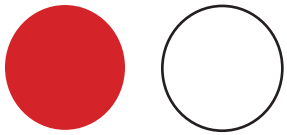
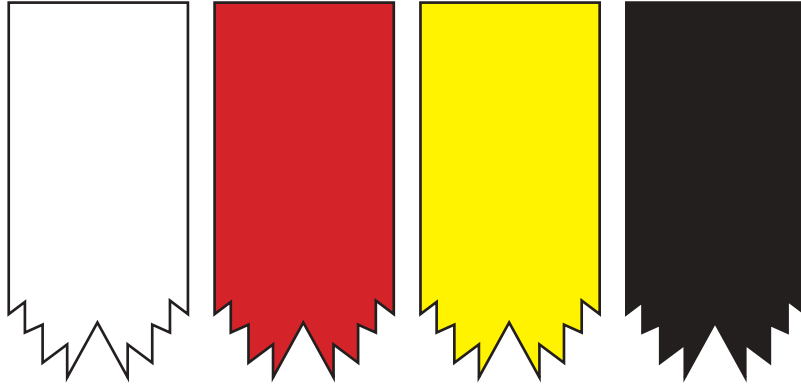




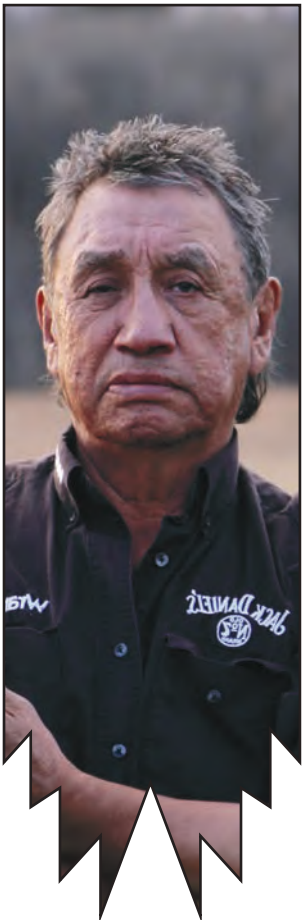
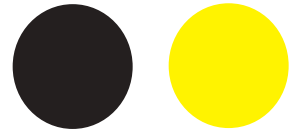
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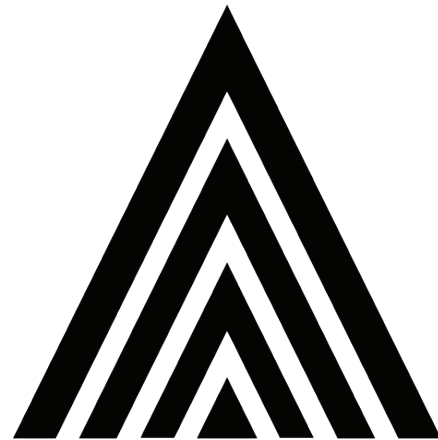
AT THIS POINT IN TIME • TSUUT'INA NATION



AFTERNOON WITH AN ELDER



«VOL. 01-2016-2017»



TSUUT'INA NATION
COMMUNICATIONS





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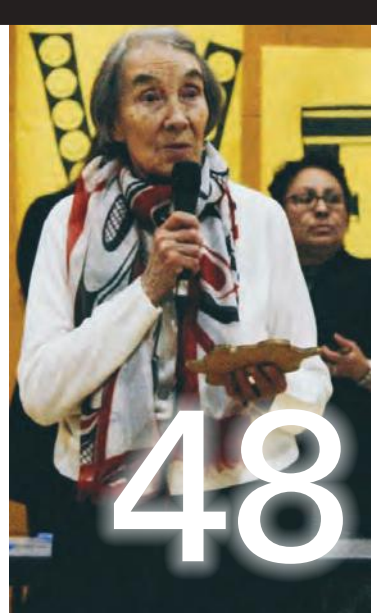
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DEDICATED AND HONORING OUR TSUUT'INA



DÀ-HÍ

DESIGNER/EDITOR
Jordan Big Plume

Dà-Hí is created in the Tsuut'ina Nation Communications Department. Our intention is to always reflect and represent Tsuut'ina Nation in the best and most accurate manner. If you have suggestions for improvement or ideas for future stories or feedback on the current issue, we would love to hear from you. Please address all comments to communications@tsuutina.com. Siyisgaas.

DÀ-HÍ

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NATION ELDERS

DZAZI TOGHANITA CH'AT'AGHA · ELK ROLLING IN WATER MONTH

SEPTEMBER

DÀ-HÍ AT THIS POINT IN TIME DZAZI TOGHANITA CH'AT'AGHA · ELK ROLLING IN WATER MONTH SEPTEMBER 2016

DÀ-HÍ

TSUUT'INA NATION



ANNUAL CELEBRATIONS
POWWOW, RODEO, HANDGAMES, GOLF & BASEBALL

LAND DEVELOPMENTS
CANDEREL PARTNERSHIP & RING ROAD FUNDING



2016



AN AFTERNOON WITH ELDER **DOLLY RUNNER**

A photograph of an elderly woman, Dolly Ouellette Runner, smiling warmly. She is wearing a blue button-down shirt and is positioned next to a window with a green frame. The background shows a bright, green outdoor scene.

NAME: DOLLY OUELLETTE RUNNER
PARENTS: THE LATE GEORGE & ROSE RUNNER
INDIAN NAME: "SHORT LADY"

The Communications Department team was very honored this Summer 2016, to spend an afternoon with Elder Dolly Ouellette Runner.

Welcomed into her beautiful home, Runner was beyond gracious hosting an afternoon sit down where she

shared tales from the past, her reflections on life and a tour of her immaculate garden.

This article is a retelling of that afternoon and a glimpse into the life of a very loved Tsuut'ina Elder

AN AFTERNOON WITH ELDER **DOLLY RUNNER**



5 Questions

Name: Dolly Ouellette Runner

Parents: The Late George & Rose Runner

Indian Name: "Short Lady"

What makes you proud to be Tsuut'ina?

My family; way back, Great Grandparents, Grandparents, Parents. My Grandfather was Big Belly, Maggie Big Belly and Oscar and Daisy Otter. My Mom and Dad are the late George and Rose Runner.

Can you describe a favorite childhood memory?

Lots, it was hardship but we enjoyed it. Hard work, but we enjoyed it. We helped Mom and Dad; my Dads ranch and farming, my Moms chickens and our own garden.

I was with a lot of the old people from way back. I enjoyed working with my Grandma Daisy, my Grandpa Oscar. I used to help him on his tractor or taming horses and with Dad, same thing. My mom was in the house or in the garden.

I was born on a horse.

I would like to go riding again, my granddaughter Brandi tells me, "Granny, go get your knee fixed so we can go riding again!"

Me and my brother Tom, we used to ride around all over the Country. Coming back [from a ride] we heard some noise [patters hands on table] so we tied our horses and we snuck in there, there was a bunch of prairie chickens.

There were a bunch of them in a circle and one in the middle and they were making all this noise. So we laid there and

watched them until they were finished. That's [how I learned] why they call their dancers Chicken Dancers.

How do you feel about changes in the Community?

Wonderful, it's wonderful to have what we have now and to have the young

people grow up with beautiful homes, we only had three room homes when I grew up.

What advice would you like to give to our readers?

The most important thing I want is for them to be close with their children, do things with their children and always be there with any of the wonderful things they want to do. Always back them up, give them encouragement.

We thank Dolly Runner and her family for allowing us to share some of the stories from her life.

A magazine article will never contain enough space to cover all the stories of a life well lived. If ever you have the opportunity, you should ask Dolly Runner about how she started a 4H club here in Tsuut'ina; how for two years in a row she made Brotherhood Speeches with Norman Kwong; was one of the six who started Associated Cabs in Red Deer and Calgary (now the largest cab company); worked as a Patron Officer typing out the Army's secrets and about her time spent riding the horses at the Stampede. Oh and, if you can get her to talk about it, you should definitely ask her about her long lived commercial career for Jello-o!

A BRIEF HISTORY

A Glimpse of Life Milestones

BORN in Tsuut'ina Nation.
Granddaughter of Big Belly and
Maggie Big Belly, Oscar and Daisy

Otter. Daughter to the late George
and Rose Runner.

EDUCATED in Calgary,
attending Western Canada High
Schools as well as Calgary Business
College

Garden Talk

Started three years ago

Runner, with the help and dedication of her family, has cultivated a lush green landscape across her property that would be the envy of many golf courses.

The view is completely idyllic as Runner is known to be friendly with the docile woodlands creatures, especially the deer.

"All winter I fed them apples. I'd run to town get a bag of apples, cut them in half and throw it to them. When they come for apple time, they would be looking up at the window for me. They'd be jumping up and down when they know it's apple time."

Her family notes, the deer are not the only creatures to discover Runners kindness as a special pheasant also makes visits.

"And the pheasant! He used to run across here first thing in the morning, 3, 4 in the morning. He's moved away, he must have met somebody. Some mornings I can still hear him, yeah I lost him, that's sad. But you should see those little deers, they'll be jumping like they're so happy, it's candy time!"



MARRIED at the age of 21 to Theodore Ouellette in 1957. The ceremony took place at the Sarcee Anglican Church



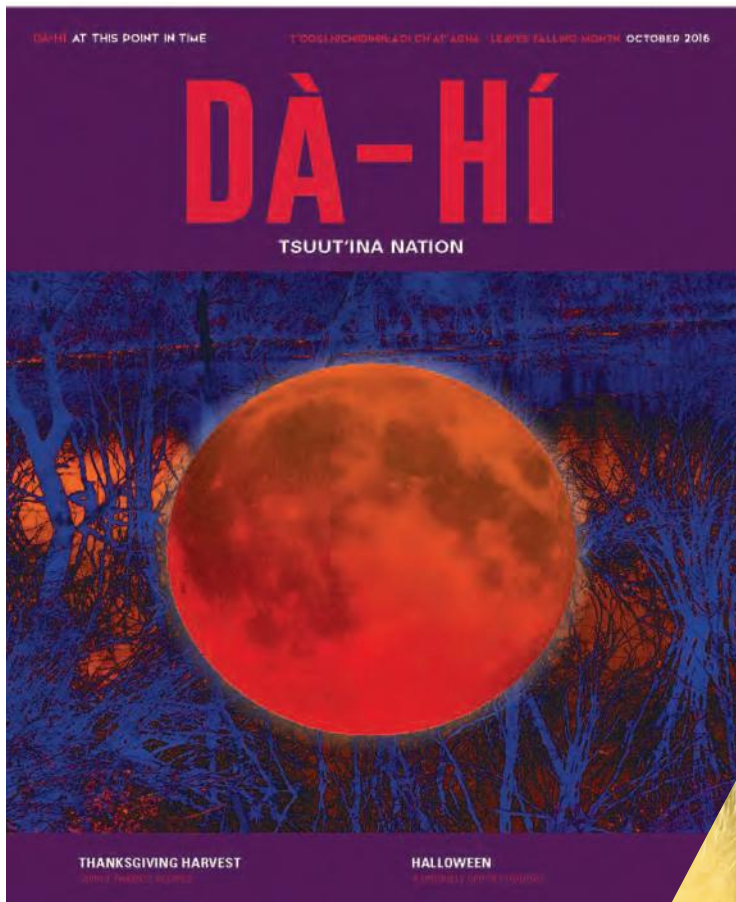
WORKED at Eaton's Furniture Office, Home Oil, Sun Oil (now Suncore), Mandrel Industry in the US, Lands Title Office for the City, the Army as Patron Officer



GOING STRONG Having already worked as a driver for Tsuut'ina Child and Family, Runner is still working today with Gunaha to keep the language alive

