Eric: My name is Eric Stamp, I have reached these people on March 12. I am going to ask Lazarus Roan, how they had lost Sharphead reserve and if they got benefits from it. Or else if all the people had died. And then from there, how it went on about Papaschase reserve. This is what I want to ask you Lazarus. We did not know what the dealings were about the Sharphead reserve. They sold or been pushed out or else they all died. No Indian has ever inquired about this reserve. So we think that the people lost it or we do not now if they got anything from it. So we are investigating this, that maybe some of these people are still living, that maybe they can get something out of it, or else they can get another piece of land if we can locate of what happened to it.

Lazarus: This question you have asked me, I will tell you what I know. My mother lived there and was given that reserve when the treaty was made. My mother died not long ago. She used to tell how they had lost that reserve. So the people that were there, these war dancers, had gone out hunting. They had gotten the measles and they nearly all died from it. And they were so worried, that there was only 7 families that survived. And sick of worrying, they moved to their relations. So the place they went to had the people put them into their reserve. There was only one family that did not go anywhere, so he hung around the reserve. That was Rain, which they had called George
Rain. When George Rain went back to their reserve it was taken by the white people. So that's how the reserve got lost. He had tried to get his reserve back I don't know how many years he tried. Finally he received a piece of land, only 2 sections, that was south of Buck Lake.

That was the family of Rains. All these old people died also. Alec Rain was the one who got into the Samson Band. The other Rains went to Duffield Reserve and were taken there. And the Hobbema reserve was asked if they wanted the 2 sections of land but the Duffield band took over. So I know who the people were that stayed on the piece of land and the ones that went to Duffield. Those that went to Duffield reserve were the Burks, Sharpheads, but the family of the Sharpheads all died. Payhands are a large family and they were also the ones who belong from that reserve. One of the Sharpheads went to the Winterburn reserve and that his grandfather was a chief. That is the Sharphead reserve. And one went to Morley reserve and he became a Stoney Indian. And here, from my mother's side there was quite a few of us. And I am the only one left from my mother's side. There is another from that family who lived in Ermineskin reserve and is still living there. Garry Stoney was his name. His father had married a girl from that reserve and he was accounted into the tribe. We are the only ones left from that family who is still living. His parents came from that reserve also. Them are the Firingstoney's. The other Stneys. One was John Stoney, one of his sons is still living. They did not belong from that reserve. So that is how I come to know of that lost reserve nd I have tried to know of the reserve but the chief and council were not interested.

As far as I know the people from there had two reserves yet. And I know that the white settlers who took over that reserve went to pay their dues to the Indian Agency at the Hobbema office. The Indian people only received $250.00 for the land. That is what settlers used to say the ones I had talked to. They said that the Indian people should have some interest for the land which they are living on now. But the council that was in did not want to take action. That's how much I know about it. Maybe the Stoney Indians got more rations from that reserve, which was taken from the treaty. We people that truly belong from there did not get a red penny which I know of, the people that went to different reserves. For they were my mother's relations that died from epidemic.

And another thing from my father's side, the Papaschase reserve. The first land that the Indian people that had taken on the first treaty. My father and uncles told us the truth about it why the reserve got broken up. My grandfather Papaschase wanted to sell some cattle or horses but was not allowed to sell. I don't quite remember if they did not want to give him a permit to sell the stock. That is when he got angered because he thought that whatever he owned did not belong to him or to us treaty Indians. The way the white people are, they told them about the scrip which they took. But they did not get much money although the larger families
got more than the smaller families. My grandfather was the oldest and then came Papastaw and Mitchim and Pato and Wasatos, and the youngest I don't recall for he was named in an English name. All these grandfathers of mine took the scrip and the others followed. Their relations followed because they bribed them into taking the scrip because they said we will never own anything in our future lives. The white people had a lot to say about this. I do not see where they could be Metis people. But this treaty's old woman who married the Metis had said this is my relation, pointing to the ones he said and that is where lots had taken the scrip. The ones that took the scrip, I knew and I know also the ones who went back to the reserve. I also know the ones that went to the Winterburn reserve, and the band of that reserve got the food rations like the Duffield got, for taking the people from the lost reserve. My father was about the last to leave the reserve but as you know how cunning the white man is for talking to the people who took the scrip. My father had the intention of taking the scrip also, so he went to the store and that is where the clergy talked him into not taking it. "You just watch and see how poor these people are going to be. There will be a road lower and that is where these people will be staying. Do not do that, for you will suffer your children in the future to come. Stay on the reserve for you will know where to go home to, like a bird who has finished her nest. They too know where to go. You will see your brothers who took the scrip that they will someday not have any shelter to go to. These people were promised to be given homesteads alright. But they will never finish paying for the homestead and if they cannot pay for the land it will be taken away from them. They will not be given any more homesteads and they will try to come back to the reservation but they cannot stay there." That is what the storekeeper told my dad. That is where he changed his mind and he got hell for not taking the scrip. From his brothers and uncles also. That is how the reserve got broke. My father was the last to go although he stayed and yet the white people told him that some day a big town or city will arise here and that you will be right in the midst of a white society. That is when he left the reserve and came here to live. That is what my father told me before he died. I have been inquiring about the money but that's as far as I got to, to Winterburn. Maybe they got the benefits for the government gave, I do not know.

