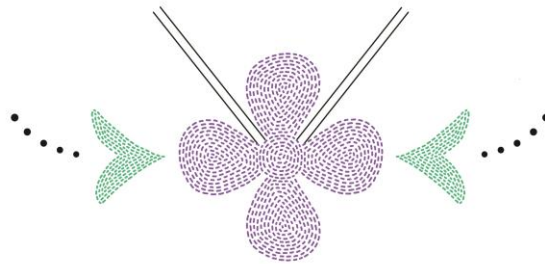


National Inquiry into  
Missing and Murdered  
Indigenous Women and Girls



Enquête nationale  
sur les femmes et les filles  
autochtones disparues et assassinées

**National Inquiry into Missing and Murdered  
Indigenous Women and Girls  
Truth-Gathering Process  
Part 1 Statement Gathering  
Edmonton Inn & Conference Centre  
Edmonton, Alberta**



**PUBLIC**

**Tuesday November 7, 2017**

**Statement - Volume 77  
Joseph Alfred Beaver,  
In relation to Monique Beaver,  
Gloria Gladue & Philomene Lemay**

**Statement gathered by Daria Boyarchuk**

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Statement gatherer: Daria Boyarchuk

Documents submitted with testimony: none.

1 Edmonton, Alberta

2 --- Upon commencing on Tuesday, November 7th, 2017, at 6:59  
3 p.m.

4 **MS. DARIA BOYARCHUK:** Hello, my name is  
5 Daria Boyarchuk, and I'm a statement gatherer for the  
6 Inquiry into Missing and Murdered Indigenous Women and  
7 Girls. We're here on November 7th, 2017. It is 6:59 p.m.  
8 here in Edmonton, Alberta, where I'm joined by  
9 Alfred Beaver and our health support person ...

10 **MS. KATE LANGHAM:** Kate Langham.

11 **MS. DARIA BOYARCHUK:** Today, Alfred Beaver  
12 will be speaking to us, sharing with us the story of his  
13 missing cousin, Monique Beaver.

14 Alfred, can you please state that you have  
15 volunteered to have this statement recorded on video  
16 camera?

17 **MR. ALFRED BEAVER:** I -- my interest in the  
18 missing and murdered Aboriginal women didn't start -- or  
19 did not materialize because of this -- of the -- the  
20 national inquiry into the missing and murdered women. It  
21 started from way back when we first had a missing woman  
22 from Wabasca years ago in 1961. That -- that had me  
23 thinking, and later on, an uncle of mine that went missing  
24 from Slave Lake, but that's another story. These are just  
25 example -- examples of why I'm involved with -- and want to

Alfred Beaver

(Beaver, Gladue &amp; Lemay)

1 see some results into the missing and murdered Aboriginal  
2 women.

3 And then in 1984, a cousin of mine -- of  
4 mine went missing from Edmonton, and in 1989, another  
5 cousin, Monique Beaver, her name was, she's a first cousin,  
6 her dad and my dad were brothers, and we never did find out  
7 what happened to her or if she's still alive or she's  
8 buried somewhere in some unknown grave and whatever may  
9 have happened to her. I don't think -- I like to think  
10 that it wasn't -- it did not happen all of a sudden,  
11 her -- that she died all of a sudden, but she was -- last  
12 time I saw her, about a month before her disappearance, she  
13 was -- she seemed to be healthy, but she used to drink a  
14 lot.

15 **MS. DARIA BOYARCHUK:** How old was she at  
16 this time?

17 **MR. ALFRED BEAVER:** In 1989, she was one  
18 year older than me. She would be -- what, I'm 72, so 1989,  
19 she would have been -- she was born in 1945, '45 -- no,  
20 1944. She was born -- '54, '64, '74, '84, '94, she would  
21 have -- she would have been past 40, anyway. That was  
22 1989 --

23 **MS. DARIA BOYARCHUK:** So that was '45?

24 **MR. ALFRED BEAVER:** Huh?

25 **MS. DARIA BOYARCHUK:** She was born in was

1 1944, you said?

2 **MR. ALFRED BEAVER:** She was born in 1944.

3 **MS. DARIA BOYARCHUK:** Okay. So she -- she  
4 was 45 at the time when she went missing?

5 **MR. ALFRED BEAVER:** About that, yeah.

6 **MS. DARIA BOYARCHUK:** Okay.

7 **MR. ALFRED BEAVER:** And -- where was I?

8 **MS. DARIA BOYARCHUK:** You -- sorry, I  
9 interrupted because I wanted to clarify the date. You said  
10 last time you'd saw your cousin --

11 **MR. ALFRED BEAVER:** Yeah. She seemed to be  
12 healthy at the time when I -- when I last saw her, and she  
13 was in good spirits, but that was the last time -- that was  
14 about a month before she went -- she disappeared. She was  
15 living with a man from Lac La Biche, and that man was  
16 wondering what happened to her after a few days. I saw him  
17 about two weeks after the last time I saw Monique, and at  
18 that time, he told me that Monique still had not returned  
19 home. I asked him at that time if he had told the police,  
20 and he said no, he hadn't, and then that summer, I -- the  
21 following summer, I saw my cousin Gordon, Gordon Beaver,  
22 Monique's youngest brother, and I asked him at that time if  
23 he had heard anything about Monique, and he said no -- at  
24 that time, he'd said no, and we had not inquired as to what  
25 happened to her. So I don't know if they ever made an

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(Beaver, Gladue &amp; Lemay)

1 effort to find out or to get more information on the  
2 experience of Monique, and so based on that, that's all we  
3 can go by.

4 Several years ago -- few years back, maybe  
5 five or six years ago, we had a workshop in the Friendship  
6 Centre in Athabasca with RCMP from -- two RCMP officers  
7 from Edmonton that came there and attended the workshop  
8 into the missing and murdered Aboriginal women. At that  
9 time, I asked the one of the RCMP officers if they knew  
10 anything about Monique, and at that time -- at that time,  
11 they said that file was still open, that they're still  
12 searching for answers, but it was never closed, and that  
13 they had a small number of clues but nothing that pointed  
14 directly to someone or to something that happened to  
15 her -- that may have happened to her. So -- and because of  
16 that, because of these instances and the -- I keep up to  
17 date on news in the -- in the news media on -- in the paper  
18 or on TV on the -- so any time that happened -- something  
19 awful happens to a woman, I -- I think back to these women  
20 that have gone missing.

21 I have heard several stories, several  
22 opinions of these women, and I cannot say that I blame -- I  
23 cannot put the blame on these -- on the -- on the women  
24 that were missing or were murdered because I did not live  
25 their life. They lived their own lives, and there is

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(Beaver, Gladue &amp; Lemay)

1 nobody in this world that is perfect. I have my own  
2 faults. I had my good points. So did all those women that  
3 went missing or were murdered for no reason.

4 And because of that, I became involved in,  
5 also, another aspect started by the (indiscernible),  
6 Healthy Families, Healthy Futures, and I -- I took part in  
7 my fourth -- fourth walk this -- this year in Athabasca,  
8 and the first two years that I took part in that walk, Walk  
9 a Mile in Her Shoes, I used pink bedroom slippers because I  
10 couldn't find size 12 or size 13 women's shoes.

11 (LAUGHTER)

12 MR. ALFRED BEAVER: And then last year in  
13 2016, when I came back from my walk, I -- I took off from  
14 my walk briefly to come and join that walk in Athabasca.  
15 It was -- while preparing for the walk, there was a white  
16 woman that came to me where -- where I was sitting having  
17 coffee, and she said, where are your slippers? I said, I  
18 can't find them. She said, just a minute, I'll go check  
19 over there at the supply tent. She came back with a pair  
20 of size 15, bright red, brand new women's high heels, so I  
21 tried them on. They fit. Size 15. I wouldn't want to  
22 argue with that woman.

23 So I tried. I tried walking on them. I  
24 couldn't understand how women can walk all day long in  
25 those -- in those high heels, but I managed to walk a short

1 distance, and again this year, I'm taking part in that  
2 walk. We also do fundraising to help Healthy Families,  
3 Healthy Futures and to support women that are  
4 undergoing -- that are experiencing spousal abuse, and  
5 their children. That's why I take part in that and doing  
6 the fundraising for that group. I don't know how much I  
7 raised altogether. I compete with a friend of mine from  
8 Athabasca. He doesn't know it, but I asked him, how much  
9 have you raised? And he tells me, and I don't tell him how  
10 much I have raised so far. So that's one -- one part I'm  
11 taking in and one part I'm being part of, Walk a Mile in  
12 Their Shoes.

