

# ÎETHKA

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## STORIES & LANGUAGE IN STONEY NAKODA COUNTRY

Îethka Îabi ne Îethka Mâkochî nen

“Our languages are not lost.  
But simply resting.  
Waiting to be reawakened.”

— TWIN FLAMES, “Human”  
UNESCO’s song to celebrate the  
International Year of  
Indigenous Languages.

**TRENT FOX**

Tatâga Thkan Wagichi, Dancing White Buffalo

**VALENTINA FOX**

Iyâ Sa Wiyâ, Red Mountain Woman

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# ÎETHKA

## STORIES & LANGUAGE

### IN STONEY NAKODA COUNTRY

*Îethka Îabi ne*

*Îethka Mâkocî nen*



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# ÎETHKA

## STORIES & LANGUAGE

### IN STONEY NAKODA COUNTRY

*Îethka Îabi ne Îethka Mâkocî nen*



Tatâga Thkan Wagichi (Dancing White Buffalo)  
a.k.a. Trent Fox, M. Ed.

Îyâ Sa Wiya (Red Mountain Woman)  
a.k.a. Valentina Fox

Illustrations: Wiyaga Wiyâ  
a.k.a. Tanisha Wesley



CALGARY, ALBERTA, CANADA



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1. Indigenous Language  
2. First Nations | 3. Truth and Reconciliation | 4. Residential Schools

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We commit to serving the needs of Indigenous Peoples today and into the future.

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## DEDICATION



*Îethka: Nakoda Stories in Stoney Nakoda Country*  
is dedicated to the memory of dedicated scholar  
Tatâga Thkan Wagichi, Dancing White Buffalo,

TRENT FOX.



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## MÂKOCHÎ NE

*Tatâga Thkan Wagichi*

Ahomapabisích eyage chagach

Dûhû okadahûnâ

Kohâ dûhû othnigahûnâ

Wahniyomnî ko oda wan

Mâkochî ne zehâ sihnach

Yuchâchâhûnâ

Onâ kohûnâ

Mîni ish opten û wan

Mâckochî ne zehâ siksach

Wodejabi ne

Nâgu thiktabin ne

Tormnârhti îko

Wanîja yabiwan

Mâkochî ne mâgidââsích eyach

Wîchastabi ne nârhubiktok

Ne edâhâ îyuthpebiktok

Anâroptâm

Mâkochî ne osimânam eyach



## THIS LAND

*Trent Fox*

This land is now tired  
It is saying you no longer respect me  
It becomes very hot  
It also becomes very cold  
There are tornadoes occurring  
The land is now angry  
There are earthquakes  
There are fires  
And the water levels are changing  
We have forgotten respect  
The animals, the birds, the bees  
are disappearing  
The land is saying I am not well  
Will we listen?  
Or not?  
Will we learn from this?  
Or not?  
The land is saying, “Take pity on me.”



## ÎETHKAHÂ WAHOGÛ-WÎCHAKIYABI



Wakâ ne wachî ya.

Thudanâ ne ta-wakâ yak.

Mâkoche ne ahopa.

Wa'ahogipa.

Wogasodesiyâ îchihnuha

Snîzebinâ cha înaga.

Wayubâbigam.

Odagijiye dââbi yuha.

Nîtawachî, nîchâde ekta aîchiktaga.

Ohnîrhpa nîchiyek.

Yurhpabi nîchiyek.

Wogidâ ya.



## ÎETHKA VALUES



Rely on the Creator.

Don't let money be your god.

Respect Mother Earth.

Show respect.

Embrace purity and sacredness.

Be gentle in heart and mind.

Show hospitality.

Help others without hesitation. Be obedient.

Keep your mind and heart strong.

Don't be discouraged.

Don't let others bring you down.

Keep going.



