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INFORMANT'S ADDRESS: SMALL BOY'S CAMP
ALBERTA
INTERVIEW LOCATION: SMALL BOY'S CAMP
ALBERTA
TRIBE/NATION: CREE
LANGUAGE: CREE
DATE OF INTERVIEW: MARCH 30, 1974
INTERVIEWER: LOUIS RAIN
INTERPRETER:
TRANSCRIBER: JOANNE GREENWOOD
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HIGHLIGHTS:

- Tells about the granting of scrip and where people moved to from the Papaschase Reserve

Re: Papaschase Reserve

Louis: Now I'll ask you something about Papaschase reserve. Could you tell us that here? What happened to that reserve?

Lazarus: That Papaschase reserve, my father was the last one to leave that reserve. The reason why he left that reserve I'll explain that first. The storekeeper, a white man, told him that in the future there was going to be a big city here, "You will be right in the middle of the whites." This is why he abandoned the reserve. And now this is what I know, as my father and some elders have had recalled. The people I meant were Rabbit Eye (Wappussuwp), Policeman (Simacqueness), Shortback (Chapachian)--that was my father--has told this. This Papaschase was to sell some animals--here I don't remember if there were cattle or horses. He wasn't allowed to sell these. From then he got mad and said, "I guess I never could own anything myself as I'm looked upon as a child and will always be taken as a child." This is what Papaschase had said then. And from then they took scrip--those old men used to call "script" whenever they talked about that. All of these that took scrip were my grandfathers, Papaschase, Ta-kooock, Meegem, Potoo, Satoos. There is one name I forget. He used an

English name and he was the youngest of those brothers. He didn't have an Indian name like the rest. All of these people took scrip. They've mentioned how much monies they each received. It wasn't much. And this my uncle, the one that was called Simacqness, he had taken scrip too. He had influenced one of my brothers that took scrip with him, Pitick-koinoo was his Cree name.

When my father was about to take scrip, he was ready to scrip, he had inquired. A missionary and a storekeeper talked to him saying, "Don't do that. In the future there's going to be tax. Even a knife, a fork, on these you will pay tax in the future. Look at those, your brother that just took scrip, he will be living on the road allowance. He'll never pay up the land where he takes settlement. If he can't pay the taxes, the land will be taken away from him and then he'll end up living on the road allowance. All this land is going to be subdivided." "This is what they told me, advising me, this missionary and storekeeper," this is what my father had said. "But if you don't--go out, when you've seen birds nesting they know where to go home to. That's how you're going to do if you don't take scrip. You'll know where to go home to. But this brother of yours owns nowhere to go home to if he loses his land when he takes scrip." This is what I was told. My brother and I were ready to take scrip but we were advised not to do that by those white people. My father had said they really did not want us to take scrip. And then we stopped and didn't take scrip. A lot of these people that took scrip didn't have no background of their ancestry to be half-breeds. They had no white man's blood in them but went and took scrip. Some of them had relatives (women) marrying half-breeds and when a half-breed knew he was staying with a treaty woman they'd go and talk for his wife's relatives to become half-breeds. They had no way of proving they were half-breeds. When those half-breeds would go up and say, "This one is related to me," they would say, "He is my nephew," or niece or something like that. Those half-breeds would say that and those people that took scrip were really genuine Indians. They had no white man's blood whatsoever in them. My father used to say that. Like this man called Shiny (Wasihkootoosguin), he had no white man's blood whatsoever in him. All he had was his sister who had married a half-breed. He went and took scrip. And a lot of those people were greatly influenced in a similar way. Like another man called Kokeesikomo, he too had no way of being a half-breed but he became one too. They were told people that have mixed blood would have to take scrip but a lot of those kind of people took scrip anyway. This is what my father used to say.

The people that came from there (Papaschase), some went to Winterburn and some were transferred to Hobbema. But there were more that went to Winterburn. There was one called Nose Bone (Hosgunkoot) that went to Winterburn. Little Hunter, Morins, Sky Rattler, Sky Knocker, these people came to Winterburn and to Hobbema. My father, when the first treaty was made he had used Shortback. He was registered then and it would be written somewhere in Ottawa. My father's Cree name is also in Ottawa (Cha-pa-chian) when they were trading with

Hudson Bay Co. merchants. The merchants gave them those names. It wasn't Roan, we were given the name Rowen. This was the name that was given to them by those white men. That merchant was a Frenchman. And they were baptized by the priest then on that name.

This is what I know about this Papaschase Reserve. There was a man named John Baptiste that went to Samson's. And this I've mentioned, Shiny Elbow, although he had took scrip he got transferred to Samson's too. My father was transferred to Samson's. Rabbit Eye went to Samson's. Chickety Bird went to Sharphead but when Sharphead was disbanded he went back to Samson's. These were all the old people that went there with the Samsons. Some I've forgotten their names at Bull Reserve. Crane was transferred to Louis Bull Reserve. (American Knife) Brown went to Louis Bull Reserve. These were from Papaschase Indian Reserve. Three Fingers was one of them that left that reserve towards the last, who was transferred to Louis Bull

Reserve. Those were originated from there. At Ermineskin Reserve there wasn't many that went in there. Seekoshagun took scrip but was later accepted into the Ermineskin Band. Niqwawanik went into Ermineskin Band too. And those people, Saulteaux, the old lady came from Papaschase. Them too were transferred to Ermineskin's.

If ever you people want to know more about that, I'm sorry to have lost the names I had of all those people that came from Papaschase Indian Reserve. I had a lawyer and had given him all those names with him. I had obtained that information from old people as to where everyone had gone to. I had given these to a lawyer in Wetaskiwin. When the lawyer died I've lost those papers. I have found out how treaty occurred and also a chief and councillor positions, what powers they hold and so on. I had papers stating that I could take a chief and a councillor to court if I had a reason to. And I've inquired about that just lately here and that statement is still stated the same. It has been about two months ago when I asked about this. And this is all I know and I shake hands with you whoever hears me.

Louis: I thank you.