13 And last -- last year, last spring, in the  
14 spring of 2016, I finally concluded in my mind -- I had  
15 been thinking of doing the walk, walking to reach the  
16 Highway of Tears which is between Prince George  
17 and -- there at B.C. and up to Prince Rupert, and finally  
18 in the spring of 2016, I made up my mind I was going to  
19 walk from Athabasca to Prince George. The -- the departure  
20 date from Athabasca would be after September -- would be  
21 after September 4th, which was when we did our walk, Walk a  
22 Mile in Their Shoes, but the National Inquiry Into the  
23 Missing and Murdered Women started September 1st of 2016,  
24 so it was on the -- on the idea of one of the -- the United  
25 Church pastors, why not start our walk September 1st



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1           because that's when the national inquiry starts? So when  
2           I -- I changed my date of departure to September 1st.

3                         All along from the time I decided that we  
4           would walk -- that I would walk, there were people  
5           volunteering to walk with me for the first two or  
6           three days, and there was a nephew of mine that volunteered  
7           to lend me his 24-foot holiday trailer and a pickup truck  
8           so I didn't have to sleep in the tent or camp outside, and  
9           there was another person that volunteered to be my vehicle  
10          escort until -- vehicle support until High Prairie, and  
11          there were people that -- that donated a few dollars here  
12          and there, the businesses in Athabasca.

13                        And so September 1st, I was alone -- I was  
14          not completely -- completely alone at the (indiscernible)  
15          station, Petro-Can (indiscernible) station in Athabasca on  
16          September 1st at 10 o'clock. I had told everyone that's  
17          when we had to be there if they were going to live up to  
18          their commitment. On September 1st, 10 o'clock came.  
19          There was one woman from [place of employment], an  
20          optometrist, one of his -- one of his workers was there.  
21          Vivian was her name -- is her name. She still works there.  
22          And there was the Advocate photographer and the Advocate  
23          reporter from the Athabasca newspaper, and one of our  
24          First Nation, Bigstone Cree Nation councilors, band  
25          councilors, Josie Auger. She was there. She was there to

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1 support me on my -- the first few steps of my walk, but I  
2 had said that I would be there, so September 1st at  
3 10 o'clock, I started after a smudging ceremony with the  
4 people that were there which were -- which numbered  
5 only -- one, two, three, four, five -- five of us with all  
6 the people that said that they would accompany me the first  
7 two or three days, but I had said I would walk, and the  
8 spirit of those women would see me through. The spirit  
9 of -- the spirits of those missing and murdered Aboriginal  
10 women would see to it that I endured the walk, that I would  
11 not be overly tired. That was my prayer. Those were the  
12 prayers I'd say in the morning and at night. I thank the  
13 spirits of the -- of the women that have gone, that have  
14 gone missing or were murdered.

15 And, of course, there were a lot of skeptics  
16 because it's easier to be skeptical about a person doing  
17 something for someone out of nothing and not expecting to  
18 get paid. I had done that. In my struggle to get the  
19 Indian residential school issue and the abuse in Indian  
20 residential schools recognized by Federal Government and  
21 the churches, most of the time I went and did the work  
22 voluntarily without getting paid, and I didn't gripe -- I  
23 didn't gripe that I didn't get paid. When after the  
24 governments and the churches recognized and finally  
25 admitted that there was an extensive amount of

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1 abuse -- sexual, verbal, physical -- in the Indian  
2 residential schools, only then -- then people had started  
3 saying, oh, yeah, I went through the abuse, too, I went  
4 through -- because they were expecting money. Well, there  
5 was \$750 million set aside for the National Healing  
6 Foundation. All of a sudden people said, oh, yeah, I went  
7 through the abuse, I went through the -- the abuse, I was  
8 sexually, mentally, verbally abused. When they finally  
9 realized -- when these people finally realized that 750  
10 million was not for compensation but to -- to establish the  
11 National Healing Foundation, all of a sudden, they are  
12 again denied -- the very same people that had denied before  
13 and admitted that they were abused and then denied again.  
14 See how money plays a big part?

15 I never became a victim of that, and the  
16 same thing with this, when these people said they would  
17 walk with me the first two or three days, only one person  
18 showed up, and she was with me for a couple of miles, but  
19 my commitment to try and find an answer into the missing  
20 and murdered women, Aboriginal women, is still there. It's  
21 still strong, and it's going to -- it's going to keep on  
22 giving me ideas. The spirits of these Aboriginal women  
23 will be heard to give me ideas, to give me answers, what I  
24 should pass on to the National Inquiry.

25 One of the ideas that was to -- that was

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1 given to me was -- in my walk from Athabasca to  
2 Prince George last year in 2016, part of it was to raise  
3 money, fundraising for the money to go to the Highway of  
4 Tears projects, and Prince George is Diana -- Brenda  
5 Wilson, who is the initiatives coordinator for the Highway  
6 of Tears, and part of that money that was raised and is  
7 still being raised was an idea borne that a statue or a  
8 memorial be erected in memory of the missing and murdered  
9 women of Aboriginal descent, somewhere on the Highway of  
10 Tears, just like they did -- the population did for Terry  
11 Fox in Thunder Bay, Ontario. There was -- I saw that  
12 statue in 1988 when we went through on -- on our run. We  
13 ran from Edmonton to New York in 1988, September 1st. We  
14 arrived in -- we arrived at the Museum of Man in New York  
15 on March the 28th, 1989, but in that trip -- on that trip,  
16 I saw that statue. We saw it. There were six of us.

17 So something like that be erected on the  
18 Highway of Tears, part -- with part of the money that is  
19 being raised -- being raised -- actually, that -- that  
20 account was opened by niece -- by my niece, Miranda  
21 Larocque (ph). She's the executive director of the  
22 Friendship Centre in Grande Prairie, and she and a friend  
23 of hers from Peace River, one -- one day, I think, she  
24 called, said her name was -- they opened an account, a  
25 Go -- GoFundMe account, Highway of Tears Projects,

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(Beaver, Gladue &amp; Lemay)

1 (indiscernible), but I have no -- I don't have a -- any  
2 access to it, and I don't want any. Whatever money is  
3 raised goes to those ideas, (indiscernible), Highway of  
4 Tears memorial statue.

5 Another one, another idea out of that would  
6 go towards the women that often go -- that often hitchhike  
7 between those -- from Prince Rupert to Edmonton or to  
8 Jasper or wherever. They hitchhike because they got no  
9 money, and whatever little money they have, I assume they  
10 would save that for lunch along the way.

11 So part of that money -- part of that money  
12 we raised -- that is raised would go towards this  
13 benevolent centres like the Friendship Centres,  
14 particularly in Alberta and B.C., and maybe even start a  
15 project like that in the eastern provinces. Part of that  
16 money would be set aside, should be set -- would be set  
17 aside for buying tickets for these women, the women that  
18 have a purpose, have a reason to go somewhere, from Point A  
19 to Point B, so they -- they don't have to hitchhike.  
20 That's -- that's two ideas there.

21 The other idea is starting through them, and  
22 it would -- I think it would have to be decided by women  
23 but, again, supported by men, and that is a program that  
24 would be directed towards realizing what negative  
25 circumstances these girls and women are imposing on

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1           themselves by hitchhiking or going somewhere without proper  
2           supplies, meaning money or clothing or food supplies or  
3           support. Many times, those -- those women go alone by  
4           themselves, and such is -- such was the case with a niece  
5           of mine from Wabasca that went missing in October of 2015.  
6           Her name is Gloria Gladue.

7                       **MS. DARIA BOYARCHUK:** Gloria?

8                       **MR. ALFRED BEAVER:** Gloria.

9                       **MS. DARIA BOYARCHUK:** Okay. And she's your  
10           missing niece?

11                      **MR. ALFRED BEAVER:** Huh?

12                      **MS. DARIA BOYARCHUK:** Your niece?

13                      **MR. ALFRED BEAVER:** Yeah.

14                      **MS. DARIA BOYARCHUK:** Okay. I'm just going  
15           to write it down.

16                      **MR. ALFRED BEAVER:** She would be a niece on  
17           the second line.

18                      **MS. DARIA BOYARCHUK:** Gloria, and what is  
19           her last name?

20                      **MR. ALFRED BEAVER:** Gladue.

21                      **MS. DARIA BOYARCHUK:** Gladue.

22                      **MR. ALFRED BEAVER:** G-L-A-D-U-E.

