Tsuut'ina Stories
Of
History & Culture

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Based on stories about the Tsuut`ina Nation

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BUFFALO LAKE SEPERATION

AS TOLD BY: OTTER

~ Glossary ~

Dzanagu = A long time ago

disayi = who had gone hunting

dizi = its back

imi = tripe

k’amot = burst

disyiz = ran

wunit’osi = north

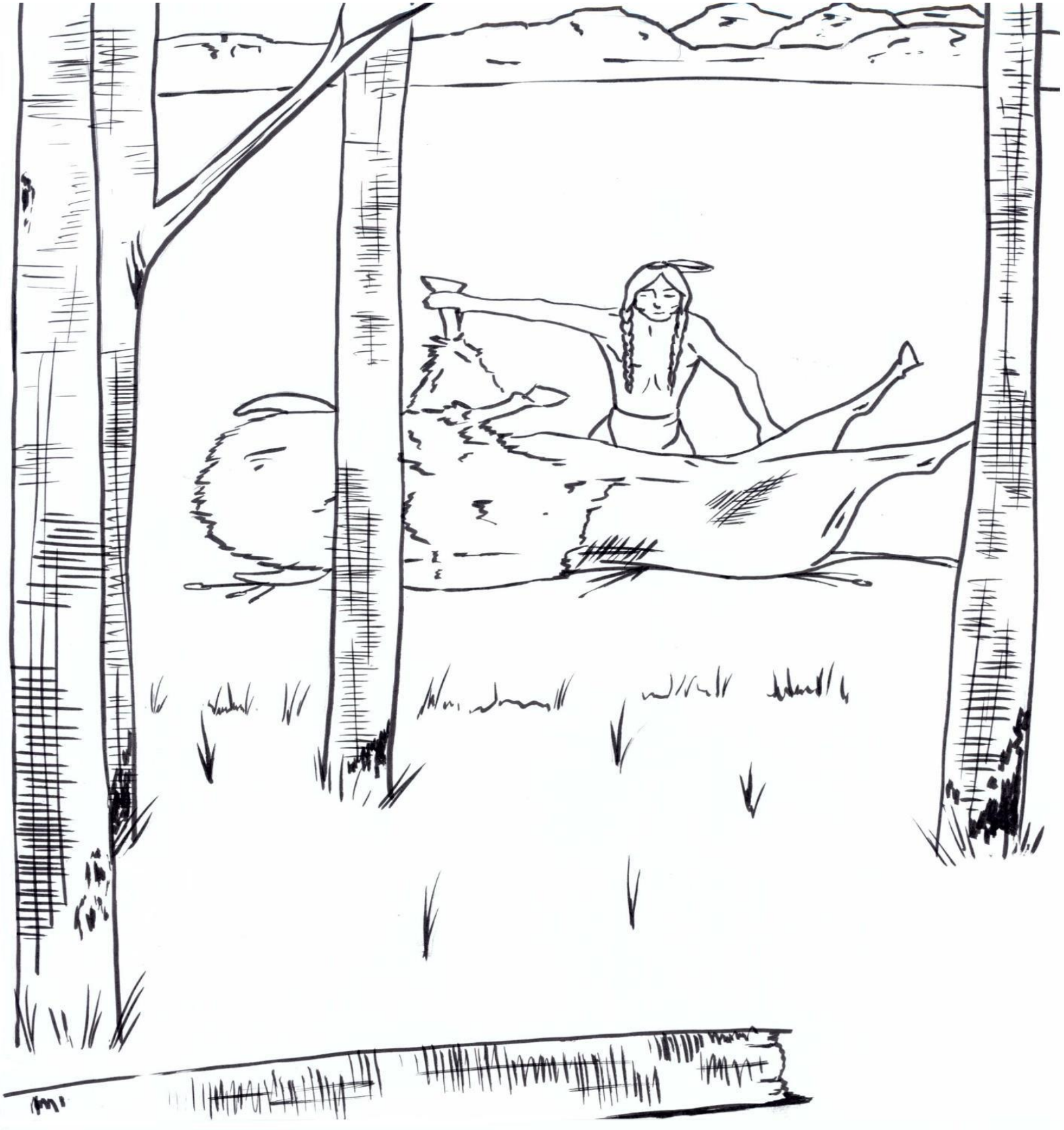
winiga = south

ts’iya = east

dogha = here

Xaʔi ʔat’a = that is how

Dzanagu a man disayi killed a buffalo and began butchering it.



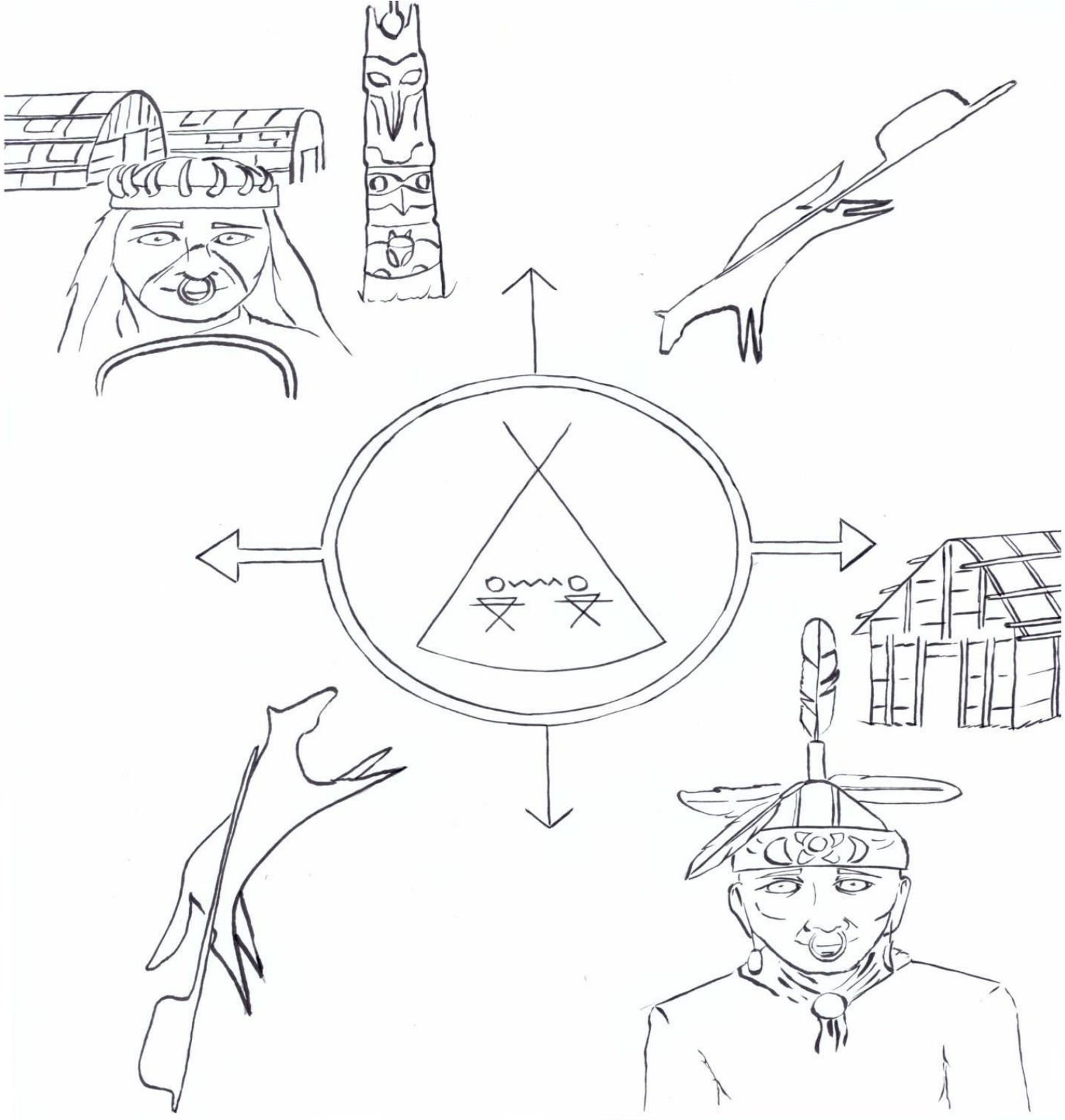
He managed to roll the dead buffalo onto dizi.

Just as he took the imi out,

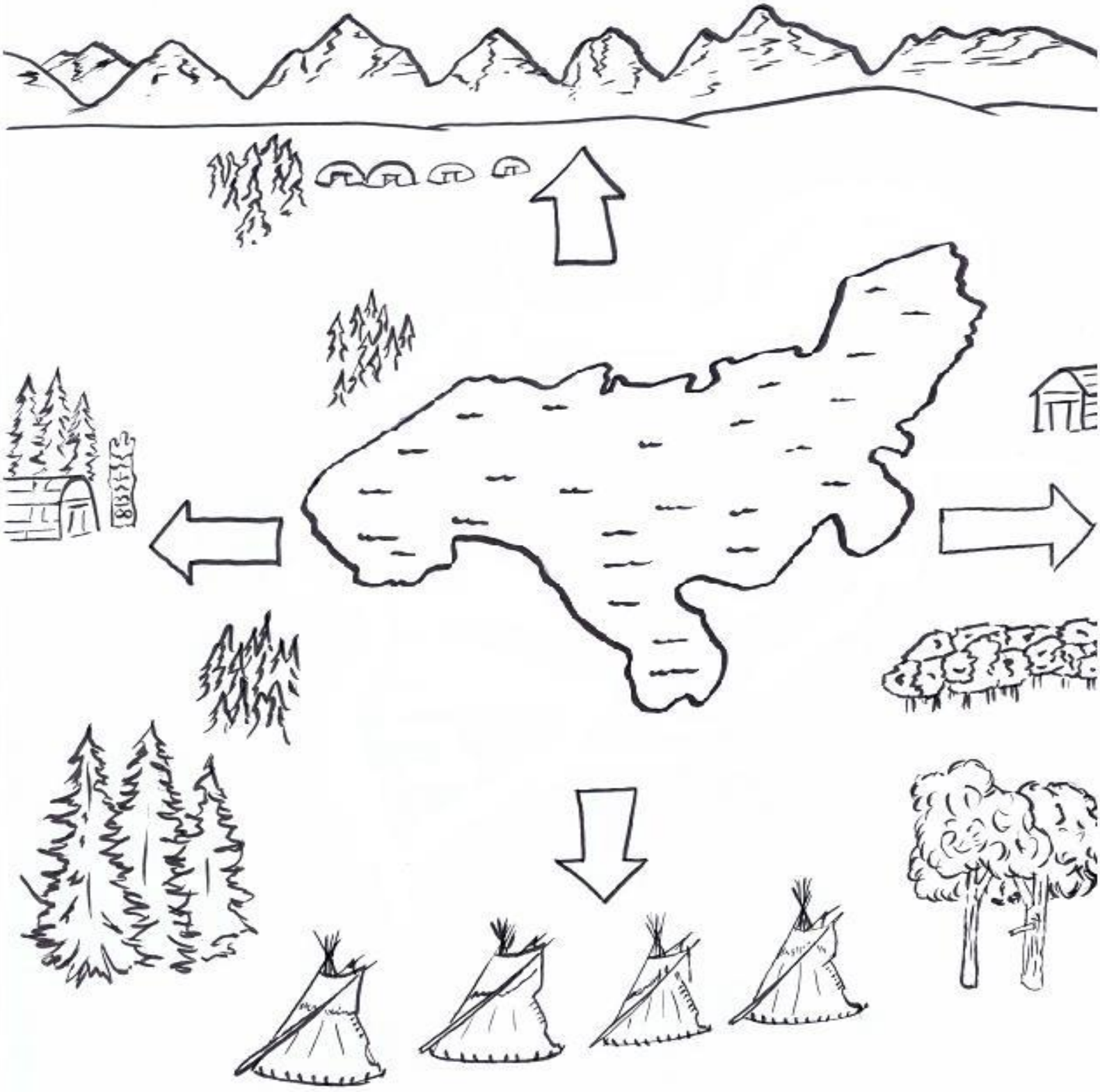
The buffalo’s bladder bag k’amot so that the water ran out until it flooded a large area.

People disyiz in all directions.

Some went wunit’osi, others winiga.



Some went into the mountains, some to the ts’iya, and some dogha.



Xaʔi ʔat’a the Tsuut’ina separated from each other.

EAGLE TRAP

AS TOLD BY:BESSIE MEGUINIS

~ Glossary ~

Dzanagu = Long Ago

kula-na = bring in people

dit'oni = Eagle

xalukuwa = Old People

nisk'a = ground

gimayitin = It fits them just right

ichilagha = Branches

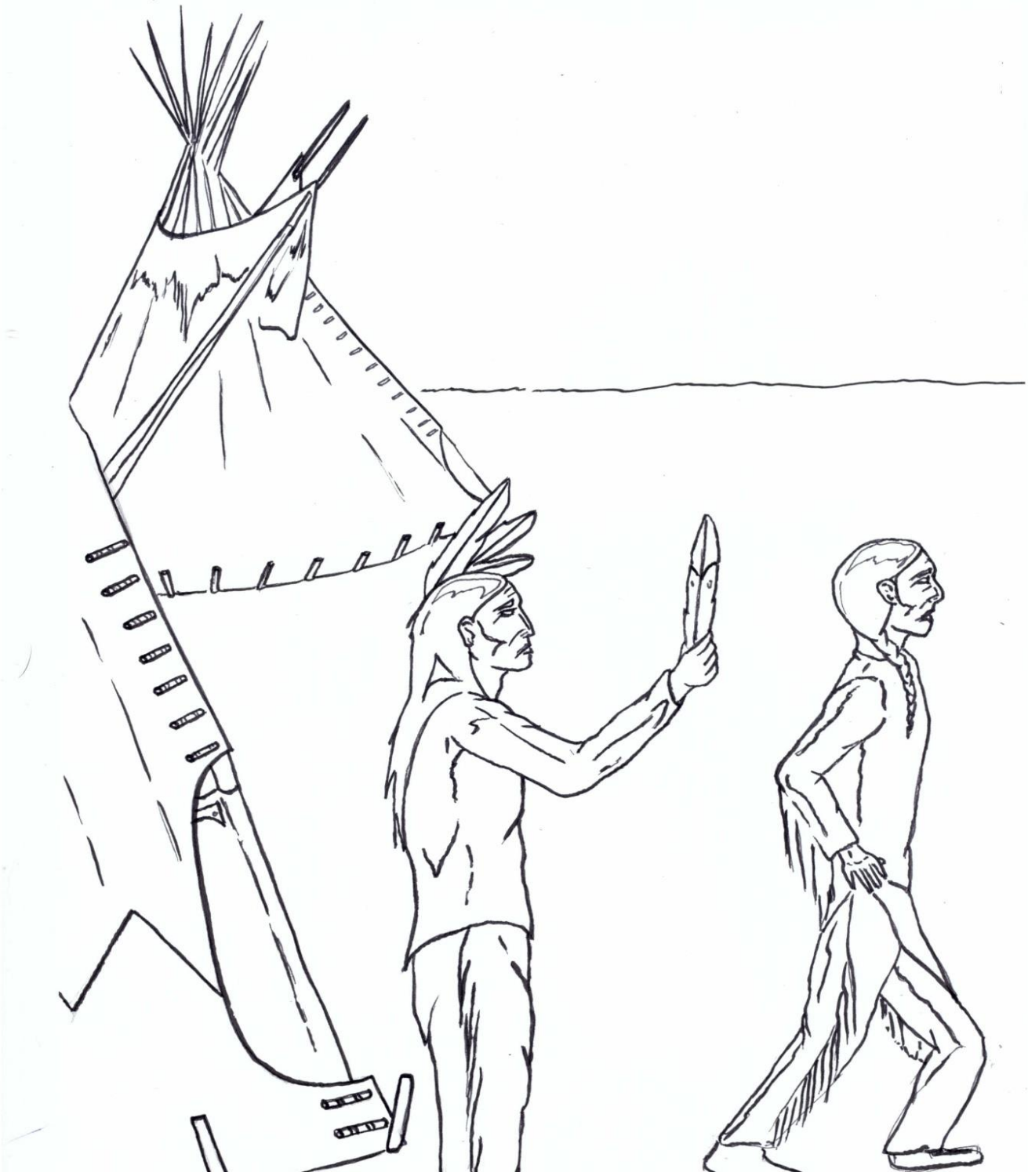
natł'odagha = Rabbit

Cho-tsi = Thunderbird

nihilo: Your Hands

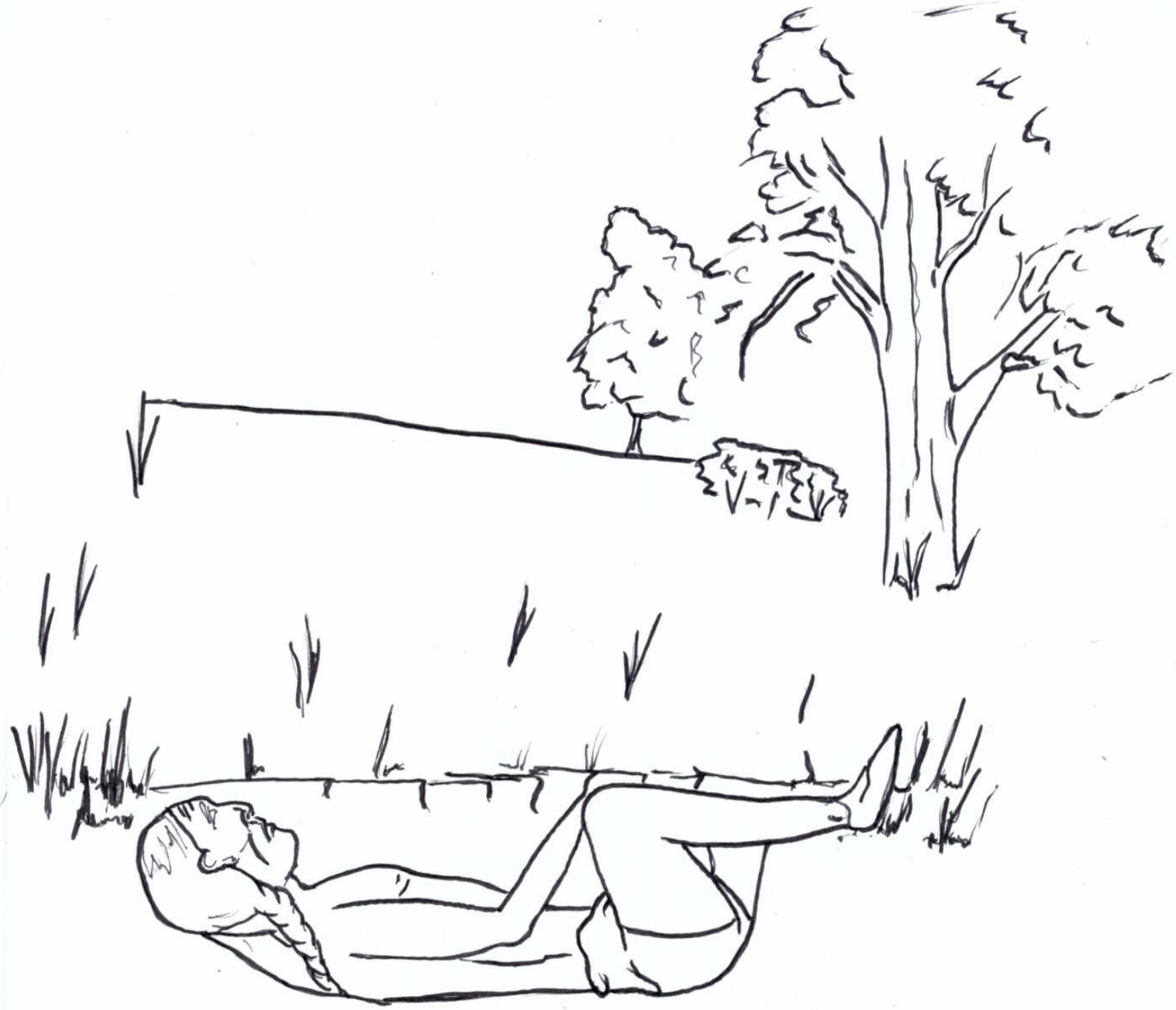
dit'u: Her Nest

Dzanagu, when kula-na wanted to capture dit'oni they would ask the xalukuwa for permission



