

Archaeological Findings and History from a conversation with an archaeologist working in the area. (February 2023 and April 2014)

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.

There are still Algonquin people at Wahgoshig today.

Wahgoshig First Nation

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 km ² (30.40 sq mi)
Population (2016) ^[2]	
• Total	144
• Density	1.8/km ² (5/sq mi)
Website	wahgoshigfirstnation.com

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.

History^[edit]

The first recorded reference to the native people about Lake Abitibi was in [The Jesuit Relations](#) in 1640.^[3] They were a nomadic group of hunter-gatherers, whose traditional territory straddled a large segment of what is now northeastern Ontario and northwestern Quebec. Their hunting and trapping grounds extended and still extend east and northeast of Long Sault to Pierre, Harris, and Montreuil Lakes in Ontario, and on a parallel line into Quebec and as far east as [Amos](#). The southernmost limit of the territory was a little south of Kirkland Lake in Ontario and Rouyn In Quebec. [Cochrane, Ontario](#) is the approximately western boundary.



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

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. It encompasses 7,786 ha (19,239 acres), or 78 km² (30 sq mi). However, the treaty commissioners revealed that they were only authorized to negotiate with the [Anishinaabe](#) whose hunting grounds were in Ontario. The Abitibi Indians who were part of the same group, but whose hunting territory lay within Quebec, were told that negotiations for a reserve for them would occur later, but the Quebec government stalled that process for a considerable time after a treaty was signed with the Ontario band.

Two years after the signing of the James Bay Treaty, the Canadian federal government still had not been able to get Quebec to set aside a reserve for the Quebec Indians. It then arranged with the Quebec government to bring them under Treaty 9, which meant that they would receive annuities and would share in the revenues allocated to Abitibi 70, and income from this reserve was, and still is, divided on a per capita basis. This is the origin of much of the economic disparity that Wahgoshig First Nation contends with today; due to the way disbursements are set up through the federal government's intervention into their affairs, the Wahgoshig people receive only a minor share of any revenue that they may generate from natural resources on Wahgoshig Reserve. This has proved to be a disincentive towards developing the on-reserve natural resources.

Until 1972, the Department of Indian Affairs in Quebec administered the affairs of both the Abitibi-Dominion Band of Abitibi Indians (located in Quebec) and the Abitibi-Ontario Band of Abitibi Indians. From 1972 onward, Indian Affairs in [Sudbury, Ontario](#), took over the affairs of the Abitibi-Ontario band. In 1979, the Abitibi-Dominion Band changed its name to [Abitibiwinni First Nation](#) and the Abitibi-Ontario Band became Wahgoshig First Nation.

Governance^[edit]

The Wahgoshig First Nation have a Custom Electoral system of government. Elected officials have 4-year terms. The current elected officials consists of Chief Joel "Bear" Babin and six Councillors: Dave Morris, Chris Sackaney, Dannah Ellison, Shawna Malette, Joseph Matthews and Paul McKenzie. The Chief's term began in April 2016 and the council's term began in June 2016.

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.

hide

Canada census – Wahgoshig First Nation community profile

	2016	2011
Population	144 (+14.3% from 2011)	126 (+10.5% from 2006)
Land area	78.74 km ² (30.40 sq mi)	78.70 km ² (30.39 sq mi)
Population density	1.8/km ² (4.7/sq mi)	1.6/km ² (4.1/sq mi)
Median age	31.0 (M: 32.5, F: 25.9)	26.8 (M: 26.7, F: 27.0)
Total private dwellings	63	46
Median household income	\$39,424	

References: 2016^[4] 2011^[5] earlier^{[6][7]}

N/A = Data Not Available.

Services^[edit]

For the Abitibi village of about 25 ha, the First Nation provides the following services:

- band office
- health clinic
- warehouse / fire hall
- public works garage
- community hall

Wahgoshig is [policed](#) by the [Nishnawbe-Aski Police Service](#), an Aboriginal-based service.

