

the whitemen called Rainy Lake. From here they paddled up another river into a lake now called the Lake of the Woods. That lake was drained by a mighty river flowing to the north and to the west. There were thirty thundering rapids on that river where the Indians had to make a portage. Finally, they came to a lake, wide and deep and very long, which is sometimes called Ou-in-i-peg, that is 'muddy water'.

Then they paddled along this lake to the south and to the west. In the evening they looked for a good place to camp. They saw a good place where a small river flowed into the lake. Here they camped for the night. The little river was the Brokenhead. The next day they continued paddling along the shore of the lake until they came to the mouth of the Red River. Then they paddled up that river until they came to the camp of Chief Peguis. Here there were many Indians living. Some of the camps were their own Ojibway people; others were the camps of the Cree. Here these families from the east lived for many years.

The white people who lived close by had brought their missionaries - in those days the Indians called them 'praying masters' - from where they had once lived across the great sea. These praying masters talked to the Indians and told them to give up their old beliefs and to learn to pray to the white man's God. Many of the Indians listened to these words and were baptised. They even built a church which is still standing and called St. Peters. Many of the Cree became Christians and later many of the Ojibway were also baptised, even Chief Peguis.

Many of the Ojibway people did not want to be baptised. They listened to their medicine men who told them that the old ways were the best. They did not want to give up their dances and their prayers to the Great Spirit. They wanted to keep all the things which they had learned from their wise elders like the drumming and singing for four days at the grave of those who died.

With the passing of time there was trouble among the Indians living along the Red River. There were too many there. Some were Ojibway and some were Cree and there was not enough hunting and trapping close by for both. Some of the Ojibway wanted to be away from the white praying masters who were always telling them they were bad people and that their prayers and dances and all their old ways were no good.

Finally, the families of the two brothers who came from the east said they did not want to live any longer at the Red River. Instead they would go to the mouth of the river where they had camped the first night many years before. There the river was full of fish and all along the banks of the river grew the maple trees from which they made maple sugar. The bush was filled with berries and with all kinds of animals that were good for food. Many water birds nested close by: there were many marshes filled with muskrats and the river and many creeks were filled with beaver. Here they lived for many years.

All of the sons of the brother who had five sons came to live at the mouth of the Brokenhead River. One of these sons worked for the Hudson's Bay Company for 24 summers. In those days many, many furs were brought to the forts south of Chief Peguis's camp. These furs had to be taken in big boats to Churchill on Hudson's Bay. The

crews of these boats were Metis and Indians. They took these boats down the Red River into Lake Winnipeg and at the north end of Lake Winnipeg they went down the Nelson River. The Indians rowed these boats when there was no wind and carried the bales of fur on their backs over the many portages. It was very hard work. The packages of furs weighed 90 pounds and the Indians were gone from home from the first of June until the end of October. On their trip back these boats brought whisky and supplies to the forts. The company paid them very little for this hard work.

The White people called these Indians 'tripmen'. The Indian who worked for the Hudson's Bay Company for 24 summers later was called Jacob Grisdale. His wife came from the very northern tip of Lake Manitoba. Now this place is called Fairford, but its Indian name is Partridge Crop. Jacob Grisdale's wife was born in the Saskatchewan country but she came to Partridge Crop with her father and mother, two sisters and one brother. After she became the wife of Jacob Grisdale she and her husband lived at the Brokenhead, and here they had a family of four girls and five boys.

In those times, all of the Indians at the Brokenhead followed the old ways and no praying masters came from the Red River to tell them they should be baptised. Then they all had Indian names. Of course, many people went from the Brokenhead to the Red River to trade and to visit. Here they always heard about the white man's God and how they should be baptised and give up their heathen ways. The first Indian living at Brokenhead to give up the old ways was a woman by the name of Mrs. Thomas. She and her two sons, John and Thomas, and her daughter, Christiana, were baptised at St. Peters by the praying master called Rev. Cockrane. Then they came back to the Brokenhead. Soon others went to St. Peters to be baptised or to be married by the missionaries there.

The first of the five brothers to be baptised was Richard Raven. This took place in 1864, the same year that Chief Peguis died. When he was baptised at St. Peters, his son Robert Raven was 23 years old and he was baptised at the same time. This Robert Raven died in 1906 when he was 63 years old. He was the father of Thomas and Edward Raven and of the one-armed Chief Jim Raven. Before the Ravens came to the Brokenhead they lived far to the north along the east shore of Lake Winnipeg at Berens River. This is where Chief Jim Raven was born in 1860.

Richard Raven died the year after his son Robert. The wife of Richard Raven died 10 years before when she was 87 years old. She was born at the north end of Lake Winnipeg and was not baptised until 20 years after her husband. She was baptised in 1896, one year before she died. Her husband was a very strong Christian and when he died had been the warden of the church at the Brokenhead for many, many years.