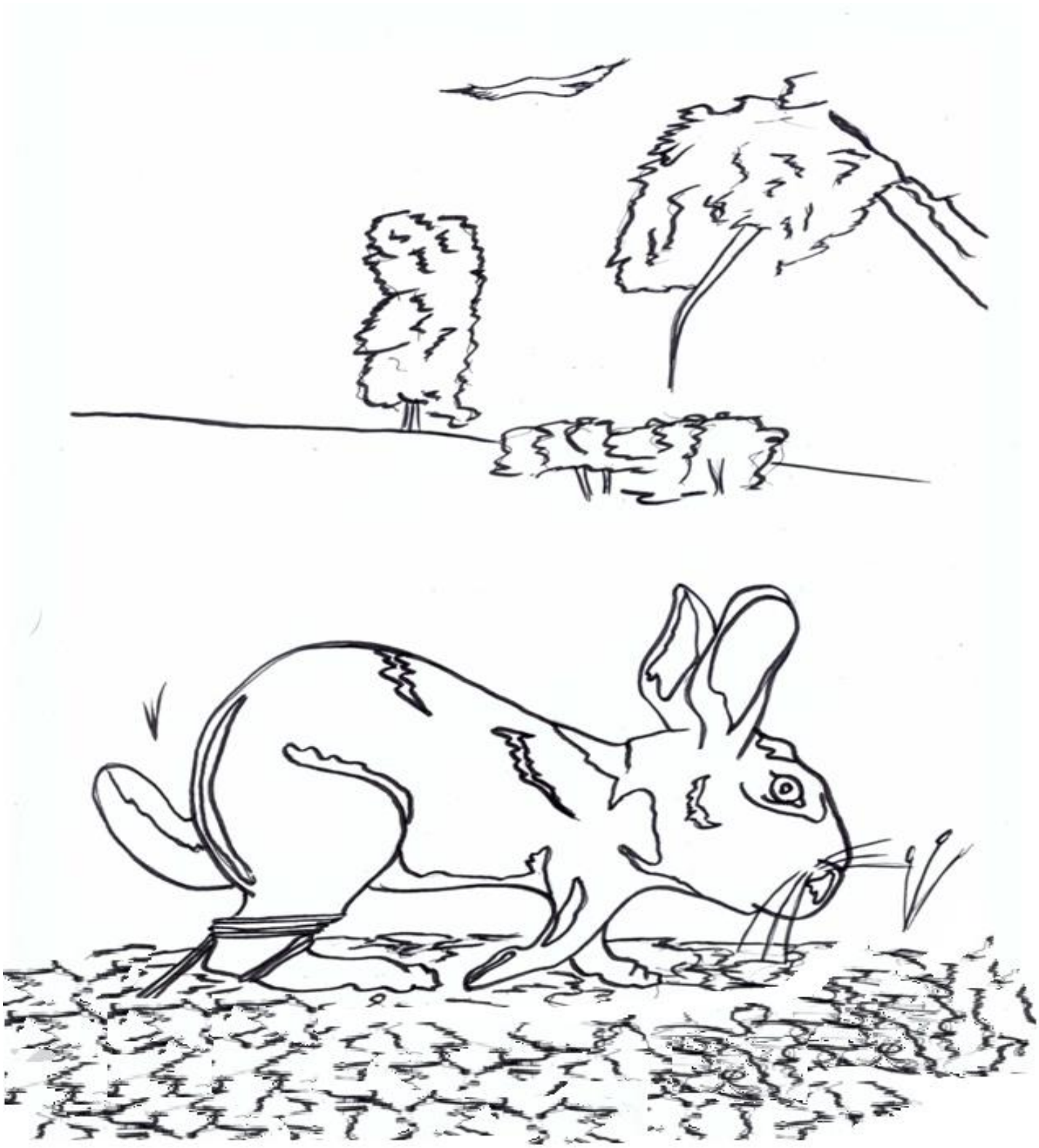
If the old people approved each kula-na, would prepare an eagle trap

They would dig a hole in nisk’a



The hole they dug, gimayitin

They would then lay ichilagha over it



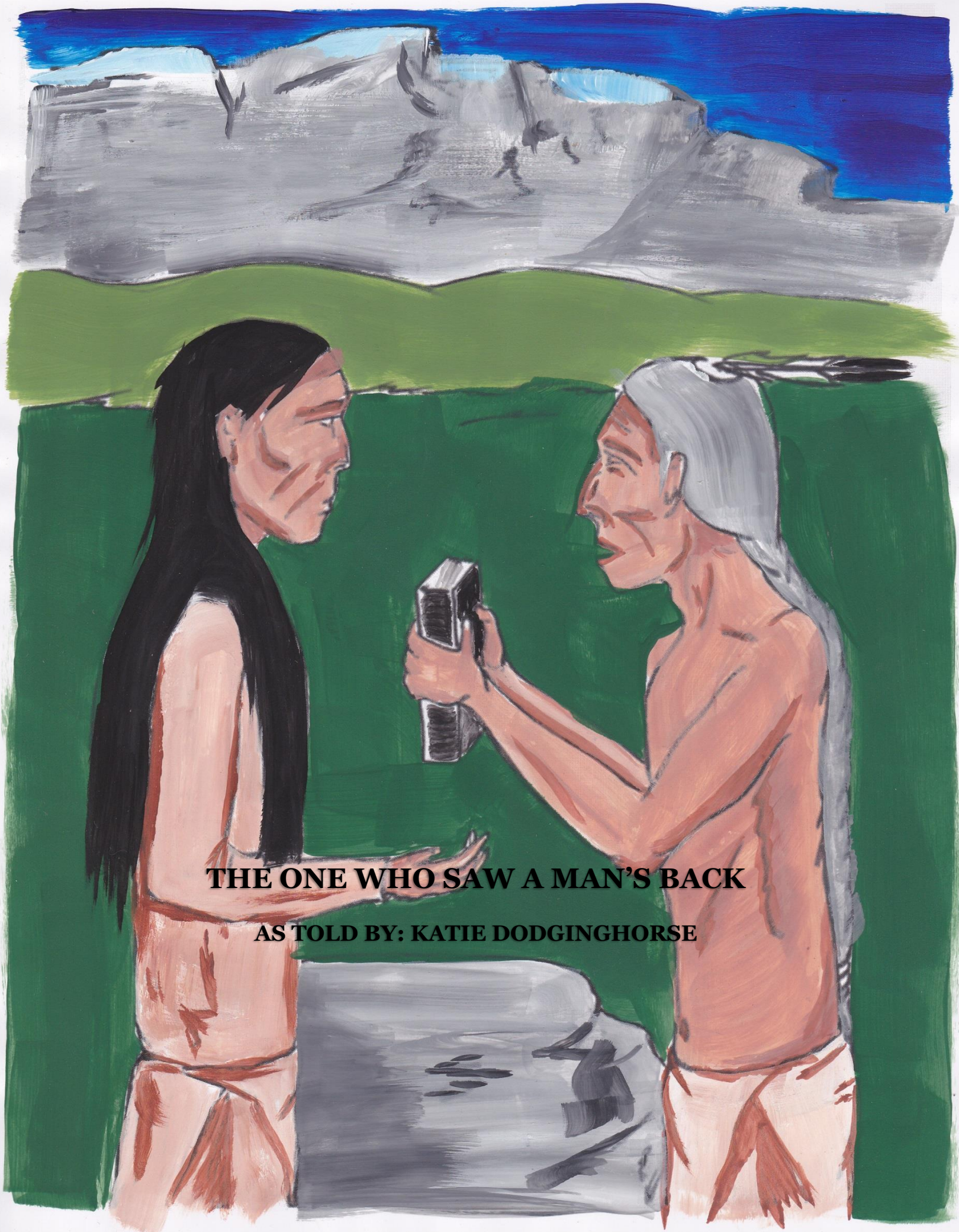
Then tie a live natł’odagha to the branches to fool the dit’oni

But the old people would caution the hunters, “Beware of the bird that lands heavily and sits on the branches. That is Cho-tsi!”

If you grab a Thunderbird by the legs nihilo will get stuck

The Thunderbird will take you to dit'u in the mountains, and feed you to the Thunderbird chicks

The young kula-na were always careful not to catch the legs of the bird that sits heavy on the branches of the trap.



THE ONE WHO SAW A MAN'S BACK

AS TOLD BY: KATIE DODGINGHORSE

~Glossary~

Tiya midzanagha ʔagunilini = very kind

Gwagunilin-di = beautiful place

Datɬ'ishi = book

Wusa = future

Nadiya = return home

Dinajuna = his people

Gutɬ'is dighasi = white dirt

Kalagi = finished

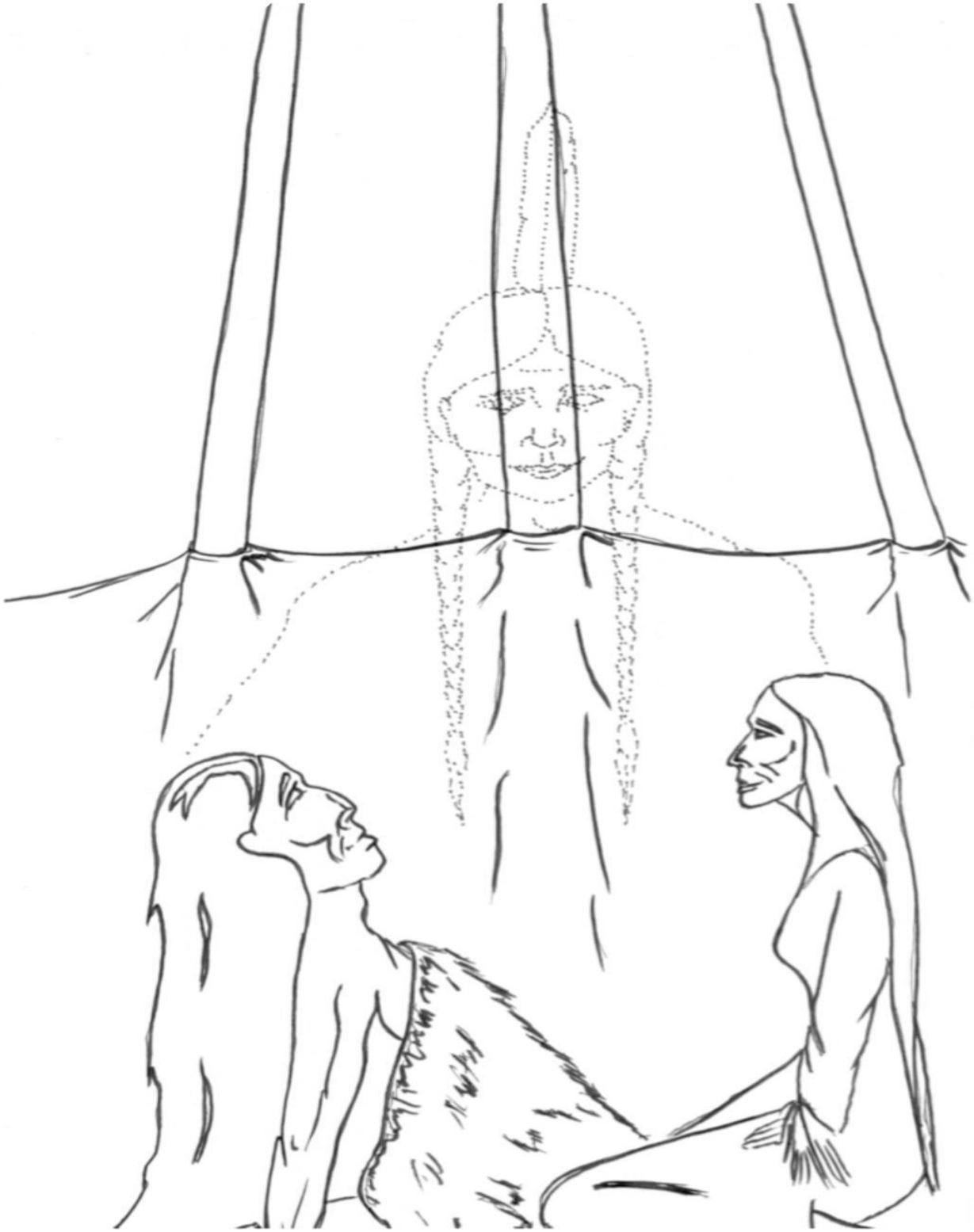
The old people tell a story about a man, long ago, tiya midzanagha ʔagunilini.

He was very sick and the Great Spirit took this man to a gwagunilin-di.

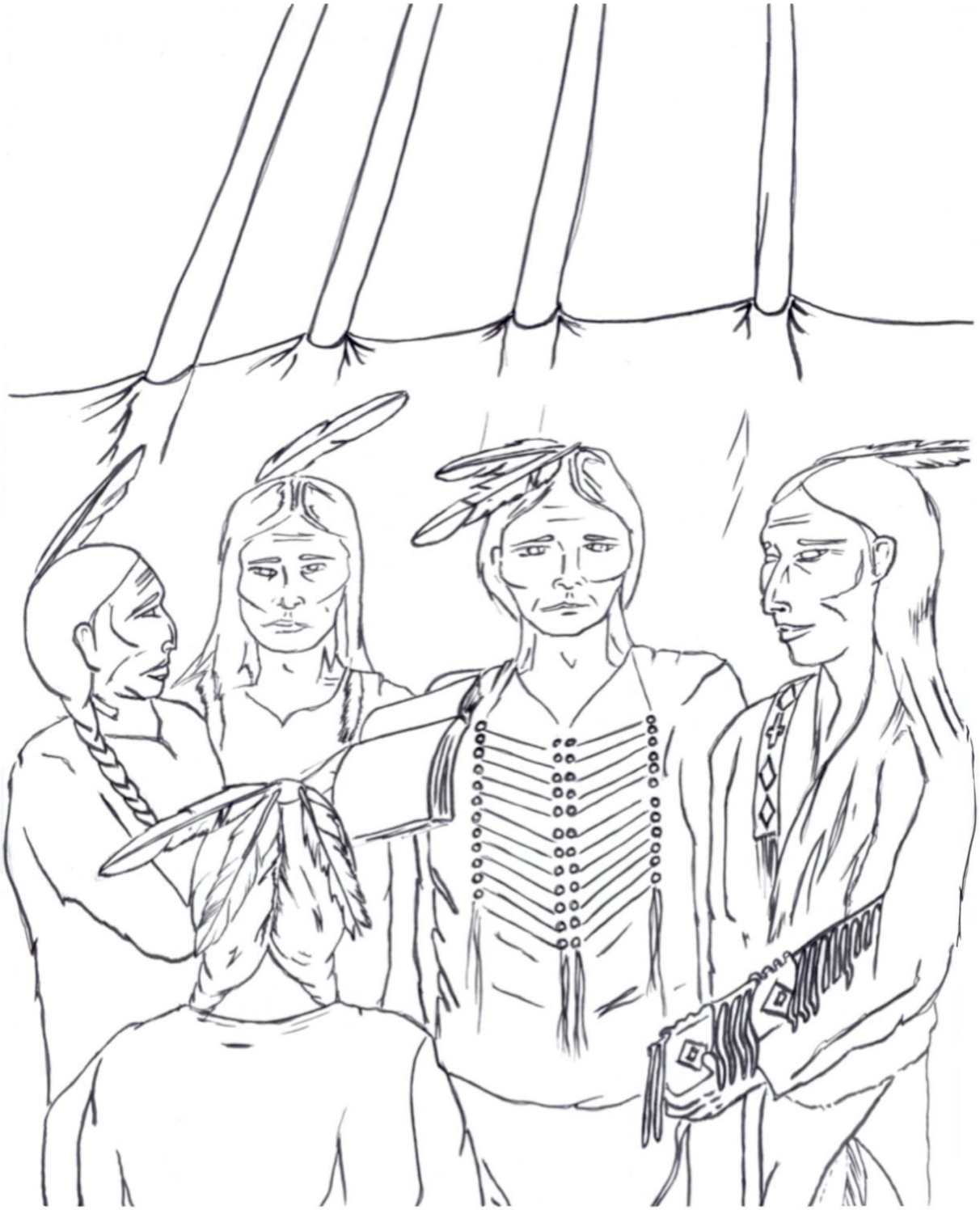
In this place, he saw an old man sitting with his back towards him writing in a datł'ishi.

