



TOMMY ATTACHIE AT A WEBSITE PROJECT PLANNING MEETING: "THE STORY OF GAAYEᑦA'S DRUM"

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DESCRIPTION OF CONTENTS: Tommy Attachie speaks in Beaver at a project planning meeting. He connects the Dreamer Gaayēᑦa's drum to Dane-zaa dreaming, hunting, and oral traditions and uses these principles to direct the project team to document the material you see throughout this website. Doig River First Nation Cultural Centre, 2005.

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

00:00

'Gonna speak our language.

00:09

Ii Gaayēᑦa taghalé? giiguunaadéhjiich ach'uu,
Someone re-wrapped Gaayēᑦa's drum, putting on a different drum skin,

00:14

ᑦ ii yaaghéhch'ilheh.
the one that was later ripped apart.

00:16

Ii laa hááhgaádóh mak'aahts'anétíi.

We looked at that one yesterday.

00:19

Ii adíshtl'ísh mę sô Gaayęą taghalé? ayii yedúúnéhjiié.

That drum that has a drawing on it, someone put a hide on Gaayęą's drum.

00:27

Yíítsééh tóhch'e dé jii jíige wólę de dah sô,

A long time ago on this land,

00:31

me sô ii hadaa zéhhe? gúlę ajuu adaawasjíh.

somebody killed that moose, I don't know who.

00:36

Me sô hadaa zéhhe? me so haayęghetl.

Somebody killed the moose and scraped its hide.

00:40

Gaayęą yaaduunéhjiije.

Gaayęą wrapped it [put the drum hide on].

00:43

Yaa k'adze kóh nááchę guuh shin nááleheh.

He dreamed about Heaven and he brought the songs back.

00:47

Ii Yaak'eh yaa adíshtl'íshe ókech'ii atanii.

He drew two trails to Heaven on the drum.

00:52

Ii lhígé ach'uu ts'ę? wats'ę? jii lhígé Nahhataá? ts'ę?

One trail leads to another place, one trail leads to God.

00:56

Háá lhéłoh waloh ts'ě? wats'eh lhígé zoh atanii.

At the end there is only one trail.

01:01

Guu giigeh giidestl'ish háahgáádóh mak'aahtsanétah.

Those things he drew on the top, we saw them yesterday.

01:04

E ẹhdaatse: lhahtsegúúh degash kéch'e, lhahtsegúúh guudadal.

Both sides: one side is dark, and the other side is red.

01:12

E jii, háahgáádóh ii k'aanestii t'oh,

And this, yesterday I looked at it, then after that,

01:17

Bible k'ih wasjiih.

I read the Bible.

01:19

Juuhdzenéh Ahhataá? kuuts'adéjiih haẹ.

Today, we believe in God.

01:26

Nahhadzě? ajuu déhgash;

Our hearts are not black;

01:28

nahhadzě? dadal.

our hearts are red.

01:31

Ii k'aastaah juu jegúúh déhgash,

I think the black side, the one I looked at,

01:36

ii s̄ô ajuu úújuu.

that must be the side that's not so good.

01:40

E ii k'aasenéhtah iidekéh,

I am going to tell you about what we saw in the past,

01:42

gukeh wowajiich jii hahk'ih nahhanaajuunuu,

we will talk to them about how our ancestors lived,

01:48

hóhch'ii ʔéh,

how it was back then,

01:51

ii t'q̄ gwe náęchesne jéts'ę̄?

and after that, where the Dreamers were.

01:55

Kénaasjiih dah náághaghaęché? de shin hááda?ah dé.

We remember where they lived, where they dreamed the songs that they brought back.

01:59

Dane guu ts'ę̄ dayah.

People went toward them [people went to see them].

02:01

Gwe k'éh juu?úú,

That way, too,

02:03

je hááké? nááşehjiihdęh háákaa juuhdzenéh,

[we'll talk about] how we live still today,

02:08

ii hehsahdóh nahhaazeduu.

and how people lived long before us.

02:12

Ii taghalé?, giidúúnaanéhjiije nááchę yaadéshtl'ishe,

That drum, they rewrapped the one that the Dreamer Gaayęą drew on,

02:16

Gaayęą, ii hááhgáádóh mak'aahts'anéhtah.

Gaayęą's, the one we looked at yesterday.

02:21

Aja hájé lqh sô ii k'aats'anehtah k'aach'uu.

It was not by accident that we looked at it.

02:24

Nááwadúútsii gúlé.

It will come back, maybe.

02:26

Ii ghqh ô, e dane ghaa nááché? gwe.

For that reason, he dreamed for people.

02:30

Sweeny Creek ahte dane náájeh.

People lived at Sweeny Creek.

02:34

Wats'ęhdóh ts'ęh dane ętl'o,

A long time ago, people, one after another,

02:36

e júúhje ajuu kaa guu k'eliit, gwets'ę? juu,

before this place over here burned, back then,

02:40

ahte gwe dane nááje;

all the people who lived there;

02:43

Oker gweyaa nááche, Oker ajuu k'aa,

Oker wasn't their Dreamer yet,

02:47

nááche Adíshtl'íshe gweyaa nááche.

the Dreamer Adíshtl'íshe dreamed for them.

02:51

Ts'ibe Dane ghaa nááché ale.

He was the Dreamer for the Muskeg People.

02:54

Háá watl'q wats'é? Oker.

After that, Oker was their Dreamer.

02:58

Guu hōhch'ii ?éh kenaahjíh dé wawajich éh.

You should tell them about the things you can remember.

03:02

Sę Oker menaasjíh dajiih éh.

I remember Oker when he was sick.

03:06

Asų magááh nááts'adás.

Grandmother and I visited him.

03:09

E gwene lhōlaadeh wats'é? náághazhelé,

Generation after generation, growing and raising kids,

03:13

nahhagrandma anahhéhjii dóh,
our grandmother told us,

03:16

jeh haak'e ghaseda,
how to live,

03:18

gwada?uu juuhdzenéh.
long ago and today.

03:21

E juu *the younger people,*
And these younger people,

03:23

what they see,

03:25

what their grandma,

03:27

guu k'éhwawaache guu *dry meat* aaghaaleh,
and what they taught you about making dry meat and how to do other things,

03:31

kenaaghajíh dah guu juu.
what they remember, too.

03:35

E? h? *when we were kids,*
And us, when we were kids,

03:39

ts'ídaa gets'eléh,
when we were kids,

03:43

tlégaé dane jeh dahts'edéhdzeh gúúhaake gehaaghalish.

we sat behind people in the saddle, that was how we travelled.

03:48

Háá 1956 guu seismic aadlaa? dawats'eh, wagon eh.

In 1956, before the seismic lines were made, [we moved around] with wagons.

03:54

Hááгаа pack horse eh dane aghaajel.

People were still bringing back meat with pack horses.

03:58

Háá hōhch'ii zōh gwe ahte wats'eh,

That was the way things were,

04:03

guu eh gweyeh wawajije.

we will talk to them about those things.

04:08

Eh nahę daahkene elder ahlhe ję kénaahjíih,

And you elders, you remember things from back then,

04:12

ii juu gwekéh.

[tell them about] those things.

04:14

in the bush sadejiitl gwats'eh? juu,

And as we go all over into the bush,

04:18

jō de je héwōhch'ii de guudaadawajii.

you tell them the important stories.