Five years after Richard Raven and his son were baptised in 1864 the first Anglican missionary came to visit the Indians at Brokenhead. This was Rev. James Settee. By this time many of the Indians from the Brokenhead had gone to St. Peters to be baptised and to get different names. These are the names that the first Indians from the Brokenhead got when they were

baptised; Herbert, Spence, Whiteford, Sear, Battish, Baptiste, Smith, Straith, Bear, Frost, Machray, Monkman and Sakima.

In 1871 the white people called the chief and the elders of all the Indians to come to the stone fort. Here the white people persuaded the Indians to sign Treaty Number One. This is when the Indians gave all their land to the Great White Queen. She promised to give them their own land and many presents each year. Those families who were living at Brokenhead were to have 1000 acres of land there. Jacob Grisdale was a councillor and he was at the stone fort for eight days. He stood at the door where the Indians and the white people were talking. He was sixty years old at the time and remembered every word that was spoken. After that Jacob Grisdale returned to his home at the Brokenhead. He still was not baptised. This did not happen until 1883. When he was baptised he took Grisdale for his name. This was the name of a missionary who had once been at St. Peters. Later this missionary went to the Qu'Appelle and there he was the bishop of the church. The wife of Jacob Grisdale was also baptised and she took the name of Victoria Grisdale. Jacob Grisdale was baptised by Rev. Cowley. After he became a Christian, Jacob Grisdale gave half of his land - this was lot No. 2 - to the Anglican church and it was here that the St. Philips church was later built. His house stood here for many years. It was a two story log house with a piece built on one end.

Now I will tell you something about the family of Jacob Grisdale. One of his sons was Andrew Grisdale. He was the medicine man for the people of Brokenhead for many, many years. He had a Chees-kee, that is a 'shaking tent', or what is sometimes called a 'conjuring tent' in which he could talk with the spirits. His messenger to the spirit world was a spirit turtle. He was married several times and had many children. His first wife's name was Frasia Prince. Prince is the name of the descendants of Chief Peguis.

William Grisdale was another son of Jacob and Victoria Grisdale. He was born in 1864 at Brokenhead and died here in 1906. When he was 32 years old he married Isabella Anderson. Thomas Grisdale, was another son of Jacob Grisdale, and he was born in 1869. He was married twice. His first wife was Mary Jane Raven. His second wife was Janet Red Deer. The youngest son of Jacob Grisdale was Oliver Grisdale. He died in 1914 when he was 44 years old. He too was married twice. His first wife was a girl by the name of Catherine who had been raised in a school in St. Boniface. She died in 1897 when she was 21 years old. Her husband married a woman by the name of Sophie Vincent, the daughter of Joseph Vincent. Oliver and Catherine Grisdale were the parents of Alex Grisdale who wrote down many old Indian stories. Some of these are in the book called *Wild Drums*. He was two years old when his mother died and he was raised by his grandparents, Jacob and Victoria Grisdale. Many of the stories which he wrote down are the ones which he heard from his grandparents.

One of the daughters of Jacob Grisdale was Elizabeth Grisdale. She married a Sioux Indian from North Battleford in Saskatchewan by the name of Peter Jones.

Another daughter of Jacob Grisdale was Beatrice Grisdale who married Jack Chief. His Indian name was Ken-oon-es. They were the parents of Duncan Chief who was born in 1882. Duncan Chief was 32 years old when he was baptised in 1917.

Jacob Grisdale died on the 20th of November, 1910 when he was 98 years old. He was sick for three months with lung trouble before he died. He was buried in the Anglican cemetery by Missionary Le Clair. His wife had already died in 1906. She was 70 years old.

Now I will tell you about the other brothers of Jacob Grisdale. I already told you about his brother, Richard Raven. The name of another of his brothers was James Sinclair. Before he came to live at Brokenhead he too had lived at Berens River. That is where his children were born. One of his children was Charlie Sinclair who was born in 1841. Another one was John Richard Sinclair who was one year younger than his brother Charlie. John Richard Sinclair died here in 1913. He was married to one of the first Indian children born at Brokenhead. His wife's name was Arabella and she was born here in 1843. Her father's name was An-dah-bund-wash-kung and her mother's name was Shah-wana-awa-a-trem-ook.

Two of Jacob Grisdale's brothers kept their old beliefs until they were old men. One of these was Co-ta-pot. His baptised name was Henry Flett. Before he came to the Brokenhead, he lived at Lac du Bonnet. This is where his son, Gah-ba-est-kung, was born in 1850. His baptised name was the same as his father - Henry Flett. His wife's name was Katherine MacPherson.

Another of Jacob Grisdale's brothers was Ish-qua-jay-gan, the father of Donical Chief who was baptised with his wife Mary in 1898. When Ish-qua-jay-gan was finally baptised his name was George Chief. The wife of George Chief came from the valley of the Qu'Appelle River in Saskatchewan. She died here at Brokenhead when she was 60 years old in 1907.

