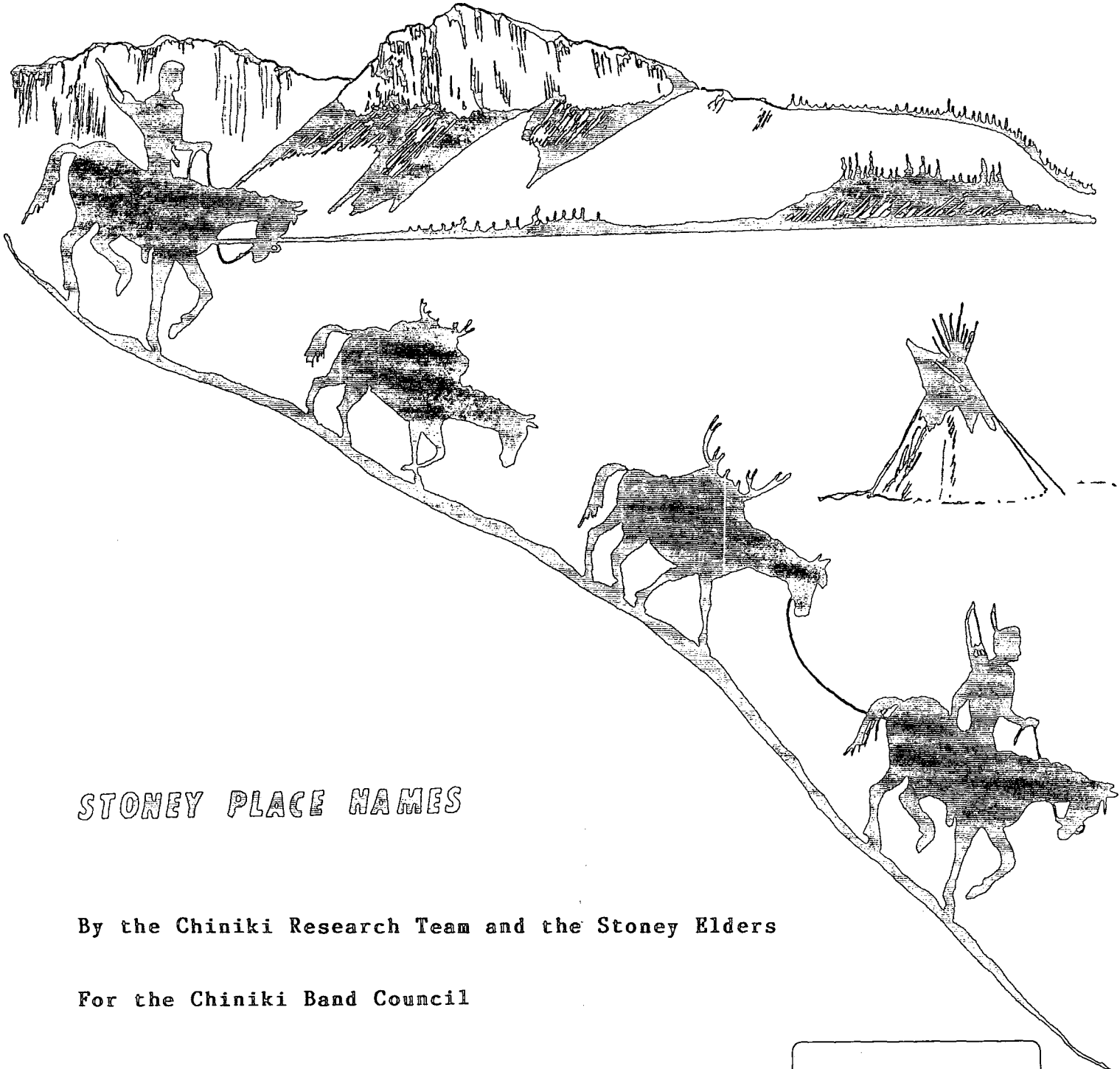


OZADE

MŊOŊHA WAPŊA

MĀKŊCHĪ



STONEŊ PLACE NAMES

By the Chiniki Research Team and the Stoney Elders

For the Chiniki Band Council

016 021 001

OZADĒ - MNOTHA WAPTA MÂKŌCHÎ:

STONEY PLACE NAMES

Prepared by: the Chiniki Research Team
Marcella Crawler
Casey Labelle
Duane Mark
Wilfred Mark
Karen Wyllie

Prepared for: the Chiniki Band Council

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Cover illustration: Casey Labelle

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For more information please contact:
The Chiniki Band
Box 40, Morley, Alberta, T0L 1N0
881-3770

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Summary

This report is a comprehensive listing of Stoney names for mountains, rivers and lakes as well as traditional campsites and trails in a small portion of the Stoneys' traditional hunting area.

The report covers the area south of the Bow River, east of the continental divide outside of Banff National Park, west of the eastern Rocky Mountain Forest Reserve boundary and north of the Highwood River.

By combining a listing and geographical pinpointing of these place names accompanied by explanations of the names and the legends connected with these places, this information offers insight into Stoney culture and the history of the Stoneys in this area.

The researchers on this project mastered such diverse skills as interviewing, mapping and translation/interpretation, as well as professionally editing, planning and preparing a major report. As a result of the foregoing, they also gained experience in public relations, time management, budget control and self-assertion. It has also been a opportunity to gain a greater understanding of Stoney culture.

A great deal more research is needed to gather names and legends in the rest of the Stoneys' traditional hunting

territory. It is hoped that some means will be found to continue this valuable work before the vital information of the elders is lost forever.

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INTRODUCTION

The Stoney Chiniki Band Council has established a research project for the purpose of publishing a Stoney local history. The work of researching, compiling, mapping and writing this report has been done by the Chiniki Research Team members, who are Duane Mark, Wilfred Mark, Marcella Crawler, Karen Wyllie and Casey Labelle.

The dictionary defines a pioneer as one who goes before, preparing the way for others. The Stoneys have been the inhabitants of these mountain ranges for centuries, establishing many well known trails along the Alberta Rockies. This volume can be seen as a partial history of the Stoney Indian tribe, the original pioneers; it is a memorial to their hard work and great sacrifices, their fortitude and endless courage. It is a history of their nomadic routes, hunting, trapping and fishing trails and traditional campsites. It is a history of memories, and it is our sincere hope that readers in future generations may get a glimpse of the past and an appreciation of the courageous spirit of the original pioneers, the Stoneys. We have attempted to record a portion of their long heritage in what is now known as the Kananaskis area.

RATIONALE:

The Chiniki Band Council of the Stoney tribe has sponsored this study of Stoney place names in Kananaskis Country. The purpose of this study is to increase awareness and understanding of Stoney culture and history and to provide an information resource that can be used to name places in Kananaskis Country. Frequent enquiries from the public and from governments have indicated a demand for this information.

This study aims to increase awareness of Stoney culture, history and heritage. Compared to the history of European settlement in the Kananaskis area, very little of the Stoney history has been recorded. By providing a background on Stoney place names and their origins, it is hoped that our study will tell its readers not only about how the Stoneys lived but also something about the lesser known aspects of their lives such as what their sense of humour was (and is) like.

By making this study available to various educational institutions as well as the Stoney Education Authority, it is hoped that new interest will be garnered not only within the younger Stoney generation but Canadian society as a whole.

Another purpose of the study is to provide information that could be used to name places in Kananaskis Country. In the past, many places have been given English or Cree names, though this area has been frequented by the Stoneys for more years than

either of these groups. It is hoped that the information gained through this study will be used to give places in this area Stoney names.

It was important to undertake this study now before the information of the elders was lost forever. Stoney history and culture is still passed on orally by the elders, but to ensure that information is not lost, it must be written down. Because many of the most knowledgeable elders are well advanced in years, this undertaking is urgent.

LIMITATIONS, METHODOLOGY & DEPTH OF STUDY:

The intended scope of the study was to cover the area south of the Bow River to the Highwood River drainage system and from the Continental Divide and the eastern boundary of Banff National Park in the west to the eastern boundary of the Rocky Mountain forest reserve. This, in fact, represents only a portion of traditional Stoney hunting ground; in fact, the Stoneys ranged from Chief Mountain near the American border in the south to the Brazeau River drainage system in the north and from the Continental Divide to as far east as the Nakoda territory in Southern Saskatchewan.

It is impossible to accurately determine how much information has already been irretrievably lost with the passing of some elders. However, realizing that the elders are our best resource, every effort was made to ensure that the study was as

accurate and complete as possible. Elders who were the most knowledgeable were chosen. In addition, the elders were taken out into the field. This made it easier for the elders to remember the history of the area and it allowed us to accurately pinpoint locations.

All of the researchers are well versed in the Stoney language; in all cases, it is their first language. However, because the language is changing and the younger generations are not familiar with some words, there were representatives of more than one generation in the research group. As well, one of the researchers is an experienced translator.

Translating Stoney into English is difficult because it cannot be translated word for word. Every effort was made to retain the exact connotations and the spirit of the interviews. To this end, the interviews were left in the informal language of spoken English. The informality of tone keeps the information as close as possible to the Stoney oral tradition.

In the place names section of the report, the Stoney name is given first followed by its translation into English which in turn is followed by the name that the place is now known. Subsequent to this is an explanation of how the location got its name or any Stoney history pertaining to the area. Wherever there is no corresponding English name, the exact geographical location is also given, although all entries are also charted on the

accompanying maps.

To the many people who made this project possible by their contribution of time, information and material, isniyes. We have endeavored to compile an accurate, complete and interesting record of their area. Our thanks to the many people and organizations for their assistance.

PLACE NAMES

Explanatory Notes:

In this section of the report are Stoney place names, translations, the English name for the place (if there is one), the location of the mountain, river, lake or traditional campsite, the explanation of how the place received its name and any stories connected with the location. Also included are the names of the elders who provided this information and the date of our interview with them.

The Stoneys named geographical locations which could be used as reference points when they were travelling. Places were named after animals that inhabited the area, unusual physical features, or interesting and well-known or memorable events occurring there. Another common way to name a place was to describe its location in relation to nearby landmarks.

For many of these places there is more than one Stoney name. (The most commonly used name is given first.) The Stoneys travelled in small family groups because the mountain game they hunted travelled singly or in small groups. Family groups named places after memorable events which happened to that particular family.

The explanations and stories have been left in the informal language the elders used in the interviews. The Stoneys have traditionally passed on their culture and history orally. Every effort was made to insure that the elders words were translated

as directly and accurately as possible. In this manner, the reader is afforded a glimpse of the way these stories have been told in the past. In addition, this also reduces any chance for misinterpretation. In short, formality and style were sacrificed for the sake of accuracy.

Only in the past two decades has a concerted attempt been made to accurately record the Stoney language. Because of this, knowledgeable Stoney scholars were consulted regarding such difficult issues as transliteration, spelling and phonetics.

A Guide to Stoney Pronunciation

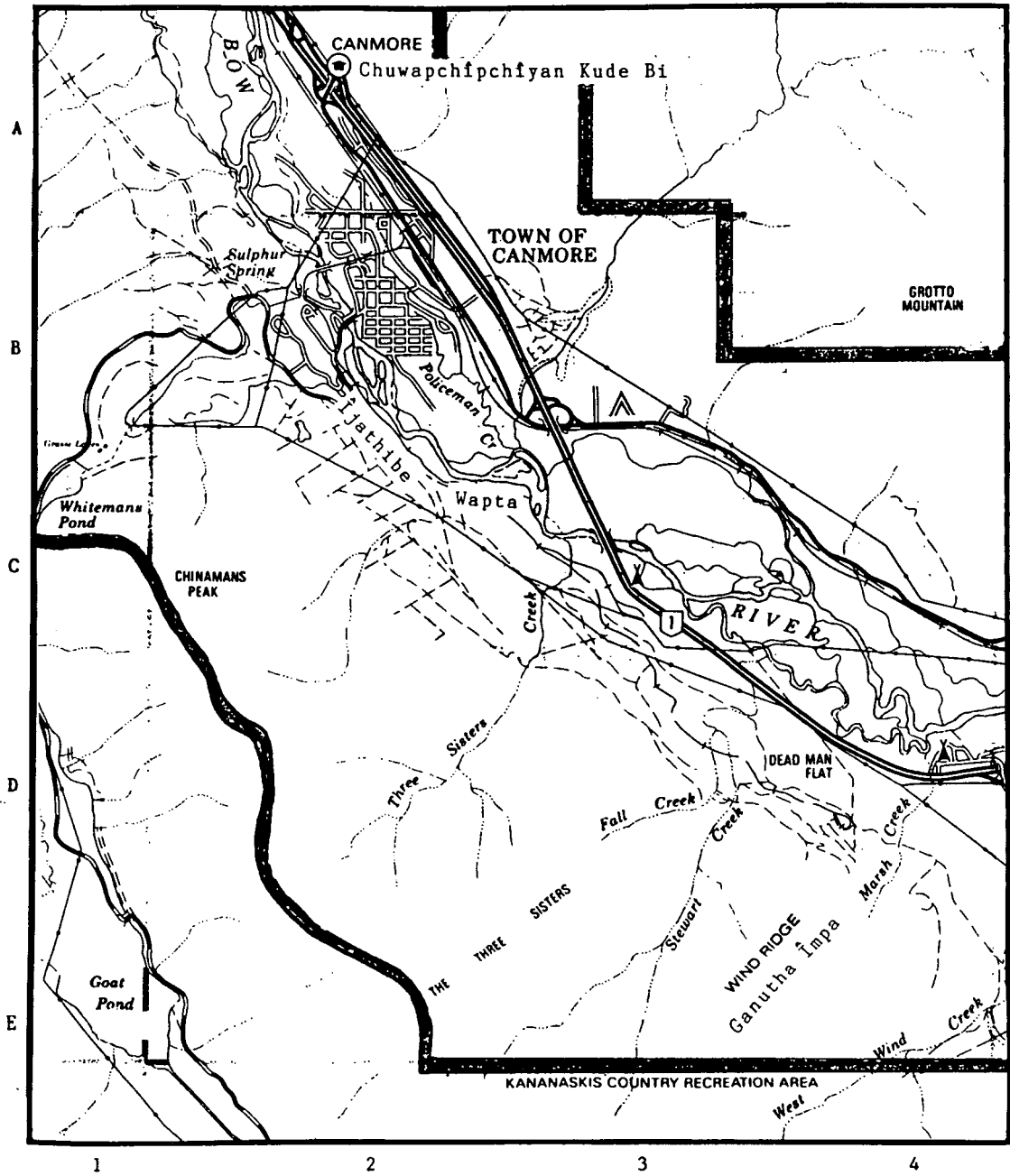
Stoney	English
a	a (as in hat)
e	ay (as in hay)
i	ee (as in beet)
u	oo (as in boot)

^ Indicated a nasal sound.

rh A sound made in the back of the throat.

th A combination of "th" and "z" sounds.

MAP 1A



▲ traditional campsite

1.25 cm. = 1 km.

Chwapchîpchiyan Kude Bi

Translation: shooting at an animal in the willows (Because there was no animal, it only looked like there was, he was only shooting at willows.)

English name: Canmore.

Location: sec. 31, 32 - twp. 24 - rge. 10 - w. of 5 m.; map 1A, A-2

Explanation:

"That I believe was named after an incident where a hunter fooled himself. I can see where that's possible.

"I was involved in a hunting party with my father-in-law up north at Suchiyan Chacahu bakthe (Broken pup's back). It was in a beautiful open meadow mountain valley. It was towards evening, at dusk when visibility is low and it is very hard to distinguish objects. This was towards the end of September. My father-in-law, who was heading the party, suddenly stopped and cried out, "Come on, hurry up and shoot it." My brother-in-law Lazarus rushed up and asked his dad, "Tell me, where is it?" His father replied, "There is a black wolf lying down right there." I also asked where it was and tried to see the animal. My brother-in-law Lazarus used to pack a 6-5. He jumped off his horse and asked his dad, "Tell me exactly where it is." His dad said, "Look right there" and pointed to it. Lazarus aimed at it and fired once, pumped in another cartridge and fired again. There was absolutely no movement at all, no movement of an animal whether running away or falling down. Lazarus said, "Come on brother-in-law, you take a shot at it too. It would be a prize to get this black wolf's pelt." I replied, "Oh, my brother-in-law, it doesn't appear to be what you claim it is." My father-in-law said, "Mount up, we'll go in closer and have another look, keep your guns ready." So we did. As we got closer what appeared to be a wolf now was one of these blackened burnt tree stumps in the mountains.

"So chwapchîpchiyan kude bi under similiar circumstances got its name. Shooting at an animal in the willows, but actually only shooting at the willows."

Elder: Frank Powderface (April 23, 1987)

* * *

Íjathibe Wapta

Translation: bow river

English name: Bow River

Location: maps 1A, 1B, 1C

Explanation:

The Stoneys used the saskatoon saplings that grow along this river to make the bows they used for hunting.

Elder: Wallace Ear (April 16, 1987)

Another name for this river:

Miní thni Wapta

(This is the name currently used by the Stoneys.)

Translation: cold river

* * *

Ganutha Ímpa

Translation: windy point

English name: Wind Ridge

Location: sec. 2, 11 - twp. 24 - rge. 10 - w. of 5 m.; map 1A, E-3,4

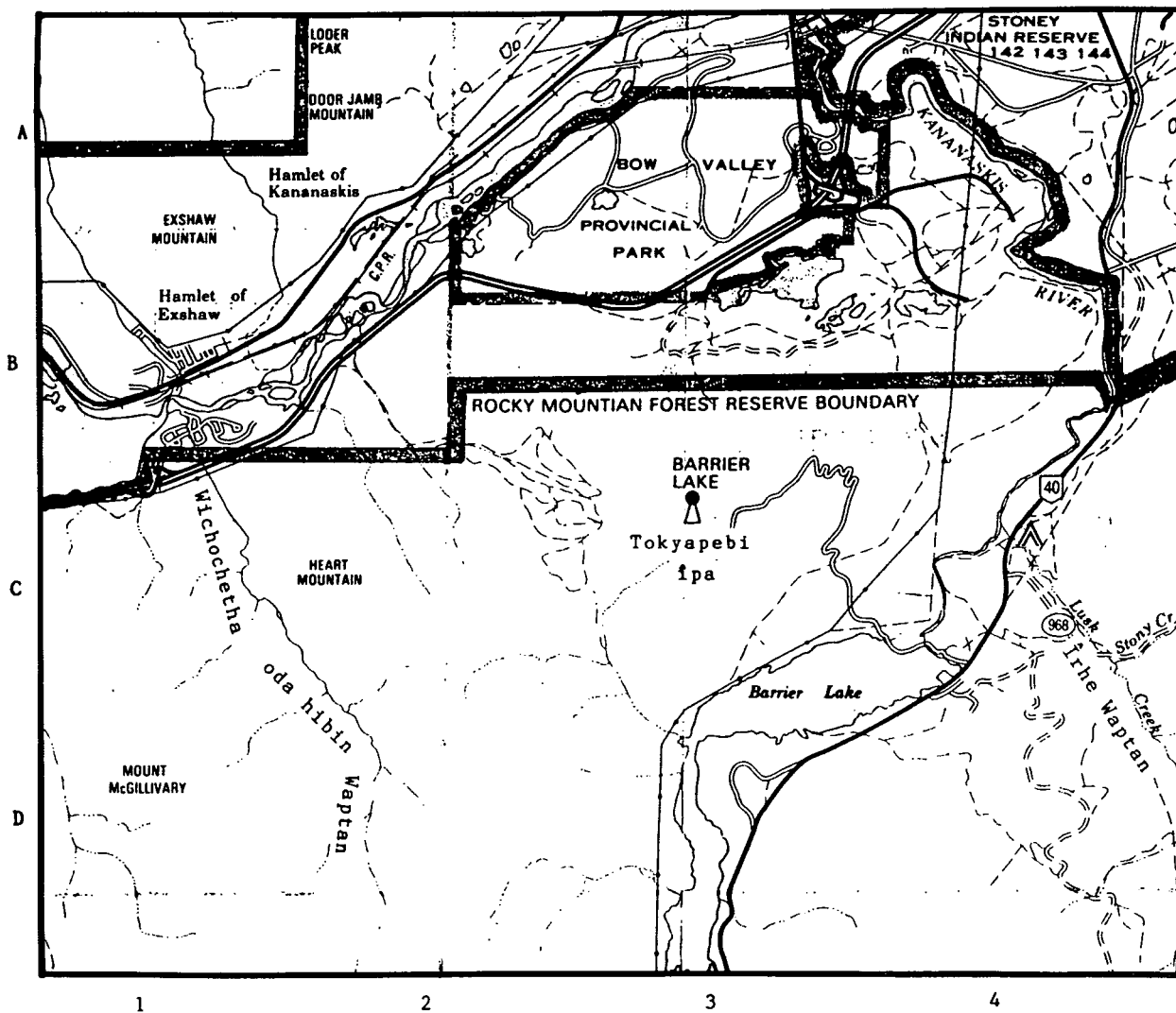
Story connected with this place:

A Stoney who stole a white horse and captured a Crow maiden hid up on this mountain.

"But alas the Crows eventually tracked him and found them up there. They retrieved their maiden from him, not to mention his horse. He barely escaped from them and travelled down the other side of the mountain where he met up with his tribe, the Stoneys."

Elder: Gordon Labelle (May 19, 1987)

MAP 1C



▲ traditional campsite

1.25 cm. = 1 km.

Wichochoetha oda hibin Waptan

Translation: arrival of many apes creek

English name: Heart Creek

Location: map 1C, C-2

Explanation of this name:

"At the edge of that lake (Lac Des Arcs), we cleared the brush there one time. I took out a contract to clear the timber for the present highway. Next to us, Alec Baptiste took a contract too, he had his crew there, right up to the opening, that was his contract.

"Yeah, we were burning the piles late one evening there. In those days, one had to be resourceful to try to complete the contract in as short a time as possible. We were trying our best, burning the cut timber piles one evening.

"We were brewing tea by one of these huge piles late one evening. There were some elders there brewing tea, one was my maternal grandfather, John Hunter, then there's Sûga Wakâ (Dog Guardian or God - Tom Kaquitts) then Moses Chiniquay, George Rollingmud and my late father-in-law, Sûga Porhe (Dog Nose - Elijah Hunter). We had our lunches and were brewing tea. As I was walking around to the different places where we were working I heard them calling, "come on over, tea is ready, let's have lunch."

"So I went over to where they had gathered around the fire and sat down too. It was on one of these beautiful evenings at sunset when one could see for quite aways. It was after sundown, but it was more of a twilight. There on the rise on the west, there was a dark shape walking towards us. Moses Chiniquay was the first to spot it, quickly the others were aware of it too. My late father-in-law was sitting next to me and on the other side sat my late maternal grandfather John Hunter. They exclaimed to one another, "Hey hey, look, this is strange, wonder what it could possibly be, it surely is out of the ordinary." Well this dark shape came nearer. As it got closer, the arms were longer and it appeared it was actually walking on all fours; this was when he was just coming over the rise. They shouted, "hey, it's walking towards us on all fours."

"Well, it turned out to be that fellow named Yokite (one who had to try out everything). He was walking over to borrow some tea. This Yokite was Enoch Baptiste. He was walking towards us, his hair was a disheveled mess, hanging down and sticking out every which way. Upon recognizing the person, my maternal grandfather John Hunter shouted, "hey, it's an ape." Then my late father-in-law exclaimed, "yeah, surely that's an ape, there must be some roaming around this area."

This Yokite (Enoch Baptiste) used to call me kichuwa (pardner/cousin) whenever we met. As he walked towards us we noticed a flicker of light. The other old-timers didn't recognize right away the identity of this fellow. Some said, "is it an ape? Look he appears to be smoking." As he came closer, about the distance of the truck parked over there (approx. 50 yards), I recognized him, as I had already known that they were working close by, next to us. Then my grandfather said, "hey, brother-in-law, you've done put a scare on us." Immediately he replied, "hey, do tell, what's the matter." I guess he (John Hunter) used to kid his brother-in-law as he announced, "Hey, hey, here all along we figured it was an ape approaching us."

"Immediately he replied, "Well then, from here on this creek here will have a name." My father-in-law immediately asked, "Yes, now that is certainly good, what will it be known as?" He (Yokite) said, "It shall be known as Wìchochetha oda hibi Waptan. "Yes," he said, "I thought the same thing about you fellows perched around here, all dark silouhettes by the fire."

Elder: Gordon Labelle (May 19, 1987)

* * *

Tokyapebi ìpa

Translation: lookout point for Blackfeet

Location: sec. 17 - twp. 24 - rge. 8 - w. of 5 m.; map 1C, C-3

Explanation of this name:

"The elders tell stories about it (this mountain) from a long time ago. This was in the days of warfare amongst the different tribes. It was said the Stoneys and the Kootenays were allies and were on the alert on top of that mountain. It was a good viewpoint towards the plains, they could see for a long way. At the time this lake (Barrier Lake) wasn't in existence. ... My grandfather used to tell me that they (ancestors) could see for a long way, for approaching parties or locations of encampments, from on top of there. The Stoneys and Crees referred to it as Tokyapebi ìpa. He (Gordon Labelle's grandfather) used to say that this was the time before peace was established. The Stoneys were allies with the Kootenays at that time."

Elder: Gordon Labelle (May 19, 1987)

Another name for this mountain:

îyarhe îpa

Translation: mountain cliff

Explanation:

This name "describes the shape of this mountain at this end (the north-west end), the steep cliff side." (Wallace Ear)

Elders: Wallace Ear (April 16, 1987)
Paul Mark (April 2, 1987)

* * *

îrhe Waptan

Translation: rocky creek

(îrhe is an old Stoney term describing the type of creek that has scattered rocks forming the creek bed.)

English name: Lusk Creek

Location: maps 1C and 1D

Elders: Wallace Ear (April 16, 1987)
Eddie Holloway (June 2, 1987)
Eddie Lefthand (July 30, 1987)

Importance of this area:

"When starting out on an extended hunting trip, our ancestors would camp outside the reserve boundary in the open area" by this creek. (Walter Simeon, April 2, 1987)

Related term: **îpabin îrhe**

Meaning: "Whenever you come to a creek, go along and see how the rocks are scattered, the many different formations it forms. That is called îpabin îrhe." (Wallace Ear, April 16, 1987)

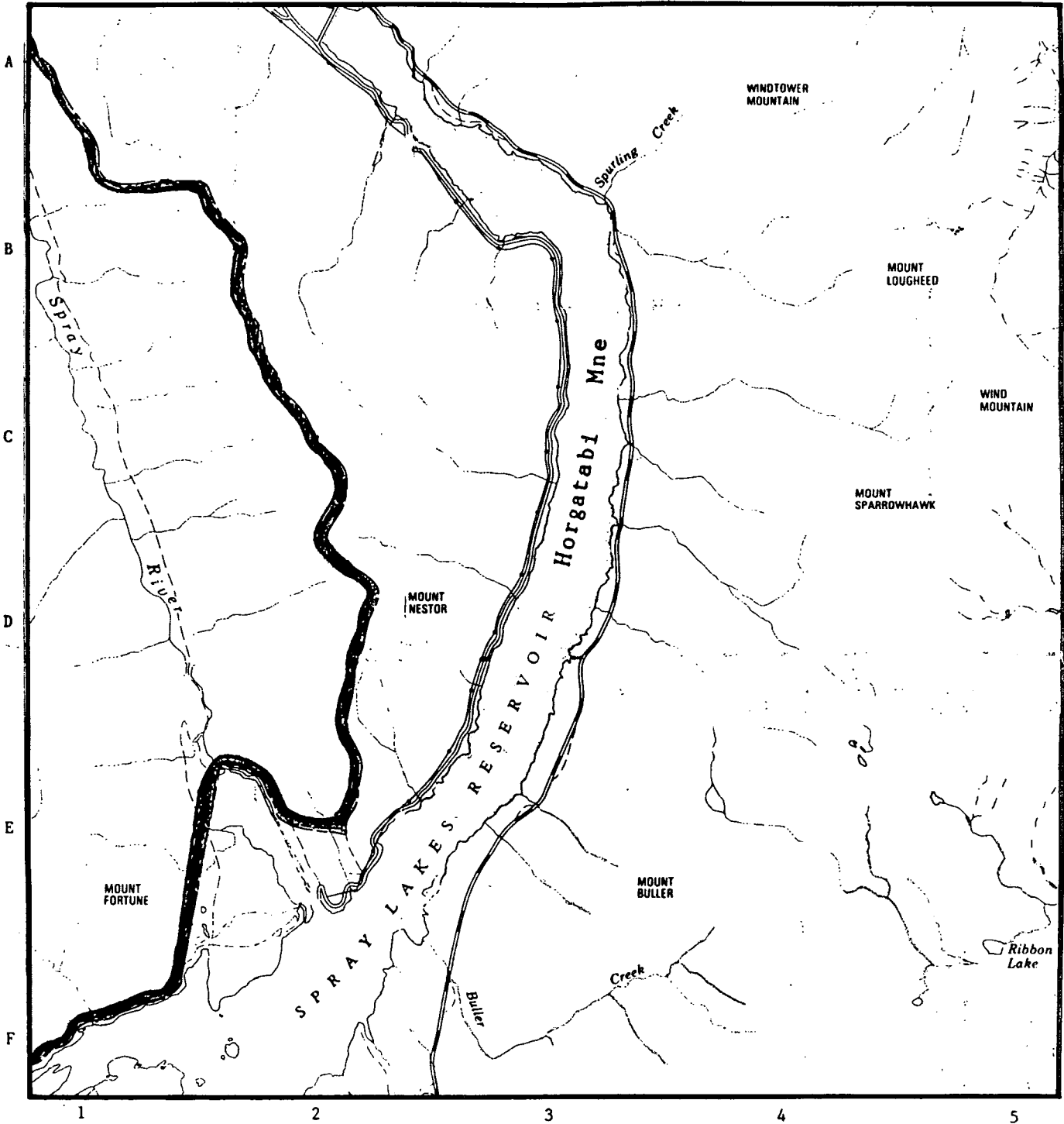
Other names for this creek:

îyarhe Waptan

Translation: ravine or mountain creek

Elder: Walter Simeon (April 2, 1987)

MAP 2A



▲ traditional campsite

1.25 cm. = 1 km.

