

BRAMPTON

2025 | ARCHAEOLOGICAL
MANAGEMENT PLAN



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ABBREVIATIONS

AMP	Archaeological Management Plan
ARA	Archaeological Research Associates Ltd.
ARM	Archaeological Resource Management
BAO	Bereavement Authority of Ontario
BRAMP	Brampton Archaeological Management Plan
CHVI	Cultural Heritage Value or Interest
DOCA	Department of Consultation and Accommodation
EAA	Environmental Assessment Act
FBCSA	Funeral, Burial and Cremation Services Act
FNIC	First Nations and Indigenous Community
HCCC	Haudenosaunee Confederacy Chiefs' Council
HDI	Haudenosaunee Development Institute
HWN	Huron-Wendat Nation
LIO	Land Information Ontario
MCFN	Mississaugas of the Credit First Nation
MCM	Ministry of Citizenship and Multiculturalism
MNO	Métis Nation of Ontario
OHA	Ontario Heritage Act
OP	Official Plan
PPS	Provincial Planning Statement
S&Gs	Standards and Guidelines for Archaeologists
SNGR	Six Nations of the Grand River Elected Council
SNLR	Six Nations Lands & Resources Office
TIN	The Indigenous Network
TRC	Truth and Reconciliation Commission
TRCA	Truth and Reconciliation Calls to Action
UNDRIP	United Nations Declaration on the Rights of Indigenous Peoples
UNESCO	United Nations Educational, Scientific and Cultural Organization

GLOSSARY

Archaeological Management Plan: The primary strategy and resource for a municipality to properly account for and protect its archaeological resources, particularly in development oversight, as recommended by the *Planning Act*.

Archaeological Potential Model: The primary resource created for the BRAMP, the Potential Model incorporates multiple sources of data and interpretation – in the form of maps – and allows planning staff and development proponents to know the archaeological status of a land parcel.

Archaeological Resource Management: A broad term that encompasses the identification, protection, and appreciation of past people's material remains.

Band: A form of social organization associated with hunting and gathering (foraging) societies. Thought to be usually comprised of 30 to 50 members, bands allowed for efficient and mobile patterns of subsistence.

Bereavement Authority of Ontario: A branch of the Ontario Government charged with overseeing the policies set out in the *Funeral, Burial and Cremation Services Act*, including how and when archaeologists must be involved in work concerning cemeteries, and setting protocols for such work.

Best Practices: Refers to the Ministry of Citizenship and Culture's and First Nations and Indigenous Communities' expectations that archaeological practices exceed minimum standards.

Brampton Plan: The City of Brampton's *Official Plan*.

Ceramics: Any fire kilned artifacts made from clay and added grit. Ceramics is a more accurate term than pottery.

Complex: Archaeologists use this term to describe commonly adopted lifeways and technologies among multiple groups, without suggesting that those groups shared a singular culture or society.

The Crown: Refers to pre-contact and post-contact manifestations of British, and Canadian federal and provincial, governments.

Cultural Heritage Value or Interest: A term used in various pieces of Ontario legislation and policy that direct both municipalities and licensed archaeologists in matters of heritage and archaeological assessments.

Development: A legal term describing any alteration to properties that includes construction of structures, roads, waterways, and any geophysical alteration or disturbance.

Ethnogenesis: The process where a new and distinct socio-cultural people is formed. Marriage and relationships between Indigenous peoples and early European settlers resulted in the creation of the Métis people, now recognized as a distinct Indigenous.

Feature of Potential: A physiographic or cultural point or zone that indicates a higher likelihood of archaeological remains being present within a defined distance.

First Nations and Indigenous Communities: These are particular Indigenous groups, each with their own structures and representation, including Métis and Inuit nations and communities.

Fluted: Projectile points with a central groove on each side are described as fluted. It is generally interpreted that fluting a point allows a split shaft to be firmly fixed to the point.

Indigenous: A broad term that incorporates all of North America's first, non-settler inhabitants.

Longhouse: Associated with larger Indigenous settlements, these structures ranged in length from 10 m to 30 m or more, often housing multiple families and storing harvested foods.

Ministry of Citizenship and Culture: The Ontario ministry that oversees professional archaeological licensing, assessment reports and approvals, and standards and guidelines for practice. (Formerly administered by the Ministry of Tourism, Culture and Sports.)

Official Plan: A set of planning and policy guidelines that each municipality in Ontario is required to create.

Ontario Heritage Act: Enacted in 1975, this Act establishes the legal underpinning of accounting for, and protecting, archaeological (and heritage) resources in Ontario. It guides the licensing of archaeologists, standards and guidelines, reporting requirements, and sets penalties for altering archaeological sites without a permit.

Palisade: A defensive wall surrounding a village or settlement.

The Planning Act: The primary legislation in Ontario used to direct land planning decisions.

Polygon: A cartographic term that refers to an area of interest, defined both by its boundaries and relevance to a map's purpose.

Post-contact: The time period beginning with the arrival of non-Indigenous explorers in the early 1600s.

Pre-contact: The period of Indigenous presence before the arrival of non-Indigenous explorers in the early 1600s.

Projectile Points: As it is often unknowable if a point was used as an arrow or spear tip, archaeologists use this term to describe all such artifacts.

Provincial Planning Statement: A combined statement of Ontario's land use planning policies, including protections for archaeological and heritage resources.

Settler: Refers to any non-Indigenous presence in North America, including those of European, Canadian, American and African-American descent in historic times.

Site: Denotes any location where archaeological remains or burials have been identified.

Standards and Guidelines: Set out by the MCM, they define the four stages of archaeological assessment, specify terminology and methods required, set minimum standards for reporting, and define criteria for thresholds of CHVI that require further assessment.

Three Sisters: The Indigenous description of planting maize, squash and beans in clusters. The three plants are mutually beneficial for increased crop yields.

Treaty: Denotes legal agreements of land use and compensation, and more broadly processes of negotiation and agreements for such things as non-aggression and land sharing.

Triggering Legislation: Any laws or policies, federal or provincial, that require archaeological assessment, consideration, or protective measures.

Truth and Reconciliation Calls to Action: Numbering 94 in all, these represent fundamental components of addressing residential school and other colonial injustices as identified by the Truth and Reconciliation Commission of Canada.

Truth and Reconciliation Commission of Canada: After 6 years of testimony centred on the abuse endured by Indigenous peoples at residential schools, a final report was presented in 2015, including 94 Truth and Reconciliation Calls to Action.

United Nations Declaration on the Rights of Indigenous Peoples: This 2007 Declaration was passed into Canada's legislation in 2021, and represents a fundamental recognition and responsibility toward Indigenous rights and addressing injustices.

Wampum (Belt): Each with a unique design in shell beads, Wampum Belts have a long Indigenous history of creation to document and denote formal agreements between groups, and for ritual, trade and symbolic purposes.

Waterbody: Any lake or pond.

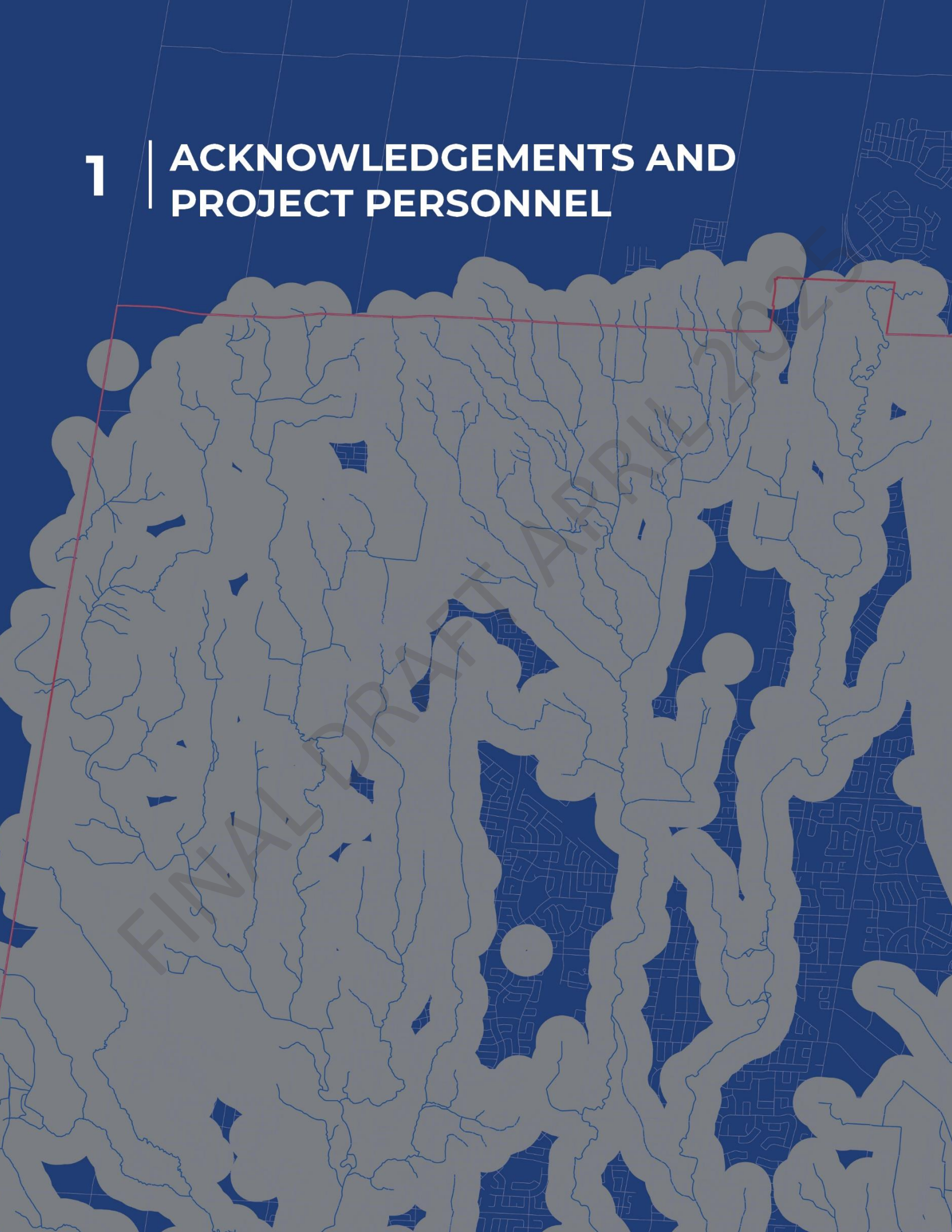
Watercourse: Any river, stream, creek, or canal.

Wisconsin Glaciers: Most of Ontario was covered by glaciation until 11,000 years ago, and geologists have named that most recent glacial period Wisconsin.

FINAL DRAFT APRIL 2025

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ACKNOWLEDGEMENTS AND PROJECT PERSONNEL



1.0 ACKNOWLEDGEMENTS AND PROJECT PERSONNEL

1.1 First Nations and Indigenous Communities (FNICs)

The City and ARA gratefully acknowledge that the questions, comments, feedback, insight, and input provided by the representatives of each of the FNICs were crucial to the creation of an innovative, comprehensive, and meaningful Brampton Archaeological Management Plan (BRAMP), and the ability to present a holistic and inclusive view of the history of the City.

The City and ARA were pleased to engage the following FNICs throughout development of the BRAMP:

- The Department of Consultation and Accommodation, on behalf of the Mississaugas of the Credit First Nation;
- The Haudenosaunee Development Institute, on behalf of the Haudenosaunee Confederacy Chiefs' Council;
- The Huron-Wendat Nation;
- The Indigenous Network;
- The Métis Nation of Ontario; and
- The Six Nations Lands & Resources Office, on behalf of the Six Nations of the Grand River Elected Council.

The Indigenous Network and the Métis Nation of Ontario declined ongoing engagement and deferred to the other FNICs regarding the management of archaeological resources in the City.

1.2 Ministry of Citizenship and Multiculturalism

Robert von Bitter, Archaeological Data Coordinator, provided invaluable assistance in compiling a comprehensive list of archaeological assessments and ensuring full copies of all reports were made available.

1.3 Archaeological Consultants

The City and ARA thank all the archaeological consultants who provided copies of their reports for inclusion in the BRAMP.

1.4 City of Brampton Technical Advisory Committee

The City and ARA are appreciative of the time and feedback from the internal Technical Advisory Committee (TAC).

1.5 City of Brampton Heritage Board (BHB)

The City and ARA are grateful for the opportunity to have attended BHB meetings to present the BRAMP in its early project phase, and again at its conclusion.

1.6 City of Brampton Project Team

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1.7 Archaeological Research Associates Ltd. Team

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2 | EXECUTIVE SUMMARY



2.0 EXECUTIVE SUMMARY

In 2022, the City of Brampton initiated the creation of an Archaeological Management Plan, as encouraged for municipalities in the *Provincial Policy Statement (2020)*. Archaeological Research Associates Ltd. was the consulting firm selected to create an Archaeological Potential Model, consult on policy and procedure formulation, and draft a master document.

The primary goals of the Brampton Archaeological Management Plan (BRAMP) are to enable efficient and transparent planning and cultural heritage management of Brampton's archaeological resources as it relates to City-led and private development land alteration, to entrench meaningful engagement with First Nations and Indigenous Communities (FNICs) in areas of cultural heritage, to further public appreciation and knowledge of archaeological resources and understandings, and to ensure City practices meet the highest possible standards of protecting its finite and fragile archaeological resources.

While this document and various policy and procedure recommendations are the most obvious public products of the BRAMP, the Archaeological Potential Model is equally fundamental, being a state-of-the-art tool that incorporates extensive data in the form of GIS mapping layers, and serving as a primary resource in planning guidance and oversight as it relates to archaeological resource management.

The history of lands occupied by Brampton stretches back over 10,000 years - the vast majority of that history being Indigenous. The City, as formalized in the *Brampton Plan*, is committed to honouring the recommendations of both the *United Nations Declaration on the Rights of Indigenous Peoples* and Canada's *Truth and Reconciliation Calls to Action*. Engagement and consultation with FNICs has occurred from the time of the BRAMP initiation, and throughout every stage of its creation.

In addition to FNIC engagement, the BRAMP benefitted from public consultation, City staff and archaeological consultant expertise, comparison with other municipal AMPs, and Ministry of Citizenship and Multiculturalism participation, all of which have informed and assisted the overall BRAMP and the formulation of the Archaeological Potential Model. The result is very much a "Made in Brampton" approach that is tailored to the City's cultural heritage and planning needs, and strives to ensure best practices and standards are this plan's hallmark.

After the Introduction (**Section 3**), the BRAMP report will provide an overview of the various legislations that regulate and guide archaeology and development/planning requirements in Ontario, and for municipalities (**Section 4**), Brampton's 10,000 years-plus history (**Section 5**, with an expanded version in **Appendix A**), details of the Archaeological Potential Model's data sources and construction (**Section 6**), policy and procedure recommendations (**Section 7**), and specific implementation plans (**Section 8**).



3.0 INTRODUCTION

If you walk down any street or path in Brampton, there's a good chance that evidence of the past is in the ground below you. For many of the same reasons this city is appealing to over 700,000 residents today, people have been present on these lands for over 10,000 years. Archaeological remains are an important window to learning about past peoples and lifeways, and the responsible management of these resources benefits us all.

In 2022, the City initiated creation of the Brampton Archaeological Management Plan (BRAMP) to benefit the protection of its archaeological resources, planning administration, and its commitment to reconciliation and engagement with Indigenous Peoples. Archaeological Research Associates Ltd. was the consulting firm selected to create an Archaeological Potential Model, consult on policy and procedure formation, and draft a master document. Public input was solicited early in the process, and engagement and consultation with First Nations and Indigenous Communities (FNICs) was a key component in every stage. Additionally, existing Archaeological Management Plans in other municipalities were reviewed.

The combined result of these consultations, expertise, research, and collaborative construction has resulted in a "Made in Brampton" plan, tailored to the City's particular cultural heritage and planning needs. The broad goals of the BRAMP are:

- Enabling efficient and transparent administration of development regulation as it relates to archaeological resource management;
- Ensuring internal practices and public works projects subscribe to the highest possible standards in anticipating, assessing, and protecting archaeological resources;
- Encouraging private development and land alteration proponents to adopt the same highest possible standards;
- Preservation of archaeological sites and evidence that are finite and fragile;
- Employing state of the art techniques and data in the form of a dynamic archaeological potential model;
- Enriching public knowledge and appreciation of Brampton's pre- and post-contact history as reflected through archaeological research and findings; and,
- Meaningfully contributing to reconciliation and engagement with FNICs.

The protection and appreciation of Brampton's archaeological heritage is a shared responsibility, and the BRAMP is designed to enable City staff, developers, the public, and FNICs to productively participate in, and benefit from, the best possible strategies and practices.

3.1 Legislative Rationale for the BRAMP

Nearly all archaeological activity in Ontario occurs in the context of development and land alteration activities. Since municipalities have a direct role in development approvals, the *Provincial Planning Statement* encourages them to implement Archaeological Management Plans (AMPs) as part of their mandated responsibilities. An AMP is a planning and conservation tool that enables a municipality to integrate archaeological assessments and protections in development administration, ensuring that:

- Development projects are not undertaken until lands have been assessed for archaeological potential;
- Archaeological resources are documented and appropriately managed or protected where encountered; and,
- First Nations and Indigenous Communities (FNICs) are consulted, with their interests considered from the earliest stages of assessment.

There are multiple legislative acts – provincial and federal – that also compel and/or guide municipal oversight of archaeological resource management, such as the *Ontario Heritage Act*. In **Section 4**, these are discussed in detail, along with various legislations and government bodies that trigger and approve archaeological assessments, and regulate the activities of licensed archaeologists in Ontario.

The practice of archaeology in Ontario is largely governed by the Ministry of Citizenship and Multiculturalism (MCM), who define the minimum standards and guidelines for research, Indigenous engagement, field techniques, and reporting. Additional regulation comes from the Bereavement Authority of Ontario, in the particular case of burials and cemeteries.

The MCM cautions that minimum standards and guidelines are a starting point only, and that best practices need to exceed them. Added to MCM policy are the professional standards of consulting archaeologists themselves, the requirements of FNICs, and the objectives of the City of Brampton – all which serve to push archaeological resource management beyond the bare minimum legislative requirements.

Throughout the BRAMP document it will be noted where the City has chosen to exceed minimum requirements in the interests of best conserving and protecting archaeological resources.

3.2 Archaeological Resources in Brampton

Brampton is situated on the Peel Plain, which encompasses much of the Greater Toronto Area of southern Ontario. Gradually sloping toward Lake Ontario, the Peel Plain is punctuated by the deep valley cuts of rivers such as the Credit. This current landscape emerged over 11,000 years of geological and environmental change, dating back to the retreat of the last glaciers.

Human presence commenced soon after the last glacial retreat, and the ensuing ten thousand-plus years has seen continual use and habitation of the land Brampton occupies. The majority of that human presence has been Indigenous, with the first incursions of European explorers (later settlers) documented in the early 1600s.

Post-contact records and Indigenous knowledge-keeping inform some of Brampton's historical record, but a great deal of our understanding comes from archaeological remains. Despite being a relatively dense urban centre, Brampton has hundreds of documented archaeology sites, and vast areas of potential that contain more. Known and potential archaeology sites preserve evidence that includes:

- Physical artifacts and structural remains;
- Detectable alterations to landscape and soils such as pits and agricultural furrows;
- Seed, pollen and insect presence in soils that reflect human activity and influence;
- Cemeteries and burials;
- The spatial relationship of artifacts and features within and between sites; and,
- The geographic location of all sites contributing to an understanding of broader patterns of land use and habitation.

Section 5 and **Appendix A** discuss the history of Brampton in detail, with particular focus on pre-contact Indigenous peoples during the archaeologically identified eras of Palaeo, Archaic and Woodland. It would be misguided, however, to suggest that archaeological assessments and resources are the sole means of understanding the pre-contact Indigenous history of Brampton. Indigenous accounts, based on their own traditional oral histories, are included to add further depth and nuance.

Post-contact records are a valuable source of understanding settler – and sometimes Indigenous – lifeways, but can have gaps that are sometimes filled by the insights of archaeological research. Following the standards and guidelines of the MCM, the BRAMP incorporates post-contact archaeological resources that predate 1870, and also accounts for historically designated and recognized buildings and properties.

3.3 The Archaeological Status and Potential Model

Whether acting as the approval authority for development projects, or as the development proponent, the City benefits from accurate and up-to-date insight into known and potential archaeological resources. The Archaeological Status Layer and the Archaeological Potential Model provide this insight, and are the primary tools for guiding planning approvals and requirements for development and land alteration in Brampton.

A half century of standardized archaeological assessment work in Ontario has created a wealth of data that has revealed generally predictable patterns of where sites are more (or less) likely to be found.

The Archaeological Potential Model draws on multiple data sources that account for any archaeological assessments conducted in the past (over 1,400 in Brampton to date!) and

various physical and cultural features that are known to be associated with a higher likelihood of encountering archaeological remains. Each data source is turned to a map layer, and these map layers are then combined into two “master” layers – the Completion and Archaeological Potential Model Layers. (**Section 6** explains the data sources in detail.)

The Archaeological Completion Layer indicates property parcels where previous archaeological assessments have satisfied any concerns about the presence of archaeological remains. It cannot be stressed enough that such instances are rare, and that any land alteration requires vigilance for unexpected archaeological remains. (**Section 8** outlines Brampton’s Emergency Protocol for the unexpected encounter of archaeological or human remains.)

The Archaeological Potential Model – shown on the BRAMP cover – indicates areas where there is potential for archaeological remains, and where known features, sites, or burials have existing protections.

The Archaeological Completion Layer and Archaeological Potential Model are combined to create the Archaeological Status Layer. This composite map is the primary resource for development application approvals, as proposed parcels can be readily referenced to determine if they are free of archaeological potential and concerns or will require further assessment.

While this document is the primary product the public will engage with, the Archaeological Status Layer and Archaeological Potential Model represent a significant component of this project, and will be utilized by the planning department in efficiently, transparently and effectively managing and protecting archaeological resources in the course of development administration and oversight. As such it jointly balances cultural heritage concerns with development interests.

3.4 BRAMP Integration to City Policies and Procedures

The BRAMP has been constructed to integrate with City operations in multiple areas, including:

- Planning and Development Oversight;
- Cultural Heritage;
- Public Works;
- Public Education; and,
- FNIC Consultation and Engagement.

A cornerstone of successful BRAMP integration involves amendments to the *Brampton Plan*, which will formalize the BRAMP as the guiding and binding policy for archaeological resource management. **Section 7** outlines suggested amendments to the *Brampton Plan*, including adoption of the BRAMP as a schedule. BRAMP integration additionally involves practical adoption to routine City practices in some departments, which are also detailed.

There are 8 policy goals outlined in **Section 7**, with specific recommendations for each. They are:

1. To identify, manage, and protect archaeological resources.
2. To facilitate the identification, management, and protection of archaeological resources through the use of the Archaeological Potential Model.
3. To include First Nations and Indigenous Communities (FNICs) in all stages of archaeological resource management.
4. To favour the preservation and protection of archaeological sites and areas of high archaeological potential over excavation.
5. To provide clear protocols and guidance in the event of unpredicted or emergency discoveries of archaeological resources.
6. To increase the awareness and appreciation of archaeological resources among development proponents, the public, and City staff.
7. To comprehensively integrate the identification, management, and protection of archaeological resources into City processes, including the Brampton Plan, City by-laws, and other municipal processes.
8. To ensure the BRAMP remains up-to-date with best practices in all aspects of archaeological resource management.

Section 8 details the implementation of BRAMP guidelines and use of the Archaeological Potential Model into City operations, with specific recommendations for staff and department responsibilities, training, and review.

There are two types of recommendations: those that can be immediately implemented into policy and practice, and those where the City seeks to explore future strategies to address gaps in their current jurisdictional powers. Provincial legislation currently enables a municipality to only encourage adherence to best practices in certain cases, and **Sections 7** and **8** identify areas where consultation with the appropriate provincial ministries and agencies is suggested to enable a more uniform application of BRAMP guidelines.

3.5 Public Engagement

The strategy for public engagement was developed following the broad principles set out by the International Association for Public Participation (IAP2) and conformed to the *inform* and *consult* levels of engagement in the Public Participation Spectrum.

The strategy sought to inform stakeholders and the public about the archaeological assessment process and the BRAMP, to further public awareness of the presence and significance of archaeological resources, and to foster community support for the management and protection of these resources.

Meaningful engagement entails a commitment to keeping the public informed, and to receiving, acknowledging, and considering their feedback. With this in mind, the following initiatives were taken to engage the public and selected stakeholders:

- Brampton Heritage Board (BHB) Meetings;
- Public survey;
- Targeted Stakeholder Outreach;
- Technical Advisory Committee; and
- Public Open House.

3.5.1 Brampton Heritage Board (BHB) Meetings

The City and ARA attended a BHB meeting on March 21, 2023, as a delegation regarding the BRAMP. At this introductory meeting ARA shared the project scope and work plan, and provided an opportunity for feedback. No feedback was received at that time. A final BRAMP draft was provided to the BHB for review on April 15, 2025.

3.5.2 Public Survey

The public survey was posted on the City of Brampton's website from November 2023 until March 2024. The survey was promoted through the City's website and social media accounts in advance of the public open house. No responses were received.

3.5.3 Targeted Stakeholder Outreach

A virtual project introduction meeting was hosted on Webex on September 14, 2023 for selected stakeholders. During this meeting they were introduced to the project, proposed work plan and objectives, and were invited to ask questions or provide feedback. Several questions were asked on the Indigenous consultation and engagement on the project, which were clarified to the satisfaction of the stakeholders. Opportunities for further one-on-one meetings with the stakeholders were offered, with no requests made at this meeting. Selected stakeholders included representatives from:

- City of Brampton
- Ministry of Citizenship and Multiculturalism (MCM)

- Ontario Ministry of Public and Business Service Delivery and Procurement
- Bereavement Authority of Ontario (BAO)
- Region of Peel
- Credit Valley Conservation (CVC)
- Toronto Region and Conservation Authority (TRCA)
- Brampton Heritage Board (BHB)
- Brampton Historical Society
- Building Industry and Land Development Association (BILD)
- Peel Art Gallery, Museum and Archives (PAMA)
- Architectural Conservancy of Ontario (ACO)

3.5.4 Technical Advisory Committee

The City of Brampton struck a Technical Advisory Committee (TAC) comprised of representatives from the City departments directly impacted by the BRAMP, a Brampton Heritage Board (BHB) representative, and FNIC representatives. The intent of this committee was to offer dedicated opportunities for the members to be informed about the project, its progress and direction, and to provide opportunities for feedback. Introductory and mid-project meetings were held, and draft BRAMP document sections were circulated for review and comment. A final meeting was held on January 15, 2025 following the completed draft's circulation to discuss final comments and input from the representatives before the preparation of the final draft.

3.5.5 Public Open House

The City of Brampton hosted an in-person public open house, advertised on the City's website and social media accounts, on November 28, 2023. The intent of the open house was twofold: 1. To provide an accessible venue for public information, education and discussion; and, 2. To provide the public an opportunity to share local information to better inform the BRAMP Archaeological Potential Model. A total of seven residents attended the open house and three features of local significance were added and incorporated into the Archaeological Potential Model.

3.6 FNIC Engagement

Arguably, the particular nature of archaeological resources - the majority of which embody Indigenous history, culture, and relationship to the land - demand the highest level of meaningful adherence to the demands of *United Nations Declaration on the Rights of Indigenous Peoples* (UNDRIP) and the *Truth and Reconciliation Calls to Action* (TRCA). The City committed to adopting UNDRIP and addressing the TRCA in 2020.

Section 1 lists the FNICs who were approached for engagement in developing the BRAMP, and those who accepted. Our thanks for the participation of all bears repeating here.

At the outset of the BRAMP's creation, the City and ARA drafted a preliminary Indigenous Engagement Strategy, outlining three foundational concepts:

1. Each FNIC should be treated distinctly, with engagement occurring separately for each (instead of collectively), and separate from public and/or stakeholder consultation.
2. Each FNIC has its own perspectives, interests, traditions, and resources to participate in feedback and consultation., Therefore, Indigenous engagement for the BRAMP would need to be adaptive and flexible.
3. Each FNIC is recognized as expert in their own cultural heritage, with the authority to identify their own heritage resources, understand successful management practices, and determine threats to heritage protection.

The preliminary strategy was shared with FNICs for input, and the consensus was to pursue three goals:

1. Recognize that engaged FNICs do not always have the capacity to quickly review and provide feedback on unreasonably large sections of policy and documentation, and as such to structure engagement on a more ongoing and manageable basis.
2. Incorporate Indigenous perspectives throughout the BRAMP's drafting, instead of during the review of a "finished" document and plan.
3. Proactively incorporate known expectations for FNIC engagement in the practice of archaeology and planning, including those expressed by the MCM, professional archaeologists, and FNICs themselves.

Indigenous engagement began in February 2023, with a notification of project commencement circulated to the FNICs. Indigenous engagement during the development of the BRAMP was divided into distinct project phases to allow for focused discussion and review of discrete aspects of the project, rather than one large final project at the end. Each distinct project phase included a preliminary meeting with each FNIC to discuss the topic in detail, a review of the draft item that had been produced by ARA using these discussion points, and a final meeting to review and adjust the draft item as necessary.

Feedback from FNICs during engagement centered on the following themes:

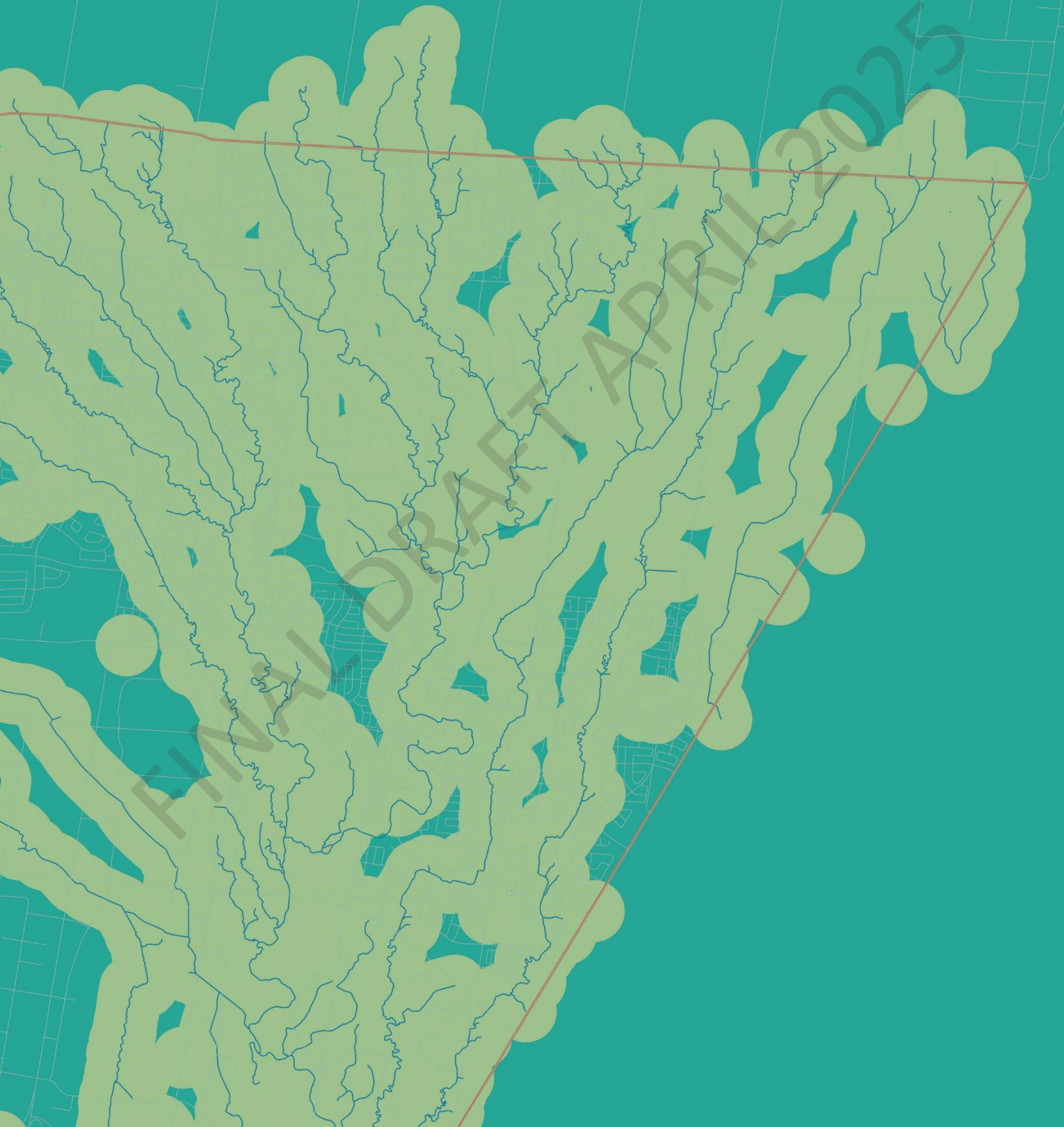
- Improving the quality of archaeological assessments;
- Strengthening archaeological protection mechanisms;
- Creating clear Indigenous engagement requirements for archaeological assessments;
- Enforcing archaeological requirements and protections;
- Determining archaeological clearance of properties;
- Developing an emergency response plan;
- Artifact repatriation and collections management;
- Distinct treatment of individual FNICs;
- Public education and outreach; and,
- Establishment of a BRAMP review period.

Through the Indigenous engagement process, the City and ARA worked closely with FNICs to incorporate their insights, perspectives, and expectations during all phases of the BRAMP's drafting. It is our hope that the final product reflects this holistic approach and demonstrates that engagement with Indigenous Peoples is a mandate taken seriously by the City in all its activities and responsibilities.

3.7 BRAMP Review

The practice of archaeology and management of related resources is a continually evolving and improving field. The BRAMP has been designed to readily adopt future enhancements, changes in legislation, and new data. The Archaeological Potential Model and its component maps are dynamic and will have their data updated routinely, as outlined in **Section 8**. The entire BRAMP will be subject to review every five years, as specified in **Section 7**.

4 | ARCHAEOLOGICAL RESOURCE MANAGEMENT AND PLANNING



4.0 ARCHAEOLOGICAL RESOURCE MANAGEMENT AND PLANNING

4.1 Introduction

Archaeological Resource Management (ARM) in Ontario involves a combination of policies and guidelines from the three levels of government, diverse areas of legislation, and numerous responsible parties and agencies.

Rules set out by the federal and provincial governments that require archaeological assessments in various instances are called ‘triggering legislation’. The vast majority of archaeological work in Ontario occurs in the context of planning requirements, generally when property and lands are being considered for development or alteration. Municipalities, like the City of Brampton, are responsible for the direct administration of planning and development, and consequently have a key role in ARM. The Brampton Archaeological Management Plan (BRAMP) has been developed as a tool to enable effective and efficient oversight of ARM as it relates to planning and development.

Archaeological resources are finite, fragile, and provide a valuable window into past lives and cultures. Canada, First Nations, Métis and Indigenous Communities, Ontario and Brampton collectively understand that we have a responsibility to manage these resources in a way that benefits citizens today, and in the future.

This section will provide an overview of Indigenous-Crown agreements, international obligations, federal and provincial legislation and guidelines, and the role of Brampton – all as they pertain to ARM. It is designed to serve as a resource for the public and development proponents, and is not presented as a comprehensive legal guide. Prevailing legislation is subject to change and amendments, and while this section will be periodically updated to reflect such changes, interested parties are always encouraged to consult the full and current legislation and guidelines as needed.

While not all archaeological assessment within the City is focused on Indigenous peoples, the vast majority of Brampton’s over 10,000-years of human history is Indigenous. As such, virtually every instance of legislation, guidelines, and other dimensions of ARM entails inclusion of, consultation with, and consideration of, Indigenous peoples in Canada, Ontario, and Brampton. There are multiple terms for Indigenous peoples used - internationally, nationally, provincially, and in historic documents - that are not uniform. This section uses the following terms where appropriate, sometimes in place of the language used in legislation and guidelines:

- Indigenous and Indigenous Peoples, referring to the original non-European inhabitants of North America in the broadest sense.
- First Nations and Indigenous Communities (FNICs), referring to Indigenous groups in particular, including Métis and Inuit nations and communities. (Note: some legislation in Canada and Ontario uses the term ‘aboriginal’ which this section will only do in the case of direct citation).

When discussing Indigenous-government relations, this section will sometimes refer to various government bodies as the “Crown,” which encompasses pre-contact and post-contact manifestations of British, then Canadian federal and provincial, governments.

Archaeological assessment is conducted by professional, licensed archaeologists in Ontario, and their best practices generally exceed the minimums laid out in the provincial *Standards and Guidelines* and other policy documents. This is something that is expected by their regulators and FNICs, and is accounted for in the BRAMP.

This section aims to briefly introduce the range of legislation and policy that controls and influences, either directly or indirectly, archaeological resource management within the context of Ontario and, more specifically as it related to the implementation of the *Planning Act* within the City of Brampton as a municipality.

4.2 Acts of Reconciliation

Brampton Supports the *United Nations Declaration on the Rights of Indigenous Peoples* and the *Truth and Reconciliation Calls to Action*, which act as starting points for the City to develop meaningful collaborative relationships and work that addresses the systematic inequalities and racism that Indigenous Peoples face.

2024 Brampton Plan

Canada, as a nation, has begun to acknowledge and confront its historic patterns of colonialism, and their continued presence and impacts in modern policies and relations, which have been largely devastating to Indigenous Peoples since the era of first contact. The national commitment to redressing these wrongs is, in part, being realized through signing the *United Nations Declaration on the Rights of Indigenous Peoples* (UNDRIP), accepting the *Truth and Reconciliation Calls to Action* (TRCA), and working to meaningfully enact both into legislation. The legislative and policy response has been mixed among the provinces and territories, though all have acknowledged the need to move forward in a way that recognizes and protects Indigenous rights, while simultaneously working toward reconciliation.

The practice of archaeology and its role in development planning is one significant component of reconciliation, and the City of Brampton seeks to use the BRAMP as one of many ways to translate a commitment to reconciliation into action.

4.2.1 The United Nations Declaration on the Rights of Indigenous Peoples

Adopted by the UN in 2007¹, UNDRIP was passed into legislation by Canada in 2021. The *UNDRIP Act* requires Canada to ensure all its federal laws are consistent with the Declaration, to prepare and implement an action plan to achieve the Declaration objectives, and to table an annual report on progress.² While UNDRIP has not yet been enacted into provincial law, many municipalities, including the City of Brampton, have committed to acting in accordance with its content.

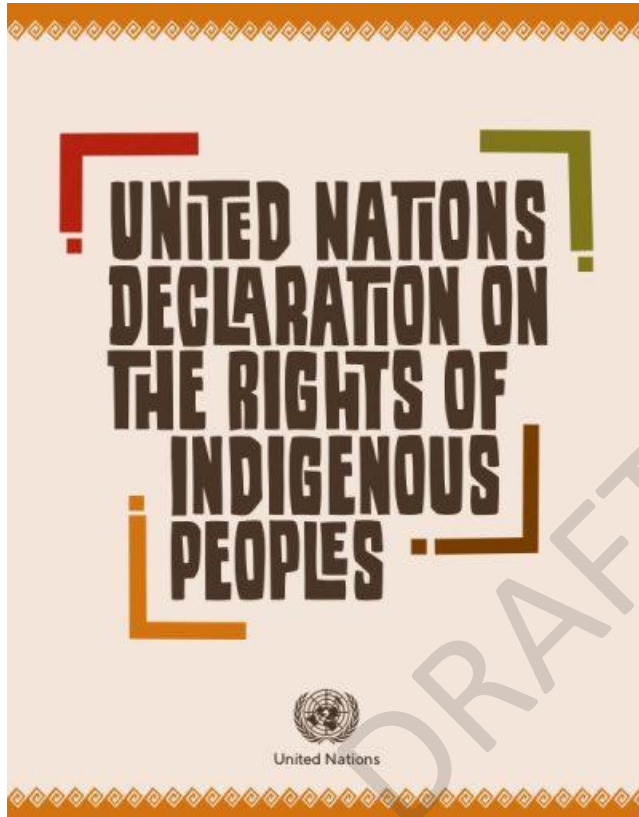


Figure 4-1: UNDRIP COVER
United Nations

UNDRIP consists of 46 articles, which Canada's expresses as an action plan that includes measures...

"to address injustices, combat prejudice and eliminate all forms of violence, racism and discrimination against Indigenous peoples, including elders, youth, children, persons with disabilities, women, men and gender-diverse and two-spirit persons; to promote mutual respect and understanding, as well as good relations, including through human rights education; [and to enact measures] related to the monitoring, oversight, follow up, recourse or remedy or other accountability with respect to the implementation of the Declaration."³

Article 12 of UNDRIP has particular relevance to archaeology and heritage concerns, stating that Indigenous Peoples have the right to maintain and protect their religious and cultural sites, the right to the use and control of their ceremonial objects, and the right to repatriation of their human remains. It further affirms that States shall enable access to and/or repatriation of ceremonial objects and human remains in their possession.

4.2.2 Truth and Reconciliation Calls to Action

The Indian [sic] Residential Schools Agreement was reached between the Canadian federal government and survivors of residential schools in 2006. As part of the settlement, Canada agreed to launch a Truth and Reconciliation Commission (TRC).

The TRC spent six years hearing from over 6,500 witnesses and survivors, and engaged in public conferences and documentation to educate the public and share findings. In 2015, the final report was presented, which included 94 *Truth and Reconciliation Calls to Action* (TRCA) to further reconciliation between Indigenous Peoples and non-Indigenous Canadians.⁴

The TRCA are still in the process of being fully integrated with policy and legislation at the federal, provincial and municipal levels of Canadian government at this time. The City of Brampton has committed to supporting these calls in the *Brampton Plan*. The Province of Ontario has committed to five key components aimed at addressing the TRCA⁵, including:

- Understanding the Legacy of Residential Schools
- Closing Gaps and Removing Barriers
- Creating a Culturally Relevant and Responsive Justice System
- Supporting Indigenous Culture
- Reconciling Relationships with Indigenous Peoples

4.2.3 UNDRIP, TRCA and Archaeology

Archaeology in Ontario is not a singular entity. Its practice and regulation involve overlapping national, provincial, municipal, organizational, professional, Indigenous, and other invested bodies. Each of these are adopting and enacting legislation, policies, and guidelines that seek to interpret and incorporate UNDRIP and TRCA mandates in slightly different ways, and at varying paces. Most, if not all, parties, recognize that honouring these commitments is a long-term and ever evolving duty. Despite some differences in approach, there are some generally common goals related to archaeology that include:

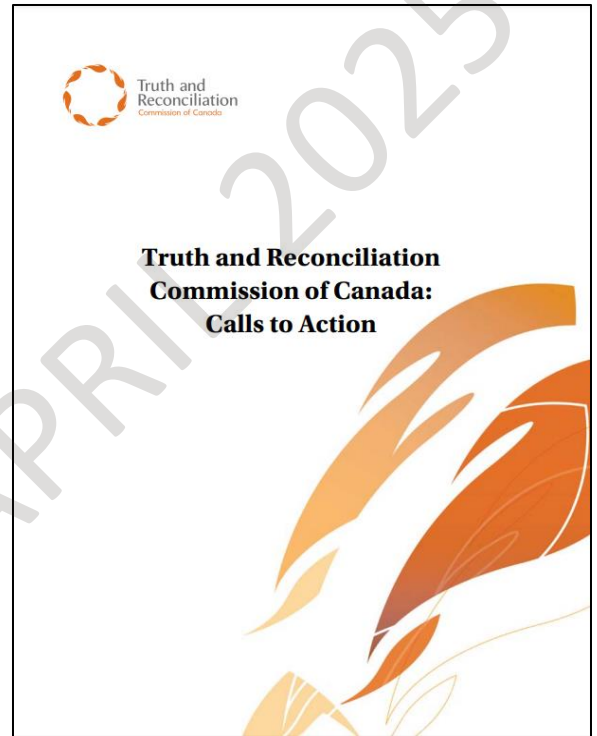


Figure 4-2: TRCA Cover
*National Centre for
Truth and Reconciliation*

What is meant by Decolonizing?

The relationship between Indigenous and non-Indigenous peoples began as one of equals, but soon devolved into one of European settler, and later Canadian, control of the relationship over the course of four centuries.

This process is broadly referred to as colonialism. It includes both ill-intended and well-meaning policies, since both have served to disempower Indigenous Peoples, and favour non-Indigenous knowledge, agency and authority.

- Decolonizing the relationship between archaeology/archaeologists and Indigenous Peoples;
- Recognizing the rights of Indigenous Peoples to have full consultation and meaningful participation in archaeological activities that affect traditional lands and material cultural resources;
- Returning control over the objects of ancestors (“archaeological artifacts”) to their descendent communities through repatriation; and,
- Repatriating the remains of ancestors to their descendent communities.

In general, the expectation is to focus on concrete actions that move beyond goodwill statements of intent, and instead seek to redress harmful practices in a manner that contributes to reconciliation in a meaningful way.

4.3 Indigenous and Crown Agreements

The City of Brampton occupies territory that is subject to over four centuries of treaties and agreements between FNICs and the Crown. Where several of the subsequent sub-sections will describe legislative and best practice requirements to consult with, engage, and involve FNICs, it is important to highlight these pre-existing agreements as the historical foundation that demands these requirements. In short: Indigenous rights to, and responsibility for stewardship of, these lands was agreed to long before current planning and archaeology legislation came to exist.

There is no single term that adequately captures the nature of these accords, as they represent centuries of interwoven worldviews, legal systems, and cultural understandings. But what they fundamentally share is an agreed framework for co-existence between Indigenous and settler peoples. This was reinforced by the *Constitution Act* of 1982, which in Section 35 confirms existing “aboriginal” and treaty rights as protected.

4.3.1 The Covenant Chain

Originally a Haudenosaunee concept, the Covenant Chain has served as broad metaphor for complex and evolving alliances between Haudenosaunee and European explorers and settlers since the early 1600s, has been specifically cited in treaty agreements (such as the 1764 Treaty of Niagara), and endures as a modern symbol of the ideal relationship between Indigenous and settler peoples.

Perhaps originally envisioned as a chain with rope or fiber links, and known subsequently as an iron and then silver chain, the Covenant Chain consists of three links: friendship, good minds, and peace. Iron rusts, silver tarnishes, and as agreements periodically grew strained or fractured, their revisiting and revitalization was referred to as “polishing the chain”. This characterization also reminded parties to reconnect periodically to continue to build and maintain relationships.⁶

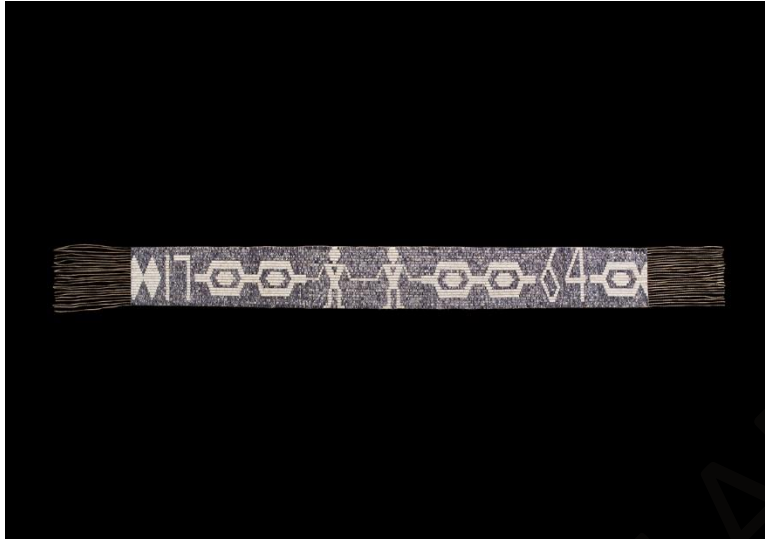


Figure 4-3: Covenant Chain Wampum Reproduction
Canadian Museum of History

4.3.2 The Two Row Wampum

As Dutch settlers began to move into Haudenosaunee territory in the early 1600s, both peoples sought to reach an agreement of sharing the land peacefully. In or around 1613, this agreement was formalized and documented by the creation of the Two Row Wampum.

Wampum belts are a traditional method of denoting events and agreements of practical and symbolic importance used by many Indigenous peoples - in this case, the Haudenosaunee. The Two Row Wampum belt depicts two purple rows that represent the course of two boats, Haudenosaunee and Dutch, sailing alongside each other but not interfering with one another. The three white stripes symbolize peace, friendship, and respect. The vision and intent was that they would live as equals and co-exist in harmony.⁷

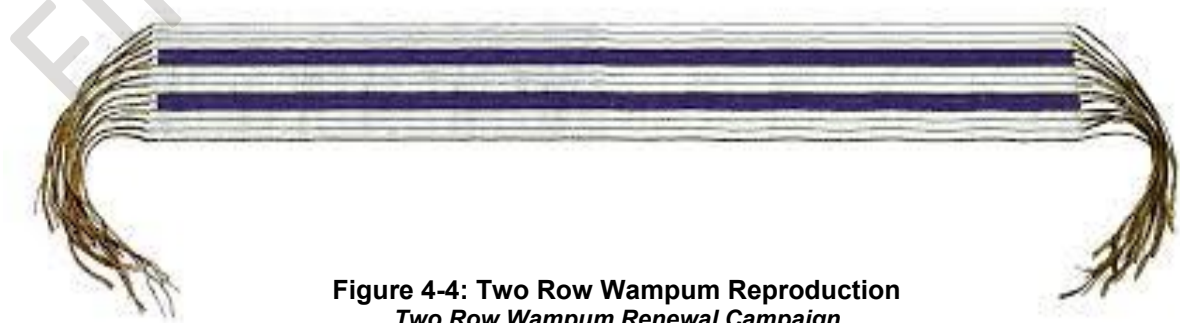


Figure 4-4: Two Row Wampum Reproduction
Two Row Wampum Renewal Campaign

The Two Row Wampum has endured as a guiding symbol of how Haudenosaunee (and sometimes more broadly, Indigenous Peoples) and non-Indigenous settlers should interact and relate to each other.

What is a Wampum Belt?