K’alagi, he gave the datł’ishi to the man as a gift.

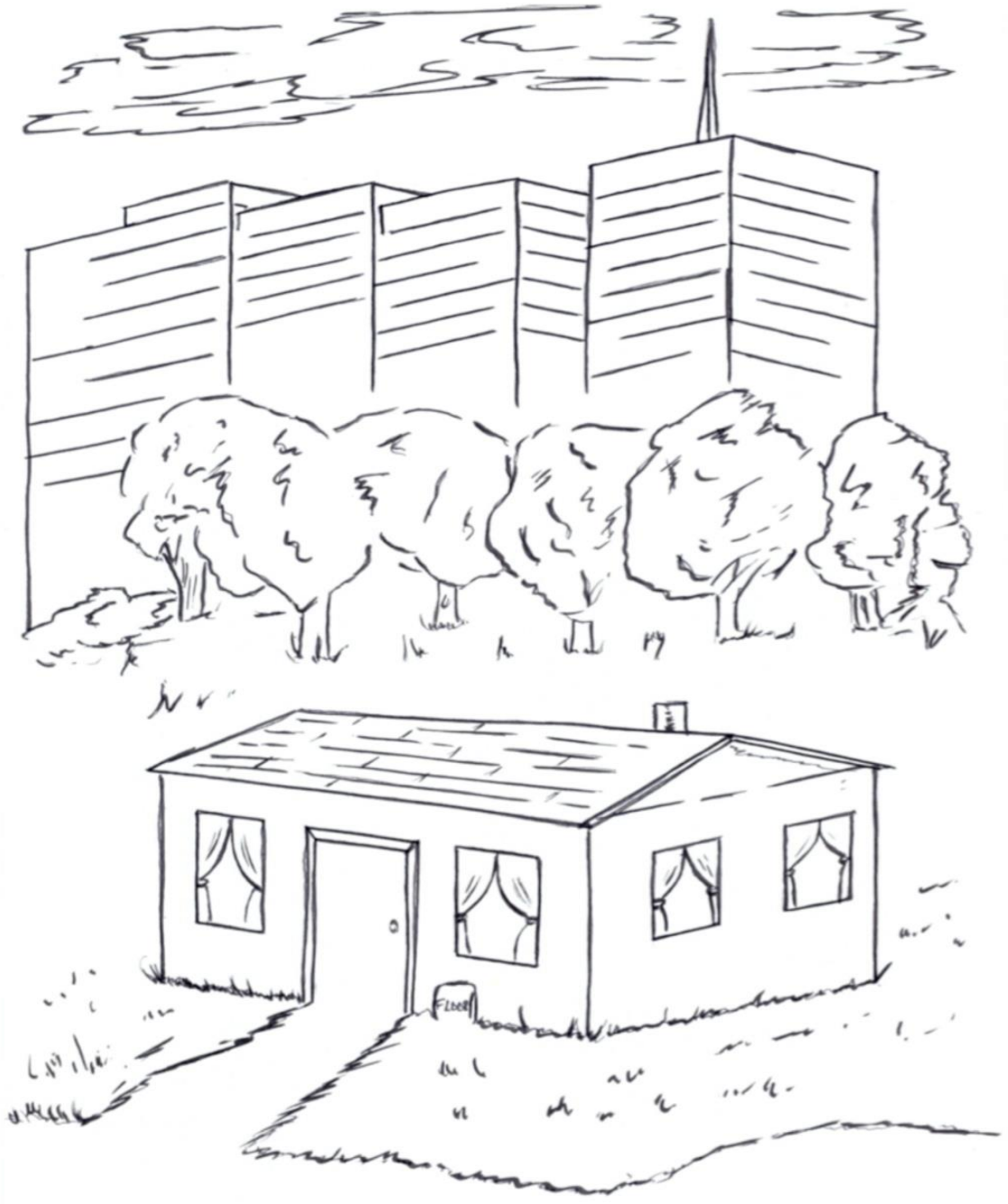
The book foretold the wusa of life on earth.



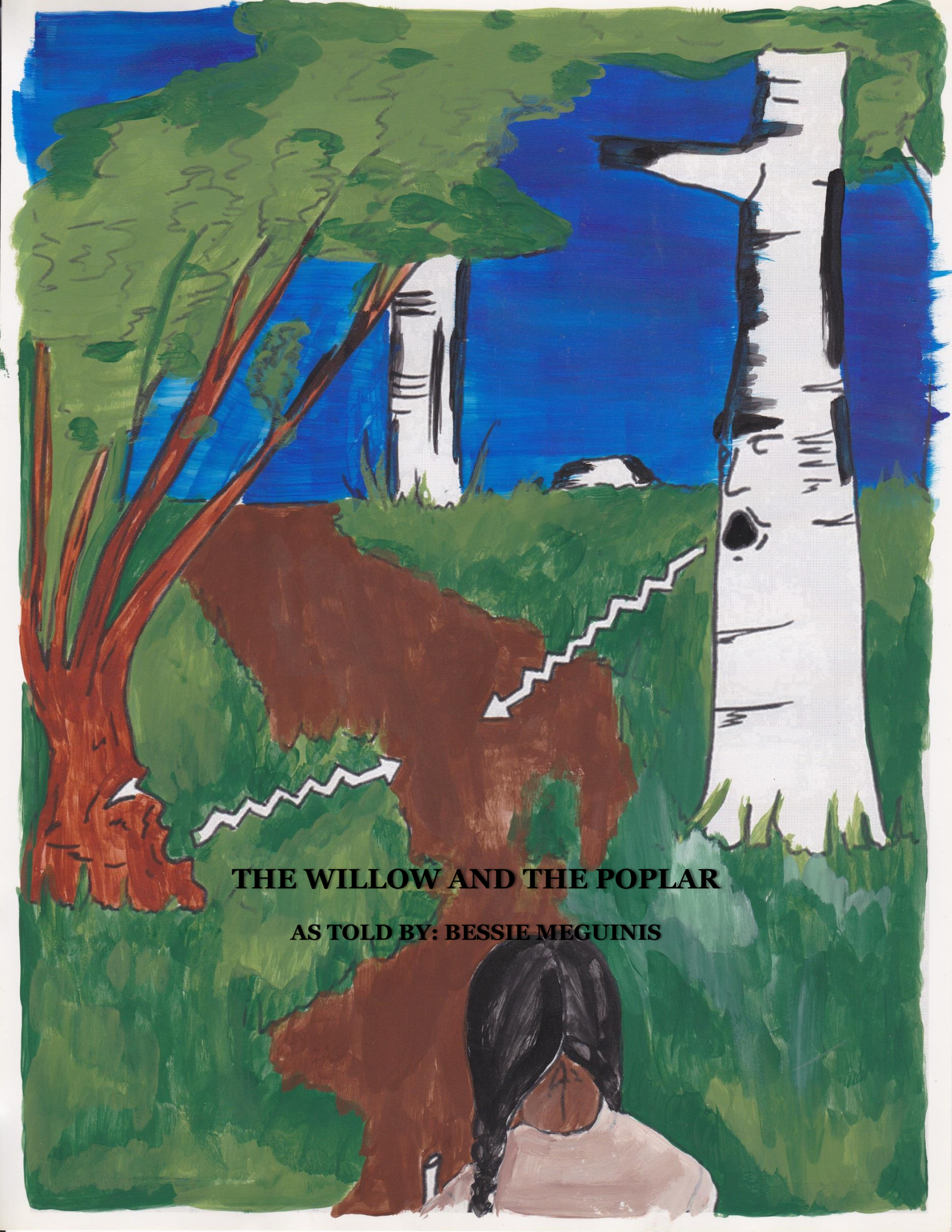
The Great Spirit then allowed him to nadiya.



When he returned, he shared his beautiful experience with dinajuna.



He was told we would be living in boxes, we would be eating gutł'is dighasi, and the white man would surround us.



THE WILLOW AND THE POPLAR

AS TOLD BY: BESSIE MEGUINIS

~Glossary~

xalitsa =old man

guna-hi =talking

ʔasda gust'i =from where

musti =willow

ch'achi =poplar

ʔuwa =and

xani-la =this is what he said

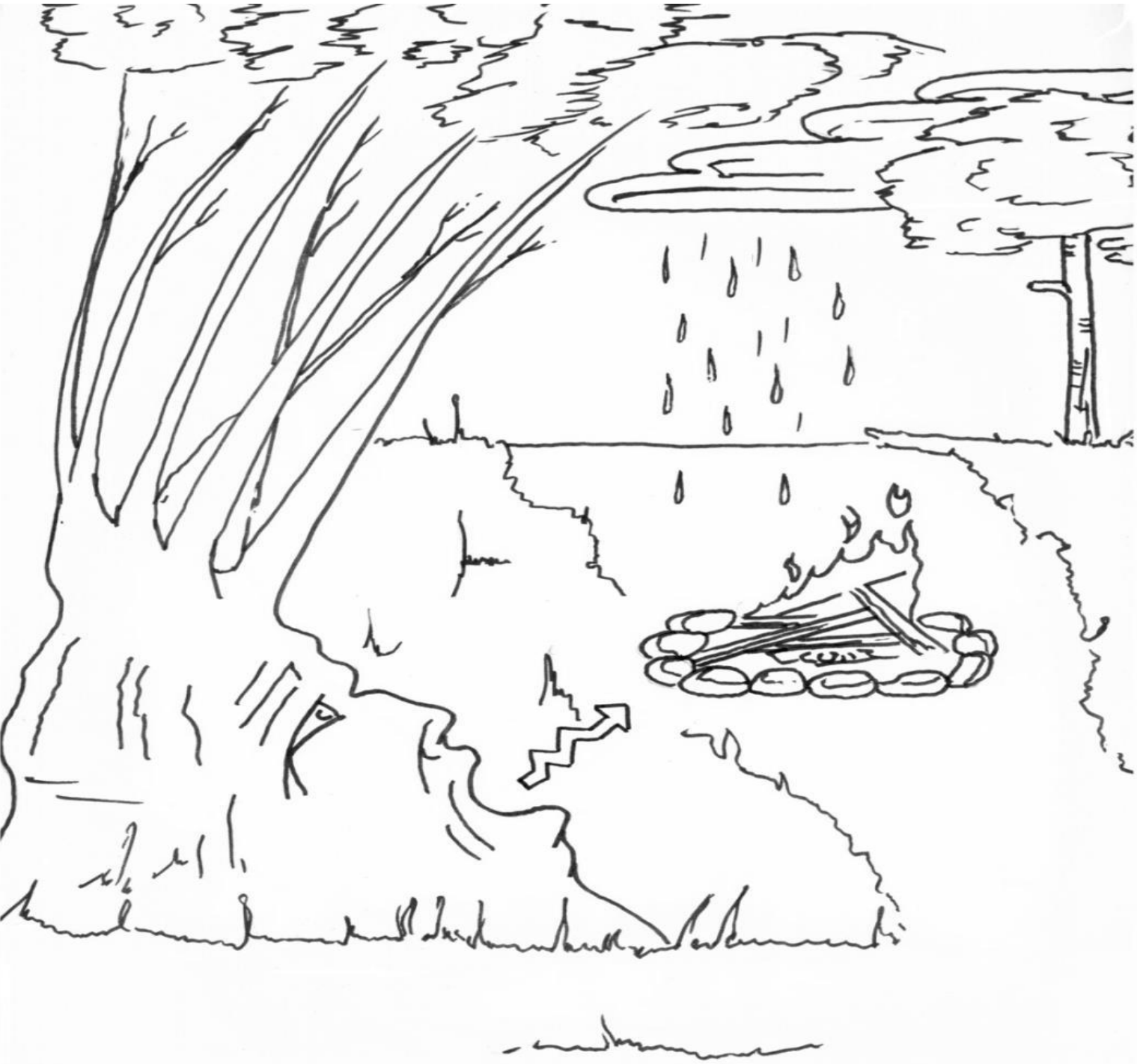
ku =fire

This xalitsa was walking

He was wondering from asda
gust'i the voices were coming

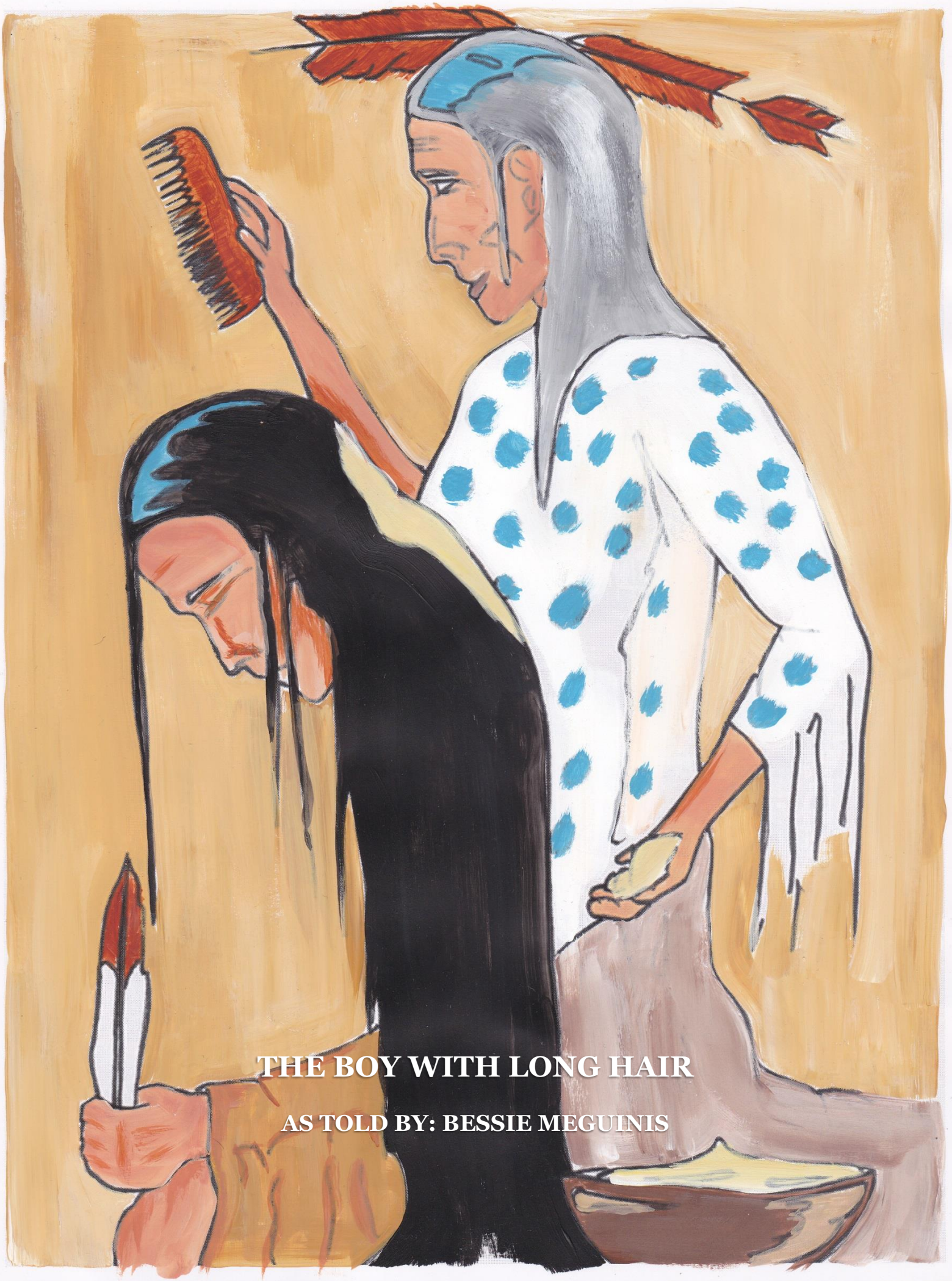
He looked and saw that the musti uwa the ch’achi were arguing

The poplar xani-la “I burn much warmer than you”



The willow said, “That’s okay you can make ku with me even though I am wet”

He heard someone guna-hi and
he stopped to listen



THE BOY WITH LONG HAIR

AS TOLD BY: BESSIE MEGUINIS

~ Glossary ~

Dinisgiya = This boy

mika-tii = his moccasins

istɬi = Horse

zamiɬa = shoulders

nitsagha = your hair

ts'iniyiʔoy = was fooled

yitsagha = his hair

nanisgasila = as he was combing

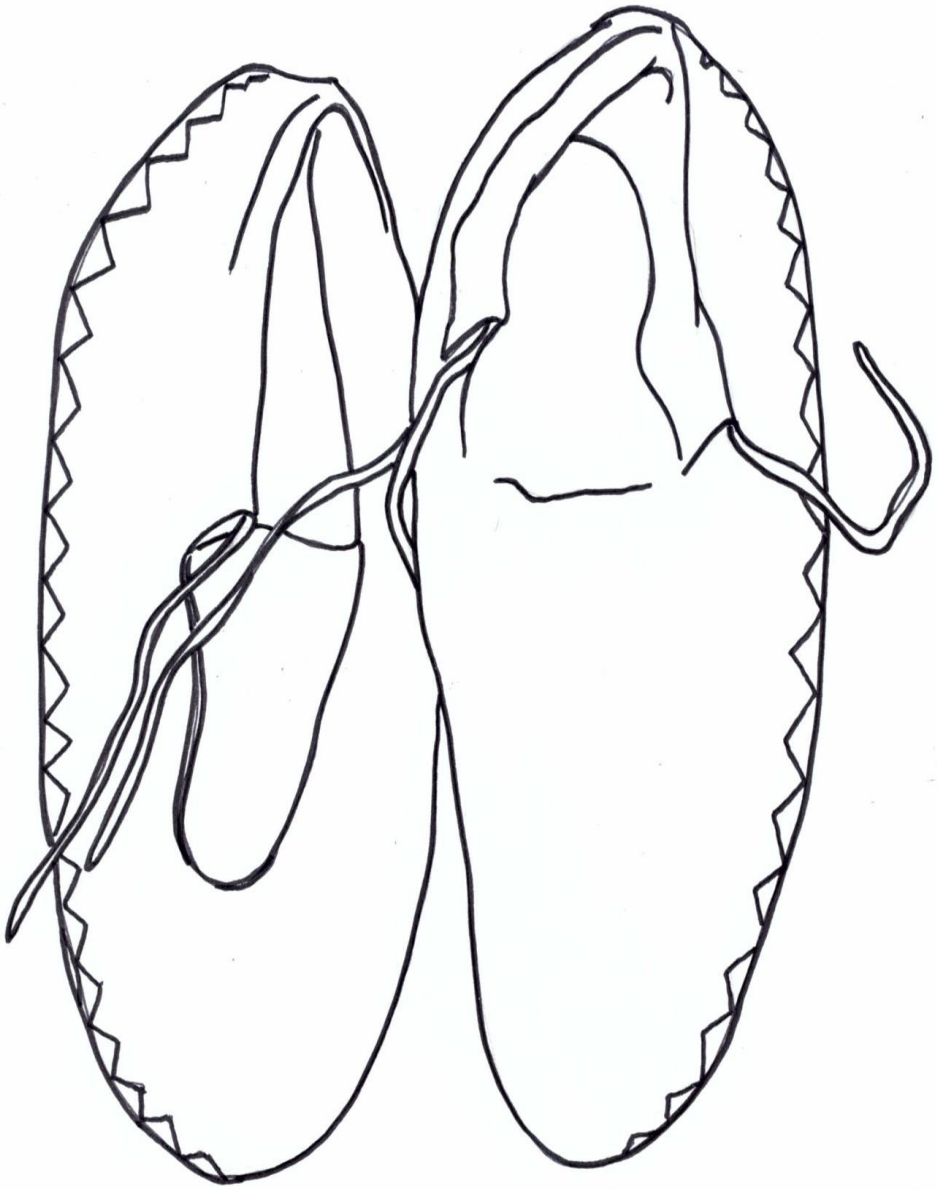
k'o = fat

xaka-hi = fall out

doo ʔuwa dito = Mom and Dad

Dini isgiya had very beautiful,

thick long hair.



