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February 22, 2023

Algonquin Tribunal
Algonquins of Ontario
31 Riverside Drive
Suite 101
Pembroke, Ontario
K8A 8R6

RE: Hannah Mannell (RIN #18786)

Dear Tribunal members,

Please find enclosed documentation concerning the genealogy of Hannah Mannell (RIN #18786) in supplement to the Enrolment's Officer's report, which cannot confirm Hannah Mannell was, in fact, Algonquin, I respectfully submit additional material evidence.

Thank you in advance for your consideration.

A handwritten signature in black ink, appearing to read 'V. Coburn', written in a cursive style.

Veldon Coburn

ANALYSIS
OF THE
MAY 2ND, 2013
HEARING DECISION
ON
THE
ORIGINS
OF
HANNAH MANNELL
(1795-1868)
ROOT ANCESTOR
ALGONQUINS OF ONTARIO

Pembroke, Ontario
2021-06-21

TABLE OF CONTENTS

Introduction.....	1
Proposed Algonquins of Ontario Enrolment Criteria.....	1
Recognition of Hannah Mannell as an Algonquin Root Ancestor.....	2
Analysis of the Evidence provided and the Hearing’s Conclusion.....	4
Algonquin Traditional Territory in the James Bay-Abitibi Region.....	9
Conclusion.....	13
Support Documents of the Ojibwe and/or Cree Origins of Hannah Mannell.....	15
Schedule 1.....	16
Master Schedule of Algonquin Ancestors (2013).....	16
Schedule 2.....	17
Hudson’s Bay Co. Biography Record of John Mannal (Mennell, Mannel).....	17
Schedule 3.....	18
John Mannal (ca 1765-1837) and his families in Canada and England.....	18
Schedule 4.....	19
Departure of Hannah Mannell on 1814-06-24 from Moose Fort to Canada (Moose Fort Journal).....	19
Schedule 5.....	20
Marriage, 1824-02-16, Hannah Mannell & Charles Thomas and baptism dates of their 11 children	20
Schedule 6.....	21
Hannah Mannall and Charles Thomas and their eleven (11) children.....	21
Schedule 7.....	22
Census 1861, Renfrew, Ontario.....	22
Schedule 8.....	23
Hudson’s Bay Company, Trading Posts, Eastern Ontario.....	23
Schedule 9.....	24
Frederick House Location near Timmins (Ontario) and History.....	24
Schedule 10.....	25
Kenogamissi Lake location near Timmins (Ontario) and History.....	25
Schedule 11.....	26
Wahgoshig Algonquin First Nation’s Location near Matheson (Ontario), and History.....	26
Schedule 12.....	29
Abitibi (Cree) and Timiskaming (Algonquin) Territories in the Seventeenth century (i.e. 1600s).....	29
Schedule 13.....	30
Wahgoshig Algonquin First Nation Traditional Territory.....	30
Schedule 14.....	31
Moose River and Tributaries, James Bay (i.e, Matagami River and Frederick House River).....	31
Schedule 15.....	32
Hudson’s Bay Company Fur Trading Season.....	32
Disclaimer.....	33

Introduction

The Algonquins of Ontario (AOO) are on a journey of survival, rebuilding and self-sufficiency – a journey of reconciliation. This journey began nearly 250 years ago when the first Algonquin Petition was submitted to the Crown in 1772.

Algonquins have lived in present-day Ontario for thousands of years before Europeans arrived. Today, the AOO are comprised of ten (10) Algonquin communities. These include:

- Antoine
- Algonquins of Pikwakanagan First Nation
- Bonnechere
- Greater Golden Lake
- Kijicho Manito Madaouskarini (Bancroft)
- Mattawa/North Bay
- Ottawa
- Shabot Obaadjiwan (Sharbot Lake)
- Snimikobi (Ardoch)
- Whitney and Area

The ten (10) communities are represented by sixteen (16) Algonquin Negotiation Representatives (ANRs) who are elected by Algonquin Voters for three-year terms. The ANRs include the Chief and Council of the Algonquins of Pikwakanagan First Nation and one (1) representative from each of the nine (9) other Algonquin communities.

Based on a Protocol signed in 2004, these communities are working together to provide a unified approach to reach a settlement of the Algonquin land claim.

The Algonquins of Ontario claim includes an area of 9 million acres within the watersheds of the Kichi Sippi (Ottawa River) and the Mattawa River in Ontario, an unceded territory that covers most of eastern Ontario. More than 1.2 million people live and work within the Settlement Area. There are 84 municipal jurisdictions fully and partially located within the Settlement Area, including 75 lower and single tier municipalities and 9 upper tier counties.

Today's Algonquins in Ontario share a history of common interests, traditions and needs arising from their common heritage. (See <https://www.tanakiwin.com/>)

Proposed Algonquins of Ontario Enrolment Criteria

After extensive deliberation and consultation with their constituents over the past several years, the Algonquin Negotiation Representatives have approved by Special Resolution as at 2020-01-22 a proposed new set of Beneficiary Criteria which replaces the one that was approved in the 2016 Agreement in Principle.

As per the previous set of criteria, all members of the *Algonquins of Pikwakanagan First Nation* who are "Status Indians" under the Indian Act are automatically included as Beneficiaries and need not meet any other enrolment criteria.

HANNAH MANNELL
Algonquin Root Ancestor, Algonquins of Ontario
Analysis of the May 2nd, 2013 hearing decision

However, all other Algonquins who are “Non-Status” must meet specific exclusive criteria to be enrolled as voters and citizens of the Algonquin of Ontario and as Aboriginal rights holders of the AOO treaty.

The very first fundamental criteria to be met by applicants is to demonstrate a *direct lineal descent* from an Algonquin or Nipissing root ancestor as recognized by the Algonquins of Ontario in its Schedule of Ancestors.

The last publicly available AOO Schedule of Ancestors dates to October 2013 and was preliminary.

It was utilized to enrol voters for the 2016 ANR elections and the ratification of the 2016 Agreement in Principle.

The current AOO Schedule of Ancestors is no longer publicly accessible to the public and is confidential.

Recognition of Hannah Mannell as an Algonquin Root Ancestor

The last publicly available AOO Schedule of Ancestors (2013) contained the names of many individuals whose Algonquin or Nipissing origins are not based on any genealogical analysis but rather on their descendants’ oral family histories of being Algonquin as supported by circumstantial evidence they provided to the AOO.

This Schedule included many root ancestors whose Algonquin origins were controversial and many of whom, it is believed, are still on the current Schedule such as:

- Hannah Mannell (Schedule 1)

Descendants of Charles Thomas and his wife Hannah Mannell applied to have their names added to the schedule of Algonquin Ancestors in May of 2000. An Enrolment Board heard the applicant’s application on 2001-09-09 and the application was accepted.

In the fall of 2010 a protest was raised against the inclusion of Thomas and Mannel as 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 2010-09-29, 30 and 2010-10-01 and 2010-11-22.

The 2010 Review Committee gave a decision on 2010-11-23 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* these ancestors were *Cree*, not Algonquin, and placed a moratorium on any further enrollment of applicants who descended from these two (2) ancestors (i.e. Thomas and Mannell).

Based upon new evidence they put forward, the applicants then requested that of the two (2) ancestors, only one, *Hannah Mannell*, be added to the Preliminary List of Algonquin Ancestors.

HANNAH MANNELL
Algonquin Root Ancestor, Algonquins of Ontario
Analysis of the May 2nd, 2013 hearing decision

The matter was then brought for a decision to the Honourable James B. Chadwick, Q.C, as the Designate Appointed Pursuant to the Protocol for Consideration of Potential Additions to the Schedule of Algonquin Ancestors.

A hearing was held on 2013-02-05 in Pembroke, Ontario, to hear the parties' arguments and render a decision on the matter.

(See: <http://www.greatergoldenlake.com/adob/HannahMannelDecisionMay14.pdf>)

According to the transcript of the decision rendered in the matter, there was no issue with the accepted belief that Hannah Mannell was an Indigenous person. The issue was whether she was Algonquin, Cree, Ojibwe or Oji-Cree.

To address this issue, all parties reviewed a great number of historical documents, including the journals of the Hudson Bay Company and in particular the journals of John Mannal. It appears that John Mannal arrived from England in 1786 and was employed by the Hudson's Bay Company as a writer. He was stationed at Moose Fort, James Bay, which was accepted by the parties at the hearing to be on Cree territory.

In the summer of 1794 John Mannell established a post at Kenogamissi Lake. This is a lake at the head of the Mattagami River, a south branch of the Moose River. In the transcript of the hearing's decision by Justice Chadwick, Kenogamissi.Lake is said to be in Algonquin territory.

Joann McCann, a historian retained by the Algonquins of Pikwakanagan concluded, based on many of the same historical documents and other sources that were provided, that Hannah Mannell was probably Cree.

Joan Holmes, Enrollment Officer for the AOO, also reviewed all the same documents provided at the hearing by the parties. She noted that John Mannal was also stationed at Frederick House and further concluded, in her July 2012 report, that Hannah was most likely born at Frederick House. According to Joan Holmes, while bordering on Algonquin Territory in Abitibi, both Frederick House and Kenogamissi Lake would be in Ojibwe territory and not Algonquin according to her.

However, the applicants took issue with the conclusions reached by both Joann McCann and Joan Holmes.

The applicants suggested that the father of Hannah's mother was "*a local Chief*" and they further contended that "*the historical documents support their position that she stayed with her family at Kenogamissi Lake and, as such, she was an Algonquin.*"

In support of their position that Kenogamissi Lake was Hannah's most likely birth place and, ipso facto, her mother's First Nation territory, they contended that when John Mannal travelled to Moose Fort to embark on a ship bound for England on 1797-09-22 for a leave of absence, the historical documents support their position that he would have left his "country" wife and daughter in the care of her relatives at Kenogamissi Lake as was the custom for indigenous peoples and, since in their opinion Kenogamissi Lake was in Algonquin territory, ipso facto, that would mean that Hannah and her mother would be Algonquin.

HANNAH MANNELL

Algonquin Root Ancestor, Algonquins of Ontario Analysis of the May 2nd, 2013 hearing decision

Their hypothesis was further enforced by the historic fact that on 1798-05-23, upon his return eight (8) months after leaving for England, John Mannal was not posted by the HBC to Frederick House or Moose Fort or to another post but instead was returned to Kenogamissi Lake where he no doubt reunited with his wife and daughter and resumed his posting there until at least 1803 when he was named as HBC Inland Master and Second for the Eastmain District situated further North in Cree Territory on the East Coast of James Bay.

The applicants further reviewed the geography of the various Hudson Bay trading posts, and in particular the relationship of Frederick House to the Abitibi River and Abitibi Lake. (Schedule 14)

As Abitibi is historically Algonquin territory, they argued that both Frederick House and also Kenogamissi Lake were in the Abitibi region and thus Algonquin Territory and not Ojibwe as affirmed by Joan Holmes.

