



Government Services Building
22 Winookeedaa Road
Curve Lake, Ontario K0L1R0

Phone: 705.657.8045
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www.curvelakefirstnation.ca

January 23, 2026

Applicant
c/o Breeanne Martin
Township of North Kawartha
P.O. Box 550, 280 Burleigh Street
Apsley, Ontario K0L 1A0
b.martin@northkawartha.ca

SENT VIA EMAIL

Re: Proposed By-law Amendment for application for 319 Walkes Road in Apsley in the Township of North Kawartha

Dear Applicant,

On behalf of Curve Lake First Nation, I would like to acknowledge receipt of a public meeting notification from the proponent c/o the Township of North Kawartha dated January 19, 2026 regarding a proposed bylaw amendment application for 319 Walkes Road in Apsley in the Township of North Kawartha. This proposed project is taking place within our homelands and Treaty Territories. Curve Lake First Nation appreciates receiving notification of the above-mentioned bylaw amendment application. Given that the property is located on the shore of Chandos Lake and has a potential high impact to First Nation cultural resources it is recommended that an archaeological assessment and an environmental assessment take place before any ground disturbance. Additionally, we request additional information regarding the nature of the proposed development activities.

INTRODUCTION TO CURVE LAKE FIRST NATION

The area, where your project is proposed, is situated within our homelands and Traditional Territory; Curve Lake First Nation is a part of the Michi Saagiig Anishinaabeg, whose traditional homelands stretched across the north shore of Lake Ontario. Our cultural landscapes include the northern shoreline of Lake Ontario, and the shorelines and mouths of its tributaries. The Michi Saagiig Anishinaabeg are known as “the people of the big river mouths”. Our winter harvesting



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grounds extended north of Lake Ontario.¹ The citizens of Curve Lake have long had, and continue to have, a deep and meaningful connection to the Lands and Waters in our beautiful homelands. We continue to be informed and guided by our responsibilities to, and relationships with our Relatives (Lands, Waters, Animals, Plants, etc.) in these areas.

Curve Lake First Nation must be involved in any decisions regarding our homelands and Treaty Territories. We must be consulted whenever decisions or activities that have the potential to adversely impact our Inherent, Aboriginal and Treaty Rights are contemplated. We continue to hold and exercise our Rights within our homelands and Treaty Territories, and they are recognized and protected by Section 35 of the *Canadian Constitution Act*. Our Rights were re-affirmed through the Williams Treaties First Nations Settlement Agreement of 2018 after nearly a hundred years of illegal Rights-denial which resulted from the Williams Treaties of 1923. In 2021, Canada enacted the United Nations Declaration of Indigenous Peoples Act (UNDA) which embedded the principles of the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) into Canadian positive law.

CONSULTATION FRAMEWORK

We appreciate that you have proactively informed Curve Lake First Nation of your project and its associated activities, which begins the consultation process. Curve Lake First Nation should be consulted on all activities related to your project which may involve decisions or impacts related to:

- the natural environment, including species of specific cultural, spiritual and relational value to Curve Lake First Nation citizens;
- cultural heritage and archaeological resources;
- watercourses and waterbodies, including wetlands.

Curve Lake First Nation reserves the right to be consulted about projects and involved in decision making processes occurring in our homelands and Treaty Territories, especially where potential impacts to our Rights or interests may exist. As such, we have developed [Consultation and Accommodation Standards](#) which outline the minimum standards and expectations for

¹ As shared by Michi Saagiig Anishinaabe Elder Gitiga Migizi-ban (Doug Williams-ban). Additional information regarding the Michi Saagiig Anishinaabeg can be found in “Michi Saagiig Historical/Background”, prepared by Gitiga Migizi-ban, and attached as **Appendix A**.



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consultation and engagement activities. As set out in the Standards, Curve Lake First Nation will require a filing fee in the amount of \$500.00 to support opening a file, an internal cursory review, and to support an initial meeting with the proponent.

REQUEST FOR ADDITIONAL INFORMATION

To assist us in understanding the project and to provide you with timely input, it would be appreciated if a summary statement, indicating how the project will address the following areas of concern to our Nation, could be forwarded as soon as possible:

- possible impact to the community;
- possible environmental impact;
- endangerment to fish and wild game;
- possible impacts to water;
- possible impacts on Aboriginal heritage and cultural values; and
- to endangered species; lands; savannas, etc.

Curve Lake First Nation is interested in receiving any recent project documentation (e.g., project plans, reports, memos, drawings, etc.), preferably in draft, to get a better understanding of the project itself, the assessments and studies to be conducted, mitigations identified, etc. This will give us better insight and understanding on what is being proposed.

