



# THE BULLETIN

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## 2022 - Offerings

Four Amazing Rides Options  
In 4 to 7 day rides packages p.10-11



Photo courtesy of Svetlana Saitova, 2021

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# Après Ride



Happy Valley Camp, Little Elbow Valley, photo by Svetlana Saitova, 2021

## President's message

by Gary Sandbeck

The past two years have shown we can ride safely during a pandemic. Better yet, the rides have proven to be top-notch. This summer will be no different. Check our rides, dust off those good old chaps and join us. We have a fantastic offering of 4 and 6-day rides that are suited for different levels of riders - either beginners, comfort seekers or those who want to rough it a little.

Serendipity had it; we have three articles, all connected to our neighbours without whom the Trail Riders of the Canadian Rockies would not be possible. First, we introduce Jonas Guinn, part-owner and guide at the Boundary Ranch located in Kananaskis. He is part of a family with deep roots in the area and a deep relationship with Stoney Nakoda nations.

Next is an article on the Cayuse, the legendary horses of the Indigenous people of North America. We still often find these horses on our rides - they are sturdy, calm, intelligent animals that share a similar love of the wild as we do.

Finally, a throwback from 1974 - we are pleased to publish an article that described at length the tipis Trail Riders used for most of its history until recently. The tipis were acquired with the help and the teaching of the Stoney Nakoda way back in the 1920s and replaced more or less every eight years.

Our history is rich; documenting it is crucial, which is what our Townsend Photo Contest helps us do. 2021 Riders, please send in your best pictures and help us make TRCR the legend.

# Riding with Jonas

by Allen Achtymichuk  
Board of Directors 2022 TRCR

There is a particular routine to trail riding - almost a ritual. You come early to the ranch, ready with your duffel bag. Anticipation is high. Who will I ride with? Who is our guide? Will I get along with my horse? Any feelings of uncertainty or apprehension evaporated as soon as we arrived. We gathered at the main building, where the staff welcomed us with open arms. We take our riding clothes for the day out of the duffel bags and surrender the bags to the wranglers. We are ready.

All eight of us were introducing each other when our guide, Jonas, walked to us like a man on a mission. Jonas might as well have come out of one of those wild western movies. Wearing well-loved clothes, sporting a scruffy beard, twinkling eyes and a warm smile. He sized us up in seconds figuring out what he is working with. Jonas literally grew up on the trails, riding since early childhood, mentored by many friends from the Stoney Nakoda people of the area. We pass his test and are invited to the corral.

Jonas is totally focused on the task at hand – fitting riders and horses together, making sure our duffel bags are tied up on the pack horses. We are in great hands. Three wranglers also came out to greet us, with cups of coffee - I needed it. The horses were mighty fine and well suited for the adventure. Looking around, the setting was magnificent with its mountains and rising sun. The ranch is well looked after and very modern. I felt blessed.



Jonas Guinn, Boundary Ranch, 2021 Photo by Svetlana Saitova

The four-day ride takes us to the Elbow River valley in Kananaskis Country, North of Peter Lougheed Provincial Park. This provincial park bridges the Foothills with the Rockies. We leave the Ranch for Happy Valley camp, meandering various trails that were at times wide, other time narrows, somewhat overgrown, crossing creeks and going up and down steep hills.

Once at the camp, Jonas and three young wranglers - Rachel, Charlie, and TY unpacked the horses, cared for them and settled in. Meanwhile, we pick up our duffel bags left near the corral, choose our tent (bonus, we each had our own) and also settle in. I get my sleeping bag out, lay it on the cot, wash up a bit at the creek, taking in the magnificent views from the valley floor.

Supper is soon ready. Our chef – you guessed it – is Jonas. He had the fire going in the cook's tent still in his riding clothes. This guy does not skip a beat and is full of energy just as he was in the morning.



He prepared excellent steaks with all the trimmings that go with it, complete with endless jokes and stories that are hard to believe but apparently true. Supper over, we soon feel the day and resolve to call it a night just as the sun does.

Day two reminds me of the rides in the '50s and '60s and even in the early '70s. The camp is definitely a rustic setup but fully functional. Oh! And no internet. Here, you learn to let go, no fuss and enjoy the moment. The wranglers have already put in 3 to 4 hours of work by the time we are called in for breakfast. Of course, Jonas did it again - bacon and eggs, toast, jam, coffee, tea. Dishes over, the pack horses are ready, and our horses are chomping at the bit, impatient to leave. They love the trails as much as we do. My horse's name is Cree and is a good mount.

Further in the backcountry, our second camp was more rustic than the first. But, the setting was majestic, along a babbling pristine Elbow river. Here the camp was not quite set up when we arrived. Jonas, the McIver of the backcountry, got busy and problem solved. He set up tents, built a kitchen area and solved a myriad of minor problems whistling along with unflagging energy and humour. He was a sight to see.

