

DOCUMENT NAME/INFORMANT: MAGLAIRE CARDINAL
INFORMANT'S ADDRESS: BEAVER LAKE RESERVE
ALBERTA
INTERVIEW LOCATION: BEAVER LAKE BAND OFFICE
ALBERTA
TRIBE/NATION: METIS
LANGUAGE:
DATE OF INTERVIEW: JANUARY 10, 1978
INTERVIEWER: ROSE SADDLEBACK
INTERPRETER:
TRANSCRIBER: JOANNE GREENWOOD
SOURCE: OFFICE OF SPECIFIC CLAIMS
& RESEARCH
WINTERBURN, ALBERTA
TAPE NUMBER: IH-173
DISK: TRANSCRIPT DISC 36
PAGES: 5
RESTRICTIONS: NONE

HIGHLIGHTS:

- Riel Rebellion; how people of Goodfish Lake stayed out of the conflict; Big Bear's role.
- Establishment of Goodfish Lake Reserve and Beaver Lake Reserve.

Maglaire is a Metis of Beaver Lake. The priests of Beaver Lake Mission gave him two acres of land for his own use. He's been living in the area since he was a small child. He was born at Beaver Lake and is eighty-four years old and three months.

Rose: I'm going to be asking you questions about the Beaver Lake Band in relation to it's history. Ka Quay Num's Band.

Maglaire: I believe "Ka-Quay-Num" was the first leader of the Band. This old man deceased years ago.

Rose: Was he involved in the Rebellion?

Maglaire: No, he didn't fight. It was "Mis-ta-Muskwa" (Big Bear) that fought in the Rebellion. I went to the "cemetery site" where the bodies of the three people he killed were buried. Killed were: a priest, a brother and a nun. I went to the place at someone's request to inscribe the dates of their deaths on their tombstones. The Rebellion apparently took place on April 2, 1885. It started at that time. From there he left for Goodfish Lake. I guess there were many people that encamped at the area. He went there to see the chief. The chief of Goodfish Lake was invited by Big Bear to join forces with him to fight in the Rebellion. The chief

refused to accept the invitation. Most of the Goodfish Lake chief's men apparently left the camp to evade themselves from participating in the Rebellion. The chief's name was Pakan.

When they left the original area where they had settled, they herded a lot of cattle along with them. The cows were killed whenever the band ran short of food. This was their food. They say that the Pakan followers finally got to Fort Saskatchewan: Si Mak Kun See Nak. Big Bear was successful in getting two people from the Beaver Lake area to join him. One of these was named Ja Ko Jin, an elder and Gee Jan, a woman. These two people joined Big Bear to Lac la Biche to raid the Hudson's Bay store. The store clerk apparently had heard about the planned raid beforehand so he apparently hid all of the weapons he had in his stock. He had thrown seven rifles into the lake. I'm sure those rifles are still somewhere underneath the water yet. From the Hudson's Bay area they moved to the Old Mission of Lac la Biche. There were many people that assembled at that place awaiting for Big Bear. The priest went around approaching to see if anyone of them would be willing to go meet Big Bear's group. Apparently my late father, Julienne Cardinal volunteered. His nickname was O Jik Kas Kun. Francis Laroque went too. They apparently went a little over a mile from the mission where Big Bear was met. Big Bear walked alone ahead of his followers. My father had said that gun shots

could be heard at a distance while they were walking towards Big Bear's direction. My father said that when they finally met Big Bear, he told Big Bear that if he steps over the marker he laid between Big Bear and him that Big Bear's life would cease. So, Big Bear said to me, "Let's sit down here and smoke the peace pipe." I told him to put his gun away from where we sat. I too put my gun a short distance away from where I was sitting. He had many men with him. He said, "I'll call all of my men to sit with us," and so he did. Apparently, a few of them thought of refusing to make peace. Instead, they wanted to fight. As a sign of wanting to battle some of the followers proceeded to dance. Peace was made there. This was where Big Bear decided to turn back. The Rebellion took place before I was born.

Rose: Were people encountering hardships at the time when the Rebellion took place?

Maglaire: Yes, starvation.

Rose: What was the reason for attacking the Hudson's Bay store?

Maglaire: They wanted food and also other stock that were on the market. They retaliated because in their thinking the white men were treating them poorly. They lived under poor conditions. This was the reason for the rebellion.

Rose: In reference to the band's requests for a reserve, when did they start requesting for it?