Based on all the different evidence and arguments put forward, it was evident that it was difficult for Justice Chadwick to make an accurate determination of where Hannah Mannell could have been born and consequently to which First Nation she belonged to.

Nonetheless, on 2013-05-02, Justice Chadwick ruled that the applicants had established, on a balance of probabilities, that Hannah Mannell met the definition of an Algonquin Ancestor as the records suggested, again on the balance of probabilities, and that her mother and her family was from Algonquin territory.

Consequently, Hannah Mannell was included in the AOO Schedule of Ancestors and all her descendants who relied solely on her for their enrolment were enrolled as Algonquins with the AOO. (Schedule 1)

Analysis of the Evidence provided and the Hearing's Conclusion

AOO ancestors and enrolment files and all circumstantial evidence presented at the 2013 hearing by the families involved in support of their claim that Hannah Mannell was of Algonquin origins are confidential and unavailable to the public.

As a result, the present analysis is derived from information gleaned from Justice Chadwick's 2013-05-02 decision in the matter and also from publicly available information obtained from the applicants' family, various historic documents and public archives.

Revealing the *Truth* (i.e. Nin Tebwe) and resolving this Riddle as a researcher would require a far richer much more detailed set of information than that presently available in the Hudson's Bay Company archives and/or anywhere else. Such information may not even exist and, as a result, the truth many never be known.

Without the benefit of a thorough genealogical analysis of Hannah Mannell's Indigenous ancestry, her Algonquin identity can only be surmised which means "*supposed to be true without having evidence to confirm it*" or, at best, inferred which means "*deduced to be true from circumstantial evidence and reasoning rather than from explicit statements.*"

HANNAH MANNELL
Algonquin Root Ancestor, Algonquins of Ontario
Analysis of the May 2nd, 2013 hearing decision

Nonetheless, from the scant information available, it can be surmised that John Mannal (aka Mannell Mannel) was born around 1765 in Suffolk, England. (Schedule 3)

In 1786, he was employed by the Hudson's Bay Company as a writer and was initially posted at Moose Fort, Moose District, James Bay Cree Territory. He worked for the HBC for a period of 28 years in various positions at different trading posts in and around the James Bay area which included Cree, Oji-Cree, Ojibwe and Algonquin territories until he retired in 1814 and returned back to England. (Schedule 2).

On 1816-06-01, he married Cordelia Haxell (1793-1871) in Kelsale, Suffolk, England, with whom he subsequently had eight (8) children. (Schedule 3)

John Mannal never returned to Canada and passed away on 1837-03-04 in Beccles, Suffolk, England.

According to the hearing, Hannah Mannell is purported to have been born in August of 1795 at an undetermined location in the James Bay region of North-Eastern Ontario of the common law union of John Mannal (Mannell) and an unidentified Indigenous woman whose First Nation is also unknown.

Hannah Mannall's name is mentioned in an entry in the Moose Fort journal for 1814-06-24 which relates that on that date, a person named Charles Thomas and his wife, Hannah Mannall, and their child (Elizabeth) and a few other persons took their departure from Moose Fort and left for Canada. (Schedule 4).

A transcript dated 2003-10-06 of several ceremonies held at different dates at St-James Anglican Church in Hudson Heights, Lower Canada, (Québec) reveals that Charles Thomas, a yeoman farmer, married on 1824-02-16 Hannah Mannell, daughter of John Mannall of Ipswich, Suffolk, England, who had been Factor at Moose Fort for the Hudson's Bay Company. (Schedule 5)

On that same 1824 date, Hannah Mannell was also baptized and her date of birth was given to be 1795-08-31.

That same 2003-10-06 Church transcript also provides a list of Charles and Hannah's eleven (11) children their date and place of birth. It shows that their oldest daughter, Elizabeth, was born in 1812 in Moose Fort while eight (8) were born between 1815 and 1832 in Vaudreuil (Québec) while the two (2) youngest, Alexander and Richard Story, were born respectively in 1834 and 1836 in Golden Lake, Ontario, a full 37 years before the establishment of the Golden Lake Algonquin Reserve.

In the 1861 census for Alice, Renfrew, Ontario, Charles Thomas (67 yrs old, dob 1794 ca) and Hannah Mannell (65 yrs old, dob 1796 ca) were enumerated along with their youngest son, Richard Story Thomas and his wife Elizabeth McLellan and their one (1) year old son John Thomas. (Schedule 7)

Hannah Mannell's genealogy which would have provided the names of her ancestors and confirmed their origins cannot be completed due to the fact that her mother's name and origins are unknown.

However, based on the above circumstantial evidence alone, without any genealogy and/or any further evidence available, it can be reasonably inferred that John Mannal, during his employment with the

HANNAH MANNELL

Algonquin Root Ancestor, Algonquins of Ontario Analysis of the May 2nd, 2013 hearing decision

Hudson's Bay Company, fathered at least one (1) mixed heritage daughter around 1795 with an Indigenous woman whose name and nation is presently unknown.

As a result, as clearly stated in the 2013 transcript of the hearing decision, the specific issue that Justice Chadwick had to decide upon is not whether Hannah Mannell was Indigenous or not but rather to which First Nation her mother and, ipso facto, she herself belonged to.

Was she born of a Cree, Oji-Cree, Ojibwe or of an Algonquin First Nation mother?

All of these First Nations can be found in North-Eastern Ontario in and around the James Bay area..

There seemed to be a consensus reached at the hearing that whatever location Hannah was most likely to have been born in would determine from which First Nation she and her mother belonged to.

Hannah Mannell's date of birth was given as being 1895-08-31 when she was baptized on 1824-02-16 at St-James Anglican Church In Hudson Heights, Québec. Her father's name and occupation were given as being John Mannal, Factor at Moose Fort. (Schedule 5).

Given that the 1861 census for Alice, Renfrew, Ontario Hannah is shown to be 65 years old or born around 1796, it can be inferred that her date of birth of 1795-08-31 is most likely exact being corroborated within a one (1) year margin by the said census. (Schedule 7)

At a time when birth control methods were not as sophisticated as they are today, couples usually had their first child within one (1) to two (2) years of marriage at the most.

Assuming that no more than two (2) years passed between the time John Mannal first met Hannah's Indigenous mother and her 1895-08-31 birth date, where was her father John Mannal posted nine (9) months prior to her birth (i.e. November or December 1794) and in whose First Nation territory was the couple most likely residing in when they first courted and became a couple sometime during the two (2) year period starting in November 1792 and ending in November 1794?

HBC records show that John Mannal was present in Moose Fort (i.e. Cree) and Brunswick House (Ojibway-Cree) during the 1786-1788 and 1788-1792 periods respectively. (Schedule 2)

While it is always possible that John Mannal would have met Hannah's mother at Moose Fort during the period 1786-1788 or at Brunswick House during the period 1788-1792 and that she would have simply followed her husband to his new posting in 1792 to Frederick House and then to Kenogamissi Lake in 1794 where she gave birth to Hannah in 1795, it is highly unlikely given the relatively long period of time which would have elapsed between their marriage and Hannah's birth which ranges between 2 and 9 years !!.

However, HBC records show that John Mannal was present at *Frederick House* during the period 1792 to 1795 and also during the period 1795 to 1797 at *Kenogamissi Lake Post* which are both within a more reasonable two (2) year period length of time between the date of their common law marriage and Hannah's 1795 birth. (Schedule 2)

HANNAH MANNELL

Algonquin Root Ancestor, Algonquins of Ontario Analysis of the May 2nd, 2013 hearing decision

His presence at both these posts overlaps the approximate two (2) year 1792-1795 said “*courtship, marriage conception and birth*” period usually experienced during that era by most young couples whether Indigenous or not without the use of modern contraceptive methods.

It should be noted that HBC records shows that HBC employees, namely John Mannal et al, had Frederick House closed for 1795 and opened Kenogamissi Lake Post instead. Thus Frederick House was closed from 1795 and only reopened in 1798. (Schedule 9)

Travel in the 1700s and 1800s between posts would mostly have been during the summer season and then only by canoe as land travel would have been extremely difficult given the topography of the James Bay region and harsh climatic conditions outside the summer season.

While the direct overland distance between the two (2) posts is only about 80 km away, travel by canoe would have been much easier but longer in both distance and time as they are situated on two (2) different river systems: the *Fredrick House River* and the *Mattagami River* which are both tributaries of the Moose River. (Schedules 9, 10 and 14)

Given that Frederick House was closed between the period 1795 and 1798 and that Hannah was born on 1795-08-31, it can be reasonably inferred that she was born in Kenogamissi Lake.

However, the real question is not about when and where Hannah was born but rather when and where she was conceived which would be about nine (9) months prior or sometime in either November or December 1794.

In other words, where did John Mannal first met Hannah’s mother and her parents?

Was it at Frederick House or at Kenogamissi Lake?

The author of the present paper having lived in the remote, isolated and harsh environment of the James Bay region can attest that wintering in the 1700s in the wilds of the James Bay area for HBC employees at any of their posts would have required advanced planning well before the start of Winter.

Land would have to be cleared of tress and bush, buildings built, wood gathered and stockpiled for winter. Provisions, supplies and trading goods would have had to be brought in long distance in rough conditions by canoe during the warm summer season not only to trade but also for the trading post’s employees and their families to simply survive the harsh Winter until the next Spring when the rivers would once again be open to freight canoes and supplies could be brought in and furs brought out for the Spring Fur Trading season (Schedule 15).

As per HBC records, Frederick House was closed during the period 1795 to 1798 while Kenogamissi Lake was opened according to historic records in the summer of 1794 in preparation for the upcoming 1795 Spring fur trading season. (Schedule 9, 10 and 14)

In very practical terms, John Mannal would have closed down Frederick House right after the Spring Fur Trading Season which would have started when rivers were open for canoe travel in early Spring 1794 and would have ended sometime prior to the start of the summer season no later than 1794-06-21 if not before.

HANNAH MANNELL

**Algonquin Root Ancestor, Algonquins of Ontario
Analysis of the May 2nd, 2013 hearing decision**

He would then have travelled by canoe down the Frederick House River with his belongings and provisions sometime in late Spring or early Summer 1794 to where it joins the Moose and Mattagami Rivers and then up this river to the Kenogamissi Lake post's site where he would have cleared the land, build the trading post's buildings and collect firewood for the next Winter all in preparation for the fur trading season in the Spring of 1795. (Schedules 9, 10, 14 and 15)

If the above is correct, then Hannah who was born on 1795-08-31 would not only have been ipso facto born in Kenogamissi Lake, she would also have been conceived there sometime in the previous months of November or December 1794 given that Frederick House would have already been abandoned and vacant for several months by late Fall 1794 or early Winter 1794-95.

