

DOCUMENT NAME/INFORMANT: JIM LAPATIC
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ALBERTA
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ALBERTA
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INTERVIEWER: JOHNNY CARDINAL
INTERPRETER: JOHNNY CARDINAL
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HIGHLIGHTS:

- Jim Lapatic, aged 83, describes how Papaschase took scrip and the members of his band scattered to various other reserves which were then compensated for the loss of the Papaschase Reserve land.

Johnny: What is your name?

Jim: Jim Lapatic.

Johnny: Some of these questions I am going to ask you are about Papaschase. How he lost his reserve and whether or not he was a treaty. You can tell this story. How old are you?

Jim: 1892 I was born, from there you will know how old I am. 83 years old, Johnny.

Johnny: So go ahead.

Jim: What I know from elders, they used to tell the story of how they left their reserve.

Johnny: Could you name these elders?

Jim: Papaschase, on the southside of Edmonton, he used to have a reserve there. While he was there in this reserve his relatives all took scrip. This is Papaschase reserve. Not all of them took scrip.

Johnny: Why did they take scrip? Who told them to take scrip?

Jim: They wanted to take scrip. They were told not to by different people. But why it happened is they liked their booze and they didn't want to be kept out of bars, that's why they took scrip. That's what I had been told.

Johnny: When they took scrip did it come from Indian Affairs?

Jim: It was Indian Affairs' responsibility. That's where they asked for it from. Their inspector from Indian Affairs came and arranged it from there.

Johnny: What was the inspector's name?

Jim: I don't know, they used to name him, but I don't remember. But what really happened - some of those people - Papaschase went to Beaver Lake and others went to Hobbema. There were 12 families left at Papaschase settlement. They tried to hold this reserve. The government told them they were sending an inspector and I suppose this inspector came and asked my father.

Johnny: What was your father's name?

Jim: Lazarus Lapatic. What my father said is the land's big enough here, if you want to live poor like us, you are welcome to here. That's what he told the people from Papaschase.

Johnny: Was you father the chief at that time?

Jim: Yes, he was councillor ever since Enoch has been in existence. His brother was the chief. When his brother died he was offered the position, but he refused to be his successor. He said give me 3 years then I will accept the position. Then I will be able to stand up to it. Then Missjames was elected to finish the term, his recommendations were ignored. My father was often approached for his approval; he was recognized as a leader and his word was respected. That's what the elders used to tell me. My father told them they could live poor with us in Winterburn reserve. He asked them what they had been told before they left Papaschase reserve. They told us to let go of the reserve for 20 years on credit. Wherever you are accepted that's where the funds will go to that come out of this deal, and that's exactly what happened. That's what they told my father and they were right. There was some benefits distributed to the people here. That's as far as I know myself. The very first time payment came into effect pertaining to the Papaschase they received shingles, tar paper, nails, windows. They got whatever was needed to make a house. My father told them they could take logs to build their homes with. Some of them did that, other old men sold their material to people here, for instance to Alexis and Sunbo.

Johnny: From who and what did they buy?

Jim: They bought that material from the people from Papaschase.

Johnny: They bought the shingles etc?

Jim: Yes, Alexis and Sunbo are the people who bought the material from the Papaschase men. Also a guy named Missjames got some material because he was keeping an old man from Papaschase so he said he would use his share. So he and those who bought the material used it. That was the first payment they made to Papaschase reserve.

Johnny: Would you know the peoples' names that came from Papaschase reserve?

Jim: Yes, some of them. There was one that was made a chief named Napasis. My father himself made him a chief because he had to look after the Papaschase people. Previous to this he was a councillor at Papaschase reserve. Another one was

Jamseophat he was a councillor. What I heard was Papaschase was the chief and Patteau, Shatooch and Napasis. Napasis has 12 families to follow him here to Winterburn.

Johnny: I thought you mentioned the name Mecchum.

Jim: Yes, this story I am telling now I didn't make up. Elders used to tell me what really happened. I used to try to pick the right stories from what the elders used to say.

Johnny: Did Patteau take scrip completely?

Jim: Yes, what I used to hear was he was at Saddle Lake. As a matter of fact we stopped to see him at Saddle Lake. We stopped at the home of the Saddle Lake chief and he was there. So I saw him at Saddle Lake on our way home from a Long Lake meeting. Francois Gueeheau (unsure of spelling) organized a meeting and Malcom Norris and Pete Thomkins applied for colonies at that time in Alberta. They invited different people from Alberta for their support, for example treaty Indians.

Johnny: Did Malcom Norris come from Papaschase reserve?

Jim: No, those are Metis people I am talking about, they were Metis before.

Johnny: Who? Yes, okay.

Jim: The story I heard was they were deprived really bad those Metis people. They asked the government for Metis colonies so their people had a place to live forever. That's what they told the government.

Johnny: Is that all?

Jim: Yes, that's all.

(End of Interview)

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