



# TSUUT'INÀ NATION

## IDENTITY GUIDELINES



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# TSUUT'INA NATION

## IDENTITY GUIDELINES

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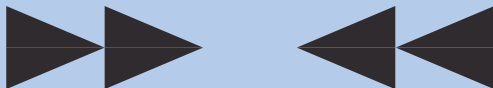
The Tsuut'ina Nation Communications department created these guidelines to capture Tsuut'ina Nation's development. To install our past imagery into today's modern visuals. We take pride in our designs passed down from generations; telling stories that are valuable teachings today. Our intention is to represent Tsuut'ina Nation in an accurate and respectful manner.

### CONTRIBUTORS

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**CONTRIBUTOR** Tsuut'ina Gunaha Institute

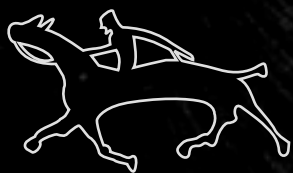
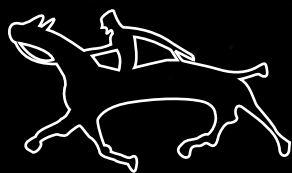
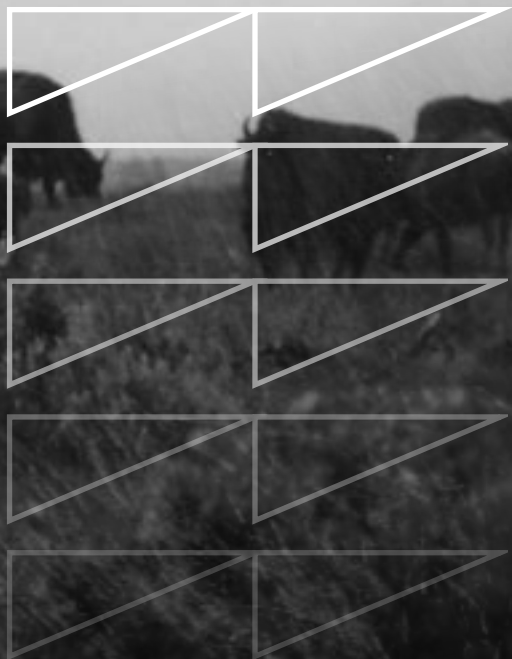
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# CITIZEN DECLARATION



*We, The Tsuut'ina Nation of the Dene, The First People of this Land Continue to Acknowledge: Our Tsuut'ina Nation's Future Generations, The Natural Laws Embodied in Our Language, The Tsuut'ina Nation Way of Life As Children of Nature And Stewards of the Land Which has Been Entrusted to Tsuut'ina Nation.*

# CONSTITUTION DECLARATION

*We, the Citizens of the Tsuut'ina Nation, under the guidance of Nataa(Our Father, Creator), hereby ordain, adopt and proclaim this Constitution to secure and preserve the Tsuut'ina Nation way of life. Nataa (Our Father, Creator) put us here, the Tsuut'ina Nation, and gave us a place on Earth to provide for our needs so that we may live and prosper.*

*Through this Constitution and succeeding laws, the Tsuut'ina Nation safeguards our lands, language, culture, traditions and distinct identity; which will ensure safety, health, liberty, prosperity, equality, and justice for all Tsuut'ina Nation Citizens. We hereby work to build an economy through our common resources for the Tsuut'ina Nation collective to provide opportunity for Tsuut'ina Nation Citizens. Tsuut'ina Nation perpetuates our existence by accepting stewardship of lands and resources ensuring the use and benefit for the Tsuut'ina Nation for generation to come. Our inherent and Treaty rights are the basis for our governance, social, cultural, and economic systems. We practice these rights, responsibilities and sacred obligations from generation to generation as long as the sun shines, grass grows, rivers flow and wind blows. We have been autonomous and connected to our traditional and settled the lands since time immemorial; this is confirmed by our oral history, our Elders teachings, our traditions, our ceremonies and customary practices. The Tsuut'ina Nation, through this Constitution retains and asserts inherent sovereign and Treaty rights as expressed and exercised by our ancestors in trade and Treaty negotiations.*



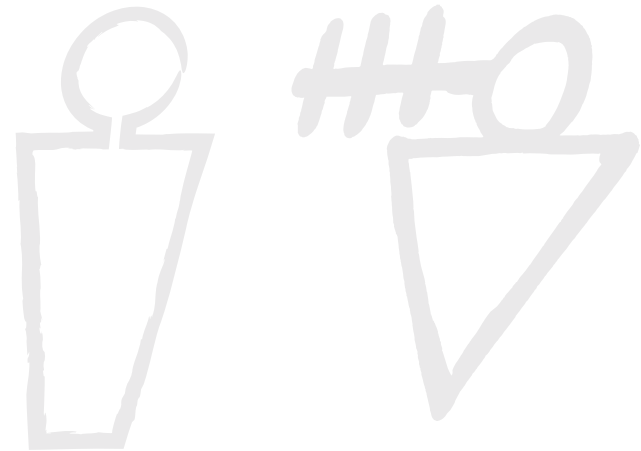


## TSUUT'INÀ NATION IDENTITY

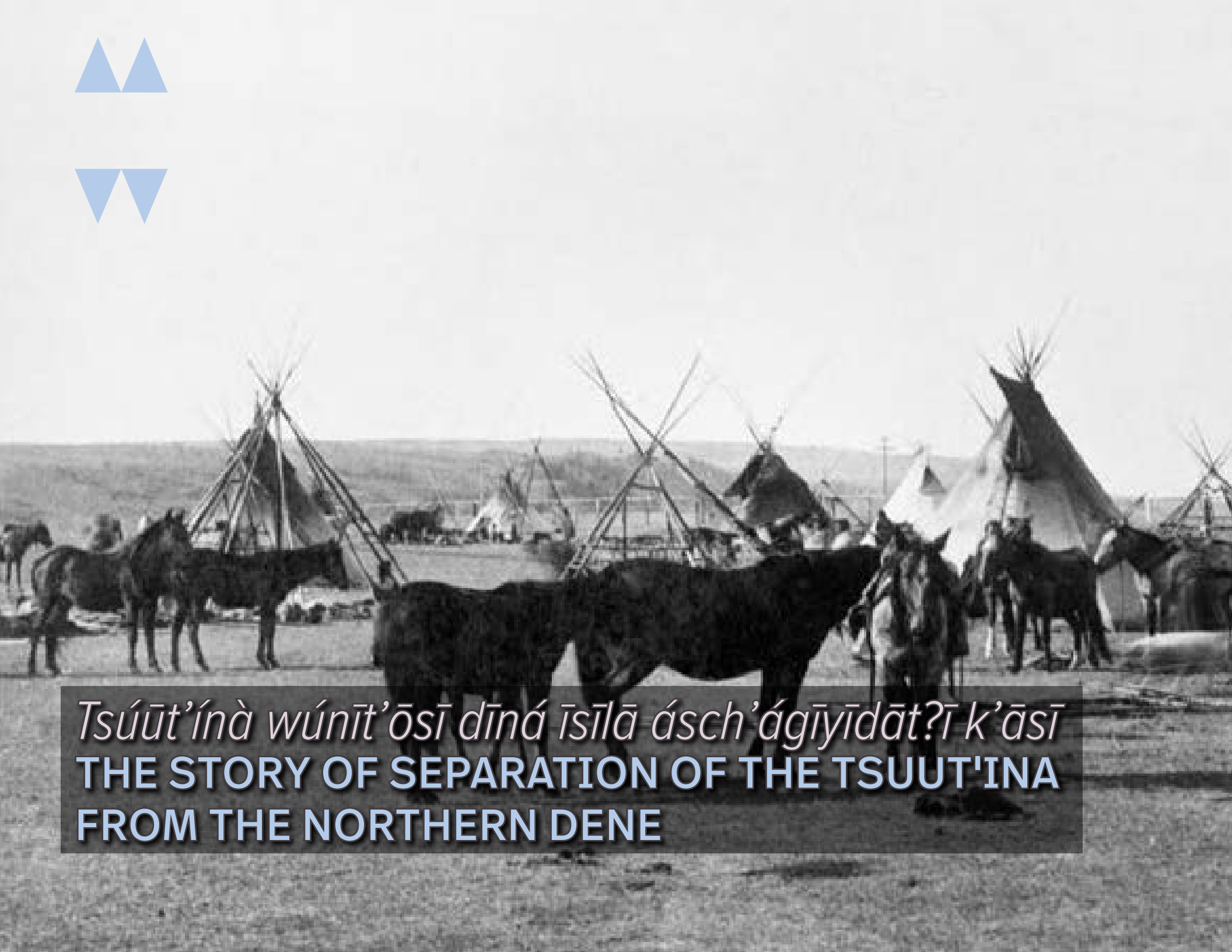
Formerly known as the Sarcee (Sarsi), the Tsuut'ina Nation are Dene language speakers, formerly known as Athabaskan. We chose to use our own language to describe our language family. It means “those people across the river”.