In any case, it is reasonable to surmise that If John Mannal had met and married Hannah's mother sometime during his stay at Frederick House between 1792 and its closing sometime before the end of Spring on 1794-06-21, she would most likely have become pregnant way before November or December 1794, all things being equal. In that case, Hannah would have been born much earlier than 1795-08-31 most likely sometime in the Spring of 1795.

This said, it is much more likely, given the time frame when Hannah was conceived in November or December 1794, that John Mannal in all probabilities would have met Hannah's mother and her family sometime during the summer of 1794 when he was establishing the HBC trading post at Kenogamissi Lake and not at Frederick House.

He would then have married her at Kenogamissi Lake "*à la façon du pays*" in the presence of her parents and her other relatives where, a few months later sometime in November or December 1794, she became pregnant and the following August 1795, gave birth to their daughter, Hannah.

In accordance to First Nation traditions and customs, she would have been assisted during her pregnancy and birthing by one or more of her female relatives.

It can thus be reasonably inferred then that Hannah and her mother would have been natives of the Kanogamissi Lake region and not from Frederick House or from anywhere else.

The applicants themselves during the 2013 hearing argued that Kenogamissi Lake was the location of Hannah's mother origins but they based their arguments instead on the historical fact that John Mannal, on 1797-09-22, had travelled to Moose Fort to board a ship on that date bound for England for an eight (8) months leave of absence and would have returned straight to Kenogamissi Lake the following Spring on 1798-05-23 where they contend his wife and daughter had spent the winter of 1797-98 with her family.

While it is certain that his wife and his then two (2) year old daughter did not travel to England with him, the applicants contend that his wife did not follow him to *Moose Fort* to see him off and then spent the harsh 1797-98 Winter there alone with her child waiting for him to return, if ever, by ship the next Spring.

Instead they contended that John Mannal, as a loving husband and father, would have left his wife and his then two (2) year old daughter in the care of her parents at Kenogamissi Lake where they would have been able to safely and securely spend the Winter of 1797-98 together waiting for his return the next Spring. Indeed, historical records show that upon his return from England on 1798-05-23, he returned to Kenogamissi Lake in all appearances to his wife and daughter.

HANNAH MANNELL

Algonquin Root Ancestor, Algonquins of Ontario Analysis of the May 2nd, 2013 hearing decision

If John Mannal's country wife had originally been from the Frederick House region instead of Kenogamissi Lake, he would have had to travel from Kenogamissi Lake to Frederick House by canoe to leave her and his daughter there with her family to spend the harsh 1797-98 winter in their care before then travelling straight to Moose Fort to board his ship to England.

Recall that Frederick House was closed for 1795 and was re-opened in 1798. If John Mannal's wife and children had spent the 1797-98 Winter there with her family, it would have been much more sensible for both John Mannal and the HBC to post him at Fredrick House where he would have been with his family.

Instead, another HBC employee was assigned to re-open Frederick House while John Mannal was posted back to Kenogamissi Lake where he no doubt was re-united with his wife and daughter.

Admittedly, the applicants' hypothesis has a lot of merit and makes the most common sense amongst all the different possible scenarios and given the scant circumstantial evidence available.

Indeed Kenogamissi Lake would appear to be the most likely place in term of "natural" timing (i.e. *courtship, marriage, conception, pregnancy and birth*) where Hannah's mother would have met and married, "*à la façon du pays*", John Mannal to become his "country" wife in 1794 and mother of his daughter the following year in 1795. It also would be the most likely place where he would later have left her and his daughter in the care and safety of her family to spend the 1797-98 winter while he was away in England on leave during that period.

If, based on a preponderance of the above noted circumstantial evidence and on a balance of the probabilities, it can be reasonably inferred that Hannah's mother is most likely indeed a native of Kenogamissi Lake, the question then is on whose First Nation's territory Kenogamissi Lake is situated?

Algonquin Traditional Territory in the James Bay-Abitibi Region

In the 2013 hearing, the applicants further reviewed the geography of the various Hudson Bay trading posts, and in particular the relationship of Frederick House to the Abitibi River and Abitibi Lake. As Abitibi is historically Algonquin territory, they argued that both Frederick House and, ipso facto, also Kenogamissi Lake, only about 80 km away by land from point to point, were in the Abitibi region and thus would be in Algonquin Territory and not Ojibwe as affirmed at the hearing by Joan Holmes, Enrolment Officer for the AOO. (Schedules 9, 10 and 14)

While the location of where John Mannal actually met Hannah's mother and where their daughter was born can only be inferred that is "*deduced to be true from circumstantial evidence and reasoning rather than from explicit statements.*" and be given the benefit of the doubt due to a lack of an explicit statement such as having Hannah's birth record on hand confirming her date and place of birth, the question of knowing on whose Traditional Territory Frederick House and Kenogamissi Lake are situated are a matter of historical fact.

In effect, there is no need to "surmise" or "infer" and/or give the applicants the "benefit of the doubt" where these two (2) HBC posts were situated as the Hudson's Bay Company kept meticulous records of their locations. Furthermore, archeological digs have mapped and pin-pointed the sites' precise geographical locations. (Schedules 8, 9 and 10)

HANNAH MANNELL

**Algonquin Root Ancestor, Algonquins of Ontario
Analysis of the May 2nd, 2013 hearing decision**

In regards to the question on whose Traditional Territories they are located on, the answer is also a matter of historical fact and also need not have been surmised or inferred by the applicants and/or anybody else and/or given the benefit of the doubt at the hearing.

In effect, it is quite obvious that none of the parties at the 2013 hearing bothered consulting with the elders of any of the five (5) First Nations which completely surrounds the Frederick House and Kenogamissi Lake sites and whose citizens have been present there since time immemorial and who would have easily answered the question on whose traditional territories these two (2) HBC trading posts were situated on.

Instead the hearing only heard the opinion of Joann McCann, Joan Holmes and the applicants themselves, none of whom really knowing anything about the local history of the said region going back millenniums,

These five (5) First Nations are all signatories of *Treaty 9* which is an agreement first signed in 1905-1906 between Anishinaabe (Algonquin and Ojibway) and Omushkegowuk Cree communities and the Crown, which includes both the government of Canada and the province of Ontario.

It is commonly known as the "*James Bay Treaty*," since the eastern edge of the treaty territory is the shore of James Bay in northern Ontario, Canada .

As represented by the ***Wabun Tribal Council***, these five (5) particular Treaty 9 First Nations are:

- Flying Post First Nation (Ojibwe and Cree)
- Mattachewan First Nation (Ojibwe and Cree)
- Mattagami First Nation (Ojibwe, Oji-Cree and some Odawa)
- Taykwa Tagamon First Nation (Cree)
- Wahgoshig First Nation (Algonquin)

Source: <https://www.wabuntribalcouncil.ca/>

Very respectfully, wouldn't these First Nations elders be the only real "experts" and competent authorities to legitimately and legally determine on whose lands Frederick House and Kenogamissi Lake were actually located on in 1795 ? Were they consulted at the hearing?

Amongst these five (5) First Nations, the ***Algonquins of Wahgoshig First Nation*** in particular who have lived and thrived in the Abitibi region since time immemorial already knew well before the 2013 hearing the answer as to whose territories Frederick House and Kenogamissi Lake were located on.

Formerly known as Abitibi Band of Abitibi Indians, Wahgoshig First Nation is an Algonquin community whose traditional territory straddles a large segment of Northeastern Ontario and Northwest Quebec. The Wahgoshig people were known centuries ago as a nomadic group of hunter-gatherers. The majority of their citizens are of Algonquin and/or Cree descent. (Schedule 11)

In accordance to the Wahgoshig First Nation itself, as shown in a map of their Traditional Territory, ***Frederick House*** would be situated just within the Western boundaries of its traditional territory slightly North-East of Timmins, On, while ***Kenogamissi Lake*** would be situated slightly South-West of Timmins, On, clearly outside their Western boundaries in Ojibwe and/or Cree Traditional Territory and as surrounded today by the four (4) Ojibwe and/or Cree First Nations mentioned previously. (Schedule 13)

HANNAH MANNELL

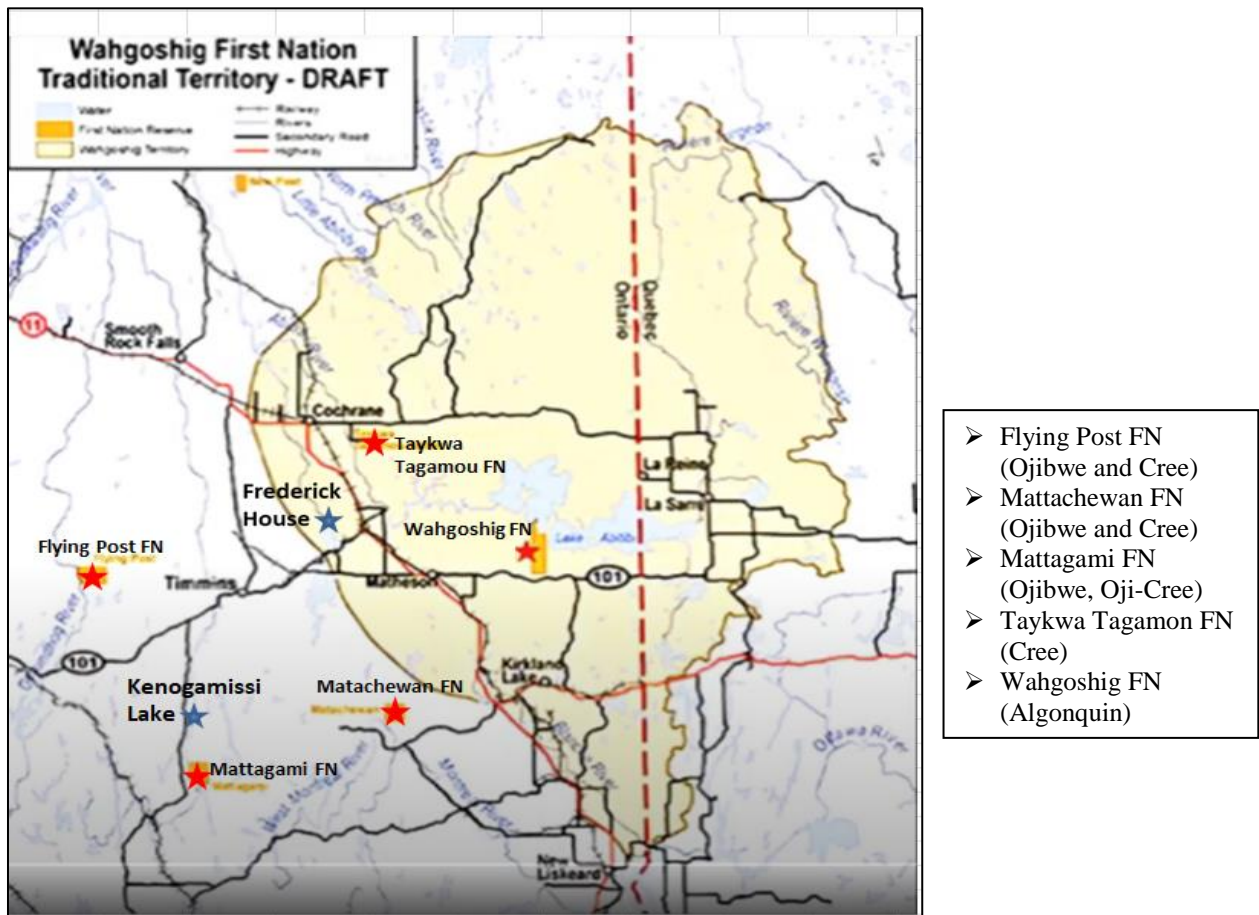
**Algonquin Root Ancestor, Algonquins of Ontario
Analysis of the May 2nd, 2013 hearing decision**

Based on the following map *Schedule 13 - Wahgoshig First Nation Traditional Territory* map, Frederick House would indeed be situated on Algonquin Territory as rightfully and successfully argued by the applicants at the 2013 hearing.

