

**KINROSS**

**Great Bear**

# **Great Bear Gold Project Impact Statement**

## **Appendix P-2:**

**Cultural Heritage Evaluation Report: Manoomin Field  
between Unnamed Waterbodies 1 and 2**



GREAT BEAR RESOURCES

# GREAT BEAR PROJECT

## CULTURAL HERITAGE EVALUATION REPORT: MANOOMIN FIELD BETWEEN UNNAMED WATERBODIES 1 AND 2, KENORA DISTRICT, ONTARIO

NOVEMBER 2025





# GREAT BEAR PROJECT

## CULTURAL HERITAGE EVALUATION REPORT: MANOOMIN FIELD BETWEEN UNNAMED WATERBODIES 1 AND 2, KENORA DISTRICT, ONTARIO

GREAT BEAR RESOURCES

FINAL

PROJECT NO.: OMEMA2303  
NOVEMBER 2025

WSP CANADA INC.  
6925 CENTURY AVENUE, SUITE 600  
MISSISSAUGA, ON, CANADA L5N 7K2

T: +1 905-567-4444  
WSP.COM

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# SIGNATURES

PREPARED BY:

PREPARED BY:

***ORIGINAL SIGNED***

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Johanna Kelly, MSc., CAHP  
Senior Cultural Heritage Specialist

***ORIGINAL SIGNED***

---

Austin Foster, MA, CAHP-Intern  
Cultural Heritage Specialist

REVIEWED BY:

***ORIGINAL SIGNED***

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Heidy Schopf, MES, CAHP  
Cultural Heritage Team Lead

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# EXECUTIVE SUMMARY

WSP Canada Inc. (WSP) was retained by Great Bear Resources Limited, a subsidiary of Kinross Gold Corporation, to complete a Cultural Heritage Evaluation Report (CHER) for a wild rice field located between Unnamed Waterbodies 1 and 2 (the Study Area) as part of the Federal Impact Assessment for the Great Bear Project (the Project) under the *Impact Assessment Act* (IAA). The Study Area is situated within the Great Bear Property in a remote area of northwestern Ontario, approximately 25 kilometres southeast of the Municipality of Red Lake, within the District of Kenora.

The Project involves the development, operation, and eventual decommissioning and closure of an underground and open pit gold mine, with an associated process plant to produce gold doré bars, as well as supporting infrastructure. As required under the IAA, environmental assessments must consider potential impacts to physical and cultural heritage resources. As part of this process, a series of Technical Support Documents prepared by WSP on behalf of Great Bear Resources Limited has been undertaken to describe the predicted environmental effects of the Project.

In 2024, WSP prepared a Cultural Heritage Report: Existing Conditions and Preliminary Impact Assessment (Cultural Heritage Report) for the Project. The Cultural Heritage Report determined that the Project is anticipated to result in direct impacts to one potential Cultural Heritage Landscape (CHL) - a wild rice field along the shores of Unnamed Waterbody 1 (identified as CHR 3 in the Cultural Heritage Report). Accordingly, the Cultural Heritage Report recommended that a CHER be conducted to evaluate the potential CHL against the criteria for cultural heritage value or interest (CHVI) prescribed in Ontario Regulation (O. Reg.) 9/06 (as amended by O. Reg 569/22) of the Ontario Heritage Act (RSO 1990, c. O.18)

Based on historical background research, review of available confidential Indigenous knowledge studies created for the Project, and existing conditions, it was determined that the Study Area meets the criteria for CHVI prescribed in O. Reg. 9/06 of the *Ontario Heritage Act* for historical / associative and contextual reasons.

Therefore, the following recommendations are made:

1. The results of this CHER will be included as part of the final Great Bear Project Impact Statement submission to the Impact Assessment Agency of Canada and will be circulated to those Indigenous communities participating in the IAA process.
2. It is anticipated that the Project will directly impact the Study Area. Accordingly, the preparation of a Cultural Heritage Impact Assessment (CHIA) is required. The draft CHIA is included with the Impact Statement to assess the impacts of the proposed work and recommend mitigation measures. As soon as designs for the engineering package that includes the Tailings Management Facility pond and mine water pond are available, the CHIA can be finalized. The CHIA must be prepared in consultation with the Indigenous Nations participating in the Impact Assessment process to gather insight on conservation and mitigation strategies. The preparation of the CHIA must be informed by Information Bulletin 3: Heritage Impact Assessments for Provincial Heritage Properties (MCM 2017).
3. This report must be submitted to the MCM for information purposes.

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# ABBREVIATIONS

ALIA	Anishinabe Led Impact Assessment
ANA	Asubpeeschoseewagong Netum Anishinabek
CHER	Cultural Heritage Evaluation Report
CHIA	Cultural Heritage Impact Assessment
CHL	Cultural Heritage Landscape
CHR	Cultural Heritage Resource
CHVI	Cultural Heritage Value or Interest
IAA	<i>Impact Assessment Act</i>
LSFN	Lac Seul First Nation
MCM	Ministry of Citizenship and Multiculturalism
MNR	Ministry of Natural Resources
OHA	<i>Ontario Heritage Act</i>
OHT	Ontario Heritage Trust
O.Reg.	Ontario Regulation
SCHVI	Statement of Cultural Heritage Value or Interest
TLRU	Traditional Land and Resource Use
WFN	Wabauskang First Nation
WSP	WSP Canada Inc.

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# GLOSSARY

## **Adjacent Lands**

Those lands contiguous to a protected heritage property or as otherwise defined in the municipal official plan (Government of Ontario 2024).

## **Built Heritage Resource**

Means a building, structure, monument, installation or any manufactured or constructed part or remnant that contributes to a property's cultural heritage value or interest as identified by a community, including an Indigenous community (Government of Ontario 2024).

Built heritage resources are located on property that may be designated under Parts IV or V of the *Ontario Heritage Act*, or that may be included on local, provincial, federal and/or international registers.

## **Conserved**

Means the identification, protection, management and use of built heritage resources, cultural heritage landscapes and archaeological resources in a manner that ensures their cultural heritage value or interest is retained. This may be achieved by the implementation of recommendations set out in a conservation plan, archaeological assessment, and/or heritage impact assessment that has been approved, accepted or adopted by the relevant planning authority and/or decision maker. Mitigative measures and/or alternative development approaches can be included in these plans and assessments (Government of Ontario 2024).

## **Cultural Heritage Landscape**

Means a defined geographical area that may have been modified by human activity and is identified as having cultural heritage value or interest by a community, including an Indigenous community. The area may include features such as buildings, structures, spaces, views, archaeological sites or natural elements that are valued together for their interrelationship, meaning or association (Government of Ontario 2024).

Cultural heritage landscapes may be properties that have been determined to have cultural heritage value or interest under the *Ontario Heritage Act*, or have been included on federal and/or international registers, and/or protected through official plan, zoning by-law, or other land use planning mechanisms.

## **Heritage Attributes**

Means, as defined under the *Ontario Heritage Act*, in relation to real property, and to the buildings and structures on the real property, the attributes of the property, buildings and structures that contribute to their cultural heritage value or interest (Government of Ontario 2024).

Heritage attributes are the principal features or elements that contribute to a protected heritage property's cultural heritage value or interest, and may include the property's built, constructed, or manufactured elements, as well as natural landforms, vegetation, water features, and its visual setting (e.g. significant views or vistas to or from a protected heritage property).

**Protected Heritage Property**

Means property designated under Part IV or VI of the *Ontario Heritage Act*; property included in an area designated as a heritage conservation district under Part V of the *Ontario Heritage Act*; property subject to a heritage conservation easement or covenant under Part II or IV of the *Ontario Heritage Act*; property identified by a provincial ministry or a prescribed public body as a property having cultural heritage value or interest under the *Standards and Guidelines for the Conservation of Provincial Heritage Properties*; property protected under federal heritage legislation; and UNESCO World Heritage Sites (Government of Ontario 2024).

**Significant:**

In regards to cultural heritage and archaeology, resources that have been determined to have cultural heritage value or interest. Processes and criteria for determining cultural heritage value or interest are established by the Province under the authority of the *Ontario Heritage Act* (Government of Ontario 2024).



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# 1 INTRODUCTION

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## 1.1 BACKGROUND

WSP Canada Inc. (WSP) was retained by Great Bear Resources Limited (Great Bear Resources), a subsidiary of Kinross Gold Corporation, to complete a Cultural Heritage Evaluation Report (CHER) for the wild rice field located between Unnamed Waterbodies 1 and 2 (the Study Area) as part of the Federal Impact Assessment for the Great Bear Project (the Project) under the *Impact Assessment Act* (IAA), S.C. 2019, c. 28, s. 1. The Study Area is situated within the Great Bear Property (Property) in a remote area of northwestern Ontario, approximately 25 kilometres (km) southeast of the Municipality of Red Lake, within the District of Kenora (Figure 1). The Project involves the development, operation, and eventual decommissioning and closure of an underground and open pit gold mine, with an associated processing plant to produce gold doré bars, as well as supporting infrastructure.

As required under the IAA, impact assessments must consider potential impacts to physical and cultural heritage resources. WSP prepared a *Cultural Heritage Report: Existing Conditions and Preliminary Impact Assessment* (Cultural Heritage Report) for the Project (WSP 2025). The Cultural Heritage Report determined that the Project is anticipated to result in direct impacts to one potential Cultural Heritage Landscape (CHL) - a rice field along the shores of Unnamed Waterbody 1 (identified as CHR 3 in the Cultural Heritage Report). As the proposed land disturbance activities associated with the Project are anticipated to alter natural drainage patterns and ecological conditions critical to the growth of wild rice, the Cultural Heritage Report recommended that a CHER be undertaken to evaluate the potential CHL against the criteria for cultural heritage value or interest (CHVI) prescribed in Ontario Regulation (O. Reg.) 9/06 (as amended by O. Reg 569/22) of the *Ontario Heritage Act* (OHA) (RSO 1990, c. O.18)

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## 1.2 STUDY AREA

The Study Area for this CHER comprises an approximately 10.5 hectare (ha) wild rice (manoomin<sup>1</sup>) marsh situated between two unnamed waterbodies. For the purposes of this report, these are referred to as Unnamed Waterbody 1 to the north and Unnamed Waterbody 2 to the south. The Study Area boundary is delineated in Figure 1.

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## 1.3 RESEARCH METHODOLOGY

The Study Area is located within an unorganized territory in the District of Kenora, situated within the boundaries of Treaty 3 territory. As an unorganized area, it has experienced limited formal land division, infrastructure development, or municipal governance in comparison to organized municipalities. Consequently, longstanding land-based practices have continued in many areas, and the broader cultural landscape remains relatively undisturbed. These conditions affect the identification, interpretation, and stewardship of cultural heritage resources, particularly those connected to First Nations communities with enduring relationships to the land. Due to the area's relative geographic isolation and minimal history of formal development, administrative and written records specific to the Study Area are limited.

To support a comprehensive assessment of the historical and cultural significance of the Study Area, a multidisciplinary research approach was employed. This included the integrated review of physiographic

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<sup>1</sup> In support of reconciliation and acknowledging First Nations' cultural traditions and lifeways, the term *manoomin* (the Anishinaabemowin word for wild rice or *Zizania palustris*) is used throughout this report when referencing the plant in the context of Indigenous use. The term *wild rice* is used selectively when referring to the plant in European or colonial contexts, or where no evidence of intentional Indigenous cultivation exists.

features, Indigenous land use pattern and confidential Indigenous knowledge information shared with Great Bear Resources, and Euro-Canadian settlement history from the 19th and 20th centuries. The methodology combined archival research, confidential information shared by Indigenous Nations that was understood to include Indigenous knowledge, academic literature, and historical cartographic analysis to assess patterns of past and ongoing human activity within and surrounding the Study Area.

