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HIGHLIGHTS:

- Robert Goodvoice, born 1901.
- story of Sioux Indians' first contact with Europeans and prophecies regarding the Europeans
- account of the 1851 Treaty made at Fort Laramie between the Sioux and the American Government.
- account of the 1862 Minnesota Massacre and in its aftermath, the movement of a group of Sioux to Portage la Prairie, Manitoba.
- establishment of the Wahpaton (Round Plain) Reserve in Saskatchewan, and its chiefs.
- Sioux calendar - names of the months

(Side A)

I am Robert Goodvoice and my age is 76. I live on the Round Plain Reserve and I belong to the Wahpeton Band. As I have said before and I am going to say again, that is a division of the Dakota Tribes that live in a big circle and another one in the big circle. There are three circles. The time came when they divided into groups and they scattered here and there.

Shortly after the division was made, the people, some moved eastward and they saw the white man. There was, one day, a man walking along the seashore and he saw something strange

in the water. He took a good look at it, but it was something strange. He had never seen that in his life and he sneaked up to it, to make sure that it was not a living thing. He wasn't going to investigate, but it don't look like a living thing. But anyway he sneaked up to it and got close enough and on the land close to this thing in the water, he saw some people. They looked strange. They walked upright on two legs all right enough and their arms, their head, everything and all the motion of the bodies was the same as anybody else. He figured they are people, but at the same time their body was covered with something that he never saw.

On their head was a funny looking thing, on their head. So anyway he got closer and closer and finally he got close enough that he could hear their voice and he listened and it was a human voice. But then the words that they spoke he cannot understand what they are saying. But then he kept getting closer and getting closer towards them until he got close enough and he saw their faces. They were human, they were human, that is for sure. He stayed there quite awhile watching them. They had a fire going. The smoke was going up and they fed the fire. There was one thing that he found very strange, these people walked on water. From the dry land they just walked right into the water. They go in it and out and walk on the water onto the dry land. They don't sink in the water. So this was very, very strange to him.

Anyways he came back to the camp and he went right straight to the middle of the camp where there were a couple of tents set up for the head men to take these kind of things into consideration and they make decisions there. This is called teo tipi. So, he told them about it and they didn't believe him. The next day this thing was the main topic for the rest of the night and the biggest part of the day. They decided that they were going to see and find out. So about 30 of the Indians got ready and the man that was acting as the leader, and he took them to where these people were.

Sure enough that strange thing in the water was still there. On the shore, on the land, the people were there. They would walk back and forth into the thing in the water and, of course, that was a boat but they didn't give a name to it and they just called it the thing, something in the water. They went to it and inside and out and onto the dry land. They never took their clothes off to do that because they had some kind of a bridge or a ramp or whatever made to do that.

They took about 30 of them to see and find out for sure what this was that was in the water and if they were real people. They got ready and went to the seashore. The leader then, of these 30 men, he was quite old. They say he was an old fellow and he told the young boys that, "When we get to this place I want you fellows to stop far enough away and leave your clubs, your spears, your arrows and whatever you have, and your blankets, and dress light so that you can run if they come after you. Come to where I will be sitting with what you leave

with me to look after for you until you return. Then we will try to stop them or hold them. We will not take them to the camp or we wouldn't show them where the camp is," he told us. Then he said, "I am going to repeat something to you people, which my great grandfathers have told us. This is a prophet. He is a man who tells things that is going to happen in the future. So far, things that he forecast, or prophesied, it all happened."

"Now," he said, "this prophet said there is a group of people coming to this land, coming to this world in which we are living. These people are going to come here with power in speech and in every way. In every walk of life they are going to come with power and under their feet we are going to be slaves for a length of time until another group - it will be the same kind of people as the first group - they will come and they will take us out from underneath this first group's feet. They will put us free from slavery. The second group would be a group with mercy and peace-loving people, and peace-making people.

"These people, the second group, would make us even with the first group and everybody else. This might be the first group so don't let them touch you. If you see them, if there is anything that you can see about them that is not human, don't bother them. But if they are human, the way they walk and the way they bend down, the way they talk and the way they act, if they are human go to them, but don't let them touch you. Don't go within the reach of their breath to you, because they will reach you with their breath. They are liable to draw you and they are liable to hypnotize you and you might stay there."