Horgatabi Mne

Translation: where fish were netted and trapped lake

English name: Spray Lakes

Location: twp. 22 and twp. 23 - rge. 10 - w. of 5 m.; map 2A

Elders: Gordon Labelle (May 19, 1987)
Wallace Ear (April 15, 1987)
Eddie Lefthand (July 30, 1987)

Explanation of this name:

"In the days of old, the Stoneys devised way to make their livelihood and to survive. It's been said that they threaded sinew thongs to form what we now call mats. Our forefathers braided the sinew nets and spread them out below the outlet in the river. Having done this, they waited for awhile, then spooked the fish down towards the net, probably by flushing them downstream with long poles. It's been known that this lake yielded lots of fish for centuries.

"It (horgatabi) means this fish trap. ... They trapped very many fish in these nets, that was in the old days." (Gordon Labelle, May 19, 1987)

Another explanation for this name:

"Well, it so happened that a party of Stoneys spotted an animal running away. They thought it was a zotha (marmot) at first glance, it later turned out to be a badger (horga). From then, it was decided that the lake should have the name "Horgatabi Mne". (Wallace Ear, April 15, 1987)

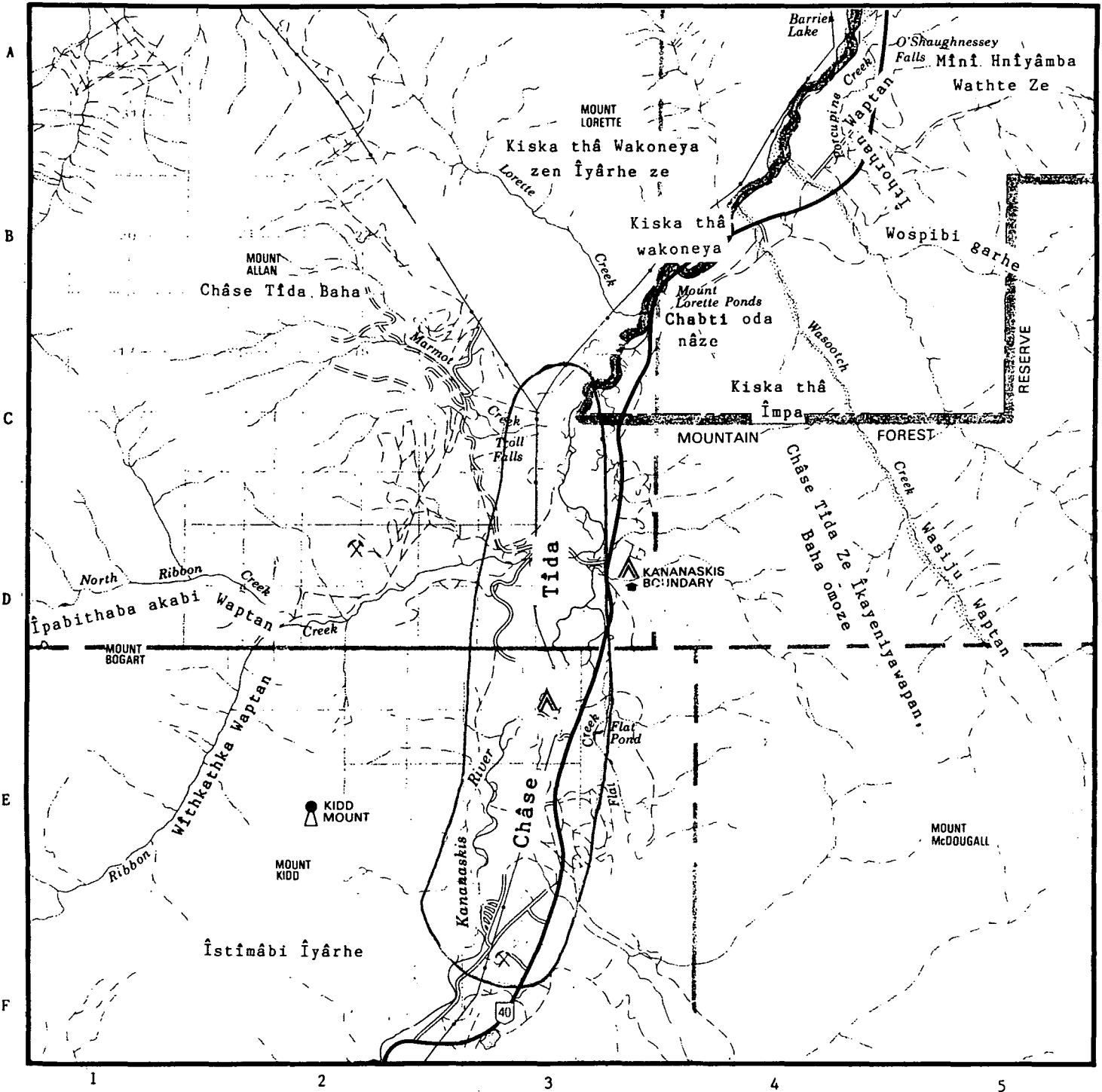
Another name for this lake:

Mne thto

Translation: narrow lake

Elder: Flora Ear (April 29, 1987)

MAP 2B/C



▲ traditional campsite

1.25 cm. = 1 km.

Mini Hniyamba Wathte Ze

Translation: good spring

English name: O'Shaughnessy Falls

Location: lsd. 1 - sec. 32 - twp. 23 - rge. 8 - w. of 5 m.; map
2B/C, A-4

Explanation of name:

"It's a sacred spring. No sand or bugs inhabited the waters. Information has been handed down for generations that those who use this water year round have not been affected by any type of sickness or diseases. It's consistent year round, no changes. I myself have used this water from time to time, as I believe what I have heard of this brook. That much I can tell you about this spring. No one knows when it first came out of the ground but it never has dried up as far as I know."

Elder: Paul Mark (April 2, 1987)

Other names for this spring:

Mini hniyamba tonga

Translation: big springs

Elder: Wallace Ear

îyarhe Waptan

Translation: mountain creek

Elder: Paul Mark (April 2, 1987)

* * *

îthorhan Waptan

Translation: porcupine creek

English name: Porcupine Creek

Location: map 2B/C

Elder: Walter Simeon (April 2, 1987)

Other names for this creek:

**îrhe Waptan, Wospibi garhe zeo naga
or Wospibi garhizen Waptan nâze**

Translation: the creek past the valley of picking berries

Origin of the name:

"Yes, there's a similiar valley by Canmore bearing the same name. They used to pick hatha tonga (huckleberries) at the forks of this valley. Whenever they used the term îrhe waptan, wospibi garhe zeo naga, that's the creek."

Elder: Wallace Ear (April 16, 1987)

Sîda Waptan

Translation: marsh creek

Explanation of this name:

"Your grandfather said that was the name for it but it's not like that; it's filled with rocks all the way. At the headwaters it was called Sîda Waptan, where there is a swampy muskeg where moose were always plentiful, but down here it's all rocks."

Elder: Gordon Labelle (May 19, 1987)

* * *

Kiska thâ wakoneya Zen îyarhe ze

Translation: mountain by goat springs

English name: Mount Lorette

Location: sec. 25 - twp. 23 - rge. 9 - w. of 5 m.; map 2B/C, A-3

Elder: Wallace Ear (April 16, 1987)

* * *

Kiska thâ wakoneya

Translation: mountain goat springs

Location: sec. 19 - twp. 23 - rge. 8 - w. of 5 m.; map 2 B/C,
B-4

Elder: Wallace Ear (April 16, 1987)

* * *

Chabti oda naze

Translation: many beaver lodges

English name: Mount Lorette Ponds

Location: sec. 18, 19 - twp. 23 - rge. 8 - w. of 5 m.; map 2B/C,
B-3,4

Explanation of the name:

"There is a beaver pond up there too. That is where they
used to trap beaver, this side of Chase Tida."

Elder: Wallace Ear (April 16, 1987)

* * *

Wospibi Garhe

Translation: berry-picking ravine

Location: sec. 21, 22 - twp. 23 - rge. 8 - w. of 5 m.; map 2B/C,
B-5

Elder: Wallace Ear

* * *

Wasiju Waptan

Translation: white man creek

English name: Wasootch Creek

Location: map 2B/C

Elder: Frank Powderface (April 23, 1987)

* * *

Chase Tida Baha

Translation: burnt timber hill

English name: Mount Allan

Location: sec. 21 - twp. 23 - rge. 9 - w. of 5 m.; map 2B/C, B-2

Elder: Wallace Ear (April 16, 1987)

Other names for this mountain:

Wataga ipa

Translation: grizzly hill point

Explanation of this name:

"It has always been known that the grizzly inhabit that area. There must be a grizzly den up there. All over that hillside is an abundance of many different berries such as blueberries, bearberries and huckleberries. These berries can be found further up all over the hillside. So it's known as Wataga împa (Grizzly Point). My late father-in-law would say that there always seemed to be an abundance of grizzlies in this area."

Elder: Gordon Labelle (May 19, 1987)

Îpabinthaba akabi Mosnebe

Translation: hill where coal was mined

Elder: Isaiah Powderface (May 5, 1987)

îya wida inâ tuwan, chuwapchipchiyan kude ze dum tge ze

Translation: that mountain on this side, that's close to Canmore

Elder: Frank Powderface (April 23, 1987)

* * *

Kiska thâ îpa

Translation: mountangoat point

English name: none

Location: sec. 17, 18 - twp. 23 - rge. 8 - w. of 5 m.; map 2B/C,
C-4

Explanation of this name:

This was "a favorite habitat of the mountain goat. I've seen many times where mountain goats have escaped up over those seemingly impossible to climb walls. See those cliffs, how steep they are, yet the mountain goat can easily climb up through there. This is a favorite hunting location for the mountain goat. Their diet is found way up there on the mountain, that is the mountain sage and juniper, also the chuwaba ikporhan. That's their diet and these plants can be found up high in the mountains. ...

"All that virtually impossible to climb cliff was nothing to them, they just scrambled up jumping here and there and disappeared over the top. We've seen a herd of possibly twenty here at one time about ten years ago. It was nothing for them to go over there, they quickly disappeared over the edge."

Elder: Gordon Labelle (May 19, 1987)

* * *

Withkathka Waptan

Translation: ribbons creek

English name: Ribbon Creek

Location: map 2B/C

Explanation of the name:

"It must be on account of a clear rapidly flowing creek,
where light reflects on the rapids."

Elder: Walter Simeon (April 2, 1987)

* * *

îpabithaba akabi Waptan

Translation: where coal was mined creek

English name: North Ribbon Creek

Location: map 2B/C

Elders: Isaiah Powderface (May 5, 1987)
Gordon Labelle (May 19, 1987)

* * *

Châse Tîda Ze îkayentiyawapan, Baha Omoze

Translation: burnt timber ridge, just east of the Châse Tîda

Location: sec. 32 - twp. 22 - rge. 8 - w. of 5 m.; map 2B/C, D-4

Elder: Wallace Ear (April 16, 1987)

* * *

îstimabi îyarhe

Translation: where one slept mountain

English name: Mount Kidd (southern part)

Location: sec. 20, 21 - twp. 22 - rge. 9 - w. of 5 m.; map 2B/C,
F-2

Explanation of the name:

"It has been told that a brave at one time went out hunting mountain goats. They were camped below the mountain at an open area close to the Ozade Imne Wapta (Kananaskis River). Well, this brave apparently wounded one goat and was chasing it up this steep mountain, never realizing it was getting close to dusk. He couldn't get past those steep cliffs. The goat went on, so he turned back to come down. By this time it was dark, so he slept up there. It was said it was close to those two tree lines, way up. ...

"Well, anyway, just as soon as dawn was breaking, the brave fired his rifle. They were camped below in the valley. In those days the people were always on the alert; they got up really early in the mornings. They heard him and proceeded to go rescue their comrade. They crossed this river and went up this side (west) and climbed up. You can't go up on this side (east) it's too steep to climb up, it's virtually a cliff. It's impossible to climb up as our ancestors would say. It's only accessible on the west side. Well that's where a brave once slept."

Elder: Wallace Ear (April 16, 1987)

* * *

Chase tida

Translation: burnt timber flats

Location: maps 2B/C, C-3 to F-3

Traditional camping site of the Stoneys.

Elders who provided this name:

Frank Powderface (April 23, 1987)

Walter Simeon (April 2, 1987)

Wallace Ear (April 15, 1987)

Gordon Labelle (May 19, 1987)

Story behind the name:

"One time there was a person who lived in these mountains who told me a story. He got a real kick out of it. This was my uncle Paul Amos. One time I asked him "How did this Chase tida get its name?" (All the mountain ranges in this area were the usual hunting ranges of the people who resided by the lakes and their descendants, Paul Amos was one of them.) He chuckled and said, "Oh yes, I will tell you."

"One time, we were on an expedition to meet and trade with the Shuswap and Kootenay tribes. We came up this valley loaded with pack horses. It was tough going, there were

times when the pack horses got stuck over fallen trees and in between trees. We had to blaze a trail for them. This involved a lot of strenuous work, both blazing a trail then coming back, breaking camp and moving to another location. It was a slow tedious operation. At last we were at the bottom of the İyá anibi, over the pass trail. This was in the fall, probably in October. There was one Stoney brave named Coyote who said, "Go on ahead. I don't like the trail we've just come through, it's too rough. I'll hang back a bit more and clear the trail some more. I'll catch up later." Well, we continued our journey over the pass. We went on for two days. On the second day, he caught up to us. We didn't think to ask him about the trail. Visualizing the tough deadfall and bushy terrain we had come through, we assumed that he had cleared this rough part of the trail. So it never occurred to us to ask about his operation.

"Well, we stayed over and visited with the Kootenay tribes for some time. We hunted antelope over there, since that was the only place where we could hunt antelope, that's their natural habitat. Finally though, we started our journey back to Stoney country, stopping at various places to hunt deer and other wild game to prepare for the winter, make dry meat and so forth. We hunted these wild animals when they were in their prime, nice and fat.

"At last, we arrived at the pass (Continental Divide). We had anticipated coming over the pass before the snow was too deep or the trail too icy. Finally, late afternoon, we came out at the bottom of the Ozade İmne. Where once there was heavily forested terrain, now it was barren, covered with snow, here and there blackened burnt timber and stumps stood.

"I guess this fellow waited until we were safely out of sight, then he started a forest fire burning the entire valley and ranges east.

"Since that time, all these burnt timbers have stood here. This is how Chase Tida got its name, after that man cleared the trail. ... This used to be an open flat area with sparse vegetation. All this forested valley was consumed by the forest fire.

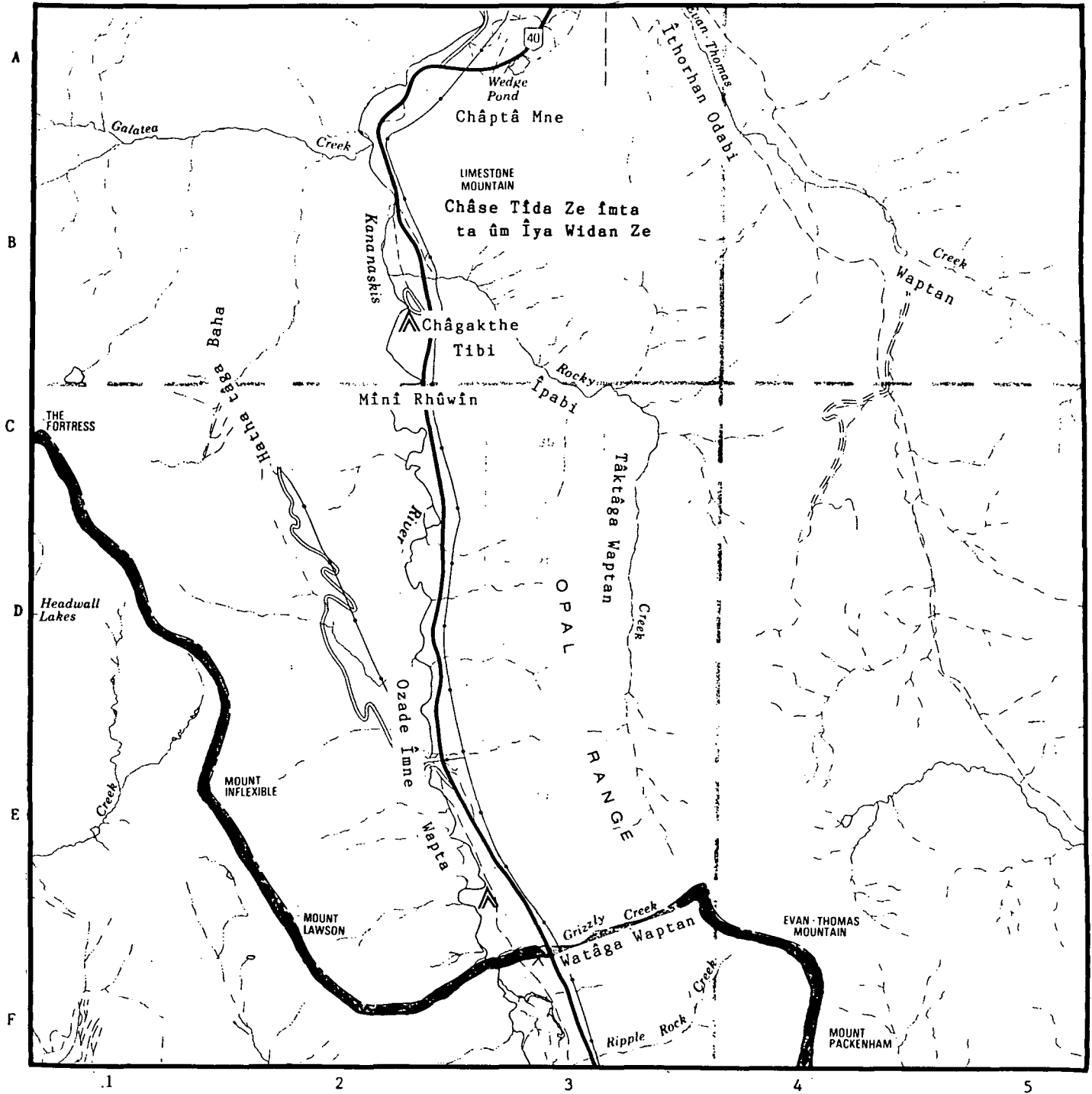
"We cut hay here in the early forties."

Elder: Frank Powderface (April 23, 1987)

This story is probably apocryphal. The Stoneys take great care to prevent forest fires.

According to Gordon Labelle (May 19, 1987), this forest fire happened in 1907.

MAP 3B/C



▲ traditional campsite

1.25 cm. = 1 km.

Ozade Imne Wapta

Translation: y-shaped fork lake river

English name: Kananaskis River

Location: maps 1C, 2B/C, 3B/C, 4B/C

Origin of name:

Named after the Ozade Imne (Kananaskis Lakes). They are named for the y-shaped fork between the Ozade Imne Wapta (Kananaskis River) and the Ijathibe Wapta (Bow River).

Elders: Walter Simeon (April 2, 1987)

Wallace Ear (April 16, 1987)

Another version of this name:

Ozade

Translation: y-shaped fork

Elder: Eddie Lefthand (July 30, 1987)

Other name for this river:

Nikteichichiyabi Mini

Translation: life-giving waters

Origin of name:

"This river was pure clean water, our ancestors used to call it spirit waters. The blue rocks at the river bed gave it a blue colour, it was crystal clear. You could see the rocks and pebbles in the river. Some of them loved this, so they called it the life-giving waters."

Elder: Frank Powderface (April 23, 1987)

* * *

Ithorhan Odabi Waptan

Translation: many porcupines creek

English name: Evan-Thomas Creek

Location: maps 2B/C, 3B/C

Explanation of the name:

There is an "abundance of porcupines up that valley."

Wherever there is an abundance of porcupines the cougar can be hunted down easily. Porcupine is a favorite meal for the cougar once he learns how to kill the porcupines easily, no problem." (Gordon Labelle)

Elders: Gordon Labelle (May 19, 1987)
Frank Powderface (June 22, 1987)

Other names for this creek:

Chá se tida Wapta

Translation: burnt timber river

Elder: Isaiah Powderface (May 5, 1987)

Cháse Tida ze ogo oki zen irhe Waptan ze

Translation: rocky creek at the west end of burnt timber flats

Elder: Frank Powderface (April 23, 1987)

Kiska Thá Waptan

Translation: mountain goat creek

Explanation of this name:

"There's a good size mountain goat lick not far from here, towards the south."

Elder: Wallace Ear (April 16, 1987)

îrhe Waptan

Translation: rocky creek

Elder: Eddie Lefthand (July 30, 1987)

* * *

Chápta Mne

Translation: Pine lake

English name: Wedge Pond

Location: lsd. 11 - sec. 14 - twp. 22 - rge. 9 - w. of 5 m.; map
3B/C, A-3

Origin of name:

"Your grandfather used to claim there weren't that many pines around the area then, but it seems that there was sort of a fence of pines circling the lake so it was named the Chaptâ Mne (Pine Lake) - whenever the Kootenays camped here, they would bathe in the waters. ...

Asked whether the lake had ever been know to dry up, Gordon Labelle answered, "It's always been like it is now, never once has it dried up."

Elder: Gordon Labelle (May 19, 1987)

Other Stoney names for this pond:

Châse Tîda Ze îmta taum Mne Nâze

Translation: that pond just west of Burnt timber flats

Story connected with this place:

"One time, my son-in-law made a kill here. I was there the next day to pack out the meat. According to my brother-in-law (Pete Wesley), as they were struggling to move the carcass by pulling it out together a little at a time, my son-in-law lost his grip and balance and fell in backwards, landing in the water. This was when the weather was chilly in the first stages of winter (probably October)."

Elder: Frank Powderface (April 23, 1987)

Châse Tîda Mne

Translation: burnt timber flats lake

Elder: Isaiah Powderface (May 5, 1987)

Ta Mne Nâ Zen

Translation: that moose lake

Elder: Wallace Ear (April 16, 1987)

* * *

Kiska thâ fyarhe

Translation: mount goat

Location: southern part of Limestone Mountain, map 3B/C, B-3

Elder: Isaiah Powderface (May 5, 1987)

* * *

Châ se Tida Ze imta taûm fya Widan Ze

Translation: the mountain just west of burnt timber flats

English name: Limestone Mountain

Location: sec. 10, 11 - twp. 22 - rge. 9 - w. of 5 m., map 3B/C

Elder: Frank Powderface (April 23, 1987)

* * *

Kiska thâ Baha

Translation: goat hill

Location: sec. 23 - twp. 22 - rge. 9 - w. of 5 m.; map 3B/C, A-3

Elder: Isaiah Powderface (May 5, 1987)

* * *

fipabi Taktâga Waptan

Translation: rocky creek

English name: Rocky Creek

Location: map 3B/C

Elders: Frank Powderface (April 23, 1987)
Wallace Ear (June 22, 1987)

Explanation of this name:

"Now that is the typical name for that type of creek. It's exactly what I've been saying all along, describing the creek by the rocks, pebbles of the creek bed, Îpabi Taktâga Waptan." (Frank Powderface)

Other name for this creek:

Îyarhe Waptan

Translation: mountain creek

Elder: Isaiah Powderface (May 5, 1987)

* * *

Hatha tâga Baha

Translation: huckleberry hill

Location: sec. 4 - twp. 22 - rge. 9 and sec. 33 - twp. 21 - rge. 9 - w. of 5 m.; map 3 B/C, B-2 to C-2

Explanation of the name:

"At that time, those hills had large clearings, now they are heavily forested over. Our forefathers picked berries along that hillside. This abundance of berries also attracted the black bears. They roamed all along this valley including up there too. I've seen them many times in this area.

"It's been said a long time ago this was a good location to take refuge from war parties or enemies. Maybe that's why it's presently named Fortress Mountain, who knows? This was during the era when there was no peace amongst the many different tribes."

Story connected with this place:

These events took place in the coulees due east of what is now called the Fortress and up on the mountainside are caves where they hibernate. Gordon Labelle heard this story from an oldtimer.

"Well, he said that he shot and killed two mountain sheep. He cached one and then packed the young sheep over his shoulders and proceeded back down the mountain. As he got over the edge he claimed he saw some movement down below. He stopped to observe and then climbing over the top were two of these dwarf mountain dwellers. They stopped to observe something and then one of them started to run.

"(The oldtimer said) "I peered over and it was a yearling grizzly. One of them (the dwarf mountain dwellers) rushed

over and grabbed it around the neck and the other one rushed in and grabbed it by the feet. They captured it alive and proceeded to haul it into one of these mountain caves while it was still struggling. When that happened I thought to myself, "This is really something to tell about" and started to go home. But then, one of them started running towards me and took my sheep away from me and ran back towards the cave. As I tried to aim my rifle at him, he just turned and smiled at me a couple of times and vanished back inside."

"He (the old timer) claimed that it took the sheep away from him and went inside the cave. Well, there are some unbelievable tales told like these, back then."

Elder: Gordon Labelle (May 19, 1987)

* * *

Chagakthe Tibi

Translation: camp where logs were cut and felled

Location: Eau Claire recreational area; sec. 3 - twp. 22 - rge. 9 - w. of 5 m.; map 3B/C, C-2

History of this area:

"A long time ago, when there weren't any vehicles, the white people selected this area for logs (burnt timber logs) to be used in the construction of log houses in what is now Calgary. These burnt timber logs were of the finest quality for constructing log houses because of their durability.

"The Stoneys at that time found employment here. They cut and floated all the burnt timber logs down the (Ozade/Kananaskis) river, breaking up snags and log jams wherever they had to, until finally they came to what is now Calgary. (In those days, Calgary was just a small settlement, not what it has grown to in modern times.) The Stoneys constructed one log house there which the white men were really impressed with. They wanted some more logs. So the Stoneys, wanting and needing employment, negotiated a contract to supply some more burnt timber logs. (During this time the Stoneys were more accustomed to store-bought food. Before that time, they had had a strictly dry meat diet.) Well they proceeded to cut the burnt timber logs in this area, which were numerous. They didn't have the modern day power saw then, it was a crosscut saw about this long (approx. 6 feet). (That was the first type of saw that came out.) They sawed all the logs they could and skidded them out by horseback to the river where the logs were pushed into the river. The white man counted the logs as they were

brought to the river. There was many logs cut then by the Stoneys. It was said that seventeen log houses were constructed from this. Again, the white man wanted more logs to construct more log houses. So the Stoneys felled more burnt timber logs up here and built the same structures over again. This time, it was said, twelve more log houses were constructed."

