

ks kəɫqayx^wntim iʔ siwɫk^w

WE WILL PROTECT THE WATER



A SYILX STRATEGY TO PROTECT AND RESTORE SIWɫK^w 2021



ks kətqayx^wntimi? siwtk^w.
We will protect the water.



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It is important to note that the enactment of Syilx Okanagan best practices will be place-based and led by the Syilx Okanagan communities who are responsible for that area with support from the Nation.



Approaches to Protecting siw̓tkʷ in the Syilx Okanagan Territory

Summary of Priority Actions

- 1 **Develop Syilx siw̓tkʷ Laws in Alignment with siw̓tkʷ Declaration.**
 - Develop Syilx Framework for siw̓tkʷ Management and Governance
- 2 **Assert Syilx siw̓tkʷ Authority by Establishing:**
 - Syilx Okanagan siw̓tkʷ Caucus
 - siw̓tkʷ Responsibility Plans
 - siw̓tkʷ License Referral System
 - Community-Based Monitoring
 - Water Sustainability Act (WSA) siw̓tkʷ Use Plans
- 3 **Protect and Restore siw̓tkʷ**
 - Headwaters: Wetland Protection Strategy
 - Headwaters: Syilx Okanagan Forestry Strategy
 - Headwaters: Mountain Beaver Restoration Plan
 - Valley Bottom: Wetland Strategy
 - Protect Through Acquisition
- 4 **Take the Lead on Syilx Research related to siw̓tkʷ**
 - Facilitate siw̓tkʷ-Related Knowledge Gatherings
 - Implement Syilx Okanagan Research Ethics
 - Interface with Academia
- 5 **Engage in Syilx Adaptation Planning for siw̓tkʷ**
 - Continue Flood Adaptation Initiative
 - Develop Nation-Level Disaster Mitigation and Emergency Management Plans
 - Develop Climate Adaptation Plans
- 6 **Build Collective siw̓tkʷ Consciousness**
 - Continue to Host the siw̓tkʷ Water Forum
 - Hold On-the-Land siw̓tkʷ Ceremonies and Gatherings
 - Create and Share Resources to Increase Awareness and Understanding of siw̓tkʷ and tmix̓
 - Encourage Personal Responsibility for siw̓tkʷ Consumption

We came into this world through water, we were carried to life in water, when we were born that water was returned to the earth to continue to give life



Excerpt from the **Syilx Nation siwłk^w Declaration**

i?_siwłk^w

i?_siwłk^w sx^włx^waltət.

WATER IS OUR RELATION.

i?_ł_yŕayŕát stim siwłk^w i?_ylmix^wmtət.

WATER BONDS US TO OUR ANCESTRY, OUR DESCENDENTS AND OUR LAND.

k^wu_yŕayŕát i?_k^wu_sqilx^w kscpúta?stm áfi? yłmix^wmtət i?_siwłk^w.

WATER MUST BE TREATED WITH REVERENCE AND RESPECT.

áfi? i?_ńx^włx^włtañtət lut kstañmúsmñtm, áfi? ksetxłstim yŕayŕát i?_stim.

OUR RELATIONSHIP WITH WATER IS NOT TAKEN LIGHTLY, WE ARE RESPONSIBLE TO ENSURE THAT OUR RELATION CAN CONTINUE TO MAINTAIN THE HEALTH AND RESILIENCY OF OUR LAND AND ANIMALS.

I?_siwłk^w ńx^włx^włtañs i?_tmx^wúla?x^w uł yŕayŕát i?_stim

WATER IS THE LIFEBLOOD OF OUR LAND AND OUR ANIMALS AND WE AS SYILX PEOPLE

kscsux^wstm i?_siwłk^w ǰa?ǰá? knaqs ck^wisk^wsts yŕat a?_cx^włx^walt.

RECOGNIZE WATER AS A SACRED ENTITY AND RELATIVE THAT CONNECTS ALL LIFE.

i?_siwłk^w yŕat ta?kin kł_kscx^włx^walts i?_tmx^wúla?x^w uł kł_tmix^w.