His mother and father spoiled him so much that even the soles of mika-tii were beaded.

When he went riding, his hair would touch the front of the ʔistłi zamiła.

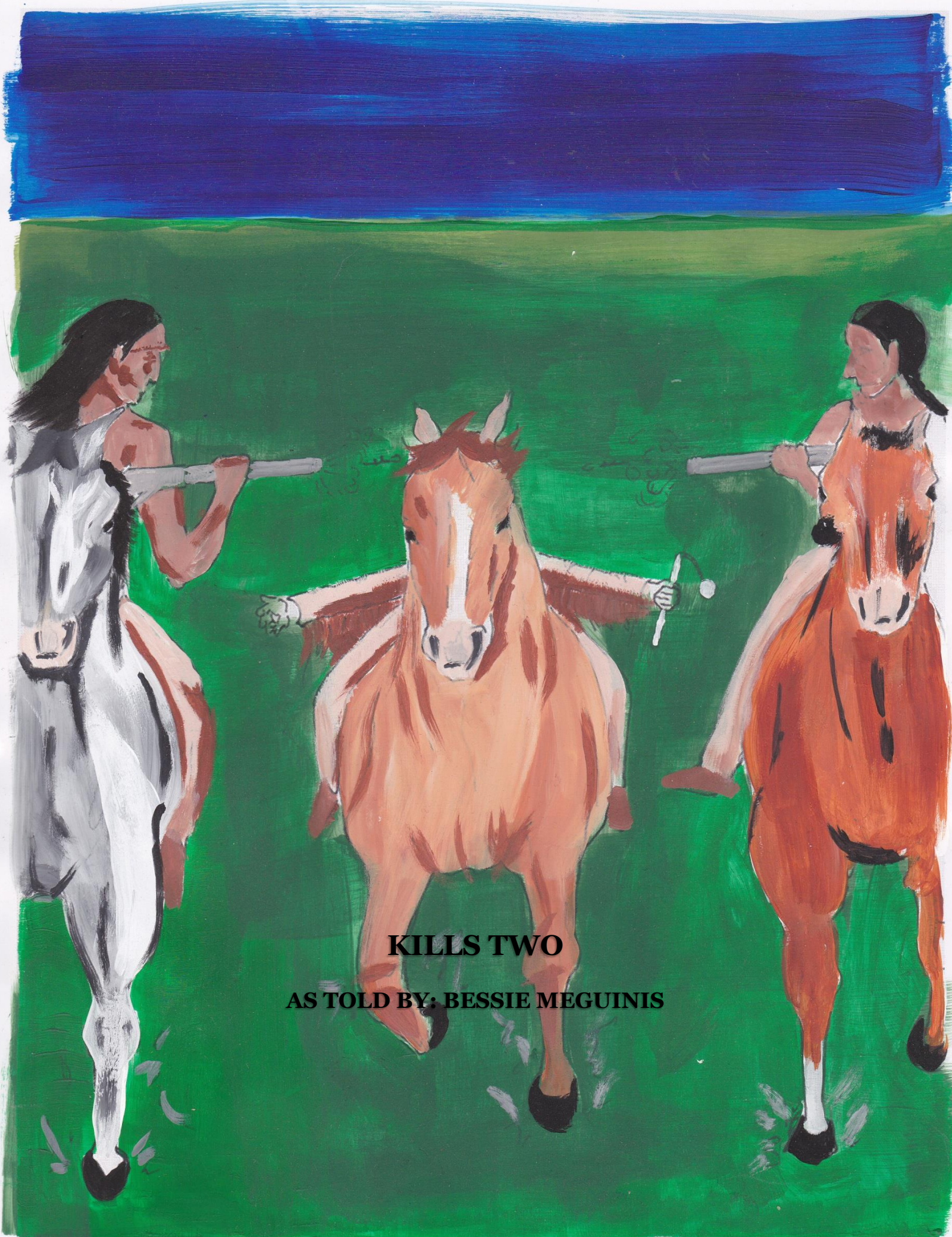
His mother and father warned him, “the evil medicine Man is jealous of your hair, do not let him comb nitsagha”.

Finally, the boy ts’iniyiʔoy by the evil medicine man because he put a spell on him.

While the evil medicine man combed the boy’s hair. He rubbed some istłi k’o on yitsagha.

The boy’s hair became very thin and it began to xaka-hi.

The boy felt very sorry and should have listened to doo uwa dito.



KILLS TWO

AS TOLD BY: BESSIE MEGUINIS

~ Glossary ~

Dismoyi = out on the warpath

Tł’uł = ropes

istłaka = horses

chichi giyanatł’a-ła = not able to catch up to him-it was

k’ogha namohi = young warrior

Gudists’o (n) = He heard

T’adanisjil = threw himself backwards

Moghats’iji-na = enemy

ʔAtłiginistow-la = shot each other-it was

Chaguzagha Ts’idi = Weasel Coat

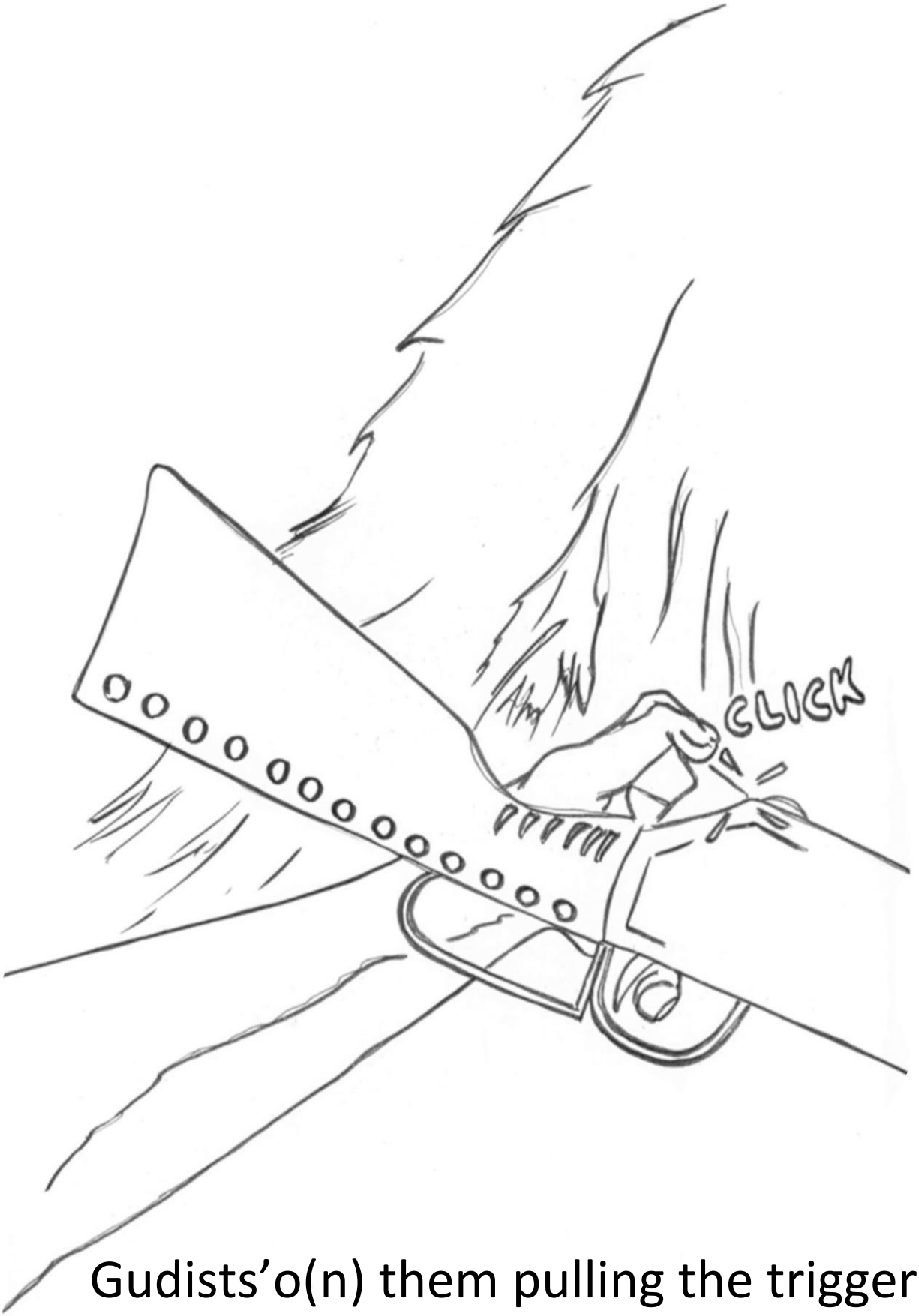
There was once a young warrior dismoyi and he came upon an enemy camp.

Their horses were tied by tł’uł to the teepees.

He was going to steal ʔistłaka.

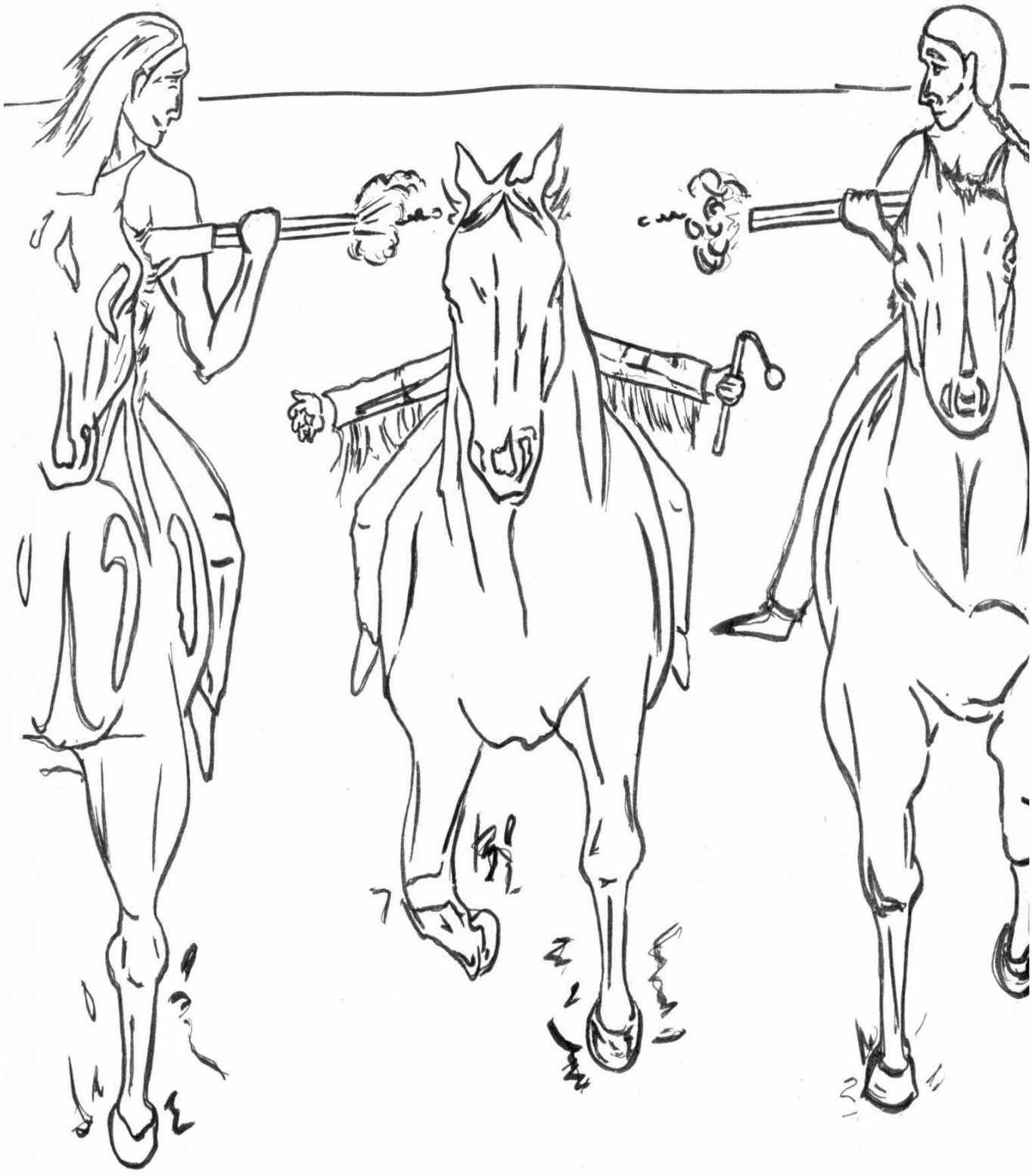
The enemy chichi giyanatła-la.

The k’a namohi was being chased by two enemies, one on each side of him, and they got close to him.



Gudists’o(n) them pulling the trigger.

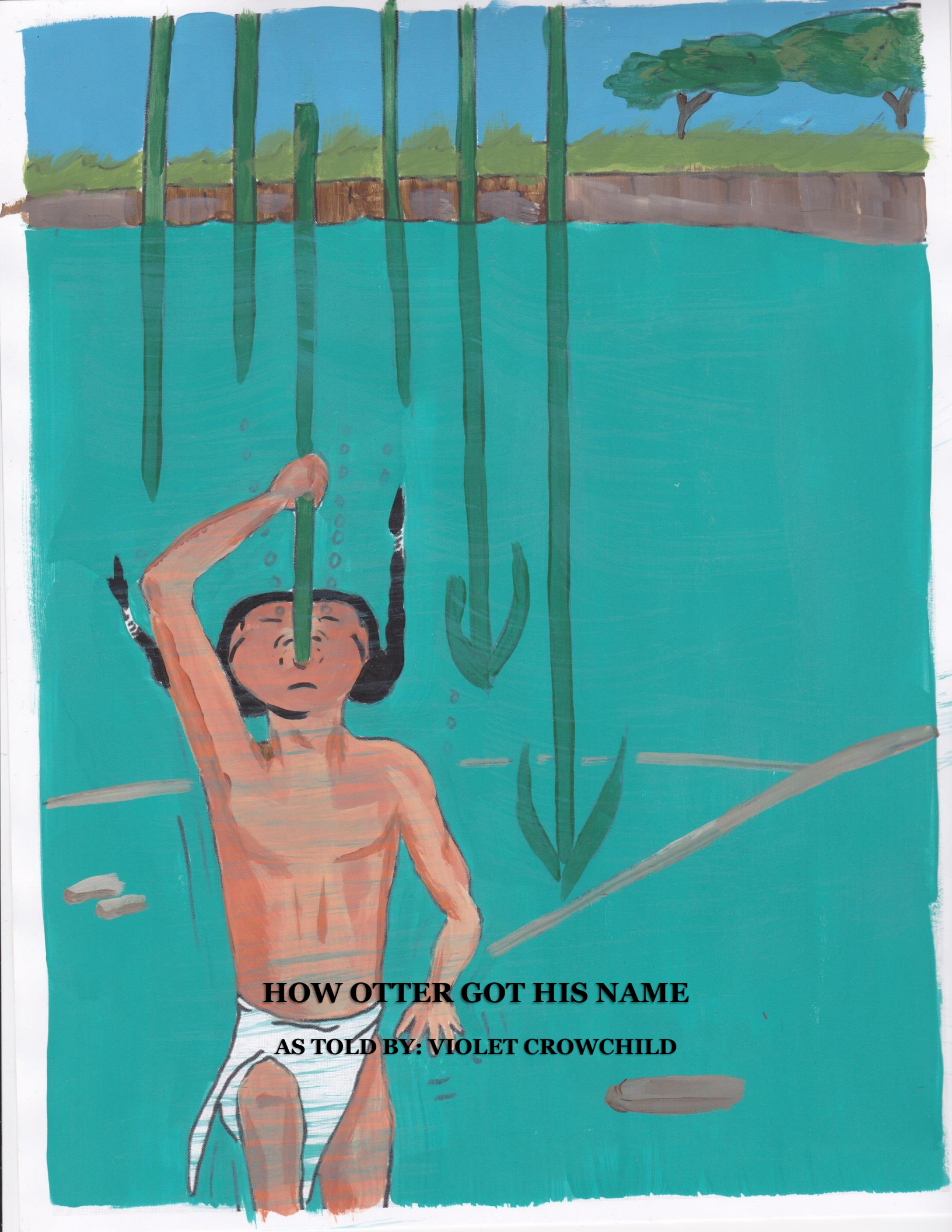
T’adanisjil on his horse.



The moghats’iji-na shot at him from both sides at the same time.

ʔAtɬiginistow-la and fell off their horses.

The name of this warrior was Chaguzagha Ts’idi and he gave his niece the name Kills Two when she was born.