Before I go any further with this story, I am going to tell you that my birthday is on April 15, 1901. This story that I am telling is told to me and a few other boys by my grandfather. My grandfather said that this story was told to him by his grandfather.

"These people they have power so don't let them touch you or don't go within the reach of their breath. As I have said, they might hypnotize you and if they do you will stay there." But anyway before they got to them, these 30 men divided into three groups. The middle group are the ones that were supposed to go to these people, approach these people first, which they did. They stood close to each other. They tried to talk to each other, but they didn't understand each other. They smile, they laugh and they have a happy look in their faces. These Indians could see that. They are not afraid of them. They had no feeling of fear, but they liked to see them and they liked the way that they were dressed and all that. They were happy that they got into close contact with each other.

Then, these Indians tried to make them understand by using their hands and speaking at the same time and making motions. There was another bunch over here and this Indian

called the group that was on his left side and they came up and they showed up and so did the others. They were all happy and they gave them something to drink, but they didn't accept anything from them. They gave them something to eat that looked strange, but they didn't touch anything that they touched. They didn't shake hands or anything, nothing of that kind. They stood far enough away from each other.

After this, they stayed there quite a while and then they came back to the camp. They told the people in the teo tipi what they saw and they told them they were human, only they can't talk to each other due to the fact that their

language was different. Anyway, they were told not to go back there anymore until such time. The days went on and for quite a while they didn't go back to the seashore.

One day they were told to go and see if they were there yet or not. So a few men went to the place and that strange thing in the water was not there anymore, or the humans that were on the dry land, they were not there no more. Where they went, they did not know. So they came back to the camp and they told the people there that there was nobody there.

Anyways this went on and the people lived on, the same as usual, until quite a while after they heard of white men, Wasitiu. This is how they called the white men. There was Wasitiu here and Wasitiu there, there are lots of Wasitui landed on this world, as they called it - this continent they called it the world. They came to occupy the dry land and live on it. They made their living the same as anybody else by whatever they got out of the land. They made homes for themselves. They lived in groups the same as the Indians. They stayed together closely.

This went on for many years and the Wasitiu, the white man and the Indians are mixed. They are pretty well together now and they trade back and forth whatever they have to sell or trade. They made deals with each other and they got along good.

I don't know how many years from the time they saw the first white man until my grandmother's time - now I am switching over to what my grandmother told me. She said she was a little girl with her playmates playing outside in the circle of the camp and that a few white men came to the people and stayed around there and they talked to a few people here and there and they left. The next day they came back. Each time they came back there are more people came with them until there are about ten of them which came back to the camp. They had an all-day meeting. They met with the older people, the head men of the Indian tribe and later on my grandmother said, "What the white men came here for is to buy the land from the Indians. They say they are going to make a deal, they are going to sell the land to the white men." Now, my grandmother and her playmates (a girl of maybe eight, ten, twelve years of age, something like that) they are very young ladies. The

white man is going to come back and he is going to make a deal.

They are going to buy the land. Now these girls they were anxious to see the white man come and buy the land.

When the Indians go to the store to buy whatever they want to buy, the white man takes it and puts it on some kind of a thing and it balances, it's a scale. Then when that thing balances at a certain number or a mark then he takes it off and that's so much. And then another thing, again on the scale. So they wanted to know, for the white man to buy the land, they wanted to know what kind of a scale he was going to bring. What are they going to bring? Sacks, boxes or what to weigh the land as they bought it. This is what they are anxious to see. At that time acres and sections and that was never known among the Indians. Anyway, the deal was made in 1851. They made a deal that they would pay them annually for 50 years, everything, food, clothing, blankets, canvas for tents, thread, needles, everything you could think of, so the deal was made. My grandmother said they got eight and one-half payments and they all say, the older people - the same age as my grandmother, or a little younger or older - they all know it, and they always say that the big knife, the Esontonka, that means the Americans, owe us for forty-one and one-half payments for our land. Now where this half payment comes in is this. They make a payment of dry goods, food. They make a payment in material. Then ten or twelve days after, then the cash payment comes. Before the cash payment arrived, they received the goods and before the cash payment arrived this here, what they called 1862 Minnesota Massacre, occurred and that's when that treaty payment was stopped. This is why they say they received eight and one-half payments and the rest they didn't receive.

