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# *Algonquins of Pikwakanagan First Nation*

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March 7, 2023

Algonquin Tribunal  
31 Riverside Dr #101  
Pembroke, ON  
K8A 8R6

Dear Panel Members,

**RE: Tribunal Hearing for Subject Ancestor: HANNAH MANNELL**

On behalf of the Algonquins of Pikwakanagan First Nation (“AOPFN”), I write to convey our intention to participate in the Algonquin Tribunal’s inquiry into the lineage of the Subject Ancestor noted above for the purposes of the Schedule of Algonquin Ancestors.

We appreciate that our submission is past due, however, in the interest of ensuring a fulsome record and that the views of AOPFN are duly considered, we request leave of the Tribunal to accept our submission. In this regard, we attach our submission, prepared by Dr. Darryl Leroux and endorsed by the Chief and Council of the AOPFN.

Please confirm acceptance of our submission.

Sincerely,

A handwritten signature in black ink that reads "W. Jocko". The signature is fluid and cursive, with a long, sweeping underline.

Wendy Jocko, Chief  
On behalf of the Council, Algonquins of Pikwakanagan First Nation

c.c.: Dr. Darryl Leroux

Attachment: Mannell Submission

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# ALGONQUIN TRIBUNAL

Submission by the Algonquins of Pikwàkanagàn First Nation

Written by Darryl Leroux, PhD

Disputed Ancestor: Hannah Mannell (RIN #18786)

## POSITION STATEMENT

I have reviewed the initial document available on the Algonquin Tribunal website for Hannah Mannell: Document 1 –Enrolment Officer’s Report Regarding Hannah Mannell and Appendices.

I agree with the Enrolment Officer’s (EO) main findings about Hannah Mannell:

- Hannah’s father was an Englishman and HBC trader named John Mannell. We don’t know the identity of her mother, other than the fact that she was an Indigenous woman.
- Hannah appears to have been conceived at Kenogamissi House, which is in Ojibway territory, southwest of Timmins, Ontario.
- Hannah, her husband Charles Thomas, and her nine children moved to Golden Lake by 1833, where Thomas set up an HBC trading post on the Bonnechere River.
- After the Thomas family’s arrival, Jean Baptiste Otiskwekijik (a.k.a. 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.

The Enrolment Officer’s (EO) report ultimately concludes that based on where Hannah was conceived and born, her mother was most likely Ojibway. Importantly, the EO’s report confirms that no documentary evidence was found to support the notion that the Thomas/Mannell family was involved in the Algonquin community at or near Golden Lake. On the contrary, according to Chief Makwa’s complaint, Charles Thomas and family were depriving him of his livelihood. Despite asking Thomas “to retire and quit his lands or hunting grounds and not rob him of his property,” he refused to leave and informed Chief Makwa that he intended to squat the land and establish a farm.

While some of Hannah’s grandchildren were baptized and buried at the mission church at Golden Lake, many non-Algonquin families used the church’s services because it was the nearest to where they lived. Being recorded at the Church at Golden Lake does not mean that one was Algonquin or involved in the Algonquin community.

It’s my assessment that Hannah Mannell is not an “Algonquin Ancestor” as defined in Article 1 of the Special Resolution of January 22, 2020.