The term Indigenous also became a part of our identity. It was a term used to differentiate between the different groups of Indigenous peoples and, to demonstrate to the Federal and Provincial Governments that we are a distinct people with the capacity to enter into Treaties. Today, the term Indigenous is used for any group that can prove their lineage to the original inhabitants of Turtle Island, which references all of North America.

*Siyisgaasazhi-tii (Many Thanks)*









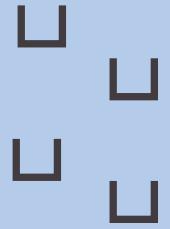
*Tsúūt'ínà wúnit'ōsī dīnā īsīlā ásch'ágīyīdāt?ī k'āsī*  
**THE STORY OF SEPARATION OF THE TSUUT'INA  
FROM THE NORTHERN DENE**





***“If the legends fall silent, who will teach the  
children our ways?”***

*- Chief Dan George, Tsleil-Waututh Nation (1974)*



## THE STORY OF SEPARATION OF THE TSÚŪT'INÀ FROM THE NORTHERN DENE

The Tsuut'ina were always in one large group. They were migrating south for food when they came upon a frozen lake. the Chiefs told everyone to hurry across the ice. The ice was thin they said. This woman was crossing with her child on her back. he began to cry for an object that was sticking out of the ice. He wanted it for a toy. The woman kept telling him that the Chiefs were hurrying everyone across the ice. The child kept crying. The women always had an axe attached to their belts. She relented and began to chop at the object. The object turned out to be the horn of the tastłani, a dragon. The tastłani broke through the ice and the ice split. Many died. The Tsuut'ina kept

### TSÚŪT'INÀ WÚNĪT'ŌSĪ DĪNÁ ĪSĪLĀ ÁSCH'ÁGĪYĪDĀT?Ī K'ĀSĪ

*T?āāt'á Tsúūt'ínà t?āk'āza-gú  
dīnā gīlīnī gúdinīshī át'ā  
Dōnī ākó wúnīgá gānā?-lā  
Dātúwā dzāgīnīsnō  
Xàkújāghà gúmānādāgīsdīn-lā  
Nóghàts'īdā?-gú nīstīnī k'ā  
Nīstīnī ts'īmīlāá gīnī-lā.  
Dīnī ts'īkā dīzā tāyīgā?-ī  
īsīlā nóghàdīyā-lā  
Áts'ādā īsīī ākó ānī-lā  
nīstīnī gúts'ī xáy?ō?ī  
Yīsīlā nāgúwāā ākó ānī-lā  
Xàkújāghà gúmānādāgīsdīn  
nóghàts'īdā?-gú nīstīnī k'ā  
nāyīsīnīsh-lā.  
Mīīzā īī idōghànīyītsāy  
Ts'īkúwā tsī? gīdīsgósā ádāgīyīst?únī gúdinīshī át'ā  
Yīgūnāhā álāg-la úwāt'īyī xáy?ō?ī īī ītsā?-lā*

*ītsā?-lā  
Āch'ā tāst?āī-tsi dā?-ā  
Tāst?ānī-tsi nīstīnī īī nādīsk'īsi  
gúzónā xāchīnīyītīnī k'āsōnā  
Nīt?ó-nā ch'īdīyīghōn.  
Tsuūt'ínà wúnīgá gīdīsdāl  
t?ā-nā át'īyā áyīt'īn  
úwāt'īyī wúnīt'ósī nāgīdīsdāl  
Túwú? nīnī?ī yīts'ī?ī gúdinīshī át'ā  
yāànā?ī īī'īyī  
át'īyīī dōsā át'ā ák'ō īsāāt'īnī  
Át'īyī dātúwā Xani-tīi Guk'a Sidodi Nás?ághà Chū  
wúnītósàà k'āā  
Át'īyī gúnīīzh óghà nādīs?ō ásch'ágīyīdt?īī  
Át'īyī dātúwā ts'īsdīnāà áts'īt'īnīt'īyī  
Át'īyī dātúwā nīstīnī īī nādīsk'īsi óghánàts'īdī īī'īyī  
dīnā ák'ō ītsīyī ts'īdīch'īsh*



Southern Alberta (2020)  
Treaty 7, signed 1877.

going South and the other Dene stayed and went back north.

The Beaver Bundle was always ahead when we migrated, that is why we still have the Beaver Bundle. The lake they were crossing is Xani-tii Guk'a Sidodi (Buffalo Lake) north of Edmonton. A further story to the separation is that if you are in the vicinity of the lake at the time of the breaking of the ice you can still hear the people crying. (As told by Bruce Starlight)

This is one account of the Tsuut'ina separation story that has been passed down throughout the generations. Tsuut'ina Nation oral history varies from family to family and the Nation acknowledges and respects the variations. All perspectives for historical interpretation are welcome, respected and anticipated to be shared.

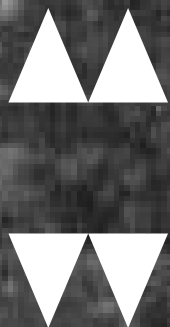
The Dene Language Family is the largest Indigenous language family in North America. Other relatives include the Navajo, Apache, Tlincho, Tlingit, Denesuline, Hupa, Chilcotin, Beaver, Gwich'in, the Ketpeople of Upper Siberia, and many more. The Aztecs have recently stated that they are Dene. The Dene people stretch from the northern tip of Siberia all the way down to South America.

According to our oral history, the Dene people were once a large group who have since gone through a series of separations and migrations. Tsuut'ina pre contact separation stories align with the separation stories of other Dene groups.

 TSUUT'INĀ Tsuut'ina
  GŌŌJĪ TĪ Kainai
  GŌŌJĪ Siksika
  TS'IDŌŌ/GŌŌŪ Pikania
  TS'CHITŌŪŪ/HĪŪ Stoney Nakoda







## MEAL PRAYER

*Īyàhō Nàtō Nìsk'àgúlāgà dīyī dónī mīsāànó?í nàkàmīyīnīnījī*  
*Hail, Father, Creator this food we are about to eat that You have given to us*

*nīhīts'í tsīnītíná gúlādāā. Tł'ūw xátā-àà gúlādāā. Mīsīlā nīhīts'ītō/ nīhīts'átō*  
*may we always have plenty. May it be like medicine. May it make*

*gústīsá gúlā. Xāt'ā yīnīsīn, xāt'ā nīts'í?iskād.*  
*Our bodies strong. This is what I wish for, this is what I ask for.*

*Tsúūt'ínà Wúnādīī*  
**TSUUT'INA PEOPLE AND HISTORY**

## "MANY STRONG PEOPLE"

According to different interpretations from our Elders, Tsuut'ina means either "many people" or "beaver people". Both interpretations are correct. The Tsuut'ina are a sovereign peoples and signatories to Peace Treaty Number 7. The Tsuut'ina have never, through any historical or modern-day agreement, relinquished any inherent right or responsibility. The Tsuut'ina believe in self-determination. The Tsuut'ina are the only Dene-speaking group within Treaty 7 Territory.

The Tsuut'ina world view is holistic, whereby all life forms are interconnected and all life is considered sacred. Human beings are just a small piece of this sacred circle. The Tsuut'ina world view respects all living things on land, water, air, and fire as well as their interconnectedness with humans. The Tsuut'ina believe that Natural Law supersedes any man-made law.