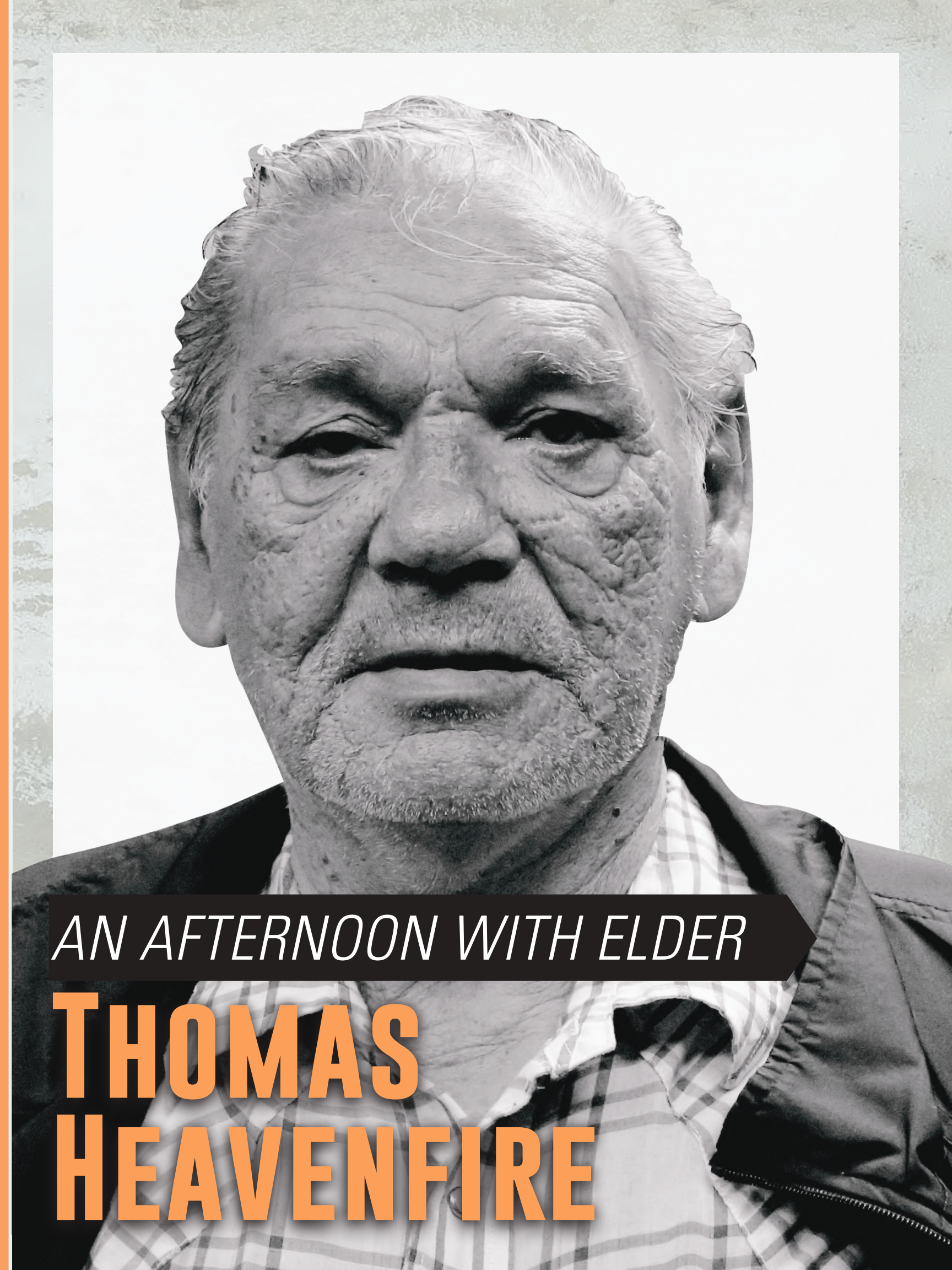
T'OOSI NICHIDINIŁADI CH'AT'AGHA · LEAVES FALLING MONTH

OCTOBER



2016





AN AFTERNOON WITH ELDER

**THOMAS
HEAVENFIRE**



"LISTEN TO WHAT THE ELDERS ARE TELLING YOU, LISTEN REALLY GOOD TO KNOW WHAT OUR CULTURE IS ALL ABOUT."

What makes you proud to be Tsuut'ina?

Because I was born here. I was raised here. That's why I am proud to be Tsuut'ina- I was raised among Elders, I knew all the late Elders that passed on. Today I try give that back to the community the teachings of the old people that have gone on.

Can you share a favorite childhood memory?

I have a lot of them. When I was a little boy, I used to go ride on my horse, and go visit and ride all the way up west and go around seeing my friends.

Your family is your roots, what can you tell us about yours?

My mother had 13 kids, I had 4 sisters and 9 brothers- a whole baseball team (!) and I am the oldest.

What was it like growing up here?

It was hard, especially the day school, it was really bad here. [We] went through rough times with them. The teachers really tried to take our culture away, we couldn't say anything in our language.

Do you think they succeeded? Do you think some of the culture was diminished?

Yeah, well I think they succeeded to some extent but most of us, when we were outside we would sneak away and speak our language.

What advice do you have for the youth to regain their sense of spirituality and culture if they have never been exposed to that?

Pick an elder that they can be comfortable with and that way they can deal with that Elder. I know in some cases there were

Elders that put people down. That shouldn't be happening... [The Elder] would give them heck when they should be talking to them. That's why they're scared of the Elders. They should pick somebody they can be morally comfortable with and talk with that Elder. That's what they should be doing.

What do you think we can do now to make our culture stronger?

Just keep speaking our language and doing things in our cultural way. I am a pipe carrier, I do ceremonies and pray for the people.

When you were younger did you see yourself becoming a pipe carrier?

No, I never did but later on in my later years I started working with Elders that had pipes, and that's where it was given to me. Since then I've been doing all those sacred things.



Thomas Heavenfire after honoring Prime Minister Trudeau with Headdress

"LOOK AFTER YOURSELF, LOOK AFTER YOUR MIND, BODY, SOUL, AND SPIRITUALITY. WITHOUT THOSE, WE WOULDN'T BE ALIVE"

Is there any stories that you can share about the name "Heavenfire"?

My Great-Great Grandfather Tom Heavenfire was Bullhead's right-hand-man for ceremonies and he told the future to Bullhead what was going to happen- he could see that far ahead.

What was the most pivotal time in your life growing up where you saw the most change for our people?

Growing up, the old Elders back then, they used to be good with talking to us. When I was a boy, I was put in a talking circle and the Elder would talk to us and tell us what would be happening in the future, and now it is happening. They predicated these things and they are coming true.

What did they say?

There going be changes, hard

times. Now we're seeing the changes happen especially with Prime Minister Harper being so against Indians. Now we're glad we have Trudeau in there. When we gave him his Indian name at the Grey Eagle- I was the one that put his headdress on him.

When you got to meet him did you get to look at him in the eyes? What sense did you get off of him?

Yeah I did, I got the sense that he was an honest man, that he wasn't lying about what he was talking about. I was right up close to him, he sat in front of us.

What was that like?

It was okay, I was proud that I got to put it on him.

What do you think the people can do to involve the Elders more in our community?

They need to get the Elders involved but they don't because they stay away from the Elders, maybe they're scared of what the Elders have to tell them.

Do you welcome youth and people of the community to come up to you and just have a conversation?

Yes I do, I'm always around. They can come see me wherever I am.

What would you want your family, your community, your people to remember your life and your achievements by?

The things I do in life and all things I've done, like ceremonies, I've taken part in and how I used it in my life.

I like talking about the language and teaching at the schools, trying to spread the things I've learned in my life and share it with my community.

NINAGHA YIKI'ANAGULA CH'AT'AGHA · BEAR CUBS BEING BORN

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DÀ-HÍ AT THIS POINT IN TIME NINAGHA YIKI'ANAGULA CH'AT'AGHA · BEAR CUBS BEING BORN JANUARY 2017

DÀ-HÍ

TSUUT'INA NATION



K'AH ZAS K'AH SINI
SPIRITUAL RESOLUTIONS YOU CAN KEEP

CHRISTMAS FEAST AND POWWOW
CHIEF AND COUNCIL KEEP A TRADITION ALIVE

2017





AN AFTERNOON WITH ELDER
MONICA WHITNEY

In October of 2016 the Communications Department had the great privilege of sitting down and starting a conversation with the now late Monica Whitney. While that conversation remains unfinished, we are honored to share some of her stories



MONICA FRANCIS WHITNEY >◉◀

MAY 7 1930 – DECEMBER 8 2016



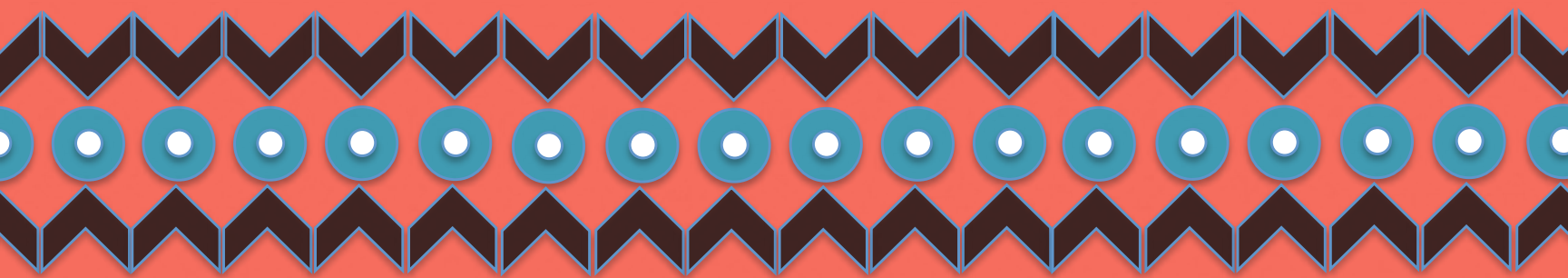
Monica Whitney was a gentle and kind soul, and was the foundation of her children, grandchildren and great-grand children. As mother of seven she always knew the meaning of family, and doing what she needed, to make her children and family happy and healthy. Growing up farming in Priddis Alberta along with her six siblings, she lived for the simple things. Her fondest memories as a young girl were riding her horse bareback to and from the school and doing chores, like milking dairy cows on her parent's farm.

At the age of eighteen she married her sweetheart, Albert Roy Whitney, on November 13 1948. She spoke of love at first sight when she met Roy, which eventually found them in a little church in Midnapore, where she married the love of her life. She spoke of how she will always

remember how she got married in a suit instead of a big wedding dress. This shows how humble she truly was, always giving her family all she could. The newlyweds were soon blessed with their oldest daughter Marilyn, Dianna and their sons Roy, John, Barry, Darryl and Neil.

Raising her children in Tsuut'ina Nation, she found a job driving the nations children to and from school everyday for what would become thirty-five years of her life. Monica remembered how she would take her two youngest children to work with her while her older children were in school. She recalls driving generations of families through out the years. Her love for children and the open road kept the love for her job alive, even in her later years when she was reluctant to retire at the age of 72 years old.

We had the honor of being welcomed into her beautiful home here on the Tsuut'ina nation. We sat and talked with her for the afternoon. She told us about her life and driving the nation school bus for over thirty-six years, raising her children, and the simple things in life that she enjoyed, like her garden. She even pulled out her boxes of pictures and showed us generations of memories she cherished in her life.





Whitney, Councilor Darryl Whitney, John Whitney, Dianna Whitney, Barry Whitney, Neil Whitney and the entire Whitney family and friends.

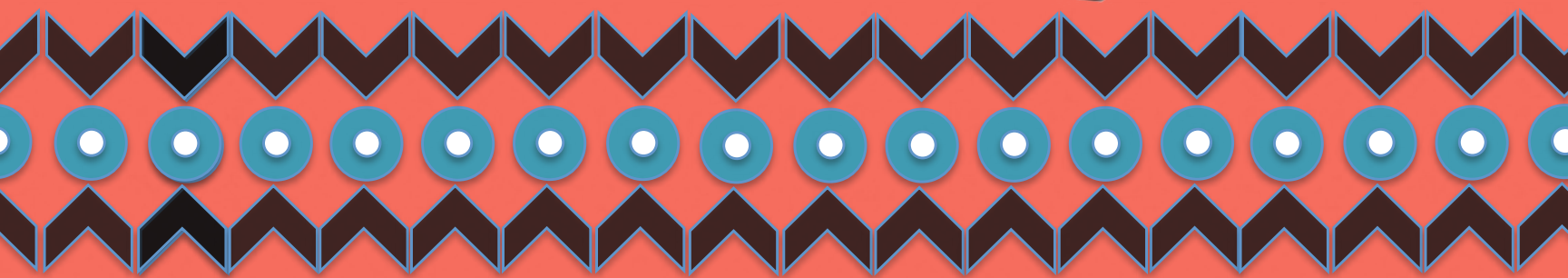
Monica's favorite role in her life was being a grandmother to over twenty-eight grandchildren and twenty-four great-grandchildren. The countless pictures she shared of her family and how it seemed grandma "Monie" was the shining light in her entire family. Whether it was pictures of her travels or dancing with her grandchildren in the kitchen, or watching the grand kids pretending to drive her school bus, she always made sure family was the utmost importance in her life.

Like so many families Monica suffered the greatest loss of her husband in the early 80's and the loss of her oldest daughter Marilyn just a few years apart. Through the overwhelming grief of the hardship she faced going on with her life after such a deep loss, she was always a positive spirit who encouraged laughter and love through out her life and relationships with her family, friends and within the community. After her loss of her daughter she said she wishes the youth would learn how, and want to better themselves by not drinking.

Through out her life she knew what great loss was and just how precious life is, even though the family experienced passing of family members she seemed to be the foundation the family leaned and relied on, a mother's love.