However, contrary to what was wrongly affirmed but nonetheless successfully argued it would appear to Justice Chadwick by the applicants at the 2013 hearing, Kenogamissi Lake Post is situated on Ojibwe and/or Cree Territory and thus would not be Algonquin at all !!

Thus we have:

Schedule 13 – Wahgoshig Algonquin FN Traditional Territory



Wahgoshig Algonquin First Nation Traditional Territory (Not to scale)

Source; YouTube Video
<https://www.youtube.com/watch?v=iIyNGbpdWSA> (Video Frame No. 4:00/20.54)

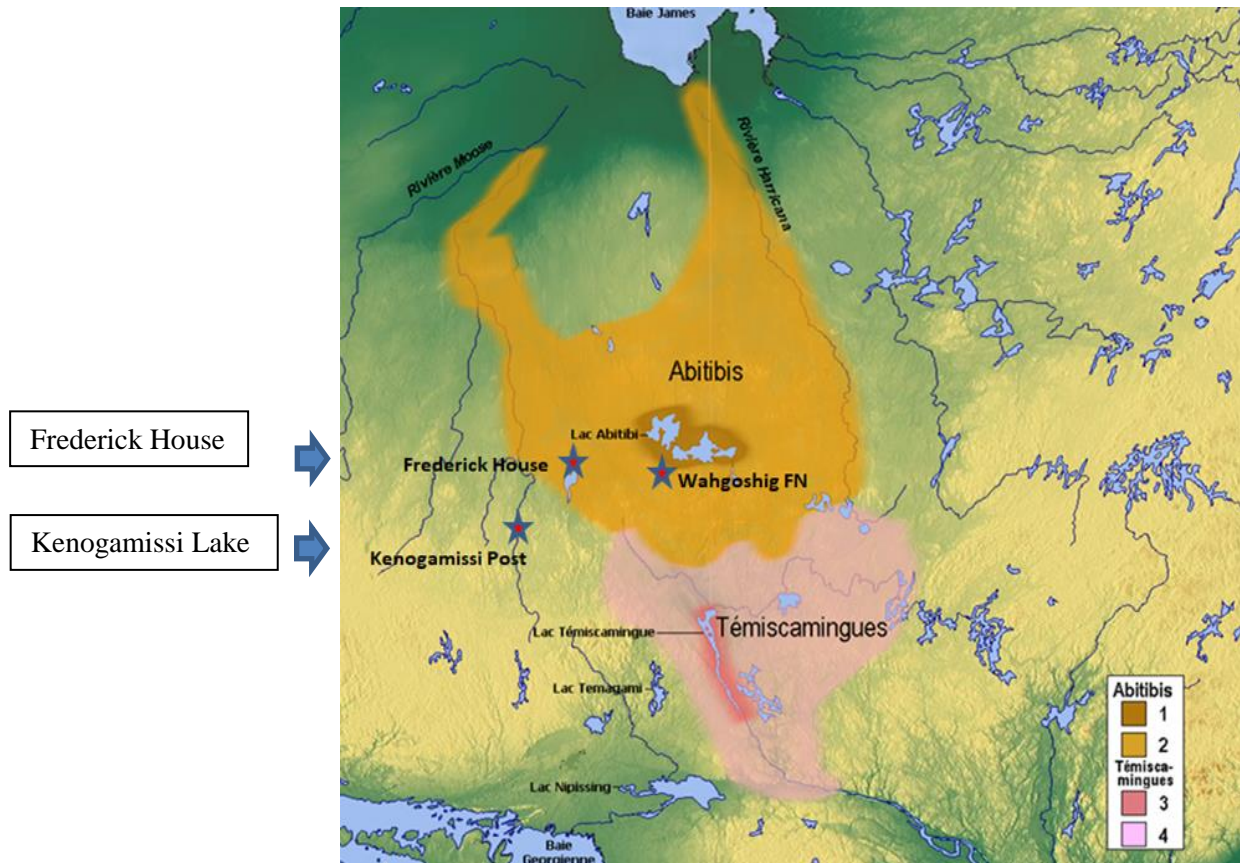
Another map also shown in the Algonquins of Wahgoshig First Nation video documentation and also reproduced on Wikipedia, identifies the then Abitibi (i.e. Cree) and Timiskaming (Algonquin) traditional territories as mapped in the 1600s,

**Algonquin Root Ancestor, Algonquins of Ontario
Analysis of the May 2nd, 2013 hearing decision**

This map also clearly shows Kenogamissi Lake being outside of Abitibi Territory and as being in Ojibwe and/or Cree Territory and not in Abitibi or Algonquin Territory as argued by the applicants when they wrongly affirmed at the 2013 hearing to Justice Chadwick without, in all appearances, having ever consulted with any of the five (5) First Nations, on whose lands Frederick House and Kenogamissi Lake are respectively situated. (Schedule 12)

Thus we have:

Schedule 12 – Abitibi (Cree) and Timiskaming (Algonquin) Territories in the 1600s



(Not to Scale)

YouTube Video: <https://www.youtube.com/watch?v=iIyNGbpdWSA> (Video Frame No. 0.20 / 20.54)

Note 1: Established much later in the Eighteen century (i.e. the 1700s), the geographical locations of Frederick House within Abitibi Territory and Kenogamissi Lake Post located outside of the said territory were added to the above map for information purposes. Also added is the location of Wahgoshig First Nation near Lake Abitibi.

Note 2: It appears that in the 1600s, the Abitibi people were considered to be Cree while the Timiskaming, further South, were considered to be Algonquin per se.

With time, it appears that the Cree, Ojibwe and Algonquin people more or less merged with one another to become the diverse Algonquin, Ojibwe, Oji-Cree and Cree First Nations they are today.

HANNAH MANNELL

**Algonquin Root Ancestor, Algonquins of Ontario
Analysis of the May 2nd, 2013 hearing decision**

To be clear, contrary to what was affirmed by the applicants to Justice Chadwick, all due respect, Kenogamissi Lake is not on Algonquin Territory but was and still is on Ojibwe and/or Cree Territory as it was in the 1600s, the 1700s, the 1800s, the 1900s and still remains to this day in 2021.

Again, according to the Algonquins of Wahgoshig First Nation own territorial maps, Kenogamissi Lake is outside the boundaries of their Traditional Territory and is on Ojibwe and/or Cree Traditional Territory.

Respectfully, given the importance of this matter to the Algonquins of Ontario and especially to the descendants of Hannah Mannell who depend solely on her for their enrolment with the AOO, elders of the Algonquins of Wahgoshig First Nation should be respectfully consulted regarding all matters related to their traditional territory.

All things being equal, if the two (2) maps produced by the Algonquins of Wahgoshig First Nation defining the limits of their traditional territory are exact, then the elders of that community should be able to easily unequivocally confirm that Frederick House is situated in Algonquin Territory while Kenogamissi Lake is situated instead in Ojibwe and/or Cree territory.

Based on the above evidence and arguments, on a balance of probabilities, it would appear that John Mannal would have met Hannah's mother whose name is unknown sometime in the summer months of 1794 at Kenogamissi Lake where she would have gotten pregnant a few months later sometime in November or December 1794 and would have then given birth at that same location nine (9) months later to their daughter, Hannah, on 1895-08-31.

Again on a balance of probabilities, Hannah's mother whose name is unknown was most likely a native of Kenogamissi Lake and consequently would be Ojibwe and/or Cree given that, in accordance to Whagoshig Algonquin First Nation map of their traditional territory, Kenogamissi Lake is situated on Ojibwe and/or Cree Traditional Territory and not Algonquin.

Conclusion

WHEREAS Hannah Mannell is deemed to have been born on 1895-08-31 in the James Bay area and is the daughter of John Mannal (Mannell Mannel), a Hudson's Bay Company employee since 1786, and an Indigenous woman whose name and First Nation origins are unknown;

WHEREAS it can be reasonably inferred that Hannah Mannell was born on 1895-08-31 within one (1) to two (2) years after John Mannal common law marriage "*à la façon du pays*" to her mother;

WHEREAS John Mannal was posted at Frederick House during the period 1792 to 1795;

WHEREAS John Mannal was posted at Kenogamissi Lake during the period 1795 to 1797;

WHEREAS John Mannel took a leave of absence from Kenogamissi Lake to travel to England beginning on 1797-09-22 and returning on 1798-05-23 to Kenogamissi Lake to reunite with his wife and daughter;

HANNAH MANNELL

**Algonquin Root Ancestor, Algonquins of Ontario
Analysis of the May 2nd, 2013 hearing decision**

WHEREAS it is the applicants reasonable contention that John Mannal upon his leaving for England on 1797-09-22 would have left his “country” wife and two (2) year old daughter to spend the winter of 1797-98 in the care and safety of her First Nation parents and other relatives at Kenogamissi Lake as was customary for Indigenous families, pending his return eight (8) months later on 1798-05-23 to Kenogamissi Lake to his wife and daughter:

WHEREAS the nearest Algonquin community to Frederick House and Kenogamissi Lake is Wahgoshig First Nation whose band offices are presently situated in Matheson, Ontario.