HOW OTTER GOT HIS NAME

AS TOLD BY: VIOLET CROWCHILD

~Glossary~

k’agidiyishya=make war on

k’ogha namo-hi ʔili-la=young warrior

giyimost’ooz-la=surrounded him

datuwa=slough

dismi-la=swam

giyizisya aka=to kill him

nagidisdal-la=they left

Najuna Ats’ilagi ona= after treaty

giyisdlaz=blessed him

guziłi=many gifts

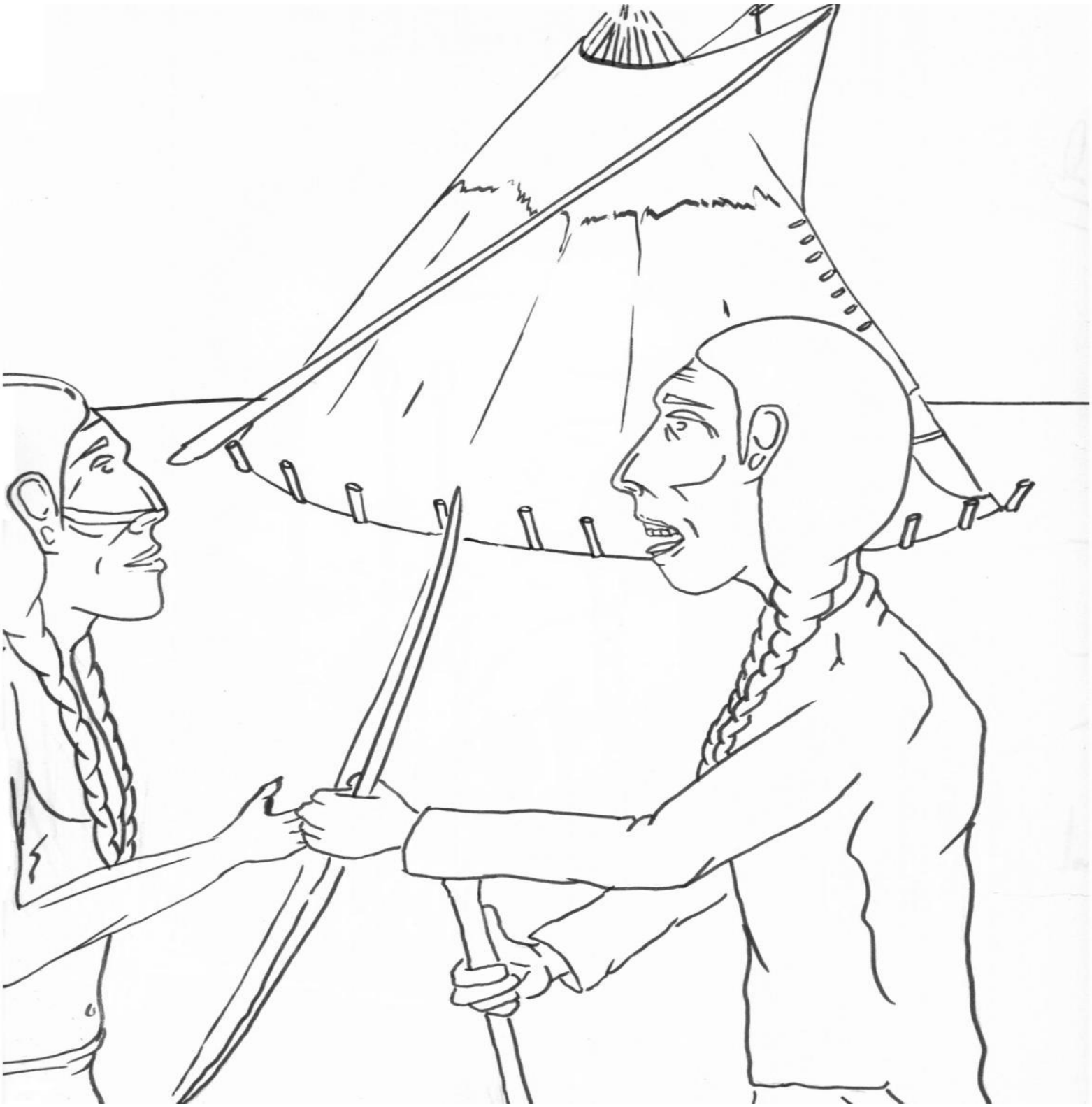
daʔi=how

talasitagha=reeds

ijish=he breaths

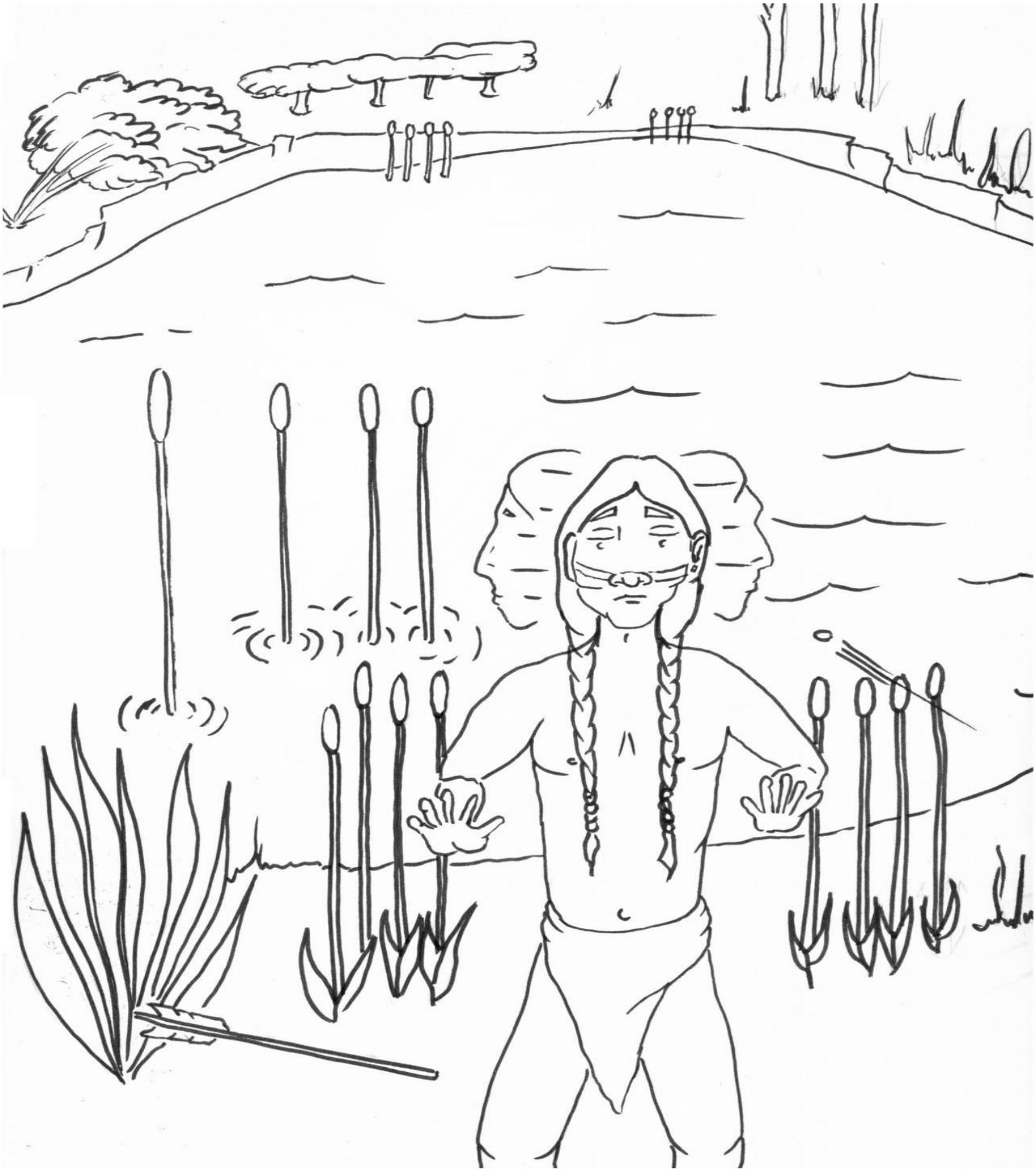
nadisdal=went home

The Crees Tsuut’ina k’agidiyishya

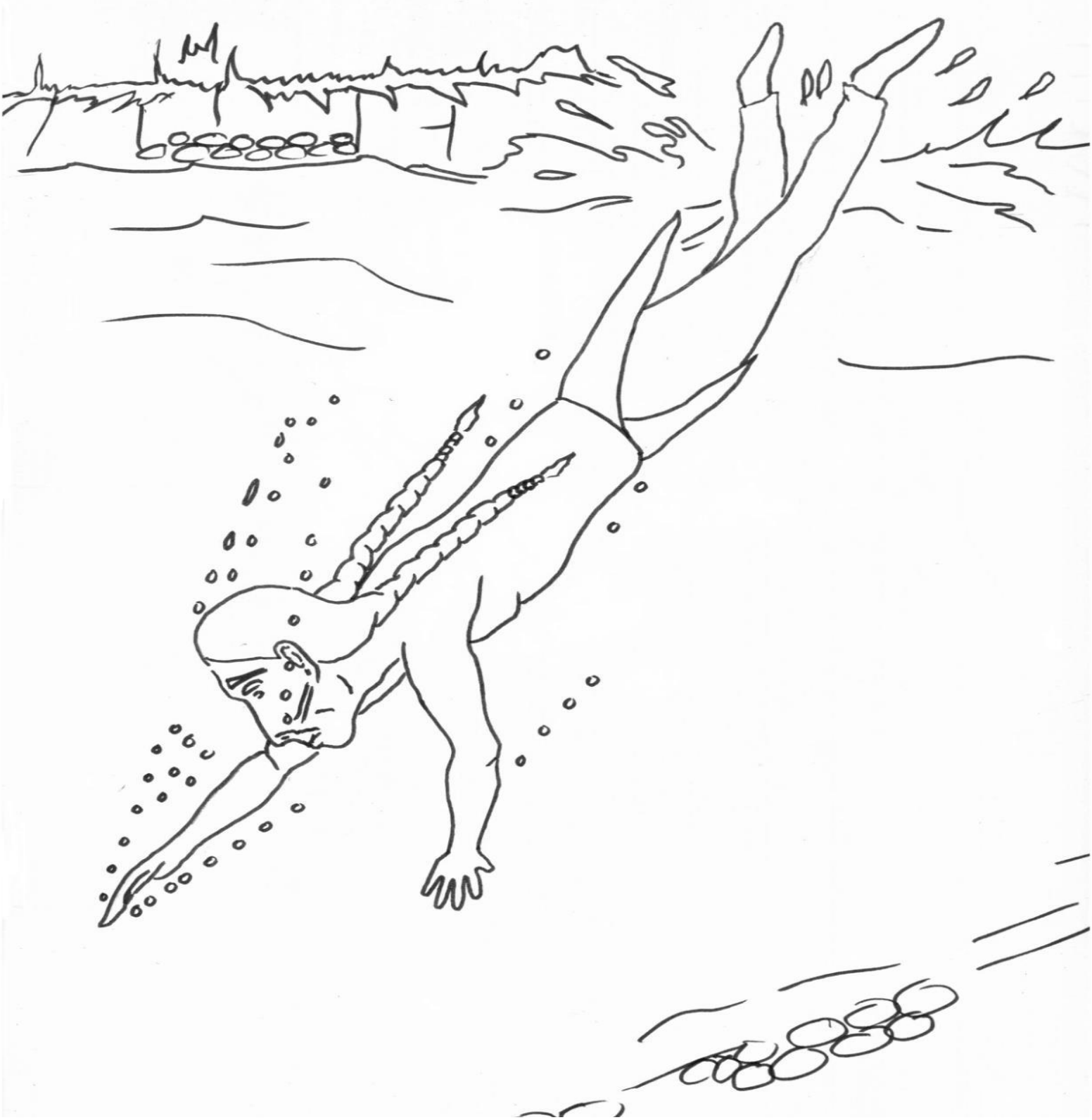


There were only a few Tsuut’ina
and Otter k’ogha namo-hi ʔili-la

The Crees giyimost'ooz-la



His only escape was in a datuwa

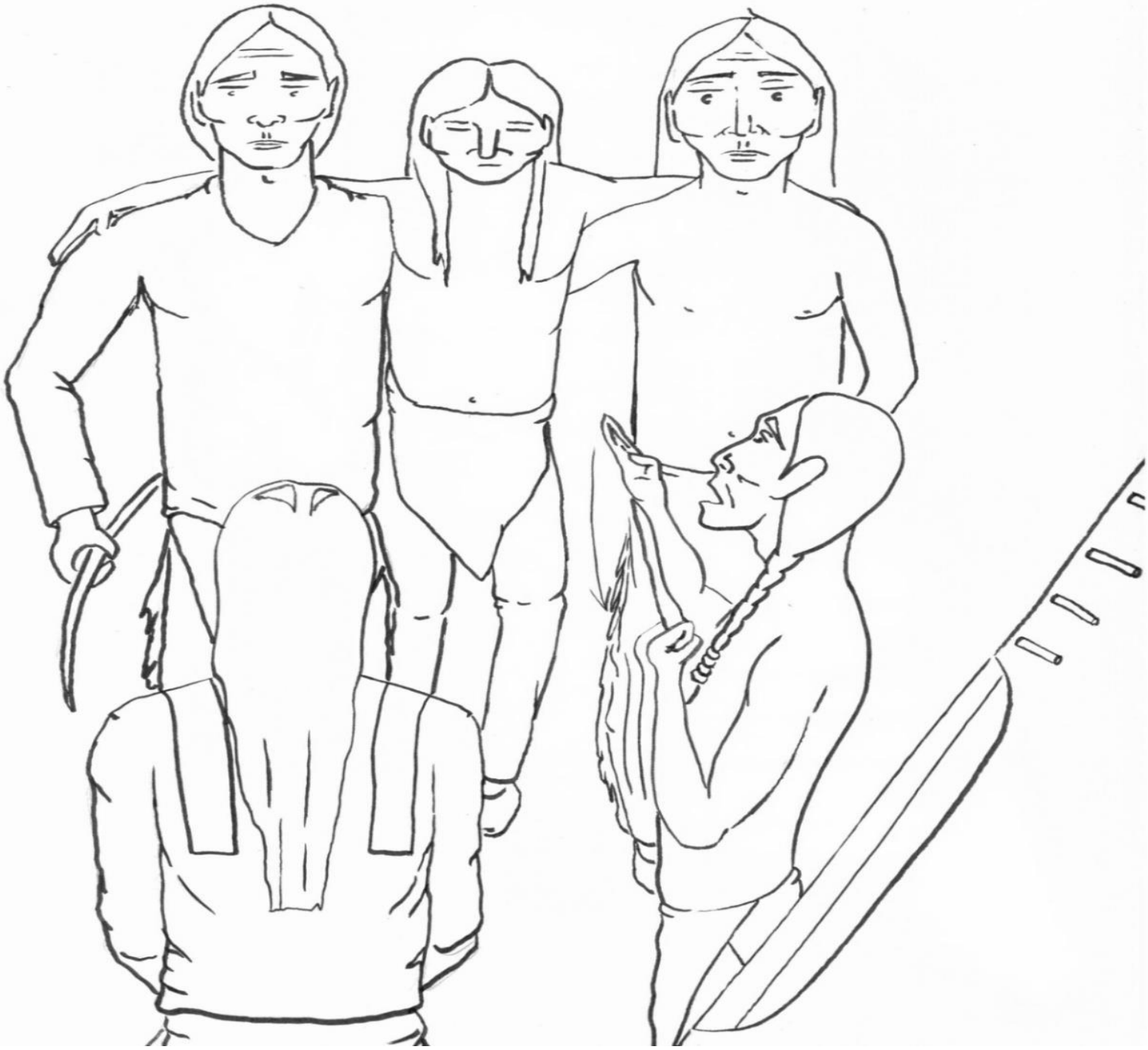


He dove into the slough and
dismi-la to the deepest part

The Crees would shoot into the water giyizisya ʔaka

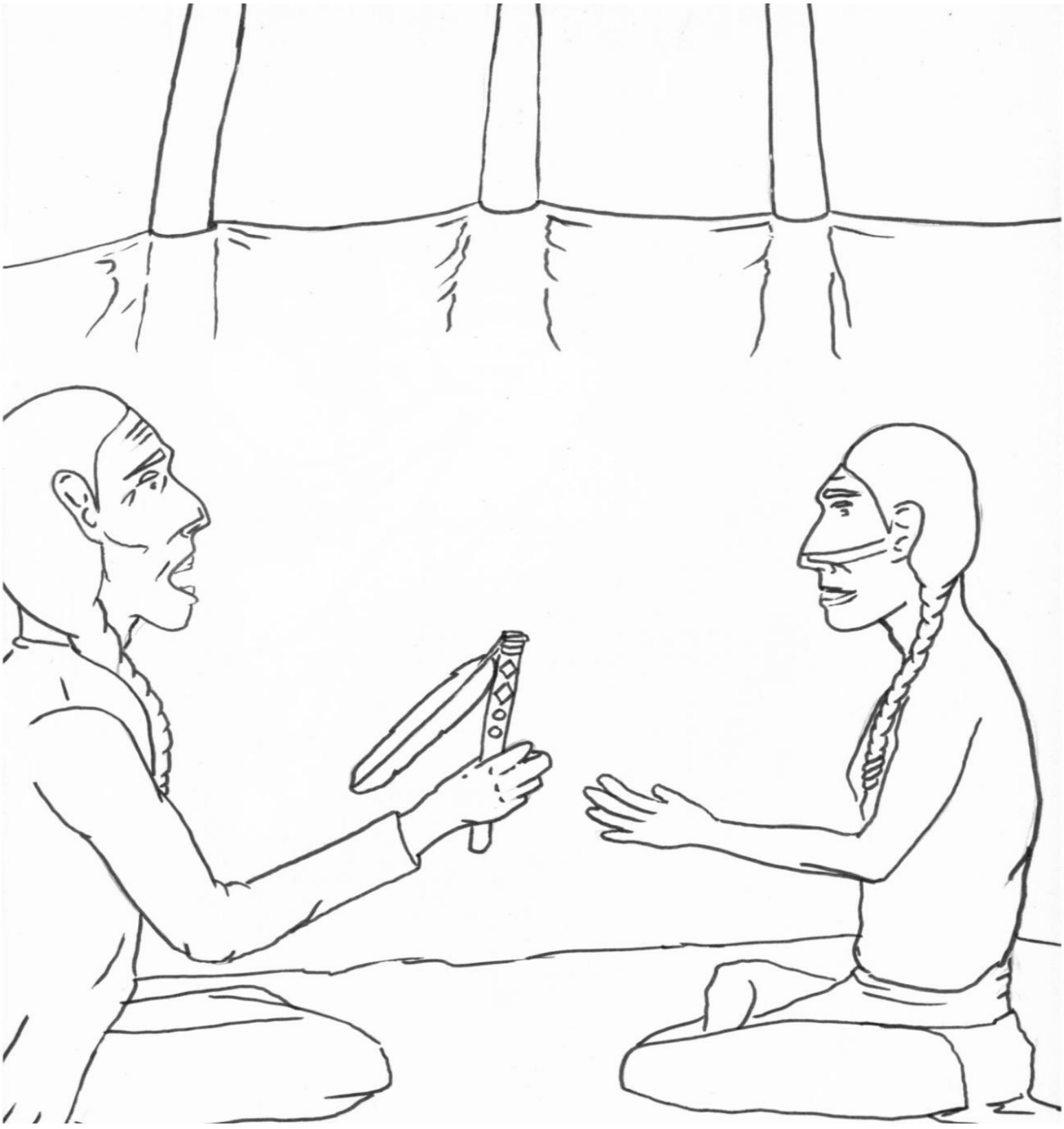
They could not find him so
nagidisdal-la