Primary and secondary sources were systematically reviewed, including available early Crown land surveys, historical maps, aerial imagery, and regional land use documentation. These materials were supplemented by peer-reviewed academic publications, archaeological assessments, relevant monographs, and journal articles. Indigenous knowledge was accessed through shared confidential reports, which provided long-term perspectives on traditional territory, subsistence activities, and stewardship practices. Together, these sources informed the identification of historical travel corridors, resource use areas, and potential cultural landscape features.

The principal objective of this research was to identify any indicators of cultural heritage significance, including but not limited to former settlements, transportation corridors, and cultural or subsistence-use features located within or adjacent to the Study Area to determine if it demonstrates CHVI. Historical imagery and mapping were analyzed to establish the spatial context of natural and cultural features, while Indigenous knowledge contributed interpretive insights into the region's long-term land use and occupancy.



# 2 LEGISLATION AND POLICY CONTEXT

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## 2.1 FEDERAL IMPACT ASSESSMENT ACT

At the federal level, the IAA calls for the consideration of physical and cultural heritage when assessing predicted effects of the Project on the environment. The requirements to consider the effects on physical and cultural heritage are outlined in Section 7(1)(c)(i and iii) of the IAA, which note that the proponent of a project must not do any act or thing that will impact, with respect to the Indigenous peoples of Canada, physical and cultural heritage, and any structure, site or thing that is of historical, archaeological, palaeontological or architectural significance (Government of Canada 2019). Accordingly, consideration of cultural heritage resources was considered for the Project.

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## 2.2 ONTARIO HERITAGE ACT

The OHA provides a framework for the protection of cultural heritage resources in the province. It gives municipalities and the provincial government powers to protect heritage properties and archaeological sites. The OHA includes two regulations for determining CHVI: O. Reg. 9/06 (as amended by O. Reg. 569/22) and O. Reg. 10/06. O. Reg. 9/06 provides criteria to determine the CHVI of a property at a local level while O. Reg. 10/06 provides criteria to determine if a property has CHVI of provincial significance.

Per O. Reg. 9/06, a property may have CHVI if it meets one or more of the following criteria:

1. The property has design value or physical value because it is a rare, unique, representative or early example of a style, type, expression, material or construction method.
  2. The property has design value or physical value because it displays a high degree of craftsmanship or artistic merit.
  3. The property has design value or physical value because it demonstrates a high degree of technical or scientific achievement.
  4. The property has historical or associative value because it has direct associations with a theme, event, belief, person, activity, organization or institution that is significant to a community.
  5. The property has historical or associative value because it yields, or has the potential to yield, information that contributes to an understanding of a community or culture.
  6. The property has historical or associative value because it demonstrates or reflects the work or ideas of an architect, artist, builder, designer or theorist who is significant to a community.
  7. The property has contextual value because it is important in defining, maintaining or supporting the character of an area.
  8. The property has contextual value because it is physically, functionally, visually or historically linked to its surroundings.
  9. The property has contextual value because it is a landmark.
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## 2.3 GUIDANCE DOCUMENTS

The MCM is responsible for the administration of the OHA and has developed checklists, information bulletins, standards and guidelines, and policies to support the conservation of Ontario's cultural heritage resources, including built heritage resources and cultural heritage landscapes. The *Standards and Guidelines for the Conservation of Provincial Heritage Properties - Heritage Identification & Evaluation Process* (MCM 2014) was used to inform the preparation of this CHER as it provides best practice direction on the application of O. Reg. 9/06.

# 3 INFORMATION GATHERING, OUTREACH, AND ENGAGEMENT

Direct outreach was conducted via telephone and email during the Cultural Heritage Report (WSP 2024) to relevant government agencies and stakeholders, including the District of Kenora, the MCM, the Ontario Heritage Trust (OHT), and the Ministry of Natural Resources (MNR) to determine the presence of designated, listed, or otherwise protected heritage properties located within or adjacent to the Cultural Heritage Investigation Area and Buffer, within which the Study Area is situated. Responses did not include any further information about the manoomin within the Study Area.

To support the community engagement process, Great Bear Resources has funded and facilitated documentation of local Indigenous knowledge and traditional land and resource use. Great Bear Resources has also been supporting the development of an independent, Anishinaabe-led Impact Assessment that is understood to be rooted in collaboration, information sharing, and trust-building. A series of confidential Indigenous knowledge reports have been completed that identify community concerns and document cultural values. This information has been used by Great Bear Resources to help inform Project planning and guide mitigation strategies. Ongoing engagement between Great Bear Resources and local Indigenous Nations will provide an avenue for continued sharing of information.

The reports generally include some or all of the following key components:

- **Compilation of Existing Knowledge:** Development of a centralized resource repository to consolidate existing documentation, reports, and studies relevant to the community's cultural heritage and land use.
- **Historical Research:** Investigation of archival materials and oral histories to support the documentation of community's historical presence, governance, and cultural practices.
- **Treaty Relationship Documentation:** Research to support the community's ability to articulate and assert Treaty rights in relation to Crown consultation and industry engagement.
- **Project-Specific Indigenous Knowledge and Impact Assessment:** Identification and analysis of site-specific cultural and land use values in areas potentially affected by major resource development projects.
- **Documentation of Traditional Land and Resource Use:** the documentation of traditional land and resource use, including subsistence resources, identified harvesting areas, and seasonal land use.
- **Capacity Building for Land Governance:** Institutional support to establish internal capacity within the community to manage and steward the Indigenous knowledge and resource libraries generated by the study.

Between 2021 and 2024, Lac Seul First Nation (LSFN) compiled a Project-specific Indigenous knowledge database for the Great Bear Project, based on community interviews documenting historical and contemporary land use, resource harvesting, and stewardship activities. These datasets covered topics such as furbearing and trapping, fishing, plant gathering, archaeology, sacred and ceremonial sites, social and cultural areas, human health, food harvesting, climate, water use, and travel routes. A confidential report prepared for LSFN in September 2024 expanded this work by documenting cultural heritage, land use, Treaty rights, and project-specific values across the LSFN territory, confirming the significance of seasonal hunting, fishing, habitation, water use, and manoomin harvesting. A confidential memo prepared for LSFN in September 2025 provided additional detail on manoomin harvesting practices and revitalization initiatives. These reports did not identify the CHER Study Area as a past or present manoomin harvesting site.

Great Bear Resources also engaged Wabauskang First Nation (WFN), located approximately 35 km south of the Township of Ear Falls, with respect to the proposed mineral development activities approximately 66 km north of the WFN reserve lands. The Study Area lies within the WFN traditional

territory and is understood to have been subject to continuous and historical stewardship by WFN members. A confidential report prepared for WFN in July 2025 documented over 5,400 records of land use values, including harvesting areas, traplines, travel routes, water crossings, spiritual sites, and ecologically important areas in their traditional territory. Seasonal land use practices, including manoomin harvesting, were confirmed within the WFN territory; however, no historical or current use of manoomin was identified specifically within the CHER Study Area in the report.

A confidential report prepared jointly for LSFN and WFN supported the development of an Anishinaabe-led Impact Assessment process. The report summarized key cultural values and traditional land use practices for both communities, emphasizing seasonal activities across northwestern Ontario. While no historical or current use of manoomin was identified specifically within the CHER Study Area, the report highlighted the importance of all manoomin-supporting waterbodies within the region.

The Northwestern Ontario Métis Community (NWOMC) was also engaged during the information gathering and consultation process. A confidential Indigenous knowledge report prepared for NWOMC documented land use activities including hunting, fishing, trapping, plant gathering, and camping across their traditional land use areas. The report indicates that the Métis have maintained a sustained and active presence in areas of northwestern Ontario. The NWOMC did not identify historical or current use of wild rice specifically within the CHER Study Area.

The information gathered through these studies has been integral to assessing both historical and contemporary Indigenous use of the lands, resources, and waters potentially affected by the Project. The findings have been incorporated into this assessment, are summarized in Section 4.5, and contributed to the evaluation of the Study Area against criteria outlined in O. Reg. 9/06.

# 4 HISTORICAL CONTEXT

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## 4.1 INTRODUCTION

The following section provides a high-level overview of the historical context relevant to the Study Area, focusing on Indigenous presence and land stewardship, early fur trade activity, the harvesting of manoomin, and 20th-century mineral exploration. This contextual summary supports the identification and evaluation of potential CHVI within the Study Area and its surrounding landscape.

The information presented herein is drawn from archaeological and historical sources, confidential Indigenous knowledge information shared with Great Bear Resources, and relevant documentary research. While these sources provide important insights into the region's cultural and environmental history, it is acknowledged that many academic and archaeological interpretations were developed by non-Indigenous researchers and may not fully reflect the perspectives, oral traditions, or lived experiences of Indigenous communities with long-standing ties to the land.

Historically, northern Ontario has been occupied by the Anisininew, Cree (Mushkegowuk), Anishinabeg, and Métis peoples. These Nations have been present in the region for generations, engaging in hunting, fishing, trapping, and harvesting practices that continue to hold cultural and subsistence importance. During the 18th and 19th centuries, the ancestral use of the land intersected with expanding fur trade networks, which relied heavily on Indigenous knowledge systems, established travel corridors, and local resource management practices.

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## 4.2 INDIGENOUS HISTORY

The following section is a high-level summary of the history of Indigenous Peoples who fished, hunted, trapped, and harvested the lands and waters presently known as Kenora District. The text below is not intended to provide a comprehensive historical overview of Indigenous history but rather provide a general context that can be referenced when evaluating the cultural heritage significance of the Study Area.

Early archaeological interpretations often characterized the pre-European contact Indigenous cultures of northern Ontario as isolated and conservative, shaped predominantly by environmental constraints and limited resources. Today, however, archaeologists recognize the region's cultural history as dynamic; both shaped by and contributing to developments in surrounding areas to the south and west (Hamilton 2013; Fagan 2019). The following summary outlines Indigenous heritage in the boreal forests of the Canadian Shield, from the earliest known occupation through to the fur trade period. In this overview, the archaeological term culture (used to denote a shared material tradition within a defined period or group) is replaced with way of life to better reflect the continuous Indigenous presence and direct ancestral connections to present-day communities (Julien et al. 2010).

Approximately 9,500 years ago, hunter-gatherers following the Plano way of life began to migrate into northern Ontario. These early populations followed herds of bison, muskox, moose, elk, caribou, and deer, along with smaller mammals such as muskrat and beaver, which were drawn to the freshwater lakes and tundra vegetation exposed by the retreating Laurentide Ice Sheet (Hamilton 2013). The limited number of known Plano sites suggests a highly mobile lifestyle, with preferred settlement locations near lakeshores and elevated riverbanks (Hamilton 2013).

Around 8,000 years ago, these communities developed regionally adapted lifeways known as the Archaic way of life. Initially believed to represent a distinct Shield Archaic culture descended from northern groups migrating south from present-day Nunavut, the Archaic populations of the Canadian Shield are now understood to have been influenced by developments to the south and to share similarities with other Archaic traditions (Wright 1972a; Hamilton 2013; Langford 2018; Fagan 2019). The term Shield Archaic nonetheless remains useful in describing broader regional patterns. Compared to their Plano

predecessors, Archaic groups in the north had more localized seasonal rounds, made possible by expanded ecological knowledge. The location of sites along waterways and on islands suggests the use of snowshoes and watercraft (McMillan and Yellowhorn 2004).

One notable innovation of the Archaic period in northern Ontario was the mining and working of native copper. As early as 6,000 years ago, groups in the upper Great Lakes region extracted copper and manufactured utilitarian tools, such as socketed lance heads, knives, adzes and fishhooks, as well as decorative items like bracelets and pendants (Hamilton 2013; Langford 2018; Wright 1972b). Copper artifacts found at distant sites, including Indian Knoll in Kentucky, indicate participation in long distance trade networks (Fagan 2019).