The Tsuut'ina are known to be brave, benevolent, generous, and clever

strategists. We are a diverse nation of traditional people, cowboys, athletes, academics, leaders, visionaries, artists and modern day warriors. The soul of the Tsuut'ina is revealed through our unique language, culture, traditions, and history. These traits were exhibited throughout our history, from battle strategy to protection government negotiations, economic ventures and the current services provided for Tsuut'ina Nation Citizens.







## DZĪNĪSÀ TSÚŪT'ÍNÀ - TSUUT'INA DAY

Tsuut'ina Day was conceptualized in the early '80s by then Museum Director Harley Crowchild and Counsellor Ronald Dodginghorse as a day to commemorate the unique Tsuut'ina people. The annual celebration is held every May 1, and began with a feast and pipe ceremony held at the rock pile. The month of May, or ĭgházā Ch'àt'āghá, was selected as it is the moon calendar month during which the green grass returns.



Harley Crowchild and his Wife, Mildred



Ronald Dodginghorse

Provide young people with the opportunity to share in Sarcee and other native culture, language, heritage, history and traditions.

To encourage discipline and respect and to acquire knowledge of survival through land and nature.

Bring together a traditional atmosphere and encourage preservation of Sarcee and native values.

Maintain the understanding of the native heritage while acquiring educational standards in school.

...r culture to be passed down from generation to generation.

In Indian tradition each adult is personally responsible for each child, to see that he or she learns all they need to know in order to live a good life in this society.

- Pride in one's self.
- Understanding one's fellowman.
- Living in harmony with nature.
- Respect for nature.
- To reinforce their Indian identity.

## SPIRITUALITY AND THE TSUUT'INA

The Tsuut'ina were a very spiritual and peaceful *dina*, greeting every new morning with a prayer asking the Great Spirit, or Creator, to guide them through the day. Every evening they thanked the Great Spirit for the day and prayed for a good night's sleep. Before going to hunt, they asked the Great Spirit's permission to take one of his creations. They told the Great Spirit that this animal would be used for food for their families, and that no part of the animal would go to waste.

Held with this great respect for the Creator's beings, was a strong belief that the Earth was their mother and the sun, their father.







## BUFFALO TIPI

A boy and his father were going hunting down south in Belly Hillys. They were gone maybe overnight. The father shot two buffalos- killed one and wounded the other, which ran away. His father opened the stomach of the killed buffalo, took the guts out and said, "I'll try to catch up to the other buffalo and kill it. Stay here and watch this so the coyotes or anything won't eat it." With that, the father left with his little dog to go after the other buffalo. He went quite a ways and it was getting dark. He found the buffalo and killed it, taking the guts out to clean it. Then it started to blow from a big storm to a blizzard. He couldn't find his way back to his little son.

The little boy had seen the storm coming his way. He didn't sit there and wait, he tied up his horse to a bush and crawled right inside the dead buffalo carcass and covered the skin over himself.

The storm blew and drifted over the buffalo but the little boy was warm all night inside the buffalo, where he had a dream, he saw the buffalo tipi- when you get older some day you paint me up the way I am standing.

The next morning his father was looking for him. His father seen the horse standing tied at the bush. He looked around and saw part or half of the buffalo where he left it, it was beneath the snow. He went over and kicked the buffalo in the stomach. Then he heard something coming from inside the buffalo "Father is that you?"

The father didn't move or touch the snow, he just started to cry, he was so happy that his son was alive. The father started to dig him out and push the snow away. He took his son out of the inside of the buffalo with his little blanket. His father asked him, "How did you get in there?"

The little boy said, "It was just in my mind, cause it was the safest place to hide. I didn't want to go lie down in the bushes where my horse is because it was too much of a blizzard, so I stayed here."

They got their buffalo and took it home.

When they got home, they started to give everybody some buffalo meat. That's what you do when you kill a buffalo like that, you divide it up amongst the tipis.

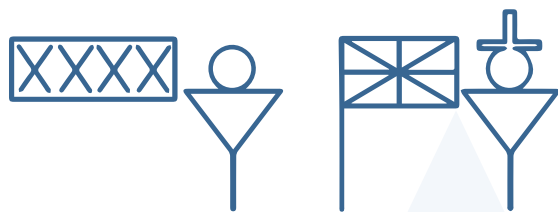
They had a good meal. The little boy kept the dream inside his head, no one asked what happened until he was grown up ... One day his mother asked him, "How did you save yourself that day?" And when he answered, she asked, "Did the buffalo say anything to you?"

He gave me something really good, a big tipi to paint. Paint it yellow, black at the top, buffalo on each side of the tipi to be a male and female also don't take the discription right away until you are old enough.

And that's exactly what the boy, now man, did. So who ever your family is that goes into the tipi, remember the story and you'll have good luck.

# A HISTORY OF PEACEFUL TREATIES

In Tsuut'ina the word for treaty - **Nàjúná Áts'ílā-hī** - means "making relatives". Prior to the arrival of settlers, it was common for bands to make treaties between themselves. In fact, the first of such treaties is said to have been drawn between man and animal.



## PEACE TREATIES BEFORE CONTACT

Father Lacombe, "**Mīdaànāghā Ágúnīlīnī**", was given credit for making peace between the Cree and the Blackfoot Confederacy, to which we belong. In the time of my great, great grandmother Starlight, before Father Lacombe, the Tsuut'ina and Cree made a Peace Treaty at Wetaskiwin (Cree for Hills of Peace). There was a hill that stood there that Cree Chief Maskipitoon (Broken Arm) and Tsuut'ina War Chief Little Chief (Xākijí Tsītl'ā) ascended from opposite sides of the hill to shake hands. (The traditional handshake is done by grasping the lower forearm of the other person and shaking only once).

Warriors on each side were prepared to fight if the two Chiefs did not shake hands. There was tension on either side because they did not know if they would shake hands. The Chiefs shook hands. The Cree and Tsuut'ina started to shout with joy. They sat down to smoke the Peace Pipe. Others joined to smoke. They exchanged songs to commemorate the occasion.

Every important occasion had a song. Usually, four songs are shared. After this ceremony they prepared a great feast and started to exchange gifts. My Uncle Dick Starlight said that Starlight received a brand new beaded dress. The Tsuut'ina made a Peace Treaty with the Crow. One of the Peace songs is the song the Tsuut'ina use for the Tsuut'ina Chief song.

Other Peace Treaties were made to access hunting grounds, to cross the territory, cut teepee poles or for other reasons. The other First Nations would ask the First Nations of that area to be allowed into the territory. They would smoke the Peace Pipe and present gifts. The duration of the hunt and stay in the territory was agreed upon. For this Peace agreement there was seldom an exchange of songs.

- Stories from Bessie Meguinis and Dick Starlight, as told to their grandson, Bruce Starlight





# THE IMPORTANCE OF STORYTELLING

Storytelling is vital to the preservation of identity for its ability to:

- Transmit knowledge, history and cultural practices from past to present
- Acknowledge change over time, evolving to suit the needs of the people
- Entertain, but also to provide a moral guide and social mechanisms
- Explain and illustrate complex world views.



Widow of the late Chief Bullhead, Glenbow Museum Archives



Daisy Otter and Regina Crowchild, the Glenbow Museum Archives

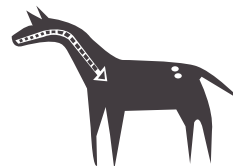
*"The animals are a gift to the human being. They are here for our being, spiritually, and for our lives. It is not a master/slave relationship but a relationship of respect and co-existence. As humans, we are not allowed to elevate the animals to human level as I see happening today. When you treasure animals more dearly than human beings the balance of the natural law is compromised. We and the animals are to behave within the parameters of the purpose of our being, according to Creator's plan." - Bruce Starlight*



**XANI-TII**  
(BUFFALO)



**GÜYANI**  
(DEER)



**ISEI**  
(HORSE)



**NÀZÀYÀ**  
(SKUNK)



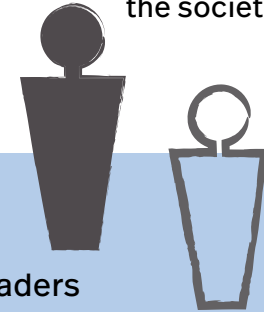
**MĪCHĀDĪKÓDĪ**  
(OLD FORM TSĀ)

# DANCING SOCIETIES OF THE TSUUT'INA NATION

The Sarcee formerly had five societies, defined by the Sundance, known as Dītl'īshí. Each society was lead by a leader whose rank was defined by a distinctive article or decoration of dress, not worn by the other members. While the Mosquitoes were lead by one leader, the Dogs were lead by four, and the remaining societies by two leaders each.