"That area they camped at, where the burnt timber logs were cut, is Chagakthe tibi (camp where logs were felled). There were some old log cabins there at one time which were constructed by the white people."

In the same area:

Chagakthe bisiya

Translation: oldor abandoned loggers cabin

Elder: Wallace Ear (April 15, 1987)

* * *

Mini Rhuwin

Translation: waters that smell

Location: sec. 34 - twp. 21 - rge. 9 - w. of 5 m.; map 3B/C, C-2

Explanation of the name:

It's not very deep and the rocks in it are medicinal. "Whenever Paul Amos came out on a pack trip, he would drink from these waters. Further on down the trail, he would get off his horse every so often. It must have upset his stomach or else cleaned it out."

Elder: Isaiah Powderface (May 5, 1987)

* * *

Wataga Waptan

Translation: grizzly creek

English name: Grizzly Creek

Location: map 3B/C

Explanation of the name:

"Watága Waptan has always been the traditional name for this creek. All this area was the range of the grizzly. In those days, when they came upon grizzly tracks, they trailed the grizzly, sometimes for days, until they killed it. Grizzlies were dangerous and they were numerous in the district east of here. They prized the fat of the grizzly, they also ate the meat. They prepared it in a way that was delicious. They smoked it over boughs and willows until it was smoked the way they wanted it."

This story happened in the general vicinity of Fortress Junction and Grizzly Creek:

"On one of their many expeditions out here, a young maiden named íhmó Wiyan (Lynx woman) went along with her husband. When all the men had gone out hunting during the day, she also went out. She had a dog who could trail lynx, a really good lynx dog. Each day when the men came back from successful hunts, she always came in with a lynx or two. She never missed. Then one day the young man's mother told her son-in-law, "Don't come back to camp until you get a four-legged creature too." This was what my father (Johnny Powderface) told me. My grandfather was the head of this particular hunting expedition.

"Well, it turned out that this man, the one who was ordered not to return to camp until he got game, did not return. It's somewhere along this area that they camped. I'm not sure exactly where though. My father told me of the location, but I can't place it. Well, when this man did not return, the next day a search party volunteered and lined up to go out. This old woman who had given orders to the man not to return unless successful, came forth and spoke to my grandfather. She handed him a pair of moccasins and said, "Here, take these along for your brother-in-law, he'll need them I'm sure." He replied, "If you had noticed his footwear before, why didn't you give it to him then? I have a feeling that he won't be needing them now, since he's been missing this long." So he never took the pair of moccasins along. As it turned out, they found him (the one who was told not to come back unless successful) mauled, a victim of a grizzly, his jaws were snapped open.

"My father used to tell me this. He used to tell my young sister, "Don't give harsh words to a man when he's going out. Death lies in wait for the man anywhere and anytime, so don't ever do that." He used to preach that to her. If you do that when the Creator knows that the man's time is near, he'll claim him right away.

"They heard him (the victim) fire his rifle at dusk. They all knew it was him. At that time before they went out

hunting they always made it a point to tell one another in what area they would be going. They said to one another that they heard him fire his rifle in rapid succession, and they feared that something dreadful had come upon that man. As it turned out, this man's jaw was snapped open. His body was mangled and pieces were scattered here and there. Some of it the grizzly had cached, covering it with dirt, grass and trees. My grandfather used to tell me this."

Elder: Frank Powderface (April 23, 1987)

Another explanation of this name:

"Around that location, the old timers discovered a grizzly den so it probably got its name from that. But there weren't that many grizzlies in this area at that time, only on the other side of the mountain pass (Continental Divide) in B.C. It's been known that the grizzly migrated down here from the north. That's what they said."

Elder: Gordon Labelle (May 19, 1987)

Some humorous advice about grizzlies:

"The grizzly is a very dangerous animal, very unpredictable." If attacked by a grizzly, you should not run from it, instead move quickly to the side. "One thing he is afraid of is socks. Just take off your socks and hold them out to him. He'll pass by you. He doesn't like the smell of socks. Another thing is he's very ticklish in the flanks, nephew. When he's charging you just move aside and grab him by the flanks and tickle him, oh he'll scream then. That's an old saying from our ancestors. When running away from you, he'll move his head from side to side as he runs. He's keeping you in his bearing as he runs along, snorting at every step."

Elder: Wallace Ear (April 16, 1987)

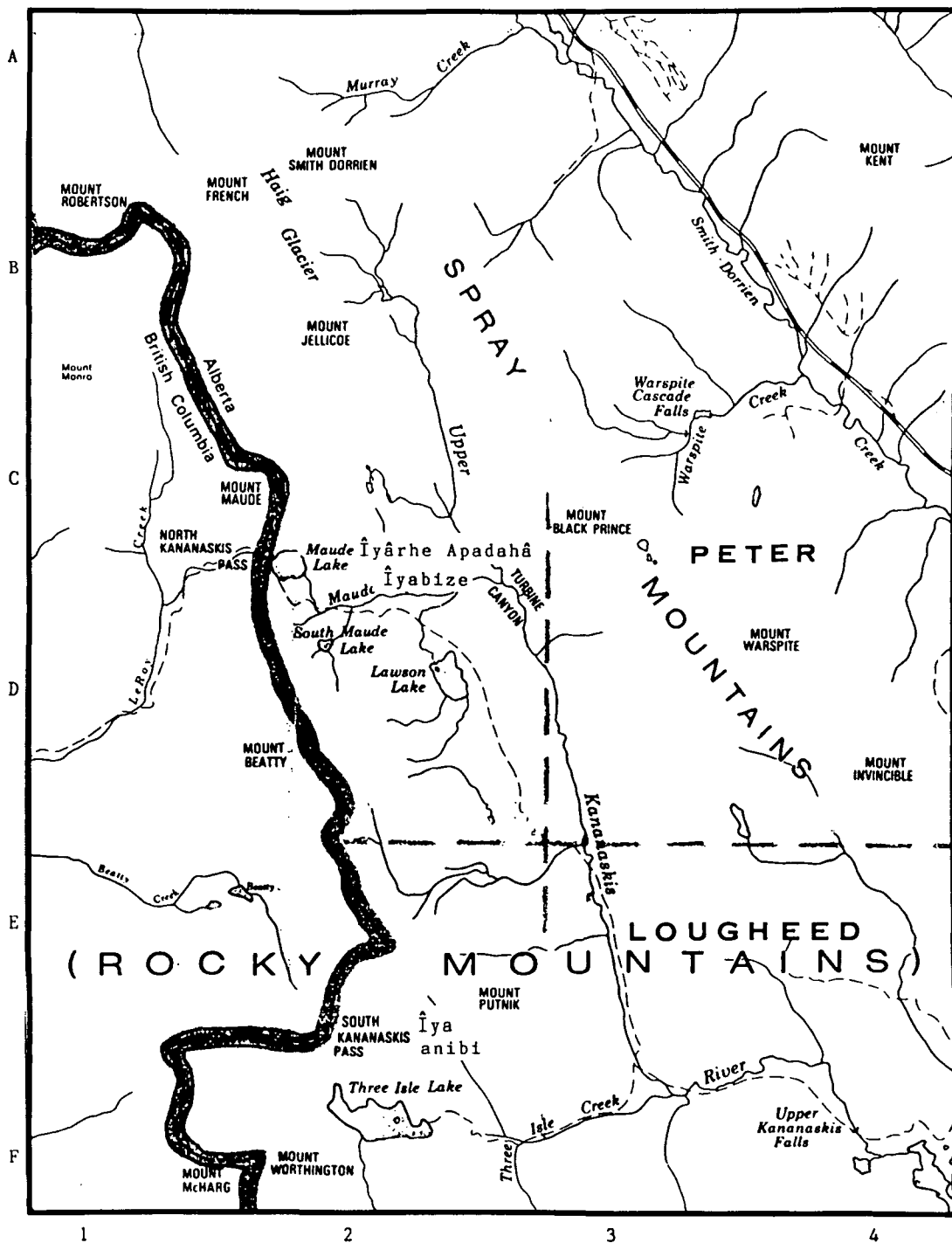
Another Stoney name for this creek:

Oziya Waptan

Translation: bear creek

Elder: Walter Simeon (April 2, 1987)

MAP 4A



▲ traditional campsite

1.25 cm. = 1 km.

îyarhe Apadahâ îyabize

Translation: lake by the pass

English name: Maude Lake

Location: sec. 11, 14, 15 - twp. 20 - rge. 10 - w. of 5 m.; map
4A, C-2

Elder: Wallace Ear (April 16, 1987)

* * *

îya anibi

Translation: climb mountain pass

English name: South Kananaskis Pass

Location: sec. 26 - twp. 19 - rge. 10 - w. of 5 m.; map 4A, E-2

Story that happened on this pass:

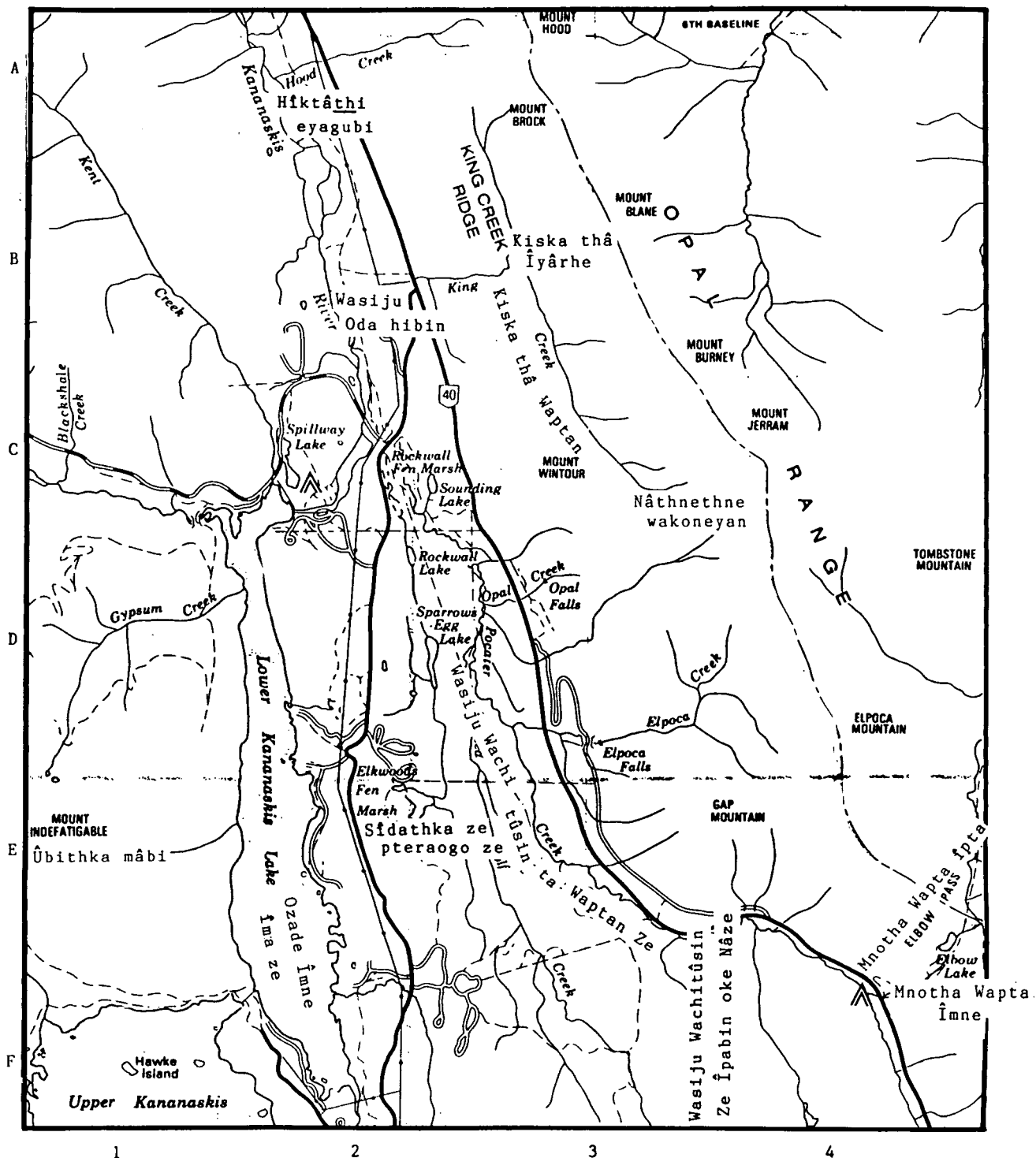
"Now I learned through my grandfather about one time the Stoneys went on this trail (the trail leading through îya anibi).

"In this party of Stoneys, there was an elderly woman who raised a grandson. This boy was apparently left behind because of one thing or another. Anyhow coming up this valley, these Stoneys had a feeling that this lost boy would try to follow them. As it turned out, after they had crossed the pass and journeyed 3 days, this boy caught up to them. He was travelling on foot. He proved he was capable of wilderness survival, maybe more so than some of the others. This elderly woman apparently owned only two horses, one to pack and the other for her to travel on, so this young boy was left behind. When he caught up to them, he continued on the journey on foot.

"Upon arrival at the Shuswap the people learned of the boy's endurance and they gave him one pony. He was quite happy with that as he rode that pony home on the way back. My grandfather told me this story of the journey he was on, this was when he was a child."

Elder: Frank Powderface

MAP 4B/C



▲ traditional campsite

1.25 cm. = 1 km.

Hiktáthi eyagubi

Translation: where moss was picked

Location: sec. 35, 36 - twp. 20 - rge. 9 - w. of 5 m.; map 4
B/C, A-2

Explanation of the name:

"The other soft spongy moss used for papoose bags, that's found further back (north) up the (Ozade) valley. We've come to gather moss ourselves a number of times at that location. Today they use the diaper - pampers. It is used for the same thing. That was Hiktáthi eyagubi. In those days when the moss (could not) absorb (more) moisture, they removed it or disposed of it and put on another dry one. The moss was gathered and dried for this purpose, to be used in the papoose bags where the babies were wrapped. They didn't have to do any laundry or rather rewash the moss, they just disposed of it after it was used."

Elder: Gordon Labelle (May 19, 1987)

Additional information:

"The ones with babies picked about six canvas bags full of moss and kept it for the winter. (Isaiah Powderface, May 5, 1987)

* * *

Wasiju oda hibin

Translation: arrival of many white people

Location: sec. 24, 25 - twp. 20 - rge. 9 - w. of 5 m.; map 4
B/C, B-2

Elders: Paul Mark (April 2, 1987)
Walter Simeon (April 2, 1987)
Isaiah Powderface (May 5, 1987)
Gordon Labelle (May 19, 1987)
Wallace Ear (June 22, 1987)
Flora Ear (April 29, 1987)
Eddie Lefthand (July 30, 1987)

Explanation of this name and stories connected with this place:
(The following information is from Gordon Labelle.)

"Then continuing down the valley, there is a big clearing known as Wasiju oda hibin (arrival of many white people). There are many beaver ponds in this area. Now these

incidents occurred when the white people were searching for a pass for the railroad. Tom Kaquitts's father (Tom Kaquitts Sr.) was appointed chief scout amongst the Stoneys, this was his story.

"It was said there were three groups searching for a suitable pass that time; one through here, another up through the Banff valley and another further up north by the Kootenay plains which is used today when going to Jasper from Edmonton. Now through this valley the whites had apparently thought that this would be an ideal route for the railroad. The Stoneys used the trail that goes by Ozade Imne and the İya anibi (mountain climb) and on westward. Apparently, this pass was not suitable as the railroad did not go through there.

"In this party of whites, there was a mean vicious, black-bearded bully who was feared by all. He bullied the whites over the food rations. This didn't sit too well with Tom Kaquitts Sr. He said, "Oh, I believe that potihı thaba (Blackbeard) won't be giving us any rations, judging by his actions. I'm going to teach him a lesson." Tom Kaquitts's father's name is Wıcha tıga (Big Man), this is his story. He said that he went up to Blackbeard to ask for food rations. As he approached, the man (Blackbeard) jumped up with clenched fists and stood in a fighting stance. As he did this, Big Man walloped him as soon as Blackbeard's intentions were known. He gave Blackbeard a real licking, smashed both jaws and laid him out cold. The Stoneys took their rations and came home. This Blackbeard was thought to be permanently out, but he walked out of the valley two days later. It seems that, as soon as Blackbeard was knocked down, all the rest of the Stoneys jumped in. That's during your maternal grandfather's (Sıga porhe) father's (Ozıja hrne hrneya - spotted Bear) time, he was also a participant in that party.

"Now here on both sides of the river is Wasiju oda hibin (arrival of many white people). There was a party of Stoneys and Kootenays coming down from the other end of the valley (south). They encountered the whites who were searching for a suitable pass for the railroad. It was said there was a big encampment here at that time.

"They used to say that this railroad crew was around a hundred. They were searching for a route for the railroad and the Stoneys encountered them at this location as they were journeying eastward. In those days, they used the pack horse to move their belongings, the only type of wagons were the two wheelers, but those were used later when the white people were journeying through Banff. There weren't any wagon trails through here then. This is what Tom Kaquitts's father said."

Another explanation of this name:
(from Wallace Ear, April 16, 1987)

"It was said that a band of white people coming down the pass (Elk Pass) along this Ozade Wapta encountered Stoneys camping here on these flats. It was said that while the braves were out hunting the women were in the camp. White men came upon them. In those days they (the Stoneys) were always on the alert; they were semi-wild then (Okopa Nîya hábi ná wá). They didn't like the situation one bit. It was said the Stoneys chased the whites all the way down to Châse tîda, right until dark. Later the Stoneys found a big campfire down in that area. The white men did not want to tangle with the braves, they didn't bother their women (the Stoney women). They just kept on walking. In those days, there were some brave warriors amongst our tribe. The white people knew of this so they kept on moving."

* * *

Ozade ímne ímá ze

Translation: the other lake at the forks

English name: Lower Kananaskis Lake

Location: map 4B/C

Elder: Wallace Ear (April 16, 1987)

Story connected with this lake:

"Ozade ímne is the lake I fished in a lot. It was fun and good. Fishing was better at night. We would light a fire by the shore, when the fish swam towards the light, we'd reel 'em in. I caught quite a bit in those days. People made wooden rafts out of old boards, nailed them together and used this craft to fish out on the lake. The boards were cut, oh about the length of a bed (6 ft.) The men were usually the ones to go out, but on one occasion I asked my grandfather for permission to go. He agreed. I sat in the middle. As we neared the middle of the lake, it seemed I was making the most catches. When we brought the fish in the craft, my grandfather would club them. He had a stick handy.

"One time while out on the lake, we noticed a moose swimming towards our area. We were fishing adjacent to our shore camp near the east shoreline. As the moose swam near, the men became alarmed and turned the raft towards shore. The moose was determined to attack as it had swum quite a

distance. When we reached shore safely, I didn't bother with my catch or fishing pole, I jumped off and ran straight for my tent. Afterwards I heard the moose swam close to shore then went back." (Flora Ear, April 29, 1987)

Another name for this lake:

Mne iná towapa ze

Translation: the other lake on this side

Elder: Gordon Labelle (May 19, 1987)

* * *

Wasiju Wachi tûsin ta Waptan Ze

Translation: crazy, mischievous (also ignorant, foolish) white man creek (The Stoneys were referring to George Pocatererra.)

English name: Pocatererra Creek

Location: map 4B/C

Elders: Wallace Ear (April 15 and 16, 1987)
Gordon Labelle (May 19, 1987)
Eddie Lefthand (July 30, 1987)

Stories about George Pocatererra:

"This Pocatererra character grew up and lived amongst the Stoneys. He spoke fluent Stoney also. ... He never liked to be called George Pocatererra or by this nickname - Wasiju wachi tûsi (mischievous foolish white man). He knew exactly what the name implied. ... After his mischievous conduct amongst the maidens, he received the title Wasiju wachi tûsi. He was heard to say, "Never call me George or this other name." (Wallace Ear, April 15, 1987)

"That name applies perfectly to that individual as he's sort of a crazy white man, not all there, so they named him like that. I've seen him too, he used to run the Buffalo Head Ranch by Eden Valley, a horse ranch." (Eddie Lefthand)

According to Frank Powderface, Pocatererra was called foolish because he "misinterpreted some Stoney customs." (June 11, 1987)

"He spoke Stoney with a white accent. ... He was more or less adopted by Sîtogetja hrne hrneya (Spotted Wolf - Paul Amos). He grew up staying with him. He learned wilderness survival just like a Stoney. He proved his prowess by

hunting on foot. When you hear Wasiju wa chi t̄sin ta waptan ze, they mean this creek. ... Up around by that mountain (see entry for Wasiju wachit̄sin ze ipabin Oke Nāze) he staked a claim believing it was coal that he found. ... Yes, that's how this particular creek got it's name, after George Pocatererra. The Stoneys named it; in English it's now called Pocatererra Creek." (Wallace Ear, April 16, 1987)

"That creek, according to your maternal grandfather (Elijah Hunter) is where this Wasiju Wachit̄sin was taking a leak (relieving himself) alongside this creek. The Stoneys were with him at that time. Afterwards it bore his name." (Gordon Labelle, May 19, 1987)

* * *

Ūbithka mabi

Translation: nesting of the eagle (mabi are eagles with white patches under their wings)

English name: Mount Indefatigable

Location: sec. 33, 34 - twp. 19 - rge. 9 - w. of 5 m.; map 4 B/C, E-1

Elder: Gordon Labelle (June 2, 1987)

* * *

S̄idathka ze pteraogo ze

Translation: long dried up marshland flats

English: Elkwood Fen Marsh

Location: sec. 1 - twp. 20 - rge. 9 and sec. 36 - twp. 19 - rge. 9 - w. of 5 m.; map 4 B/C, E-2

Elder: Wallace Ear (April 16, 1987)

Other names for this place:

Hikt̄athi eyagubi sna ogo ze

Translation: where moss is gathered, oval-shaped clearing

Elder: Gordon Labelle (May 19, 1987)

Ta wakoneya

Translation: moose salt lick

Elder: Gordon Labelle (May 19, 1987)

* * *

Nathnethne Wakoneyan

Translation: wedge lick

Location: sec. 16 - twp. 20 - rge. 8 - w. of 5 m.; map 4 B/C,
C-3

Elders: Gordon Labelle (May 19, 1987)
Wallace Ear (June 22, 1987)
Eddie Lefthand (July 30, 1987)

Explanation of this name:

This is a salt lick for whatever species of animals live in this area. It is named this because of the wedge-like splits in the mountainside.

* * *

Kiska thā Waptan

Translation: mountain goat creek

English name: King Creek

Location: map 4B/C

Elder: Gordon Labelle (May 19, 1987)

* * *

Wasiju Wachitúsin Ze Ípabin Oke Na Ze

Translation: where Pocaterra mined for coal

Location: sec. 28 - twp. 19 - rge. 8 - w. of 5 m.; map 4B/C,
F-3,4

Explanation of this name:

"That is the site where he thought he found coal."

Elder: Wallace Ear (April 16, 1987)

* * *

Mnotha Wapta Ípta

Translation: head or start of crackling river

English name: Elbow Pass

Location: sec. 26, 35 - twp. 19 - rge. 8 - w. of 5 m./ map 4B/C,
F-4

Elder: Flora Ear (April 29, 1987)

* * *

Mnotha Wapta Ípta Ímne (or Mnotha Wapta Ímne)

Translation: the lake where the head of crackling river is

English name: Elbow Lake

Location: lsd. 11 - sec. 26 - twp. 19 - rge. 8 - w. of 5 m.; map
4B/C, E-4

Elder: Eddie Lefthand (July 28, 1987)
Paul Mark (May 28, 1987)

* * *

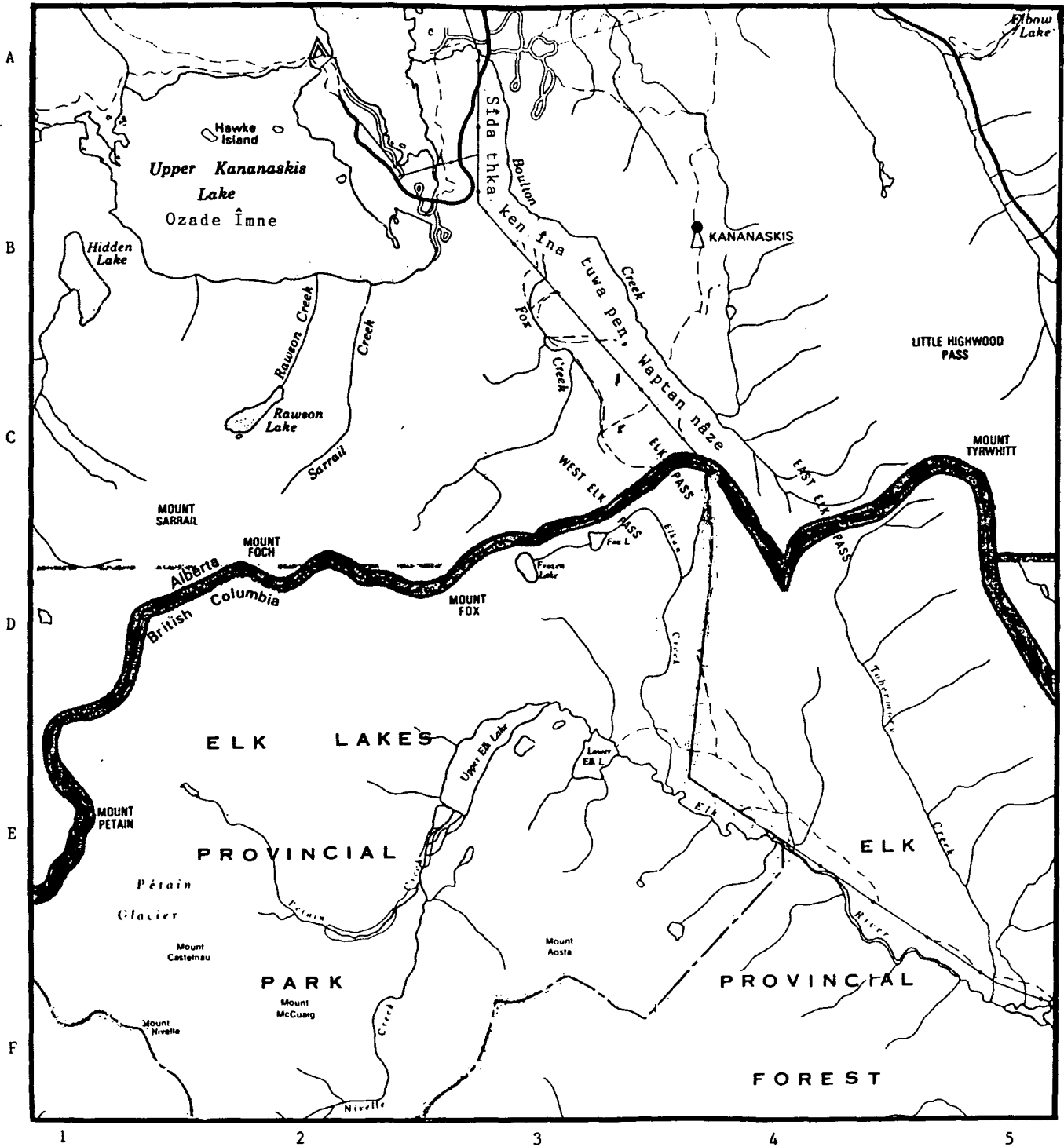
Kiska thâ iyârhe

Translation: mount goat

Location: sec. 30 - twp. 20 - rge. 8 - w. of 5 m.; map 4B/C, B-3

Elder: Isaiah Powderface (May 5, 1987)

MAP 5B/C



 traditional campsite

1.25 cm. = 1 km.

Ozade ïmne

Translation: lake at the forks

English name: Upper Kananaskis Lake

Location: map 5B/C

Elders: Gordon Labelle (May 19, 1987)
Flora Ear (April 29, 1987)

Explanation of the name:

"The junction between the Ozade ïmne Wapta and the ïjathibe Wapta join to form the Y-shape which is called ozade."