After 1907 other Indians came from St. Peters to the Brokenhead to live. I will tell you why. When the treaty was signed at the stone fort in 1871 the white people remembered how Chief Peguis had always been a faithful friend of the white people. Chief Peguis was dead but they gave his people much land. This was called the Peguis or the St. Peters Reserve. Later the white people forgot all this and remembered only that they wanted this land for themselves. The Indians did not want to give it up so the government officials bribed the chief and his councillors and then got them drunk. When they were drunk these officials got them to sign away their land. Then most of the people from the Peguis reserve were sent away to the rocks and bush at Hodgson. Some who didn't want to go there, came to the Brokenhead.

This is the story of the Indians who first lived at the Brokenhead River. Today the great-grandchildren and great-great-grandchildren of those first people who came to live here still live on this reserve. There are still many Grisdales, Chiefs and Sinclairs. The Ravens are all gone - most of them left the reserve and went to the city. Many of the Fletts now live at the reserve at Fort Alex. That is a big reserve with more than 2000 people, most of them of the Ojibway nation. Here at Brokenhead there are now less than 300. At one time there were more than 500.

Today some of the old ways are returning to our people here at Brokenhead. Our children are learning the Ojibway language in school. We have our own teachers now. Some of them are learning to do beading like our forefathers did, and some will become Indian Artists. Many of us are thinking more and more about all those things which we can learn from our wise elders.

In the church registers of the St. Peters parish the 349th baptism is that of "Mary Thomas, an Indian woman." Her 'abode' is given as "Brokenhead R.L. Winnipeg." This notation, entered by Rev. William Cockrane, is the record of an event which took place at St. Peters on the 2nd of Feb. 1852. This is one of the *first recorded uses* of the name, "Brokenhead".

It is rather strange to find that on a map published 7 years later (in 1859) the stream flowing into Lake Winnipeg between the Red and the Winnipeg Rivers does not bear this name. The 1850's saw the arrival of two expeditions into western Canada. Both had the intention of examining the possibilities of establishing extensive agricultural settlements on the Canadian prairies. The famous Dawson and Hind Expedition was financed by the Canadian authorities, while that of John Palliser was funded by the British government. Each brought along their own crews of surveyors who later turned over the results of their observations to the mapmakers. The cartographer of the first group was Mr. Arthur J. Russel. On his maps the stream which flows through our district bears the name "La Riviere de la Tete Ouverte" - the River of the Open Head. Surely this is a reference to the giant head split open by the arrow of the ancient brave. Its French form was perhaps given to the surveyors of the Dawson and Hind Expedition either by the Metis trappers and hunters whom they encountered in the district or else from their Metis guides. Had they asked an Indian, it is highly unlikely that any of these surveyors would have understood the meaning of Pas-ka-tay-bay Cee-pee.

After having dispensed with the Indian Legend outlining the origin of the name Brokenhead, and covering the early families stationed at this location, we would like to bring you up-to-date about Brokenhead Reserve No. 4 from 1871 to present day. However, first, we must give credit to Felix Keuhn, who recorded the story as told to him by Mina Smith of Scantbury.

## BROKENHEAD INDIAN RESERVE NO. 4

*submitted by slh*

This Reserve was formed in 1871 with the signing of Treaty No. 1 in 1871 at Lower Fort Garry. The population at the time of the signing of the Treaty for the Brokenhead Band was 425 members and the acres set aside totalled about 10,920.

It appears that the followers of Chief Na-sha-ke-penais were to be allotted land on the Roseau River originally, which was considered good farming land. However, the Fort Garry Band wanted land that was good for hunting and fishing and chose the Brokenhead River. The Indian Band refused to move to Roseau and refused annuity payments until the location of the Reserve of their choice was granted. The Fort Garry Band merged with that of the Brokenhead Band. Chief Na-sha-ke-penais had a group of 204 who moved to Brokenhead River. The authorities complied with the wishes of the Chief and Band.

Mr. John Harris, D.L.S., first surveyed the Brokenhead Reserve No. 4 in 1874 and showed an area of some 10,920 acres. The Reserve was enlarged in 1876 by Duncan Sinclair D.L.S. to 13,494 acres to give the Band some arable land.

The Indian Commissioner, Provencher, had reported in 1875 that "the land being very swampy, and to a great extent unfit for farming purposes, a new limitation will have to be made with a view of giving to everyone the share of arable land to which he is entitled" Order-in-Council PC 289/1916 officially set aside 13,720 acres.