The introduction of ceramic technology in northern Ontario occurred around 2,200 years ago, during a period known in southern Ontario as the Middle Woodland (Hamilton 2013). Among groups west of Lake Superior, the adoption of pottery marked a transformation in both economic and ceremonial life. The Laurel way of life, which emerged during this period and extended into the Late Woodland, included greater reliance on plant foods such as manoomin. It also featured maize horticulture, the development of extensive trade networks, and the construction of ceremonial burial mounds that may have been influenced by the Hopewell tradition further south (Hamilton 2013).

The Late Woodland way of life in the Canadian Shield is primarily defined by changes in ceramic types, which are thought to correspond with the linguistic and cultural diversity recorded in the contact and post-contact periods (McMillan and Yellowhorn 2004; Hamilton 2013). Blackduck ceramics, found across the Shield and into Manitoba, likely developed from the earlier Laurel tradition and are associated with the ancestors of the Anishinaabeg. Further north, Selkirk ceramics are attributed to groups ancestral to the Cree (McMillan and Yellowhorn 2004). The relationship between material culture and ethnicity is complex. Sandy Lake ceramics, found within the Blackduck distribution, are thought to have been produced by Siouan-speaking peoples. Additionally, sites in northern Ontario have yielded both Blackduck and Selkirk wares, while northeastern sites have uncovered Huron and other Iroquoian pottery. Some ancestral Cree sites, conversely, exhibit no ceramic materials at all (Hamilton 2013; Conway 1981; McMillan and Yellowhorn 2004).

In contrast to earlier periods, more material evidence survives from the Late Woodland way of life in northern Ontario. This includes hunting implements such as barbed bone harpoons, as well as ceremonial and religious items such as stone pipes and amulets bearing symbolic imagery (McMillan and Yellowhorn 2004).

By the 17th century, the Anishinaabeg maintained a varied subsistence system that included hunting moose, deer, and bear; harvesting fish species; and gathering plant foods such as berries, maple sap, and both wild and manoomin (McMillan and Yellowhorn 2004). Seasonal mobility enabled access to these dispersed resources and influenced the design of lightweight, portable dwellings (wigwams) and the development of birchbark canoes (McMillan and Yellowhorn 2004). As European commercial interests expanded into northern Ontario during the 18th century, the Anishinaabeg increasingly participated in the fur trade, adapting their lifeways to include trapping, regular visits to trading posts, and the selective adoption of European material goods.

In the same century, the British colonial government (and later the Government of Canada) initiated treaty negotiations with Indigenous Nations across what is now Ontario (Government of Ontario 2023b; Historica Canada 2021). The Study Area lies within the traditional territories of LSFN and WFN and is situated within the area covered by Treaty No. 3 (also known as the Northwest Angle Treaty or Paypom Treaty). Signed on October 3, 1873, at Northwest Angle, Treaty No. 3 brought approximately 14,245,000 ha of land, spanning present-day eastern Manitoba and northwestern Ontario, under treaty agreement. This region was located between the territories addressed by Treaty 1 to the west and Treaty 60 to the east (Grand Council Treaty #3 2023; Government of Ontario 2023b).

ANA and WFN are negotiating with both the Government of Ontario and Government of Canada with a joint claim, asserting that they did not receive all the land to which the original English River First Nation was entitled under Treaty 3 (Government of Ontario 2024).

LSFN concluded a historic settlement agreement with the Government of Canada in March 2024 regarding the breach of fiduciary duty by the federal government that resulted in nearly 20% of LSFN reserve lands being flooded, beginning in 1930 (Government of Canada 2024, Lac Seul First Nation 2024). The agreement was finalized on July 30, 2024, with a signing ceremony.

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## 4.3 18TH AND 19TH CENTURY TRADE AND MANOOMIN

The Study Area is situated within a region historically known to 18th century French traders as Le Petit Nord or the Little North, encompassing fur trade routes extending north and west of Lake Superior. The Little North was bounded to the southwest by the trunk lines (or major routes) of the fur trade linking the lakehead with Lake Winnipeg and by the primary transportation corridor between Hudson Bay and Lake Winnipeg to the northwest (Lytwyn 1981).

Hudson's Bay Company traders entered the Little North by moving inland from established posts such as Albany Fort on James Bay and Severn House or York Factory on Hudson Bay. Meanwhile, St. Lawrence-based traders typically accessed the region via Lake Nipigon. Throughout the 1790s and early 1800s, increased competition between rival fur trading companies led to the establishment of new settlements along the Albany and Severn Rivers. These settlements facilitated the westward expansion of trade routes into the rivers flowing into the East Winnipeg Country (Lytwyn 1981; Plate 1). Early Euro-Canadian traders relied heavily on historical travel and trade routes long established by Indigenous communities, who had traversed and stewarded these waterways for millennia.

Initial contact between Indigenous Nations and European traders introduced substantial changes to the region's economic and cultural landscapes. Indigenous communities exchanged furs, hides, fish, pemmican, and plant-based foods such as wild rice (manoomin) for European goods including firearms, metal tools, blankets, brass items, and liquor. These exchanges influenced regional trade patterns and the evolving social dynamics of the fur trade economy (Lytwyn 1981). Lytwyn (1981) notes that fur-bearing species and large game were abundant throughout much of the Canadian Shield, enabling Indigenous communities to maintain stable subsistence strategies and engage in seasonal rounds of harvesting and trade. These ecological conditions underpinned both local food security and broader intercommunity exchange networks.

Among the foodstuffs traded, wild and cultivated rice (manoomin) was particularly valued. Its durability, compactness, and nutritional value made it ideal for provisioning supply expeditions and remote posts. Before the consistent importation of European foods in the mid-19th century, rice, along with foraged materials and venison, was a dietary staple of Hudson's Bay Company personnel stationed within the continental interior. As Bishop (1974) observes, by the final decades of the 19th century, the increasing diversity and availability of imported provisions had transformed food from a necessity into a commodity for outward trade at fur posts. Daniel Harmon wrote of the wild rice in the waters between Rainy Lake and Lake Winnipeg when he was there in 1804, saying that it constituted a principal article of food at the posts in the vicinity, and in ordinary seasons 1,200 to 1,500 bushels of it were purchased annually from the locals (Harmon and Haskel 1903).

In addition to its economic role, manoomin served as a critical food source for Indigenous communities and also held deep cultural and spiritual value. Communal harvesting reinforced kinship ties, ceremonial practices, and intergenerational knowledge transmission. The presence of manoomin in the region is well-documented, and its importance to Indigenous communities in northern Ontario is widely acknowledged (Lytwyn 1981). Formal literature does not confirm that manoomin harvesting has occurred within the Study Area. Archaeological evidence and historical records affirm the harvesting of manoomin in the Rainy Lake Region (approximately 200 km south of Red Lake) from at least the Middle Woodland period, indicating its use well before European contact (Catton 2000). During the height of the fur trade in the 18th and early 19th centuries, manoomin harvesting expanded to support both subsistence and trade, underscoring its enduring role in regional lifeways and fur trade provisioning.

There are few references in the available literature specific to the subsistence practices of the Indigenous communities in this region. Bishop provides a detailed summary of Indigenous participation in manoomin harvesting and fur trade activity during the 1760s (Bishop 1974). During this time, communities sustained

themselves through a seasonal subsistence cycle that included fish, beaver, and wild rice (manoomin), which were harvested when naturally available. According to Bishop, the abundance and accessibility of food enabled large bands to maintain year-round occupation in certain areas.

Cartographic sources from the late 18th century identify an important travel corridor referred to as John Best's Blood River expedition route, which extends from Osanburgh Lake to the Bloodvein River. This route passes in close proximity to the present-day Study Area and the Red Lake HBC post (Plate 2). The John Best expedition is regarded as the first documented journey by a European settler to Osanburgh Lake via large canoe, marking a foundational moment in the exploration and eventual commercial expansion into present-day eastern Manitoba. The expedition provided essential knowledge of the region's navigable waterways and resource availability, which would later support the movement of goods and the establishment of permanent fur trade infrastructure.

In the 1770s, William Tomison, among the first Hudson's Bay Company servants to traverse the East Winnipeg District presently delineated as eastern Manitoba and northwestern Ontario documented some of the earliest written observations of trading activity and resource distribution in the area. In his journals, Tomison noted the widespread presence of manoomin, which formed a large part of both traders' diets and Hudson's Bay Company provisions. The abundance of this resource played a role in enabling and encouraging the Company's expansion further inland from the Great Lakes (Tomlinson, Fidler and Johnson 1967).

A few years later, in 1784-1785, the trader James Sutherland noted the commonality of manoomin marshes along travelled watercourses in the region (Bishop 1974). He similarly describes the area near John Best's Blood River expedition route, likely including the Study Area (as depicted in Plate 3). Sutherland noted that the expansion of trade into present-day eastern Manitoba and its drainage basins depended on canoes to navigate the small river channels. During this period, European men relied on a sparse diet of venison, fish, and rice, which was supplied by the local Indigenous communities during their expedition.

Dixie Lake area and Unnamed Waterbodies 2 and 3 are not depicted on John Best's 1794–1795 map of the Blood River expedition, however, Red Lake, Prince of Wales Lake, and Pakwash Lake are shown, along with established trade and travel routes extending from Osnaburgh Lake to the Blood River. These routes pass near the Study Area (

Plate 3). By 1795, major waterways in the area including Lac Seul, Lake Pakwash, and Red Lake had been mapped by European explorers and fur traders, along with the key watercourses connecting them (

Figure 2). Muir (1994) suggests the Study Area may have traversed by early Canadian explorers as part of broader efforts to chart the region and assess its potential for mineral extraction and trade. This interpretation is supported by Lytwyn's analysis, as illustrated in

Plate 3, which further emphasizes the Study Area's proximity to known historical travel corridors used during early resource exploration and mapping efforts. While manoomin and manoomin marshes are referenced in the journals of European explorers during this period, they do not appear in any contemporary cartographic records.

The material evidence was mostly lithic, suggesting a temporary encampment likely used for seasonal hunting or harvesting (Northwest Archaeological Assessments 2024). Sutherland's journals note observations that Indigenous groups shifted camps every few days, but never over great distances. During these moves, the men would hunt for the day and return to the new campsite, where the tents had already been set up by the women while the men were away hunting (Bishop 1974). The Stage 1 to 3 Archaeological Assessments yielded evidence of an Indigenous campsite within less than 200 metres of the manoomin bed within the Study Area.

Mid-20th century wild rice mapping (Plate 3) illustrates the prevalence of manoomin marshes throughout the region in the 1960s. Although created nearly 200 years after early European traders' observations, it emphasizes that wild rice has held a substantial presence in the area for centuries. The abundance of wild rice and other subsistence resources is understood to have played a role in shaping settlement

patterns, guiding trade logistics, and supporting both Indigenous land use and fur trade provisioning networks during the late 18th century.

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## 4.4 20TH CENTURY MINERAL EXPLORATION

Although reports of mineral potential in the region and its surroundings date back to the 1870s, larger scale mineral exploration and resource extraction around Kenora did not begin until the early 20th century. The erection of the Canadian Pacific Kenora railway Station in 1899 attracted tourists, investors, and small-scale prospectors to the region, however, intensive exploration efforts commenced in the 1920s, following the 1925 discovery of a large quartz stringer containing visible gold in the Red Lake area. This discovery triggered a broader mineral rush across northwestern Ontario and marked a turning point in the development of the region's mining economy (Red Lake Regional Heritage Centre 2023).

Reflecting the beginning of renewed regional interest in mineral potential at the beginning of the 20th century, the 1902 New Ontario Map by Rand, McNally & Co. (Figure 3) illustrates prominent land and water travel routes. The map depicts the Rainy River area (located south of the Study Area) in considerable detail, including rivers, lakes, trails, travel routes, and settlements. In contrast, the areas northwest of Lac Seul, including the vicinity of the Study Area, are rendered with less detail. Only the major lakes and primary water routes south of Red Lake and Lake Linout are shown. The watercourses between Lac Seul and Red Lake, including those near the Study Area, are represented but lack cartographic precision. No reference to the manoomin marsh within the Study Area is included in the 1902 map.