Unlike the modern powwow dances that evolved from a social aspect of a society, such as the Prairie Chicken Dance Society, Jingle Dress Dance or Grass Dance Society, these groups met annually in summer solely for the preparation and enactment of

the Sundance, which lasted several days, usually in a tipi. The members sat in a circle, in the center of which were four singers and a drum. Four songs were sung. Membership was attained through a purchase, and it was not uncommon for a member to sell/trade their membership to another when approached properly. It was possible, therefore, to change societies. Eagle Rib was said to have belonged to four of the societies at different times.



## **M**OSQUITOES - Ts'ī

- This society had one leader who dawned a strip of buffalo calfskin, tied over his right shoulder and under his left arm.
- Each member wore an eagle feather tied to the right side of their head, and eagle claws attached by a band to their wrist.
- The originator of this dance was called Milkaiye.
- The members of this society were the smaller, younger people of the camp.

## **D**OGS - Tīkúwú-mō-hà

- This society was led by four leaders who were, theoretically, equal rank, and held a pipe denotative of their position of leadership.
- Each leader wore a strip of red cloth, passed over the left shoulder and under the right arm. Where the cloth joined, an eagle feather was tied, and at four points along the extended portion of the cloth, eagle feathers.
- The Dogs were considered brave; their duty to protect the camp at all costs. They would go out to battle even if outnumbered.
- This society was considered equivalent to the Blackfoot Dog Society.

## **P**OLICE - *Tōsgúná*

- The two leaders of this society sported a wolf's skin.
- Tos means painted black all over/ the black soldiers.
- Fierce and fearless, the warrior societies would coo like doves to distract the enemies.
- The Sarcee observed this society as connected with the black soldiers of the Blackfoot.



## **P**REVENTERS - *Nájúnáá Ágúsh?īsh-ná*

- Of the two headmen, one brandished a bow and four arrows, and the other a flat disc, which he placed on the ground to rest the bowl of his pipe when smoking.
- Members painted their faces red and wore an eagle feather on their heads.
- When the leader's arrows were to be transferred, an enemy would be killed.
- This society was the most feared, and looked upon as 'catchers of the Blackfoot'.

## **D**AWO - *Dāt*

- The two leaders of this society sat in the doorway of their tipi during the dance.
- The members wore breech cloth and moccasins, with faces painted red.
- A cluster of soft eagle feathers was tied to the right side of the head near the crown, and a whistle was worn around the neck.
- Each member carried a bow and four arrows.
- No pipe was owned by this society.

## **H**AIR PARTERS - *Mītsik'āstón-ná*

- A dancing organization of foreign origin was called "Mītsik'āstón-ná", the word for Sioux, or those who part their hair down the middle, the distinctive hair style sported by the Sioux people.
- Their dance refers to the 'grass dance'.
- The possession of certain denoted rank, power and duties upon the member who possessed them.
- The Dog Feast ceremony celebrated by this organization is likened to the Sundance.



## NIGHT SLEEP PRAYER

*Īyàhō Nàtō Nìsk'àgúlāgà dīyī ítáyí nīstā-hì nàkàsīyínís?íná. Sīk'ānàínō-àà dīyī*  
*Hail, Father, Creator this night as I go to sleep look down upon me. Protect me as I*

*nīstā-hī. Gújā nīstā-hààdàà. Sīnájúná tḡāāt'ā Tsúùtiná ōghādàdāyínō-àà.*  
*go to sleep. May I have a good sleep. My relatives all the Tsuut'ina look after them.*

*Tḡāāt'ā gīmīsilā gújā gúlādāā. Īgīdīnī-jú gújā dàdāgīnītāsāādàà. Ītt'ādzí tḡāāt'ā*  
*May it be good with them. May the also all sleep well. In the morning*

*gújā náyāādītá gúlādāā. Xāt'ā yīnīsīn, xāt'ā nīts'í?iskād.*  
*May we all get up in good health. This is what I wish for, this is what I ask for.*

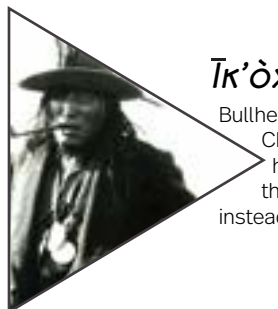


# HISTORIC LEADERSHIP

Prior to our current leadership, Tsuut'ina had always selected leadership that revolves around hunting, seasonal changing, hereditary generations, and battle leads. Our leadership extends before documentation could be put into paper and paragraphs. Here are our documented leaders before and after the signing of settlements.

## LITTLE CHIEF (Mid 1800's-1865)

Little Chief was the eldest of six brothers: Big Plume, Eagle Robe, Painted Otter, Little Drum and Bullhead, whom he preceded as pre-treaty chief. Little Chief was killed by Cree in 1865.

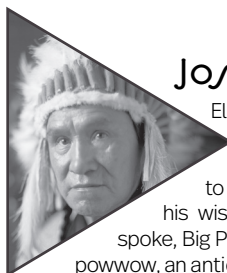


### ᑭᑦᑲᑦᑲᑦᑲᑦ BULLHEAD (1865-1911)

Bullhead succeeded his eldest brother Little Chief. In 1877 he signed Treaty 7 along with his brothers, the Minor Chiefs. He rejected the proposal to settle at Blackfoot Crossing, instead establishing Sarcee Reserve at Fish Creek.

## BIG BELLY (1911-1920)

Following Bullhead's passing in 1911, Chief Big Belly succeeded leadership with many accolades. He kept his people, still low in numbers following years of food scarcity and tuberculosis, out of WWI, and inaugurated the Tsuut'ina participation in the Calgary Stampede.

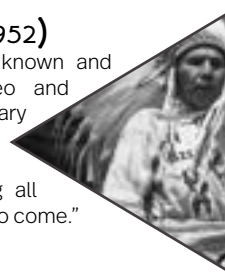


## JOSEPH BIG PLUME (1923-1946)

Elected after being without a leader for three years, nephew of Bullhead, Joe Big Plume was the last hereditary chief delegated to serve the Tsuut'ina people. Respected for his wisdom and the authority he carried when he spoke, Big Plume initiated the annual Christmas feast and powwow, an anticipated gathering still celebrated today.

## DAVID CROWCHILD (1947-1952)

The first elected chief, Crowchild was known and respected for his penchant for rodeo and advocacy for relations between the Calgary and Tsuut'ina peoples. When the freeway, Crowchild Trail, was named for him, he said, "May this be a symbol of cutting all barriers between all peoples for all times to come."



## MINOR CHIEFS AT THE SIGNING OF TREATY 7

### BIG PLUME

One of Bullhead's brothers, and a stoic warrior, Big Plume's war exploits are inscribed on Bessie Meguinis' tipi, which she gave to her grandson, Bruce Starlight. The tipi now resides with Bessie's great grandson, James (Joe) Starlight.



### EAGLE ROBE

Directed by his brother Bullhead, Eagle Robe helped Little Drum build the first log cabins that marked the residency of his people on Wolf Creek, now called Fish Creek. In helping establish the Reserve in its present location, the Tsuut'ina people finally ended a years'-long struggle of being moved to a land where they could not thrive.

### LITTLE DRUM

Along with his brothers, Bullhead and Eagle Robe, Little Drum was integral in procuring this area for the Tsuut'ina people. He helped to erect the first log cabins, marking the primary residences on the land. Little Drum was one of the chiefs who used the Treaty Chief's Medal as a power, and is said to have used it to sway the release of John Sleigh.

### MANYHORSES

Manyhorses was the Chief of the Tsasina Mogha Disnud-na (Those Who Camp Alone) Band, and said to be the last full blood Tsuut'ina. He was greatly respected by Bullhead and, as such, his opinion and advice was sought on important issues. Manyhorses was one of the keepers of the Medicine Pipe, now in the care of Alex Crowchild.

