



**Matrix  
Heritage**

## **REVISED REPORT**

### **Stage 1 and 2 Archaeological Assessment:**

2104 Roger Stevens Drive  
PIN 03912-0343  
Part Lot 21, Concession 3,  
Township of North Gower,  
Former Carleton County,  
City of Ottawa, Ontario

### **Prepared For**

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PIF: P378-0074-2024

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## **1.0 Executive Summary**

Matrix Heritage, on behalf of Ottawa Sivan Temple, undertook a combined Stage 1 and 2 archaeological assessment of the study area at 2104 Roger Stevens Drive, North Gower (PIN 03912-0343), located on Part Lot 21, Concession 3, in the Geographic Township of North Gower, former Carleton County, now City of Ottawa (Map 1). The objective of the investigation was to assess the archaeological potential of the study area in support of the development application process under the Planning Act (Map 2). This assessment was completed in accordance with the Ministry of Citizenship and Multiculturalism's (MCM) *Standards and Guidelines for Consultant Archaeologists* (2011).

The Stage 1 assessment included a review of the updated MCM archaeological site databases, a review of relevant environmental, historical, and archaeological literature, as well as primary historical research including: historical maps, land registry, and census records. The Stage 1 background assessment concluded that, based on criteria outlined in the MCM's *Standards and Guidelines for Consultant Archaeologists* (Section 1.3, (2011)), the study area has both pre-contact Indigenous as well as historical Euro-Canadian archaeological potential.

The Stage 2 archaeological assessment involved subsurface testing consisting of hand excavated test pits at 5 m intervals in areas of archaeological potential. Fieldwork was undertaken on August 12, 2024. Weather conditions were overcast and a temperature of 25° C. Permission to access the property was provided by the owner. Nothing of archaeological significance was encountered during the field assessment.

Although the entire property was subject to Stage 2 test pit survey in accordance with Section 2.1.2 (MTC 2011), it was subsequently determined by MCM that the southern fields—maintained as open and mowed grassland since the construction of the Sivan temple around 1991—are suitable for ploughing. As such, the test pit survey methodology is not considered appropriate for this portion of the property. Accordingly, the southern area (shown in red on Map 1) is considered “unassessed, retains archaeological potential.” Any future development within this portion of the property will require Stage 2 assessment using methodology to be determined at the time of the assessment.

Based on the results of this investigation it is recommended:

1. The southern portion of the property, shown in red on Map 1, retains archaeological potential and if future development is planned for this area the methodology should be pedestrian survey.
2. No further archaeological study is required for the remainder of the subject property as delineated in Map 1.

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## 4.0 Project Context

### 4.1 Development Context

Matrix Heritage, on behalf of Ottawa Sivan Temple, undertook a combined Stage 1 and 2 archaeological assessment of the study area at 2104 Roger Stevens Drive, North Gower (PIN 03912-0343), located on Part Lot 21, Concession 3, in the Geographic Township of North Gower, former Carleton County, now City of Ottawa (Map 1). The objective of the investigation was to assess the archaeological potential of the study area in support of the development application process under the Planning Act (Map 2). This assessment was completed in accordance with the Ministry of Citizenship and Multiculturalism's (MCM) *Standards and Guidelines for Consultant Archaeologists* (2011).

At the time of the archaeological assessment, the study area was owned by the Ottawa Sivan Temple. Permission to access the study property was granted by the owner prior to the commencement of any field work; no limits were placed on this access.

Although the entire property was subject to Stage 2 test pit survey in accordance with Section 2.1.2 (MTC 2011), it was subsequently determined by MCM that the southern fields—maintained as open and mowed grassland since the construction of the Sivan temple around 1991—are suitable for ploughing. As such, the test pit survey methodology is not considered appropriate for this portion of the property. Accordingly, the southern area (shown in red on Map 1) is considered “unassessed, retains archaeological potential.” Any future development within this portion of the property will require Stage 2 assessment using methodology to be determined at the time of the assessment.

### 4.2 Historical Context

#### 4.2.1 Historic Documentation

Notable histories of the Algonquins include: *Algonquin Traditional Culture* (Whiteduck 1995) and *Executive Summary: Algonquins of Golden Lake Claim* (Holmes and Associates 1993a).

The study area is in the Geographic Township of North Gower, in the former County of Carleton, now within the City of Ottawa. There are few resources specific to the township, however, the history of the village of North Gower is detailed in *North Gower: A Village History 1820-2020* (McKellar et al. 2023).

There is a significant amount of literature available concerning the history and development of the City of Ottawa. Some of these sources include; the *Illustrated Historical Atlas of Carleton County* (Belden & Co. 1879), *the Carleton Saga* (Walker and Walker 1968), *Ottawa, An Illustrated History* (Taylor 1986), *Where Rivers Meet: An Illustrated History of Ottawa* (Bond 1984).

#### 4.2.2 Pre-Contact Period

Archaeological information suggests that ancestral Anishinabe Algonquin people lived in the region for at least 8,000 years before the Europeans arrived in North America. This traditional territory is generally considered to encompass the Ottawa Valley on both sides of the river, in Ontario and Quebec, from the Rideau Lakes to the headwaters of the Ottawa River. The region is dominated by the Canadian Shield which is characterized by low rolling land of Boreal Forest,

rock outcrops and muskeg with innumerable lakes, ponds, and rivers. This environment dictated much of the traditional culture and lifestyle of the Anishinabe Algonquin peoples. At the time of European contact, the Anishinabe Algonquin territory was bounded on the east by the Montagnais people, to the west by the Nipissing and Ojibwa, to the north by the Cree, and to the south by the lands of the Iroquois.

### Naming

The Anishinabe Algonquin name for themselves is Anishinabe Algonquin, which means "human being." The word Algonquin supposedly came from the Malecite word meaning "they are our relatives", which French explorer Samuel de Champlain recorded as "Algoumequin" in 1603. The name stuck and the term "Algonquin" refers to those groups that have their traditional lands around the Ottawa Valley. Some confusion can arise regarding the term "Algonquian" which refers to the broader language family, of which the dialect of the Algonquin is one. The Algonquian linguistic group stretches across a significant part of North America and comprises scores of Nations related by language and customs.

### Early Human Occupation

Indigenous histories speak of the advance and retreat of glaciers and of their presence on the land from time immemorial. Presently, the earliest human occupation of the Americas has been documented to predate 14,000 years ago, however at this time much of eastern Canada was covered by thick and expansive glaciers. The Laurentide Ice Sheet of the Wisconsinian glacier blanketed the Ottawa area until about 11,000 B.P. when then the glacial terminus receded north of the Ottawa Valley, and water from the Atlantic Ocean flooded the region to create the Champlain Sea. This sea encompassed the lowlands of Quebec on the north shore of the Ottawa River and most of Ontario east of Petawawa, including the Ottawa Valley and Rideau Lakes. By 10,000 B.P. the Champlain Sea was receding and within 1,000 years has drained from Eastern Ontario (Watson 1990:9).

The northern regions of eastern Canada were still under sheets of glacial ice as small groups of hunters moved into the southern areas following the receding ice and water. Archaeological evidence documents that by circa 11,000 B.P., when the Ottawa area was emerging from glaciations and being flooded by the Champlain Sea, northeastern North America was home to what are commonly referred to as the Paleo people. For Ontario the Paleo period is divided into the Early Paleo period (11,000 - 10,400 B.P.) and the Late Paleo period (10,500-9,400 B.P.), based on changes in tool technology (Ellis and Deller 1990). The Paleo people, who had moved into hospitable areas of southwest Ontario, likely consisted of small groups of exogamous hunter-gatherers relying on a variety of plants and animals who ranged over large territories (Jamieson 1999). The few possible Paleo period artifacts found, as surface finds or poorly documented finds, in the broader Eastern Ontario region are from the Rideau Lakes area (Watson 1990) and Thompson's Island near Cornwall (Ritchie 1969:18). In comparison, little evidence exists for Paleo occupations in the immediate Ottawa Valley, as can be expected given the environmental changes the region underwent, and the recent exposure of the area from glaciations and sea. As Watson suggests (Watson 1999:38), it is possible Paleo people followed the changing shoreline of the Champlain Sea, moving into the Ottawa Valley in the Late Paleo Period, although archaeological evidence is absent.

### Archaic Period

As the climate continued to warm, the glacial ice sheet receded further northwards allowing areas of Eastern Ontario to be travelled and occupied in what is known as the Archaic Period (9,500 – 2,900 B.P.). In the Boreal forests of the Canadian Shield this cultural period is referred to as the “Shield Archaic”. The Archaic period is generally characterized by increasing populations, developments in lithic technology (e.g., ground stone tools), and emerging trade networks.

Archaic populations remained hunter-gatherers with an increasing emphasis on fishing. People began to organise themselves into small family groups operating in a seasonal migration, congregating annually at resource-rich locations for social, religious, political, and economic activities. Sites from this period in the region include Morrison's Island-2 (BkGg-10), Morrison's Island-6 (BkGg-12) and Allumette Island-1 (BkGg-11) near Pembroke, and the Lamoureaux site (BiFs-2) in the floodplain of the South Nation River (Clermont 1999). Often sites from this time are located on islands, waterways, and at narrows on lakes and rivers where caribou and deer would cross, suggesting a common widespread use of the birchbark canoe that was so prominent in later history (McMillan 1995). It is suggested that the Algonquin peoples in the Ottawa Valley area developed out of this Shield Archaic culture.

### Woodland / Pre-European Contact Period

Generally, the introduction of the use of ceramics marks the transition from the Archaic Period into the Woodland period. Populations continued to participate in extensive trade networks that extended across much of North America. Social structure appears to have become increasingly complex with some status differentiation recognized in burials. Towards the end of this period domesticated plants were gradually introduced to the Ottawa Valley region. This coincided with other changes including the development of semi-permanent villages. The Woodland period is commonly divided into the Early Woodland (1000 – 300 B.C.), Middle Woodland (400 B.C. to A.D. 1000), and the Late Woodland (A.D. 900 – European Contact) periods.

The Early Woodland is typically noted via lithic point styles (i.e., Meadowood bifaces) and pottery types (i.e., Vinette I). Early Woodland sites in the Ottawa Valley region include Deep River (CaGi-1) (Mitchell 1963), Constance Bay I (BiGa-2) (Watson 1972), and Wyght (BfGa-11) (Watson 1980). The Middle Woodland period is identified primarily via changes in pottery style (e.g., the addition of decoration). Some of the best documented Middle Woodland Period sites from the region are from Leamy Lake Park (BiFw-6, BiFw-16) (Laliberté 1999). On the shield and in other non-arable environments, including portions of the Ottawa Valley, there seems to remain a less sedentary lifestyle often associated with the Algonquin groups noted in the region at contact (Wright 2004:1485–1486).