Najuna Ats’ilagi ona

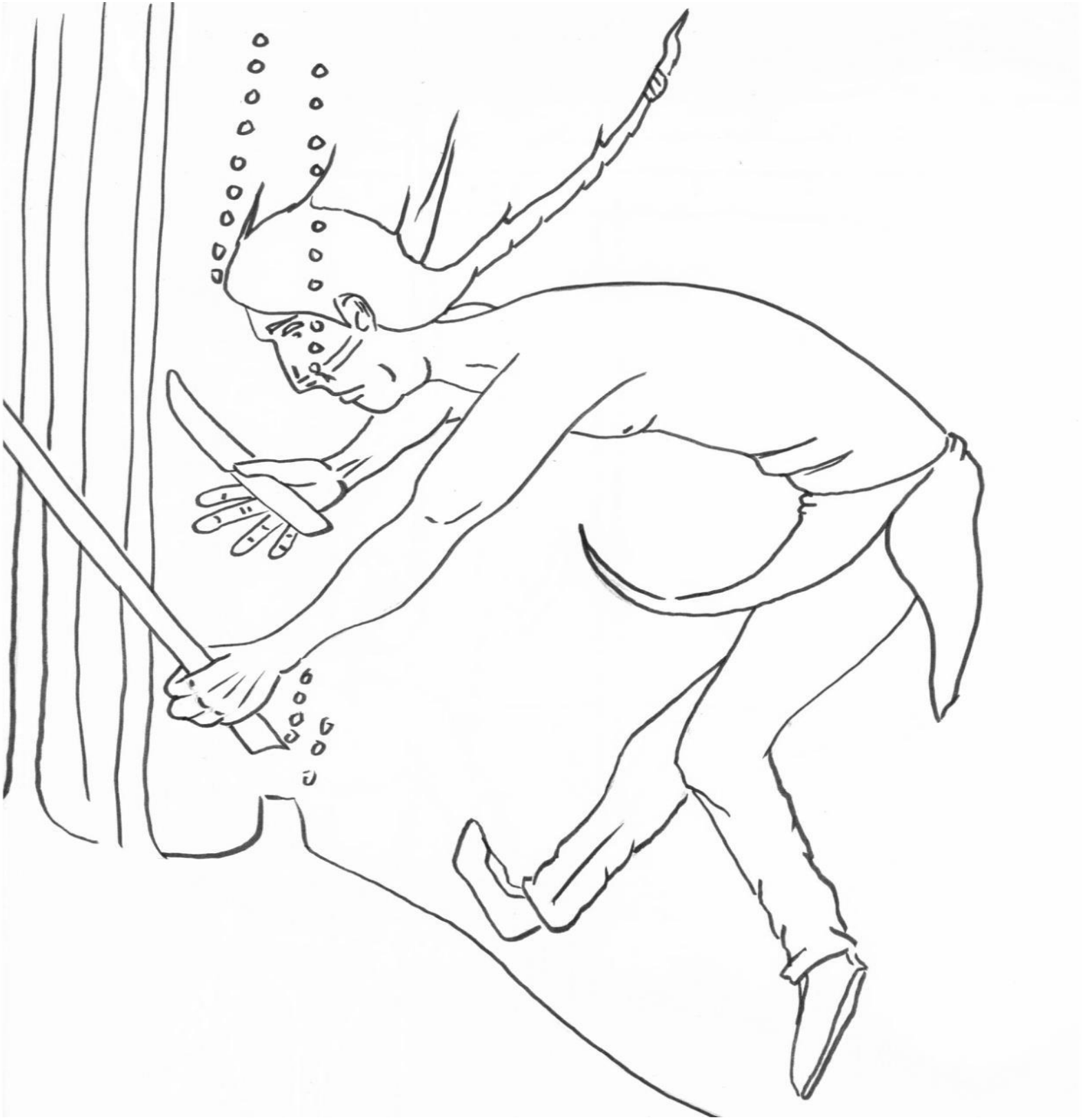


They found him and giyisdlaz with the name Otter because of his swimming skills

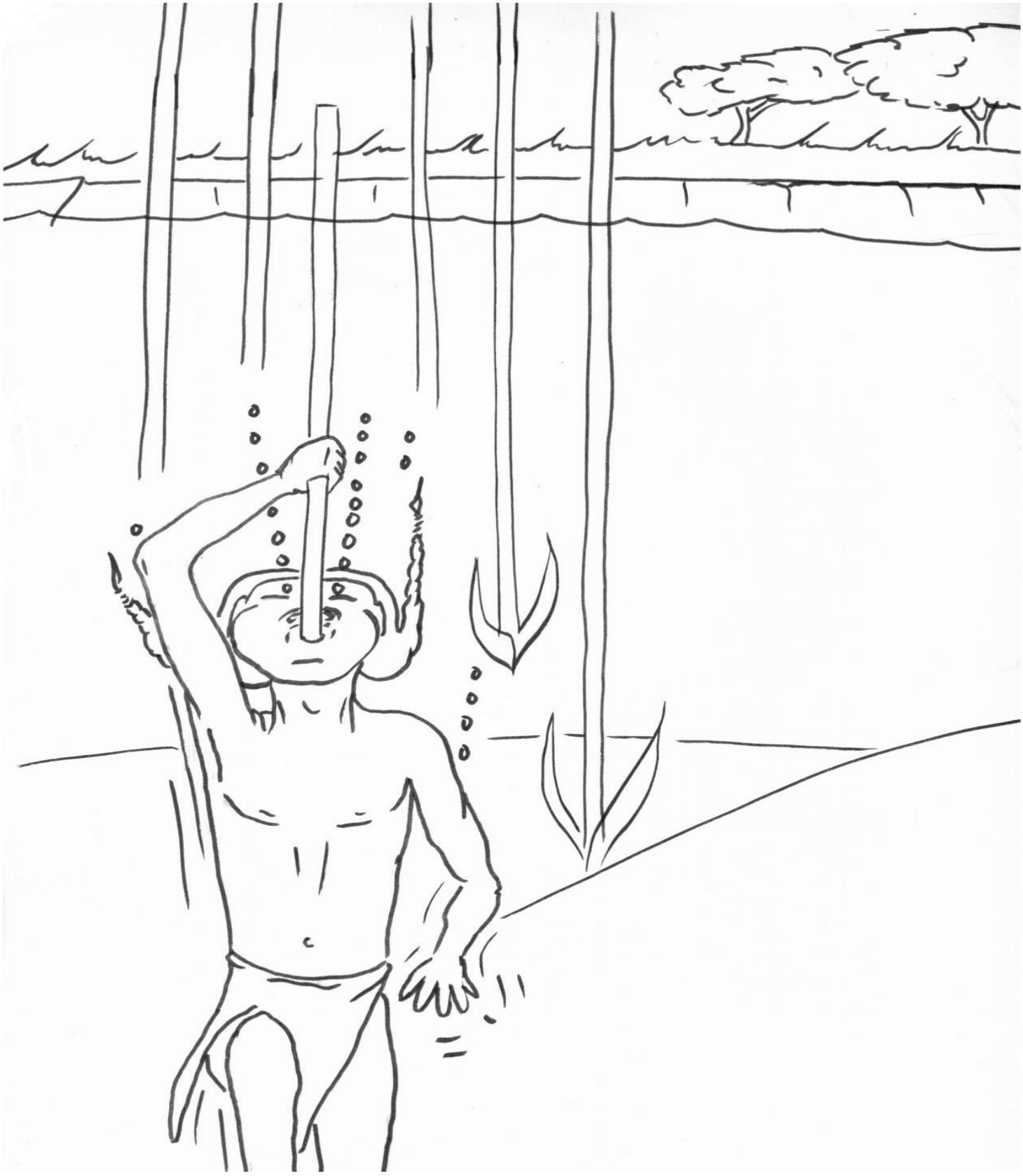
The Crees gave guziłi to the Tsuut’ina and Otter



They asked him daʔi he got away

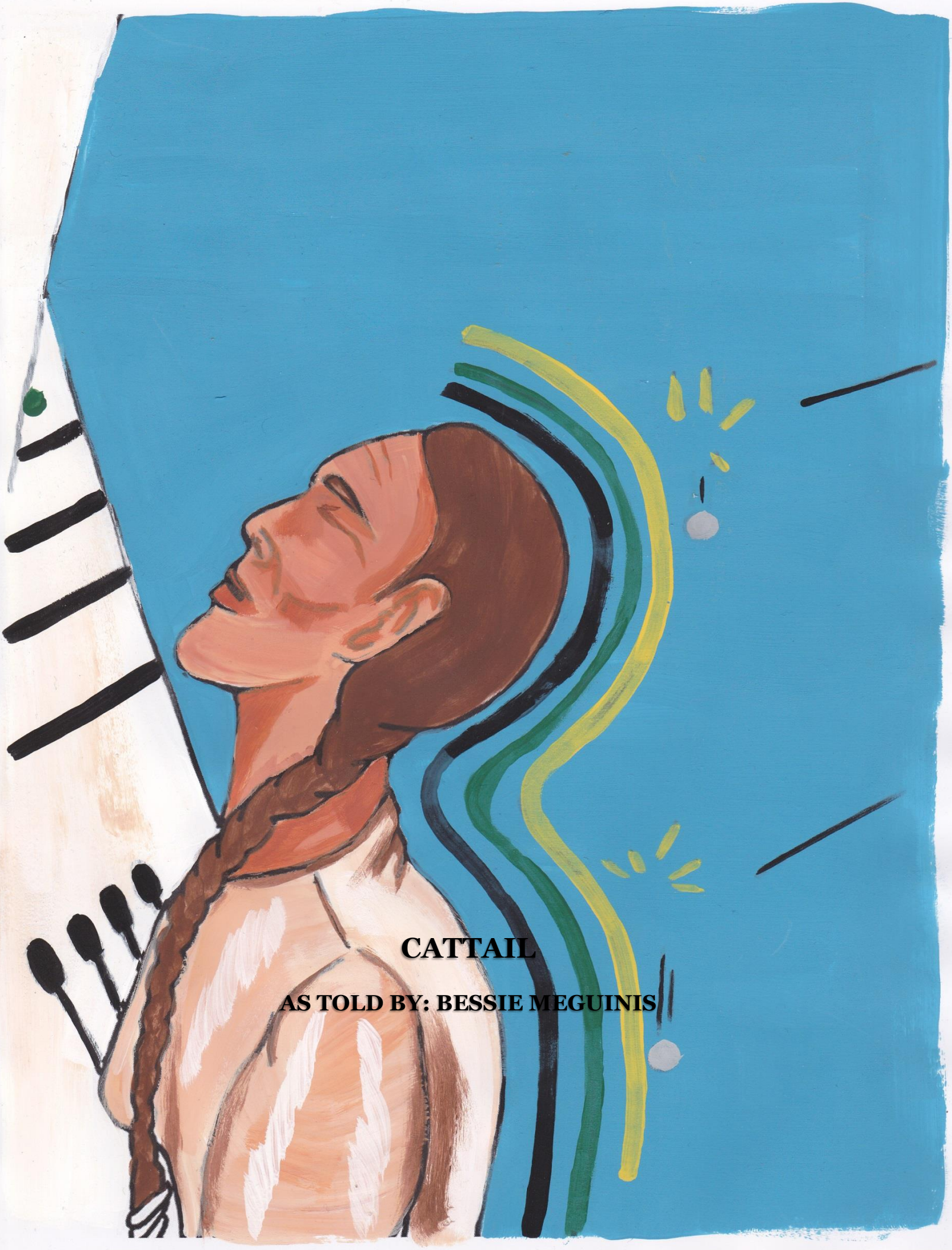


He told them that he went among the talasitagha



And ijish through a reed

The Crees nadisdal.



CATTAIL

AS TOLD BY: BESSIE MEGUINIS

~ Glossary ~

Ts’otsa = old lady

Talasitagha = cat tail

Kuwagu-tii = teepee

ʔat’iyi = the (specific)