So my father came to join the Samson's band and he came with a little portion of money which he brought when the reserve was sold. He was the only one who came with a little bit of grant which he got but the rest didn't. I had found this out for I hired a lawyer to try find out from Ottawa what the situation was. But the chief and council did not take part in helping me find out and I had to stop there. But I knew what the answers were and what the response was from the government. Lawyer died and his assistants went to B.C. so I lost my letters for they had kept them and that is where I lost them. That is how I know of these. There are a few of us who has tried to find out. There were 40 of us who lived in the Papaschase reserve and now living at the Hobbema reserve. That is the only 2
places that I know of, that joined the other reserve. Some of my
grandfathers' children got the treaty back but through the
woman who married treaty Indians and their grandchildren were
treaty. That is what I know about it. I do not know how it is
in Saddle Lake and north also for they were my grandfather's
grandchildren. I do not know how they got treaty. That is how
I know about these 2 reserves. The white people just took them
away from them which the land was not given them. They took
the land and never told anyone. That is how much pride they
had. They did not pay for the land they took. That is how the
reserve got lost.

Eric: This you mentioned just a while back, about Papaschase's
location. You must still remember where the reserve went
through.

Lazarus: I really don't know where the reserve ran through but
where the cemetery is it is called Two Hills. That was the
reserve and it is close to town. I don't know if they went
with the river or not. Closer to Leduc there is a place called
Black Earth River that was part of the reserve. There is
another one called Maskiteu, that too was a reserve. The one
called Rabbit Hill, you can see the highway from a distance
there was a reserve at all.

Eric: Is that one called Rabbit Hill?

Lazarus: Yes, that is the one. Farther down east that is as
far the reserve went to. A white man told me that some of the
white people who are living there borrowed the land and did not
finish paying for it. Because he had rented a place and he
could not pay for the tax was too high and that he left also.
That's how I know about this reserve went to but it was one of
the biggest reserves. That's how much I know of this.

Eric: You mentioned that your father and mother were quite old,
I wonder if you can tell us about how old they are and when
they died?

Lazarus: My father died in 1919, May 22nd and my mother died
about 6 or 7 years ago; she was 104 years old. She had a
strong mind yet before she died. She was still lively and
walking around before her death. My father was 76 years old
when he passed. I was 16 years old when he passed. That is
why I can clearly remember the stories he has told me even some
I did not come out with, what he told me. I just know how
things went because he and his brother sat down together and
spoke of these things. They had spoke about the Stoney's from
where they had come from there had joined in the Samson's band.
Some of the others went in at Bull's. Those I know for they had
a Cree name. One of them was Brave Ear and the other was Long
Knife and one was Three Fingers. These men came from that
reserve who came into Bull's (that reserve was called the Bull
Reserve). Them people I know that came from that reserve. Some
has said that they came from that reserve but as far as I know
they did not come from there. I've asked some older people and
that is what they've said. One of them who knew about this, for he was a young man when he came from there and he has told me this story. His name was John Baptiste, he's got only one son living now and he himself came from there too. He knew also of how the Indians lost their reserve. He joined into Samson's band and that was my uncle. All these were my relations for that is how I know of this. And I have asked Sikosakan, alias Gristle, he has taken the scrip but he was taken back to treaty. He told me also of whom that came from there and the ones who joined the Samson's band. That's how come I know of these and I went around and inquired to the older people. I had 40 names of the people who joined into Hobbema. So that is how much I know of this.

Eric: How about east Edmonton, it must be about 25 or 30 miles I'd say, there was a reserve at one time. You wouldn't know by chance of the people who owned the reserve or heard of it?

Lazarus: These older people I have mentioned for which I don't rightly know but they have mentioned about this reserve. When the first treaty was made they were there. Big Slough. They mentioned where people have lived for some time it was called Beaver Hill. They never went too far out there. They called Beaver Hill lake where they had their trappers quarters and they hung around there nearly all the time. That's where they were born these old people did. They had mentioned some things all this, but I did not take too much attention to it. But they talk about it where they had a reserve but I don't know where exactly. That I have heard that there was a reserve somewhere around that district. I don't know if all the Metis people went away from there. From my point of view I think that's the way it had happened. They lived around the big slough, that was later on; them were my father's relations. One time me and my dad went out trapping in that direction and we met up some of my dad's relations. Maybe these people had a reserve there before they took scrip. I don't know exactly but I've heard that there was a reserve there. That's how much I know.

(End of Interview)

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