23                      **MS. DARIA BOYARCHUK:** And this was in 2015?

24                      **MR. ALFRED BEAVER:** 2015, yeah.

25                      **MS. DARIA BOYARCHUK:** Thank you. Okay.

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(Beaver, Gladue &amp; Lemay)

1                   **MR. ALFRED BEAVER:** The last  
2                   time -- according to one of the stories that have  
3                   circulated, the last time she was seen was she was  
4                   hitchhiking on the bridge in Wabasca at riverside, on the  
5                   Wabasca River bridge. It was towards Ermine (ph) and was  
6                   the last time anybody saw her. So it's been over a year  
7                   now since she's been missing, and last year, to commemorate  
8                   and to try to rekindle any memory of someone that may have  
9                   seen Gloria a little after that last sighting, we had  
10                  a -- we did a walk from Wabasca to Calling Lake, which is a  
11                  distance of -- of about 75 miles, and along the way, we  
12                  tied red ribbons to -- to commemorate Gloria, red ribbons  
13                  about every mile, every kilometer. When we arrived  
14                  in -- three days later, three and a half days later, when  
15                  we arrived in Calling Lake, people had hung red dresses all  
16                  along the -- the community, not every foot of the way, but,  
17                  you know, on fences, on trees, there were red dresses up to  
18                  the community complex where we had our -- our meal, and  
19                  that's what I did last year when I walked from Athabasca to  
20                  Prince George. I tied red ribbons. The ribbon is  
21                  about -- about that wide, and I'd say about six feet each  
22                  length so people could see it from the road, from the  
23                  highway. I'd tie those ribbons on power poles, on trees,  
24                  on fences, at every mile. I can't say every mile, but as  
25                  much as I could. I used up four rolls of red ribbon in

Alfred Beaver

(Beaver, Gladue &amp; Lemay)

1 memory of the missing and murdered women.

2 And hopefully, with this National Inquiry,  
3 people come up with different ideas. One person cannot do  
4 it. It takes a whole bunch of people, but last year, when  
5 I was starting my walk, about two miles into the walk,  
6 Gloria -- Josie Auger, that band councilor, said she had to  
7 go back to Athabasca to pick up some stuff, and then -- I  
8 said, okay, but I'll keep walking, and I kept walking, and  
9 about five miles down the road, she caught up with me  
10 again, and she said, we need to talk. So we -- we spoke,  
11 we were talking about the walk, and she said, you've done  
12 enough. You've done enough for women. And she said, I  
13 think you should quit right here, which was about  
14 five miles from Athabasca, west of Athabasca. She almost  
15 convinced me -- well, in that day -- on that day, she  
16 convinced me, so I went back to Wabasca with her that  
17 evening -- that afternoon, but all that afternoon, I kept  
18 thinking, and that night after I went to bed, I kept  
19 thinking. I said I would walk as far as I can, and the  
20 little bit of tiredness I -- I feel is nothing compared to  
21 what -- to what those women must have gone through in their  
22 last hour of being alive. I cannot compare my aching  
23 muscles to what emotional pain, what physical pain they  
24 went through, so I must continue. I said I would.

25 So the next morning, I got up early in the



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(Beaver, Gladue &amp; Lemay)

1 morning, and I was making coffee, and my nephew who I was  
2 camped -- camped -- whose house I camped in Wabasca got up  
3 and he said, you're up early. I said, yeah, I'm  
4 going -- I'm going back to the highway to hitchhike. I've  
5 got to go back to where I left off yesterday. He said,  
6 I'll drive you to the highway, which is about a couple of  
7 miles over. He said, I'll drive you to the highway after  
8 we have breakfast. So we had breakfast, and then drove me  
9 to Sandy Lake, which is about 18 miles away. I had just  
10 got out of a truck, and this white pickup truck came along,  
11 and asked me where I was going. I said, I'm going to  
12 Athabasca. He said, get in, I'm going to Edmonton. So he  
13 gave me a ride all the way to Athabasca.

14 When I got to Athabasca, which was by now  
15 about 9:30, I went to my favorite United Church minister,  
16 an esteemed member of the cloth, Monica. If she ever sees  
17 this, that's for her. I went to her house, and I -- I  
18 asked her what she was doing, and she asked me, why? And I  
19 said, no, I want to go back to where I left off yesterday.  
20 So she said, I will drive you. So anyways, she dropped me  
21 off where I had left off the day before, and  
22 (indiscernible) there, and I never looked back.

23 And like I said before, I asked -- I don't  
24 know if you are superstitious. I'm not, but I  
25 believe -- truly believe that there's something greater,

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(Beaver, Gladue &amp; Lemay)

1 someone greater than ourselves, and something -- and  
2 someone -- a spirit that is greater than the spirit of the  
3 living people that can overcome what no mortal human cannot  
4 overcome, to give me the strength to persevere, and that's  
5 what -- that's what made me accomplish and attain my goal  
6 of reaching Prince George in memory of missing and murdered  
7 Aboriginal women.

8 Any questions for now?

9 **MS. DARIA BOYARCHUK:** Well, before I ask you  
10 any questions, I want to say on behalf of all women,  
11 really, how thankful we are for having done so much, for  
12 having walked these miles. You were realizing this goal on  
13 behalf of all women, and thank you.

14 **MR. ALFRED BEAVER:** You're welcome.

15 **MS. DARIA BOYARCHUK:** You have brought us a  
16 lot of ideas, a lot of interesting ideas that you have  
17 shared. This is -- this is wonderful. I am very happy to  
18 hear that, and I hope that the Commission will also be able  
19 to -- to hear your ideas and have them implemented, like  
20 you said, not just in one province but in other cities of  
21 other provinces throughout Canada, so thank you.

22 **MR. ALFRED BEAVER:** You're welcome. There  
23 is a lot more to that walk, what I experienced in that  
24 walk, than what I have said. What I have told you is just  
25 a small part. Like, I'm -- camping halfway between Smith

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(Beaver, Gladue &amp; Lemay)

1 and Slave Lake on the other side of the Smith bridge on the  
2 Athabasca River, and I woke up one morning in my tent and  
3 built a fire so I can make coffee. I had a coffee pot,  
4 24/7, full-time coffee pots, and I had sandwiches that some  
5 people stopped by the day before. I had two -- two bread  
6 bags full of sandwiches, different -- I had different kinds  
7 of sandwiches, so I'm sitting there waiting for the water  
8 to boil, and I heard, (unreportable sound). I looked on  
9 the other side of where my tent was. There was a gray  
10 wolf.

11 Now, normally, people would say run for it  
12 or (indiscernible) or do something, but I didn't.  
13 Some -- somehow I felt comfortable, I felt safe, and after  
14 I -- after the coffee was boiled, I took out the  
15 sandwiches, and I tossed four -- four sandwiches to that  
16 gray wolf, about from here to that corner. I didn't run.  
17 If it -- if it was going to attack me, I would -- I would  
18 withstand it. Maybe not. But in that moment, I felt safe.  
19 I felt I -- could not harm me.

20 But after my breakfast, I packed up my tent,  
21 I had a coffee, packed up my tent after that, and then  
22 started walking on the highway, and I looked back, and  
23 there was that -- that wolf, maybe about 20 feet behind me,  
24 walking on the highway. Walked with me for just up to -- I  
25 don't know if you've ever been to Slave Lake.

Alfred Beaver

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1                   **MS. DARIA BOYARCHUK:** No, I haven't.

2                   **MR. ALFRED BEAVER:** Before you get to  
3           Slave Lake, there's a big -- a wide power line that goes  
4           through the industrial park on Mitsue Lake, and just before  
5           I reached that, I stopped and had -- had lunch, and it was  
6           then that that that wolf went back into the bush. Did not  
7           run. There were -- there were people that were taking  
8           pictures of that wolf walking behind me, motorists passing  
9           by, so somebody's got pictures of it, of that wolf walking  
10          behind me. A couple of times, cars would pull in front of  
11          me as I'm walking on the side of the highway, over the hill  
12          lane or right lane, and they pull in front of me,  
13          especially one -- one instance there, a woman got out of  
14          the car from the passenger's side, sat on the -- on the  
15          hood of the -- on the back, on the tail end of the car, and  
16          she was taking pictures, so somebody over there -- somebody  
17          out there has pictures of that -- of that wolf.