Nist’iya = power

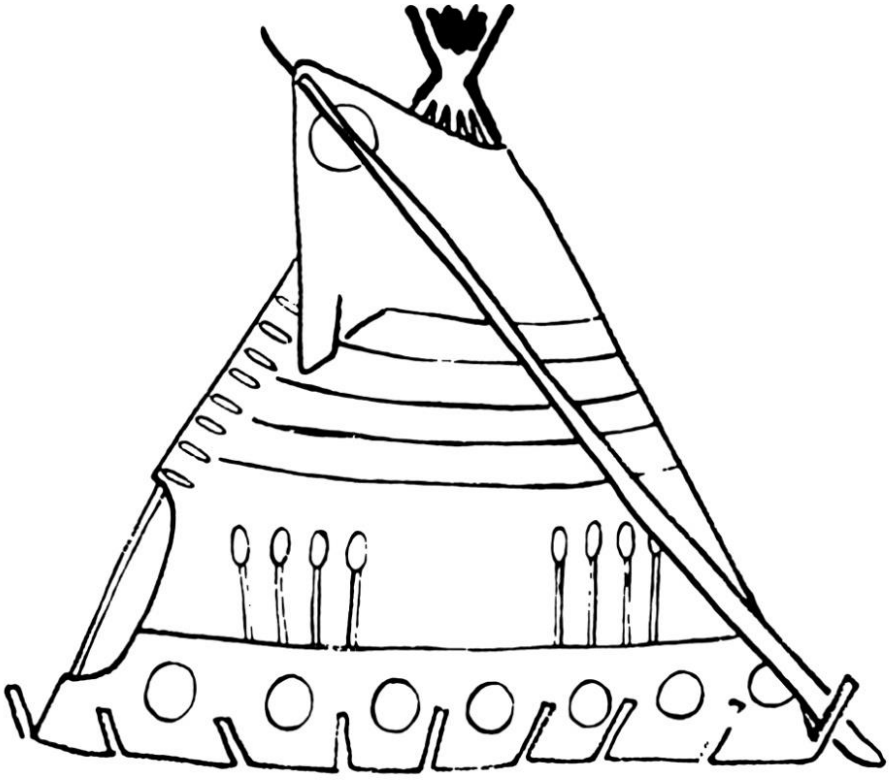
Datina = doorway

K’at’unagha = men

ʔagiyilag = they did it

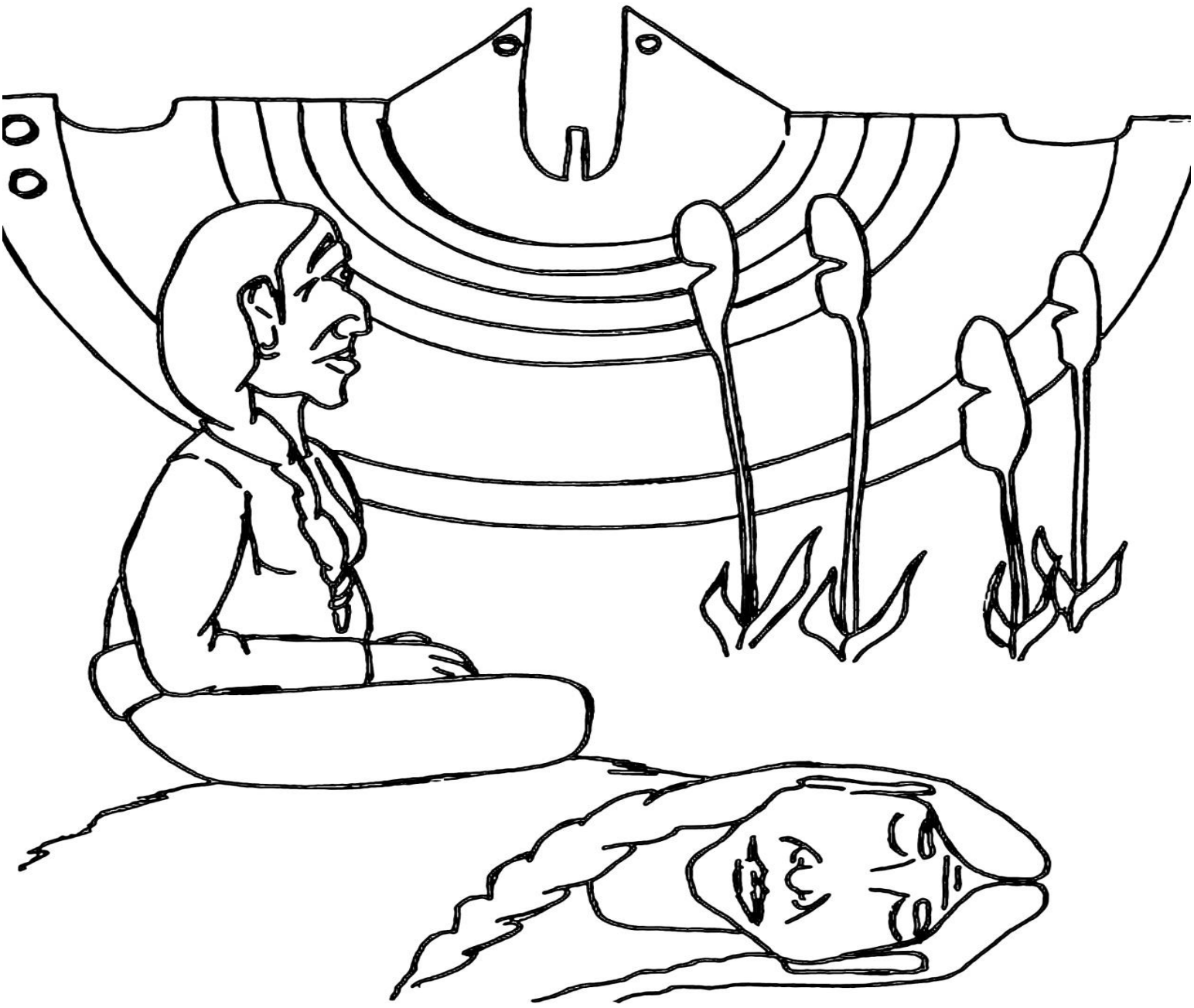
Didit’oni = bullets

Giyagusha = they know

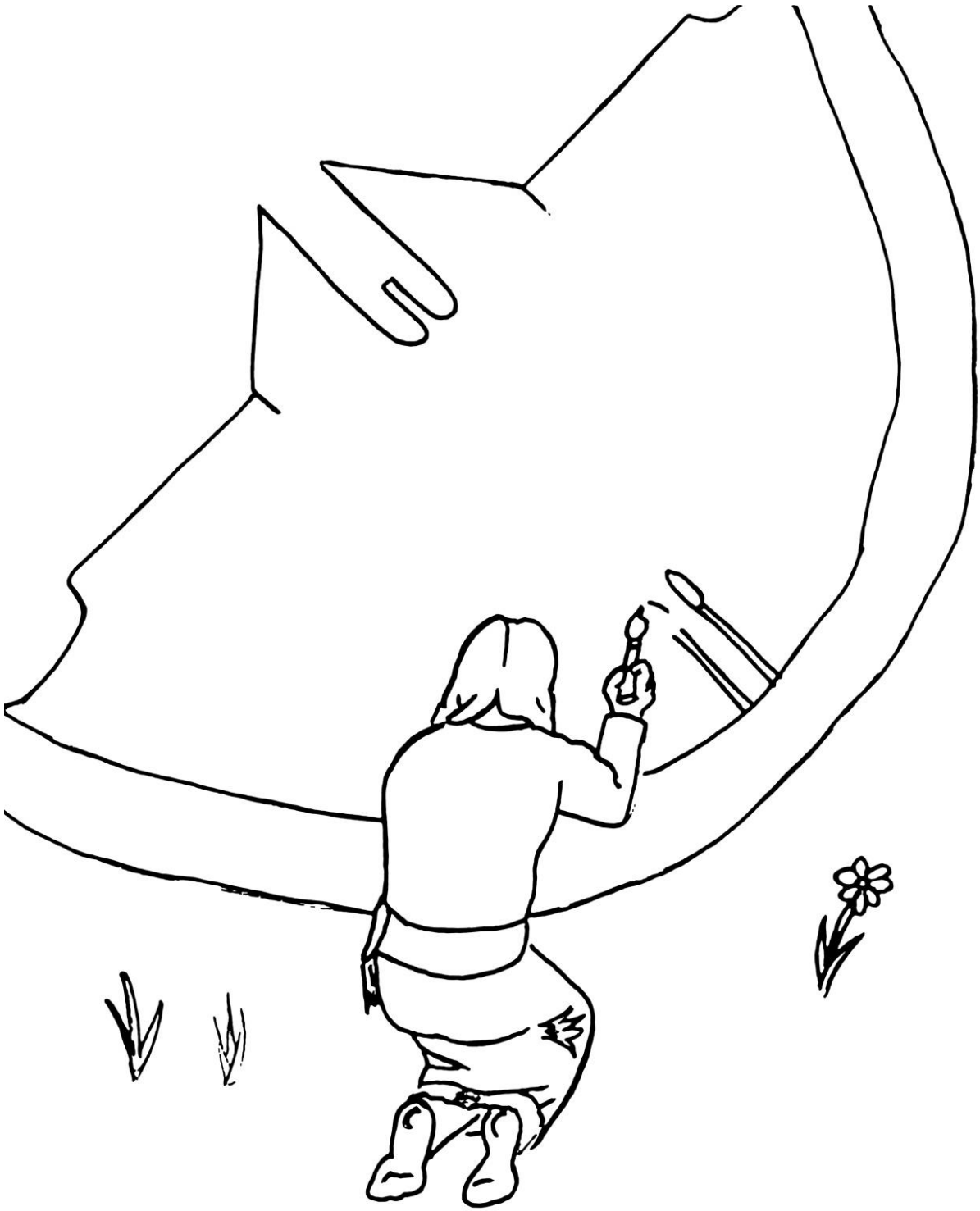


This ts’otsa had a dream about a Teepee.

She dreamt about the talasitagha

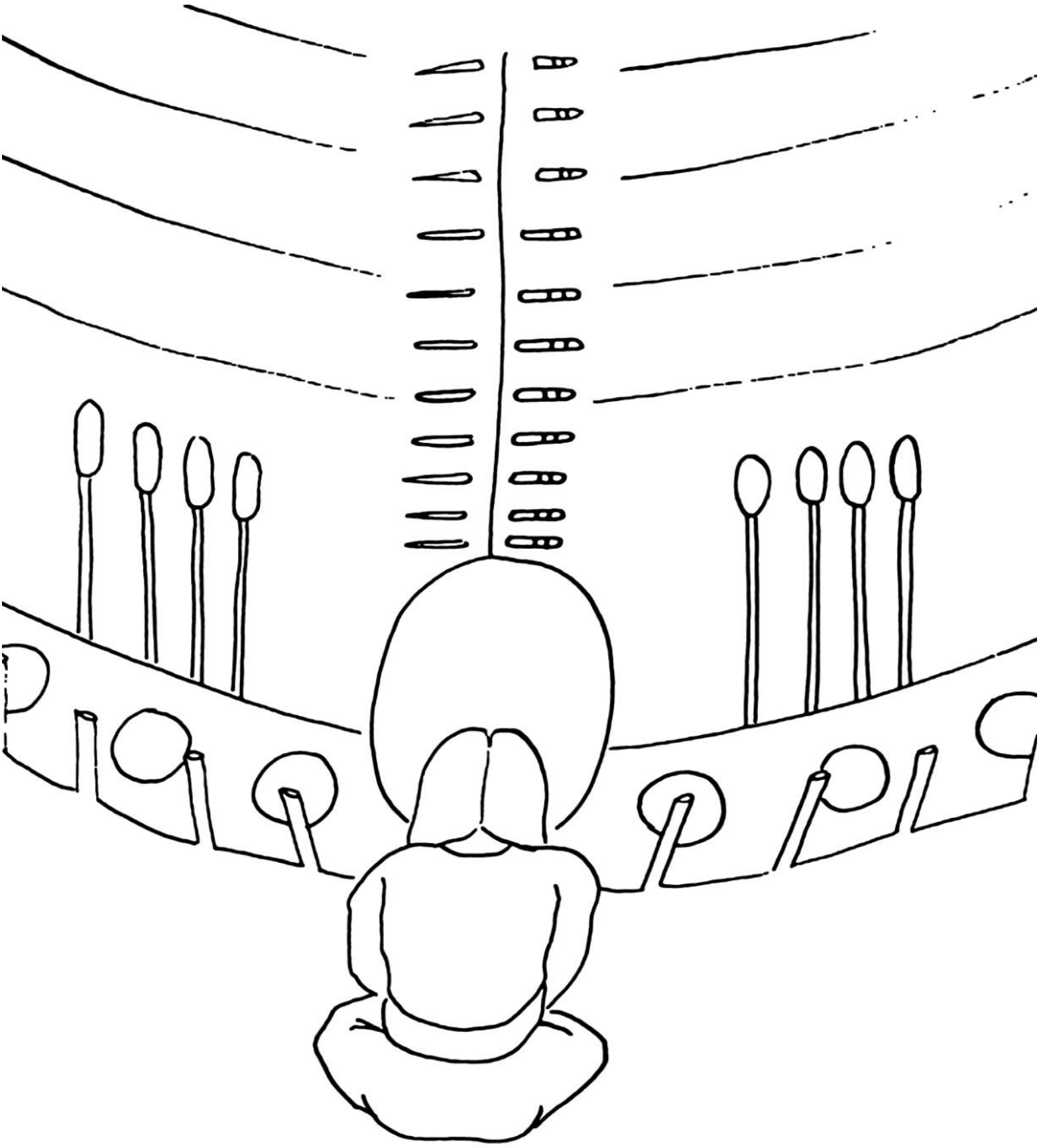


The cat tails instructed her how to paint the kuwagu-tii



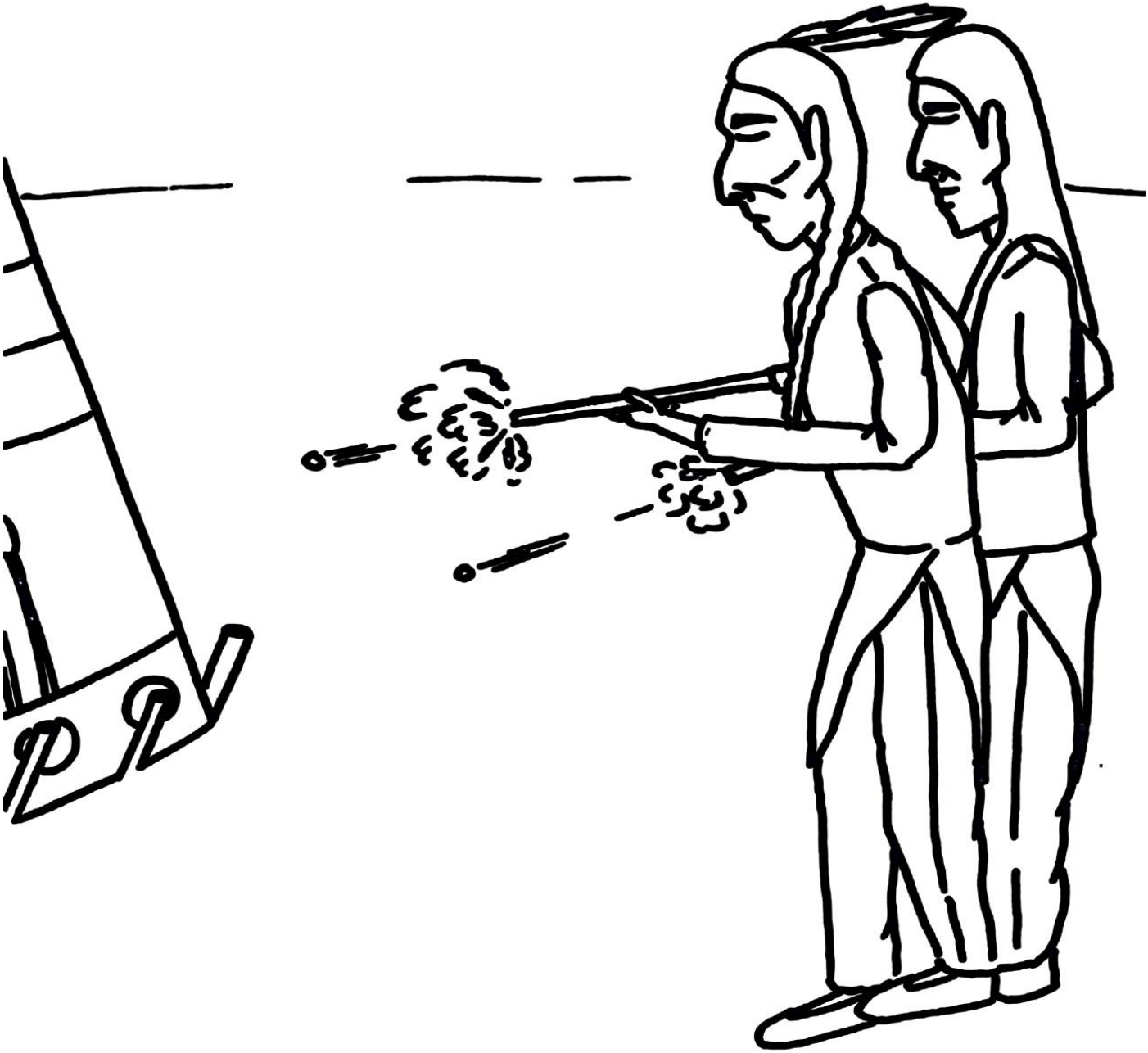
She painted at’iyi teepee

She said, “I will show you the nist’iya of this Teepee if you doubt my words”.

