

REPLY TO VELDON COBURN DOCUMENTS

IN DEFENCE OF HANNAH MANNALL DOCUMENT SUPPLIED

History and Function of Frederick House

John Mannall Biography Record States; Master: 1794 - 1795 Frederick House

Pages from Post Journal when Mannall at Kenogamissi 1794

Title Page for John W. Pollock Algonquin Culture Development and Archaeological Sequences. Two Pages were submitted in Earlier Documents by Myself (Ron Nicholas)

Documents from 2013 Hearing - Summary of all Facts and Extra information for Judge Chadwick. Full Binder of Documents can be looked at in 2023 Hearing if requested - Joan Holmes should have Duplicate one that was provided.

Under Recognition States the Following:

In their position when Mannall left for England in 1797-09-22, our position was that he left his Wife and Daughter in the care of her relatives at Kenogamissi. He then states that in 1798-05-23, upon returning goes back to Kenogamissi to unite with his Wife and Daughter. The fact is that Mrs Mannall travels to Moose Factory in 1797. Hannah's Sister Mary is born here in Oct. 1797 shortly after Mannall leaves for England. Family then returns to Kenogamissi upon Mannall's return. Enrolement Officer's Documents and Mine in 2013 state this fact. This is misleading.

Under Analysis States:

According to the 2013 Hearing, Hannah was born in 1795 at an undetermined location in the James Bay region. Documents in 2013 by Joan Holmes and Myself, states that John Mannall has two Children; Hannah born August 1795, and Mary born at Moose Factory in 1797 after John Mannall leaves for England.

He then states that Mannall is at New Brunswick House, 1788 - 1792. This was also proven wrong by documents provided in 2013 hearing by Myself.

He states that Mannall closed Frederick House from early Spring, 1794 or no later than 1794-06-21. Post Documents show that Frederick House (F.H.) is only 64km from Kenogamissi and not 80km as stated. This Post was never closed.

States travel was longer and only in the Summer months, up the Mattagami River and finally down the Frederick River.

In Mannal, Journey Documents states Jan 9/1794-1795, route to (F.H.) from Kenogamissi appears to cross Wayayorston Lake to Pusquachagamy Lake (Knight Hawk Lake) to (F.H.) Lake.

Mannall Journals state the following trips from Frederick House to Kenogamissi, 1794 - 1795:

July 24/1794 - William Halcrow and Geroge Taylor arrive from F.H.

Sept. 4/1794 - Sent George Taylor and an Indian to F.H.

Nov. 10/1794 - Men to fetch goods coming from F.H.

Jan. 2/1795 - Two Men gone to F.H. for trading goods.

Jan 15/1795 - Men returned from F.H. with trading goods.

I have copies of Journals, 1794, 1795 and 1796. Trip to F.H. in the harsh Winter seems to only take about 13 days back and forth. Probably a lot shorter time in the Summer months.

Mrs Mannall could have come to Kenogamissi from Frederick House with Post Men at any time in the Fall, 1794.

In Oct. 1794, there is a reference to an Indian from Frederick House staying here supplying Beaver from time to time. Native Women were noted for their Trapping and Fishing skills. Is this possibly Mrs. Mannall?

States that after arriving at the new Post on July 20/1794, he has to clear land, build Trading Post, extra building and collect firewood for the next winter all in preparation for the Spring, 1795 Fur Season.

Mannall is already trading with the Indians.

July 24/1794 - Traded

Aug 4/1794 - Traded with Captain (Shapp)

Aug 4/1794 - Four canoes of Indians traded

Nov 24/1794 - Traded

Dec 18/1794 - (Shapp)

Dec 19/1794 - This is all while the Post is being built. Post is still being built in 1795. Not much time to look for a Wife. He probably already had one.

He states that Hannah's Mother is not from Frederick House because of when she got pregnant. He thinks a Native Woman

would have to get pregnant right away. Yet after Hannah is born on (Aug. 1795) her Sister is not born until over two years later, on (Oct. 1797). A long time between pregnancies. After Mary is born there is no more children for the next 17 years until John Mannall retires. It is possible that Mrs Mannall did not get pregnant until a few years after John Mabnall took her for his wife.