WHEREAS Wahgoshig First Nation has published a map of its traditional territory in the James Bay-Abitibi regions along with another map showing the Abitibi (i.e. Cree) and Timikaming (Algonquin) traditional territories during the seventeenth century (i.e. 1600s);

WHEREAS while Wahgoshig First Nation’s two (2) maps clearly shows that Frederick House is within the Western boundaries of its traditional territory, it also shows that Kenogamissi Lake Post is outside the limits of its boundaries and is thus clearly undisputedly situated in Ojibwe and/or Cree Traditional Territory;

WHEREAS Wahgoshig First Nation two (2) maps of its traditional territory was most likely not submitted as evidence at the Hannah Mannel 2013-02-05 hearing held in Pembroke, Ontario, nor were any of their elders consulted about whether Frederick House and Kenogamissi Lake was on Algonquin Traditional lands or not;

WHEREAS neither of the elders of the four (4) Ojibwe and/or Cree First Nations of Flying Post, Mattachewan, Mattagami and Taykwa Tagamon were also not consulted as to whose traditional First Nation territory Frederick House and Kenogamissi Lake are situated on;

WHEREAS that Kenogamissi Lake was affirmed at the hearing by the applicants to be the most likely location of Hannah’s mother First Nation origins and that they further affirmed that this location was on Algonquin lands when in fact since time immemorial, based on maps issued by the Wahgoshig Algonquin First Nation, it was and still is on Ojibwe and/or Cree territory and that the applicants misleading and/or false affirmations were, all due respect, erroneously taken into consideration by Justice Chadwick in his decision in determining that Hannah Mannell was Algonquin

IT IS HEREBY CONCLUDED that, on a balance of probabilities, Hannah Mannell was conceived and born in Kenogamissi Lake on Ojibwe and/or Cree Territory, from the common law marriage of John Mannel, a HBC employee, and of an unknown Ojibwe and/or Cree woman of that locality and, as a result, Hannah Mannell would ipso facto be of Ojibwe and/or Cree origins and not Algonquin and thus would not meet the definition of an Algonquin Ancestor as defined by the Algonquins of Ontario.

**SUPPORT
DOCUMENTS
ON THE
OJIBWE AND/OR CREE
ORIGINS
OF
HANNAH MANNELL
(1795-1868)
ROOT ANCESTOR
ALGONQUINS OF ONTARIO**

Support Documents of the Ojibwe and/or Cree Origins of Hannah Mannell

HANNAH MANNELL

OJIBWE AND/OR CREE ORIGINS

SUPPORT DOCUMENTS

Schedule 1

Master Schedule of Algonquin Ancestors (2013)

Master Schedule of Algonquin Ancestors - DRAFT

APPROVED ANCESTOR	aka	
Manithabehick Silvestre, Marie Olivier	See Silvestre Manithabehick, Marie Olivier	November 21,2008 Protested June 2012. Protest dismissed by Justice Chadwick October 10, 2012.
Manithabehick Silvestre, Roch	See Silvestre Manithabehick, Roch	November 21,2008
Manitouakikoue, Louise	Judicial Hearing Feb.13, 2013-Add Ancestor	Application to add ancestor. Heard on February 13, 2013 and accepted by Justice Chadwick; approved by Ontario and Canada February 27, 2013
Ma-ni-tou-kigik		July 14, 1791
Mannell, Hannah	See Thomas, Hannah	Application to add ancestor. Heard Feb 8, 2013 and accepted by Justice Chadwick, and approved by Ontario and Canada June 7, 2013
Maskojeikwi		1850 Census
Masoujinin		March 4, 1845
Manjaiki, Francois		1850 Census
Matchikewis, J. Bte.		1842 Census
Matchikiwis, Benjn		1842 Census
Matias, Plien		July 21, 1863
Matinikinan, Marie Nicole		November 18,2000
Matkezhokokaw, Atithiase [see Ke-zhe-ge-kai, Mat?]		1850 Census
McConnell, John		November 18,1995
McDonald, Anna	Spouse of Walter Ferris, 2196; see also McDonnell, Anna	ANR decision to add ancestor 2102
McDonald, Michel		April 15, 2000; Protested. Hearing Feb. 6, 2013; Protest rejected February 27, 2013. Remains on list.



Source: Algonquins of Ontario, BAFN

www.bafn.ca/CLEAN%20October%202010,%202013%20MASTER%20Schedule%20of%20Algonquins.pdf

HANNAH MANNELL

OJIBWE AND/OR CREE ORIGINS

SUPPORT DOCUMENTS

Schedule 2

Hudson's Bay Co. Biography Record of John Mannal (Mennell, Mannel)

NAME: MANNAL, John (Mannal, Mannel)	PARISH: Kelsale, Suffolk (after 1797 Stockton, Norfolk)	ENTERED SERVICE: 1786	DATES:	
Appointments & Service				
Outfit Year*	Position	Post	District	HBCA Reference
<i>*An Outfit year ran from 1 June to 31 May</i>				
1786 - 1788	Writer	Moose Fort	Moose	A.30/3, fo. 74d-75; A.30/4, fo. 7d-8
1788 - 1792	Writer	Brunswick House	Moose	A.30/4, fo. 34d-35, 63d-64; A.30/5, fo. 8d-9, 35d-36
1792 - 1794	Writer & Master	Frederick House (F.H.)	Moose	A.30/5, fo. 60d-61
1794 - 1795	Master	Frederick House (F.H.)	Moose	A.16/16, fo. 25d-26; A.30/6, fo. 17d-18, 62d-63
1795 - 1797	Master	Kenogamissi Lake (K.L.)	Moose	A.16/16, fo. 25d-26; A.30/7, fo. 17d-18, 62d-63; A30/8, fo. 17d-18, 60d-61
1797, 22 September	home			A.16/16, fo. 25d-26; A.30/8, fo. 60d-61
1798, 23 May	back			A.16/16, fo. 61d-62
1798 - 1799	Trader, Second		Moose	A.30/9, fo. 16d-17
1799 - 1803	Inland Master	Kenogamissi Lake	Moose	A.30/10, fo. 16d-17
1803 - 1812	Inland Master & Second		Eastmain	A.16/13, fo. 102d-103; A.16/16, fo. 61d-62, 100d-101, 152d-153
1812 - 1813	Second		Moose	A.30/11, fo. 13d-14
1813 - 1814	District Master		Moose	A.30/12, fo. 9d-10; A.30/13, fo. 14d-15
1814	retired			
<p>"52 A Map of the Interior from Moose Fort containing some new discoveries. John Mannal." (HBCA, A.64/45, p. 131)</p> <p>Letter from Cordelia Mannal, John's wife, to Hudson's Bay Company, London, dated Beccles, 17 August 1837 (HBCA, A.10/5, fo. 76) This letter is a request for support from the Company. Mrs. Mannal mentions that her husband served 28 years with the Company and left 8 children. Two of Mannal's sons, one 16, the other 13, have taken employment on coasting vessels from Beccles to London. Mrs. Mannal asks that they be considered for employment with the Company.</p>				
Filename: Mannal, John (fl. 1786-1814) April 1987 MGM:wg (Rev. Sept. 1991, JHB)				



Source: Archives of Manitoba

https://www.gov.mb.ca/chc/archives/_docs/hbca/biographical/m/mannal_john.pdf

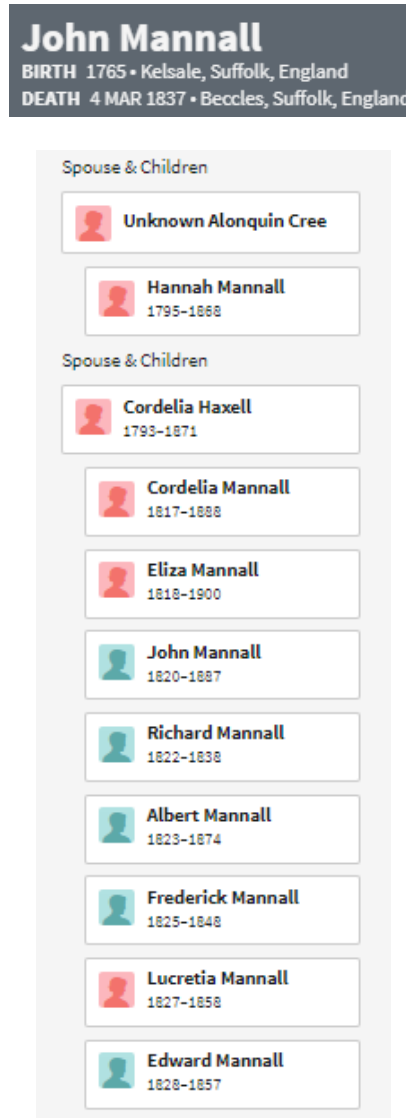
HANNAH MANNELL

OJIBWE AND/OR CREE ORIGINS

SUPPORT DOCUMENTS

Schedule 3

John Mannal (ca 1765-1837) and his families in Canada and England



John Mannal
BIRTH 1765 • Kelsale, Suffolk, England
DEATH 4 MAR 1837 • Beccles, Suffolk, England

Spouse & Children

- Unknown Alonquin Cree
- Hannah Mannal
1795-1888

Spouse & Children

- Cordelia Haxell
1793-1871
- Cordelia Mannal
1817-1888
- Eliza Mannal
1818-1900
- John Mannal
1820-1887
- Richard Mannal
1822-1838
- Albert Mannal
1823-1874
- Frederick Mannal
1825-1848
- Lucretia Mannal
1827-1858
- Edward Mannal
1828-1857

Source: Ancestry, Public Member Family Tree, (Unverified and unauthenticated)

<https://www.ancestry.ca/family-tree/person/tree/169867334/person/122200180564/facts>


HANNAH MANNELL

OJIBWE AND/OR CREE ORIGINS

SUPPORT DOCUMENTS

Schedule 4

Departure of Hannah Mannell on 1814-06-24 from Moose Fort to Canada (Moose Fort Journal)



Thomas (1867) and Mary (Sweeney) Stuart.

Gladys Susan (22 August, 1908); and Mary Elizabeth (26 March, 1914) Mrs. Russell Childerhose.

James (December 3, 1869 — July 3, 1944) and Isaac (March 26, 1876 — December 19, 1945) never married. Ralph died at six months of age (August 22, 1874 — April 11, 1895).

Studdert
William Studdert (1814) and his wife Anne (1820) both emigrated from Ireland. They had five children by 1861. Robert (1845), William (1852), Jeremiah (1853), Elizabeth (1855), Joseph (1858).



Sweeney
Thomas (1864) sitting, and Ralph (1869) are two of the seven children of John and Jane (Lett) Sweeney. Another child, Mary (1873) married Thomas Stuart. *Viz.* p. 32.

Sweeney
Isobel (Clarke) Sweeney (1811), a widow, came from Sligo, Ireland c. 1847 with her seven children aboard ship bound for Canada. One of the children died on the vessel and was buried at sea. The survivors, William (c. 1840-1915) married a Miss Code and became a merchant at Smith Falls. They had two children, Isobel and Mabel. John married Jane Lett. Charles married Susan Hayes and was a blacksmith at Rankin. James died in his youth c. 1880. Thomas farmed near Rankin. George married Frances Greer, Lake Doré. They had eight children, William (1883), Lillian (1884), Charles (1886), George (1890), Effie (Mrs. W. Martin, 1892), Melba (c. 1893), John (c. 1894), Belle (Mrs. George Corchane, 1893).