Now I am going to tell you, as I heard it from the old people, chiefly my grandparents, that there was one time four guys, very young men - not young boys but young men - went out deer hunting and they stayed out there three days and three nights and on the fourth day they were coming home. On that day these four boys they were joking and laughing and daring one another and this and that and they took a short cut through the farmer's yard who was living by the road. That's the road that leads to the camp. One farmer's place, they are joking and daring one another and as they passed by this farmer's yard a little black hen was laying on a nest with six eggs under it. She got up and she made all the noise she could possibly make and ran towards the barn. Now the young fellow picked up these six eggs and pitched these eggs at the black hen. The farmer

saw that and he grabbed a broom and came at these Indians and the one that tossed these eggs at the black hen he got it. The farmer was hitting him with the broom and he backed up shielding his face with his elbows. When the farmer stopped hitting the Indian said, "I have a good notion to shoot him down." His brother-in-law said, "Yes, if you have the heart of a man you would, but he pounded you and you backed up and you couldn't defend yourself, so you are a woman. You have no heart to defend yourself. So you are just a lady. A man

pounded you and you took it." This man here took his gun and shot the farmer and then they went to the house and they killed all the children, the woman that is in that house, all but a girl. They say she was about eight or nine years of age. She jumped out of the window and ran towards the bush for help. One young fellow took after her but he couldn't catch her. She went into the bush and that's the girl that went to the neighbors and told them what had happened. The neighbors came over. Sure enough, nobody in the house was alive. They were all laying there dead. The four Indians were not there, they were gone.

Now the man that shot this farmer down, his name is (). That's his name. They went home to the camp and the next day the American police (four of them) went there and they asked the chief and the head man, "Who are the boys? Where are they?" They said, "Such actions are no more to be committed. The police are there to look after people. For anybody to do anything such as this, murder people, kill people, we have to take them and they have to go to jail and we want these four boys. So where are they? Tell us and we will take them and we will see why they do that. We will see the reason why."

The boys, when they came and saw the police there, they headed for the bush and stayed in the bush. Of course they were fed and given blankets and one thing and the other were given to them so they stayed out of sight. The police came again and again, and again, for a few days. By that time the story of what happened (settlers being murdered by four Indians - four Dakota people), then the neighboring tribe (they were not Dakotas, they were called Hotonka(?)) came to the Dakota camp and they told them, "Don't give up these four boys, four men. If you give these four men to the white men, to the police, they are going to suffer them, they are going to jail them. They will have their legs tied to a rock or something, with a chain. They won't get away from them. And it is not

going to be a short time, they are going to be there for a long time. Maybe they will hang them. So don't give them up. You people fight the white people, wipe them out of this country, this world. If you do that we will help you. We, the (Hotonkas), will start over there and you fellows start here. We will wipe them off. We will live in this world all by ourselves. It is an Indian country and we Indians will be here alone once more." This is what the (Hotonkas) said. The people said, "Yes, we will do that." Other people said, "No, they shouldn't fight. Give up these four boys as they shouldn't do that, they did wrong."

The camp was dividing into two, one wanted to fight and the other wanted to give up the four boys, four men. The leader of the party that didn't want to fight, his name is Tarasota. The other person who wanted to fight, I have forgotten his name. I have heard it but I have forgotten it.

(End of Side A, Tape IH-102)
(Side B)

At these meetings, Tarasota would tell them, "It's very foolish to start war because the Wasitiu, the white man, they've got guns, they've got bullets, they've got gunpowder and shots and the caps and they have food and they have the means of transportation. We Indians," as he said to them, "we haven't got anything. We have to get all these things from the white man and they wouldn't give it to us if we start a war. If we start a war they will close everything. We wouldn't be able to get anything from them. In two months time from now it will be winter and if we start fighting we've got lots of crippled children, crippled people, old people, young children that can't walk, disabled people and we can't take enough grub with us."