*Îethkahâ wahogû wîchakiyabi*

*Wakâ ne wachî yabi*

*Mâkoche ne ahopabi*

*Wogasodesiyâ*

*îchihnuhabi*

*Ohnîrhpa*

*îchiyabisî*

*Core Îethka Values:*

*Relying on the Creator, Respecting Mother Earth,*

*Embracing sacredness, Not being discouraged*

*Îethkahâ wahogû wîchakiyabi*

**Odagijiye dââbi yuhabi**

**Snîzebinâ cha îinagabi**

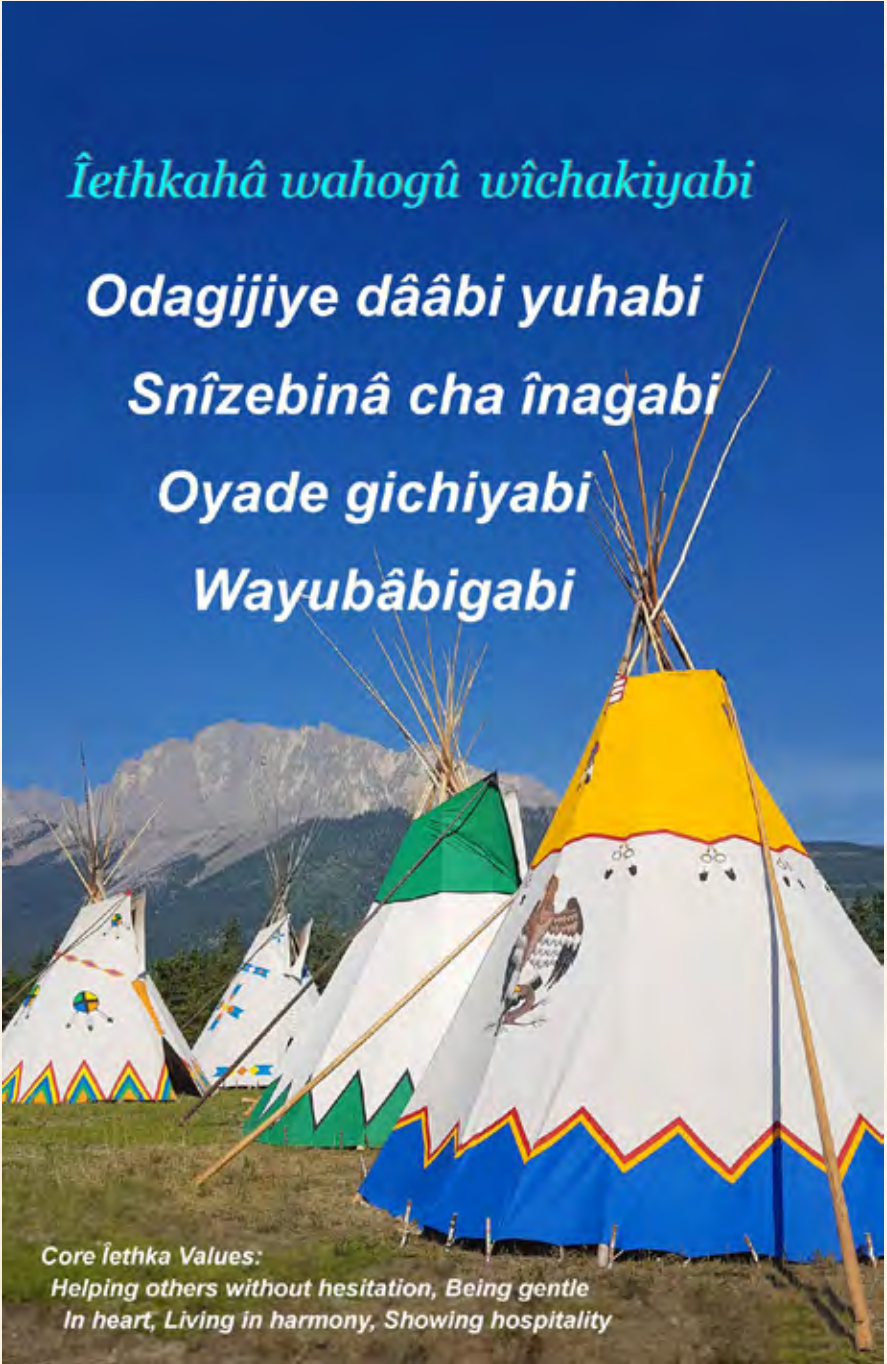
**Oyade gichiyabi**

**Wayubâbigabi**

**Core Îethka Values:**

*Helping others without hesitation, Being gentle*

*In heart, Living in harmony, Showing hospitality*



#2

Îyâ Sa Wiyâ  
Wahogû-kiyabi Cha  
*Red Mountain Woman  
Receives a Teaching*



Iyâ Sa Wiyâ

Red Mountain Woman (*Tina Fox*)

*Illustrations: Wiyaga Wiyâ (Tanisha Wesley)*

Âba wathtech.  
Mâchaze ze Îyâ Sa Wîyâ ech.

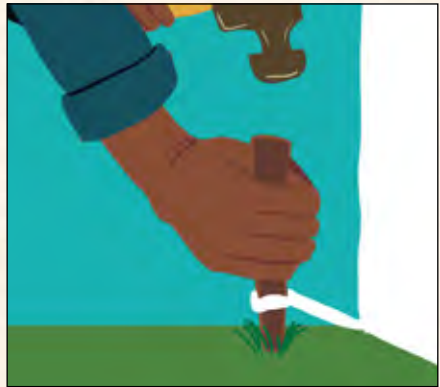


*Good day.*  
*My name is Red Mountain Woman.*



Wanîgas mâdaguskânâ zehâ, Îethkabi  
ne mnogedu hâs yameye etigabin.

*A long time ago when I was a child,  
the Îethka People would go on  
hunt camps in the summer.*



Dagugichiyabi bareîchiyabihûnâ  
dokiki etiyagabin.