THIS PERSON HAS GOT ALL THE WRONG FACTS

Did not leave Mrs Mannall at Kenogamissi in 1797 when Mannall left for England.

Did not argue that Kenogamissi was the location of Hannah's Mother.

Did not contend that Mrs Mannall spent the Winter of 1797 - 1798 with her Family until John Mannall's return.

Documents being provided from 2013 hearing show correct facts.

(1) This is a summary of all the facts.

(2) Information for Judge Chadwick to consider.

Enrolement Officer was given the same copy of my Documents in the 2013 hearing. Binder document of 2013 hearing can be looked at when hearing takes place if requested.

Under Algonquin Traditional Territory States the Following:

Abitibi is historically Algonquin in the first statement. He then shows a map schedule 12 - Abitibi (Cree) and Timiskaming (Algonquin) Territories in the 1600's. This is confusing.

Title page provided by John W. Pollock of Algonquin Culture and Archaeological Sequences and Map figure 2 and Table 1 sent in previous documents show that the Abitibi and surrounding area is Algonquin.

CONCLUSION

John Mannall takes a Native Woman for his Wife sometime before 1794.

Hannah is born Aug. 1795.

Mannall was posted at Frederick House 1788 to 1795 and Kenogamissi 1795 - 1803.

Did not contend that John Mannall upon leaving for England on 1797-09-02 left his Wife and Daughter with her Family at Kenogamissi until his return in 1798. This is impossible as Hannah's Sister was born at Moose Factory just after Mannall leaves for England. Upon return, Mannall and Family all go back to Kenogamissi.

Did not confirm at 2013 hearing that Kenogamissi was the location of Hannah's Mother First Nation origins. No misleading documents were shown at 2013 hearing.

Pollock Documents show Abitibi and area as historically Algonquin. Census records provided in previous documents show Abitibi and Mattagami area as almost 100% Algonquin in 1901 Census. No Ojibwe are even recorded. This is 106 years after Hannah is born.

In 2013 hearing, Judge Chadwick mis-stated where Mrs Mannall stayed when John Mannall left for England in 1797. She was at Moose Factory and not at Kenogamissi. Her Sister, Mary was born here in Oct., 1797. Joan Holmes documents and my own both state the same. It is impossible therefore, for me to state otherwise.



Canadian Archaeological Association
Association Canadienne d'Archéologie

ALGONQUIAN CULTURE DEVELOPMENT AND ARCHAEOLOGICAL SEQUENCES IN
NORTHEASTERN ONTARIO

Author(s): John W. Pollock

Source: *Bulletin (Canadian Archaeological Association)*, 1975, No. 7 (1975), pp. 1-53

Published by: Canadian Archaeological Association

Stable URL: <https://www.jstor.org/stable/41242396>

REFERENCES

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History and Function

Name	Frederick House
Dates of Existence	1784-1821
Function	Frederick House functioned as a fur trade post and inland supply station for Abitibi and Kenogamissi.
Administrative History	Frederick House, named in honour of King George III's second son, was established by Philip Turnor in June 1784. Turnor had intended to establish a post on Abitibi Lake, but only made it to the confluence of the Frederick House and Abitibi Rivers, where Frederick House was built. In 1785, Turnor abandoned the initial site and moved about 52 miles south to the south east shore of Lake Waratowaha, later known as Frederick House Lake. It fell under the administration of the Kenogamissi District. In 1794, the Governor and Committee ordered that Frederick House be abandoned since its returns were low. However, it remained open as an inland supply station for Abitibi and Kenogamissi. In the winter of 1812-

December 24. **Wednesday** Wind South smoky foggy weather; no frost last Night, the men come home, brought 42 Rabbits.

25. **Thursday** Wind Variable, very mild weather; much water on the Ice in the Lake.

26. **Friday** Wind South, and thawing weather, men keeping Holiday.

27. **Saturday** Wind NW sharp weather, more as before.

28. **Sunday** calm clear sharp weather, one of the Indians that met away this 20th instant, came in, with only 3 Beavers, & in flesh.

29. **Monday** Wind NW clear sharp weather, men keeping Holiday the Indians went away.

30. **Tuesday** Wind and weather as Yesterday, all hands cutting firewood.