Made of the beads from the purple and white shells of mollusks, wampum belts have a long Indigenous tradition of being used for ritual, symbolic and trade purposes. Pieces of mollusk shell would be carefully crafted into beads for use in these belts, a process that was labor-intensive and time-consuming, infusing wampum beads with value and importance.

Wampum belts were often created to document and denote formal agreements between groups. As such, each belt has a unique design that reflects the purpose of its manufacture.

4.3.3 A Dish with One Spoon

It is suggested by some that A Dish with One Spoon is best described as a fundamental component of Indigenous worldview and philosophy, and less a signifier of a particular treaty or agreement. It was, however, a pillar of understanding in the 1701 Great Peace of Montreal, in addition to numerous other agreements between Indigenous groups, and is included here for that reason.

The concept predated European contact and speaks to Indigenous relationships to both land and other people. The Dish represents the land and its resources, which all have a right to. The One Spoon represents how people ought to interact with the land by only taking what is needed, and also represents peaceful sharing of the land without violence or conflict – the spoon having a more peaceful connotation than a knife. A Dish with One Spoon speaks both to rights to the land, and the responsibility of stewardship and protection for future generations (never leaving the bowl empty).

The Great Peace of Montreal was an assembly of 39 nations in 1701, including British, French, and FNIC representatives. All parties sought to put an end to several years of protracted conflict. As part of the successful negotiations, The Dish with One Spoon understanding was reaffirmed. Today, A Dish with One Spoon is increasingly used



**Figure 4-5: Wampum Belt
Symbolizing A Dish with One Spoon**
*Hamilton Civic Museums, photo by Ward
LaForme*

in institutional land acknowledgements, and remains an enduring metaphor for Indigenous Peoples, particularly regarding shared stewardship of the land and its resources.⁸

4.3.4 The Fort Albany Deed

Also known as the Nanfan Treaty, in 1701 the Haudenosaunee made an agreement with the acting colonial governor of New York, John Nanfan, for a large amount of land (the "Beaver Hunting Grounds") that covered much of Southern Ontario and the Midwest United States. The Haudenosaunee made an agreement releasing the land to the Crown on the understanding that they would retain their right to hunt there.⁹

The agreement made with Nanfan has been referenced in multiple court cases, both at the provincial and federal levels. The Haudenosaunee maintain this is a treaty in the formal sense of the word, but the Canadian government does not recognize it as such. Subsequent treaties were negotiated for much of the same territory between the British and other non-Haudenosaunee nations, which further complicates the picture.

4.3.5 The Royal Proclamation and The Treaty of Niagara (1764)

Following the defeat of the French in the Seven Years War, a Royal Proclamation for the administration of British-claimed territories in North America was issued by King George III in 1763. The Proclamation explicitly recognized the territorial rights and titles of Indigenous Peoples, and forbade the encroachment of colonists/settlers into Indigenous territories without the negotiation of Crown-recognized treaties.

The Proclamation was made a more direct agreement between the Crown and Indigenous peoples in 1764, when Sir William Johnson (Superintendent of Indian [sic] Affairs) met with representatives of many of the Indigenous nations (approximately 24) from the British-claimed North American interior, at Fort Niagara. The Covenant Chain was extended by Johnson, both to renew existing alliances ("polish the chain") and form new ones.¹⁰ While commonly called The Treaty of Niagara, it was not a treaty regarding land occupation, but rather a 'peace and friendship' treaty.

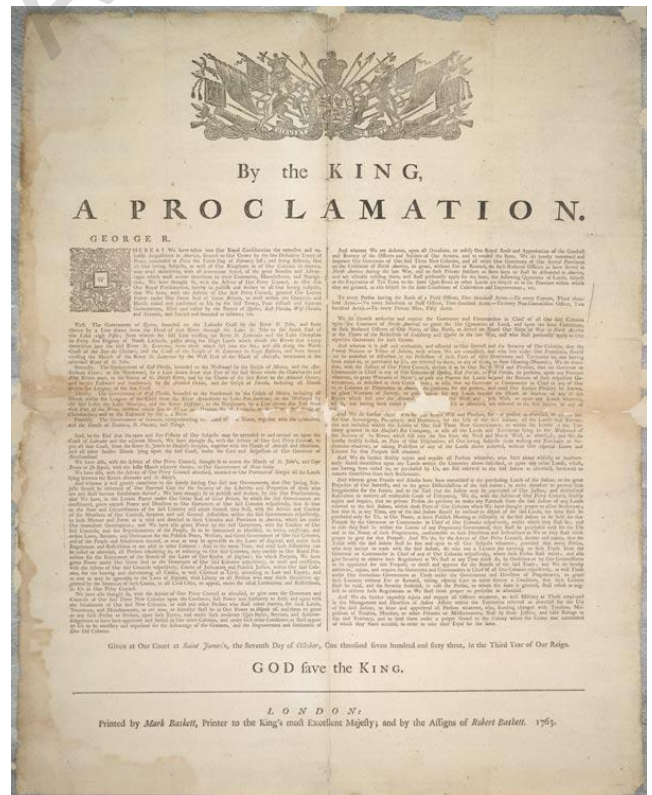


Figure 4-6: The Royal Proclamation
University of British Columbia

The Royal Proclamation and Treaty of Niagara formed the basis of subsequent land treaties, and the Proclamation was the foundation of recognition and protection of Indigenous rights in Section 25 of the 1982 Constitution Act (where it is specifically mentioned).

4.3.6 The Ajetance Purchase (Treaty Number 19)

Signed on October 28, 1818, the Ajetance Purchase (named for the Chief of The Mississaugas of the Credit River) treated for 648,000 acres (262,236 ha) of land to the British in exchange for an annual payment. These lands include modern-day Brampton, Georgetown, and the Caledon “badlands”.

The Mississaugas had already treated for a great deal of their territory in prior agreements, but the continued decline in their population (estimated at 200 by the end of 1812) due to disease and colonial/settler disruption of traditional hunting grounds is generally understood to have placed them in desperate situation.¹¹

It is debated whether both parties to this treaty had the same understanding of land being “sold.” To the British, this meant absolute ownership of the defined territory. But for many Indigenous peoples, including the Mississaugas, ownership of land was not a concept or possibility that existed in their legal systems or worldviews. To them, it is argued, the treaty was a matter of agreed land-sharing, not transfer. This is increasingly recognized in modern-day discussions regarding treaties and acknowledged by the Crown.

Subsequent discussion will turn to current legislation and policies, but it should be noted that many earlier Indigenous and Crown agreements remain the basis for land claims, negotiations, and assertion of Indigenous rights to this day.

4.4 Archaeology in Canada: A legislative overview

While the direct management of archaeological activities and resources is largely a provincial responsibility, the *Impact Assessment Act* incorporates archaeological heritage as it relates to federally owned lands. Furthermore, Canada is a signatory to several relevant international agreements beyond UNDRIP and has incorporated those agreements into various acts of legislation with archaeological ramifications.

4.4.1 Canada Environmental Assessment Act, Impact Assessment Act

Enacted in 2012, and replacing the 1992 act of the same name, the *Canada Environmental Assessment Act* (CEAA) applied to federally owned lands, which in the case of the City of Brampton includes an historic armoury and some railway lands. Any activity or development on these lands would trigger an assessment, which entails both consultation with Indigenous Peoples and thorough research and documenting of archaeological and historic cultural resources.¹²

In 2019, the *Impact Assessment Act* (IAA) was passed¹³ and the CEAA legislation was combined into this new bill. However, the CEAA was maintained for projects where review was already underway. The IAA was struck down by the Supreme Court of Canada (SCC) as unconstitutional in 2023, due to federal-provincial divisions of responsibility the Act did not clearly maintain. An amended version to address the SCC ruling was enacted on June 20, 2024.¹⁴ It is too early to know how the amendments will impact the Act's role in archaeological concerns, but a noteworthy change is that the Minister can now substitute another jurisdiction's (i.e., provincial) assessment process(es) if it addresses federal concerns.¹⁵



Figure 4-7: Armoury on Chapel Street
Google

4.4.2 Canada Shipping Act

Any material recovered from a marine wreck (ship, plane, or otherwise) must be reported to Transport Canada's Receiver of Wreck as mandated by the *Wrecked, Abandoned, or Hazardous Vessels Act*.¹⁶ This includes recreational divers, mariners, and archaeologists.



Figure 4-8: Marine Archaeology
Parks Canada

4.4.3 Cultural Property Export and Import Act

This 1985 act, last amended in 2019, has sections that particularly restrict and govern the export of cultural artifacts greater than 75 years of age, recovered from the ground or underwater in Canada. It is backed by potential fines, and even imprisonment, for anyone charged with a violation. It has a fairly expansive definition of what constitutes an artifact, and includes any objects made or used by people, and any organic remains - such as bones - associated with human activities. The Act is in keeping with Canada's ratification of the 1972 United Nations *Educational, Scientific and Cultural Organization's* (UNESCO), *Convention on the Means of Prohibiting and Preventing the Illicit Import, Export and Transfer of Ownership of Cultural Property*.¹⁷

4.4.4 Convention Concerning the Protection of World Cultural and Natural Heritage

Ratified by Canada in 1976, the Convention seeks to "identify, protect, conserve, present and transmit to future generations, cultural and natural heritage that are deemed to be of Outstanding Universal Value".¹⁸ Parks Canada is Canada's international agent and domestic overseer of designated world heritage sites, doing so in consultation with provinces, territories, municipalities, and Indigenous Peoples. While there are no sites currently identified in Brampton, the list is ever-expanding and warrants mention.

4.4.5 Standards and Guidelines for the Conservation of Historic Places in Canada

The Standards and Guidelines for Conservation of Historic Places in Canada provides guidance for the preservation, rehabilitation and restoration of federally managed historic places, including cultural landscapes, archaeological sites and built heritage resources as well as for materials.¹⁹ Such guidance includes the planning and implementation of heritage conservation activities. The document provides nine general standards that applies to all conservation projects, and then specific guidelines for specific elements of historic places, one of which is archaeological sites (recognizing that properties may include multiple elements). *The Standards and Guidelines for Conservation of Historic Places in Canada* is a guidance document, and provides industry best practice guidance for the preservation or rehabilitation of archaeological sites. The City of Brampton has acknowledged this within the *Brampton Plan*.²⁰



Figure 4-9: Fort York, Toronto
City of Toronto

4.5 Archaeology in Ontario: A legislative overview

Before the enactment of the *Ontario Heritage Act* (OHA) in 1975, the practice of archaeology was largely unregulated, and carried out mostly by academics affiliated with universities, or dedicated amateurs and societies. There was no requirement to account for, or protect, archaeological sites, and no centralized database to facilitate sharing of field research. Nor were there requirements to ensure field projects were conducted or documented in a consistent fashion, or to publish the results.

The enactment of the OHA led to a change in that state of affairs and has been refined and updated several times over the last half century. It represents the bedrock of recognizing and protecting archaeological resources, and of administering archaeological licensing and the terms and conditions of those licences.

The OHA does not provide any specifics associated with how and in what circumstances archaeological resources, or their potential, need to be accounted for, protected, and documented. Rather, it establishes the protection of, and restrictions around, archaeological resources and allows for the requirements to be interwoven with several legislative domains, including the *Planning Act*, *Environmental Assessment Act*, *Aggregate Resources Act*, *Ontario Energy Board Act*, and the *Funeral, Burial and Cremation Services Act*.

Collectively, we refer to these pieces of legislation as “triggering legislation”, since they each demand the protection and management of archaeological resources in development contexts where they apply.

The specifics of applying these Acts are largely the responsibility of approval authorities such as municipalities like the City of Brampton, though the Province - via the Ministry of Citizenship and Multiculturalism (MCM) - maintains responsibility for some key areas too, particularly in the realm of archaeological licensing, practice, and approvals. The implementation of regulations will be discussed shortly, but first a more detailed look at each Act will be provided.

4.5.1 The Ontario Heritage Act

The *Ontario Heritage Act* (OHA) is the guiding piece of provincial legislation for the conservation of significant cultural heritage resources in Ontario. The OHA gives provincial and municipal governments the authority and power to conserve Ontario's heritage.²¹ As it pertains to archaeology, the OHA:

- Requires and oversees licensing for archaeologists in the province;
- Sets the Terms and Conditions to be a licenced archaeologist, including the requirement to adhere to the *Standards and Guidelines for Consultant Archaeologists*.
- Directs that field work on archaeological sites be carried out only by licensed archaeologists;

- Requires a permit for excavations;
- Requires a report for archaeological work be filed with the MCM;
- Reviews and ensures compliance of all reports;
- Maintains the Ontario Archaeological Sites Database (OASD); and,
- Sets penalties for altering an archaeological site without a permit.

The OHA also sets out how Cultural Heritage Value or Interest (CHVI) of archaeological and heritage resources are defined through supporting professional documentation, such as the S&Gs for archaeology and through Ontario Regulation 9/06 and 10/06 for Heritage Conservation Districts (HCDs) and individual properties.

Brampton Archaeology, by the Numbers

1400+

Assessment Reports on file with MCM

760

Sites Documented, as of 2024

60

Average number of Reports filed per Year

4.5.2 The Planning Act

In Ontario, the *Planning Act* is the primary piece of legislation used by provincial and municipal governments in land use planning decisions. It mandates that municipalities have regard for matters of provincial interest and must prepare Official Plans. As it applies to archaeological concerns specifically, it directs that municipalities must ensure:

- The conservation of features of significant architectural, cultural, historical, archaeological or scientific interest; and,
- That municipal council decisions be consistent with the Provincial Planning Statement (PPS)²²

4.5.3 The Provincial Planning Statement

Enacted on October 20, 2024, *The Provincial Planning Statement* (PPS) replaces two previous acts, *The Provincial Policy Statement* and *A Place to Grow: Growth Plan for the Greater Golden Horseshoe*. The PPS mandates the conservation of cultural heritage and archaeological resources in Section 4.6. The Act reads:

1. *Protected heritage property*, which may contain *built heritage resources* or *cultural heritage landscapes*, shall be conserved.

2. Planning authorities shall not permit *development* and *site alteration* on lands containing *archaeological resources* or *areas of archaeological potential* unless the *significant archaeological resources* have been conserved.

3. Planning authorities shall not permit *development* and *site alteration* on adjacent lands to *protected heritage property* unless the *heritage attributes* of the *protected heritage property* will be conserved.

4. Planning authorities are encouraged to develop and implement: a) archaeological management plans for conserving *archaeological resources*; and b) proactive strategies for conserving *significant built heritage resources* and *cultural heritage landscapes*.

5. Planning authorities shall engage early with Indigenous communities and ensure their interests are considered when identifying, protecting and managing *archaeological resources*, *built heritage resources* and *cultural heritage landscapes*. (Italics as in the Act)²³

4.5.4 Environmental Assessment Act

Public works projects such as road, transit, water, wastewater, or power infrastructure are guided by the *Environmental Assessment Act* (EAA) of 1990. An Environmental Assessment (EA) is a study that evaluates the potential positive and/or negative effects of a project on the environment. The most common EA process is known as a Municipal Class EA (MCEA), which applies to routine projects grouped into classes that range from A (minor undertakings) to C (new construction of large facilities). The MCEA applies to municipal infrastructure undertakings including roads, water, and wastewater projects.²⁴

While the EAA is primarily concerned with natural and geographic phenomena, it explicitly cites two factors that are relevant to archaeological concerns, and must be accounted for in assessments, namely:

- The potential presence of cultural heritage resources; and,
- Consultation with Indigenous peoples.

The *Ontario Energy Act* also cites EAA assessment guidelines as applicable within its processes.

4.5.4 Aggregate Resources Act

This Act, legislated in 1990 and amended in 2021, governs permits and regulation for quarries and pits, and has the potential to involve archaeological concerns in areas including:

- A requirement for consultation with Indigenous peoples;
- The ability for municipalities to provide input as they see fit; and,
- Planning and land use considerations.²⁵

4.5.5 Funeral, Burial and Cremation Services Act

Legislated in 2002 to consolidate the *Cemeteries Act (Revised)* and the *Funeral Directors and Establishments Act*, this Act has regulations, standards, and guidelines outlining when and how licensed archaeologists must be involved in work concerning cemeteries, generally overseen by the Bereavement Authority of Ontario (BAO). These include:

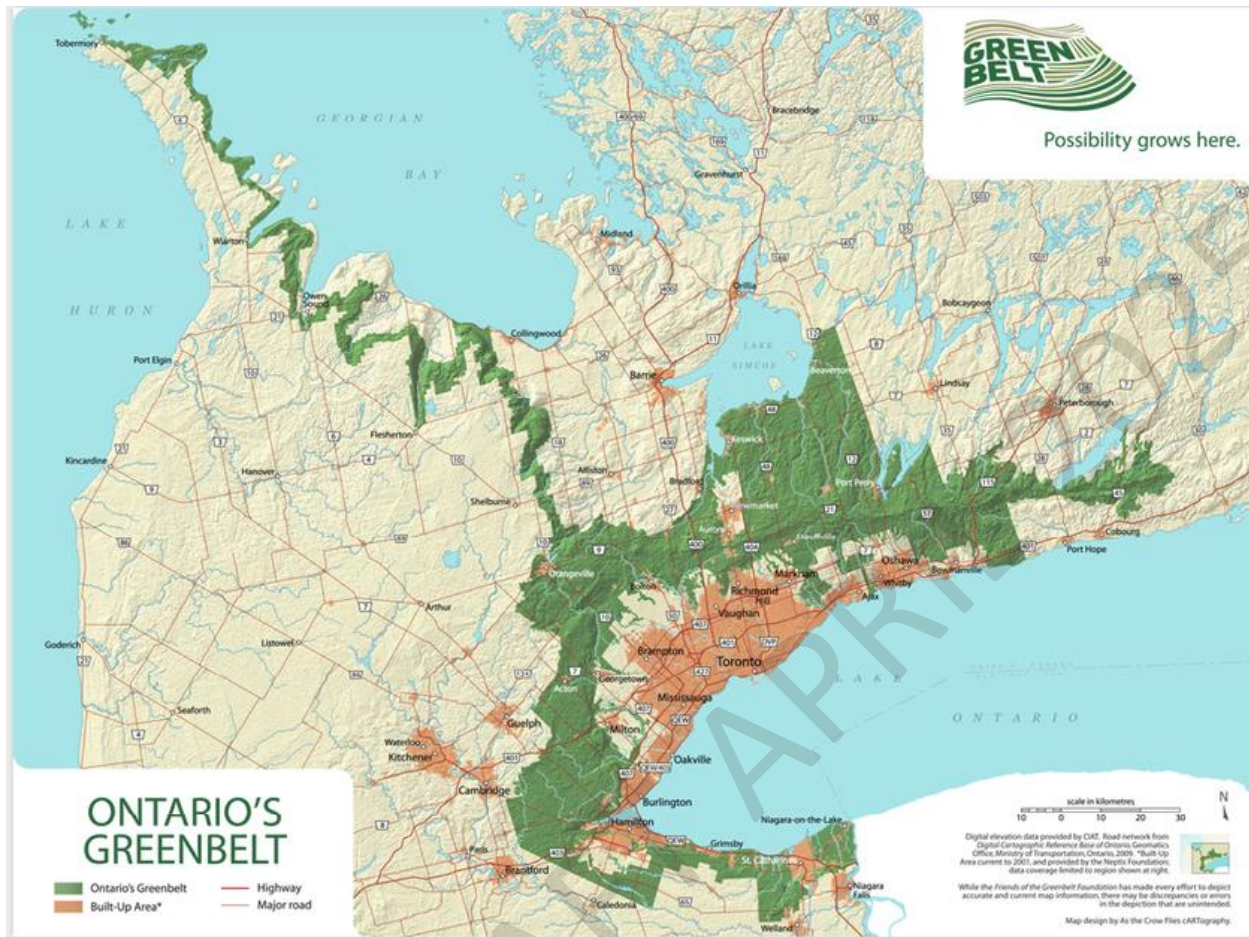
- Submission of a request before conducting any assessment or investigation of a known cemetery;
- Issuing Investigation Orders, which must be in place before any cemetery-related activities; and
- Specifying at all archaeological work must conform to provincial Standards and Guidelines.

The Act also dictates protocols for archaeologists in the event of discovering human remains not within the boundaries of a known cemetery.²⁶

While the Act requires engagement with the “closest or most appropriate” descendant community, it still has several gaps in its framework that do not adequately address the interests and participation of Indigenous Peoples, allow for the inclusion of all relevant descendent communities, and can overlook the sacred and ritual importance of Indigenous non-cemetery burials. However, collaboration between Indigenous Peoples, the Registrars of the BAO and the FBCSA, and archaeologists have somewhat overcome these oversights, and have established best practices that go beyond the strict requirements of the Act. Sub-section 4.7.3 describes these best practices in greater detail.

4.5.6 The Greenbelt Act

Enacted in 2005, the *Greenbelt Act* establishes management and protection of large portions of the Oak Ridges Moraine, the Niagara Escarpment, and other specified areas encompassing green space, forests, agriculture, watersheds, and wetlands. Where disagreement between this and other Acts exist, the *Greenbelt Act* prevails over certain sections of the *Provincial Planning Act*, all municipal Official Plans, and zoning by-laws. However, in the case of conflict between this Act and either the *Oak Ridges Moraine Conservation Plan* or the *Niagara Escarpment Plan*, the latter two pieces of legislation will prevail.²⁷



**Figure 4-10: Map of Ontario's Greenbelt
Greenbelt Foundation**

Governed by the Ministry of Municipal Affairs and Housing, the *Greenbelt Act*, and the *Greenbelt Plan* (updated in 2017) have specific policies that direct municipalities in matters of cultural heritage resources, including that they:

- shall be conserved in order to foster a sense of place and benefit communities. [And that]
- Municipalities shall work with stakeholders, as well as First Nations and Métis communities, in developing and implementing official plan policies and strategies for the identification, wise use and management of cultural heritage resources. [And that]
- Municipalities are encouraged to consider the Greenbelt's vision and goals in preparing archaeological management plans and municipal cultural plans and consider them in their decision-making.²⁸

4.5.7 Credit Valley Conservation

Credit Valley Conservation (CVC) was established by the provincial government in 1954, and encompasses the Credit River watershed that extends from the headwaters at Orangeville to the shores of Lake Ontario in Mississauga. The City of Brampton is within the boundaries of CVC.

Regulated by the Ministry of Natural Resources and Forestry, as a Conservation Authority CVC is a corporate landowner, and can interact with municipal planning and development as a proponent or adjacent landowner.

CVC policies recognize past and present Indigenous People's presence on conservation lands, and seek to consult and engage with their Nations and Communities in a meaningful and ongoing manner.²⁹

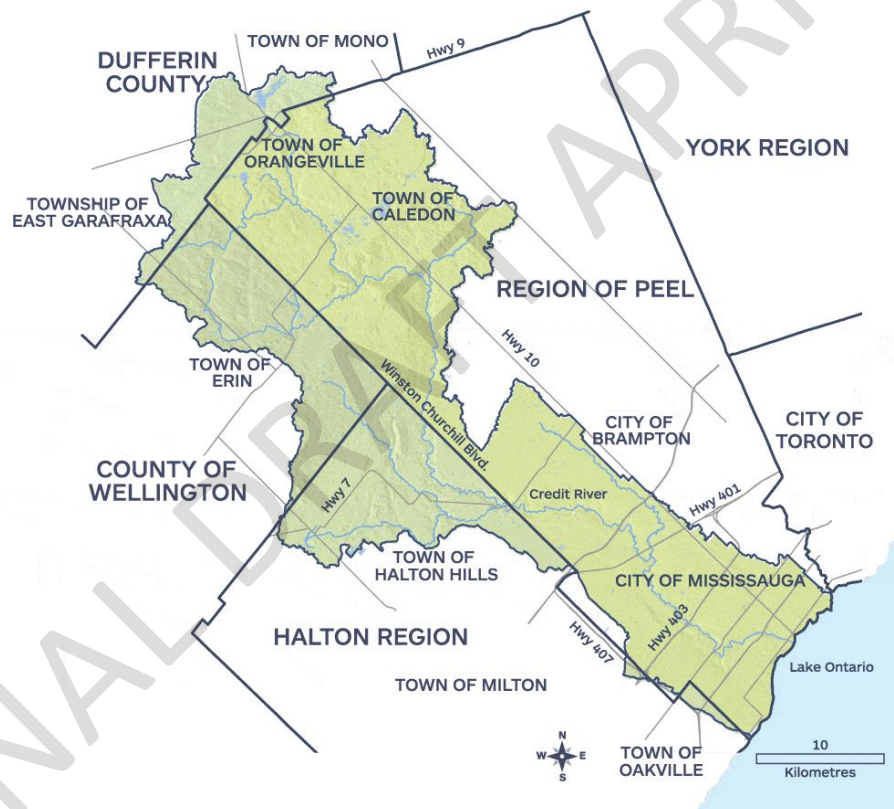


Figure 4-11: Credit Valley Watershed
Credit Valley Conservation

4.5.8 Standards and Guidelines for Protection of Provincial Heritage Properties

Prepared under part III.1 of the *Ontario Heritage Act*, the *Standards and Guidelines for Conservation of Provincial Heritage Properties* apply to all provincial ministries, and to thirteen prescribed public bodies, requiring them to identify and conserve provincial heritage properties that are under their care and control. Under these guidelines provincial ministries and public bodies can enact their own Identification and Evaluation processes to guide heritage and archaeological work on their properties or properties they manage, however the process must be consistent with these guidelines. As such, these guidelines also serve as the primary trigger for archaeological work on provincially owned or managed properties and have been acknowledged in the *Brampton Plan*.³⁰ Particular reference to archaeological resources is made, including mandates to:

- Protect archaeological sites by conserving them in their original location or through archaeological fieldwork;
- Endeavour to conserve significant archaeological resources in their original location through documentation, protection, and avoidance of impacts;
- Where activities could disturb significant archaeological resources or areas of archaeological potential, take appropriate measures to mitigate impacts; and,
- Ensure that only archaeologists licensed under Part VI of the Ontario Heritage Act will conduct archaeological fieldwork on provincial heritage property. (Section C)

Regarding Indigenous Peoples, the *Standards and Guidelines for Protection of Provincial Heritage Properties* specify that:

- With respect to Indigenous communities, ministries and prescribed public bodies should be aware that the Crown has a duty to consult with Indigenous peoples when the following conditions occur:
 - The Crown has knowledge, real or constructive, of the existence, or potential existence, of an Aboriginal right or treaty right and
 - The Crown contemplates conduct that might adversely affect the right in question. (page 4)

4.6 Archaeology in Peel Region and Brampton

The City of Brampton is a lower tier municipality situated within the Region of Peel. Both the Region's and the City's Official Plans (OPs) are applicable for planning and policy decisions.

The Region and the City are each corporate entities who own land within the City boundaries. This means that in addition to planning oversight, they are sometimes development proponents.

The City of Brampton is responsible for direct planning administration within its boundaries, and has its own OP. That OP must fall in line with the terms of Peel Region's OP, but is often more detailed in specific administrative terms.

4.6.1 The Region of Peel

The Region of Peel has recently updated their Official Plan (April 2022) which includes the recognition of the "importance of protecting and enriching the natural and cultural heritage of the Region"³¹.



**Figure 4-12: Region of Peel
Official Plan
Region of Peel**

Section 3.6 of the *Peel Regional Official Plan* identifies policies related specifically to cultural heritage in Peel Region and provides a broad overview of policy pertaining to the identification, conservation, commemoration, and promotion of cultural heritage resources (3.6.1-4). Consultation with stakeholders and Indigenous communities is encouraged to identify and manage cultural heritage resources (3.6.5).

The policy direction outlines adherence to the Region's Plan in relation to Official Plan (OP) policies of local municipalities, where significant cultural heritage resources, such as significant built heritage resources, significant cultural heritage landscapes and archaeological resources, are to be included in OP policy to ensure identification, conservation, and protection (3.6.6 and 3.6.7). Furthermore, it directs local municipalities to only permit development and site alteration where conservation through removal and documentation or preservation *in-situ* has taken place (3.6.12).

Policy 3.6.13 supports the conservation and management of cultural heritage resources within the Region that include the BRAMP:

Encourage and support the local municipalities to prepare and maintain a Cultural Heritage Master Plan and an archaeological management plan that provides, but is not limited to, inventory of cultural heritage resources, and guidelines for the identification, evaluation, conservation and direct/indirect impact mitigation activities to consider in decision making on cultural heritage resources and archaeological resources.³²

4.6.2 The City of Brampton

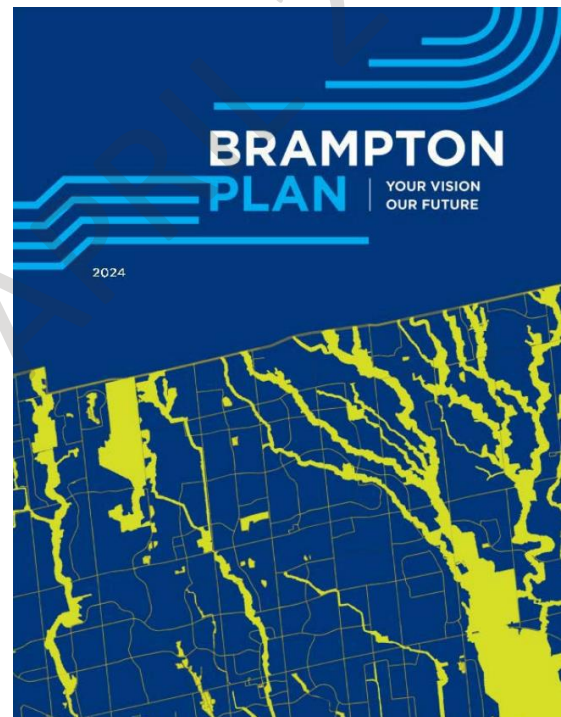
The City of Brampton adopted its updated Official Plan in 2023, called the *Brampton Plan*.³³ After receiving approval from the Region of Peel, the Plan took effect on June 6, 2024.

Policies relating to the identification, evaluation, and conservation of archaeological resources are included within Section 3.6, primarily within the “Archaeological Resources” section, though some protection measures are articulated through the Cultural Heritage Landscapes and Views policies.

The remaining policies offer an outline of the general expectations associated with the management and assessment of archaeological resources within the City’s planning process.

Within Subsection 3.6.3 policy related to the development of an Archaeology Management Plan (3.6.3.78), the inclusion of Indigenous engagement (3.6.3.72) and the need to develop contingency plans for emergency situations of accidental discoveries or under imminent threats (3.6.3.84) are outlined.

Specific to archaeology, Policies 3.6.3.72 and 3.6.3.78 speak to the need for further development of policies to better incorporate and integrate Indigenous communities related to archaeological resources and the archaeological and planning process, which the BRAMP addresses. Policy 3.6.3.80 and 3.6.3.81 explicitly outline the City’s augmented expectations and commitment to active engagement of FNICs within the archaeological assessment process, and marking the distinction between expectations of development on City lands and private lands.



**Figure 4-13: Brampton Plan
City of Brampton**

There is a separate “Indigenous Communities and Duty to Consult” section that addresses broader and specific policies as related to the City’s relationship and responsibility to FNICs throughout the planning process (5.4.14 – 5.4.18) inclusive of burial sites and archaeological resources (5.4.17). This is further reinforced with Policy 3.4.3.11 within the context of Section 3.6.3 Cultural Heritage, which indicates that every effort will be made to ensure the notification and involvement of FNICs in the planning and development process.

4.6.3 City Planning and the BRAMP

In Ontario, municipalities are the level of government that administer provincial planning policies and regulate development (with a few exceptions in Northern Ontario). Within the guidelines of the *Planning Act* and the *Provincial Planning Statement*, each municipality, such as Brampton, sets processes for development applications, reviews and approval.

Archaeological assessments are directly linked to the development application and review process. While the *Planning Act*, *Provincial Planning Statement* (PPS) and *Ontario Heritage Act* (OHA) provide the legislative framework for the identification and conservation of cultural heritage resources (as defined by their CHVI), the identification of archaeological resources has been predominantly triggered by development projects where the municipality (and by extension municipal planners) are the approval authority. According to the Ministry of Citizenship and Multiculturalism (MCM), 98% of all archaeology done in Ontario is development or infrastructure related. Municipal plans and planners therefore have tremendous influence on the management of the archaeological record in Ontario.

With this in mind, the *Provincial Planning Statement* encourages municipalities to develop Archaeology Management Plans. The benefits of an AMP to the administration of development include:

- The use of an archaeological potential model and archaeological status maps to provide clear indication if archaeological assessment is required;
- Establishing clear protocols should development activities encounter unpredicted evidence of archaeological remains;
- Enhancing transparency of planning guidelines and requirements to the public and development proponents;
- Enhancing citizens’ knowledge and appreciation of the area’s cultural history and heritage;
- Ensuring coherent and sound management of archaeological resources throughout all municipal departments, and planning departments in particular;
- Providing efficient and timely service, guidance and communication to development proponents;
- Ensuring the municipality is in line with requirements of the *Provincial Planning Statement*;
- Allowing for nimble incorporation of future changes in guidelines or practices;

- Formalizing requirements for consultation and engagement of FNICs; and,
- Formalizing the participation of stakeholders.

4.7 Archaeological Assessment and Mitigation: Standards and Guidelines

In Ontario, the archaeological assessment process follows requirements as set out in the Ministry of Citizenship and Multiculturalism (MCM) *Standards and Guidelines for Consultant Archaeologists* (S&Gs).³⁴ Archaeologists are required to meet these requirements as a minimum condition for maintaining their licenses, having reports approved, and fulfilling their roles in securing necessary approvals for development proponents to proceed.

Archaeological sites are a non-renewable resource, and when research and archaeological assessments require the excavation or removal of cultural material remains, archaeology becomes a “destructive” science, since a site can only be excavated and documented once. More obviously, a failure to properly assess and identify archaeological resources in a specific area can lead to their loss in the process of land development activities. As such, best practices for Ontario archaeology have moved well beyond the minimum standards set out by the MCM S&Gs, including:

- A known understanding that merely meeting the S&Gs’ minimum written standards does not ensure “compliance” for archaeological excavation, documentation, reporting and ultimately licensing;
- The continual evolution, clarification and updating of requirements – often issued as bulletins or through requests for technical advice - in areas including marine archaeology, the assessment of rural historic farmsteads, winter archaeology, and engaging FNICs;
- Innovation and improvements developed from within the professional community of archaeologists, often shared through associations like the Ontario Archaeology Society and the Ontario Association of Professional Archaeologists; and,
- First Nations and Indigenous Communities developing their own standards for archaeology that include their consultation and oversight, and generally expanding and elaborating on the gaps in the standards and guidelines as laid out by the MCM

Destructive Science?

Great care is taken to preserve, catalogue, store and analyze any material cultural remains that are associated with a site (things like bones, ceramics, and stone tools). Such things aren't destroyed, and while archaeologically excavated objects offer immense insight into past people's lifeways, it is often those objects' spatial distributions within an archaeological site that are equally, if not more, illuminating.

Material objects are only part of the invaluable evidence sites provide: evidence of post holes from rotted or removed structures, hearths, pits, agricultural furrows, and the like, are mainly evident as cultural features in the ground that can only be mapped, measured, and sampled in place.

While soil samples are often taken as a matter of protocol, any excavation will leave behind soils that could potentially contain pollens and other evidence of human activity and the environment at the time of habitation.

A site can only be excavated once, and we can only imagine how future innovations in techniques and technologies might improve what we can learn. Therefore, getting the excavation right is of crucial importance; it's the only chance that we have!

For some Indigenous peoples, the objects of their ancestors were intended to stay in the place where they were left. Excavation of an archaeological site therefore destroys this intention, by removing the artifacts from their original location (and depositing them into the care of archaeologists, sometimes inaccessible to the descendent communities). Because of this, Indigenous peoples often prefer that archaeological sites are left alone and protected from disturbance and development instead of being excavated and permanently removed from the landscape.

4.7.1 MCM Standards and Guidelines for Consultant Archaeologists

The MCM S&Gs serve four primary functions:

1. Defining the four stages of archaeological assessment.
2. Providing definitions for specific terminology to be applied during the archaeological assessment process.
3. Defining the minimum appropriate methods of fieldwork, documentation, data and artifact storage and reporting required to ensure compliance during each stage of archaeological assessment.
4. Defining the minimum levels of CHVI for archaeological sites to require, or not, progression to the next Stage of archaeological assessment.

Once an archaeological assessment has been triggered by an approval authority through the identification of archaeological potential within a part of the project area, a Stage 1 assessment is the minimum level of assessment required. The necessity for subsequent stages of assessment is based on the results of the preceding stage of work, and a comparison of those results against the CHVI definition of that stage of assessment. When an archaeological assessment is required, it is not certain that all stages of assessment will be required, as many projects proceed only as far as the end of Stage 2. An overview of each stage is provided below:

4.7.1.1 Stage 1 – Background Research and Possible Property Inspection

These assessments consist of comprehensive background research into the study area, including an examination of the archaeological, historical, geographic, and current land conditions in the vicinity of the project lands.

This stage also requires compiling an inventory of known archaeological sites within a 1 km radius, and accounting for previous archaeological fieldwork results within 50 m, of the study area, both of which are used to assist in predicting zones of archaeological potential.

Sources used during a background study include archives (e.g., historical publications and records), current academic and archaeological publications (e.g., archaeological studies, reports, and management plans), modern topographic maps, recent satellite imagery, historical maps/atlas, and the MCM's Ontario Archaeological Sites Database.

A property inspection may also be needed as part of a Stage 1 assessment to confirm the existing property conditions and their impacts to the property's archaeological potential.

While not specifically required by MCM S&Gs, engagement of FNICs has become the standard practice in Stage 1 assessments for most, if not all, archaeological consultants, and is widely accepted as subscribing to best practices. FNICs expect to - and should -

be invited to participate, based on their interest, at the very beginning of the archaeological assessment process.

Should no archaeological potential be present, the assessment process will generally stop here. In cases where archaeological potential is indicated, the assessment will proceed to Stage 2.

4.7.1.2 Stage 2 – Property Assessment

Where archaeological potential has been indicated, this next stage of work consists of field investigations to identify if any archaeological resources are present within the limits of the property being assessed. Fieldwork strategies are developed based on the results of the Stage 1 assessment(s) and consist of systematic testing and survey that must meet set criteria.

While not specifically required by MCM S&Gs, engagement of FNICs has become the standard practice in Stage 2 assessments for most, if not all, archaeological consultants, and is widely accepted as subscribing to best practices. FNICs expect to - and should - be invited to participate, based on their interest, at the very beginning of the archaeological assessment process.

Any archaeological resources identified during this stage will be evaluated to determine if they are of sufficient CHVI to require proceeding to a Stage 3 assessment.

4.7.1.3 Stage 3 – Site Specific Assessment

Stage 3 assessments are conducted to determine the extent of any archaeological site or sites identified in Stage 2, and to collect a sufficient sample of artifacts to determine the character and approximate date(s) of the site(s).

At the conclusion of the Stage 3 fieldwork, and during the development of the Stage 4 recommendations, the S&Gs require engagement of FNICs as part of archaeological compliance.

If an archaeological site qualifies for Stage 4 mitigation based on results of the Stage 3 assessment, the development plan should be reviewed with the proponent to determine whether the project can be adjusted to allow for the protection and conservation of the archaeological resources, or if excavation will be required. It is the expectation of the MCM and the FNICs that serious consideration to be given for project adjustment. Based on discussions between the proponent, the licensed archaeologist, the FNICs and (if necessary) the MCM, an acceptable strategy for the “mitigation of development impacts” will be developed, which can consist of a combination of avoidance and protection, and partial or full excavation of meaningful components of archaeological sites.

4.7.1.4 Stage 4 – Mitigation of Development Impacts

Following the development of a Stage 4 strategy at the conclusion of the Stage 3, this Stage of archaeological assessment involves implementation of excavation and/or avoidance and protection measures. Excavation can potentially combine hand and mechanical excavation techniques to meet per unit artifact count thresholds, and extend the defined extent past site limits to ensure nothing is missed. The conclusion of this Stage will result in the partial or full clearance of archaeological concern for the project area to allow development to proceed. If avoidance and protection has been incorporated into the strategy, archaeological monitoring is required to ensure and document the effective protection of the archaeological resources during the course of adjacent construction, maintenance or land-altering activities.

The completion of any Stage of archaeological assessment requires the preparation of an archaeological report that must be accepted into the Ontario Register of Archaeological Reports through compliant fieldwork, documentation and reporting. At the time of acceptance of the report, the MCM issues a letter to the licensed archaeologist, proponent and approval authority indicating the report's acceptance. Assuming the report recommends no further archaeological concerns, the approval authority generally accepts this letter and lifts archaeological conditions from a planning application. Municipalities may have further measures incorporated into their planning process that require further acceptance of the report by participating FNICs.

Mitigation

When the presence of an archaeological site has been determined, it becomes a cultural resource that needs to be protected. The various strategies of protection are referred to as mitigation.

The nature of proposed development will influence the mitigation strategy, but the preference is always to try and avoid disturbing the site, unless absolutely necessary. Where avoidance is not possible, full or partial excavation and recording of the site may occur, which is also a form of mitigation.

4.7.2 First Nations and Indigenous Communities Standards and Guidelines

The development of the MCM S&Gs did not involve any level of meaningful consultation with FNICs. Because of this, in an ever-evolving manner, best practices have been developed through the strategy or report review process, and 'live' in the field with FNIC community representatives as new scenarios arise. While these practices are generally documented in project-specific reports, no broader collection and formalization of these practices have been completed, and generally exist only within the institutional knowledge of the FNICs, the MCM and archaeological consultants.

Existing documented standards and guidelines that directly relate to Indigenous participation, but are primarily from non-Indigenous sources, do not fully and accurately reflect these innovations, agency, and considered direction to archaeological assessments that FNICs provide and develop on an ongoing basis.

There is no singular code or approach subscribed to by the multitude of independent FNICs in Ontario, including those connected to the territory Brampton occupies. Some

FNICs have already begun to publish their expectations, and it is anticipated that others will opt to do so in the coming years. While there are general commonalities, each set of expectations are as unique as the FNICs themselves and may not identically conform to the expectations of another FNIC.

One example of FNIC standards and guidelines relevant to Brampton is the expectations regarding archaeological assessments that have been published by the Mississaugas of the Credit First Nation (MCFN).

“MCFN have the right to be consulted on archaeological practice that affects our cultural patrimony, including the interpretation of archaeological resources and recommendations for the disposition of archaeological artifacts and sites within the Treaty area, and;

Archaeological practice must include thoughtful and respectful consideration of how archaeological techniques can be used to reveal not only the data traditionally surfaced by archaeologists, but also culturally important data valued by MCFN.”³⁵

The specifics of how each FNIC applies this generally shared approach vary, but generally function as Indigenous-focused elaborations, amendments and expansions to the MCM S&Gs, with both sets working in a complementary manner. Broadly, FNICs have communicated an expectation for the following, either formerly through official documentation or informally through conversations and communications with proponents, approval authorities, and consultant archaeologists:

- Direct and detailed communication about any stage of archaeological assessment;
- Facilitation of project and site inspections as required through active in-field participation;
- Recognition and accounting for the land beyond sites and material remains, by recognizing and considering the significance of traditional patterns of use and/or sacred and ritual importance;
- Opportunities for meaningful engagement regarding the presentation of assessment results and in the development of mitigation strategies and site recommendations; and,
- Meaningful consultation and involvement whenever human remains are discovered (to be further discussed in **sub section 4.7.3**).

This shared onus of collaboration with FNICs, and commitment to incorporating their needs, significantly pushes the practice of archaeology beyond minimum standards. As the MCFN puts it succinctly, archaeologists must “do more.”

4.7.3 First Nations and Indigenous Communities Standards and Guidelines Regarding Human Remains

When archaeologists encounter human remains, whether in a known cemetery or other contexts, they follow the standards and guidelines set out by the *Funeral, Burial and Cremation Services Act* and report to the Registrar of the Bereavement Authority of Ontario (BAO).

The guidelines themselves fall short of current best practices in several ways, including:

- A lack of protocols to ensure participation by Indigenous Peoples in the treatment of burials they are associated with;
- The problematic distinction between cemetery and non-cemetery burials, which can serve to discount (or ignore) the sacred and ritual importance of Indigenous burial practices; and,
- Too easily classifying Indigenous human remains as occupying “irregular burial grounds,” which historically allowed for those remains to be removed and relegated as archaeological evidence, rather than the remains of people demanding proper respect and treatment.

Archaeologists, in collaboration with FNICs and BAO and FBCSA Registrars, have established best practices that seek to address the shortcomings of the Act. There is no “one size fits all” approach, and each FNIC will have their own needs and requirements when archaeological projects include burials. But broadly, common best practices usually entail:

- Notification of any assessment activity that will likely involve human remains, or of the discovery of remains that was unanticipated;
- Direct engagement by consultant archaeologists with the engaged FNIC(s) prior to, and in the process of drafting a work plan;
- Enabling on site representation by the involved Indigenous Nation or Community;
- Providing a Burial Site Investigation Report for review before submission to the Registrar;
- Reporting conclusions on the nature of the burial (date, cultural affiliation, etc.), extent of the burial site (i.e. isolated or part of a larger burial ground/cemetery), biological profile of the individual (age at death, biological sex, etc.);
- Limiting data collection to an inventory of skeletal remains, without removal, photography, or any needless intrusive practices; and,
- Prioritizing strategies and solutions which do not involve the disinterment and relocation of the remains.

Summarily, approaching each of these difficult and sensitive circumstances with the intent to meaningfully to consult and engage results in the most effective and successful outcome.

4.8 Conclusion

The heritage and history of Brampton are vital to its identity, and greatly enrich its present cultural fabric through knowledge and appreciation of the cultural past. Archaeological findings contribute a great deal in this regard, and protecting and managing known and undiscovered archaeological resources is a responsibility to future generations which the City takes seriously.

Archaeological Resource Management (ARM) is no simple task, and involves a myriad of legislation, standards and guidelines issued by multiple levels of government. All citizens have a vested interest in, and benefit from, sound ARM, which is reflected in its inclusion in so many other policies and planning requirements.

The vast majority of archaeological activity in Ontario is triggered by land development, which means the lion's share of ARM is administered by municipal planning departments. The adoption of the BRAMP establishes invaluable means for effectively overseeing the responsible protection of archaeological resources.

Archaeological resources consist of both Indigenous and non-Indigenous sites, but hold particular value and insight into 10,000 years of Indigenous presence on the land. As legislation has shown increasing attention to decolonization and reconciliation, so too does the BRAMP reflect best practice developments and Indigenous expectations. Similarly, the process undertaken with the development of the BRAMP sought for rigorous FNIC consultation and engagement to follow through on the City's commitment to UNDRIP and the TRCA. The BRAMP therefore reflects this substantial effort and the invaluable input of our FNIC partners.

Finally, archaeology in Ontario has seen remarkable innovation and change over the last fifty years, and will continue to do so. As legislation and best practices evolve, the BRAMP will ably equip Brampton to keep pace with managing archaeological resources in its planning administration.

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- ¹ United Nations, 2007
 - ² Government of Canada, 2024c
 - ³ Government of Canada, 2024c
 - ⁴ Truth and Reconciliation Commission of Canada, 2012
 - ⁵ Government of Ontario, 2022b
 - ⁶ Onondaga Nation, 2010
 - ⁷ Six Nations of the Grand River, 2020
 - ⁸ Jacobs and Lytwyn, 2020
 - ⁹ Williams and Nelson, 1995: 112-25
 - ¹⁰ Government of Canada, 2013
 - ¹¹ The Great Lakes Research Alliance, 2022
 - ¹² Government of Canada, 2023
 - ¹³ Government of Canada, 2024a
 - ¹⁴ Government of Canada, 2024e
 - ¹⁵ Porter and Saintly, 2024
 - ¹⁶ Government of Canada, 2024b
 - ¹⁷ UNESCO, 1972; Government of Canada, 2024d
 - ¹⁸ Parks Canada, 2022
 - ¹⁹ Parks Canada, 2010
 - ²⁰ City of Brampton, 2024
 - ²¹ Government of Ontario, 1990a
 - ²² Government of Ontario, 1990c
 - ²³ Government of Ontario, 2024
 - ²⁴ Government of Ontario, 2023a
 - ²⁵ Government of Ontario, 2021
 - ²⁶ Bereavement Authority of Ontario, 2018
 - ²⁷ Government of Ontario, 2023b
 - ²⁸ Government of Ontario, 2023b, Section 4.4
 - ²⁹ Credit Valley Conservation, 2024
 - ³⁰ City of Brampton, 2024
 - ³¹ Region of Peel, 2022:1
 - ³² Region of Peel, 2022:111-112
 - ³³ City of Brampton, 2024
 - ³⁴ Ministry of Citizenship and Culture, 2011
 - ³⁵ Mississaugas of the Credit First Nation, 2018: 2



5 | TELLING THE STORY OF THE CITY OF BRAMPTON

5.0 TELLING THE STORY OF THE CITY OF BRAMPTON

5.1 Introduction

Brampton's story begins over 10,000 years ago, when the first Indigenous peoples lived on these lands. Archaeologists have an important role in documenting and understanding past peoples, but do not limit themselves to the evidence from sites: historical records and Indigenous-held knowledge help us to create a more complete picture of the past.

The nature of such a long history is that we have a great deal more evidence from recent centuries than past millennia – not all archaeological materials survive for thousands of years, and the early Indigenous inhabitants of Brampton had mobile lifestyles that did not leave as much evidence as a society of villages does. Historical records only reflect the last four centuries. Indigenous-held knowledge spans back further, but collectively our understanding of past peoples gets more detailed and complete as we get closer to the present. We must be cautious not to equate less evidence of a culture with lesser sophistication of those peoples.

This section will present Indigenous, archaeological, and historical stories¹ in the hope that readers gain a deeper appreciation of Brampton's complex and fascinating past.

5.2 Storytelling and Multiple Views of History

There is no singular way to tell the story of the City of Brampton. Traditionally, archaeologists have presented a version of history influenced by the biases of colonialism and constrained by the limitations of the preserved archaeological record. Our attempts to reconstruct the past have resulted in the emphasis on one understanding of history presented as truth, which has often neglected the multitude of other viewpoints that enrich and add both complexity and challenges to that narrative. Furthermore, archaeological narratives have tended to overshadow the fact that Indigenous peoples and communities have an unbroken and continued presence on their ancestral lands.