*Relatives would gather to go on hunting  
camps in various locations.*

Wadaguwa ze,  
Châ Gakthe Tibi Siya ekta etigabin.

*My relatives camped  
near an old log cabin  
called Châ gakthe tibi siya.*



Ehâ îkibi hâs wîyâbi ze keyabi nâgu  
keyabi rhtiye ko agarhpagabin.

*When we arrived, the women would  
set up the tipis and tents.*

Wîchabi ze îs mînî,  
chârhâzibe ko aweya hnâgagabin.



*The men would get water,  
chop firewood, and prepare the camp.*

Zedâhâ wîchabi ze aba,  
koskabi om yameyagabin.

*Then, some men and  
young men  
would go hunting.*



Wîyâbi ze îs aba  
hatha yuspiyagabin.  
*Some of the women  
went to pick berries.*

Dohâ dââgenân,  
mâkochî ne gichi wazin îchinabi.

Wîjan daguskâbin dokâ  
om waskaden.



*It was a lot of fun being  
one with the land.*

*Once, I was playing with other children.*

Wanâs wîyâ cha wazi nînâ bân.

“Iyi! Thicha cha zen hiyach.”

*Suddenly, a woman yelled:*

*“There is a grouse walking by there!”*

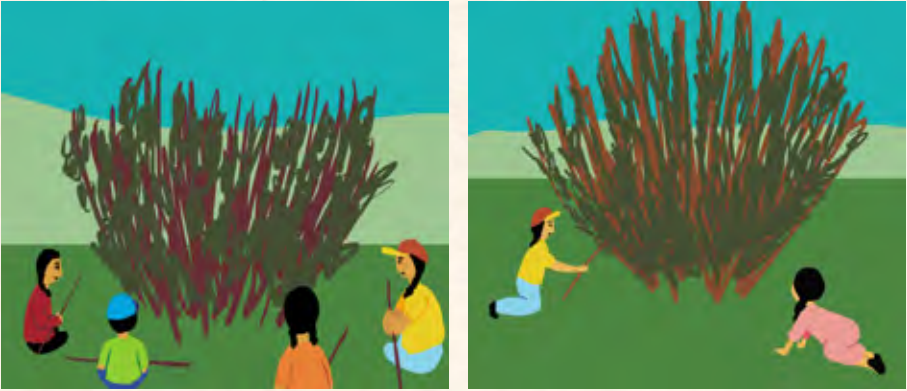


Mukabakta eyabika châanekta gapepeya  
cha eyagubihûnâ tapabin.