John Sweeney (c. 1838) and Jane (Lett) (1842)
John Sweeney had possession of Lot 1, Concession 22, Wilberforce Township comprising 75 acres, 8 acres under crops in 1860 and 67 under wood, or wild. The value of the property was \$160. He had 2 acres fall wheat, 30 bushels; and 4 acres oats, 100 bushels.

John and Jane moved to a farm in Stafford Township and raised a family of seven: Thomas, who married Hannah Fortune, Charles, never married, William went to British Columbia, Ralph married Ellen Clarke and farmed in Wilberforce Township, Mary married Thomas Stuart and lived on the Stuart homestead, Mink Lake, Ida married Wm. McMunn and farmed at Rankin and John died a young man.

Thomas
Charles was born 9 September, 1793 to John Thomas, "chief" of Hudson's Bay Company's Post, Moose Fort, Ontario. John Thomas had arrived at Moose Fort as a "writer", or clerk in 1769.¹ He became "second" to the chief in 1774." (*Viz.* Appendix, pp. 180, 181.)

"For the next few years Thomas spent his summer in expeditions inland to the south, looking for, and reporting on, suitable sites for new posts which would assist in the competition with the Pedlars.² After some temporary experiments with new posts, Thomas spent a part of these years at Brunswick House, of which he was in charge."³

In June 1777, he wrote, "I have now sign'd a contract for £50 per year and £10 gratuity."⁴

John Thomas spent the winter of 1778-1779 as master of Wapiscogamy. In August, 1782, he succeeded Edward Jarvis as chief. Then, apart from three seasons of furlough; 1789-1790, 1800-1801, and 1807-1808, which he spent in England, he remained at Moose Fort until 1813 when he was suspended from duty.⁵

He resigned his office to John Mannall (formerly of Ipswich, Suffolk, England), but remained resident at Moose Fort during the winter of 1813-1814.⁶

Hannah Mannall (31 August, 1795) Thomas
On the 24 June, 1814, the Moose Fort Journal records, "The following took their departure for Canada, John Thomas, Senr., Charles Thomas, wife (Hannah Mannall) (31 August, 1795 — 6 April, 1868) and child (Elizabeth), Peter Spence, wife (Charlotte), and three children, Thomas Knight, John Knight, Mary Knight, Henry Thomas, son of John Thomas, three grand children of the aforesaid, John Thomas, viz.—Henry and

¹ P. xxv, *Moose Fort Journal (1783-1785)*, E. E. Rich & A. M. Johnson, Hudson's Bay Record Society, London, 1954, F.5009 H9 v17, Public Archives, Ottawa.

² "Pedlars" e.g., "On 6 August, 1774, John Thomas reached a Pedlar's settlement belonging to "Pano" a Frenchman, situated near the entrance of "Woopochewon" River. P. 365, *Moose Fort Journal, ibid.*

³ Pp. xxv, *Moose Fort Journal, ibid.*

⁴ P. 366, *Moose Fort Journal, ibid.*

⁵ P. 369, *Moose Fort Journal (1783-1785)*, *ibid.*

⁶ On 26 May, 1813, the Governor and Committee wrote to John Thomas "and suspended him" from duty owing to "mismanagement, negligence, and disobedience." He was given the choice of returning to England, "or becoming" a settler in East Winnipeg district. P. 370, *ibid.*



Hannah Mannell

Source: Ancestry, Member Public Family Tree, (Unverified and unauthenticated)

<https://www.ancestry.ca/mediaviewer/tree/41434165/person/29120278745/media/ab843649-1375-4696-befa-d2161c4f05b3>

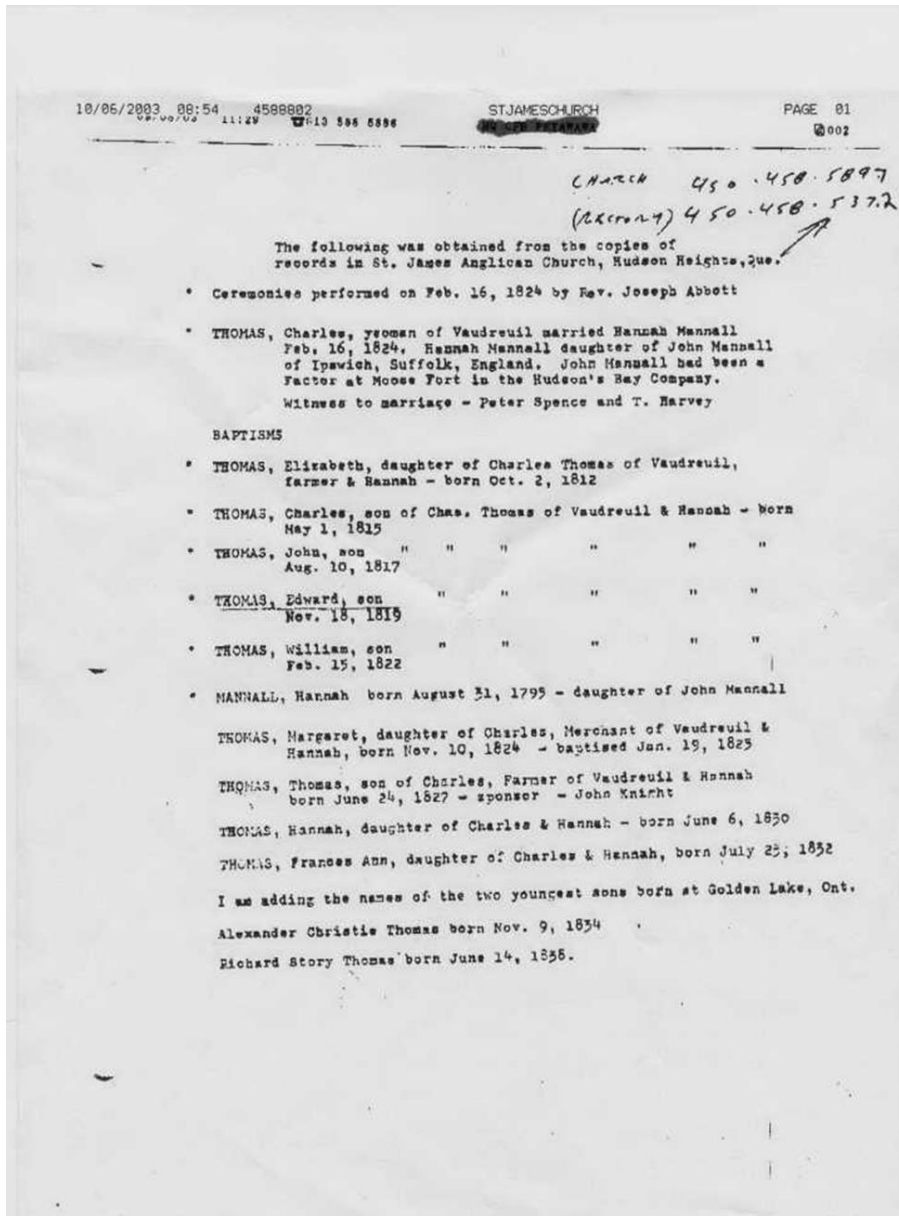
HANNAH MANNELL

OJIBWE AND/OR CREE ORIGINS

SUPPORT DOCUMENTS

Schedule 5

Marriage, 1824-02-16, Hannah Mannell & Charles Thomas and baptism dates of their 11 children



← Hannah Mannell
 Date of birth
 1895-08-31

Source: Ancestry, Public Member Family Tree, (Unverified and unauthenticated)

https://www.ancestry.ca/mediaui-viewer/tree/116567894/person/262056863715/media/e94ba5e8-135e-4332-98a8-417451293186?_phsrc=NuO6&_phstart=successSource

HANNAH MANNELL

OJIBWE AND/OR CREE ORIGINS

SUPPORT DOCUMENTS

Schedule 6

Hannah Mannall and Charles Thomas and their eleven (11) children

Hannah Mannall
BIRTH 31 AUG 1795 - Kenogamisi House, North West Territory, Canada
DEATH 6 APR 1868 - Hudson Heights, Vaudreuil-Soulanges, Quebec, Canada

Spouse & Children

- Charles Thomas 1793-1873
- Elizabeth Thomas 1812-1892
- Charles Thomas 1815-
- John Thomas 1817-
- Edward Thomas 1819-
- William Thomas 1822-
- Margaret Thomas 1824-
- Thomas Thomas 1827-
- Hannah Thomas 1830-
- Frances Ann Thomas 1834-
- Richard Story Thomas 1838-

← Frances Ann Thomas, 1832-na
Missing is
Alexander Christie, 1834-na

Source Ancestry, Public Member Family Tree (Unverified and unauthenticated)

<https://www.ancestry.ca/family-tree/person/tree/169867334/person/122200180586/facts>

HANNAH MANNELL

OJIBWE AND/OR CREE ORIGINS

SUPPORT DOCUMENTS

Schedule 7

Census 1861, Renfrew, Ontario

Charles Thomas, 67 yrs old
 Hanna Mannell, 65 yrs old
 Richard Story Thomas, 22 yrs old
 Elizabeth McLellan, 23 yrs old
 John Story Thomas 1 yr old

1861 Census of Canada for Charles Thomas

Canada West > Renfrew

PUBLIC ARCHIVES OF CANADA MICROFILM

PERSONAL CENSUS.		Enumeration District, No. 21				of the Township of Algona																		
NAMES OF INMATES.	PROFESSION, TRADE, OR OCCUPATION.	PLACE OF BIRTH.	Married during the year.	RELIGION.	RESIDENCE, IF OUT OF LIMITS.	Age next Birthday.	SEX.		Married or Single.	Widowers.	Widows.	Colored Persons, Métis or Indian.	RESIDENTS.				Members of Family Absent.		Deaf and Dumb.	Blind.	Lunatics or Idiots.	Attending School within the year.		
							Male.	Female.					M.	F.	M.	F.	M.	F.				M.	F.	
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	
1 Charles Thomas	Farmer	South America		Ch England		67	1	m					/											
2 Hanna Mannell	do	do		do		65	1	m					/	/										
3 Richard Thomas	do	W C		do		22	1	m					/											
4 Elizabeth McLellan	do	Scotland		do		23	1	m					/	/										
5 John Story Thomas	do	do		do		1	1	m					/											
6 Louis Boudrea	Printer	L Canada		R Catholic		33	1	m					/											
7 Elizabeth Beman	do	do		do		34	1	m					/	/										