In light of these considerations, we will present the history of the City of Brampton as a collection of stories, with no one story given precedence over another. These diverse perspectives come together to form a multi-layered historical narrative that, in its inclusivity and complexity, comes closer to representing a comprehensive account of the city's history. We profoundly thank our contributors for sharing their unique perspectives and collaborating with us to tell the story of the City of Brampton.

Indigenous stories reflect narratives that encompass territory broader than the modern boundaries of Brampton - often focusing on southern Ontario, but also further afield. The story of the City is interwoven with human history and cultures that spanned a much broader geography.

¹ The City has undertaken the drafting of a section dedicated to Brampton's Black History, which will be included in a subsequent update of this document.

5.3 Indigenous Stories of Brampton

5.3.1 As provided by the Department of Consultation and Accommodation, on behalf of the Mississaugas of the Credit First Nation

The Mississaugas of the Credit First Nation are members of the Algonquian linguistic group and are a sub-group of the larger Ojibway Nation. In their own language, the Mississaugas refer to themselves as Anishinaabe meaning “human beings or people”.

The oral tradition of the Anishinaabe tells of their migration from the East Coast of North America, down the St. Lawrence River valley, and eventually into the lands of the Great Lakes Region. In a journey thought to span some 500 years, the founding peoples of the Three Fires Confederacy- the Ojibway, the Pottawatomie, and the Odawa Nations, stopped for extended periods near Montreal, Niagara Falls, the Detroit River, Manitoulin Island, and Spirit Island (Duluth, MN) before ending their journey at Madeline Island in Lake Superior. Ancestors of the Mississaugas of the Credit First Nation broke from the main body of the migratory group and settled along the north shore of Lake Huron and Georgian Bay where they were first encountered by the French in 1634.

The people, who came to be known as the Mississaugas, lived lightly on the land as they harvested its gifts. During the spring, the Mississaugas converged on the flats of rivers and creeks where they erected their wigwams and engaged in fishing. Berries, mushrooms, and other wild foods were gathered throughout the summer months with the harvest of wild rice occurring in the early autumn. After the harvest of rice, the people then again gathered at their fishing grounds to catch and preserve the fish they would consume over the winter months. Breaking into smaller family groups, the people would then move into winter camps where they would engage in trapping and await the yearly cycle of seasonal migration to begin anew. The arrival of the French into the lands of the people was welcomed as pelts could be exchanged for European trade goods that made life easier. Iron axes, copper kettles, cloth, and even fishhooks proved beneficial as the Mississaugas no longer had to craft comparable objects solely from the resources of the land. Unfortunately, participation in the trans-Atlantic fur trade meant the Mississaugas would be caught up in the conflicts of the 17th century known as the Beaver Wars.

The Beaver Wars were a period of intermittent warfare that engulfed much of the St. Lawrence and the Great Lakes Regions and saw the occupancy of Southwestern Ontario change hands three times. The Haudenosaunee from south of Lake Ontario, in their efforts to monopolize the fur trade with the Europeans, invaded Southwestern Ontario dispersing the Neutrals, Petun and the Wendat Nations, and making the region their beaver hunting grounds. By the end of the 17th century, the combined efforts of Algonquian nations, including the Mississaugas, and French forces succeeded in driving the Haudenosaunee back into their homelands south of Lake Ontario. A treaty, brokered by the French in 1701, restored peace in the region and found the Anishinaabe in control of Southwestern Ontario. Mississaugas of the Credit ancestors, who had driven the Haudenosaunee from the head of Lake Ontario, now occupied approximately four million acres of lands, water, and resources in Southern Ontario.

The territory of the Mississaugas extended from the Rouge River Valley westward across to the headwaters of the Thames River, down to Long Point on Lake Erie and then followed along the shoreline of Lake Erie, the Niagara River, and Lake Ontario until arriving at the Rouge River Valley. One creek in particular, the Missinnihe, was a favourite of the people who used it and the surrounding area for hunting, fishing, gathering, healing and spiritual purposes. A trading post established in the vicinity by the French circa 1720, enabled MCFN ancestors to trade the pelts they had gathered over the winter for European trade goods. The Missinnihe was later named the Credit River due to the traders' practice of extending credit to MCFN ancestors and then being repaid the following spring with the winter's catch of furs. The people became known to the Europeans as the Mississaugas of the Credit.

The outbreak of the American Revolution (1775-1783) and its aftermath placed pressure on the British Crown to acquire lands for the settlement of Loyalists. Recognizing that Mississaugas of the Credit ancestors had lands desirable for that purpose, the Crown actively pursued the acquisition of their territory. Between 1781 and 1820, Mississaugas of the Credit First Nation ancestors negotiated eight treaties with the British Crown that saw their territory of approximately 4 million acres reduced to 200 acres on the Credit River.

These pre-confederation treaties include:

- The Mississauga Treaty at Niagara, No. 381 (1781)
- The Between the Lakes Treaty, No. 3 (1792)
- The Brant Tract Treaty, No. 8 (1797)
- The Toronto Purchase, No. 13 (1805)
- The Head of the Lake Treaty, No. 14 (1806)
- The Ajetance Treaty, No. 19 (1818)
- Treaty 22 (1820)
- Treaty 23 (1820)

Entering into the early treaties, neither the Crown nor the Mississaugas fully understood what the agreements meant to the other. For the British, treaty making meant that they were outright purchasing the land- they were the sole proprietors, and they could use the entirety of the land as they saw fit. The Mississaugas entered the early treaties with the understanding they would be sharing the lands with the settlers- the settlers would establish their farms and villages while the Mississaugas would carry out their hunting, fishing and gathering activities as they had always done. To their dismay, the Mississauga belatedly realized that the settlers were not sharing the land but regarded it as their own. Endeavoring to move about their lands as they had always done, the Mississaugas found their paths blocked by fences, the fish and game depleted, the forests cleared, and themselves driven away from their camping spots by angry farmers. Strangers in their own lands, the Mississaugas' traditional economy collapsed and their population plummeted

as the settlers brought diseases for which the Mississaugas had no cure. In 1787, the Credit Mississaugas had over five hundred members; in 1798, there were approximately three hundred members; in 1811, there were two hundred and eight members; and in 1820, there existed slightly less than two hundred members. It seemed to appear that the Mississaugas of the Credit would inevitably disappear as a first nation.

Averting extinction was accomplished by transitioning from their traditional ways to an agrarian lifestyle. Converting to Methodism during the mid-1820s, the Mississaugas established a Christian mission village at the Credit River in 1826. During their time at the village, the Mississaugas were able to build successful farms and a village that included a school, hospital, chapel, mechanics' shops, and forty settler style homes. Learning about business as well, the Mississaugas were the major shareholders of the Credit River Harbour Company and the owners of their own schooner. Despite their successful adoption of a new world and life view, continued encroachment by settlers, diminishing resources, and the inability to gain title to their lands, eventually caused the Mississaugas to relocate their settlement.

Leaving their mission village in 1847, the Mississaugas of the Credit moved to their present location on 6000 acres of land in Brant and Haldimand Counties. Today the Mississaugas of the Credit has a population of 2600 with two-thirds of the membership living off reserve.

5.3.2 *As provided by the Huron-Wendat Nation*

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

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

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

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

5.3.3 *As provided by Six Nations Lands & Resources, on behalf of the Six Nations of the Grand River Elected Council*

From time immemorial, the Six Nations (sometimes then referred to as the Five Nations) possessed very large territories in what is today the United States of America and the provinces of Ontario and Quebec. The original five nations unified under the Great Tree of Peace and became the Haudenosaunee Confederacy.

Starting in 1613, the Haudenosaunee entered into several Two Row Wampum agreements with European Powers that formed the basis for subsequent treaties: “We will not be like Father and Son, but like Brothers. [Our treaties] symbolize two paths or two vessels, travelling down the same river together. One, a birchbark canoe, will be for the Indian People, their laws, their customs, and their ways. The other, a ship, will be for the white people and their laws, their customs, and their ways. We shall each travel the river together, side by side, but in our own boat. Neither of us will make compulsory laws nor interfere in the internal affairs of the other. Neither of us will try to steer the other’s vessel.”

Southern Ontario was always Iroquois land. Occupied by the Wendat and Attawandaron Nations prior to colonialism, both were defeated by Haudenosaunee in the Beaver Wars and a majority of their members were absorbed into Six Nations. The Crown later recognized this vast expanse of Haudenosaunee land in the 1701 Fort Albany/Nanfan Treaty and continued to recognize it and honour its terms. That same year, the Haudenosaunee and a number of Anishinaabeg Nations agreed to share a portion of those lands in their Dish with One Spoon Treaty.

In the late 1600s, the Anishinaabe, as allies of the French, expanded their territory westward into Fort Albany/Nanfan lands as Six Nations was preoccupied fighting alongside their Imperial Crown allies elsewhere. The Anishinaabe attempted to exclude the Haudenosaunee from their northern lands, but failed, as the Haudenosaunee continued to use those lands for hunting, trapping, trade, transit and settlement. While the Haudenosaunee had their rights to those lands enshrined in treaties, the Anishinaabe forfeited any rights they may have had in a series of quit claims, despite being told they had no right to sell the land.

Throughout the American War of Independence, the Six Nations continued their alliance with the Imperial Crown. During an American raid on Onondaga, Cayuga and Seneca villages in the late summer of 1779, an estimated 9 million pounds of corn were destroyed, attesting that the Haudenosaunee were prolific farmers as well as hunters and fishers. Because of the Crown’s defeat in that war, many Haudenosaunee left the United States and, at the invitation of the Crown, settled on a portion of their Fort Albany/Nanfan lands, known today as the Haldimand Tract. The 1784 Haldimand Treaty emphasized the land was for the exclusive possession and settlement of the Six Nations and that those lands would be enjoyed by their descendants forever.

As more settlers moved onto Six Nations of the Grand River territory, the land became unsuitable for hunting and the Six Nations were forced to find alternate means of support.

The Haudenosaunee placed some of their lands in trust with the Crown to raise funds, via leases for the perpetual care and maintenance of Six Nations. But those leases were never properly honoured. Monies resulting from such leases, and illegal sales, were administered by the Crown, but instead of benefitting Six Nations, these funds were frequently used to pay down Crown debts and build public infrastructure. These actions are subject to ongoing litigation between Six Nations of the Grand River and the provincial and federal Crowns.

5.3.4 Haudenosaunee Development Institute, on behalf of the Haudenosaunee Confederacy Chiefs Council

The Haudenosaunee Development Institute, on behalf of the Haudenosaunee Confederacy Chiefs Council, was invited to contribute a narrative to this project but did not submit one for inclusion at this time. The City will be pleased to include one at a future date, if provided.

5.4 Other Stories of Brampton

5.4.1 *Black Community of Brampton*

The City is in the process of drafting this section, which will be updated at the earliest opportunity.

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5.5 How Archaeologists Tell the Story of Brampton

The archaeological history of the City of Brampton is expansive and detailed. To accommodate this depth, a more detailed and comprehensive version for reference is provided, in **Appendix A**. A more general and abridged version is summarized below.

5.5.1 Post-Contact

The earliest documented evidence of occupation in southern Ontario dates to around 9000 BC, following the retreat of the Wisconsin glaciers and the formation of Lake Algonquin, early Lake Erie, and early Lake Ontario.¹ At that time, small bands of Indigenous peoples moved into the region, leading mobile lives centered on communal hunting of large game and the gathering of plant-based food resources.² This era, known as the Palaeo period, witnessed Indigenous peoples covering extensive territories to adapt to the changing post-glacial environment. This environment gradually shifted from a sub-arctic spruce forest to a boreal forest dominated by pine.³ The archaeological sites of this time tend to be small and suggest short-term use. In addition to the “light footprint” of Palaeo people’s presence, limited material remains have survived for so many thousands of years (primarily stone tools/debris and occasional evidence of fires). As a result, much of Palaeo lifeways remain unknown to archaeologists.

Dates

There are multiple ways of expressing dates in archaeological writings, including BP (years before present) and BCE (before current era). The BRAMP uses the more familiar BC/AD (before Christ/*anno domini*) format.



Figure 5-1: Hi-Low Palaeo Unfluted Point
Royal Ontario Museum



Figure 5-2: Barnes Palaeo Fluted Point
Royal Ontario Museum

Around 7500 BC, the climate warmed and deciduous forests appeared. In response to these environmental shifts, Indigenous communities adapted their hunting techniques and tools to better align with the newly available animal and plant food resources. This change in archaeological material culture denotes what archaeologists call the Archaic period. During this period, population sizes grew, and Indigenous groups began to engage in long-distance trade. Archaeologists note the rise in focused burial practices during this period, with burials including substantial grave goods such as stone tools, trade copper, and personal adornment items.⁴



Figure 5-3: Archaic Points
ARA Photo Library

The Woodland period is marked by the appearance of ceramic pottery, which is noted around 900 BC. Ceramic traditions have become an important method by which archaeologists are able to identify distinct cultures in the archaeological record. The first appearance of ceramics is associated with the Meadowood archaeological culture, but as time progressed, other traditions developed in southern Ontario.⁵



Figure 5-4: Woodland Ceramics
ARA Photo Library

The first evidence of maize (corn) horticulture in southern Ontario appears around AD 500⁶ (and possibly earlier than that) and is associated with the Princess Point archaeological culture around the Grand, Credit, and Humber rivers.⁷ During this period, small circular or square houses, described as ‘incipient’ longhouses, appear in small villages on Princess Point sites. These villages housed approximately 75 people for upwards of 50 years and were repeatedly inhabited.⁸ It has been suggested that the Princess Point people were the ancestors of the later Iroquoian-speaking populations of southern Ontario.⁹

Over time, the practice of maize horticulture improved (in part due to the incorporation of beans and squash, the three crops collectively known as “The Three Sisters”), allowing for larger populations and more complex settlements. These developments are linked to the spread of Iroquoian-speaking populations in southern Ontario, including the ancestors of the historically documented Wendat, Attawandaron, and Haudenosaunee nations. Other parts of southern Ontario were inhabited by Algonkian-speaking peoples who were much less agriculturally oriented.

The reader will note that more specific groups are identified during the Woodland period, as compared to earlier eras. Archaeologists have begun to understand that the Indigenous peoples of southern Ontario had (and have) fluid identities and complex cultural connections. Rigid boundaries of classification are convenient to scholars, but can too easily fail to reflect rich, diverse and multifaceted life experiences, as well as realities of inter-cultural sharing and permeability. In distinguishing and naming groups and cultures, it’s important to stress that the categories archaeologists use likely didn’t exist as hard and fast divisions for Indigenous peoples.

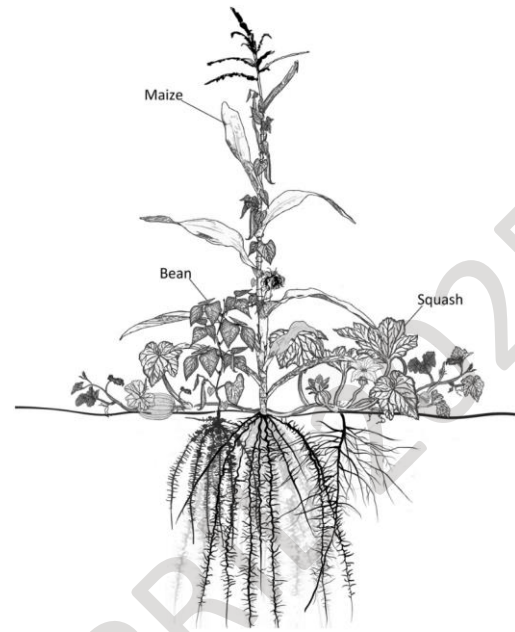


Figure 5-5: Three Sisters Planting
 Image by Lopez-Ridaura, S., Barba-Escoto, L., Reyna-Ramirez, C. A., Sum, C., Palacios-Rojas, N., & Gerard, B. is used under the Creative Commons Attribution 4.0 International License (CC BY 4.0)

5.5.2 Post-Contact

When the first European explorers made contact with Indigenous peoples in southern Ontario, villages were widespread and large, and distinct cultures are represented archaeologically, such as the Wendat and the Attawandaron.

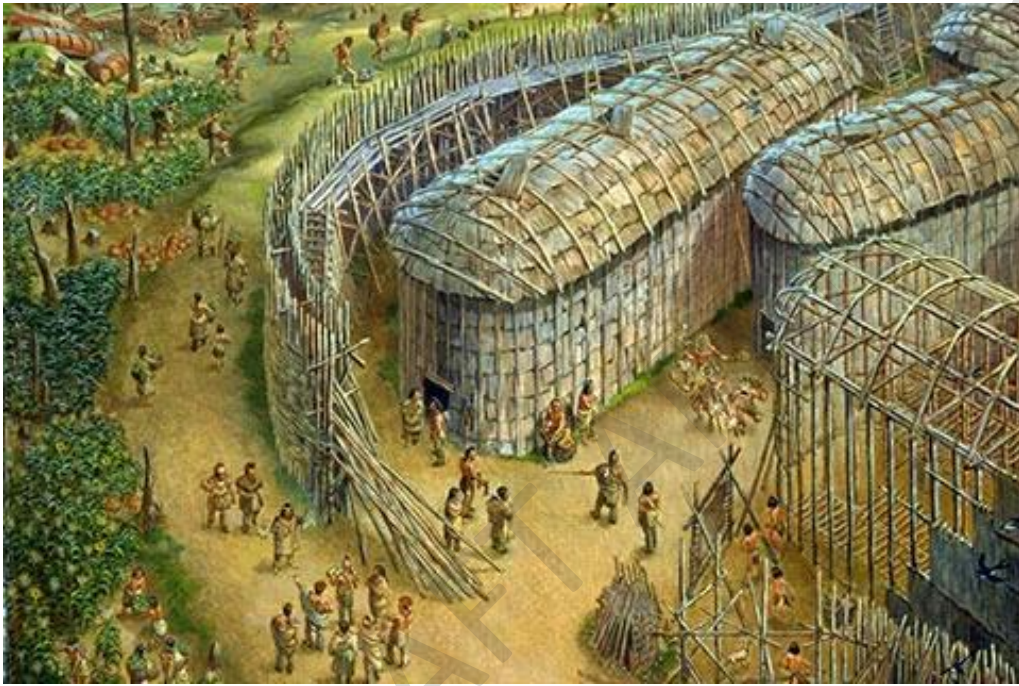


Figure 5-6: Wendat Longhouses and Palisade
University of Waterloo

The end of the Woodland period is identified as occurring around AD 1600, with the emergence of the fur trade which grew to increasingly dominate the economic focus of most Indigenous groups. Archaeologically, this is evident in the material culture of Indigenous populations, with sites showing the use and inclusion of items of European manufacture like glass beads, coins, and firearms.¹⁰ Increased contact with Europeans throughout the 1600s had an even more profound influence on Indigenous societies: the introduction of diseases that led to population declines, which is archaeologically evident in smaller longhouses and the appearance of greatly enlarged cemeteries.¹¹

The importance of European trading contacts eventually led to increasing factionalism and tension among the First Nations in the region. Different groups began to vie for control of the lucrative fur trade, which was itself a subject of competition between the French and British. In what would become Ontario, the Wendat, the Tionontaté, and



Figure 5-7: Glass Trade Beads,
ca. mid-17th Century
Ontario Museum of Archaeology



Figure 5-8: Beaver Pelt
National Park Service

their Anishinaabeg trading partners allied themselves with the French. In what would become New York State, the League of the Haudenosaunee (the Five Nations Iroquois at that time) allied themselves with the British and the Dutch. The latter alliance may have stemmed from Champlain's involvement in Anishinaabeg and Wendat attacks against Haudenosaunee strongholds in 1609 and 1615.¹² While aligned with the French for trading purposes, members of the Attawandaron Nation opted to not involve themselves in the conflict.

The intensity of conflict generally increased during the first half of the 1600s, and by mid-century the Haudenosaunee effectively scattered the Wendat and Petun from southern Ontario. Anishinaabeg populations likewise fled southern Ontario, and Haudenosaunee aggression led to end of the Attawandaron Nation.¹³

By the late-17th century, the Haudenosaunee were suffering from disease introduced by Europeans, as well as the impacts of warfare with the French. On July 19, 1701, the Haudenosaunee treated with the British under King William III for the lands in southern Ontario in the Deed of Fort Albany (sometimes also called the "Nanfan Treaty") with the provision that they could still hunt freely in the territory.¹⁴ The Haudenosaunee had a long history of treaty-making with the Dutch and the British dating to the time of contact; these understandings focused on defining the intended relationship between the parties and how they would interact and continue to the present day.

The Anishinaabeg mounted a counter-offensive against the Haudenosaunee in the late-17th century. When the Haudenosaunee withdrew into New York state, the Anishinaabeg settled in southern Ontario and played a significant role in the fur trade with both the British and the French.¹⁵ Throughout the 18th century, the Anishinaabeg populations hunted, fished, gardened, and camped along the rivers, floodplains, and forests of southern Ontario.¹⁶ However, because their use and occupation of the land

was exceedingly light in terms of material culture, their associated archaeological sites are both rare and difficult to detect.

In subsequent years, the French established trading posts along the upper Great Lakes, while the British dominated the fur trade further north through the Hudson Bay Company. As the number of European men living in Ontario increased, so too did the frequency of their relations with Indigenous women. Male employees of French and British companies began to establish families with Indigenous women, a process which resulted in the ethnogenesis of a distinct Indigenous people known as the Métis. Comprised of the descendants born from such relations and subsequent intermarriage, the Métis emerged as a distinct Indigenous people during the 18th century. Métis settlements were tightly linked with the spread and growth of the fur trade and were part of regional communities connected by highly mobile lifestyles, seasonal rounds, extensive kinship connections, and shared identity.¹⁷

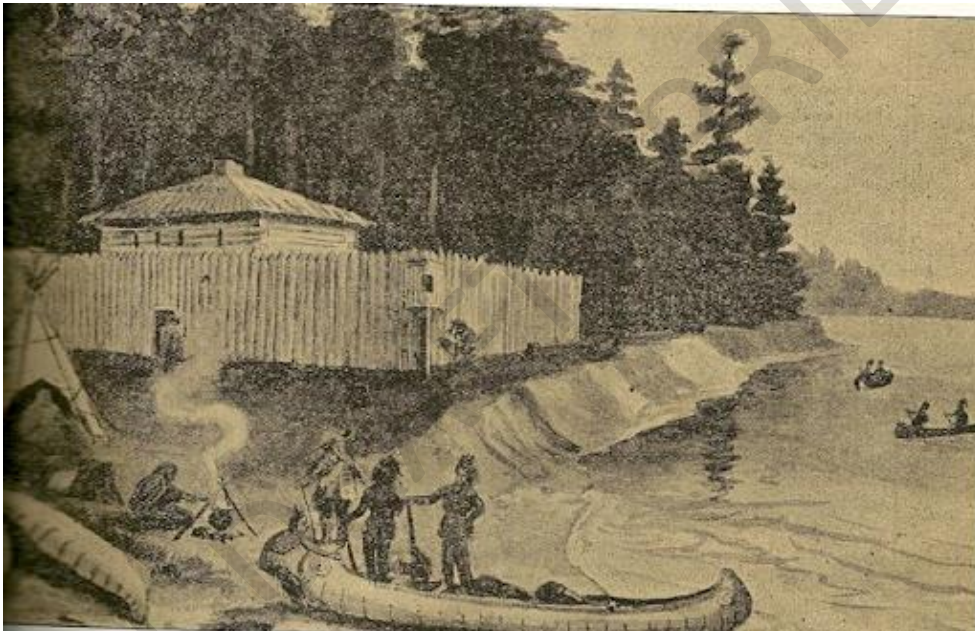


Figure 5-9: Fort Rouillé, Toronto
National Archives of Canada

Following the Seven Years' War (a global conflict between the French, British, and their allies that was also fought in North America), the British took control of French held lands, initiating a new era of land acquisition and organized settlement. In the Royal Proclamation of 1763, the British government recognized the land rights of First Nations. This meant that the land had to be purchased by the Crown from the First Nations before it could be used for European settlement, a need that intensified with waves of United Empire Loyalists arriving from the south after the American Revolutionary War.¹⁸ Subsequently, numerous treaties were arranged by the British and large swaths of territory were acquired. In what would become the City of Brampton, land was obtained from a group of Anishinaabeg known as the Mississaugas.

United Empire Loyalists

During and after the American Revolution, there was an influx of settlers to Upper and Lower Canada: people who remained loyal to Britain.

They were promised grants of land, and the Crown bestowed them the honorary title of “U.E.” meaning Unity of the Empire.

The presence of Loyalists in this region was significant, and they were pivotal in repelling American invasion attempts during the War of 1812.

In December 1791, the Parliament of Great Britain divided the former Province of Quebec into the Provinces of Upper and Lower Canada. Colonel John Graves Simcoe, appointed as Lieutenant-Governor of Upper Canada, was directed to populate and protect the newly created province.¹⁹ In July 1792, Simcoe divided the new province into 19 counties; the future City of Brampton fell within the then-County of York and much of the area remained in the hands of the Mississaugas.

The Mississaugas were approached to treaty for the land in what was then known as the First Purchase of the Mississauga Tract; today, it is called the Head of the Lake Treaty or Treaty 14. With Treaty 14, roughly 30,000 hectares (74,000 acres) of land were acquired by the Crown, except for a one-mile strip on either side of the Credit River, from the Mississaugas on August 2, 1805. The Crown

negotiated the Second Purchase (known today as the Ajetance Treaty or Treaty 19) on October 28, 1818, in which over 242,000 hectares (600,000 acres) more were further acquired, this parcel including much of the modern Region of Peel's territory. The subsequent signing of additional treaties in 1820 left the Mississaugas with little remaining land in the region and, as such, in 1847, the Mississaugas relocated and settled on a reserve near Brantford, Ontario.²⁰

It is now understood that the Crown and Indigenous peoples had vastly different ideas about what the treaties represented. For the Crown, treaties were usually viewed as complete land surrenders, paving the way for immigration and settlement. For First Nations and Indigenous communities, however, treaties were viewed as agreements to share the land as equal parties. However, with increasing immigration and non-Indigenous population growth, their ability to sustain traditional lifeways and equitable land sharing became untenable. The resulting dispossession of land would have immensely negative and long-lasting impacts on the Indigenous peoples in the ensuing centuries.

Between 1815 and 1824, heavy immigration from Europe resulted in the doubling of the non-Indigenous population in Upper Canada. This dramatic increase was a result of the outcome of the War of 1812 and British efforts to populate the province's interior.²¹ Similarly, population growth in the future Peel County was initially rapid, driven by settlers arriving from New Brunswick and America. The Grand Trunk Railway and the Toronto Grey & Bruce Railway further accelerated the rate of settlement and the level of prosperity. In 1849, the counties were reconfigured and Peel and Ontario Counties were created from the western and eastern extents of York County.



**Figure 5-10: Brampton Station,
Grand Trunk Railway, ca. 1890**
Toronto Railway Historical Association

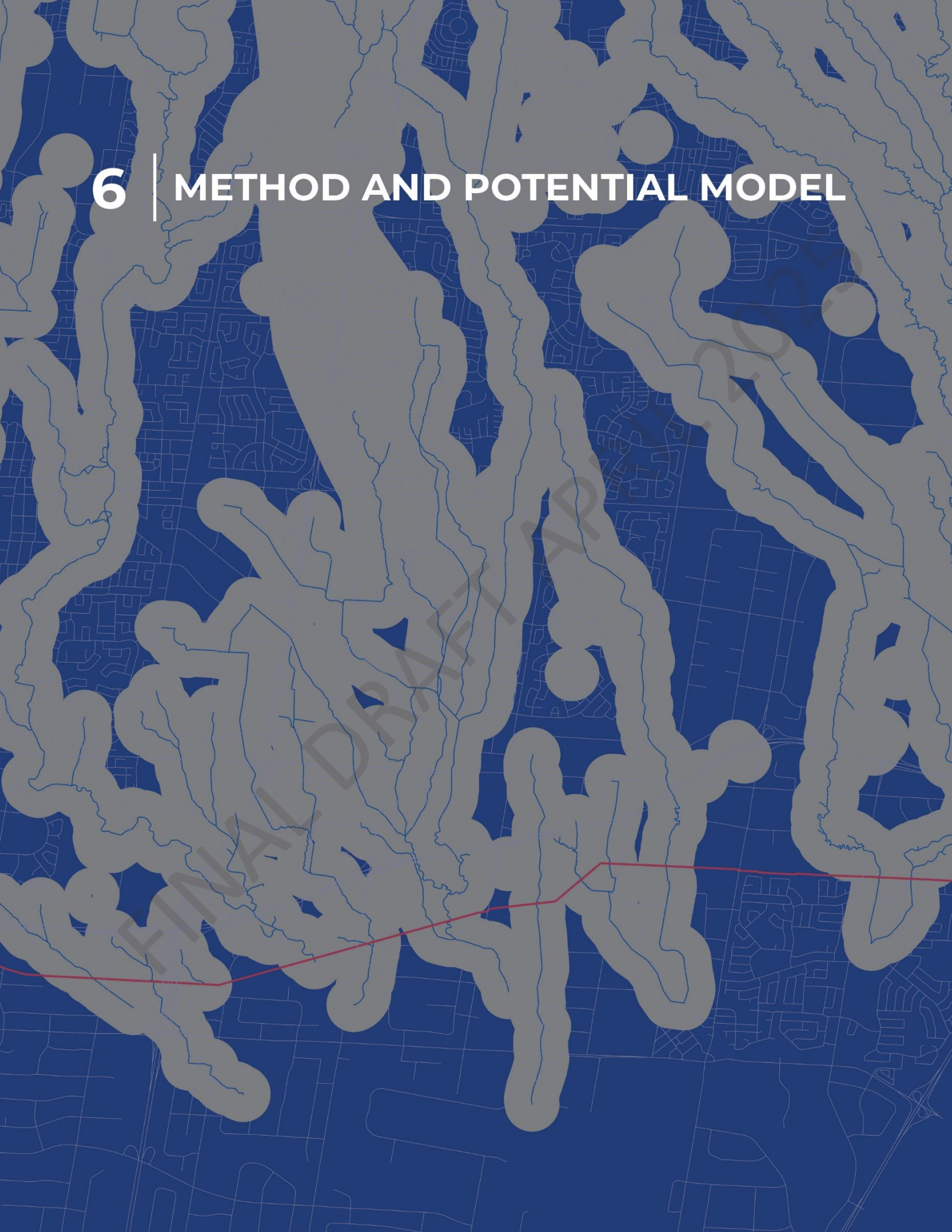
Peel County was comprised of the Townships of Caledon, Albion, Chinguacousy, Toronto Gore, and Toronto. The Township of Chinguacousy was surveyed by R. Bristol in August and October 1819, nearly one year after the completion of Treaty 19. Chinguacousy was one of the best-settled townships, featuring excellent land, many good farms, and abundant hardwood. It was also relatively well-watered by the Credit River and Etobicoke Creek, which traversed the western and east-central parts of the township, respectively.

The principal settlement in the township was Brampton, which was incorporated as a village in 1852 and became a town in 1873. Its origins trace back to the establishment of a tavern by William Buffy, and later Judge Scott added a small store, a pot ashery, a distillery, and a mill. In 1834, John Elliott laid out the village lots and the settlement was formally named 'Brampton'. It grew into a prominent hub in the township, attracting various businesses. Brampton served as a major market for the region's agricultural products and developed even further when a Grand Trunk Railway station was opened. By 1877, the Town of Brampton had a population of 2,551.

In 1974 several historic communities of the area were amalgamated to form the newly incorporated City of Brampton.

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- ¹ Karrow and Warner, 1990; Jackson et al, 2000: 416–419
² Ellis and Deller, 1990: 38; Ministry of Culture, 1997:34
³ Ellis and Deller, 1990: 52–54, 60
⁴ Ministry of Culture, 1997: 34; Ellis et al, 1990: 65-67, 115-117
⁵ Spence et al., 1990; Ministry of Culture, 1997: 34
⁶ Crawford and Smith, 1996: 783
⁷ Fox, 1990: 174-188
⁸ Warrick, 2000: 429–434
⁹ Warrick, 2000: 427
¹⁰ Lennox and Fitzgerald, 1990:432–437
¹¹ Ministry of Culture, 1997: 35; Warrick, 2000: 457
¹² Lajeunesse 1960: xxix
¹³ Schmalz, 1977: 2; Coyne, 1895: 18; Lennox and Fitzgerald, 1990: 456
¹⁴ Coyne, 1895: 28
¹⁵ Coyne, 1895: 28
¹⁶ Coyne, 1895: 28
¹⁷ Métis Nation of Ontario, 2015
¹⁸ Lajeunesse, 1960: cix
¹⁹ Coyne, 1895: 33
²⁰ Heritage Mississauga, 2009
²¹ Surtees, 1994: 112

6 | METHOD AND POTENTIAL MODEL



6.0 METHOD AND POTENTIAL MODEL

6.1 Introduction

Mapping is a primary resource of the Brampton Archaeological Management Plan (BRAMP). A series of map layers were developed containing data that indicate where potential for archaeological resources is present, analytic layers that combine and interpret data, and a compilation layer indicating where previous assessments have been completed. These result in two “master” composite maps, the Archaeological Completion Layer and the Archaeological Potential Model. Combined, these layers create the overall Archaeological Status Layer that assists in planning guidance and decisions for City staff and development proponents. A more detailed discussion of the implementation of the BRAMP and the Archaeological Potential Model can be found in **Section 8**.

The Archaeological Potential Model uses multiple sources of data and scientific interpretations to identify the varying likelihoods that lands and properties might have archaeological sites present. Broadly, the data are derived from known locations of archaeological or historic sites, geographic features, and past human activities. Some of the data are input into the model only once, such as watercourses, soil composition, and historic road routes. Other data, including archaeological assessments, burials, and features of local significance, will require routine updating.

In some archaeological potential models, an exclusionary “integrity” layer is developed that attempts to account for deep and extensive disturbances, and outright removes archaeological potential from some areas on that basis. The City has determined (in consultation with ARA) that such outright removals are not supported by the Stage 1 assessment standards set out by the Ministry of Citizenship and Multiculturalism (MCM)¹. As such, no exclusionary layer was developed or applied in this project. Further examination of the complexities and details that informed this decision are addressed in the discussion of urban archaeological potential in sub-section 6.2.

The benefits of these composite tools are clear enough for the management and protection of archaeological resources, but also extend to enabling more transparent and efficient guidance for planning staff decisions.

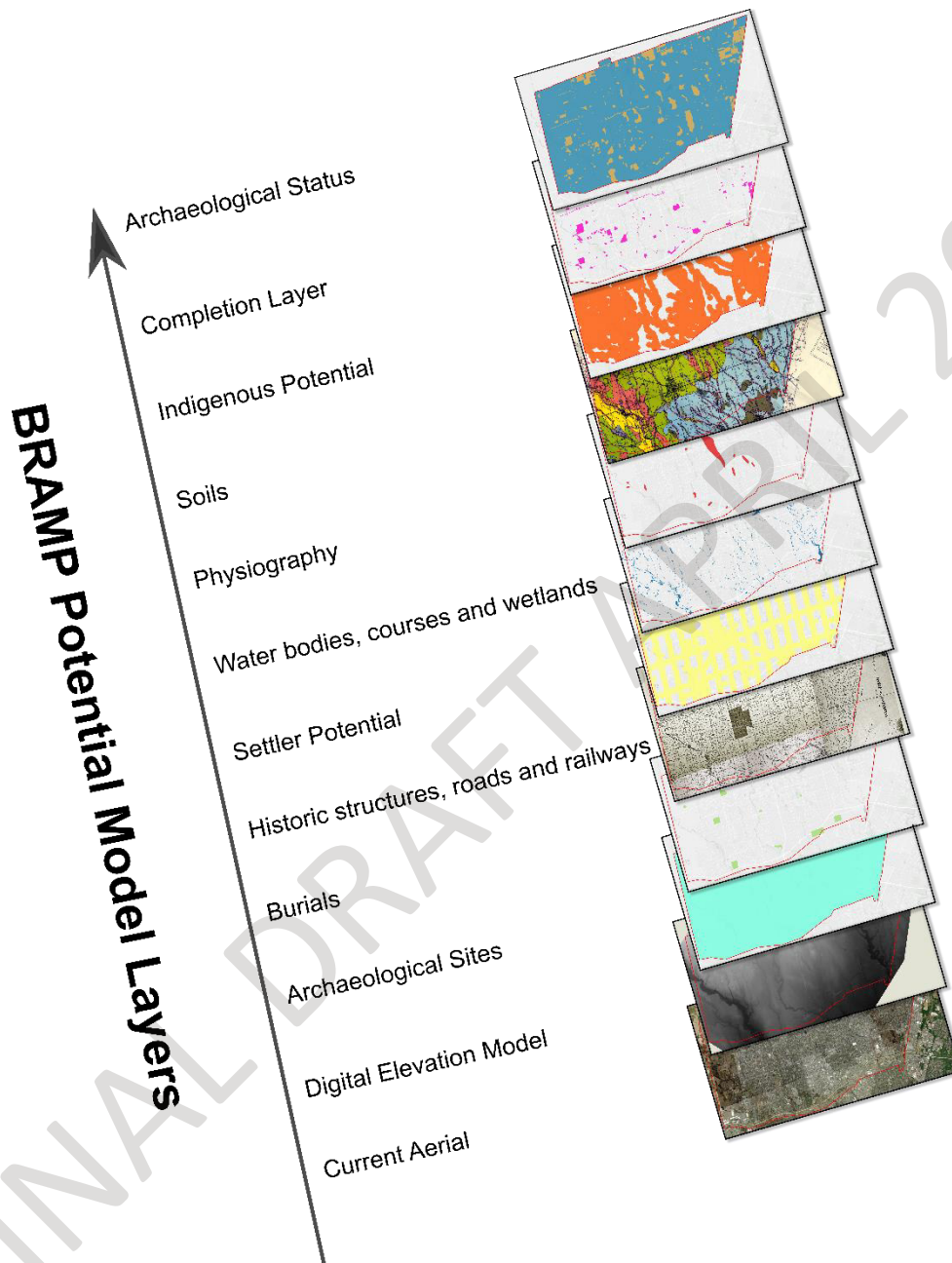


Figure 6-1

Visualization of GIS Data Layers

6.2 Urban Archaeological Potential

Relatively dense urban centres, such as Brampton, offer an additional dimension of complexity in generating an Archaeological Potential Model, as the criteria for MCM S&Gs were developed primarily with largely undeveloped lands as the baseline of assumptions. Some of the criteria that determine archaeological potential in this traditional approach have limited applicability in an urbanized context.

Added to this is the reality that over a century of development and other disturbances have not accounted for, identified, assessed, or sought to protect archaeological resources (prior to the implementation of the *Ontario Heritage Act*). This has resulted in large areas of urban development with limited or no archaeological assessment, and thus sparse archaeological data. It is important to understand that though little or no archaeological data are present, it does not mean there was no pre-modern occupation or use of these areas.

Historical documentation provides us with some understanding of the past use of these areas by settler populations and, in some circumstances, Indigenous populations. While highly valuable, historical documentation is not comprehensive in documenting potential sites of archaeological interest, even during the historic eras. And it obviously does not account for the entirety of over 10,000 years of human presence in this area. Brampton sits on lands that have been touched by Indigenous presence for millennia, and this includes areas of modern intense urban development.

In Situ

A Latin term meaning “in place”, archaeologists use it to categorize cultural remains that haven’t been moved or disturbed from the time they were created, deposited, or left behind to the time that they are found.

Even in densely built-up urban contexts, pockets of undisturbed land (sometimes deeply buried) can yield artifacts or evidence that have not been moved or altered for thousands of years, providing *in situ* evidence and context.

During the last 10,000 years, landscape and water levels have drastically changed, and a good understanding of landscape formation is critical as *in-situ* evidence of these years of presence can appear in unanticipated places, sometimes in excellent states of preservation. There are several notable examples within the GTA² and other urban centres³ of archaeological and ancestral remains⁴ being discovered. Among the most remarkable is from 1908 where approximately 100 footprint impressions in the clay, likely in moccasins, were found 21 m below the modern surface of Lake Ontario near Hanlan’s Point in Toronto⁵. Due to the last known period this area would have been exposed, it is thought that these footprints are between 11,300 and 9,000 years old.

More recently, a 2016 light rail construction project in Waterloo led to the unexpected discovery of an historic corduroy road (built by laying logs to overcome mud and swamp conditions for horse and wagon transport) that was built around 1800 AD. The intact logs were several metres below the paved surface of a major Waterloo thoroughfare.⁶ The light rail project was delayed by

several months to allow required archaeological assessment and excavation, and this serves as a cautionary example against “writing off” archaeological potential in developed urban cores.

This is all to say that while urban development has greatly impacted the natural landscape, and has often removed archaeological potential through deep and extensive disturbance, a property level review of the conditions and land-use history (following MCM S&Gs Stage 1 requirements) is essential to adequately consider the archaeological potential against development impacts. It may be difficult to accurately predict the full extent of archaeological sites that have been preserved in urban contexts, as compared to non-urban settings. However, due to the extensive use of these areas since the end of the last glaciation and the very real potential for surviving, intact pockets of archaeological sites, informed assessments of urban properties can still significantly contribute to anticipation and protection of remains.

The Archaeological Potential Model’s predictive assumptions have been developed to avoid outright dismissal of archaeological potential for any lands that have not been subject to direct archaeological assessment, and the BRAMP advises any parties involved in land alteration that vigilance is always required for unexpected archaeological remains.

6.3 Sources for Features of Potential: Introducing the Data

In theory, archaeological sites can be most anywhere. However, decades of accumulated experience and analysis have demonstrated that the potential for archaeological sites has predictable patterns that can be quantified, based on key data. The MCM has formalized the predictive features of potential on a province-wide scale, in the form of minimum standards for assessing potential (but, as always, best practices are expected to exceed minimums). The key data informing potential can be broadly divided into features of geography and features of human activity.

Features of Geography include:

- Watercourses
- Waterbodies
- Wetlands
- Physiographic Landforms
- Soils
- Elevation

Features of Human Activity include:

- Historic Structures
- Historic Roads
- Historic Railways
- Designated Heritage Properties
- Cemeteries and Burials
- Archaeological Sites
- Indigenous Consultation
- Features of Local Significance

Each feature of potential has an inclusion zone associated with it, initially defined by the MCM *Standards and Guidelines* (S&Gs)⁷ requirements, and often enhanced by the City of Brampton's adherence to best practices. Years of archaeological research in Ontario have provided a good understanding of how likely archaeological resources are to be found within a defined distance to a given feature, which creates a predictive inclusion zone. For example, an identified archaeological site will have an inclusion zone of 300 m applied beyond its known boundaries. **Table 1** provides a summary of the features of potential used to develop the Archaeological Potential Model, and their inclusion zones as compared to the minimum MCM requirements. They will be discussed in more detail below. **Appendix B** provides illustrations of publicly accessible map data layers.

What is a Polygon?

In the world of cartography, a polygon refers to an area of interest, defined both by its boundaries and relevance to a map's purpose.

The archaeological Features of Potential discussed in this section are more precisely called polygons when it comes to their technical mapping.

Table 1: Features of Potential and Inclusion Zones

Features of Potential		City of Brampton Inclusion Zone	MCM S&Gs (2010) ⁸
Indigenous	Watercourses, waterbodies, wetlands	300m	300m
	Soils	100m for pockets of well drained soils	Within the vicinity of pockets of well drained soils
	Physiographic Features	300m	Within the vicinity of elevated topography, distinctive land formations, and resource areas.
Settler	Historic Settlement Centre	300m	300m
	Historic residential, schools, churches, industrial locales	300m	300m
	Historic Transportation Routes	300m	100m
	Historic Railroads	300m	100m
	Cemeteries	300m	N/A
	Ontario Heritage Act Part IV/V Designated Properties	300m	Within the vicinity
Archaeological Sites	Registered Archaeological Sites	300m	300m
Other	Registered Burials	50m beyond property parcel limits	N/A
	Feature of Local Significance	50m beyond property parcel limits	300m

6.3.1 Watercourses

Watercourses are rivers, streams, creeks, and canals. The base layer consists of Ontario Hydro Network (OHN) watercourse line data (primary and secondary) from Land Information Ontario (LIO)ⁱ Open Data⁹. These data were screened for any engineered watercourses that would not have been present historically within, or extending 300 m beyond, Brampton's borders. The method of analysis was to examine aerial images for unnaturally straight lengths of watercourses, and watercourses that mirror road paths: both of which suggest re-routing and artificial construction. All such watercourses were removed from the dataset. Historic watercourses were added to this layer by examining historic maps for any watercourses not reflected in the OHN layer. There were some discrepancies between the historic mapping and the OHN data, but where the watercourse still roughly followed an historically mapped route the OHN route was used. If an historic watercourse is no longer present, a combination of historic maps and older aerial photography (where available) was used to estimate the placement of the watercourse. As due diligence, watercourses were further compared to the Credit Valley Conservation's Hydrologic Network (2022)¹⁰ to check for any discrepancies. No major discrepancies were observed.

Historic Maps

The two primary sources for historic maps are:

*G. R. & G.M. Tremaine's
'Tremaine's Map of the
County of Peel Canada West.'
(1859)*

*Walker & Miles 'Illustrated
Historical Atlas of the County
of Peel, Ont. (1877)*

To create polygons of the watercourses, an additional 5 m of width was added from the centreline on each side. An inclusion zone of 300 m was applied, extending out from the watercourses, as they represent a significant feature of potential for both Indigenous and settler populations, and to account for minor variations in watercourse paths over time.

6.3.2 Waterbodies

Waterbodies include lakes and ponds. The base layer was derived from OHN Waterbody polygon data (LIO Open Data¹¹) and was used to identify waterbodies within and extending 300 m beyond Brampton's borders. The data were compared against historic and modern aerial images to identify and remove any potentially engineered waterbodies such as storm water management ponds or artificial ponds. Historic maps were consulted

ⁱ "Land Information Ontario (LIO) helps public and private organizations and individuals find, access and share geographic data. LIO also coordinates the collection of aerial photography for Ontario. Geographic information distributed by LIO includes information on Ontario's roads; railways and trails; lakes, rivers, streams and wetlands; elevation; official names and boundaries; management and classification information." (Government of Ontario, 2023)

to see if there were additional waterbodies to be included, such as mill ponds, and none were found. Waterbody polygons were created directly from OHN data. These are considered as primary water sources. An inclusion zone of 300 m was applied extending out from the waterbodies as they represent a significant feature of potential for both Indigenous and settler populations.

6.3.3 Wetlands

Wetland areas are marshes, bogs and other such water zones that are not typically associated with use for transportation. The base layer was taken from the Wetlands layer of LIO Open Data¹² and used to identify wetlands within and extending 300 m beyond Brampton's borders. No other resources were consulted for wetlands to create this polygon. These are considered secondary water sources with accessible or inaccessible shorelines. An inclusion zone of 300 m was applied, extending out from the wetland borders, as they represent a significant feature of potential for both Indigenous and settler populations.

6.3.4 Physiographic Landforms

Physiographic landforms are features that represent the geological history of the area. Conditions have changed significantly over the thousands of years since the first presence of human populations in Ontario, and prior landforms must be accounted for. To identify these physiographic landforms, geological maps¹³ were consulted to find any moraines, eskers, vestigial shorelines, glacial striae, or bedrock outcrops that would correlate with potential areas of human resource procurement or habitation within, or 300 m beyond, Brampton's borders. Bedrock outcrops and eskers found to occur in this study area. Polygons for any bedrock outcrops were created as a circle on the map location and expanded by 5 m. Eskers were mapped by drawing a line along their peak line paths, which were then expanded by 5 m to create the polygon. These features indicate areas of elevated topography, past water sources, and distinctive land formations. An inclusion zone of 300m was applied, extending out from these areas, as they represent significant features of potential for Indigenous populations.

The Difference between Expansions of Polygons and Inclusion Zones

Expanding a polygon – often by 5 m – is done to account for slight potential inaccuracies in data sources and ensure a feature's "footprint" is properly accounted for. This is informed by cartographic best practices, and creates the best possible mapping data for the model.

Inclusion zones are created to capture the likelihood of archaeological sites existing in proximity to those polygons (that denote features of potential), and are informed by both best practices and accumulated archaeological research knowledge, which creates the best possible predictive science for the model.

6.3.5 Historic Structures

For the purposes of archaeological resource management, historic structures are generally defined as those pre-dating 1870. (This does not discount heritage considerations or protections for later structures.) Historic maps were consulted and any structures appearing on those maps within or 300 m beyond the City of Brampton were mapped as 10 m diameter circles. These indicate areas of early settler (and sometimes Indigenous) occupation. An inclusion zone of 300 m was applied, extending out from these circles, as they represent a significant feature of potential for settler populations.

6.3.6 Designated Heritage Properties

These properties include buildings, properties or other landmarks deemed to hold historic significance by the City of Brampton or the Province of Ontario following the criteria set out in the *Ontario Heritage Act*.¹⁴ The power to designate and enact protection for these properties is granted by the *Ontario Heritage Act, Part IV*.¹⁵ The base layer was derived from City of Brampton data. An inclusion zone of 300 m was applied, as these designated properties often represent significant features of potential for settler (and sometimes Indigenous) populations.

6.3.7 Historic Roads

The base layer was derived from the Ontario Road Network (ORN) in the LIO Open Data¹⁶. Historic maps were consulted to determine historically present roads within, or 300 m beyond, the City of Brampton's borders. Any historic roads were extended by 5 m on each side to create polygons. Roads present on historic maps, but not in the ORN data, were plotted with an additional 5 m on each side. These indicate early historical transportation routes. An inclusion zone of 300 m was applied extending out from these areas as they represent a significant feature of potential for settler, and sometimes Indigenous, populations.

6.3.8 Historic Railways

Base data were obtained from the Southern Ontario Railway Map¹⁷. Railways within, or 300 m beyond, Brampton's borders were identified and cross checked with historic maps to ensure all historic railways were included. An inclusion zone of 300 m was applied extending out from these areas, as they represent a significant feature of potential for settler populations.