*Hoping to catch it,  
they grabbed long sticks and  
chased it.*

Hecheyaduk thicha ze chârhâziya  
wosmâ cha en yeîchiyen.

*However, the grouse ran under  
some dense willow trees.*



Zen berh kuwabi ze wîchuhâ  
chârhâziya ze hokun yemîchiyen.

*As they were loudly trying  
to catch it,  
I dashed under the willow tree.*

Oksâ yeîchiyabiduk thicha  
ze aîthiyâ yeîchiyen.

*They surrounded the willow tree  
but the grouse was hiding.*



Thicha ze skâîhna hûnâ skâswîja  
hâ hen. Ze echihâ tahu yawarhpan.

“Owaginîch” epen.

*The grouse was scared and stood still.*

*I quickly grabbed it by the neck and  
declared, “I caught it!”*



Dââwaginen. “Miye owaginîch.  
Miye mîtawach,” epchen.

*I was so happy. I thought the grouse  
was mine because I'd caught it.*



Hecheyaduk îkusin ze thicha  
ze eyaguhûnâ mneheja cha kun.

Omâgapan.

*However, my grandmother took  
the grouse and gave it to an Elder.*

*I was annoyed.*

Îkusin “Ne togaheyarh dagu oyaginî ze’ewan.

Mneheja hecha yakuktach.

Daguskânâ ne, watejage ne îs, togaheyarh dagu  
oginî chas Mneheja cha kubich. Ze’ê chas togad-  
am wîchârhiyabi nuhaktach” emâgiyen.



*My grandmother told me:*

*“This is the first time you have caught  
something. When a child or youth first  
catches something, they give it to an Elder.  
This way, you will receive blessings in life.”*

Mneheja ze, thicha ze  
yusnasnahûnâ wahâbi cha ohân.



*The Elder plucked the grouse and  
made grouse stew.*

Wîchabi yame iyabi ke hnibichihâ  
owîchagihnagabin.

*When the men returned  
from their hunt, they were told  
about my first catch.*



Mneheja ze chegiyahûnâ  
wahâbi ke ehnen.

*The Elder then said a prayer  
and served the stew.*

Îyâ Sa Wîyâ oginî chach  
ewîchagiyabin.

*They were told  
Red Mountain Woman  
caught the grouse.*



Aktuwa ze Noah, dââginen.  
*My father Noah was happy.*

Chûhûkchu wahogûkiyabi ze,  
nâgu wîchastabi wowîchaku ze.

*His daughter had received  
valuable teachings and fed people.*



Giktiya ûgam.

Togaheyarh dagu oyaginî ze Mneheja cha  
kubich. Wîcharhiyabi nuhachiyen.

*So remember. Give your first catch to an  
Elder to receive blessings in life.*

Wîchastabi îs  
wowîchaku gam.



*And feed people.*

## Questions and Answers

Îyâ Sa Wiyâ Wahogû-kiyabi Cha

*Red Mountain Woman Receives a Teaching*

1. What is Red Mountain Woman's name in Îethka?
2. Who was Îyâ Sa Wiyâ's father?
3. They went on hunting camps in the summer.  
How do we say summer in Îethka?
4. Where did Îyâ Sa Wiyâ's family camp?
5. What did Îethka women do when men went hunting?
6. What did Îyâ Sa Wiyâ catch?
7. What teaching did Îyâ Sa Wiyâ receive from her grandmother Jenny? (*You may answer in English.*)



Answers: 1. Îyâ Sa Wiyâ, 2. Noah, 3. Mnogedu 4. Châgâgâkthe Tîbi Siya, 5. Wayuspi 6. Thicha 7. A Îethka child's first hunt is given to an Elder. When you provide for others, you will receive blessings in life.