18                   And then the other -- the other part  
19          was -- well, just -- just as I reached Horse Lake First  
20          Nation, entrance to -- the east entrance to Horse Lake  
21          Reserve, this burgundy-coloured car pulled up in front of  
22          me, stopped, and this woman got out, an elderly  
23          woman -- well, probably younger than me -- and these two  
24          little girls got out, and I guess they -- they had asked  
25          their grandmother if they could have their pictures taken

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1 with me because I'm walking with my -- with my flag and my  
2 backpack and wearing that T-shirt that said "Hug a Sister,"  
3 and it was given to me in Grande Prairie, and they asked  
4 their -- their grandmother if they could have their picture  
5 taken with me, and being of women -- a women population, I  
6 said, yes, go ahead. So those little girls had their  
7 picture taken with me, as they were womenkind.

8 And then they asked their granny if they  
9 could walk with me, and their grandmother asked me, and I  
10 said, well, if you're willing -- you'd be willing to let  
11 them walk with me, okay. So, okay. So that woman said she  
12 had to go to the reserve, to her house, and pick up  
13 something, and so we started walking, and then those two  
14 little girls, one 7-year-old, one 9-year-old, the  
15 9-year-old decided that she would carry her backpack with  
16 me -- for me, which was -- not heavy. It was, like -- all  
17 I had was sandwiches in there, and the little girl, the  
18 7-year-old carried my flag. I had that 6-foot dowel, and  
19 the flag was on there, and that pink shoe. I don't know if  
20 I told you about that pink shoe yet.

21 **MS. DARIA BOYARCHUK:** No.

22 **MR. ALFRED BEAVER:** I'm going -- I'll get  
23 into that. Anyway, the little girl carried my flag for me,  
24 and the 9-year-old carried -- carried -- had my backpack on  
25 her back, and we rested twice the stretch between

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1 the -- the east entrance to Horse Lake Reserve and to the  
2 west entrance of the Horse Lake Reserve is nine and a half  
3 miles, and those little girls walked with me all the way.

4 But along the way, before our first rest  
5 stop, the 9-year-old girl texted her cousin in Horse Lake  
6 that they were walking with me and they were walking with  
7 this man that was walking on the highway for -- for women.  
8 So -- but I didn't know that, and when I got to the west  
9 entrance of Horse Lake Reserve, we saw these -- there were  
10 these vehicles parked alongside the road, just well off the  
11 highway, and there were maybe 20 or 30 people there, and  
12 what -- what that little girl did was that she had texted  
13 her cousin in Horse Lake, and the cousin in Horse Lake  
14 phoned other people in Horse Lake, and that's where they  
15 came to meet me with sandwiches, coffee, tea, and juice,  
16 and a donation from the Horse Lake Band. So that was -- I  
17 had reached my 25-mile distance right at that point.

18 So the little girls went -- went home,  
19 everybody went home, but one of the people there  
20 volunteered to drive me back to Beaverlodge. That's where  
21 I was staying for three nights.

22 But another thing I missed was one -- the  
23 day I left Grande Prairie, went towards Dawson Creek, in  
24 that morning, had an interview with a TV station there,  
25 privately owned, by Leonard Morrison (ph), and they

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1 had -- and after the interview, then went into the  
2 Friendship Centre. We had a ceremony there. I went with  
3 the local Elders, and there were about 30 women there and  
4 maybe 10 men that were there. We formed a circle. They  
5 were there to see me off and walk with me to the edge of  
6 town, to the edge of the city, about 30 women and about 10  
7 men, and my cousin Leonard Cardinal (ph) was there to sing  
8 a farewell song, and so we left after the ceremony, and  
9 towards the end of the -- towards the edge of the city, the  
10 mayor of Grande Prairie, Bill Given, joined us in that walk  
11 and walked with us for about two miles, but the  
12 women -- most of the women walked with me to the edge of  
13 the -- to the city limits, and walked with me about 15  
14 kilometers west of Grande Prairie. That's -- that's how it  
15 went.

16 And -- but getting back to that pink shoe.  
17 Before I reached Grande Prairie, I had just passed  
18 Sturgeon Lake Indian Reserve, and I was walking along -- on  
19 the side of the highway, and I saw this little pink runner  
20 on the side of the highway, so I picked it up, and I  
21 started thinking maybe something happened, maybe somebody  
22 did something to a little girl. Maybe that little girl was  
23 been carried off into the bush and -- and her shoe slipped.  
24 So being suspicious, I planted my flag on the side of the  
25 highway, and I went into the bush looking for a sign of

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1        disturbed ground, and while I was in there searching, I  
2        heard a car -- a vehicle honking, so I came out of the  
3        bush, and there was a young white couple standing there.  
4        They asked me if I was in trouble or if I needed help, and  
5        I said no, and I explained to them what I -- what I found  
6        and what I thought. They said, we'll help you search. We  
7        spent about half an hour to about three-quarters of an hour  
8        in that treeland searching. Couldn't find anything.

9                    So from there, I put up that little girl  
10        pink runner on top of my flag pole, and I carried it all  
11        the way to Fraser Lake and back to Calling Lake, back to  
12        Athabasca. That was in memory of the -- the memory of the  
13        missing and murdered little children because of family  
14        violence. Those little children do not deserve to die, do  
15        not deserve to be made a victim because of an adult's lack  
16        of confidence or lack of control over their emotions.  
17        Those little children didn't do anything to warrant being  
18        murdered. As adults, we must learn, and the message I have  
19        for the younger people and the younger parents and maybe  
20        middle-aged people too: Learn to control your emotions.  
21        Do not let your emotions control you because those  
22        children, little children that we see today are our future.  
23        We are going to be relying on them just as much as we rely  
24        on women. We came out of a woman, and for this we must  
25        always respect and be supportive of our women. Maybe some,



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1 very few, will say they do not deserve our support, but in  
2 general, we must always stand by, ready to give a  
3 supporting hand.

4 So -- and with that little pink shoe runner,  
5 a month and a half before -- two months before Christmas,  
6 in November, in the beginning of November, I had an idea,  
7 and I -- I tossed that idea to Monica Rosborough, the  
8 United Church pastor of the United Church in Athabasca. I  
9 said -- I said, why don't we have a candlelight vigil  
10 underneath the Christmas tree by Riverside Stage, because  
11 in Athabasca alongside -- along the river bank there, they  
12 have a stage and they have a -- spruce trees that are  
13 lighted up every Christmas with Christmas lights, and the  
14 reason for being -- for having that candlelight vigil by  
15 the Christmas tree is because that's when the little  
16 children just love and go -- go nuts over a Christmas tree  
17 because the presents are there, and their present to them  
18 in that candlelight vigil is our love and our support so  
19 they can be nourished -- nourished in their growing years.  
20 That's our gift underneath that Christmas tree, and the  
21 Pink Shoe Candlelight Vigil on Christmas Eve.

22 Any questions, comments?

23 **MS. DARIA BOYARCHUK:** No, it's just  
24 every -- every part of your story, it just lightens me up  
25 hearing about it. Such a -- such a beautiful story that

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1       you're sharing, and the pink shoe story...

2                   **MR. ALFRED BEAVER:** Yeah, we're -- we're  
3       planning on having a second, there, candlelight -- Pink  
4       Shoe Candlelight Vigil. Yeah. So it all ties in. The  
5       little children, the women, and the men have to play an  
6       active part in being supportive.

7                   **MS. DARIA BOYARCHUK:** How do you think the  
8       Commission can -- can help you achieve this -- these goals  
9       or help you --

10                  **MR. ALFRED BEAVER:** Pardon me?

11                  **MS. DARIA BOYARCHUK:** How -- how can the  
12       Commission help you to achieve this -- this mission in life  
13       to help those women, missing and murdered women, and to  
14       help future generations from...

15                  **MR. ALFRED BEAVER:** I think -- I think by  
16       having -- one of the -- one of the ideas I read in the  
17       paper yesterday was talking circles.

18                  **MS. DARIA BOYARCHUK:** M'hm.

19                  **MR. ALFRED BEAVER:** But that -- that idea  
20       has been -- talking circles in every Aboriginal gathering,  
21       but we say that we're going to do this. I'll give you an  
22       example. There was -- I was a caretaker for the [Church 1]  
23       in Athabasca for a little while. I was supposed to be only  
24       there -- I was only supposed to be there for one -- or one  
25       week. One week turned into four months because they

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1           wanted -- they needed someone to shovel the snow on the  
2           sidewalk and outside and -- pretty well the main -- watch  
3           over the place, [Church 1]. They had to -- they have  
4           (indiscernible).