WATER COMES IN MANY FORMS AND ALL ARE NEEDED FOR THE HEALTH OF LAND AND FOR THE ANIMALS.

mipnúntm i?_sǰa?ǰá?s i?_siwłk^w kł_yŕayŕát i?_stim.

WATER IS OUR MOST SACRED MEDICINE, WATER NOURISHES, REPLENISHES, CLEANSSES AND HEALS.

ła_ck^wulmstm i?_siwłk^w kscha?stim uł ksetxłstim.

ANY USE OF WATER SHOULD BE AN ACT OF REVERENCE AND A COMMITMENT TO OUR RESPONSIBILITIES.

yŕayŕát i?_sx^włx^waltət, ŕapná? uł cm t_spñkin, áfi? k^wu_s?uk^wna?qinx.

OF ALL LIFE. NOW AND TO COME, AS SYILX PEOPLE.

i?_siwłk^w cx^wuy tł_tm^wúla?x^w tł wist uł lut kscwsñcuts tł_stim.

WATER COMES FROM THE SKY AND THE HIGHEST PLACE YET IT NEVER WILLFULLY RISES ABOVE ANYTHING.

i?_taŕx^wút mi ctŕap, naǰmł tł_yŕat tł_stim, misk^wöck^wáct.

IT WILL ALWAYS TAKE THE LOWEST PATH IN ITS HUMILITY. YET OF ALL THE ELEMENTS, IT IS THE MOST POWERFUL.

k^wu_scúnma?stm i?_siwłk^w k^wu_k^wcöck^wact uł qñqamł.

OUR SACRED WATER TEACHES US THAT WE HAVE GREAT STRENGTH TO TRANSFORM THE HIGHEST MOUNTAIN WHILE BEING GENTLE, SOFT AND FLEXIBLE.

iwá łə_tqəqip ksksxñmíxa?x ití?. kł?ułx^w, tqiltkñs, km mlx^wuyñs.

WATER WILL ALWAYS FIND A WAY AROUND OBSTRUCTIONS, UNDER, OVER AND THROUGH.

k^wu_kscúnma?stm ksek^włłnustm xi?míx stim.

IT TEACHES US ANYTHING IS POSSIBLE.

ła_ctŕap i?_siwłk^w lut stim ła_ctilx^wsts uł k^wu_ksǰíla?x ití?.

WATER MOVEMENTS, PATHWAYS RESILIENCY AND POWER TEACH US WHO WE ARE AND WHO WE CAN BE AS PEOPLE.

ADOPTED JULY 31, 2014
OKANAGAN NATION ANNUAL GENERAL ASSEMBLY
SPAXOMIN, SYILX TERRITORY



EXECUTIVE SUMMARY

BACKGROUND

This document responds to longstanding directives from the Chiefs Executive Council (CEC) of the Okanagan Nation Alliance (ONA) to recognize our collective, sacred responsibility to *siw̓tkw̓* (water) and to enhance Syilx Okanagan *siw̓tkw̓* governance. In 2011, the ONA Natural Resource Committee (NRC) was tasked with developing a strategy to protect and manage *siw̓tkw̓*. This Syilx Okanagan *siw̓tkw̓* Strategy is a call to action that outlines how the Syilx Okanagan Nation intends to steward and care for our Territory and to ensure that *siw̓tkw̓* is properly respected and available for all living things. It is built on the understanding that the Syilx Okanagan People have inherent rights and responsibilities to care for *siw̓tkw̓*.

This strategy has been developed over the past decade and includes the unique perspectives and input of more than 100 community members from all 8 Syilx Okanagan communities. It has brought together the voices of Elders, youth, knowledge holders, leaders, hunters, fishers, and harvesters to articulate the Syilx Okanagan principles and practices associated with *siw̓tkw̓* stewardship as well as to discuss concerns about the well-being of *siw̓tkw̓* today and in the future.

OVERVIEW OF THE STRATEGY

Recognizing that the audience for this strategy is diverse and that readers will come with very different levels of understanding, the strategy has been organized in such a way that readers can consult the sections that address their existing knowledge and needs.