### PAINTED OTTER

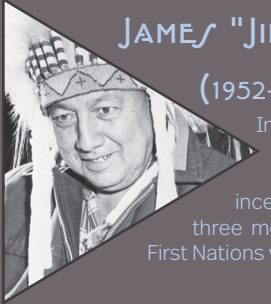
When Bullhead was advised by an Indian agent to send some people south to Montana, where there were sighted small herds of buffalo, Bullhead sent his brother, Painted Otter. There are said to remain relics of Painted Otter's band among the Arapaho in Colorado.



## JAMES "JIM" STARLIGHT

(1952-1966)

In the early 1960's, citing a need to bring the people together, Chief Starlight inaugurated the first Indian Games. He incepted open band meetings, held every three months, and advocated medicare for all First Nations with the federal government.



## ROY WHITNEY

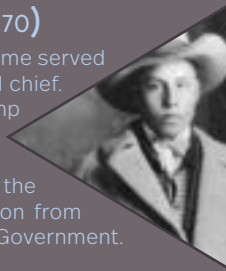
(1984-1986, 1987-2001, 2012-2016, 2019-2022)

Over 11 terms as chief, Roy Whitney championed housing, educational reform, and introduced Canderel developments, the largest land development on first nation land in Canada. Upon winning the November, 2019 election he said, "I commit to... Work tirelessly, with respect and transparency, to further [Tsuut'ina] interests, to respect the social and natural environment, and promote our language, history and culture."



## RICHARD BIG PLUME (1966-1970)

A hereditary descendant of Bullhead, Big Plume served on council for 14 years before being elected chief. He helped establish the Tsuut'ina Cow Camp and was a strong believer in education and the transition of Tsuut'ina students into the Calgary school systems. He oversaw the Tsuut'ina authority over jurisdiction transition from Indian Agent to Band Manager, finally to Self Government.



## SANDFORD BIG PLUME (2001-2012)

During his te as chief, Big Plume concluded the Grey Eagle Casino negotiations with the governments of Alberta and Canada, and was instrumental in the revitalization of the Tsuut'ina language initiative. Through multiple language programs, there is more Tsuut'ina spoken in our community now than there was in the last century.



## GORDON CROWCHILD (1970-1976)

Remembered for his vision as a leader, and athleticism as a rodeo star, Doni Yisdla "Gun Case", promoted sport and culture as tools for youth. He was a firm believer in economic development, building the first golf course on Nation, and revered as a coach and mentor. "When I leave this world, I'll leave it as a cowboy."



## LEE CROWHILD (2016-2019)

Third generation Chief, following in the steps of his father and grandfather, Crowchild committed himself to increasing interactions between the Tsuut'ina and its neighbor. "This land is our history, our culture, our legacy. Tsuut'ina is blessed to have such a large and vibrant city living on our doorstep... We need to work together."



## CLIFFORD BIG PLUME

(1976-1984, 1986-1987)

Big Plume supported traditional and contemporary initiatives that would benefit all the Tsuut'ina people. He established the cultural center and museum, re-introduced buffalo and had their paddocks built, and created numerous employment opportunities.



# A LIVING TIMELINE OF THE TSUUT'INA NATION

## 11500-7500 B.P.



The Paleo-Indian stage. Fluted points dated to 9570 B.P. discovered by Sibbald Creek, close to Calgary, AB, most likely used to hunt Caribou.

## 1627-1640



**Separation of the Beaver Tribe between north and south.**



## 1700



Tsuut'ina warriors go to Tú Dīlōshī Tsìsgō Dirty Waters (Missouri River) to steal horses. Cutknife dies in Saskatchewan. Daisy Otters (Grasshopper) moves camps to flee small pox epidemic, leaving teepees and deceased relatives behind; moves the people from Fort MacLeod to Fort Edmonton in search of food.



## Late 1700s/Early 1800s



Treaty is signed, assigning the Cree to the south of the Peace River and the Dane-zaa to the north.

## 1877



**Treaty 7 is entered, a land rights agreement between the Crown, Tsuut'ina Nation, several Blackfoot and Blood Nations.**



## 1883



An adhesion to the Treaty is signed, in aims to end food scarcity and whiskey forts, but the opposite ensues.

## 1890



First Residential School opens; David Crowchild, Daisy Grasshopper (Otter), Katie Crowchild, Alice Crowchild, Harold Crowchild and Hilda Manyhorses attend.







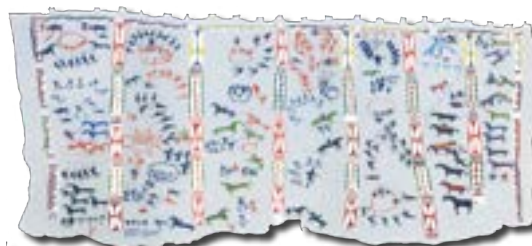
## 1900

World War I begins; Dr. J.V. Follett replaces L.D. McGill A bridge is built over the Elbow River in the Weaselhead, and the first provincial road, known as the Priddis Trail, is opened across the Tsuut'ina reserve.



## 1904

Chief Bullhead and headmen refuse to surrender land to federal government: "We are of one mind not to sell or give up any of our



Reserve. We don't want to quarrel about it. The Reserve is just big enough for ourselves; the white men are bothering us to give up our land. The Treaty was made. We don't want to sell."



## 1910

Land on the Tsuut'ina reserve is used by the Military for the first time, over three days of summer training maneuvers.





1911

Chief Īk'òyí Tsì Bullhead passes. Big Belly succeeds as chief.



1912

Last Sundance is performed by the parents of baby Oscar Otter.

1914

World War I begins; Dr. J.V. Follett replaces L.D. McGill as Indian Agent. Lands are surrendered for grazing leases. A new boarding school is erected.

1914-15

Camp Sarcee is established by the Canadian Military on lands expropriated from the Tsuut'ina First Nation.

1918



Spanish flu is spread accross many tribes, largely through distribution of infected army blankets previously used by soldiers. 164 population.

1920

Big Belly Passes away.

The first community feast is held at Christmas.



1921

Dr. Thomas Murray arrives to observe the school and, appalled at the conditions, mandates better food, separates the sick children from the healthy, and starts a vaccination program to rid the Reserve of tuberculosis outbreak.

The Department of Indian Affairs agrees to a 100 year military lease on lands in the northeast corner of the reserve. The previously unspoilt land is now deemed unsuitable for any use other than military training due to damages caused.

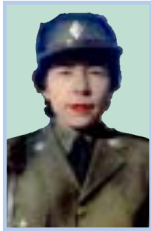
1923

Following three years with no leader, Joseph "Joe" Big Plume, nephew of Bullhead, is the last hereditary chief delegated to serve the Tsuut'ina people.

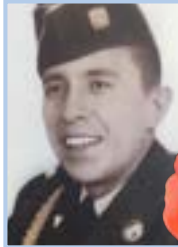
1931

The Weaselhead - 593.5 acres of land surrounding the Elbow River - is sold by the Tsuut'ina to the City of Calgary to protect headwaters of the future resevoir for the sum of \$29,675.

1939



**World War II begins.**  
**Harold Crow Child,**  
**Dolly Runner,**  
**Leonard Crane, Teddy**  
**Manywounds and Fred**  
**Eagletail enlist.**



1947



David Crowchild becomes chief  
(1947-1952).



1952



The Canadian Military leases the 940 acres of  
land, defined by Glenmore Trail, 37th Street SW,  
and Elbow River, to home the re-established  
Sarcee Barracks, that open in 1958.

James "Jim" Starlight  
becomes chief for his  
primary tenure  
(1952-1966).



1940



Following a brush fire, Tsuut'ina Elders notice the  
regrowth of poplar and spruce trees dawn a reddish hue.  
They name this area, known now as Redwood Meadows,  
"Redwood Yard".

1942



Private Teddy Many Wounds, RCSAC, died of pulmonary  
tuberculosis at 0245, February 1942, in the Canadian  
General Hospital, Colehill, Warwickshire, UK. He is buried  
in grave 36F6 of the Brookwood Military Cemetery, Surrey,  
UK.