Story about this lake:

"In the days when they were gifted with supernatural powers it was said that there was a vision of horses in that lake. This was what I learnt from my father-in-law (Elijah Hunter) that a person named Gapeya (long one or tall one) made a fatal error and lost many horses all from his cowardice. A man with a vision of horses said to the others, "I want one person who is brave, without fear, to accompany me. It has to be this type of person to accompany me in order to capture this many horses." The Kootenays had heard of this too and they were coming from the other side of the mountain (Continental Divide). But before they arrived, this Gapeya (long one) kept volunteering, "I'll be the one, I'll be the one." So he (Gapeya) went with him (the man with the vision of horses), but he turned tail when a horse came charging towards them. The horse galloped around the man with the vision of horses and raced back to the island. This Gapeya, when the horse came charging towards them coming ever closer, cried, "Ki Kiha" and rushed back ashore. When the horse reached the island it kept shaking itself all over they said. They would have got many fine horses, but they lost them all due to the cowardice and greediness of that Gapeya."

"On this Ozade ïmne on the other side of this peninsula on the island, a fairly small island with some trees, that's where the horse came charging from. ... The horses came charging towards them. In the lead was a grey. As he galloped closer there flashed a weird light from its eyes and as he whinnied and opened his jaws there burst out flames. Upon seeing this, this fellow Gapeya cried, "Look out Kikiha" and scrambled back ashore. There was an audience watching them from a distance. A dismal groan of disappointment was voiced as they saw this Gapeya scrambling ashore. It was said there were many good-looking pinto horses in this herd. What the man with a vision of horses said was true and they all wanted him to succeed in his venture to capture the horses. It was said this man with a vision of horses stood chest deep in the water, while his

companion stood slightly below waist high. Those horses circled around the man of horses and galloped back to the island. You know sometime later your grandfather (Sûgu porhe - Dog Nose - Elijah Hunter) and Mo tâga (Big Thunder - Amos Amos) used to kid him about this fellow Gapeya being buried on top of the hill of the Bearspaw cemetery. Why did they bury him on top of this hill? He has filled the entire top of the hill. It was said another guy was supposed to accompany this man with a vision of horses. Instead this Gapeya kept insisting that he would accompany him. He must have been greedy, to get all that glory in capturing the horses or keeping all the horses himself. It must have been a frightening sight to behold, if that's how the horse came charging towards them."

"Ozade Îmne is the one on the west, the upper lake. There's a creek that flows down from the upper lake to this one down below and on the other end (north). It's similiar to what they've done at the Spray Lakes, a pipe connects to the lower lake. I worked here when they cleared the timber to make these lakes bigger for the power plant. During this project, the elders used to tell us these stories.

"Now this one who was called Ozija Ktûze (Crazy Bear), a Kootenay brave, he was gifted with these special powers (tihâmne gitûn) and could do many extraordinary things. (He married a Stoney woman.) But anyhow he claimed he saw mermaids in this lake, they were sleeping on the shore. Then there was also another creature too, floating on the water with horns and large whiskers. He claimed he saw these on this lake. I imagine some of the Stoneys went out to find out for themselves. Well, it turns out to be what we now know as the walrus. This is what my grandfather said.

"Oh, in those days, it's been said many unbelievable things were accomplished and seen, like these creatures. There are stories too of monstrous water creatures seen at Lake Minnewanka. Al these kinds of stories we have heard from the elders in the past. Today, we are skeptical of these stories thinking how could it be true, but for our ancestors that's their story according to what they've seen. The one about the horses at the upper lake I've heard often. My late father-in-law (Elijah Hunter) told me this story a number of times and on one occasion pointed out the place where this incident was supposed to have occurred. This location he learnt of from his father Spotted Bear - Ozija Hrnehreya." (Gordon Labelle, May 19, 1987)

Eddie Lefthand (July 30, 1987) also mentioned these horses:

"The way I heard it, one time these horses were spotted calmly grazing on the lake shore feeding on the vegetation. When the horses scented or were aware of the humans nearby they all bolted back towards the lake and swam towards the center where eventually they disappeared in the lake. They

were never seen again after that."

Another version of this story:

"Now it was pretty wild in those days. There was a camp here by the lower lakes. A brave who had a vision of horses was ambling around the shoreline. He spotted some horses grazing by the lake. He had a companion who tagged along. When he spotted the horses, he turned back towards the camp. ... He told his father, "I spotted some horses by the lake, I am going up there to capture two of them." The father said, "Oh my son those horses are from the upper lake, I doubt that you can capture them, it will be difficult." The son replied, "I am positive that I can capture them." The father said, "Oh go ahead, give it a try." The son said, "we can use them for beasts of burden."

"The young man was absolutely positive he could accomplish this feat. So he proceeded to stalk the horses. Then suddenly he was aware that his companion was trailing him so he stopped and asked his companion to wait there for him, never to show himself or watch what he did or where he went and never to look at him. To stay put. He told his companion, "When I have accomplished this feat, when I have captured two of these horses and brought them back here, only then may you open your eyes and view these horses. He had some braided rawhide ropes with him to capture the horses."

"Curiosity must have got the best of his companion. As the brave was walking amongst the horses, his companion approached the lake. The horses knew of his presence. They snorted and wheeled around." (Wallace Ear, April 16, 1987)

Another story about this lake:

"It has been said that underneath these waters lurks a strange fish-like creature. This fish creature never ventures out on the surface on cloudy stormy days. It is said to be afraid of the thunder and lightning. On stormy days it is said the creature stays at the bottom of the lake. Should it surface on such a day the guardians of the thunder and lightning will get him." (Wallace Ear, April 16, 1987)

* * *

Sidathka ken inatuwapen, Waptan naze

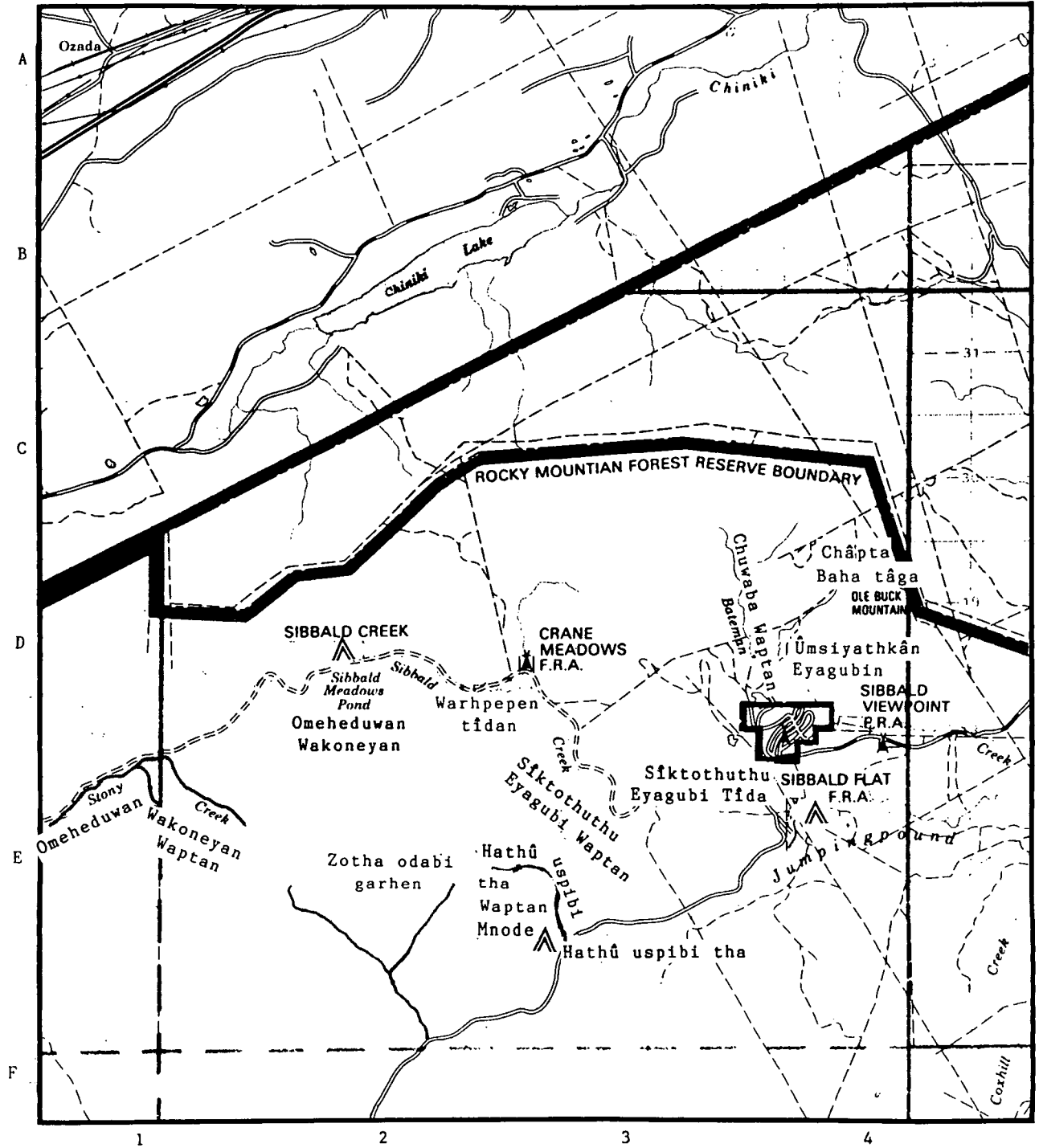
Translation: the creek this side of the white clay swampy area; sida thka: an open area, a muskeg swampy area.

English name: Boulton Creek

Location: map 5B/C

Elder: Wallace Ear (April 16, 1987)

MAP 1D



▲ traditional campsite

1.25 cm. = 1 km.

Omeheduwan Wakoneyan Waptan

Translation: ravine creek

English name: Stony Creek

Location: maps 1C, 1D

Elder: Eddie Lefthand (July 28, 1987)

* * *

Omeheduwan Wakoneyan

Translation: ravine salt lick

Location: sec. 17 - twp. 24 - rge. 7 - w. of 5 m.; map 1D, D-2

Elders: Gordon Labelle (May 19, 1987)
Eddie Holloway (June 2, 1987)

Explanation of the name:

"It has always been known by that name since way back. My brother-in-law, Paddy (Hanson Bearspaw), used to relate to me stories of the past and he also claims that as far back as he can remember this particular location has always been known as Omeheduwan Wakoneyan.

"It bears that name because all the surrounding area is very steep hills. Back in those days, the present road wasn't in existence, so the wild game was always in abundance in this salt lick. The native people always make a kill here."
(Eddie Holloway, June 2, 1987)

"It's called Omeheduwan Wakoneyan because this is an animal habitat. That was before this present dam was built here. The animals such as the deer, moose and elk came to the salt licks on the hillside yonder, around where those trees are. ... Before this dam was built and ever since, the beavers have been inhabiting this area, all the back waters have covered the salt lick." (Gordon Labelle, May 19, 1987)

* * *

Siktothuthu Eyagubi Tida (or Sna)

Translation: where-they-castrated-a-grey stallion clearing

English name: Sibbald Flats (west end)

Location: sec. 13, 14 - twp. 24 - rge. 7 - w. of 5 m.; map 1D,
E-3,4

Elders: Eddie Holloway (June 2, 1987)
Gordon Labelle (May 29, 1987)
Eddie Lefthand (July 28, 1987)
Lilly and Lazarus Wesley (July 21, 1987)

Explanation:

"This clearing was used by Stoneys as a haying field. The trail passed through it. During the era machinery and haying techniques were introduced, the Stoneys made efforts to scout regions for possible haying purposes. The areas here, Sibbald Flats, was prime haying land."

"Now over here to the south, this clearing was an ancient traditional campsite where the Stoneys would gather along with their relations and lodges. Stoneys appropriately named locations they were affiliated with and this area was no exception as they called this site Siktothuthu Eyagubi. In those days the stallions the Stoneys had were numerous and spirited as they were controlling them was a chore. Cries of exasperation were heard as situations called for people to control and tie their stallions down, for one was biting another's neck. The Stoneys foresaw the problems which could arise from incidents such as this, so out of respect for one another and to avert disagreements they brought down one, a troublesome grey stallion, and castrated it. This location is a very important one according to Stoney annals. Incidents such as these took place before the arrival of the white man. This is the story regarding (Siktothuthu Eyagubi)." (Lazarus Wesley, July 21, 1987)

Another version of this story:

"According to what I've heard, one time at a hunting camp further up, there was this grey stallion which was fighting all the other people's horses. The flats further up are known as Siktothuthu Eyagubi Sna. That stallion either hurt or damaged a lot of the other people's horses. The horse owners were infuriated by the actions of this stallion, so they castrated that stallion. I believe at that time the people were camped at the Sibbald Flats known as Siktothuthu Eyagubi Sna." (Eddie Holloway)

"The Stoneys held high regard for one another during those times. A good example is the story concerning troublesome horses and the problems which arose and how predicaments

were resolved. There were no arguments or threats made. An understanding was reached through mutual trust and respect." (Lilly Wesley, July 21, 1987)

"Some incidents told occurred before the civilization of Stoneys and other incidents occurred after the introduction of farming and ranching. The Stoney was taken advantage of by the white people especially the Sibbald ranchers. Stoneys improved and exploited the Sibbald hay lands. Once, after observing the Stoneys toil over a finished hay field, a white rancher informed them they were violating laws by haying on land owned by the *îktûhgabîn* (ranger/wardens). Threats were made by this rancher whereby, unless the Stoneys turned over all the hay to the rancher, they would be imprisoned. Frustrated but undaunted the Stoney abided by this show of aggression. So it was the ranchers received good Stoney hay. Our Stoney history always has a mixture of good and bad stories." (Lazarus Wesley)

* * *

Siktothuthu Eyagubi Waptan

Translation: where grey stallion was castrated creek

English name: Sibbald Creek

Location: map 1D

Elder: Eddie Holloway (June 2, 1987)

Another name for this creek:

îrhe Waptan

Translation: the smaller rocky creek

Elder: Gordon Labelle (May 19, 1987)

* * *

Warhpepen tidan

Translation: sour grass clearings

Location: lsd. 14 - sec. 16 - twp. 24 - rge. 7 - w. of 5 m.; map

1D, D-3

Elder: Gordon Labelle (May 19, 1987)

* * *

Ūmsiyathkān Eyagubin

Translation: where one can obtain the white clay

Location: lsd. 9, 16 - sec. 14 - twp. 24 - rge. 7 - w. of 5 m.;
map 1D, D-4

Elder: Lilly and Lazarus Wesley (July 21, 1987)

Explanation:

"Now bordering the site is a small lake which holds deposits of clay used for facial paints. This location was called Ūmsiyathkān Eyagubin. Stoney's would collect this clay from the lake beds which produced a white chalk-like substance when dried. This substance was used on a number of occasions such as social or ceremonial dancing and during other ceremonial rites. One Stoney praying man (medicine man) of long ago, would use the clay in his ceremonies by imprinting the symbol of a cross on his forehead with this substance." (Lazarus Wesley)

"I've observed elders collect this clay. With an effort they collected the substance from the lake. One elder, Paul Amos, took amounts of it home one time. He had put the clay in a canvas flour sack and slung it across his saddle. As we rode for home the muddy-chalky water dripped from the sack onto his horse, the eventual drying of the clay transformed parts of the elder's horse into certain shades of white. It was a humorous sight. We all had a good laugh. This clay is a strange mixture." (Lazarus Wesley)

"After drying occurred, the clay took the form of a chalky dirt. One would just add water for its use in facial paints. When applied the clay never ran or wore off. The Stoney's used this substance in their spiritual ceremonies. Also they employed it as war paints during inter-tribal skirmishes." (Lilly Wesley)

"This is what they painted themselves with. ... It's like a clay and when it's dry it is hard. ... They kept it like that, dry and hard. Whenever they wanted to use it, all they did was soften it up with water and then painted themselves. They would paint themselves white with that."

They took this dirt from the pond rather than from along the shoreline." (Eddie Lefthand, July 28, 1987)

Another version of this name:

Ūmsiyathka Mnen

Translation: white dirt pond

Elder: Eddie Lefthand (July 28, 1987)

* * *

English name: Chiniki lake

(This is the name currently used by the Stoneys.)

Location: sec. 3, 4, 5 - twp. 25, rge. 7 - w. of 5 m.; map 1D

Story connected with this place:

"I recall fishing on the west end of (Chiniki Lake) the large lake here. Of course this was long ago. ...

"On one occasion while my grandfather was busy cutting hay near the lake shoreline, I made the decision to fetch water along the creek that flows into the lake. During that time a small wooden bridge had been constructed at the base of the creek. The structure wasn't sturdy but it served its purpose. Out of curiosity I happened to glance below under the wooden structure and there in the glistening waters were three large trout. They were still motionless alongside one another. I hurriedly searched for anything to catch the fish with and, as luck would have it, decided on using wire that held parts of the wooden bridge together. Fashioning a snare with the wire at hand, I slowly lowered the snare into the water, carefully looped it around the unsuspecting trout's head and gave it a good yank. As the end of the snare wire was tied to the bridge, the old structure quivered and shook from the fight and the might of the trout. Actually I was quite terrified. After some effort, I hauled the fish onto the bank, then went for the others. I repeated the same catching techniques twice and caught the two remaining trout, but not without difficulty. There were instances where the strength of the large snared fish shook the old bridge violently. Luckily the end of the wire snare was fastened onto the railings.

"Finally all the fish were caught, and heavy as they were, I positioned a willow branch between their gills to make carrying easier. With some effort I reached my grandfather's haying camp, in time to find him resting in the shade and his horses grazing alongside. "What have you

been up to this time my grandchild?", he exclaimed in wonder while studying my catch. I explained the small adventure I had involving my struggles with the three trout, the wire snare, and the unsteady bridge. He thought the whole incident humorous and had a good laugh. Just then my grandmother arrived on horseback. She had travelled through a different route rather than risking the same unsteady bridge I had been on. My grandmother prepared and boiled the trout and we enjoyed them on that sunny early afternoon. During my younger years I enjoyed fishing. ...

"The bridge was situated on the west end of the big lake on the creek which empties into the lake. There was marsh along the mouth of the creek, so the wooden structure was a bit further west. The trout were seemingly large then. The meat was juicy and red. They were delicious."

Elder: Flora Ear (April 29, 1987)

* * *

Chuwaba Waptan

Translation: fir creek

English name: Bateman Creek

Location: map 1D

Elder: Lilly and Lazarus Wesley (July 21, 1987)

Description of this place:

"The Stoneys used these good pure waters. This creek was a favored watering area for the people." (Lilly Wesley)

Related name:

Chuwaba Waptan Îpta

Translation: starting point of fir creek

Description:

This is the ridge above Chuwaba Waptan. It was a retreat for game, so the men would go there to hunt.

Elder: Lazarus Wesley (July 21, 1987)

* * *

Chapta Baha taga

Translation: big pine hill

English name: Buck Mountain

Location: sec. 24 - twp. 24 - rge. 7 - w. of 5 m.; map 1D, D-4

Elder: Lazarus Wesley (July 21, 1987)
Frank Powderface (June 11, 1987)

* * *

Hathû uspîbi tha Waptan Mnode

Translation: where they pick berries creek confluence

Location: map 1D, E-3

Description of this creek:

"Behind this hill (west) there is a creek which flows to a location called Hathû uspîbi tha. Fish thrive in this creek."

Elder: Lazarus Wesley (July 21, 1987)

* * *

Hathû uspîbi tha

Translation: where they pick berries

Location: lsd. 12 - sec. 3 - twp. 24 - rge. 7 - w. of 5 m.; map 1D, F-3

Explanation:

"This area to the right was where we usually camped during annual Autumn hunting excursions. Our camp was labelled "The Wesley camp" by the rangers. ... They didn't like our presence. As you can see they've cleared this section to make way for land improvements. I remember the exact location of our camps and even where we stored our tent posts. We dug our own pits for toilets. I was told there is a hunting trail that leads up this hill and over across

from where we made our camp. This next large rise was devoid of brush and trees at one time. You can notice how the hill is dense with vegetation now."

* * *

Zotha odabi garhen

Translation: many marmots ravine

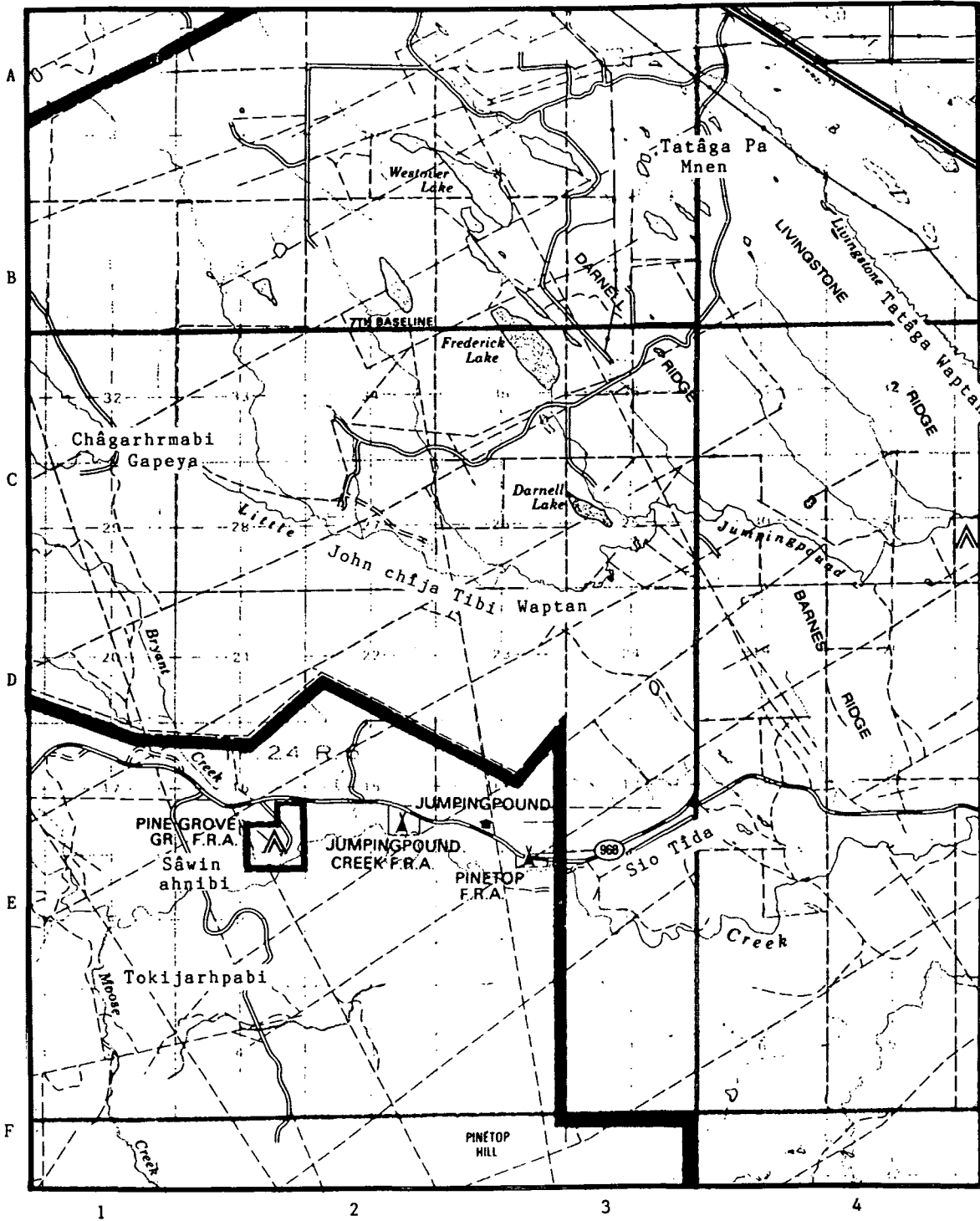
Location: twp. 24 - rge. 7 - w. of 5 m.; map 1D, E-2


Explanation of the name:

"That place has always been known by that name. All along that ravine are many marmots."

Elder: Eddie Holloway (June 2, 1987)

MAP 1E



 traditional campsite

1.25 cm. = 1 km.

Tatâga Pa Mnen

Translation: bison head lake

English name: Buffalo Lake

Location: large pond at the headwaters of Tatâga Waptan (Livingstone Creek); lsd. 16 - sec. 12 - twp. 25 - rge. 6 or lsd. 12 - sec. 7 - twp. 25 - rge. 5 - w. of 5 m.; map 1E, A-3

Explanation:

"A Stoney elder by the name of Tataga Pa built a log structure, east, near the lake, hence the name Tataga Pa."

Elder: Lazarus Wesley (July 21, 1987)

* * *

Tataga Waptan

Translation: bison head creek

English name: Livingstone Creek
(In the past the English name was Buffalo Head Creek)

Location: map 1E

Explanation for the English name:

"There was a white person by the name of Livingstone who resided in this area east of the highway. It's probable officials named the creek after him. The (Livingstone) English version was applied way after the traditional Stoney name."

Elder: Lazarus Wesley (July 21, 1987)

* * *

John Chîjabi Tîbi Wapta

Translation: John's children's house creek

English name: Little Jumping Pound Creek

Location: map 1E

Explanation of the name:

"During the era of the Treaty 7 signings and Methodist

influences, Christian names were bestowed upon the Stoney people and John was the predominant name. There was one Stoney member who was given the name John. This person's children were the people who frequented this particular region. At that time the Stoneys were nomadic and couldn't afford to settle in any isolated areas. They camped in the southern regions, especially along this Jumping Pound Creek area. There were no trains or wagons during that time. As I've mentioned, the creek was recognized as John Chîjabi tibi Waptan. No actual facts were given on the Stoney person's identity, John. Stoneys accepted the name of the creek as it was. The names of such creeks shouldn't be confused with the names of missionaries such as John McDougall or ranchers or homesteaders. In its entirety, John chijabi tibi Waptan was put forth by Stoneys. Over the years, people started calling this certain Stoney John Rocky Mountain."

Elder: Lazarus Wesley (July 21, 1987)

* * *

Châgarhmabi Gapeya

Translation: large/ long bridge

Location: 1sd. 2, 3, 4 - sec. 32 - twp. 24 - rge. 6 - w. of 5 m.; map 1E, C-1

Explanation of this name:

"The latter name was given to accommodate the îktû Hûgabîn (rangers/wardens)."

"Again this was when the Stoneys were in the midst of transition. They upgraded the trails to passable levels for machinery and in one instance with mutual co-operation, the Stoneys constructed a bridge with roughly hewn logs to allow horses and machinery through. Châgarhmabi Gapeya was the name given for this wooden structure. The location is east of Paul Dixon Sr.'s house."

Elder: Lazarus Wesley (July 21, 1987)

Another name for this area:

îpabîn taga îge

Translation: where-a-large-rock-lies

Elder: Lazarus Wesley (July 21, 1987)

* * *

Sawin Ahnibi Sna

Translation: where Blackfoot woman was brought home clearing

Location: sec. 16 - twp. 24 - rge. 6 - w. of 5 m.; map 1E, E-2

Description of this area:

"At one point in time this land was a clearing with sparse vegetation. Young pine trees have been planted by white people to increase growth. One can clearly detect the trees planted by man. The white people developed this area, planted trees, and created the name Pine Grove."

Elder: Lazarus Wesley (July 21, 1987)

* * *

Sawin Waptan

Translation: where they brought the Blackfoot woman creek

English name: Bryant Creek

Location: map 1E

Elder: Lilly Wesley (July 21, 1987)

* * *

Tokijarhpabi

Translation: where a teepee was pitched for a Blackfoot

Location: (flats directly south of the present Paul Dixon Senior's residence); sec. 8 - twp. 24 - rge. 6 - w. of 5 m.; map 1E, E-2

Elders: Eddie Holloway (June 2, 1987)
Lazarus Wesley (July 21 and August 5, 1987)

Description of area:

"Now it's covered over with willows, but back then along the banks of the river were open clearings, the terrain was

different then." (Lazarus Wesley, August 5, 1987)

Explanation of this name:

"A Blackfoot brave died, so a tipi was set up for him, probably his. The tipi, I don't know whether it was made from canvas or buffalo hides, but all I can say is Tokagijarhpabi.

"The Stoneys were a nomadic tribe, not only along the mountain ranges, but they ventured out into the prairies too. On one of these ventures, they came upon this tipi set up here. That tipi stood there for a long time. Later, even your grandfather ... I'm talking about your own grandfather, he claims he slept in that tipi on a number of occasions.