The Woodland Period Algonquin peoples had a social and economic rhythm of life following an annual cyclical pattern of seasonal movements. Subsistence was based on small independent extended family bands operating an annual round of hunting, fishing, and plant collecting. Families returned from their winter hunting camps to rejoin with other groups at major fishing sites for the summer. The movements of the people were connected with the rhythm of the natural world around them allowing for efficient and generally sustainable subsistence (Ardoch Algonquin First Nation 2015). Their annual congregations facilitated essential social, political, and cultural exchange.

The Woodland Period Algonquin peoples in the Ottawa Valley established significant trade networks and a dominance of the Ottawa River (in Algonquian the “Kitchissippi”) and its tributaries. The trade networks following the Ottawa River connected the Algonquins to an

interior eastern waterway via Lake Timiskaming and the Rivière des Outaouais to the St. Maurice and Saguenay as well as the upper Great Lakes and interior via Lake Nipissing and Georgian Bay. From there their Huron allies would distribute goods to the south and west. The Iroquois and their allies along the St. Lawrence River and the lower Great Lakes dominated the trade routes on those waterways to the south thus leading to a rivalry that would escalate with European influence (Moreau et al. 2016).

### European Contact

The addition of European trade goods to artifacts of native manufacture in archaeological material culture assemblages' ushers in a new period of history. Archaeological data shows that European goods penetrated the Canadian Shield as early as 1590 and the trade was well entrenched by 1600 through the trade routes established by the Anishinabe Algonquin peoples along the Ottawa River (Moreau et al. 2016) and their neighbouring allies the Michi Saagiig and the Chippewa nations.

The first recorded meeting between Europeans and Anishinabe Algonquin occurred at the first permanent French settlement on the St. Lawrence at Tadoussac in the summer of 1603. Samuel de Champlain came upon a party of Algonquins, the Kitchissipirini under Chief Tessouat, who were celebrating a recent victory over the Iroquois with their allies the Montagnais and Malecite (Hessel 1993). Champlain made note of the "Algoumequins" and his encounter with them, yet the initial contact between Champlain and the Algonquin people within their own territory in the Ottawa Valley was during his travels of exploration in 1613.

By the time of Champlain's 1613 journey, the Anishinabe Algonquin people along the Ottawa River Valley were important middlemen in the rapidly expanding fur-trade industry. Champlain knew this and wanted to form and strengthen alliances with the Algonquins to further grow the fur-trade, and to secure guidance and protection for future explorations inland and north towards a potential northwest passage. Further, involving the Algonquins deeper in the fur trade promised more furs filling French ships and more Indigenous dependence on European goods. For their part, the French offered the promise of safety and support against the Iroquois to the south.

Early historical accounts note many different Algonquian speaking groups in the region at the time. Of note for the lower Ottawa Valley area were the Kichesipirini (focused around Morrison Island); Matouweskarini (upstream from Ottawa, along the Madawaska River); Weskarini (around the Petite Nation, Lièvre, and Rouge rivers west of Montreal), Kinouchepirini (in the Bonnechere River drainage); and the Onontchataronon, (along the South Nation River) (Holmes and Associates 1993a; Morrison 2005; Pilon 2005). However, little archaeological work has been undertaken regarding Anishinabe Algonquin at the time of contact with Europeans (Pilon 2005).

### Fur Trade, Early Contact with the French

Champlain understood that the Anishinabe Algonquin would be vital to his eventual success in making his way inland, exploring, and expanding the fur trade. This was partially due to their language being the key to communication with many other groups, as well as their dominance over trade routes surrounding the Ottawa River and the connection with the Huron in the west.

When the French arrived, there was already a vast trade network in place linking the Huron and the Algonquins, the Michi Saagiig and Chippewa, extending from the Saguenay to Huronia. This route existed at least from the very early beginnings of agricultural societies in Ontario around

A.D. 1000 (Moreau et al. 2016). This trade increased rapidly after the arrival of the Europeans with the introduction of European goods and the demand for furs. The Huron held a highly strategic commercial location controlling the trade to the south and the west, and the Algonquin, Michi Saagiig, and Chippewa were their critical connection to goods from the east, including European products.

By the mid-17<sup>th</sup> century, the demands of the fur trade had caused major impacts to the traditional way of life including a change in tools, weapons, and a shift in diet to more European as hunting was more for furs and not for food. This dependence on European food, ammunition, and protection tied people to European settlements (McMillan 1995). The summer gathering sites shifted from prominent fishing areas to trading posts. This further spurred social changes in community structure and traditional land distribution and use.

The well-situated Anishinabe Algonquin, particularly the Kitchesipirini who controlled passage around Allumette Island, were originally reluctant to cede any of their dominance in fear of being cut out of their lucrative middleman role in the trade economy. However, an alliance with the French meant protection and assistance against the Iroquois. The French, as well as other Europeans like the Dutch and English, were able to align their own political and economic rivalries with those of the native populations. The competitive greed and obsession with expanding the fur trade entrenched the rivalries that were already in place, and these were intensified by European weapons and economic ambition. The trading policies of Europeans created an imbalance between these native rivalries as the Haudenosaunee were readily supplied muskets by their Dutch allies, while the French allied with the Huron and their trading partners the Algonquin, Nippissing, Michi Saagiig, and Chippewa only supplied guns to Christian converts (Lackenbauer et al. 2010:21–23).

### Haudenosaunee (Iroquois) Wars

Little information exists about inter-tribal warfare prior to European contact, however, there was existing animosity between the Haudenosaunee and the Anishinabe Algonquin when Champlain first arrived in the Ottawa Valley. Like his fellow Europeans, Champlain was able to use this existing rivalry to make a case for an alliance, thus gaining crucial access to the established trade networks and economic power of the Anishinabe Algonquin. Prior to European contact, the hostilities had been mainly skirmishes and raids, or formal battles that were often ritualized and organized to minimize casualties, but everything changed as European reinforcement provided deadlier weapons and higher economic stakes with the introduction of the fur trade (Lackenbauer et al. 2010:5–8).

Along with the French, the Anishinabe Algonquin were allied against the Haudenosaunee with the Huron, Nippissing, Michi Saagiig, and Chippewa. French records suggest that at the end of the sixteenth century the Algonquins were the dominant force and were proud to have weakened and diminished the Iroquois. The first Algonquin campaign the French took part in was a 1609 attack against the Mohawk. The use of firearms in this fight marked the beginning of the escalation of brutality between these old enemies. The Haudenosaunee corn stalk shields could stop arrows but not bullets or French swords (Hessel 1993).

Eventually the tide changed and as the Haudenosaunee exhausted the beaver population in their own territory they became the aggressors, pushing into the lands of the Anishinabe Algonquin, Michi Saagiig, Chippewa, and Huron, with the added strength of Dutch weaponry. Through the 1630s and 40s constant and increased raiding into Anishinabe Algonquin, Michi Saagiig, and Chippewa territory by the Haudenosaunee Nations had forced many multi-



generational residents to leave their lands and seek protection from their French allies in places like Trois Rivières and Sillery while others fled to the north. By 1650 Huronia, the home of the long-time allies of the Anishinabe Algonquin and traditional and treaty territory of the Chippewa, had been destroyed by the Haudenosaunee. The Anishinabe Algonquin of the Ottawa Valley had largely been scattered or displaced, reduced through war and disease to small family groups under the protection of the French missions only fifty years after the first Europeans had travelled the Ottawa River (Morrison 2005:26).

There is some evidence that the Anishinabe Algonquin did not completely abandon the Ottawa Valley but withdrew from the Ottawa River to the headwaters of its tributaries and remained in those interior locations until the end of the century. Taking advantage of the Anishinabe Algonquin absence, the Ottawa people, originally from the area of Manitoulin Island, used the river for trade during this time and their name became historically applied to the river.

### Aftermath of War

As the Haudenosaunee push continued and the Anishinabe Algonquin sought refuge amongst their French allies, other factors came into play that significantly contributed to their displacement and near destruction. The introduction of European diseases, the devastating influence of alcohol, and the increasing pressure to convert to Christianity massively contributed to the weakening of the Anishinabe Algonquin people and their traditional culture.

The Anishinabe Algonquin thought of themselves as part of the natural world with which they must live in harmony. The traditional stories of Anishinabe Algonquin folklore contained lessons and guides to behaviour. The French missionaries regarded them as “heathens” and dismissed their religion as superstition (Day 2005). The missionaries believed it was their duty to convert these people to Christianity to save them from evil. Anishinabe Algonquin chief Tessouat had seen his Huron neighbours become ill and die after interactions with the European missionaries and had thus originally warned his people about abandoning their old beliefs and the dangers of conversion (Hessel 1993). Eventually the French imposed laws allowing only those converted to Christianity to remain within the missions and under French protection. This created divisions amongst the Anishinabe Algonquin themselves which weakened the social structure as some settled into a new religion and new territory.

Starting in the 1630s and continuing into the 1700s, European disease spread among the Anishinabe Algonquin groups along the Ottawa River, bringing widespread death (Trigger 1986:230). As disease spread through the French mission settlements the priests remained certain that the suffering was punishment for resisting Christianity. An additional threat lurking amongst the French settlements was alcohol which precipitated many issues.

### The Long Way Back

After the Haudenosaunee (Iroquois) Wars, the remaining Anishinabe Algonquin people were generally settled around various French trading posts and missions from the north end of the Ottawa Valley to Montreal. A large settlement at Oka was the first mission established on Anishinabe Algonquin lands in 1720. This settlement included people from many groups who had been collected and moved around from various locations. It became a type of base camp; occupied during the summer while the winters were spent at their traditional hunting territories in the upper Ottawa Valley. This arrangement served the French well, since the Anishinabe Algonquin converts at Oka maintained close ties with the northern bands and could call upon the inland warriors to join them in case of war with the British or Iroquois League.

As the British gained control of Canada from the French in 1758-1760 they included in the Articles of Capitulation a guarantee that the Indian allies of the French would be maintained in the lands they inhabited. Many of the Anishinabe Algonquin and other native groups that had been living on French mission settlements were shuffled around to new reserves while others began to migrate back to their traditional territories. Those who had remained on the land and continued to be active in the fur trade, now did so with the English through companies in Montreal like the North West Company, and in the north with the Hudson Bay Company.

