

Chief Papaschase (John Quinn-Gladu)

John Gladu was the son of Elizabeth “Lizette” Gladu and John Baptiste Quinn. His mother was born in 1806 at Lesser Slave Lake, the daughter of François Gladu and Josephite Chartrand. His father Jean Baptiste “Kwenis” Quinn was Cree.¹ His parents were married on May 2, 1842 at Lesser Slave Lake. His brother William “Tahkoots” Quinn dit Gladieu was Headman of his band.

Chief Papaschase along with his six brothers and their families moved to the Edmonton area in the late 1850s from the Lesser Slave Lake area. They normally travelled and hunted in the Fort Edmonton, Fort Assiniboia and Lesser Slave Lake areas for some time before making Edmonton their home. Their band settled there and traded with the Hudson Bay Company and was employed with them from time to time.

On August 21, 1877, Chief Papaschase (also known as Passpasschase, Papastew, Pahpastayo, and John Gladieu-Quinn) and his brother Tahkoots, a Headman, signed an adhesion to Treaty 6 on behalf of the Papaschase Band at Fort Edmonton.

In 1877, the Hon. David Laird, Lieutenant Governor and Indian Superintendent for the North-West Territories, recommended to the Department of Indian Affairs that surveyors be sent to lay out Indian reserves for the Edmonton Bands, however, no action was taken by the Federal Government to survey a reserve for the Papaschase Band until 1880. By 1879, the buffalo had become virtually extinct and the Indians in the Edmonton area were suffering from severe starvation.

On August 2, 1880, George A. Simpson, Dominion Land Surveyor, was instructed to survey the boundaries of Passpasschase Indian Reserve No. 136 for the Papaschase Band. According to Simpson's information, 241 members of the Papaschase Band were paid annuities in 1879 so he promised Chief Papaschase that 48 square miles of land would be set apart as a reserve for the Band. The Federal Government should have known that in fact 249 members of the Papaschase Band were paid annuities in 1879 entitling the Band to at least 49.9 square miles of reserve land. Chief Papaschase selected a reserve approximately four miles south of Fort Edmonton and Simpson began to survey the reserve located within the present boundaries of the City of Edmonton.

When Chief Papaschase realized he was not getting the size of the reserve he wanted, a dispute arose between him and Inspector T.P. Wadsworth (Inspector of Indian Farms and Agencies for the Dept. of Indian Affairs). On August 3, 1880, Inspector Wadsworth maliciously transferred 84 members of the Papaschase Band to a new treaty pay list he created for the “Edmonton Stragglers”. Then Inspector Wadsworth instructed Simpson to

¹ The Chief was born in the Beaver Hills east of Edmonton. He was the son of John Quinn (Kwenis) and Lizette Gladu. His name means Big Woodpecker in Cree. At the age of 20 he married Julie Batoche. He was also married to Peggy Bruneau dit Bruncan, Marguerite ?, and Isabelle Dumont. His brothers were: “Batteau” dit Charles Gladu Quinn, Tahkohe dit William Gladu Quinn, Satooch dit Edward Gladu Quinn, George Meechim dit George Gladu Quinn and Abraham Gladu Quinn

survey no more than 40 square miles of reserve land from the Papaschase Band and to not set apart any land for the Edmonton Stragglers. On August 4, 1880, Inspector Wadsworth paid annuities to only 188 members of the Papaschase Band.

Frank Oliver, through his newspaper the *Edmonton Bulletin* advocated the removal of the band and its surrender. A mass meeting was held in January 13, 1881, to petition Sir John A. Macdonald, the Prime Minister to pressure Canada into moving the Papaschase Band and obtain a surrender of IR 136 for sale to non-Indians. This incited a number of settlers to squat and trespass upon IR 136.

From 1879 to 1886, The Federal Government of Canada did not provide necessary rations or relief to members of the Papaschase Band who were suffering from starvation. In the midst of the Riel Rebellion, the Half Breed Scrip Commission arrived in Edmonton on June 3, 1885 offering scrip to people of mixed Indian and white ancestry, including any treaty status Indians who could show they were of Metis ancestry. The commission issued scrip to 202 treaty Indians from June to July, 1885. Twelve Papaschase members took scrip at this time.

When the Half Breed Scrip Commission returned to Edmonton on July 3, 1886, the rest of the Papaschase Band motivated by starvation, poverty and general discord over Canada's failure to honour the terms of Treaty 6, requested scrip.

The Papaschase Band was reduced to only 82 members, most of whom were elders, women and children. After receiving scrip, Chief Papaschase and other members of the Band continued in the honest belief they could use and occupy IR 136 because the Federal Government contributed to this belief by allowing the Papaschase band to harvest their crops in the fall of 1886.

James Brady² tells of Papaschase coming to the assistance of his grandfather, Lawrence Garneau, after Garneau was imprisoned as a suspected Riel spy during the Resistance.

Here Papasschayo³ entered the scene. After the rebellion, considerable animosity and attitudes of revenge appeared among the Anglo-Saxons against the defeated Métis. In those days social aid and other amenities of the welfare state were unknown. My grandmother and eleven children were left destitute to shift for themselves. The Whites, it seemed, without thinking about it, punished them for my grandfather's rebellious spirit. They would have starved but for the enduring friendship, compassion and generosity of Papasschayo. For during this period of imprisonment, they fed both the Garneau and Vandal families. My grandfather never forgot this (*Ibid.* 4).

² Jim Brady, "The Wisdom of Papasschayo, a Cree Medicine Man." *The Brady Papers*, Glenbow Institute, n.d., pp. 3-4.

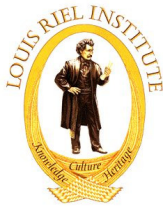
³ Chief Papasschayo (also known as John Gladieu-Quinn, Papaschase, Passpasschase, and Papastew), his brothers, and their families were finessed and maneuvered into taking scrip in July of 1886. They were henceforth referred to as "Treaty Metis" or Indians of Metis descent.

Later pressure from the railway and land speculators forced Papasschayo and his band off their land. They dispersed and wandered the valleys of the foothills of the Rockies.

In 1901 Garneau moved to the St. Paul des Métis colony 150 miles northeast of Edmonton. His sons and sons-in-law followed him to this location. The area they inhabited became known as Garneau Village. Several years later son-in-law James Brady Sr. (married to Garneau's daughter, Philomena)⁴ also moved his family to this village.

Years passed. Three years later (1904), and nearly twenty years after the rebellion, my grandfather heard that Papasschayo was old and in straightened circumstances. So he journeyed to the foothills and brought the Chief back to St. Paul des Metis. The Cree band of earlier days had broken up; it now existed only in the memories of old timers...a comfortable cabin was built for Papasschayo across a small lake near our trading post, and here Papasschayo lived with his two wives. The summer seasons were spent in the old style prairie teepees (Brady, *op. cit.*: 6).

Jerry Quinn of the Kikino Metis Settlement born on November 23, 1911 was a grandson of Chief Papaschase and was interviewed by Richard Lightning of TARR in Edmonton in 1975 and told the story of the family taking scrip and losing their reserve.



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⁴ Philomena Archange Garneau was born at Strathcona, NWT, September 24, 1876. She lived in Winnipeg from 1898 to the time of her Scrip Application in 1901. She became Alberta's first registered nurse of Métis ancestry. She married James Brady Sr. in Edmonton, on November 28, 1905.