"One time he came to this gravesite. he packed along some provisions. He spoke to this pile of bones saying, "I too am a wanderer, have no place to bed down for the night, but let's partake of this meal. I will spend the night here too." He said that and slept there and nothing disturbed him as he slept. He awoke to find that it was broad daylight. These old timers have told some mighty strange stories that they went through." (Lazarus Wesley, August 5, 1987)

Another version of this story:

"A long time ago apparently, a Blackfoot Indian passed away there. In those days, according to Blackfoot custom, whenever or wherever a Blackfoot passed away and if he owned a tipi, he was laid to rest at that location inside his own tipi. They erected his tipi and he was laid inside his own lodge. This is what I've heard from our ancestors, so that's how I've learnt what tokijarhpabi means." (Lazarus Wesley, July 21, 1987)

Other names for this clearing:

Sawin anibi

Translation: where Blackfoot woman was brought home

Elders: Eddie Lefthand (July 28, 1987)
Lilly Wesley (July 21, 1987)

Toga apabi

Translation: where Blackfoot was clubbed

Explanation:

This incident happened "before peace was established" between the tribes. "The different tribes were always at war with one another. On one occasion, they (the Stoneys) spotted from behind a Blackfoot brave

crawling, sneaking up to a tipi. They (the Stoneys) surprised him from behind and clubbed him in the middle of his back. It was said that this Blackfoot really yelped out in anguish when he was clubbed. So it has been named after that incident."

Elder: Eddie Lefthand (July 28, 1987)

* * *

Sïo tïda

Translation: prairie chicken plains

Location: sec. 12, 13 - twp. 24 - rge 6 and sec. 18 - twp. 24 - rge. 5 - w. of 5 m.; map 1E, E-3

Elders: Lazarus and Lilly Wesley (July 21, 1987)
Frank Powderface (May 4, 1987)
Gordon Labelle (May 19, 1987)
Eunice and Paul Mark (May 29, 1987)

Importance for the Stoneys:

"This whole region was also a favored camping area for the Stoneys." (Lazarus Wesley)

"This area Sïo tïda, was regarded as home base territory by the nomadic Stoneys. Upon their return from southern travels, they often camped here. Their absence developed into a fondness for this land and the Stoneys regarded their returns as homecomings." (Lilly Wesley)

Explanation of the name:

This clearing was called Sïo tïda because the prairie chickens were plentiful.

"I've often heard the mention of prairie chickens performing their dances here at Sïo tïda - I assume you haven't witnessed anything like it. The dances are spectacular and of great interest." (Lilly Wesley, July 21, 1987)

"The Indian gained the knowledge and understanding of certain dances from the mating ritual of the Prairie Chicken. The dances were and are of great importance to our heritage. One such native dance to emerge from the rituals was the chicken dance. There are numerous other dances formed from the mannerisms of different species of wildlife, such as Tataga Wagichibi (Bison dance) and Tïdethaban Wagichibi (Black-tail deer dance). Upon surviving a harsh winter, the Prairie chickens gathered in flocks with the

arrival of spring. They instinctively performed their mating dances throughout the spring season, producing young ones as as result."

"There are two species of Prairie Chicken. The actual prairie species existing in the plains and the other, called the Sharp tail Chicken/ Grouse, co-exist in regions such as Sio tida. The ritualistic dance movements made by the bird and dance movements by human beings are remarkably identical. Accordingly, the Indian received his traditional dance from the Prairie Chicken. The leader of the flock led the way during the mating rituals." (Lazarus Wesley)

"There are virtually none to speak of here in the area anymore. Although there are Ruffed Grouse and black grouse called the Spruce Hen in the region." (Lilly Wesley)

More explanations of this name:

"That 'sio' is the prairie chicken from which the natives derived the chicken dance. You know those prairie chickens how they bend down, spreading out their wings, moving back and forth rapidly stomping their legs. That's the chicken dance. ...

"There were lots of prairie chickens in those days and there are still a few around the reserve. It's fascinating to watch them perform this ritual prior to mating season after they lay eggs.

"It's been said one could actually "get songs" by watching them. We observed them once and it wasn't the songs, it was the rhythm of drums, the many different beats involved in a song. Our forefathers have said that the grouse was the more proficient drummer to the songs. Of that family, it's been said the black hen was the eldest, then the grouse and lastly the prairie chicken, but it (the grouse) was known for its prowess in dancing." (Gordon Labelle)

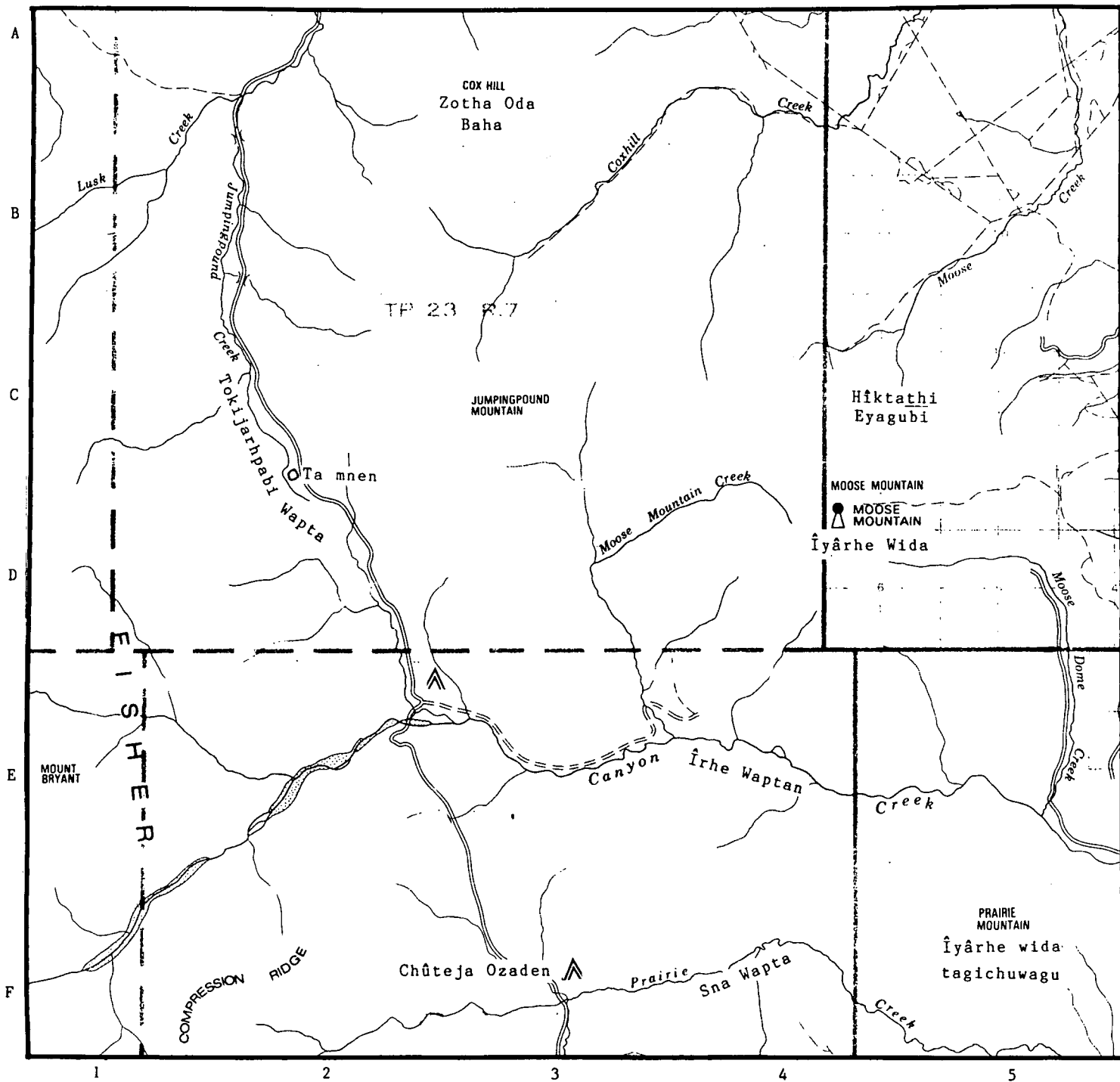
Another name for this area:

Sna tãgã

Translation: large plain

Elder: Lazarus Wesley (July 21, 1987)

MAP 2D/E



▲ traditional campsite

1.25 cm. = 1 km.

Tokijarhpabi Wapta

Translation: where Blackfoot camped river

English name: Jumping Pound Creek

Location: maps 2D/E, 1E

Elders: Eddie Holloway (June 2, 1987)
Lazarus Wesley (July 21, 1987)
Paul Mark (May 29, 1987)
Lilly Wesley (August 5, 1987)

See explanation for Tokijarhpabi (the campsite) section 1E.

Other names for this river:

Sawin ahnibi

Translation: where Blackfoot woman was brought home

Elder: Eddie Lefthand (July 28, 1987)

Toga apabi

Translation: where Blackfoot was clubbed

See explanation for Toga apabi (the campsite), section 1E.

* * *

Zotha Odabi Baha

Translation: many marmots hill

English name: Cox Hill

Location: sec. 27, 28 - twp. 23 - rge. 7 - w. of 5 m.; map
2D/E, A-3

Explanation:

"Many of these small creatures inhabited this area, including the adjoining hills. I would suspect their numbers have been reduced now. They make a whistling sound which acts as a warning signal to other marmots. Ironically the whistling sounds much like a human's. A hunting trail lies between these two large hills near Zotha Odabin."

The zotha is the Whistling Marmot. "Other names are included such as Mountain Whistler or Mountain Badger. I recall the hunters in Nordegg would refer to them as Whistlers."

Elder: Lazarus Wesley (July 21, 1987)

* * *

Hiktathi eyagubi

Translation: where moss was picked

Location: sec. 7, 18 - twp. 23 - rge. 6 - w. of 5 m.; map 2D/E, D-4

Elder: Lazarus Wesley (July 21, 1987)

See section 4B/C for explanation.

* * *

îyarhe Wida

Translation: mountain by itself

English name: Moose Mountain

Location: sec. 6,7 - twp. 23 - rge. 6 - w. of 5 m.; map 2D/E, D-4

Importance of this place to the Stoneys:

"The Stoneys have always known it by îyarhe Wida. Now whenever we hear of the term îyarhe wida îapedaum (behind island mountain) we know it's somewhere in this district."

Elders: Frank Powderface (May 4, 1987)
Paul Mark (May 29, 1987)
Lazarus Wesley (July 21, 1987)

* * *

îyarhe Wida îtabeda

Translation: behind the mountain by itself

Location: the area north of îyarhe Wida (see above)

Elders: Eddie Lefthand (July 28, 1987)

* * *

îrhe Waptan

Translation: ravine or rocky creek

English name: Canyon Creek

Location: maps 2D/E, 3E

Elders: Wallace Ear (May 12, 1987)
Eddie Lefthand (July 28, 1987)

Explanation:

It's named for "all the rocks, stones and pebbles which form the creek bed." (Eddie Lefthand)

Other names for this creek:

îyarhe Wida îtabedaum îrhe Waptan

Translation: the mountain or rocky creek behind the mountain by itself

Elder: Eddie Holloway (June 2, 1987)

Chûtija Ozaden Waptan

Translation: evergreen point creek

Explanation:

"The valley on this side joins up with this other valley to form a point." And there are many tall evergreens (chûteja) in this area.

Elder: Frank Powderface (May 29, 1987)

* * *

Sna Wapta

Translation: prairie creek

English name: Prairie Creek

Location: maps 2D/E, 3E

Elder: Eddie Holloway (June 2, 1987)

Another name for this creek:

Chuteja Ozaden Waptan

Translation: evergreen point (forks) creek

Elder: Eddie Lefthand (July 28, 1987)

Ozade Waptan

Translation: forks creek

Elder: Eunice Mark (May 29, 1987)

Sna Ozade Waptan

Translation: prairie fork creek

Elder: Frank Powderface (May 29, 1987)

* * *

Ta Mnen

Translation: moose pond

Location: lsd. 7 - sec. 8 - twp. 23 - rge. 7 - w. of 5 m.; map
2D/E, C-2

Explanation:

"This is one of the favourite places that the Stoneys came to hunt the moose. This is a favorite moose habitat, this pond here. But ever since the road has been constructed through here, the moose hardly ever come here anymore. Judging by the water, moose haven't been in this area recently, the water hasn't been disturbed to create that murky, dirty water. Look there appears to be a hide over there. ... Yes, the moose always came to this pond every

evening."

Elder: Eddie Lefthand (July 28, 1987)

Another name for this pond:

Ta Mnoga Mnen

Translation: bull moose pond

Elder: Frank Powderface (May 29, 1987)

* * *

Châteja Ozaden

Translation: new growth of evergreens at the forks

Location: sec. 15, 22 - twp. 22 - rge. 7 - w. of 5 m.; map 2D/E,
F-3

Elder: Wallace Ear (May 12, 1987)

* * *

îyarhe wida tagichuwagu

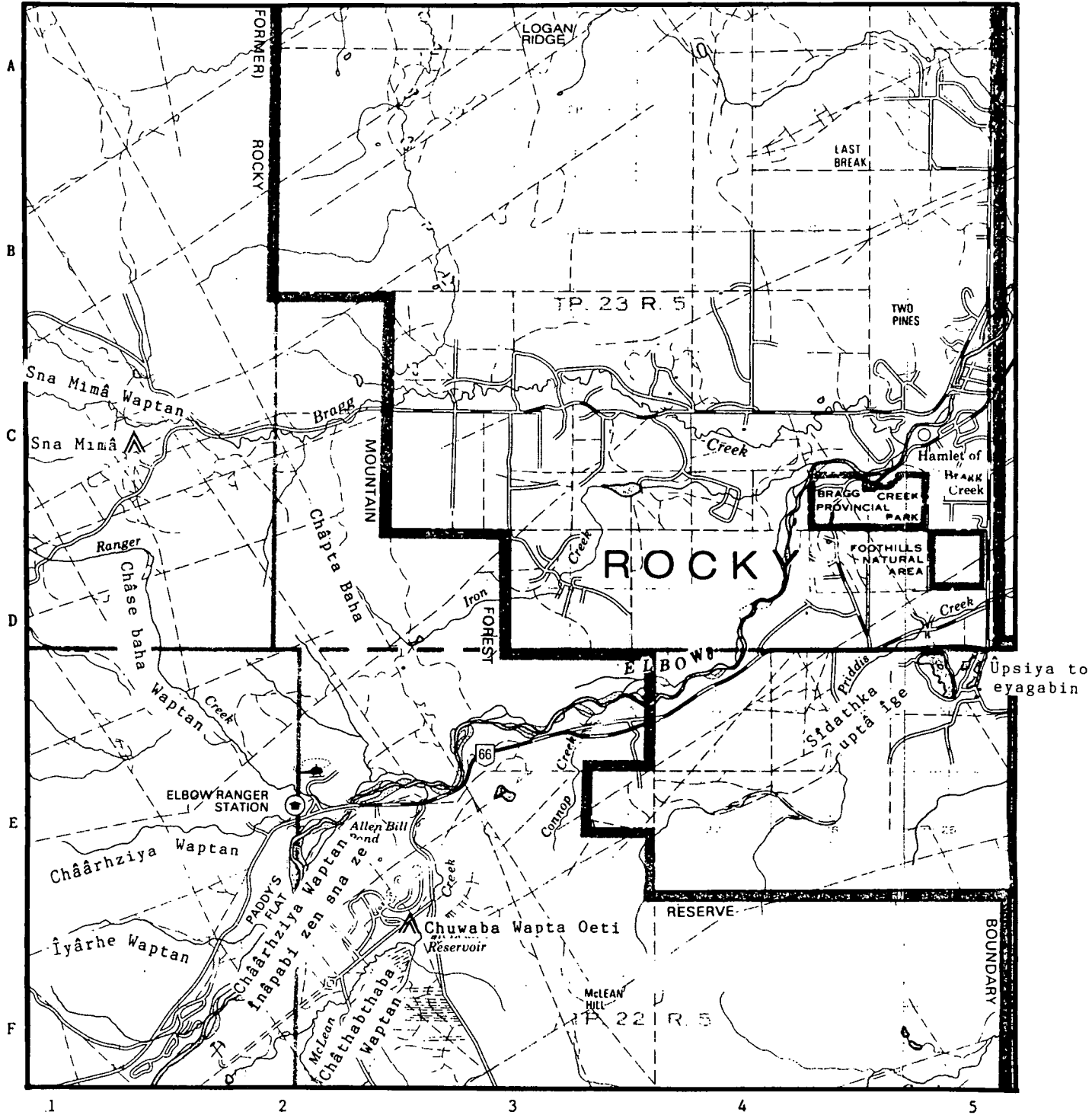
Translation: younger brother of island mountain

English name: Prairie Mountain

Location: sec. 20 - twp. 22 - rge. 6 - w. of 5 m.; map 2D/E, F-5

Elder: Wallace Ear (May 12, 1987)

MAP 2F



▲ traditional campsite

1.25 cm. = 1 km.

Sna mimá Waptan

Translation: round clearing creek

English name: Bragg Creek, west of Sna mimá

Location: map 2F

Elder: Lazarus Wesley (July 21, 1987)

* * *

Mnotha Wapta

Translation: crackling river

English name: Bragg Creek, east of Sna mimá

Location: map 2F

Elder: Lazarus Wesley (July 21, 1987)

* * *

Sna mimá

Translation: round clearing

Location: sec. 11 - twp. 23 - rge. 6 - w. of 5 m.; map 2F, C-1

This is a traditional campsite.

Elders: Frank Powderface (May 4, 1987)
Eddie Lefthand (July 28, 1987)
Lazarus Wesley (July 21, 1987)
Eunice and Paul Mark (May 29, 1987)

* * *

Chápta Baha

Translation: pine hill

Location: sec. 1, 12 - twp. 23 - rge. 6 and sec. 6 - twp. 23 -
rge. 5 - w. of 5 m.; map 2F, C-2 to D-2

Elder: Wallace Ear (August 4, 1987)

* * *

Īktuhūgan te ze Baha tāga

Translation: the large hill where the ranger died

Location: a hill near the Elbow Ranger Station, map 2F, E-2

Elder: Eunice Mark (May 29, 1987)

* * *

Chāse baha Waptan

Translation: burnt timber creek

English name: Ranger Creek

Location: map 2F

Elder: Wallace Ear (May 12, 1987)

* * *

Ūmsiyato eyagubin

Translation: where they got blue sand/ where blue soil is gathered

Location: the s.w. corner of lsd. 16, sec. 36, twp. 22, rge. 5, w. of 5 m.; map 2F, D-5

Explanation:

The soil had many uses - one use was for painting themselves.

Elders: Eddie Lefthand (July 28, 1987)
Paul and Eunice Mark (May 29, 1987)

* * *

Sidathkaupta ige

Translation: oval-shaped marsh;
sidathka: "An open area with water to make it
sponge-like and with sparse vegetation."

Location: sec. 35, 36 - twp. 22 - rge. 5 - w. of 5 m.; map 2F,
D-4 to D-5

Elder: Wallace Ear (May 12, 1987)

* * *

Chaarhziya Waptan

Translation: willow creek

English name: unnamed

Location: map 2F

Explanation of this name:

"Our ancestors named this creek as on both sides of it is
nothing but willows, hardly any pines at all."

Elder: Wallace Ear (May 12, 1987)

* * *

Chaarhziya Waptan inapabi zen sna ze

Translation: at the open clearing when you first come to willow
creek
(or Chaarhziya Waptan sna na ze - translation: willow
creek clearing)

English name: Paddy's Flat

Location: sec. 24,25 - twp. 22 - rge. 6 - w. of 5 m.; map 2F, E-2

Description of the area:

"All this was an open clearing at one time, but now the
growth of the brush is certainly amazing."

Elder: Wallace Ear (May 12, 1987)

* * *

îyarhe Waptan

Translation: mountain creek

English name: unnamed

Location: map 2F

Elder: Wallace Ear (May 12, 1987)

* * *

Chathabthaba Waptan

Translation: black spruce creek

English name: Maclean Creek

Location: maps 2F and 3F

Significance of this name:

The Stoney use the acorns of the black spruce as a medicine.

Elder: Frank Powderface (May 4, 1987)

Another name for this creek:

Chuwaba Waptan

Translation: spruce creek

Elder: Wallace Ear (May 12, 1987)

Thudaiktúsiya há Waptan

Translation: abandoned old stove creek

Elders: Lazarus and Lilly Wesley (August 5, 1987)

* * *

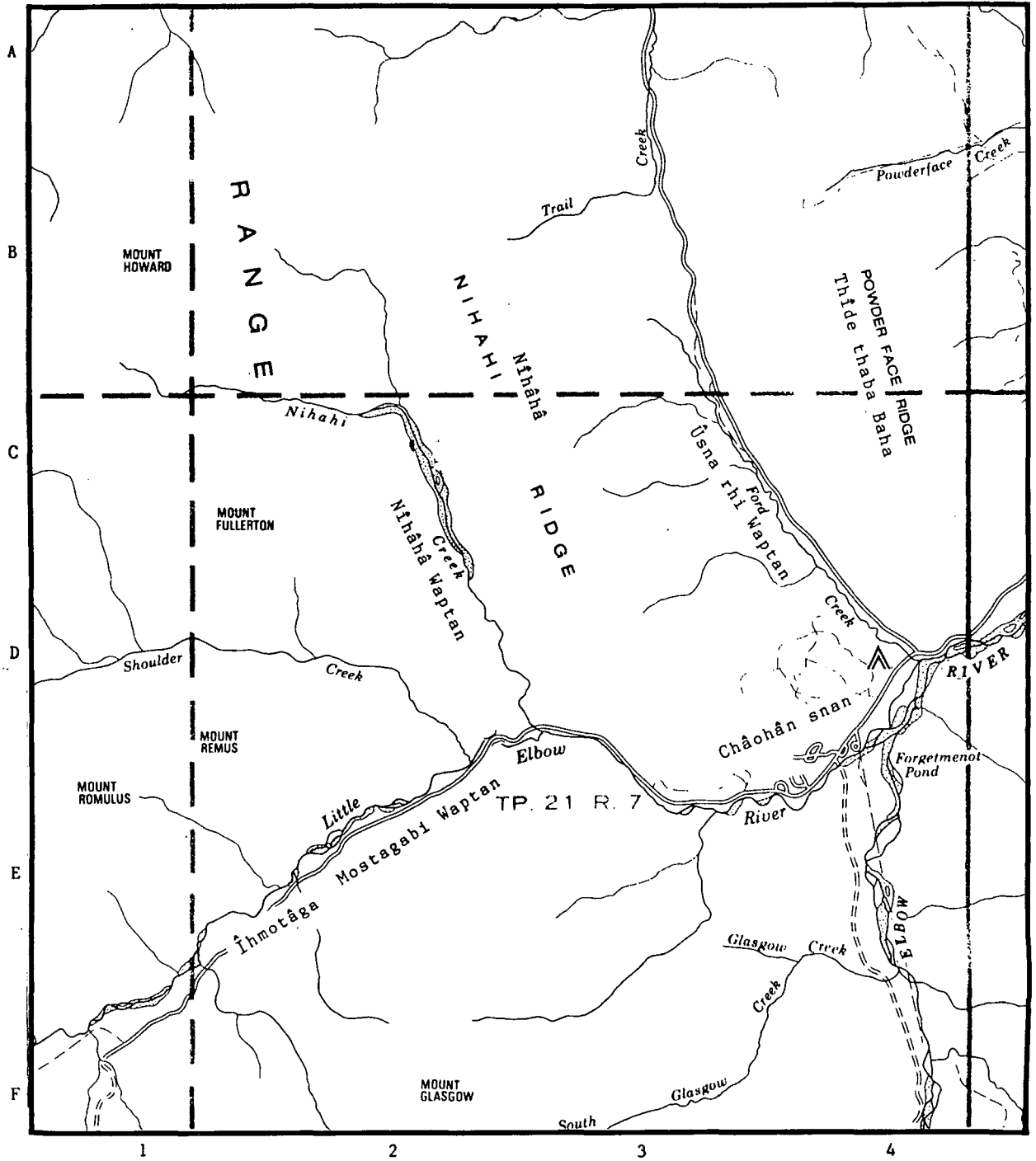
Chuwaba Wapta Oeti

Translation: the spruce creek traditional campsite

Location: lsd. 9 - sec. 19 - twp. 22 - rge. 5 - w. of 5 m.; map
2F, F-3

Elder: Wallace Ear (August 4, 1987)

MAP 3D



▲ traditional campsite

1.25 cm. = 1 km.

Thidethaba Baha

Translation: mule deer buck hill

English name: Powderface Ridge

Location: sec. 1 - twp. 22 - rge. 7 and sec. 36 - twp. 21 - rge.
7 - w. of 5 m.; map 3D, B-4 to C-4

Elder: Lazarus Wesley (July 21, 1987)

* * *

Ūsnarhi Waptan

Translation: brown-colored clay (ochre) creek

English name: Ford Creek

Location: map 3D

Elder: Lazarus Wesley (July 21, (1987)

* * *

Nihaha Waptan

Translation: ravine creek

English name: Nihahi Creek

Location: map 3D

Elder: Wallace Ear (August 4, 1987)

* * *

Nihaha

Translation: steep cliff mountain

English name: Nihahi Ridge

Location: map 3D, B-2 to C-3

Elder: Wallace Ear (August 4, 1987)

* * *

îhmotâga Mostagabi Waptan

Translation: where a cougar was shot and killed creek

English name: Little Elbow River

Location: map 3D

Elder: Frank Powderface (May 29, 1987)

Another name for this river:

îthorhan oda Waptan

Translation: many porcupines creek

Elder: Eddie Lefthand (July 28, 1987)

* * *

Cha ohan snan

Translation: the clearing by the heavy timber

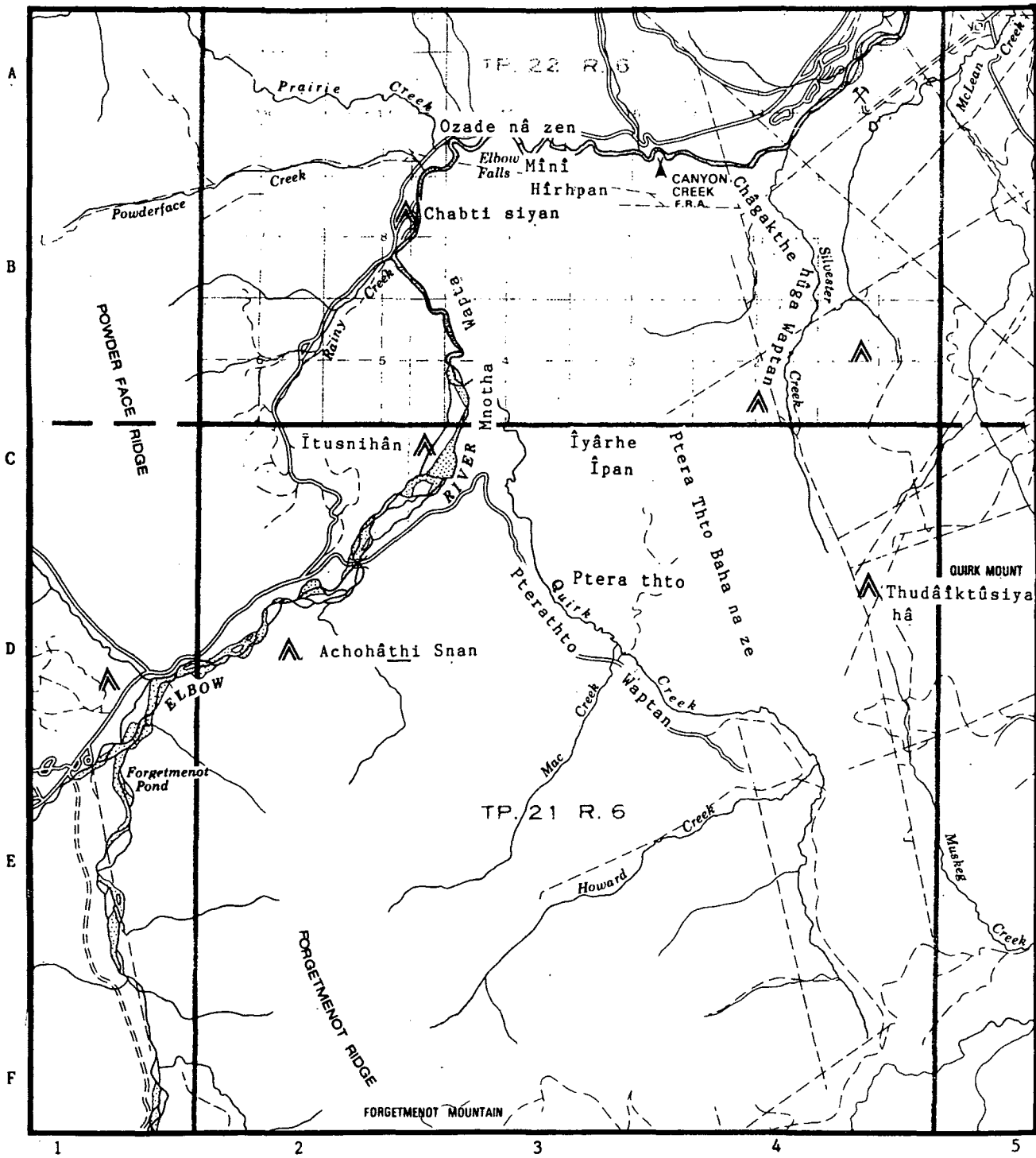
Location: sec. 23 - twp. 21 - rge. 7 - w. of 5 m.; map 3D, E-4

Description of this traditional campsite:

"Travelling along this route you'll come to a place where a trail heads south. There's also one coming from this side (north). There along that creek, further north, I believe there'll still be signs of a campsite - poles and such. That is if it hasn't been cleaned by now. There is a fair size opening there. That is a traditional campsite."