ARCHAEOLOGICAL RESOURCES

Curve Lake First Nation has adopted an [*Archaeological Protocol*](#), which outlines the minimum standards we expect to be followed for archaeological activities taking place within our homelands and Treaty Territories. We ask that you keep us apprised of any archaeological activities. **We expect engagement at Stage 1 of an archaeological assessment** so that we may include Indigenous Knowledge of the land in the process. We may request a site visit in connection with any proposed archaeological activity, or in relation to a known or potential archaeological site within the vicinity of your project.

We have particular concern for the remains of our ancestors. There may be the presence of burial or archaeological sites in your proposed project area. Should excavation unearth bones, remains, or other such evidence of a native burial site or any other archaeological findings, we must be



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notified without delay. In the case of a burial site, Council reminds you of your obligations under the *Cemeteries Act*; The nearest First Nation Government or other Indigenous community, which is willing to act as a representative and whose members have a close cultural affinity to the interred person, must be notified immediately. The regulations further state that such a representative is needed before the remains and associated artifacts can be removed. Should such a find occur, we request that you contact our Archaeological Program Administrator immediately (APAdmin@curvelake.ca).

NEXT STEPS IN CONSULTATION PROCESS

As a next step in the consultation process, Curve Lake First Nation invites a meeting with you and any relevant project team members or consultants to understand more about the project in our Territory. We would like to initiate discussions and pre-planning for consultation and engagement with our Nation, including:

- clarifying the scope of your project and associated activities;
- discussing our Special Consultation Framework (if applicable);
- establishing a preliminary scope of consultation and engagement activities;
- taking steps to build an ongoing and meaningful relationship.

Such discussions can establish an appropriate consultation and engagement budget to support our involvement in your project.

Costs associated with consultation are to be borne by Proponents. As with other similar engagements and consultations, we would like to initiate negotiations with you regarding a Framework Agreement to support consultation and engagement activities. Such an agreement ensures that Curve Lake First Nation can be reimbursed for our efforts related to consultation and engagement activities such as:

- time to prepare for and attend project meetings;
- review of project materials and submission of comments, as applicable;
- participation in field surveys or site visits, as mutually agreed upon;
- internal governance processes.



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CONCLUDING REMARKS

We kindly ask that you keep us apprised throughout all phases of this project. Please note that while this letter does not constitute consultation, it does represent the initial engagement process.

Should you have further questions, please let us know. Our team will support you in navigating the processes at Curve Lake First Nation.

Sincerely,

Francis Chua

Francis Chua
Supporting Curve Lake First Nation
Director - Francis Chua Consulting Inc.

CC:
Delaney Jacobs, Director of Lands and Consultation, CLFN
Paige Williams, Manager of Consultation, CLFN
Derek Paauw, Consultation Lead, Archaeology, CLFN
David Rewniak, Consultation Lead, Developments, CLFN
Kayla Wright, Supporting Curve Lake First Nation, Director – Francis Chua Consulting Inc.



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APPENDIX A – Michi Saagiig Historical/Background Context – as prepared by Elder Gitiga Migizi (Doug Williams)

The traditional homelands of the Michi Saagiig (Mississauga Anishinaabeg) encompass a vast area of what is now known as southern Ontario. The Michi Saagiig are known as “the people of the big river mouths” and were also known as the “Salmon People” who occupied and fished the north shore of Lake Ontario where the various tributaries emptied into the lake. Their territories extended north into and beyond the Kawarthas as winter hunting grounds on which they would break off into smaller social groups for the season, hunting and trapping on these lands, then returning to the lakeshore in spring for the summer months.

The Michi Saagiig were a highly mobile people, travelling vast distances to procure subsistence for their people. They were also known as the “Peacekeepers” among Indigenous nations. The Michi Saagiig homelands were located directly between two very powerful Confederacies: The Three Fires Confederacy to the north and the Haudenosaunee Confederacy to the south. The Michi Saagiig were the negotiators, the messengers, the diplomats, and they successfully mediated peace throughout this area of Ontario for countless generations.

Michi Saagiig oral histories speak to their people being in this area of Ontario for thousands of years. These stories recount the “Old Ones” who spoke an ancient Algonquian dialect. The histories explain that the current Ojibwa phonology is the 5th transformation of this language, demonstrating a linguistic connection that spans back into deep time. The Michi Saagiig of today are the descendants of the ancient peoples who lived in Ontario during the Archaic and Paleo-Indian periods. They are the original inhabitants of southern Ontario, and they are still here today.