Scan for a  
pronunciation  
guide.



#3

# Hâbâ Ririnâ

## *My Brown Moccasins*



Iyâ Sa Wiyâ  
Red Mountain Woman (*Tina Fox*)

*Illustration: Wiyaga Wiyâ (Tanisha Wesley)*



Exterior of Morley Indian Residential School and  
Morley Day School, ca. 1930s.

---



Miss Currie and the girls Social Studies class,  
Morley Indian Residential School, ca. 1930s.

---

# Hâbâ Ririnâ

## *My Brown Moccasins*



Îyâ Sa Wîyâ emâ ech.  
Wayuthpewîchakiyabi ti togaheyarh waî  
ze wochighnabikta.

*I am Red Mountain Woman. I will tell you  
about my first day of school.*

Zehâgas Morley Indian Residential  
School ejagabin. Daguskâbin  
hechi tibus îjenâ cha gen.

*Back then, it was called Morley Indian  
Residential School and children lived there.*



McDougall Orphanage and Training School for children,  
Morley, Alberta ca. 1880s.

---

Hûguwa ze Mary hâba cha tejan  
thâkthâja cha gichi mîjarhen.

*My mother, Mary, made me a new pair  
of moccasins and a new dress.*

Amâyâbisîrh Înâ nadu mîjithûn. Zehâ Ade  
gichi chuohmâ gitû amâyâbin.

*Mom braided my hair before they took me.  
She and my father took me to school by wagon.*



Children on the steps of the Morley Residential School.  
Morley, Alberta ca. 1930s.

---

Îna dohâ watthenâ cha  
mâhnupihûnâ dââmîchinen.

*I was proud of how pretty  
my mother had dressed me.*

Wagiya Baha ako mne cha kiyân  
îtigabin zehâ.

*We lived by a lake behind  
Eagle Hill then.*

Îjathebe Wapta îs waptan hechagen.

*The Bow River was a creek back then.*

Baha ze thmâgan îhiyubihûnâ  
wayuthpewîchakiyabi ti zen îkibin.

*We came down the hill  
and arrived at the school.*

Ade wîyâ sijegitû cha okiyagaduk hiyomâhin.

*Dad was talking to a mean-looking woman  
who then came to get me.*

Zehâ tin amâyen wîyâbinâ  
cha dokâ nûm om.

*She took me inside with two other girls.*

Înâ, Ade gichi dokeyakte ze  
omâgiyabiktaduk tin u cha kiyêsîn.

*She did not let my mom and dad  
come in to tell me what was going on.*



Children and staff at Morley Residential School.  
Morley, Alberta ca. 1960s.

---

Dââgina me ke zehâ skâihna cha mâyân.

*I had been so happy to go but  
now I was getting scared.*

Tin îgaibichihâ îgokiyabi ka dagiye ze  
thnohiyâbisin. Îethkahâ îje îgiabiwan.

*When they took us inside, they talked to us but we  
did not understand. We only spoke Îethka.*



Children working on math at the chalkboard.  
Morley, Alberta ca. 1945.

---

Zehâ wanâs dokâ wiyabi cha om îthnuthe  
îgijiyusnosnogabin. Hâbâ Ririnâ ke ko.

*Suddenly, she and two other women started taking our  
clothes off. Even my little brown moccasins.*

Zehâ îgithûthûbi ke mâîgikthabihûna  
hakeîgichiyabin.

*Then they cut off our braids and  
threw them away.*





Children working on math at the chalkboard.

Morley, Alberta ca. 1945.

---

Skaîhna îhâbi zewîchuhâ thna cha  
îgabapthûbin.