Some Anishinabe Algonquin people began to return to their traditional territory to join those groups who had remained in the lower Ottawa Valley and continued their traditional lifeway through to the influx of European settlement in the late 1700s and early 1800s. This included bands noted to be living along the Gatineau River and other rivers flowing into the Ottawa. These traditional bands maintained a seasonal round focused on harvesting activities into the 1800s when development pressures and assimilation policies implemented by the colonial government saw Indigenous lands taken up, albeit under increasing protest and without consideration for Indigenous claims, for settlement and industry. Anishinabe Algonquin lands began to be encroached upon by white settlers involved in the booming lucrative logging industry or having been granted the land as Loyalist soldiers or through other settler groups.

As some Anishinabe Algonquin had been redistributed to lands in Quebec, their traditional territory within the Ottawa Valley was included in multiple land transfer deals, agreements, and sales with the British Crown beginning in the 1780s and continuing till the 1840s. The Anishinabe Algonquin were not included in these transactions and numerous petitions and inquiries on behalf of their interests were often overruled or ignored (Holmes and Associates 1993a; Holmes and Associates 1993b; Sarazin). The Constitution Act of 1791 divided Quebec into the Provinces of Upper and Lower Canada with Ottawa River as the division line, thus the lands claimed by the Algonquins fell under two separate administrations creating more confusion, exclusion, and oversight.

Two “protectorate” communities were eventually established in the nineteenth century for the Anishinabe Algonquin people at Golden Lake in Ontario and River Desert (Maniwaki) in Quebec. One of the last accounts of the Anishinabe Algonquin living traditionally was from 1865. The White Duck family was living just west of Arnprior when they were forced to leave their wigwams as surveyors arrived to tell them the railway was being expanded through their land (Hessel 1993).

Anishinabe Algonquin people continue to live in the wider Ottawa Valley and there are still many speakers of several Algonquian dialects. Outside of the officially recognized bands there are an unspecified number of people of Anishinabe Algonquin descent throughout the Ottawa Valley unaffiliated with any reserve. Today there are ten Anishinabe Algonquin communities that are collectively represented by the Algonquins of Ontario: The Algonquins of Pikwàkanagàn First Nation, Antoine, Kijicho Manito Madagouskarini, Bonnechere, Greater Golden Lake, Mattawa/North Bay, Ottawa, Shabot Obaadjiwan, Snimikobi, and Whitney and area.

Struggles to officially secure title to their traditional land, as well as fight for hunting and fishing rights have continued into modern times. The Algonquins of Ontario (AOO) and the Governments of both Canada and Ontario are working together to resolve this land claim through a negotiated settlement. The claim includes an area of 9 million acres of unceded territory within the watersheds of the Ottawa and Mattawa Rivers in Ontario including the city of Ottawa and most of Algonquin Park. The signing of the Agreement-in-Principle in 2016 by the AOO and the

provincial and federal governments, signifying a mutual intention for a lasting partnership, was a key step towards a final agreement to clarify the rights and nurture new economic and development opportunities in the area.

#### 4.2.3 Euro-Canadian Colonial History

Although the French exerted some influence in the region that would become eastern Ontario and western Quebec through the 17<sup>th</sup> and 18<sup>th</sup> centuries, with permanent settlements established to the east and west on the Island of Montreal and Cataraqui (present day Kingston), permanent European settlement did not occur until the end of the 18<sup>th</sup> century. Despite having gained control of Canada at the end of the Seven Years' War (1754–1763), the British did not express interest in establishing settlements until the end of the American Revolution, when United Empire Loyalists left the newly established Republic.

The Governor of Quebec, General Frederick Haldimand, sought to make lands available for settlement for the Loyalists in what would become Upper Canada. Early Euro-Canadian land divisions into districts, counties, townships, etc. and the expansion of settlement were facilitated by the Indigenous Nations who agreed to enter formal treaty relationships with the newcomers to share the land and resources. Today, the study area is recognized as lying on the traditional unceded territory of the Anishinabe Algonquin, within the lands of the Crawford Purchase. In 1783, Captain William Redford Crawford negotiated an agreement that surrendered lands that extended west along the north shore of the St. Lawrence River and Lake Ontario from the Mississauga, whom the British believed to be the sole First Nation peoples in the area, to the British Crown. This became known as the 'Crawford Purchase'.

The Crawford Purchase was negotiated between the Crown and the Mississauga Anishinàbeg living east and west of present-day Kingston. It resulted in opening a large area along the north shore of the upper St. Lawrence River and the eastern end of Lake Ontario (the greater Kingston area) for settlement by Loyalists and Indigenous peoples who fought for and supported Britain during the American Revolution. However, much controversy surrounds this agreement. No formal contract has survived, and any contract may have never been signed. The wording of the agreement is only known from a couple of letters between the Crown negotiators. Notably, these lands are the traditional territory of the Anishinabe Algonquin, who were not party to the Crawford Purchase, never ceded title or rights, and have continuing ownership of the Ontario portions of the Ottawa and Mattawa River watersheds and their natural resources.

The first European to see the Chaudière Falls and the land that would become the city of Ottawa was Étienne Brulé in 1610. Brulé was an aide sent by Samuel de Champlain to explore the country and learn the ways of the aboriginal people, namely, the Huron. Following a visit by Champlain himself five years later, the Ottawa River soon became an important transportation route for traders, loggers, missionaries, merchants, and immigrants throughout the 17<sup>th</sup>, 18<sup>th</sup>, and 19<sup>th</sup> centuries. Small settlements centered on trading and logging operations were established along the river.

Philemon Wright of Massachusetts settled the first community in the area when he established Wrightsville (modern day Gatineau) on the north side of the Ottawa River at Chaudière Falls in 1800. Wright wisely chose the location for the economic benefits of the nearby forests, waterfall, and portage route. Wright soon took advantage of this location using the trees for timber, the waterfall to power mills, and the busy transportation route of the Ottawa River to feed the settlement's economy, becoming a significant player in the logging industry that would define the early days of the city.



The Geographic Township of North Gower was initially surveyed in 1793 however, the survey was not fully complete until 1824 (Rideau Township Historical Society 2024). The township officially became part of Carleton County in 1800 (having originally been part of Grenville County (Middleton 1927)) and was incorporated as a township in 1850. The township was named for Admiral John Leveson-Gower who was Lord of the British Admiralty from 1783 to 1789 (Turcotte 1985).

In 1790 Roger Stevens became the first European settler on the future route of the Rideau Canal when he built a homestead and mill on the north side of the main branch of the Rideau River east of current day Merrickville (Rideau Township Historical Society 2024). Stevens' daughter Martha married Colonel Stephen Burritt and the couple became the first settlers in what would become Burritts Rapids as they settled a mile west of her father's homestead (Rideau Township Historical Society 2024). In 1792, William Merrick, cousin of Roger Stevens, settled at the current site of the town of Merrickville (Rideau Township Historical Society 2024). A year later, in 1793, Stevens and Merrick journeyed up the Rideau River to scout a location for a new mill. On the trip home Stevens drowned in what would become known as Stevens Creek. His death was suspicious and there have been suggestions of foul play on the part of his cousin Merrick to settle a debt and gain Stevens' (and some of son-in-law Burritt's) property (Renfrew Mercury 2011).

The first European settlers to North Gower Township were United Empire Loyalists seeking their fortunes in the lumber trade. Stephen Blanchard and Sebra Beaman settled in the area that would become the village of North Gower, and Richard Garlick settled on the Rideau River in the vicinity of what would become the village of Kars (Rideau Township Historical Society 2024).

The village of North Gower, originally known as Stevensville, was first settled in 1846 where an early trail crossed Stevens Creek (Turcotte 1985). Richard Garlick is considered to be the founder of the village of Kars, and he contributed to many of the "firsts" in the township including building the first school, clearing the first road, and operating the first public house (Rideau Township Historical Society 2024).

The initial economy of the area was the timber trade with Stevens Creek and the Rideau River offering milling and transportation opportunities. As such, the first industry established in the village of North Gower was a water-powered sawmill built in 1843, with a steam mill built in the village of Wellington (later named Kars) in 1852 (Rideau Township Historical Society 2024). The first large capacity mill in the area was built in Manotick in 1860. The last log drive down Stevens Creek was in 1876 (Rideau Township Historical Society 2024). Communities grew around the lumber trade, with the first school built in the village in 1830 and the first post office opened in 1846 (Rideau Township Historical Society 2024). As settlement and the development of infrastructure increased in the general area, the main economy shifted to agriculture. By 1871 North Gower village had five general stores, three milliners, three blacksmiths, three shoemakers, two carriage makers, two tanners, two hotel keepers, a saddler, a harness maker, a tailor, a cooper, and a cabinet maker (Rideau Township Historical Society 2024). A stagecoach service started in 1877 between the village of North Gower and the railway station in Osgoode which provided daily mail service and easy access to larger centres like Ottawa and Kemptville (Rideau Township Historical Society 2024).

The township merged with neighbouring Marlborough Township and Long Island in 1974 to become Rideau Township. Less than three decades later Rideau Township became part of the City of Ottawa.

#### 4.2.4 Study Area Specific History

The Crown patent for all 200 acres of Lot 21 was granted to Mary Warner in 1808 (LRO (04)). Based on the early patent date, and the fact that she is a woman, it is likely Mary was the wife or daughter of a Loyalist soldier and was granted the land due to her husband's or father's service to the Crown. Only five years later, in 1813, Godfrey Warner, possibly Mary's son, sold the land to John Crysler (LRO (04)). In 1830, Crysler sold the lot to Jonas Jones who held the land for only a year before it he sold it to Richard Martin in 1831. Less than a decade later, in 1839, Martin sold to Hezikiah and Silas Andrews. Just over five years later, in 1845, Hezikiah quit his claim on the land in preference to his son Silas, placing him as the owner of the entire lot (LRO (04)).

After 1846 Silas Andrews began dividing up the lot into smaller parcels (LRO (04)). It is not listed in the records where each parcel is within the lot, and therefore it is unclear which parcel(s) included the current study area. Census records from 1851 list Silas, aged 46, as a farmer living in a one-story stone house in North Gower Township with his wife Amourette, aged 32 and a milliner, and their 14-year-old son William (Statistics Canada 1851). Listed living in a one-story frame house nearby is the household of Silas's brother Russell, aged 38, living with his wife Melissa, three servants and labourers, and his parents Hezikiah and Yuthea, both aged 75 years (Statistics Canada 1851).