Source: Ancestry, Public Archives of Canada

https://www.ancestry.ca/imageviewer/collections/1570/images/4391952_00311?usePUB=true&_phsrc=haol6&_phstart=successSource&usePUBJs=true&pId=792622657

OJIBWE AND/OR CREE ORIGINS

SUPPORT DOCUMENTS

Schedule 8

Hudson's Bay Company, Trading Posts, Eastern Ontario

- B-135 Moose Fort
- B-23 Brunswick House
- B-75 Frederick House
- B-99 Kenogamissi Lake



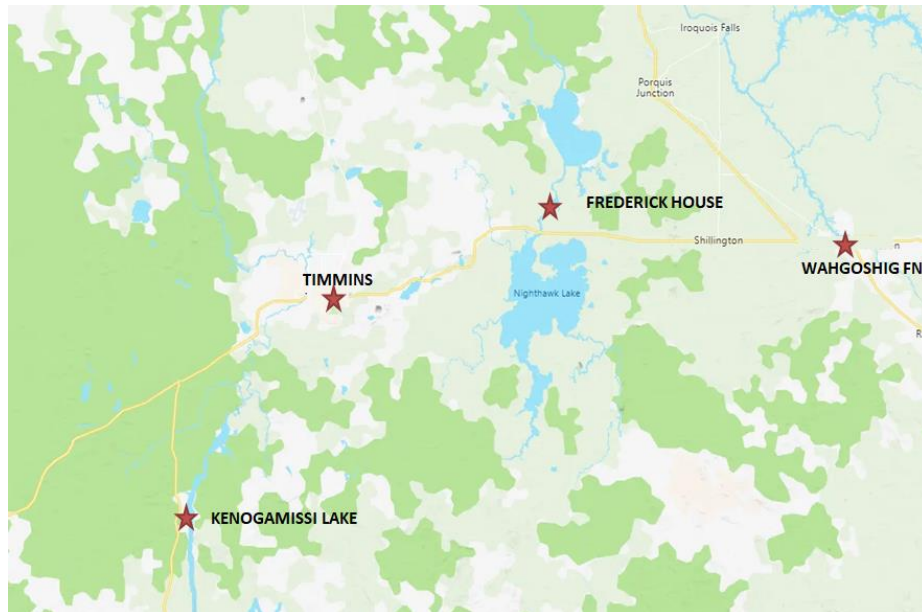
Hudson's Bay Company, Trading Posts, Eastern Ontario (Not to scale)

Source Archives of Manitoba, HBC

https://www.gov.mb.ca/chc/archives/hbca/post_maps/ontario.html

Schedule 9

Frederick House Location near Timmins (Ontario) and History



Frederick House Post (Not to scale)

Frederick House Lake is about 33 km northeast of Timmins, Ontario, about 8 km north of Ontario Highway 101 and 8 km southeast of the Trans-Canada Highway and about 26 km northwest of the point where the two highways meet. Since the Frederick House River is a north-flowing tributary of the Abitibi, it is somewhat west of the main canoe route from James Bay up the Abitibi River, portage to Lake Timiskaming and down the Ottawa River to Montreal.

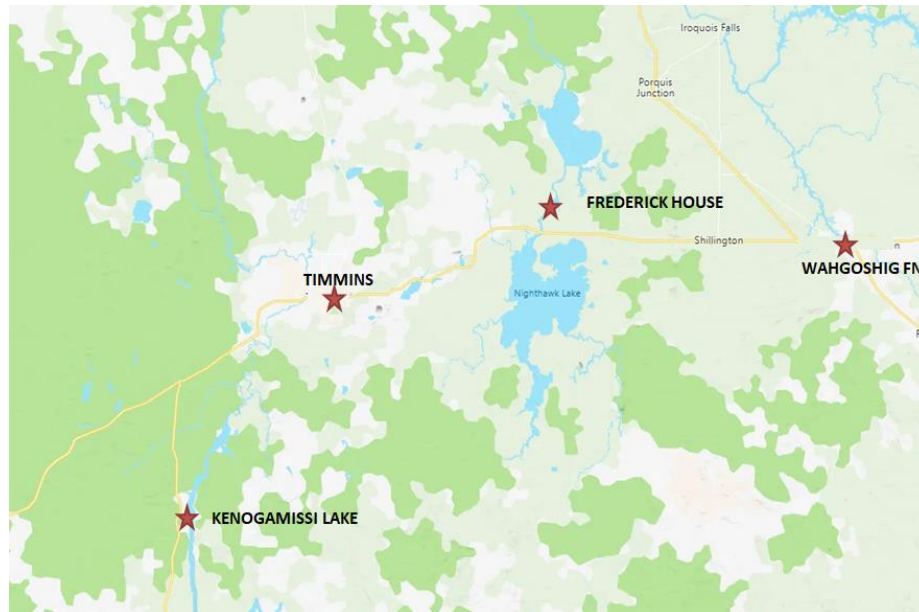
In June 1784 Philip Turnor was sent from Moose Factory up the Abitibi to establish a post somewhere upriver. His boats proved defective and he was forced to winter at the junction of the Frederick House and Abitibi rivers. Next spring he went up the Frederick House River and established a post on the lake where he remained as master until 1787. Note: The post was temporarily *closed from 1795 to 1798*.

The post proved difficult to supply because both the Frederick House and Abitibi Rivers are difficult for canoes. Montreal-based competing traders sent men to divert Indians away from the fort. In January 1812 there was a proposal for the HBC to give up its post on Lake Abitibi in exchange for the Northwest Company's withdrawal from Frederick House. This was not acted upon because of the following. In December 1812 a man called Capascoos murdered everyone at the post (3 Europeans and 9 Indians). He apparently spent the winter there and murdered any arrival that might tell the tale. When two men arrived from another post they found Frederick House deserted and looted. When the snow melted 12 bodies were found. A reward was offered for Capascoos, but he was never caught. The post was never re-built. In 1911 a steam shovel building the Ontario Northland Railway unearthed the remains of the fort and several skeletons were found in shallow graves. The site is said to have been on Barber's Bay, but the southern part of the Lake was drained when the Frederick House River was diverted. There is a marker on highway 101.

Source: Wikipedia
https://en.wikipedia.org/wiki/Frederick_House_River

Schedule 10

Kenogamissi Lake location near Timmins (Ontario) and History



Kenogamissi Lake Post (Not to scale)

Kenogamissi Lake Post was situated approximately 39 km southwest of Timmins near Cache Campgrounds situated at the public boat access area on Kenogamissi Lake per se, off Highway 144.

The post was established *in the summer of 1794* by Hudson's Bay Company employees (i.e. John Mannal et al) from Frederick House which was then closed from 1795 to 1798.

For the Hudson's Bay Company, it was the secondary post for Frederick House to counter its rival North West Company, the French competition.

By 1812, this post became the chief post for the area and was in competition with the North West Company. When the two companies merged in 1822, Kenogamissi was closed and the business of the district continued on at the Mattagami and Flying Post.

The new competition for the HBC was the American traders located just outside Sault St. Marie who trapped to the south. A historical plaque has been erected at the Cache Campgrounds to commemorate the historical significance of the area.

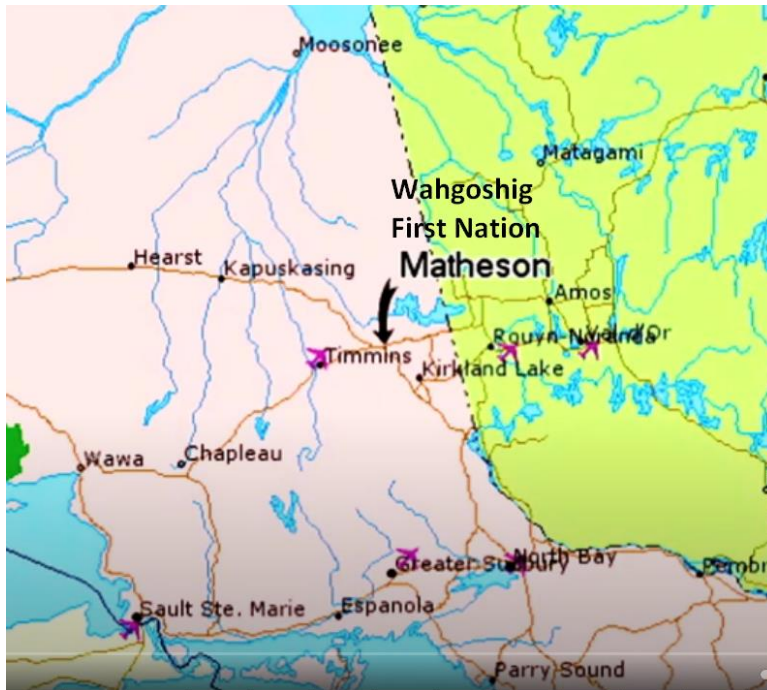
At the time it was rediscovered in the 20th Century, it was almost completely covered by three feet of water due to the damming of the lake. All that remained of the post above the water level in 1966 was the portion of the post's vegetable garden. Shallow waters covered some other areas and several masonry hearths but many artifacts like broken crockery, liquor and medicine bottles, iron barrel hoops, trade beads, etc. have been recovered.

Source: Timmins Today

<https://www.timminstoday.com/columns/remember-this/a-brief-history-of-trading-in-the-north-2657997>

Schedule 11

Wahgoshig Algonquin First Nation's Location near Matheson (Ontario), and History



Location

Wahgoshig First Nation, 310 Penatuche Rd, Matheson ON P0K 1N0 (Tel. 705-273-2055)

Wahgoshig First Nation, formerly known as Abitibi-Ontario Band of Abitibi Indians or simply as Abitibi, is an Anishinaabe (Algonquin and Ojibwa) and Cree First Nation band governments whose reserve communities are located near Matheson in Cochrane District in northeastern Ontario, Canada.

They have reserved for themselves the 7,770.1 hectares (19,200.3 acres) Abitibi Indian Reserve No. 70 on the south end of Lake Abitibi. In January 2008, the First Nation had 270 people registered with the nation, of which their on-reserve population was 121.

History

Since time immemorial, the people of Wahgoshig First Nation have lived and thrived in the Abitibi region. Formerly known as Abitibi Band of Abitibi Indians, Wahgoshig First Nation is an Algonquin community whose traditional territory straddles a large segment of Northeastern Ontario and Northwest Quebec. The Wahgoshig people were known centuries ago as a nomadic group of hunter-gatherers, and the majority of our members have Algonquin or Cree descent. Our codes, customs, and culture are reflective of our Peoples.

Schedule 11 (Cont'd)

Wahgoshig Algonquin First Nation Location and History (Cont'd)

Arrival of Settler Europeans

When the settler Europeans arrived to this land in the 1600's, the Indigenous Peoples and the British Crown began to enter into land agreements. The Abitibi Indian Reserve No. 70 was created when the James Bay Treaty (Treaty 9) was signed at the Hudson's Bay Company post on Lake Abitibi in Quebec on June 7, 1906.