6.3.9 Cemeteries and Burials

The base layer data came from the City of Brampton, in the form of existing cemetery polygons on file. These were cross-referenced with Peel Open Data¹⁸, and cemeteries not present in the City of Brampton data were added into the layer. Once these cemeteries were identified, they were checked against historic maps, the Ontario Cemetery Index,¹⁹ and the Canada GenWeb cemetery database to confirm that all known historic cemeteries were accounted for (no additional cemeteries were identified). As a final check, the

Bereavement Authority of Ontario's Public Register²⁰ was consulted and cross-referenced with the previous data compiled (with no additional cemeteries identified). Cemeteries indicate areas with the potential for unrecorded burials and areas of early settler occupation, and an inclusion zone of 300 m was applied, extending out from identified cemetery boundaries.

The burials layer data will be collected through the digitization of records from, and with the permission of, the Registrar of the FBCSA. These records represent documented burials that have not been through the registration process that would classify them as cemeteries. These burials indicate the potential for further burials or occupation associated with both Indigenous and settler occupation. An inclusion zone of 50 m beyond the legal property parcel limits of identified burials will be applied, as they represent a significant feature of potential for Indigenous and settler populations. To date, the data inputs have been templated for the model, however the data are not yet available to be integrated.

6.3.10 Soils

Soil composition correlates both with patterns of human activity and the likelihood of archaeological remains surviving. Base layer data came from the Soil Survey of Peel County²¹. All soils that have a Sand or Sandy Loam type were identified to create a sandy soil layer, with polygons defined as their mapped limits. An inclusion zone of 100 m was applied extending out from these limits as they represent a significant feature of potential for Indigenous populations.

Why are Sand and Sandy Loam Important?

These soil types correlate with a higher site potential for two reasons. First, artifacts have a higher chance of surviving intact for long timespans, as compared to rocky or clay environments. Second, these soils are better for agriculture, which means settlements are more likely to have occurred in their context.

6.3.11 Elevation

Base layer data came from the Peel Open Data Digital Elevation Model (DEM)²² and Contours²³. These data were examined for any high points or distinctive features that may suggest archaeological potential, such as peaks, outcrops, or mounds. No distinctive features were identified for incorporation into this model.

6.3.12 Archaeological Sites

The base layer data came from the MCM in the form of archaeological site centre coordinates (expanded to 10 m diameter circles), representing archaeological sites within and 300 beyond Brampton's boundaries. These sites were buffered by 5 m to create a circle polygon. Where ARA had the data readily available (previously identified by ARA or digitized in past ARA projects) exact site limits were used rather than applying the general approach described above. Archaeological site records were assigned an "Affinity Type" to identify them as Indigenous, Settler, Multi-Component or Unknown. The majority of the site affinities could be determined from the data provided by the MCM, but those with no clear affinity were researched on Past Portal for any further notes that could identify their general affinities, such as references to stone tools, campsites, etc. Indigenous archaeological sites were also categorized by their associated time period (see **Tables 2 and 3**) based on the data provided by the MCM and the review of archaeological reports. The data summary represented in **Tables 2 and 3** is current as of September 9, 2024.

Past Portal

This is the Ontario Government's secure, on-line repository where licensed archaeologists are required to file reports of any assessments they conduct and can access past reports to inform and assist any project they undertake.

Table 2: Archaeological Site Summary by Affinity

Site Affinity	Count
Indigenous	434
Settler	291
Multi-Component	15
Unknown	20
Total	760
Total Indigenous (Indigenous + Multi)	449

Table 3: Indigenous Archaeological Site Summary by Temporal Periods

Time Period	Approximate Dates	Count
Palaeo, undetermined sub-period	9000 to 7500 BC	2
Late Palaeo	8400 to 7500 BC	4
Archaic, undetermined sub-period	7500 to 900 BC	19
Early Archaic	7500 to 6000 BC	26
Middle Archaic	6000 to 2500 BC	25
Late Archaic	2500 to 900 BC	39
Woodland, undetermined sub-period	900 BC to AD 1600	10
Early Woodland	900 to 400 BC	18
Middle Woodland	400 BC to AD 900	12
Late Woodland	AD 900 to 1600	8
Multi-period sites	Specific to site	286

6.3.13 Features of Local Significance

ARA and the City of Brampton held an in-person consultation session with community members to identify any additional resources that could indicate archaeological potential. Three locations were identified by members of the community with pins on a map and a short summary detailing each. These locations and details were digitized and mapped with an inclusion zone of 50 m beyond the legal property parcel limits they fall within, as they represent a significant feature of potential for Indigenous and settler populations.

6.4 Composite Potential Layers

Each feature identified above creates an inclusion zone of archaeological potential. Collectively, these zones were used to create two broader composite areas of potential: Indigenous and Settler (following MCM S&Gs). The Areas of Indigenous and Settler Potential categories are self-explanatory. Areas of Archaeological Potential refers to the combination of all Indigenous and settler features of potential.

6.4.1 Areas of Indigenous Archaeological Potential

Areas of Indigenous Archaeological Potential were identified by creating 300 m inclusion zones around waterbodies, watercourses, wetlands, physiographic landforms, and archaeological sites with an Indigenous or Multi-Component (Indigenous and pre-1870 settler) affinity, and a 100 m inclusion zone around sandy soil zones. These areas of inclusion were merged to create a composite “Indigenous Archaeological Potential” layer.

6.4.2 Areas of Settler Archaeological Potential

Areas of Settler Archaeological Potential were identified by creating 300 m inclusion zones around waterbodies, watercourses, wetlands, physiographic landforms, archaeological sites, cemeteries, historic roads, railways, structures, 50 m beyond property limits associated with burials and features of local significance. These inclusion zones were merged to create a composite “Settler Archaeological Potential” layer.

6.4.3 Areas of Archaeological Potential

Areas of Archaeological Potential were identified by creating 300 m inclusion zones around waterbodies, watercourses, wetlands, physiographic landforms, archaeological sites, cemeteries, historic roads, railways, structures, 50 m beyond property limits associated with burials and features of local significance, and 100 m around sandy soils. These inclusion zones were merged to create a composite Archaeological Potential layer that represents all archaeological potential within the City of Brampton.

6.4.4 Archaeological Completion Layer

With the assistance of Robert von Bitter, Archaeological Data Co-Ordinator at the MCM, and several archaeological consultant firms sharing archaeological reports from within the Brampton’s borders, ARA was able to collect a significant number of existing archaeological reports, based on a list provided by the MCM, and current as of February 14, 2023. At the time, there were 1,175 assessment reports documented within the limits of the City of Brampton. ARA was able to collect 820 reports (70%) of the total corpus, 661 (83%) of which date from the formal implementation of MCM S&Gs (2010) to February 2023. All of the collected reports were reviewed to confirm the assessment report data from the MCM, identify the documented archaeological sites and unregistered non-diagnostic findspots (NDFs), their affinities, the impact of the report on the parcels’ archaeological completion(s), whether there were any recommendations for short-term avoidance or long-term protection of archaeological sites, and whether the reports meet

the MCM S&Gs (pertaining to those reports submitted prior to the 2010 implementation of those S&Gs).

In reviewing the results of the archaeological reporting, and in comparison to the archaeological site data received, ARA compiled the archaeological completion layer that represents, by property parcel, where the archaeological assessment process has been completed to the fullest required extent. These completed areas have been removed from the archaeological potential model as they have no outstanding requirement for archaeological assessment. However, features of potential will continue to influence the archaeological potential model, including parcels deemed 'clear' of archaeological potential.ⁱⁱ For property parcels where assessments were undertaken prior to the implementation of the MCM S&Gs in 2010, these earlier reports will be reviewed on a case-by-case basis by the City of Brampton and FNICs to determine their suitability. This is at the specific request of the FNICs, who were generally not engaged for any of these previous assessments. This is in line with AMP implementation policies in similar jurisdictions when considering archaeological reports dating prior to the establishment of MCM S&Gs in 2010.

6.4.5 Archaeological Status Layer

The Archaeological Completion and Archaeological Potential layers were combined to create the Archaeological Status Layer. This composite map is the primary resource for development application approvals, as proposed parcels can be readily referenced to determine if they retain archaeological potential, and if they have been fully assessed to modern standards.

ⁱⁱ Clearing a parcel of archaeological potential is never an absolutely final judgement, and MCM S&Gs (based on the experience of decades of archaeological fieldwork) rightly note that deeply buried sites might escape diligent assessment procedures.

6.5 Overlap Density Models

The Archaeological Status layer informs Heritage staff and development proponents of either the need for further assessment, or the lack of further concern, for a parcel. Where there is a requirement for further assessment, Overlap Density models give more precise information to assist Heritage staff, development proponents, and consultant archaeologists in understanding the extent and nature of increased archaeological potential that is present for the subject parcel.

Three Overlap Density models have been created to incorporate data and interpretation layers, and to account for areas where multiple features of potential are present at the same time, which represents a heightened (or more dense) chance for archaeological remains to be present. Any area that has overlapping features of potential is reflected by its “count”. For example, if a 100 m inclusion zone around a sandy soil zone overlaps with a 300 m inclusion zone around a watercourse, the area where those inclusion zones overlaps is assigned an overlap count of two (2). Higher counts indicate higher potential for archaeological remains to be present, and can assist in assessing the relative degree of archaeological concern a parcel presents.

These models were created using the Overlap tool in ArcGIS Pro (a cartography platform), and have been customized to address the common information needs of Heritage staff, development proponents, and consultant archaeologists.

6.5.1 Overlap Density – Indigenous with Sites

This model summarizes all overlaps of inclusion zones around water sources, physiographic landforms, Indigenous or Multi-component sites, and sandy soils.

6.5.2 Overlap Density – Indigenous with No Sites

This model summarizes all overlaps of inclusion zones around water sources, physiographic landforms, and sandy soils.

6.5.3 Overlap Density – All

This model summarizes all overlaps of inclusion zones around water sources, physiographic landforms, Indigenous, Settler, and Multi-component sites, sandy soils, features of local significance, designated heritage properties, cemeteries, historic structures, historic railways, and historic roads.

6.6 Analysis and Model Testing

Several veins of analysis were completed during the development of the BRAMP's Archaeological Potential Model, aimed at verifying its predictive merit. First, the model was tested to determine its capture rate of known archaeological sites. Second, archaeological potential density was examined to identify and highlight areas with increased archaeological potential. Finally, the coverage of the City of Brampton by the model was reviewed, based on differing sets of features of potential.

6.6.1 Capture Rate Analysis

To establish the capture rate of the Archaeological Potential Model, MCM archaeological site data were used to compare the location of known sites to the recommended feature of potential inclusion zones from the MCM S&Gs (2010). Meta-data fields were added to the layer to indicate what types of soil the sites were associated with, and whether they were within 300 m of water sources, physiographic landforms, Indigenous sites, or within 100 m of sandy soils. Finally, elevation and slope data, derived from the Region of Peel DEM, were cross-referenced. To determine the final capture rate, all features of potential, excluding known archaeological sites, were tested against the known archaeological site locations.

Overall, 98% (743 of 760) of known archaeological sites in the City of Brampton were captured by the potential model. The Indigenous site capture rate against only the Indigenous features of potential was 92% (402 of 449). **Table 4** below breaks down the capture rate by site affinity and feature of potential.

Table 4: Capture Rate Summary

Capture Rate of Archaeological Sites by Affinity and Feature of Potential <i>Data Boxes show Number of Sites (% of Total Sites)</i>					
Features of Potential		Settler	Indigenous	Multi-Component	Unknown
Indigenous	Watercourses, waterbodies, wetlands	243 (32%)	379 (50%)	15 (2%)	15 (2%)
	Sandy Soils	16 (2%)	37 (5%)	2 (0.2%)	8 (1%)
	Physiographic Features	4 (0.5%)	12 (2%)	1 (0.1%)	0 (0%)
Settler	Historic Structures	118 (16%)	181 (24%)	6 (0.8%)	9 (1%)
	Historic Roads	232 (31%)	242 (32%)	10 (1%)	15 (2%)
	Historic Railroads	17 (2%)	19 (3%)	1 (0.1%)	2 (0.3%)
	Cemeteries	31 (4%)	19 (3%)	3 (0.4%)	1 (0.1%)

Of specific interest, 85% (6 of 7) Indigenous village archaeological sites fell within the limited scattered areas of sandy soils (which only comprise 4% of Brampton's area (1242.01 ha or 3069.07 acres). The remaining Indigenous village site lies within an area of the more common clay loam soils, on a raised plateau overlooking a tributary of the Credit River, nearby the other identified Indigenous villages.

In total, only 2% (17 of 760) of known archaeological sites were not predicted by the Archaeological Potential Model. Of those sites not predicted, 16 were Indigenous and 1 was of settler origin.

6.6.2 Overlap Density Analysis

Along with analysing of the capture rate, areas of potential (derived from the features of potential) were used to identify "potentially archaeologically dense" portions of the City of Brampton. For similar features of potential, the inclusion zones that overlapped were merged so that they were represented as a single shape layer. For example, in the watercourses inclusion zone layer, tributary and watercourse inclusion zones may overlap but these were merged to represent a single count rather than two. This was done for

Watercourses, Wetlands, Waterbodies, Historic Structures, Historic Roads, and Soils in order to provide a scaled representation.

These overlap densities were broken down into three layers:

- Overlap Density for Features of Indigenous Potential including Indigenous Sites,
- Overlap Density for Features of Indigenous Potential not including Sites,
- Overlap Density for All Features of Potential.

Overall, areas with Features of Indigenous Potential not including Sites had the lowest range of overlap counts, from 1 to 13. Overlap counts for Indigenous Features of Potential including Indigenous Sites ranged from 1 to 40 overlap counts. Finally, when taking into consideration All Features of Potential, the overlap count range was 1 to 88.

Maps showing overlap densities are useful references for strategic and research applications.

6.6.3 Coverage Analysis

This final analysis was not conducted as a test of modeling, but to quantify a) the extent of Brampton's land for which archaeological potential is identified, and b) the proportion of land where existing archaeological assessments have been accounted for, including those areas that have been judged archaeologically "complete" (needing no further work).

Overall, the Archaeological Potential Model identifies 90% (24,190 ha, 59,775 acres) of Brampton as holding potential. Some of this area has been assessed to modern standards and deemed "complete". Of those areas identified as holding potential, 84% (22,644 ha, 954 acres) are covered by an Indigenous feature of potential inclusion zone.

Through the review of the collected body of archaeological reports and site data, 8% (2,055 ha, 5079 acres) of land identified as holding archaeological potential was removed from the Archaeological Potential Model, based on assessments that meet modern standards and document the parcels as "complete", needing no further work.

While the capture rate of the Archaeological Potential Model is high and the coverage area is broad, it needs to be acknowledged that there are gaps in the data set used. Many large, developed areas have not been subject to any archaeological assessment: 38% (10,162 ha, 25,112 acres) of the City of Brampton in all. The primary contributing factor to this high percentage of unassessed areas is the result of the extensive development undertaken prior to the requirement of archaeological assessments through the *Ontario Heritage Act* in 1975. This further underscores the importance of the Archaeological Potential Model's broad coverage rate, in order for future assessments to better inform the model's ongoing evolution, particularly for these areas that haven't been subject to assessment.

Second, it needs to be acknowledged that though best efforts were made, there are archaeological reports that were not currently available to be collected and incorporated into the final data set, which could contribute to and increase the archaeologically complete areas. The archaeological potential model is not static and will continue to evolve and increase its precision as further data is contributed and incorporated.

6.7 Software Used

A range of ESRI suite products were used to create inclusion zones, analyse data and produce graphic outputs of the results; primarily ArcMap and ArcGIS Pro, with buffer (inclusion zone) tools, count overlapping features, union, merge and raster visualization tools all employed to manipulate and interpret the data.

6.8 Conclusion

The management of archaeological resources, in a land development context, is best achieved through the precise knowledge of known archaeological sites, and the informed and systematic prediction of where sites are more or less likely to be found. It cannot be stressed enough that the model is predictive and does not replace the mandated assessment processes. However, it enables the efficient and transparent administration of best archaeological resource management practices and contributes significantly to the protection of archaeological heritage.

A more concrete examination of the model's and maps' practical uses are provided in **Section 8**. While the Archaeological Potential Model provides a 'high level' summary image of the City's archaeological potential, the reader might note that particular locations of known sites, for one example, are not provided. Such information is considered confidential by the OHA, is accessible only to City planning staff, and is not published widely in the interest of protecting sites from potential looting activities.

The model and mapping are dynamic, in that future updates to data or interpretive approaches can easily be integrated. **Section 8** addresses the nature and frequency of suggested audits and updates, as well as suggestions for areas of further investigation for enhancements.

¹ Ministry of Citizenship and Multiculturalism, 2011

² Toronto Star, 2018

³ CTV Kitchener, 2016

⁴ CBC News, 2024

⁵ Heritage Toronto, 2024

⁶ CBC, 2016

⁷ Ministry of Citizenship and Multiculturalism, 2011

⁸ Ministry of Citizenship and Multiculturalism, 2011: Section 1.4

⁹ Government of Ontario, 2022d

¹⁰ Credit Valley Conservation, 2022d

¹¹ Government of Ontario, 2022d

¹² Government of Ontario, 2022d

¹³ Quaternary Geology Toronto and Surrounding Area, MNR, Quaternary Geology Brampton Area MNR

¹⁴ Government of Ontario, 1990c: Regulation 9/06

¹⁵ Government of Ontario, 1990a

¹⁶ Government of Ontario, 2022d

¹⁷ Zadro, 2009

¹⁸ Region of Peel, 2024

¹⁹ Ontario Genealogical Society, 2024

²⁰ Bereavement Authority of Ontario (Public Register), 2024

²¹ Hoffman and Richards, 1953

²² Region of Peel, 2024

²³ Region of Peel, 2024

The background of the page is a topographic map. It features a network of thin blue lines representing roads and a series of thick, wavy, light blue lines representing contour lines or water bodies. A single, solid red line runs diagonally across the lower portion of the map. The overall color palette is dominated by various shades of blue and green, with the red line providing a sharp contrast.

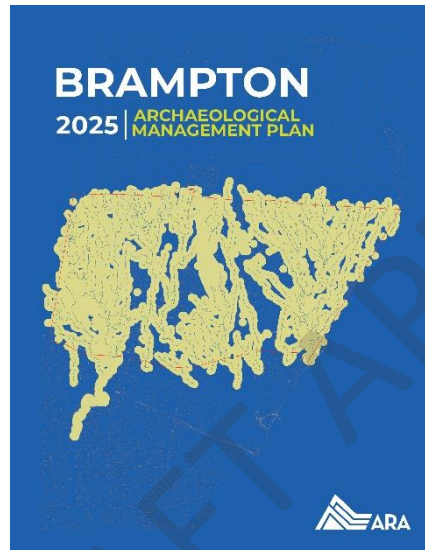
7

POLICY AND PROCEDURE RECOMMENDATIONS

7.0 POLICY AND PROCEDURE RECOMMENDATIONS

7.1 Introduction

Brampton's Archaeological Management Plan (BRAMP) has been developed to create straightforward and clear practices to protect archaeological resources, honour the commitment to Indigenous engagement, and ensure ease and transparency for development proponents and the public. These aims will be realized through cohesive integration of the BRAMP into City policies and procedures.



This section outlines eight policy goals, with specific recommendations to achieve each, proposed to ensure effective incorporation of archaeological resource management into planning oversight and City operations. The goals are:

1. To identify, manage, and protect archaeological resources.
2. To facilitate the identification, management, and protection of archaeological resources through the use of the Archaeological Status Layer and Archaeological Potential Model.
3. To include FNICs in all stages of archaeological resource management.
4. To favour the preservation and protection of archaeological sites and areas of high archaeological potential over excavation.
5. To provide clear protocols and guidance in the event of unpredicted or emergency discoveries of archaeological resources.
6. To increase the awareness and appreciation of archaeological resources among development proponents, the public, and City staff.
7. To comprehensively integrate the identification, management, and protection of archaeological resources into City processes, including the *Brampton Plan*, City by-laws, and other municipal procedures.
8. To ensure the BRAMP remains up-to-date with best practices in all aspects of archaeological resource management.

The policy goals and related procedure recommendations in this section were developed with guidance and input from:

- The Ministry of Citizenship and Multiculturalism (MCM), via the *Standards and Guidelines for Consultant Archaeologists*;
- Engaged First Nations and Indigenous Communities (FNICs);
- The City's heritage, planning, and legal staff;
- The *Brampton Plan*;
- Consultation of AMPs from other municipalities in Ontario; and,
- Archaeological Research Associates Ltd.'s 50-year history of archaeological consulting in Ontario.



Broadly, the collective input identified core requirements for policy and procedures that include:

- Clarity and simplicity for all participants;
- Explicit practices mandating FNIC engagement;
- An emphasis on a “best practices” approach over minimum standards;
- Standardized and decisive response protocols for unanticipated discovery of archaeological resources; and,
- A mandated review process and timeline for the BRAMP, the Archaeological Status Layer and the Archaeological Potential Model.

Adherence to these requirements is intended to:

- Enable City planning staff to confidently oversee development under their jurisdiction in a transparent, timely, and fair manner;
- Uphold the implicit value of archaeological resources in a manner that results in their best treatment; and,
- Create a current, forward-thinking plan in which all parties feel their concerns and expectations have been addressed.

This section will summarize key areas of policy and procedure recommendations by suggesting strategies, revisions and additions to and for municipal policies and practices, and areas for future attention. The City is committed to ensuring that archaeological resources under its jurisdiction are competently and comprehensively managed and protected, via the BRAMP.

7.2 Policy Goal #1: To identify, manage, and protect archaeological resources.

Why?

The Province has mandated municipalities to assume direct management and oversight of archaeological resources as they relate to planning activity. The City also recognizes the heritage and cultural benefits of identifying and protecting the finite and fragile archaeological record of its past.

The BRAMP is the primary resource with which the City will identify, manage, and protect archaeological resources in its jurisdiction, as directed by the Province (see **Section 4** for details). Therefore, the following actions are recommended:

7.2.1 BRAMP Recommendation 1

Projects for which the City serves as the development proponent will adhere to the highest standards outlined in the BRAMP. This includes completing archaeological assessments as due diligence for projects that do not necessarily have a legislative trigger if they fall within an area of archaeological potential.

Projects within City boundaries for which the City is not the development proponent will be reviewed with an expectation that highest BRAMP standards are met, and non-City development proponents will be encouraged to adhere to those standards. All communication to non-City proponents will outline an expectation of commitment to best practices and evolving industry standards, including clear and meaningful engagement with FNICs.

Where FNIC concerns about archaeological resource management are expressed for any project or undertaking by a City or non-City proponent, land alteration or development-related land disturbance shall be avoided until such a time as those concerns are resolved.

7.3 Policy Goal #2: To facilitate the identification, management, and protection of archaeological resources through the use of the Archaeological Status Layer and Archaeological Potential Model.

Why?

Land development and alteration are the primary activities that involve - and sometimes threaten - archaeological resources. The Archaeological Status Layer and Archaeological Potential Model include past assessments and informed predictions to guide City planning oversight and guidance for development projects.

The Archaeological Status Layer and Archaeological Potential Model are the primary tools by which the City understands its archaeological resources, and is intended to provide guidance for planning and development processes. **Section 6** details the model's data and predictive inputs that form its dynamic maps.

The City has followed the broadly standard process used by most Ontario municipalities in constructing the Archaeological Potential Model, but at the same time has taken a "Made in Brampton" approach that seeks to exceed minimum standards and thus lower the chances of unexpected archaeological discoveries stalling development activities.

Specifics that informed the creation of the Archaeological Potential Model were rooted in the goals of the BRAMP as defined in **Section 3** and, in some cases, need to be reflected in policy recommendations. Therefore, the following actions are recommended:

7.3.1 BRAMP Recommendation 2

As described in **Section 6**, the Archaeological Potential Model uses features such as waterways and known archaeological sites to predict the likelihood of further sites being present. These features have inclusion zones (often called buffer zones in other AMPs) that extend the potential area of a feature for a defined further distance. The Ministry of Citizenship and Multiculturalism (MCM) has minimum requirements for such inclusion zones, but Brampton's model has often exceeded those minimums with broader specified inclusion zones (please see **Section 6** for details). These expanded inclusion zones should be maintained, and future BRAMP reviews should consider changes in archaeological data and practices that might potentially expand the zones.

7.3.2 BRAMP Recommendation 3

As detailed in **Section 6**, the Archaeological Potential Model identifies zones where archaeological resources have a higher probability of being present. Complementing the Archaeological Potential Model is the Archaeological Status Layer that reflects prior complete archaeological assessments conducted in Brampton. Together these will guide City planning oversight and provide development proponents with the best possible

anticipation of archaeological concerns in advance of land alteration plans. Below are guidelines recommended for the use of the Archaeological Status Layer and the Archaeological Potential Model, and their interpretation in planning and development oversight.

In general, any development proposal will require archaeological assessment of the parcel by a licensed archaeologist, including such cases where:

- Part, but not all, of the parcel has been subject to prior, licensed archaeological assessment;
- Prior, licensed archaeological assessment has been conducted for the entirety of the parcel, but pre-dates the establishment of MCM *Standards and Guidelines* in 2010;
- The Archaeological Potential Model predicts high potential for any portion of the parcel;
- Prior licensed assessment of the parcel exists, but the report(s) are not MCM-complaint or have not been accepted into the Ontario Archaeological Reports Register; and,
- Prior, licensed archaeological assessment has been conducted, but there are concerns about the extent of meaningful engagement with FNICs identified by the City or by involved FNICs.

The Archaeological Potential Model has **not** been designed to predict the absence of archaeological resources for any specified parcel, but the Archaeological Status Layer identifies areas that can be deemed clear of archaeological concern where the following criteria are strictly met:

1. The entire property has been subject to licensed archaeological assessment(s) since 2010;
2. All reports and recommendations for such assessment(s) have been found to be MCM-compliant and accepted into the Ontario Archaeological Reports Register;
3. There is formal record of meaningful engagement with FNICs; and
4. Engaged FNICs express no outstanding concerns.

Documentation of assessments that meet these criteria will be used by the City to confirm that all archaeological assessment requirements have been met on a case-by-case basis

7.3.3 BRAMP Recommendation 4

Consideration for marine archaeological assessment is required prior to any in or underwater alterations, in recognition that there may be submerged archaeological resources present. Marine archaeological assessments must follow current MCM *Marine Archaeology Practices*. As with other archaeological assessments, marine assessments will include FNIC engagement.

7.3.4 BRAMP Recommendation 5

Currently, there are circumstances where an application for land alteration or development does not trigger a requirement for an archaeological assessment, even when the property has archaeological potential. The City should explore methods to require an archaeological assessment in such circumstances, as it recognizes the risk posed by such activities to unknown archaeological resources. Suggested strategies include a site alteration by-law and permitting requirements, which should be developed in consultation with FNICs and the Province.

7.3.5 BRAMP Recommendation 6

Brampton recognizes that Indigenous burials require the utmost protection and vigilance. Historically, Indigenous burials have not always been registered as archaeological sites, nor registered as known cemeteries. To address this grey area, the City – in consultation with FNICs – should:

1. Explore options and draft policies for creating 1 km inclusion zones of construction monitoring around identified Wendat and other Indigenous villages, given the high potential for associated burials; and,
2. Incorporate any future discoveries of Indigenous burials as features in the potential model, with information kept confidential and accessible only to authorized City staff and FNICs.

7.4 Policy Goal #3: To include First Nations and Indigenous Communities (FNICs) in all stages of archaeological resource management.

Why?

Brampton supports the *United Nations Declaration on the Rights of Indigenous Peoples* and the *Truth and Reconciliation Calls to Action*, which act as starting points for the City to develop meaningful collaborative relationships and address the systematic inequalities and racism that Indigenous Peoples face. The BRAMP is one component of this commitment.

The vast majority of archaeological resources within the city are Indigenous in cultural origin. The BRAMP has been drafted with the understanding that FNICs are experts on the culturally appropriate treatment of their own heritage resources. The City will use the *Indigenous Consultation and Engagement Protocol* (included as **Appendix C**) when developing and maintaining relationships with FNICs regarding archaeological resource management. The following specific actions are also recommended:

7.4.1 BRAMP Recommendation 7

Engagement with FNICs is required for all stages of archaeological assessments undertaken by the City serving as the development proponent. Engagement will include, but is not limited to, notification of project commencement and an invitation to participate, participation in-field through representation, and review of draft reports, particularly the results and recommendations under consideration.

Engagement with FNICs is strongly encouraged for all stages of archaeological assessments undertaken by non-City development proponents, in the manner outlined above. FNICs will be notified by the City of non-City development at the pre-consultation phase and they may opt to participate in the pre-consultation review process, regardless of whether direct engagement with the non-City proponent has occurred. Where FNIC concerns about archaeological resource management are expressed for any project or undertaking by a non-City proponent, land alteration or development-related land disturbance shall be avoided until such a time as their concerns have been resolved.

The City can assist the non-City proponent with their FNIC engagement by providing the contact information of the FNICs for the purposes of engagement.

In the event of unexpected discovery of Indigenous burials, the consultant archaeologist responsible for creating a work plan will be encouraged to incorporate the input of the engaged FNIC or FNICs at the outset (in addition to coordinating with the registrars of the BAO and FBCSA), to ensure their expectations are meaningfully accounted for.

7.4.2 BRAMP Recommendation 8

FNICs to be engaged during archaeological assessments include:

- The Department of Consultation and Accommodation, on behalf of the Mississaugas of the Credit First Nation

Department of Consultation and Accommodation
Mississaugas of the Credit First Nation
4065 Highway 6 North
Hagersville, ON N0A 1H0
905-768-4260
adam.laforme@mncfn.ca

- The Haudenosaunee Development Institute, on behalf of the Haudenosaunee Confederacy Chiefs' Council

Haudenosaunee Development Institute
Haudenosaunee Confederacy Chiefs' Council
PO Box 714
Ohsweken, ON N0A 1M0
519-445-4222
archaeology@hdi.land

- The Huron-Wendat Nation

Nation Huronne-Wendat
Bureau du Nionwentsio
255 Place Chef Michel Laveau
Wendake, QC G0A 4V0
418-843-3767
consultations@wendake.ca

- The Six Nations' Lands and Resources Department, on behalf of Six Nations of the Grand River

Lands and Resources Department
Six Nations of the Grand River
2498 Chiefswood Road, PO Box 5000
Ohsweken, ON N0A 1M0
519-753-0665
tanyahill-montour@sixnations.ca

During consultation for this BRAMP, the Métis Nation of Ontario and The Indigenous Network indicated that they defer to one or more of the above listed FNICs in matters relating to archaeological resource management within City boundaries.

7.4.3 BRAMP Recommendation 9

It must be kept in mind that FNICs are each distinct entities and have independent relationships with the City. The City understands and acknowledges that each FNIC has their own expectations, structures, decision-making processes, contacts, and traditions that will influence the procedure and outcomes of engagement. The City will develop and maintain unique relationships with each FNIC.

7.4.4 BRAMP Recommendation 10

The City will maintain a list of preferred licensed archaeological consultants for use on its own projects, developed in consultation with the FNICs. This list can be shared with non-City proponents for their consideration, if requested. Changes to the list will be made in consultation and communication with all FNICs.

7.4.5 BRAMP Recommendation 11

Brampton recognizes that Indigenous artifacts are the property of Indigenous peoples. Artifacts include any material remains such as ceramics, tools, and ceremonial or religious items. The BRAMP is sensitive to the appropriate curation of all Indigenous artifacts, obtained in the past or future, and seeks to ensure such items are repatriated to the appropriate FNIC(s).

There are two components to appropriate repatriation the City should account for. The first is establishing which descendent FNIC has ownership of artifacts; which should be determined in consultation with FNICs and the Province.

Second, it is not currently feasible for all FNICs to receive and store all artifacts. This does not affect their ownership of such items, and the City should mandate storage at a facility subscribing to MCM standards until such a time as the appropriate FNIC initiates repatriation.

It has been determined through FNIC engagement during the BRAMP development that Sustainable Archaeology at McMaster University is one such suitable facility. Suitable storage and curation facilities have existing and developing relationships with FNICs, policies enabling FNIC access to collections, and adhere to MCM artifact storage requirements. The City will direct consultants to make arrangements for the long-term storage and curation of any Indigenous artifacts obtained during archaeological assessment at a suitable facility, in cases where repatriation to the appropriate FNIC(s) is not possible.



An exception to the above will be in the event of the discovery of any ceremonial objects - as identified by FNICs. These belongings must be repatriated to the appropriate FNIC(s) at the earliest opportunity.

The remains of Indigenous ancestors are not considered within this recommendation, as their treatment is already codified elsewhere in provincial law.

For collections originating from within City boundaries which are already held by licensed archaeologists or in private collections, it is recommended that the City advocate for their repatriation to the appropriate FNIC(s), or their long-term storage and curation in a suitable facility. The City will explore means of assisting in the identification of such collections and will facilitate their transfer to the appropriate FNIC(s) or a suitable storage facility.

7.4.6 BRAMP Recommendation 12

Brampton sometimes commemorates locations for their cultural or heritage significance, and such places often overlap with, and are informed by, archaeological and Indigenous interests.

Should the City wish to pursue commemoration of a place, or should commemoration be requested by an FNIC, FNIC engagement on the nature of that commemoration will take place.

7.5 Policy Goal #4: To favour to the preservation and protection of archaeological sites and areas of high archaeological potential over excavation.

Why?

As discussed in **Section 4**, archaeology is a 'destructive' science, which means a site can only be excavated once. Furthermore, the very location and presence of material evidence from past people's occupation is as, or more, significant than anything we can learn from excavating and removing artifacts.

Avoidance and protection of archaeological resources and sites is the preferred approach stated by the MCM, recognized by the City, and expressed by FNICs. Therefore, the following actions are recommended:

7.5.1 BRAMP Recommendation 13

Avoidance and protection of identified archaeological sites, areas of high potential, and/or culturally sensitive locations will be the default option. It is often possible for development proposals to proceed with minor alterations to achieve this, but it is understood that on occasion avoidance and protection is not possible. When evaluating alternatives, FNICs will be incorporated in discussions and decision-making processes. Should land alteration and development need to proceed, FNICs will assist in crafting acceptable strategies to minimize encroachment on archaeological resources.

For archaeological sites, areas of high potential, and/or culturally sensitive locations, the City will pursue a heritage designation through *Part IV or Part VI* under the *Ontario Heritage Act*, or through the creation of an easement agreement to ensure their long-term protection. The City will pro-actively communicate heritage designations and/or other protective statuses to landowners and provide information about the site, its protections, and the consequences of unauthorized disturbance.

Unless a property is designated or has other protective statuses, the existence and location of archaeological resources will be kept confidential from the public.

Remains of Indigenous ancestors are not considered within this recommendation, as their treatment is already codified elsewhere in provincial law. However, it is understood that avoidance and protection should also be the default option.

7.6 Policy Goal #5: To provide clear protocols and guidance in the event of unpredicted or emergency discoveries of archaeological resources.

Why?

After 10,000 years of human presence, there is always the possibility of discovering unpredicted archaeological remains in Brampton. And even the most cautious land alteration activity can sometimes encroach on known sites. Everyone benefits from knowing what to do in such cases.

The BRAMP addresses the identification, management, and protection of archaeological resources during development and land alteration activities. However, there are situations where archaeological resources or burials are unexpectedly encountered, or where accidental disturbance occurs to known resources or burials. In such cases, a clear emergency response plan is essential. The Province has clear requirements in place for such events, specified in the *Ontario Heritage Act* and the *Funeral, Burial, and Cremation Services Act*. In line with these requirements, the following recommendations are made:

7.6.1 BRAMP Recommendation 14

In the event that archaeological resources or human remains are unexpectedly encountered, or if accidental disturbance occurs to known resources or burials during any ground disturbing activity, the following steps are required:

1. All work must immediately stop.
2. If there are confirmed or suspected human remains, **no photographs are permitted.**
3. The area must be immediately cordoned off to prevent further disturbance.
4. The City department responsible for the project must be immediately notified.
5. The responsible City department will immediately notify the City of Brampton Heritage Department.
6. Authorized project staff will immediately notify the appropriate Provincial authorities (Police, Coroner, MCM, Bereavement Authority of Ontario (BAO), Registrar for the FBCSA, etc.) and FNICs as appropriate.
7. Authorized project and City staff, and FNIC representatives may wish to visit the location; their access must be facilitated at the earliest opportunity.
8. Authorized City staff and FNIC representatives may wish to provide instruction regarding further protection of the location, which must be immediately implemented.
9. Authorized City staff and FNIC representatives may wish to provide instruction regarding next steps for addressing the impact.
10. Authorized City staff will document the incident for City records.
11. No work may resume until authorized City staff and FNIC representatives provide their approval.

The specific response will depend on the nature of the unexpected encounter. Nevertheless, it is critical that the appropriate authorities and FNICs be involved in addressing impacts and proposed protective work plans. The City will share this Emergency Response Protocol with all City and non-City contractors engaged in land alteration activities.

The following FNICs will be contacted in the event that archaeological resources or burials are unexpectedly encountered, or accidental disturbance occurs to known resources or burials during any ground disturbing activity:

- The Department of Consultation and Accommodation, on behalf of the Mississaugas of the Credit First Nation

Department of Consultation and Accommodation
Mississaugas of the Credit First Nation
4065 Highway 6 North
Hagersville, ON N0A 1H0
905-768-4260
adam.laforme@mncfn.ca

- The Haudenosaunee Development Institute, on behalf of the Haudenosaunee Confederacy Chiefs' Council

Haudenosaunee Development Institute
Haudenosaunee Confederacy Chiefs' Council
PO Box 714
Ohsweken, ON N0A 1M0
519-445-4222
archaeology@hdi.land

- The Huron-Wendat Nation

Nation Huronne-Wendat
Bureau du Nionwentsïo
255 Place Chef Michel Laveau
Wendake, QC G0A 4V0
418-843-3767
consultations@wendake.ca

- The Six Nations' Lands and Resources Department, on behalf of Six Nations of the Grand River

Lands and Resources Department
Six Nations of the Grand River
2498 Chiefswood Road, PO Box 5000
Ohsweken, ON N0A 1M0
519-753-0665
tanyahill-montour@sixnations.ca

7.7 Policy Goal #6: To increase the awareness and appreciation of archaeological resources among development proponents, the public, and City staff.

Why?

Brampton enjoys one of Canada's most diverse multi-cultural settings in the present, and benefits further from an appreciation of its long and rich history that spans thousands of years. Archaeological insights help inform our knowledge of the past, and effective management of archaeological resources works best when there is broad awareness and support of the BRAMP's aims.

The management of archaeological resources should not be mysterious or inaccessible to the public, nor viewed as a hurdle to progress and needed development in Brampton. While the core rationale for the BRAMP is centred on effective and transparent planning oversight as it relates to archaeological resources, investment or 'buy in' by the public, development proponents, and City staff is essential to its implementation and success. Furthermore, understanding and appreciating Brampton's heritage - as reflected by archaeology - benefits everyone. **Section 5** and **Appendix A** provide an archaeologically-informed history of Brampton.

With that in mind, the following actions are recommended:

7.7.1 BRAMP Recommendation 15

The City will facilitate BRAMP, Archaeological Potential Model, and Archaeological Status Layer training for relevant City staff, and will provide additional training on a recurring basis as needed, and when the BRAMP and/or its Archaeological Potential Model and Status Layer revisions occur. Relevant City staff includes, but is not limited to:

1. All Municipal Planning Staff who coordinate and approve development within City boundaries, including all sections of Planning Building & Growth Management; and,
2. Engineering, Environmental, and Public Works personnel, whose own projects may require archaeological assessments and/or whose activities may result in unexpected encounters with, or accidental disturbance of, archaeological resources and/or burials.

7.7.2 BRAMP Recommendation 16

The City will commit to staffing, as completely as is practicable, its planning, heritage, and Indigenous/Diversity/Equity departments to oversee and assist in the effective implementation and administration of the BRAMP and its Archaeological Potential Model.

7.7.3 BRAMP Recommendation 17

The City will explore and execute public outreach and education opportunities related to archaeological resources and the BRAMP.

7.7.4 BRAMP Recommendation 18

The City will develop an archaeological and BRAMP resource package to share with non-City development proponents.

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7.8 Policy Goal # 7: To comprehensively integrate the identification, management, and protection of archaeological resources into City processes, including the *Brampton Plan*, City by-laws, and other municipal processes.

Why?

Brampton strives for transparency and efficiency in all City programs and administration. The BRAMP needs to be meaningfully integrated into planning and other policy areas processes to ensure it works as intended.

The BRAMP is the primary mechanism by which the City will identify, manage, and protect archaeological resources in its jurisdiction. Its existence must be reflected in City policies in order to be recognized, respected, and effectively administered. Archaeological resource management works best when holistically incorporated into Brampton's cultural, heritage, planning, and development activities. Therefore, the following actions are recommended:

7.8.1 BRAMP Recommendation 19

That the *Brampton Plan* be amended to replace the text of 3.6.3.80 with the following:

An Archaeological Management Plan (AMP) identifies areas of archaeological potential and establishes policies and measures to protect them. All archaeology within the City must comply with the Brampton Archaeological Management Plan (BRAMP).

The BRAMP will be subject to review every five (5) years, in consultation with the FNICs. The City will internally update the Archaeological Status Layer, Archaeological Completion Layer and relevant Archaeological Potential Model layers every six months to reflect new archaeological sites and reports received from the MCM or whenever new archaeological reports are directly submitted to the City.

7.8.2 BRAMP Recommendation 20

That the *Brampton Plan* be amended to replace the text of 3.6.3.81 with the following:

An archaeological assessment, prepared by a licensed archaeologist and consistent with current Provincial technical standards and guidelines, is required for all proposed development or alteration work where archaeological resources are known to be present or on properties identified in the Archaeological Status Layer as requiring an archaeological assessment. The archaeological assessment will be provided by the development proponent and submitted to the City for review, and to the Province for review and acceptance into the Register of Archaeological Reports. Engaged FNICs will be provided with the opportunity to review the archaeological assessment(s) before submission to the Ministry for review and acceptance. An archaeological assessment can

only be deemed complete upon conclusion of this review process and receipt of a Ministry Letter of Acceptance for the final version of the Archaeological Report. The BRAMP cannot be used as a substitute for a Stage 1 archaeological assessment.

7.8.3 BRAMP Recommendation 21

That the *Brampton Plan* be amended to replace the text of 3.6.3.83 with the following:

Projects within City boundaries for which the City is not the proponent will be reviewed with the expectation of the application of the BRAMP. Therefore, the City will encourage non-City proponents to adhere to City-specified standards and practices as outlined in the BRAMP, including compliance with the Ministry of Citizenship and Multiculturalism Standards and Guidelines and clear and meaningful engagement with FNICs. Where FNIC concerns about archaeological resource management are expressed for any project or undertaking, land alteration or development-related land disturbance shall be avoided until such a time as their concerns are resolved.

7.8.4 BRAMP Recommendation 22

That the *Brampton Plan* be amended to include the following immediately after 3.6.3.83:

Any artifacts resulting from an archaeological assessment occurring within City boundaries are to be repatriated to the relevant Indigenous Communities where feasible, or entrusted to a suitable long-term storage and curation facility, such as Sustainable Archaeology. Suitable facilities are recognized by their adherence to provincial artifact storage and curation requirements and their existing and developing relationships with Indigenous communities.

7.8.5 BRAMP Recommendation 23

That the *Brampton Plan* be amended to replace the text of 3.6.3.86 with the following:

Any groups or individuals undertaking ground disturbing activities within City boundaries must have a copy of the Emergency Response Plan as outlined in BRAMP Recommendation 16 available to all staff on location during work. The plan must be reviewed with all personnel prior to commencing ground disturbing activities.

In the event that archaeological resources or human remains are unexpectedly encountered, or accidental disturbance occurs to known resources or burials during any ground disturbing activity, the Emergency Response Protocol outlined in BRAMP Recommendation 16 will be followed. This includes but is not limited to:

- 1. All work must immediately stop.*
- 2. If there are confirmed or suspected human remains, **no photographs are permitted.***
- 3. The area must be immediately cordoned off to prevent further disturbance.*
- 4. The appropriate persons must be notified, including:*

- a. *The City department responsible for or overseeing the project;*
- b. *The City Heritage Department;*
- c. *The appropriate Provincial authorities, including:*
 - i. *the Ministry of Citizenship and Multiculturalism (archaeological resources and human remains);*
 - ii. *the police (human remains only);*
 - iii. *the coroner (human remains only);*
 - iv. *the Bereavement Authority of Ontario (human remains only); and*
 - v. *the Registrar for the Funeral, Burials, and Cremation Services Act (human remains only); and*
- d. *The appropriate FNICs, including:*
 - i. *the Mississaugas of the Credit First Nation;*
 - ii. *the Haudenosaunee Confederacy Chiefs' Council;*
 - iii. *the Huron-Wendat Nation; and*
 - iv. *the Six Nations of the Grand River.*

No work may resume until City of Brampton authorized staff and FNIC representatives provide their approval.

Notwithstanding the above, the City will abide by the newly developed Indigenous Consultation and Engagement Protocol (ICEP), as drafted concurrently with the BRAMP.

7.8.6 BRAMP Recommendation 24

That the *Brampton Plan* be amended to add the BRAMP as a schedule.

7.9 Policy Goal #8: To ensure the BRAMP remains up-to-date with best practices in all aspects of archaeological resource management.

Why?

As with all City practices and policies, the BRAMP needs to be routinely updated and improved.

The BRAMP is a living document and requires ongoing updates to reflect new assessments, evolving best practices, and changing regulations to ensure that its policies and procedures reflect the current legislative, industry, and FNIC expectations and standards. Therefore, the following action is recommended:

7.9.1 BRAMP Recommendation 25

The BRAMP will be subject to review every five (5) years. The review will include the participation of:

1. An archaeological consultant firm, preferably with extensive AMP experience;
2. The City's planning, heritage, legal, and Diversity/Equity departments;
3. FNICs (with the City making capacity funding available);
4. Other City staff; and,
5. The public.

8

BRAMPTON ARCHAEOLOGICAL MANAGEMENT PLAN IMPLEMENTATION

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8.0 BRAMP IMPLEMENTATION

8.1 Introduction

As the approval authority for land use planning applications, Brampton has the responsibility to ensure archaeological concerns have been adequately addressed for projects within its borders.

The City has direct authority to mandate necessary archaeological assessments for its own projects, and to ensure Ministry of Citizenship and Multiculturalism (MCM) approved assessments have been conducted for private development approvals.

This section outlines the implementation strategy for the BRAMP, and is organized to discuss the following components:

- The Archaeological Status Layer and Archaeological Potential Model;
- Archaeology and the Development Application Process;
- Emergency Protocol;
- Training;
- Public Outreach; and,
- Future Development and Research.

Even where not explicitly stated, it is understood that the default will be communication and/or consultation with engaged FNICs for all BRAMP related policies and procedures.

8.2 The Archaeological Status and GIS Layers

The core of the BRAMP is its Archaeological Status Layer and Archaeological Potential Model (and their supporting GIS layers), as they are the primary resources for heritage, development, and planning decisions as they relate to archaeological concerns. The Archaeological Status Layer is derived from the combination of the Archaeological Completion Layer and the Archaeological Potential Model. It is a dynamic tool that can be updated to account for new archaeological reports and sites. To remain effective, it is critical that the data that contributes to this tool remains up-to-date.

8.2.1 Confidentiality

As the data and model layers incorporate sensitive information regarding archaeological sites and burials, access to its maps and database must be secured and limited to appropriate City staff, engaged archaeological consultants, and engaged FNICs. The composite archaeological layers will be publicly accessible.

8.2.2 GIS Layer Updates

Updates to the Archaeological Status Layer, Archaeological Potential Model and Completion Layers' various components will be conducted on a regular, scheduled basis. Any updates or changes must include consultation with engaged FNICs.

8.2.2.1 Six Month Review

A formal request to the Ministry of Citizenship and Multiculturalism (MCM) will be made for all assessment reports and sites registered since the last request. The Ministry list of reports will be reconciled with existing reports accounted for in the Archaeological Potential Model. Ideally, most will have been already reviewed and incorporated, but there are anticipated cases where new reports will come to light, including:

- Assessments resulting from research and avocational archaeological projects;
- Revisions to prior assessments addressing errors or oversights;
- Assessments not provided to the City by development proponents; and,
- Assessments conducted on Provincial and Federal properties.

Review and incorporation of new assessments and archaeological sites must include updating the relevant layers and features of the Archaeological Potential Model. This will be completed either by appropriate City staff or a designated, licensed archaeological consultant.

8.2.2.2 Five Year Review

The BRAMP includes a provision for a review and update every five years. As part of the update, the Archaeological Potential Model's data inputs and integration will be wholly considered, including the constituent mapping layers and feature of potential inclusion zone criteria.

FNICs will be consulted during this review, with capacity funding made available.

8.2.2.3 Ongoing

Updates to the Archaeological Potential Model will be made as soon as possible in the following cases:

- An FNIC request is made to identify an area as significant; or
- Indigenous burials or ossuaries are discovered; or,
- Archaeological assessments are provided by City or private development proponents.

Assessment reports will not be included in the Archaeological Potential Model until they have been approved by the MCM, and are accompanied by all supplementary documentation and the Record of Indigenous Engagement.

8.2.3 Data Integration

GIS data will be integrated into the Archaeological Potential Model as distinct layers with inclusion zone rules for associated features. Currently, these layers consist of:

- Watercourses (existing and former)
- Waterbodies
- Wetlands
- Physiographic Landforms
- Soils
- Elevation
- Historic Structures
- Historic Roads
- Historic Railways
- Registered Cemeteries and Burials
- Completed Archaeological Assessments
- Registered Archaeological Sites
- Areas of Significance Identified through FNIC Consultation
- Features of Local Significance
- Indigenous Burials and Ossuaries

8.2.4 Review and Incorporation of Assessments

Heritage staff will ensure assessments are reviewed and appropriately incorporated after verifying the MCM acceptance. Depending on the stage of assessment and the specific nature of a project, most or all of the following particulars will be extracted during review and input as model data:

- PIF#(s)
- Date of report registration
- Name of consultant archaeology firm
- Stage(s) of assessment, as per MCM *Standards and Guidelines*
- Historic township(s), concession(s) and lot(s)
- Current address
- Title of report
- Study area map(s)
- Registered Borden identification number, location, and cultural affiliation for any sites
- Non-diagnostic findspots (NDFs) with Indigenous affiliation
- Associated burials, ossuaries or cemeteries
- Avoidance and Protection measures recommended and/or enacted
- The report's recommendation(s) for further work, or for finding the parcel free of further archaeological concerns ("complete")

8.2.5 Workflow and Accountabilities

The confidentiality of site and burials data means that only select Heritage and IT/GIS staff, and designated archaeological consultants, can have complete access to the Archaeological Potential Model and its data files. The City will share site and burial information with engaged FNICs upon request.