Historical mapping from 1863 depicts the owner of the lot as William Craig and shows at least six houses along the very western edge of the lot, along the concession road (Map 3). William Craig is first listed in the land registry records as purchasing a portion of the lot from Silas Andrews in 1856 (LRO (04)). This compliments the census records as by the time of the 1861 census, Silas and his family were living in a one and a half story brick house in Wolford Township in Grenville County (Statistics Canada 1861).

William Craig sold at least part of his lands to William Trimble in 1866, and it stayed within the Trimble family until 1878 when Andrew Trimble sold the property to Henry Seabrook. The Craig family owned various portions of the lot through the years and is listed in the land registry records until at least the mid 1950s (LRO (04)). William Craig was born in County Cavan Ireland in 1832 and he arrived in Bytown (now Ottawa), as a young boy with his family in 1840 (Ancestry.com 2012). Census records from 1861 list William, aged 28, living with his wife Eliza, their two young children, his 64-year-old widowed mother Elizabeth, and his two younger brothers George and Joseph in a one-story log house built in 1848 (Statistics Canada 1861). Listed next door is his twin brother James, his wife Mandy, their two young children, a servant, and the local school teacher, Pheobe Dixon, aged 19 (Statistics Canada 1861). By the time of the 1871 census, William and Eliza's family had grown to include seven children, aged 13 to one year (Statistics Canada 1871). By 1891, William and Eliza had only four of their adult children still living at home (Statistics Canada 1891), and by 1901 the couple, by then in their seventies, were living with their son, William Jr., aged 31, and his wife Annie (Statistics Canada 1901).

The historical mapping from 1879 shows more specific divisions of the lot (Map 3). The portion of the lot where the study area lies falls within a parcel of land belonging to James Beaman, whose house is depicted on the neighbouring Lot 20, Concession 2. It appears that while Beaman owned the land in the northeastern portion of the lot, his family did not live there and likely it was used solely for agricultural purposes. The Beaman family, mainly William Beaman, are listed in the land registry records in the early 1870s buying and selling small portions of the subject lot (LRO (04)).

### 4.3 Archaeological Context

#### 4.3.1 Current Conditions

The study area is a 2-hectare, rectangular parcel, consisting of the Sivan Temple buildings, parking lot, and surrounding open grassy field (Map 4). The property is bordered along the northwest by Roger Stevens Drive with the backyards of houses to the west and open fields to the south and east. Examples of general site conditions are shown in Figure 1 to Figure 4 and on Map 4.

#### 4.3.2 Physiography

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

The soils in this study area consist mostly of Grenville soils with North Gower soils in the southeastern corner (Map 5). The Grenville soil series is developed from morainic material that is underlain predominantly by limestone of the Black River Formation in Stormont County. The underlying topography is undulating to slightly rolling. The Grenville Loam Phase is a very dark grey-brown loam with stones occurring throughout the profile. In some areas boulders occur on the surface in sufficient numbers to interfere with cultivation. These areas have been mapped as the Bouldery Phase of the Grenville Loam. Natural vegetation in this soil series includes sugar maple, beech, ash, and some elm. General farming and dairying are successful in this soil as corn, alfalfa, clover, and small grains thrive in this soil type, however the stoniness can hinder cultivation in the Bouldery Phase (Matthews and Richards 1954).

North Gower soils are poorly draining, non-stony clay loam developed on nearly level topography. Streams are few and poorly developed, thus the natural drainage of the soil is dependant on that which can seep through. As the soils are a clay texture, the water moves slowly and therefore the soil is wet for a large part of the year. Cultivated surface soil has a granular structure and neutral reaction. North Gower soils are among the most productive in the Ottawa Valley region. They are particularly adapted to oats, hay, and fodder corn and this dairy production does well in the area. There is limited use for other agricultural crops (Schut and Wilson 1987).

The surficial geology of the northern portion of the study area is stone-poor, carbonate-derived silty to sandy till on Paleozoic terrain (Map 5). The surficial geology of the southern portion of the study area is massive to well-laminated fine-textured glaciomarine deposits of silt, clay, minor sand, and gravel (Map 5).

There is no primary water source within the study area, however, Stevens Creek, a tributary of the nearby Rideau River, flows about 400 metres to the west.

#### 4.3.3 Previous Archaeological Assessments

There have been no previous archaeological assessments within the immediate vicinity of the subject property.

#### 4.3.4 Registered Archaeological Sites and Commemorative Plaques

A search of the Ontario Archaeological Sites Database indicated that there is one registered archaeological site located within a 2 km radius of the study area. This site is a historic Euro-Canadian homestead site called the Burkill Site (BgFw-1) with no further CHVI.

No commemorative plaques or monuments are located near the subject property.

### 4.4 Archaeological Potential

Potential for pre-contact Indigenous sites is based on physiographic variables that include distance from the nearest source of water, the nature of the nearest source/body of water, distinguishing features in the landscape (e. g. ridges, knolls, eskers, wetlands), the types of soils found within the area of assessment and resource availability. The study area has some potential for pre-contact Indigenous archaeological sites due to the loam soils and the proximity to Roger Stevens Creek.

Potential for historical Euro-Canadian sites is based on proximity to historical transportation routes, community buildings such as schools, churches, and businesses, and any known archaeological or culturally significant sites. The study area has potential for historical period Euro-Canadian archaeological sites due to the early patent date of 1808, the historical occupation of the Andrews and Craig families, and the proximity to the historical village of North Gower and the historical Roger Stevens Drive.

The City of Ottawa has an archaeological management plan which was developed in 1999, *The Archaeological Resource Potential Mapping Study of the Regional Municipality of Ottawa-Carleton*. The management plan covers the Geographic Township of North Gower (Archaeological Services Inc. and Geomatics International Inc 1999). According to the management plan, portions of the study area fall within an area of archaeological potential (Map 6).

## **5.0 Field Methods**

The study area (2 ha) is considered to have archaeological potential according to the 2011 standards set out for consultant archaeologists by the MCM. The study area consists of the Ottawa Sivan Temple buildings, associated parking lot, and open grassy fields. The assessment methodology for the entire study area was shovel testing at five metre intervals, as the front of the property consisted of buildings and a parking lot, and the rear of the property was on a floodplain and is mowed and used as a gathering space for the congregation of the temple. Development plans triggering this assessment are for construction largely at the front of the property while the open grassy area in the rear will remain a gathering space for special events and therefore cannot be ploughed for pedestrian survey (Section 2.1.2 Standard 1.d. MCM 2011).

Most of the study area (1.7 ha) was subject to shovel testing at 5 metre intervals (Map 4) (Figure 5 to Figure 8). All test pits were a minimum of 30 cm in diameter and were excavated 5 cm into subsoil and extended to within 1 m of structures (Section 2.1.2). All soil was screened using 6 mm mesh. All test-pits were examined for cultural features and stratigraphy then backfilled upon completion. Nothing of cultural significance was encountered during the Stage 2 test pitting survey of the study area.

The areas of the building footprints and parking lot in the northern portion of the study area (0.3 ha) were deemed to be deeply disturbed and were therefore not tested as per Standard 2.b. of Section 2.1 (MCM 2011) (Figure 9 to Figure 12) (Map 4).

All field activity and testing areas were mapped using a BadElf Survey GPS with WAAS and DGPS enabled, paired to an iPad with ArcGIS Field Maps. Average accuracy at the time of survey was approximately 2 m horizontal. Study area boundaries were determined in the field using boundaries digitized from the plan of survey (Map 2) overlaid in ArcGIS Field Maps. All survey data is compiled into ArcGIS and every survey point has a UTM Zone 18T NAD 83 coordinate.

Photographs were taken during fieldwork to document the current land conditions (see Map 4 for photo locations mapped by figure number) as per Standard 1.a., Section 7.8.6 (MCM 2011).

Fieldwork was undertaken on August 12, 2024. Weather conditions were overcast and a temperature of 25° C. Lighting, visibility, and overall conditions were good (Section 2.1, Standard 3 MCM 2011). Permission to access the property was provided by the owner prior to the commencement of any field work; no limits were placed on this access. Nothing of archaeological significance was encountered during the field assessment.

## **6.0 Records of Finds**

Despite having archaeological potential, no archaeological remains, artifacts, or cultural soil profiles were encountered during the Stage 2 investigations of the study area.

## **7.0 Analysis and Conclusions**

The Stage 1 assessment indicated that there was archaeological potential for the study area based on the proximity to Stevens Creek, the early patent date, the historical occupation of the Andrews and Craig families, and the proximity to the historical community of North Gower. As such, a Stage 2 archaeological assessment was conducted for the development area (Map 2). No archaeological remains, artifacts, or cultural soil profiles were encountered during the Stage 2 test pit survey of the study area (Map 1).

Although the entire property was subject to Stage 2 test pit survey in accordance with Section 2.1.2 (MTC 2011), it was subsequently determined by MCM that the southern fields—maintained as open and mowed grassland since the construction of the Sivan temple around 1991—are suitable for ploughing. As such, the test pit survey methodology is not considered appropriate for this portion of the property. Accordingly, the southern area (shown in red on Map 1) is considered “unassessed, retains archaeological potential.” Any future development within this portion of the property will require Stage 2 assessment using methodology to be determined at the time of the assessment.

## **8.0 Recommendations**

Based on the results of this investigation it is recommended:

1. The southern portion of the property, shown in red on Map 1, retains archaeological potential and if future development is planned for this area the methodology should be pedestrian survey.
2. No further archaeological study is required for the remainder of the subject property as delineated in Map 1.



## **9.0 Advice on Compliance with Legislation**

- a. This report is submitted to the *Minister of Citizenship and Multiculturalism* as a condition of licencing in accordance with Part VI of the *Ontario Heritage Act*, R.S.O. 1990, c 0.18. The report is reviewed to ensure that it complies with the standards and guidelines that are issued by the Minister, and that the archaeological fieldwork and report recommendations ensure the conservation, protection and preservation of the cultural heritage of Ontario. When all matters relating to archaeological sites within the project area of a development proposal have been addressed to the satisfaction of the Ministry of Citizenship and Multiculturalism, a letter will be issued by the ministry stating that there are no further concerns with regard to alterations to archaeological sites by the proposed development.
- b. It is an offence under Sections 48 and 69 of the *Ontario Heritage Act* for any party other than a licenced archaeologist to make any alteration to a known archaeological site or to remove any artifact or other physical evidence of past human use or activity from the site, until such time as a licensed archaeologist has completed archaeological fieldwork on the site, submitted a report to the Minister stating that the site has no further cultural heritage value or interest , and the report has been filed in the Ontario Public Register of Archaeology Reports referred to in Section 65.1 of the *Ontario Heritage Act*.
- c. Should previously undocumented archaeological resources be discovered, they may be a new archaeological site and therefore subject to Section 48 (1) of the *Ontario Heritage Act*. The proponent or person discovering the archaeological resources must cease alteration of the site immediately and engage a licenced consultant archaeologist to carry out archaeological fieldwork, in compliance with Section 48 (1) of the *Ontario Heritage Act*.
- d. The *Cemeteries Act*, R.S.O. 1990 c. C.4 and the *Funeral, Burial and Cremation Services Act*, 2002, S.O. 2002, c.33 (when proclaimed in force) require that any person discovering human remains must notify the police or coroner and the Registrar of Cemeteries at the Ministry of Consumer Services.