In 1906, the Department of the Interior's Railway Lands Branch published the Mineral and Resource Map (Figure 4), which delineated the distribution of key mineral deposits and extraction sites in the broader region, including areas surrounding the Study Area. This map identified extensive iron and coal reserves, with substantial iron deposits near Lac Seul and major coal seams throughout the region. It also marked occurrences of silver and gold; most notably gold deposits located approximately 130 km southwest of the Study Area near Kenora. The map also illustrates the route of the Grand Trunk Pacific Railway, which passed a few kilometres south of Lac Seul. As with the 1902 map, the 1906 survey makes no reference to the manoomin marsh on the Property.

Gold prices continued to rise in the early 20th century, further stimulating exploration and mining across the Red Lake region. Initially, transportation relied on Indigenous travel routes; specifically canoe and portage corridors connecting Pakwash Lake, the Chukuni River, and Gullrock Lake. The Grand Trunk Pacific Railway eventually played a role in conveying ore and coal from local extraction sites to processing centres in the early 20th century. These were eventually supplanted by aviation infrastructure. By the summer of 1936, Red Lake, Gold Pines, and Hudson had become major aviation hubs, with bush planes reportedly landing every fifteen minutes (Red Lake Museum 2001).

By 1940, most of the Red Lake District had been staked, and several mining operations were producing. However, the Dixie Lake area, where the Study Area is located, remained largely unstaked and undeveloped. Early mineral survey maps often depicted the area as a blank or unexplored region (Northwestern Assessments 2023).

In the mid-20th century, the Department of Energy, Mines and Resources' Surveys and Mapping Branch began producing more detailed topographical maps of northern Ontario. The 1975 Topographical Survey of the Pakwash Lake and Madsen Districts (Figure 5), prepared for the District of Kenora, includes the Study Area and identifies features such as Unnamed Waterbody 1, adjacent marshlands, and glacial landforms. Likewise, the 1990–1991 Topographical Map of the Patricia Portion of Pakwash Lake by the Department of Lands and Resources (Figure 6) depicts the Study Area with greater clarity.

Current mineral exploration of the Study Area commenced in 2017 when Great Bear Resources acquired the Property. Since that time, the area has been subject to systematic geological investigations, including geological mapping, diamond drilling, and both airborne and ground-based geophysical and geochemical surveys aimed at evaluating its mineral potential. These studies have been informed by early to mid-20th

century geological mapping of the Dixie Lake area and have contributed to a more comprehensive understanding of its subsurface resource potential.

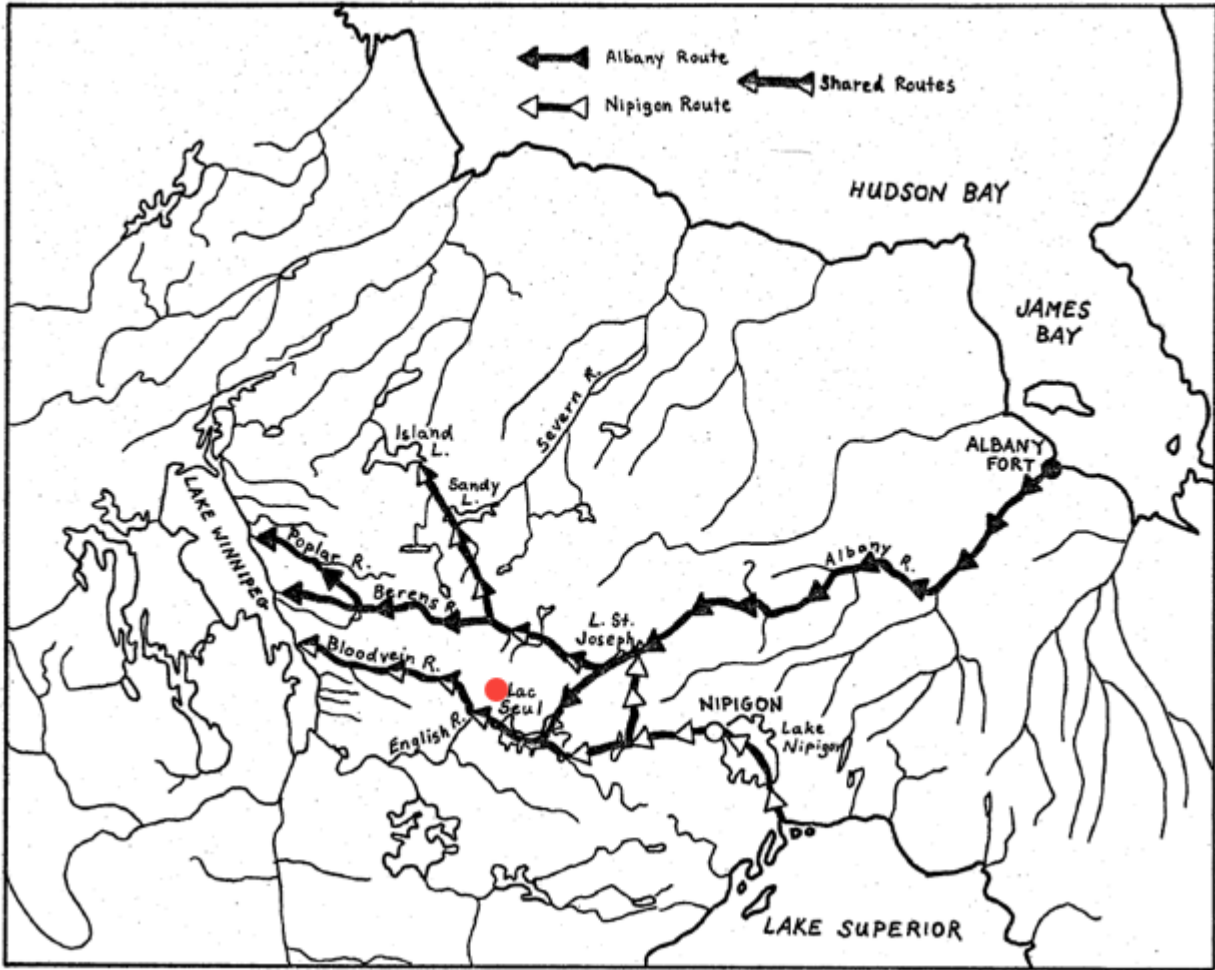


Plate 1: Albany and Nipigon trade routes to East Winnipeg as defined by Lytwyn (1981:10) (approximate location of the Study Area is annotated in red).

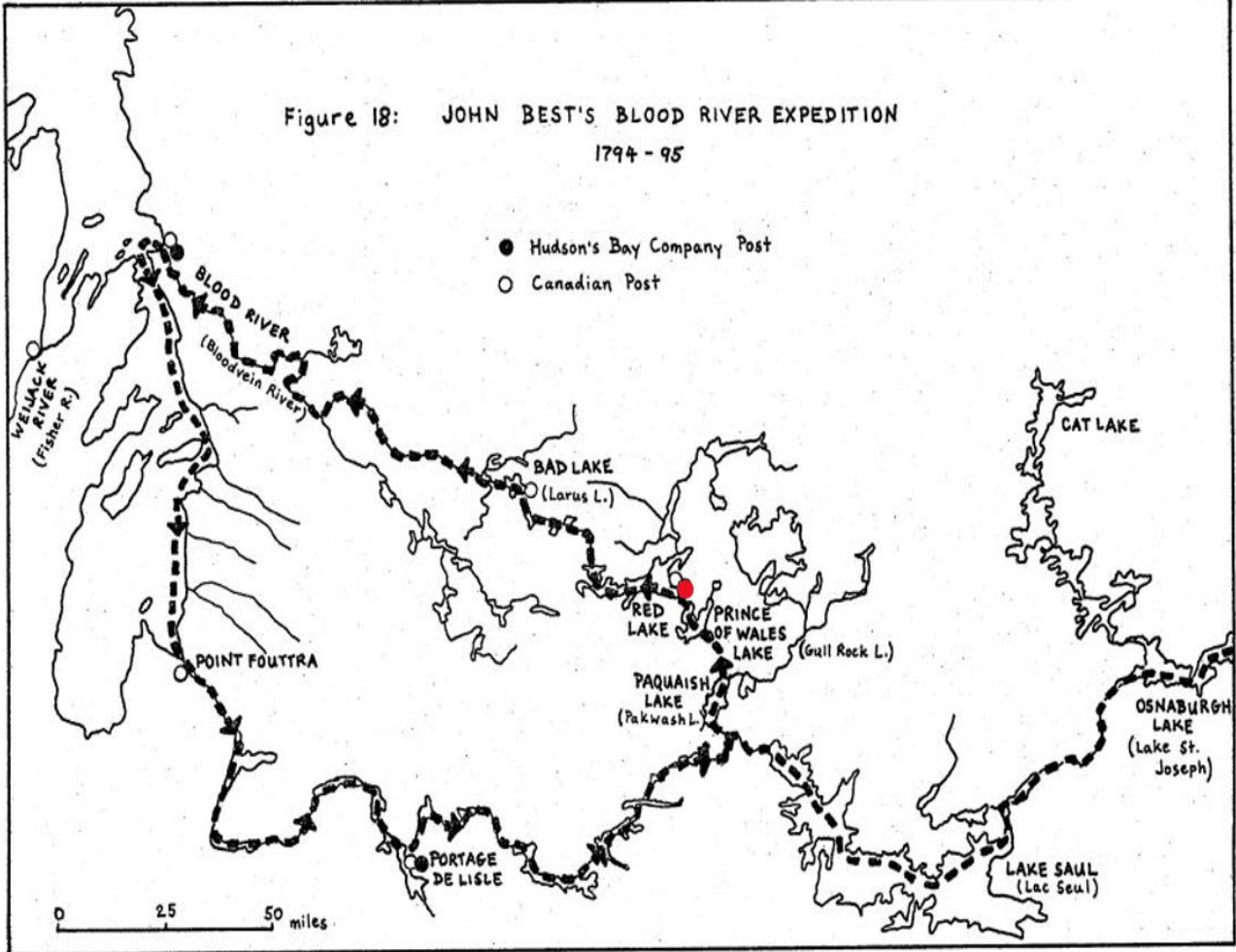


Plate 2: 1794-95 Map showing John Best's Blood River Expedition, illustrating Red Lake HCB post as the only nearby post in proximity with the Study Area (approximate location annotated in red) (Lytwyn 1981)