After our interview with Monica, as November was upon us and she asked the Communications department to wait on publishing her story, as she thought it was not the right time as election season was coming up and she wanted to wait until her son and now our honorable past Chief Roy Whitney was done with the campaign season.

We respected her wishes, and now wish to tribute her with insight on her life and how she came to be a Tsuut'ina and how she was such a genuine humble soul within the community who loved the nation and its youth, and did all she could for her family. We would like to send our deepest condolences to the honorable Chief Roy



MITSI DIGOYI CH'AT'AGHA · BALD EAGLE MONTH

FEBRUARY

DÀ-HÍ AT THIS POINT IN TIME

MITSI DIGOYI CH'AT'AGHA · BALD EAGLE MONTH FEBRUARY 2017

DÀ-HÍ

TSUUT'INA NATION



THE MONTH OF LOVE
SINGLE OR TAKEN, WE HAVE SOMETHING FOR EVERYONE

CHIEF AND COUNCIL ORIENTATION
A RECAP OF THE WEEK LONG GATHERING



2017





AN AFTERNOON WITH ELDER

ALEX CROWCHILD

Elder Alex Crowchild welcomed us to Communications with open arms one afternoon. We sat down while he was grinding sage but he assured that it was alright

to sit with him. We greatly appreciate Alex taking the time to tell us about his childhood to adulthood and now. We recommend sitting with our elders, near and far to hear the

stories they have and the insight they can give. We left Alex's home feeling incredible gratitude from the amount he was able to share to people he didn't know very well.

Alex Crowchild has grown up and lived in Tsuut'ina his entire life. He knows how to fluently speak the language, how to hunt and how to practice the traditions. Today, he shares with us a few stories from his life. From growing up as a community hunter, to regaining his faith and culture and living life after death.

Alex grew up as a Community Hunter, a tradition we have been losing but with the right guidance can regain. "As a young guy, I don't know how old I was, 9 or 10, Great Grandfather Pat Grasshopper, blessed me to be a community hunter."

In those days, if you killed a deer, moose, or elk, you would cut one piece of meat for your supper and then give the rest out- to everybody. It was only if you went back out hunting the next day and got another one, you could keep it. "I grew up in that era where there was still traditional ways. I seen it, I lived it."

One experience of hunting with his father and his uncle, Frank Big Crow, describes how his spirit came to be.

About the time when they were in Bragg Creek near Redwood Yard, [Alex shows diagram on his kitchen table, becoming very animated and lively as he relived the tale], Uncle Frank was to make lots of noise on this side [points] and I was to be 'bells ringing' on the other side [points again]; when we heard a shot.

I trotted the horses up this way [tracing the way with his finger], I jumped off and tied them. I grabbed my 22 and ran in the bushes. I was running and all of a sudden he whistled, "Over here," and I seen my dad by a big spruce tree, and I seen Frank



Alex Crowchild, 2017

running. We both ran to my dad. *Bang* [Bangs hand on table]...There was a bear laying there. I said 'Gee I'm gonna kill a bear next'. My dad didn't say anything. He told Frank, 'it attacked me, I had to kill it. Look at that [points up] they born yesterday, it had two little cubs, they were born last night. They're not going to survive. Their mother attacked me because I got between them. You have to kill them.'

"My dad said 'give your gun to your uncle' I gave my gun; my dad said 'don't look at them'"

He had to kill the two cubs. He said 'they're going to starve to death, there's no one to feed them, to raise them.'

"I never forgot it." Alex goes on to explain about how he ate the kidneys. Great Grandpa [Pat Grasshopper] said 'come on, I'm gonna

tell you something, we're gonna talk. So I sat at the foot of his bed. 'My grandson, we did a ceremony for you, because you ate that bear; you are to never kill a bear as long as you live.'

He went on to explain 'Listen to me, I'm gonna tell you a story. This bear that your dad killed, his spirit is going to look after you for the rest of your life. You are never to meet with a white bear, a white bear will attack you and kill you.'





Alex Crowchild with Mavis Crowchild (Nee Running Bird) 2016

A lot times while I was hunting, I would see a bear and I would just aim. I never killed it though and then I realized what he did, that it was true. My guardian angel is a bear.

Today, Alex remains a strong advocate of prayer. He prays for his family and the community and gives the simply powerful advice of "today, just enjoy it."

"That's life, that's the way it is," he tells us. "I always pray for everybody, not only Tsuut'ina, but the human beings. That's the way I was told, the messages they gave me."

"When my wife died, 2007, her spirit came to me". It is truly difficult losing a partner, some of us can only imagine and feel sympathy, and some can truly bond over the experience... "She had that sickness for 31 years, she lived with it..."

"We lived here all our life," When we first met when she was 15, she was babysitting, Her dad told her, 'that old man?' 'Yeah?' You're going to get married to that man."

"When we got married May 2 1964. All we had was a cook stove and an apple box for a chair. We had a wobbly table [laughs]."

"We had Valerie in 1964, Cameron 1966, Herb in 1968 and Timmy in 1972. After that we raised 4 children from

Hobbema,"

"Eight months after she passed. She called me, I said 'what', she said, 'you're so pitiful, you're not even trying to learn to cook for yourself. 'I know how to cook,' I told her, 'I know how to cook Cornflakes [laughs].'

I still joke with her even though she's gone, that's how much I believe in the spirits. When she came to me she said, 'I pity you, you sit there, I watch you pray every night and you're pitiful' she said. 'Go, tonight before you go to bed, open the window and you pray. You ask God to give you another one of his daughters, to you, to live your life out with. To keep you company, you'll have a companion and you won't be so lonesome'."

"January 8th, Grey Eagle Casino opened. I went there, the non-smoking section. I said 'hello, you don't smoke is that why you're sitting here?' 'yeah', she had her coffee and she sat down and we were talking."

"I looked at her, 'Mavis', 'yeah?' I told her, 'will you marry me?' She said yeah. Three cups of coffee [laughs]."

"Mavis and I, as long as we have each other, we wake up today, we're going to enjoy it."

We give a huge Siyigaas to Alex Crowchild for taking the time to answer our questions and giving us some very valued insight. Please take time out of your life to sit down with an or two elder, they are our keepers of our history and we are their messengers. Hiy Hiy!


GOGI NINADI'II CH'AT'AGHA · GEESE RETURNING MONTH

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DÀ-HÍ AT THIS POINT IN TIME GOGI NINADI'II CH'AT'AGHA · GEESE RETURNING MONTH MARCH 2017

DÀ-HÍ

TSUUT'INA NATION



ANTI-BULLYING
WE'RE STRONGER TOGETHER

CHILD AND FAMILY
CONNECTING FAMILIES



2017



AN AFTERNOON WITH ELDER **LARRY CRANE**



NAME: LARRY CRANE

PARENTS: ROSE AND LEONARD CRANE

Gone too soon is Elder Larry Crane. The Communications Department was lucky enough to have had a sit down conversation with Elder Larry Crane. Though

our time together was brief, it did not take long to recognize the kind hearted, interesting, and intelligent man he is. While we will not have the opportunity

to finish the interview, respectfully and with his family's blessing, we would like to share some of the stories Larry Crane shared with us.



Larry Crane was very knowledgeable about all facets of life from Tsut'ina history to politics today. It did not take long to recognize his value on culture, family, education, and spirituality. Before beginning the interview, Larry started with a prayer, **"We have come a long way in a short amount of time, and in that short time we have lost some of our values. The most important value is God himself, whatever you need to call him. I am not even particular about what religion it is, we all pray to the same person, the Great Spirit. You have to make sure you address him with everything you do. We need to remember this because of the effect it has on us and our children. We need to show them even if they don't really follow it, even if they don't want to do it you need to show them the way."**

Beginning the interview, when asked about his favorite childhood memory, Larry first commented about how he had a humble upbringing, "there were times when we didn't have anything... When I grew up we just lived in a one room

shack and my bed was in the corner of the shack, the heater was in the middle of the floor."

But in reference to a cherished childhood memory, "Well there are two: the first one, it was Christmas Eve, I can't fully remember if it was before Christmas or not. There was a big truck and it was full of hampers with all kinds of food like turkeys and hams. I think it was from the *Shell Well*. Shell built a well and we got money for it, all the families got good Christmas meals. There was food all the way to the New Years. The powwow that they held for it was massive, lasting two days. I was just a kid and remember being under the benches there."

"The other memory is with my dogs, and I remember we would go outside all day and there was little food so we would eat berries and I would know what berries to eat because I would eat the ones that the dogs ate, I would

take naps in the woods and the dogs would keep me safe, those dogs were my best friends."

Reflecting on Tsut'ina today and yesterday, Larry states, "Long time ago, this was the way we were. [We were] really small back then, about 700 people strong to the Nation-even how we occupied the land was discussed. Maybe we didn't always agree but we always came to a decision, this was done at the old Bullhead Hall."

"All the old people that I knew before the strong leaders, we as Tsut'ina people come from a strong place. We need to be better as a people so other tribes will not judge us because we all come from the same place."

"I think the changes that have taken place are just the way the world works, the good, the bad...it's just the way the world works. We have to learn because we take everything we learn in this life to the other side, as long as we learn what we need. We need to educate everyone on the changes that are taking place on the reserve. Right now we have it all broken up all over the place, I don't like how they give land out and say



they "OWN" it. They don't. We occupy the land. We simply occupy this land as a Nation."

"Younger relations should have the right to build houses on their relations' land, the older ones need to learn how to give the land out to the their relations because we all have the right to the land we occupy as a nation. You need to give that land to your relations. That's the only way your blood line, your existence, will continue. No one is going to remember you if you're mean and awful. People will forget you. I don't understand why people are like this now. Sure we would not agree on everything but it was nothing we couldn't talk out."

"I believe we should be doing business in the city. We should be starting projects there. The building and everything is already there, when we do it on the reserve, we need to do economic development and give away our rights to the land. We need to think about all the ancestors that were on that land before we give it away."

"Other people that own land, if something is going to be built, they can pick their stuff up and sell the house and go somewhere else. What about us? We can't pick everything up that was sacred and traditional with land and go somewhere else."

"The advice I would give to the readers is to reevaluate and write down how this economic development is changing the community and your lives."



"I think there should be a song about the ring road because this is very important history that we need to keep, strong and traditional songs and stories is how we pass information on to the next generation. Whenever we have feast or get togethers we should be singing the ring road song because as people it shows we understand the significance of it. We need future generations to recognize what we did in the past. We need to give it a song like Chief and Council's song or the Chief's song. This is a big thing that we just gave away so I believe there should be a song about it."

"We need to teach [the children] how things were done traditionally. We need to start teaching more Tsuut'ina outside the schools. Every morning at every building on the reserve, they should start the day with a elder prayer. They should have a smudge every morning just in the main area if they need to. It would make us stronger as a people. These kids need to speak to their parents and their parents need to understand to speak it back to them."

Siyisgaas Larry Crane. May your wisdom, stories and care live on forever. You will be forever missed.


TOSHKOSHI CH'AT'GHA · FROG MONTH

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TSUUT'INA NATION

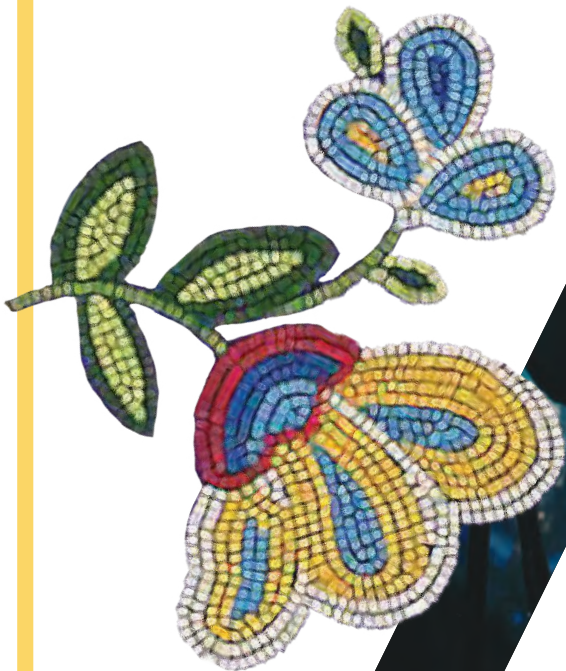


TSUUT'INA PRINCESS PAGEANTS
EDUCATION & TSUUT'INA SCHOOLS

WELLNESS CONFERENCE
HEALTHY LIVING HOSTS



2017



AN AFTERNOON WITH ELDER **SHIRLEY MEGUINIS**



NAME: SHIRLEY MEGUINIS
PARENTS: MARY AND PROSPER PASQUAK
INDIAN NAME: "CREE WOMAN"

The Team had managed to catch up with this busy lady, Shirley Meguinis, Child & Family's Culture Coordinator. From a humble upbringing as a farm girl, to her journey

away from home as a mother of three. Fast forward a number years, she also diligently pursued Post Secondary Education despite age boundaries. Shirley proves

that education doesn't stop and morphing culture with academics can lead to a generous life.

