

The following submission containing personal information was made by L. Hanley
in support of the inclusion of Ancestor Hannah Mannell

1. Hannah Mannal Conception and Birth

Hannah Mannal Conception and Birth - from records of Lynn Hanley (November 3/2022)

John Mannal, father to Hannah Mannal joined the HBC in Moose Factory in 1786. There is no record of any children during that time (9 years) until August of 1795 when Hannah Mannal was born at Kenogamassi. (August 31, 1795).

From 1794 to January of 1795 John Mannal served at Frederick House. (HBC records A16/16 and A30/5) Frederick House is about 30 kilometres from Matheson, the home of the Apitibi Anicinapek Nation, formerly known as Wahgoshig First nation which is an Algonquin Anicinape community.

It was during the month of December 1795 that Hannah was conceived since she was born 9 months later at Kenogamassi where her father John Mannal had been reposted so the focus on her mother suggests on the balance of probabilities and close relationship in that region that has historically been Algonquin Anicinape that Hannah's mother was Algonquin. Since John Mannal has no other recorded children until Hannah and some 9 years had elapsed since he first produced a child then again on the balance of probabilities Hannah was Algonquin on her mother's side. Microfilm MS161 at the Ontario Public Archives is the record of births and deaths in the region and was compiled by John Thomas, Chief Factor at Moose Factory and it records the birth of Hannah Mannal, not at Moose Factory, but at Kenogamassi. (Copy of MS161 owned by Lynn Hanley). Her father was sent there after time at Frederick house from 1794 until January of 1795 when he relocated to Kenogamassi where Hannah was born some 9 months later.

From my own work as a history teacher, I believe the final arrival from Moose Factory HBC at Lake of Two Mountains, a large Algonquin community where her husband Charles Thomas who worked for the HBC was posted lead them to move to Golden Lake in 1832 where she lived for the next 36 years and is buried on the Lake. Lake of Two Mountains was a huge Algonquin area that not only had an HBC post and trading activities but also it was a place for Algonquin people to meet and socialize. For Hannah this was a link to her Algonquin roots. She and her husband lived there from 1822-1832. Her husband who worked at the post could have gone anywhere but his close support of his wife took him to Lake of Two Mountains. He often referred to her in his journals with apparent dedication and affection. They started what was called a Stopping Place at the top of the Golden Lake where travellers, lumbermen and others could stay over and partake of a night of rest and food.

We must also be reminded of Justice Chadwick's decision in May of 2013 about the balance of probabilities and also a phone conversation between Lynn Hanley and John Pollock, historian and archaeologist who confirmed the Algonquin Abitibi presence in the region of Frederick House and even father south to Kenogamassi. (Phone conversation April of 2013) and also the approval of her Algonquin heritage given by both the federal and provincial governments and Chadwick's advice that this could not be challenged. It seems reinventing the wheel to suit special interests has overlooked this important decision made by Justice Chadwick and the federal and provincial governments recognition of Hannah Mannal as being Algonquin.

Historically the HBC frowned on their men at fur trading posts from fraternizing with indigenous women but as it became evident that such unions into more prominent families in the region would open up

more fur trading routes and partners, the union of John Mannal and Hannah's mother at Frederick House in what was and still is historically Algonquin Anicinape suggests that Mannal saw the value of taking on an Algonquin partner for purposes of expanding fur trade partners in the Algonquin Anicinape community. Evidence sent to Joan Holmes by my cousin Ron Nicolas shows that there were two men at the post, one being John Mannal and the other one and two women, one likely being Hannah's mother.

Those of us who have historically been descended from the fur trade and the impact of the arrival of Europeans and we must remember that fur trade existed for over 500 years are the subject of our understanding and perception of cultural identity, the many population movements which have occurred through time, the complex interactions between Indigenous peoples and Euro-Canadians throughout the fur trade and the limited ability of archaeology to recognize specific inter- and intra-cultural markers.

The first written records of the area Hannah came from European records for the area in the mid-late 1600s and refer to a group known as the Piscoutagamis, a group centered in the Piscoutagami (i.e. Nighthawk Lake) watershed, who is very closely related to the surrounding groups (i.e. Abitibi, Timiskaming, Mattagami, Monsoni, etc). In modern times, the communities of Matachewan First Nation, Mattagami First Nation, Apitipi Anicinapek (Wahgoshig), and Taykwa Tagamou (New Post) consider the Frederick House area to fall within their traditional territories. Since Wahgoshig is only some 40 kilometres from the Frederick House area and identify as an Algonquin Anicinape community then that historic identity is still intact. **(See Wahgoshig information below.)** Many groups do not abandon their historic and traditional territories unless they are displaced by colonialist powers.

As an example, we know for instance that archaeological evidence has been found along Highway 60 that shows habitation and in fact skeletal remains attributed to the Algonquins and this is hundreds of years late that it was discovered. I had the privilege of viewing the trenches dug on a property that exposed the evidence along the Bonnechere River with evidence of a fire pit and habitation hundreds of years ago.

Historically indigenous women have been marginalized all through history and their value and contributions to community life can never be underestimated but it was rarely the practice of HBC men to make mention of their families in the context of daily operational reports written in HBC post journals. Sadly, the marginalization of Hannah Mannal has illustrated the current climate of objections to her inclusion in the Algonquin community as a continuing example of colonialist attitudes not only with the claims of the person working for the objectors but of the objectors themselves, indigenous men and other Algonquins that perpetuate colonialist practices of marginalization and finally erasure. Erasure is what indigenous women have and still experience today. Remember there was time that Chiefs were hereditary and now they endure elections just like the colonialist electoral process we still have in place in Canada. I believe white privilege capitalizing on indigenous desperations to erase an indigenous woman are offensive and without justification. The woman fed fish to Algonquin families for some 36 years, all of whom have descendants on the current reserve and area around Golden Lake. Her ability and Algonquin heritage gave her the opportunity to work with and socialize with other Algonquin women who were mentioned in her husband's journal as attending to visiting and fishing with her from the area before it was even a reserve. **(See Journal Entries submitted)**

Apitipi Anicinapek Nation, formerly known as Wahgoshig First Nation, is an Algonquin Anicinape community, located near [Matheson](#) in [Cochrane District](#) in northeastern [Ontario](#), Canada. In January 2008, the First Nation had 270 people registered with the nation, of which their on-reserve population was 121.

From Wikipedia and while Wikipedia may not always be accurate this appears to also support the Apitipi Anicinapek Nations site in Matheson.