The night of the full moon was the last night they had the meeting. That night they decided they would fight.

The next morning was set to start this 1862 Minnesota Massacre. The meeting lasted until daylight. Daylight came, the meeting broke up, Tarasota went home but didn't go to sleep or go into his tent, but he sat outside of his tent. Pretty soon he could see a few men going towards the village and some more women, ladies, half of the camp was on the move towards the village. He sat there listening for any reports of guns or some noise of some sort. None. The sun was away up so he said to his companions, "I'm going there to see what is the hold up. It is a very, very good thing if they would change their minds. If they got there and saw the people and they changed their minds, it would be a very good thing. But I am going to go there and see what they are doing," he said to his companions. He walked to the village and there were Indians no matter where you looked with guns and clubs or whatever weapons they could get a hold of. He walked right to the store. In the main part of the town there was a big store. The man who owned that store, the Indians called him Wopetohanska. That means the

Tall Merchant. He was ready for the day's business. He had his door open and he was standing outside where here and no matter where you looked there were Dakotas.

My grandfather said he followed him but he didn't follow him right into the store. He got in sight of the village and there he stood. Tarasota walked up to the store. He looked at one man and he was talking to one man and all of a sudden he pulled out a gun. Those men sitting in front of the store they had their guns covered with their blankets. Tarasota got hold of the man who wanted to fight and he told him, "You wanted to fight where I told you not to and yet you insist that you are going to fight. Now you have all these people backing you, you converted them. What are you doing here? You are not fighting." When he finished saying these words he grabbed this man's gun and shot Wahpetons for doubting him and that is the start of the 1862 Minnesota Massacre.

The first shot that was done was done by Tarasota and from

there they started. They moved southward and they killed everything that was in their path, chickens, dogs, cats, and horses, women, children, anything that was alive that was in their path, they killed it, up to a river. The Dakotas called that river Wiattachah. What river is that today? I don't know. I have often asked people what is the English name for that river but nobody knows. But that is the name of the river in Dakota language, Wiattachechah. When they got there the American army met them. But they turned back from there and then everybody scattered this way and that way. Tarasota and his bunch moved northward until they came to a river and they made rafts and they crossed that river. All the men who were able to swim swam across that river pulling this raft loaded with men, women, children, sick people, crippled people. They would unload them and go back. They kept on doing that until everybody was on the north side of the river and from there they moved northward until they came to a place. When they came to that place they felt safe so they stayed there and then a few young fellows went back to see which way the army was moving. They said the army was moving westward along the river, south of the river, towards the west and the Indians ahead of them. They caught up to them and there were dead Indians all the way. Tarasota and his bunch, they stayed there. They stayed there a few days and then they moved eastward. My grandfather and grandmother were in that group. They moved eastward for a few days and then they swung north.

They then figured they were far away from the battle zone so they stopped and stayed there for the summer. That's where they spent a few years in that territory.

From 1862 to 1875 they lived there and moved back and forth. Sometimes there would be a messenger from the south telling them to go back to where they came from. I just can't tell you what is the name of the place where this war started. But anyway they told them to go back up into that part of the country and the government would build them houses and they would give them monthly rations of food, clothing. They would build a school there for the children and they would be allowed to have all of their dances and any entertainment that they enjoy. A few times this message was brought to them Tarasota said that he would go back but not just then, but sometime in the future. Another messenger came and he told them to go back, that there were some houses built already and they were going to keep on building the houses for the Dakotas until all of the Dakotas were gathered there and there would be only one Dakota community. They would be looked after by the United States government. In the future they would have their own teachers, their own ministers and if they want to farm they would help them to do so. So they were asked to go back. As the messenger said, "Nothing would happen to you people. What you did you will be forgiven." But Tarasota said, "That's not so. What damage we did is great and Wasitui, the white man, is not going to forgive us that. They are going to round us up and they are using this system to do that."

"Anyway, if all the Dakotas go to that place we will come,

but not right now." This is the answer he always gave them when they came to invite them to go back to where they started from.