## **10.0 Closure**

Matrix Heritage has prepared this report in a manner consistent with the time limits and physical constraints applicable to this report. No other warranty, expressed or implied is made. The sampling strategies incorporated in this study comply with those identified in the Ministry of Citizenship and Multiculturalism's *Standards and Guidelines for Consultant Archaeologists* (2011) however; archaeological assessments may fail to identify all archaeological resources.

The present report applies only to the project described in the document. Use of this report for purposes other than those described herein or by person(s) other than the Ottawa Sivan Temple or their agent(s) is not authorized without review by this firm for the applicability of our recommendations to the altered use of the report.

Unless otherwise indicated, all materials in the report are copyrighted by Matrix Heritage. All rights reserved. Matrix Heritage authorizes the client and approved users to make and distribute copies of this report only for use by those parties. No part of this document either text, map, or image may be used for any purpose other than those described herein. Therefore, reproduction, modification, storage in a retrieval system or retransmission, in any form or by any means, electronic, mechanical or otherwise, for reasons other than those described herein, is strictly prohibited without prior written permission of Matrix Heritage.

This report is pending Ministry approval.

We trust that this report meets your current needs. If you have any questions or we may be of further assistance, please contact the undersigned.

Matrix Heritage Inc.



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



Andrea Jackson, MLitt  
Staff Archaeologist



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**12.0 Images**



**Figure 1: View of main Sivan Temple building, (MH1289-D024).**



**Figure 2: View of driveway and area in the front (northern) section of the study area, (MH1289-D023).**





**Figure 3: General view of the open field of the rear of the property, (MH1289-D011).**



**Figure 4: General view of the central portion of the study area, (MH1289-D008).**





**Figure 5: Test pitting in progress, (MH1289-D003).**



**Figure 6: Test pitting in progress, (MH1289-D012).**





**Figure 7: Test pitting in progress, (MH1289-D018).**



**Figure 8: Test pitting in progress, (MH1289-D031).**





**Figure 9: The rear of the main building on the site, (MH1289-D015).**



**Figure 10: Example of disturbed area in the rear of the building, (MH1289-D019).**





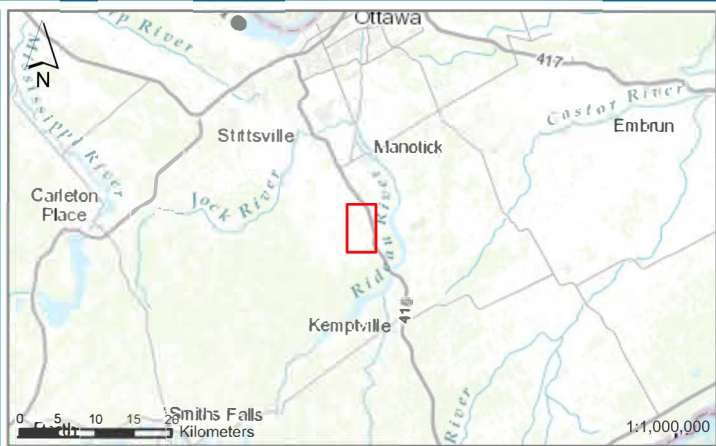
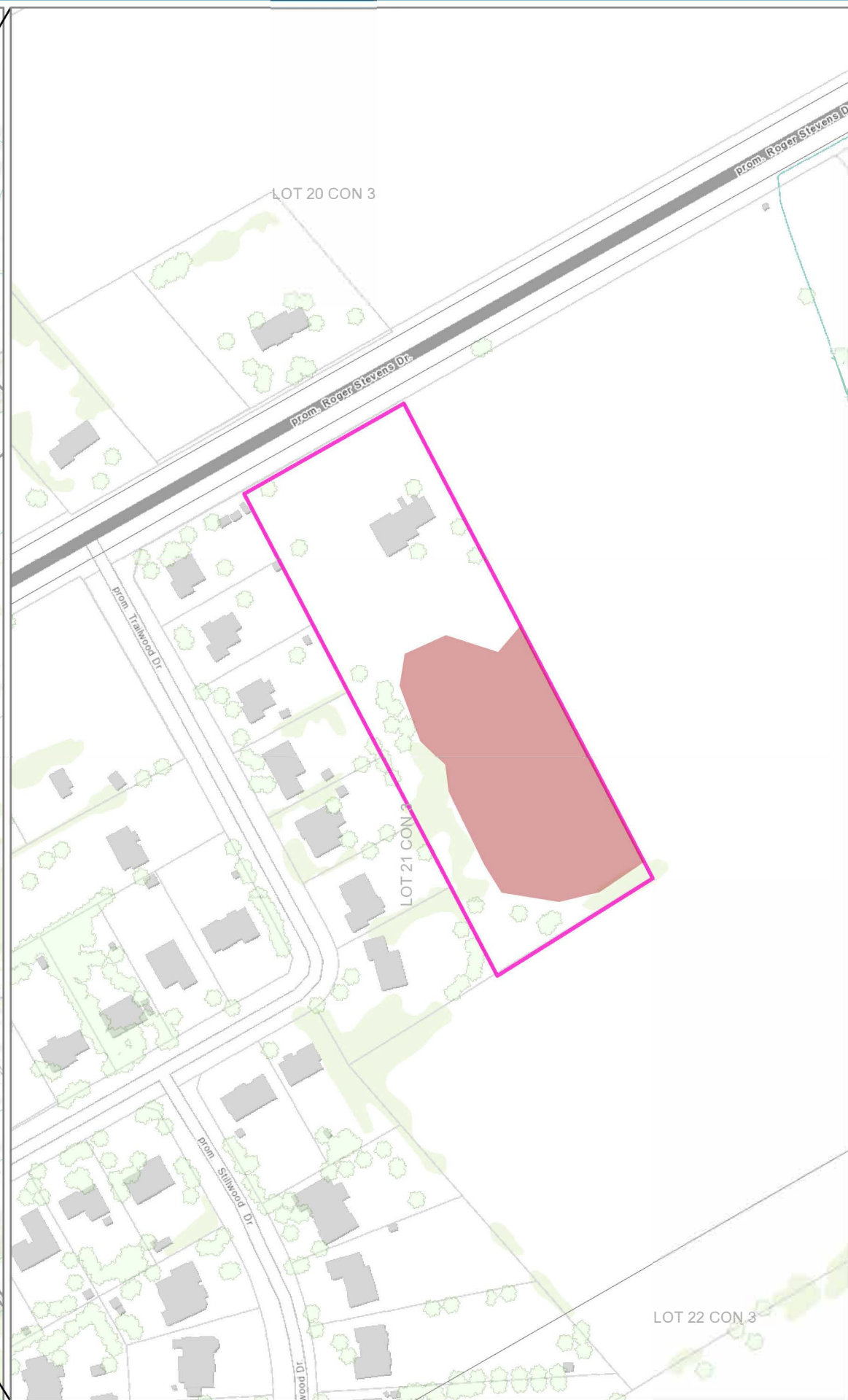
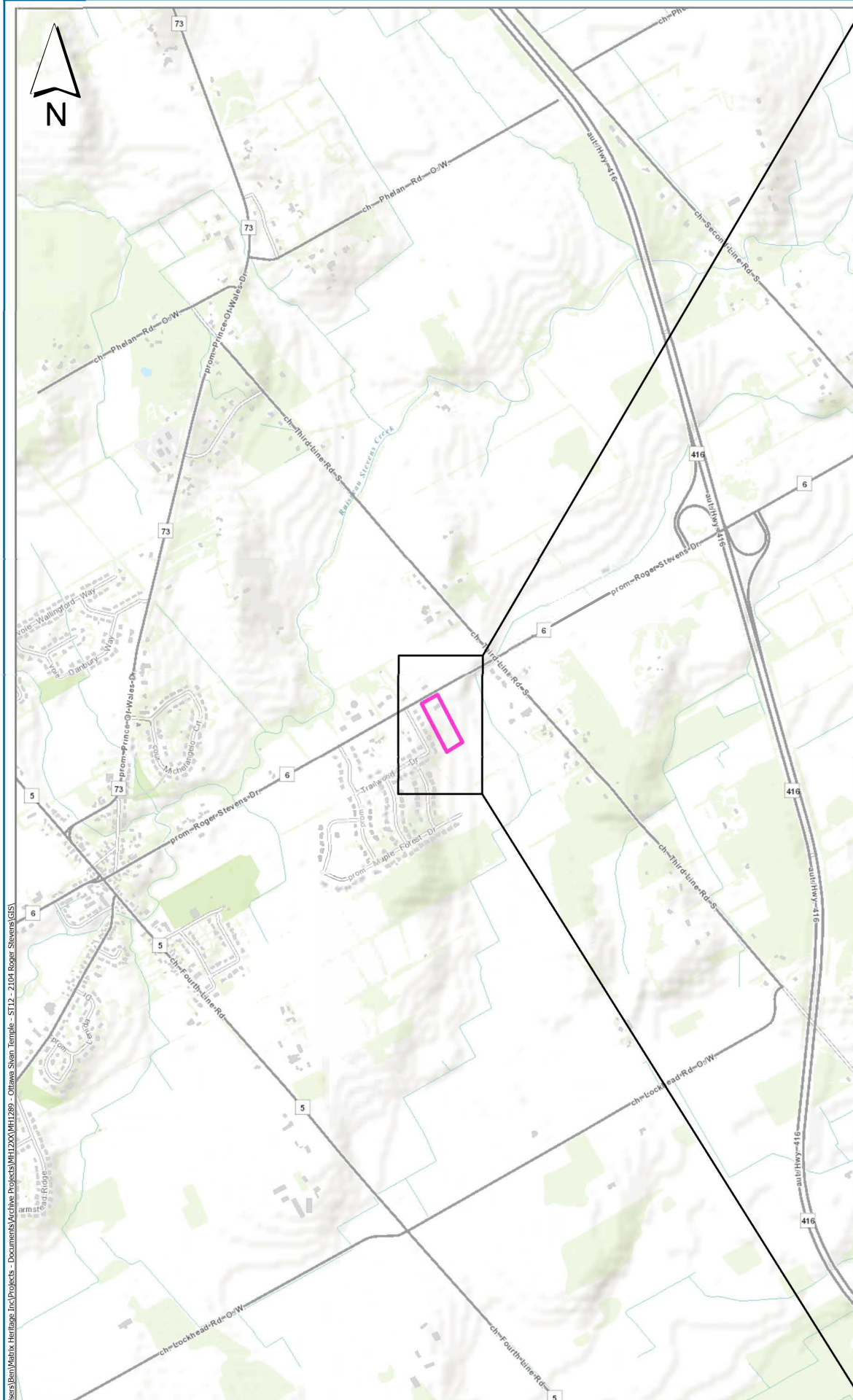
**Figure 11: View of the main building on the site, (MH1289-D021).**



