



**TOMMY ATTACHIE AT GAT TAH KWÂ
(MONTNEY)**

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DESCRIPTION OF CONTENTS: Tommy Attachie talks about the Dreamer Gaayęa at Gat Tah Kwâ, the former Montney Reserve, and about Dane-zaa gatherings at “The Place Where Happiness Dwells” located there.

CATALOG NO.: DZVMCDV-7-08-05-1.

RECORDED BY: Kate Hennessy, 2005.

TRANSCRIPTION: Kate Hennessy and Amber Ridington, 2006.

KEY: 00:00 indicates time in minutes and seconds; [] Indicates translator’s note.

00:00

And, uh, all the other things, you know, then what they say, today we see. That’s way before us. Back in the 30s. I don’t know when they make this reserve here, but anyway the people live here. Every people live all over places, do trapping and do their living.

And summer time they come all, come in here. And Charlie Lake too. And after Gaayęa, the Prophet, come from Regal River, Alberta. Every year he come through Sweeney Creek, Cecil Lake, and come up here. Across that River, where that Fish Creek, Charlie Lake Creek, join that Beatton [River].

00:45

Little bit up there’s an old, main, trail go across that Beatton. That’s where they went across. People are from Doig, they wait for him in Cecil Lake. June 19th, 1922, he was buried here. See he started some time springtime. Started move this way. That’s why he make that Sweeney Creek somewhere. He got that song, Chicken Song, that’s the springtime, around May, I think. Springtime Chicken Dance.

01:31

And, uh, he come through, maybe around May he get up here. And he must be.

01:41

I hear grandma said he's over North Pine somewhere, drumming for people. From Montney people, go up there too. And uh, the mans [men], and whoever come in there, all together maybe three, four days they sang. And he start to move over Montney, went across here somewhere.

2:18

And uh, then he keep doing that all them years, every year he come. And finally, uh, he know about it, what's going to happen to him. He come up here, he went to Montney, and pray for people coming back.

2:41

He went– that's, that's where he died. Then they buried him here.

July 8th today, twenty after one [o'clock], I tell you that story, about Gaayæ, way before, way before I was born. That's why all these our story, that's way before I was born, 1943, the war time. But 1922 and more, way more, even two hundred, three hundred years ago, the story still today we talk about it, still the same. It isn't written or nothing. But just a year, what happened in a place, who died, you know, all these stories just hold this earth. That's how native people, uh, use it. Live by it.

3:54

And uh, while we growing, you know, they tell us about the God. The Creator. And we know. But soon these, back in the '60s, start people drinking. All way till '70, we are on the street. I am number one. I stay in the street. And that's when they know, 'gonna be like that. But after that we know that that's not for us. And we come back to our culture again and live by it. We are a lot happier. Native people live like that.

Hear stories, traditions, all the other things.