The Mission School was established in 1878 and another school was built on a centre Lot and two schools were built since. Please read Sam Grisdale's account of where the schools were located on the Reserve. The Brokenhead Band elected to integrate and enroll their students from Grade four on within the Provincial schools in 1971. They were bussed to the Happy Thought School in East Selkirk which is a part of the Lord Selkirk School Division No. 11. Federal monies were forthcoming to pay for the children's tuition in the public school system. The School on the Reserve burned down in 1982, and the primary students were bussed north to Walter Whyte School.

On Nov. 7, 1961 the Members of the Brokenhead Band voted to legalize intoxicants on the Reserve. The vote was passed in favour. The Proclamation by the Governor in Council approved the referendum results on Dec. 29, 1961.

The seven Bands of Treaty No. 1 received main benefits such as reserve banks, reserve schools, three dollars gratuity and five dollars annuity per individual, \$20 extra for each Chief and \$10 per Headman. a suit of clothing every 3 years, to each Chief and at least 4 Headman. In 1875 the Chief received an increase of \$5 and in mid-1876 the Headmen received an increase of \$5.

In return for the preceding, the Fort Garry Band received the Brokenhead Reserve and along with the other 6 Bands gave up to the Crown a surrender of Territory larger than the Province itself.

Certain "outside promises" in addition to the Treaty agreements were covered in writing and approved by

April 30, 1875 and accepted by the Band in the fall of 1875.

The triennial clothing provision of giving a suit of clothes every 3 years to each Chief and headman stemmed from the consideration that an Indian person in authority should be distinguished by a particular mode of dress.

On Jan. 25, 1872, an Order-in-council provided for this clothing to be similar in type worn by the Militia Dept.:

*For Chiefs:* double-breasted scarlet coats complete with the blue cuffs and collars, gold lace and white piping; blue trousers with a red stripe down the side, blue caps with gold band and chinstrap and leather peaks.

*For Headmen:* double-breasted blue coats with silver cord on shoulders and red piping on collars and cuffs; Oxford grey trousers with scarlet cord down the side; and blue caps with red band and chinstraps and leather peaks.

The buttons for the coats were to have a design with the inscription "Dominion of Canada Indians" made of brass and gilt for the chiefs and white metal plate for the Headmen. Flags and medals were distributed to the Chiefs in the summer of 1872.

By 1875 farming tools and animals were in the hands of the various Bands.

Inspector E.E. McColl reported the end of Dec. 1878, that the government paid prime price for the preceding but the Indians were furnished with inferior supplies and old worn out cattle.

The original Treaty prohibited liquor on Indian Reserves, however, subsequent legislation allowed Indian Bands to bring about change on their own reserve by a free referendum vote.

The Brokenhead Reserve is located along Hwy. No. 59 about 40 miles north of Winnipeg or 25 miles northeast of Selkirk, along the southeastern shore of Lake Winnipeg. The Brokenhead River passes through the reserve.

In 1974, the "Brokenhead Recreation Study" was undertaken to outline the means by which a tourist recreation complex, pow-wow arena and cultural development program could be initiated.

The Band Chief and Council in Oct. 1977 hired a firm of Consultants to undertake a community planning study.

The Band operates its own Store, Gas Station and Restaurant.

Some of the land (about 2000 acres) is leased out to non-Band Members for about \$3 per acre per year.

During the early 1970's a wild rice development was undertaken in the area of Lots 21 to 25 but did not prove too successful a venture, financially.

The land for the roads running through the Reserve to serve the travelling public were given freely with no compensation. In 1942 the province received 103.5 acres and in the late 1950's the provincial road was widened from 66 feet to 99 feet using Reserve lands and no compensation.

Finally, however, in 1960 (March 29) a Band Council resolution demanded a return for reserve land being used for the right-of-way for the new Hwy. No. 59 stating compensation of \$50 per acre, re: 119.5 acres.