5                       The -- one of the women that was there was  
6           the church secretary, and this one Monday, a woman, I asked  
7           her for something, and she said, I'm not here to give a  
8           handout to every Tom, Dick, and Harry that comes along.  
9           And I -- I said, I'm just asking you to lend me 20 bucks  
10          until I come back. I said, I have to go and cash this  
11          cheque. Oh. Oh, okay. Okay. And I said, you're one of  
12          those half-an-hour -- half-an-hour a week Christians.

13                      So that is the -- that is the role that a  
14          lot of these commissions, inquiries play. They're only  
15          there for that one period in time. It must not be so with  
16          this one. People that are -- are in the Commission, that  
17          are taking part in the inquiry, must do their part 24/7,  
18          365. Just think, maybe not 365, 24/7, but keep in mind  
19          that there must be something that can come out of this  
20          National Inquiry, something concrete, something that can be  
21          seen instead of just what is written on paper.

22                      I gave you some ideas, and I'm working  
23          with -- I'm doing some work with a cousin of mine. Her  
24          name is Cora. She's a professor at the University of  
25          Alberta. I don't know if you know her. No? Cora Weber

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1 (ph) (indiscernible). Anyway, I got -- I don't know if she  
2 got a hold -- I had a box of files, (indiscernible) boxes  
3 of files in my work from 1977 -- 1975.

4 **MS. DARIA BOYARCHUK:** What kind of work were  
5 you doing at that time?

6 **MR. ALFRED BEAVER:** I was -- I was working  
7 in Grande Prairie for Procter & Gamble in the Woodland  
8 District, Proctor -- Procter & Gamble had -- had a pulp  
9 mill in Grande Prairie.

10 **MS. DARIA BOYARCHUK:** Okay. But it has  
11 nothing to do with the missing and murdered -- those files,  
12 the Aboriginal --

13 **MR. ALFRED BEAVER:** Hm?

14 **MS. DARIA BOYARCHUK:** Those files that we're  
15 talking about. They're not related to the murdered --

16 **MR. ALFRED BEAVER:** No.

17 **MS. DARIA BOYARCHUK:** Okay.

18 **MR. ALFRED BEAVER:** For -- for -- but -- my  
19 cousin Cora and I are working on -- on compiling the two,  
20 the residential school and the missing and murdered women  
21 and maybe even doing a separator including children. So  
22 it's not just a one-time thing. It's not just a one-point  
23 area. It has to be complete.

24 So when I came to work for the Isolated  
25 Communities Advisory Board, and I after my questions, came

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1           there to Grande Prairie to ask me to come and work for  
2           them, the Isolated Communities Advisory Board. ICAB was  
3           made up of seven northern Alberta communities that were  
4           isolated. Only by plane could they be reached. There were  
5           no roads there. There was Sandy Lake, Chippewan Lake,  
6           Trout, (indiscernible), (indiscernible) Lake, Little  
7           Buffalo and (indiscernible) Lake, which is now  
8           (indiscernible). And so I didn't agree for the first  
9           time -- the first time my cousin came there, the late  
10          William Beaver. He was the president then of ICAB, and  
11          then came the second time. I still refused. I didn't  
12          refuse; I just said, I can't do it at this time. The third  
13          time, they came and asked me to come and work for them,  
14          which was about three years after the first visit. I  
15          finally agreed, and my job was to answer all correspondence  
16          for him because he -- he had a good brain. He was a  
17          capable man of thinking, but his writing and reading  
18          ability was limited, so that's where I came in. I was also  
19          responsible for bookkeeping and making appointments. In  
20          reality, what I did was -- I was a thinker. I was using  
21          my -- my cousin's name. He was the president in name only.  
22          I was a thinker, and the late Roy Butenbird (ph)  
23          (indiscernible) at the gallery in -- in Edmonton here at  
24          the Chateau Laurier Conference Centre. We had a -- we had  
25          a conference there, and he was the guest speaker, and he

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1       said -- he was -- like myself, he was a thinker of the  
2       Indian Association of Alberta. He was a former press  
3       secretary for the late Peter Lougheed who was then premier  
4       of Alberta, and he was the guest speaker at the banquet,  
5       and he said -- he said, I am the thinker, I am the planner,  
6       I am the writer, and the strategist behind the president of  
7       the Indian Association of Alberta, and he said, there's  
8       another man who works in that capacity. His name is  
9       Alfred Beaver. He does the planning, the thinking, the  
10      strategizing for the ICAB. That's what I did.

11                So that's -- that's -- that's only part, and  
12      then -- and those files are the research that we did into  
13      membership of Bigstone Cree Nation, the abuse in Indian  
14      residential schools --

15                   **MS. DARIA BOYARCHUK:** M'hm.

16                   **MR. ALFRED BEAVER:** -- and part of it has to  
17      do -- a small segment, maybe, I'd say one-fifth of  
18      it -- into the missing and murdered Aboriginal women. All  
19      those files -- all those issues are in those files.

20                   **MS. DARIA BOYARCHUK:** And where are those  
21      files now?

22                   **MR. ALFRED BEAVER:** Huh?

23                   **MS. DARIA BOYARCHUK:** Where are those files  
24      today?

25                   **MR. ALFRED BEAVER:** They are in the -- they

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1 are in Calling Lake at the -- the sub office, Bigstone sub  
2 office in Calling Lake, and at that time when I loaned  
3 those files to Richard Davis who at then -- at that time,  
4 vice president -- or vice president for Indian Association  
5 of Alberta, along with those files, there were 21 cassette  
6 tapes of interviews that we did with Elders in those  
7 outlying communities as far as High Level and  
8 Chippewan Lake, Fort Chippewan. We interviewed  
9 Elders -- there were three of us that were doing the  
10 membership research. There was Ernest -- the late Ernest  
11 Green (ph) from Saddle Lake; Irene Boulie (ph) from  
12 Wabasca; and myself.

13 **MS. DARIA BOYARCHUK:** And those -- are they  
14 video tapes? Are they audio tapes? Are they accessible if  
15 the Commission would like to -- to listen to these  
16 interviews? Are they publicly accessible? Do you know  
17 anything about it?

18 **MR. ALFRED BEAVER:** Would they have  
19 access -- would the Commission have access to those files?

20 **MS. DARIA BOYARCHUK:** Yes, if they -- if  
21 they would like, can they get access to those files?

22 **MR. ALFRED BEAVER:** Yeah. It would have to  
23 with a letter of request.

24 **MS. DARIA BOYARCHUK:** Okay. Okay.

25 **MR. ALFRED BEAVER:** And probably have to

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1 deal with Bigstone Cree Nation, but I -- I was -- before  
2 my -- before my cousin died, the late William Beaver, he  
3 died in 1993, three weeks before he died, those files used  
4 to be in his shed in Wabasca when he was -- after -- he was  
5 the -- he was beat out of his position as band councilor.  
6 He was the former Chief of Bigstone, and then got defeated  
7 there and then became a band councillor, and then he got  
8 sick with cancer, and in that spring of 1993 or after  
9 Christmas of 1993 was transferred to Cross Cancer  
10 Institute, and then when -- I used to go and visit him,  
11 because I lived in Edmonton, and about three weeks before  
12 he passed on, Guy O'Taylor (ph) -- Guy O'Taylor is now [*one*  
13 *line redacted - personal information*], he lives in Edmonton  
14 being cared for in a nursing home -- but he was there, so  
15 was William Beaver's wife and his son John, and they were  
16 witnesses to -- when William told me in Cree that he wanted  
17 me to keep -- to be the -- to be the caretaker of those  
18 files, and he said, when you get home to Calling Lake, go  
19 to Wabasca and get those files and bring them to your house  
20 in Calling Lake, so I did.

21 **MS. DARIA BOYARCHUK:** M'hm.

22 **MR. ALFRED BEAVER:** And a couple of years  
23 after that, Richard Davis from Indian Association asked if  
24 they could borrow those files, and they would catalogue on  
25 computer all those files, so I agreed. But after several



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1 years, nobody had done anything in Slave Lake at  
2 the -- their office, Treaty and Aboriginal Rights Research  
3 Group. Nobody had done anything with those files. They  
4 had yet been sitting in the warehouse all that time, so  
5 Loretta Gladue at that time was a band representative in  
6 Calling Lake. She requested (indiscernible) -- which is  
7 the Sawridge -- part of the Sawridge Indian Band to return  
8 those files, which they did. So those files are now in  
9 Calling Lake, and I'm still the caretaker. Yeah.