Elder: Frank Powderface (May 4, 1987)

MAP 3E



▲ traditional campsite

1.25 cm. = 1 km.

Mnotha Wapta

Translation: crackling river

English name: Elbow River

Location: maps 2F, 3E, 4D

Elders: Frank Powderface (May 4, 1987);
Eddie Holloway (June 2, 1987);
Wallace Ear (May 12, 1987)
Eddie Lefthand (July 28, 1987)
Paul and Eunice Mark (May 29, 1987)

Explanation of the name:

"It's named that for the crackling sound it gives out wherever there are small rapids along the creek. The sound of the water flowing over these small rapids produces a crackling sound, so therefore Mnotha Wapta." (Frank Powderface)

"Yes, there are many turbulent rapids on that river, not like in some of these rivers where it flows calmly for long distances. The sound of these turbulent rapids flowing by gives it sort of a crackling noise and that's how the ancestors named it." (Eddie Lefthand)

Alternate translation and explanation of the name:

Translation: transparency of the waters

"It is an excellent river in terms of purity, crystal clear, one could actually see the bottom of it. Our ancestors loved the transparency of this river and that's why they named it Mnotha Wapta." (Eddie Holloway)

Other names for this river:

Îspa Wapta

Translation: elbow river

Story behind the name:

"This was a long time ago. Amongst the Sarcees there was a brave called Chaba Mani (Walking beaver). At this location, this Sarcee was beating his horse and fractured his elbow. The horse must have bucked him off, but anyway he fractured his elbow at that location. If Grasshopper was living, he would have given you the exact details of that incident, but that's how they named it the Elbow River. The name of the Sarcee who used to tell about this incident was Woga Mnoga (Bull Male Grasshopper). His English name

was Pat Grasshopper. He is now deceased."

Elder: Gordon Labelle (May 19, 1987)

Wichispa

Translation: man's elbow

Elders: Lily and Lazarus Wesley (August 5, 1987)

Explanation:

"The definition for Wichispa is down where the city is presently, along the river it's shaped like a person's elbow positioned at an angle so Wichispa oyade is Elbow City." (Lazarus Wesley, August 5, 1987)

Up in the mountains however, this river is called Mnotha Wapta.

It was not a name given to this river by the white people. "The native people themselves named it after some sort of incident. Remember even the one named Pechimán referred to it as íspachimá which I believe means river in Blackfoot." (Lazarus Wesley, August 5, 1987)

Related name:

Wichispa Oyade

Translation: Elbow City

English name: Calgary

* * *

Mini Hirhpan

Translation: small waterfalls

English name: Elbow Falls

Location: sec. 16 - twp. 22 - rge 6 - w. of 5 m.; map 3E, A-3

Elder: Wallace Ear (May 12, 1987)

Other names for these falls:

Mini hirhpaná ze

Translation: at those small waterfalls

Elder: Frank Powderface (May 4, 1987)

Mnotha Wapta Mini hirhpa

Translation: crackling river falls

Elder: Eddie Lefthand (July 28, 1987)

Mnotha Wapta umta daum mini hirhpa

Translation: the waterfalls west along the crackling river

Elder: Eunice Mark (May 29, 1987)

* * *

Chabti siyan

Translation: old beaverlodge

English name: Beaver Flats

Location: sec. 8 - twp. 22 - rge. 6 - w. of 5 m.; map 3E, B-2

Elders: Wallace Ear (May 12, 1987)
Frank Powderface (May 4, 1987)
Eddie Lefthand (July 28, 1987)

Explanation of the name:

"That beaver dam was at one time full of beaver. As time went on ... they must have all gone their separate ways (you know how beaver migrate early in the spring for mating). Anyway, that beaver lodge was never occupied again, ever. It eventually became old, so (it was given) the name Chabti Siyan." (Wallace Ear)

Eddie Lefthand claims that, though it appears abandoned, some beavers are living in the dam.

* * *

Ozade nâ zen

Translation: at the forks

Location: at the fork formed by Prairie Creek and the Elbow

River; sec. 16, 17 - twp. 22 - rge. 6 - w. of 5 m.; map 3E,
A-2

Elder: Wallace Ear (May 12, 1987)

* * *

Chagakthi hûga Waptan (or Châgatîdabi hûga)

Translation: tree falling (or clearing) boss creek

English name: Silvester Creek

Location: map 3E

Story behind the name:

"Silvester Creek has been named after a white man who used to live there. I can remember back when I was just a kid, he used to live there. The Stoneys used to call him Châ gatîdabi hûga (tree falling boss or chief). ... Yes, Silvester Creek was named after one of the original white inhabitants of this part of the country. He was one of the pioneers in these parts."

"He employed Stoneys to clear the timber and brush on his land."

Elder: Frank Powderface (May 4 and June 11, 1987)

* * *

Pterathto

Translation: oval-shaped marsh

Location: sec. 26, 27, 33, 34 - twp. 21 - rge. 6 - w. of 5 m.;
map 3E, D-3

Elders: Frank Powderface (May 4, 1987)
Eddie Lefthand (July 28, 1987)
Wallace Ear (August 4, 1987)
Lazarus Wesley (August 5, 1987)

* * *

Pterathto Waptan

Translation: oval-shaped marsh creek

English name: Quirk Creek

Location: map 3E

Elder: Eddie Lefthand (July 28, 1987)
Wallace Ear (August 4, 1987)
Lazarus Wesley (August 5, 1987)

* * *

Pterathto baha nâ ze

Translation: oval-shaped marsh hills

Location: sec. 3,4 - twp. 22 - rge. 6 and sec. 26, 27, 34, 35 -
twp. 21 - rge. 6 - w. of 5 m.; map 3E, C-3 to D-4

Elder: Wallace Ear (May 12, 1987)

* * *

îtûsnihan

Translation: where a man named the liar is buried

Location: sec. 32 - twp. 21 - rge. 6 - w. of 5 m.; map 3E, C-3

Story behind the name:

"A long time ago one of our forefathers who was named îtûsni
(the liar) died and was buried at that location."

Elder: Frank Powderface (May 4, 1987)

* * *

îyarhe îpan

Translation: mountain corner or mountain point

English name: none

Location: sec. 34 - twp. 21 - rge. 6 and sec. 3, 4 - twp. 22 -
rge. 6 - w. of 5 m.; map 3E, C-3

Elder: Wallace Ear (May 12, 1987)

* * *

Thudainktúsiyan ha

Translation: an old abandoned stove

Location: lsd. 2 - sec. 25 - twp. 21 - rge. 6 - w. of 5 m.; map
3E, D-5

Elders: Frank Powderface (May 4, 1987)
Eddie Lefthand (July 28, 1987)
Lazarus Wesley (August 5, 1987)

This is a traditional campsite.

Description of this area: "a fairly large dried marsh"
(Eddie Lefthand)

Explanation:

"This stove was probably abandoned there when the hunting was successful and a lot of dried meat was made, so there wasn't any place to pack that stove. ... I imagine that location was known by that name after the 1900's. Before that time, I don't have any idea what it was called."
(Lazarus Wesley, August 5, 1987)

* * *

Achohathi snan

Translation: shadow clearing

Location: lsd. 15 - sec. 19 - twp. 21 - rge. 6 - w. of 5 m.; map
3E, D-2

Description of this area:

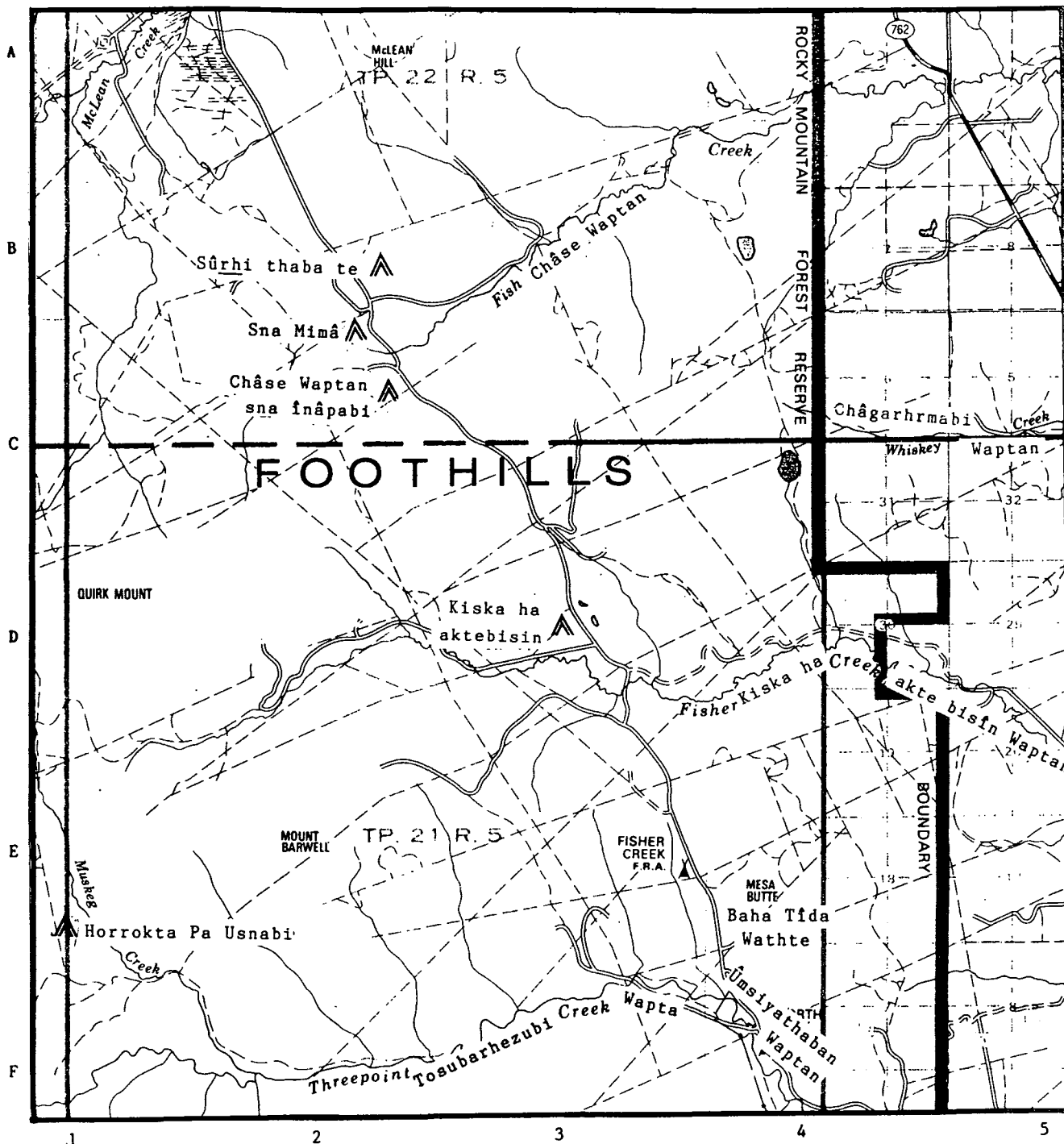
"All this surrounding area is in the shadows (of the ridge and Forgetmenot Mountain) during the wintertime. ... The sunshine never hits this location (in the winter)."

This is a traditional campsite used when hunting big horn

sheep.

Elder: Eddie Lefthand (July 28, 1987)

MAP 3F



▲ traditional campsite

1.25 cm. = 1 km.

Chase Waptan

Translation: decayed wood creek

English name: Fish Creek

Location: map 3F

Elders: Eddie Lefthand (July 28, 1987)

Wallace Ear (August 4, 1987)

Explanation:

When the beaver ponds freeze in the winter many trees are killed.

Another name for this creek:

Ktaktaba Waptan

Translation: muddy creek

Explanation: This creek is muddy.

Elder: Frank Powderface (June 11, 1987)

* * *

Surhithaba te

Translation: where the black brownish colored horse died

Location: sec. 8,9 - twp. 22 - rge. 5 - w. of 5 m.; map 3F, B-2

Elder: Eddie Lefthand (July 28, 1987)

* * *

Sna Mima

Translation: round clearing

Location: lsd. 13, 14 - sec. 4 - twp. 22 - rge. 5 - w. of 5 m.;
map 3-F, B-2

Elders: Frank Powderface (May 4, 1987)

Eddie Lefthand (July 28, 1987)

Description of this area:

"It's a fairly large open area, good grazing land."

It's a traditional campsite.

Event at this location:

"Up by that pocket in the clearing my parents camped. ... They were camped here on a squirrel shooting trip. My mother was laid up after giving birth. She was sick and one of her relatives, that is my maternal grandmother (Eddie Lefthand's stepmother's mom)... was doctoring her.

"On one of these evenings at dusk, my mother laid her baby alongside her on the pillow and rested beside the baby. This woman who was doctoring her came inside the tipi with her medicinal remedies and came over to where the baby was. She sat down and leaned over with her elbow propped upon where the baby was. She didn't see the baby lying there. ... She said she heard the baby cry out and immediately removed her elbow. From then the baby would whimper and then past midnight she really started to cry and they couldn't do anything. She kept crying all night and just as dawn was breaking, she passed away.

"When they unwrapped the baby from the papoose bag and examined her later, they found a discoloring around the pelvis area where the woman probably had leaned down on her elbow. ...

"They just gave the baby a native name and the white people were not aware of it as she was not registered yet. ... Yes the baby was born and died here and my parents gave it a native name and buried it here." Eddie Lefthand (July 28, 1987)

This happened in 1934.

* * *

Thudaiktusiya iwaptan

Translation: the creek from abandoned stove

English name: none

Location: map 3F, B-2

This is an intermittent creek, a marshy area.

Elder: Frank Powderface (July 22, 1987)

* * *

Chagarhrmabi Waptan

Translation: bridge creek

English name: Whiskey Creek

Location: map 3F

Elders: Eddie Lefthand (July 28, 1987)
Wallace Ear (August 4, 1987)

Explanation:

"This is a creek that you can't cross at any old place. It's a boggy, swampy creek, also it's narrow and fairly deep. ... So I imagine somewhere along this creek the ancestors built a bridge to cross over." (Eddie Lefthand)

* * *

Baha Bazo Tida Wathte

Translation: beautiful forested hill with open patches

English name: Mesa Butte

Location: sec. 12, 13 - twp. 21 - rge. 5 and sec. 7, 18 - twp.
21 - rge. 4 - w. of 5 m.; map 3F, E-4

Elder: Wallace Ear (August 4, 1987)

* * *

Kiskaha Aktebisin

Translation: abandoned sheep hide

A traditional campsite.

Location: sec. 26, 27 - twp. 21 - rge. 5 - w. of 5 m.; map 3F,
D-3

Elders: Wallace Ear (April 15 and August 4, 1987)
Eddie Lefthand (July 28, 1987)
Lazarus Wesley (August 5, 1987)

Explanation of this name:

"My cousin Hanson Bearspaw's mother disposed of a Big Horn sheep hide in that area when the hide became too ripe to be worked and scraped into a pliable buckskin. She threw away the spoiled hide on one of those hunting expeditions.

"Her husband said, "My, you've gone and wasted a good hide and now you're throwing it away. Henceforth, this creek will be known as Kiskaha aktebisin. You've aided in naming this creek after what you've just done." This he told his wife." (Wallace Ear, April 15, 1987)

Another version of this story:

"There is an interesting story connected with the river regarding the abandonment of sheep hides. The Stoneys made a sheep kill in that vicinity once. As they skinned the animals and prepared to cure the hides, the hunters discovered ticks (parasites) on the sheep hides. Do you know what they are? (Tathkakpa) They are animal lice that sometimes infest animals, in this case sheep. And so it was, the hides were useless and ruined and were discarded hence the name Kiskaha Aktebisin Wapta." (Flora Ear, April 29, 1987)

"It's been said that there were three sheep hides that were disposed of or left here. The hides were beyond repair to make into buckskin so that's how she named that location after that incident." The woman who abandoned those sheep hides was Peggy Bearspaw. (Wallace Ear, August 4, 1987)

A third version of this story:

"Further on is another location. The Stoneys had shot some big horn sheep and were packing along these hides. I imagine they didn't have enough time to stop off at one place and work these green hides, to scrape and cure the hides. They stopped off at this creek and found that the hides were spoiled badly so they threw them away and so that creek became known as Kiskaha aktebisin - abandoned sheep hide." (Lazarus Wesley, August 5, 1987)

In the summer when the season temperatures are high, fresh skinned animal hides will spoil easily, attracting flies to laid eggs. The maggots will mature at a fast rate so the hide becomes rancid, foul, smelly and infested with maggots eating holes in the hide.

* * *

Kiskaha Aktebisin Waptan

Translation: abandoned sheep hide creek

English name: Fisher Creek

Location: map 3F

Elders: Eddie Lefthand (July 28, 1987)
Wallace Ear (August 4, 1987)

* * *

Chágarhmabi Háthka

Translation: long bridge

Location: sec. 4, 9 - twp. 22 - rge. 5 - w. of 5 m.; map 3F, B-2

Explanation:

"They made a long bridge over the swampy muskeg with cut poles and logs. If the pack horses got off the bridge on either side, they would easily get stuck, bogged down in the swamp. In those days building a bridge was just laying down or positioning odd sized timber along the swamp, just so they wouldn't get stuck."

A related name:

"Another traditional campsite is Chágarhmabi Háthka umtadaum o ete ze (the traditional campsite west of long bridge). That's this one here by those pine poplar groves."

Elder: Wallace Ear (August 4, 1987)

* * *

Horrokta Pa Usnabi

Translation: where a whiskeyjack's head was plucked clean

Location: lsd. 4 - sec. 18 - twp. 21 - rge. 5 - w. of 5 m.; map 3F, E-1

Elders: Frank Powderface (May 4, 1987)
Eddie Lefthand (July 28, 1987)
Wallace Ear (August 4, 1987)

Story behind the name:

"That location was not named a long time ago, but possibly around fifty years ago. At that location Timmi (Isaiah Powderface) was camped at one time to trap squirrels for their pelts. I imagine Johnson (Powderface) was a small kid then, just old enough to trap whiskeyjacks. He laid out

some traps for these whiskeyjacks. ... There at the bottom of that hill is where Johnson trapped a whiskeyjack and he plucked clean its head, while it was still alive. Then after that, he set it free." (Frank Powderface, May 4, 1987)

Eddie Lefthand's father Chakta - lefthanded (Jonas Lefthand) observed this and named this place Horhorkta pa usnabi.

Description of this area:

"It's on the east side of that big hill. That's where it is. That's also a nice area for camping, many open clearings suitable for camping. ... It's a good grazing area; the grass is rich. The Stoneys usually came out to this area in the autumn when the leaves are brown and stayed on 'til close to the big feast (Christmas).

"Yes, the horses were in good condition, nice and fat then. You see, when you're looking for a good grazing area for the horses, it's mighty tough in the mountains where grazing areas are scarce. The ones who made ventures out into the mountains usually returned home with their horses in poor shape, awfully thin, that was in those days. These people weren't too pleased with this. But then hunting for big horn sheep is what they usually go for (sheep dried meat is a delicacy); at the same time they paid the price in their horses' condition as grazing is poor in the mountains." (Lazarus Wesley, August 5, 1987)

* * *

Tosubarhezubi Wapta

Translation: where teepee poles are piled

English name: Threepoint Creek

Location: east of the old bridge south and west of Mesa Butte;
map 3F

Elders: Flora Ear (April 29, 1987)
Eddie Lefthand (July 28, 1987)
Paul and Eunice Mark (May 29, 1987)
Frank Powderface (July 22, 1987)
Wallace Ear (April 15, 1987)

Explanation of the name:

"In the days of warfare, a camp was set up in this location. When camp was about to be moved to another location, the war chief called out to his people. 'Make sure you pile your

teepee poles neatly, this is an ideal location for a traditional campsite for future travels." The teepee poles were left there for future travellers. (Wallace Ear, April 15, 1987)

* * *

Ūmsiyathaban Waptan

Translation: black dirt or shale creek

English name: Threepoint Creek, west of the old bridge southwest of Mesa Butte

Location: maps 3E, 3F, 4E

Elders: Wallace Ear (August 4, 1987)
Eddie Lefthand (July 28, 1987)

Story connected with this area:

"This is where they were camped when he (Paul Dixon Sr.) accidentally wounded himself in the foot with a gun while squirrel hunting." (Eddie Lefthand)

* * *

Ūmsiyathaban Garhe

Translation: black dirt ravine

Location: all along Threepoint Creek, west of Mesa Butte; maps 3E, 3F, 4E

Explanation:

The creek that flows through this ravine is called Ūmsiyathaban Waptan (black dirt or shale creek).

Elder: Eddie Lefthand (July 28, 1987)

* * *

Chāse Waptan sna ināpabi

Translation: the open clearing by decayed timber creek

Location: lsd. 3,5 - sec. 4 - twp. 22 - rge. 5 - w. of 5 m.; map
3F, C-2

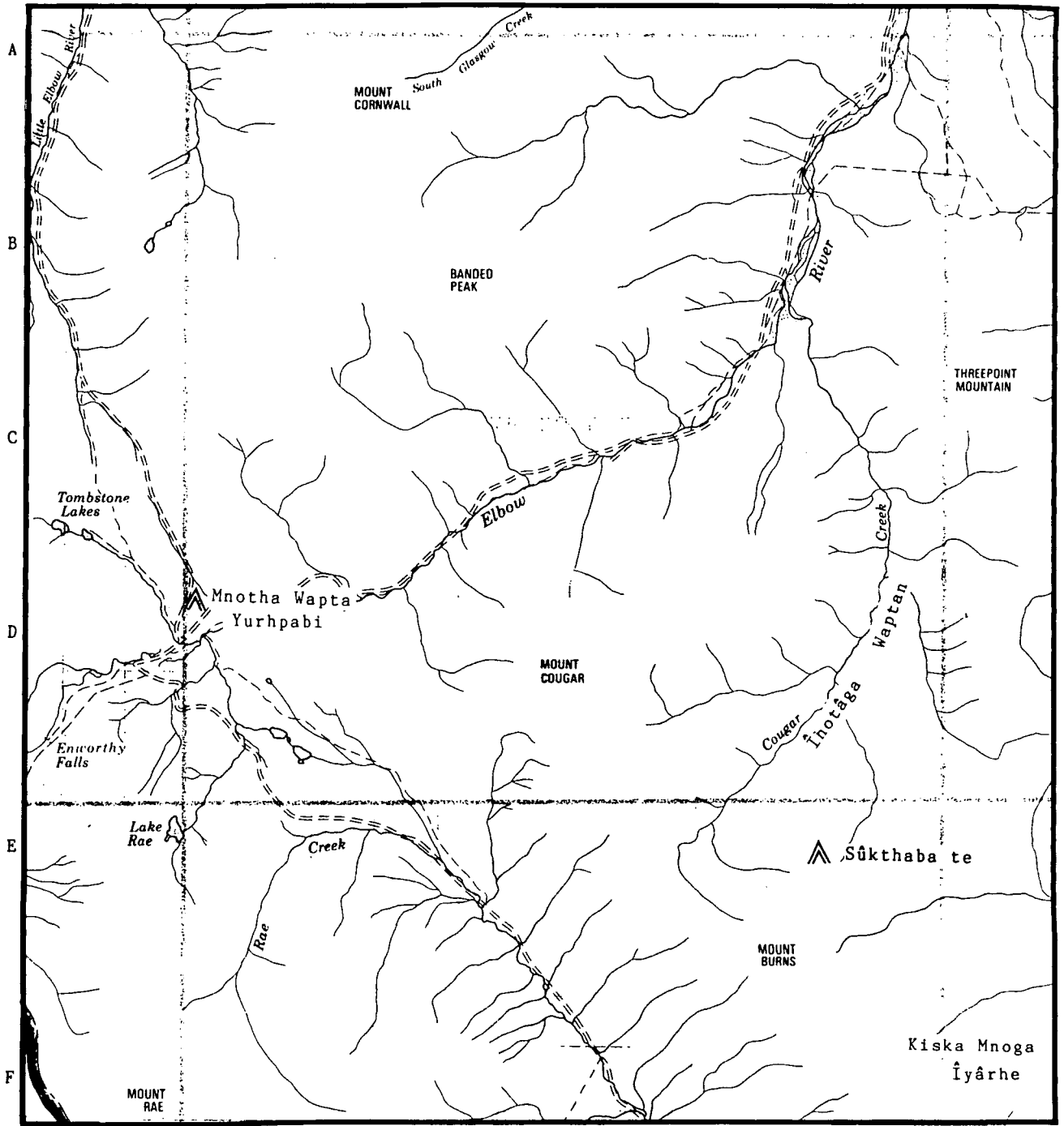
Elders: Lilly and Lazarus Wesley (August 5, 1987)

Description of this area:

"This is the type of place the Stoneys favoured for fall hunting and also for trapping. The grazing is excellent and the horses were in tip top condition, nice and fat when they got back home after leaving here. I believe this is the Chase Waptan iptan - start of decayed timber creek and there should be some gravesites around here." (Lazarus Wesley, August 5, 1987)

"They sought these good grazing areas for their mounts. When the horses were grazing then they would go out to do some hunting for the winter. Whenever I come out to these locations I've longed for those days when we lived out in the wilderness." (Lilly Wesley, August 5, 1987)

MAP 4D



▲ traditional campsite

1.25 cm. = 1 km.

Mnotha Wapta Yurhpabi

Translation: arrived at the headwaters of the crackling river
(Traditional campsite)

Location: sec. 7 - tpw. 20 - rge. 7 - w. of 5 m.; map 4D, D-1

Elders: Wallace Ear (May 12, 1987)
Eunice Mark (May 29, 1987)

* * *

Ihmotaga waptan

Translation: cougar creek

English name: Cougar Creek

Location: map 4D

Elder: Frank Powderface (May 4, 1987)

Explanation of the name:

"All this area was the habitat of the cougar a long time ago. ... I went out that way with the ranger once a few years ago, in the winter. We saw a cougar track in the snow on the road. Gee, it was a large one. It was trotting along, you could see it was a large one judging by the distance between the tracks."

* * *

Sukthaba te

Translation: where black horse expired

Location: sec. 35, 36 - twp. 19 - rge. 7 - w. of 5 m.; map 4D,
E-4

Elders: Frank Powderface (May 4, 1987)
Eddie Lefthand (July 28, 1987)
Wallace Ear (August 4, 1987)

Explanation of the name:

"Horses were used for beasts of burden. According to what

my father told me, there was a Stoney brave, I can't place the name at the moment, who owned a black horse. Well, this horse died at that location, so ever since it's been called sũkthaba ten, that was just before I was born, just a bit before my time." (Frank Powderface)

"I believe my uncle Oyewaká (guardian or the supernatural's tracks) Job Stevens, that was his prize black horse that expired on that location. It was said that this particular horse took sick and died all within a short time so that location became known as Sũkthaba Te (where black horse expired).