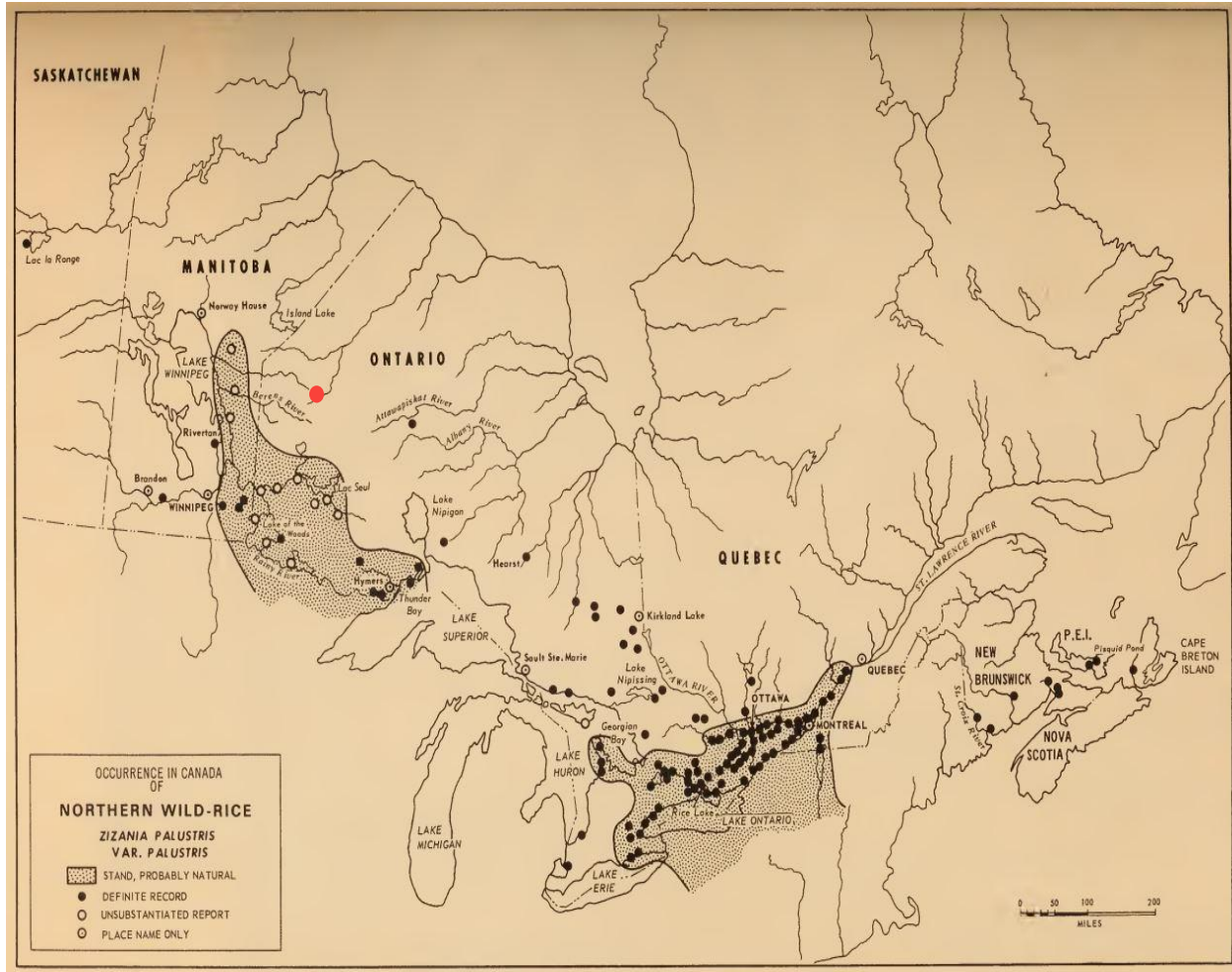


Plate 3: 1960 Map from the Wild Rice publication showing occurrence of manoomin in Northern Ontario as natural stand in the Study Area (annotated in red) (Canada Department of Agriculture 1969).





LEGEND

★ STUDY AREA



NOTE(S)

1. ALL LOCATIONS ARE APPROXIMATE

REFERENCE(S)

1. HISTORICAL MAP REFERENCE: RAND, McNALLY & CO., 1902; CANMAP STREETFILES V2008.4  
2. COORDINATE SYSTEM: NAD 1983 UTM ZONE 18N

CLIENT  
GREAT BEAR RESOURCES

PROJECT  
GREAT BEAR PROJECT

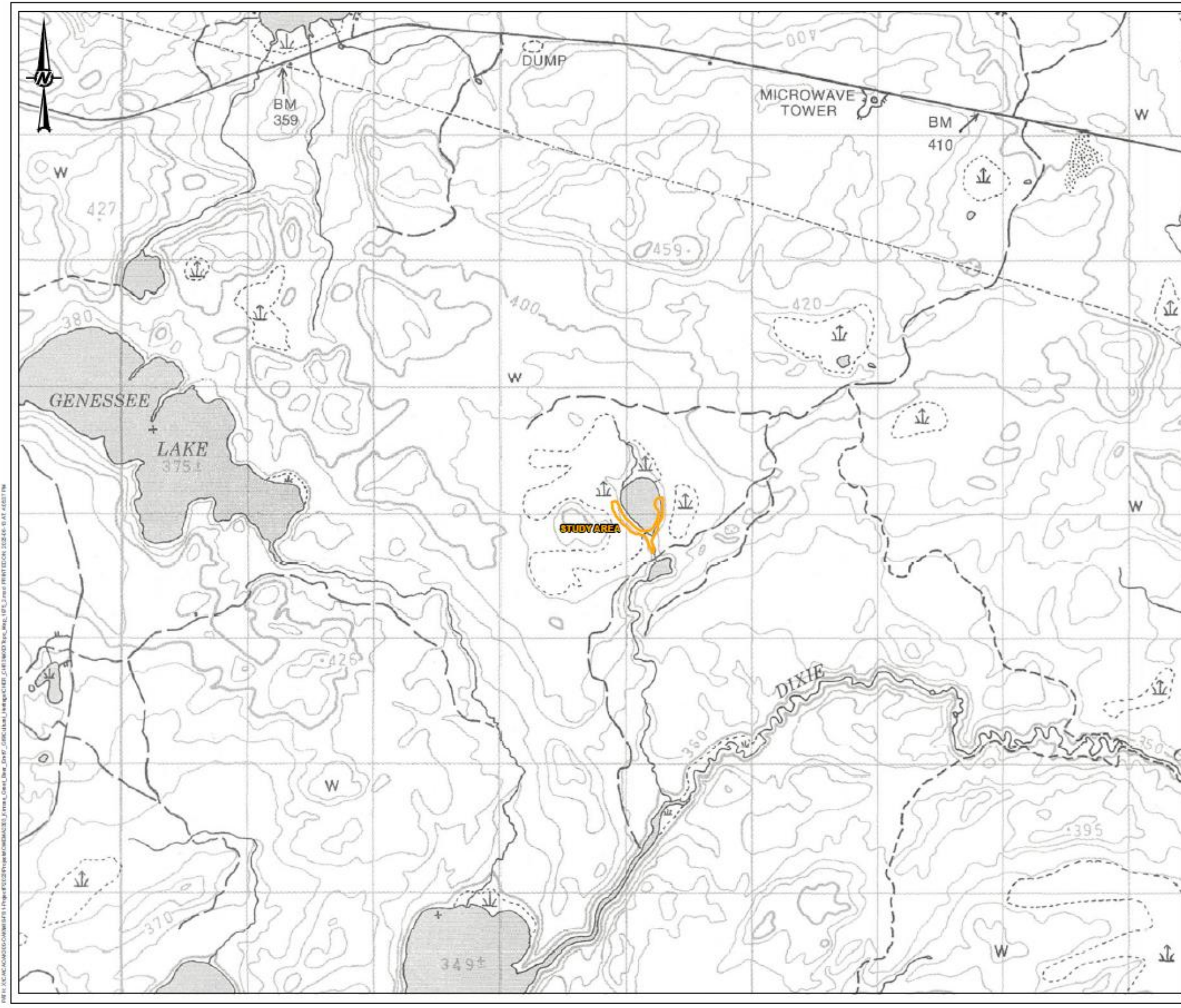
TITLE  
1902 NEW ONTARIO MAP SHOWING THE LOCATION OF THE  
STUDY AREA

CONSULTANT	YYYY-MM-DD	2025-06-13
DESIGNED	—	
PREPARED	MD	
REVIEWED	—	
APPROVED	—	

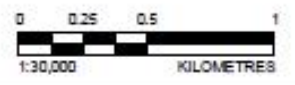


PROJECT NO. CA0031271 CONTROL 0001 REV. A FIGURE 3





LEGEND  
 STUDY AREA



NOTE(S)  
 1. ALL LOCATIONS ARE APPROXIMATE

REFERENCE(S)  
 1. HISTORICAL MAP REFERENCE: DEPARTMENT OF ENERGY, MINES AND RESOURCES, SURVEYS AND MAPPING BRANCH, "PAKWASH LAKE DISTRICT OF KENORA ONTARIO", "MADSEN DISTRICT OF KENORA ONTARIO", 1975.  
 2. COORDINATE SYSTEM: NAD 1983 UTM ZONE 15N

CLIENT  
 GREAT BEAR RESOURCES

PROJECT  
 GREAT BEAR PROJECT

TITLE  
**1975 TOPOGRAPHIC MAP SHOWING THE LOCATION OF THE STUDY AREA**

CONSULTANT	YYYYMMDD	2025-06-13
DESIGNED	—	
PREPARED	MD	
REVIEWED	—	
APPROVED	—	



PROJECT NO. CA0031271 CONTROL 0001 REV. A FIGURE 5

D:\Projects\2025\GREAT BEAR PROJECT\1975 TOPOGRAPHIC MAP SHOWING THE LOCATION OF THE STUDY AREA\1975 TOPOGRAPHIC MAP SHOWING THE LOCATION OF THE STUDY AREA.DWG

IF THIS DRAWING DOES NOT MATCH WHAT IS SHOWN, THE SHEET BEING REFERRED TO SHOULD BE USED.



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## 4.5 LANDS AND RESOURCES

The cultural significance, spiritual associations, and stewardship practices associated with manoomin vary among Anishinaabe Nations and other First Nations communities. While this section outlines commonly shared beliefs and practices documented in existing literature, oral histories, and confidentially-shared Indigenous Knowledge, it is not intended to represent a singular or universal worldview. Each community holds distinct relationships, responsibilities, and teachings regarding manoomin that may differ across regions and generations. Interpretations presented here should therefore be understood as contextual and not definitive.

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### 4.5.1 MANOOMIN IN ANISHINAABEG LIFE WAYS

Manoomin is a central component of Anishinaabeg ways of life, spirituality, and ecological stewardship for communities across North America, including the Ojibwe, Chippewa, Odawa, Potawatomi, Algonquin, Saulteaux, Nipissing, and Mississauga Nations. It is closely associated with Anishinaabeg cultural and communal identity, Indigenous knowledge, and customary land and resource management practices.

The earliest Ojibwe Anishinaabe migrations to the Great Lakes region were guided by a prophecy foretelling the discovery of “the food that grows on water” (Smith, 2018). This vision was fulfilled when the Anishinaabe encountered wild rice in the freshwater lakes of what is now Ontario and the northern United States. According to the Ojibwe migration story, more than a thousand years ago, the third of seven prophets appeared to the Anishinaabe and instructed them to journey westward. They would know they had reached their destined homeland when they found the sacred food that grows from the water which would sustain both their bodies and their spirits for generations (Tribal Manoomin Task Force 2018).

This prophecy and the journey it inspired remain central to Anishinaabe cultural identity. Manoomin is not simply a source of nutrition; it is a sacred element of spiritual practice, communal cohesion, and physical well-being. Its discovery and continued cultivation are deeply intertwined with Anishinaabe understandings of land, ancestry, and survival. Since that time, manoomin has come to symbolize the Anishinaabe’s spiritual connection to the land (Tribal Manoomin Task Force 2018).

Within many Anishinaabe communities it is understood that manoomin is regarded as a being with spiritual agency. It plays a role in ceremonial life, including feasts, funerals, and rites of passage serving both as a communal food source and a spiritual presence (Hosterman et al. 2023). Manoomin is considered a sacred gift from the Creator, specifically intended for the Anishinaabe. Its stewardship is not only a matter of subsistence but also a spiritual obligation to care for Gichi-manidoo gitigaan, or the Great Spirit’s Garden (Kinew 1995).

Treaty No. 3 reflected the Anishinaabeg First Nations’ willingness to share lands and resources including fisheries, hunting grounds, and agricultural areas with European settlers and traders, however, the stewardship of manoomin remained an exception. Unlike other resources, manoomin was to remain under the exclusive care and governance of the Anishinaabe of northern Ontario. Treaty No. 3 affirms the expectation that this relationship would continue “as by the past” (Daugherty, 1986). This document, referred to within Anishinaabeg communities as Manito mazina’igan (the sacred document), reiterates exclusive Anishinaabe jurisdiction over manoomin and outlines associated rights and responsibilities, including its planting, harvesting, processing, and trade (Kinew 1995).