That evening, I settled in with some whiskey to soothe my old bones. I told everyone that Alberta Premium is the real thing. They figured I was talking about the ride up the valley to the headwaters and over Paradise Pass to an unnamed valley (8,700-foot in elevation). "Nope," I said while sipping my whiskey, reflecting on my liquor and the valley's names. Strangely accurate, though.



Jonas and Rachel tending to the pack horses on the trail. Photo by Svetlana Saitova, 2021

On the third and last evening together, our enjoyment of the food had not waned. The wranglers' friendliness translated into playing the guitar for us around the campfire. We did not have a skit night on that trip, but we had our awards and pins before going home on the final day.

Everyone on the ride was surprised by how different it was. The rustic aspect of camps and trails was a comeback from bygone days, which was remarkable. Still, little luxuries were missed for the city slickers amongst us, such as having a good outdoor table and light to use at night.

The ride home was about six hours long with a lunch stop. After the ride, Jonas, turned interpreter, guided us to his family museum of animals and the original cabin that would have been on the ranch in days gone by.

We finally said goodbye to our newfound friends and looked around for Jonas.

He's already back in the horse corral, busy as ever, getting ready for another week of trail riding. Jonas is a trail master - he is wild country and a legend in the making. Spending four days riding with him was a privilege. He will lead four TRCR rides next summer. If you do not mind roughing it up a bit, join us. You are in for a ride of a lifetime.



Paradise Pass, photo by Jonas Guinn, 2021



Jonas and his wranglers - TJ and Rachel, photo by Svetlana Saitova, 2021



# The Cayuse, the Stoney Nakoda and Trail Riders

Celebrating 100 year friendship

by Kevin MacDonald, Director TRCR

Have you ever wondered why our mountain trail horses are so reliable? Early in the history of western horse travel, the intelligence and strength of native-bred horses was legendary.

The "Cayuse" was a spanish-bred horse brought to North America in the 1600's. Thought to be crossed between a Percheron (draft horse from France) and a Barb (light horse from Spain), this horse was known for speed and endurance. These small-stocky horses were ideal for climbing high mountain passes and carrying heavy loads.

In 1882, a Stoney named Edwin Goldseeker, led a guide for the Trail Riders of the Canadian Rockies through the Kicking Horse Pass. The guide, Tom Wilson and his native horses (Cayuse) had what is called a "wreck". Some of his horses bolted as a result. Later in the day as they tracked their wayward Cayuses, they discovered them on the shore of an uncharted lake. Today, that lake is known as Emerald Lake.

The Stoney Nakoda and the Trail Riders of the Canadian Rockies have had a long and close relationship over the past 100 years. Dr. John Murray Gibbon, the first president of the Trail Riders of the Canadian Rockies was named "Chief Man of Many Sides" by the Stoney Nakoda. He was thought to be a man that understood many sides of a situation.

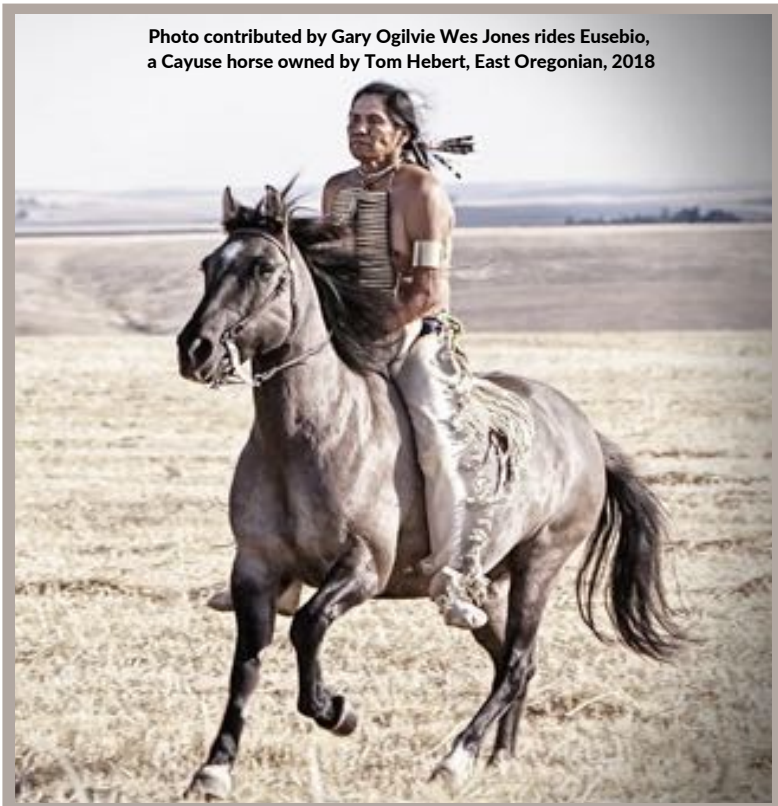
In 1924, Trail Riders of the Canadian Rockies hosted their first "Pow Wow" (indigenous word for "a gathering"), at Takakkaw Falls. Twenty new tepees (tipis) were erected as a Sundance Lodge. Chief Walking Buffalo/Walking-in-the-road of the Stoney Nakoda oversaw the ceremonial painting of the teepees for the Sundance. Two of his finest artists were on hand to paint each of our teepees.