References^{[[edit](#)]}

1. [^] ["Member Community Page"](#). Algonquin Anishinabeg Nation Tribal Council.
2. [^] ["Census Profile, 2016 Census Abitibi 70, Indian reserve"](#). *Statistics Canada*. Retrieved June 10, 2019.
3. [^] Francis, Daniel (January 2007). ["Lake Abitibi"](#). *The Canadian Encyclopedia*. Retrieved 2014-03-17.
4. [^] ["2016 Community Profiles"](#). [2016 Canadian Census](#). *Statistics Canada*. August 12, 2021. Retrieved 2019-06-10.
5. [^] ["2011 Community Profiles"](#). [2011 Canadian Census](#). *Statistics Canada*. March 21, 2019. Retrieved 2019-06-10.
6. [^] ["2006 Community Profiles"](#). [2006 Canadian Census](#). *Statistics Canada*. August 20, 2019.
7. [^] ["2001 Community Profiles"](#). [2001 Canadian Census](#). *Statistics Canada*. July 18, 2021.

Algonquin Territory

Indigenous title to land in the Ottawa Valley is an issue that is yet to be resolved.

Written by Peter Di Gangi

— Posted April 30, 2018

The traditional territory of the Algonquin people has always included the Ottawa Valley and adjacent lands, straddling the border between what is now Quebec and Ontario. Unlike most of Ontario and the Prairies, Algonquin territory has never been dealt with by a land-sharing Treaty. Algonquin title continues to exist.



DATA COURTESY OF PETER DI GANGI / BASED ON AN ORIGINAL MAP BY PLANLAB (TORONTO)

Algonquin Nation Territory circa 1850–1867. This map is provisional. Boundaries are based on results of research to date and may change as discovered (Algonquin Nation Secretariat, 2018.)

The orange line shows portions of the boundary covered by the Royal Proclamation of 1763, issued by King George III following the end of the Seven Years War. The Proclamation contains important provisions regarding First Nations' rights to their traditional territories.

With the arrival of the Europeans, the ancestors of today's Algonquins were already well-established in the Ottawa Valley. Initially, the people who now identify as Algonquins were known by a variety of names. The Jesuit priest Pierre François Xavier de Charlevoix, in his 1744 *Journal of a Voyage to North America*, mentions the Algonquins, Nipissings, Timiskamings, Têtes-de-Boules, and Gens des Terres.

By the end of the nineteenth century, “Algonquin” had become regularized to refer to those peoples occupying the Ottawa River watershed whose neighbours were the Mohawks (to the east), the Atikamekw and Cree (to the northeast and the north), and the Anishinaabe (to the west and the south).

At present there are ten recognized Algonquin First Nations with a total population of around eleven thousand. Nine of these communities are in Quebec: Kitigan Zibi, Barriere Lake, Kitcisakik, Lac Simon, Abitibiwinni, Long Point, Timiskaming, Kebaowek, and Wolf Lake. Pikwakanagan is in Ontario.

Three other First Nations in Ontario are at least partly of Algonquin descent, connected by kinship: Temagami, Wahgoshig, and Matachewan.

Before the coming of the railways, water routes were the primary communication and transportation corridors. The Ottawa River was the highway that connected the St. Lawrence to the Upper Great Lakes and the northern interior.

The Jesuit Relations of 1636 notes that the Algonquins and Nipissings controlled this strategic route: “The Hurons and the French now staying in the Huron country, wishing to come down here, pass first through the lands of the Nipisiriens [Nipissings] and they come alongside this [Allumette] Island, the inhabitants of which cause them every year some trouble, by demanding toll from all the canoes of the Hurons, Ottawas and French.”

As Gilles Havard documents in *The Great Peace of Montreal of 1701: French-Native Diplomacy in the Seventeenth Century*, the French benefitted commercially and militarily from the access to the upper country that their alliance with the Algonquins and Nipissings guaranteed.