Wahgoshig First Nation

From Wikipedia, the free encyclopedia


[Jump to navigation](#)[Jump to search](#)


| Apitipi Anicinapek Nation (Wahgoshig First Nation) |
|---|
|  |
| Total population |
| 250 (c. 2009) ^[1] |
| Regions with significant populations |
| Canada (Ontario) |
| Apitipi Anicinapek Nation |
| Indian reserve |
| Apitipi Anicinapek Nation |



Apitipi Anicinapek Nation

Coordinates:  [48°38'N 79°58'W](#)  [Coordinates: 48°38'N 79°58'W](#)

Country  [Canada](#)

Province  [Ontario](#)

District [Cochrane](#)

First Nation AAN

Government

• **Chief** June Black

Area

• **Land** 78.74 km² (30.40 sq mi)

Population

(2016)^[2]

• **Total** 144

• **Density** 1.8/km² (5/sq mi)

Website wahgoshigfirstnation.com

2. Diary Entries Showing Social Relationship with
Algonquin People of Golden Lake

Diary entries of Charles Thomas show his and Hannahs continued socializing and trading with the Algonquin people around the Lake. They frequently stayed over at their stopping place. From his diaries covering period for 1850-1852. Much of his journals went missing but his reference to the Algonquin and other indigenous people of the area is frequent as they traded, hunted, fished and socialized together. Hannah, it seems had a special relationship with the other women of the area from the South Shore as they often fished together, socialized and made moccasins and mitts. We know that the Pissendawas, Amable, Stokwa and Tenaskou were all Algonquin and their spelling may have changed over time as is often the case.

February 21 – Paul Pissendawa still very unwell

February 24 – Went down to see folks bottom of Lake – Stokwa was there and Paul still ill

March 3 – Pissendawa went by on way to hunting expedition and Perrigo arrived with some flour for us

March 25 – J. Bte Pissendawa paid for 5 marten and later Old Pissendawa and Louis came down to also pay for marten

J. Bte Pissendawa and young Ignaias off for hunting but Old Pissendawa was very drunk

April 9 – Louis Laverille died at Perrigos shanty

Thursday 20th – Amable Churgin arrived from Lake of Two Mountains

19th – Pissendawa and wife up in their canoe to tell us they found the remains of our dog killed by wolves on Lac D'ore River

20th – Old Pissendawa and wife came past

May 1 – P. Micmac arrived with Narcisse and le Panne

6th – Louison Bernard and Amable Makwa came over

7th – Old Woman came

May 9 – Mother Stokwa & women up for fishing with Hannah. Margaret Tenaskou & son have measles

11th - Ed La Perrin and C Lafleur from Colls Depot arrived

21st – Makouse and wife and Paul Pissendawatche arrived and

22 – Mrs. Inise and Mrs. Mcmac and Old Pelerin arrived

24 – Sam Sunstrum and Pelerin and Perrigo came by

29th - Pissendawatch and P. Macmac came

August 21st – Joe Tenaskoue came from Lake of Two Mountains

August 23 – Ignians and Louison Perrigo and wife arrived

August 31 – Pissandawa and wife visited.

September 29, 1850 – Bibays gang, Pissendawa and wife visited

September 30 – Old Woman and Marie brought us some corn

October 4 – Hannah setting her nets near Island

October 6 – Perrigos people stayed and had 4 pike, 2 suckers and 1 sunfish

October 8 – Indians flambeauxing most of the night on the South Shore

October 9 – Pellerin came

October 13 – Red Cedar hunters stayed over to off early to hunt

October 20 - Sam Sunstrum passed by to join his wife who went up the day before yesterday with Perrigos people

October 21 – Hannah setting nets and I got 8 trout and 1 whitefish from Makwas Island

October 22 – Old Mother. Stokwa here and women fished, made moccasins.

October 23 – Mr. Morris over for night on way to the Pitwewe and Pissendawa and 3 boys started hunting

October 25 – Paul and Louison Pissendawa came home because they forgot their blankets

Old Woman traded a marten skin with me for ammunition and Payet and Tenaskow party busy spearing at Big Shoal

October 29 – Ignias and Son and Perrigo came by

November 1 – I bought Mrs. Pissendawas 3 foot canoe and paid her 6 dollars

November 4 – Had venison with our son Charles Jr., Old Mother Makwa, Joe and Simon passed by and Pelerin here for the night.

November 17 – Joe Tenaskou arrived at night and stayed over

November 18 – Hannah and girls busy making mitts and moccasins as weather is impossible to attend to nets. Maldoon and Beaudoin stayed night

November 23 – Old Mother, Pissendawa and Tyandgike up on a visit and reported that Marian Pissendawa is ill

January 25 – Ignias and wife up

February 5 – Took Pissendawa and J. Pissendawa to Round Lake with their things for a long hunting expedition

February 11 – Perrigo and Payet stayed as bad weather

February 20 – Old Pissendawa and Old Ignias and young Ignias and Montreuil here hunting

There is much more including entries about Hannah's children and references to their health, hay gathering, fishing, hunting, illness in the family, child birth complications and their own health.

Lynn Hanley – February 15, 2023.

3. February 18 Letter

February 18, 2022.

Algonquin Tribunal
Joan Holmes
Ben Mills

Dear Members{

I want to express my very great concern at the documents submitted by Joan Holmes office to this case of Hannah Mannall. She was my direct ancestor and what was submitted with the exception of two small extra pieces of information was simply a replay of what was submitted in 2013 for the Chadwick hearing in Pembroke and while Justice Chadwick ruled that Hannah Mannall was Algonquin, new information provided this time strengthens our ancestral Algonquin family information. Ron Nicholas, my cousin and myself put a tremendous amount of work into new information and also assisted by Ron's sister Theresa. All the information, maps and documents Ron submitted were not included in the submission by Joan Holmes. This is wrong.

I believe the submissions should be non biased from the perspective of Ms. Holmes office and that everyone has to be reminded that historically our culture depended on the oral tradition of story telling and passing family information down from generation to generation. Documentation was sometimes inaccurate as census takers for instance changed names because they simply could not pronounce the name presented to them at the door of the citizen being recorded for the census. To demand specific documents is not always possible as families were disrupted with the residential schools, wars, children removed from their homes by social services and the events of daily life. The constant demand for documentation only serves to strengthen the colonialist agenda and not the one of indigenous history and culture. As an example, the Province of Nova Scotia has some 750 recorded petroglyphs, most of which depict historic events including the arrival of Europeans and community portrayals. Having said that we have provided many many documents to support our Algonquin ancestry.

It is also very important to remember that the very important and historic Nishga Agreement which brought claimed land to the indigenous community of British Columbia was a court acceptance of oral history and the first that recognized the importance of oral history and accepted it as evidence in that very large land

claim. As such, what we remember as descendants of our Algonquin ancestors and as told to us over the generations must be respected. **(See Nisga history below and Adaawak oral history)**

We must also realize and accept that there is a “fluidity” of labels put on indigenous people and were often identified differently throughout their lives. In recorded evidence, historians have found that one person may be recorded by an agency, government representative, school, church, or other source as “Indian”, or “Scotch” or “English”. In one record a woman named Annie McDonell is described as “Indian”, “Algonquin”, “Scotch” and “English” in the 1881, 1901, 1911 and 1921 census. In other census years, a gentleman named Walter Ferris is listed as “Irish”, “Indian”, “Algonquin SB”, “Irish” and “Algonquin” from census returns dating from 1871 to 1921. Most of these descriptions were given by the enumerators. Even Jesuit missionaries such as Dominique du Ranquet described people in the Timiskaming area as “mixed ancestry” “Canadien” “Sauvage” and “Metis”. You must consider any documents that vary in these descriptions which often the indigenous person had no say in.

Those of us who have historically been descended from the fur trade and the impact of the arrival of Europeans and we must remember that fur trade existed for over 500 years are the subject of our understanding and perception of cultural identity, the many population movements which have occurred through time, the complex interactions between Indigenous peoples and Euro-Canadians throughout the fur trade, and the limited ability of archaeology to recognize specific inter- and intra-cultural markers.

