

DOCUMENT NAME/INFORMANT: JULIAN GLADUE
INFORMANT'S ADDRESS: TROUT LAKE
ALBERTA
INTERVIEW LOCATION: TROUT LAKE
ALBERTA
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INTERVIEWER: DAVID STARR
INTERPRETER: DAVID STARR
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HIGHLIGHTS:

- At age 83, Mr. Gladue looks back on his life as a trapper. Tells of large area of land covered by trappers.
- Gives interesting account of journey from Wabasca to Yellowknife to purchase a permit. Covers many modes of transportation. (For more detailed account of this journey see IH-279B.)

Right now I'm in the home of Julian Gladue. The date is November 28, 1975. I've already introduced myself but I'll be asking him questions like how long he has been in the area, and how far back he can remember. I'll start off, by asking him his age, and from there on he'll tell me what he knows.

David: First of all, these people who sent me want a person to give his own name and this is one thing I find hard to do is to ask an elder to name himself but this is not the way with white men. I'll ask for your age and as we go along I'll be asking you more questions on things these people that sent me would want to know. Firstly, they want to know of this land here. Which I've already explained to you the reason for this interview.

From the river that goes by Athabasca Landing (east) as far north as Wood Buffalo National Park and the Peace River (West). Inside this area, where or how far people used to travel for their livelihood.

So I'll give you the speaker and you can go ahead from there. First I'll ask you your name?

Julian: My name is Julian Gladue and my age 83 this fall in the month of the freeze-up (October) on the sixth day.

First I've always hunted and trapped as soon as I was able. Before I was ten I was already trapping. I remember being in the bush and moving around all winter. Up and down the Wabasca River about 50 miles from here (North). There were six families together that winter, two families of Augers, two families of Beavers, and my grandfather's. Nos sa was his Cree name and I don't know if he had another name. There's only one elder alive today of these people and he's in Wabasca now. One old woman, her old man had died also.

David: Where was this place again? Where you are talking about?

Julian: Panny River.

David: This old woman...

Julian: Frank's living with her now. Ow ka sak is her name. She is the only one living from those families. I was a child yet and this was a long time ago. I could only snare rabbits then, I wasn't old enough to trap yet, but when I could trap on my own, my father gave me two small traps and two big traps because it was hard to get things in those days. This was when I started to trap fur. When I reached the age of around 20 winters I could look after myself and make my living. This was when I was travelling around. I went North towards where the

Wood Buffalo Park is but this was before it was surveyed into a park for buffalo. It was later when they brought these buffalo in.

David: You said your father, what was his name? or Cree name?

Julian: Adam was the only name I know he had; and my grandfather, my father's father, Doosa was his name.

David: Did he have another name or last name that you know of?

Julian: No, well, his last name was Gladue, too.

David: Let's stop there for now and go back to your father and grandfather. Did they ever talk about where they were from?

Julian: Elk Lake was where my father was from.

David: Is Elk Lake Lac la Biche?

Julian: Yes, Lac la Biche. This was the time of Big Bear when he was going to fight. My great-grandfather and grandfather brought their families away from there as they didn't want to be there. There were a lot of other families, their mothers, fathers, and grandfather left the area at that time, running from that area. Lac la Biche.

David: Was this before you were born?

Julian: Yes, it was before when my father found my mother in Wabasca.

David: What was your mother's name?

Julian: Marie, Auger was her last name. My mother's father, Michael Auger was his name, and my mother's mother was Mary Ann.

David: Now these women were they from this area?

Julian: Yes, from this land. Augers, my grandmother she was an Auger, my grandfather was an Auger. My mother's father and on my father's side they were Gladues.

David: These are things we wanted to know about, too. Relationships. Now about being born, were you born around here?

Julian: Yes, I was born in Sandy Lake on the other side of Wabasca. That was where I was born and Lac la Biche was where I was baptized.

David: How did they use to travel, with what?

Julian: Dogs. They packed the dogs. My mother used to tell me the Mighty River (Athabasca River) that goes by Calling Lake, there was a trail overland that went to Lac la Biche, just a pack-trail. My mother used to say she packed me on her back starting from there, Sandy Lake, packing the dogs all the way to Lac la Biche.

David: Now from where you are now living, what do they call this place?

Julian: The Place of Little Fish (Cree name) first, and second, Trout Lake.

David: Which way would Sandy Lake be from here?

Julian: South. Wabasca is south of here, Sandy Lake is more east of there, southeast.

David: Now the old people, your grandfather, grandmother, when they first come into this area did they walk?

Julian: Wabasca. They didn't live here. Our grandfathers they live in Wabasca but my grandfather on my mother's side, he used to spend the winters on the Wabasca River. Micheal Auger was grandfather. He used to spend some time here, too. This was the place he died.

David: Now you said, "River", which river?

Julian: The Wabasca River.