But, as can be seen from surviving Hudson's Bay Company account books (for instance, the books from Fort Albany in 1695), the Algonquins also traded with the English at James Bay, depending on where they could get the best deals.

Partly in acknowledgement of the balance of power, and partly from expediency, both the English and the French employed First Nation practices and protocols in their political, trade, and military relations with the Algonquins and other nations, including the use of presents, the exchange of wampum, and Treaty making.



Members of the Algonquin community hold a number of wampum belts, some of which memorialize early relations with the French and the English, near Barriere Lake, Quebec, circa 1926.

COURTESY OF ALGONQUINS OF BARRIERE LAKE

For instance, in July 1759, Sir William Johnson, who managed Indigenous relations for the British, held a council with the Chippeway (Anishinaabe) and addressed Tequakareigh, one of their chiefs:

“With a string and two belts of wampum, I bid him welcome and shook him by the hand. By the 2d, which was a black belt, I took the hatchet out of the hands of his, and all the surrounding nations; recommended hunting and trade to them, which would be more for their interest than quarrelling with the English.”

At this point in the Seven Years War, when the French- English competition for control of northern North America entered its final phase, the British worked hard to obtain the neutrality,

if not the outright alliance, of the First Nations allies of the French. These included the Algonquins, not least because they controlled the water routes that provided access to Montreal and Quebec.

Late in August 1760, Johnson entered into a Treaty with nine First Nations at Swegatchy (Oswegatchie) near what is now Ogdensburg, New York, “whereby they agreed to remain neuter on condition that we for the future treated them as friends, & forgot our former enmity.”

According to the First Nations parties, the Treaty of Swegatchy included the guarantee that the British “would secure to us the quiet & peaceable Possession of the Lands we lived upon.” For the British, this Treaty opened the road to Montreal.

Article 40 of the Articles of Capitulation of Montreal, drafted by French Governor Pierre de Rigaud de Vaudreuil and accepted by the English on September 8, 1760, provided that France’s former First Nations allies would be “maintained in the lands they inhabit; if they chose to remain there; they shall not be molested on any pretence whatsoever.”

The British also entered into a Treaty directly with the First Nations at Kahnawake on September 15 to 16, 1760, which confirmed the terms of the peace. In the following months, British officials regularly assured the former allies of the French that their land rights would not be prejudiced.

For instance, on July 11, 1761, General Jeffrey Amherst wrote to Johnson: “The Indians may be Assured I will protect them in their Lands; Whether they dispose of them or not, is entirely at their own option, I shall never force them to dispose of any, but will Secure them in what they have; and no otherwise Interfere with their Lands, than by taking such Posts as I may think necessary, for ensuring the protection of this Country for the King.”

Unfortunately, in many cases these promises were not kept, leading to continued friction, including an inter-tribal uprising against the English, led by Pontiac, an Odawa war chief.

King George III’s Royal Proclamation of 1763 was partly intended to provide additional assurances to First Nations that “frauds and abuses” and land grabbing by settlers would be stopped. It recognized the pre-existing land rights of the First Nations and established principles for a formal Treaty-making process, whereby First Nations lands could only be taken up by way of consent and fair compensation.



The Timber Raft, by Frances Anne Hopkins, 1868, depicts lumber being floated downriver to Quebec for processing. The nineteenth century saw an influx of non-Indigenous loggers who began cutting operations on traditional Algonquin territory.

LIBRARY AND ARCHIVES CANADA

The Algonquins were a part of these events. They were at the Treaties of Swegatchy and Kahnawake and received copies of the Royal Proclamation.

There are also wampum belts held by the Algonquins that come from this period and that record these events and the commitments made therein. These belts were presented to the prime minister and premiers of Canada during the March 1987 first minister's conference in Ottawa.