It is worth reiterating that this confidentiality is contractually demanded by the MCM and/or BAO as part of their data sharing agreements. Any City staff or contractors with access to the Archaeological Potential Model should be made aware of these agreements.

The composite layers can be more widely shared, with appropriate caution. However, as a general rule, the interpretation and practical application of the model should be conducted by trained Heritage staff.

8.2.6 GIS Training

Any BRAMP training for City staff involved in planning administration should include a component outlining the Archaeological Status Layer, Archaeological Completion Layer, and Archaeological Potential Model, including their construction and data inputs, to provide a full understanding of how the archaeological data is generated and used.

8.2.7 Potential Model Communication

Any publications or website resources discussing the BRAMP and planning processes should reference the Archaeological Potential Model, when appropriate, to underscore the methodical and scientific approach underpinning the BRAMP, and refer those wanting more detailed information to **Section 6** of the BRAMP document.

8.2.8 FNIC Engagement and Consultation for the Potential Model

FNICs will be consulted/informed in the following events as they relate to the Potential Model:

- Changes or additions to model layers, features of potential, and inclusion zones.
- Bi-annual archaeological site and report requests from the MCM and the subsequent updates.
- Development of training and communication strategies.

8.3 Archaeology and the Development Application Process

The primary reason for adopting the BRAMP is to allow the City to effectively manage archaeological resources in reviewing and approving development applications, as required by the *Planning Act*. Development proponents, City staff, and the public all benefit from clearly defined processes detailing how archaeological concerns and requirements are integrated with the application approvals.

Formal acceptance of archaeological assessments and recommendations is the responsibility of the MCM, and the City's role is to ensure Ministry acceptance is in place as part of the development approval process. Where the City is acting as development proponent, additional standards may be applied (as discussed below in sub-section 8.3.1.1), but in all cases archaeological components of development approvals will follow the process outlined in Figure 8-1.

The Archaeological Status Layer and its supporting GIS layers informs City staff and development proponents of any requirements for archaeological assessment prior to application approval. Where the model shows that a parcel is archaeologically "complete", further archaeological requirements are waived. Where further assessment is required, it is the responsibility of the proponent to retain a licensed archaeological consultant, and eventually submit the MCM accepted report, with supporting documentation and mapping, to the City.

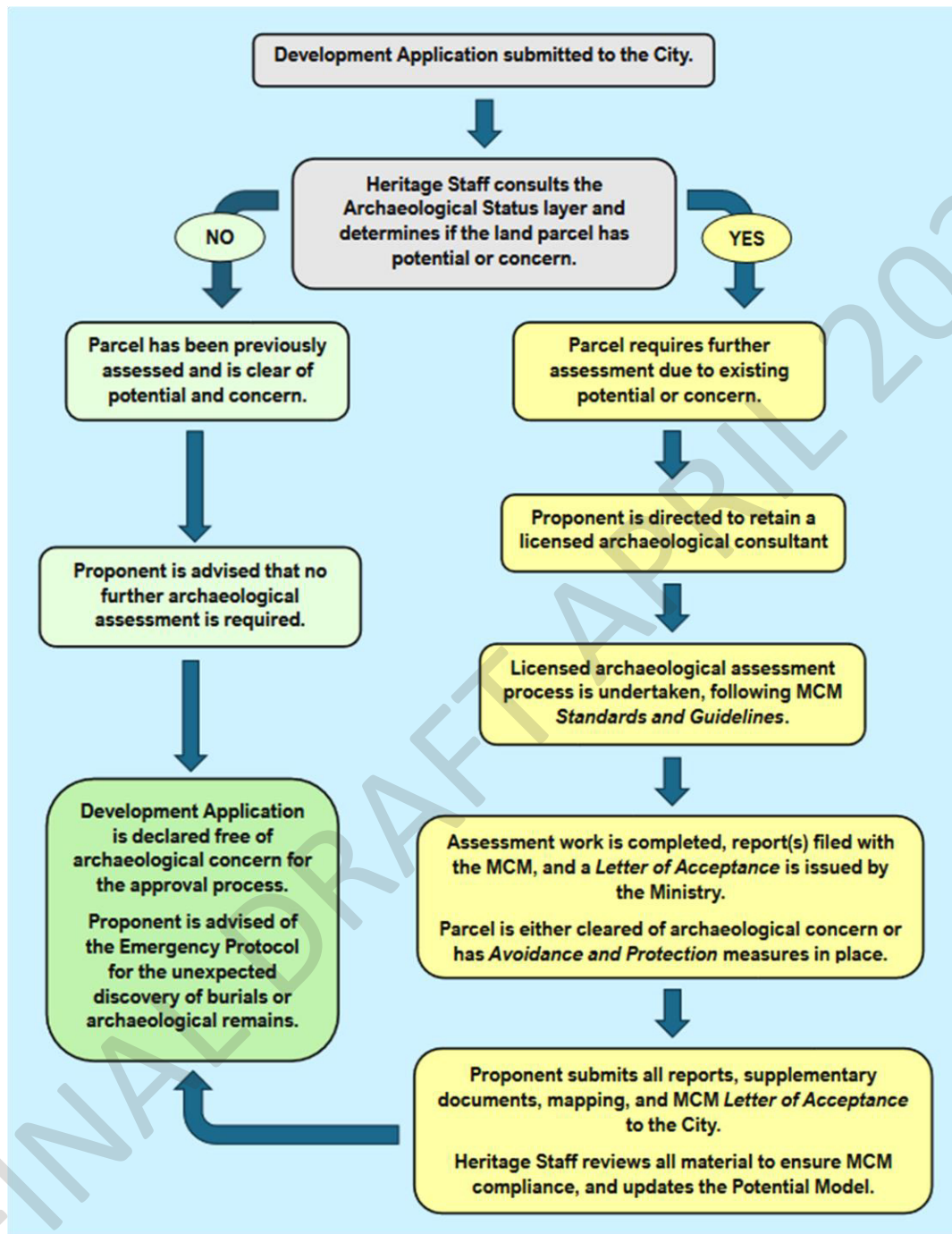


Figure 8-1
Archaeological Components of the Development Application Process

8.3.1 Application Approvals

Approvals for development applications are contingent on MCM acceptance of required archaeological reports and recommendations. The City requires submission of all approved assessment reports, including supplementary documentation, mapping and record of FNIC engagement.

MCM acceptance of an archaeological report can only occur after an assessment has been conducted by a licensed archaeologist, with the resulting report and recommendations approved and accepted into the Ontario Archaeological Reports Register.

In cases where Avoidance and Protection measures are agreed to by the development proponent, the consultant archaeologist, and FNICs (occurring when archaeological resources are present on, or near, the proposed parcel, but can left in place without disturbance), the City will require a detailed work plan to reflect such measures before approval. Construction monitoring by a licensed archaeologist is usually required in such cases, and must be reflected in the work plan.

8.3.1.1 When the City is the Development Proponent

The City will conform to the same requirements as private development proponents, but will seek to proactively exceed minimum standards for FNIC engagement, and will sometimes require retained consultant archaeologists to exceed mandated field assessment standards, when recommended by the Heritage Department. As a standard operating procedure, the City will engage with FNICs at the outset of Stage 1 of the Archaeological Assessment process.

8.3.1.2 City Infrastructure and Other Work

Some examples of City work can involve land alteration that does not have a legislative trigger requiring archaeological assessments, including infrastructure improvements and replacements (sidewalks, utilities, etc.). All City departments must conform to the *Brampton Plan*, and this includes its terms governing cultural heritage. As such, City projects involving potential land alteration will be subject to review via the BRAMP and Archaeological Status Layer to determine archaeological assessment requirements, even where not required by provincial legislation.

8.3.2 Preferred Archaeological Consultants

As developed by the Heritage Department, and in consultation with FNICs, the City will maintain a list of preferred archaeological consultants to contract for assessment needs. In addition to satisfying Heritage Department and FNIC criteria, listed consultants and firms will conform to the City's Vendor Performance Management Program (VPMP).

When requested by private development proponents or citizens, the list will be shared as a resource. Such sharing will explicitly not imply recommendation or endorsement.

Addition or removal of consultant archaeologists and firms to or from the list will be administered on an ongoing basis, as per the terms of the VPMP, with all such changes requiring FNIC engagement.

8.3.3 Artifacts

The Heritage Department will seek a formal agreement with Sustainable Archaeology to house artifacts unearthed in any project it oversees. When the City contracts a consulting archaeologist or firm to conduct assessment work, the surrender of artifacts to Sustainable Archaeology (after analysis) will be a mandatory clause of the contract.

Private development proponents will be encouraged to include a similar clause for consultant archaeologists or firms they employ.

8.3.4 Archaeological Review and Assessment Training

Any City department that might be involved in land altering activities should have staff training in the required assessment and review processes. The Heritage and The Planning, Building and Growth Management Departments' staff directly involved with project review will have training that includes the legal triggers for required archaeological assessments, and the process for City projects that is in force for projects not subject to Provincial archaeological legislation.

8.3.5 Archaeological Review and Assessment Communication

The assessment review requirements for development applications should be incorporated in all online and other resources available to private proponents and the public.

Mechanisms to inform and encourage consideration and protection of archaeological resources can include warning clauses on all permits, consistent inclusion of cultural heritage information and policies on relevant online portals, and potentially informing landowners where high potential has been identified for their properties.

8.3.6 FNIC Engagement for Archaeological Review and Assessment

The MCM and the BRAMP have clear requirements for FNIC engagement in the assessment process. Even where not explicitly stated in this or other policies, FNIC engagement will be initiated for any processes, training and communication related to reviews and assessments.

8.3.7 Dispute Resolution

Should a dispute or disagreement arise between a development proponent and any engaged FNICs (related to archaeological assessments), the City will offer to facilitate discussions aimed at resolution.

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8.4 Emergency Protocol

The unexpected discovery of archaeological or human remains during land alteration activities requires clear and unambiguous direction for City staff, the public, and on-site construction/development firms and workers. The City's Heritage Department will be the central authority and resource in such cases.

8.4.1 Required Steps

Pending approval, these steps will be formally stated in the *Brampton Plan*, which will be amended to replace the text of 3.6.3.86 with:

1. All work must immediately stop.
2. If there are confirmed or suspected human remains, **no photographs are permitted.**
3. The area must be immediately cordoned off to prevent further disturbance.
4. The City department responsible for the project must be notified immediately.
5. The responsible City department will immediately notify the City of Brampton Heritage Planning Department.
6. Authorized project staff will immediately notify the appropriate Provincial authorities (Police, Coroner, MCM, Bereavement Authority of Ontario (BAO), Registrar for the FBCSA, etc.) and FNICs as appropriate.
7. Authorized project and City staff, and FNIC representatives may wish to visit the location; their access must be facilitated at the earliest opportunity.
8. Authorized City staff and FNIC representatives may wish to provide instruction regarding further protection of the location, which must be immediately implemented.
9. Authorized City staff and FNIC representatives may wish to provide instruction regarding next steps for addressing the impact.
10. Authorized City staff will document the incident for City records.
11. No work may resume until authorized City staff and FNIC representatives provide their approval.

8.4.2 Legal Underpinning

It is generally understood that the discovery of human remains entails the stoppage of work and the contact of appropriate authorities. Not everyone is equally aware of Ontario's strict laws when it comes to archaeological remains.

The Heritage Act, Section IV makes it illegal for archaeological remains to be moved or knowingly uncovered by anyone but a provincially licensed archaeologist. Penalties for violations can include fines of up to \$1,000,000 and potential imprisonment.

8.4.3 Emergency Protocol Workflow and Accountabilities

The Heritage Department will hold responsibility for responding to instances where the Emergency Protocol is triggered, and for oversight of its application. This will include a mechanism for after-hours and weekend contact to facilitate support for residents and crews engaged in land alteration during such times.

The Heritage Department will prioritize the creation of information resources about the emergency protocol for training and communication purposes.

The list of contacts, including Police, Coroner, MCM, Bereavement Authority of Ontario (BAO), the Registrar for the FBCSA, and engaged FNICs will be reviewed annually to ensure information remains up to date.

8.4.4 Emergency Protocol Training

Any and all training related to the BRAMP will include specific attention to the Emergency Protocol.

8.4.5 Emergency Protocol Communication

Education and pro-active communication are integral to protecting archaeological resources from damage. All parties should have access to the terms of the protocol through the Development and Heritage website pages, and printed information packages will be available to City staff, private firms, and individuals involved in any sort of land alteration. All communication vehicles will include:

- Reference to the legal requirements and penalties for their violation;
- A brief description of what can indicate the presence of human or archaeological remains;
- The 11 steps, outlined above;
- Guidance on how best to cordon off and protect a site of unexpected discovery; and,
- City, Province and Police contact information.

Consultant archaeologists charged with creating a work plan to address the presence of Indigenous ancestral remains will be expected to seek guidance from the engaged FNIC or FNICs at the outset, in addition to coordinating with the BAO and FBCSA registrars. FNICs generally have experience and expectations that should be accounted for before any formal work plan is proposed.

8.4.6 FNIC Engagement and Consultation for Emergency Protocol

The Emergency Protocol has FNIC involvement specified, but additional engagement will be required when:

- Training and communication resources are developed
- Any changes are proposed for the protocol

8.5 Training

This implementation section has detailed the training needs for specific areas of BRAMP administration and Potential Model utilization. Successful implementation of the BRAMP will further benefit from awareness by all City staff of its role in cultural heritage management and planning administration.

All City staff should be familiar with the BRAMP and its related policies and procedures. A web module would be a time and cost-effective training strategy, and such a module can be potentially shared with the public and private development proponents (with minor changes).

This broader level of training will include:

- Why Brampton has created the BRAMP, including an overview of legislation;
- A brief summary of Brampton's history, with emphasis on Indigenous presence;
- The importance of archaeological resources;
- The Potential Model and its role;
- The practical implications, policies and processes of the BRAMP; and,
- The ongoing role and importance of FNIC engagement.

Training for City departments' staff engaged in land alteration of any sort, including activities like infrastructure replacement, will have a component addressing the potential for deeply buried remains.

8.6 Public Outreach

As with all City programs and operations, the BRAMP serves the citizens of Brampton. Awareness and support for the BRAMP is best realized through education and clarity in all communications.

The entire BRAMP document should be easily accessible on the City's website, with each section independently posted – allowing users to quickly find the particular information they wish.

The Planning, Building and Growth Management, and Heritage Departments' web pages will have a section explaining particular BRAMP policies and procedures that private development proponents should be aware of, including links to relevant legislation and provincial agencies.

All BRAMP related sections on the City website should include specific email contact information that will allow citizens and developers to directly ask questions of Heritage staff about the BRAMP.

The Emergency Protocol should be available on the City website for general access.

8.7 Future Development and Research

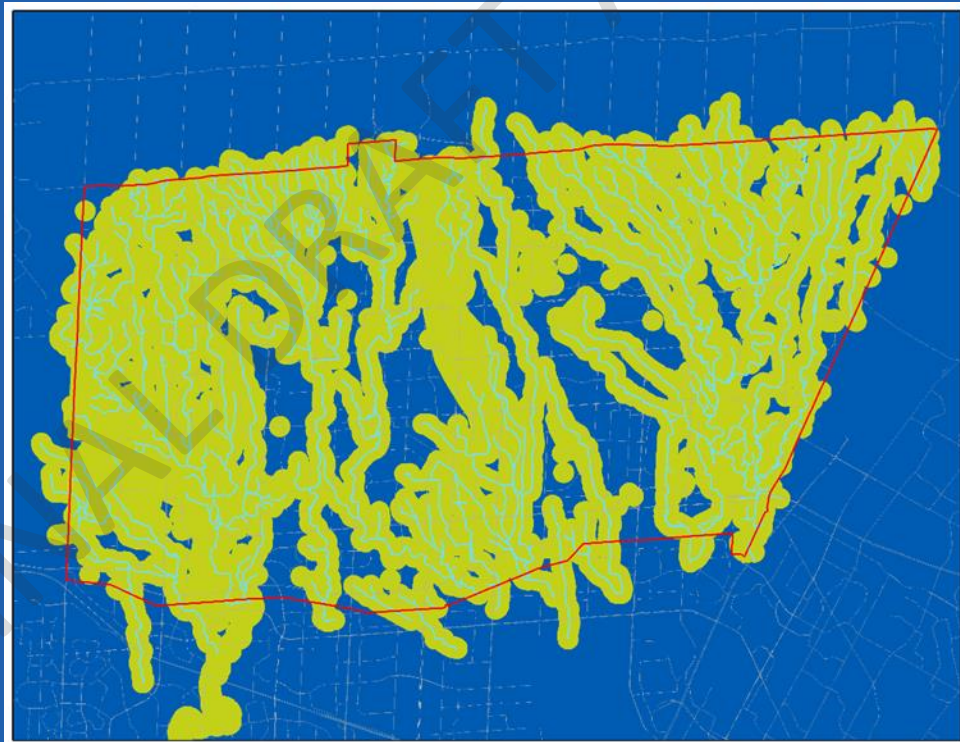
As robust the BRAMP is, there are “gaps” in legislation and municipal empowerment that sometimes limit the City’s ability to fully manage its archaeological resources. Such inabilities include:

- Requiring archaeological assessment and Indigenous engagement for building permits governed by City by-laws, and for any land alteration not currently accounted for by provincial legislation;
- Enforcement of construction monitoring for projects within a one-kilometer radius of Indigenous villages and burials/ossuaries;
- Proactive protection and land restrictions for areas with identified archaeological potential or of cultural importance to Indigenous peoples;
- Mandating the transfer of Indigenous artifacts to a City/FNIC approved facility; and,
- Improving provincial standards for archaeological assessments, including higher quality and more rigorous assessments.

In consultation with FNICs, the Heritage Department will identify the appropriate provincial ministries or agencies to engage in addressing the above.

9

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APPENDIX A

THE PRE- AND POST- CONTACT ARCHAEOLOGICAL HISTORY OF BRAMPTON

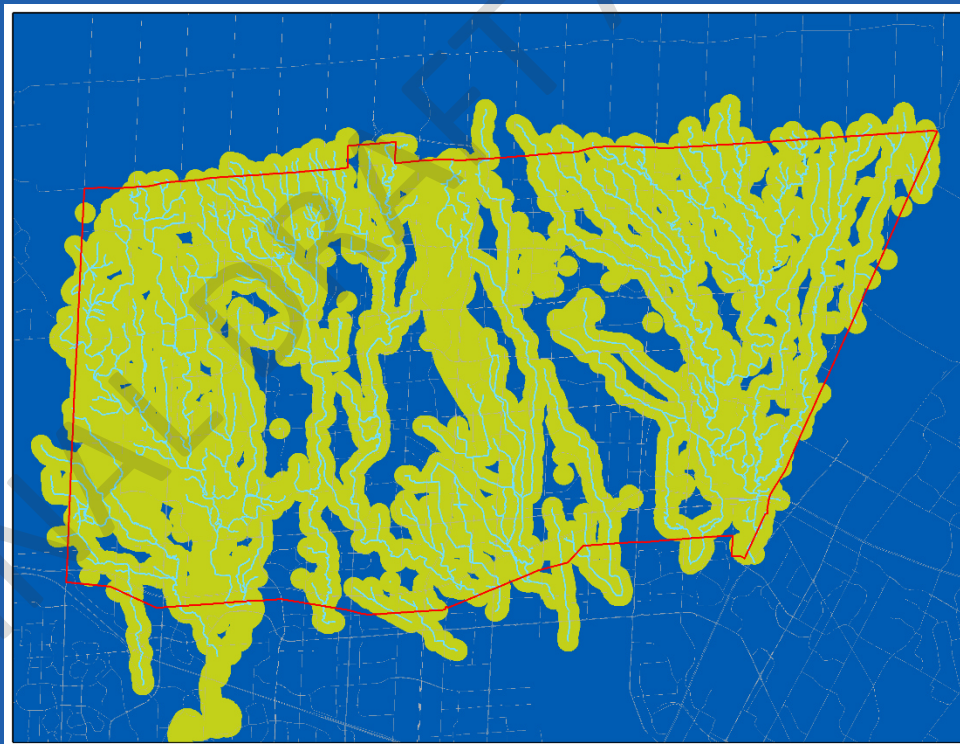


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1.0 THE PRE- AND POST- CONTACT ARCHAEOLOGICAL HISTORY OF BRAMPTON

1.1 Introduction

The modern boundaries of Brampton encompass an area that has seen human activity for over ten thousand years. This section will give a broad overview of Indigenous and early settler peoples who lived on these lands.

Our understanding of these early periods and cultures largely depends on archaeological data, and sometimes oral histories. 'Pre-contact' specifies Indigenous cultures before European presence and settlement in the area. 'Post-contact' is used here to indicate that this section also looks at initial European settlements, interactions with Indigenous peoples, and eventual establishment of political control. European contact did not automatically create a rich historical documentation, so archaeological data are still vitally important to our knowledge of early post-contact cultures, along with oral histories where available. A brief examination of the formation of settler communities and the establishment of Brampton as a city will conclude the section.

The nature of an archaeologically informed history spanning thousands of years is to have increasingly detailed data from sites dated closer to the present, and fewer material remains from more ancient sites. Bones and other organic matter are far less likely to survive from nine thousand years ago, as one example. We must be careful not to confuse sparser archaeological evidence with lesser sophistication, culture, or technological knowledge of earlier peoples.

1.2 Pre-Contact

The Pre-Contact era spans from approximately 9000 BC to the early AD 1600s. It is divided into three periods: Palaeo, Archaic, and Woodland, with each having sub-periods.

Table 1: Pre-Contact Settlement History
(Wright, 1972; Ellis and Ferris, 1990; Warrick, 2000; Munson and Jamieson, 2013)

Sub-Period	Timeframe	Characteristics
Early Palaeo	9000–8400 BC	Gainey, Barnes and Crowfield traditions; Small bands; Mobile hunters and gatherers; Utilization of seasonal resources and large territories; Fluted projectiles
Late Palaeo	8400–7500 BC	Holcombe, Hi-Lo and Lanceolate biface traditions; Continuing mobility; Campsite/Way-Station sites; Smaller territories are utilized; Non-fluted projectiles
Early Archaic	7500–6000 BC	Side-notched, Corner-notched (Nettling, Thebes) and Bifurcate Base traditions; Growing diversity of stone tool types; Heavy woodworking tools appear (e.g., ground stone axes and chisels)
Middle Archaic	6000–2500 BC	Stemmed (Kirk, Stanly/Neville), Brewerton side- and corner-notched traditions; Reliance on local resources; Populations increasing; More ritual activities; Fully ground and polished tools; Net-sinkers common; Earliest copper tools
Late Archaic	2500–900 BC	Narrow Point (Lamoka), Broad Point (Genesee) and Small Point (Crawford Knoll) traditions; Less mobility; Use of fish-weirs; evidence of deliberate ritual burials; Stone pipes emerge; Long-distance trade (marine shells and galena)
Early Woodland	900–400 BC	Meadowood tradition; Crude cord-roughened ceramics emerge; Meadowood cache blades and side-notched points; Bands of up to 35 people
Middle Woodland	400 BC–AD 600	Point Peninsula tradition; Vinette 2 ceramics appear; Small camp sites and seasonal village sites; Influences from northern Ontario and Hopewell area to the south; Hopewellian influence can be seen in continued use of burial mounds
Middle/Late Woodland Transition	AD 600–900	Princess Point tradition; Cord roughening, impressed lines and punctate designs on pottery; Adoption of maize horticulture at the western end of Lake Ontario; Oval houses and 'incipient' longhouses; First palisades; Villages with 75 people
Late Woodland	AD 900–1300	Glen Meyer tradition; Settled village-life based on agriculture; Small villages (0.4 ha) with 75–200 people and 4–5 longhouses; Semi-permanent settlements
Late Woodland	AD 1300–1400	Uren and Middleport traditions; Classic longhouses emerge; Larger villages (1.2 ha) with up to 600 people; More permanent settlements (30 years)
Late Woodland	AD 1400–1600	Wendat-Petun tradition; Globular-shaped ceramic vessels, ceramic pipes, bone/antler awls and beads, ground stone celts and adzes, chipped stone tools, and even rare copper objects; Large villages (often with palisades), temporary hunting and fishing camps, cabin sites and small hamlets; Territorial contraction in early 16 th century; Fur trade begins ca. 1580; European trade goods appear

1.2.1 Palaeo Period (9000 – 7500 BC)

Like most of Canada, this region was covered by glaciers (named Wisconsin glaciers in southern Ontario) until approximately 11,000 years ago, when they started to retreat. The first documented evidence of occupation in southern Ontario dates to around 9000 BC, following the retreat of the Wisconsin glaciers and the formation of Lake Algonquin, Early Lake Erie and Early Lake Ontario.¹

During this period, small Palaeo bands moved into the region, leading mobile lifestyles centered around communal hunting of large game and gathering plant-based food resources.² The initial post-glacial environment was thinly vegetated – like the modern sub-Arctic - and current evidence suggests that Palaeo peoples ranged over extensive territories to maintain sustainable living conditions. Over the next 2500 years, this environment underwent significant changes, transitioning from a sub-arctic spruce forest to a boreal forest dominated by pine.³ As forests grew denser and fauna more abundant, so too did human patterns of subsistence, culture and technology change.

Archaeologists rely on the presence of stone tools, projectile points, debris from their manufacture, and occasional traces of hearths/fire pits, to distinguish changes in Palaeo human cultures and activities over time. From that evidence, there are two distinguishable periods within the Palaeo era: the Early Palaeo period (ca. 9000–8400 BC), and the Late Palaeo period (ca. 8400–7800 BC).

Many aspects of Palaeo life remain unknown due to relatively sparse archaeological remains, but there is a clear shift in the styles of stone spear and dart points. Early points are characterized by grooves or ‘flutes’ near the base, while later examples lack such fluting.



Figure 1-1: Barnes Palaeo Fluted Point
Royal Ontario Museum



Figure 1-2: Hi-Lo Palaeo Unfluted Point
Royal Ontario Museum

All these point types were likely used for hunting caribou and other ‘big game’. Archaeological sites from both periods typically functioned as small campsites or ‘way-stations’ (occasionally with hearths or fire-pits), where tool manufacture/maintenance, as well as hide processing, occurred. These sites tend to be small (less than 200 sq. m) and indicate short spans of habitation.⁴ The archaeological record also demonstrates a change in mobility during the course of the Palaeo period – while people continued to move as a way of life and subsistence, they traversed relatively shorter distances as the environment grew richer in plant and animal resources.

1.2.2 Archaic Period (7500 – 900 BC)

The Palaeo period was characterized by a warming climate that transformed the environment from sub-arctic and relatively sparsely vegetated to a boreal forest with richer resources for humans to exploit. This warming trend inched along, and by 7500 BC southern Ontario was increasingly dominated by deciduous forests, with even more productive plant and animal life. Human populations capitalized on this, and developed new forms of tools and hunting techniques to exploit both animal and plant-based food sources.

The archaeological record shows developments and innovations in stone tools, stone pipes, copper tools, stone net-sinkers, and other technologies during this period. There is also material evidence of ritual activities, including cemeteries. Archaeologists distinguish three periods of Archaic culture: Early (ca. 7800–6000 BC), Middle (ca. 6000–3000 BC) and Late Archaic periods (ca. 3000–900 BC).⁵

The Early and Middle Archaic periods are characterized by substantial increases in the number of archaeological sites and a greater diversity in both stone tool types and evidence of raw materials used. Notable changes in Archaic assemblages included a shift to notched or stemmed projectile points, a growing prominence of net-sinkers (notched pebbles) and an increased reliance on artifacts like bone fishhooks and harpoons. Additionally, evidence of more substantial woodworking tools such as ground stone axes and chisels begin to appear in archaeological findings.⁶



Figure 1-3: Archaic Points
ARA Photo Library

Towards the end of the Middle Archaic (ca. 3500 BC), archaeological evidence suggests that populations were increasing in size, engaging in more complex ritual activities, developing long distance trade networks in items such as copper, and becoming less mobile.⁷ By the beginning of the Late Archaic period, we see evidence of routine seasonal movement - from shoreline/riverine sites located in rich environmental zones during the spring, summer and early fall, to inland sites during late fall and winter to hunt deer and gather fruits.⁸



Figure 1-5: Archaic Stone Drill
ARA Photo Library



Figure 1-4: Archaic Copper Axe
Museum of Ontario Archaeology

During the Late Archaic these developments continued, and there was the emergence of new types of projectile points, and sites showing evidence of deliberate, ritual burials. Excavations of burials from this timeframe indicate that human remains were often cremated and interred with numerous grave goods, including items such as projectile points, stone tools, red ochre, materials for fire-making kits, copper beads, bracelets, beaver incisors, and bear maxilla masks.⁹

The tools found at Archaic period sites indicate a comprehensive understanding of the surrounding environment by these people. The number and density of these identified sites suggest that they effectively and sustainably exploited the environment over a considerable period of time. The success of Archaic lifeways is attested to by clear evidence of steady population growth over time. Ultimately, these population increases set the stage for the final Pre-Contact occupation period—the Woodland Period.¹⁰

1.2.3 Early and Middle Woodland Periods (900 BC – AD 600)

The beginning of the Woodland period is primarily distinguished from the earlier Archaic by the widespread appearance of ceramics (pottery). While ceramic vessels are generally associated with sedentary and agricultural societies, in this case the evidence suggests that hunting and gathering remained the primary subsistence strategy throughout the Early Woodland period (900–400 BC), and well into the Middle Woodland period (400 BC–AD 600). In addition to adopting ceramics, communities during this time also increased in size and engaged in more extensive trade networks.¹¹

The first peoples to adopt ceramics in the vicinity of Brampton are associated with the Meadowood archaeological culture. This culture is characterized by distinctive Meadowood preforms, side-notched Meadowood points and Vinette 1 ceramics, which consist of thick and roughly made ceramic pots with cord-marked decoration. Meadowood peoples are believed to have been organized in bands of around 35 people, and some of the best documented sites served as fall camps focused on deer hunting and nut gathering.¹²



Figure 1-6: Woodland Ceramics
ARA Photo Library

Ceramic traditions continued to develop during the subsequent Middle Woodland period, and three distinct archaeological cultures emerged in southern Ontario: 'Point Peninsula', located north and northeast of Lake Ontario; 'Couture', situated near Lake St. Clair; and 'Saugeen', covering the rest of southwestern Ontario. These cultures all shared a similar method of decorating ceramics, using either dentate or pseudo-scallop shell stamp impressions, but they differed in terms of preferred vessel shape, zones of decoration and surface finish.¹³

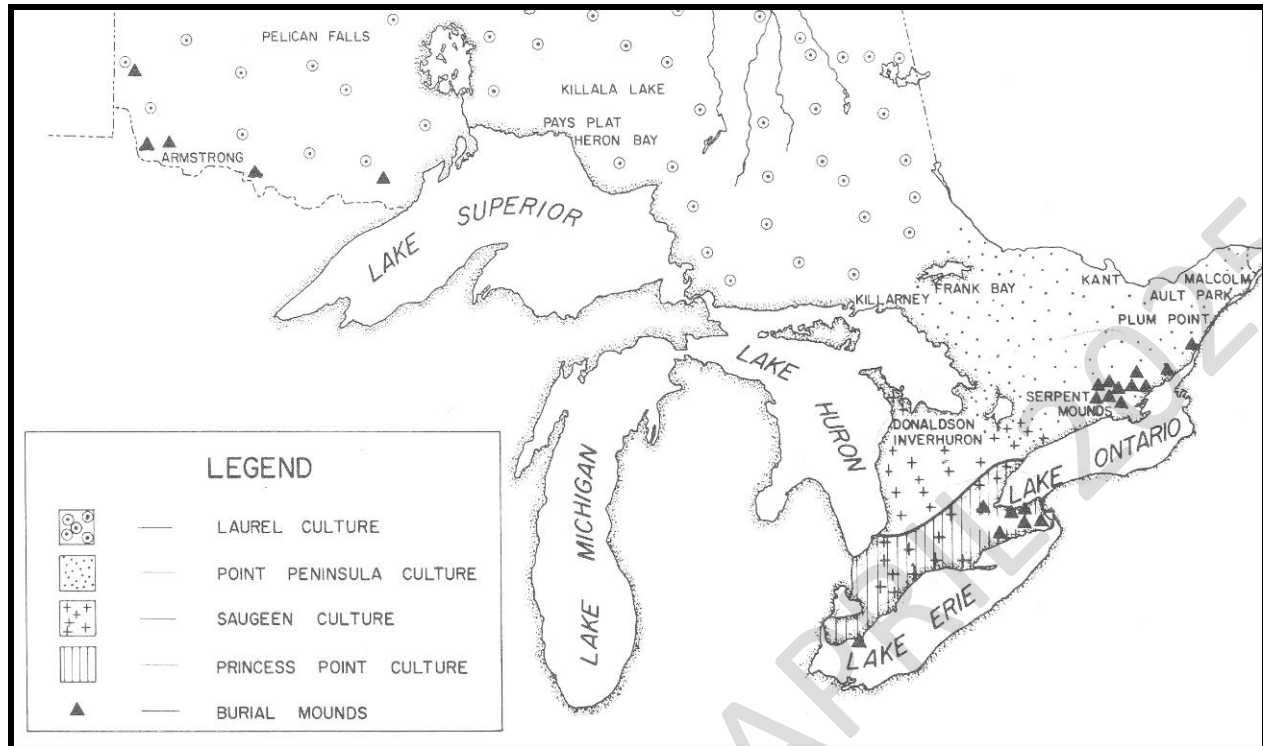
What is a "Complex"?

Archaeologists use this term to describe commonly adopted lifeways and technologies among multiple groups, without suggesting that those groups shared a singular culture or society.

The local Saugeen complex, which likely extended from Lake Huron to as far east as the Humber River, is characterized by stamped ceramics, distinctive projectile points, cobble spall scrapers and a way of life centered around the seasonal exploitation of resources such as game, nuts and fish.¹⁴ Although relatively distant from the City of Brampton, the Donaldson site along the Saugeen River may be representative of a typical Saugeen settlement. It was occupied in the spring by multiple bands that came to harvest spawning fish. There were clearly strong social and ritual dimensions to this gathering of bands, as evidenced by the burials of members who had passed away elsewhere during the year.¹⁵ The archaeological remains from this site include evidence of post-holes (often called post moulds), hearth pits, garbage-dumps (middens), cemeteries and even a few identifiable rectangular structures.¹⁶



Figure 1-7: Examples of a Post Hole and Hearth
Chattahoochee-Oconee National Forests,
Smithsonian Magazine



Map 1: Map of Middle Woodland Period Complexes¹⁷

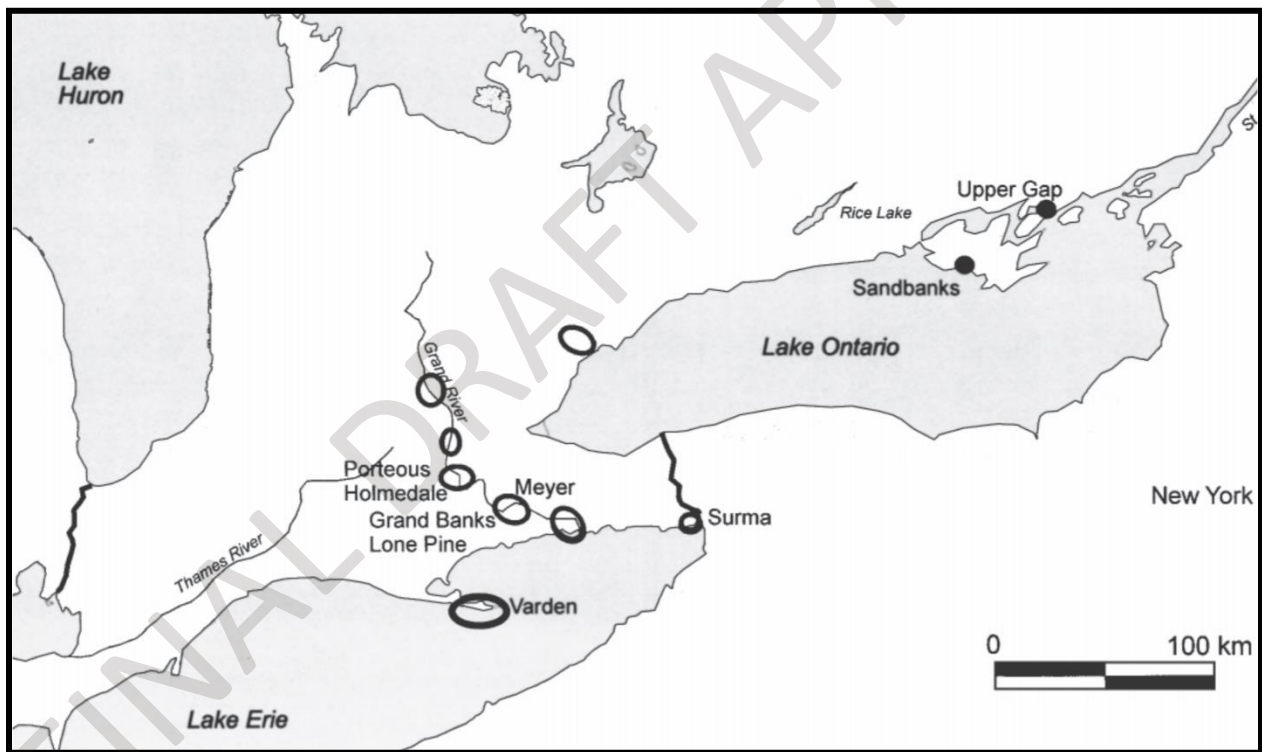
During the Middle to Late Woodland transition (AD 500–900), the first evidence of maize (corn) horticulture appears in southern Ontario¹⁸. Based on the available archaeological evidence, which is primarily concentrated around the Grand and Credit Rivers, this pivotal development was not particularly widespread.¹⁹ The adoption of maize horticulture instead appears to have been initially exclusive to the newly emerged Princess Point complex, whose material remains include decorated ceramics (combining cord roughening, impressed lines and punctuate designs), triangular projectile points, T-based drills, steatite and ceramic pipes, and ground stone chisels and adzes.²⁰



Figure 1-8: Middle-Late Woodland Projectile Point
Museum of Ontario Archeology

The Grand Banks site near Cayuga is one of the best-known Princess Point sites, and a calibrated radiocarbon date of AD 406–586 indicates that it was home to the first maize horticulturalists in northeastern North America.²¹ Generally, Princess Point villages consisted of what are termed ‘incipient’ longhouses (smallish, and circular or square in layout), and rudimentary palisades (protective walls surrounding the village). Archaeological findings suggest that a typical village would have had upwards of five contemporary houses at any given time, serving a population of roughly 75 people for perhaps 40–50 years. The evidence also indicates that many of these villages were repeatedly occupied over the centuries.²²

Approximately half of the documented Princess Point sites in Ontario have been identified along the Grand River, with other examples found in the regions surrounding the Credit and Humber Rivers. The Maracle camp site, situated along the Credit River, is a prime example of one such site.²³ The distinctive artifacts and horticultural practices of Princess Point peoples have led to the suggestion that they may have been the ancestors of the later Iroquoian-speaking populations of southern Ontario.²⁴



Map 2: Princess Point Site Clusters in Southern Ontario²⁵

1.2.4 Late Woodland Period (AD 900 – 1600)

In the Late Woodland period (ca. AD 900–1600), the practice of maize agriculture was adopted beyond the western end of Lake Ontario. This allowed for population growth, leading to larger settlements, higher settlement density and increased social complexity among the peoples involved. Maize was not the only crop grown – beans and squash were grown in the same fields. Called the “Three Sisters” by Indigenous peoples, this combination of crops was both nutritionally and horticulturally beneficial. Beans would climb the corn stalks and fix nitrogen in the soil, extending the productivity of fields. Squash plants would shade the base and prevent moisture loss, while discouraging pest animals with their prickly vines. These developments are believed to be associated with the spread of Iroquoian-speaking populations in the area; ancestors of the historically documented Wendat, Attawandaron and Haudenosaunee Nations.

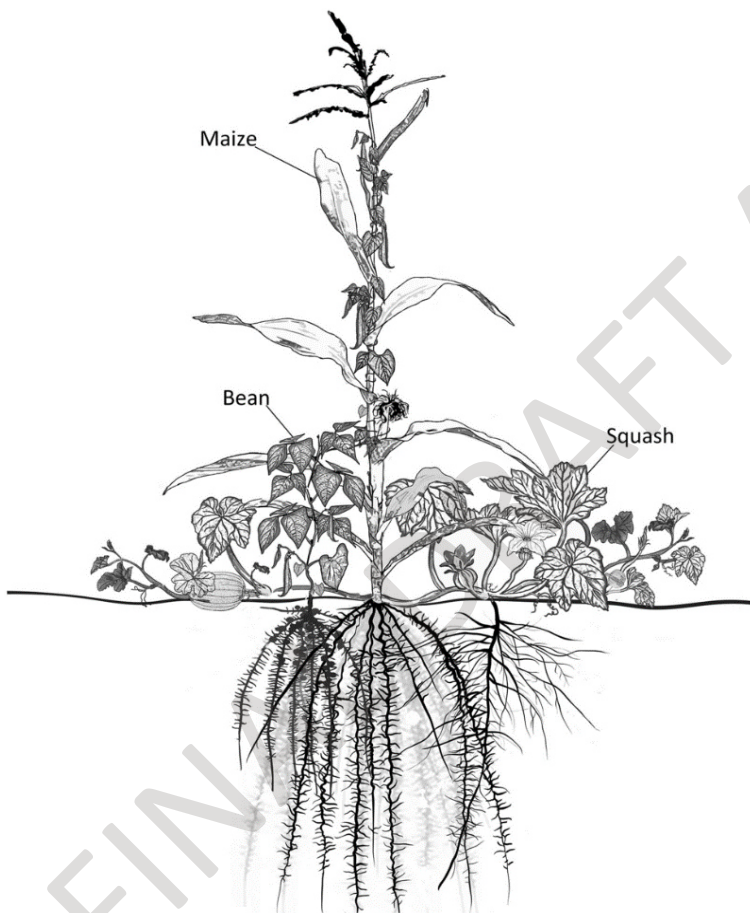


Figure 1-9: Three Sisters Planting

Image by Lopez-Ridaura, S., Barba-Escoto, L., Reyna-Ramirez, C. A., Sum, C., Palacios-Rojas, N., & Gerard, B. is used under the Creative Commons Attribution 4.0 International License (CC BY 4.0)

Iroquois/Iroquoian is a name that was used by colonial cultures, and subsequently by archaeologists. It is not the name these groups called themselves by, and it's thought the term came from another Indigenous language. Haudenosaunee is the accurate name for these peoples and preferred by their Six Nations descendants today. For clarity, we will only use Iroquois in incorporating older scholarly descriptions, and Haudenosaunee thereafter.

The Attawandaron peoples were originally referred to as the “Neutral” by French explorers. That colonial term influenced historical and archaeological literature until recently, and we now use the appropriate Indigenous name.

In other parts of southern Ontario, including the shore of Georgian Bay, the Bruce Peninsula and the vicinity of Lake St. Clair, Algonkian-speaking peoples inhabited the region, and were notably less agriculturally oriented.

Late Woodland archaeological remains from the greater vicinity of modern Brampton show three major stages of cultural development prior to European contact: 'Early Iroquoian', 'Middle Iroquoian' and 'Late Iroquoian'.²⁶

Early Iroquoian (AD 900–1300) communities consisted of small villages (approximately 0.4 ha) of between 75 and 200 people. Each settlement typically consisted of four or five longhouses up to 15 m in length. These houses featured central hearths and storage pits for maize, which constituted 20–30% of their diet. The people produced distinctive ceramic pots with decorative incised rims.²⁷ The most extensively documented Early Iroquoian culture in the local area is the Glen Meyer complex, which is characterized by well-made, thin-walled ceramic pots, ceramic pipes, gaming discs, and a variety of stone, bone, shell and copper artifacts.²⁸

Over the next century (AD 1300–1400), Middle Iroquoian culture became dominant in southwestern Ontario, and distinct 'Uren' and 'Middleport' stages of development have been identified. During this period, both houses and villages experienced significant growth. Longhouses, for instance, reached lengths of up to 33 m, settlements expanded to 1.2 ha in size and village populations swelled to as many as 600 people. Middle Iroquoian villages were also more carefully planned, suggesting the emergence of clan organization. Most of these settlements appear to have been occupied for perhaps 30 years before abandonment, when adjacent agricultural fields were no longer sufficiently fertile.²⁹

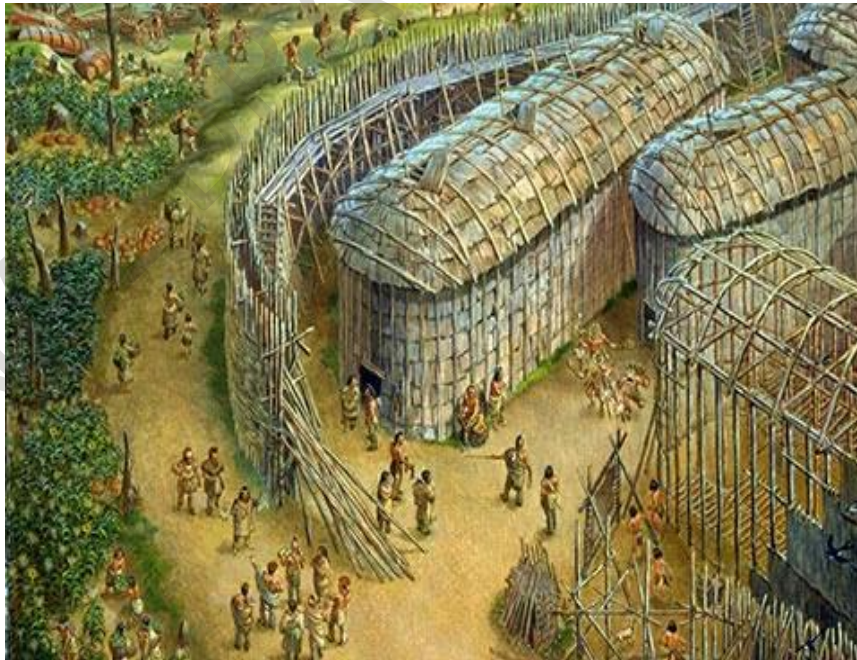


Figure 1-10: Wendat Longhouses and Palisade
University of Waterloo

Abandoning Villages?

While Haudenosaunee were expert at maintaining the production of agricultural lands for long periods, there would inevitably come a point when the fertility of those lands, and crop yields, would decline – often after three decades of farming. Also, the supply of wood for fuel and construction would require ever-increasing distances to obtain.

The solution was to move the entire village to a new site. This would have been a monumental undertaking, and probably involved dismantling a great deal of existing structures for re-use of materials at the new village location, not to mention the clearing of new fields for farming.

The village site was abandoned, but the village itself, as a social group, was maintained in a new location.

During the Late Iroquoian period (AD 1400–1600) – the phase just prior to widespread European contact – distinctions emerged between the archaeologically-represented groups that would become the Wendat and Petun; and the Attawandaron Nations. Brampton itself lies within the territorial boundaries of the Pre-Contact Attawandaron Nation, which extended to lands as far west as Chatham and as far east as New York State.

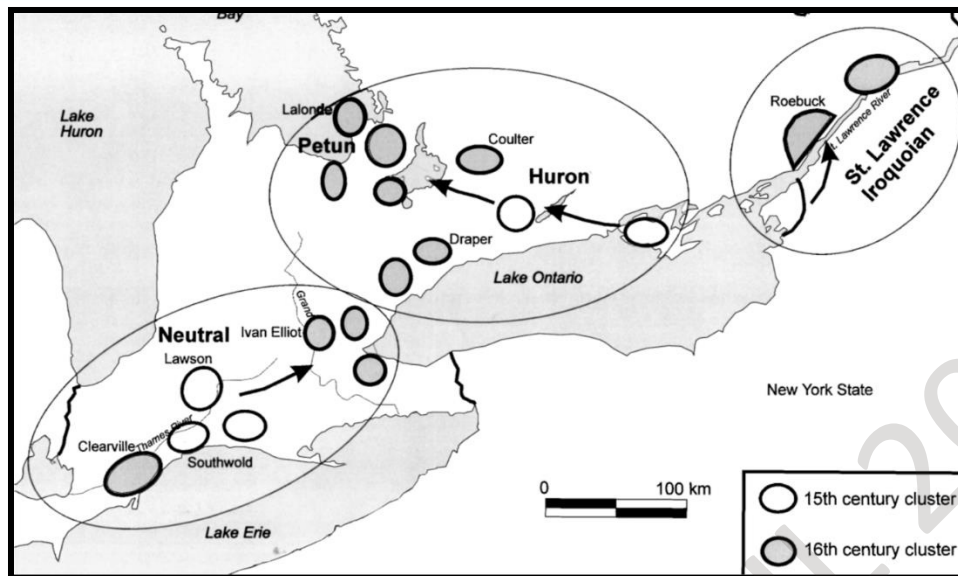
Prior to European contact, Wendat and Petun material culture is characterized by globular-shaped ceramic vessels, ceramic pipes, bone/antler awls and beads, ground stone celts and adzes, chipped stone tools, and even rare copper objects.³⁰ The Wendat and Petun lived in large villages, often with palisades, and also made use of temporary hunting and fishing camps, cabin sites and small hamlets.³¹ The Wendat and Petun populations peaked and stabilized at approximately 30,000 people during the late 15th century, and villages were 1.7 ha in size on average. By the early 16th century,

however, there was a contraction of earlier territories, and the Wendat and Petun had almost abandoned the north shore of Lake Ontario.³² The best documented sites south of Georgian Bay to reflect these peoples' culture include the Petun Cluster and the Sidey-Mackay site west of Creemore.³³

The Attawandaron Nation is well represented archaeologically, with typical artifacts including ceramic vessels and pipes, chipped stone tools, ground stone tools, worked bone, antler and teeth, and exotic goods obtained through trade with other Indigenous (and later European) groups.³⁴ The population growth so characteristic of earlier Middleport times appears to have slowed considerably during the Late Iroquoian period, and the Pre-Contact Attawandaron population likely stabilized at around 20,000 by the early 16th century.³⁵

Pre-Contact Attawandaron villages were much larger than Middleport villages, averaging around 1.7 ha in size. Exceptional examples of these could reach 5 ha in size, featuring longhouses over 100 m in length and housing up to 2,500 individuals.³⁶

It has been suggested that the size of these villages, along with the necessary croplands to sustain them, may have had some enduring impacts on the landscapes that surrounded them. There is a potential correlation between Pre-Contact era maize fields and modern stands of white pine.³⁷ Aside from these villages, the Attawandaron also made use of smaller hamlets, agricultural field cabins, specialized camps (e.g., fishing camps) and cemeteries.³⁸



Map 3: Pre-Contact Iroquoian Site Clusters³⁹

For the most part, Pre-Contact Attawandaron archaeological sites are found in isolated clusters defined by geographic regions, usually within a watershed or other well-defined topographic feature. It is believed that these clusters represent distinct tribal units, possibly organized into a larger confederacy akin to the historic Five Nations Haudenosaunee.⁴⁰ Nineteen main clusters of villages have been identified, with the closest manifestation to Brampton known simply as the 'Milton Cluster'. The principal sites associated with this cluster date to the late 16th and early 17th centuries, making it one of the latest manifestations of Attawandaron lifeways before the arrival of the Five Nations (Haudenosaunee).⁴¹

The end of the Late Woodland period is closely linked to the arrival and spread of European fur traders in southern Ontario in AD 1600, when significant changes in Indigenous material culture are evident. Prior to the establishment of the fur trade, items of European manufacture were extremely rare on Pre-Contact Attawandaron sites, save for small quantities of reused metal. With the onset of the fur trade in more distant regions of North America, ca. AD 1580, European trade goods began to appear in ever-increasing numbers, and glass beads, copper kettles, iron axes and iron knives have all been found during excavations.⁴²



Figure 1-11: Iron Awl with Bone Handle, ca. 1600
ARA Photo Library

1.3 Post-Contact

Contact between Indigenous peoples and European explorers began in the 1600s. The subsequent four hundred years saw intensified trade, notable impact of European diseases on Indigenous populations, conflicts, outright settlement by Europeans, and eventual settler and colonial domination of the territory.