"Oye waká is a name given by the Nakoda and that name implies it is either a guardian or a supernatural being's tracks and is to be respected. That will be a task to try to erase the tracks. His name in English is Job Stevens." (Wallace Ear)

Another version of this name:

Sũkthaban thnan te

Translation: where glossy and shiny black horse died

Explanation:

"There are many shades of black on horses. ... In this instance, a glossy and shiny black horse died at that particular location, so that's how it got its name."

Elder: Eddie Lefthand (July 28, 1987)

* * *

Kiska Mnoga íyarhe

Translation: ram mountain

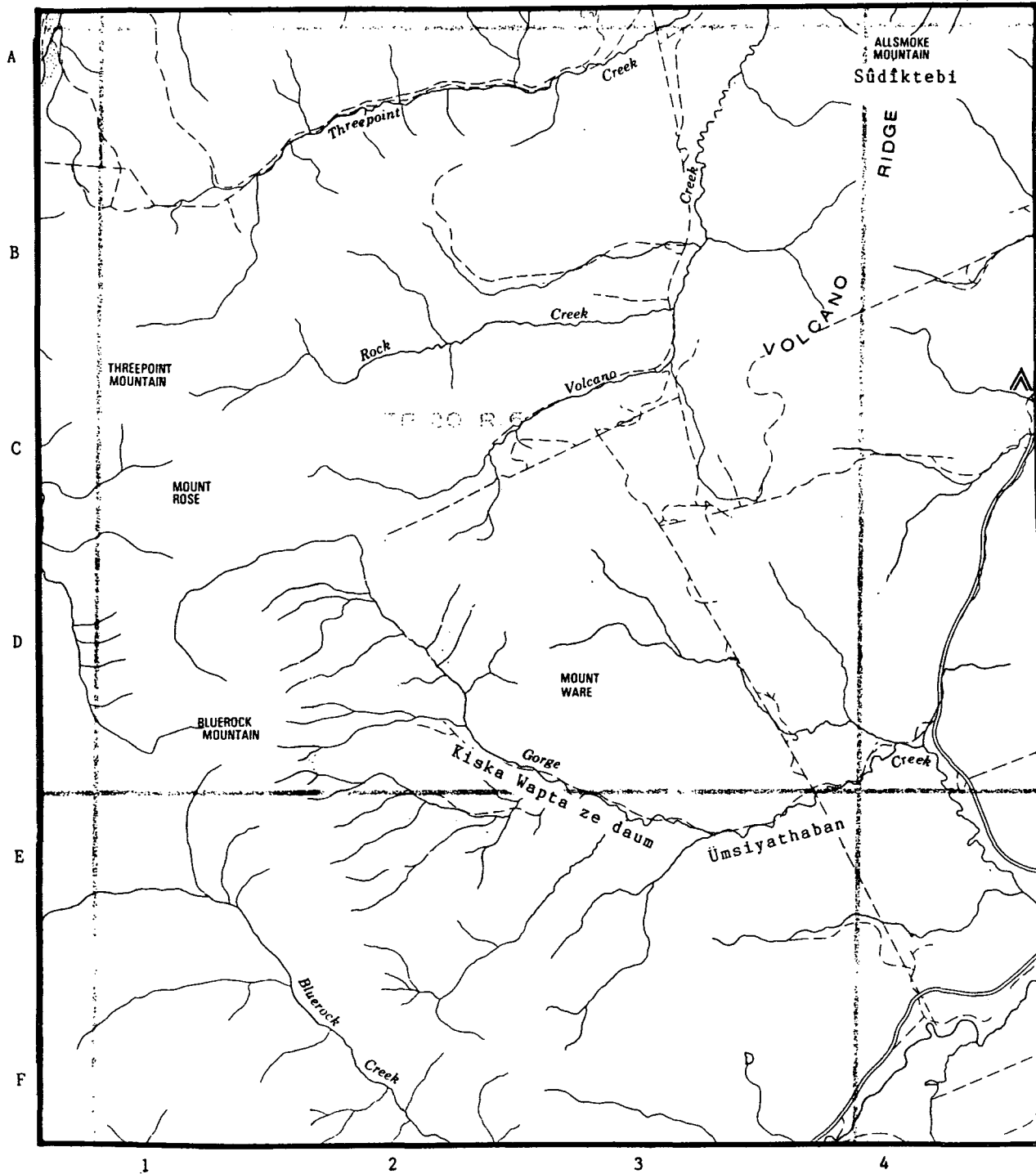
English name: southern peak of Bluerock Mountain


Location: sec. 19 - twp. 19 - rge. 6 - w. of 5 m.; map 4D, F-4

Explanation: This is a favorite habitat of the Big Horn rams.

Elder: Wallace Ear (August 4, 1987)

MAP 4E



 traditional campsite

1.25 cm. = 1 km.

Kiska Wapta ze daum Ūmsiyathaban

Translation: the black dirt creek by sheep river

English name: Gorge Creek

Location: map 4E

Elder: Wallace Ear (August 4, 1987)

* * *

Sadiktebi

Translation: where bear was smoked to death

English name: Allsmoke Mountain

Location: sec. 31 - twp. 20 - rge. 5 - w. of 5 m.; map 4E, A-4

Elder: Frank Powderface (May 29 and June 11, 1987)

Explanation of this name:

"This was when I was just a kid I can just barely remember it.

"Over there (near Allsmoke Mountain) in the fall, when the bears went in to hibernate, some Stoneys built a fire at the entrance to a bear's den and smoked a bear to death. They built a fire at the entrance and proceeded to smoke it to death. They blocked off all escape exits. They waited there patiently, by the fire. Finally they checked to see if the bear was still there. They poked down the tunnel with a pole, they could feel it lying there motionless.

"Knowing this they talked it over amongst themselves to see who would go down there to retrieve the bear. They said to Pete Canada as they used to call him (actually it was Pete Kennedy), "You are the smallest one of us, you will be the one to go down there." When he heard this, as they were proceeding towards the entrance, he walked alongside them and said, "Oh, as for myself, I believe I'll go out and do some hunting." He didn't want to go down there in the bear's den. Others had already started for camp by then, my father was in the party. When they heard this, they all started to talk amongst themselves again to decide who should go down there to retrieve the bear. Finally my grandfather Tom went down into where the bear was. He felt around and he could feel the bear, but apparently the bear had covered its head by tucking its head underneath its

body. Therefore my grandfather couldn't turn the bear over. That's what he told my father later.

"Then my father went down there. They tied a rope to the person going in so they could pull him out. He said he went down there with two ropes, one around himself and another to tie to the bear's head to drag it out. Apparently that's what the bear had done, it had tucked its head underneath its body. He said, "The bear's body was still warm, it was scary not knowing whether the bear was dead or not. I felt around until I finally located the bear's head. I slipped the noose around its head. After I had done this, I tugged on the rope a couple times to signal to the ones outside to start pulling. When they pulled and straightened the bear's body around, there was a loud gurgling sound, it was a hairy situation. All the trapped air inside the bear was gushing out. I scrambled out of there, but the bear was dead anyway.

"After they had butchered it and brought it to camp, all the men, when the meat was cooked, went off to a place to eat the ribs and the head. All the men said, "We are going off to partake of the bear's ribs; everyone else stay inside here." My younger sister was asleep by then, she was just a kid. I told my father I wanted to come along and eat the bear's ribs too. He replied, "No, you stay home and watch over your younger sister. We are going to a place where we are going to get the bear's head to talk. This is a ritual where no kids are allowed to participate." That's what he told me. So I believed him and stayed home. They didn't actually get the bear's head to talk, but it was a ritual to go out there and ask for many successful hunts; all the men participated. Actually they didn't want the children to come along on these ceremonies. It was a custom in those days whenever they had killed a bear out in the wilderness to pray for success, not in terms of wealth or riches, but for many more successful hunts in the future to provide their food. This was the custom in the old days for all the men to partake of the bear's ribs and ask for more successful hunts. ... That is where they smoked a bear to death in the fall." (Frank Powderface, May 29, 1987)

Another version of this story:

"They built a fire at the entrance." Pete Kennedy decided to go out hunting - "they didn't hold him back. Then Peter Ear, grandfather Tom (Powderface), my father (Johnny Powderface), my paternal grandfather Luke (Powderface), Paul Amos, then a fellow named Hagikta (look back over the shoulder) that much I can remember. They were a large group and there are still some I can't place as I was just a kid.

"All those men built a fire there and waited for some time. Then when they thought it was time, they decided to go in the den and retrieve the bear. They debated amongst themselves on who was of the smallest stature to go into the

bear's den. All of these guys were of husky size with the exception of Peter Ear and my grandfathers Tom and Luke.

"So grandfather Tom was chosen to go in first, and they tied a rope around his waist with which to signal the other should he run into difficulty, also he packed a staff with which he could feel (poke) around in the dark, also to defend himself with if necessary. My late father later retold of these events more thoroughly, when I reminded him of this incident that occurred on that site when I was only a small kid, so this is what I'm relating to you now. He went in and after awhile the others on the outside felt some tugs on the rope so they proceeded to haul him out. My grandfather crawled back out with the help of his companions. He got out and told his comrades, "I could feel that the bear was down there, although it didn't move or anything. I believe that bear is still alive. I don't believe it's dead yet. I have a feeling it's still alive."

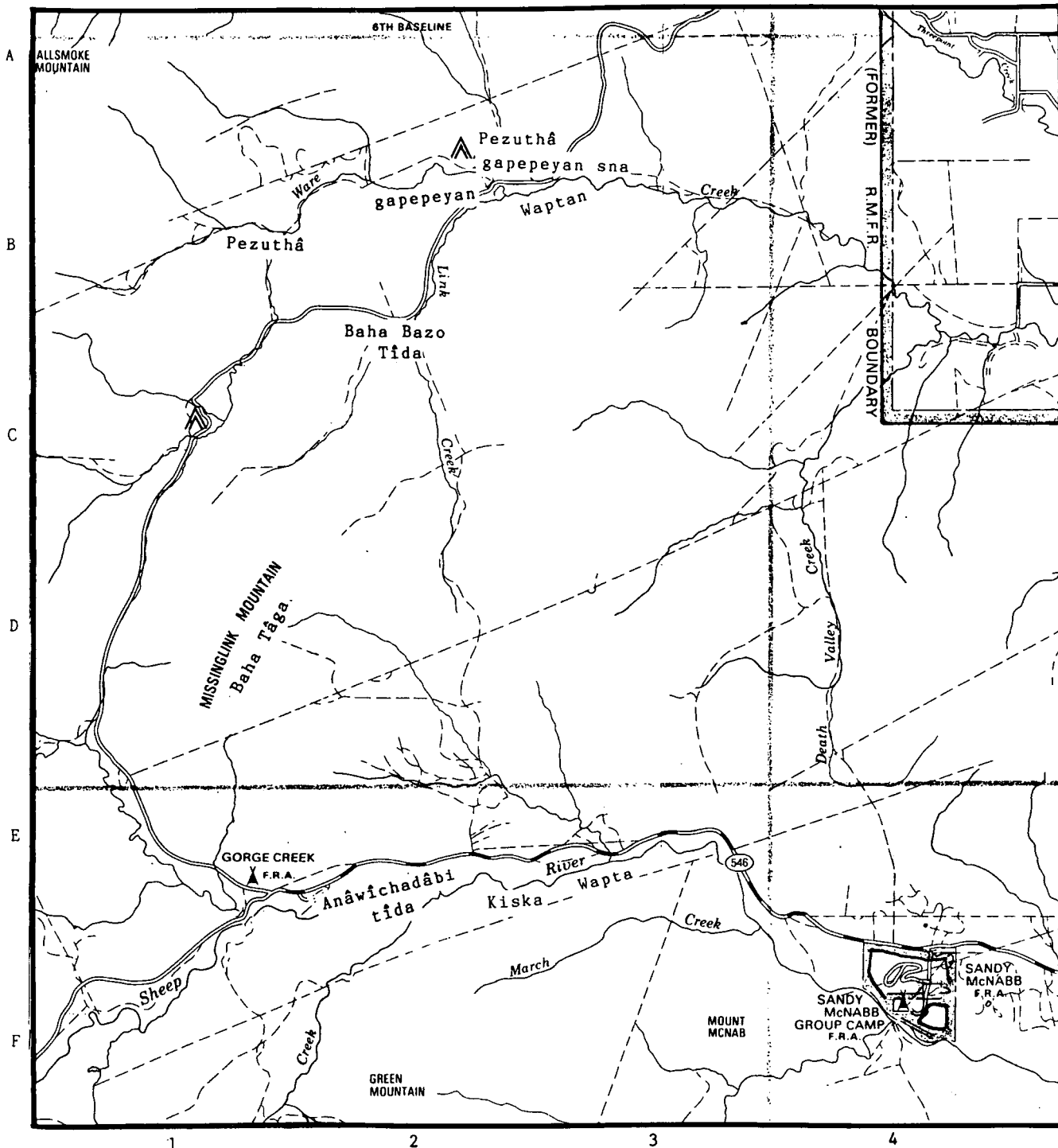
"Then he turned to me and said, "Okay now you go down there and check it out too." They gave me two pieces of rope to tie around my waist, and the other to slip over the bear's head. Then when I crawled out of the den after which we would all pull on the rope and drag the bear out.

"Well I crawled into the tunnel and proceeded to where the bear was, he (Tom) said, "That bear is just around a corner at the end." So keeping this in mind I crawled along. It was a fairly long tunnel and finally I came to the place he described. I poked around with the staff and finally located the bear. It was a hairy situation, but then I thought, if the bear was still alive, it would have charged or come after him (Tom) the first time he poked it. So I crawled in closer, slowly, 'til I could feel it with my hand. I felt around some 'til I located his head and it so happened I grabbed one of its ears. Although I knew it was dead, I stayed motionless for a time holding onto the bear's ear. I was tensed and after awhile when it didn't move I felt around to slip the noose over its head. That bear must have been thrashing around violently before it died of smoke inhalation, as I finally located its head tucked underneath its body with one paw draped over above its head. I tried to move its head so that it was positioned easier to slip the noose over, also easier to drag out when it's positioned properly. As I finally tipped its head to one side, a loud gurgling noise gushed out from its mouth. I quickly scrambled, crawled backwards for a distance. That must be all the trapped air in its lungs gushing out.

"I was nervous, apprehensive; although it was dead, crawling and poking around in the dark is something else. I thought at first it was coming after me, really scared me some, but it was the air trapped inside its body gushing out. After a time had elapsed and nothing further happened, I crawled back and slipped the noose over its head. Then I signalled

the guys outside to pull on the rope tied around the bear. I helped them by positioning the bear so that it was past the corner, then I shouted out to them to wait, so that I could crawl out. They pulled on the rope around my waist, and I helped myself too by crawling backwards and finally came out. Then they dragged the bear out too, it was a small young black bear. He (Johnny Powderface) said it really scared him bad, he thought that when the trapped air was gushing out, he thought that the bear was growling, snarling at him ready to attack." (Frank Powderface, June 11, 1987)

MAP 4F



▲ traditional campsite

1.25 cm. = 1 km.

Pezuthá gapepeyan sna

Translation: tall grass clearing

Location: lsd. 14, 15 - sec. 27 - twp. 20 - rge. 5 - w. of 5 m.;
map 4F, B-2

This is a traditional campsite.

Elder: Wallace Ear (August 4, 1987)

* * *

Pezuthá gapepeyan Waptan

Translation: tall grass creek

English name: Ware Creek

Location: map 4F

Elder: Wallace Ear (August 4, 1987)

* * *

Baha Bazo tidan (or Baha bazo sna)

Translation: lumpy mounds of earth clearing/ flats

Location: sec. 21 - twp. 20 - rge. 5 - w. of 5 m.; map 4F, B-2

This is a traditional campsite.

Elder: Wallace Ear (August 4, 1987)

* * *

Baha Tága

Translation: large hill

English name: Missinglink Mountain

Location: sec. 5, 8, 9 - twp. 20 - rge. 5 - w. of 5 m.; map 4F,
D-1

Elder: Wallace Ear (August 4, 1987)

* * *

Kiska Wapta

Translation: sheep river

English name: Sheep River

Location: maps 4E, 4F, 5D, 5E

Elders: Gordon Labelle (May 19, 1987)
Flora Ear (April 29, 1987)
Eddie Lefthand (July 28, 1987)
Wallace Ear (August 4, 1987)
Paul and Eunice Mark (May 29, 1987)

Explanation:

This is a favorite habitat of the big horn sheep. "There are many steep cliff trails along here where the sheep make good their escapes whenever they're hunted." (Wallace Ear)

* * *

Anawichadabi tida

Translation: raided encampment clearing or flats

Location: sec. 33, 34 - twp. 19 - rge. 5 - w. of 5 m.; map 4F,
E-2

Elders: Wallace Ear (August 4, 1987)
Eddie Lefthand (July 28, 1987)

Explanation:

"This is where that battle took place. The Cree had come on a horse raiding venture in this area and came upon a group of Stoneys camped here. There were only two Stoney braves defending, but they got the upper hand in this battle. They chased and shot them off their mounts on the flats here. Also at this time, this Gapeya (tall one or long one) that individual ran away and jumped over the gorge here to save himself from the raiders. He hid down there in the gorge with the women and children. He didn't help these other

braves defend the camp. It's been known that this Gapeya (tall or long one) had a yellow streak, he was a coward. Reason he lived so long was that whenever the Stoneys were in a battle he always managed to escape by running away and hiding. Although he was a tall individual he wasn't very athletic, in fact he was the exact opposite, clumsy. This brave that was in this battle later told me, "Grandchild, that time I held my aim low around the thighs. As I fired a shot, usually I wounded a couple and the air was filled with an awful smell. These Crees are similiar to the coyote that whenever something really scares it, usually shits out some droppings as it runs away." This is what happened that day.

"There were only two braves defending, but they won a decisive victory that day, only two Crees escaped that day, the others were either wounded or killed. Now these two braves Ozîja nîrhe (Bear's Ear) and his older brother were known to be very fierce warriors, not to be meddled with. Apparently when the raiding party started shooting at the tipis they wounded their father, a flesh wound. The brothers were very angry indeed, they wanted revenge, so they tackled that raiding party by themselves. This Ozîja Nîrhe (Bear's Ear) is the father of my sister-in-law Wîyan thuda (iron woman) Mrs. Alec Baptiste, so that family is the descendant of this noted warrior. " (Wallace Ear)

Another battle in this area:

"A long time ago there was a battle between the Stoneys and the Blackfeet.

"There were six in the Blackfoot party. The Stoneys massacred them and took all their belongings, that is all their war paints, their clothing, tomahawks, bows and arrows, spears, bone knives, all their various necklaces and horses. They took all of this and left them there.

"There was another party camped by Tosubarhezubi, that is now west of Millarville. These came from that party. They were all headed for Tisiya (Edmonton) to trade for twist tobacco for their various articles. This other party was trailing after them, but they discovered their slain comrades at that clearing there. In those days the Blackfeet built scaffolds and tied rawhide thongs to form a platform, they buried their deceased like that. High above the ground." (Gordon Labelle, May 19, 1987)

* * *

Kiska Wapta echa kiya, châse sna

Translation: the decayed timber clearing towards sheep river

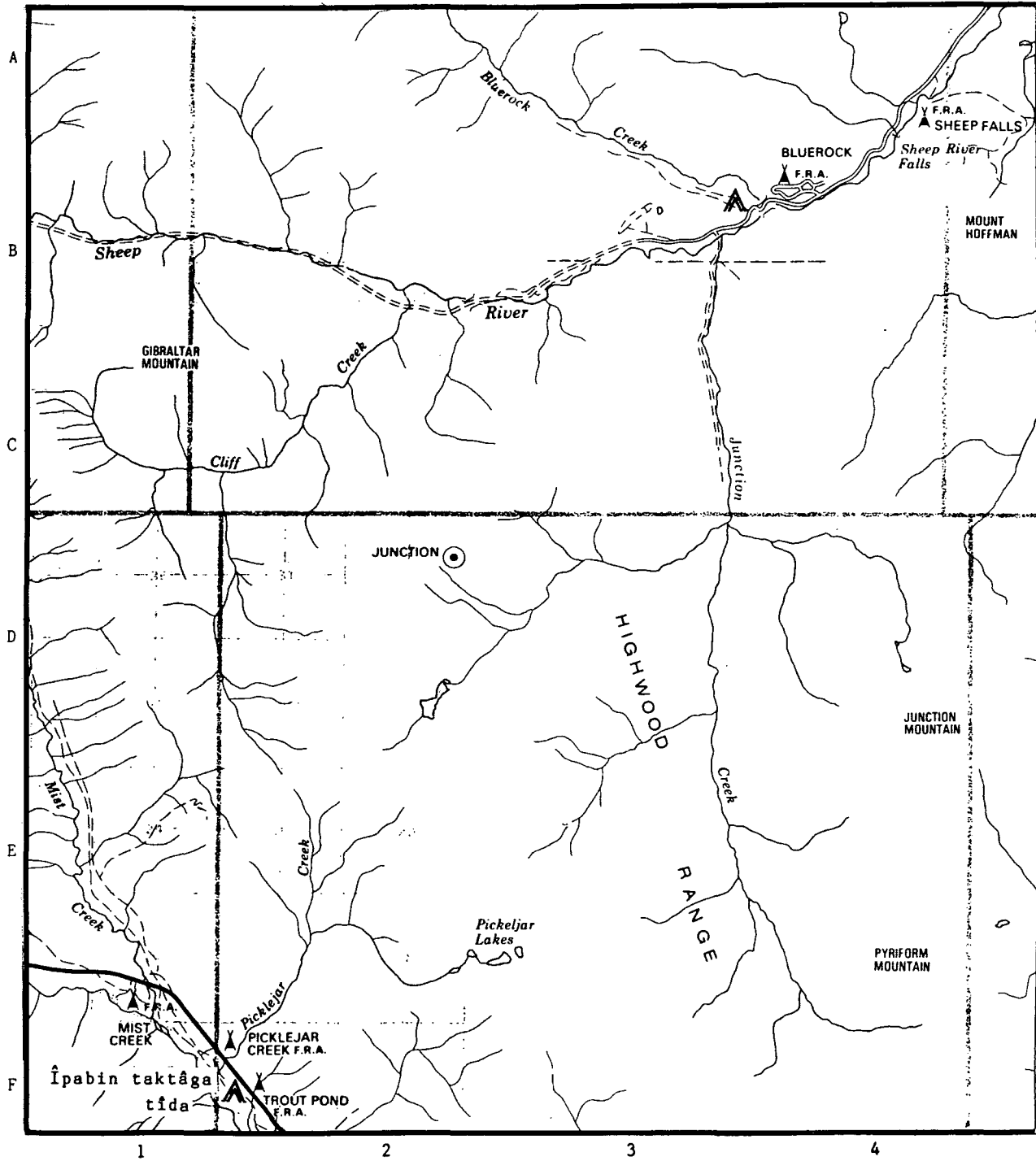
Location: lsd. 2,3 - sec. 20 - twp. 20 - rge. 5 - w. of 5 m.;
map 4F, C-1

Description of this area:

"It is an open marsh with decayed timber still standing."

Elder: Wallace Ear (August 4, 1987)

MAP 5E



▲ traditional campsite

1.25 cm. = 1 km.

Îpabin taktaga tida

Translation: clearing where there are many rocks

English name: Forestry Recreation Area - Trout Pond

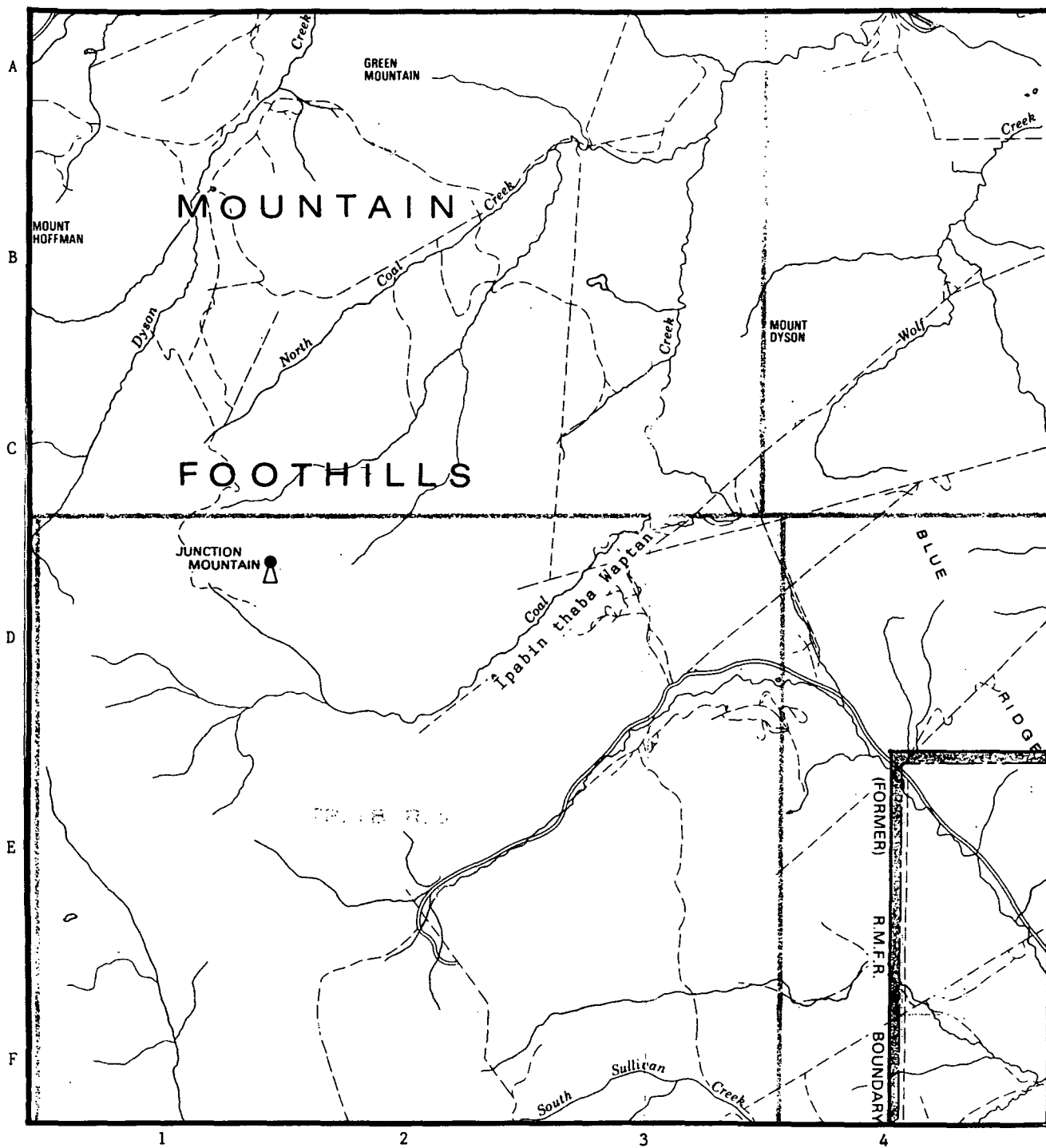
Location: lsd. 3, 4, 5 - sec. 7 - twp. 18 - rge. 6 - w. of 5 m.;
map 5E, F-1

Explanation:

"The name refers to those mounds of rocks piled and circular rings of stones around the clearing. This is one of the traditional campsites."

Elder: Eddie Lefthand (July 30, 1987)

MAP 5F



 traditional campsite

1.25 cm. = 1 km.