David: And he died here at this place, Trout Lake?

Julian: Yes, he died here, this was the first time I saw this place. The time he died, he was taken by a wagon from here to Wabasca to be buried there. He was a Roman Catholic. Now about me and his oldest boy, Solomon Auger was his name, my uncle, left soon after. We came for his stuff here. We used dogs from Wabasca.

David: Was this the first time you seen this place?

Julian: Yes, the first time.

David: How old were you then? How many winters?

Julian: About 20 winters old. I wasn't married yet when I first seen this place. I was 23 winters old when I first married. I was still single when I came here the first time. That was a long time ago.

David: At this time, was this when you started travelling the area? When you were this age, like for trapping?

Julian: When I was around 22 winters old. At first, I trapped close by here, like on this side of Chipewyan Lake (east) then when I took a wife I started to go farther, like northeast towards Ay ya pas kak (Athabasca Lake). We used to go that way until we could see farther ahead a hollow in the distance and we were told that is where the lake is (Athabasca Lake). The people that told us this were people we met in that area, that spring. People from there. (Chipewyans)

David: But did you yourself see Ay ay pas kak Lake at any other time when you used to go from here?

Julian: No, never.

David: Now from here, this place Trout Lake, which way would this place you call Ay ya pas kak be?

Julian: North of here. There's a lake we call Burnt Over Lake north of Chipewyan Lake. That way we used to travel about 40 miles north of there, from there through to Mikkwa River and then to a lake we call Beaver Lake and then overland to Birch River, then further on 6 miles to what we called Gun or Rifle Creek then further on again about four miles to Beaver Creek and again farther on three or four miles again to Beaver Creek, these creeks were all joined together and ran on to Ay ya pas kak. (Athabasca Lake)

David: These people that you met over there did you just see where they had been or did you speak with them?

Julian: No, we met them and talked with them. One time we camped with five of them (Chipewyans); this was in the spring. We were all trapping beaver but there was one of them that could

talk Cree and he told us about how they used to go up the Athabasca River as far as Athabasca Landing and how he knew some people there. He had heard of me too so we had a lot to talk about. Where we camped together in the bush I trapped three winters in that area altogether then I quit that area and trapped on the Wabasca River. I stayed one winter at a place we call Little Prairie. Then in the spring I went down the river to Fort Vermilion. I was going to trap beaver at Hay

River, this was in the spring, but I went through Hay river to a place called Bistcho Lake. Across that lake we camped for a while. There was quite a few of us trappers. Josey LaHorindelle was there also. He was with some other trappers from his area; he was taking them trapping. We separated there. Josey went with his trappers west to Black River and I went with five others north and trapped there all spring for beaver.

David: Now would this be around the area that's called Wood Buffalo Park now?

Julian: This area is on the B.C. border or in B.C., I'm not sure this is where I'm talking about. It's a long way from here. When we came home that spring I had left my dogs at Fort Vermilion and came home to Wabasca.

David: All right, now, when you were coming back how did you travel, on foot?

Julian: There was some horses used by people from Hay River and they put my furs with theirs on their horses for me. That's where I sold my beaver, in Hay River.

David: Those people with the horses, were they from here?

Julian: They were from Fort Vermilion. They had went trapping there too.

The next fall again I went down river (Wabasca River) but I came through here that time. I was going for my dogs I had left at Fort Vermilion but when I got there, they were too thin to use and take anyplace so I had to go to the storekeeper there and ask him for some supplies as I had given his son, who was keeping store in Hay River last spring or the spring before, 90 beaver at that time. The storekeeper's son was named George Black. He's dead now. The storekeeper that I asked for supplies was Black, the storekeeper at Fort Vermilion. I told him if he'd let me have supplies I was going to trap in the same area as before because I had seen the country that spring. So he said I could get as much I needed in supplies on credit but I could pick up the supplies at Hay River where his son was keeping the store. So I did this and got my supplies at Hay River.

When the weather started to change toward spring again we heard that we couldn't go into that area or country to trap beaver again. Someone had told about us trapping there and we were told it was another province and we couldn't trap there because it was in B.C. but then too, we had to have beaver permit if we wanted to trap beaver. So we had to fill out

application forms for these permits and then they had to go to Edmonton and back again. And the mail used to go a team of horses a month as they follow the river in those days and if the ice was rough on the river they had to cut the road out as the horses couldn't go over the ice. Sometimes the mailman would send someone for hay as he had four teams of horses that he used and if he took too long on the road he would run short of hay for the horses.

We were to go to Yellowknife to get our beaver permits. The R.C.M.P. looked after the permits then. There were a lot of people wanting to go and get their permits but it was a long way and no road.

David: Now this Yellowknife, you had left from here (Trout Lake) to go where?