At that time, Chief Solomon Matchewan, his son Jean-Maurice, and a delegation of Algonquins explained the belts, including the Three Figure Covenant: "The representative of the French-speaking nation on one side and the representative of the English-speaking nation on the other side, and on the centre is the Indian nations. And it was agreed at this time that the Indian nations would always be leaders in their homelands. And anything that was supposed to be negotiated upon, that they would have to negotiate with the Indian people This Covenant was confirmed by the Articles of Capitulation of 1760 and the Royal Proclamation of 1763. It is significant that this meeting is taking place on Algonquin land. Our people never surrendered these lands; nevertheless we are being pressured to remain on reserves. This is not what our ancestors

intended. This covenant, which was made with the English and French Nations, that is contained in the wampum belt may have faded from your memories, but it has not yet faded from ours.”

Between 1766 and 1861 a series of royal instructions, ordinances, and new laws confirmed and reflected the assurances that had been made by the British with respect to the protection of First Nations lands, including protections against trespass.

One example is a proclamation by Guy Carleton, governor of Quebec, dated December 22, 1766: “The Lieutenant Governor and Council of this province do hereby strictly enjoin and command all the Inhabitants ... to avoid every occasion of giving the Indians offence, and to treat them as Friends & Brothers entitled to His Majesty’s Royal protection, & if any of the said Inhabitants have made any settlements on the Indians grounds, to abandon them without delay, under pain in case of Failure herein, of being prosecuted as Disturbers of the peace of the province with the utmost rigour of the law.”

However, for a variety of reasons, the assurances regarding the protection of First Nations lands and the need to enter into Treaty before settlement — assurances the British provided from 1760 onward — were not applied to the Algonquins or their territory.

Pressure for land increased in the period following the end of the American Revolution in 1783, when British Loyalists came north to Canada and had to be resettled. The Algonquins became alarmed and began to petition government, requesting that their lands be protected and that if settlement was to occur Treaties should be made.



The Parliament Buildings, which overlook the Ottawa River, are located on traditional Algonquin territory. The Algonquin land claim covers a territory of thirty-six thousand square kilometres in eastern Ontario — a region populated by more than 1.2 million people.

IMAGE ONTARIO

At a council between the Nipissings, the Algonquins, and Colonel John Campbell, held on July 14, 1794, the chiefs complained that pressure from settlers was forcing other tribes onto their hunting grounds, so “we cannot provide for our families, we starve during the winter, and thus we cannot pay our debts.”

They also asked that no further lands be taken up by settlers and for one settler in particular to be sent away:

“There is one person among them named Captain Fortune who causes great problems for us. He prevents us from setting nets in the river, saying that the fish belong to him and he even forbids us from shooting partridge, claiming they belong to him alone. He forbids us from taking wood to boil our water and goes so far as to throw down our lodges and stop us from camping. We ask you to be so good as to send him away because it could result in one of our young men having some bad business with him. Moreover, the Master of Life has given us the woods and the shore from which to take as much as is appropriate.”

This was followed by a long series of petitions and requests to various imperial and local government officials in the following decades. One of the Algonquin petitions, from the fall of 1824, was given to Sir John Johnson, superintendent general of Indian Affairs and the son of Sir William Johnson.

The chiefs gave John Johnson the original copy of the Royal Proclamation of 1763 that had been given to them sixty years earlier by his father. At the bottom of the proclamation, he wrote, “At the earnest request of the Algonkins I put my name to this. John Johnson. God Save the King.”

Their alarm only increased as the lumber industry moved up the Ottawa River and its tributaries in the first decades of the nineteenth century.

On June 29, 1835, James Hughes, superintendent of the Indian Department, forwarded a petition from the Algonquins and Nipissings that laid out their case:

“They represent their hunting Grounds, to be entirely ruined by the White Settlers to whom they have been conceded, the squatters that have taken possession of certain portions but more particularly by the lumber men, who generally set fire to the woods which destroys their Beaver and Peltries and drives away the Deer. Necessity obliges them to make known their Grievances.”