31. **Wednesday** Wind and weather as Yesterday.

1795
January 1. **Thursday** Wind and weather as Yesterday.

2. **Friday** Wind and weather as Yesterday, two men preparing to go to the Lake, the other two gone up the Lake, to take up their snow-shoes found Rabbit Ground; night home.

3. **Saturday** Wind South light Snow, two men and the Indian had gone to the Lake for Trading Goods; one hunting, the other cutting wood.

4. **Sunday** Wind NW sharp weather.

5. **Monday** Wind and Weather as Yesterday, one man hunting the other filling firewood.

6. **Tuesday** Wind SE snow all day; the men hunting.

7. **Wednesday** Wind South, clear sharp weather, the men filling a train for packing furs.

8. **Thursday** Wind NW sharp weather, the men hunting AM one Indian arrived, with 15 Beavers, 22 W. three others arrived, brought 42 1/2 Beavers.

January 9. **Friday** Wind and weather as Yesterday the man cutting wood P. M. three Indians arrived, 35 Beavers they brought, one Indian went away.

10. **Saturday** Wind South sharp clear weather, Men Hunting part of the Indians went away.

11. **Sunday** Wind and weather as Yesterday, the rest of the Indians, went away.

12. **Monday** Wind and weather as Yesterday, one man hunting, the other filling wood.

13. **Tuesday** Wind and weather as Yesterday, the man filling wood.

14. **Wednesday** Wind South, blew fresh, with Snow and drift, men as before.

15. **Thursday** Wind South sharp day, Men Hunting of others returned from the Lake with Trading Goods.

16. **Friday** Wind and weather as Yesterday, all hands cutting firewood.

17. **Saturday** Wind NW sharp clear weather, one man hunting, one washing, the other resting themselves.

18. **Sunday** Wind South Snow sharp weather, an Indian came in, brought 31 Beavers.

19. **Monday** Wind and weather as Yesterday, two men gone down to Newayastan, to the Puyuchayony River; a night with the other road, being so very bad, the other two men, gone to mark the road.

20. **Tuesday** Wind South clear pleasant weather, sent two men to the Lake for Trading Goods; got an Indian to show them a road from Newayastan, to the Puyuchayony Lake, a night with the other road, being so very bad, the other two men gone to mark the road.

January - 21. *Wednesday* calm clear pleasant weather.
 22. *Thursday* Wind South fine clear weather.
 23. *Friday* calm cloudy mild weather.
 24. *Saturday* calm cloudy weather, two men and the Indian returned; the road is uncommonly hilly, the men will be obliged to come back the other way.
 25. *Sunday* Wind North, Snow all day.
 26. *Monday* Wind South cloudy mild weather; sent the two men down to Wauyagaton; to set a Fall, and to put three Snare to right and to order to go down the River, to wait the other men go to **PH** the Indian went away.
 27. *Tuesday* Wind and weather as Yesterday.
 28. *Wednesday* Wind South blew hard, mild weather.
 29. *Thursday* Wind S.W. more snow of this day.
 30. *Friday* Wind NW. blew hard with much Snow, and drift the men that went to **PH** for Trading Goods returned.
 31. *Saturday* Wind NW. sharp weather, the Snow very deep about 10 Inches fell the last two days; men come home from Wauyagaton brought 3 Rabbits, and 2 fish.

February - 1. *Sunday* Wind South cloudy weather.
 2. *Monday* Wind North snowy weather; all hands hauling firewood.
 3. *Tuesday* Wind W. NW. blew hard with Snow and drift two men gone down to Wauyagaton.
 4. *Wednesday* Wind NW. blew hard; thick Snow all day one man making sleds the other felling wood.
 5. *Thursday* Wind South fine weather, one man hunting the other felling wood.
 6. *Friday* Wind NW. snowy weather; much Snow fell last Night, Men as before.