The traditional territories of the Michi Saagiig span from Gananoque in the east, all along the north shore of Lake Ontario, west to the north shore of Lake Erie at Long Point. The territory spreads as far north as the tributaries that flow into these lakes, from Bancroft and north of the Haliburton highlands. This also includes all the tributaries that flow from the height of land north of Toronto like the Oak Ridges Moraine, and all of the rivers that flow into Lake Ontario (the Rideau, the Salmon, the Ganaraska, the Moira, the Trent, the Don, the Rouge, the Etobicoke, the Humber, and the Credit, as well as Wilmot and 16 Mile Creeks) through Burlington Bay and the Niagara region including the Welland and Niagara Rivers, and beyond. The western side of the Michi Saagiig Nation was located around the Grand River which was used as a portage route as



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the Niagara portage was too dangerous. The Michi Saagiig would portage from present-day Burlington to the Grand River and travel south to the open water on Lake Erie.

Michi Saagiig oral histories also speak to the occurrence of people coming into their territories sometime between 500-1000 A.D. seeking to establish villages and a corn growing economy – these newcomers included peoples that would later be known as the Huron-Wendat, Neutral, Petun/Tobacco Nations. The Michi Saagiig made Treaties with these newcomers and granted them permission to stay with the understanding that they were visitors in these lands. Wampum was made to record these contracts, ceremonies would have bound each nation to their respective responsibilities within the political relationship, and these contracts would have been renewed annually (see Gitiga Migizi and Kapyrka 2015). These visitors were extremely successful as their corn economy grew as well as their populations. However, it was understood by all nations involved that this area of Ontario were the homeland territories of the Michi Saagiig.

The Odawa Nation worked with the Michi Saagiig to meet with the Huron-Wendat, the Petun, and Neutral Nations to continue the amicable political and economic relationship that existed – a symbiotic relationship that was mainly policed and enforced by the Odawa people.

Problems arose for the Michi Saagiig in the 1600s when the European way of life was introduced into southern Ontario. Also, around the same time, the Haudenosaunee were given firearms by the colonial governments in New York and Albany which ultimately made an expansion possible for them into Michi Saagiig territories. There began skirmishes with the various nations living in Ontario at the time. The Haudenosaunee engaged in fighting with the Huron-Wendat and between that and the onslaught of European diseases, the Iroquoian speaking peoples in Ontario were decimated.

The onset of colonial settlement and missionary involvement severely disrupted the original relationships between these Indigenous nations. Disease and warfare had a devastating impact upon the Indigenous peoples of Ontario, especially the large sedentary villages, which mostly included Iroquoian speaking peoples. The Michi Saagiig were largely able to avoid the devastation caused by these processes by retreating to their wintering grounds to the north, essentially waiting for the smoke to clear.

Michi Saagiig Elder Gitiga Migizi (2017) recounts:



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We weren't affected as much as the larger villages because we learned to paddle away for several years until everything settled down. And we came back and tried to bury the bones of the Huron but it was overwhelming, it was all over, there were bones all over – that is our story.

There is a misnomer here, that this area of Ontario is not our traditional territory and that we came in here after the Huron-Wendat left or were defeated, but that is not true. That is a big misconception of our history that needs to be corrected. We are the traditional people, we are the ones that signed treaties with the Crown. We are recognized as the ones who signed these treaties and we are the ones to be dealt with officially in any matters concerning territory in southern Ontario.

We had peacemakers go to the Haudenosaunee and live amongst them in order to change their ways. We had also diplomatically dealt with some of the strong chiefs to the north and tried to make peace as much as possible. So we are very important in terms of keeping the balance of relationships in harmony.

Some of the old leaders recognized that it became increasingly difficult to keep the peace after the Europeans introduced guns. But we still continued to meet, and we still continued to have some wampum, which doesn't mean we negated our territory or gave up our territory – we did not do that. We still consider ourselves a sovereign nation despite legal challenges against that. We still view ourselves as a nation and the government must negotiate from that basis.

Often times, southern Ontario is described as being “vacant” after the dispersal of the Huron-Wendat peoples in 1649 (who fled east to Quebec and south to the United States). This is misleading as these territories remained the homelands of the Michi Saagiig Nation.

The Michi Saagiig participated in eighteen treaties from 1781 to 1923 to allow the growing number of European settlers to establish in Ontario. Pressures from increased settlement forced the Michi Saagiig to slowly move into small family groups around the present day communities: Curve Lake First Nation, Hiawatha First Nation, Alderville First Nation, Scugog Island First Nation, New Credit First Nation, and Mississauga First Nation.

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

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



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Publication reference:

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



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APPENDIX B – Curve Lake First Nation Cultural Heritage Liaison Letter of Agreement