Their skill and speed astonished not only the army of photographers and notable artists but the 207 riders that had gathered in celebration.

June is National Indigenous Peoples Month. To honour our relationships with "the people of the mountain", Trail Riders of the Canadian Rockies will announce details of a 2023 Pow Wow. On July 15, 2023, Trail Riders of the Canadian Rockies will host 207 special guests to the Centennial Pow Wow being held in Banff, Alberta.

On June 21st, National Indigenous Peoples Day, Trail Riders of the Canadian Rockies will also announce for the general public a special exhibit to be held honouring 100 years of trail riding in the Rocky Mountains. Stay tuned, it will be an exciting year!

Photo contributed by Gary Ogilvie Wes Jones rides Eusebio, a Cayuse horse owned by Tom Hebert, East Oregonian, 2018



## Note to readers

The Trail Riders of the Canadian Rockies (TRCR) have had a proud relationship with the Indigenous communities since its inception in 1923. The Stoney in particular mentored TRCR and helped them build and design teepees for their camps. Thus teepees were used until 2018, at which point TRCR started using outfitters' accommodation.

Bunny Robinson, a prominent member of the Trail Riders in the 1970's, was passionate about teepees and learned all she could about them. Her article is a testimony of the admiration she had for them. Still, it is important to note that the article was written in a time that is not reflective of today's greater understanding of the Indigenous history and culture. The article can be construed as "colonialist" as it was written by a non indigenous writer using words that today are obsolete. The article nonetheless is respectful and provides insights on a core aspect of what was TRCR. The article is published as part of a series of archives leading to the celebration of our Centennial.

"No dwelling in all the world stirs the imagination as does the teepee of the Plains Indians of North America. Without doubt it is one of the most picturesque and moveable of shelters ever devised. Comfortable, roomy and well ventilated, it was the ideal home for a roving life, following the buffalo herds over the Great Plains. During the long winters it proved a practical, permanent camp." So writes Reginald Laubin in his history of "The Indian Teepee."

The history of the teepee is long and involved, but a few facts are worth noting in order that we may appreciate the many good features of moveable

shelters.

Within historic times we find people living in conical skin tents all around the Arctic Circle – Lapps in Europe and Siberia, Mongol tribes in Asia, Woods Indians throughout the MacKenzie area of Canada, the Eskimo around Hudson Bay and Labrador, as well as the Indians of the Great Central Plains.

The first accounts of these dwellings in North America were recorded by Spaniards, in the 1500s. They were small conical skin-covered shapes, transported during treks by dogs.



TRCR camp in Waterton - 2016 photo by Renée Delorme

In the early 1600s the Indian managed to capture and subdue horses from the wild herds roaming the southern plains, descendants of saddle stock and pack animals, escaped or abandoned by Hernando Cortez and others of the Conquistadors. With improved transportation the Indian was able to make larger, more comfortable teepees and the general standard of living improved.

The true teepee word is spelled "TIPÍ" – a Sioux word which means "for living in." The Teepee is not a symmetrical cone, but tilted, steeper at the back, with the smoke hole extending some distance down the more gently sloping front. Here there are two flaps called ears or wings, supported on movable poles which regulate the draft and carry off the smoke.

A teepee can easily be erected by one person. Three poles are tied together near the top, and a tripod is formed, while other poles are leaned against it until a conical framework appears.



Bonny Robinson in front of a tipi she designed and painted, 1974

The centre back top of the hides or canvas is attached to a lifting pole which is placed upright at the back, and the canvas unfurled both ways toward the front. The edges are then joined together with short pegs, the bottom pegged down all around, and a separate attached door flap is kept rigid across the bottom with an attached branch.

History does not record the first use of the painted design, but it was of religious significance. The tribe, or owner, also used symbolism to depict prominent historical events or ward off sickness and misfortune.

The designs were secured through the medium of dreams after long fasting and deprivation, and solitary communion with nature, usually by a young brave of the family. When he returned with his theme, this decoration became the exclusive property of his domain. If the teepee wore out the design could be duplicated on the new abode, but the original must then be destroyed by sacrificing it to the Sun, by spreading it upon a lake, weighing it down with stones and committing it to the spirits. Some traditional sketches have been handed down through generations, and are considered to have very strong protective powers. Sometimes, however, if an owner feels the symbol has lost its powers. He may abandon the teepee, or transfer it to another family. The new owner must swear to observe all rules, or become subject to future misfortune. No person would dare copy the design of another, unless it were transferred properly to him.