Saturday Wind W. cloudy mild weather, men as before the Hunters came home; brought 7 Rabbits.
 8. *Sunday* Wind and weather as Yesterday.
 9. *Monday* Wind and weather as Yesterday, the Hunters returned to their Tent again; one hunting night home, the other cutting firewood.
 10. *Tuesday* Wind Westerly light Snow and cloudy, one man hunting the other felling wood.
 11. *Wednesday* Wind South cloudy mild weather, men as before.
 12. *Thursday* Wind Variable, thick Snow, all day; men mending their Cloaths.
 13. *Friday* Wind N. fine clear weather, one man hunting the other felling wood.
 14. *Saturday* Wind NW. blew fresh, sharp drifting day, men as before; hunters came home; brought 21 Rabbits.
 15. *Sunday* Wind NW. clear sharp weather.
 16. *Monday* Wind South S. blew fresh, Snow; latter part the five men felling wood; an Ind. came in, brought 0. he is going to look for Beaver; night the Snow.
 17. *Tuesday* Wind N.W. blew fresh; with Snow and drift, all hands hauling firewood.
 18. *Wednesday* Wind NW. cloudy weather; three men getting wood; and one hunting.
 19. *Thursday* Wind NW. light Snow and Cloudy, all hands hauling firewood.
 20. *Friday* Wind S.W. clear sharp weather; all hands as before.
 21. *Saturday* Wind NW. sharp weather; one man hunting; one cutting wood; and two preparing for their Journey to the Falls.



THIS IS A SUMMARY OF ALL FACTS

1. In 2001, I was accepted as Algonquin.
2. In 2010, I was told that Frederick House and Kenogamissi Lake are in Cree territory. I am now Cree.
3. In 2012, I am now told that Frederick House and Kenogamissi Lake are in Ojibwa territory. I am now possibly either Ojibwa, Cree, or even Metis.
4. Frederick House was established to capture the Abitibi and surrounding area trade.
5. John Mannal works here from 1788 to 1795. Documents prove this fact.
6. John Mannal takes a country wife. Mrs. Mannal name unknown.
7. My genealogists' report states that it is here that he takes the daughter of a local Chief as his wife.
8. Document by A. Gottfred states that by marrying a local native woman, it strengthened trade ties with her relatives and improved relations with the rest of her nation.
9. Jennifer Brown's document states that Hudson Bay men preferred Indian women since their value in forming trading alliances with her relatives and communities was considerable.
10. On page 15 of the Enrolment Officer's report, she says that the purpose of establishing Kenogamissi Lake was to capture the Sowwewaminican trade. It is possible that Hannah's mother came from that area. Marriage was a common way to cement bonds between Aboriginal groups.
11. Mitchell document says that there are two Indian women from Langue de Terre living at Frederick House. This place is called Sowwewaminican (Matachewan).
12. Matachewan First Nation is historical Algonquins. Frederick House is part of their historical territory as stated in the Pollock documents.
13. In May 11, 1793, Mannal trades with Captain Shappokeeshickwescum. He gives him his usual presents and some additional which was promised.
14. In 1793, Mannal travels to Sowwewaminican from June 17 to June 23rd.
15. In 1794, Mannal leaves April 28 to May 15. He arrives back at Frederick House with chief Shappokeeshickwescum.
16. On July 20th, 1794, starts to establish Kenogamissi Lake Outpost. This is to intercept the Sowwewaminican trade. Enrolment Officer page 12 of 2012 report states this fact.
17. Chief Shappokeeshickwescum now trades here at Kenogamissi with Mannal. He also brings in provisions for outpost.
18. August 6, 1795, Mannal learns of death of the Chief. Hannah is born in this month and year.
19. Chief Shappokeeshickeweescum lives either at Frederick House or maybe someplace nearby, possibly Matachewan area. He supplies trades and travels a lot with Mannal. Is he possibly Mannal's father-in-law?

20. The documents by Charles Bishop and James Morrison show where and who the historical Algonquins lived at the time of my ancestor. They both state the fact that those living in Ontario are now called Ojibwa such as the Temagami First Nation and those in Quebec are now called Algonquin. The map by Ivon Couture shows the complete Algonquins heartland and not just the lower portion as shown by someone else's document.

The purpose of this appeal is to prove once again that my ancestor is Algonquin. No other genealogy from some other bloodline should be used to mislead these facts. The only two native women reported at Frederick House were from Matachewan. None were reported at Frederick House from Moose Factory, or even traveling from there. Frederick House is in Algonquin territory. If Hannah's mother is from the Abitibi area, she is Algonquin. If her mother is from the Matachewan area, she is Algonquin. Kenogamissi outpost was built to capture the Sowwewaminican trade. This is also Algonquin traders. The only conclusion is that Hannah Mannal's mother is Algonquin and so am I.

