaged for all channels (accelerometers). All measurements were conducted under suitable (i.e., dry) weather conditions.

4.1.3.2 Representative Sensitive Receivers (RSR)

Due to constraints related to obtaining Permit to Enter (PTE), Arcadis was limited to selecting two (2) receivers where it was provided access to. Table 4.5, below, summarizes relevant information for each vibration RSR.

Table 4-5 RSRs for Vibration Within the DSBRT Corridor

No.	Receiver	Location/Address	Receiver Category	Building Description
1	3	397 Morrish Rd, Scarborough, ON, M1C 1E9	Residential	2-Storey
2	19	36 Fernhill Blvd, Oshawa, ON, L1J 5H9	Residential	2-Storey

4.1.3.3 Baseline Vibration Measurement Results

During the operational phase of the project, the PA vibration velocity limit is 0.1 mm/s. As shown in Table 4-6, the 24-hour baseline vibration levels for the RSRs prior to construction are low. Based on past project experiences and the FTA Manual, when roadway traffic is the source of vibration, the existing vibration levels are low. This is due to the interaction of rubber-tired vehicles with pavement surfaces.

Table 4-6 RSR Baseline Vibration Monitoring Results

No.	Receiver	Location/Address	RMS Velocity (mm/s)	
			24-hr Monitoring	<0.1 [Yes/No]
1	3	397 Morrish Rd, Scarborough, ON, M1C 1E9	0.0244	Y
2	19	36 Fernhill Blvd, Oshawa, ON, L1J 5H9	0.0078	Y

4.1.3.4 Conclusions

Baseline vibration levels along the DSBRT corridor were measured at two (2) RSR locations specifically identified for vibration impact. The 24-hr unattended outdoor vibration monitoring was conducted at each location following standard procedures and required protocols. The results revealed baseline vibration levels to be low at all RSRs.

APPENDIX G: STAMSON SAMPLE CALCULATION

Updated to include the latest Stamson sample calculations.

APPENDIX H: TRAFFIC DATA

Updated to include all traffic data that were used in the analysis

APPENDIX I: CONSTRUCTION NOISE ZONE OF INFLUENCE

Updated based on the latest monitoring locations.

APPENDIX J: CONSTRUCTION VIBRATION ZONE OF INFLUENCE

Updated based on the latest monitoring locations.

New appendices added:

APPENDIX L: CALIBRATION CERTIFICATES FOR FIELD NOISE MONITORING EQUIPMENT

APPENDIX M: CALIBRATION CERTIFICATES FOR FIELD VIBRATION MONITORING EQUIPMENT

APPENDIX N: NOISE AND VIBRATION RECEIVER LOCATIONS

Appendix J Preliminary Stormwater Management and Hydrology Report Fluvial Geomorphology

Corrected figure numbers:

FIGURE 1.12 DRAINAGE MOSAIC (1 OF 2)

FIGURE 1.13 DRAINAGE MOSAIC (2 OF 2)

TABLE 8.1. SUMMARY OF STORMWATER IMPACT ASSESSMENT, MITIGATION MEASURES AND MONITORING ACTIVITIES

Environmental Component	Potential Impacts (Design/Construction/Operation)	Mitigation Measures	Monitoring
Prior to Construction			
Watercourses	<p>Extension/widening of 13 existing watercourse crossing structures, including C-01, C-02, C-05, C-06, C-07, B-05, ST-01, ST-03, RC-05, RC-06, RC-10, RC-11, and RC-12. Replacement of 3 existing bridges, including B-07, B-09 and B-10.</p> <p>300 m of a tributary of Lynde Creek between Lake Ridge Road and Halls Road is considered for realignment.</p>	<p>Conduct hydraulic analysis following <i>Natural Hazards Policies or the Technical Guide, River and Stream Systems; Flooding Hazard Limit</i> (2002) to ensure that all following flood hazard objectives are met:</p> <ul style="list-style-type: none"> • Ensure that flood risk does not increase as a result of the proposed crossing for all design storm events up to, and including, the Regulatory event. • Safely convey the applicable design storm as per municipal, regional, and/or Ministry of Transportation guidelines considering implications of future land use on flooding. • Establish the requirements for crossing size (i.e., overtopping of the Regulatory event) while considering ingress/egress within the surrounding area in consultation with local municipal emergency managers. • TRCA's Crossing Guideline for Valley and Stream Corridors (2015) will be considered in setting stream crossing objectives for watercourses under TRCA jurisdiction during the detail design phase. • Coordinate with TRCA to consider the proposed works related to flood control around Duffins Creek Bridge during detailed design. During detail design, Notably, the hydraulic condition could be further assessed using the 2D model obtained from the Assess hydraulic conditions using TRCA's 2D hydraulic model during detailed design to further refine the design, and the proposed grading plan, and to ensure there is no net fill volume within the floodplain and not any off-site or on-site impact to the water surface elevation and velocities of the 2-year, 5-year, 10-year, 25-year, 50-year, 100-year, and the TRCA's Regulatory design storm floodplains. • Sizing of drainage channel will be refined during detail design 	<p>N/A</p> <p>N/A</p>
Floodplain Management/ Flooding Hazards	<p>Extension/widening of 13 existing watercourse crossing structures, including C-01, C-02, C-05, C-06, C-07, B-05, ST-01, ST-03, RC-05, RC-06, RC-10, RC-11, and RC-12. Replacement of 3 existing bridges, including B-07, B-09 and B-10.</p>	<ul style="list-style-type: none"> • For all defined watercourses (floodplains), complete detailed hydraulic assessments using the HEC-RAS model. Update floodline mapping to standards of TRCA and CLOCA to determine appropriate design storm and peak flow rate associated with the watercourse at the proposed crossing location based on future land use conditions. • Size the proposed crossing to convey the appropriate peak flow rate without increasing flood elevations for the 2 to 100 year and Regional storm events. • Confirm flood hazard at the preferred crossing location using existing floodplain mapping and modeling, and update the models, as necessary to reflect more detailed topographical and flow data. 	<p>N/A</p>