At the time the Reserve was established, the Church of

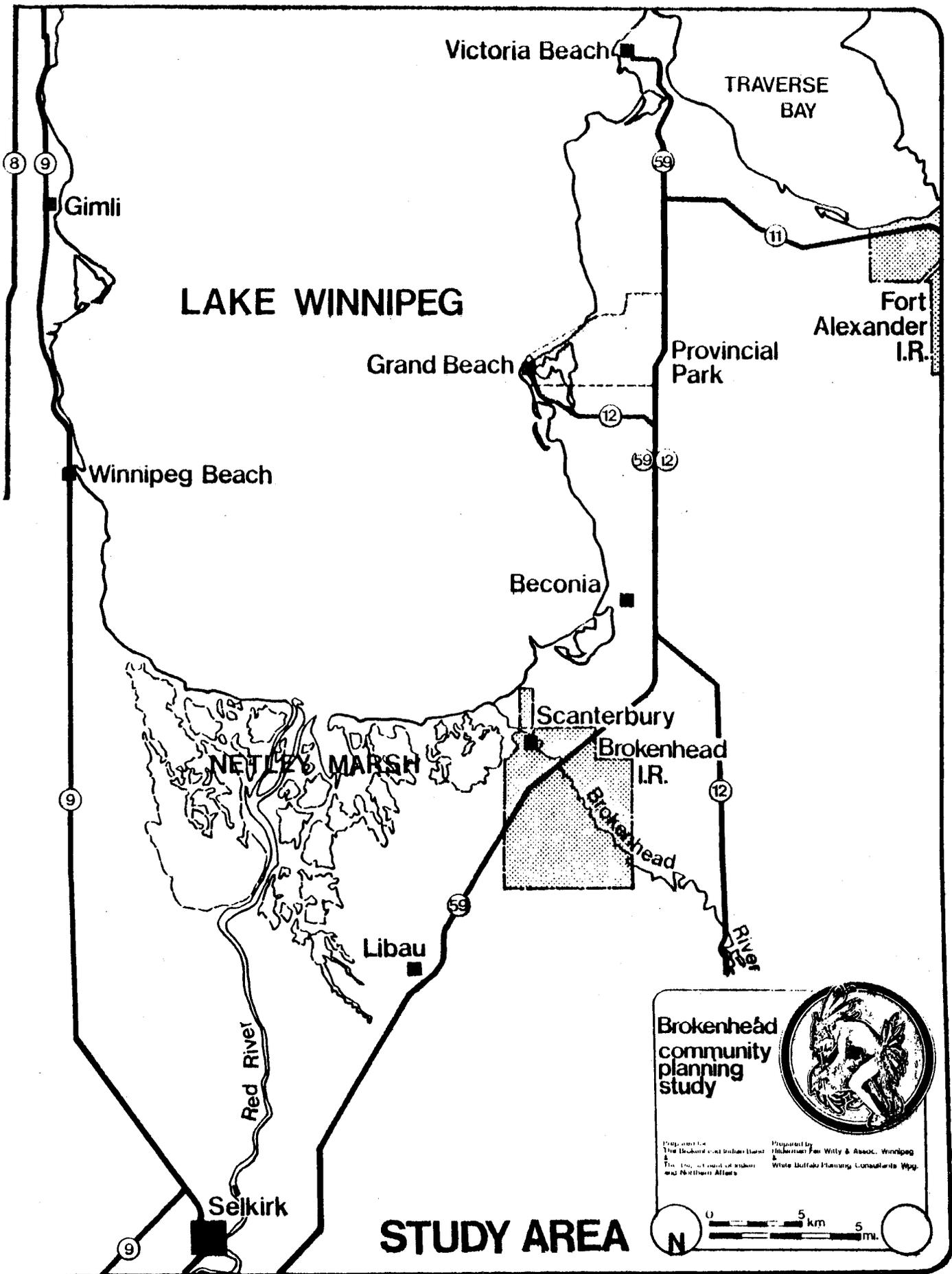
England took one-half of Lot 2 and the Hudson Bay Company took all of Lot 3.

During the 1950's, the Manitoba Power Commission expropriated land for transmission purposes and the Band received a small recompense.