Maglaire: I would imagine that the requests probably began shortly after that period. Since Pakan was asking for a reserve around that time I think Beaver Lake Band probably done the same thing at that time. As a matter of fact the other surrounding bands were probably making similar requests. It was 100 years ago, in 1876, when the Goodfish Lake received the treaty. Pakan had an interpreter, Pete Erasmus. Both of these men went to see Queen Victoria. In return for signing the treaty they were given medals. It had designs on both sides of the medals depicting peace. He was also given a piece of hide where the peace treaty was inscribed and signed by both parties. I had heard that the treaty would last as long as the sun shines and the rivers flow. The Indian would be given those promises in perpetuity by the government.

Rose: When did they receive their reserve land allotment?

Maglaire: I would think the reserve was given to the band shortly after the signing of the treaty. There were many activities a couple of years ago to celebrate the 100 years.

Rose: Have you ever heard the name Pee Yay Sis?

Maglaire: Yes, I used to hear of him. As a matter of fact I personally saw him in Saddle Lake. My father told me that the person's name was Pee Yay Sis. We used to stop occasionally at Saddle Lake. While we were waiting, Pee Yay Sis came to talk to my father. He was short. He appeared like he had a deformed back. I remember him distinctly. As far as I know, I don't think he ever was a leader. Many people knew him as he was an important figure at special occasions, i.e. dances, sports days, rodeos, etc. He was never a chief as far as I can recall.

(NOTE: Because Pee Yay Sis was involved in various activities around the area it is possible that he could have registered with Saddle Lake earlier in his life or transferred.)

Rose: Was he a member of Beaver Lake or Saddle Lake?

Maglaire: I think he was a Saddle Lake member.

Rose: Does the name Rolling Thompson sound familiar to you?

Maglaire: No, not at all.

Rose: Did Ka Quay Num ever try to transfer to another band?

Maglaire: I wouldn't think so. He was buried in this cemetery.

Rose: Who was the chief at the time when the vote was taken to decide on the location of the Beaver Lake Reserve?

Maglaire: The priest must have records that would tell who the headman/leader was. He even had a record of my late father's

baptismal certificate. My father was 86 years old when he died suddenly of a heart attack.

Rose: Do you know any of the early chiefs of this reserve?

Maglaire: I don't know. I knew there was a leader called O Mis Tik Koos So - Frenchman. Another one was O See Mow, another one still was Muskwa. Then Sam Bugle came on as a chief later on.

Rose: What about surveyor "Reid"?

Maglaire: I don't know. I only remember of the resurvey which was done quite recently. I've moved close to the church about 15 years ago. I don't really know too much of the history of the Beaver Lake Reserve.

Rose: What about the land at the Roman Catholic Mission? What was the deal on it?

Maglaire: The Beaver Lake Mission -- the original occupants were the Oblates. A priest exchanged their land for this piece of land. It was because people would move to that place forming a huge camp. They wanted the church to be located in the centre of the reserve. The church has been up since I could remember. The priest that made the exchange was called Father Comrie.

Rose: What year was that?

Maglaire: I'm eighty-four years now so it must be over eighty-five years ago. The church was already a completed structure when I can remember. I was about ten years old roughly when we were there. Brother Barroussie, Sam Bugle used to help him plant the trees. These trees are still alive.

Rose: That will be all. Thank you.

(End of Interview)

INDEX

INDEX TERM	IH NUMBER	DOC NAME	DISC #	PAGE #
BEAVER LAKE RESERVE				
-establishment of	IH-173	M.CARDINAL	36	4
BEAVER LAKE RESERVE				
-land transfer	IH-173	M.CARDINAL	36	5
GOODFISH LAKE RESERVE				
-and the Riel Rebellion	IH-173	M.CARDINAL	36	2
GOODFISH LAKE RESERVE				
-establishment of	IH-173	M.CARDINAL	36	3
RIEL REBELLION (1885)				
-accounts of	IH-173	M.CARDINAL	36	2,3
RIEL REBELLION (1885)				
-grievances leading to	IH-173	M.CARDINAL	36	3

PROPER NAME INDEX

PROPER NAME	IH NUMBER	DOC NAME	DISC #	PAGE #
BIG BEAR	IH-173	M.CARDINAL	36	2,3
CARDINAL, JULIENNE	IH-173	M.CARDINAL	36	2
ERASMUS, PETER	IH-173	M.CARDINAL	36	3
LAC LA BICHE, ALTA.	IH-173	M.CARDINAL	36	2
LAROQUE, FRANCIS	IH-173	M.CARDINAL	36	2
PAKAN	IH-173	M.CARDINAL	36	2,3