1945

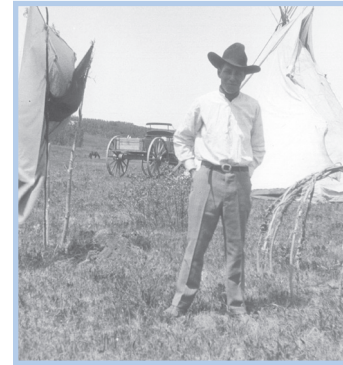


War hero Harold Crowchild returns from  
Europe



**1966**

▲▲ Chief Jim Starlight passes away.  
▼▼



Richard Big Plume is elected for his first tenure (1966-1970).  
▲▲  
▼▼

**1957**

The City of Calgary makes public their preliminary ring road plan, planned from 1952. The plan includes an outer ring road, that acts as a full bypass around the city, in addition to two inner ring roads.



**1964**

James "Jim" Starlight is elected as chief for his second run (1964-1966).



**1969**

Local government is formed.  
▲▲ Role of Indian Agent is abolished.  
▼▼ Chief Dick Big Plume Building opens.





1970

Gordon Crowchild becomes chief (1970-1976). ▲▲ ▼▼

1976

The Tsuut'ina embarks on an economic endeavour to Clifford Big Plume is elected chief for his first run (1976-1984). ▲▲ ▼▼

1977

Sportsplex opens March 12 and July 9 Prince Charles unveils Chief Bull Head monument ▲▲ ▼▼

1971

▲▲ ▼▼ March, Crow Child Trail is open and presented to David Crow Child with Jack Leslie.



1972

▲▲ ▼▼ The Tsuut'ina embarks on an economic endeavour to revitalize the Readwood Meadows area, including the construction of an 18-hole championship golf course, and residential development.

1974-75

Sod Turning for the Sarcee Sports Complex. ▲▲ ▼▼



1978

May 1 is designated Tsuut'ina Day, a holiday for the people. The date was chosen because, during this moon month, the people traditionally thanked the Great Spirit for the start of another life cycle following the winter's end; important decisions were made and celebrated with feasts and dances. ▲▲ ▼▼



1980

The City of Calgary purchases the 37th street right-of-way south of the reservoir, with the condition that Sarcee Trail is not built through the Weaselhead. ▲▲ ▼▼

**1981**

The offer to re-purchase the northeast corner of the reserve is rejected by Military; the Military's land lease on Tsuut'ina lands is not approved for renewal, and the artillery range land is returned to the Nation after 60 years of Military use.



**1982**

Chief David Crow Child passes away.

**1983**

100 years of Tsuut'ina Nation's Annual Celebrations.



**1985**

Bill C-31, or 'a Bill to Amend the Indian Act', is passed into law. Tsuut'ina is one of two Reserves to decline its adaptation and adopts its own Citizenship Code.



**1986**

Clifford Big Plume returns as chief (1986-1988).



**1984**

Roy Whitney becomes chief for his first run (1984-1986).



**1988**

Roy Whitney becomes chief for his second tenure (1988-2001).



1992

▲▲  
▼▼

The Chilla School and Adult Learning Centre opens. Bullhead Hall burns down. The Tsuut'ina is officially named Tsuu T'ina Nation.



1991-96

▲▲  
▼▼

The Harvey Barracks land is returned to the Tsuut'ina by both the Military and the City of Calgary. The Harvey and Currie Barracks are decommissioned. Initial development plans for the land, including a casino, are made public for the first time.



1993

▲▲  
▼▼

Chief Joseph Big Plume Administration building opens.



1998

▲▲  
▼▼

Roughly 800 Tsuut'ina citizens move into the 180 vacant housing units of the Barracks' Black Bear Crossing. Control over the area is relinquished by the Department of Defense.

2001

▲▲  
▼▼

Sanford Big Plume takes the roll of chief (2001-2012).



2002

▲▲  
▼▼

December 31st, Chief Dick Big Plume passes away.

2004

▲▲  
▼▼

Chief Sanford Big Plume and Premier Ralph Klein sign an Agreement in Principle to build the SW portion of the ring road through Tsuut'ina, with the province to purchase and retain control of the right-of-way.



**2006**



Black Bear Crossing is deemed inhabitable due to asbestos, evacuation is ordered, and the units are demolished.



**2012**



June 28th, The first Adult Citizenship Vote begins.

Roy Whitney is elected chief for his third tenure (2012-2016).

**2013**



Xakiji Whitney signs the Ring Road Agreement with the Government of Alberta, signaling the completion of a road plan over 60 years in the making.

**2014**



Grey Eagle Hotel and Event Centre opens

Chief David Crow Child Building (Gas Stop) Opens



**2007**



The Grey Eagle Casino opens.



**2008**

**The Tsut'ina celebrates its 125 year anniversary. North Sarcree town site opens and citizens begin moving in.**



**2010**



The Fire Hall opens. Tsut'ina Nation and PBR Canada collaborate.



2015

January 12 Chief Gordon Crow Child passes away.

2016

March 5 Prime Minister Justin Trudeau visits

▲▲ Tsuut'ina Nation and is given a Headdress.

▼▼ March 12 New Chief Dick Big Plume opens

June 21 New Bull Head Hall opens



2016

▲▲ Sydney "Lee"  
▼▼ Crowchild is  
elected chief  
(2016-2019).



2017

New Tosguna Building opens.



2018

The \$55.6-million Seven Chiefs Sportsplex opens, equipped with energy-efficient ice plant, a 2,000-seat hockey arena, and state-of-the-art gym.



2019

Roy Whitney is elected chief for his third tenure (2012-2016).

2020

August 28th marks the opening of the SW Calgary Costco, the first anchor tenant at the Taza Exchange, and the first Costco store to open within a First Nation's development.



*Dātl'īshí Is?īts'īdīdlōnī*  
PRIDE THROUGH IMAGES





# TSUUT'INA NATION'S LEGACY

Over the past century, Tsuut'ina Nation has contributed a significant amount of knowledge and culture in collaboration with the Calgary Stampede, an international annual event.



These are the Tsuut'ina Nation tipi holders that participate in the Calgary Stampede.



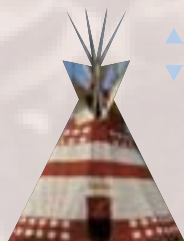
BIG PLUME FAMILY TIPI

Clifford first brought his tipi to the Village in 1977, the year marking the 100th anniversary of the Treaty 7 signings. This tipi is an otter design, transferred from a Siksika man named Joe Cat Face. The colours represent day and night: yellow as day and black for night. Red stripes represent the rainbow; the circles at the top, stars; and the circles at the bottom, mountains.



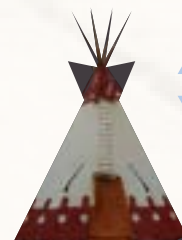
STAR LIGHT FAMILY TIPI

This couple have been camped in the village since 1999. This tipi design is the skunk design. As it is believed that skunk smell will keep sickness and disease away, this tipi is placed on the west side of the village. To some, the tipi poles are considered a healing circle. Tony feels the poles' meeting at the top indicates the way to the Creator.



BIG PLUME FAMILY TIPI

This tipi has made been at the Stampede since 1912, when it was owned by Mary Bull Collar. The tipi was passed on to her daughter, Louise Big Plume, then onto her daughter, Theresa. Louise crafted many beaded outfits and vests for men, women, and horses. Mary Bull Collar's dress is over 100 years old and is still worn today.



RUNNER FAMILY TIPI

Chief and Maggie Big Belly first brought this tipi to the Stampede, where it has continued to be erected in the village, since 1912. This tipi was transferred to Stephan's father, George Runner, then to Stephan and his wife, Gloria, in 1994. Steve transferred the design to his son, Shawn Runner.



STAR LIGHT FAMILY TIPI

This tipi was transferred to Ellery in 2012 from his father, Bruce Starlight. Bruce and his wife, Deanna, Ellery's parents, have been involved in many projects and cultural events during Stampede. This family has had a tipi in the Village since 1972, and they bring six to seven horses to the parade every year.



MEGUINIS FAMILY TIPI

This tipi design was originally owned by Bessie Meguinis's father Gagagee, who passed it on to her, then to Mike's father. Mike received the tipi in a traditional transfer ceremony from his father. In the 1930s, Mike can remember helping his grandparents move into the village.