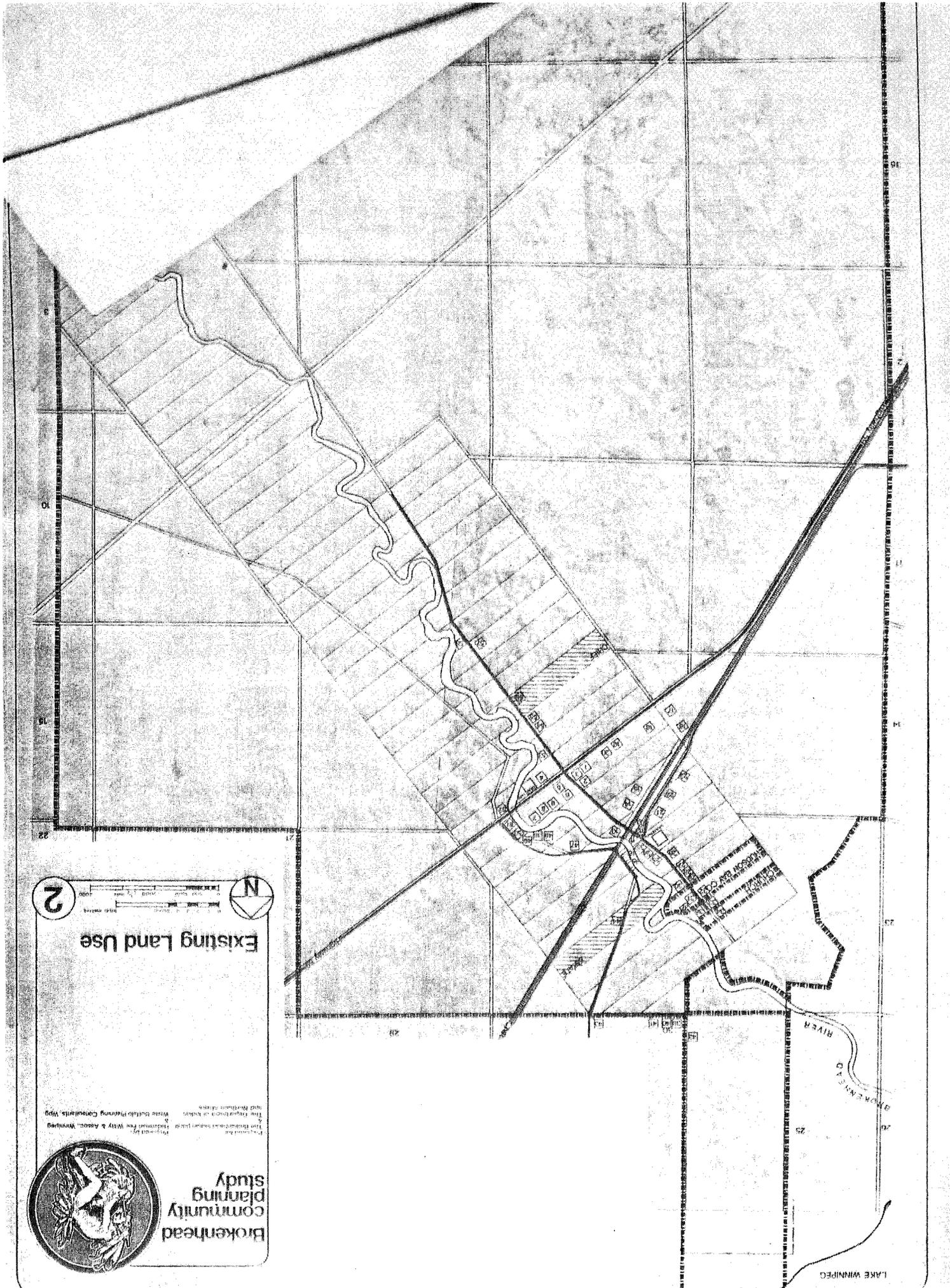
In conclusion, in 1983, the Highway No. 59 road widening project (4 lanes) has been stopped at the Southern boundary of the Brokenhead Indian Reserve No. 4. At the time of this writing, it is not known what has transpired between the Band Council and the Provincial Dept. of Highways. However, perhaps the Band has decided not to give their land away without proper compensation or else the equivalent in added acreage.

Finally, please find listed the Chief and Council Members of the Brokenhead Band. The record was obtained from the Dept. of Indian Affairs in Feb. 1976 by Beverly Smith, daughter of Lawrence Smith of Scanterbury.

The name Scanterbury, according to Sam Grisdale, came about when the Bell of the Church peeled out its call to worship and the Anglican Minister cupped his hand to his ear and exclaimed "It's Canterbury". The Post Office "Scanterbury" opened in Sept. 1905, with the Reverend Mr. R.W. Coates as the Postmaster. For the list of the rest of the postal officials stationed at this beautiful Reserve Town, please refer to the history of our post offices.



**STUDY AREA**



Existing Land Use

2

Prepared by:  
 The Brokenhead Planning Study  
 & Association, Winnipeg



Brokenhead  
 Community  
 Planning  
 Study

The following information was extracted from the Treaty Paylists by the people at Indian and Eskimo Affairs.

CHIEF	COUNCILLORS	DATE OF PAYLIST
Petanaquup	NIL	Aug. 1875
NIL	NIL	July 24, 1876 (Christian)
Nash-ke-ke-penais	Ah-nam-eam-kenak Atz-si-See-kech-eg-nas-king Mees-neke-gee-een Nen-ach-ek-esik	July 26, 1876 (Heathen)
John Raven	William Bear Baptiste Cook Charles Flett Sak-e-mu	_____, 1877 (Christian)
Nash-ke-ke-penais	Atz-si-see-keeh-eg-nas-king Mees-ne-ke-gee-een Nen-ach-ek-esik- Pas-hau-gee	_____, 1877 (Heathen)
John Raven	NIL	July 10, 1878 (Christian)
NIL	NIL	July 9, 1879 (Christian)
NIL	NIL	July 8, 1880 (Christian)
Nas-e-ka-penais	Atz-si-see-kee-key-nas-king Me-sha-ke-quan Nenachekesick Pashangee	July 8, 1880 (Heathen)
NIL	NIL	July 8, 1881 (Christian)
Nas-e-ka-penais	Atz-si-see-kee-key-nas-king Me-sha-ke-quan Nenachekesick Pashangee	July 8, 1881 (Heathen)
NIL	NIL	July 10, 1882 (Christian)
Nas-e-ka-penais	Atz-si-see-kee-key-nas-king Me-sha-ke-quan Nenachekesick Pashangee	July 10, 1882 (Heathen)
NIL	NIL	July 10, 1883 (Christian)
Nas-e-ka-penais	Atz-si-see-kee-kay-nas-king Me-sha-ke-quan Nenachekesick Pashangee	July 10, 1883 (Heathen)
Nas-e-ka-penais	Kaopayahpunting	July 11, 1885 (1)
(1): No longer designated as Christian or Heathen		
Nas-e-ka-penais	John Raven Robert Raven Wah-oh-sesing Kaopayahpunting	July 12, 1886
Nas-e-ka-penais	John Raven Robert Raven Wah-oh-sesing Kaopayahpunting	July 11, 1887
Nas-e-ka-penais	John Raven Robert Raven Wah-oh-sesing Kaopayahpunting	July 13, 1888
Nas-e-ka-penais	John Raven Robert Raven Wah-oh-sesing Kaopayahpunting	July 11, 1889