Today, 258 years after the Treaties of Swegatchy and Kahnawake, and 255 years after the Royal Proclamation of 1763, Algonquin Indigenous title — including to Ottawa, the nation’s capital — remains an outstanding issue.

Ironically, the only land Treaty affecting Algonquin territory was made not with the Algonquins but with the Mississaugas, for lands north of what is now Kingston, Ontario, and up to the Ottawa River — a fact that was bitterly noted by the Chiefs:

“That Your Petitioners have recently heard with surprise that the Mississauga Tribe have sold to the Government of Upper Canada a certain portion of our said Hunting Grounds and that they receive an annuity for the same amounting to £642 10s per annum without our knowledge, consent or participation in any shape or manner whatever, wherefore Your Petitioners claim from Your Excellency justice; that the said sale by the Mississaugas be cancelled and annulled and the said annuity paid to your Petitioners.”

Despite their protests, no land Treaties were made directly with the Algonquins and they never received any compensation for their lands. The timber was too valuable and the imperial government was not prepared to struggle against powerful settler interests at a time when it was looking to off-load its responsibilities and have the colonies pay their own way.

At the time of Confederation, the government of Quebec simply refused to consider the notion of Treaty, and for its part the government of Ontario was hostile to any recognition of Algonquin interests on the south side of the Ottawa River.

This hostility even extended to the setting aside of reserve lands for the Algonquins. The people at Golden Lake (Pikwakanagan) were forced to purchase their own lands in 1873.

Lands were reluctantly set aside by Quebec at River Desert and Timiskaming in 1851 and at Lac Simon and Rapid Lake in 1961–62. The Algonquins of Abitibiwinni used their own funds to purchase their reserve at Amos in 1956; and Canada purchased a small reserve for Kebaowek in 1974.

Today three Algonquin communities (Wolf Lake, Kitcisakik, and Long Point) still do not have reserve lands of their own. With regard to his community, Chief Harry St. Denis of Wolf Lake says, “The Wolf Lake First Nation is one of the oldest recognized Algonquin First Nations but still remains without a land base, which puts us at a severe disadvantage when providing programs and services to our members. This is an injustice we hope to settle soon either through negotiations, the Specific Claims Tribunal, or the courts.”

So today, 258 years after the Treaties of Swegatchy and Kahnawake, and 255 years after the Royal Proclamation of 1763, Algonquin Indigenous title — including to Ottawa, the nation’s capital — remains an outstanding issue.

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.

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Page *4*

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

M23-26 = 49

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 quarante-trois, 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 de 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 Cythera
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, Diables 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.

Hannah Mannal Conception and Birth - from records of Lynn Hanley (November 3/2022) and revised March 24, 2023.

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 Apatibi Anicinapek Nation, formerly known as Wahgoshig First nation which is an Algonquin Anicinape community.

It was during the month of December 1794 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.

DO THE MATH:

The human gestation period is 180 days. Hannah was born August 31, 1795 and that period of conception would have put her in Frederick House where her mother and John Mannal were in December of 1794 so the conception would have had to take place at the beginning of December 1794 or late November. This was Abitibi Algonquin territory (Archaeologist report to Chadwick in 2014). The reality is that it does not matter where she was conceived or born. What matters is that her mother was Abitibi Algonquin (See Ron Nicholas report on this) and that area is still today closely tied to the Waghoshig Algonquin community. These people did not migrate elsewhere.

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 1832-33 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 farther south to Kenogamissi. (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.

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. **(Archaeologist report about the area)**

Historically indigenous women have been marginalized all through history and their value and contributions to community life can never be underestimated. 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. I believe white privilege capitalizing on indigenous desperations to erase an indigenous woman are offensive and without justification. She fed fish to Algonquin families for some 36 years, all of whom have descendants on the current reserve and area around Golden Lake. Her strong Algonquin heritage gave her the opportunity to work 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. **She died at Golden Lake on March 14, 1873 and is buried on its shores. She must be allowed to rest in peace at Golden Lake.**

Lynn Thomas Mannal Hanley – March 24, 2023.

