

March 27, 2023

Response to submission by the former Chief Wendy Jocko with accompanying comments from Darryl Leroux.

I believe this attempt to “ensure a fulsome record and that the views of the AOPFN are duly considered was submitted far too late into the incredibly stressful and hard work period of the members of Hannah Mannall’s family. This was, I believe a last minute political pitch on Ms. Jocko’s part to seem to show support for those opposed (without any credible merit) to Hannah Mannall as an Algonquin woman. It was after all, election time at Pikwakanagan.

As for Mr. Leroux comments which are so erroneous it is unfathomable that an academic would even continue to perpetuate opinions of others that are unfounded in fact.

1. Hannah’s father was yes English and worked for the HBC but her mother was Abitibi Algonquin and the documentation and information supplied in this submission today and that of my cousin Ron Nicholas proves it. This is along with the archaeologists report of 2014 and 2023. Yes she was indigenous but importantly she provided a new route to the fur trade by virtue of Mannall taking advantage of these new trading partners to boost the business of the HBC. All the information about this is provided in today’s submission. After 9 years of celibacy suddenly he takes on a wife and has 2 daughters who are all promptly put to work in harvesting.
2. John Mannall, HBC records submitted was at Frederick House in 1794 and given the gestation period it is logical to realize Hannah was conceived there in early December or late November of 1794 and born yes at Kenogamassi in August of 1795. The gestation period is 180 days so do the math as I have indicated in one of my submissions.
Importantly, it does not matter where she was conceived or born. What matters is the indigenous racial background of her mother who was Abitibi Algonquin and that area she lived in at Frederick House was Abitibi Algonquin (see Ron Nicholas reports) so conception and birth mean very little when the important factor is the racial and indigenous background of the woman who conceived her.
3. Hannah and her husband Charles moved to Golden Lake, 10 years after living in the large Algonquin community of Lake of Two Mountains in Quebec and they absolutely did not set up an HBC trading post. Maps and locations of HBC posts are submitted today. What they did do was set up a “stopping place” they called “Charlies Hope” for those men travelling from Bytown (Ottawa) to the Basin Depot (Algonquin Park) to work in the lumber trade. Read my notes about this. This is a complete falsehood that they ran an HBC post and nowhere in HBC archival records does such a post exist that Charles and Hannah ran. This was often a family rumour and family members have been corrected. We all knew about the stopping place at what is called Thomas Point, even today on Golden Lake
4. The most irritating and absolutely false statements are those about Chief Makwa complaining about Charles hunting on his ground. This was 1832-36 or so and Makwa owned no land as Chief Jocko even pointed out in her recent pre election newspaper discussion.

5. “In 1857, five family heads (Joseph Tenesco, Michel Pesindawatch, Paul Pesindawatch, Ignace Shawinasaketch and Benoit Konini), representing 30 people, petitioned for land where they had focused their activities at Golden Lake for several generations,” she said. “They asked for 200 acres for each of the five families.” Canada purchased the land for the reserve from Ontario at 10 cents per acre (\$156.10 for 1,561 acres). It was patented to Indian Affairs in 1873. An anniversary event will be held this year said Chief Jocko.”

<https://theturtleislandnews.com/index.php/2023/02/16/election-platforms-at-pikwakanagan-show-divergent-ideas-moving-forward/>

On the one hand she submits this attachment from Leroux about this and disregards her own account of the history of the area in her election pitch in February cited above.

The Algonquin people had to purchase their land which happened in 1873, some 40 years after Makwa’s complaint but the critical issue here is the racism Makwa showed. Picking on Charles Thomas was portraying him as a white settler and that was the complaint of the day. Charles Thomas was not a “white settler”. He was Cree from Moose Factory and that area is where he met Hannah, his later to be wife, when he was at Frederick House and Kenogamassi.

Mr. Leroux even lumps Charles Thomas in as “white” in his statement in his letter with Wendy Jocko’s when he says: “After the Thomas family’s arrival, Jean Baptiste Otiskwekijik (aka Chief Makwa) communicated a complaint to the Secretary of Indian Affairs about Charles Thomas and his sons trespassing on his hunting grounds and requested that **they and other white hunters** not be permitted to do so.”

This information, wherever it started was based on racism related to white settlers and while there were concerns, it does not involve Charles. He was held in high esteem by the Algonquin people as you can see by those heads of families listed by Wendy Jocko who visited and stayed with him at “Charlies Hope” and in his obituary. He recorded their names in his journal.

I am not here to defend Charles Thomas because first and foremost this is all about Hannah Mannall but I am proud of Charles as an ancestor and in his defense. I ask that the people so obsessed by him back off!!!! And mostly stop cherry picking and taking information out of context and truth.

6. Lastly, comments about no documentary evidence was found to support the notion that Thomas/Mannall family were involved at Golden Lake is an absolute falsehood. That the EO which I supposed stands for enrolment officer is absurd. She knows full well of our involvement and by the way, indigenous people do not use acronyms so out of respect for that and even the most minute idea of reconciliation these acronyms should not be used in any of these proceedings. I would also remind the EO that her dependency on modern maps is not relevant. We must use maps and information at the time of the birth of Hannah and the origins of her mother. Even though there is a close connection to the Wahgoshig First Nation today who have Algonquin amongst them, the EO should be paying attention to the maps and information supplied by Ron Nicholas which she has failed to submit to the tribunal.

They lived there for for 30-40 years between the time of Hannahs death and the death of Charles Thomas. Charles Thomas named Golden Lake, Golden Lake and the mountainous range to the north of the lake are named the Thomas Mountains and the point of his cabin is still called Thomas point where descendants still live and indeed Charles Thomas's journal describes in detail many encounters, trading, helping, feeding and negotiating agreements between the Algonquin people and the logging companies. The Algonquin community trusted and respected him to negotiate on their behalf. Thomas spoke Cree, Algonquin, English and French, a learned man who spent 8 years in England going to school before returning to Moose Factory and the fur trade. Sadly, the rest of his journal which he was going to have published went missing over time so we are deprived of a rich record of history of the Algonquin people by an indigenous man who was able to tell about the people that many of were unable to write about themselves. It is a loss and a gain for the community to have what records we do have and we all have copies in our family, the original being in the National Archives in Ottawa.

My grandfather James Joseph Thomas was born on the lake and spent many hours with his Sunstrum relatives and his good friend Basil Aird Partridge and others at Pikwakanagan. Hannahs daughter Francis married a Sunstrum and Hannahs grandson John Joseph Sunstrum was born at Pikwakanagan. My son was born in Eganville and we lived there for 23 years. My son went to high school with Algonquin students from Pikwakanagan First Nation and my father used to hunt with some of the men there.

An apology for minimizing and trivializing the members of our family buried and baptized at the Mission church at Pikwakanagan is in order from those who have so offended us all by these comments. We have had a long connection to the Algonquin community and that is owed in great part to a courageous and wonderful elder woman, Hannah Mannall. Let her rest in peace where she is buried on Golden Lake's shores.

Lynn Thomas Mannall Hanley – March 28, 2023