Every person connected with these hearings, these protests of about who should be included as an ancestor, these documents and other information submitted must also accept our cultural practices of story telling and passing important family information down to the next generations and the fluidity of labels put on indigenous people and the complex interactions between the various groups and the Europeans that resulted in so many mixed blood ancestors. We know that on the reserve, there are members of mixed blood including European, Iroquois, Ojibwe, Mohaw and Algonquin. We are all not dogs trying to prove our pedigree. We all have the same ancestors and that Hannah spent some 38 years on the shores of Golden Lake, fishing, socializing with family and other Algonquin women and her mother’s heritage is enough proof as Justice Chadwick stated in May of

2013, that on the balance of probabilities Hannah was Algonquin. Let her rest in peace and know that her descendants and others respect and honour her memory to the extent that her spirit can remain on her life long territory and be recognized as an Algonquin.

My grandfather spoke about his ancestors and always about Golden Lake and Hannah Mannal and other cousins from her line.

I protest the protests against her, not because of a land claim of monetarily worth which is of no significance to any of us but because we are entitled to and deserve recognition of our indigenous heritage and to honour the children over generations in my family who died in the residential schools and also my great uncle Reginald Edward Thomas who gave his life for his country at Vimy Ridge in April of 2017. His letters home, which I have, often mentioned missing fishing at Golden Lake and of course missing his family from the horrors of the trenches. May Reg, who is buried at Vimy also rest in peace and I am proud to represent him in these hearings as one who cannot defend his heritage.

Lynn Hanley BA. BEd. TESL Cert.

Nisga'a Final Agreement

The **Nisga'a Final Agreement**, also known as the **Nisga'a Treaty**, is a treaty that was settled between the [Nisga'a](#), the government of [British Columbia](#), and the [Government of Canada](#) that was signed on 27 May 1998 and came into effect on May 11, 2000.^[1] As part of the settlement in the [Nass River](#) valley nearly 2,000 km² (800 sq mi) of land was officially recognized as Nisga'a,^[2] and a 300,000 cubic decametres (1.1×10¹⁰ cu ft) (approx. 240,000 acre-feet) water reservation was also created. [Bear Glacier Provincial Park](#) was also created as a result of this agreement. Thirty-one Nisga'a placenames in the territory became official names.^[3] The land-claim settlement was the first formal modern day comprehensive treaty in the province—^[4] the first signed by a [First Nation](#) in [British Columbia](#) since the [Douglas Treaties](#) in 1854 (pertaining to areas on Vancouver Island) and [Treaty 8](#) in 1899 (pertaining to northeastern British Columbia). The agreement gives the Nisga'a control over their land, including the forestry and fishing resources contained in it. The agreement was signed on 27 May 1998 by [Joseph Gosnell](#), Nelson Leeson and Edmond Wright of the Nisga'a Nation and by Premier [Glen Clark](#) for the Province of British Columbia. Then [Minister of Indian Affairs and Northern Development Jane Stewart](#) signed the agreement for the Canadian federal government on 4 May 1999.

In 1887, the Nisga'a met with the then-Premier of British Columbia^{[4]:14} to challenge the way in which the Chief Commissioner of Land and Works for the Colony of British Columbia was distributing much of Nisga'a traditional land in the Nass River valley to western settlers, in spite of the [Royal Proclamation of 1763](#), which recognized Aboriginal title in [British North America](#) and acknowledged the existence and continuity of Aboriginal self-government.^{[5]:69[6]} By 1890, the Nisga'a Land Committee had been established.^{[4]:14} In 1913 the Nisga'a sent a Petition to the [British Privy Council](#) in London requesting that their land claims be addressed by the King.^{[4]:14} In response, the Canadian federal government passed a law making it illegal for First Nations to "retain counsel to pursue land claims".^{[4]:14} In 1973, [Frank Arthur Calder](#) and the [Nisga'a Nation](#) Tribal Council won the landmark case, [Calder v British Columbia \(AG\)](#)^[7] in which the [Supreme Court of Canada](#) (SCC) ruled for first time, that [aboriginal title](#) to land existed prior to the colonization of North America. [Thomas Berger](#) successfully argued that the Nisga'a title to their traditional lands had never been extinguished. Calder was the first of a number of land claims negotiated in favour of the rights of aboriginal peoples.^[4] The 1999, the Nisga'a Treaty acknowledged that "the Nisga'a people have lived in the Nass River Valley since time immemorial".^{[8][6]}

Role of hereditary chiefs^[edit]

The Final Agreement recognized that the hereditary chiefs *Simgigat* (hereditary chiefs) and *Sigidimhaanak* (matriarchs), **Adaawak (oral histories)** continued to play an important role in accordance with the *Ayuuk* (Nisga'a traditional laws and practices).^[8]

4. My Ancestors

My Ancestors: James Joseph Thomas and Hannah Mannal

James Joseph Thomas and Basil Aird Partridge

My grandfather James Joseph Thomas was born on Golden Lake in July of 1893 and baptized at the Mission church on the reserve also in July of 1893. His father was John Mannal Thomas also born at Golden Lake. His father was named after his grandmother Hannah Mannal. When I was young my grandfather often talked about Basil Partridge, his old friend at Golden Lake. Basil and my grandfather spent many hours visting, fishing and he helped Basil in his canoe making. Basil Partridge was well known as a birch bark canoe maker. Basil Partridge is buried at the Church on the Reserve.

As time went by and WW1 separated my grandfather from the area as he served in WW1, Basil and him drifted apart but every year when the CNE was on in Toronto at the end of August (Canadian National Exhibition) my grandfather would take the streetcar from his home in Toronto to the CNE where he would visit with Basil in the Department of Lands and Forests booth at the CNE. Basil was brought down to talk to the tourists and visitors and demonstrate his canoe making skills. My grandfather travelled there on all 3 weekends of the CNE and he and Basil would talk and reminisce about life at Golden Lake.

My grandfather also spoke about his ancestors and always about Golden Lake and Hannah Mannal and other cousins from her line. He often spoke about Tessy Sunstrum who was a cousin and along with other members of the family are all buried in the cemetery on the reserve behind the Mission Church. Her full name was Theresa Sunstrum so he visited and associated with the Sunstrums too. There are 12 Sunstrums buried on the Reserve at the Church and I have photos of Theresa "Tessy" Sunstrum, my great grandfather John Mannal Thomas and my Grandfather James Thomas. My grandfather often talked about the Sunstrums.

Hannah Mannal

Hannah Mannal spent the better part of her life at Golden Lake running a small stopping place on the lake from 1832 to her death in 1868. She lived and kept friends with Algonquin people and the women from the South shore even before Pikwakanagan became a reserve in 1873. Her husband kept a journal of life at Golden Lake and Hannah was well known for her fishing skills and often it was journaled that women from the South part of the lake in what was still not a reserve including the mother of Chief Stoqua and the Pissendawas came up the lake to fish and visit with Hannah. Some summers she and her husband visited the Algonquin summer camps at Lake of Two Mountains Quebec before but seeking a permanent life and family journeyed up the Ottawa river and onto Golden Lake in 1832 where she spent some 36 years of her life. She died at Golden Lake in 1868 and from family oral tradition information we know she is buried by the Lake. She spoke the Algonquin language and her friendships with these women lasted her lifetime. Indeed her fishing skills were such that she sent fish to the South end and fed many of the ancestors of what is now the Pikwakanagan reserve. Not only were these stories recorded in her husbands journals but they were handed down to my grandfather who told me of his great grandmothers love for fishing and my grandfather loved fishing and this was passed onto myself, my son and now my grandchildren. We often refer to our fishing trips as Hannah Days.

