

LIST OF DANE-ZAA DREAMERS

DREAMER	
<p>Makenuúnatane</p> <p>Born mid or late 1700s.</p>	<p>The first Dreamer we remember was named Makenuúnatane, which <u>Madeline Oker</u> translates as: “On the Trail,” “The Doorway” and “He Opens the Door.” Makenuúnatane predicted the coming of the white men and was the first of our Dreamers to guide us through interactions with Europeans.</p> <p>As Europeans moved into our lands in the late 1700s, and our hunting and gathering lifestyle incorporated guns, manufactured goods, and new cultural influences, Makenuúnatane’s teachings and prophecies helped our people make sense of the new realities we were facing. His Dreamer’s songs continue to guide us today.</p> <p>The North West Company Journal of 1799 mentions a Chief called “<i>The Cigne</i>” (a variation of the French spelling for “Le Cygne” which means “The Swan”). We believe that this is a reference to Makenuúnatane because in our oral tradition we consistently associate Dreamers with swans, as they both can fly to far away places and return. This is corroborated by our genealogy which places Makenuúnatane as living in this time period.</p> <p>We have many stories about Makenuúnatane. One of them tells of how he first became a Dreamer. Makenuúnatane died when his son-in-law saw him wearing a white Hudson's Bay blanket and mistook him for a caribou. His last message was that people should think of Heaven, and should not retaliate against the relative who shot him by accident. That message of mercy and compassion has been passed down to the Dreamers who followed him.</p> <p>Based upon his oral history work with our people, Robin Ridington has written the following about Makenuúnatane;</p> <p>In his life he was associated with swan and Saya [Saya, or Tsááya, is a hero Character featured in many of our stories]; in his death he was associated with Jesus, the new culture hero of the white men. He introduced the concept of a new straight trail to heaven in symbolic recognition of the progressive quality of historical experience.... The stories of his life depict him in both contexts, first as a swan chief...and then as a prophet who, like Jesus, predicts his own death (<i>Swan People</i> 1978:48).</p> <p>We continue to sing his songs to this day at our <u>Dreamers’ Dances</u> and gatherings.</p>
<p>Alédzé</p> <p>Born early 1800s.</p>	<p>Alédzé, whose name means “Gun Powder” in English, got his Dreamer’s name because of his ability to travel from one place to another in his dreams, much like the power that gunpowder gives to a bullet.</p> <p><u>Alédzé Tsáá (Aledze Creek)</u> is a place where this Dreamer often camped, and is where he died. We continue to hunt and camp in this area today and tell stories about his teachings. Each telling of these stories keeps them alive.</p> <p>We also continue to sing Alédzé’s songs at our <u>Dreamers’ Dances</u> and gatherings.</p>
<p>Azáde</p> <p>Born in 1815.</p>	<p>Azáde, means “Liver.” Following our tradition to nickname someone after one of their children, he was also known as Aakuutáá?, which means “Aku’s dad,” after the birth of his son, <u>Ray Aku</u>, in 1879.</p> <p>Azáde had seven children and has many descendants living at <u>Doig River</u> and other Dane-zaa communities today. Stories about him are still being circulated through our oral tradition.</p>
<p>Dakwatlah /</p>	<p>Dakwatlah was also known as Nááche, which means “Dreamer.” He is probably the</p>

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<p>Náache</p> <p>Born early or mid 1800s.</p> <p>Died early 1900s.</p>	<p>person listed as “Dekutla Nazute” in archival records, whose father was born around 1800. He was a member of the Sikanni band that traded into Fort Nelson.</p> <p>Dakwatlah made a large moose hide drawing of his dream of Heaven. This was cared for by Augustine Jumbie until the mid-1980s. Anthropologists Robin and Jillian Ridington took photographs of the moose hide drawing when Jumbie showed it to them in the early 1980s. Jumbie told a story about the Catholic Bishop asking Dakwatlah to give him the moose hide drawing. Dakwatlah replied that he would only part with it if the Bishop gave him his robe. The Bishop declined the offer and Dakwatlah kept his drawing.</p>
<p>Makéts’awéswaa</p> <p>Born circa 1870.</p> <p>Died in 1916.</p>	<p>Makéts’awéswaa literally means, “If He Leaves Things, That’s the Way They Would Be.” It has also been interpreted more loosely as, “His Way Only;” “The Way It Is;” and “He Shows The Way.” His personal name was Atsukwa and archival records show that he may also have been called Metaklache. Many of our Dane-zaa families today are related to Makéts’awéswaa. He lived in the Halfway River area for much of his lifetime.</p> <p>Makéts’awéswaa and Makénuúnatane are two of our most important early Dreamers. Like Makénuúnatane, Makéts’awéswaa told our people to think of Heaven and not to kill people who had harmed them. We have stories of Makéts’awéswaa being attacked once; he “thought of Heaven” and refused to retaliate. His message was that Yaak’eh atane, “The Trail to Heaven,” is the right path that everyone must follow.</p> <p>Makéts’awéswaa’s songs showed people the way to reconcile their differences by singing and dancing together. We still sing his songs today at our <u>Dreamers’ Dances</u> and gatherings.</p>