Traditional governance of manoomin continues to follow ceremonial and ecological protocols led by designated Manoomin Leaders. These responsibilities include spiritual observances and technical interventions such as managing water levels, deterring predators (e.g., through raptor perches), removing invasive species, and reseeding manoomin habitats (David et al. 2019; Kinew 1995). Manoomin thrives in clean waters and wetlands, functioning as an ecological indicator of the spiritual and physical health of the landscape (Kinew 1995). Stewardship is grounded in a reciprocal framework in which spiritual practice and ecological care are inseparable. Historically, Anishinaabe women have played a central role in the governance of manoomin beds, with harvesting rights governed by traditional practices such as binding stalks to retain ripening seeds (Hosterman et al. 2023).

As a traditional food, manoomin contributes to the nutritional well-being of Anishinaabe communities. It is high in protein, fiber, vitamins, and minerals, and is associated with the prevention of chronic diseases. Harvesting remains a communal activity that fosters physical health, social cohesion, and the transmission of intergenerational knowledge (David et al. 2019; Hosterman et al. 2023). Manoomin's long shelf life also supports year-round food security, food sovereignty, and economic independence.

Ecologically, manoomin beds provide habitat for migratory birds, amphibians, aquatic mammals, and other species. Ducks, geese, moose, muskrats, and deer feed on manoomin, while its decomposition supports invertebrates essential to aquatic food webs (Hosterman et al. 2023). In this way, manoomin marshes also support the traditional hunting practices of First Nations communities.

The significance of manoomin to local Indigenous communities is reflected in ongoing collaboration between GBR, LSFN, and WFN to protect and revitalize its habitats. In response to concerns over the decline of wild rice production around Wabaskang Lake, GBR has funded a wild rice enhancement study, recommended by WFN and supported by LSFN. Scheduled for implementation in 2026, the study will explore enhancement options, including habitat restoration, education, and knowledge-sharing on sustainable harvesting. These initiatives emphasize the cultural and ecological importance of manoomin, support long-term stewardship, and have the potential to guide broader revitalization efforts across the region.

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#### **4.5.2 SHARED TERRITORY OF LAC SEUL FIRST NATION AND WABAUSKANG FIRST NATION**

WFN and LSFN have indicated to Great Bear Resources that they share a substantial area of traditional land and resource use (TLRU) territory in northwestern Ontario, situated within the District of Kenora. This shared territory encompasses lands and waterways historically used and occupied by both Nations and extends across parts of the Red Lake and Ear Falls regions, reaching southward toward the Whiskeyjack Forest Management Unit (Obaushkongaki Resource Office 2023; LSFN and WFN, Shared Spirits, 2024).

The shared territory includes several culturally and ecologically significant forests, wetlands and waterbodies, including Trout Lake, Little Trout Lake, Confederation Lake, Gullrock Lake, Pakwash Lake, and Little Vermilion Lake (Obaushkongaki Resource Office, 2023; LSFN and WFN, Shared Spirits, 2024). These lakes and their surrounding watercourses and ecosystems have supported generations of traditional subsistence activities, including hunting, fishing, trapping, and the harvesting of manoomin. The shared territory encompasses extensive mammal hunting grounds and key gathering areas used for the harvesting of berries, medicinal plants, and other forest resources essential to seasonal subsistence and cultural practice. Manoomin harvesting also remains a central activity tied to both sustenance and spiritual stewardship responsibilities. These landscapes remain central to the cultural identity, spiritual practices, and ecological stewardship responsibilities of both WFN and LSFN as Great Bear Resources has been informed in confidential reports.

While the defined shared territory represents a recognized area of overlapping use and stewardship, historical land use by both communities extended well beyond these boundaries. Seasonal rounds, kinship networks, and resource harvesting patterns historically spanned vast regions across the boreal landscape. The shared territory therefore forms part of a broader and enduring relationship to the land, which continues to hold CHVI for both Nations.

The shared territory of the LSFN and WFN also falls within the broader traditional land use area identified by the NWOMC and ANA. The NWOMC designates this region as part of the Lake of the Woods and Lac Seul harvesting zone as Great Bear Resources has been informed by the Northwestern Ontario Métis Community in a confidential report.

The ANA is an Ojibwe community whose traditional territory spans northern Ontario, including the Kenora region. Much of the ANA cultural and land-based activity is centered around the Wabigoon River, a waterway that flows from Raleigh Lake past Dryden, through Wabigoon Lake, and into the English River, although ANA harvesting activities occur across the Kenora Region. The ANA seasonal land use practices are understood to include walleye fishing, plant harvesting, and manoomin stewardship.

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### 4.5.3 LAC SEUL FIRST NATION

The traditional harvesting territory of LSFN encompasses a broad geographic region, generally bounded by Dinorwic to the south, Sachigo Lake to the north, Woodland Caribou Provincial Park to the west, and Wabakimi Provincial Park to the east. Within this territory, areas surrounding Lac Seul and Trout Lake, particularly Frenchman's Head, Kejick Bay, and Sioux Lookout, represent zones of concentrated and sustained traditional harvesting activity as Great Bear Resources has been informed in a confidential report.

Documented traditional land use in LSFN territory reflects a combination of personal, communal, and commercial practices. Among these, hunting and fishing remain the most consistently recorded subsistence activities. Additional forms of resource use include the collection of wild and cultivated plants and other naturally occurring materials of cultural, medicinal, or dietary significance. A confidential report prepared for the LSFN indicated that key gathering areas include locations south of Hudson Bay near Big Lake and Little Vermilion Lake, Minnitaki Lake, and Dinorwic, as well as northern areas near Trout Lake, Snake Falls, Red Lake, and Coli Lake.

Seasonal and short-term camps used during travel between hunting, harvesting, and foraging sites were established along lakes, rivers, and streams. Waterways in the Kenora region continue to support travel and land use activities, with identified campsites, cottages, and harvesting locations still accessed by boat throughout the Great Bear Project area and surrounding landscape.

LSFN members harvest a diverse array of plant species and forest resources, including, but not limited to: blueberries, raspberries, strawberries, cranberries, mushrooms, *Inonotus obliquus* (chaga), wild ginger, sage, sweetgrass, Labrador tea, spruce, jack pine, birch, and manoomin. Knowledge related to harvesting is typically transmitted through intergenerational, experiential learning rooted in cultural tradition. Confidential reports state that harvesting activities occur not only in central high-use areas but also across remote regions such as Ear Falls, Narrow Lake, Mamakwash Lake, Pipestone River, and Sachigo Lake.

Manoomin holds cultural, nutritional, and economic value for LSFN. Its cultivation, management, and harvesting constitute longstanding, intergenerational practices deeply embedded within LSFN's seasonal land use and Indigenous knowledge systems. Both wild and cultivated stands of manoomin are present throughout the Lac Seul region and support annual community harvests, typically organized and conducted by family units. Confidential reports indicate that these harvests have historically been supported by organized reseeding efforts. Manoomin Keepers identified suitable waterbodies along traditional travel routes and near settlements where manoomin could be planted and sustained. They actively tended to the rice beds throughout the plant's life cycle to ensure healthy growth and sufficient yields.

As indicated by confidential reports prepared for the LSFN, documented manoomin harvesting sites within LSFN territory include Farm Lake (approximately 110 km southeast of the Study Area), Rice Lake and associated waterbodies (approximately 45 km southeast of the Study Area), a small heart-shaped lake near Canoe Bay on Lac Seul (approximately 120 km southeast of the Study Area), Big Lake (approximately 80 km southeast of the Study Area), Little Vermilion Lake (approximately 40 km northwest of the Study Area), Bruce Lake (approximately 25 km east of the Study Area), Minnitaki Lake (approximately 150 km southeast of the Study Area), a creek west of Manitou Falls (approximately 40 km southeast of the Study Area), and Trout Lake (approximately 40 km northeast of the Study Area). Additional substantial harvesting areas have been identified along Pakwash Lake, the Chukuni River, and downstream waterbodies extending to the Ear Falls area. These sites were historically supported by processing camps and family-based harvesting groups. Manoomin harvesting within LSFN is a community and family-oriented activity, undertaken cooperatively within a brief seasonal window. Typically occurring in August or September, harvesting requires close monitoring of ripening conditions to ensure a successful yield.

Manoomin beds also support seasonal waterfowl hunting due to their dual role as critical habitats and food sources during fall migrations. Naturally occurring manoomin stands along small lakes and watercourses

provided vital nutrition for community members traveling between established harvesting and hunting areas in the fall. Manoomin harvesting and waterfowl hunting are closely linked, with many sites, particularly Pakwash Lake, the Chukuni River, Bruce Lake, and the watercourses leading to the Ear Falls area, serving as both productive wild rice beds and prime hunting habitats (confidential reports).

Several manoomin beds within traditional LSFN territory experienced degradation due to mid-20th century mechanical harvesting techniques and flooding, resulting in significant ecological impacts. Although some areas have shown partial recovery, the long-term effects remain evident. LSFN is currently engaged in the restoration and expansion of manoomin beds across its active TLRU areas. These initiatives prioritize the revitalization of traditional planting, tending, and harvesting practices, emphasizing the transmission of knowledge to younger generations. The objective is to strengthen community stewardship while ensuring the continuity of cultural and ecological practices.

Over the next decade, the scale of manoomin restoration is expected to increase. In addition to community-based harvests, LSFN is exploring opportunities for future commercial harvesting operations. Planned expansion areas include regions surrounding Red Lake and the Great Bear Property, where suitable environmental conditions and a strong history of traditional land use support renewed cultivation (confidential report). A shared confidential report identified the potential loss of a manoomin-bearing lake in the region as a concern for LSFN and underscored the need for mitigation efforts to preserve this culturally significant resource.

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#### 4.5.4 WABAUSKANG FIRST NATION

The traditional territory of WFN encompasses a diverse region in northwestern Ontario and southeastern Manitoba that includes areas of longstanding cultural, subsistence, and spiritual practices. Key geographical features within the territory include Wabauskang Lake, Red Lake, Trout Lake, and the Chukuni River system. WFN, a Saulteaux First Nation, is located approximately 35 km south of the Township of Ear Falls along Highway 105 and is a recognized member of the Bimose Tribal Council and the Grand Council of Treaty 3.

Confidential reports prepared for the WFN indicate that customary harvesting practices within WFN's traditional territory include hunting, fishing, and plant gathering. Plant gathering, both for nutritional and medicinal purposes, constitutes an essential component of WFN's traditional land use. A variety of culturally significant plant species and forest products are identified in a confidential Indigenous knowledge mapping study for the Project, including but not limited to blueberries, raspberries, strawberries, cranberries, mushrooms, *Inonotus obliquus* (chaga), wild ginger, sage, sweetgrass, Labrador tea, spruce, jack pine, birch, and manoomin.

Historically, large-scale manoomin harvesting by WFN has occurred at Gawley's Bay (approximately 60 km southeast of the Study Area), and Keynote Creek on Wabauskang Lake (approximately 70 km southeast of the Study Area), as well as at Ord Creek on Perrault Lake (approximately 75 km southeast of the Study Area). Additional manoomin beds located along traditional WFN travel routes have also supported harvesting activities. The most intensive plant harvesting areas are concentrated around Wabauskang Lake, with medium- to low-density harvesting zones extending along watercourses radiating from the lake. Low-density harvesting has been documented as far north as Kirkness Lake (approximately 75 km north of the Study Area), west to Gun Lake (approximately 125 km southwest of the Study Area), and east to Little Vermilion Lake (approximately 40 km northwest of the Study Area) (confidential reports). Across these interconnected waterways, manoomin marshes have historically served as vital subsistence resources and continue to hold cultural and ecological significance.

A medium-density plant harvesting zone has been identified along mapped WFN watercourses between Pakwash Lake and Red Lake (north and east of the Study Area). Manoomin beds have been identified within this corridor and have been historically utilized for traditional harvesting practices.