This strategy serves a number of purposes:

1. **Education:** Create broader awareness of Syilx Okanagan rights and share Syilx Okanagan knowledge.
2. **Stewardship:** Uphold the practice of Syilx Okanagan governance and exercise Syilx Okanagan rights and responsibilities to care for *siw̓tkw̓*.
3. **Collaboration:** Promote increased unity and collaboration with non-Indigenous neighbors and partners in Syilx Okanagan Territory.

*In the beginning, there was *siw̓tkw̓* and darkness.
— Harry Robinson, Write It On Your Heart*

The strategy begins with an introduction to the history of Syilx Okanagan People and key principles that shape our strong relationships with **siwɫkʷ**. It serves as a baseline introduction to create broader awareness of the rights and responsibilities of Syilx Okanagan People as well as to offer insights into our worldview, particularly as it pertains to **siwɫkʷ**. This section also includes an overview of stewardship activities that the Syilx Okanagan Nation has engaged in over the past decades to protect, manage, and sustain **siwɫkʷ**.^[1] This section also outlines the ONA analysis of threats to the health of watersheds in the Canadian portion of Syilx Okanagan Territory. These threats fall into three main categories: lifestyle and livelihood, governance and leadership, and bio-physical and geo-climatic.

The strategy then outlines a detailed Action Plan that upholds the CEC's mandate to ensure accessible, clean and healthy water for generations to come. The Action Plan outlines approaches to protecting **siwɫkʷ** in Syilx Okanagan Territory, addresses the key threats, and aligns with the guiding principles shared by Nation members.

The Action Plan is organized according to the following six priority actions:

1. Develop Syilx Okanagan **siwɫkʷ** laws in alignment with the Syilx Okanagan **siwɫkʷ** Declaration.
2. Assert Syilx **siwɫkʷ** authority.
3. Protect and restore **siwɫkʷ**.
4. Take the lead on Syilx Okanagan research related to **siwɫkʷ**.
5. Engage in Syilx Okanagan adaptation planning for **siwɫkʷ**.
6. Build collective **siwɫkʷ** consciousness.

NEXT STEPS

One of the strongest points raised by the majority of Syilx Okanagan community members is that we need to act now and be true leaders in water protection and management. This strategy is a living document that will adapt to the ever-changing societal and environmental landscape. There will always be more work to be done and things to improve, learn and enhance upon.

Moving forward, work plans will be created in alignment with the priority actions identified in the Action Plan. All work will be community-led; planned and undertaken in close collaboration with Syilx Okanagan communities and community members.

[1] As articulated in the Syilx Nation **siwɫkʷ** Declaration.

SIWɫKʷ

siwɫkʷ comes from **siw**
and **ɫkʷ**

Siw comes from the
word for when
a human drinks—
siwɫkʷ: to sip

ɫkʷ comes from the
word for when
an animal drinks—
ɫkʷitkw: to lap

Together, the two parts
form **siwɫkʷ**—
embedding within the
word itself the Syilx
ethic that the right to
water is equal for
humans and animals.

1. INTRODUCTION

1.1 Vision

Our relation *siw̓tk̓w*, our most sacred medicine, must be kept healthy to restore and hold its relationship to *tmix̓w* to ensure the resiliency of our Mother for the good of all, for all time.

— Syilx Okanagan Natural Resources Committee, 2018

1.2 Purpose

Syilx Okanagan People have an intrinsic relationship with *siw̓tk̓w*. Maintaining the integrity of *siw̓tk̓w* and respecting its relationship to all life is essential to identity and is entrenched in our responsibility to our Territory. The Syilx Okanagan *siw̓tk̓w* Strategy is a call to action that outlines how the Syilx Okanagan Nation intends to steward and care for our Territory and to ensure that *siw̓tk̓w* is properly respected and available for all living things. It is built on the understanding that the Syilx Okanagan People have inherent rights and responsibilities to care for *siw̓tk̓w*.