Table 2: Post-Contact Settlement History
(Smith 1846; Coyne 1895; Lajeunesse 1960; Ellis and Ferris 1990; Surtees 1994; Wilson's Publishing Co. 2000; AO 2022)

Historical Event	Timeframe	Characteristics
Early Exploration	Early 17 th century	Brûlé explores southern Ontario in 1610; Champlain travels through in 1613 and 1615/1616, encountering a variety of Indigenous groups (including both Iroquoian-speakers and Algonquian-speakers); European goods begin to replace traditional tools
Increased Contact and Conflict	Mid- to late 17 th century	Conflicts between various First Nations during the Beaver Wars result in numerous population shifts; European explorers continue to document the area, and many Indigenous groups trade directly with the French and English; 'The Great Peace of Montreal' treaty established between roughly 39 different First Nations and New France in 1701
Fur Trade Development	Early to mid-18 th century	Growth and spread of the fur trade; Area included in the Deed of Fort Albany in 1701; Peace between the French and English with the Treaty of Utrecht in 1713; Ethnogenesis of the Métis; Hostilities between French and British lead to the Seven Years' War in 1754; French surrender in 1760
British Control	Mid-18 th century	<i>Royal Proclamation</i> of 1763 recognizes the title of the First Nations to the land; Numerous treaties arranged by the Crown; First acquisition is the Seneca surrender of the west side of the Niagara River in August 1764
Loyalist Influx	Late 18 th century	United Empire Loyalist influx after the American Revolutionary War (1775–1783); British develop interior communication routes and acquire additional lands; <i>Constitutional Act</i> of 1791 creates Upper and Lower Canada
County Development	Late 18 th to early 19 th century	Area became part of York County's 'West Riding' in 1798; Area included in Ajetance Treaty #19 in 1818; Peel County established after the abolition of the district system in 1849
Township Formation	Early 19 th century	Chinguacousy surveyed by R. Bristol in 1819, divided into west and east halves on either side of Hurontario Street (Centre Road); Majority of first settlers from New Brunswick, the United States and parts of Upper Canada; Combined population of Toronto Gore and Chinguacousy was only 412 by 1821
Township Development	Mid-19 th to early 20 th century	Population reached 3,965 by 1842; 30,342 ha taken up by 1846, with 10,629 ha under cultivation; 7 saw mills and 1 grist mill in operation at that time; Traversed by the Grand Trunk Railway (1856), the Hamilton & North Western Railway (1877), the Credit Valley Railway (1878/79) and the Toronto Suburban Railway (1917); Brampton was the principal settlement; Other communities at Cheltenham, Salmonville, Victoria, Campbell's Cross, Kilmanagh, Sand Hill, Mayfield, Edmonton, Alloa, Norval Station, Westervelt's Corners, Woodhill, Springbrook and Huttonville

1.3.1 European Explorers

The first European to venture into what would become southern Ontario was Étienne Brûlé. In the summer of 1610, he was sent on an expedition by Samuel de Champlain to accomplish three goals: 1) to consolidate an emerging friendship between the French and the First Nations, 2) to learn their languages, and 3) to better understand their unfamiliar customs. Other Europeans would subsequently be sent by the French to train as interpreters. These men became *coureurs de bois*, “living Indian-style [sic] on the margins of French society”.⁴³ Such ‘woodsmen’ played an essential role in all later communications with the First Nations.

Champlain himself made two trips to Ontario: in 1613, he journeyed up the Ottawa River searching for the North Sea, and in 1615–1616, he travelled up the Mattawa River and descended to Lake Nipissing and Lake Huron to explore Huronia (Gervais 2004:182–185). He learned about many First Nations groups during his travels, including prominent Iroquoian-speaking peoples such as the Wendat, Petun and ‘*la nation neutre*’ (the Attawandaron), as well as a variety of Algonkian-speaking Anishinaabeg bands.

Champlain’s *Carte de la Nouvelle France* (1632) encapsulates his accumulated knowledge of the area. Although the distribution of the Great Lakes is clearly an abstraction in this early map, important details concerning the terminal Late Woodland occupation of southern Ontario are discernable. Numerous Indigenous groups are identified throughout the area, for example, and prolific Attawandaron village sites can be seen ‘west’ and ‘south’ of *Lac St. Louis* (Lake Ontario).



Map 4: Detail from S. de Champlain’s *Carte de la Nouvelle France* (1632)⁴⁴

1.3.2 Trading Contacts

The first half of the 17th century saw a marked increase in trading interactions between the First Nations and European colonists. Archaeologically, these burgeoning relations are clearly manifested in the widespread appearance of items of European manufacture by AD 1630, including artifacts such as red and turquoise glass beads, scissors, drinking glasses, keys, coins, firearms, ladles and medallions. During this time, many items like projectile points and scrapers - that were traditionally made from stone - began to be manufactured from brass, copper and iron scrap, and some European-made implements completely replaced more traditional tools ⁴⁵



**Figure 1-12: Glass Trade Beads,
ca. mid 17th Century**
Museum of Ontario Archaeology

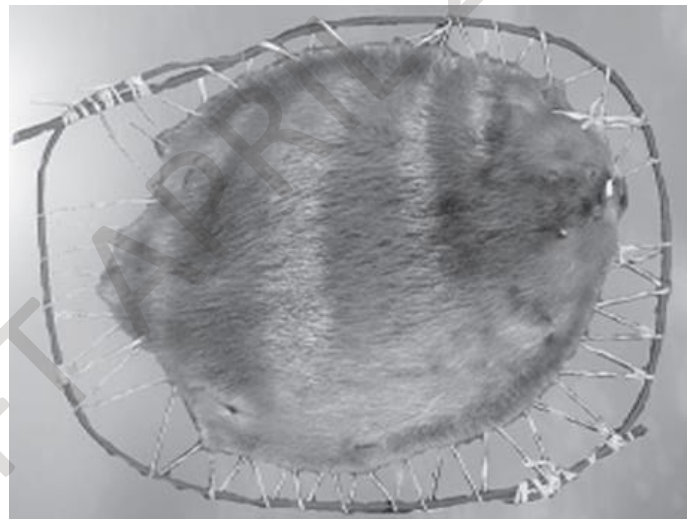


Figure 1-13: Beaver Pelt
National Park Service

Nicholas Sanson's *Le Canada, ou Nouvelle France* (1656), offers a valuable depiction of southern Ontario during this period of increased contact. Here the lands of the Attawandaron Nation are clearly labelled. Unfortunately, this increased contact had devastating consequences as it introduced European diseases into First Nations communities. These progressed from localized outbreaks to much more widespread epidemics.⁴⁶ Archaeological evidence of disease-related population reduction appears in the form of reduced longhouse sizes, the growth of cemeteries and the loss of traditional craft knowledge and production skills.⁴⁷



Map 5 : Detail of N. Sanson's *Le Canada, ou Nouvelle France* (1656)⁴⁸

1.3.3 The Appearance of the Five Nations

The importance of European trading contacts eventually led to increasing factionalism and tension among the First Nations in the region. Different groups began to vie for control of the lucrative fur trade, which was itself a subject of competition between the French and British. In what would become Ontario, the Wendat, the Petun, and their Anishinaabeg trading partners allied themselves with the French. In what would become New York State, the League of the Haudenosaunee (the Five Nations Iroquois at that time) allied themselves with the British and the Dutch. The latter alliance may have stemmed from Champlain's involvement in Anishinaabeg and Wendat attacks against Haudenosaunee strongholds in 1609 and 1615, which engendered enmity against the French.⁴⁹ While aligned with the French for trading purposes, the members of the Attawandaron Nation opted to not involve themselves in the conflict.

The intensity of conflict generally increased during the first half of the 1600s, and in 1649 a particularly fierce offensive by the Haudenosaunee effectively scattered the Wendat and the Petun, with survivors either taken as captives or dispersed to live with neighbouring groups.⁵⁰ The Wendat survivors formed new communities outside of the disputed area, settling in Quebec (Wendake), the area of Michilimackinac, and near Lake St. Clair (where they were known as the Wyandot).

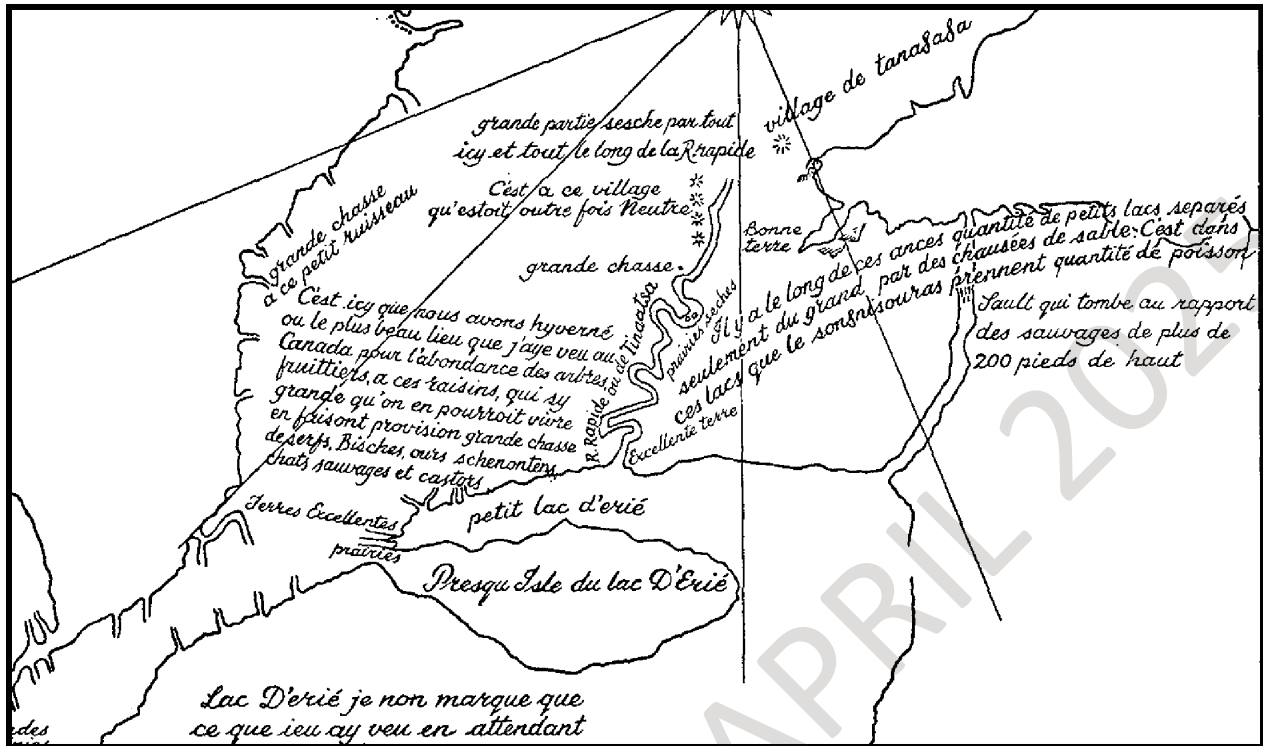
Anishinaabeg populations from southern Ontario, including the Ojibway, Odawa, and Pottawatomi, fled westward to escape the Haudenosaunee.⁵¹ The Attawandaron were targeted in 1650 and 1651, and the Haudenosaunee took many of their villages.⁵² The advance of the Haudenosaunee led to end of the Attawandaron Nation as a distinct cultural entity.⁵³

Indigenous societies were not strangers to conflict in pre-contact years, but clashes were generally more confined to raids and minor skirmishes. The remarkable escalation and intensity of violence following contact is generally understood as a consequence of fur trade competition, the importation of existing French-British hostilities, and unprecedented social disruption due to the ravages of diseases introduced by Europeans.

For the next four decades, southern Ontario had more limited Indigenous settlement, as compared to pre-contact years.⁵⁴ However, the region's rich hunting grounds were exploited by the Haudenosaunee to secure furs for trade with the Dutch and the English. They established settlements along the north shore of Lake Ontario at places like Teiaiagon on the Humber River and Ganatswekwyagon on the Rouge River.⁵⁵ The Haudenosaunee are also known to have traded with the northern Anishinaabeg during the second half of the 17th century.⁵⁶

The Haudenosaunee established firm control of their newly conquered territory, and did not permit French explorers and missionaries to travel directly into southern Ontario for much of the mid-17th century. Instead, the French had to journey up the Ottawa River to Lake Nipissing and then paddle down the French River into Georgian Bay.⁵⁷ New France was consequently slow to expand into southern Ontario, at least until the fall of several Haudenosaunee strongholds in 1666 and the opening of the St. Lawrence and Lake Ontario route to the interior.⁵⁸

In 1669, the Haudenosaunee allowed an expedition of 21 men to pass through their territory. This expedition, which included François Dollier de Casson (a Sulpician priest) and René Bréhant de Galinée, managed to reach and explore the Grand River, which they named *le Rapide* after the swiftness of its current. These men descended the Grand to reach Lake Erie, and they wintered at the future site of Port Dover.⁵⁹ Galinée's map is one of the earliest documented representations of the interior of southwestern Ontario. In it, he notes the locations of several former Attawandaron villages at the western end of Lake Ontario, likely consisting of abandoned ruins.



Map 6: Detail from the Map of Galinée's Voyage (1670)⁶⁰

1.3.4 Anishinaabeg Influx

The fortunes of the Haudenosaunee began to change in the 1690s, as disease and casualties from battles with the French took a toll on the formerly robust group.⁶¹ On July 19, 1701, the Haudenosaunee ceded lands in southern Ontario to King William III, with the provision that they could still hunt freely in their former territory.⁶² However, judging from the many land cessions that followed, this agreement appears to have lacked any immediate binding formality.

According to the oral tradition of the Algonkian-speaking Anishinaabeg, Ojibway, Odawa and Potawatomi bands began to mount an organized offensive against the Haudenosaunee in the late 17th century.⁶³ Around the turn of the 18th century, the Anishinaabeg of the Great Lakes expanded into Haudenosaunee lands and attempted to trade directly with the French and the English.⁶⁴ This led to a series of battles between the opposing groups, in which the Anishinaabeg were more successful.⁶⁵

Haudenosaunee populations subsequently withdrew into New York State, and Anishinaabeg bands established themselves in southern Ontario. Many of these bands were mistakenly grouped together by European settlers under the generalized designations of 'Chippewa/ Ojibway' and 'Mississauga'. 'Mississauga', for example, quickly became a term applied to many Algonkian-speaking groups around Lake Erie and Lake Ontario⁶⁶, despite the fact that the Mississaugas were but one part of the larger Ojibway Nation.⁶⁷

The Anishinaabeg are known to have taken advantage of the competition between the English and French over the fur trade, and they were consequently well-supplied with European goods. The Mississaugas, for example, traded primarily with the French and received “everything from buttons, shirts, ribbons to combs, knives, looking glasses, and axes”.⁶⁸ The British, on the other hand, were well-rooted in New York State and enjoyed mutually beneficial relations with the Haudenosaunee.

Throughout the 1700s and into the 1800s, Anishinaabeg populations hunted, fished, gardened and camped along the rivers, floodplains and forests of southern Ontario.⁶⁹ However, their ‘footprint’ was exceedingly light, and associated archaeological sites are both rare and difficult to detect. Around 1720, French traders are known to have established a trading post at the western end of Lake Ontario, and the Mississaugas were actively involved in the regional fur trade.⁷⁰ In September 1750, construction began on another trading post in the vicinity of present-day Toronto, which was called Fort Rouillé, or Fort Toronto. Fort Rouillé was completed in Spring 1751 and served as an outstation for the larger Fort Niagara until it was abandoned and burned in 1759.⁷¹

Historical maps from the 18th century shed valuable light on the contemporary cultural landscape. H. Popple’s *A Map of the British Empire in America* (1733) shows the First Nations destroyed by the Haudenosaunee in the mid-17th century, and also demonstrates the ephemeral impact of the mobile Anishinaabeg and their lack of settlements in the 18th century. Interestingly, this map also depicts a long river named ‘Tanaovate’, which is widely held to represent the Humber River.



Map 7: Detail of H. Popple’s *A Map of the British Empire in America* (1733)⁷²

1.3.5 Relations and Ambitions

The late 17th and early 18th centuries saw the continued growth and spread of the fur trade across all of what would become the Province of Ontario. The French, for example, established and maintained trading posts along the Upper Great Lakes, offering enticements to attract fur traders from the Indigenous peoples. Even further north, Britain's Hudson Bay Company dominated the fur trade. Violence was common between the two parties, and peace was only achieved with the Treaty of Utrecht in 1713.⁷³ Developments such as these resulted in an ever-increasing level of contact between European traders and local Indigenous communities.

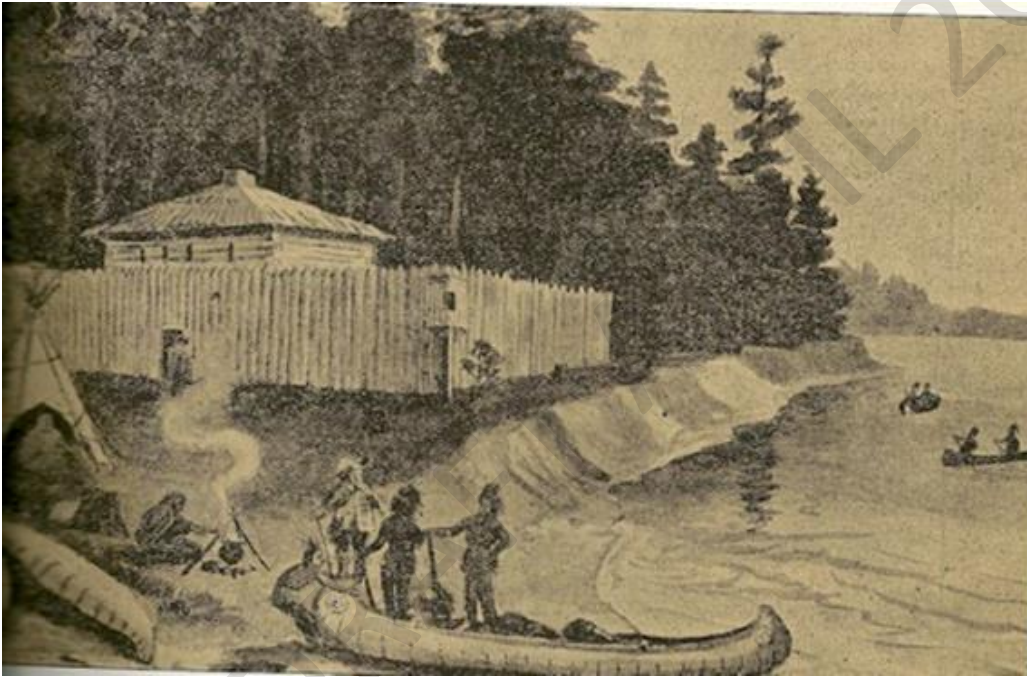


Figure 1-14: Fort Rouillé, Toronto
National Archives of Canada

As the number of European men living in Ontario increased, so too did the frequency of their relations with Indigenous women. Male employees and former employees of French and British companies began to establish families with these women, a process which resulted in the ethnogenesis of a distinct Indigenous people: the Métis. Comprised of the descendants of those born from such relations (and subsequent intermarriage), the Métis emerged as a distinct Indigenous people during the 1700s.

Métis settlements developed along freighting waterways and watersheds and were tightly linked to the spread and growth of the fur trade. These settlements were part of larger regional communities, connected by “the highly mobile lifestyle of the Métis, the fur trade network, seasonal rounds, extensive kinship connections and a shared collective history and identity”.⁷⁴

The Seven Years' War was waged globally from 1756 to 1763 between the British, French, and their respective allies. North American territories were encompassed in the conflict, and the historically named French and Indian War preceded the more general outbreak of hostilities, starting in 1754. Many Anishinaabeg bands fought on behalf of the French. After the French surrender in 1760, these bands adapted their trading relationships accordingly, and formed a new alliance with the British.⁷⁵

In addition to cementing British control over the Province of Quebec, the Crown's victory over the French also proved pivotal in catalyzing the Euro-Canadian settlement process. The resulting population influx caused the demographics of many areas to change considerably.

The Province of Quebec

While encompassing much of the area that the modern province of the same name occupies, the 1760 territory was so named by the British for lands that extended west from the coast of Labrador to the confluence of the Ohio and Mississippi Rivers. It incorporated all of modern southern Ontario.

1.3.6 British Colonialism

With the establishment of British control came a new era of land acquisition and organized settlement. In the *Royal Proclamation* of 1763, which followed the Treaty of Paris, the British government recognized the title of the First Nations to the land they occupied. In essence, the 'right of soil' had to be purchased by the Crown prior to European settlement (Lajeunesse 1960:cix). Numerous treaties and land surrenders were accordingly arranged by the Crown, and great swaths of territory were acquired from the Mississaugas and other First Nations. These first purchases established a pattern "for the subsequent extinction of Indian title" (Gentilcore and Head 1984:78).

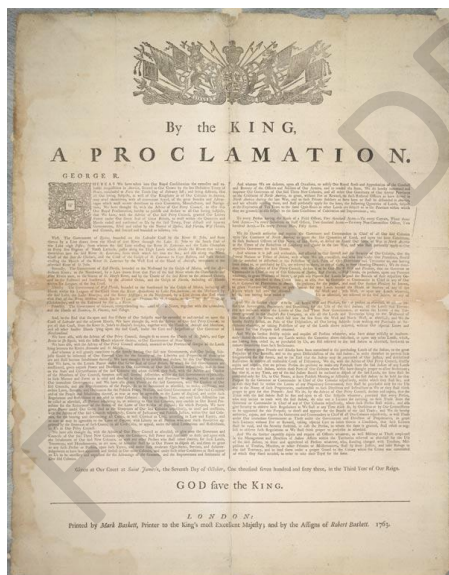


Figure 1-15: The Royal Proclamation
University of British Columbia

The first land purchases in the area took place along the shores of Lake Ontario and Lake Erie, as well as in the immediate 'back country'. Such acquisitions began in August 1764, when a strip of land along the Niagara River was surrendered by Six Nations (Haudenosaunee), Chippewa and Mississauga chiefs (NRC 2010a). Although many similar territories were purchased by the Crown in subsequent years, it was only with the conclusion of the American Revolutionary War (1775–1783) that the British began to feel a pressing need for additional land. Over the ensuing years, waves of United Empire Loyalists came to settle in the Province of Quebec, driving the Crown to seek out property for those who had been displaced by the conflict. This influx had the devastating side effect of sparking the decline of the fur trade, which was a primary source of income for many First Nations.

By the mid-1780s, the British recognized the need to 1) secure a military communication route from Lake Ontario to Lake Huron other than the vulnerable passage through Niagara, Lake Erie and Lake St. Clair; 2) acquire additional land for the United Empire Loyalists; and 3) modify the administrative structure of the Province of Quebec to accommodate future growth. The first two concerns were addressed through the negotiation of numerous 'land surrenders' with Anishinaabeg groups north and west of Lake Ontario, and the third concern was mitigated by the establishment of the first administrative districts in the Province of Quebec.

On July 24, 1788, Sir Guy Carleton, Baron of Dorchester and Governor-General of British North America, divided the Province of Quebec into the administrative districts of Hesse, Nassau, Mecklenburg and Lunenburg.⁷⁶ The vicinity of the study area fell within the Nassau District at this time, which consisted of a massive tract of land extending due north from the head of Bay of Quinte in the east and the tip of Long Point on Lake Erie in the west. According to early historians, "this division was purely conventional and nominal, as the country was sparsely inhabited ... the necessity for minute and accurate boundary lines had not become pressing".⁷⁷

Further change came in December 1791, when the Parliament of Great Britain's *Constitutional Act* created the Provinces of Upper Canada and Lower Canada from the former Province of Quebec. Colonel John Graves Simcoe was appointed as Lieutenant-Governor, and he became responsible for governing Upper Canada, directing its settlement and establishing a constitutional government modelled after that of Britain.⁷⁸ In 1792, the Western, Home, Midland and Eastern Districts were also incorporated from the former Districts of the Province of Quebec.

Simcoe initiated several schemes to populate and protect the newly created province, employing a settlement strategy that relied on the creation of shoreline communities with effective transportation links between them. These communities, inevitably, would be composed of lands obtained from the First Nations, and many more purchases were subsequently arranged. In July 1792, Simcoe divided the province into 19 counties consisting of previously settled lands, new lands open for settlement, and lands not yet acquired by the Crown. These new counties stretched from Essex in the west to Glengarry in the east. Three months later, in October 1792, an Act of Parliament was passed whereby the four districts established by Lord Dorchester were renamed as the Western, Home, Midland and Eastern Districts.⁷⁹

The vicinity of modern Brampton nominally fell within the Home District and the County of York at this time, the latter of which consisted of a west and east riding. Although designated as part of the west riding, this area technically remained in the hands of Mississaugas. D.W. Smyth's *A Map of the Province of Upper Canada* map from 1800

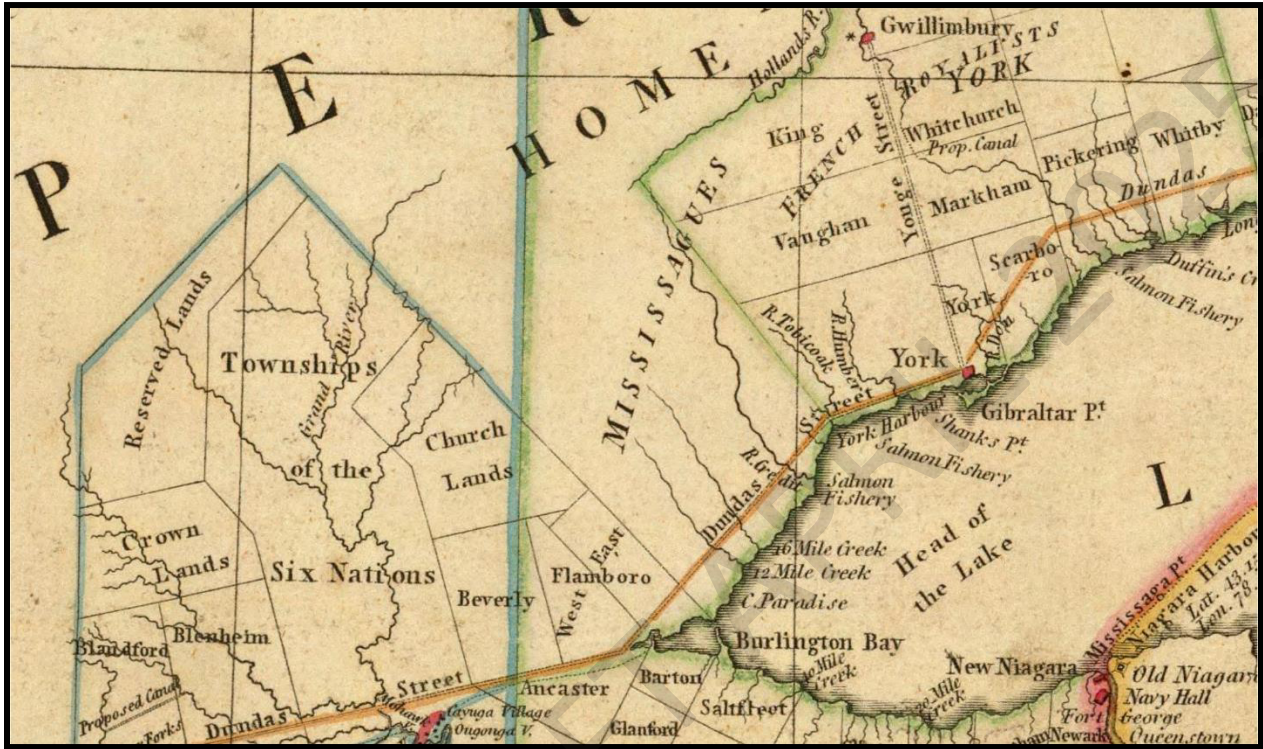
United Empire Loyalists

During and after the American Revolution, there was an influx of settlers to Upper and Lower Canada: people who remained loyal to Britain.

They were promised grants of land, and the Crown bestowed them the honorary title of "U.E." meaning Unity of the Empire.

The presence of Loyalists in this region was significant, and they were pivotal in repelling American invasion attempts during the War of 1812.

clearly shows the extent of their lands, as well as the townships that had already been established to the east and west of the study area.



Map 8: Detail of D.W. Smyth's *A Map of the Province of Upper Canada* (1800)
(Cartography Associates 2009)

The Mississaugas' ownership of the lands along the western end of Lake Ontario was not to last, however, particularly given the exponential growth of York (the seat of government). In 1805, Lieutenant-Governor Peter Hunter decided that it was time to arrange for the surrender of the Mississauga Tract. Hunter saw this time as ideal for the commencement of negotiations, as Joseph Brant was no longer the land agent for the Mississaugas.⁸⁰

These dealings culminated with what is known as the First Purchase of the Mississauga Tract. The First Purchase (Treaty 14, or the Head of the Lake Treaty) involved a meeting between representatives of the British Crown and the Mississaugas on August 2, 1805 near the mouth of the Credit River. Roughly 74,000 acres of land were acquired, save for a 1 mile strip on either side of the river which became the Credit Reserve. This tract was subsequently surveyed and became the southern parts of the Townships of Toronto, Trafalgar and Nelson. J. Purdy's *A Map of Cabotia* (1814) shows the layout of the first townships in this area, as well as the remaining lands that would become Peel County.



**Map 9: Detail from J. Purdy's *A Map of Cabotia* (1814)
(Cartography Associates 2009)**

The crown negotiated the Second Purchase with the Mississaugas on October 28, 1818, and over 600,000 acres were acquired by the Crown (Treaty 19, or the Ajetance Treaty). This area became known as the 'New Survey', and was divided into the Townships of Toronto, Chinguacousy, Caledon, Albion and Toronto Gore. On February 28, 1820, the signing of Treaties 22 and 23 resulted in the surrender of the majority of the Credit Reserve lands set aside in 1805. In 1847, the Mississaugas relocated and settled on the New Credit Reserve at Hagersville near Brantford.⁸¹

1.3.7 The Formation of Peel County

Eventually, as even smaller units of government became desirable, the Home and Niagara Districts were further divided. In 1816, large parts of York and Haldimand Counties were reassigned to the newly-formed Halton and Wentworth Counties in the Gore District. The vicinity of the study area remained part of York County's West Riding during this period of change.

Between 1815 and 1824, heavy immigration from Europe resulted in the doubling of the non-Indigenous population of Upper Canada from 75,000 to 150,000. This dramatic increase was a result of the outcome of the War of 1812 and the Crown's efforts to populate the province's interior.⁸² In order to obtain additional lands for settlement, the Crown negotiated the Second Purchase of the Mississauga Tract on October 28, 1818 (Treaty 19, or the 'Ajetance Purchase'). Over 243,000 ha were acquired in this transaction, and the subject lands were divided amongst the Townships of Toronto, Trafalgar, Nelson, Chinguacousy, Caledon, Albion, Toronto Gore, Esquesing,

Nassagaweya, Erin, Eramosa and Garafraxa. On February 28, 1820, the signing of Treaties 22 and 23 resulted in the surrender of the majority of the Credit Reserve lands set aside in 1805.⁸³

As the first township surveyed in what would become Peel County, the Township of Toronto was the best settled. By 1821, the township had a population of 803, and 1,183 ha had been cleared for agricultural purposes. These numbers are far greater than those found in the neighbouring townships: Chinguacousy and Toronto Gore had only 412 people and 93 ha cleared, Albion had 110 people and 25 ha cleared, and Caledon had 100 people with no record of the amount of cleared land.⁸⁴

Population growth in the future Peel County was initially rapid, increasing from 12,993 in 1841 to 24,816 in 1851 and 27,240 in 1861. A drop in population occurred in the following years, and only 26,011 people were documented in the 1871 census.⁸⁵ This decline continued until 1901, when the population reached a level of 21,475. This trend was eventually reversed, and the population reached 31,539 in 194.⁸⁶

The original settlers in what would become Peel County had to deal with an extensive wilderness, but the numerous waterways provided power for early mills, and eventually a road pattern emerged that was augmented by the arrival of the rail lines. The earliest arrivals included settlers from New Brunswick, America and parts of Upper Canada, who settled in the Township of Toronto ca. 1810. Later arrivals (after the Second Purchase) consisted largely of Irish from New York. Chinguacousy was settled mainly by United Empire Loyalists, whereas the other townships were populated by immigrating Europeans.⁸⁷

In the 1830s and early 1840s, the layout of what would become southern Ontario was significantly altered through the creation of the Huron, Brock, Wellington, Talbot and Simcoe Districts.⁸⁸ York County comprised four distinct Ridings at that time, and the study area fell within the boundaries of the Second Riding. The Second Riding consisted of the Townships of Caledon, Albion, Chinguacousy, Toronto Gore and Toronto. In February 1841, York County became part of Canada West in the new United Province of Canada.

The administrative heart of the future Peel County was in Brampton. Other key centres included Port Credit (a marketing centre on Lake Ontario), Streetsville (which had a well-known grist mill) and Bolton (on the Humber River). Other small villages and communities were located at Cooksville, Malton, Churchville, Meadowvale, Caledon and Alton.⁸⁹ The principal road in the area was Dundas Street, which passed through the Township of Toronto from northeast to southwest and was gravelled as early as 1836. Hurontario Street (Centre Road) was the major thoroughfare running the length of the county, and all of the main roads were of good quality and open for travel by the mid-19th century. The Grand Trunk Railway and the Toronto Grey & Bruce Railway ran through the county was well, which contributed to both the rate of settlement and level of prosperity.⁹⁰

Following the abolition of the district system in 1849, the counties of Canada West were reconfigured once again. The boundaries of York County were largely redefined, and Peel and Ontario Counties were created from its western and eastern extents, respectively. For the remainder of this period, Peel County comprised the Townships of Caledon, Albion, Chinguacousy, Toronto and Toronto Gore.



Map 10: Detail from J. Arrowsmith's *Upper Canada* (1837)
(Cartography Associates 2009)

In historic times, the Township of Chinguacousy was bordered on the northeast by the Townships of Albion and Toronto Gore, on the south by the Township of Toronto, on the west by the Townships of Esquesing and Erin, and on the north by the Township of Caledon. According to W.H. Smith, Chinguacousy was one of the best-settled townships in the Home District, featuring excellent land, many good farms and abundant hardwood (Smith 1846:32). It was relatively well-watered by the Credit River and Etobicoke Creek, which traversed the western and east-central parts of the township, respectively.

The Township of Chinguacousy was surveyed by R. Bristol in August and October 1819, nearly one year after the completion of the 'Ajetance Purchase'. This survey divided the area into western and eastern halves on either side of Hurontario Street (Centre Road), and the concessions were numbered sequentially east and west of the thoroughfare (e.g., Concession 1 WCR and Concession 1 ECR). The majority of the township's first settlers were from New Brunswick, the United States and parts of Upper Canada. Many were the children of United Empire Loyalists who



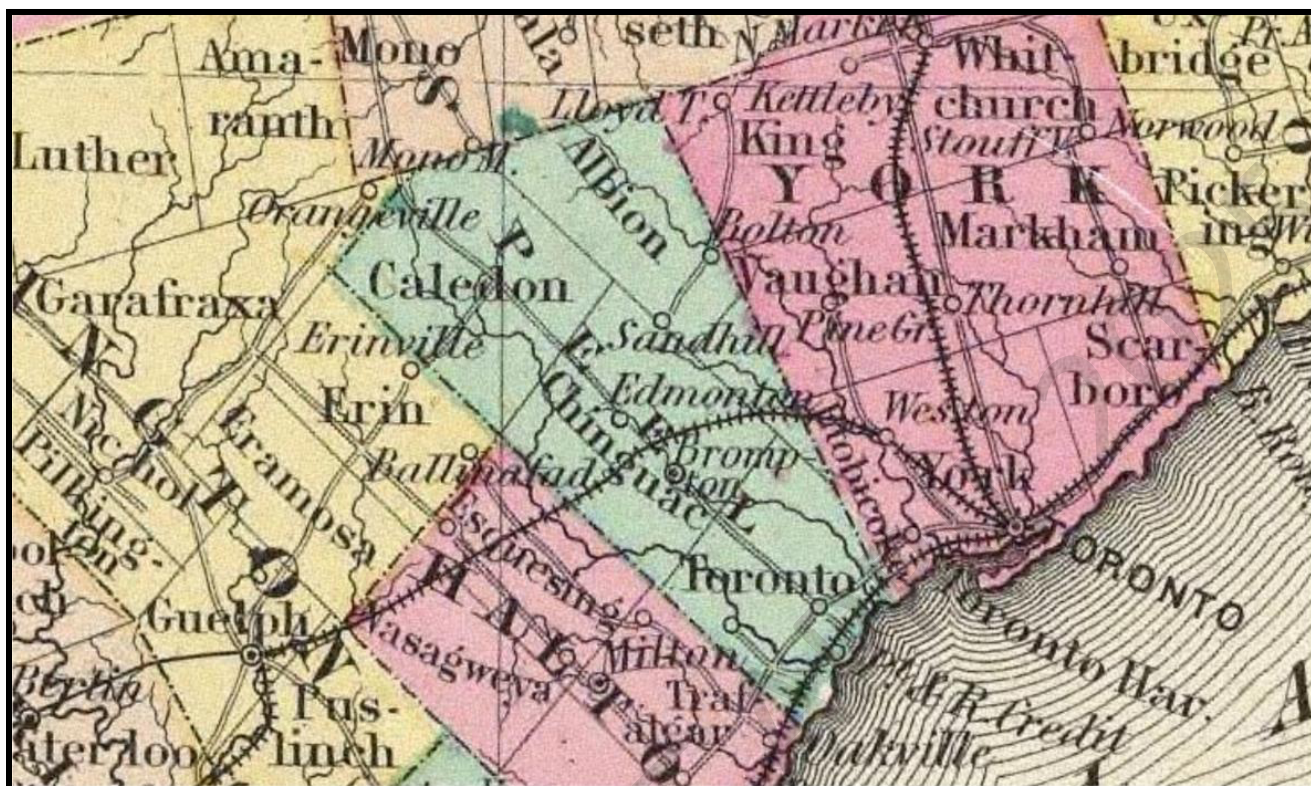
Figure 1-16: Brampton Station, Grand Trunk Railway, ca. 1890
Toronto Railway Historical Association

settled in Niagara after the end of the war.⁹¹ As mentioned above, by 1821, the combined population of the Townships of Chinguacousy and Toronto Gore was 412, and only 93 ha were under cultivation.⁹²

Over the following decades, however, the Township of Chinguacousy developed substantially. By 1841, the population of the township had grown to 3,721. By 1846, the population reached 3,965, and a total of 9,011 ha were under cultivation. At that time there were seven sawmills and one grist mill in the township (Smith 1846:32). By 1851, the population soared to 7,469.⁹³ By the late 19th century, the area was characterized by excellent farms, and the township was “noted for its beautiful and substantial farm residences and commodious barns ... the farms also are generally in the highest state of cultivation, while the grounds in front of the residences are for the most part tastefully arranged”.⁹⁴

The principal settlement in the township was Brampton, which was incorporated as a village in 1852 and became a town in 1873. This settlement began with the founding of a tavern by William Buffy, and later Judge Scott added a small store, a pot ashery, a distillery and a mill. In 1834, John Elliott laid out the lots in the village, and the settlement was formally named ‘Brampton’. It soon became a central settlement in the township, and many new businesses moved to the area. Brampton served as a major market for the region’s agricultural products, and developed even further when a Grand Trunk Railway station was opened. By 1877, the Town of Brampton had a population of 2,551.⁹⁵

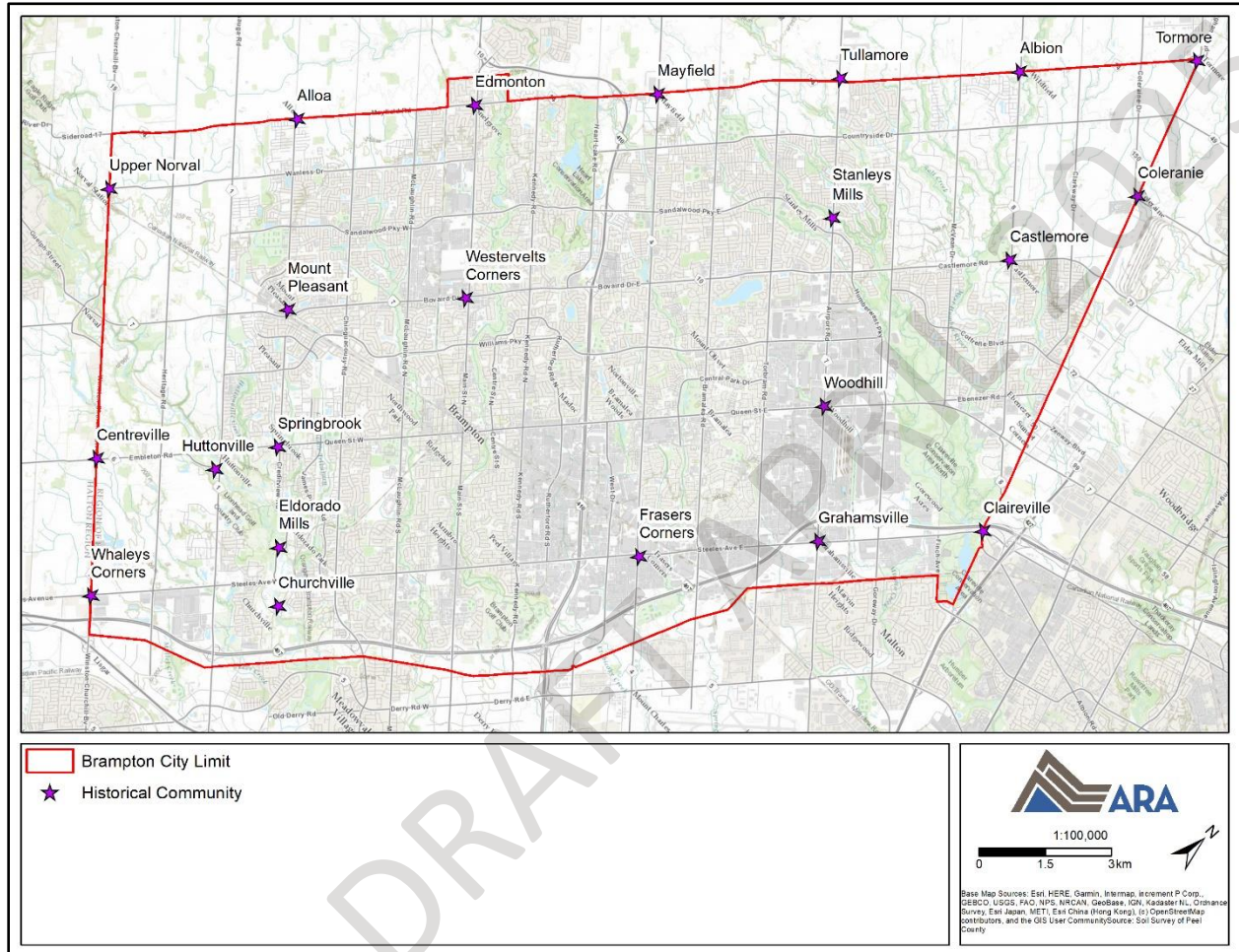
Brampton was established around 1820 in the Township of Chinguacousy following the arrival of settlers from Brampton, Cumberland, Northern England. At the time that it was first settled, Hurontario Street (also known as Centre Road) and Queen Street had been laid and early residences sprang up along the roadways. John Elliott named the settlement Brampton in 1834, after which he proceeded to register various plans of subdivision of Lot 5, Concession 1 West of Hurontario Street beginning in 1850. John Scott Esquire was the first business owner at Brampton, where he operated a store, distillery and pot ashery. Scott also had a small mill for grinding and chopping grain for the distillery. Of particular note is that Scott oriented the mill stones vertically rather than horizontally, which allows for more control over the fineness of the grain. Others followed his example of improved milling. In 1852, Brampton was incorporated as a Village at which time the population was around 100 inhabitants. The Grand Trunk Railway arrived in Brampton in 1856 and nine years later in 1867, the Village of Brampton became the county seat for Peel. By 1873, the population of Brampton had grown to 550, owing in part to the mitigation of the low-lying wet locales of the village that were often inundated by Etobicoke Creek. In 1974 many historic communities were amalgamated to form the newly incorporated City of Brampton.⁹⁶ Brief individual histories of these communities have been included in the section following.



Map 11: Detail from G.W. Colton's *Canada West* (1856)
(Cartography Associates 2009)

1.4 Historic Communities

This section is not intended to be comprehensive, but rather highlights some of the prominent communities that pre-existed modern Brampton.



Map 12: Locations of Historic Brampton Communities

1.4.1 Alloa

Established ca. 1828 and initially known as Troughton's Corners, the Village of Alloa was later renamed to honour its Scottish heritage. By 1829, a Methodist Church had been built. Additional lands were donated by this time for the construction of a school and adjacent burial cemetery.⁹⁷ William M. Sharp established a steam sawmill in 1859, as well as a blacksmith, wagon shop and a store.⁹⁸ Sharp came from Alowa, Scotland and as the principal businessman in the village he was pivotal in renaming it, albeit with different spelling. In 1873, Alloa comprised a small settlement of approximately 70 residents situated at the intersection of Creditview Road and Mayfield Road in the Township of Chinguacousy.⁹⁹ During this period, Alloa boasted two blacksmiths, a peddler, an innkeeper, a merchant and a postmaster.¹⁰⁰

1.4.2 Edmonton/Snelgrove

Initially called Buffy's Corners, after William Buffy, an English emigrant said to be the first resident, was settled in the early 1820s and 1830s at the intersection of Mayfield Road and Hurontario Street.¹⁰¹ At some point the village was renamed to Edmonton and by the 1850s, a plank road had been constructed from Port Credit to Edmonton.¹⁰² In 1874, the population had grown to around 150 residents, with various professions such as merchants, innkeepers, blacksmiths, carpenters, masons, a saddler and a shoemaker.¹⁰³ A railway station was added at Snelgrove for the Credit Valley Railway in 1879.¹⁰⁴

Edmonton was renamed Snelgrove in 1895, following the establishment of the railway station, to prevent confusion with Edmonton, Alberta, in postal matters.¹⁰⁵ The new name, Snelgrove, was chosen in honour of John Snell, a prominent stock-breeder who received a substantial amount of mail.¹⁰⁶ Around this time, Snelgrove had five churches, a mill, a blacksmith shop, a hotel and three stores.¹⁰⁷ Snelgrove was annexed to the City of Brampton in 1974.

1.4.3 Grahamsville

While little physical evidence remains, the history of this 19th century crossroads community is notable.

The northern part of Peel County, including the present study area, was part of the "New Survey" of the Mississauga Tract and was opened for settlement around 1819.¹⁰⁸ This area was predominantly settled by a colony of Irish immigrants from New York, led by Joseph Graham and Thomas Reid, who arrived in 1819.¹⁰⁹ They had emigrated from Northern Ireland to America in 1812, but soon found conditions for the British in America intolerable. Having secured land grants from the British consul, a colony of 26 families emigrated, in 1819, north to the newly opened lands in Toronto Township.¹¹⁰

The Graham family took up land in Toronto Township and settled at the crossroads of what would become Airport Road and Steeles Avenue. Within the first year of their arrival, Thomas Graham, son of the colony's leader, applied for and was granted a tavern license.¹¹¹ He, with his brother George Graham ran a store at the south-west corner of the crossroads (Lot 15 Con 6 EHS, Toronto Twp). Originally known as Graham's Corners, it was later renamed Grahamsville after the opening of the post office in 1852.¹¹² The Graham brothers continued as storekeepers and post masters until the 1860s when they sold their interests to Peter Lamphier, a Catholic, who emigrated from Dublin in 1851.¹¹³ Between 1866 and his death in 1900, Lamphier kept a store and post office in Grahamsville and for a time also kept the Magnet Hotel).¹¹⁴

The farm on the north-east corner (Lot 1 Con 7 Toronto Gore ND) was taken by another Graham relative, T. B. Phillips, a Captain of the Militia, Justice of the Peace and school teacher. Later, his son T.G. Phillips, a medical doctor, took over the family property. It was said that his practice extended as far as Mono Mills (now Orangeville), bringing economic activity to the village.

