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ALBERTA
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HIGHLIGHTS:

- Tells how his "grandfathers" left the Papaschase Reserve and moved to Beaver Lake and then to the Saddle Lake Reserve.
Richard: Would you name yourself and state your age?

Maurice: I'm Maurice Quinn, from Saddle Lake Reserve. I was born on March 29, 1907. I'm 67 years old now. What I'm about to discuss is about my father as to where he had come from, where he had originated from. He had died at Saddle Lake Reserve. I'm telling of what my own mother had told me. He was never originated from Saddle Lake. Apparently he was taken in on the band membership. What my mother used to say, that my father had come from Beaver Hill, that would be east of the city of Edmonton someplace. This is what I'm going to talk about. His father's name was known as Papastes. My father was named with the prairie, "Papastes." I've known those old people, my grandfather Papastes, Butoo, Jee-gem, Te-koock, I've seen these old men personally. I think there were more than that, about six or seven. Apparently some went to Kewatinko (north). I wouldn't know exactly where, perhaps Great Slave Lake area. But all those people were members of the Beaver Hill, and they were treaties. They were treaty people. This is what my mother used to say, but apparently after they got their annuity payments about two or three times, they discussed moving. They didn't like the intrusion of the white men settling around them. They've talked about abandoning their reserve. Simply, they didn't want the white men to tell them what to do. They didn't feel it should be that way.

From there on, they went their separate ways, all my grandfathers. Some went and stayed at Beaver Lake on east shore of the lake, what was known as (Gus Kayaw) in the wilderness area. It was on the grown land, bush land, my grandfathers like Papastes, Butoo, Jee-gem, these people were the people that were there and Ta-kooock died at Saddle Lake Reserve. I don't know if he had stopped there on their way up there. And my father apparently, he had more than one wife (not as the same time) meaning Papastes. My father's mother and one of his brothers, his name was Joe Quinn, and one of their sisters. This is where they got in when they all went their own ways. They were self-supporting. What is called Winterburn, this is where my grandmother (Mes-qaqun) (Strongfeathers) got in with others. Hardly anyone had English names then. Most of them used their native tongue names. It is not known of how long they stayed there, but then my father was getting to be mature enough and then he went east, he went to Saddle Lake. He was with those people one winter, but the following summer he was hired to work for the Saddle Lakers. He worked for this man, (Otjakosis, Crane) but this was my mother's brother-in-law, her sister was married to this man. From then on, my father and mother became to know each other and finally they got married. They were pretty young. I believe my father was about seventeen years old then and my mother was about a year older, about eighteen years old. They stayed together.

They eventually received their treaty money from there. My father got his treaty money there as he was a treaty before. After about two, three years, he came and got his brother from Winterburn. What my mother used to say, he came and bought off his brother from where he was raised from. He gave some horses in exchange for his brother. That was my uncle Joe Quinn. His Cree name was Ke Ko Gaze, but he was killed during the first World War in 1919. He went overseas in 1914. Ever since then, my father has stayed at Saddle Lake. There were four reserves at Saddle Lake one time. Blue Quill was one of them that was added on to Saddle Lake. And the rest of my grandfathers, as they all grew up, they've disbanded and moved away from there. And from there we've been raised. And it's been a long time since my father had died. I'd be about five years old then, I guess. There were three of us, my brother Narcisse who died and I've got one younger brother. We're blood brothers, same father and mother.

Richard: Where was your father buried?

Maurice: He was buried at Saddle Lake. And these recent old people, the ninety year olds. I've asked questions regarding my father's being a Saddle Lake band member. Like this late Joe Doghead I often asked these questions as to how my father became a Saddle Lake member. He had said once, "I don't know how he became a band member, but he used to get paid from here too." And I've asked another old man by the name of William Half, Cree name was Ahpes jha chich goos (Little Stick). He had told me the same thing. And I've also another person, Matthew Cardinal. He had said, "Before, it was easy for one to

get transferred to any band." I wouldn't know if he was positive to say that for the way he answered me when I asked him about this. And my father-in-law, Robert Houle, he was my last father-in-law and I've also asked him the same question but he too didn't know anything about it. But he is a member from Saddle Lake band and he would receive treaty payments from there. And I'm going to say something further here but anyway I've known this as a fact. One time the people that have come from these various reserves were told to go back to wherever they had come from originally. This is what the Saddle Lakers tried one time. Like for my part, if I found I had belonged to Winterburn and that where I was supposed to go back to. But then again I didn't bother too much about it. I've just heard what was being said. And I've asked about this to Alexis Morin while he was still alive at Winterburn - about 30 years ago. "My cousin, this does not exist any more," he had told me then, "just let the things the way they are now." It was long time since my parents got married. It was in 1892 they got married, they were pretty young then. My father must have been around

seventeen years old and his name registered here as Benjamin Papastes (Quinn). I don't know where he got that Quinn from. I don't know where they drag that name from, though it was a good name they found for my grandfather (Papastey). That's how much I could tell about this. There's nothing further I could relate to you, although I have lots of things I could say here. I have heard other stories from other people but I cannot go by those. I could only tell of what my mother had told me. As it was told her by my father. This I could only go by. That's all. I say "Hello to all." I am Maurice Quinn.

Richard: I thank you for telling us your story.

(End of Interview)

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