Submitted by Lynn Hanley October 26, 2022.

5. Census return information for my Grandfather John Mannal Thomas

POPULATION.

"B"

Province *Ont*

District No. *124*

Enumeration Sub-District No. *33*

in dans *Kildare Station village* (City, town, village, township or parish). (Cité, ville, village, canton ou paroisse).

Enumerated by Recensé par *Thomas J. Roche*

Enumerator. Enumérateur.

Page *4*

Page *4*

Table with columns for Name, Residence, Tenure and Class of Home, Personal Description, Sex, Age, Nationality, Race, Language and Religion, Education, Profession, Occupation, and Employment. Includes handwritten entries for families like Layman, Moore, Roche, and Ross.

M23-26 = 49

6. My grandfather James Thomas baptism record from the
Mission Church on the reserve

S. 4. Le deuxième jour du mois de juin mil huit cent quatre-vingt-treize, a été enterré dans le cimetière catholique de cette mission le corps de Elizabeth-Anne, fille de John Penesko & de Mary Piffer, décédée la veille à l'âge de cinq ans & quatre mois. Étaient présents: Michel Wydock & Joseph Penesko -
Henri Martel, P^{re}

S. 5. Le deuxième jour du mois de juillet mil huit cent quatre-vingt-treize, a été enterré dans le cimetière catholique de cette mission, le corps d'une enfant, née ce même jour du légitime mariage de Laurent Japot & de Léronique Bernard, & décédée baptisée priverment & décédée peu de temps après. Les parents vivent dans le township d'Algona-Sud. Étaient présents: Jacob Commandant & Mary Grace.
Henri Martel, P^{re}

B. 3. Le trentième jour de juillet mil huit cent quatre-vingt-treize, nous soussigné avons baptisé dans l'église de la mission de Golden Lake, James Joseph, né du légitime mariage de John Thomas & Lucinda Skelly, le 17^e jour juillet. Les parents vivent dans le township d'Algona-Sud. Le parrain a été James Skelly la marraine, Elizabeth Skelly.
Henri Martel, P^{re}

B. 4. Le trentième jour de juillet mil huit cent quatre-vingt-treize, nous soussigné avons baptisé dans l'église de la mission de Golden Lake, Marie-Bernadette, née le dix-huitième jour de juillet. Du légitime mariage de John Larochelle & Adèle Contant, du township d'Algona-Sud. Le parrain a été Joseph Contant la marraine, Marie

Le contant

Henri Martel, P^{re}

Acte de la Visite Episcopale, dans la Mission de St Jean Baptiste de Golden Lake.

Le 17 septembre 1893. Nous avons fait la visite pastorale dans la Mission de Golden Lake.

Tous les Sauvages Amérindiens des environs étaient présents, et un grand nombre des catholiques et des protestants de Golden Lake, de Bendable et d'Esauville. La procession qui nous avons faite après le messe, malgré les mauvais temps, a été magnifique et s'est effectuée avec le plus grand ordre. Nous avons donné la Confirmation à 45 personnes. Nous sommes heureux de constater que la Mission est de plus en plus prospère, sous les soins de Révérend Père Bellé, pour ce qui concerne les Sauvages, et de Révérend P. J. Bendable, curé d'Esauville, pour ce qui concerne les blancs, ce dernier y donnant la sainte messe tous les 15 jours.

Donné à Golden Lake, ce 17 septembre 1893.

+ M. Rograin. Ep. of Cythere
Vic. ap. de l'Antice

Le dix-sept septembre mil-huit cent quatre-vingt-treize ont été confirmés dans la chapelle Sauvage de Golden Lake les personnes dont les noms suivent. Étaient présents: R. Bellé, J. Bendable, p. p. d'Esauville et R. G. M. Michel, o. m. t. missionnaire ainsi qu'un nombre immense de groupes de toutes nations: Sauvages, Irlandais, Écossais, Délégués protestants, réunis à l'occasion de la mission Sauvage. Ici on sert Dieu purement et simplement en parole et en action: on prie et on chante dans toutes les langues.

7. Hannah Mannel Decision May 14, 2013

IN THE MATTER OF a Preliminary Draft Comprehensive Land Claim Agreement-In-Principle among the Algonquins of Ontario; the Province of Ontario; and the Government of Canada

AND IN THE MATTER OF an application to add Hannah Mannell (also spelled Mannall) to the Preliminary List of Algonquin Ancestors

AND IN THE MATTER OF a hearing being conducted pursuant to Schedule 15.5 of the Preliminary Draft Agreement-in-Principle

AND IN THE MATTER OF a hearing held at Pembroke, Ontario, on February 5, 2013

APPEARANCES:

Ben Mills, counsel to The Honourable James B. Chadwick, Q.C.

Joan Holmes, Enrolment Officer

Gilles Dupuis, on behalf of the Applicants

Ron Nicholas, on behalf of the Applicants

Lynn Thomas Hanley, on behalf of the Applicants

Jill L. Thompson, on behalf of the Applicants

Ron Menard, Councilor to the Algonquins of Pikwakanagan, responding to the Application

Joann McCann, on behalf of the Algonquins of Pikwakanagan, responding to the Application

BEFORE: The Honourable James B. Chadwick, Q.C, Designate Appointed Pursuant to the Protocol for Consideration of Potential Additions to the Schedule of Algonquin Ancestors

DECISION

PREAMBLE

[1] I appreciate how sensitive these matters are for the applicants and their families. They are all very proud of their native heritage.

[2] These hearings are conducted by me as the designated appointed pursuant to the Protocol for Consideration of Potential Additions to the Schedule of Algonquin Ancestors.

[3] With reference to applications to add a person as an Algonquin Ancestor schedule 15.5 sets forth my jurisdiction. In order to be added as an Algonquin Ancestor, chapter 1 provides:

“Algonquin Ancestor” means a person who was born on or before July 15, 1897 and identified in an historic record or document dated on or before December 31, 1911, in such a way that it would be reasonable to conclude that the person was considered to be an Algonquin or Nipissing, or a full sibling of such a person.

A preliminary list of Algonquin Ancestors agreed to by the Parties is included in Appendix 3.1. In this definition, a “full sibling” of a person is a sibling having the same natural mother and natural father as that person.

[4] I have no jurisdiction or discretion outside of the provisions of the Preliminary Draft Agreement-in-Principle.

[5] This Application was made pursuant to the Protocol for the Consideration of Potential Additions to Schedule of Algonquin Ancestors (the “Protocol”). The Protocol was adopted by the Algonquin Negotiation Representatives (the “ANRs”) as a means of considering potential additions to the Preliminary List of Algonquin Ancestors. The Protocol requires applicants to apply to the ANRs and put before the ANRs what information they have to support their claim that the ancestor under consideration meets to the requirements of being an “Algonquin Ancestor” as defined in the Draft Agreement in Principal (the “AIP”).