**Figure 12: Gravel driveway and parking lot at the front of the property, (MH1289-D022).**


### 13.0 Maps





LEGEND

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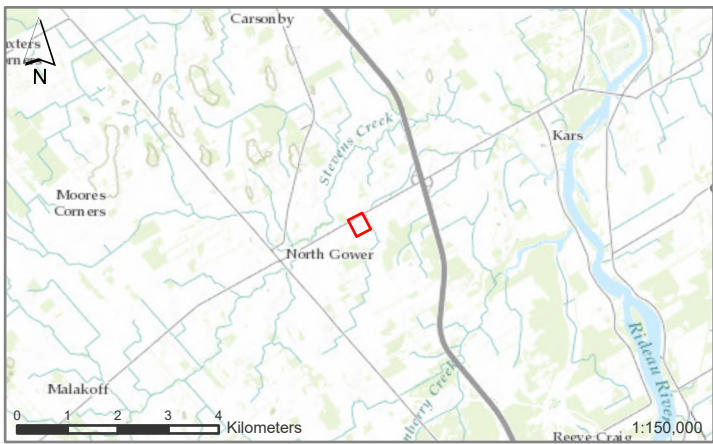


REFERENCES:  
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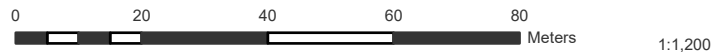
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**2104 ROGER STEVENS DR, OTTAWA, ON**

TITLE **LOCATION** MAP **1**





**Matrix**



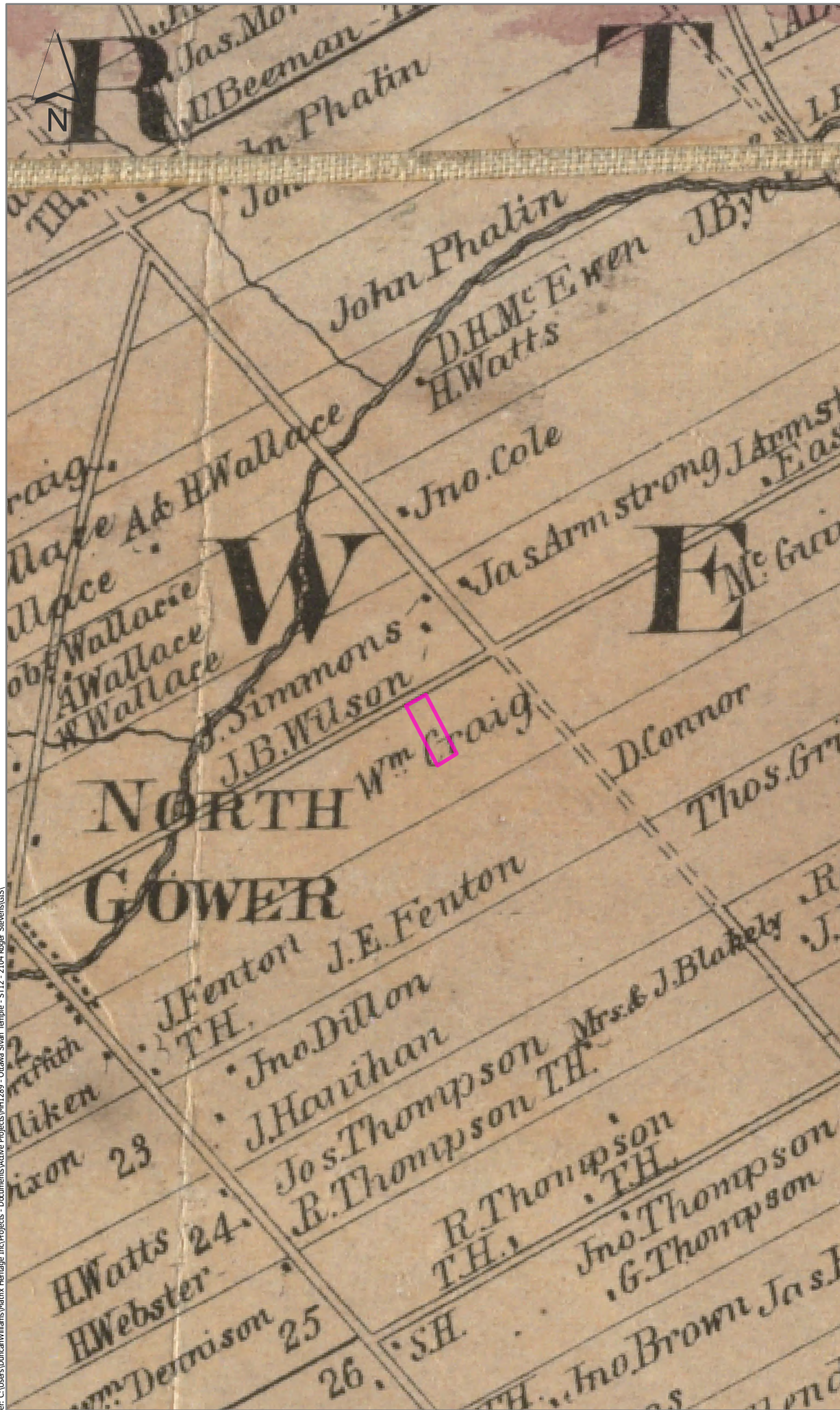
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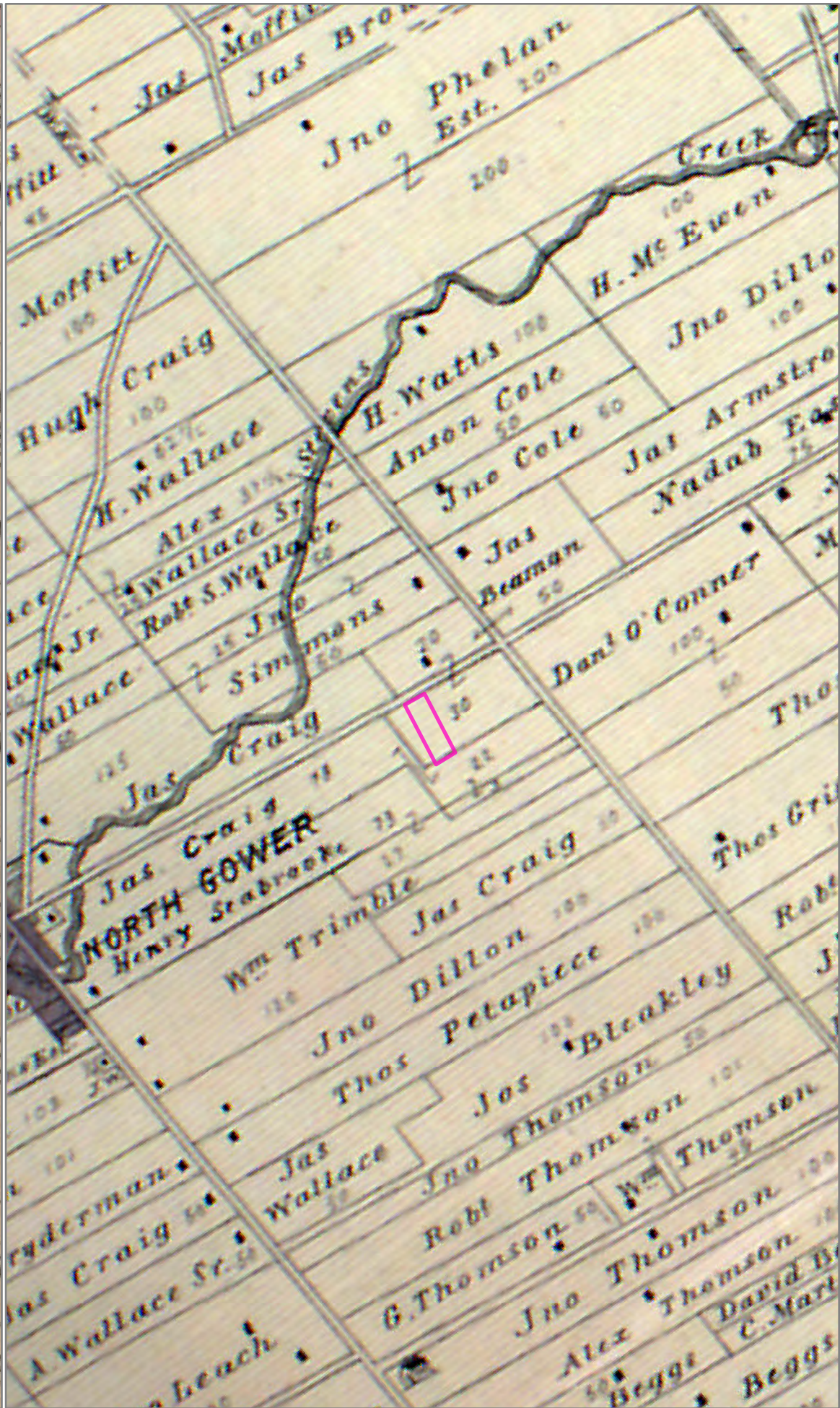
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STAGE 1 AND 2 ARCHAEOLOGICAL ASSESSMENT  
2104 ROGER STEVENS DR, OTTAWA, ON