<p>Adíshtl’ishe</p> <p>Born circa 1870.</p> <p>Died in the 1919 Spanish Flu epidemic.</p>	<p>The name Adíshtl’ishe is interpreted by our elders to mean “Birchbark,” “Paper” and “Newspaper.” Our Dane-zaa word for paper is birchbark and Adíshtl’ishe was called this because he delivered messages from our people in Heaven to our people on earth through the songs he dreamed.</p> <p>According to Johnny Chipesia, Adíshtl’ishe also delivered mail to the Hudson’s Bay Post at Fort St. John. His name and its English translation, “Newspaper,” are recorded in the 1899 Northwest Mounted Police census.</p> <p>Adíshtl’ishe signed Treaty No. 8 in 1900 at Fort St. John. He was often mentioned in the Hudson’s Bay Company records. Many of our people can trace their ancestry back to Adíshtl’ishe.</p> <p><u>Tommy Attachie</u> tells the story of Adíshtl’ishe’s death at <u>Tsazuulh Saahgáe (Big Camp)</u> in 1919. His grave is still located there. Through our Lands’ Monitoring Program, we are protecting it from disturbance by the oil and gas industry.</p> <p>Adíshtl’ishe’s songs are a source of strength for us today. We sing them often at our <u>Dreamers’ Dances</u> and gatherings. Adíshtl’ishe’s <u>song to bring on good weather</u> is a very important and powerful song; we use it during hard times to make things better.</p>
<p>Anaalaataá?</p> <p>Born mid 1800s.</p> <p>Died circa 1920</p>	<p>We remember this Dreamer as Anaalaataá?. He is also referred to as “Waskonle” and “Wuskulli” in archival documents. He was called Anaalaataá? following our tradition to nickname someone by the name of one of their children, in this case Anaalaa.</p> <p>Anaalaataá? was closely related to the Dreamer <u>Charlie Yahey</u>. He was the first husband of <u>Anachuan</u>, who married <u>Charlie Yahey</u> in 1930, following Anaalaataá?’s death.</p>

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Naáche Wodage Born mid or late 1800s.	Naáche Wodage means “Oldest Brother Dreamer.” Naáche Wodage was the older Brother of the Dreamer <u>Nááche</u> (John Notseta) and is listed as “Maatun Dekutla” in archival documents. These brothers came from the Prophet River area. Following in the footsteps of their father, the Dreamer <u>Dakwatlah</u> , they were also sometimes simply referred to as Nááche, or “Dreamer.”
Ts’íyuuwe Nááche Born late 1800s.	Ts’íyuuwe Nááche means, “Old Woman Dreamer.” She came from near Peace River, Alberta. Our songkeeper <u>Tommy Attachie</u> remembers her name but is not familiar with her songs.
Gaayęa Born late 1800s. Died in 1923	Gaayęa was from the Hines Creek/Eureka River area in Alberta. He visited our people each summer and taught many songs to our drummers and singers, as well as to our Dreamers such as <u>Oker</u> and <u>Charlie Yahey</u> . Gaayęa made and painted the double-sided drum that Charlie Yahey inherited from him. Robin Ridington took many photographs of Charlie Yahey with Gaayęa’s drum in the 1960s. Gaayęa’s wife, Mali (Molly), was much loved and respected by our people. They enjoyed her company as they camped and worked together at places such as <u>Sweeney Creek</u> and <u>Gat Tah Kwâ</u> . Gaayęa’s son, Aki (<u>Francis Leg</u>), married <u>Anno Davis</u> , and settled down in the Doig River area with her. Gaayęa brought back his <u>Prairie Chicken</u> song from Heaven while camping in a place where prairie chickens gathered to dance at Sweeney Creek. We continue to sing this song, and many other songs dreamed by Gaayęa, at our <u>Dreamers’ Dances</u> . He dreamed his song “Suunéch’ii Kéch’iige,” which means “The Place Where Happiness Dwells,” at our Dreamers’ Dance grounds at <u>Gat Tah Kwâ</u> . Hearing this song today reminds us of the good times our people had at Gat Tah Kwâ in the summers when they would gather there to court, celebrate births, settle political issues, drum, and sing and dance to the Dreamers’ songs, renewing our world for another cycle. Gaayęa died in 1923 while riding his horse on our old Reserve at Montney, which we call <u>Gat Tah Kwâ</u> . Before he died, he told people that the place where he is buried will always have a lot of game animals. In 2005, former Chief Gerry Attachie took our <u>Project Team</u> to find the grave at Gat Tah Kwâ and discovered that even though the area is surrounded by farmland, there is still an abundance of game there.