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#### 4.5.5 NORTHWESTERN ONTARIO MÉTIS COMMUNITY

Métis communities have maintained a sustained and active presence across northwestern Ontario, including areas that encompass and surround the Cultural Heritage Investigation Area Buffer. TLRU activities documented within the broader regional context include hunting, fishing, trapping, and plant gathering, reflecting longstanding patterns of subsistence and cultural practice.

A confidential report prepared for the NWOMC document harvesting activities in the region including hunting for moose, partridge, rabbit, and deer; fishing for walleye, whitefish, northern pike, perch, trout, and bass; and gathering culturally important plants such as fiddleheads, mushrooms, and blueberries, as well as collecting firewood. A range of fur-bearing animals, including fox, fisher, lynx, marten, and wolf, were identified as traditionally trapped species. Additional areas were noted for activities such as boat launching, temporary encampment, and seasonal harvesting. Landscape features of cultural interest were also identified, though specific descriptions and mapped locations were not provided in the preliminary findings.

The harvesting of manoomin represents an important aspect of traditional land use practices within Métis communities in northwestern Ontario. Métis harvesters utilize similar harvesting methods to Anishinaabeg communities including canoe staging, hand-knocking with wooden sticks, seed redistribution, and traditional drying and processing techniques. These practices are closely tied to seasonal subsistence patterns, inter-community trade networks, and broader cultural lifeways.

The CHER Study Area is not identified as a primary focus of Métis rice harvesting activities based on confidential information shared with Great Bear Resources to date; however, it is within a broader regional zone of documented harvesting and traditional use.

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#### 4.6 SITE SPECIFIC HISTORY

While no direct archival or cartographic sources confirm historical manoomin harvesting or Euro-Canadian activity within the boundaries of the Study Area, the Study Area is situated within a region characterized by long-standing Indigenous land use and early Euro-Canadian trade and travel routes. The Study Area is located within a marsh corridor associated with Unnamed Waterbody 1, between Dixie Lake and Highway 105, and forms part of a broader zone of traditional land and resource use documented by LSFN, WFN, and NWOMC. These communities have identified historic and contemporary plant harvesting in this general area, including harvesting activities associated with manoomin. There is no direct evidence confirming historical manoomin harvesting within Unnamed Waterbody 1.

Archaeological assessments conducted in support of the project identified an Indigenous archaeological site approximately 200 m south of the manoomin bed within the Study Area. Artifacts recovered during Stage 3 investigations included lithic materials, ceramics, and faunal remains. The site was interpreted as a temporary encampment likely associated with short-term land use activities such as hunting or harvesting (Northwest Archaeological Assessments 2024). No direct link to manoomin harvesting was confirmed through archaeological data; however, the proximity of the site to the marsh and its position along a drainage corridor are consistent with the spatial distribution of similar seasonal use locations recorded elsewhere in the District of Kenora.

Historical records place the Study Area within proximity to established 18th- and 19th-century travel corridors used by Indigenous communities and European fur traders. These include routes associated with the Blood River expedition and early fur trade supply lines extending from Osnaburgh Lake and Red Lake. While the Study Area itself is not explicitly referenced in historical journals or maps, nearby geographic features such as Red Lake, Prince of Wales Lake, and Pakwash Lake are documented as waypoints in regional trade and exploration activities. Historical observations from the late 1700s note the prevalence of manoomin marshes along similar watercourses used during these expeditions.

The Study Area is located within the shared traditional territory of LSFN, ANA, WFN, and NWOMC, and within an area identified as being used for seasonal harvesting, hunting, and travel. Current mapping by both Nations identifies the surrounding zone as part of a broader landscape supporting culturally

important activities. The location, landform, and proximity to mapped traditional use areas provide a basis for understanding the site within the regional context presented in preceding sections of this report.

# 5 PHYSICAL DESCRIPTION

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## 5.1 PHYSIOGRAPHY

The Study Area is situated within the Canadian Shield physiographic region, which consists of a large mass of crystalline Precambrian rock that covers 48% of Canada's land surface, extending south from the Northwest Territories and Nunavut into the northern portions of Saskatchewan, Manitoba, and Ontario. Most of the Canadian Shield is forested, with 16% covered by freshwater lakes and Arctic islands. Approximately half of the Canadian Shield is classified as upland, defined by its relative elevation to the Hudson Bay lowlands and interior plains (The Canadian Encyclopedia 2012).

Within the Canadian Shield, the Study Area falls in the Uchi Subprovince, where 25% to 30% of the area consists of variably deformed and recrystallized volcano-sedimentary rocks. These rocks likely represent the southwestern end of the Birch Lake-Uchi Lake greenstone belt (Muir 1994). The topography of the Study Area, as described by Northwest Archaeological Assessments (2023), features glaciofluvial sediments, primarily composed of sand, from post-glacial delta and outwash deposits. Neilson's terrain mapping indicates that an esker, an elevated landform, likely passes through the existing aggregate source area (Neilson 1989).

The Study Area, located within the Dixie Lake region, lies south-southeast of Red Lake. It is geographically surrounded by Gullrock Lake, part of the Red Lake system, to the west; Dixie Lake to the southwest; and Pakwash Lake, which is part of the English River system, to the northeast and southeast. The area is interspersed with several watercourses and small bodies of water, including Unnamed Water bodies 1 and 2. The Study Area is accessible via Tuzyk's Road.

Where present, cultivated and wild rice beds are commonly found along the shores of rivers and streams in shallow waters, where it can form dense, continuous beds. In lakes, rice is less common and usually grows near inlets and outlets where the water current is steady.

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## 5.2 EXISTING CONDITIONS

The following description of the subject Property is based on a field survey conducted by the consultants, Northern Bioscience in 2024 and field survey completed by WSP in 2023.

The Study Area is located within the Great Bear Property, an irregularly shaped parcel of land situated on the Canadian Shield in northwestern Ontario. It lies approximately 25 km southeast of the Municipality of Red Lake, within the District of Kenora, and is positioned south of Ontario Highway 105. The site is situated northeast of Dixie Lake and southwest of Highway 105 and is accessible via an unpaved forestry access road locally referred to as Tuzyk's Road, which connects to Highway 105 in the northwest quadrant of the broader region.

The Study Area comprises an approximately 10.5 ha manoomin marsh located on the borders of Unnamed Waterbody 1. A narrow drainage corridor hydrologically connects Unnamed Waterbody 1 and Unnamed Waterbody 2 and is intersected by an existing, forestry access road. This corridor forms the backbone of a small, enclosed watershed that supports the manoomin bed, with surface runoff from the north serving as the primary hydrological input. Shallow water conditions, particularly near the drainage outlet at the southern end of Unnamed Waterbody 1, are especially conducive to the proliferation of manoomin (Plate 4 and Plate 5).

The wetland environment is characterized by a broad marsh zone, approximately 50 m in width, encircling the rice bed. Vegetation density increases closer to the adjacent lake and transitions into a wetter, sparser terrain toward the waterbody margins. Dominant marsh vegetation includes a mixture of grasses, sedges, and aquatic plants. From the southeastern shore of Unnamed Waterbody 1, a dense manoomin stand is visible when facing northwest, while the drainage outlet between the lakes offers a clear vantage northward toward the primary rice bed (Plate 7). The Study Area supports ecological conditions for the

growth of manoomin and reflects a unique and relatively isolated hydrological system that is only narrowly connected to larger regional drainage features (Figure 7).

The presence and density of manoomin in supporting waterbodies is subject to considerable interannual variability. Natural regeneration may not occur consistently each growing season. Contributing factors to this variability include fluctuations in water levels, increased frequency and severity of storm events, outbreaks of disease and insect pests, and inadequate overwintering conditions (Tribal Manoomin Task Force 2018). In 2025, photographic documentation collected by the WSP archaeological team during fieldwork in the study area documented a sparse manoomin population in Unnamed Waterbody 1, in contrast to denser growth observed in the previous year (Plate 9, Plate 10, Plate 11). However, this level of fluctuation is not atypical in the shallow lakes and marshes that support manoomin across Northern Ontario.

Surrounding Unnamed Waterbody 1 is an open, shrub-dominated forest interspersed with mature deciduous and coniferous trees, extending approximately 100 to 250 m in all directions. The eastern shore includes upland vegetation such as a low shrub shore fen and a black spruce conifer swamp (see Plate 6), while the southern perimeter features intermittent stands of mature trees and provides access to the base of an esker ridge that ascends sharply in elevation. This portion of the Study Area presents a mixture of low-lying shrubs and mature coniferous species-oriented northward, contributing to the site's vegetative diversity and ecological distinctiveness.

The Study Area lies within the traditional territory recognized by LSFN, ANA, NWOMC, and WFN. The site is not designated as a protected heritage property and is not listed under municipal, provincial, or federal heritage registers (Government of Canada 2023; Ontario Heritage Trust 2023; UNESCO 2023). The landscape represents relatively undisturbed marshland that plays a role in supporting the cultural and subsistence value of manoomin.



**Plate 4: View of manoomin marsh from the southeast shore of Unnamed Waterbody 1 facing northwest (2024)**



**Plate 5: Close-up View of manoomin marsh from the southeast shore of Unnamed Waterbody 1 facing northwest (2024)**



**Plate 6: Aerial view of manoomin, shore fen, and conifer swamp near the outlet of Unnamed Waterbody 1, facing east (2024)**



**Plate 7: View of manoomin in the outlet channel from Unnamed Waterbody 1 covering the surface, facing north (2024)**



**Plate 8: View of low shrub shore fen and black spruce conifer swamp along east side of Unnamed Waterbody 1 facing north (2024)**



**Plate 9: A view of Unnamed Waterbody 1 and surrounding landscape facing West (2025)**



**Plate 10: A view of Unnamed Waterbody 1 facing East (2025)**



**Plate 11: A view of Unnamed Waterbody 1 facing South (2025)**



# 6 EVALUATION

## 6.1 ONTARIO REGULATION 9/06

The Study Area was evaluated against O. Reg 9/06 to determine whether the Study Area has CHVI at a local level. If a property meets two or more of the criteria in O. Reg. 9/06, it is eligible for designation under the OHA. Table 1 presents the evaluation outcome for the Study Area using O. Reg. 9/06.

**Table 1: O. Reg 9/06 Evaluation**

CRITERIA	OUTCOME	RATIONALE
1. The property has design value or physical value because it is a rare, unique, representative or early example of a style, type, expression, material or construction method.	No	The Study Area features no-built elements. Accordingly, the Study Area is not considered to be a rare, unique, representative, or early example of a style, type, expression, material or construction method. As such, this criterion is not met.
2. The property has design value or physical value because it displays a high degree of craftsmanship or artistic merit.	No	The Study Area features no built elements. Accordingly, the Study Area is not considered to display a high degree of craftsmanship or artistic merit. As such, this criterion is not met.
3. The property has design value or physical value because it demonstrates a high degree of technical or scientific achievement.	No	The Study Area features no built elements. Accordingly, the Study Area was not found to demonstrate a high degree of technical or scientific achievement. As such, this criterion is not met.
4. The property has historical or associative value because it has direct associations with a theme, event, belief, person, activity, organization or institution that is significant to a community.	Yes	<p>Within Anishinaabe worldviews, manoomin is not regarded merely as a natural resource but as a being endowed with spiritual agency. It is understood to be a gift from the Creator, specifically intended for the Anishinaabe. Both cultivated and naturally occurring manoomin beds are considered part of the Great Spirit's Garden. The earliest Anishinaabe migrations to the Great Lakes region were guided by a prophecy foretelling the discovery of "the food that grows on water" (Smith 2018) Since that time, manoomin has remained a vital symbol of the Anishinaabe's spiritual and cultural relationship with the land.</p> <p>The Study Area forms part of a broader landscape historically associated with TLRU, including rice harvesting, waterway navigation, and fall-season waterfowl hunting.</p> <p>Archaeological evidence of a First Nations campsite situated within 200</p>