Julian: Yes, I had left from here even before that I told you of going to Bistcho Lake in B.C., I had started from here too. So as I was saying that spring that we heard we had to have permits was the second time but by this time we had to go to Yellowknife for them. It would be late in the spring by the time we got there and then we said, "Maybe they won't let us have them," and said other things too. But my cousin, Ay la toon Auger said to me, "We'll go, my cousin, even if we get them or not."

David: What was your cousin's name?

Julian: Ay la toon Auger.

David: Was he your partner in trapping?

Julian: He was trapping with me, yes. His father's name was Samuel Auger. They were Augers.

David: Was that person from this place too?

Julian: They were from Wabasca at that time but then had moved to Bat River, 60 miles this side of Fort Vermilion. They had already moved there at the time. I was going through the area and I left there with my cousin to go trapping farther north also with his brother David, his younger brother. So we finally got to this place, Buffalo Lake. They told us it was 50 miles yet to Yellowknife at least. Now, from there on there was sort of a trail. Three and a half days we walked from Hay River. It was 100 miles to a place they called Where the Waters Fall. There was a road from there across country. There had been no travelling this way since the winter before but there were signs that were left there from the fall before. These we

had to go by but we were in a country where there was nothing but muskeg for miles and the people that had went that way had stuck small trees or stakes every so often to mark the way. These we followed, this was the only way we got to where we were going.

David: Would that be the start of the barrens like the end of the tree line way up north?

Julian: Yes, I think so because the only trees or brush would grow along the creeks and rivers like Hay River. Away from these there was only muskeg. On that three and a half days we walked we only saw some clumps of small poplar and jack pine. There was nothing but muskeg. Muskeg. When we got there we had to pay 70 dollars for our permits.

David: How much?

Julian: Seventy dollars. Yes, those beaver permits we paid for them and started home. We had taken some money with us. We had about \$150.00 each and grub because the storekeeper told us that things cost a lot up there and this was right. Things were high priced because freight came around Lac la Biche by railroad. There was a railroad by then to Fort McMurray and the freight came by boat from there on down the Athabasca River and through until it reached Yellowknife. This was the reason things were high priced. When we started home from Yellowknife we left around noon. We were about five miles out when we met two men that were coming for their permits, too, and they told us that there were many men coming behind them. And this was true because where we made camp that night they came into our camp around midnight because there was a full moon then.

No, they kept walking. There were 18 trappers that night, no, 14 trappers that came through our camp that night because there were four of us that already got our beaver permits. There were 18 of us altogether who made this trip for beaver permits. These men were all from Fort Vermilion.

David: These men you say were from Fort Vermilion?

Julian: Yes, Fort Vermilion. We were all stopped from trapping in an area where we went last winter. The Fort Vermilion trappers were only allowed to go as far as the place where the waters fall. They were told that farther on they would be in B.C. They were not to go on past the waterfall. They used to say that the water fell 100 feet there on Hay River.

David: What was the name of this river again?

Julian: Hay River. We turned six miles before we reached the fall so we didn't get to see it but we heard it. Walked all that day up until midnight and we could still hear it.

So we got to trapping beaver anyway, but some went in the hole. There were four white men, too, that had to pay \$150.00 for their beaver permits. We only had to pay \$70.00. We were Metis we were told.

David: How did you come home after you were finished trapping?

Julian: We packed our things and furs. I killed 106 beaver

that spring. I sold my beaver at Hay River from there I came with some trappers who had horses. They had trapped that winter at Martin Lake or Hay Lake. These men were from Fort Vermillion too. I came with them for two days. It was about a 100 mile trip from Hay River to Fort Vermillion so all I had to pack was my blanket. So I let them go on ahead and came to the river by myself. When I got to the river I was told that the river boat was down stream yet.

David: What river was this?

Julian: The Peace River and I reached the river from the other side (west) so I was told the river boat went by today and it will go back tomorrow.

David: Where did that river boat come from?

Julian: From Peace River settlement. It goes as far as Red River past Fort Vermillion to where the water falls, too, because the waterfalls were on this river too, and that was as far as the boat goes. So I waited for it at Fort Vermillion and I got on it.

David: Where did you get off of it?

Julian: At the Peace River settlement. There I bought a team of horses and came by wagon home to Wabasca.

David: Now, let's start with, when you first came here to Trout Lake were there people already here?

Julian: Not many, like where Paul Powder is living now, upstream from here, there was a man already living there, but I didn't know him. A little bit closer here, there lived a Felix Auger but his father was already dead then. EP-SOS was his father's name. He lived here with his mother and sister. La ses

Auger my uncle, took her for his wife (Felix's sister). Now, right close here, lived an old man. They called him Men nos sa (Cree name). There was a lot of bush here just across this river. There was a small store, and there were also some Frenchmen. They were just starting a store also, out of some old houses here. That was all the people; nobody else was here then. There was nobody at Bald Hill (Peerless Lake) maybe there were some people at Long Lake, I don't know, and I think there were people at the end of the lake (Peerless Lake). I think that where the people really were at that time like your father-in-law. I've heard they were there, but I didn't see them then, this was 43 winters ago when I first came into this country. I came down the Wabasca River spending the winter here and there, before settling here. I spent one winter at Twin Lakes, next at Long Lake, next at the Narrows for 7 years, then 2 years upstream from here, from here to there on. I've been here since, right where I'm living now.