[6] The application to add Hannah Mannell to the Preliminary List of Algonquin Ancestors has been referred to me pursuant to Article 8 of the Protocol, which is included in the Draft Agreement-in-Principle as Schedule 15.5.

[7] The Algonquin Community was given notice the Application to add Hannah Mannell to the Preliminary List of Algonquin Ancestors by way of a Public Notice being posted with the Voters List (UPDATED) at the various offices and public locations as set out the Public Notices. The Public Notices were posted on or about June 20, 2012. The Public Notices stated that the hearing of the Application was to occur on September 12, 2012. However, the hearing date was rescheduled to February 8, 2013 and a revised Public Notice indicating the same was posted.

[8] In considering this matter, it is important to note that my decision binds the Algonquins of Ontario with respect to the issue of whether or not Hannah Mannell should be considered by the Algonquins of Ontario as meeting the definition of “Algonquin Ancestor”. However, for an ancestor to be added to the Preliminary List of Algonquin Ancestors, the Governments of Ontario and Canada must also agree.

HISTORY OF PROCEEDINGS

[9] Joan Holmes in her August 26, 2010 report sets out the history of the proceeding, as follows.

[10] The applicants applied to have Hannah Mannell added to the schedule of Algonquin Ancestors in May of 2000. An Enrolment Board heard the applicant’s application on September 9, 2001. The Application was accepted by the Enrolment Board and the Enrolment Board provided written reasons as follows:

Since it was proven that Hannah Mannall was identify [identified] as Indian who lived & died at Golden Lake.

Primary source info is Hudson Bay records.

Secondary source info is documented research.

It is the consensus of the Board Members that there is enough primary info to accept this application. It is determined that Ronald Nicholas has a blood quantum of 25% according to Algonquin Law 3.2b.

[11] In the fall of 2010 a protest was raised against the inclusion of Thomas and Mannell ancestors on the schedule of ancestors. The ANRs constituted a Special Board of the Enrolment Review Committee to hear the protest. The protest was heard on September 29, 30, October 1 and November 22, 2010. There was a full hearing with applicants making submissions, along with their legal counsel.

[12] The 2010 Review Committee gave a decision on November 23, 2010 dismissing the appeal/protest as it was determined the applicants were properly enrolled at the time based on the decision of the 2001 Enrolment Board and were not protested according to the provisions in place at that time. However, the 2010 Review Committee found that on the balance of probabilities the ancestors were Cree, not Algonquin, and placed a moratorium on further enrollment of applicants who descended from these ancestors. The 2010 Review Committee further recommended that all board enrolment decisions be reviewed and that the ANRs determine how to effectively administer this issue in order to achieve an accurate list of Algonquin based on common criteria.

[13] The ANRs responded by removing Margaret Thomas, Charles Thomas, Elmer Thomas Foy, Charles Thomas Spence, and Hannah Mannell from the schedule of ancestor.

[14] The current Application by Lynne Hanley, Ron Nicholas, Jill Thompson, Anthony Jeffery and others is an Application to have Hannah Mannell added to the schedule of Algonquin's based upon the evidence they are putting forward.

CHARTER

[15] Chris Reid is counsel to a group of non-status aboriginals. In a telephone conference, prior to this hearing, he raised with me the possibility of a Charter Application. I expressed my doubts that I had jurisdiction to entertain such an application. He was to consider the matter and get back to me. He was to appear at this hearing, but due to weather conditions could not attend. I invited him to make written submissions. On February 8 he wrote me and advised he was contemplating a Charter Application based on discrimination against non-status aboriginals. He also agreed that these hearings are not the proper forum in which to raise this issue.

ISSUES

[16] There is no issue with the fact that Hannah Mannell was an aboriginal, the issue is whether she was Algonquin, Cree or Ojibwa.

[17] In order to address this issue all parties have reviewed a great number of historical documents, including the journals of the Hudson Bay Company and in particular the journals of John Mannell. It appears that John Mannell arrived from England in 1786 and joined the Hudson Bay Company as a writer. He was stationed at Moose factory, in Hudson Bay, which was Cree territory.

[18] In the summer of 1794 John Mannell established a post at Kenogamissi. This is a lake at the head of the south branch of the Moose River. This is Algonquin territory.

[19] There is no issue that John Mannell took an aboriginal woman as his wife. There is no reference to her parents. The applicants suggest her father was a local Chief. Hannah Mannell was their daughter and was born in August 1795. The question is where was she born? Her father, John Mannell, was returning to England on leave after a 7 years posting. Did his wife travel with him to Moose Factory or did she remain at Kenogamissi, to give birth to their daughter? The applicants say the historical documents support their position that she stayed with her family at Kenogamissi and, as such, she was an Algonquin.

[20] Joann McCann is a historian and has done extensive research into the history of the Algonquins. She was retained by the Algonquins of Pikwakanagan. She concludes, based on many of the same historical documents and other sources, that Hannah Mannell was probably Cree.

[21] Joan Holmes, the enrollment officer, also reviewed all the documents submitted in support of the application. Her role is not to draw conclusions but to review the documents. She notes that John Mannell was also stationed at Frederick House. This was Ojibwa territory, bordering on Algonquin territory at Lake Abitibi. She concludes Kenogamissi is Ojibwa territory.

[22] Ron Nicholas made submissions on behalf of the applicants. He was very much focused and addressed the issue as to where Hannah Mannell had likely been born, thus identifying her most likely ethnicity. In his presentation he relied upon the daily journals kept by the Hudson Bay Company managers and a report of a genealogist. He takes issue with Joan Holmes July 2012 report, where she concludes that Hannah Mannell was probably born at Frederick House. He admits she could have been born at Kenogamissi, but this is not likely. Both Frederick House and Kenogamissi were located in Ojibwa territory, according to Joan Holmes. Ron Nicholas takes issue with this conclusion.

[23] Ron Nicholas reviewed the geography of the various Hudson Bay trading post, and in particular the relationship of Frederick House to the Abitibi River and Abitibi Lake. As Abitibi is historically Algonquin territory, he concludes that Frederick House was most likely Algonquin

and not Ojibaway territory. It is also too far south to be Cree territory. He took issue with the reports of Joan Holmes and Joann McCann. It is evident that it is difficult to make an accurate determination where Hannah Mannell was born.

[24] After the hearing I also received a 3 page written submission by Theresa Stokman, the sister of Ron Nicholas. Attached to that document was a map of the Moose Valley. In her submission she raises many questions. She also refers to the opinion of Dr. John Pollock. Lynne Hanley had also referred to this opinion. Unfortunately I had no written report or opinion from Dr. Pollock, only third hand references of his opinion.

[25] There was a lengthy hearing before the Review Committee. As there is no record of proceedings, it is difficult to determine on what evidence they based their decision. Likewise their reasons for their decision are quite brief.

[27] The applicants are seeking to have Hannah Mannell (Mannall) added to the Preliminary Voters list as an Algonquin ancestor. The Applicants have the onus of establishing on the balance of probabilities that Hannah Mannell meets the definition of Algonquin ancestor.