Siyisgaas Shirley!

We had the privilege of sitting down with Child and Family Services Cultural Coordinator Shirley Meguinis. She is the wife of late Harvey Meguinis and has been a community member for many years raising her three children in Tsuut'ina.

Shirley brought us back to her childhood and her experiences living in Saddle Lake, Alberta in Cree country. She remembers the tiny house her parents and ten siblings shared, being the eldest she can always remember helping her mother. With no running water or electricity, herself and her mother would take pails and walk half a mile for water in order to make breakfast for the family. What she remembers the most is how, not only her own family, but also the whole community lived off the land, hunting, fishing and growing food in their garden.

At the young age of five Shirley experienced a foreign world as she was sent to Provincial school. Shirley only spoke the Cree language up until this point in her life; she can remember her mother teaching her two sentences in English, her name and how to ask to use the washroom. Shirley as a youth remembers the abuse and trauma she experienced and

witnessed at the boarding school, but she explains that those memories were a whole other story, "I learned not to think about it, everything I saw and what I felt, I just put away and numbed myself with all the trauma and pain I never truly dealt with. It took a long time to able to get to that place where I could tell my story and my experiences; having my culture and traditional way of life taken away not only from myself but my people. As a child my language was first, then came the culture through the oral teachings of my elders and how they used to do things, the language determined our culture and our way of life."

As a young woman she met Harvey Meguinis while attending Drumheller High school. Shirley said this where the "courting" happened, it would turn out that the young lovers would finish school but Shirley would not go home to her parents instead she came to Tsuut'ina nation with Harvey. Shirley's mother and father, Mary and Prosper Pasquayak, gave Shirley an ultimatum either she would come home or stay in Tsuut'ina and get married. At the young age of eighteen she married Harvey. She remembers

a priest refusing to marry them as the legal age at the time was twenty-one. She recalls they had to have two relatives sign their marriage certificate because they could not sign for themselves.

It was hard for Shirley when she first came to live here in Tsuut'ina hardly knowing anyone; she spoke of the Tsuut'ina elders at that time and remembers the kindness they showed her. The late Harvey's grandmother Bessie, the late Emily Meguinis (mother-in-law) and his Aunties were mentors for Shirley. The older women that also guided her included Jean Dodginghorse, Pat Whitney, Gloria Runner and many others as time went on. Shirley spoke of how she felt these mentors in her life carried her through to finish growing and getting to know the community. "I think that's how people got accepted, in a female perspective, the older women would mentor and guide the younger girls and it truly developed a sense of belonging and then you start mastering the teachings of a community and what their language and culture is."

Over time Shirley and the late Harvey Meguinis would welcome three children, Vincent, Traves and Janil. Currently she has 8 grandchildren and one great-grandchild. "The children always came first," she remembers their old house and how her husband helped build it as the late Harvey had done training to become a carpenter, then would become employed with Sarcee Builders. She was so proud of the home her and her husband made for their children and they didn't have much but with a lot of hard work, together as a family they had it all.

Education has always been a foundation for Shirley and she is proof that we never stop learning in all stages in the circle of life. Shirley tried to further her education but found it difficult to find schools that taught an Indigenous perspective. She first attended Mount Royal University but transferred to Muskwacis College, which had the indigenous perspective she sought out for. She studied some psychology and



SHIRLEY MEGUINIS



Cree indigenous studies. Prior to this, Shirley and her husband, late Harvey Meguinis, studied at the National City University in San Diego and took training on youth development.

Shirley encourages all youth that you can still seek an indigenous education, it's so important to learn your language whether it's Tsuut'ina, Blackfoot, or Cree. Once you master your traditional teachings (language, culture and way of life) that is something that can never be taken away from you, and is passed on to future generations. "My dad used to say the mind is powerful and with a spiritually based mind, it is stronger. When the mind is struggling you depend on Creator and your prayers will get you through the circle of life."

Shirley wants to encourage the youth that you have to learn how to listen, feel, and observe and move on to your destined plans. "Spirituality is nothing new, it's an ancestral teaching that they prayed through sweats and ceremonies and they depended on Creator to guide them, and that's what the young people need. The youth need to go back and get to know their spirit and feel good about themselves by learning the language, culture and traditional way of life. We are strong spiritual beings and



he, Creator, can help us. Especially the youth they are trying to identify who they are, they need to pray; Creator would never turn us down we have such strong spirits.

"Some of the things happening in our community like drugs and alcohol, has made itself a culture because it chases their own spirit away, the substance takes over the mind. It leaves them helpless, where they can't be responsible adults. It's not the Native way; to be Native is being able to belong and master our teachings and being independent and then you get to the point in life where I am, that you can tell your story and share the teachings with your grandchildren."

Shirley has continued to be the foundation of her family, even through the really hard times, when she lost her son, the late Vincent Meguinis and one year after, her beloved Harvey who was a leader of the family and the community. Through her grieving, she still finds strength in teaching and in education. "I believe I was left to guide my grandchildren in their lives."



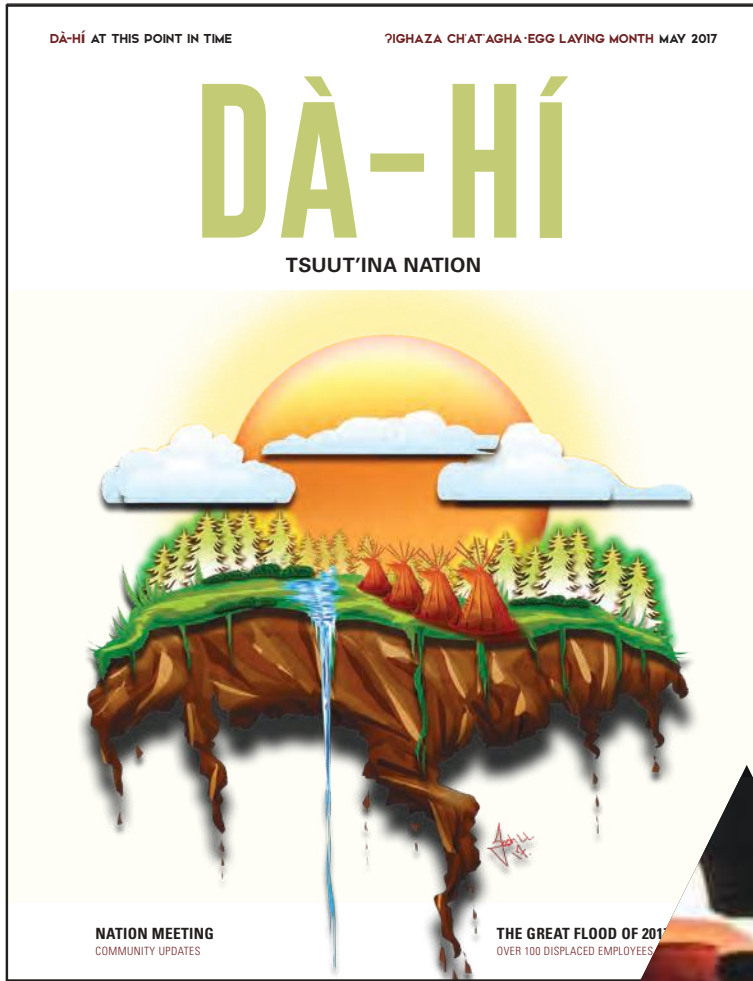
She worked many years with the Education department and loves mentoring the youth.

"Language is the only way to save the culture and to maintain the traditional ways of life. Listen to your elders and take the treasures they hold because once those teachings are gone there is no way of getting those back. Don't waste time learning useless things like alcohol and drugs; take the time and the effort to speak your language and to really listen and observe in your own journey and to find spiritual well-being. I hope this connects and helps somebody because what I say is not mine, once I say it, I have given it away."



ʔIGHAZA CH'AT'AGHA · EGG LAYING MONTH

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2017



AN AFTERNOON WITH ELDER

HARLEY CROWCHILD



NAME: HARLEY CROWCHILD

PARENTS: HAROLD & VIOLET CROWCHILD

INDIAN NAME: "DAY WALKER"

AN AFTERNOON WITH ELDER

Harley Crowchild



We caught up with Elder Harley Crowchild to discuss the beginnings of the New Tsuut'ina Cultural Museum. He discusses the importance of language, culture, and education and the importance of losing them if you don't hold onto to them.



What was your

involvement with the previous museum?

"Goes back, way way back. Me and late Ronald Dodginghorse were involved. It started out with the language program. And that goes back when they had the old Bullhead Hall way up on a hill. We had a little office upstairs. I don't remember the date to tell you the truth, good twenty five- thirty years ago. We were working with linguists, we worked on the Tsuut'ina language, for so many years then they moved to the Sportplex here and that's where we started the museum, me and late Ronald."

Despite being elected for Council, late Ronald Dodginhorse was delegating his time to the museum with Harley.

"Somehow they found some money and got a secretary to work with me, Patricia Crowchild. She worked with me quite a few years, but Ronald kept involved with us back and forth from Council. So anything we needed, I would contact him and he'll try and get it done."

How did you gather the artifacts?

"We went to some of the museums in Calgary like Glenbow, we went to Edmonton, we even went to Ottawa for a few things.

Now I don't remember what we got but I know we got a few things. We collected tapes of songs, old songs, we collected pictures of old people. We collected a few artifacts, what we can get."

What he remembers the most about getting the old museum together was the photographs, stories and songs that were recorded in the Tsuut'ina language.

"One of the things I remember was getting the old pictures of all the old people and we put them on the wall. And pictures of people that left before us. Some of the things was that we collected, some of the other things that we were using was tape recorders. We had the old style tape recorders and we got legends and stories from the old people."

Harley has a strong belief of the old stories and legends to be put into the curriculum, powerful lessons that can benefit us all.

"We used to meet at the schools, Chiila School, the high school. And some of the things that I was really trying to push was the curriculum. Because we had all these tapes with stories and legends and it should be on curriculum so the Tsuut'ina kids can learn the stories from what the old people used to

share."

"I got some at home, cassette tapes. So if we can find somebody to go through them, find funding to hire somebody to go through all of those tapes, otherwise it'll be there forever, it will never get done of the stories and legends. I think it's very important really."

"Sarcee" came from a Blackfoot word, Harley amongst others fought for a name change.

"All my grandmother's stories, she always say Tsuut'ina, that's when Tsuut'ina used to travel around, that's what she used to talk about. So Chief and Council that I wrote a letter to, sent this the word Tsuut'ina to the Elder's Program. It came up, old people and they wanted the opinion of all the Tsuut'ina, that ones spoke Tsuut'ina. And the ones that don't speak Tsuut'ina were against it "no, no we're Sarcee". It's a Blackfoot word, Sarcee, it doesn't belong to us. We told Chief and council let's change it to Tsuut'ina."

In what ways can the museum take initiative to preserve our culture, our traditions and our ceremonies?

"Well there's a lot of things I guess you can say. You can preserve, continue, and explain, and practice. One of the things that is we have is a few Tsuut'ina people for example that understands and runs sweat lodges. Those that are interested, it should be continued,

otherwise it's going to die out completely. It was always Tsuut'ina's way to have sweat lodges.

How would you like future generations of the Tsuut'ina to preserve our culture?

"I thought of it over and over and over. I think part of this is not only the museum which is very important, but school. Have to be taught through curriculum so they understand so do you feel proud of all these ceremonies.

The sad part about it, I don't know if you kids know. I never went to church for example for over thirty years because when I was going to Church, Anglican Church at the old agency. The Minister there, it was run by Anglican, and they used to tell me "you have to go to church every Sunday if you want to go to heaven". That's full of bologna okay, maybe you kids all believe in church but, I don't, my kids; we all go the Indian way."