The Graham family, who were Wesleyan Methodists, organized worship as early as 1823.¹¹⁵ The first Shiloh Wesleyan Methodist Church and Cemetery at Grahamsville was built in 1843 on lands to the west side of the Sixth Line (Airport Road), donated by Thomas and Martha Graham (Lot 15, Con 6 EHS). In 1868, the frame church was removed after a new brick one was built next to it on lands donated by Jeremiah and Rebecca Ann Cummings.¹¹⁶ By the early 20th century, the church community began to decline and worship at Grahamsville United Church, as it was commonly known, ceased in 1962, and the church was eventually demolished.¹¹⁷

Shiloh Wesleyan Methodist/United Church Cemetery (commonly known Grahamsville Cemetery) was closed in June 1962. However, burials continued after that date, including the re-interment of remains from St. James' Anglican Cemetery in 1971. Family plot burials continue to this day.¹¹⁸

In 1866, St. James' Anglican Church was established on the east side of Sixth Line (Airport Road) on lands donated by John Sims (Lot 15 Con 7 South Division of Toronto Gore). However, the church and cemetery were only in operation for a brief period, closing around 1886.¹¹⁹ After the church's closure, St. James' Cemetery became neglected, and over time, some remains were moved. In 1971, the remaining burials were re-interred in the Shiloh Methodist/United Church Cemetery across the road.¹²⁰

By 1866, the small village of Grahamsville had both Methodist and Anglican churches, a store, post office, blacksmith shop, wagon maker shop, and the Magnet Hotel. The Magnet Hotel was built in 1831 and was a two storey first class hotel, which boasted twenty-rooms. There was also a school a mile to the west, and the village hosted Orange and Masonic organizations, each meeting once a month. Grahamsville had daily mail service and a population estimated at 60, although some sources suggest a high figure, possibly over 150.¹²¹ Watson's Wagon & Plough Factory, located on the north-west corner, served as a significant industry and employer as early as the 1840's.¹²² The factory was later used for grain storage and headquarters of the 36th militia battalion.¹²³

In 1880 a fire ravaged Grahamsville, destroying most buildings on the southeast side, including the historic Magnet Hotel, the Masonic Hall, a large warehouse and a row of stables running parallel to Sixth Line (Airport Road).¹²⁴ Following the fire, a large brick parsonage was built on the old Magnet Hotel property. Toward the turn of the century the village went into decline. By the 1930's, Grahamsville had only a few houses, a parsonage and the United Church. The oldest remained on the old Phillips estate farm at the northeast corner.¹²⁵ Aerial photographs from the early 1950's shows a small cluster of buildings at Grahamsville surrounded by farmland.

1.4.4 Huttonville

Huttonville was originally known by several names: Wolf Den, on account of a large pack of wolves that resided in the area and were known to attack farm animals, Bully Hollow, named after Alex Burnett, known as the “Bully of the Hollow and Fountian Valley, named after the fountain at J.P. Hutton’s residence.¹²⁶ The community was established ca. 1840 at the crossroad of Mississauga Road and Queen Street West, originating as a mill site operated by James P. Hutton along the Credit River. The mill was constructed in 1848 by Mr. Brown and was purchased by Hutton in 1855. J.P. Hutton was a successful businessman who at one time controlled as many as three sawmills in different villages and served as deputy reeve for nearly 20 years.¹²⁷ In 1874, Hutton was both the mill owner and the Postmaster, and since the name Fountian Valley was already in use elsewhere, the village was renamed in his honour. By this time the village also housed sawyers, teamsters, carpenters, a merchant and an innkeeper.¹²⁸

1.4.5 Mayfield

Mayfield was located at the intersection of the 3rd Concession East and the 17th Sideroad. It was founded by English immigrants who named the area after their hometown in England. By 1853, a post office was established, and by 1877, the village had a brick schoolhouse, general store, blacksmith’s shop and a hotel, with a population of around 30 people.¹²⁹ At one time, the hamlet also included a livery stable, barrel maker, cabinet maker, tinsmith, several shoemakers, and a grocery store.¹³⁰ In 1906, as the prohibition movement gained momentum, the innkeeper Joseph Peter McGurk turned his Black Horse Inn into a general store.¹³¹

Although no churches were located directly at the village site, there were two nearby, and Mayfield had historical significance as a Presbyterian centre.¹³² In the 1830’s, local Scottish settlers formed the first Presbyterian congregation, initially meeting in the local schoolhouse. In 1844, Patrick Speirs Sr. and his wife Mary, who had immigrated from Scotland in 1834, donated a portion of their farm on the north bank of the creek for the site of the present-day Mayfield United Church and cemetery (Lot 20 Con 3EHS). The cemetery’s first burial was Patrick Jr, the Speirs’ son, who passed away from pneumonia in 1837. The original frame church was completed in 1842–43 and was later replaced by the current brick church in 1875. Throughout the 19th century, the Speirs family acquired significant landholdings in the Mayfield area. Today, descendants of Patrick and Mary Speirs still reside in Mayfield, and Ken Speirs continues to farm the family’s original 19th century farm on Lot 19 & 20, Concession 3 EHS.¹³³

In 1977, the blacksmith’s shop still stood, though was abandoned.¹³⁴ The general store remains, although it became the Gray Family home in the 1870s. The schoolhouse also stands today but has been repurposed for residential use. Mayfield Village is now part of the City of Brampton.



Figure 1-17: Former Black Horse Inn, ca. 1920, Mayfield

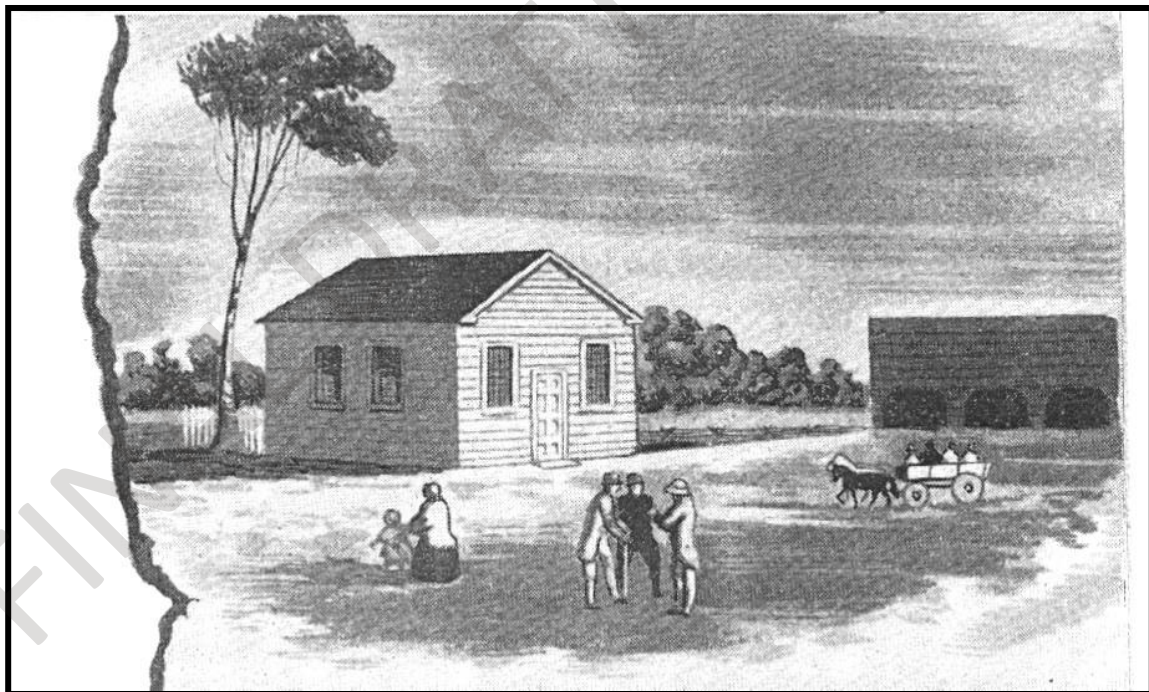


Figure 1-18: Mayfield Presbyterian Church, ca. 1850

1.4.6 Mayfield Schoolhouse

The Mayfield schoolhouse sits on what was the 4th Concession East, Lot 16, Chinguacousy Township. Ownership records date back to 1807 when William Drummond granted the land to William Hearn. In 1819, William Long and John Basteveck Junior were granted 100 and 200 acres, respectively, on the eastern part of the lot. In 1820, James Whittaker leased the northwestern half, and in 1821, Robert Armstrong received a *Ticket of Location* for the southwestern half, where the school now stands.

Deed abstracts for the lot begin in 1825. The northwest quarter was granted to Jarvis Whittaker in 1825 and sold to William Sharpe in 1828. By 1863, Joseph Aineil owned the land, later selling it to Ann Maguire. The northeastern half was granted to William Long in 1825 and Long sold his lands to John Anderson in 1838, who, in turn, sold it to John Abrahall in 1858. In 1861, Abrahall sold the land to Christopher Anderson.¹³⁵

The first Mayfield schoolhouse, a small log building, was constructed by John and Thomas Modeland in 1837. The second schoolhouse, also log, was built in 1847, and located across Dixie Road from the present schoolhouse, on the 3rd Concession East, Lot 16. The current Mayfield schoolhouse on the 4th Concession East, Lot 16, was constructed in 1873. It was constructed of brick (fired by the Ingoldsby Family) and cost \$2,000. In 1955, the school underwent extensive renovations, including a redesign of the north wall with all windows, a new floor, black boards, electrical fixtures and indoor plumbing.¹³⁶ The building's size and scale indicate it was once a one room schoolhouse, typical of 19th Century Southern Ontario.¹³⁷

1.4.7 Springbrook

Originally named Toronto and later The Credit, the Village of Springbrook was situated at the crossroads of Dundas Street, Mississauga Road and the Credit River. The first settler, Thomas Racey, purchased land in 1822 to establish a mill and a village. Racey was unable to meet his payments, leading to the sale of the land to other settlers. As the village grew, it saw the establishment of a sawmill, flour mill, post office and a church. By 1874, Springbrook had a population of around 80 people, primarily farmers.¹³⁸ Springbrook was renamed Springfield-on-the-Credit, which was later shortened to Springfield before being changed again to Erindale in 1890.¹³⁹ The name Erindale was chosen in honour of the estate of a local Reverend of Irish descent.¹⁴⁰

1.4.8 Stanley Mills

The Gore Mills and Stanley Mills, located along the 6th line, were both equipped with grist mills. Stanley Mills, with a population of 100, was the larger of the two communities and included a store, post office, waggon factory and various other businesses. By 1857 the population is estimated to have been 170, though it fell back to 100 by 1877, as the arrival of the railroad focused trade in larger centres, closing the smaller mills.¹⁴¹

1.4.9 Tullamore

The Village of Tullamore was established at the intersection that is now Airport Road and Mayfield Road, spanning both Chinguacousy and Albion Townships. By 1874, Tullamore had a population of approximately 200 residents, including carpenters, labourers, wagonmakers, merchants, an innkeeper, shoemakers, a blacksmith, cabinetmakers and a Postmaster.¹⁴² The name Tullamore was chosen by an early settler named Abraham Odum, who named it after a place of the same name in Ireland.¹⁴³

1.4.10 Westervelts Corners

The Village of Westervelts Corners was established at the intersection of Bovaird Drive East and Hurontario Street. In 1874, the village was inhabited by approximately 100 residents, including three blacksmiths, butchers, a teacher, labourers, a carpenter and an innkeeper.¹⁴⁴

1.4.11 Wildfield

The Hamlet of Wildfield was formerly known as Gribben after the Rev. Father Gribben. By 1877 it had a population of 75, a blacksmith shop, store and post office, church and schoolhouse.¹⁴⁵ Settler and surveyor, Alexander McVean resided near the Hamlet of Wildfield and was instrumental in establishing the St. Patrick's Roman Catholic Church there.¹⁴⁶

1.4.12 Woodhill

Woodhill was a small village first settled in 1819 by Peter McIntee. Over the course of the 19th century, it consisted of a store, post office, a large school, a hotel and several churches.

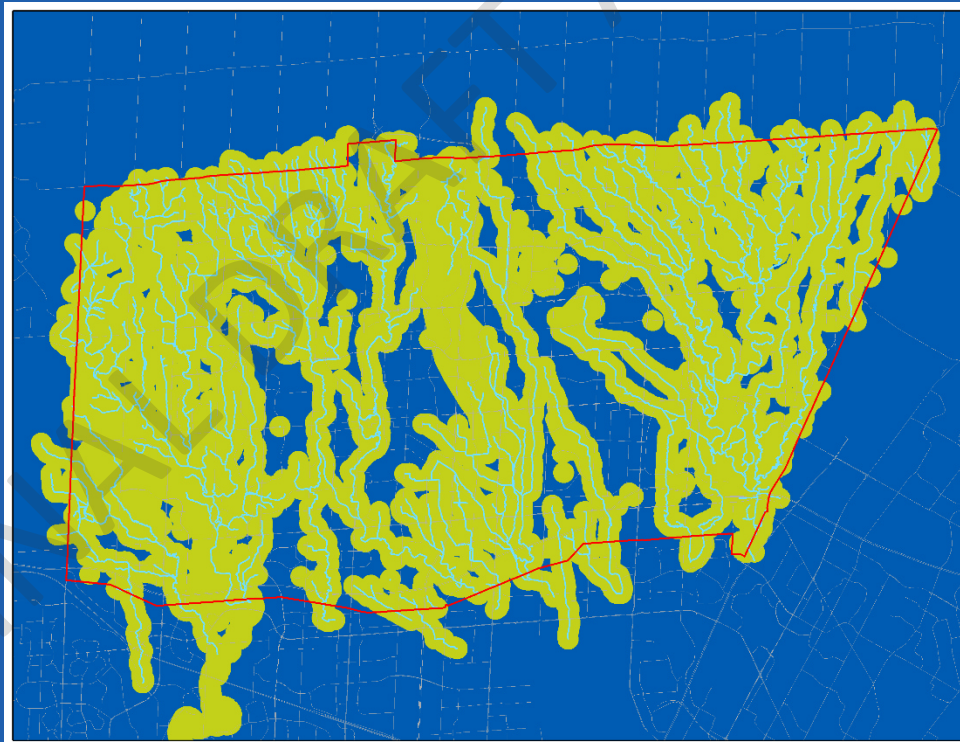
- ¹ Karrow and Warner, 1990; Jackson et al, 2000: 416–419
- ² Ellis and Deller, 1990: 38; MCL, 1997:34
- ³ Ellis and Deller, 1990: 52–54, 60
- ⁴ Ellis and Deller, 1990: 51–52, 60–62
- ⁵ Ministry of Culture, 1997: 34
- ⁶ Ellis et al., 1990: 65–67
- ⁷ Ellis et al., 1990: 93; Ministry of Culture, 1997: 34
- ⁸ Ellis et al., 1990: 114
- ⁹ Ellis et al., 1990: 115–117
- ¹⁰ Ellis et al., 1990: 120
- ¹¹ Spence et al., 1990; Ministry of Culture, 1997: 34
- ¹² Spence et al., 1990: 128–137
- ¹³ Spence et al., 1990: 142–143
- ¹⁴ Spence et al., 1990: 147–156
- ¹⁵ Finlayson, 1977: 563–578
- ¹⁶ Finlayson, 1977: 234–514
- ¹⁷ Wright, 1972
- ¹⁸ Crawford and Smith, 1996: 783
- ¹⁹ Fox, 1990:171: Figure 6.1
- ²⁰ Fox, 1990: 174–188
- ²¹ Warrick, 2000: 427
- ²² Warrick, 2000: 429–434
- ²³ Fox, 1990: 175, Figure 6.1
- ²⁴ Warrick, 2000: 427
- ²⁵ Warrick, 2000: Figure 3
- ²⁶ Dodd et al., 1990; Lennox and Fitzgerald, 1990; Williamson, 1990
- ²⁷ Warrick, 2000: 434–438
- ²⁸ Williamson, 1990: 295–304
- ²⁹ Dodd et al., 1990: 356–359; Warrick, 2000: 439–446
- ³⁰ Ramsden, 1990:363–373
- ³¹ Ramsden, 1990:373–378
- ³² Warrick, 2000:446–454
- ³³ Ramsden, 1990:Figure 11.1
- ³⁴ Lennox and Fitzgerald, 1990:411–437
- ³⁵ Warrick, 2000:446
- ³⁶ Warrick, 2000:446–449
- ³⁷ Janusas, 1987:69–70, Figure 7
- ³⁸ Ministry of Culture, 1997:35; Warrick, 2000:449
- ³⁹ Warrick, 2000:Figure 10. *Note, this map uses the term Neutral for peoples now preferably called Attawandaron*
- ⁴⁰ Lennox and Fitzgerald, 1990:410
- ⁴¹ Lennox and Fitzgerald, 1990:Table 13.1
- ⁴² Lennox and Fitzgerald, 1990:425–432
- ⁴³ Gervais, 2004:182
- ⁴⁴ Gentilcore and Head 1984: Map 1.2
- ⁴⁵ Lennox and Fitzgerald, 1990:432–437
- ⁴⁶ Ministry of Culture, 1997: 35; Warrick, 2000: 457
- ⁴⁷ Lennox and Fitzgerald, 1990: 432–433
- ⁴⁸ Gentilcore and Head, 1984: Map 1.10
- ⁴⁹ Lajeunesse 1960: xxix
- ⁵⁰ Ramsden, 1990: 384
- ⁵¹ Schmalz, 1977: 2

- 52 Coyne, 1895: 18
- 53 Lennox and Fitzgerald, 1990: 456
- 54 Coyne, 1895: 20
- 55 Williamson, 2008: 51
- 56 Smith, D.B., 1987: 19
- 57 Lajeunesse, 1960: xxix
- 58 Lajeunesse, 1960: xxxii
- 59 Coyne, 1895: 21
- 60 Lajeunesse, 1960:Map 2
- 61 Smith, 1987:19
- 62 Coyne, 1895: 28
- 63 Mississaugas of the Credit First Nation, 2010: 5
- 64 Smith, D.B., 1987: 19
- 65 Coyne, 1895: 28
- 66 Smith, D.B., 1987: 19
- 67 Mississaugas of the Credit First Nation, 2010: 3
- 68 Smith, 1987: 22
- 69 Warrick, 2005: 2
- 70 Mississaugas of the Credit First Nation, 2010: 9
- 71 Williamson 2008: 56
- 72 Cartography Associates, 2009
- 73 Ray, 2009
- 74 Métis Nation of Ontario, 2015
- 75 Smith, D.B., 1987: 22
- 76 Archives of Ontario, 2011
- 77 Mulvany et al., 1885: 13
- 78 Coyne, 1895: 33
- 79 Archives of Ontario, 2011
- 80 Natural Resources Canada, 2010
- 81 Heritage Mississauga, 2009
- 82 Surtees, 1994: 112
- 83 Heritage Mississauga, 2009
- 84 Peel Heritage Complex, 2000: 84
- 85 Peel Heritage Complex, 2000: 84
- 86 Hoffman and Richards, 1953: 10
- 87 Peel Heritage Complex, 2000: 84-85
- 88 Archives of Ontario, 2011
- 89 Peel Heritage Complex, 2000: 4-5
- 90 Peel Heritage Complex, 2000: 85
- 91 Peel Heritage Complex, 2000: 90
- 92 Peel Heritage Complex, 2000: 84
- 93 Peel Heritage Complex, 2000: 84
- 94 Peel Heritage Complex, 2000: 90
- 95 Walker & Miles, 1877: 87
- 96 Lynch, 1874: 84-86; City of Brampton, n.d.: 4-9
- 97 Home United Church, 1982
- 98 Peel Art Gallery, Museum and Archives, n.d.
- 99 Lynch, 1874: 57
- 100 Lynch, 1874: 59
- 101 Peel Art Gallery, Museum and Archives, n.d.
- 102 Corporation of the County of Peel, 1967: 60
- 103 Lynch, 1874: 100-101
- 104 Toronto Railway Historical Association, 2022

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- ¹⁰⁵ Snelgrove Women's Institute, n.d.
¹⁰⁶ Corporation of the County of Peel, 1967: 22
¹⁰⁷ Snelgrove Women's Institute, n.d.
¹⁰⁸ Walker & Miles, 1877: 60
¹⁰⁹ Walker & Miles, 1877: 60
¹¹⁰ Walker & Miles, 1877: 60; Tavender, 1967: 96
¹¹¹ Tavender, 1967: 97
¹¹² Walker & Miles, 1877: 62; Tavender, 1967: 96
¹¹³ Manning, 2009: 72
¹¹⁴ Manning, 2009: 184
¹¹⁵ Peel Art Gallery, Museum and Archives, n.d.
¹¹⁶ Mann, 2000: 55
¹¹⁷ Mann, 2000: 55
¹¹⁸ P. Webster, personal communication, March 26, 2010
¹¹⁹ Mann, 2000: 53
¹²⁰ Mann, 2000: 55
¹²¹ Tavender, 1967: 97
¹²² Tavender, 1967: 97
¹²³ Peel Art Gallery, Museum and Archives, n.d.
¹²⁴ Tavender, 1967: 96
¹²⁵ Bull, 1938b
¹²⁶ Peel Art Gallery, Museum and Archives, n.d.
¹²⁷ Peel Art Gallery, Museum and Archives, n.d.
¹²⁸ Lynch, 1874: 104
¹²⁹ Walker & Miles, 1877: 65
¹³⁰ Town of Caledon, n.d.(a)
¹³¹ Town of Caledon, n.d.(a)
¹³² Bull, n.d.(a)
¹³³ Bull, n.d.(b)
¹³⁴ Roulston, 1978: 51
¹³⁵ Bull, n.d.(b)
¹³⁶ Reed, 1956
¹³⁷ Archives of Ontario, 2022
¹³⁸ Lynch, 1874: 113
¹³⁹ Corporation of the County of Peel, 1967: 275
¹⁴⁰ Heritage Mississauga, 2009
¹⁴¹ Peel Art Gallery, Museum and Archives, n.d.
¹⁴² Lynch, 1874: 126
¹⁴³ Corporation of the County of Peel, 1967: 267
¹⁴⁴ Lynch, 1874: 126
¹⁴⁵ Peel Art Gallery, Museum and Archives, n.d.
¹⁴⁶ Corporation of the County of Peel, 1967: 23

APPENDIX B

ARCHAEOLOGICAL POTENTIAL MODEL MAPS



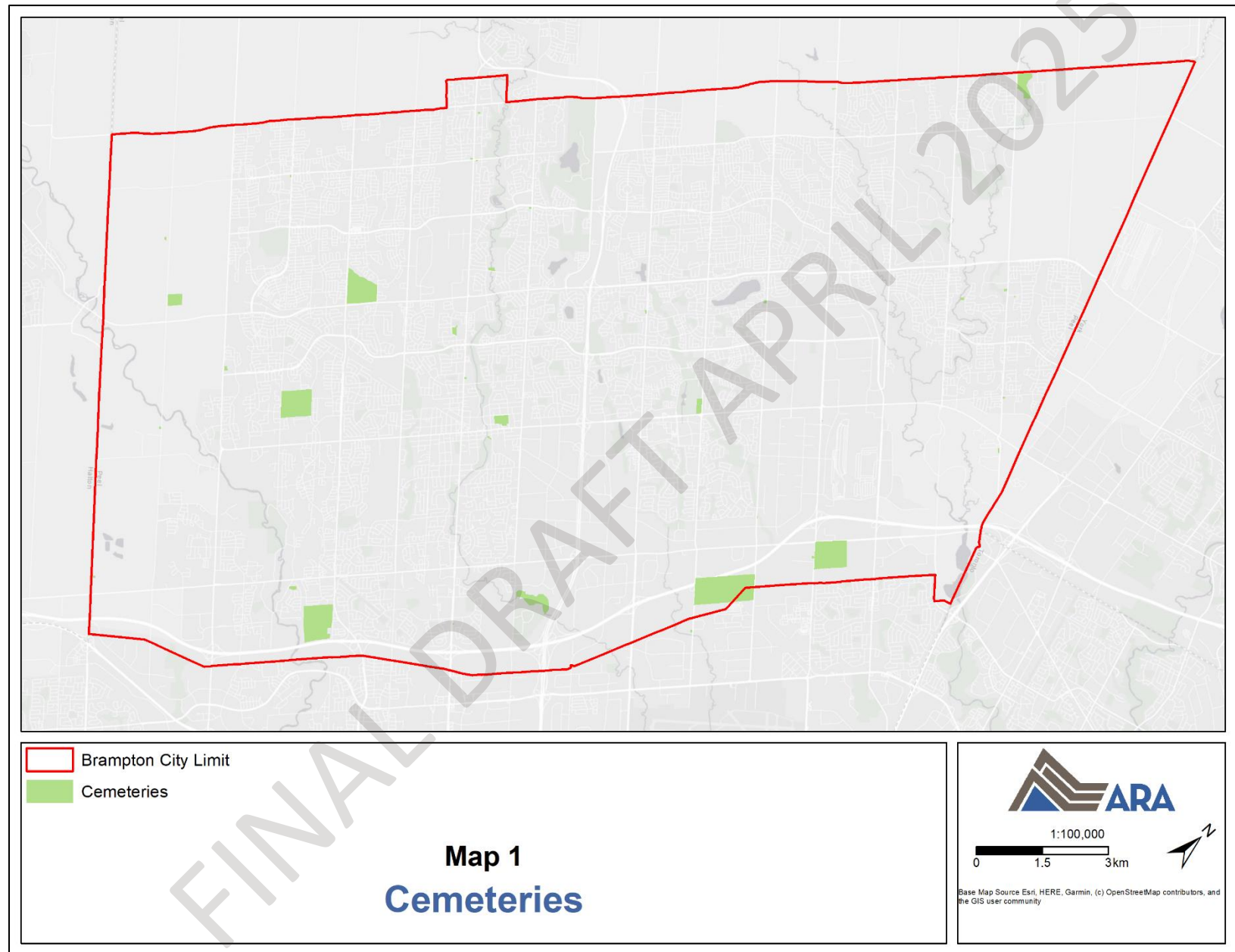
1.0 ARCHAEOLOGICAL POTENTIAL MODEL MAPS

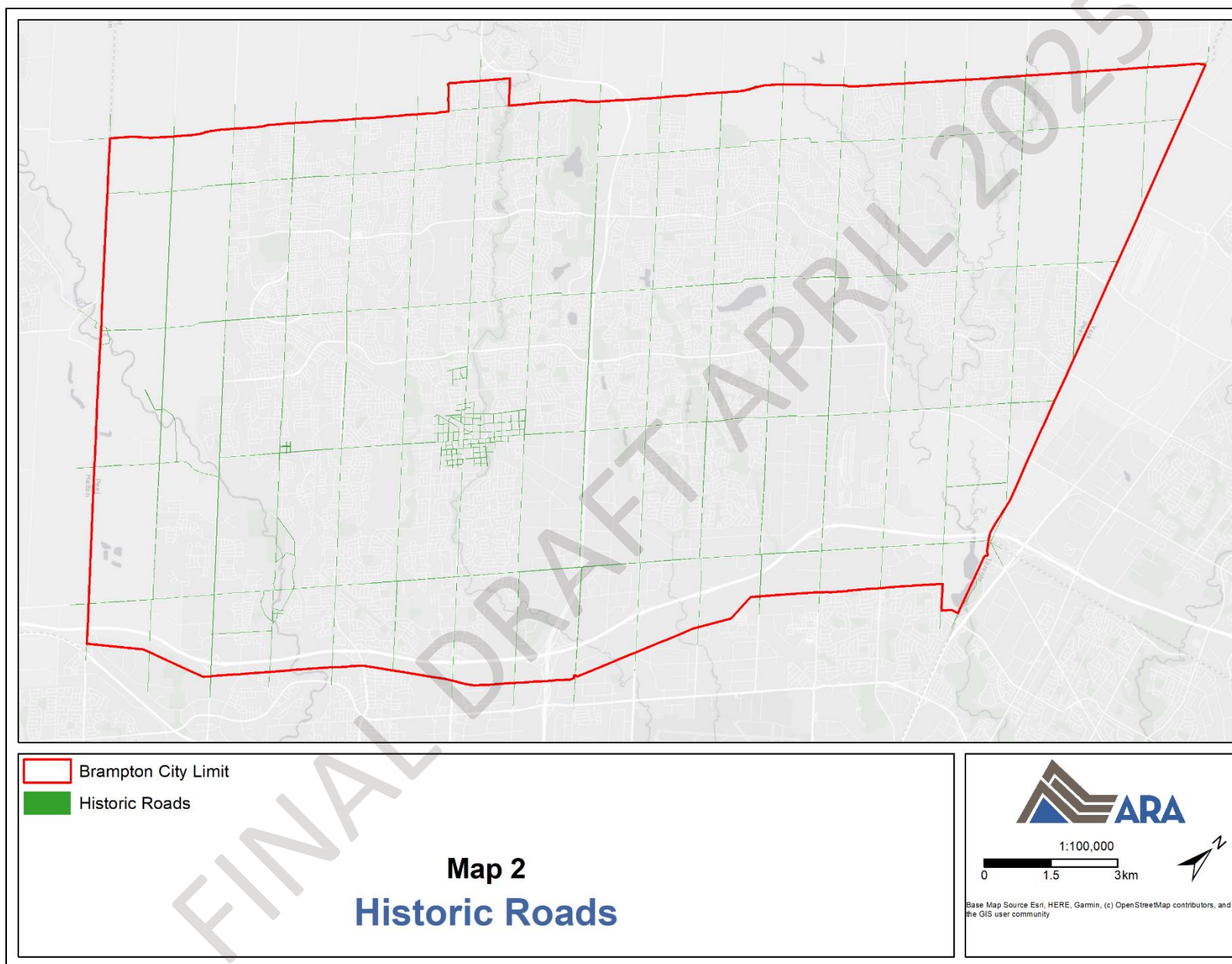
The maps presented in this Appendix represent several of the publicly accessible data and analysis layers outlined in **Section 6**. Some layers, such as archaeological sites and unregistered burials, cannot be shared with the public, even in a relatively non-precise manner.

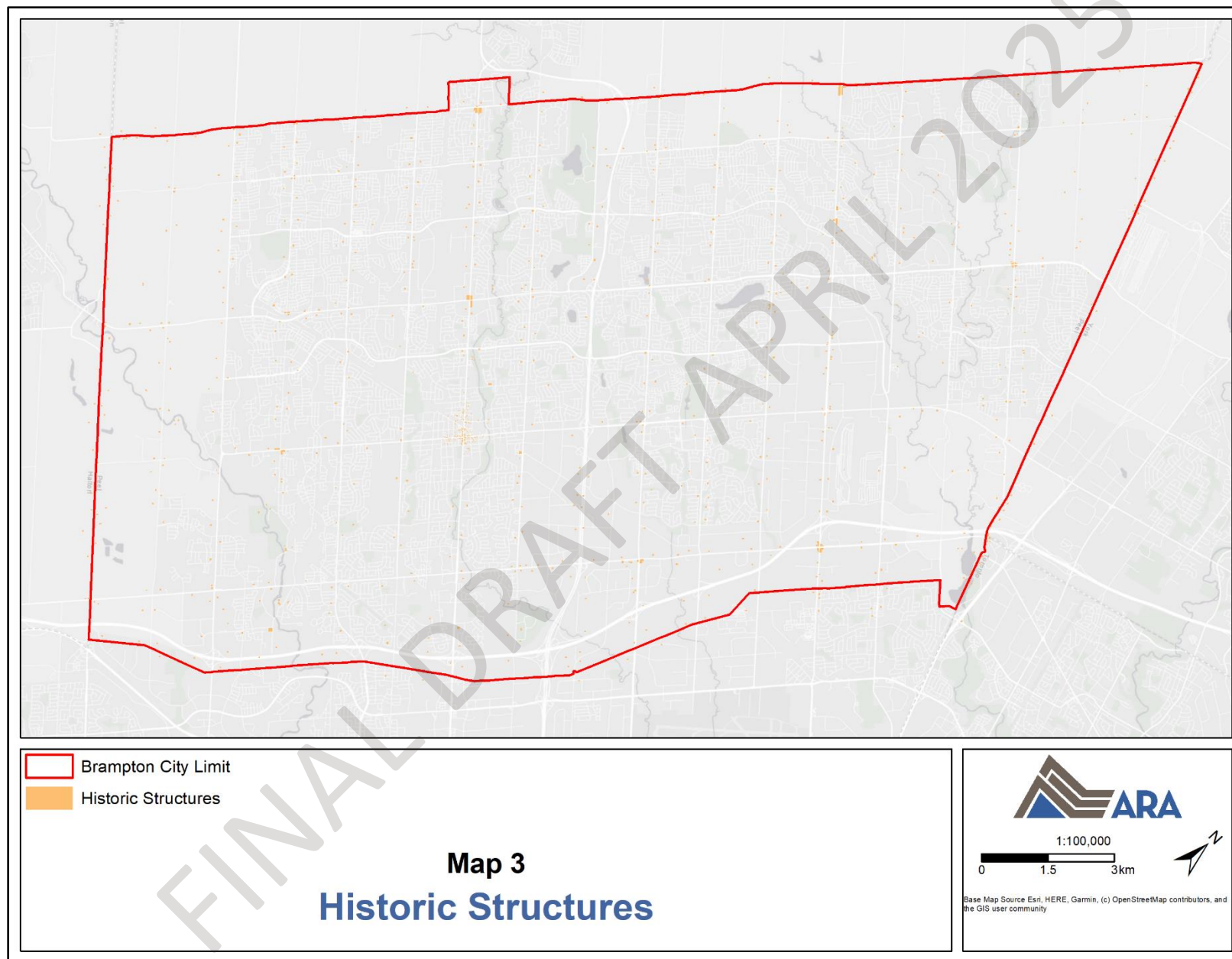
The intent is that interested readers can gain a better sense what the Potential Model data and analysis inputs look like in GIS form. The maps below were created for illustrative purposes only, **not** reference or application.

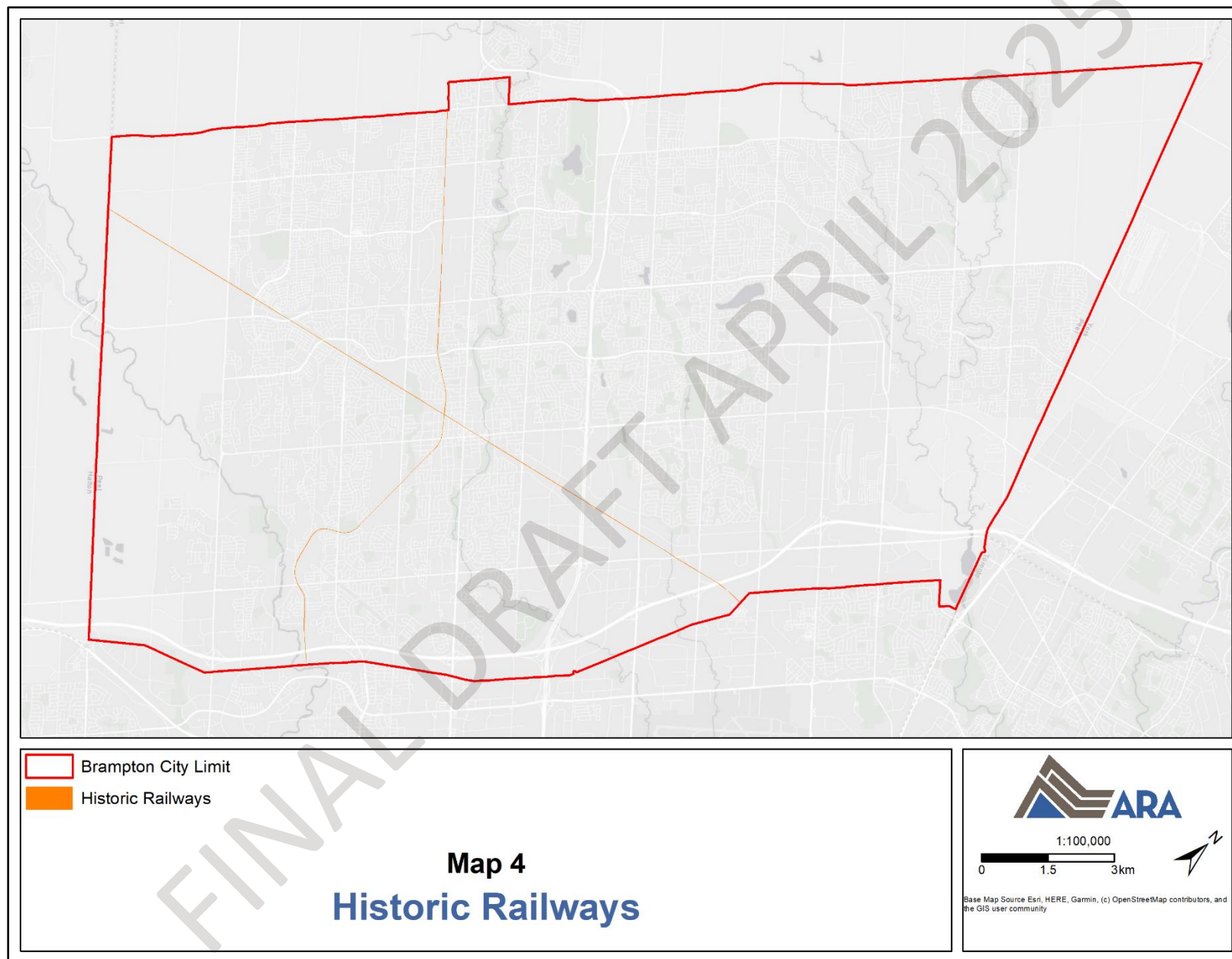
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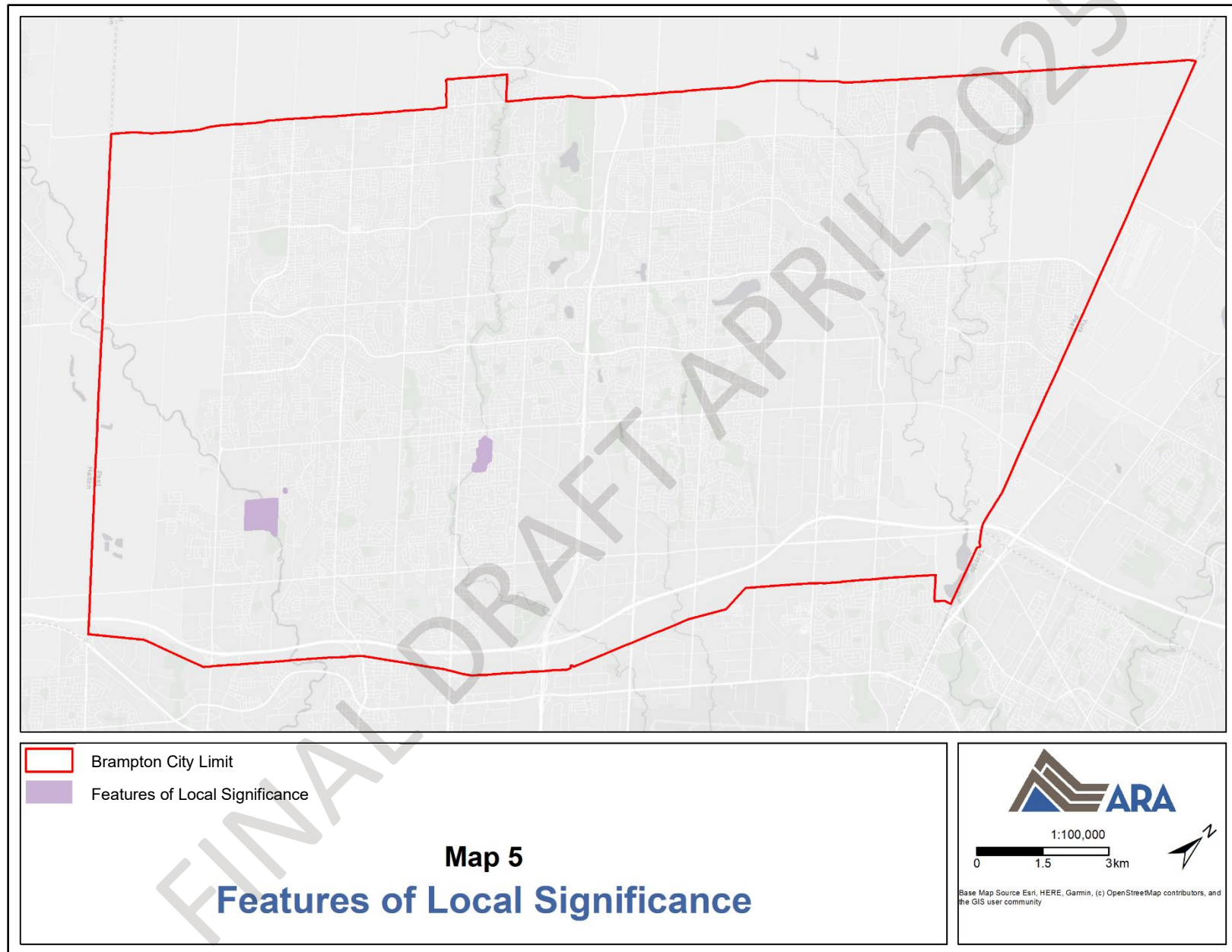
Cemeteries	B-2
Historic Roads	B-3
Historic Structures	B-4
Historic Railways	B-5
Features of Local Significance	B-6
Physiographic Landforms	B-7
Soils Indicating Potential	B-8
Water Features	B-9
Indigenous Archaeological Potential	B-10
Settler Archaeological Potential	B-11
Archaeological Completion	B-12
Archaeological Status	B-13
Indigenous Overlap Count (No Sites)	B-14