Environmental Component	Potential Impacts (Design/Construction/Operation)	Mitigation Measures	Monitoring
		<ul style="list-style-type: none"> • Refine the hydraulic analyses based on the detail design to ensure flooding objectives is met with regard to future land use changes. • Update the floodline mapping based on the detail design. • During detail design, TRCA will continue to be consulted to consider mitigation regarding the platform within the regulatory area. • For floodproof stops and their electrical utilities above the Regional flood event, consider design mitigation for all stops and platforms within the TRCA and CLOCA Regulatory design storm floodplains based on the latest information from the conservation authorities. • Early in detail design, in consultation with TRCA and Durham Region, review water surface elevation depths for the Regional and 350-year storms to confirm the feasibility of floodproofing the Notion Road stop at the current location or consider relocating the stop as necessary to avoid hazard to life during a flood. 	

Appendix K Consultation

APPENDIX K1: GRT PROJECT MAILING LIST

On Page 30, the list of agencies and their representative was updated to include everyone to whom the Draft EPR was circulated in May 2021.

On Page 31, the list of agencies and their representative was updated to include everyone to whom the updated version of the Draft EPR was circulated for review in November 2021.

On Page 41, the Toronto Urban Forestry contact was updated.

On Page 50, the contact for Central Lake Ontario Conservation Authority (CLOCA) was updated.

APPENDIX K3: PUBLIC CORRESPONDENCE PART 1

Page 733 was revised to include the response for the email received on 2021-11-26.

New rows were inserted from page 736 onwards to with additional public correspondence table received during the Pre-TPAP period. These additional correspondence records are listed below.

1. Email dated 2021-06-11 on page 736.
2. Email dated 2021-09-14 on page 737.
3. Email dated 2021-09-10 on page 739.
4. Email dated 2021-09-15 on page 740.
5. Email dated 2021-09-23 on page 741.
6. Email dated 2021-09-23 on page 741.
7. Email dated 2021-09-23 on page 744.
8. Email dated 2021-09-24 on page 746.
9. Email dated 2021-09-25 on page 747.
10. Email dated 2021-09-28 on page 748.
11. Email dated 2021-09-29 on page 750.
12. Email dated 2021-10-07 on page 752.
13. Email dated 2021-10-07 on page 753.
14. Email dated 2021-10-12 on page 755.

15. Response to the email chain dated from 2021-11-26 on page 756.

APPENDIX K3: PUBLIC CORRESPONDENCE PART 2

A copy of redacted version of all email correspondence were added from page 1147-1187 which includes the correspondence which were updated in public correspondence table for Pre-TPAP period in Part 1.

APPENDIX K3: PUBLIC CORRESPONDENCE PART 3

Page 90 was revised to include the project team response to the email received on 2022-01-01.

A phone call conversation dated 2022-01-19 and transcribed voicemail received on 2022-01-20 were added to the TPAP public correspondence table on page 91. Summaries of this correspondence was added on pages 256-260.

APPENDIX K4.1: REVIEW AGENCY CORRESPONDENCE

Additional correspondence with the Ministry of Heritage, Sport, Tourism and Culture Industries (MHSTCI) during the TPAP was added on pages 632-651.

APPENDIX K5: INDIGENOUS NATIONS CORRESPONDENCE

On March 2, 2022, Metrolinx provided a letter to Curve Lake First Nation (CLFN) in response to their comments provided on Draft EPR in June 2021. This correspondence is on page 316.