When the Crown's Treaty Commissioners arrived at the Hudson's Bay Company post on Lake Abitibi in Quebec on June 7, 1906, they only met with the Indians located within Ontario, not the Indians in Quebec. The Abitibi Indians hunted on both sides of the border and wanted to talk with the Commissioners together; they did not want to be separated. It was also believed that the Treaty 9 discussions were with the Crown and not with the provincial government, therefore both Ontario and Quebec hunters could participate. But at this time, the Commissioners told the Quebec Indians that the Treaty talks had no authority from the Quebec and would only talk with the Ontario Indians. The Commissioners said they would try to see if the Quebec government would allow them to return later to talk about setting aside reserve land for the Quebec hunters.

The terms of the Treaty were accepted at the Treaty conference with the Ontario based Abitibi Indians; the Ontario reserve land was identified; the annual payments were agreed to; and an election was held which resulted in Louis MacDougall, Jr., as chief, with Michel Penatuche and Andrew MacDougall as councillors.

The Quebec Indians had a hard time getting the Quebec government to set aside reserve land for their people. So, two years after the signing of the James Bay Treaty the federal government then arranged to have the Quebec Indians included in Treaty 9. Part of this arrangement meant the Quebec Indians would receive annuities and would share in the revenues allocated to Abitibi #70.

The governmental body responsible for the affairs of the Abitibi Indians have changed since the signing of the Treaty. From 1906 to 1972 the Department of Indian Affairs in Quebec was responsible for the affairs of both the Abitibi-Dominion Band of Abitibi Indians (located in Quebec) and the Abitibi-Ontario Band of Abitibi Indians #70. In 1972 and onwards, Indian Affairs in Sudbury, Ontario, took over the affairs of the Abitibi-Ontario #70 band. In 1979, the Abitibi-Dominion Band changed its name to Abitibiwinni First Nation, located in Quebec, and the Abitibi-Ontario Band became Wahgoshig First Nation. The reserve land that promised was in 1906 was 19,239 acres or 78 km². But the land wasn't Wahgoshig's until 1986. At that time, the members were living off the land in tents within their traditional territory. Since receiving its reserve land in 1986, Wahgoshig has grown and become stronger with a collective desire to grow even more into a healthy community.

HANNAH MANNELL

OJIBWE AND/OR CREE ORIGINS

SUPPORT DOCUMENTS

Schedule 11 (Cont'd)

Wahgoshig Algonquin First Nation Location and History (Cont'd)

Arrival of Settler Europeans (Cont'd)

As a signatory to Treaty 9, the First Nation is a member of the Wabun Tribal Council, a Regional Chief's Council who is a member of the Nishnawbe Aski Nation, a Tribal Political Organization representing majority of First Nations in Northern Ontario. However, the Wahgoshig First Nation is a political member of the Algonquin Anishinabeg Nation Tribal Council since November 2000, together with other nations which Wahgoshig First Nation maintained strong historical ties.

There is an on-reserve village that occupies about 25 ha of the 70 ha flat land. West of the village, the land becomes undulating and it contains many wet swampy areas - ideal moose habitat. Moose, bears, grouse and other game are quite abundant in the area.

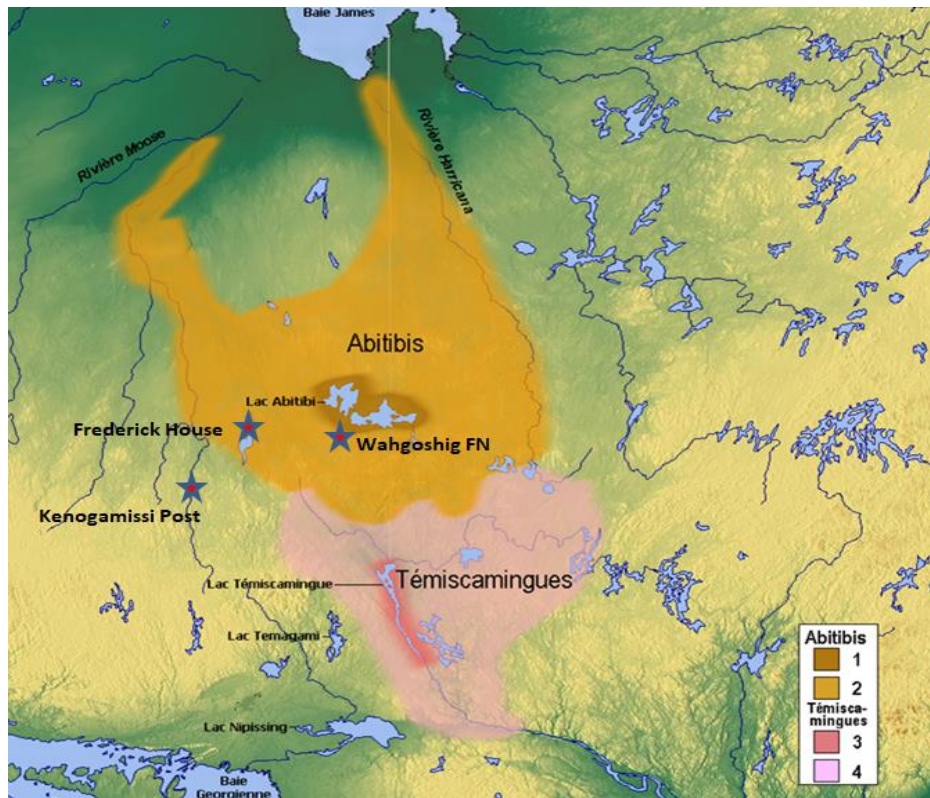
The reserve is served by Highway 101, which provides access to the 5.8 km long reserve road, approximately 50 km east of Matheson, Ontario, within a few miles of the western Quebec border. The north end of the reserve meets the south shore of Lake Abitibi, which separates the two provinces.

Sources: Wahgoshig First Nation web site
 <https://www.wahgoshigfirstnation.com/home>

 Wikipedia
 https://en.wikipedia.org/wiki/Wahgoshig_First_Nation

Schedule 12

Abitibi (Cree) and Timiskaming (Algonquin) Territories in the Seventeenth century (i.e. 1600s)



Abitibi/Abitibis (Cree) and Timiskaming/Témiscamingues (Algonquin) territories in the seventeenth century.

Note 1: Established much later in the Eighteenth century (i.e. the 1700s), the geographical locations of Frederick House within Abitibi Territory and Kenogamissi Lake Post located outside of the said territory were added to the map for information purposes. Also added is the location of Wahgoshig First Nation.

Note 2: It appears that in the 1600s, the Abitibi people were considered to be Cree while the Timiskaming, further South, were considered to be Algonquin per se.

With time, it appears that the Cree, Ojibwe and Algonquin people more or less merged with one another to become the diverse Algonquin, Ojibwe, Oji-Cree and Cree First Nations they are today.

Source: Wikipedia (https://en.wikipedia.org/wiki/Wahgoshig_First_Nation)

YouTube (<https://www.youtube.com/watch?v=iIyNGbpdWSA>)
Video Frame No. 0.19 / 20.54)

Schedule 13

Wahgoshig Algonquin First Nation Traditional Territory



- Flying Post FN (Ojibwe and Cree)
- Matachewan FN (Ojibwe and Cree)
- Mattagami FN (Ojibwe, Oji-Cree)
- Taykwa Tagamou FN (Cree)
- Wahgoshig FN (Algonquin)

Wahgoshig Algonquin First Nation Traditional Territory (Not to scale)

Note: Established in the Eighteenth century (i.e. the 1700s), the approximate geographical locations of Frederick House within Wahgoshig Traditional Territory and Kenogamissi Lake Post located outside of the said territory were added to the map for reference purposes.

Source: YouTube Video
Wahgoshig First Nation: The Abitibi People - Algonquin, Ojibway & Cree - Northern Ontario, Canada
<https://www.youtube.com/watch?v=iIyNGbpdWSA>
Video Frame No. 4:00/20.54

Schedule 14

Moose River and Tributaries, James Bay (i.e, Matagami River and Frederick House River)



Source: Wikipedia

https://upload.wikimedia.org/wikipedia/commons/thumb/f/ff/Harricana-Moose_rivers.png/250px-Harricana-Moose_rivers.png

Schedule 15

Hudson's Bay Company Fur Trading Season

The natural cycle of yearly seasons shape and define trapping.

The main trapping season runs from about late October to May while bringing the fur to market is done in the Spring. Summer is the off-season for furs and a time of rest for trappers.

In the late fall and early winter season, trapping is at its best: the furs are prime, which means that animals have developed the full-furred and luscious winter coat sought after by fur traders and fur buyers. Beaver and muskrat are taken first, generally in October, but after freeze-up in November, the overland animals are targeted. Conditions are excellent, as the snow is generally not too deep, and the animals are out and about, endlessly curious about their new, frozen world. Game trails are easy to find, and trappers can set up their traps and snares. The majority of a good fur catch comes in before Christmas, and most trappers take a Christmas break.

From January to March, furs are still taken and trappers like to be ready for the spring beaver and muskrat run before summer forces an end to the season. As the winter progresses, furs can become 'rubbed,' or start to lose patches of fur (general wear and tear from life in the forest) and begin to lose value. As spring approaches, fur-bearing animals shed their winter coats and grow a thinner, summer coat, again losing value. As spring arrives, muskrat and beaver are once again taken.

Most trappers move their furs to market in the Spring. They then take some time to rest.

Summer is the off-season for furs. Few animals are trapped or snared in the summer season, unless for food. Fish and berries historically made up the summer diet of trappers. For many years, sturgeon fishing in the rivers supplemented a trapping income, as sturgeon bladders – known as isinglass – were marketed as a natural gelatin. Stripping the isinglass for market was a woman-dominated activity

It's important to remember that trapping was only one part of a typical trapper's yearly lifecycle. Few trappers – now or historically – derived their entire yearly income from the trapping season. Trapping was combined economically with other labour sources: manning voyageur canoe brigades, freighting, commercial fishing, lumbering, mining, and road or town building, all generally as wage (or, if for a trading post, trade) labour.

Modern income industries have had a direct impact on local trapping. A trapline owner may choose to rent his trap-line to another while pursuing more lucrative opportunities, or will only trap before Christmas and reserve the time from January to March for commercial fishing operations. This 'proletarianization' of trapping into a rental situation underscores an ongoing question about trapping. Is trapping an economic activity, or is it a way of life?

Source; Our Legacy (Saskatchewan)
http://digital.scaa.sk.ca/ourlegacy/exhibit_trapping/

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OJIBWE AND/OR CREE ORIGINS

SUPPORT DOCUMENTS

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2021-06-21