Askekuleęa Born late 1800s.	Askekuleęa means “Boy, Old Man.” This Dreamer’s name implies that he had the wisdom of an old person combined with the innocence and energy of a youth. He was also known as “Wanaiitaa” which means, “The father of Wanaii” (Juliet Oldman). He is the grandfather of elders currently living at the Blueberry River and Halfway River First Nations. Askekuleęa’s brother was the Dreamer <u>Ma?aahe? Ets’eleh</u> , who was also known as Old Chief Butler. Our most recent Dreamer, <u>Charlie Yahey</u> , sang many of Askekuleęa’s songs. Our <u>Doig River Drummers</u> continue to sing Askekuleęa’s songs today.
Ma?aahe? Ets’eleh / Old	Ma?aahe? Ets’eleh means, “His Snowshoes.” He is also known as “Old Metachii” and “Old Chief Butler.”

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<p>Metachii</p> <p>Born late 1800s.</p> <p>Died March, 1942</p>	<p>Maʔaaheʔ Ets'eleh was known as a Chief but also had the gift of dreaming. He is the brother of the Dreamer <u>Askekulea</u>.</p>
<p>Uusááʔ K'ëaagich / Nàachji</p> <p>Born 1899.</p> <p>Died 1929.</p>	<p>Uusááʔ K'ëaagich was a Dreamer from Halfway River. His name means, “He Carries a Pail Around.” He was also called Nàachji which means “Dreamer.” His English name was Joe Lilly. Although he died when he was just thirty years old, he had three wives and fathered four children and many people at the Halfway River First Nation are descendants of his.</p> <p>Uusááʔ K'ëaagich is reported to have once used his power to prevent a government plane from taking off on a lake in the Halfway River area.</p>
<p>Maʔsiiʔ Dak'ale / Atsiigwaa</p> <p>Born late 1800s.</p>	<p>Maʔsiiʔ Dak'ale means, “His Head (Hair) White.” He was also known as Jack Atsukwa and was the son of the Dreamer <u>Makets'awéswaa</u>. Both Maʔsiiʔ Dak'ale and Makets'awéswaa lived in the Halfway River area, but also travelled seasonally throughout Dane-zaa territory.</p> <p>Maʔsiiʔ Dak'ale had personal medicine powers that told him never to sleep inside a building. Even in the coldest weather, he slept outside or in a tent. As a Dreamer he learned a great deal from his father, <u>Makets'awéswaa</u>, and helped pass along both his father's and his own Dreamers' songs to the next generation.</p>
<p>Mataghaleʔ Nachii</p>	<p>Mataghaleʔ Nachii means “His Drum Big” or “Big Drum.” Mataghaleʔ Nachii is said to have come from Alberta. He settled at Moberly Lake and became a member of the Saulteau First Nation and is known to be related to the Desjarlais family.</p> <p>From his position with the Saulteau First Nation at Moberly Lake, he contributed to our Dane-zaa tradition of Dreamers.</p>
<p>Náache / John Notseta</p> <p>Born late 1800s.</p> <p>Died spring 1944.</p>	<p>The name Náache means “Dreamer.” Born in the Prophet River area, Náache followed after his father, the Dreamer <u>Dakwatlah</u>, who was also sometimes referred to as Náache.</p> <p>Like so many other Dreamers, Náache traveled around sharing his prophecies and teachings with Dane-zaa people throughout our territory.</p> <p><u>Madeline Davis</u> remembers Náache showing his dreamers' drawings at <u>Gat Tah Kwá</u> when he was there teaching and singing at a <u>Dreamers' Dance</u>.</p> <p>Náache is the father of many Notsetas living today, including the Chief of the Prophet River Band, Liza Wolf. We still use Náache's teachings and songs today.</p>