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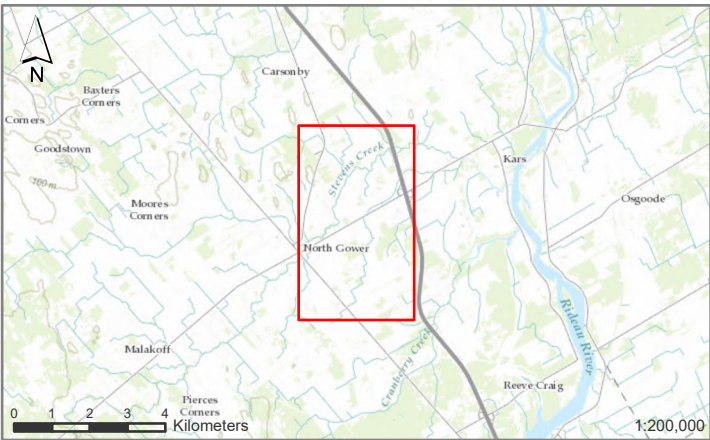




WALLING 1863



BELDEN 1879



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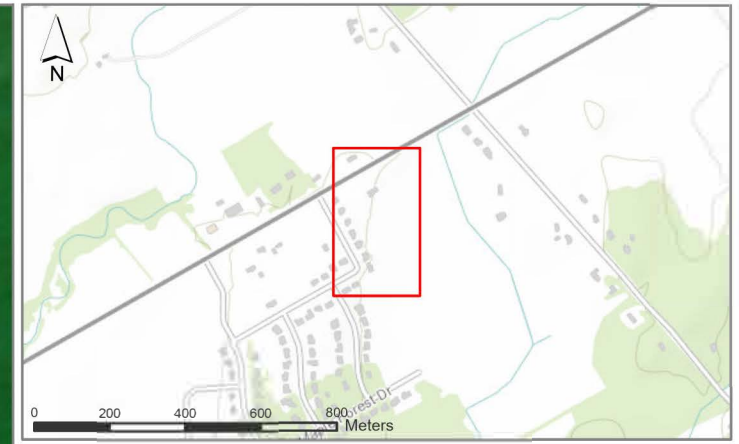
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MAP OF THE COUNTY OF CARLETON, CANADA WEST FROM FROM SURVEYS UNDER THE DIRECTION OF H.F. WALLING. PRESCOTT, C.W.: PUTNAM, 1863.  
NORTH GOWER TOWNSHIP FROM THE ILLUSTRATED HISTORICAL ATLAS OF THE COUNTY OF CARLETON (INCLUDING CITY OF OTTAWA), ONT. TORONTO: H. BELDEN & CO., 1879.

FILE MH1289 DATE 2024-07-16  
PROJECTION: NAD 1983 UTM Zone 18N  
CREATED BY: DW  
CHECKED BY: BM

PROJECT  
STAGE 1 AND 2 ARCHAEOLOGICAL ASSESSMENT  
2104 ROGER STEVENS DR, OTTAWA, ON

TITLE  
HISTORIC  
MAP  
3





LEGEND

STUDY AREA

METHODS


SHOVEL TEST (5 M INTERVAL)

RETAINS ARCHAEOLOGICAL POTENTIAL -  
REQUIRES FURTHER ASSESSMENT PRIOR TO  
ANY DEVELOPMENT ACTIVITY IN THIS AREA

EXCLUDED

DISTURBED - LOW TO NO POTENTIAL

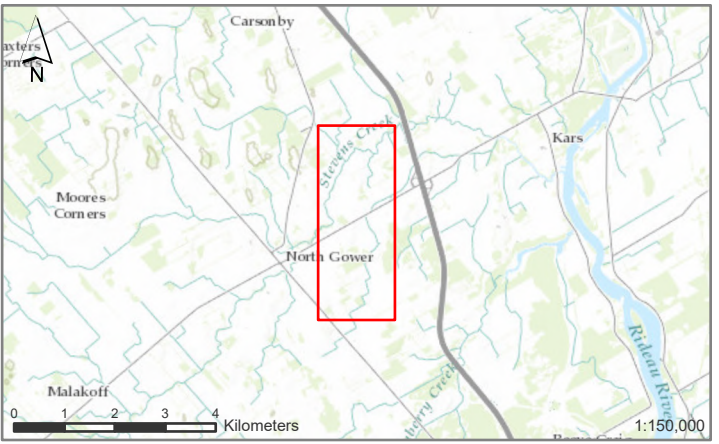
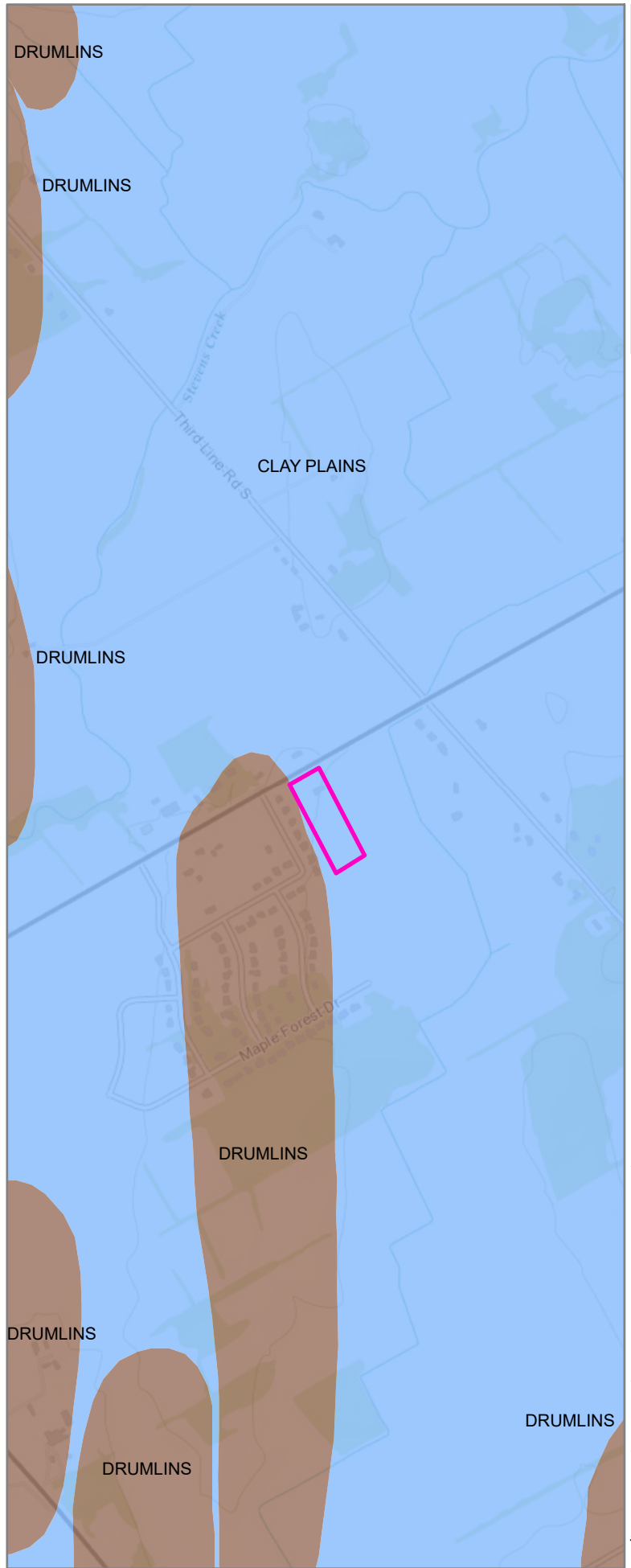
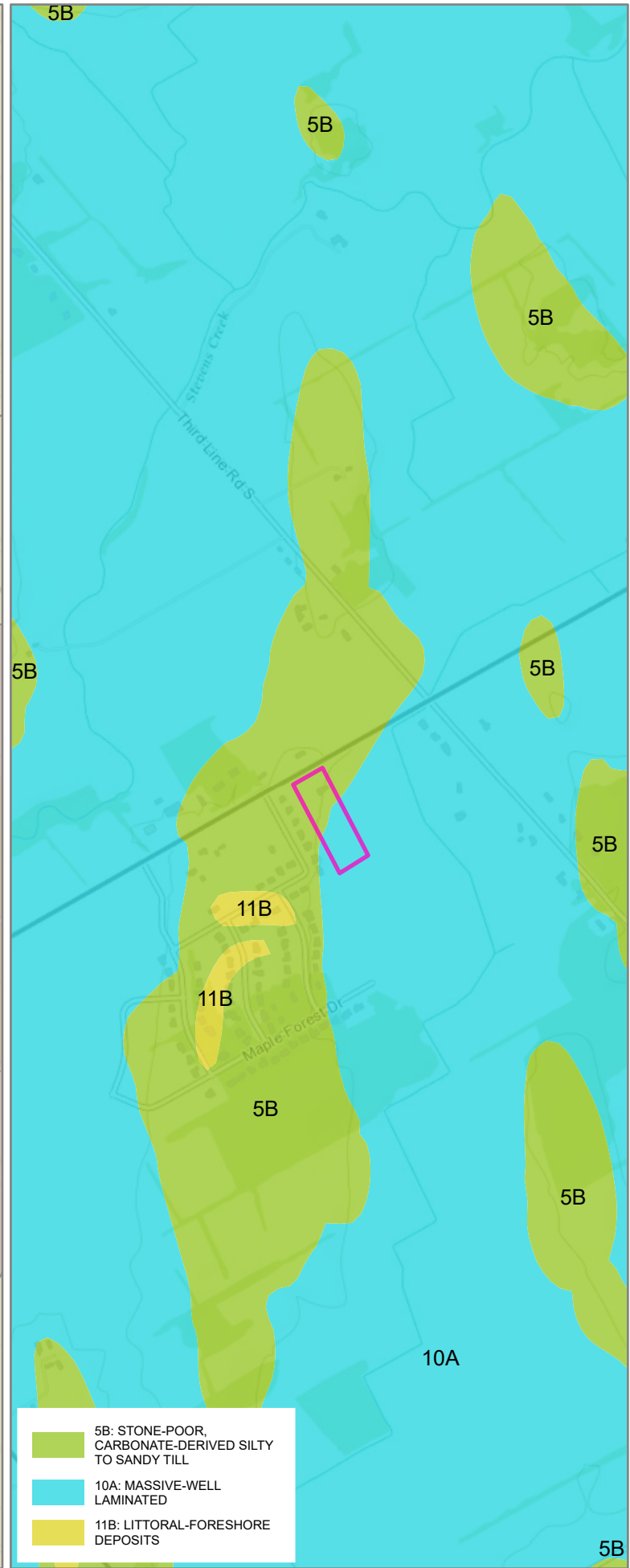
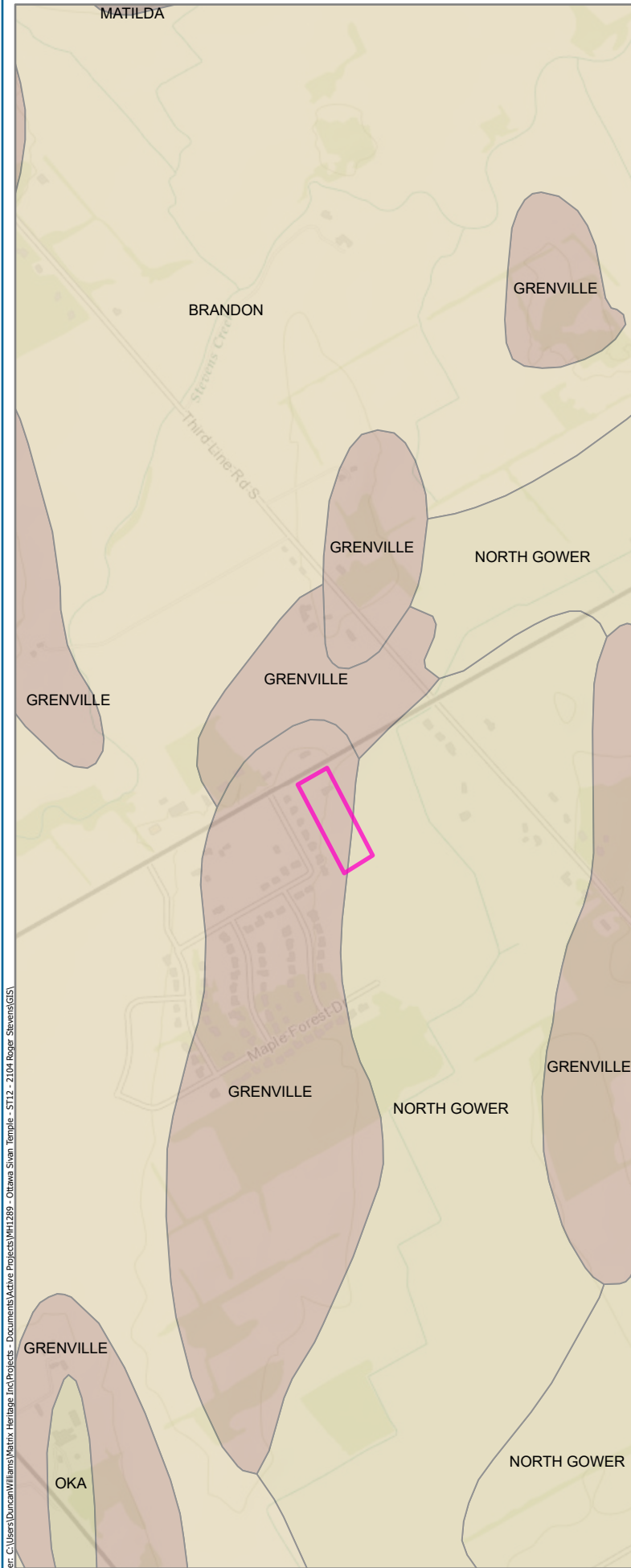
PHOTO LOCATION, DIRECTION, AND FIGURE  
NUMBER