Chiefs of The Stoney, Sarcee and Blackfoot with Guy Weadick, Stampede Chief - © W.J. OLIVER



Bruce Starlight, as shown above, was the first Indian Chairman and later, the first elected Indian Board of Director for the Calgary Stampede



## TSUUT'INA NATION CHUCKWAGON CLAIMS TOP SPOT AT RANGELAND DERBY, AGAIN

Spanning over a 20-year career of professional chuckwagon racing, Kurt Bensmiller brought the Tsuut'ina Nation banner to victory at two Calgary Stampede Rangeland Derbies in 2014 and 2015. The Nation honored the Dewberry, Albertan, third-generation chuckwagon driver with the name "Fast Horse".

Photo: Kurt Bensmiller poses with his dad, three time champion Buddy Bensmiller, and his big win following a second victory driving the Tsuut'ina Nation Chuckwagon.  
Courtesy of Alberta Native News



# CALGARY STAMPEDE FIRST NATION PRINCESS

For over 100 years, Treaty 7 First Nations and the Calgary Stampede have been collaborating in exhibitions to showcase the cultures surrounding our neighbouring cities and towns. Then titled, *Stampede Indian Princess*; Tsuut'ina has always participated in many Calgary Stampede events, including the First Nation Princess competition. Here are our participants from Tsuut'ina Nation who have represented us with grace and nobility.

## GLORIA LITTLE LIGHT (1965)

Gloria competed in the first pageant and became the first (then) Calgary Stampede Indian Princess. Gloria graduated from Henry Wisewood and ventured into (then) Mount Royal College. Gloria has four children, and many grandchildren and great-grandchildren. Gloria still participates in Stampede Princess Alumni events and resides in Calgary, AB.



Courtesy of The Albertan, 1965



## LISA STAR LIGHT (1996)

Lisa attended school in Toronto, studying theatre at the Centre for Indigenous Theatre, and later completed her broadcasting certification in Winnipeg. Her family honours her memory with a scholarship initiative to fund students outside of Tsuut'ina Nation.



## MARCIE TWO GUNS (2004)

Marcie entered the competition using representation from a historical and family tipi, passed down from Two Guns. Marcie now resides in Tsuut'ina Nation and is an intricate seamstress and dedicated mother.



## LIVIA MANY WOUNDS (2007)

A broadcasting graduate from Mount Royal University, Livia pursued a career as a news reporter and associate producer for the Canadian Broadcasting Corporation (CBC).

Livia now works as a fashion designer and owner of Dancing Storm Creations. She also studies online at Vancouver Visual College of Art and Design. In her spare time, she is an emcee, rodeo competitor and powwow dancer.







### EVA MEGUINIS (2011)

Eva traveled the world during her reign and is furthering her education while balancing the role of dedicated mother.



### AMBER BIG PLUME (2013)

Amber graduated from Bishop Grandin, and went on to study at Mount Royal University and University of Calgary, taking nursing and health aid. Amber writes and performs music in her spare time.

### CIERAN STAR LIGHT (2018)

Cieran studied school at (then) Alberta College of Art and Design. Cieran is a seamstress and an extraordinary artist. She has six siblings, counting nieces and nephews, and is also a dedicated mother.



### FALON MANY WOUNDS (2020-2021)

Falon is a 25-year-old jingle dress dancer from Tsuut'ina Nation. Her passion is to learn more about the human body and has earned her diploma in Nutrition Science and Personal Training from Elevated Learning Academy. Falon's Tsuut'ina name is Misichushi Tsasdi Ts'ika, which translates to Lone White Buffalo Woman, and was given to her by the late Fred Eagletail.

## FIRST NATION PRINCESS PAGEANTS

Much like beauty pageants, First Nations across the world also hold pageants for women and girls alike. Successful competitors are selected to adorn a fully beaded Crown. The participants are encouraged to introduce themselves in the language and to perform a talent they want to exhibit. The schools that host these competitions use custom crowns crafted by a local artist, with exquisite and traditional designs beaded into the crown for wear during the winner's reign. Each crown may also title the divisions the competitor is selected from.

The Tsuut'ina School Princess divisions include Chiila Elementary Princess, Tsuut'ina Middle School Princess, and Tsuut'ina High School Princess.

The Tsuut'ina Nation City Education department recently initiated the first pageant for the students who attend school in the neighbouring City of Calgary. This pageant includes Tsuut'ina Education Elementary Division 1 & 2 Princesses, Tsuut'ina Education Middle School Princess, and the Tsuut'ina Education Senior High Princess.





*Tsúūt'ínà Gūyís?īnī*  
**VISUAL IDENTITY**



## *LYAHO SONG*

***Iyaho Itoo***

**(Salute Father)**

***Nisk'agulaga***

**(Creator of Land and Earth)**

***Sinajunagha***

**(Tsuut'ina My family beaver people)**

***sidzanagha gwanili***

**(My heart is happy)**

***Diyi Dzinisi***

**(This Day)**





Alan One Spot, Artist who created the Tsuut'ina Emblem



## TSUUT'INA NATION EMBLEM



My name is Alan One Spot. I was born May 11, 1958. My late father was Robert One Spot (1928-1978) and my great-grandfather was late David One Spot (1865-1968). I remember my dad and the old ones telling stories about our people at that time. The origins of our heritage, our ways, our beautiful thoughts, our sacred mountain. I was inspired by one story in particular as a legend of the Sarcée that was passed down from my great grandfather, to my dad, to myself; which the logo is based upon.

*Once there was a large group of people crossing a huge lake. As the people crossed the lake the ice broke through, separating all the people. We stayed here and some went North, also South. The Largest group stayed North, the Great Beaver Nation, now are known as the 'Northern Dene'. In the Athapaskan dialect Sarcée meaning 'many strong people'.*

*The images are drawn as the story on the Beaver pelt.*

Most of the stories you hear today are oral tradition. The seal to me, was meant to be read over a great distance of time. We learn from the past as we go forward. I enjoy sharing my culture and stories very much. I reside on Sarcée #145 with my wife, my four children, and seven grandchildren.



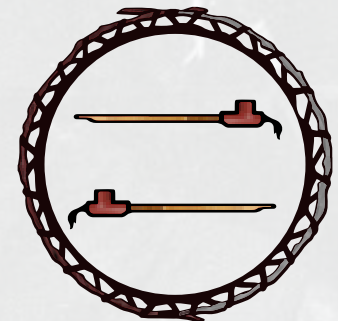
"The Sun is the Creator. Under the sun on September 21, 1877, we signed the Treaty 7 at the Blackfoot Crossing."



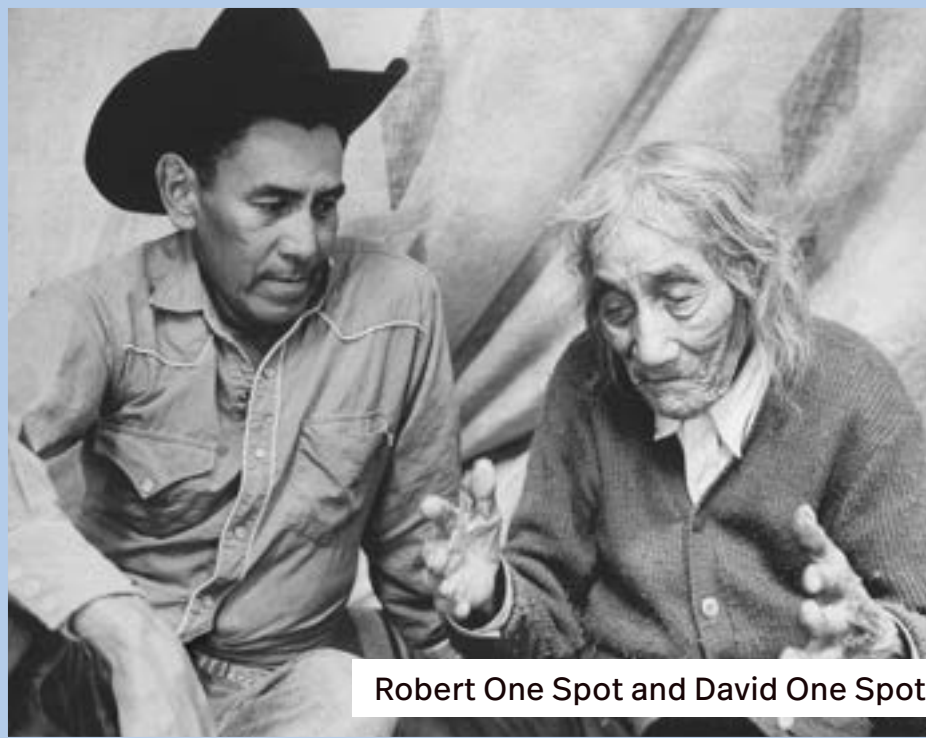
"The two icons represent separation. Along with the two figurines of a man and a woman: it represents fertility, also procreation and continuation of life."