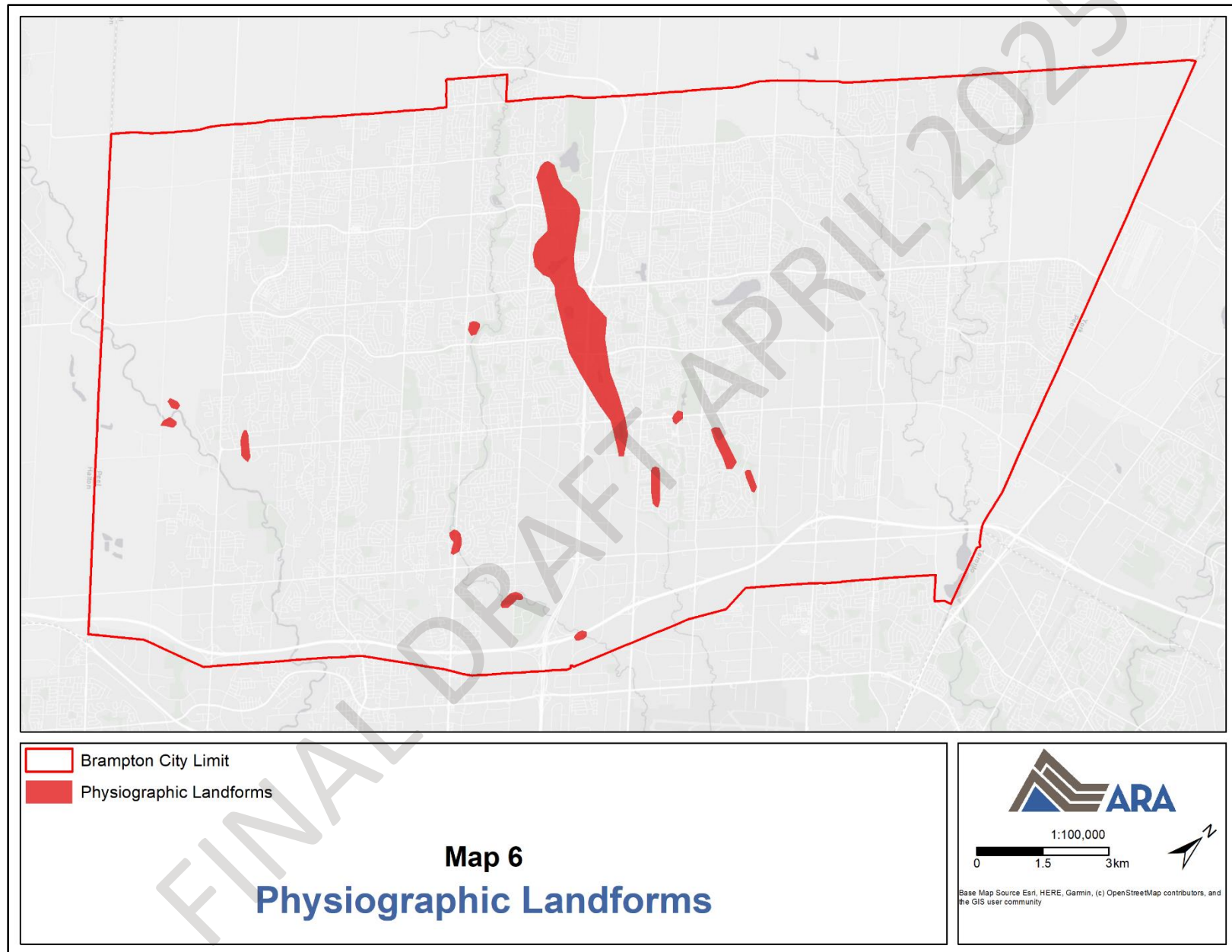


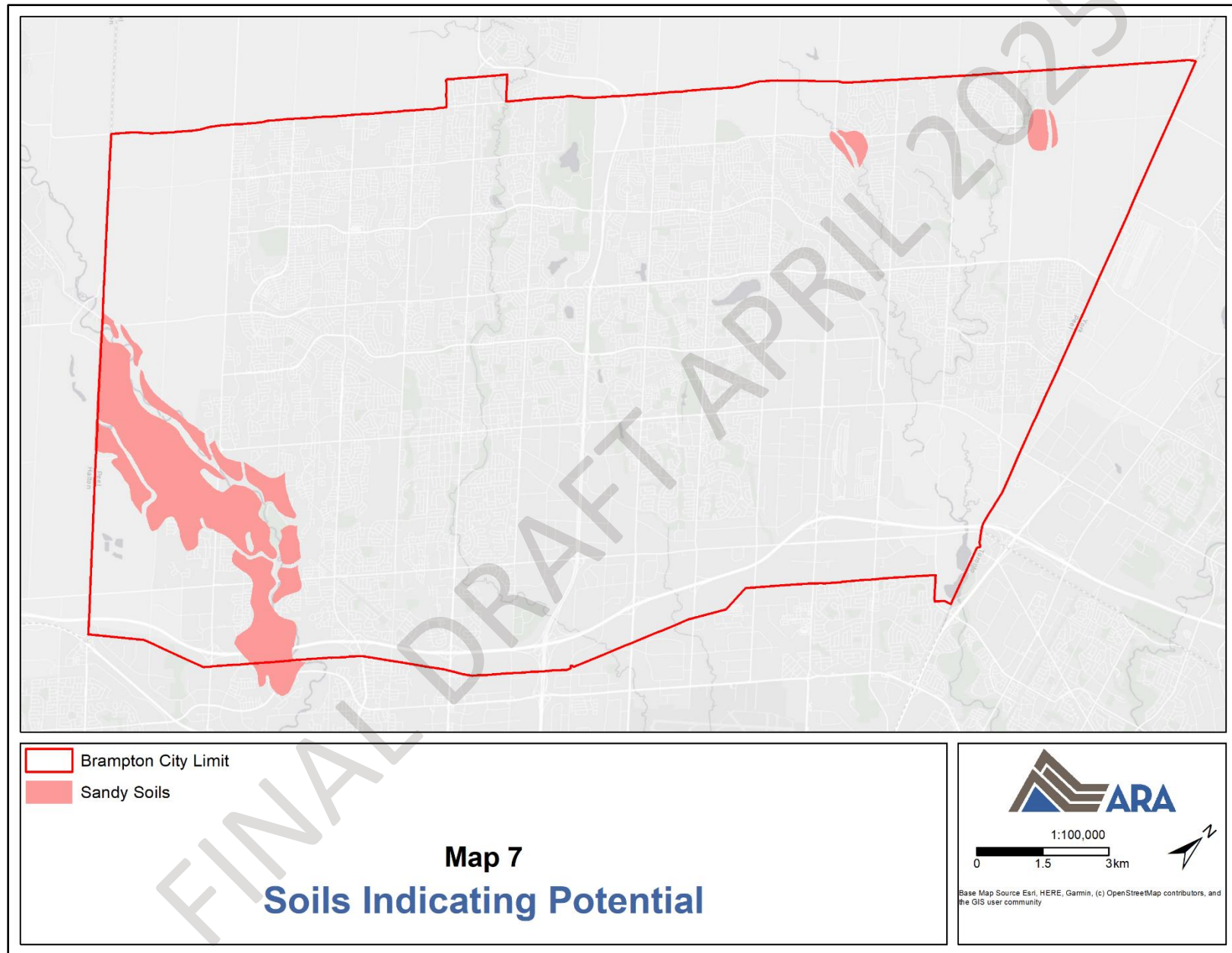


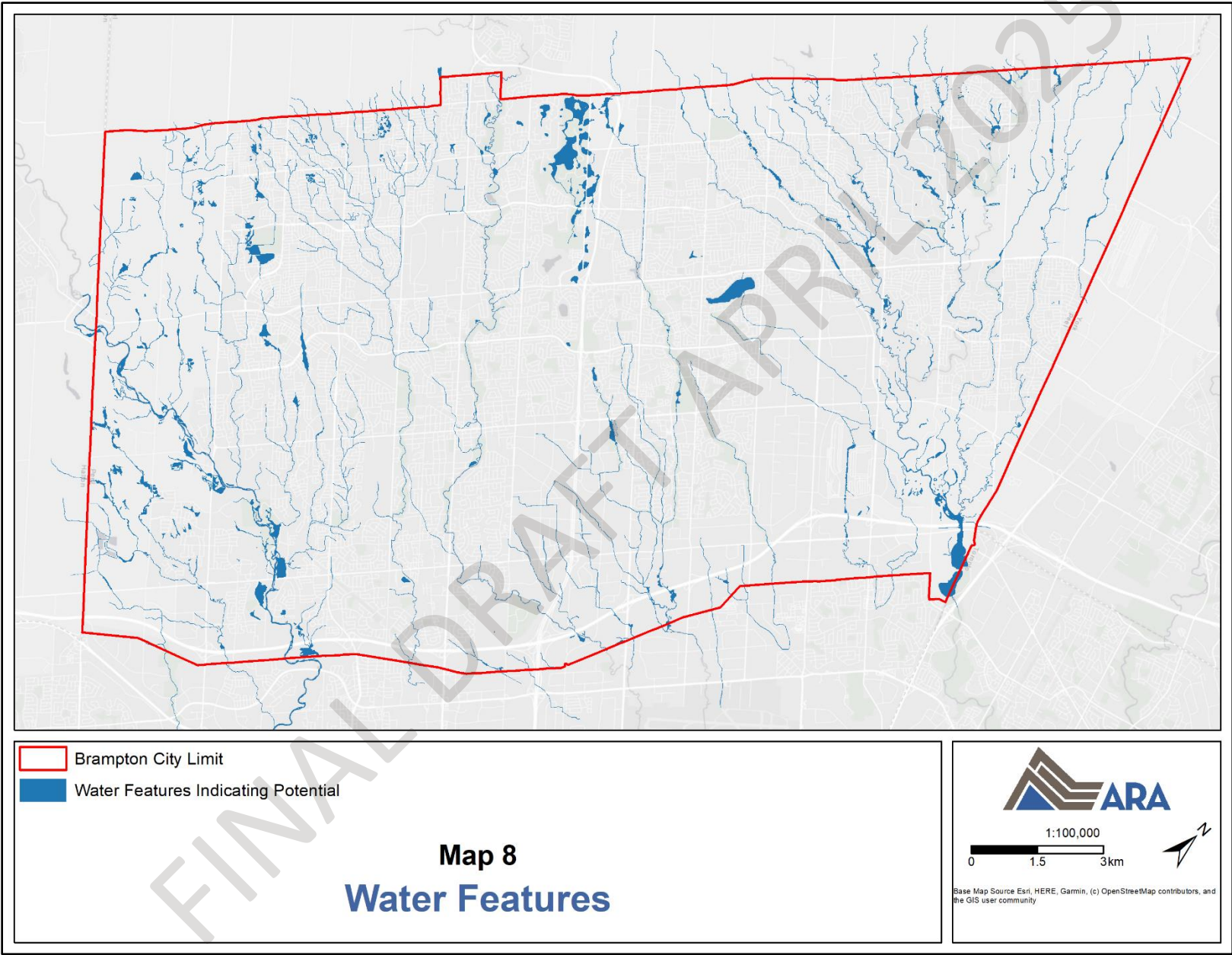


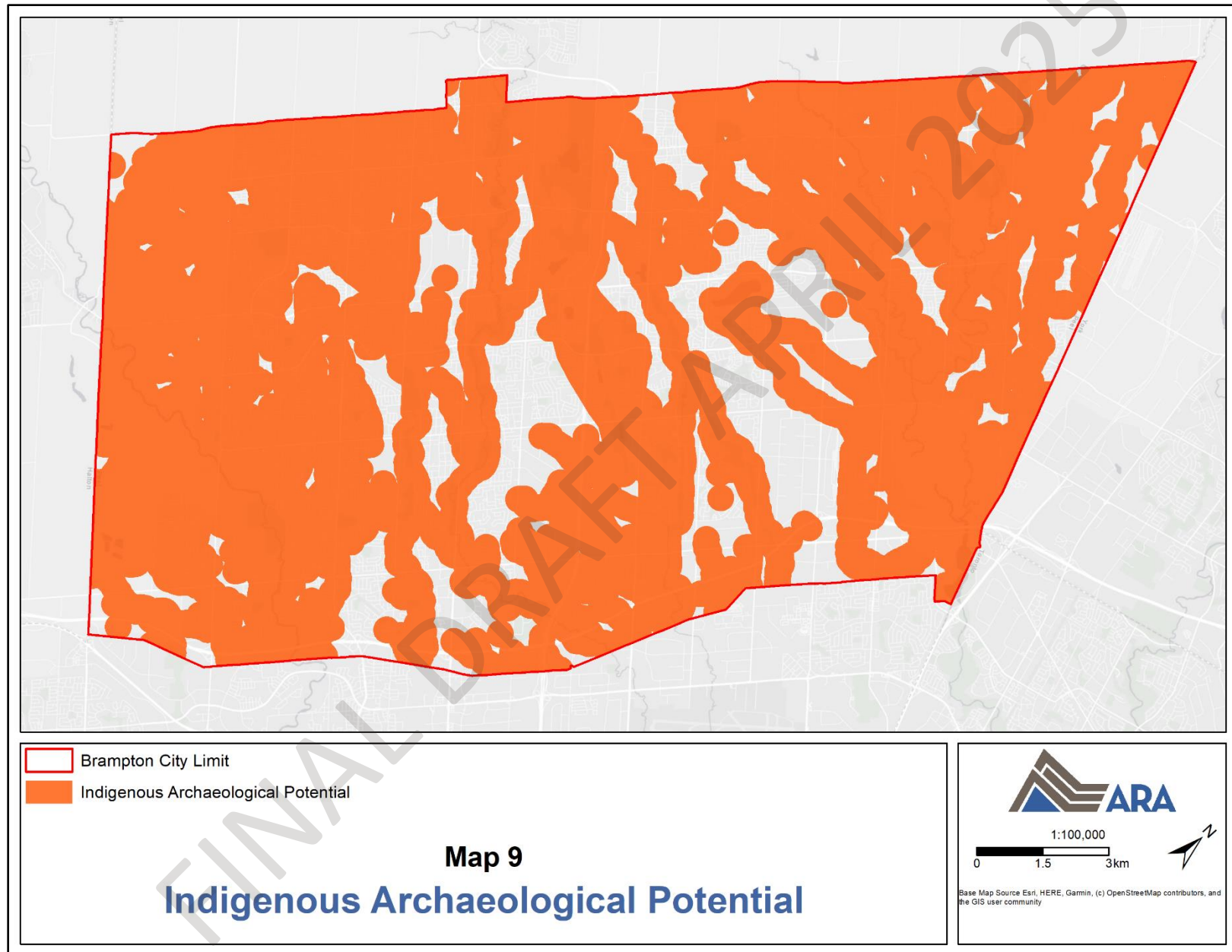


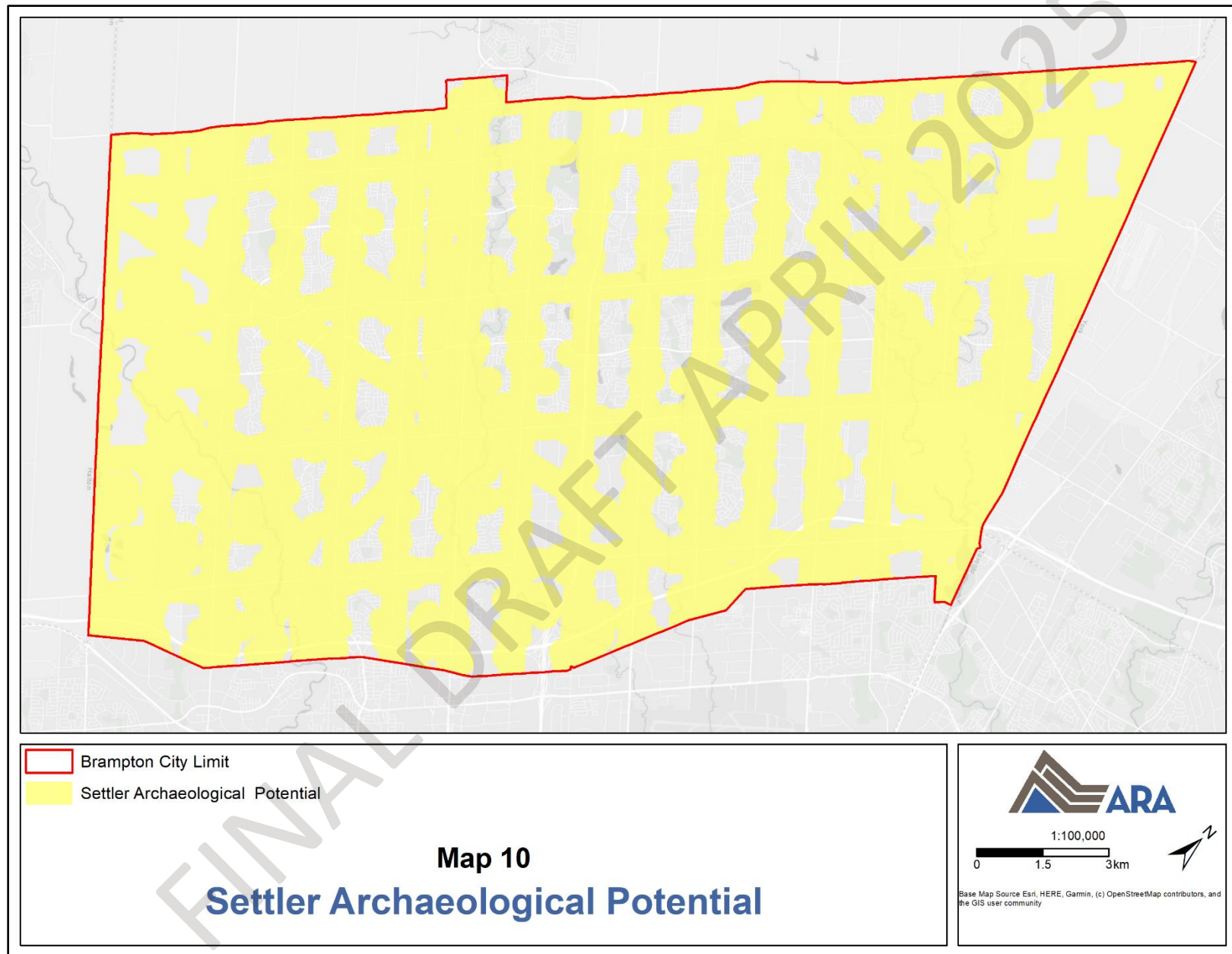


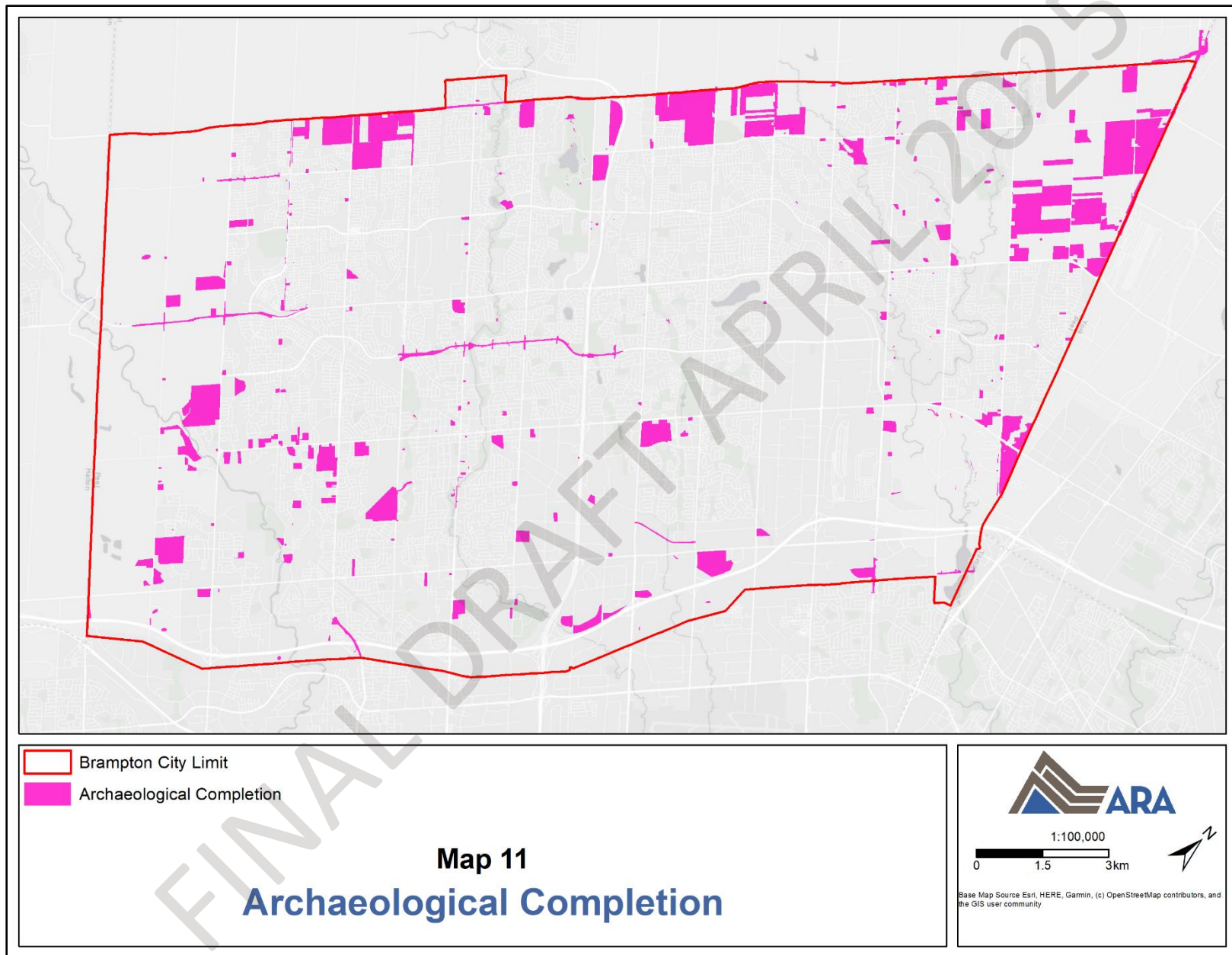


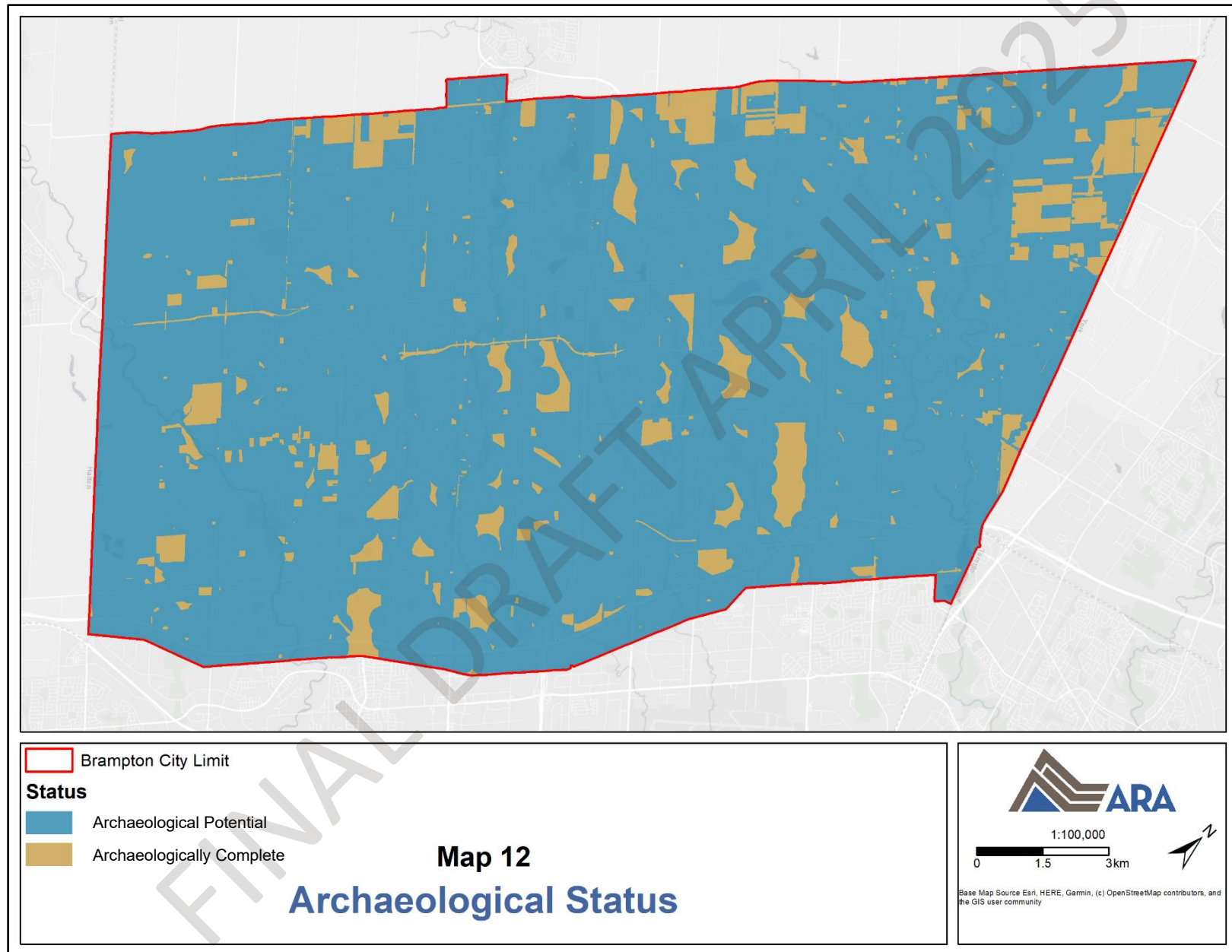


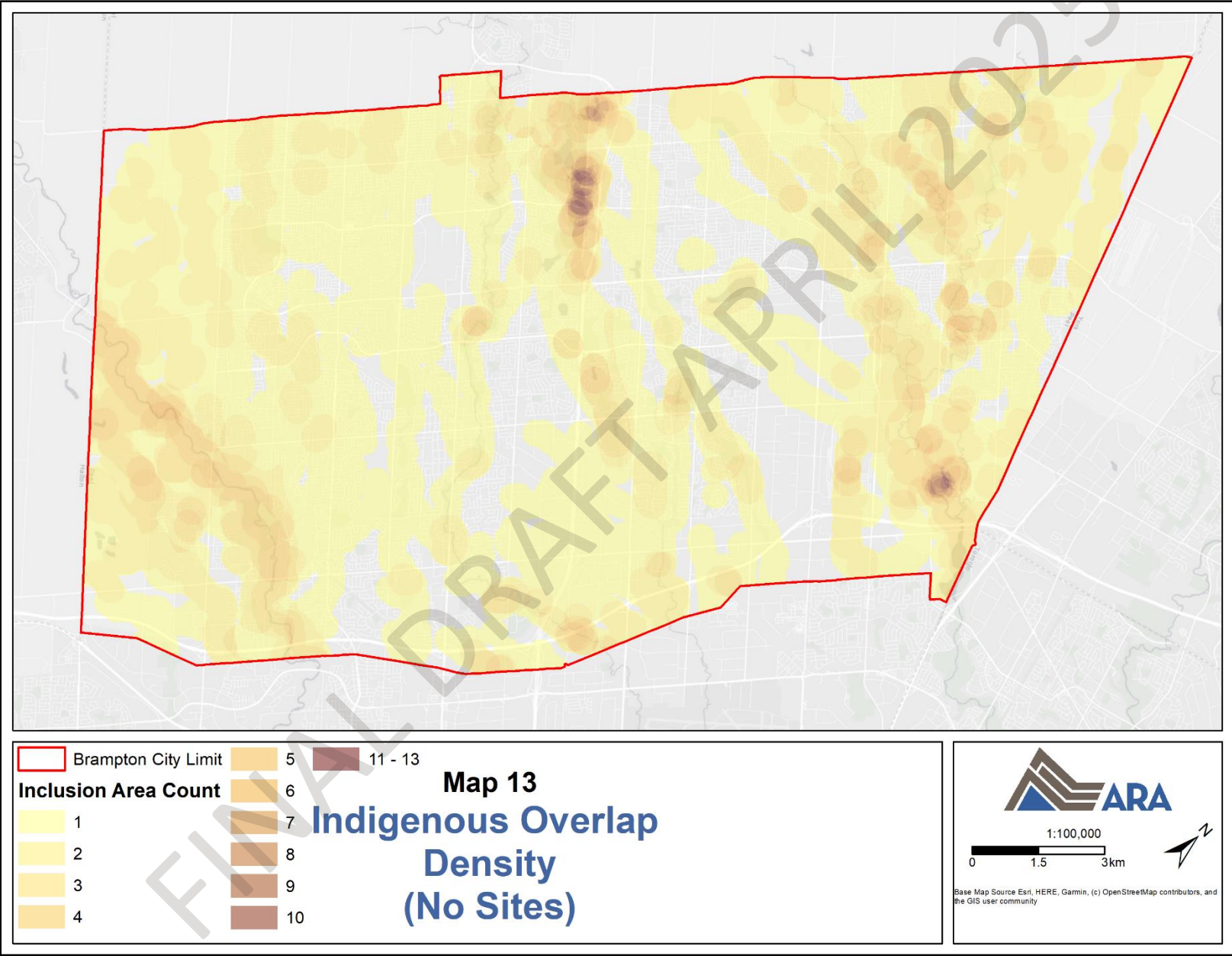






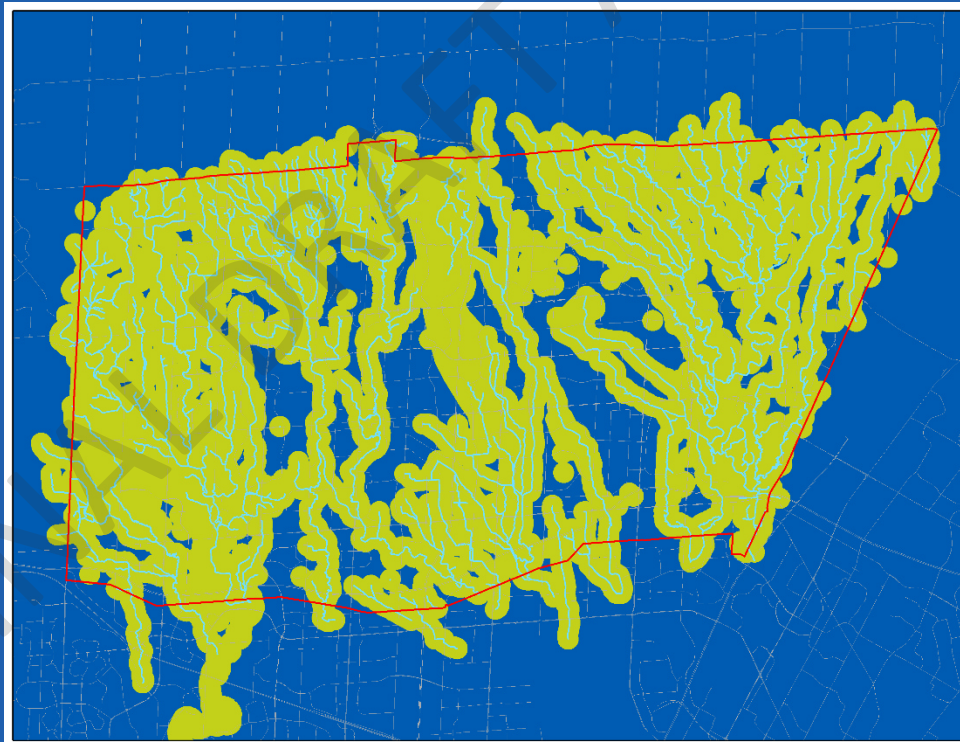






APPENDIX C

INDIGENOUS CONSULTATION AND ENGAGEMENT PROTOCOL FOR THE BRAMPTON ARCHAEOLOGICAL MANAGEMENT PLAN



1.0 INDIGENOUS CONSULTATION AND ENGAGEMENT PROTOCOL FOR THE CITY OF BRAMPTON ARCHAEOLOGICAL MANAGEMENT PLAN

1.1 Purpose and Scope

The City of Brampton has developed a protocol for ongoing consultation and engagement with its First Nations and Indigenous Community (FNIC) partners regarding the City's archaeological and heritage management as it relates to the BRAMP. The purpose of this protocol is to standardize the process for the City, by (1) ensuring all City staff are aware of their responsibilities relating to Indigenous consultation and engagement during archaeological assessments; and (2) ensuring all FNICs are able to meaningfully participate in City-led archaeological assessments. This protocol therefore also applies to all consultants completing an archaeological assessment for a City-led project.

As part of the consultation and engagement which occurred during the BRAMP development, engaged FNICs have also communicated to the City their desire for a broader consultation and relationship-building plan that extends beyond archaeology. This is being pursued separately and is outside of the scope of the BRAMP.

The Indigenous Consultation and Engagement Protocol (ICEP) is intended to be meaningful, long-lasting, and evolving, and should be considered an integral part of the BRAMP. It is a 'living' document and should be updated as necessary.

1.1.1 Review Period

The BRAMP and the ICEP will be reviewed every five years, always seeking input from FNIC partners and reflecting shared experiences and learnings. The City will offer capacity funding for FNICs participating in this review.

1.1.2 Responsible City Department

All City staff and each City department are responsible for ensuring that the requirements of the ICEP are met. However, the Senior Advisor, Indigenous Reconciliation, is responsible for ensuring the ICEP is maintained, and that the City as a whole abides by its commitments. This includes initiating and managing the scheduled BRAMP and ICEP review, and maintaining a current list of contacts for FNIC partners.

When there are employment or contact information changes for an FNIC, they are asked to contact the Equity Office, Indigenous Liaison/Relations, to update the list accordingly. The Equity Office, Indigenous Liaison/Relations should verify the current list with each Nation and community twice per year; preferably each spring and autumn.

When there are employment or contact information changes for the City, the Equity Office, Indigenous Liaison/Relations should notify each FNIC in a timely manner.

1.1.3 A Note on Non-City-Led Projects

This protocol does not apply to non-City-Led projects, (for example, those initiated by private development proponents). However, the City strongly encourages all proponents and consultants engaged in archaeological assessments within its municipal boundaries to implement and uphold this protocol, to the fullest extent possible. We recognize the inherent right of FNICs to exercise control over their own cultural heritage, regardless of the actor initiating the development, and the benefits of meaningful engagement during the archaeological assessment process.

Should a disagreement or dispute arise between any FNICs and a development proponent (related to the archaeological assessment process), the City will offer to facilitate discussions aimed at resolution.

As the approval authority for development within its municipal boundaries, the City is committed to the inclusion of FNIC partners during development application review. This speaks to UNDRIP's *Article 10: Free Prior Informed Consent (FPIC)*, with the goal of ensuring that their rights and interests are respected. To achieve this commitment, the City will work toward developing a process to ensure the opportunity for FNICs to review and provide comment on applications during the development application process.

1.2 Abiding Principles

The ICEP is informed by abiding principles of Indigenous consultation and engagement. These principles are the spirit against which future policy, protocol, and decision-making is measured. City staff shall maintain these ideals in their interactions and work with FNICs.

As it relates to the BRAMP, the City recognizes that archaeological sites support the connection that Indigenous people have to the lands where Indigenous culture and heritage have manifested from time immemorial.

1.2.1 International and National Law and Policy

The City acknowledges that First Nations, Métis and Indigenous peoples have an inherent right to sovereignty over their own culture and heritage, which includes archaeological resources.

We recognize also that the provincial system by which Indigenous heritage is managed was developed without their input, and assigns to the province - and as a consequence, its licensed consultant archaeologists, the right to decide who will explore, investigate, manage, and destroy elements of the existing Indigenous archaeological record. For this reason, the City undertook an extensive engagement process during the BRAMP's development and has incorporated specific policies and protocols as a result of that engagement, including goals for future research and improvement.

The City acknowledges with pride that the BRAMP and ICEP extend beyond the current minimum standards of the province, and attempts to meet the guiding principles of such documents as the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) and the Truth and Reconciliation Calls to Action (TRCA). The intent of the BRAMP and the ICEP is to move beyond minimum legislative requirements and meaningfully advance reconciliation and relationship-building with FNICs.

Table 1: Selected Articles from *UNDRIP*

<i>UNDRIP</i> Articles Regarding Indigenous Archaeological and Cultural Heritage
<p>Article 10</p> <p>Indigenous peoples shall not be forcibly removed from their lands or territories. No relocation shall take place without the free, prior and informed consent of the indigenous peoples concerned and after agreement on just and fair compensation and, where possible, with the option of return.</p>
<p>Article 11</p> <p>Indigenous peoples have the right to practise and revitalize their cultural traditions and customs. This includes the right to maintain, protect and develop the past, present and future manifestations of their cultures, such as archaeological and historical sites, artefacts, designs, ceremonies, technologies and visual and performing arts and literature.</p>
<p>Article 12</p> <p>Indigenous peoples have the right to manifest, practise, develop and teach their spiritual and religious traditions, customs and ceremonies; the right to maintain, protect, and have access in privacy to their religious and cultural sites; the right to the use and control of their ceremonial objects; and the right to the repatriation of their human remains.</p>
<p>Article 31</p> <p>Indigenous peoples have the right to maintain, control, protect and develop their cultural heritage, traditional knowledge and traditional cultural expressions, as well as the manifestations of their sciences, technologies and cultures, including human and genetic resources, seeds, medicines, knowledge of the properties of fauna and flora, oral traditions, literatures, designs, sports and traditional games and visual and performing arts. They also have the right to maintain, control, protect and develop their intellectual property over such cultural heritage, traditional knowledge, and traditional cultural expressions.</p>

1.2.2 Best Practices

The intention of the BRAMP is to codify and implement existing and evolving best practices. This should inform all Indigenous engagement and archaeological assessment undertaken by the City or within its borders, even where specific situations have not been anticipated by the BRAMP.

Because best practices are continually evolving, the BRAMP and ICEP will be reviewed on a regular basis, to ensure they remain current. A timeline for review has been included in the ICEP for this purpose.

1.2.3 Early, Meaningful, and Transparent Outreach

The City acknowledges and commits to upholding the current best practices for outreach regarding Indigenous consultation and engagement, as it understands them to be, and as communicated by FNICs. They are as follows:

1.2.3.1 Early

City staff will notify FNICs to be engaged of an upcoming archaeological assessment **as early as possible** in the planning process. It is important that this notification is provided prior to any project-related decisions being made or any project-related activities taking place.

1.2.3.2 Meaningful

Meaningful engagement extends **beyond simple project notification**. It allows the opportunity to share knowledge and act upon feedback received, enabling collaborative and informed decision-making by both the City and FNICs. Therefore:

- The initial notification will provide detailed information regarding both the project for which the archaeological assessment is required, and the nature of the archaeological assessment itself, which will allow FNICs to assess the impact on their Indigenous and/or treaty rights. Additional details about the contents of this notification are found in **subsection 1.4**;
- Clear and reasonable timelines will be provided when requesting responses from FNICs. Understanding the large number of engagement requests received by FNICs, the City commits to following up on the initial notification when a response is outstanding. Additional details about the approved follow up procedure are found in **subsection 1.4**;
- Requests by FNICs for phone calls, virtual meetings, in-person meetings, and/or technical workshops to discuss the project and archaeological assessment, ask clarifying questions, and/or provide feedback will be accommodated as soon as possible by the City; and,

- Further methods of consultation and engagement may be requested and will be accommodated by the City, such as participation in fieldwork and/or technical document review. More information on these methods are provided in **subsection 1.4**.

1.2.3.3 Transparent

Consultation and engagement undertaken by the City will also be transparent. **Full, comprehensive, and complete** information about a project and its archaeological assessment will be shared with FNICs. Feedback from the FNICs will be considered and incorporated to the greatest extent possible, and an explanation will be provided if any input is not addressed, along with the opportunity for further discussion.

The City will not make decisions on behalf of the FNICs about what information is relevant or of interest to them.

1.2.3.4 In Situations of No Response

The City recognizes that FNICs do not always have the time and resource capacity to quickly respond to requests for engagement and participate in an archaeological assessment to the extent that they may wish to do so. **This does not indicate a lack of interest in the project or that no Indigenous and/or treaty rights may be impacted.** The City acknowledges that FNIC capacity levels fluctuate, and resolves to consult and engage with FNICs to their capacities and timelines, as can be reasonably accommodated within the project requirements.

1.2.4 Provision of Capacity Funding

The City acknowledges that the financial burden of participating in consultation and engagement should not be borne by FNICs. For this reason, the City commits to compensation for their participation in the archaeological assessment process on City-led projects. The nature of typical capacity funding arrangements is discussed in more detail in **subsection 1.5**.

1.2.5 Mutually Beneficial

The City recognizes that the consultation and engagement process is intended to be mutually beneficial. That is to say, the purpose of consultation and engagement is not only to ensure that FNICs are able to exercise their rights and interests, but also to provide the City and its actors with the opportunity to learn from Indigenous perspectives and feedback to create better projects. The City acknowledges that increased Indigenous stewardship over archaeological and cultural heritage has improved the quality of assessments on the whole. Therefore, the City commits to continuing Indigenous consultation and engagement with the goal of fostering thoughtful, deliberate, and sustainable development within its jurisdiction.

1.3 First Nations and Indigenous Communities

The following is a list of the FNICs holding traditional territorial, treaty, and/or Indigenous (or “Aboriginal”) rights, or other interests to the land on which the City now exists, which includes archaeological and cultural heritage. These FNICs will be notified about City-led archaeological assessments and invited to participate. Details about the scope and process of this notification and invitation are found in subsection 1.4. Other FNICs may be notified and invited to participate on a per-project basis, as determined necessary by the City, the Province of Ontario, or the Government of Canada.

The First Nations and Indigenous communities are as follows, listed alphabetically:

- Haudenosaunee Confederacy Chiefs Council (HCCC), as represented by the Haudenosaunee Development Institute (HDI)
- Huron-Wendat Nation (HWN)
- Mississaugas of the Credit First Nation (MCFN)
- Six Nations of the Grand River (SNGR)

No single FNIC speaks on behalf of all FNICs. During the engagement process, all FNICs must be engaged separately and individually, and approval or agreement from one FNIC is not to be considered sufficient if approval or agreement from other engaged FNICs has not been received.

1.3.1 Individual Protocols by Nation or Community

Each FNIC is unique, with differing perspectives, interests, and expectations. Although broadly speaking the consultation and engagement process undertaken by the City will be similar for each, there are specific items of note which must be considered, respected, and accommodated for some Nations or communities.

No protocols were provided to the City by the FNICs during engagement for the BRAMP, but will be added to the ICEP should they become available at a later date.

1.4 Indigenous Engagement Process During Archaeological Assessments

The City will engage with FNICs at the start of a project, prior to the commencement of the archaeological assessment process.

The archaeological assessment process in Ontario is regulated by the Ministry of Citizenship and Multiculturalism (MCM). The BRAMP provides clarity for, and builds upon the provincial requirements relating to archaeological assessments. City staff should refer to the BRAMP for further information on when archaeological assessments are required and contact the Principal Planner, Heritage Planning for verification.

There are four Stages in the archaeological assessment process. Indigenous participation will be encouraged, arranged, and supported at all Stages of

archaeological assessment, beginning at Stage 1. For more information about the Stages of the archaeological assessment process, please see **Section 4**.

1.4.1 Notification and Invitation to Participate

The Project Manager responsible for the project will notify, via email, the appropriate FNIC contact person, using the contact information provided by the Senior Advisor, Indigenous Reconciliation. This project notification will include, at minimum, the following information:

- Project Summary
 - overview and history
 - purpose and intent
 - approval process
 - planned technical studies
 - anticipated timelines
 - next steps
- Archaeological Assessment Information
 - summary of past assessments and copies of previous reports, if any
 - scope and nature of current assessment, including proposed strategy
 - name and contact information for the consultant archaeologist
- Invitation to Participate
- Instructions for Providing Feedback

All information will be provided in plain language and in an accessible format.

An up-to-date list of contacts for each FNIC will be maintained by the Senior Advisor, Indigenous Reconciliation. The senior Advisor, Indigenous Reconciliation will also maintain an up-to-date list of capacity funding rates for the purposes of project budgeting. See **subsection 1.5** for additional information regarding typical capacity funding arrangements.

If no response is received from an FNIC, at least one follow up email will be sent 2 to 3 weeks following the initial notification, and at least one follow up phone call will be made 3 to 4 weeks following the initial notification. Additional follow up may be warranted at future project milestones.

1.4.2 Common Methods of Indigenous Participation During Projects

Requests by an FNIC for a phone call, virtual meeting, in-person meeting, and/or technical workshop to discuss the project and archaeological assessment, ask clarifying questions, and/or provide feedback will be accommodated as soon as possible by the City. Agendas for calls, meetings, workshops, etc. will be co-developed by the City and the requesting FNIC. Meeting minutes will be taken by a City representative, shared with the Nation or community, and finalized after incorporating their feedback.

City staff have the authority to enter into capacity funding agreements supporting FNIC participation during engagement and archaeological assessments. Capacity funding agreements may cover the costs for in-field participation, technical review, or both, depending on the practice and desire of the engaged FNIC. Should an FNIC provide a capacity funding agreement that includes project-related consultation activities beyond the items identified in **subsection 1.5**, City staff should contact the Senior Advisor, Indigenous Reconciliation for guidance.

Not all FNICs use a capacity funding agreement which requires execution in advance. Some may provide an estimate for their participation and invoice after activities are completed. City staff will accommodate this alternate method of providing capacity funding.

1.4.3 Common Methods of Indigenous Participation During Archaeological Assessments

1.4.3.1 In-Field Participation

Many FNICs have designated representatives who have been trained in methods of archaeology and traditional Indigenous teachings. Although often called “monitors”, these community representatives may have different titles in different Nations and communities. For example, Indigenous monitors representing the Mississaugas of the Credit First Nation are called “Field Liaison Representatives” or “FLRs”, for short. These FNICs expect to have one or more monitor(s) present (on-site) when fieldwork takes place for an archaeological assessment.

City staff will arrange for monitoring of archaeological assessments at the request of an FNIC, through the signing of a capacity funding agreement and providing instruction to the archaeological consultant to share fieldwork information with the engaged FNICs incorporate their feedback on-site.

Not all FNICs have the capacity or desire to participate in-field via monitoring. Some may only participate at certain Stages, or during certain types of work or projects. Whether or not to participate is a decision made by the FNIC, not by the City.

1.4.3.2 Technical Review

Many FNICs have community representatives who have been trained in methods of archaeology and traditional Indigenous teachings. These individuals are responsible for reviewing archaeological reports and strategy proposals, and providing feedback. These FNICs expect to review reports or strategies while in draft form and for their input to be incorporated in the final document.

City staff will arrange for review of archaeological assessments at the request of a First Nation or Indigenous community, through the signing of a capacity funding agreement and providing instruction to the archaeological consultant to share the draft

archaeological report or strategy proposal with the engaged FNICs, and incorporate their feedback in the final document.

Not all FNICs have the capacity or desire to review archaeological reports or strategy proposals and provide feedback. Some may only review reports or strategy proposals for certain Stages of assessment or for certain types of work or projects. Whether or not to review a report is a decision made by the FNIC, not by the City.

The City will engage FNICs when the City, or its designated consultant archaeologist, is making a determination about the Cultural Heritage Value or Interest (CHVI) of an Indigenous archaeological site and/or is making a recommendation about the mitigation of an Indigenous archaeological site.

1.4.3.3 Other Methods

This summary is not meant to be exhaustive nor prohibitive should an FNIC wish to participate via other methods or manners. City staff should be responsive to new requests and the Senior Advisor, Indigenous Reconciliation should be notified of new wishes and evolving expectations. The BRAMP and ICEP should be updated accordingly to reflect changing practices, requests, and capacities as appropriate.

1.4.4 Specific Variances from Provincial Standards by Nation or Community

Some FNICs have their own requirements regarding archaeological assessments, that differ from the current provincial standards. In the case of City-led projects, the Standards and Guidelines with higher standards will be preferred. FNIC-specific variances are as follows.

1.4.4.1 Haudenosaunee Confederacy Chiefs Council, as represented by the Haudenosaunee Development Institute

None have been provided to the City at this time.

1.4.4.2 Huron-Wendat Nation

When reporting on an archaeological assessment, the Huron-Wendat Nation has requested the addition of the following text in the recommendations section:

Considering that even thorough archaeological assessments might miss some archaeological resources or relevant information, the Huron-Wendat Nation asks to be contacted should any Indigenous artifacts or human remains be encountered during any construction and/or development process. Please contact us at: Nation Huronne-Wendat, Bureau du Nionwentsio, 255 Place Chef Michel Laveau, Wendake, Qc, G0A 4V0; Tel: (418)-843-3767; consultations@wendake.ca

1.4.4.3 Mississaugas of the Credit First Nation

The Mississaugas of the Credit First Nation have published their own [Standards and Guidelines for Archaeology](#), which augments MCM requirements and should be incorporated into City-led projects where MCFN is engaged.

1.4.4.4 Six Nations of the Grand River Elected Council

None have been provided to the City at this time.

1.4.5 Discovery of Ancestral Remains Within the Archaeological Assessment Process

In the event of the identification of an ancestor during an archaeological assessment for a City-led project, the City and its designated consultant archaeologist will:

1. Stop all work in the vicinity of the burial immediately and secure the area.
2. Contact the Police and Coroner's office to ensure that it is not a crime scene.
3. Provide notice of the identification to the engaged FNICs using the appropriate contact information. An attempt should be made first to call the contact person, but an email may need to be sent if phone outreach is unsuccessful.¹
4. Answer any immediate questions this individual may have, to the best of one's ability.
5. Enter into the burial site investigation process collaboratively with the Registrar of the FBCSA and the engaged FNICs.
6. The consultant archaeologist(s) will fully involve engaged FNICs at the outset of drafting the required work plan.

Many First Nations and Indigenous communities require that the remains of their ancestors remain undisturbed after their discovery. The requirement to limit additional disturbance to the remains of ancestors may prevent further investigation, such as the determination of the cultural identity or cause of the death of the individual. It is now the typically accepted practice that the wishes of the engaged FNICs be upheld, even if it means that a full burial site investigation cannot be completed. The Registrar of the FBCSA allows proponents and consultants to accommodate this expectation.

Many FNICs require that ancestor remains stay permanently in the location where they are found. If this is not possible, the new resting place of the ancestor(s) should be determined through respectful and collaborative discussions with the engaged First Nations and Indigenous communities.

¹ The FNICs will already have been engaged on the project, are likely to have representatives on site, and may have already received communication from their on-site representative about the identification.

1.5 Capacity Funding

1.5.1 Why Capacity Funding Is Required

The City acknowledges that the financial burden of participating in consultation and engagement should not be borne by FNICs. For this reason, the City commits to compensation for their participation in the archaeological assessment process on City-led projects.

1.5.2 Capacity Funding Arrangements

The City, as the proponent of the project, is responsible for entering into capacity funding agreements with engaged FNICs, if requested. Coordination of capacity funding agreements should be managed by City staff and not delegated to representatives or consultant archaeologist(s). However, after the capacity funding agreement has been executed, the consultant archaeologist typically coordinates the scheduling of the archaeological assessment and accompanying Indigenous monitoring. City staff should notify the consultant archaeologist when all necessary agreements are in place, and direct that they should include the engaged FNICs in their fieldwork planning. Most consultant archaeologists will be familiar with this process.

The cost of Indigenous engagement during archaeological assessments must be budgeted for as part of the overall project costs. City staff may contact the Senior Advisor, Indigenous Reconciliation / Principal Planner, Heritage Planning for current rates and fees for planning purposes.

Each FNIC will have their own unique capacity funding agreement and associated capacity funding rates. City staff are expected to respect the rates and requirements of each capacity funding agreement, and any methods for execution put into place by the FNIC. As mentioned previously, not all FNICs use a capacity funding agreement which requires execution in advance. Some may provide an estimate for their participation and invoice after activities are completed. City staff will accommodate this alternate method of providing capacity funding.

A request for the FNIC to provide the applicable capacity funding agreement, or estimate, should be made as part of the Project Notification and Invitation to Participate sent to at project commencement. FNICs may need additional information about the length and timing of the archaeological assessment to properly complete the capacity funding agreement or estimate.

1.6 Contingency Planning and Communication Protocols Outside the Archaeological Assessment Process

The following outlines the City's responsibilities and requirements under this ICEP. At any time, an FNIC may contact the Principal Planner, Heritage Planning should they become aware of the unanticipated discovery of and/or impacts to archaeological material or ancestral remains. The City will investigate their concerns and provide a response within 2 business days.

1.6.1 Unanticipated Discovery of and/or Impacts to Archaeological Material

1.6.1.1 City-Led Projects

Should archaeological resources be discovered and/or impacted outside of the archaeological assessment process on a City-led project, the Principal Planner, Heritage Planning and First Nations and Indigenous communities will be notified by the Project Manager. Some of examples of when such a situation may occur include, but are not limited to:

- When an archaeological assessment has determined that there is no further CHVI and recommended no further work for a project (e.g., the archaeological resources were missed or overlooked); or
- When a project has not triggered an archaeological assessment (e.g., routine maintenance).

The Project Manager shall notify the Principal Planner, Heritage Planning via email sharing information on the discovery. The Principal Planner, Heritage Planning shall further reach out to the FNICs with available information.

In such circumstances, the initial notification should be provided via phone call, quickly followed (within 2 to 3 hours) by an emailed project notification which includes, at minimum, the following information:

- Project Summary
 - overview and project purpose
- Archaeological Assessment Information (if any)
 - summary of past assessments, if any
 - summary of incident and discovered/impact archaeological resources
 - name and contact information for the consultant archaeologist, if any
- Status of Work
- Location Map
- Invitation to Participate in Recovery and Further Archaeological Assessment
- Instructions for Providing Feedback

In such cases, the project notification sent via email should be quickly followed up by a phone call made 2 to 3 days later if no response is received.

The City and its designated consultant archaeologist will collaborate with the engaged FNICs to develop an appropriate response plan concerning the unanticipated discovery of and/or impact to archaeological material. FNICs will be engaged in the project and the archaeological assessment with the same purpose and intent that they would under normal circumstances – that is to say, meaningfully.

1.6.1.2 Non-City-Led Projects

Should archaeological resources be discovered and/or impacted outside of the archaeological assessment process on a non-City-led project, the City, as the approval authority, will strongly encourage the engagement of FNICs in the development of an appropriate response plan to mitigate the unanticipated discovery of and/or impact to archaeological material. The City has the authority to, and will, withhold permits or project clearance until the matter is satisfactorily resolved with the concerned FNICs.

1.6.2 Unanticipated Discovery of and/or Impacts to Ancestral Remains

1.6.2.1 City-Led Projects

Should the remains of an ancestor be discovered and/or impacted outside of the archaeological assessment process on a City-led project, the Principal Planner, Heritage Planning and FNICs will be notified by the Senior Advisor, Indigenous Reconciliation. Some of examples of when such a situation may occur include, but are not limited to:

- When an archaeological assessment has determined that there is no further CHVI and recommended no further work for a project (e.g., the remains of the ancestor were missed or overlooked); or
- When a project has not triggered an archaeological assessment (e.g., routine maintenance).

In such circumstances, the initial notification should be provided via phone call, quickly followed (within 2 to 3 hours) by an emailed project notification which includes, at minimum, the following information:

- Project Summary
 - overview and project purpose
- Archaeological Assessment Information (if any)
 - summary of past assessments, if any
 - summary of incident and discovered/impact archaeological resources
 - name and contact information for the consultant archaeologist, if any
- Status of Work
- Location Map
- Invitation to Participate in Recovery and Further Archaeological Assessment
- Instructions for Providing Feedback

The City and its designated consultant archaeologist will collaborate with the engaged Nations and communities to develop an appropriate response plan concerning the unanticipated discovery of and/or impact to the ancestor. FNICs will be engaged in the project and the burial site investigation with the same purpose and intent that they would under normal circumstances – that is to say, meaningfully. The consultant archaeologist(s) will fully involve engaged FNICs at the outset of drafting the required work plan.

1.6.2.2 Non-City-Led Projects

Should the remains of an ancestor be discovered and/or impacted outside of the archaeological assessment process on a non-City-led project, the City will provide all information to the Registrar of the FBCSA who, in adherence to their requirements, will engage FNICs.

The City has the authority to, and will, withhold permits or project clearance until the matter is satisfactorily resolved with the concerned FNICs.

1.7 Management of Known and Not-Yet-Known Archaeological Features, Sites, and Cultural Materials

The City understands and acknowledges that the protection and preservation of Indigenous archaeological and cultural heritage sites is the responsibility and right of FNICs. As such, all determinations regarding CHVI and mitigation should be made collaboratively and with consent.

1.7.1 In-Situ Preservation

The City understands and acknowledges that the preferred mitigation strategy for archaeological resources is to ensure their protection in-place (*in situ*) and designation. When Indigenous cultural materials are to be preserved *in situ*, the City and its designated consultant archaeologist will consult with the engaged FNICs on the proposed plan for short- and long-term avoidance and protection.

1.7.2 Short-Term and Long-Term Storage of Indigenous Cultural Materials

In the event that some or all of an Indigenous archaeological site cannot be preserved *in situ*, a determination must be made about the short- and long-term storage of its resources.

The FNICs engaged during the development of the BRAMP have indicated that they are not currently able to accept repatriated cultural materials at this time, but this possibility should remain open for future consideration and implementation.

Until such a time as the cultural materials are able to be repatriated to the FNICs, all cultural materials recovered during an archaeological assessment of a City-led project

must be held in trust by the consultant archaeologist. The City is exploring arrangements with Sustainable Archaeology for long-term storage of artifact collections.

Access must be granted to representatives of FNICs to view and visit their cultural materials upon request. No research is permitted using the cultural materials without the explicit written consent of the FNICs. No transfer of the collection – in whole or in part – is permitted without the explicit written consent of the FNICs.

1.7.3 Commemoration

When an Indigenous archaeological site is to be preserved – in whole or in part – *in situ*, the City and its designated consultant archaeologist will consult with the engaged FNICs regarding potential interpretative and commemorative options for the site.

When Indigenous cultural materials cannot be preserved *in situ*, the City and its designated consultant archaeologist will consult with the engaged FNICs regarding the potential interpretative and commemorative options for the site.