<p>Náachji / Oker</p> <p>Born 1881 or 1878.</p> <p>Died in 1951.</p>	<p>Náachji means “Main Dreamer.” The name Oker comes from our Dane-zaa pronunciation of his nickname, Sugar. Oker was the brother of <u>Chief Sucona</u>. Oker had three wives over his lifetime and fathered eighteen children. He also raised <u>Billy Makadahay</u>, who became a remarkable singer. Two of his daughters married <u>Aku</u>, son of the Dreamer <u>Azáde</u>. His daughter, Annie, is the mother of Chief <u>Gary Oker</u>.</p> <p>Oker's last wife, <u>Alice Moccasin</u>, married the drummer and songkeeper <u>Albert Askoty</u> after Oker passed away of old age in 1951 at <u>Alááʔ Sato</u>. His grave is in our cemetery there. Oker had settled at <u>Alááʔ Sato</u>, and “Oker Flats” is the area around his camp where we would gather for our <u>Dreamers' Dances</u>. Other Dreamers such as <u>Charlie Yahey</u> and</p>

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	<p><u>Gaayęa</u> would come to Oker flats to visit, share songs and stories, and dance with our people.</p> <p><u>Billy Attachie</u> recalls the <u>death of Oker at Aláá? Sato</u> in 1951.</p> <p>As one of the last of our <u>Dreamers</u>, Oker was instrumental in passing along our songs and traditions to our younger generations. Our <u>Doig River Drummers</u> continue to sing his songs at our <u>Dreamers' Dances</u> and community gatherings.</p>
<p>Ak'ize / Aama</p> <p>Born 1873. Died around 1970.</p>	<p>Ak'ize came from the Halfway River area. She was also called "Aama" which is the way that our people pronounced her English name, Emma. Her full English name was Emma Skookum.</p> <p>Ak'ize became a <u>Dreamer</u> when her sight returned after being blind. She and <u>Charlie Yahey</u> were the only Dreamers alive after the death of Oker in 1951.</p> <p>She was photographed by J.C. Bioleau Grant in 1929 as he traveled through our Dane-zaa lands studying our people. Anthropologist Robin Ridington photographed her and recorded her singing and oratory in 1966.</p>
<p>Charlie Yahey</p> <p>Born in 1881. Died in 1976.</p>	<p>Our most recent <u>Dreamer</u> was Charlie Yahey who died in 1976 at an old age. Charlie was raised by his father's brother, Usulets (Big Charlie), for whom Charlie Lake is named and who died in the 1918 flu.</p> <p>Charlie Yahey learned many songs from the Dreamer <u>Gaayęa</u> who was one of his main mentors. He also traveled to Heaven, and brought songs back for our people to use.</p> <p>Spending most of his life traveling seasonally throughout our territory, he was forced to settle at Blueberry River in the 1950s. He still continued to move around seasonally and often spent time at <u>Aláá? Sato</u> during the summer months. It was here that the late songkeepers <u>Albert Askoty</u>, and <u>Billy Makadahay</u>, as well as many of our current <u>Doig River Drummers</u> and songkeepers, learned many of the songs that they continue to perform today.</p> <p>Charlie Yahey's legacy of songs and oratory, some of which has been preserved through audio recordings made by anthropologist <u>Robin Ridington</u> during the 1960s, continues to nourish our Dane-zaa First Nations. It was with the strength of Charlie Yahey's songs and oratory that our people were able to continue with our <u>Dreamers' Dance</u> during the hard years that followed the building of the Alaska Highway.</p> <p>Charlie Yahey has many descendents living within the Blueberry River and Doig River First Nations. He was married to four different women over his lifetime and fathered eleven children. His last wife, <u>Anachuan</u> (Bella Attachie) had been married to the Dreamer <u>Anaalaataá?</u> until he died around 1920. When she remarried Charlie Yahey in 1930, who was also a Dreamer, she was able to share some of <u>Anaalaataá?</u>'s knowledge with him.</p> <p>Listening to the recordings of Charlie Yahey's oratory and songs continues to give our people an insight into the symbolic language that Charlie Yahey shared with the earlier Dreamers. Dancing to our <u>Dreamers' songs</u> at our <u>Dreamers' Dances</u> and community gatherings keeps our tradition alive and strong.</p>