îpabinthaba Waptan

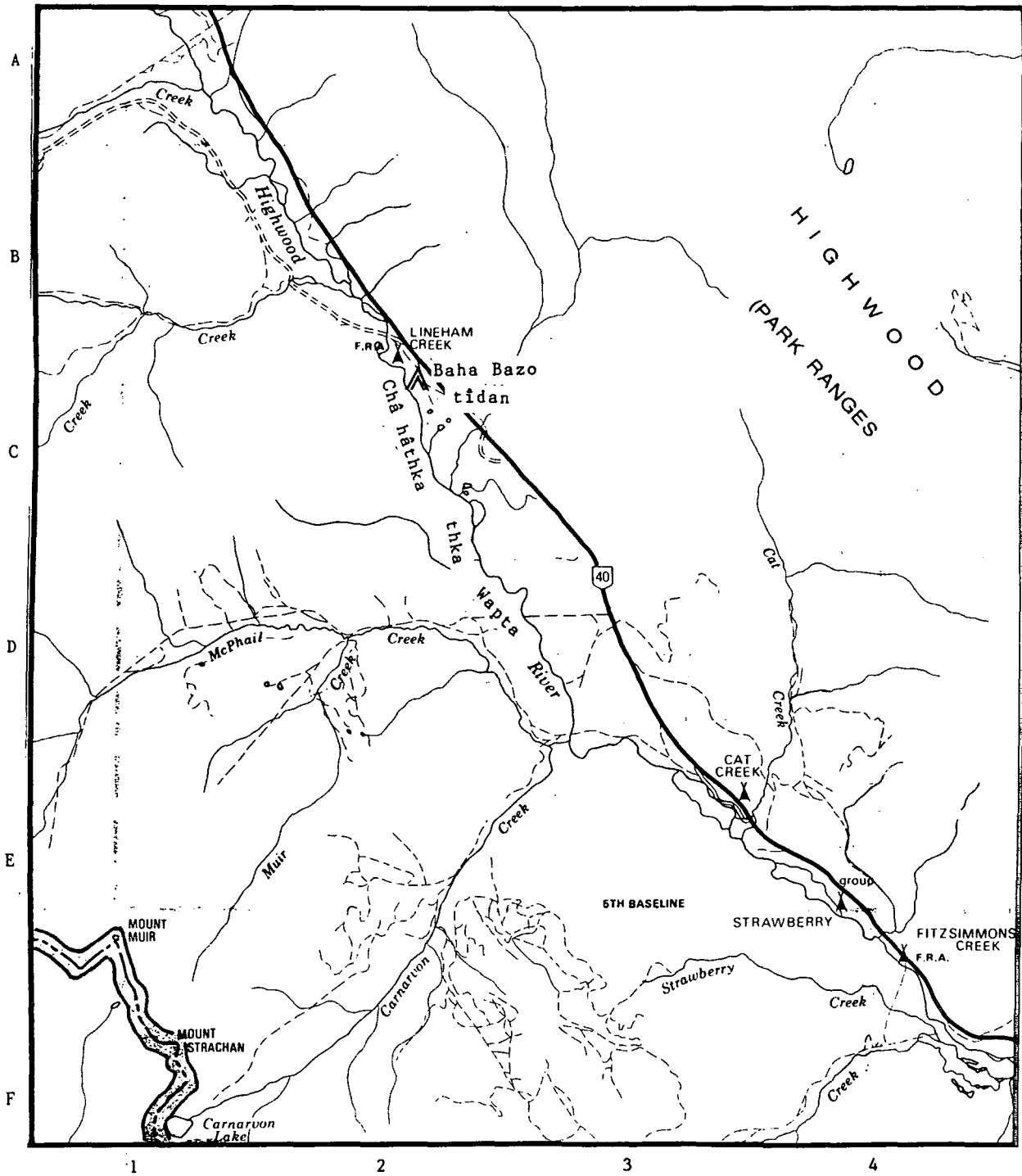
Translation: black rocks creek

English name: Coal Creek

Location: map 5F

Elder: Eddie Lefthand (July 30, 1987)

MAP 6E



▲ traditional campsite

1.25 cm. = 1 km.

Baha Bazo Tida

Translation: lumpy mounds of earth clearing

English name: Forestry Recreation Area - Lineham Creek

Location: sec. 28, 29 - twp. 17 - rge. 6 - w. of 5 m.; map 6E, B-2

Explanation:

"That's the small lumpy mounds of earth, usually found wherever there's a dried up marsh."

Elder: Eddie Lefthand (July 30, 1987)

* * *

Châhâthkathka Wapta

Translation: tall trees river

English name: Highwood River

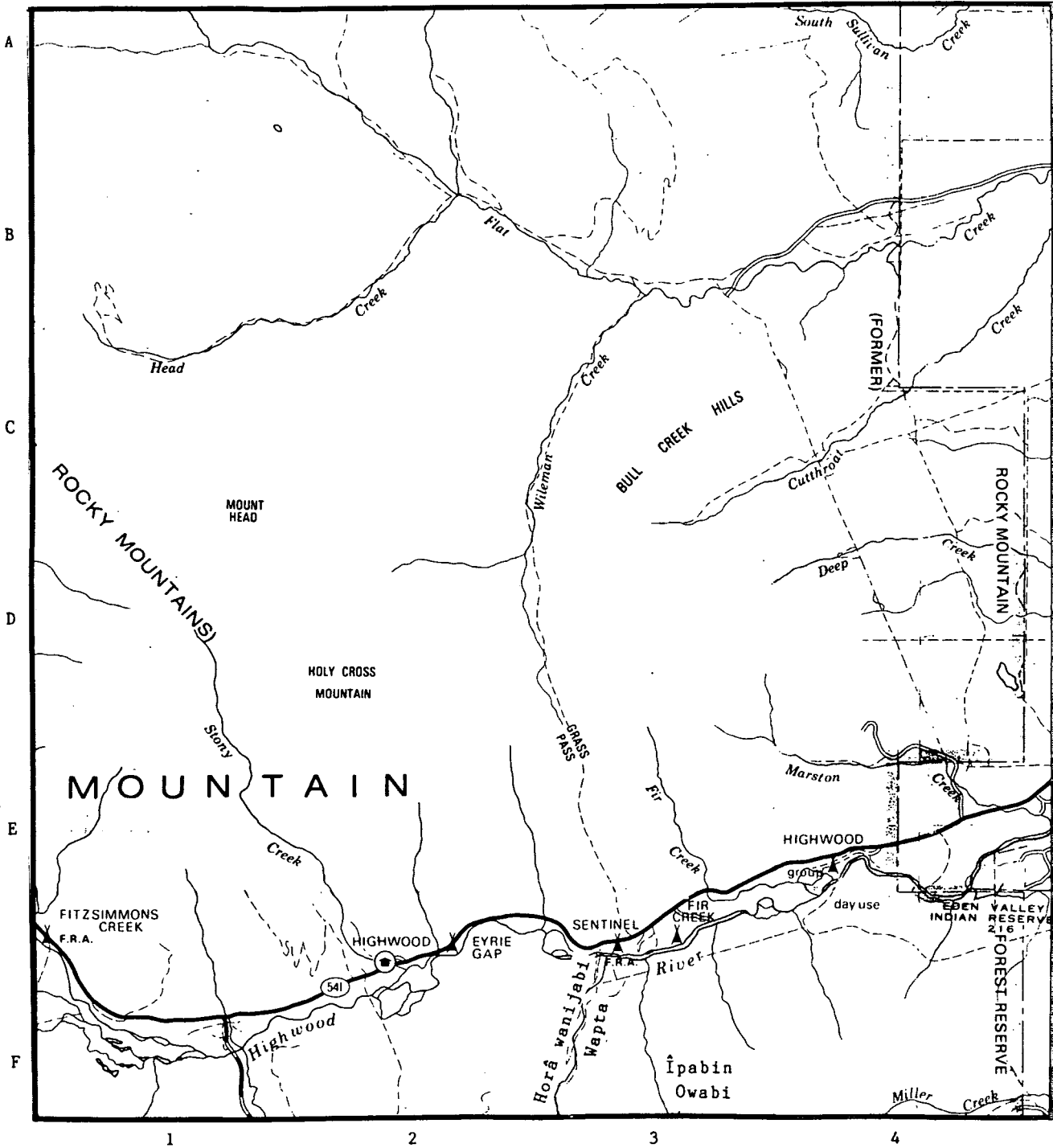
Location: maps 6E and 6F

Elders: Eddie Lefthand (July 30, 1987)
Frank Powderface (April 23, 1987)

Explanation:

"Back at the opening (of the east valley) there are many tall aspen groves along the river, therefore a suitable name is Châhâthkathka Wapta." (Frank Powderface)

MAP 6F



▲ traditional campsite.

1.25 cm. = 1 km.

Horá winigabi Wapta

Translation: no fish river

English name: Cataract Creek

Location: map 6F

Explanation:

"In those days, although it's fairly wide and has lots of pools where fish are likely to inhabit, there were none, so that's why it was named like that. Who knows, maybe further west there are fish in that river."

Elder: Eddie Lefthand (July 30, 1987)

* * *

îpabin Owabi

Translation: writing on stone

Location: sec. 7,8 - twp. 16 - rge. 4 - w. of 5 m.; map 6F, F-3
(The writings are near the bottom of a shattered cliff.)

Elders: Eddie Lefthand (July 28 and 30, 1987)
Wallace Ear (August 4 and May 12, 1987)

Description of the pictographs:

"The pictographs are "of people, tipis, also some animals. One specifically is of a mountain sheep about to charge a human. The human is shown with outstretched arms. They are simple drawings with lines and circles." The drawings are made "with some type of brown color on the flat rocks. ... It's been know those drawings cannot be erased."

"It's been known that later on at that location, a new drawing was made ... above the original one." (Eddie Lefthand, July 28 and 30, 1987)

Who drew the pictographs:

"Neither the Stoneys nor other Indians are responsible for the writings there, it's the work of Mâko oyadebi (small beings that live underground in the mountains)."

"Mâko oyadebi are a people who are gifted with special powers bestowed upon them by the Creator. They were placed upon the earth with special duties. It has been said that

at their dwellings, which are at the entrances of caves, are many scattered bones. They are great hunters, they lived on wild meat, none of the modern day domestic foods. In the wintertime, it's been known that in the area around the entrance of the caves the snow is melted. The Creator gave them special powers, they were looked upon as special people who looked after the mountains. They lived in harmony with nature, they had nothing to fear." (Wallace Ear, May 12, 1987)

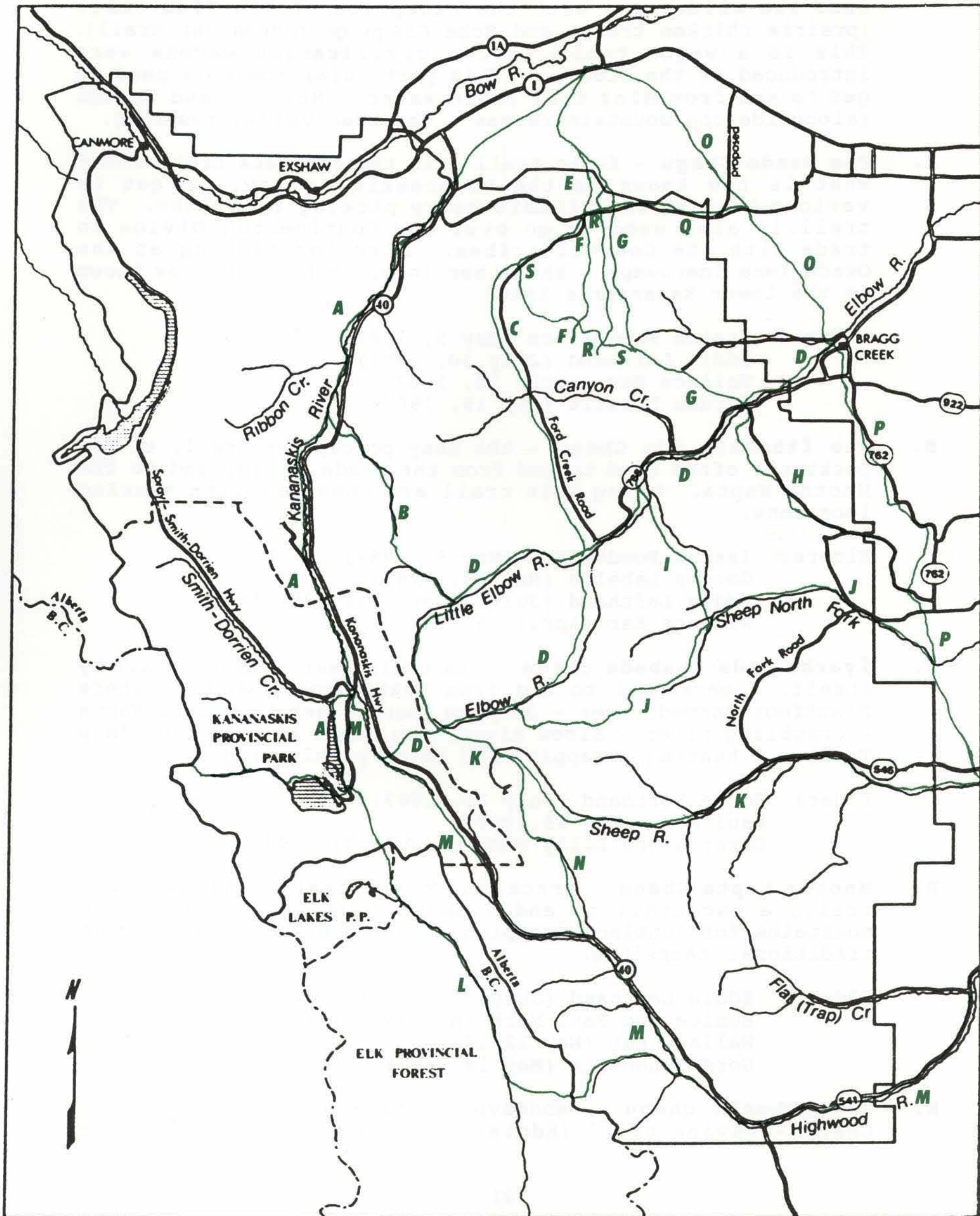
Legend connected with the pictographs:

"Whenever anyone ventures out there to look at Îpabin Owabi (writing on stone), usually strong gusty winds will be blowing in that region.

"Once I was in a party that camped near that site and the winds were so strong that it blew over the tents. During that night we moved out towards the prairies and camped out there. Only then did the winds die down.

"So this always happens, strong winds will be blowing hard each time a venture is made to this writing on stone. In those day, these mâku oyade (guardians of the earth) had strong supernatural powers, gifts that are given by the Creator to watch over the earth to see that all is as it should be in its natural state, nothing disturbed or altered. It's been known that these are the ones who made these writings on stone." (Wallace Ear, August 4, 1987)

STONE TRAILS



Ūnak chāgu is a term used to define packtrails. The many different trails in the Ozade- Mnotha Wapta Mākochī (Kananaskis - Crackling River - Country) are all ūnak chāgu into the wilderness with the exception of Sīo Tīda chāgu (prairie chicken trail) and Echa Chāgu ge (permanent trail). This is a wagon trail, after civilization wagons were introduced to the Stoneys. This particular route is used to get to and from Mīnī thnī (cold water - Morley) and Ga nah (alongside the mountain ranges - the Eden Valley reserve).

- A. **The Ozade Chāgu** - forks trail - is the old pack trail along what is now known as the Kananaskis Valley, to get to various hunting or suitable berry picking locations. The trail is also used to go over the Continental Divide to trade with the Coastal tribes. Also for fishing at the Ozade ūmne ūnatuwapa - the other lower forks lake, now known as the Lower Kananaskis Lake.

Elders: Isaiah Powderface (May 5, 1987)
Eddie Lefthand (July 30, 1987)
Wallace Ear (April 16, 1987)
Gordon Labelle (May 19, 1987)

- B. **The ūthorhan Oda Chāgu** - the many porcupines trail, an old packtrail often used to and from the Ozade valley and to the Mnotha Wapta. Along this trail are some favorite hunting locations.

Elders: Isaiah Powderface (May 5, 1987)
Gordon Labelle (May 19, 1987)
Eddie Lefthand (July 28 and July 30, 1987)
Wallace Ear (April 16, 1987)

- C. **ūyarhe Wida ūtabeda chāgu** - the trail behind the mountain by itself. A packtrail to and from Tokijarhpabi Wapta - where Blackfoot camped river - Jumping Pound Creek to Mnotha Wapta - crackling river - Elbow River, now known as the Powderface Trail. A hunting, trapping and berry picking trail.

Elder: Eddie Lefthand (July 28, 1987)
Paul Mark (May 25, 1987)
Lazarus and Lilly Wesley (July 21, 1987)

- D. **Mnotha Wapta Chāgu** - crackling river trail - Elbow River trail, a packtrail to and from various locations in the mountains for hunting, trapping, fishing or berry picking at traditional campsites.

Elders: Eddie Lefthand (July 28, 1987)
Eunice and Paul Mark (May 25, 1987)
Wallace Ear (May 12, 1987)
Gordon Labelle (May 19, 1987)

- E. **Wīnārhmābi chāgu** - rendezvous trail, also known as Garhe Chāgu - ravine trail (Eddie Lefthand (July 28, 1987) - a

packtrail from the east end of Chiniki Lake south to Tokijarhpabi Châgu - where Blackfoot camped trail.

Elder: Eddie Lefthand (July 28, 1987)
Gordon Labelle (May 19, 1987)

(See story connected with this trail.)

- F. **Hiktathi Châgu** A packtrail going south from Tokijarhpabi châgu (where Blackfoot camped trail) to the base of Îyarhe Wida (mountain by itself - Moose Mountain), used primarily for gathering moss, also for hunting and trapping.

Elders: Lazarus Wesley
Wallace Ear

- G. **Sawin anibi Châgu** - where Blackfoot squaw was brought trail. A packtrail, the northern end of the trail was later named the Îktû châgu fire trail, to the Mnotha Wapta - crackling river - Elbow River.

Elders: Wallace Ear (May 12, 1987)
Paul and Eunice Mark (May 25, 1987)
Frank Powderface (July 22, 1987)
Eddie Lefthand (July 28, 1987)

- H. **Chathabthaban Châgu** - black spruce trail, later known as the Chuwaba Waptan Châgu - spruce creek trail - Maclean Creek trail (Wallace Ear, August 4, 1987). A packtrail south from Mnotha Wapta - crackling river - Elbow River to Tosubarhezubi Wapta - tipi poles piled river - Threepoint Creek. This is the southern part of the trail later known as the Îktû Châgu - fire trail.

Elder: Frank Powderface (May 4, 1987)

- I. **Pterathto Châgu** - oval marsh trail. A packtrail from Mnotha Wta - crackling river - Elbow River, south to Ômsiya thaban Châgu - black soil creek - Volcano Creek. Used for berry picking, fishing, hunting and trapping. A favorite trail of the Stoneys.

Elder: Frank Powderface (June 11, 1987)

- J. **Ômsiyathaban Châgu** - black soil trail - a pack trail west from Tosubarhezubi bridge - tipi poles piled bridge - into the mountains. A hunting and trapping trail.

Elder: Frank Powderface (June 11, 1987)

- K. **Kiska Wapta Châgu** - Sheep River trail. A hunting trail to and from the headwaters of the Mnotha Wapta - crackling river - Elbow River - eastward along the river to various locations.

Elder: Wallace Ear (August 4, 1987)

- L. Pacheden Chágu** - elk trail. A pack trail route used for hunting from the Ozade Chágu - the forks trail, south into B.C. and back down to the Cháháthka Wapta - tall trees river - Highwood River.

Elder: Eddie Lefthand (July 30, 1987)

- M. Cháháthka Wapta Chágu** - tall trees river trail - a packtrail south from the junction of Ozade Chágu along the Cháháthka Wapta - tall trees river - Highwood River - to Gana - alongside the mountains - the Eden Valley reserve.

Elders: Isaiah Powderface (May 5, 1987)
Gordon Labelle (May 19, 1987)

- N. Gana yabi Chágu** - going alongside the mountain trail - Eden Valley trail. A packtrail from the headwaters of the Kiska Wapta - Sheep river - to the Cháháthka, used for hunting.

Elder: Eddie Lefthand (July 28, 1987)

- O. Sto tida** - prairie chicken trail. A wagon trail to and from Mini thni - cold water - Morley - to Bragg Creek store. The northern end of the Echa Chágu ge - the permanent trail.

Elder: Paul Mark (May 29, 1987)

- P. Echa Chágu ge** - the permanent trail. A wagon trail to and from Bragg Creek store to Gana alongside the mountains - Eden Valley reserve.

Eddie Lefthand (July 28, 1987)

(See stories connected with this trail.)

- Q. Tokijarhpabi Chágu** - where Blackfoot camped trail. West from Sto Tida.

Elder: Gordon Labelle (May 19, 1987)

- R. Ktaktaban Chágu** - muddy trail - a packtrail from the Tokijarhpabi Wapta - where Blackfoot camped river to south-east of Íyarhe Wida - mountain by itself - Moose Mountain, primarily used for hunting and trapping.

Elder: Eddie Lefthand (July 28, 1987)
Lazarus Wesley (July 21, 1987)

- S. Íyarhe Wida Chágu** A packtrail going east from the Tokijarhpabi Chágu (where Blackfoot camped trail) by Zotha oda Baha - many whistling marmots hill - to Sna Mímá - round clearing. Used for hunting and trapping.

Elder: Lazarus Wesley (July 21, 1987)

Wifnârhmabi Châgu

Translation: rendezvous trail

Explanation of this name:

"I renamed it (this trail) after an incident. Remember my cousin, the older brother of Wallace, his handle was Alec? ... I used to hang around with him in my earlier years. He was a Casonova type, he loved to fool around with the women. In those days, they chummed around with young boys (who would) be messenger boys. ... Those days, that was the way things were. So I used to hang around with him and be his messenger.

"Now there was my stepmother, remember that woman who was Smokey's (Dinnet Adams) wife later? ... She stayed single for a long time, well he used to fool around with her. I used to convey messages to her from him for certain dates and so forth. This was when he was already married, but still he loved to fool around. So he had this secret love affair going on with her. I used to be his messenger.

"Now, where I am presently staying, that place, now just east of Wally's (smalleys) residence by that hill, that time I was in an encampment at that location: ... There was a fairly big encampment there at one time. Well, he said to me on a number of occasions, "Let's go out on a hunting expedition sometime." I agreed with him. "Let's go out into the wilderness along some likely good hunting areas where we'll be sure to get some game." All this time he had been planning this trip secretly with this woman, of which I was completely unaware at that time. Then one time he said, "Remember that pack trip I asked you to accompany me on, well now, let's go out tomorrow, you let your parents know." Well he had already informed my father of this proposed hunting expedition, and when permission was granted, we were on our way. He said to me, "All you need to pack is a bedroll. I'll be packing a pack horse." Which I did. All this time he never let me know about his secret set up with his woman. Then around noon time he kept telling me "Come on speed it up a bit, come on, hurry up." I wondered what in the world was going on. All this time he kept a sharp look out. He was watching in all directions. Well that Garhe châgû (ravine trail) is just a short way from our encampment, we started up through there. Now there is also another trail coming in from this direction (west). We came up on that trail and came to this junction. He studied the trail. He asked me, "See if you can spot any fresh horse tracks going along here, see if you can spot them." We both looked for them and found fresh horse tracks going up the trail. I told him "There is one going through here." He replied, "Okay" and proceeded up the trail at a fast pace, a trot. That woman had already gone up the trail before us. Around a bend in the trail, when that woman knew that we

hadn't been up the trail yet and was coming back, we met her. Both of them started laughing. I asked her, "And just where are you going?" as she is my stepmother. Well she replied, "Didn't you guys ask me to meet you here?" He told her, "Go on now, hurry up before someone comes down this way." We went at a very brisk pace from there on. He said, "Cousin, don't slow down, or stop anywhere along the trail. I fear maybe the woman (meaning his wife) will come along." He was afraid of being caught. Well we came up on that trail and came by through here and onto where we will shortly be going. That was the trail up along the river. We went on that trail and right on over behind that *iyarhe wida* (mountain by itself; English name: Moose Mountain). Up there is a good size river, that one has a name and I will be telling you about that too.

"We camped up there. All that time he was on the alert, he was really afraid of someone coming up the trail. He said, "Let's camp in a location where we can be well hidden, impossible to be detected." That time I was of the age when I was not yet able to hunt, only fish. I was pretty good at fishing. He said, "You go out and do some fishing, while I go out hunting." Well, from there on I went fishing with my stepmother. ... He went hunting, but he came back empty-handed. He went out again the next morning. ... Again he lucked out."

Elder: Eddie Lefthand (July 28, 1987)

* * *

P. Echa chagu ge

Translation: the permanent trail

Stories connected with this trail/description of Stoney life:

"Whenever the Stoneys were travelling in either direction on this route, they would often stop by this ranch, as the owner would give them eggs, a rare treat in those days. ... No matter who it was amongst the Stoneys, when travelling upon this trail, they were welcome here (a custom of the old West, now gone) and they were offered plenty of eggs. ... They (ancestors) always referred to it (the ranch) as Tisa (red house) or the Suwataga tibi sase ha (the two red horse barns)." These barns are still standing. The white man living here "always offered or rather helped them (the Stoneys) in some way.

"There is another one (place where the Stoneys could stop) further back by that hall we passed. Slightly east of that place lived an elderly white woman, she too always

offered hospitality. ... There again, they would be given plenty of eggs.

"These people knew when the Stoneys would be travelling along here, so they had ample time to prepare gifts for them, plenty of eggs and bacon drippings stored in jam jars in great quantities. These ranchers stored up these supplies all winter and gave them to the Stoneys on their annual spring treks through this area.

"I remember it used to be mighty tough in those days. Hay and feed for horses was scarce then and the horses then were of sturdy stock. Although come spring they were just skin and bones, they would survive these treks back and forth along this trail. Back then, during the winter time it was often deep snow year round not to mention the deep freezing temperatures. Sometimes during these trying times the Stoneys would journey out this way, where hay and feed necessary to sustain their horses was available. Also at the same time the people themselves ate well from gifts and hospitality offered by these ranchers.

"Now the Stoneys would find employment out here at these various ranches to earn wages. Then when plowing time was near they would head for home, either Morley or Eden Valley to plant grain feed and also vegetable gardens. When they had completed these, then they would go back to the various ranches for employment.

"They would stay out at these ranches working, then again close to haying time (August) they would head for home to cut hay for winter. Then in late fall when the leaves had fallen, they would head out into the wilderness for their annual fall hunt, to prepare meat for the forthcoming winter. They stored up with lots of dried meat. They would stay out here in the wilderness and then head for home for the annual Christmas feast, and some of them ... stayed out in the wilderness even during the great feast. Oh in those days, they lived a happy life out in the wilderness.

"In those days, the younger people didn't always want to go out, they were happy and content with that lifestyle. All they needed was one or two companions of the same age to chum around with. We were happy with this lifestyle. ... Oh we always managed to find something to amuse ourselves with, games such as foot races, long jumps. We were happy with that. In those days there weren't that many young men, compared to now where there are many, also the young maidens too. It wasn't like that in those days. It seemed like there was a scarcity of almost everything and it was pretty tough to obtain the various necessities of life."

Asked how long it took to get to Morley on this trail, Eddie Lefthand replied, "During this time of year (summer) sometimes two or three days. ... In the winter approximately

a week maybe more, that is coming from Longview.

Elder: Eddie Lefthand (July 28, 1987)

CONCLUSION AND RECOMMENDATIONS

One of the observations made during the course of this study was that there is a high level of interest and a marked lack of information concerning the Stoney history and culture.

The Stoney heritage must be recorded soon as there is an increasing danger of it being lost. The elders are our best source of information and our sole resource -- a resource which is rapidly dwindling. When they pass away, much of the Stoney culture and history will pass away with them.

Therefore, it is with a certain understandable urgency that we recommend that further historical research be done while it is still possible.

More specifically, further research into the area of geographical place names should be seriously considered. This study covered only a small portion of the Stoneys' traditional territory. Other Stoney areas that need to be researched are:

- south of the Highwood River drainage system to Chief Mountain;
- north of the Bow River to the Brazeau River drainage system;
- Banff National Park;
- isolated areas to the west of the continental divide.

We further recommend that any plaques being erected in traditional Stoney areas attempt to reflect the Stoney history pertaining to the sites. In particular, a plaque at the scene of the last major battle of the Stoneys with the Blackfoot (near the Sheep River sanctuary) would offer visitors an exciting insight into the Stoneys' heritage.

Frequently, trails, campgrounds, lodges and recreational

areas have been given Cree or English names (for example, Mount Allan - Nakiska), often ignoring the fact that the area has traditionally been Stoney. Giving Stoney names to such places would more accurately reflect local heritage.

In addition, in those areas where name changes are being contemplated, Stoney names should be seriously considered.

Given the above, it is hoped that the Stoney presence in the area will become more known and respected. Too often in the past the Stoneys' history has been overlooked, as exemplified by the historical marker by the Lower Ozade Imne (Kananaskis Lake) where mention is made not of the Stoney people but rather "the people who frequented this area."

GUIDE TO MAPS