REFERENCES:  
MAXAR, MICROSOFT, CITY OF OTTAWA, PROVINCE OF ONTARIO, ESRI CANADA, ESRI,  
HERE, GARMIN, INCREMENT P, USGS, METI/NASA, EPA, USDA, AAFC, NRCAN

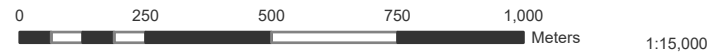
FILE	MH1289	DATE	2025-03-25
PROJECTION:	NAD 1983 UTM Zone 18N	CREATED BY:	DW
		CHECKED BY:	BM
PROJECT	STAGE 1 AND 2 ARCHAEOLOGICAL ASSESSMENT 2104 ROGER STEVENS DR, OTTAWA, ON		
TITLE	METHODS, KEY, CONDITIONS	MAP	4





LEGEND

STUDY AREA



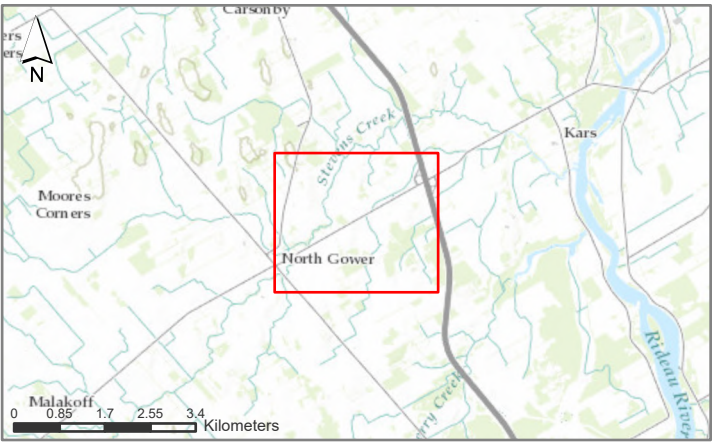
REFERENCES:  
CITY OF OTTAWA, PROVINCE OF ONTARIO, ESRI CANADA, ESRI, HERE, GARMIN, INCREMENT P, USGS, METI/NASA, NGA, EPA, USDA, AAFC, NRCAN, CITY OF OTTAWA, PROVINCE OF ONTARIO, ESRI CANADA, ESRI, HERE, GARMIN, INCREMENT P, USGS, EPA, USDA, AAFC, NRCAN  
SOIL SURVEY COMPLEX LIO  
SURFICIAL GEOLOGY OF SOUTHERN ONTARIO 2003  
CHAPMAN AND PUTNAM 2007 PHYSIOGRAPHY OF SOUTHERN ONTARIO

FILE	MH1289	DATE	2024-07-16
PROJECTION:	NAD 1983 UTM Zone 18N	CREATED BY:	DW
CHECKED BY:	BM		
PROJECT	STAGE 1 AND 2 ARCHAEOLOGICAL ASSESSMENT		
	2104 ROGER STEVENS DR, OTTAWA, ON		







Folder: C:\Users\Duncan\Williams\Matrix\Heritage\IndProjects - Documents\Active Projects\MH1289 - Ottawa Sivan Temple - ST12 - 2104 Roger Stevens Dr



LEGEND

-  STUDY AREA
-  ARCHAEOLOGICAL POTENTIAL



REFERENCES:  
CITY OF OTTAWA, PROVINCE OF ONTARIO, ESRI CANADA, ESRI, HERE, GARMIN,  
INCREMENT P, USGS, MET/NASA, NGA, EPA, USDA, AAFC, NRCAN  
1999 POTENTIAL MAPPING FROM GEOOTTAWA

FILE	MH1289	DATE	2024-05-16
		CREATED BY:	DW
		CHECKED BY:	NK
PROJECT	STAGE 1 AND 2 ARCHAEOLOGICAL ASSESSMENT		
	2104 ROGER STEVENS DR, OTTAWA, ON		
TITLE	ARCHAEOLOGICAL POTENTIAL	MAP	6

### Appendix A: Photographic Catalogue

Photo Number	Description	Bearing	Date	Photographer
MH1289-D001	Example of typical stratigraphy found throughout study area	20	12/08/2024	M. Hunter
MH1289-D002	Modern sand fill in disturbed area, south of temple	0	12/08/2024	M. Hunter
MH1289-D003	Test pitting in progress	14	12/08/2024	M. Hunter
MH1289-D004	Overview of study area	325	12/08/2024	M. Hunter
MH1289-D005	Example of typical stratigraphy found throughout study area	272	12/08/2024	M. Hunter
MH1289-D006	Test pitting in progress	343	12/08/2024	M. Hunter
MH1289-D007	Newly planted apple trees along southwest boundary	276	12/08/2024	M. Hunter
MH1289-D008	Gradual slope leading up to the temple along the northern boundary	8	12/08/2024	M. Hunter
MH1289-D009	Electrical lights along northwest boundary	324	12/08/2024	M. Hunter
MH1289-D010	Test pitting in progress	185	12/08/2024	M. Hunter
MH1289-D011	Overview of study area	140	12/08/2024	M. Hunter
MH1289-D012	Test pitting in progress	198	12/08/2024	M. Hunter
MH1289-D013	Built up area south of the temple	37	12/08/2024	M. Hunter
MH1289-D014	Modern garbage and storage container south of the temple	221	12/08/2024	M. Hunter
MH1289-D015	Manicured lawn south of the temple	320	12/08/2024	M. Hunter
MH1289-D016	Test pitting in progress	270	12/08/2024	M. Hunter
MH1289-D017	Test pitting in progress	159	12/08/2024	M. Hunter
MH1289-D018	Test pitting in progress	251	12/08/2024	M. Hunter
MH1289-D019	Gravel path leading to parking lot that wraps around the temple	0	12/08/2024	M. Hunter
MH1289-D020	Gravel conditions southwest of temple	299	12/08/2024	M. Hunter
MH1289-D021	Conditions around temple	22	12/08/2024	M. Hunter
MH1289-D022	Gravel driveway leading from Rogers Steven Drive to temple	341	12/08/2024	M. Hunter
MH1289-D023	Patch of manicured lawn between temple and Rogers Steven Dr.	22	12/08/2024	M. Hunter
MH1289-D024	Front of temple with driveway	140	12/08/2024	M. Hunter
MH1289-D025	General conditions in backyard	35	12/08/2024	M. Hunter
MH1289-D026	Buried septic tank in backyard	67	12/08/2024	M. Hunter
MH1289-D027	Test pitting in progress	266	12/08/2024	M. Hunter
MH1289-D028	Test pitting in progress	235	12/08/2024	M. Hunter
MH1289-D029	Test pitting in progress	305	12/08/2024	M. Hunter
MH1289-D030	Example of typical stratigraphy found in northwest section	341	12/08/2024	M. Hunter
MH1289-D031	Test pitting in progress	27	12/08/2024	M. Hunter
MH1289-D032	Test pitting in progress	284	12/08/2024	M. Hunter
MH1289-D033	Test pitting in progress	248	12/08/2024	M. Hunter

### Appendix B: Document Catalogue

Project	Description	Created By
MH1289	2104 Roger Stevens Drive Field Notes - Stage 2 (One Note File)	M. Hunter

**Appendix C: Map Catalogue**

<b>Map Number</b>	<b>Description</b>	<b>Created By</b>
1	Location	B. Mortimer
2	Development Mapping	B. Mortimer
3	Historic	B. Mortimer
4	Methodology, Photo Key, Conditions	B. Mortimer
5	Soils and Geology	B. Mortimer
6	Potential	B. Mortimer