Harley with his wife Mildred and children Darrell, Gilbert, Corrine, and Jackie



Harley with his wife Mildred then and now




ʔITSAGUSTSAʔI CH'AT'AGHA · HATCHING MONTH

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DÀ-HÍ AT THIS POINT IN TIME ʔITSAGUSTSAʔI CH'AT'AGHA · HATCHING MONTH JUNE 2017

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TSUUT'INA NATION



WOW TO THE POW
GEAR UP FOR POWWOW SEASON

TREATIES 1-11
AS IMPORTANT NOW AS THEY WERE THEN

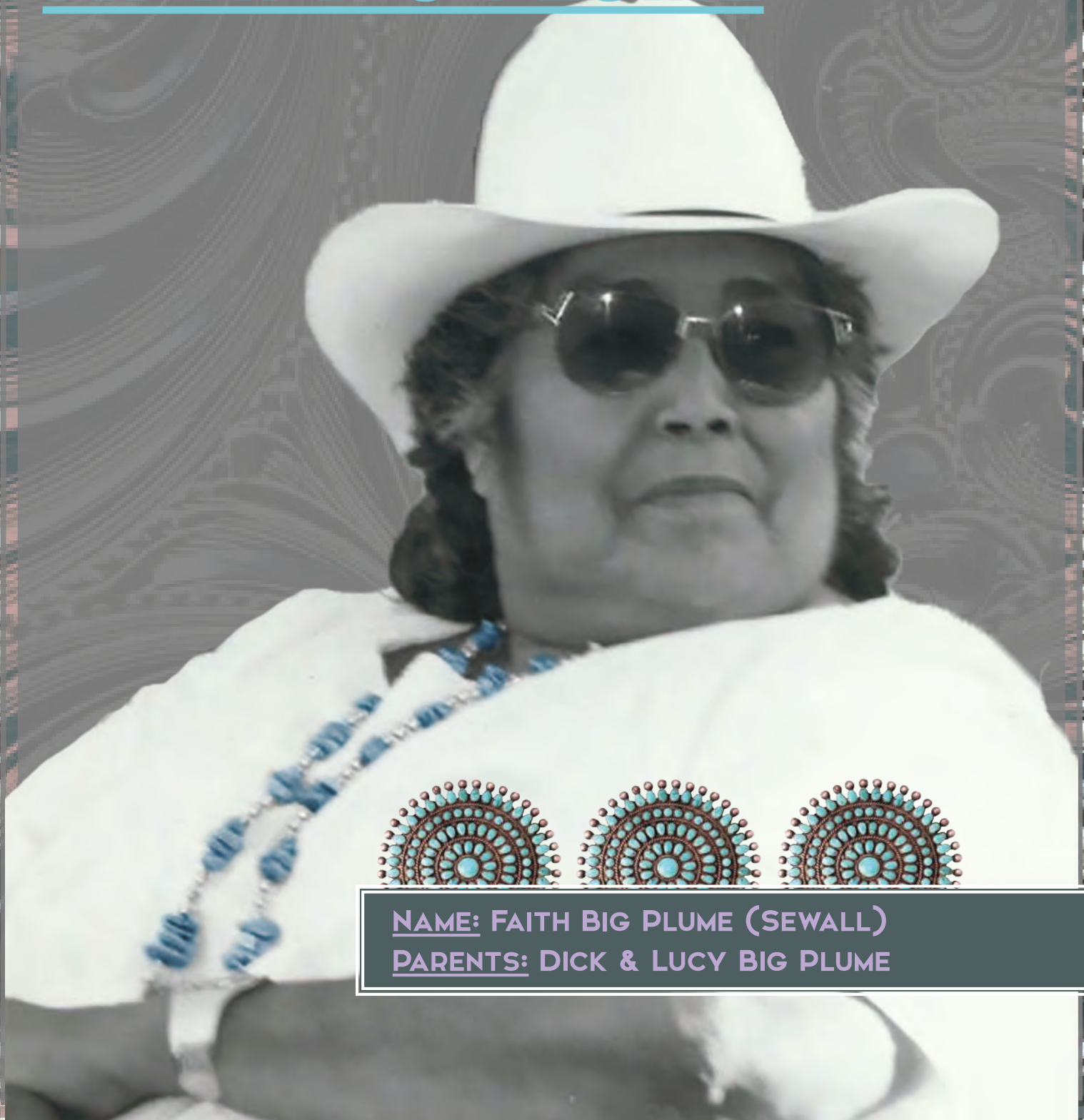


2017



AN AFTERNOON WITH ELDER

FAITH BIG PLUME



NAME: FAITH BIG PLUME (SEWALL)

PARENTS: DICK & LUCY BIG PLUME

Meet Tsuut'ina's first ever school graduate, Elder Faith Big Plume. As Faith is about to celebrate her 80th birthday we invite you to read about her humble

upbringing and life on a ranch. Having raised her children just outside the Nation in Calgary AB, Faith is still an avid community member and hopes Tsuut'ina

and the youth will learn from our teachings and learn to appreciate our culture.

Siyisgaas Faith for taking the time to sit with us!

FAITH BIG PLUME

The Communications Department had the pleasure of sitting down with Elder Faith (Faye) Sewall (Big Plume) over her delicious home made spaghetti. She shared her life story of growing up in the hard times when our people didn't have much. Faye was born on June 14th 1937, to her parents late Chief Dick Big Plume and Lucy Big Plume (Onespot). Faith was the first-born daughter of Dick and Lucy; they had an older son named Jacko who sadly passed at the young age of six due to illness.



Faith grew up in a tiny wood house in Tsuut'ina with her parents and over the years her would-be siblings Ben, Carol, Joan, Connie, and Gail and half brothers Robert and Austin. Sadly Dick and Lucy lost another son named Gerald at the age of six months. Faye remembers being raised with horses and animals of all kinds. She remembers her father waking her up early to feed the horses and do morning chores before breakfast was to be served. Faith recalls her mother Lucy as the most gentle, sweetest and caring person in her life, **"She was the foundation of everything in all of our lives, she seemed to know everything and she taught me so much, every part of myself I learned from her."**

As a young girl Faye went to school in Priddis, until the eighth grade, when she transferred to Westos in the City of Calgary. She remembers riding to school on her horse everyday, rain or shine, or most the time in snow where she rode four miles to school. Education was always important to Faith as her parents pushed her to follow her passion and dreams. Faith was the very first Tsuut'ina

Nation citizen to ever graduate from St. Mary High School in 1955.

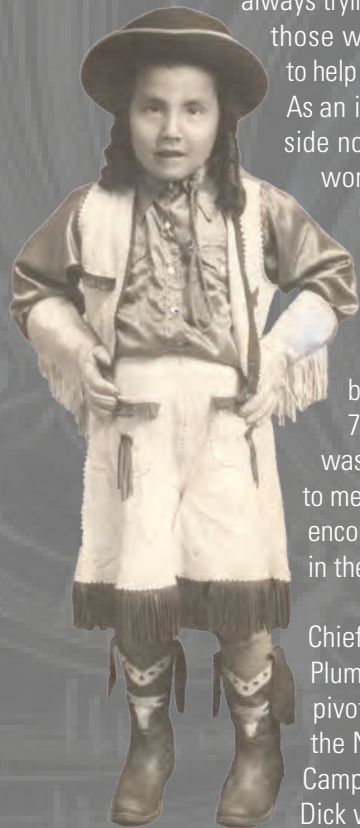
Faith moved to the city in her teen years where she found work right out high school to make ends meet. Lucy Big Plume was one of the founders of the Native Friendship Centre; other community members involved were Lawrence Whitney, Mary Onespot along with the co-founder Grace Johnson. The Friendship Centre was a place that First Nations could go in the city for shelter if they had no where to go, they helped a lot of people back in those days when First Nations had no public rights or resources. Faye worked alongside her mother at the Friendship Center until she was about to welcome her own children into the world at the young age of nineteen. Having children would leave no choice but to work and support them, when there was no government help for things such as E.I. or Child Tax, it was a different world trying to scrape by in those days.

Faith's children include Darryl, Anita, Shane, Michael (Cowboy) and her youngest Shirley and Jimmy. Faith worked all her young life to support her children and raised them in the community of Ramsey in the city of Calgary. Tsuut'ina Nation will always be home for Faith, even though she spent the majority of her life working in the city to get by.

Faith recalls the days that her late father Dick Big Plume was Chief of Tsuut'ina, back in the 70's. She talks about how he always made sure the people came first, that the community was always the priority and how it sometimes seemed his family took a



back seat to the Nation but she was always proud of him and how he was always trying to help



those who struggled to help themselves. As an interesting side note- Council woman Regena Crowchild was Dick Big Plume's secretary back in the 70's. Chief was known to mentor and encourage people in the community.

Chief Dick Big Plume played a pivotal role in the Nation's Cow Camp Project. Dick was the first Chief to buy cattle

and livestock on behalf of the nation to bring economic development to the people. Faith remembers how Dick Big Plume could speak fluent Tsuut'ina, but his years of Residential School refrained him from ever speaking it at home and teaching his own children the language.

Faith encourages the youth to take time with their elders and try to gain as much knowledge as possible- once the old people are gone so are the traditions and values.

With the month of June upon us, we asked Faith if she had any advise for youth trying to pursue school, "Things are so different now, there are so many resources now. Compared to back in my day, when Tsuut'ina people or anyone for that



matter, nobody was handed anything. These opportunities that these children are given to get out in the world and chase their passions and dreams, they are so privileged, they should be using every opportunity in their lives for a good purpose." Faith encourages all youth to look on the bright side of things, **"Even though life gets hard, you can't move onto positive things in life if all you do is dwell on the negative."** The alcohol and drugs in our community is something that truly worries Faith, that the abuse problems in our community are a deep, we have to pull together because one person cannot conquer this alone.

"It's going take prayers and trying to work through the feelings that keeps you in a state of addiction, there are so many evils out there you have to put those things behind you in order to move forward with your life. It's easier said than done, even at my age. I cant say I know where to begin but praying is the key to all healing."

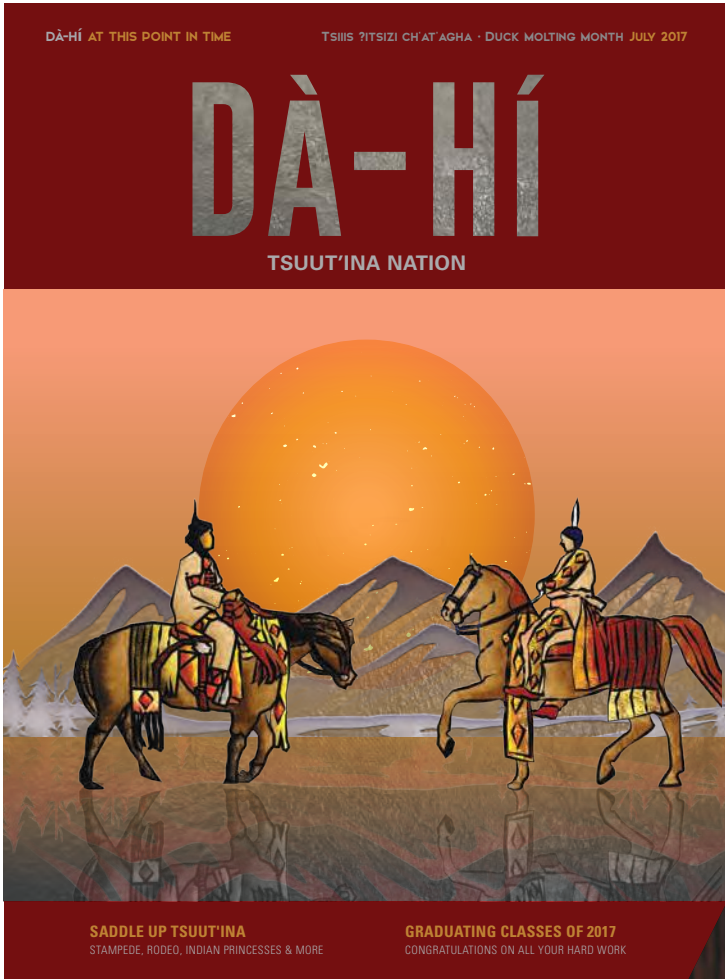
Faith lived in the city the majority of her life raising her children, and living with her lifetime love James Caulder (*"Big Jim"*). After living off the reserve from 1953, Faith was accepted back onto the band after loosing her Treaty Rights as a (married off) Bill-C31. After 50 years of not being recognized

as a Tsuut'ina citizen, Faith was welcomed back with generosity when she was made aware she had been chosen to have a house built for her out on the nation, she recalls "I could not believe it when they told me they would build me a home on my parents land, I almost fell on the floor when they told me, I had scraped by to make ends meet my entire life and now I finally have a home to grow old in where I don't have to worry, I am so blessed to be back in Tsuut'ina." Always be grateful for everything you have, as Tsuut'ina Nation we are blessed.