*We were already scared when they  
poured some type of oil on us.*

Tachâ dânârh îspâbin.

Kerosene cha hen thna ze.

*It burnt our bodies. It turned out  
to be kerosene oil.*

Zehâ emâyagubihûnâ mînî nînâ rharha  
cha en hukun yemâbin.

*Then they took me and pushed me under  
fast-running water.*

Mâthpaktahâch epchen.

*I thought I was going to drown.*

Wîjako hecha hûmagesîwan.

*I had never seen a shower before.*

Zehâ thâkthâja hînîknîgenâ cha îkukubin.

*Then they gave us ugly dresses to wear.*

Miye ke wagichîgach hâbâ ze gichi epa ka  
dagipa nâmârhûbisîn.

*I asked for my new dress and moccasins,  
but they did not understand.*

Dagun otû îkibinâ ke îs wîja hakeîgichiyabin,

*Then they threw away all our clothes.*



Boys eating their lunch.  
Morley, Alberta ca. 1950s.

---

Dââgina himu ke ze ektûth osîchina îmâhân.

*Although I was happy to come,  
I started to feel sorry for myself.*

Rheyam wîchasta daguskâbin necha en  
wîchayuzâgagabi cha he ze  
thnowasîwan himu zehâ.

*I did not know that they abused  
Indigenous children in residential schools.*



Children at writing desks with staff overseeing.  
Morley, Alberta ca. 1940s.

---

Dagun wîjainabi ze nâgu îgiabi ne ko  
îgahnustâbichiyen apiûchiyabi cha hen.

*They were working to make us lose  
our culture and language.*

Anârhmân togapabi zecha aba wasiju dagiyabi ze  
îgogiyagabin sihnaîkiyabisîchiyaga.

*However, older students told us what the white people were  
saying so we would not get in trouble.*



Teens in front of the Morley Residential School.  
Morley, Alberta ca. 1940s.

Wazi wîyâ cha îs wîyâbinâ wîkoske ehâibihâs  
ktûtha châ wahogûwîchakiya ko gen.

*One young woman even taught girls who reached  
womanhood the rites of passage for four days.*

Ze wîyâ watejage ze Helen Beaver ejabin.

*That young woman's name  
was Helen Beaver.*

Nâgâhâ nechi ze wîyâ ze dagun wîjainabi, îgiabi ne  
ko hnuhabi îgogiyabihînî epchamîgen.

*I think about it now and realize how  
she helped keep our culture alive.*

Îsniyes ewagiyach Helen Beaver.

*I thank Helen Beaver.*

Hâ hechen ze dââginâ me ke hâhibichi hâ hâbâ  
ririnâ ke owagicheyen. Înâ mîjarhe chan.

*I was happy when I left my family but by nightfall I  
thought about my experience and my moccasins and cried.  
My mom had made those just for me.*

Wakisîrh en ûsîn hûguwa ze.

Ze ûth dohâ wagichâptach.

*My mother passed away before I went home.  
This is why I regret losing my moccasins.*



Reverend John McDougall, institution staff, and children who attended McDougall Orphanage and Training School, ca. 1880s.

---

Rheyam wîchasta daguskâbin oda  
wayuthpewîchakiye ti nechekchedu cha ibi chach.  
*Many Indigenous children were sent to schools like this.*

Nârhârh aba tachâ yewîchayagabich. Ze ehage  
îstimâbinâ ze Canada Oyade ne wîchayurhijach.  
*They are only just now finding bodies of some children.  
In their final sleep, they have woken a nation.*