10 **MS. DARIA BOYARCHUK:** How many files would  
11 you approximately say there are? How many files are we  
12 talking about?

13 **MR. ALFRED BEAVER:** There would be --

14 **MS. DARIA BOYARCHUK:** You said they're  
15 sitting in a warehouse. I can imagine a huge space --

16 **MR. ALFRED BEAVER:** They would be the -- the  
17 titles of those files would be The Precreation of the  
18 Canadian Constitution, Indian Control of Indian Child Care,  
19 the -- it would also be the -- come on, brain. Think. The  
20 Indian Control of Indian Child Care, and then the Alberta  
21 Indian Elders Society, that was another one we formed,  
22 Don Cardinal and me, and the promotion of Indian Women's  
23 Rights As Human Beings. That was another topic that  
24 was -- and then the Treaty and Aboriginal Rights Research,  
25 there must be -- there were about 11 different categories,

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1 so it's quite a bit of reading.

2 **MS. DARIA BOYARCHUK:** Okay. And you said  
3 that they were also -- they contained interviews with the  
4 Elders?

5 **MR. ALFRED BEAVER:** Yeah. There were  
6 interviews with Elders. Going back to -- one of the Elders  
7 that we interviewed was George Nosky (ph). He died at 111,  
8 about -- about eight years ago.

9 **MS. DARIA BOYARCHUK:** M'hm.

10 **MR. ALFRED BEAVER:** And died at 111, so that  
11 would put him way -- way in the early days of 1900, but  
12 there were stories that were handed down from -- from  
13 previous generations. For example, the stories told to me  
14 by my grandfathers -- you see, in the Cree language, we  
15 have a different -- different way of relating. My  
16 grandfather, my maternal grandfather, my paternal  
17 grandfather, and same with them, my grandmothers, their  
18 sisters and their brothers are also my grandfathers, not  
19 great uncles or granduncles, but they're my grandfathers.  
20 Even extended family members, they become my grandfathers.  
21 So as a young boy -- as young boys, I'll say -- my brother  
22 Walter and I used to leave me -- not every day, but they  
23 were a couple of old-timers from Sandy Lake, which is about  
24 18 miles away. They used to come in the summer and put up  
25 their tent or tepee in our front yard, and -- but they

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1 would ask for permission first, and my dad would allow  
2 them, and after they -- they got set up, maybe the next  
3 day, my dad would give us a little bit of tobacco to take  
4 to the old people, and I would say (speaking in Native  
5 language): May I have your pipe, Grandpa? I'd filled the  
6 pipe with tobacco, and that was the protocol for asking for  
7 stories or knowledge from the old people, not -- not the  
8 knowledge as obtained by the now overnight medicine and  
9 overnight Elders. What I know about the old customs and  
10 traditions and practices and beliefs were acquired verbally  
11 and in person from those old people. When I say "old  
12 people," they had been in their 60s, 70s, 80s, 90s. They  
13 may have been blind, some of them. A couple of them, I  
14 know.

15 **MS. DARIA BOYARCHUK:** M'hm.

16 **MR. ALFRED BEAVER:** They may have been deaf,  
17 but when I fill that pipe up, they were always ready to  
18 tell the story, and their stories, I would -- I would say  
19 they were parables. Like, in the Bible, Jesus talked about  
20 parables, tells parables, and his disciples -- disciples  
21 had to figure out what that parable meant in reality, and  
22 that's the way these old people told their stories. I had  
23 to figure out what that story meant, what was behind that  
24 story, and why I believed in -- why they believed in the  
25 healing powers of the plants, of the different parts of a

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1 chrysalid or -- that have healing powers, the different  
2 parts of an animal that have healing powers, and the  
3 different animals that have parts of their body that can be  
4 used as curses. It's no -- not practiced very much now,  
5 but in -- in this -- in this file, there's --

6 **MS. DARIA BOYARCHUK:** Which file? Your --

7 **MR. ALFRED BEAVER:** Huh?

8 **MS. DARIA BOYARCHUK:** The file --

9 **MR. ALFRED BEAVER:** That -- that  
10 might -- there are some pictures in there during my walk,  
11 and --

12 **MS. DARIA BOYARCHUK:** Okay. Would you like  
13 to share those with the Commission?

14 **MR. ALFRED BEAVER:** Huh?

15 **MS. DARIA BOYARCHUK:** Would you like to  
16 share -- show the Commission the pictures?

17 **MR. ALFRED BEAVER:** Yeah, there's a few -- a  
18 whole bunch of them that -- the majority of them went  
19 missing. I had a house fire. This is --

20 **MS. DARIA BOYARCHUK:** You can just point  
21 towards the video camera.

22 **MR. ALFRED BEAVER:** All right, but first  
23 I'll tell you --

24 **MS. DARIA BOYARCHUK:** Okay.

25 **MR. ALFRED BEAVER:** Now, this is the -- this

1 is the camera over here. This is a -- this is a statue of  
2 my great, great, great grandpappy in Beaverlodge.

3 **MS. DARIA BOYARCHUK:** Okay.

4 **MR. ALFRED BEAVER:** That's where I camped.  
5 That's -- that's me over here holding the flag, and that's  
6 my cousin Leonard -- Leonard Cardinal's stepson, and that's  
7 when we arrived in Beaverlodge.

8 **MS. DARIA BOYARCHUK:** So this is the flag  
9 with the pink -- pink slipper, the --

10 **MR. ALFRED BEAVER:** Huh?

11 **MS. DARIA BOYARCHUK:** This is the flag with  
12 the pink running shoe, you said, the little kid's --

13 **MR. ALFRED BEAVER:** Yeah.

14 **MS. DARIA BOYARCHUK:** Little girl's...

15 **MR. ALFRED BEAVER:** Can we see that pink  
16 slipper?

17 **MS. DARIA BOYARCHUK:** I can't, but I -- I  
18 was just wondering.

19 **MR. ALFRED BEAVER:** Yeah, right here.

20 **MS. DARIA BOYARCHUK:** Oh, right -- okay.  
21 Okay.

22 **MR. ALFRED BEAVER:** That little -- that  
23 little thing on top of the flag pole there. That's the  
24 pink slipper.

25 **MS. DARIA BOYARCHUK:** Yeah. Thank you.

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1                   **MR. ALFRED BEAVER:** That's what -- that's  
2                   what -- that's the one I found downside of Sturgeon Lake.

3                   **MS. DARIA BOYARCHUK:** Yes.

4                   **MR. ALFRED BEAVER:** And these are members of  
5                   Horse Lake First Nation that came to greet us. There were  
6                   more than that. They were some more across the road there.  
7                   And then -- I had so many pictures, and -- this is -- this  
8                   is my cousin here in the black jacket, Leonard Cardinal.  
9                   He's also an Elder -- a young Elder, and he's the one that  
10                  introduced me to the mayor of Grande Prairie, Bill Given,  
11                  and these are some of the women that walked -- that walked  
12                  with us out of the city of Grande Prairie, these women, and  
13                  this man in the blue shirt is the mayor of -- I don't know  
14                  if he still is. He was the mayor of Grande Prairie.

15                  **MS. DARIA BOYARCHUK:** Okay.

16                  **MR. ALFRED BEAVER:** And this is when we were  
17                  walking out of the city of Grande Prairie, and there again  
18                  is Bill Given, the one in the blue shirt, and this is  
19                  approaching the Moberly Lake Indian Reserve in B.C.

20                  **MS. DARIA BOYARCHUK:** M'hm.

21                  **MR. ALFRED BEAVER:** And this is a member of  
22                  the Moberly Lake Cree Nation. They are two different bands  
23                  there. One is Saulteau Indian Nation, the other one is  
24                  Moberly Lake Cree Nation, and that's -- that's at the -- at  
25                  the Moberly Lake Cree Nation, and these are people, again,

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1 that walked with me from East Moberly Lake to West Moberly  
2 Lake. That's the end of their reserve is, which is about  
3 ten miles apart, so all these little kids and the adults  
4 walked with me, these -- and these are the same -- same  
5 people.

6 **MS. DARIA BOYARCHUK:** M'hm.

7 **MR. ALFRED BEAVER:** Was already snowing  
8 there when we took that picture. It had snowed.

9 **MS. DARIA BOYARCHUK:** Wow.