[28] Based upon the evidence and submissions, I am satisfied that the applicants have established, on a balance of probabilities, that Hannah Mannell meets the definition of Algonquin Ancestor as the records suggest on the balance of probabilities that her mother was from Algonquin territory.

Dated at Ottawa this 2nd day of May, 2013

James B. Chadwick, Q.C.

**The Honourable James B. Chadwick, Q.C.
Designate Appointed Pursuant to the Protocol
for Consideration of Potential Additions to the
Schedule of Algonquin Ancestors**

IN THE MATTER OF a Preliminary Draft Comprehensive Land Claim Agreement-In-Principle among the Algonquins of Ontario; the Province of Ontario; and the Government of Canada

AND IN THE MATTER OF an application to add Hannah Mannell (also spelled Mannall) to the Preliminary List of Algonquin Ancestors.

AND IN THE MATTER OF a hearing being conducted pursuant to Article 8, Schedule 15.5 of the Protocol.

AND IN THE MATTER OF a hearing held at Pembroke, Ontario, on February 5, 2013

DECISION





**The Honourable James B. Chadwick, Q.C.
Designate Appointed Pursuant to the Protocol
for Consideration of Potential Additions to the
Schedule of Algonquin Ancestors**

DATED: May 2, 2013

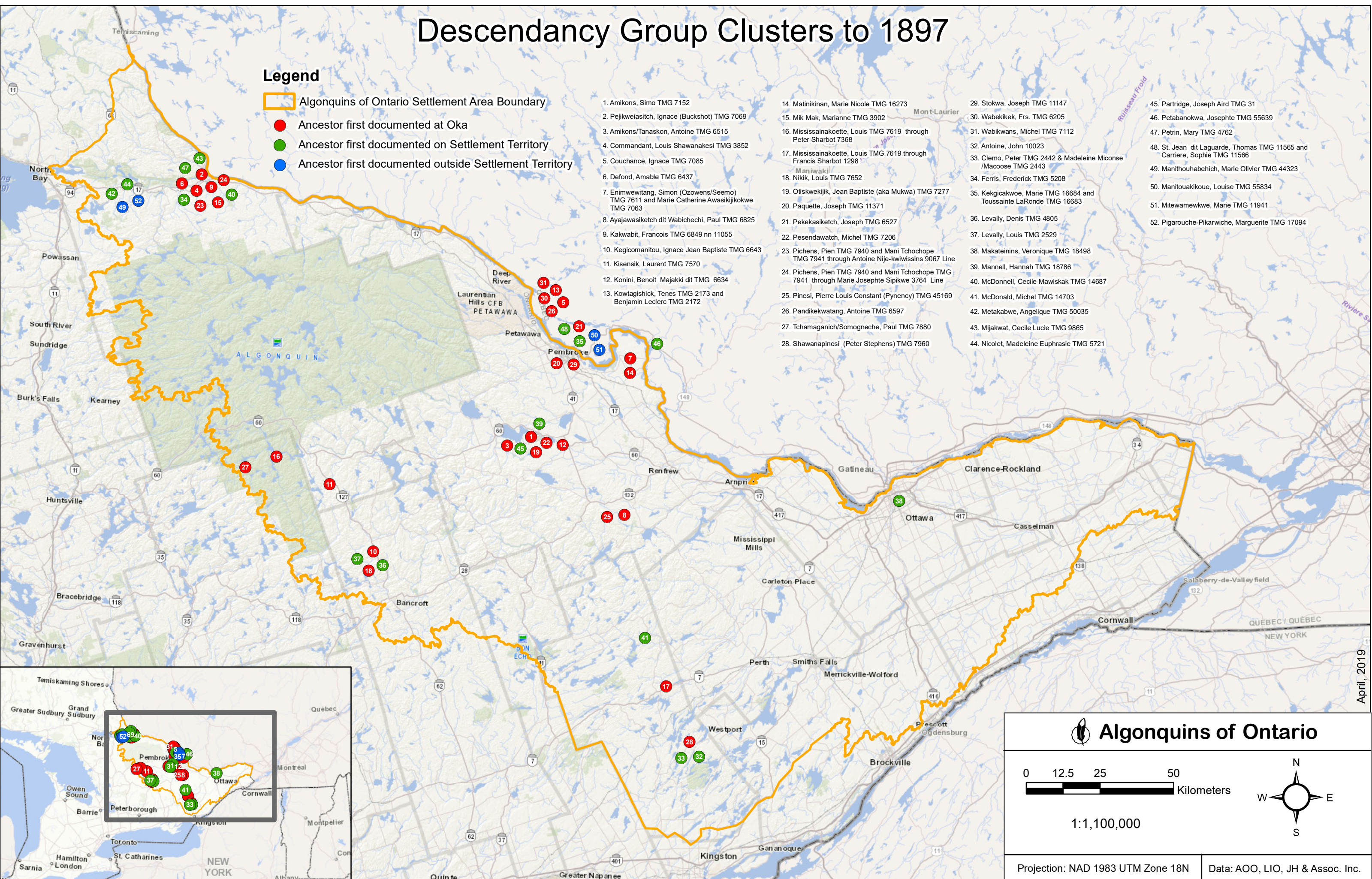
8. Map 1 – Descendency Group Clusters (20190501)

Descendancy Group Clusters to 1897

Legend

-  Algonquins of Ontario Settlement Area Boundary
-  Ancestor first documented at Oka
-  Ancestor first documented on Settlement Territory
-  Ancestor first documented outside Settlement Territory

1. Amikons, Simo TMG 7152
2. Pejikweiasitch, Ignace (Buckshot) TMG 7069
3. Amikons/Tanaskon, Antoine TMG 6515
4. Commandant, Louis Shawanakesi TMG 3852
5. Couchance, Ignace TMG 7085
6. Defond, Amable TMG 6437
7. Enimwewitang, Simon (Ozowens/Seemo) TMG 7611 and Marie Catherine Awasikijokwe TMG 7063
8. Ayajawasiketch dit Wabichechi, Paul TMG 6825
9. Kakwabit, Francois TMG 6849 nn 11055
10. Kegicomantou, Ignace Jean Baptiste TMG 6643
11. Kisensik, Laurent TMG 7570
12. Konini, Benoit Majakki dit TMG 6634
13. Kowtagishick, Tenes TMG 2173 and Benjamin Leclerc TMG 2172
14. Matinikinan, Marie Nicole TMG 16273
15. Mik Mak, Marianne TMG 3902
16. Mississainakoette, Louis TMG 7619 through Peter Sharbot 7368
17. Mississainakoette, Louis TMG 7619 through Francis Sharbot 1298
18. Nikik, Louis TMG 7652
19. Otiskwekijik, Jean Baptiste (aka Mukwa) TMG 7277
20. Paquette, Joseph TMG 11371
21. Pekekasiketch, Joseph TMG 6527
22. Pesendawatch, Michel TMG 7206
23. Pichens, Pien TMG 7940 and Mani Tchochope TMG 7941 through Antoine Nije-kwiwissins 9067 Line
24. Pichens, Pien TMG 7940 and Mani Tchochope TMG 7941 through Marie Josephte Sipikwe 3764 Line
25. Pinesi, Pierre Louis Constant (Pynency) TMG 45169
26. Pandikekwatang, Antoine TMG 6597
27. Tchamaganich/Somogneche, Paul TMG 7880
28. Shawanapinesi (Peter Stephens) TMG 7960
29. Stokwa, Joseph TMG 11147
30. Wabekikek, Frs. TMG 6205
31. Wabikwans, Michel TMG 7112
32. Antoine, John 10023
33. Clemo, Peter TMG 2442 & Madeleine Miconse /Macoose TMG 2443
34. Ferris, Frederick TMG 5208
35. Kekgicakwoe, Marie TMG 16684 and Toussainte LaRonde TMG 16683
36. Levally, Denis TMG 4805
37. Levally, Louis TMG 2529
38. Makateinins, Veronique TMG 18498
39. Mannell, Hannah TMG 18786
40. McDonnell, Cecile Mawiskak TMG 14687
41. McDonald, Michel TMG 14703
42. Metakabwe, Angeliqwe TMG 50035
43. Mijakwat, Cecile Lucie TMG 9865
44. Nicolet, Madeleine Euphrasie TMG 5721
45. Partridge, Joseph Aird TMG 31
46. Petabanokwa, Josephte TMG 55639
47. Petrin, Mary TMG 4762
48. St. Jean dit Laguarde, Thomas TMG 11565 and Carriere, Sophie TMG 11566
49. Manithouhabeich, Marie Olivier TMG 44323
50. Manitouaikoue, Louise TMG 55834
51. Mitewamewkwe, Marie TMG 11941
52. Pigarouche-Pikarwiche, Marguerite TMG 17094