TSIIS ?ITSIZI CH'AT'AGHA · DUCK MOLTING MONTH

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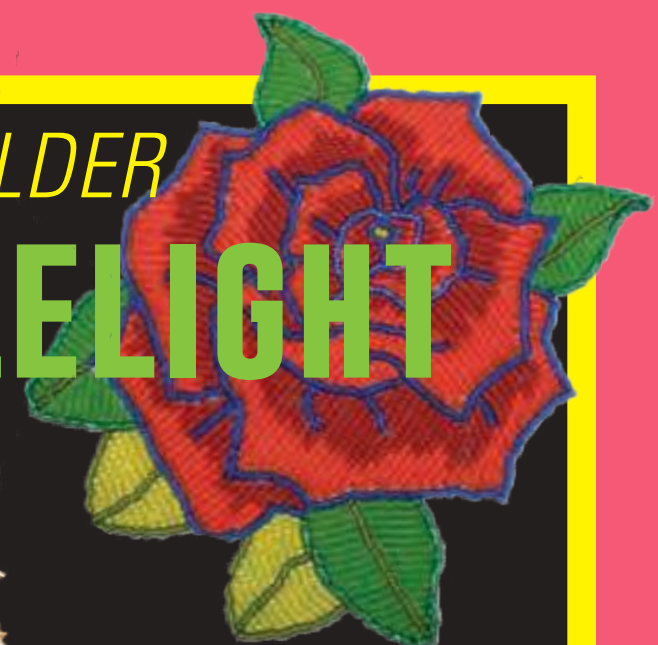


2017



AN AFTERNOON WITH ELDER

GLORIA LITTLELIGHT



NAME: GLORIA LITTLELIGHT

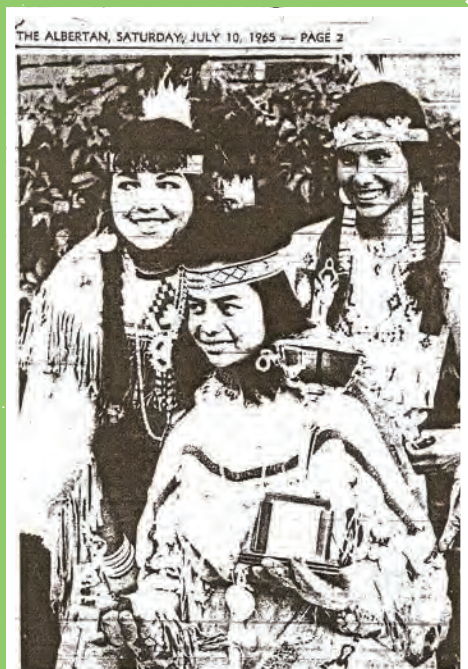
PARENTS: FRANCIS LITTLELIGHT, DORA BIG PLUME



The Communicationsteam had the incredible opportunity to sit down with Elder Gloria Littlelight, who is the First Stampede Indian Princess back in 1965. We greatly appreciate the time Gloria took to sit down with all of us to share part of her life story and the hardships she overcame with the help of her Family. It is an honor to sit down and share the wisdom of all of our elders. Siyisgaas Gloria for being an amazing role model in the community!



Gloria Littlelight



Gloria Littlelight, 18, centre of the Sarcee tribe was named the Calgary Stampede's first Indian princess Friday. The Grade 12 graduate of Henry Wise Wood School will receive a cash award of \$40 and silver trophy. Runners-up in the contest were Shirley Starlight, 20, (left) also of the Sarcees and Donna Joy Weaselechild, 13, of the Blackfoot tribe. — Photo by Randy Hill

Shy Sarcee Girl Is First Stampede Indian Princess

With the Calgary Stampede upon us, the Communications team was especially delighted to sit down with the very First Calgary Stampede Indian Princess Gloria Littlelight who represented Sarcee (Tsuut'ina) back in 1965. Gloria warmly welcomed us into her home, and we listened as she shared her journey through life; How she overcame tragedy and dedicates her life to spreading the message of kindness, and strength and power through education.

Gloria was born on July 17th 1947, to her father Francis Littlelight and mother Dora Big Plume (Bull). Gloria remembers growing up with her mother and father in Siksika, where her father Francis was from, and coming to Tsuut'ina with her mother, Dora, to visit her grandfather, Alex Bull.

As a young teenager Gloria completed her High School diploma at Henry Wise Wood and went on to Mount Royal Collage for Post Secondary,

eventually taking Nursing Aid Courses .

Gloria's journey to becoming a Stampede Princess started with George and Rose Runner. George Runner was a teepee holder in the Indian Village when it used to be located where the current 'Weadickville' is today.

Back in the 1960's, the Village had a huge tree in the center that unofficially marked the central point for celebrations and Powwow. Gloria remembers dancing around the tree as Stampede judges watched. Gloria danced her heart out in the competition for Stampede Indian Princess, which included other Treaty 7 Nations Members, such as Linda Frazer and Shirley Starlight. Gloria was chosen by the judges while she riding in the parade. Gloria has stayed an honorary Stampede Indian Princess alumni, and has taken a part in different events including the anniversary of the Stampede Indian Princess Program. She was also an



Shy Sarcee Girl Is First Stampede Indian Princess

Calgary's first Stampede Indian princess is a shy, 18-year-old member of the Sarcee tribe Gloria Littlelight. She was chosen Friday to the beat of the tom-toms and war whoops of contestants in the Indian dance competition in front of the Corral.

Miss Littlelight was picked for her appearance, costume, participation in Indian events during Stampede week and general interest.

The Grade 12 graduate of Henry Wise Wood High School will enter nurses training at the Calgary General

Hospital this fall. She is an accomplished horse woman and last year picked up the most outstanding girl award in the girls barrel racing competition.

Visitors can see Gloria in the Big Four Building. She is working there during Stampede week at the Indian crafts display.

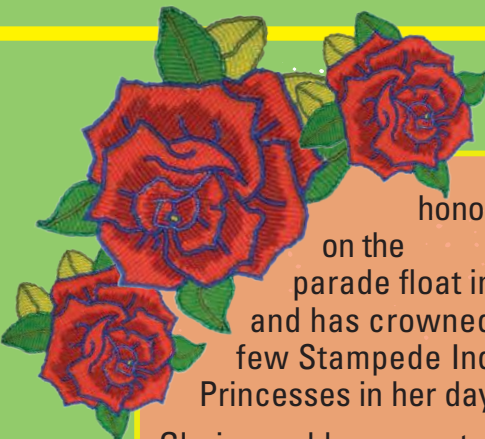
The Sarcee princess thinks the future for Indian youth is in education. She said mixing with white people would be a good influence in getting this education.

Runners-up in the contest were Shirley Starlight, 20, of

the Sarcee tribe and Donna Joy Weaselechild, 13, of the Blackfoot.

Best dancer in the Indian dance competition was also chosen Friday. He is Raymond Ear of the Stoney tribe. Runners-up were Adolphus Weaselechild and Alec Scalplock of the Blackfoot.

The competition was more an endurance test than anything. Entrants were required to dance according to the strength of the tom-tom beat. The chicken dance imitates the Prairie chicken during courtship.



honorary
on the
parade float in 2015,
and has crowned a
few Stampede Indian
Princesses in her day.

Gloria would grow up to have four children Sonny, Kim, Clay and Carrie Littlelight. After she finished her Nursing Aid courses, she worked numerous jobs in the city to support her children, including working at Chinook Elders Home. She eventually came to realize this was not the career for her, so she started a new chapter and moved home to Tsuut'ina. When Bill-C31 passed, Gloria lost her Treaty Rights when she married her children's father. In 2016 she was humbled to be welcomed back on the Nation through the citizenship vote. After applying for citizenship for the third time with no success, she told herself this was the last time she would endure the hardship of the membership process. All she wanted was to come home to the place she grew up and was raised. She said when she got the news that the vote went through she jumped for joy. She said she had, "Never been so proud to be Tsuut'ina," and she encourages everyone to stay true to themselves and their culture because that's the power to accomplish your

dreams, when you share the stories of your ancestors, because they are there to guide and protect you.

Back on the Nation, Gloria worked for Chief and Council as Secretary for Chief Clifford Big Plume which lead her to working at the Redwood Meadows Golf Course.

Gloria's careers also included working for Petro Canada which she did for over ten years but had to resign when tragedy struck. While on a road trip to the United States with her daughter and son in-law, the vehicle they were driving suffered a head on collision with a semi truck. Gloria's son-in-law passed away on contact. She and her daughter, Kim, survived but were both seriously injured. Gloria was in a coma for three months. She was so close to losing her life. Through the support and prayers of her family, Gloria and her daughter recovered but Gloria would live with hardships of re-constructive surgery's and losing much of her long term memory. Gloria won the fight of her life with the help of her family and friends, but even after thirty years she continues to rely on her children to remind her of some of good times they shared together.



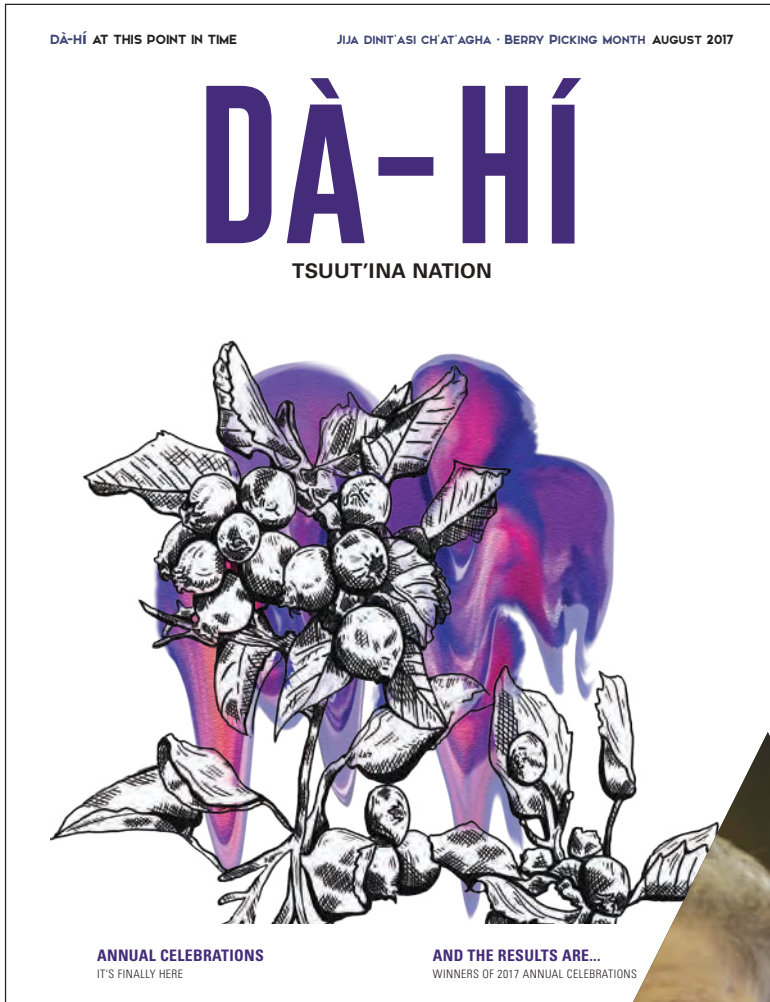
While Gloria might not retain all the memories of holding the Calgary Stampede Indian Princess title in 1965, she is happy with being recognized and honored for her involvement and continues to be a positive role model not only for her community but for all young Indigenous women.

Siyisgaas Gloria Littlelight for all you have done and all that you do!



JIIA DINIT'ASI CH'AT'AGHA · BERRY PICKING MONTH

AUGUST



2017





AN AFTERNOON WITH ELDER
RUSSELL BIG CROW

NAME: RUSSELL BIG CROW

PARENTS: GEORGE & HILDA BIG CROW

INDIAN NAME: "POOR BOY"

This humorous soul was kind enough to allow the Communication Team into his home for the afternoon. Although he was difficult of hearing, he still shared some stories of

his upbringing and showed gratitude toward us that we selected him as our Elder of the Month. Russell Big Crow is very kind and quite a jokester.

We hope you enjoy his reading his interview as much as we did conducting it. Siyisgaas Russell Big Crow.

RUSSELL BIG CROW



Born to Hilda & George Big Crow on July 12, 1928; we honour Russell Big Crow as he recently celebrated his 89th birthday. Russell welcomed the communications team to his home and had many joyous stories to share but also described the feelings of loneliness as many of his peers have passed on. "All those people I know, they're gone. They left me behind."

We are blessed and honored for the sharing of honesty, Russell's openness reminds of why it's so important to engage and learn from our Elders.

Siyisgaas Russell Big Crow for allowing us to share an afternoon.

Additionally, elders, like our ancestors or those who know the way of ceremonies, usually use body language more than words to explain. Russell was very animated when he spoke, the way of the pipe- which is what his mother taught him.

Did you have Elders guide you when you were young?

"Yeah. In the 1930's most of the elders passed on, they died of tuberculosis. There were no houses, just broken down luck houses. The floors were dirt. Poor Sarcees. Three of my brothers all at once died."

We are told how Russell grew up with five brothers and four sisters but is now the oldest surviving sibling. Growing up, he was given the name 'Middle House' by his mother when she taught him about pipe ceremonies. Russell also talked about his father and his biological father stating, "It's nobody's fault, my mother didn't know she was pregnant with me. That's when I

What is your Indian Name?

"My grand-father named me, [speaks name in Tsuut'ina], it translates to 'Poor Boy.' He's right" he says jokingly.

Where were you born?

"In a barn" he laughs.

Thank you for having us, did you enjoy your birthday this year, did you have a party?