There is a logical and appropriate reason for the arrangement of the decorating. Generally at the bottom, there is an encircling band of dark colour representing the earth. Within this band is usually found a row of discs, called "Dusty Starts" . The Blackfoot tribe has given this name to the puffballs in the morning. These balls, when squeezed emit a puff of dust, highly regarded for

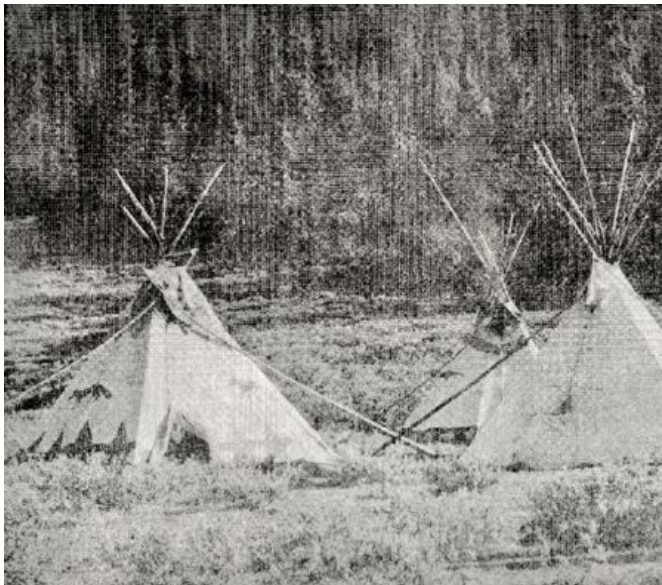


their medicinal qualities for open wounds. Above the "earth band" is often found a row of rounded or pointed projections, representing ridges, hills or mountain peaks.

Upon the broad central space is painted the family symbol, animal, bird, thunder trail, the theme obtained by the young brave which will impart to the lodge its protective power, and distinction.

Surmounting all, and including the flaps is a broad, dark, encircling band representing the night sky. Portrayed on this are the sun, crescent moon, the constellation of the Seven Brothers, and Lost Children (Great Bear and Plaiedes) and Maltese Cross (emblem of the Morning Star). This cross also represents the Butterfly (or Sleep Bringer). Sun Dogs and Rainbows are often represented.

In the more permanent encampments was sometimes found a second type of teepee, larger than the others and used exclusively by the tribal chiefs for special policy making, council decisions and ceremonials.



Early tipis, Whyte Museum

Sometimes one finds a teepee of entirely different character, A WAR TEEPEE covered with pictographs, picture forms recording tribal victories or personal achievement. One such teepee belonging to Running Rabbit told of battles with the Crows, Sioux Snakes, Cheyennes and Flatheads. Another showed a daring horse-stealing expedition by a Blackfoot Chief, shown in the act of cutting loose a horse tied close to the lodge in full view of the animal's owner.

Still another showed a warrior engaged in fierce hand to hand struggle, seizing his enemy's rifle. One ambushed group has successfully sent a scout out for reinforcements against attackers.

Successful scouting expeditions were portrayed by three sides of a square. A circle round a number of arrows pointing outward depicted the warrior repelling a group of the enemy attacking. Maps showed locations of famous battles. The making of the first treaty with the whites was considered a great event, and often shown in decoration. It is interesting to note there were no records of defeats.

The actual making of the teepee was usually done by the women, but the men did the decorating, using coloured earths mixed with grease obtained from boiling meat.



Whyte Museum is located in Banff National Park and is home of the Trail Riders of the Canadian Rockies' archives.

[Visit at https://www.whyte.org/](https://www.whyte.org/)

# 2022 Offerings

## The Great Divided

June 20 - 26 (7 days)

Explore the great North American continental divide between Alberta and British Columbia



**Recommended for riders with intermediate or advanced riding skills**

Anchor D Ranch, 2021 ride, photo by Ted Watchuk

## Little Elbow

Riding incredible locations into remote areas in high Kananaskis Country with virtually no other users

July 11-16 & August 2-7 (6 days) - Happy Valley

July 19-22 & July 25-28 (4 days) - Happy Valley and Paradise Pass



**Rustic and wild - Intermediate riding skill recommended**



# 2021 Riders

It's time to immortalize your photos



*Picture yourself in the calendar*



Have your name on the legendary  
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Every year, since 1923

**Enter your best photos by March 31st, 2022**

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# Join Us



Gals on the trail, photo by Carol Mathews, 2021

## For The Ride of a Lifetime



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