Nas-e-ka-penais	Wah-oh-sesing Charles Bear Charles Chief Kaopayahpunting James Raven	July 11, 1890
Nas-e-ka-penais	Charles Bear Charles Chief Kaopayahpunting James Raven	July 13, 1891
Nas-e-ka-penais	Charles Bear Charles Chief Kaopayahpunting James Raven	July 13, 1892
Nas-e-ka-penais	Charles Bear William Bear Charles Chief Robert Raven	July 11, 1893
Squa-kappow	Charles Bear William Bear Charles Chief Robert Raven	July 11, 1894
Squa-kappow	Charles Bear William Bear Charles Chief Robert Raven	July 11, 1895
Squa-kappow	Charles Bear William Bear Kah-ko-pay-enene Kaopayahpunting	July 10, 1896
Squa-kappow	Charles Bear William Bear Kah-ko-pay-ene Kaopayahpunting	July 12, 1897
Squa-kappow	Charles Bear William Bear Kah-ko-pay-ene Kaopayahpunting	July 12, 1897
Squa-kappow	Charles Bear William Bear Kah-ko-pay-enene Kaopayahpunting	July 11, 1898
Squa-kappow	Charles Bear Henry Flett Maskokequam Louis Joseph	July 18, 1899
Squa-kappow	Henry Flett Maskokequam Pay-san-a-quot Petanaquope	July 16, 1900
Squa-kappow	Henry Flett Maskokequam Pay-san-a-quot Petanaquope	July 15, 1901
Squa-kappow	Henry Flett Pay-san-a-quot Petanaquope Matway-coniash	July 14, 1902
Squa-kappow	Pay-san-a-quot Matway-coniash Petanaquope Henry Flett	Aug. 13, 1903
Squa-kappow	Pay-san-a-quot	July 11, 1904

	Matway-coniash Petanaquoep Henry Flett	
Squa-kappow	Pay-san-a-quot Matway-coniash Petanaquoep Henry Flett	July 8, 1905
Squa-kappow	Jack Chief Matway-coniash Petanaquoep Henry Flett	July 9, 1906
Squa-kappow	Jack Chief Matway-coniash Petanaquoep Henry Flett	June 11, 1907
Squa-kappow	Jack Chief Mat-ta-wa-koni-ash (Thos. Raven) Petanaquoep Henry Flett	June 8, 1908
Squa-kappow	Jack Chief Thomas Raven Peta-no-koop Henry Flett	June 22, 1909
Squa-kappow	Jack Chief Thomas Raven Peta-no-koop Henry Flett	June --, 1910
Squa-kappow	Jack Chief Thomas Raven Henry Flett	June 15, 1911
Squa-kappow	Jack Chief Thomas Raven Gilbert Chief Henry Flett	June 11, 1912
Squa-kappow (Skwa-ka-pow)	Thomas Raven Edward Raven Gilbert Chief Charles Joseph	June 13, 1913
Skwa-ka-pow	Thomas Raven Edward Raven Gilbert Chief Charles Joseph	June 8, 1914
Skwa-ka-pow	Thomas Raven Edward Raven Gilbert Chief Charles Joseph	June 5, 1915
Skwa-ka-pow	Thomas Raven Edward Raven Gilbert Chief	June 5, 1916
Skwa-ka-pow No. 162	Thomas Raven, No. 109 Edward Raven, No. 120 Gilbert Chief, No. 152	June 4, 1917
Chief Skwa-ka-pow, died in 1918 Jack Chief, No. 88	Thomas Raven Edward Raven, No. 120 Gilbert Chief, 152	June 5, 1918
Jack Chief, No. 88	Thomas Raven, No. 109 Edward Raven, No. 120 Gilbert Chief, No. 152	June 2, 1919

The Chief and Councillors remained the same until 1922.