"No party this year, [due to the busy time of Stampede] I'm happy, thankful I survived."

we are reminded at this point that Russell is hard of hearing and it presented some difficulties with conversation, some answered are paraphrased.



Russell Big Crow with his siblings

thought I'll name myself, Russell Scarecrow," he laughs.

Did you play any sports growing up?

He didn't play any sports growing up, but he did have a liking to horses and training them. Growing up as a ranch hand, those who can relate, raising and taking care of livestock is enough in life.

“I had a great life with my horse.”

"I like telling stories about myself. I used to train horses, I had 28."

He commemorates this year's Annual Celebrations saying it was a success. "You know, you wouldn't believe me, no one believes me but I helped with the arbor," he says. He explains how there's only a few

of them left who are alive who also helped with the construction of the Tsuut'ina Powwow Arbor.

Did you ever have the chance to get married? Do you have any stories about your wife?

This is when we truly appreciate Russell's openness with his life as losing a spouse is a difficult topic. "My wife passed away from cancer," he says. He lovingly talked about how they got married on Christmas Day and had nine children together.

In regards to health, Russell openly talks about how he has suffered a stroke and has undergone hip replacement surgery, "that was painful." Despite this, Russell still lives his everyday with a positive attitude and sharing his outlook on life.

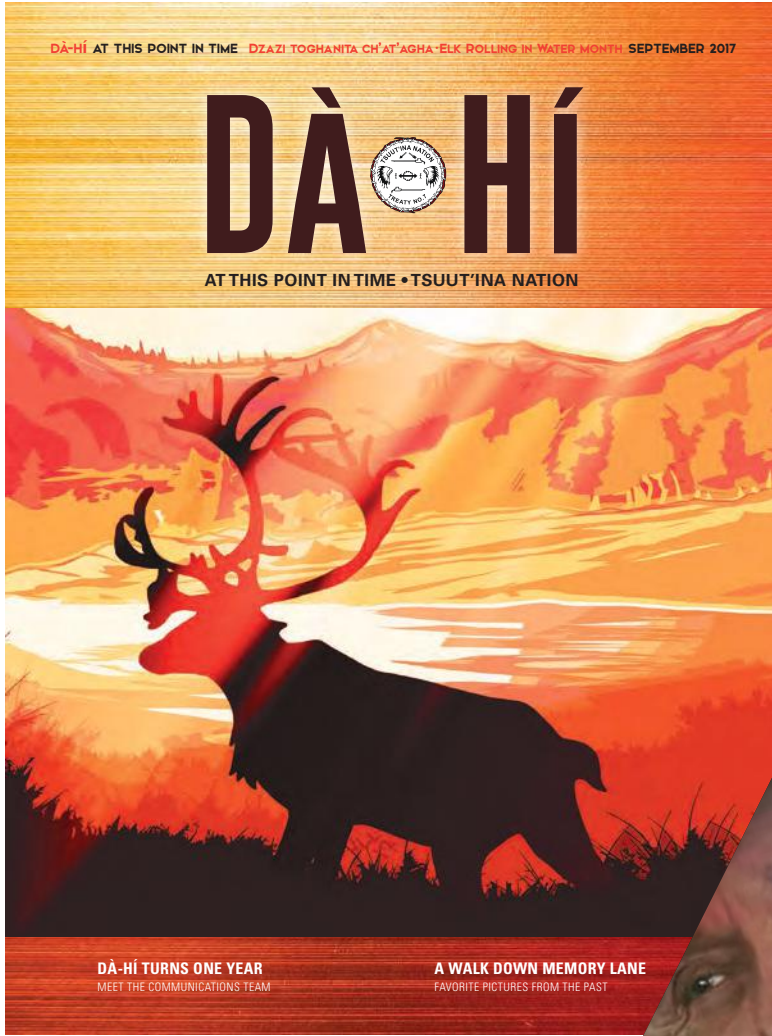
Russell finished the interview with saying, "It's good that you're asking me questions like this." He would like to say thank you to his family and also sends his gratitude to his caregivers for taking care of him in his everyday life. "They're trying to help me."

Siyisgaastzi-tii to you Russell, for taking the time to sit and talk with us about your life and sharing your stories. It's difficult for elders but we hope it encourages others to share their stories or encourage others to listen to these stories.



DZAZI TOGHANITA CH'AT'AGHA · ELK ROLLING IN WATER MONTH

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2017



AN AFTERNOON WITH ELDER

FRANK LITTLELIGHT



NAME: FRANK LITTLELIGHT

PARENTS: JOE BIG PLUME & DORA BULL

INDIAN NAME: MUDDY BULL

Meet Tsuut'ina Nations Elder of the month, Frank Littlelight. Frank is a very kind hearted and strong willed man, who's proven himself to be

quite the jokester. He is an amazing multi-talented artist, who likes to hunt, ride horses, and practice the traditional ways as he was taught.

His bright and positive presence can light up anyone's day, so it was a pleasure for the Communications team to spend an afternoon with him.

FRANK

The Communications team was delighted to meet with this friendly Elder, who always up for a good visit. Frank is known to many for many different things but if you're lucky, you know Frank as the bringer of much needed caffeine and coffee with a smile in the admin building. Sitting down at his favorite hangout, the casino buffet, during the peak of the recent lunar eclipse, we interviewed Frank Littlelight. Although it was meant for journalistic purposes, it felt more like sitting with an Uncle or Grandpa.

Thank you for having us Frank, what do you think about the eclipse that's happening?

I remember when I was young, my grandfather was saddling up the horses, and my mom

just kept telling us, "Don't look up or you'll go blind!" So I went to my grandfather and he told me, "you know we have to round up some horses?" So I said 'what about the moon and the sun?' and my grandfather said, "who cares, you think the animals will go blind? Animals aren't stupid, they're not going to look up!" And that always stuck with me, that animals aren't stupid enough to look at the eclipse. I'll just watch it on the TV."

Frank goes on to tell us how he grew up hunting, riding and training horses-teachings he would eventually pass on to his grandchildren.

Who taught you how to hunt and ride horses?

Riding horses mostly just came naturally to me when I was growing up but my father was the one who taught me the basics. How to hunt, and how to shoot." **And what about fishing?** Fishing is too boring, unless they're biting [laughs].

Frank expressed that he likes how Chief Lee Crowchild is starting a training program for women to hunt and safely shoot a gun.

My grandmother, Clara Big Plume, taught me. When I was younger my dad shot a deer and my grandmother called me and my siblings in and told us,



"I'm going to teach you this once and then you'll have to do it."

Do you have any other childhood memories you can share?

My step-dad made a living off of playing pool... He would go to Calgary and come back with enough money to buy groceries. He's how I learned how to play.

What's the most valuable lesson you've learned?

To me, to try and make friends everyday. My goal is to make at least one friend a day. I try to say *hi* or *hello*. I meet new people, if they don't accept my hello I don't worry about

LITTLE





it. What I miss about the olden days is the old people were friendly. They'd joke and tell you stories.

Frank credits his elders a lot with what he learned throughout his life and that he misses them dearly.

What I learned from the old Elders is friendship, it's very important, more than money. They said, 'if you got a good friend you'll never be stuck.' My mom always told me, 'never talk back to Elders, even if they're wrong, you listen. In some way it'll help you out. Their wisdom. They might say it in a different way but they mean well.

As difficult as it is to share, Frank shared his story about addiction, a very real and ongoing issue for many.

I just woke up one day and said 'this is no life'

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Franks credits his family, especially his mother, Dora, for his recovery.

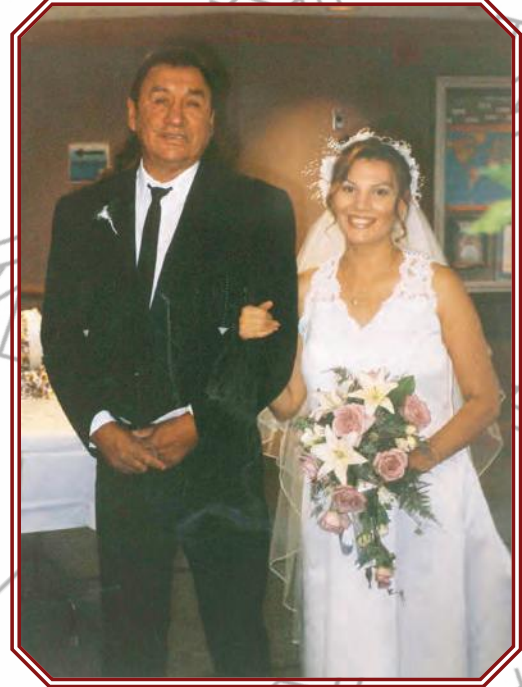


What is your advice to our readers?

Pay your taxes! [everyone laughs]. We got to start taking care of our past loved ones. Just be yourself, you don't have to show off and there's always room to learn. I'm still learning and still teaching.

Being an artist/creative runs in the family, his daughters and grandchildren are artists in one form or another and in his spare time Frank paints on drums and craves from sticks and antlers.

We really encourage to sit with an Elder as they offer more than just words of wisdom, their stories of how



they came to be and how simple acts of kindness can make their days that more pleasant.

Many many many thanks to our dear Elder Frank, may you continue to spread your wisdom and jokes. If you see him, make sure to say hello!

Siyisgaasdzi-tii.

ELIGHT

T'OO SI NICHIDINIŁADI CH'AT'AGHA · LEAVES FALLING MONTH

OCTOBER

DÀ-HÍ AT THIS POINT IN TIME T'OO SI NICHIDINIŁADI CH'AT'AGHA · LEAVES FALLING MONTH OCTOBER 2017

DÀ-HÍ

AT THIS POINT IN TIME • TSUUT'INA NATION

HALLOWEEN THROWBACK
COSTUMES AND STORIES FROM THE NATION

10 YEARS OF DIT'ONIK'ODZA
A DECADE OF WORKING FOR THE COMMUNITY

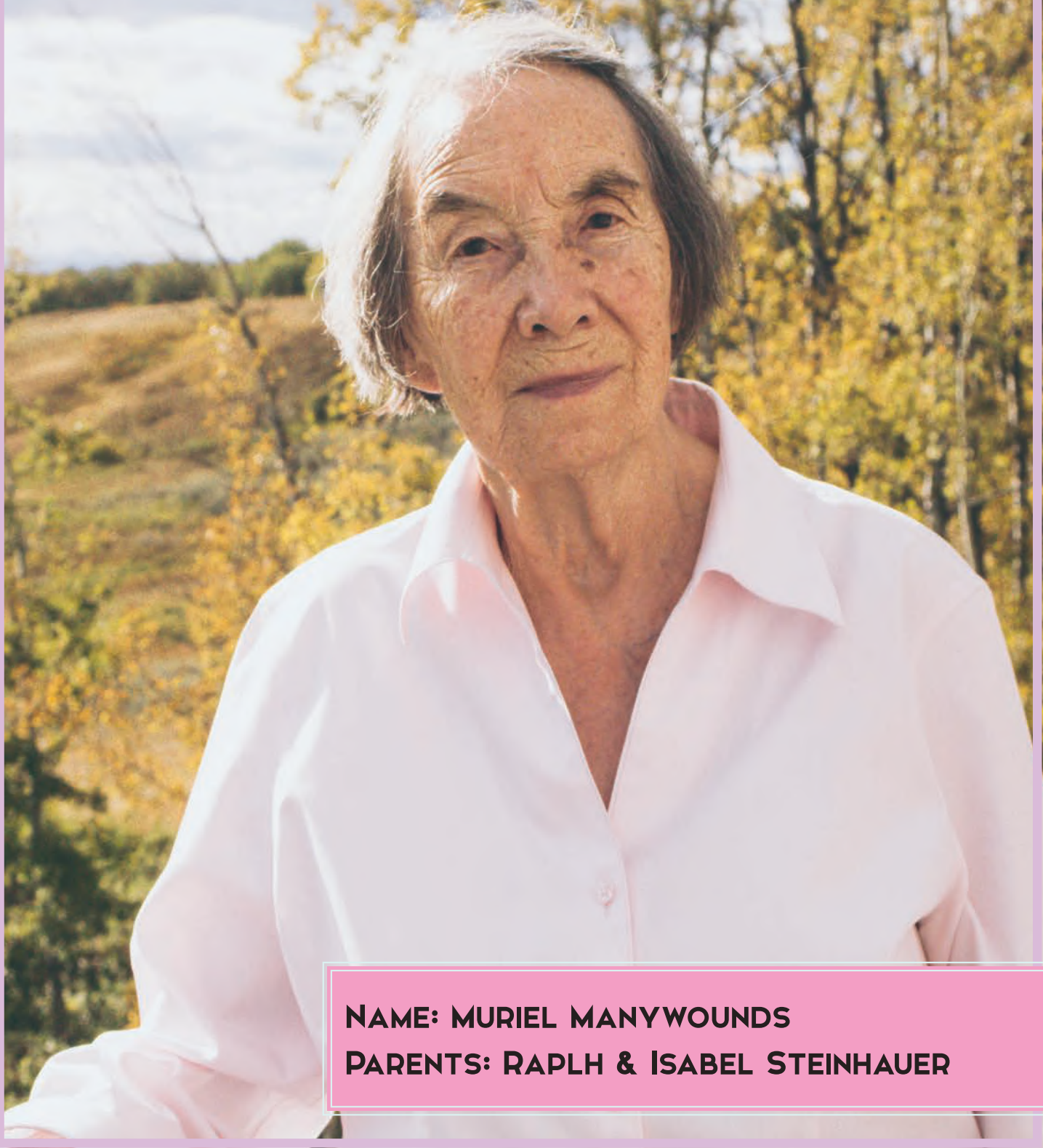


2017



AN AFTERNOON WITH ELDER

MURIEL MANYWOUNDS



NAME: MURIEL MANYWOUNDS

PARENTS: RAPLH & ISABEL STEINHAUER



Muriel Manywounds



The Communications team had the amazing pleasure of spending a wonderful afternoon with Muriel Manywounds. She delightfully welcomed us into her beautiful home that over looks the gorgeous Rocky Mountains. Thank you Muriel for the laughter and all the amazing stories and pictures that you shared with us, it was a true treasure to spend the day with you.