Family Information

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

My Ancestors: James Joseph Thomas and Hannah Mannall

James Joseph Thomas and Basil Aird Partridge

My grandfather James Joseph Thomas was born on Golden Lake in July of 1890 and baptized at the Mission church on the reserve also in July of 1890. His father was John Mannall Thomas also born at Golden Lake. His father was named after his grandmother Hannah Mannall. When I was young my grandfather often talked about Basil Partridge, his old friend at Golden Lake. Basil and my grandfather spent many hours visiting, fishing and he helped Basil in his canoe making. Basil Partridge was well known as a birch bark canoe maker.

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.

I would also add that my father served in WW2 and my great uncle, Reginald Thomas from Golden Lake and Killaloe served in World War 1 as did 2 other of Hannah Mannall's grandsons and none of them came home. Reg died on April 9, 1917 and is buried at Vimy Ridge. His letters home, which I have always talked about missing fishing at Golden Lake and asking after the rest of the family.

Hannah Mannall

Hannah Mannall 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 friend 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 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 she finally 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 records 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. (Revised March 24, 2023)

The Sunstrums

Theresa Sunstrum is buried at the cemetery on the reserve. Always known as “Tessie” my grandfather talked about her all the time as a cousin. He also talked about Sammy Kreuger who owned the gunsmith shop in Killaloe and when I was a teenager I met him in his shop when my father and I visited him. His mother was Catherine Sunstrum born in 1857, daughter of Samuel whose brother William was married to Hannah Mannals daughter, Francis Ann Thomas (See attachment about John Joseph Sunstrum) . The Sunstrums were very close to my family and Hannahs grandson as we know John Joseph was born at Pikwakanagan.

To minimize and discount their burials (some 10 or more of them) at the Mission Church is offensive and incredibly disrespectful. These are my family, not anyone elses and the ties to the Algonquin community were present their whole lives both by blood and friendship. If you can conjur up the sprit of my grandfather James Joseph Thomas then by all means ask him about his Algonquin blood which he so proudly talked about during his lifetime and which I heard time and again. We can know our family blood and background and no one else has any right to dispute our heritage which is largely dictated by colonialist demands and perpetuated by people who promote colonialism and continue to ignore that indigenou people were here long before Europeans.

In an offensive slight from Mr. Laroux, he trivializes our Sunstrum family and my grandfathers baptism at the church as mere convenience. It is not the practice to bury oneself or baptizes oneself on what is indigenou land for the sake of convenience.

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.

James Joseph Thomas Baptism

My great grandfather John Mannal Thomas and great grandmother Lucy Skelly lived on a cabin on Golden Lake and they took my grandfather by canoe to the church for baptism. It was July so there was no threat of winter travel. The cabin was much closer to what is now Deacon where they could have boarded a horse and buggy and gone into Killaloe to the Church of Ascension that my grandmother’s family was closely associated with and had my grandfather baptized there but they did not do that. They had my grandmother’s sister and husband travel from Killaloe to the church at Golden Lake to act as witnesses to the baptism. My grandmother was a strict Roman Catholic woman who had some degree of disdain for my grandfathers bloodline but agreed to the baptism at the Mission church if her

husband John Manna Thomas converted to Roman Catholicism which he did. That conversion is recorded in the church records of St. James Church through their Mission Church on the reserve. That is what happened so any suggestion or perpetuation of some notion that it was convenient and trivializes the importance of the location for my great grandfather and his son, my grandfather James Joseph Thomas's baptism is offensive, degrading and absolutely uncalled for. Who is Mr. Laroux to question the choices for life events of others? Who is Chief Jocko to support such misrepresentation?

Submitted by Lynn Thomas Hanley March 27, 2023