"We signed with Her Majesty's Commissioner, promising peaceful and respectful dialogue towards Her subjects. We placed ourselves in the four walls of the "Articles of a Treaty" and the R.C.M.P. 'will protect our buffalo and the Sarcée from undue influence.'"



"Our spiritual and metaphysical laws and beliefs are enshrined for time immemorial, represented by the Redwood willow."



Robert One Spot and David One Spot



David One Spot (1925)



Robert One Spot (1940)



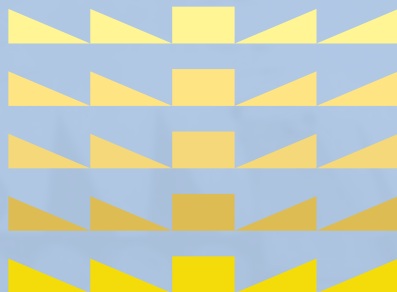
# TSÚŪT'INÀ

## SYMBOLISM

To authentically represent Tsuut'ina Nation, the shapes carried throughout in concept come from these images of a tipi curtain behind *David Onespot* and family descendants. The tipi is currently in the care of David's descendants.



David One Spot (1920)





# NÁGÚDÓWÍ - PICTOGRAPHS

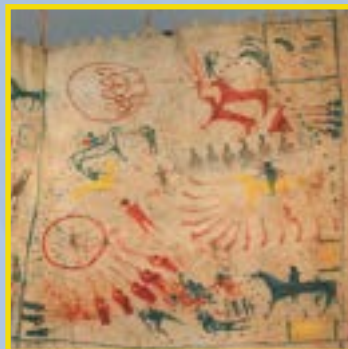
These pictographs are also carried throughout the Guideines, in concept. War Story Paintings by Tsut'ina historical leaders Eagle Rib, Bull Head, Big Plume, Big Wolf, Big Crow, Cree and Many Wounds. Buffalo Robe depictions courtesy of Two Guns, Old Sarcee (Running Antelope), and Dick Night.



Old Sarcee and Dick Night



\* Detail of the Burke robe showing Grasshopper's allotment. Note Grasshopper's inscribed name. The numbers were probably meant to key into a written explanation. Courtesy of the Burke Museum of National History and Culture, University of Washington, Cat. No. 2-2595



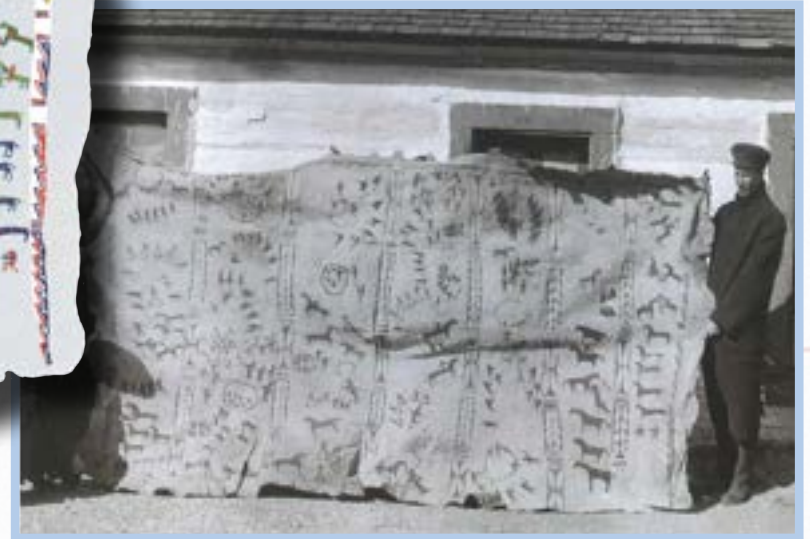
\* Grasshopper's allotment on the AMNH 2 tipi liner. Note his name glyph in the upper right corner. Courtesy of the Division of Anthropology, American Museum of Natural History, Cat. No. 50/6055. Photo by Denis Finnin © AMNH







\* Illustration of the Hodgson Collection tipi liner, made of two joined cow hides and measuring 330 cm x 193 cm. From left to right, the vertical columns contain the deeds of Eagle Rib, Bull Head, Big Plume, Big Wolf, Big Crow, Cree and Many Wounds. Tsuut'ina Museum and Cultural Center.



\* The Hodgson tipi liner, made of two joined cow skins, held up in front of the Hodgsons' whitewashed log home, probable 1911. Glenbow Archives, NB 16-571.

## PICTURE WRITING

Pictographs, or picture writings, were drawn on rocks or skins to tell the story of a buffalo hunt, or some other important event. They were used to illustrate a death, or the telling of a man's travels. Many religious images were painted on rock by holy men.

Pictographs were a method by which the people communicated with one another and described stories of heroes and spiritual powers.

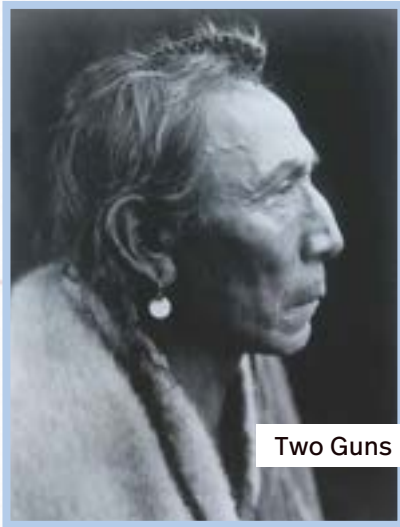


\* Illustration comparing abstract hand, scalp, scout motifs in Blackfoot (left) and Tsuut'ina(right) paintings.

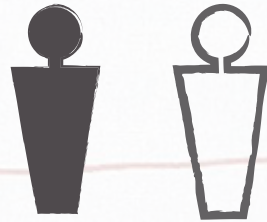




# PICTOGRAPHS CONT.



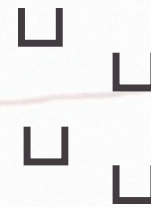
Two Guns



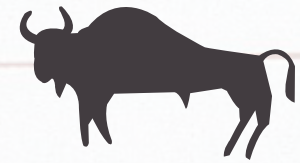
TSUUT'INA  
YINA  
(PERSON)



SUCCESSFUL  
WARRIOR



HORSE PRINTS



XANIT-TII  
(BUFFALO)



ON HORSE



ISĒI  
(HORSE)



SIDE VIEW KUWA (TIPI)



FRONT VIEW KUWA (TIPI)



TSÚÚT'INÀ  
TSUUT'INA



GŌŌJI  
SIKSIKA



?ICHITONI/HINA  
STONE  
NAKODA



TS'IDOO/GONI  
PIIKANI



GŌŌJI TIT  
KAINAI

Indigenous Policy Framework  
for The City of Calgary



These pictographs have been depicted by a Blackfoot Artist, the Blackfoot Winter Count. Usage limited to the Indigenous Policy Framework for the City of Calgary.







# PHOTO CITATIONS



Tsuut'ina Nation 1901, *Library and Archives Canada/Topley Studio fonds/PA-012122*

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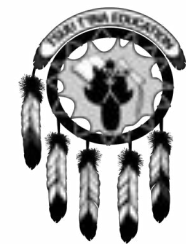
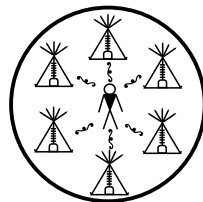


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ALAN ONE SPOT**

**TSUT'INA NATION  
GOVERNANCE & ADMINISTRATION**





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