On June 26th 1929 Muriel Steinhauer was born in Saddlelake Alberta to her parents Ralph and Isabel Steinhauer. Muriel was the oldest daughter; over the years she would come to have three younger sisters Doreen and Kathleen and June, one brother named Ken. Her Father was a Cree man from Saddlelake, who farmed the family land to make a living for his family. As a young girl Muriel attended Edmonton Residential School where she has many memories of her years,

she remembers how awful the food was. Muriel shared a story of how on Saturdays the children would be served boiled liver and potatoes and Muriel could not stand the taste. In order to be dismissed from the table all the children had to be finished eating in order to be excused, so Muriel used to take small pieces of liver and slide them into her elastic bloomers. When all her food was gone she would go to the bathroom and flush the liver down the toilet. On one Saturday Muriel forgot to flush her lunch before she was told to undress for a bath with all the other girls. When she undressed the pieces of liver fell to the floor; surprisingly she didn't get into much trouble that time. After leaving residential school at the age of eleven due to her younger sister becoming seriously ill from pneumonia, her parents brought the three girls home to Saddlelake where their mother home schooled them for two years. For her middle school years she attended Duclos School in Bonnyville and for the ninth grade Muriel attended a Catholic Convent school. She completed high school at St. Alberta Collage in Edmonton. After attending the U of A where she obtained her Junior Diploma in Education, she became a teacher here in Tsuut'ina in January 1952.





Muriel recalls teaching at the old school where the baseball diamonds are now; it has been torn down for many years. Muriel recalls teaching our now elders, such as, Harley Crowchild, Kietha Manyhorses, Reggie Onespot and many others throughout the years. One of Muriel's students was Barb Otter who one day invited her to a hockey game down by old agency. When Barb's ride picked them up to go to the game, Peter Manywounds was the one who drove them, and six months later they would be married on July 6th 1952. The couple used to call Barb their "Cupid". Muriel recalls when she was transferred by Indian and Northern Affairs she was the 298th person registered on Tsuut'ina. Back in those days people were just transferred and had no option; it was just done. The couple would welcome their first child Terry in 1953. Over the next few years their would be three more little additions to the Manywounds family with the birth of there three younger children Peter in 1956, Leslie in 1958 and Dean 1961.

In 1976 Muriel decided to run for Council; this was when Clifford Big Plume was elected Chief. She was the second woman to ever be in Council, after Regina Crowchild.

During her term she was really involved in the Nations finances, over looking and preparing budgets and monitoring budgets as Muriel had taken courses in Financial Management. Over the years Muriel sat on many boards and committees for the nation such as the Finance Committee, the Membership Board, and the Education Board and the Police Commission. Over Muriel's years she has always been an active member of the community. Throughout the years education has always been Muriel's calling. She taught at many schools in Calgary and on the reserve she would become the Principle of Chiila Elementary on and off over the 90's. Muriel says that over her many years of teaching that she truly enjoyed teaching the children science and creative drama. She hopes that the children of this generation can have the language integrated into their everyday lives at home and in school to save what Tsuut'ina language is left for future generations.

After retiring in the 1990's Muriel wanted to spend time with the many grandchildren she had by then, taking them to the zoo and museums and to basketball and hockey practices-anything she could do to make memories with her family. Sadly Muriel had to make those memories without Peter as he passed in October of 1988. Muriel suffered the loss of her two daughters in a matter of a few months of each other. Through the heartbreak Muriel continues to be the rock and foundation to her children, grandchildren and great grandchildren. We wish Muriel all the health and happiness in her golden glory years and thank you for everything you have done for the Tsuut'ina nation we are greatly appreciative of all the wisdom and education you have brought to so many people. You have always been a positive role model and a true leader to look up to. You are such a gracious and humble soul and

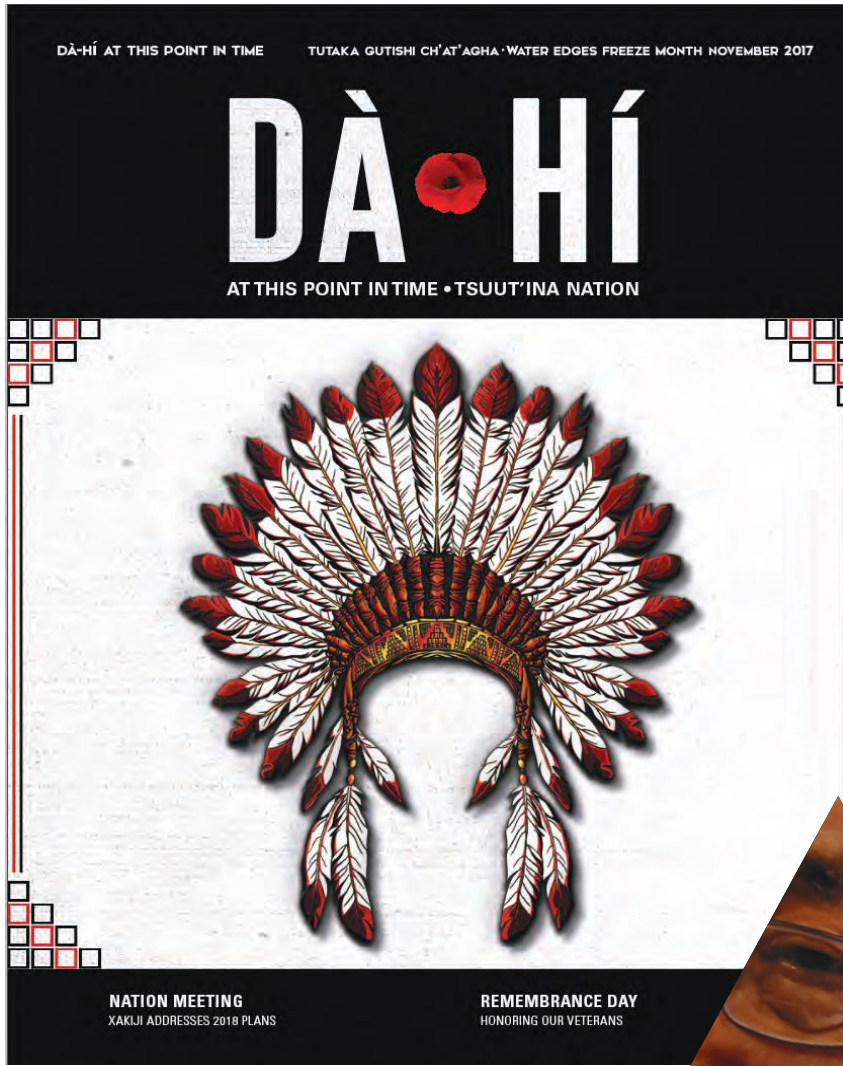


it has been a pleasure to share fragments of your life and all your accomplishments with our community. You bring such richness to our people with your stories and wisdom that I hope you can share for many more years to come!

Siyiasgaas!

TUTAKA GUTISHI CH'AT'AGHA · WATER EDGES FREEZE MONTH

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2017



AFTERNOON WITH AN ELDER

SITTING DOWN WITH ELDER

VICTOR STARLIGHT

Victor "Lucky" Starlight



Elder Victor Starlight, is a direct descendant of past honorable Chief Jim Starlight and Mable Starlight nee Big Crow. Victor is born and raised here in Tsuut'ina, where he grew up and continues to reside on Weaselhead Road. The Communications team is humbled that this long standing Tsuut'ina Elder welcomed us into his home and is allowing us to share some of his stories.

Victor, or as others would know him, "Lucky," got his nickname while working with his father building a fence. Victor's father was driving fence posts into the ground using a sledgehammer. About mid project, his father swung and missed the post, narrowly missing Victor. 'If it was any closer it could have been fatal.'

And that's how Victor first got his nickname of 'Lucky.' This, along with many other similar instances throughout Victor's life, proves how fitting the nickname is.

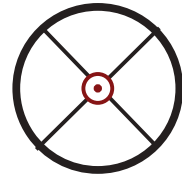
The other name that has been given to Victor, is from one of his aunts. She gave him his Indian name of *Ninagha* or *Bear*. This name was given as a reflection of their time spent together hunting.

Lucky's mother, the late Mable Starlight, passed early in life, so one of his aunts helped raise he and his sisters- Bernice and Gloria. Over time he gained another mother, Mary-Jane Starlight nee Meguinis, and his family grew to include fifteen siblings.

While there are many fond memories of growing up in Tsuut'ina, including riding and hunting, there was also a lot of hardship. The occurrences of life at the Residential Day School are memories that resonate with Victor to this day, especially the condemnation of speaking our Tsuut'ina language, something



PARENTS: JIM & MABLE STARLIGHT
INDIAN NAME: NINAGHA "BEAR"



many Elders were deterred from learning.

As an adult, Victor has worked non-stop. Even today in his retirement, he keeps busy with work and projects. Collectively he was employed in Calgary and the Nation, working various positions in the fields of iron work, gravel, and leadership. The most difficult job he had was with Tosguna from 1974 to 1976. The emotional part of the job was hard for him to digest some of the things he saw and had to deal with. It still bothers him today. "We can't appreciate our Tosguna enough for keeping the community safe."

In 1967 Tsuut'ina Chief & Council only consisted of five members, one Chief and four Council Members. Lucky was alongside Chief Dick Big Plume with Robert Dodginghorse, Sam Simon, and Jim Simeon as Councilors, all of whom (other than himself) have since passed.

Victor served as leadership again in 1974 when Gordon Crowchild was Chief and Council had expanded by one member. Victor's fellow Councilors included Bruce Starlight, Tom Runner, Lawrence Whitney and Clifford Big Plume. Victor went on to serve again in 1976, with the additional Council members of Fred Eagletail and Alex Crowchild.

His portfolio as Councilor oversaw the Elders and what is now known as *Casual Labor*.

In his personal life, Victor met his wife, the late Eleanor Runningrabbit, when he was 18 years old at the Calgary Stampede. They married at the old Catholic Church on November 14 in 1959.

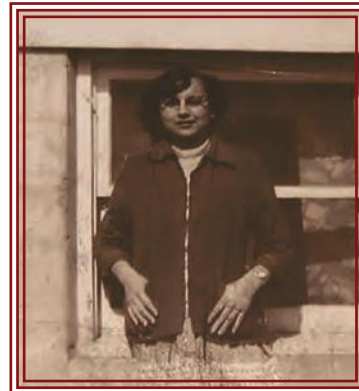


When asked what he remembers most about that day, he replied with, "It was cold." [The room laughed].

Together, they welcomed a son, Glen in 1960, daughters Rhonda in 1962 and Shelly in 1964, and then late Victor Junior in 1969 who sadly passed in 1989.

As a family, they would Team Rope and Victor briefly competed in Bull Riding. After the passing of Eleanor, Victor became more involved with traditional ceremonies and prayer, learning more about our culture and the various First Nation languages. Today, he can understand Cree, Blackfoot, and Stoney. Through language, he has formed many lifelong friendships.

The Residential Day School had created the mindset of not speaking our language but he still remembers his Elders speaking Tsuut'ina in different dialects. Sadly



there are pieces of history we cannot get back. 'In order to keep the language going there needs to be initiative to get more involved.'

"Don't wish for it, work for it."

These days Lucky contributes his time towards the care of the cemetery, spending time with family and attending community events. His wish for the community is for everyone to gather more- work together towards the future, earn and contribute for each other.

Siyisgaasdzi-tii Victor!