10 **MR. ALFRED BEAVER:** And this is in  
11 Fort St. John outside the Treaty 8 office in Fort St. John,  
12 and the woman standing there is [Friend 1]. She's a -- I  
13 don't know if she's a director of the Sisters in Spirit,  
14 but every -- every October 4th, she goes to Ottawa to take  
15 part in that Sisters in Spirit Walk, and that was in Fort  
16 St. John. That's what we're looking the city of -- the  
17 city of Dawson Creek is on the other side. Can't see it  
18 from here. And this is entering the -- crossing the  
19 Alberta/B.C. border. I had a whole bunch of -- like I  
20 said, a whole bunch of pictures.

21 **MS. DARIA BOYARCHUK:** Well, thank you for  
22 sharing that.

23 **MR. ALFRED BEAVER:** And this is --

24 (KNOCKING ON DOOR)

25 **UNIDENTIFIED SPEAKER:** (Indiscernible) in

1 here.

2 **UNIDENTIFIED SPEAKER:** Sorry, miss. I'm  
3 just checking if -- I was looking for luggage carts. Is  
4 there one in here?

5 **MS. DARIA BOYARCHUK:** No, we don't see any.  
6 No. Sorry.

7 **UNIDENTIFIED SPEAKER:** Okay.

8 **(DOOR CLOSSES)**

9 **MR. ALFRED BEAVER:** And this is overlooking  
10 that reserve, and here, that little boy is my friend  
11 [Friend 2]'s grandson, and that's [Friend 2's mother],  
12 [Friend 2's]'s mother. This was in her house in Moberly  
13 Lake First Nation, and this is -- when we arrived at the  
14 Saulteau Nation. That's the west entrance to Saulteau  
15 Nation. So that's only -- those are only some of the  
16 pictures that I have there. Thank you. And I also kept  
17 articles about little children --

18 **MS. DARIA BOYARCHUK:** Okay.

19 **MR. ALFRED BEAVER:** -- being victimized.  
20 I -- I have a binder -- I have a binder of the atrocious  
21 deeds inflicted on little children. There are about eight  
22 different articles I have at home, and that's my -- my  
23 commitment to the women, to the children, but also to say  
24 to -- say to the men, be strong, show your support, do not  
25 be shy. When I was drinking, I was never shy to raise my



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1 voice to show that I was drinking.

2 **MS. DARIA BOYARCHUK:** M'hm.

3 **MR. ALFRED BEAVER:** I was never shy to sing  
4 in public. I was never shy to go in -- into a bar,  
5 anywhere, and now that I'm sober, I kind of cringe when I  
6 go into a church or to an AA meeting, but then I think back  
7 on -- on the purpose, on my later existence in life, and  
8 that's just to provide us a -- provide a leaning standard,  
9 a leaning post, if you will, for the abuse, for the missing  
10 and murdered little children and women. So...

11 **MS. DARIA BOYARCHUK:** Thank you. Thank you  
12 for your commitment to women, and I know that's not -- it's  
13 not only your -- your personal story of something that  
14 happened to your relatives, but it's -- you're doing it on  
15 behalf of all women out there.

16 **MR. ALFRED BEAVER:** Hm?

17 **MS. DARIA BOYARCHUK:** You're doing it on  
18 behalf of all women --

19 **MR. ALFRED BEAVER:** Yeah.

20 **MS. DARIA BOYARCHUK:** -- whether  
21 it's -- they're related to you or not, but  
22 you're -- you -- you're out there, standing up for their  
23 rights, for our rights, and that is...

24 **MR. ALFRED BEAVER:** And I don't -- I don't  
25 refer only to Indian, Aboriginal, Indigenous --

1 MS. DARIA BOYARCHUK: M'hm.

2 MR. ALFRED BEAVER: -- women. I refer to  
3 all women.

4 MS. DARIA BOYARCHUK: All women.

5 MR. ALFRED BEAVER: Yeah.

6 MS. DARIA BOYARCHUK: Thank you.

7 MR. ALFRED BEAVER: Because we're all human,  
8 just a different nationality, different dialect, different  
9 religious beliefs, different spiritual beliefs, different  
10 attitudes. Doesn't mean we're different. We're all human.

11 MS. DARIA BOYARCHUK: Thank you.

12 MR. ALFRED BEAVER: Yeah.

13 MS. DARIA BOYARCHUK: And, Alfred, if I can  
14 ask you a few questions about your niece Gloria Gladue.  
15 She -- she went missing just two years ago, you said. She  
16 was hitchhiking, right?

17 MR. ALFRED BEAVER: Huh?

18 MS. DARIA BOYARCHUK: She was hitchhiking,  
19 your niece?

20 MR. ALFRED BEAVER: Yeah.

21 MS. DARIA BOYARCHUK: Do you know if there  
22 was ever investigation?

23 MR. ALFRED BEAVER: Pardon me?

24 MS. DARIA BOYARCHUK: Do you know if there  
25 was ever an investigation into her...

1                   **MR. ALFRED BEAVER:** There was a -- what I've  
2                   been told, there was an investigation, was a very  
3                   on-the-surface investigation asking people if they knew or  
4                   had seen Gloria, but to fully -- but to conduct -- a  
5                   comprehensive -- a comprehensive investigation, no.  
6                   Neither has that been done with Monique.

7                   **MS. DARIA BOYARCHUK:** Monique. Okay.

8                   **MR. ALFRED BEAVER:** And the one in 1961,  
9                   Philomene Lemay (ph) Gladue.

10                  **MS. DARIA BOYARCHUK:** M'hm.

11                  **MR. ALFRED BEAVER:** Philomene Gladue Lemay.

12                  **MS. DARIA BOYARCHUK:** What's the first name?

13                  **MR. ALFRED BEAVER:** Philomene. Philomene.

14                  **MS. DARIA BOYARCHUK:** And how she -- is  
15                  she --

16                  **MR. ALFRED BEAVER:** P-H --

17                  **MS. DARIA BOYARCHUK:** P-H.

18                  **MR. ALFRED BEAVER:** I-L.

19                  **MS. DARIA BOYARCHUK:** I-L.

20                  **MR. ALFRED BEAVER:** O.

21                  **MS. DARIA BOYARCHUK:** M'hm.

22                  **MR. ALFRED BEAVER:** M-E-N-E.

23                  **MS. DARIA BOYARCHUK:** Gladue as well?

24                  **MR. ALFRED BEAVER:** Yeah.

25                  **MS. DARIA BOYARCHUK:** And how is she related

1 to you?

2 **MR. ALFRED BEAVER:** She's my -- she was my  
3 niece's second -- second -- second in line.

4 **MS. DARIA BOYARCHUK:** And what year was  
5 this, if I can ask? Your niece, Philomene.

6 **MR. ALFRED BEAVER:** The last time she was  
7 seen?

8 **MS. DARIA BOYARCHUK:** Yeah.

9 **MR. ALFRED BEAVER:** In October 2015.

10 **MS. DARIA BOYARCHUK:** So -- also 2015?

11 **MR. ALFRED BEAVER:** For -- for Philomene?

12 **MS. DARIA BOYARCHUK:** Yes.

13 **MR. ALFRED BEAVER:** No. That was in 1961.

14 **MS. DARIA BOYARCHUK:** 1961. Thank you.

15 **MR. ALFRED BEAVER:** Yeah.

16 **MS. DARIA BOYARCHUK:** And Gloria,  
17 October 2015?

18 **MR. ALFRED BEAVER:** Yeah.

19 **MS. DARIA BOYARCHUK:** Thank you. Okay.  
20 Just wanted to get the timeline straight. Okay.

21 **MR. ALFRED BEAVER:** The other one is a  
22 sidetrack of that -- is the missing -- of Clifford Ojime  
23 (ph), a cousin -- a man, a cousin that went missing in  
24 1984.

25 **MS. DARIA BOYARCHUK:** Okay. And under what

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1           circumstances, do you know, he went missing?

2                           **MR. ALFRED BEAVER:**   The last time -- what  
3           the police have said was that the only clue that they have  
4           or been told was that somebody saw Clifford walking out the  
5           door of the York Hotel in Edmonton at night.  That night  
6           that he came to my home to -- after working -- this was  
7           1984 after the break of (indiscernible), and he won -- on  
8           the third quarter of the football game, the -- security  
9           opened the doors after the third-quarter to allow people  
10          who want to watch the remainder of the football game and  
11          the people that wanted to sign up to go to work  
12          after -- after the game, to clean up the stadium.  So that  
13          night, they went to work cleaning the stadium, came home  
14          about 3 o'clock in the morning, and went back to work at  
15          8 o'clock the next Monday morning.  He worked till 6, came  
16          home.  Tuesday morning, he went to work again, and  
17          6 o'clock they quit, came home, had supper, and then  
18          Wednesday morning they went back to work.  Once the  
19          afternoon, at 4 o'clock, they finished cleaning the  
20          stadium, and they were supposed to go and pick up their pay  
21          cheques that coming Friday, so Clifford came home, and we  
22          all -- we always used to have supper all at the same time  
23          because I was working -- Clifford was looking after the  
24          late Roy Old's (ph) father, and Alan -- Alan Bigstone (ph),  
25          Edward Beaver, Jim Auger (ph) and Samuel Cardinal (ph) were

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1 all working.