David: Now these other lakes, where you said you lived, were there other people at these lakes then?

Julian: No. Nobody. Wait, there was a man then at Twin Lakes, we called him In gin nee as so (Cree name) and his uncle, an old man, we called Oke mow ach a pee (Kin Bow, Cree name).

David: They were at Twin Lakes too?

Julian: Yes, they lived there too, and at Long Lake my uncle, Solomon Auger, lived there and some others too, but not many.

David: Now these people that were there. Are any of them living now?

Julian: No, none of them are living now.

David: Now, these people that you are talking about, would you know if they were born around here?

Julian: No, I don't think so because they used to talk about a Buffalo Lake, like your own father-in-law his grandfather, Ke ayk ko tum was his Cree name. I never saw him myself, but he was still living then, and when I first came here, I was told he was living at the end of the lake (Peerless Lake) but like I said, I never saw him, your father-in-law's grandfather.

David: Now you say these people were from Buffalo Lake?

Julian: This is what I heard. The first person to ever come here, who founded Trout Lake was the grandfather of us all, his

name was Eya-na-che they called him. When he first founded Trout Lake he came up the Trout River from Wabasca, by canoe, there were no people anywhere in this country yet. Nobody. There might have been people at Grouard then. Maybe.

David: What did you say his name was?

Julian: Ey na che. He was a great-great-grandfather of ours, Auger's. My mother's grandfather's grandfather. No, my grandfather's, Michael Auger's father.

David: Now, at the time of this elder, was this before any treaty was signed or was treaty signed already?

Julian: Yes, a long time before, I can remember hearing about it, but I don't really know for sure, maybe because I didn't go.

David: Were you living here already, when you think you heard about it?

Julian: I was in Wabasca yet. It was two years after that, they were given out scrip. These things didn't happen together at the same time. I can remember when that happened. Also I thought we were rich when I saw my father given a box or a small trunk, those with the half-round lids and a bucksaw and a plane, for planing boards. I was sure proud because I thought

we were well-off now. We were living with an old woman then. She came in packing some stuff in a blanket which she had bought. She had been given \$40.00, my father was given \$60.00, some others were given \$60.00 also. They had heard about how this scrip was given out from Lac la Biche because it was already given out over there, but people in Wabasca didn't know anything about money, didn't even know what one dollar was.

David: Where then was this scrip given here?

Julian: They took it in Wabasca.

David: Now today, these treaties and non-treaties that these people are called, where would they have got it from?

Julian: Wabasca, that would be the place then.

David: Did they come into this area giving out treaty or scrip then?

Julian: No, they didn't. They didn't come here. Some years, some times, they would pay out treaty money here, because some

years, the Indian agent would ride horseback through here coming overland from Fort Vermilion, sometimes from White Fish Lake, but he never used to go to Chipewyan Lake. Those people had to go to Wabasca for theirs also. The Indian agent's name was Leake or Lead. (Note: Pron. not clear). Laird.

David: He paid out treaty money?

Julian: Yes, he gave out treaty money to these settlements.

David: This Indian agent that was giving treaty money to these people, who were called treaty and non-treaty by then, where did they get these papers or where did this happen?

Julian: In Wabasca, because these people here were in Wabasca before. They didn't get it here. The Indian agent that went through here, went through later. These things happened in Wabasca, because I was living here already myself, when he used to go through. I was living at Long Lake once when he rode through and again I was living at the Narrows when he went through the second time. They had paid treaty once at Long Lake; this was the first time the people ever had X-ray. They came by plane.

David: About relatives or relationships, do you have any relatives in any other place besides here?

Julian: Not too many, I have a daughter over at Fort St. John. I heard I have a lot of grandchildren from her.

David: What is her name? And last name now?

Julian: Rose, I guess her last name would be Cardinal because

Eugene Cardinal is living with her. Also there's one daughter living at Falun and one living at Wabasca. George Yellowknee is married to her and I have my oldest son living here at this sawmill right now. His name is Johnny.

David: Were they born here?

Julian: No, they were all born in Wabasca.

David: Are there any of your own relatives living yet?

Julian: Yes, in Wabasca. There's two of my mother's brothers living yet, Martin Auger and Gene Auger, and two of my mother's sisters, Agnes and Mary-Jane.

David: I want to thank you for telling these things and you helped us a lot and again I want to thank you.

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