Gilbert Chief, No. 152	James Raven No. 131 John Straight, No. 173 Richard Chief, No. 538	June 2, 1922
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The Chief and Councillors remained the same until 1927

James Raven, No. 131	Joseph Bear, No. 118 Thomas Grisdale, No. 160 Alexander Raven No. 535	May 22, 1927
Gilbert Chief, No. 152	James Raven, No. 131 John Straight No. 173 Richard Chief No. 538	May 18, 1928
James Raven, No. 131	Joseph Bear, No. 118 Thomas Grisdale, No. 160 Alexander Raven No. 535	May 22, 1929
James Raven, No. 131	Joseph Bear, No. 118 Thomas Grisdale, No. 160 Alexander Raven No. 535	May 21, 1930
James Raven, No. 131	Joseph Bear, No. 118 Thomas Grisdale, No. 160 Alexander Raven No. 535	June 3, 1931
James Raven, No. 131	Charles Joseph No. 532 Alex Raven No. 535 John James Bear No. 541	May 25, 1933
James Raven, No. 131	Cuthbert Raven No. 182 Alex Raven No. 535 William James Smith No. 596	May 28, 1934

The Chief and Councillors remained the same until 1936. The years 1937 to 1944 were not available for us to print. Councillor Charles Joseph died in 1944. The Chief and Councillors were appointed to indefinite terms of office in 1945.

Richard Chief	Edward Passage  Albert Smith Joe Williams	Life - 1945
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Councillor Albert Smith resigned in 1949.

Angus J. Prince	William George Pahko John Kent	July 14, 1952
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Councillor William Pahko resigned Dec. 7, 1953.

Angus Prince	William Raven Walter Olson	July 7, 1954
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Angus Prince, Chief, and Councillors Raven and Olson resigned March 2, 1956.

Walter Olson, No. 647	John Kent No. 652 William Raven No. 638	Oct. 30, 1956
Sidney Chief, No. 598	Samuel Grisdale No. 577 Norman Olson No. 684	Nov. 24, 1958
Sidney Chief	Gus Smith Angus Prince Sam Grisdale	Nov. 17, 1960
Walter Olson No. 647	Norman Olson No. 684 John Kent No. 652 May Ann Olson No. 647	Nov. 17, 1962

Councillor Mary Olson resigned Aug. 13, 1963.

Sidney Chief No. 598	Wilfred Bear No. 713 Rose Ann Bear No. 669 William Raven No. 638	Nov. 17, 1964
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Councillor William Raven resigned July 23, 1965, George Bear replaced him Sept. 23, 1965.

Angus Prince No. 668	Rose Bear No. 669 Edward Prince No. 693 Lawrence Smith No. 666	Nov. 29, 1966
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Councillor Rose Bear resigned Feb. 21, 1967, replaced by Harold Jones July 19, 1967.

Samuel J. Grisdale No. 577	Rose A. Bear No. 669 Albert Bunn No. 619 Angus H. Prince No. 677 Lawrence Smith No. 666	Dec. 3, 1968
Edward Roy Prince	James Allan Prince Margaret Emily Sinclair	Dec. 6, 1970
Thomas Edward Prince	Albert Richard Bunn Gilbert Samuel Desjarlais Helen Patricia Prince	Dec. 6, 1972

Councillor Albert Bunn resigned Feb. 1, 1973. Mr. Clarence Kent replaced him April 10, 1973. Helen Prince, Councillor, resigned June 18, 1973, and was replaced by Angus Prince, No. 677 on Aug. 7, 1973. Chief Thomas Edward Prince resigned on Aug. 6, 1974, Councillor Angus H. Prince resigned on Aug. 6, 1974.

James F. Bear	Mrs. Roseanna V. Bear Gilbert Samuel Desjarlais Lawrence Smith Mrs. Florence A. Olson	Dec. 6, 1974
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Mrs. Florence A. Olson was killed in a motor accident on Aug. 2, 1975.

Jim Bear	Rose Bear Lawrence Smith Mr. Desjarlais Clarence Kent	1976
Jim Prince	Beverly Smith Rudy Olson Eddie T. Prince Lawrence Smith	1978 and 1979
Jim Bear	Rose Bear Wandall Sinclair John Bunn Edward Thomas Prince	1980/82

In 1884 the Brokenhead Bands were no longer designated as Christian or Heathen, thank goodness!

# COMING OF THE RAILS

## Laying the Rails

Railway lines are made up of two parts: the ties and the rails. The ties are wooden planks, about six feet long. The rails are made of steel. The rails are joined to the ties and to each other by fishplates and spikes.

The ties are placed across the roadbed exactly two feet apart. Men throw the rails onto the ties, and measure them to make sure they are in the right place. Then other men put the fishplates in place and hammer the spikes to keep the rails tight to the ties.