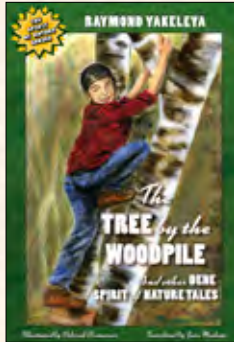


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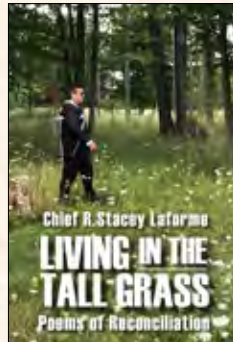
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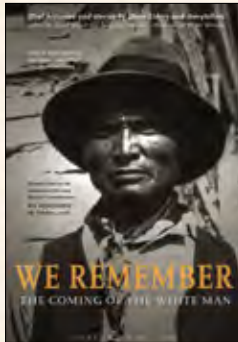
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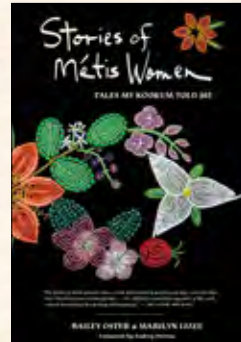
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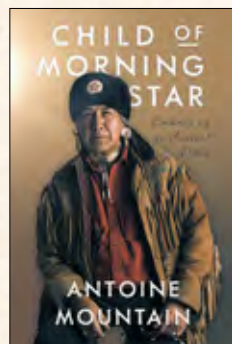
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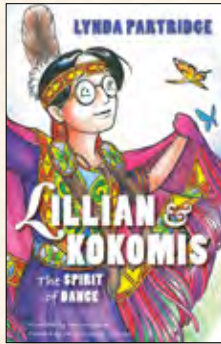


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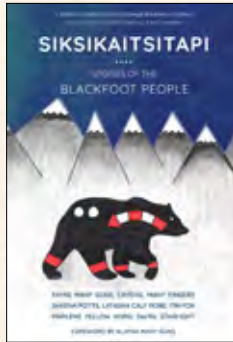
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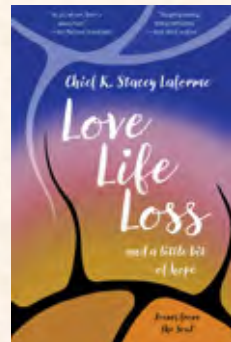
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Tatâga Thkan Wagichi  
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a.k.a. Trent Fox, M. Ed.

Tatâga Thkan Wagichi was a member of the Wesley First Nation, Stoney Nakoda Nation. He was completing his doctorate in Education at the University of Calgary. His inquiry was on the history of the Îethka Nakoda People and development of the Îethka language. Tatâga Thkan Wagichi passed away in 2023.



Îyâ Sa Wiya  
(Red Mountain Woman)  
a.k.a. Valentina Fox

Îyâ Sa Wiyâ (Red Mountain Woman) is a member of the Wesley First Nation, Stoney Nakoda Nation. A great-grandmother, grandmother, and mother, she is also a counsellor and Elder at Nakoda Elementary School. A former Certified Nursing Assistant (Practical Nurse), she earned her undergraduate degree in First Nations counselling. Tina is also a passionate advocate for the retention of the Îethka language and has contributed to language curriculum development, recording stories, and now writing in her language. Together with her family, Tina sponsors the Watâga Wiyâ Language Award at Morley Community School to encourage language learning in memory of her late daughter, Kim Fox and late son Trent Fox.



*Core Îethka Values:  
Relying on the Creator, Respecting Mother Earth,  
Embracing sacredness, Not being discouraged*

PHOTO: TRENT FOX, TEXT KIMBERLY FOX



Tatâga Thkan Wagichi, Trent Fox



Iyâ Sa Wiyâ, Valentina Fox

ÎETHKA ÎABI NE  
ÎETHKA MÂKOCHÎ NEN  
**ÎETHKA**  
**STORIES & LANGUAGE**  
IN STONEY NAKODA COUNTRY



*Îethka Stories & Language in Stoney Nakoda Country* contains a collection of stories and pictures by Trent Fox and Valentina Fox, in both English and Îethka languages. To assist in nuances of the language, the book includes a pronunciation guide, a glossary, and web links, including spoken audio.



Heavenly Fox

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