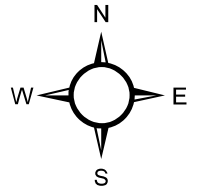


April, 2019

Algonquins of Ontario



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Projection: NAD 1983 UTM Zone 18N | Data: AOO, LIO, JH & Assoc. Inc.

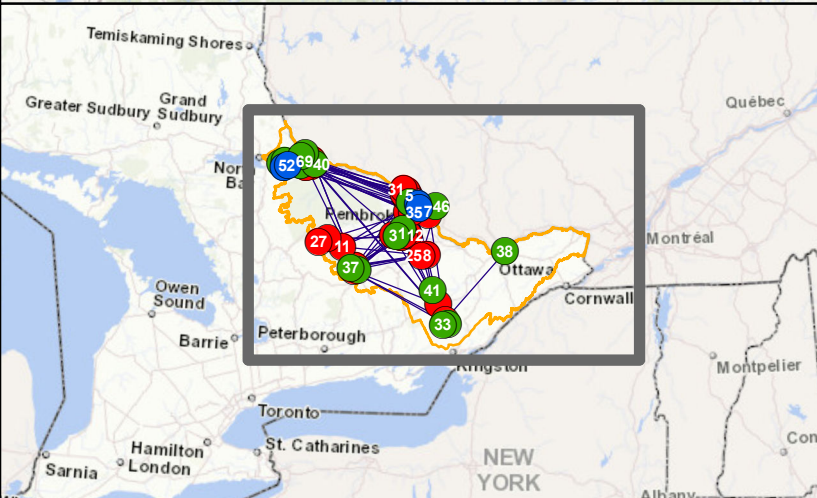
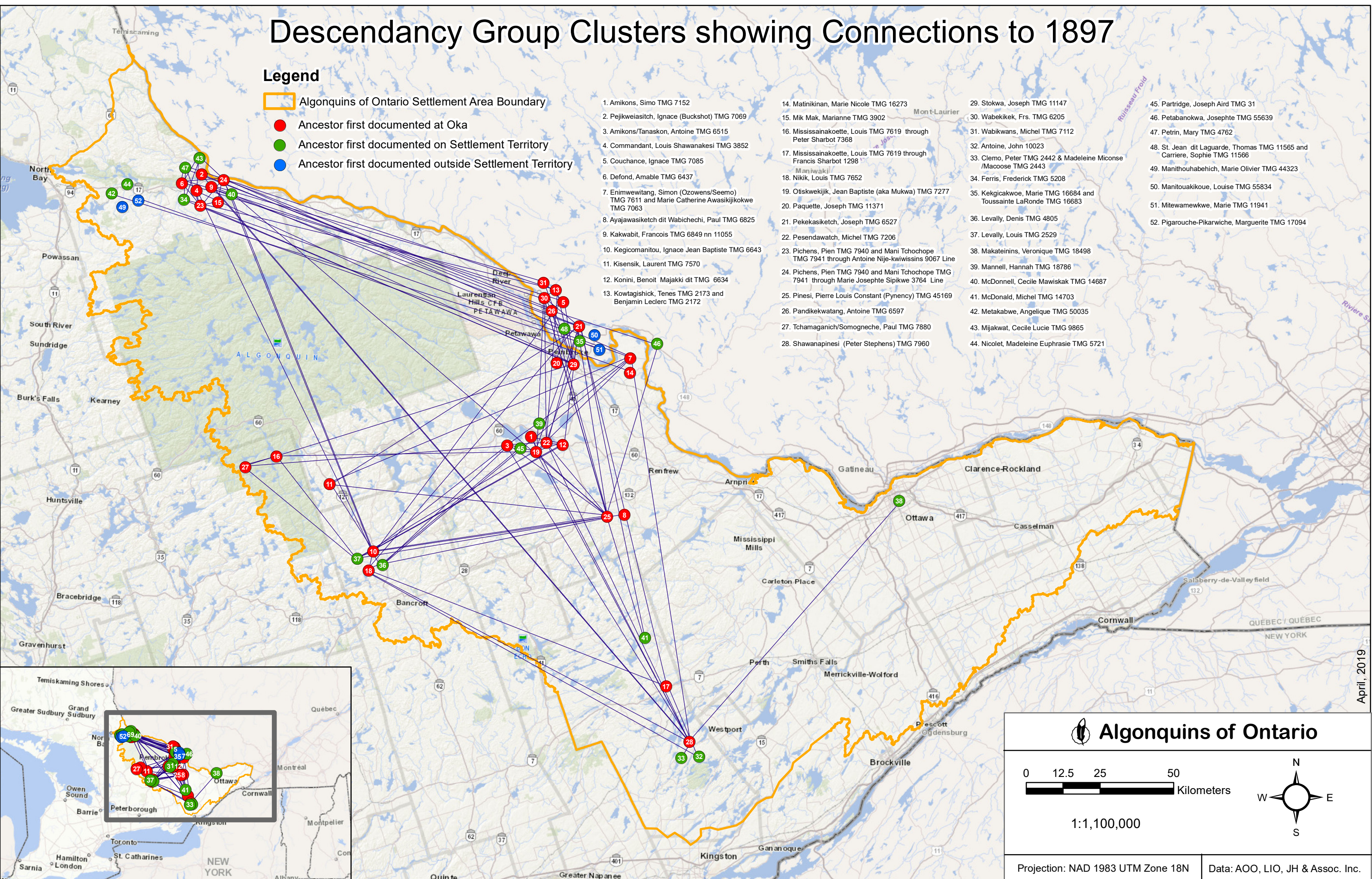
9. Map 1 – Descendency Group Clusters Showing Connections (20190501)