They moved back and forth, eastward and west but not too far west until 1875. Then they moved across the border into a place which is now called Portage la Prairie, Manitoba.

Now I will have to go back to 1851, when the 1851 treaty was signed. A chief by the name of Chochwin, he is my grandmother's uncle and chief. Chochwin had four councillors. I only remember the name of two of them, 9 and 10. The other two, I have forgotten their names. But anyway, Chochwin didn't have a family and he died. Also all of his councillors died before 1862 when the Minnesota Massacre occurred so Chochwin's chieftainship ended. None of his councillors or himself came to Canada.

On the other hand, there is a chief by the name of 11. He was a chief in the United States. I am not sure whether he was one who signed the treaty or not. I can't say. I have never heard anybody say that he did. 11's nephew was 12. And 12's nephew was 13. He became a chief after his uncle 12 died. This 12 is a man that asked for a piece of land which is the Round Plain Reserve, also called Wahpeton.

Now, 12 worked for two people in Prince Albert. One of them was a rancher. His name was Ed McKennon. The other was a farmer by the name of Dick Pigeon. Now these two men knew how 12 fitted. He inherited a chieftainship from away back in the United States. So they suggested he try to restore that chieftainship by asking the Dominion Government for a piece of land and he would be a chief there. So Ed McKennon and Dick Pigeon wrote a letter for him. Sure enough, they got an answer in favour of 12 request. So he picked this land here. This Reserve was surveyed in 1893 by a surveyor. The surveyor's name was Clark. I don't know his initials, but I am sure that his name was Clark. It was in 1893 and they moved him here in 1894 and they named this Reserve 14. 14 means Round Plain. That's what it was called to start with. The tribe who lived here are Wahpaton. 12 that's the chief. He died around 1902, maybe 1903. He died somewhere around there. Then his nephew 13 took over the same year. I am not sure of the year, but then it was on May 24 when 13 was pronounced chief. He took his uncle's name 12. They used to call him 12 II. He remained as a chief of the Round Plain Reserve until late September, 1936 and then he died. So 11 chieftainship ended then.

If it was in the old system that chieftainship of 11 would be in existence yet because of 12 nephew Herbert Buffalo. His Indian name was 15 and he died around 1971. His son, Herbert Buffalo's only son, alive today, is Sammy Buffalo. If they followed the old system he would be the chief but due to the Indian Department's ruling, the people have to nominate a person and then vote him in to be the chief

of a tribe of the reserve.

Now as I said, the people used to live in four big circles. There was one circle inside of another one. They divided and it came to a time when there were too many in one place so they had to divide, which they did. Then that's the time when the people moved in every direction. A group moved northeast and that's where my grandparents and their parents, away back, were in that bunch that moved northeast. They had a man there who

was a real good man in every way. So they had him as their leader. He finished one season and then they had to try him out for another season and he did good, another one and another one and that's a year. Then he was still young and strong and able so they gave him another try for another season. This carries on for four years. He led the people out of trouble and he always led them to where there was food and in the wintertime where there was lots of wood and shelter. He was a good leader in every way. At the end of four years they got together, the older people got together and they selected him. They went through a ceremony and he was pronounced the leader of that tribe. They say there were over 200 families. I have forgotten his name. I heard his name many times but I have forgotten. He has an Indian name and I forgot it. But anyway, this is the first chief of this Wahpeton and (?) people. This is their first chief.

This chief had a son, his oldest son was alive and this oldest son they told him to stay with his father and learn his habits and learn his good works and learn everything that his father did to gain that position as the main leader of the old tribe. This young boy stayed with his father for many years. By that time this boy got married and he had a young son. Now the chief had his son there and his oldest grandchild. He had these two with him all the time and he would speak to them and teach them whatever he knew that was good for himself and good for the people. He led the people in a way that they all remained in good faith with one another. There was no fighting or nothing. Everybody helped each other, especially the young people. He taught them that they should respect the old people and help them. The young boys stayed with the old chief and they learned all they could, the experiences of the old chief. They were two good boys. They say they were kind and they were obedient and they worked for the old chief until he died. Then his son took over and he took over and as long as he was alive he was a chief. By that time he was getting old and then his oldest boy, he still remained with his dad, and he learned from his dad and his grandfather how to be a good leader and what he did and what they did, the three of them, to satisfy the people. They have to carry this out as their duty.