2 So after supper, Clifford said, I'm going to  
3 go downtown and check what's happening, and that was the  
4 last we ever saw of him. The next time that we heard was  
5 about a month after that when one of the police -- city  
6 police said that somebody had seen Clifford walking out the  
7 door with a woman, and furthermore, somebody said that  
8 woman was from Lac La Biche, but none of these clues were  
9 ever proven, so we don't know what happened. Even that one  
10 was a long time ago, and that's never been solved, so we  
11 have (indiscernible) from Wabasca, Philomene Lemay from  
12 Wabasca. She lived in -- she was -- she married. She was  
13 living in Wabasca -- in Slave Lake. We have  
14 Monique Beaver, originally from Wabasca, but she was living  
15 in Edmonton, living common law there. They have  
16 Clifford Ojime (ph), originally from Wabasca again, but he  
17 was -- his family lived in Athabasca, had moved to  
18 Athabasca, and now Gloria Gladue.

19 So that's five out of Wabasca, and that's  
20 why I'm here, too, because the missing and murdered women  
21 issue affects our community, but I have been involved in  
22 the less fortunate members of society's issues for a long  
23 time because I didn't grow up in a very healthy  
24 environment. So I was an underdog. I was a laughing  
25 stock. I underwent bullying, abuse in the residential

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1 school. So I do what -- do what -- I do what -- a mental  
2 platform for the underdog. I guess up to the time I kick  
3 the bucket, I will always stand up for the underdog.

4 I -- but it's -- even a number of  
5 those -- those days in the past, it gives me great pleasure  
6 to see little kids, and just before closing, I'll add two  
7 little -- two little tidbits here. Last summer -- this  
8 past summer, I was sitting by -- at the gazebo there in  
9 Athabasca by the river bank, and this woman came along, and  
10 she had a little girl, about 3 -- 3 years old, not -- not  
11 big, and that little girl had a little dog on a leash.  
12 That little dog is about that high, and that lady said,  
13 good morning. I said, good morning, and that little girl  
14 waved, so they went by.

15 And then a while later, a short time later,  
16 I heard someone crying, a little kid crying. So I went  
17 behind the stage, on the other side of the stage to see  
18 what -- what was happening, and there was that little girl,  
19 that one that -- the one that had that little dog, and that  
20 woman was just on the verge of crawling under that stage.  
21 The stage is about -- the floor on that stage is about  
22 seven feet off the ground, but it's dark in there, and I  
23 asked her, I asked that woman, I said, why is the little  
24 girl crying? She said, oh, her little puppy got -- got  
25 stuck underneath. So the -- she said, I'm going to crawl

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1 under and try and get it out. I said, never mind, I said  
2 I'll go -- I'll go and release that -- that little dog. So  
3 she said, okay, all right.

4 So I crawled under. That little -- that  
5 little dog's leash had got stuck in between the V-joint, so  
6 I came out, and gave the leash -- that little girl, I put  
7 that leash -- the loop around her wrist, and then she  
8 looked at that little dog sitting in front of her, and you  
9 know how little kids are. They have five little fingers,  
10 but they can point in seven different directions at the  
11 same time, and: That's the last time I rescue you. That  
12 little dog was sitting there with the head hanging down.  
13 Bad puppy, but I still love you. And it was all sloppy wet  
14 kisses from there on.

15 That was one instance. And a little while  
16 ago, last week, I came down in the morning to the  
17 restaurant when I'm staying at the hotel there in Westlock,  
18 and I also -- I took my usual table, which is right at the  
19 corner, and later on, a man -- a woman came in with a  
20 little boy, about 8:09, and a little girl, again, about 3  
21 or 4 years old, and they went and sat at the next table to  
22 me, so I -- I was eating breakfast, and I noticed that  
23 little girl kept -- the little boy didn't mind, didn't  
24 bother him, but that little girl, and she said something to  
25 her mom, and her mom went like that, and she got off -- got



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1 out of her chair and came walking up to me, to where I was  
2 sitting, and she just looked at me. Are you a cow pie?  
3 And I said, what? She said, are you a cow pie? I said,  
4 yeah. I said -- ah, Mommy, look, cow pie. And there were  
5 enough people there went into great laughter, and that  
6 woman's face just turned red because she was embarrassed  
7 the little girl was calling me a cow pie.

8 (LAUGHTER)

9 MR. ALFRED BEAVER: I said, that's okay, I'm  
10 used to little kids calling me all -- so that's -- that  
11 made my day. Yeah.

12 MS. DARIA BOYARCHUK: Yeah, thank you.  
13 Thank you for that. Is there anything else that you would  
14 like to share with us tonight?

15 MR. ALFRED BEAVER: Uh --

16 MS. DARIA BOYARCHUK: With the Commission?  
17 Anything you'd like Commission to know?

18 MR. ALFRED BEAVER: I think one of  
19 the -- one of the -- it's one of the ideas that a lot of  
20 people speak -- speak of, silently or in an empty room, is  
21 that pressuring the authorities to -- to -- more time, more  
22 energy to try and solve this missing and murdered women  
23 because not enough has been done. I'll give you an  
24 example. About three -- two or three years ago, I -- it  
25 was in Ontario. You may have heard of that case. There

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1           were two girls that had left their home reserve. One of  
2           the girls -- well, they left their home reserve, and one of  
3           the girls was going to her dad's place. I think it was in  
4           Thunder Bay. They never -- they never reached her dad's  
5           house, they never arrived, and right about that time,  
6           about -- about that -- the way that they were reported not  
7           arriving at their dad's house, there was a lion cub that  
8           went missing from the pet owner's house. When the report  
9           was made to the OPP about the missing girls that had not  
10          arrived in Thunder Bay, there was no response there. There  
11          was -- the information was taken by the OPP, but when that  
12          lion cub went missing and the report was made to the  
13          authorities, in two hours' time, in about two hours' time,  
14          they had Ontario -- Ontario Provincial Police searching all  
15          over this Thunder Bay, looking for that lion cub. They  
16          even had a helicopter scouring the neighborhoods. They  
17          found the lion cub, but after they found the lion cub, only  
18          three days after that did they start questioning people if  
19          they had seen those -- those girls.

20                        So in reality, Aboriginal -- Aboriginal  
21          lives, Aboriginal women's lives must mean less than the  
22          life of an animal, a baby animal. I would've thought that  
23          those little girls -- those girls -- not little girls, they  
24          are probably teenagers -- well, teenagers, that their lives  
25          were more important than that lion cub, and if I -- if you

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1 think I sound prejudice on my comment, because their skins  
2 were probably brown, not white, and their skins were not  
3 gray. This is a side comment. So these authorities must  
4 be made to live up to the -- to the words "to serve and  
5 protect," but they must also try to solve.

6 **MS. DARIA BOYARCHUK:** Thank you.

7 **MR. ALFRED BEAVER:** You're welcome.

8 When -- are we off now?

9 **MS. DARIA BOYARCHUK:** If this is everything  
10 you would like to share, then yes, we can end here.

11 **MR. ALFRED BEAVER:** Just a comment -- comment. Everything  
12 ties in nowadays with the establishment of the Indian  
13 residential schools. Everything. The root -- the roots of  
14 inequality, inequalities suffered by Indian -- Aboriginal  
15 people, the root of those inequalities is the residential  
16 schools. Had nothing to do with colour, and we're  
17 still -- as Aboriginal people, we're still not --  
18 --- Upon adjourning

19

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LEGAL DICTA-TYPIST'S CERTIFICATE

I, Jenessa Leriger, Court Transcriber, hereby certify that I have transcribed the foregoing and it is a true and accurate transcript of the digital audio provided in this matter.

A handwritten signature in blue ink that reads "Jenessa Leriger". The signature is written in a cursive style with a long, sweeping tail on the final letter.

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Jenessa Leriger

March 13, 2018