Descendancy Group Clusters showing Connections to 1897

Legend

- Algonquins of Ontario Settlement Area Boundary
- Ancestor first documented at Oka
- Ancestor first documented on Settlement Territory
- Ancestor first documented outside Settlement Territory

- | | | | |
|---|--|---|--|
| 1. Amikons, Simo TMG 7152 | 14. Matinikinan, Marie Nicole TMG 16273 | 29. Stokwa, Joseph TMG 11147 | 45. Partridge, Joseph Aird TMG 31 |
| 2. Pejikweiasitch, Ignace (Buckshot) TMG 7069 | 15. Mik Mak, Marianne TMG 3902 | 30. Wabekikek, Frs. TMG 6205 | 46. Petabanokwa, Josephte TMG 55639 |
| 3. Amikons/Tanaskon, Antoine TMG 6515 | 16. Mississainakoette, Louis TMG 7619 through Peter Sharbot 7368 | 31. Wabikwans, Michel TMG 7112 | 47. Petrin, Mary TMG 4762 |
| 4. Commandant, Louis Shawanakesi TMG 3852 | 17. Mississainakoette, Louis TMG 7619 through Francis Sharbot 1298 | 32. Antoine, John 10023 | 48. St. Jean dit Laguarde, Thomas TMG 11565 and Carriere, Sophie TMG 11566 |
| 5. Couchance, Ignace TMG 7085 | 18. Nikik, Louis TMG 7652 | 33. Clemo, Peter TMG 2442 & Madeleine Miconse /Macoose TMG 2443 | 49. Manithouabehich, Marie Olivier TMG 44323 |
| 6. Defond, Amable TMG 6437 | 19. Otiskwekijik, Jean Baptiste (aka Mukwa) TMG 7277 | 34. Ferris, Frederick TMG 5208 | 50. Manitouaikoue, Louise TMG 55834 |
| 7. Enimwewitang, Simon (Ozowens/Seemo) TMG 7611 and Marie Catherine Awasikijikokwe TMG 7063 | 20. Paquette, Joseph TMG 11371 | 35. Kekgicakwoe, Marie TMG 16684 and Toussainte LaRonde TMG 16683 | 51. Mitewamewkwe, Marie TMG 11941 |
| 8. Ayajawasiketch dit Wabichechi, Paul TMG 6825 | 21. Pekekasiketch, Joseph TMG 6527 | 36. Levally, Denis TMG 4805 | 52. Pigarouche-Pikarwiche, Marguerite TMG 17094 |
| 9. Kakwabit, Francois TMG 6849 nn 11055 | 22. Pesendawatch, Michel TMG 7206 | 37. Levally, Louis TMG 2529 | |
| 10. Kegicomantou, Ignace Jean Baptiste TMG 6643 | 23. Pichens, Pien TMG 7940 and Mani Tchochope TMG 7941 through Antoine Nije-kwiwissins 9067 Line | 38. Makateinins, Veronique TMG 18498 | |
| 11. Kisensik, Laurent TMG 7570 | 24. Pichens, Pien TMG 7940 and Mani Tchochope TMG 7941 through Marie Josephte Sipikwe 3764 Line | 39. Mannell, Hannah TMG 18786 | |
| 12. Konini, Benoit Majakki dit TMG 6634 | 25. Pinesi, Pierre Louis Constant (Pynency) TMG 45169 | 40. McDonnell, Cecile Mawiskak TMG 14687 | |
| 13. Kowtagishick, Tenes TMG 2173 and Benjamin Leclerc TMG 2172 | 26. Pandikewatang, Antoine TMG 6597 | 41. McDonald, Michel TMG 14703 | |
| | 27. Tchamaganich/Somogneche, Paul TMG 7880 | 42. Metakabwe, Angeliqwe TMG 50035 | |
| | 28. Shawanapinesii (Peter Stephens) TMG 7960 | 43. Mijakwat, Cecile Lucie TMG 9865 | |
| | | 44. Nicolet, Madeleine Euphrasie TMG 5721 | |



Algonquins of Ontario

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Kilometers

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Projection: NAD 1983 UTM Zone 18N
Data: AOO, LIO, JH & Assoc. Inc.

April, 2019

10. John Joseph Sunstrum

John Joseph Sunstrum (Son of William Sunstrum and Francis Ann Thomas who was the Daughter of Charles Thomas and Hannah Mannal)

Brief Life History of John Joseph (Sept.1867-1952)

When John Joseph Sunstrum was born on 27 September 1867, in Pikwakanagan (Golden Lake 39), Renfrew, Ontario, Canada, his father, William Charles Sunstrum, was 37 and his mother, Francis Ann Thomas, was 35. He married Elizabeth Lizabette Wilimine Armitage on 14 November 1893, in Sturgeon Falls, West Nipissing, Nipissing, Ontario, Canada. They were the parents of at least 3 sons and 7 daughters. He lived in Ontario, Canada in 1911 and Nipissing, Parry Sound, Ontario, Canada in 1911. He died in 1952, in Sturgeon Falls, West Nipissing, Nipissing, Ontario, Canada, at the age of 85.

Spouse and Children-Marriage 14 November 1893 Sturgeon Falls, West Nipissing, Ontario

[John Joseph Sunstrum](#)

Male1867-1952 • Male

[Elizabeth Lizabette Wilimine Armitage](#)

Female1876-1949 • Female

[Mary Esther Sunstrum](#)

Female1894-1930 • Female

[Rebecca Pearl Sunstrum](#)

Female1897-1980 • Female

[William John Sunstrum](#)

Male1898-1942 • Male

[Marguerite May T. Sunstrum](#)

Female1900-1981 • Female

[Mary Maria Elizabeth Sunstrum](#)

Female1902-Deceased • Female

Hannah Thomas (Mannal)

Birthdate: August 31, 1795
Birthplace: Kenogamissi House
Death: April 16, 1868 (72)
Immediate Family: Daughter of [John Mannal](#)
Wife of [Charles Thomas](#)
Mother of [Elizabeth Thomas](#); [Charles Thomas, Jr.](#); [John Thomas, Jr.](#); [Edward Thomas](#); [William Thomas](#); [Marareet Thomas](#); [Thomas Thomas](#); [Hannah McDonald \(Thomas\)](#); [Frances Ann Sunstrum](#); [Alexander Christie Thomas](#) and [Richard Story Thomas](#) « less
Sister of [Mary Mannal](#)

This information is from Family Search and clearly shows that Francis Ann Thomas who married William “Old Junction” Sunstrum had a son named John Joseph Sunstrum who was born at Pikwakanagan (Golden Lake 39) on September 27, 1867 and died in 1952. This information can also be confirmed through census returns and no doubt church and baptismal records.

Francis Ann Thomas is the daughter of Charles Thomas and Hannah Mannal and so John Joseph Thomas is the grandson of Hannah Mannal meaning his mother Francis Ann Thomas Sunstrum gave birth on the Pikwakanagan territory. The Sunstrums had a close connection to Pikwakanagan. The Sunstrum connection to Hannah is strong and there are some 10 Sunstrums buried on the Mission Church cemetery on the Reserve. Amongst them is Tessie (Theresa) Sunstrum, a cousin of my grandfather who he often talked about and who I have pictures of. The Sunstrums were a big part of my grandfather’s life.

Lynn Hanley

February 22, 2023