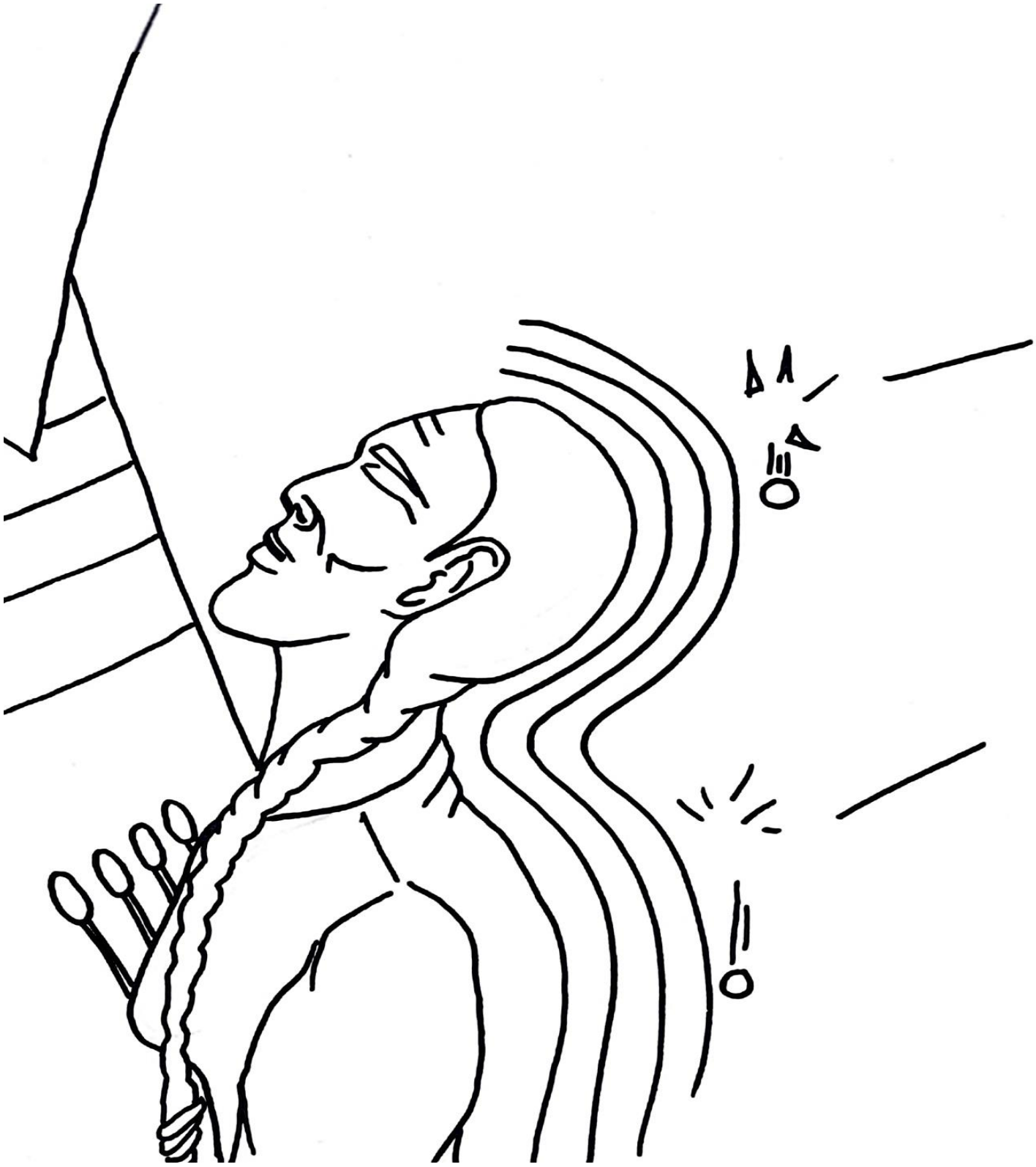


She sat facing the datina

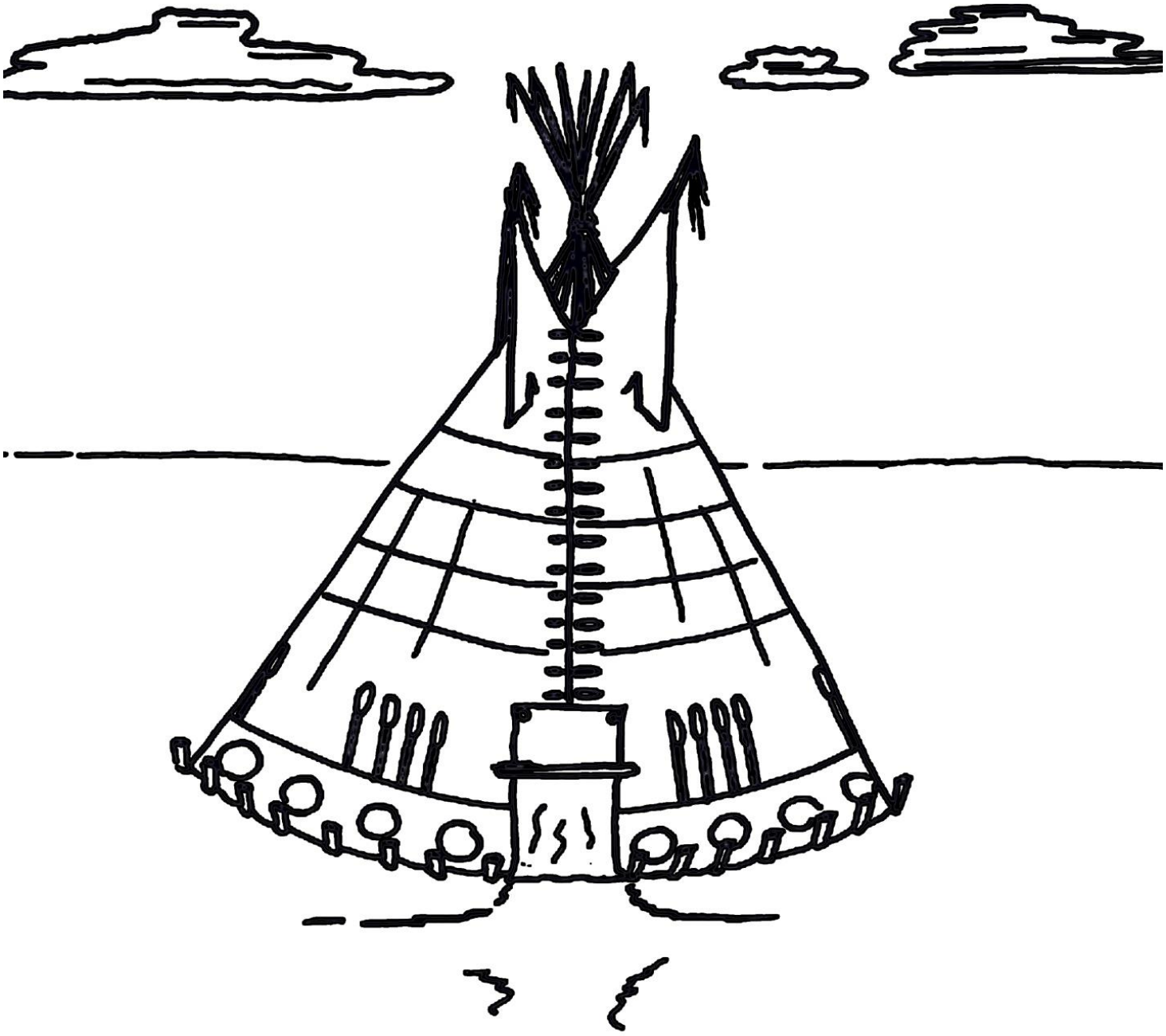
She told the k’at’unagha to shoot her



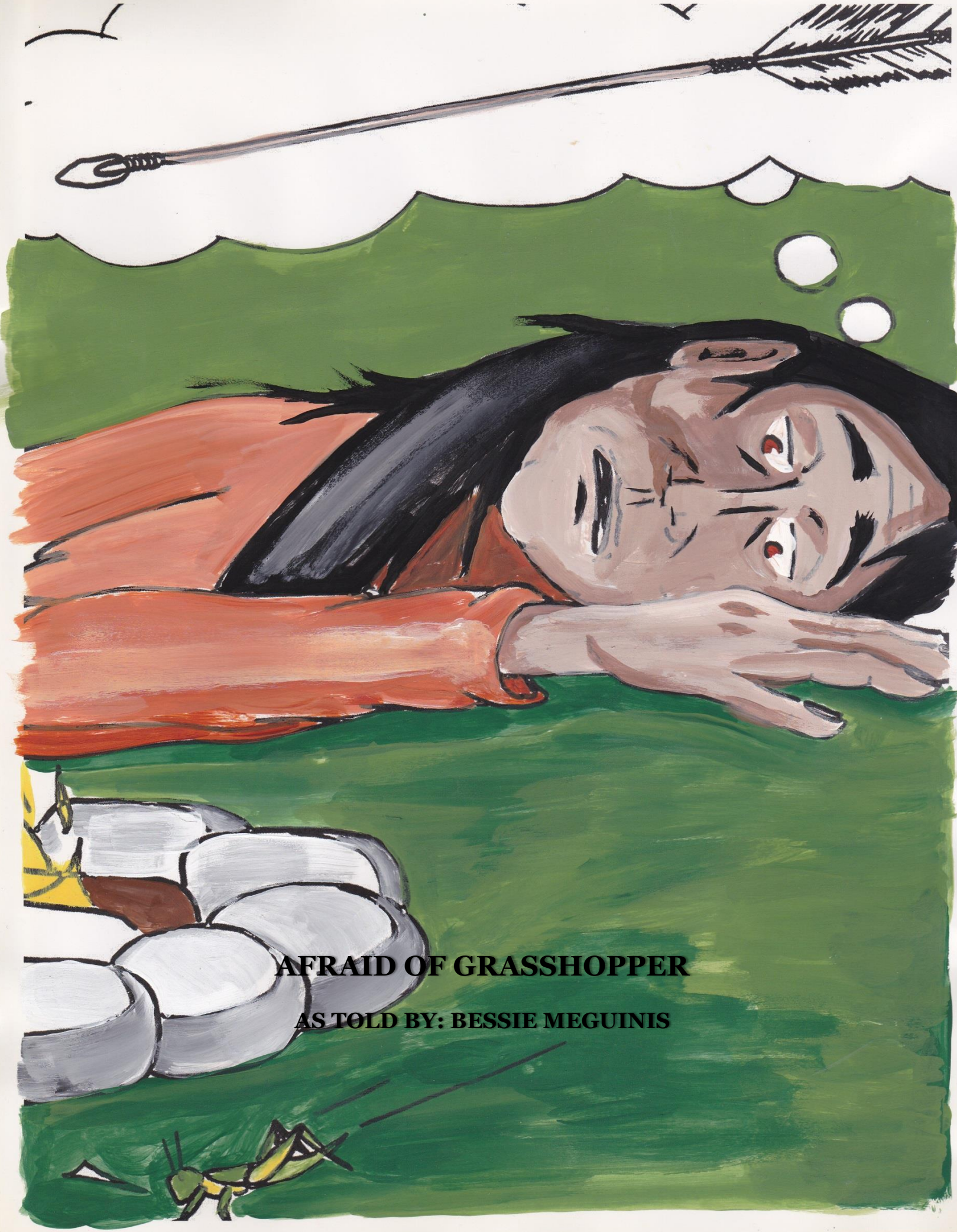
The men were afraid but, agiyilag anyway



When they shot her the didit'oni fell to the ground



After that giyagusha that the teepee was powerful.



AFRAID OF GRASSHOPPER

AS TOLD BY: BESSIE MEGUINIS

~ Glossary ~

Ts’asuwa = Crow Indians

itł’aya = The Night

Guduwi = far into

Gugasał = they chase you

Gizilsh = they would yell

Kuwak’agidilo gu = make a fire

Natuna ʔanajidi = afraid of grasshopper

Natuna = grasshopper

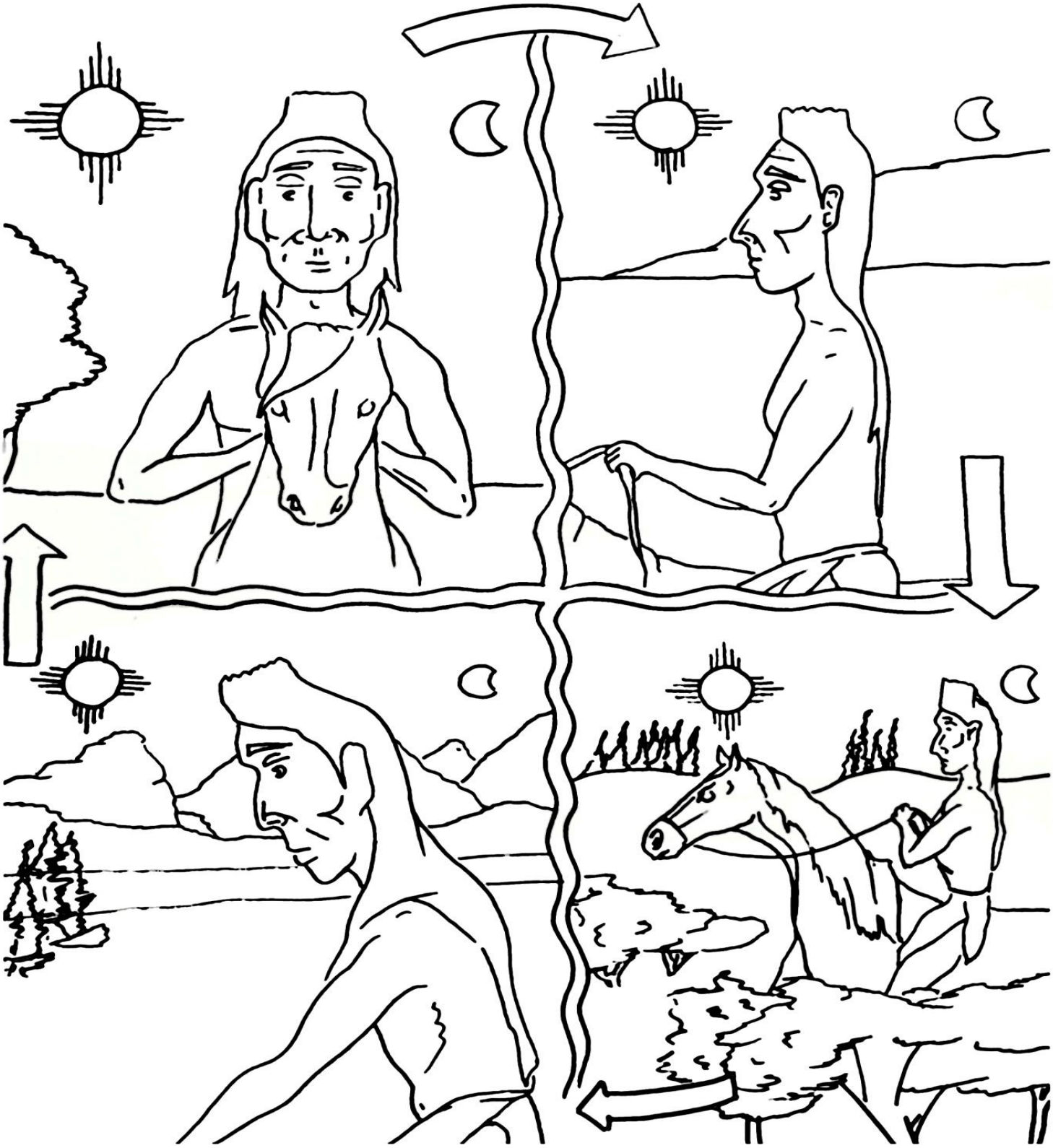
Tsi = the

ist’oni = arrow

Mistłiyaka = friends

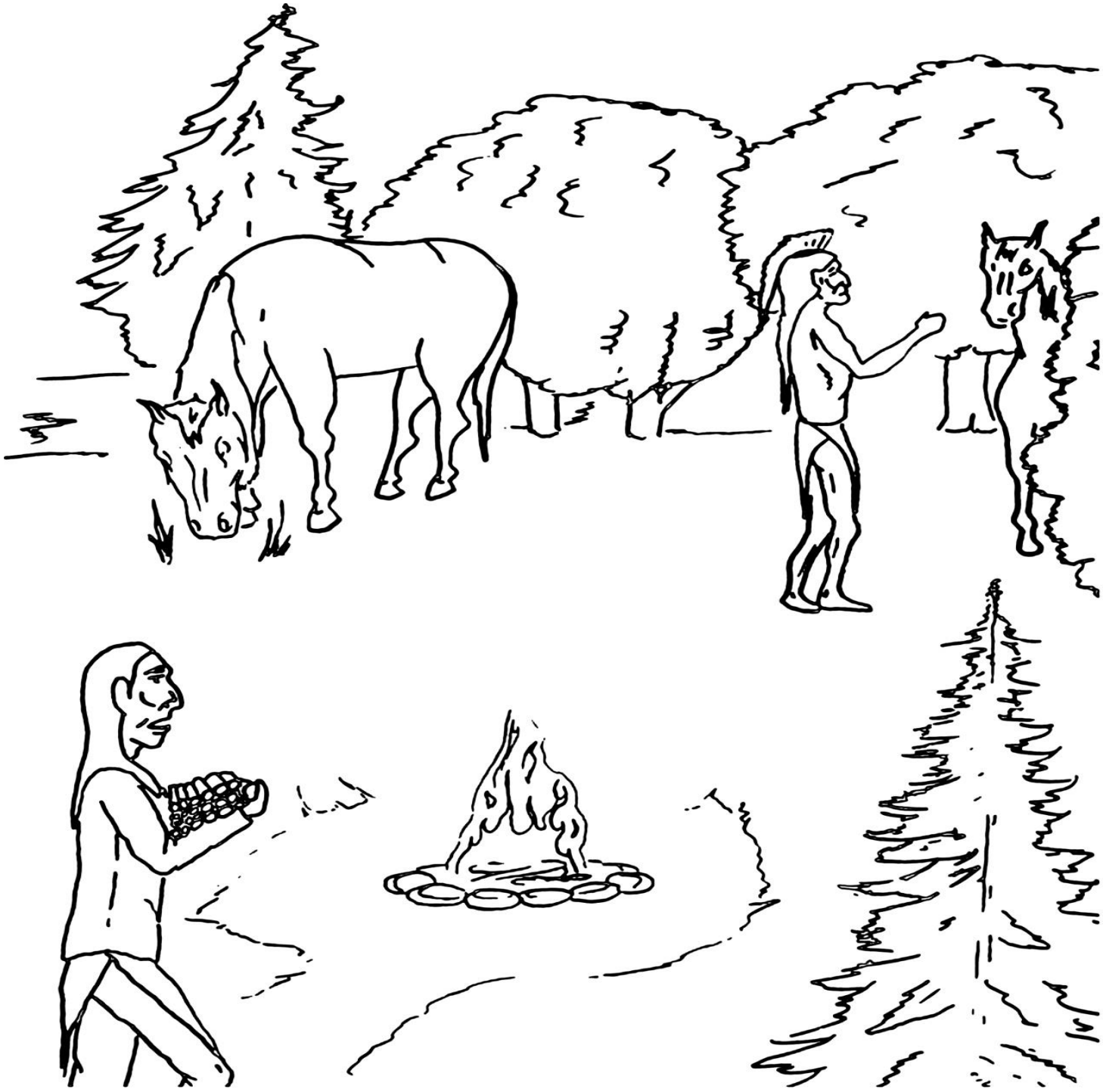
A small war party went to capture horses from the Ts’asuwa

They travelled itɬ’iya guduwi



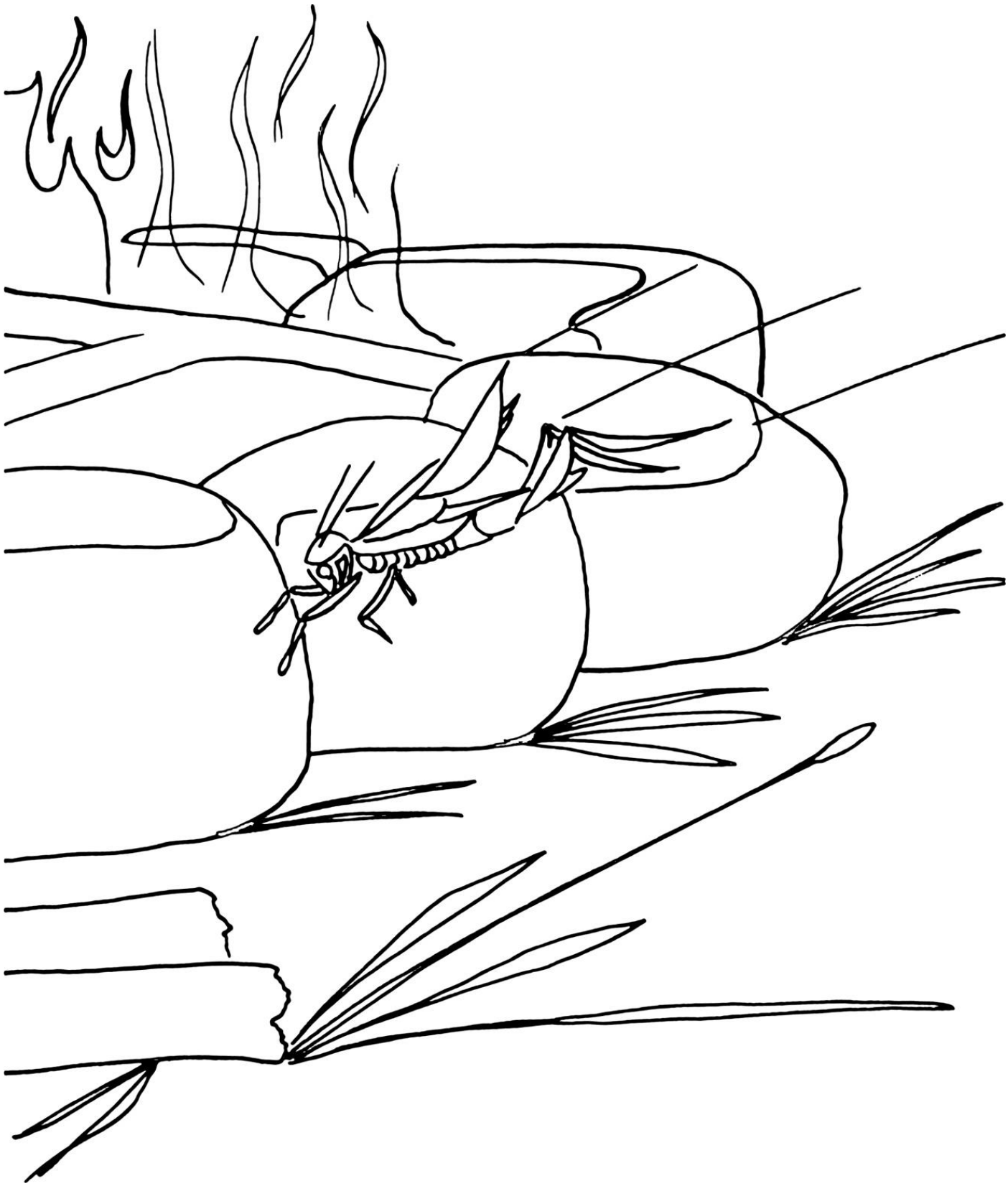
The Crows gugasał for four days and four nights

On the forth night gizilsh yell to signal the end of their chase



They were travelling back with the horses and they stopped to eat Kuwak’agidoli gu

Natuna ʔanajidi was sitting on a stump



Natuna tsi jumped toward the fire
making a creaking sound

Pat Grasshopper thought it was
an ʔist’oni and fell to the ground

Mistłiyaka laughed at him and gave him the name Afraid of Grasshoppers