Every season they go by, spring, summer, autumn and winter, just the same as they do today. But there are no calendars. They named the months. Like January, they named that the Hard month; February, they say, it's 17 , that means the Moon of the Racoon. The racoon, in the month of February, they commence to travel from one nest to the other where the females

are and that's February; March, they call it 18 .
That means there is something in the air in that month that
gives the people sore eyes, so they call it 18 ; April,
that's when the geese come from the south and they commence to
build a nest and lay eggs, so they named April, the moon of
April, the Goose Moon or something like that; May, they named
it, that's when the grass grows, so they named it the Moon of
the Time the Grass Grows; June, at the end of June the
strawberries are ripe, so they named that June moon, Moon of
the Strawberries; July, Midsummer Moon; August, everything is
ripe. July, they call it 19 and August, everything is
ripening and fully matured so they call it 20 ;
September, the leaves commence to change color. They commence
to dry out, so they call it 21 where the leaves are brown;
October, they call that 22 that's beginning of the
Autumn. They call it the Moon of Autumn; November, that's when
the deer mate, breeding season for them so they call that 23
which means breeding season for the jumpers, for that
special deer. Not all animals, but the deer, that's the mating
season for them in November; December, they call it 24 ,
which means all the animals lose their horns, or they knock
them off. Anyway, the elk and the jumpers, they lose their
horns, they drop off so they call it 24 . That
means the moon where the animals lose their horns. Back to
January, 25 , the hard moon.

That way they keep track of the days. They say two days
after the new moon appears, or the day that the new moon
appears, or three or four days after.

INDEX

INDEX TERM	IH NUMBER	DOC NAME	DISC #	PAGE #
CALENDARS				
-names of the months	IH-102	GOODVOICE 1	8	13
CHIEFS & CHIEFTAINSHIP				
-choice of		GOODVOICE 1	8	11,12
CHIEFS & CHIEFTAINSHIP				
-duties of		GOODVOICE 1	8	12
CHIEFS & CHIEFTAINSHIP				
-qualifications for		GOODVOICE 1	8	12
EDUCATION				
-traditional		GOODVOICE 1	8	12
LAND				
-ownership, concepts of		GOODVOICE 1	8	6
LAND				
-sale		GOODVOICE 1	8	5,6
NON-INDIANS				
-early attitudes toward		GOODVOICE 1	8	3-5
NON-INDIANS				
-first contact with		GOODVOICE 1	8	2-4
NON-INDIANS				
-prophecies regarding		GOODVOICE 1	8	3,4
SIOUX INDIANS				

SIOUX INDIANS	GOODVOICE 1	8	2-6,11,12
-and the Fort Laramie Treaty	GOODVOICE 1	8	5,6
SIOUX INDIANS	GOODVOICE 1	8	6-10
-and the Minnesota Massacre (1862)	GOODVOICE 1	8	6-10
SIOUX INDIANS	GOODVOICE 1	8	10
-movement to Canada	GOODVOICE 1	8	10
SOCIAL ORGANIZATION	GOODVOICE 1	8	2-3
-decision-making	GOODVOICE 1	8	2-3
STORIES AND STORYTELLING (SPECIFIC)	GOODVOICE 1	8	2-5
-first Sioux contact with white men	GOODVOICE 1	8	2-5
TIPI	GOODVOICE 1	8	2
-specialized	GOODVOICE 1	8	2
VALUES	GOODVOICE 1	8	7
-manhood	GOODVOICE 1	8	7

PROPER NAME INDEX

PROPER NAME	IH NUMBER	DOC NAME	DISC #	PAGE #
PORTAGE LA PRAIRIE, MAN.	IH-102	GOODVOICE 1	8	10
PRINCE ALBERT, SASK.		GOODVOICE 1	8	11
TARASOTA		GOODVOICE 1	8	8-10
WAHPATON RESERVE, SASK.		GOODVOICE 1	8	11