Thank you

Ron Nicholas

This information is for Judge Chadwick to consider. I apologize for not bringing up this information earlier.

This map represents the actual posts and river names at the time of my ancestor.

- 1 Why would the person in charge of an outpost marry a native woman from one area that is Cree, and travel hundreds of miles (about 21 days by canoe one way) to capture trade from an Algonquin area? It makes more sense to marry from a prominent family from that area if you want to increase trade for your company.
- 2 Why did Mrs. Mannal not go to Moose Factory when Hannah was born if she wanted to be with her Mother? This was Mrs. Mannal's first child. Was her Mother already in the Frederick House area?
- 3 Would a fur trader not have more influence in an area where he has a prominent leaders' daughter as his wife? Would this not benefit the trader within her community to increase trade for his outpost? This would take trade away from the rival North West Company in that area.
- 4 John Thomas and John Mannal were both from England and would probably know each other. John Thomas was the Head of Moose Factory when John Mannal went on leave to England and probably looked after Mrs. Mannal when she had Mary, Hannah's sister that year. John Mannal took over second at Moose Factory in 1800 – 1801, and again in 1807 – 1808, when John Thomas goes to England on leave. This is why Mrs. Mannal is registered at Moose Factory in 1808. Both men are probably looking after each other's families. Charles Thomas soon takes Hannah Mannal for his wife. This is a few years before John Mannal retires in 1814. Hannah is conceived almost 10 years before John Mannal goes to East Main Factory. Her Mother cannot be from this area.
- 5 If you look at what nation was in charge of the Frederick House area, you would have to go back to the birth of Hannah's Mother and Grandmother. This is about 40 years. The time period is around 1745 – 1750. There is almost 80 or more years from when Hannah's Grandmother would have been born to the map of names after 1823 which states who the First Nations are called today, but does not state who they might be descended from.
- 6 One major question needs to be answered. Is Dr. John Pollock, who is a well known specialist in Anthropology and Archaeology, wrong when he states that the Mattagami and Wagoshig First Nations are descended from the Abitibi Algonquin? He has worked personally with the Mattagami people. All Mattagami family ties are from the surrounding area. Does this also mean that Wagoshig, Matachewan and Temegami were also never Algonquin?

DOCUMENTS IN SUPPORT OF HANNAH MANNALL

This hearing is supposed to be about Hannah Mannal's Mother, where she is from, and what First Nation is her origin.

1. It is not about John Thomas and His family.
2. It is not about Charles Thomas, where he was born, where he worked, traveled, and finally settled in Golden Lake. We already know his origin.
3. It is not about the arguement between Charles and Makwa. That was settled when Charles was asked to speak between the Natives and MacDonald about cutting timber.
4. It is not about the Petition filed by the Algonquins about the land. This has no bearing on where Hannah's Mother is from.
5. It is not whether she is registered as Indian on the Census. Her Mother is Native and that is not disputed. Hannah is a Half Breed.

CENSUS RECORDS ONLY SHOW IF YOU ARE INDIAN, CANADIAN, ETC.

NOT ALGONQUIN OR SIOUX

THESE ARE SOME FACTS

1. To determine what Aboriginal Group controlled and used the area where Mannall met his Wife.
2. If a union is successful at having Children, the success would take place within a few years.
3. The relevant time period is 1792 - 1794. Mannall is stationed at Frederick House , 1788 - 1795. Enough time to meet and find a local Native Woman.
4. Kenogamissi was built to capture the Sowewewaminican trade. This is Matachewan. Mannall made many trips here. Did not travel to Mattagami until after Hannah was born.
5. Mannall trades mostly at Abitibi and traders from Matachewan.
6. Historical Maps show the area as Algonquin. Census records 106 years after Hannah is born, show the area as almost 100% Algonquin. There is no Ojibwe recorded and very few Cree.
7. Therefore, it is Algonquin People who control and use the area. Therefore, Hannah's Mother is Algonquin.