CRITERIA	OUTCOME	RATIONALE
		<p>metres of the Study Area, likely linked to seasonal harvesting or subsistence activities, further substantiates the historical relationship between the manoomin marsh and First Nations land use.</p> <p>The harvesting of manoomin remains an active and intergenerational practice within LSFN, ANA, WFN, and NWOMC communities. It continues to serve as a cornerstone of cultural knowledge and ecological stewardship. LSFN is currently engaged in manoomin restoration initiatives across its traditional territory, including sites in proximity to the Study Area and Project, with the goal of supporting both community-based and future commercial harvesting operations. As such, the approximately 10.5-hectare manoomin marsh at Unnamed Waterbody 1, which defines the Study Area, holds historical and associative value due to its direct and sustained connection to the cultural traditions, land use practices, and resource stewardship of LSFN and WFN.</p>
<p>5. The property has historical or associative value because it yields or has the potential to yield information that contributes to an understanding of a community or culture.</p>	<p>No</p>	<p>The Study Area does not offer potential for new knowledge or an understanding of particular aspects of the history of a community or culture greater than that which is available from the Indigenous communities themselves about their TLRU activities and subsistence of Indigenous communities in the region. As such, this criterion is not met</p>
<p>6. The property has historical or associative value because it demonstrates or reflects the work or ideas of an architect, artist, builder, designer or theorist who is significant to a community.</p>	<p>No</p>	<p>The Study Area features no built elements. Accordingly, the Study Area is not associated with any architect, artist, builder, designer, or theorist who is significant to a community. As such, this criterion is not met.</p>
<p>7. The property has contextual value because it is important in defining, maintaining or supporting the character of an area.</p>	<p>Yes</p>	<p>The manoomin marsh at Unnamed Waterbody 1 is a feature of cultural and ecological importance that supports the continuity of traditional harvesting practices, spiritual belief, and land-based identity. The manoomin marshes found along water courses and waterbodies throughout traditional WFN and LSFN plant gathering and hunting territories are important in maintaining and supporting the character of water ways traditionally used for travel, rice harvesting, fishing, and fall-season waterfowl hunting.</p>

CRITERIA	OUTCOME	RATIONALE
		As such, the Study Area has contextual value as it is important in maintaining and supporting the TLRU practices and landscapes that are meaningful to the LSFN, ANA, WFN, and NWOMC.
8. The property has contextual value because it is physically, functionally, visually or historically linked to its surroundings.	Yes	<p>Unnamed Waterbody 1 is hydrologically connected to, and directly borders, a medium-density plant harvesting zone formally identified by LSFN, the WFN, and NWOMC. The Study Area forms part of a larger network of culturally and ecologically important sites composed of interconnected watercourses, waterbodies, rice marshes, and forests that have historically supported and continue to support traditional activities, such as manoomin gathering. It shares physical and ecological continuity with Pakwash Lake (located approximately 13 km away) which is recognized as a high-activity traditional harvesting zone.</p> <p>As such, the Study Area holds contextual value due to its physical, functional, and historical relationships with the surrounding landscape.</p>
9. The property has contextual value because it is a landmark, O. Reg. 9/06, s.1 (2).	No	<p>The Study Area is surrounded by water bodies, marshes and heavy foliage with no easily discernable markers and therefore is not considered to be a landmark.</p> <p>As such, this criterion is not met.</p>

## 6.2 RESULTS OF THE CULTURAL HERITAGE EVALUATION

The preceding evaluation has determined that the Study Area has CHVI since it meets three O. Reg. 9/06 criteria for its historical / associative value and contextual value. Based on this evaluation, a Statement of Cultural Heritage Value or Interest (SCHVI) has been prepared in the following section.

# 7 STATEMENT OF CULTURAL HERITAGE VALUE

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## 7.1 PROPERTY DESCRIPTION

The manoomin (wild rice) marsh is an approximately 10.5 ha stand located at Unnamed Waterbody 1, which is connected via an unnamed tributary to Dixie Creek southwest of Highway 105, in the District of Kenora, Ontario. The manoomin marsh grows within the southern outlet of Waterbody 1. The marsh is encircled by a 50 m wide vegetated zone of grasses, sedges, and aquatic plants, transitioning into a shrub-dominated forest with mature trees. The wetland forms an enclosed watershed with limited connection to broader regional drainage systems, creating ecological conditions needed for manoomin.

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## 7.2 STATEMENT OF CULTURAL HERITAGE VALUE OR INTEREST

Manoomin marshes have historical and associative value due to the direct and sustained connection of manoomin (both wild and cultivated) to the cultural traditions, ways of life, land use practices, spirituality, and resource stewardship of local Anishinaabe communities, such as LSFN, ANA, and WFN. Similarly, manoomin marshes also possess historical and associative value through their direct and sustained connection to the cultural traditions, lifeways, and land use practices of the NWOMC. For the Anishinaabe, manoomin is regarded as a sacred gift from the Creator. Both cultivated and naturally occurring manoomin beds are considered part of Gichi-manidoo gitigaan, or the Great Spirit's Garden. Early Ojibwe Anishinaabe migrations to the Great Lakes were guided by a prophecy that foretold the discovery of "the food that grows on water" (Smith, 2018). Since that time, manoomin has remained a vital symbol of the Anishinaabe's enduring spiritual connection to the land. Manoomin marshes are associated with LSFN, WFN, ANA, and NWOMC TLRU, supporting a range of seasonal activities such as manoomin harvesting, waterfowl hunting, and plant gathering. Archaeological evidence of a temporary Indigenous campsite located within 200 metres of the manoomin marsh suggests that the Study Area may have been used in the past for harvesting of manoomin or other seasonal subsistence activities.

The Study Area holds contextual value as part of a broader landscape that supports TLRU practices. Situated within an identified plant harvesting zone, the Study Area exhibits characteristics consistent with spaces that contribute to the continuity of traditional harvesting practices, spiritual belief, and land-based identity of the WFN, LSFN, ANA, and NWOMC.

The Study Area has contextual value as it is physically, functionally, and historically linked to its surroundings. Unnamed Waterbody 1 is hydrologically connected by a minor tributary to Dixie Creek, which flows into the Chukuni River, forming part of an interconnected network of lakes, streams, and marshlands. These features are connected to well-documented historical water travel systems used by Indigenous communities and fur traders, linking the area to broader patterns of seasonal mobility and land use. The Study Area lies within a medium-density plant harvesting zone formally identified by LSFN and WFN. At the time of writing this report, there is no confirmed Indigenous use of Unnamed Waterbody 1. The ecological characteristics of Unnamed Waterbody 1 and the rice marsh, combined with their proximity to high-activity traditional harvesting zones such as Pakwash Lake, the Chukuni River, and the waterways between Red Lake and Ear Falls suggest their inclusion within a broader traditional harvesting network.

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## 7.3 HERITAGE ATTRIBUTES

Heritage attributes that contribute to the historical or associative and contextual value of the landscape includes:

- Natural heritage features which support TLRU for LSFN, NWOMC, ANA, and WFN and traditional ecological context including:
  - Manoomin marsh situated on the southern shoreline of Unnamed Waterbody 1.

# 8 CONCLUSIONS AND RECOMMENDATIONS

WSP was retained by Great Bear Resources to conduct a CHER for the manoomin field between two unnamed waterbodies in the District of Kenora, in northwestern Ontario, as part of the Impact Statement for the Great Bear Project. The Project involves developing and eventually decommissioning a gold mine and associated infrastructure. The Cultural Heritage Report completed for the Project identified potential direct impacts to a potential Cultural Heritage Landscape (CHR 3, the rice [manoomin] marsh). The Cultural Heritage Report recommended a CHER be undertaken to assess the site's cultural heritage value under Ontario's heritage regulations. This report serves to satisfy that recommendation.

Based on historical background research, confidential reports shared by Indigenous Peoples with Great Bear Resources, and the existing conditions, it has been determined that the Study Area meets three criteria (4, 7 and 8) for CHVI prescribed in O. Reg. 9/06 (as amended by O. Reg 569/22) of the OHA. The Study Area's CHVI lies in its historical/associative and contextual value.

Therefore, the following recommendations are made:

1. The results of this CHER will be included as part of the final Great Bear Project Impact Statement submission to the Impact Assessment Agency of Canada and will be circulated to those Indigenous communities participating in the IAA process.
2. It is anticipated that the Project will directly impact the Study Area. Accordingly, the preparation of a Cultural Heritage Impact Assessment (CHIA) is required. The draft CHIA is included with the Impact Statement to assess the impacts of the proposed work and recommend mitigation measures. As soon as designs for the engineering package that includes the Tailings Management Facility pond and mine water pond are available, the CHIA can be finalized. The CHIA must be prepared in consultation with the Indigenous Nations participating in the Impact Assessment process to gather insight on conservation and mitigation strategies. The preparation of the CHIA must be informed by Information Bulletin 3: Heritage Impact Assessments for Provincial Heritage Properties (MCM 2017).
3. This report must be submitted to the MCM for information purposes.

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# **Appendix A**

## **Assessor Qualifications**



**Heidy Schopf, MES, CAHP – Cultural Heritage and Social Sciences Team–Lead** – Heidy Schopf the Built and Landscape Heritage Team Lead at WSP. She has over ten years' experience in Cultural Resource Management. She is a professional member of the Canadian Association of Heritage Professionals (CAHP) and is MTO RAQs certified in archaeology/heritage. She has worked on a wide variety of projects throughout Ontario, including: cultural heritage resources assessments, heritage impact assessments, documentation reports, cultural heritage evaluations, strategic conservation plans, heritage conservation district studies and plans and archaeological assessments. Ms. Schopf has extensive experience applying local, Provincial, and Federal heritage guidelines and regulations to evaluate protected and potential cultural heritage properties. She is skilled at carrying out impact assessments and developing mitigation measures to conserve the heritage attributes of properties where changes are proposed.

**Role:** Senior Review and QA/QC

**Johanna Kelly, MSc., CAHP – Senior Cultural Heritage Specialist**– Ms. Kelly has worked in the field of Cultural Resource Management since 2007. She is skilled in the identification and evaluation of built heritage resources and cultural heritage landscapes and mitigation of proposed impacts on heritage resources. She has worked on a wide variety of projects throughout Ontario, including cultural heritage resources assessments, heritage impact assessments, cultural heritage evaluations, documentation reports, strategic conservation plans, heritage conservation district studies and plans, and archaeological assessments. Ms. Kelly has extensive experience applying local, Provincial, and Federal heritage guidelines and regulations to evaluate protected and potential cultural heritage properties. Ms. Kelly has completed cultural heritage projects under a variety of processes, including: the Environmental Assessment Act, Planning Act, Ontario Heritage Act, and the Transit Project Assessment Process. Ms. Kelly She is a professional member of the Canadian Association of Heritage Professionals (CAHP) and holds a Professional Archaeological License (P1017) issued by the Ministry of Citizenship and Multiculturalism.

**Role:** Senior Cultural Heritage Specialist and Technical Review

**Austin Foster, MA, CAHP Intern - Cultural Heritage Specialist** – Austin Foster is a heritage professional with interdisciplinary experience in archaeology, archival stewardship, municipal heritage planning, and public history. He holds an Honours BA in Classical Studies and Public History from the University of Guelph and an MA in History from the Tri-University Graduate Program (Guelph, Laurier, and Waterloo). He also holds certifications in genealogical research, arts and heritage management, and archival management. Austin is a professional member of the Canadian Museums Association (CMA) and an intern member of the Canadian Association of Heritage Professionals (CAHP), currently working toward full membership. Austin has authored and contributed to Municipal Heritage Designation Reports, Heritage Character Area Studies, Cultural Heritage Evaluation Reports, Heritage Conservation Plans, and large-scale cultural heritage documentation projects. He has experience working with municipal heritage committees, councils, and community stakeholders, and is well-versed in interpreting and applying municipal, provincial, and federal legislation in heritage contexts.

**Role:** Cultural Heritage Specialist and Report Writer