Current western *siw̓tk̓w* management regimes are missing the Syilx Okanagan worldview and *siw̓tk̓w* is being disrespected. Extreme flooding, wildfires, and other environmental disasters are increasing in frequency and magnitude in Syilx Okanagan Territory. This underscores the need for a cohesive approach to management that emphasizes risk mitigation while continuing to strengthen preparedness, response, and recovery capabilities.

This strategy shares a Syilx Okanagan vision of our land, *siw̓tk̓w*, and *sux̓w̓txtem* (caretaking) responsibilities that include protecting and respecting *siw̓tk̓w* and *tmix̓w* (all life forms on Earth).

Just as we know from the Four Food Chiefs, we can only move forward together in a good way when all perspectives are considered.

This strategy serves a number of purposes:

EDUCATION: Many people are unaware of the long history of denial of Syilx Okanagan Title and Rights, including *siwɬkʷ* rights, and there is much work required to educate, inform, and build a greater understanding. Syilx Okanagan People have generations of knowledge that embody successful *siwɬkʷ* stewardship prior to colonization and remain important to this day. Syilx Okanagan perspectives on all living things look at the long term view and work forward, learning from the past experiences and knowledge still held by our members.

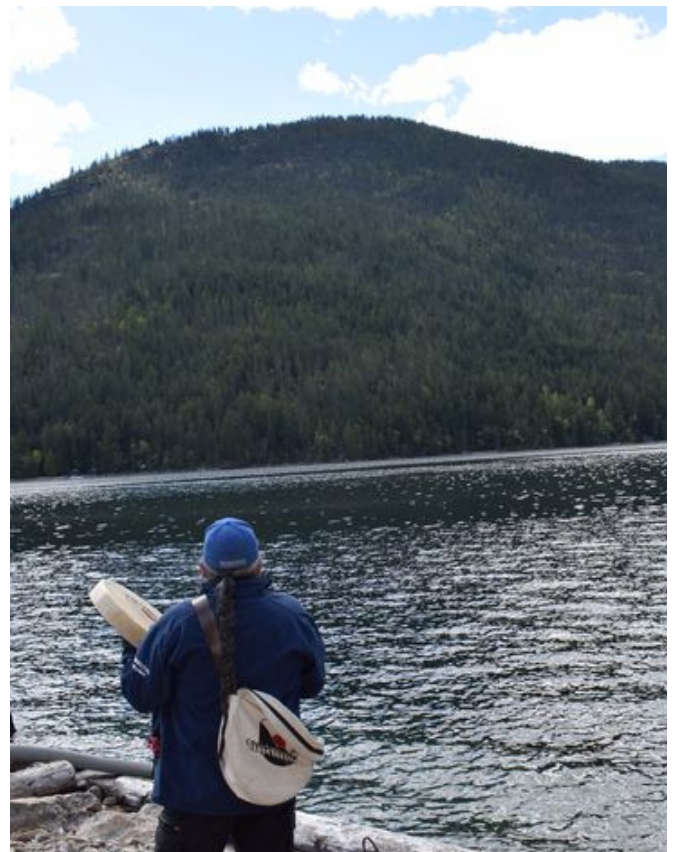
STEWARDSHIP: It is the responsibility of the Syilx Okanagan People to act as caretakers of the lands and *siwɬkʷ* within the Territory. The Action Plan in this strategy offers a unified path forward to proactively transform current societal and industrial *siwɬkʷ* management systems. It identifies actions the Syilx Okanagan Nation is working on undertaking to protect this most sacred gift.

COLLABORATION: We invite everyone who shares our remarkable Territory to recognize the essential role that *siwɬkʷ* plays in all of our lives. Non-Indigenous stakeholders and governments must build capacity to learn how to work respectfully with the Syilx Okanagan Nation and understand our own governance. This is essential work, as our approaches to fulfill our responsibilities to *siwɬkʷ* and *tmixʷ* have been denied for too long. In today's context, both the federal and provincial Crown have made commitments to reconciliation with Indigenous Peoples. This includes fully adopting and implementing the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP), including in British Columbia with Bill 41[2], as well as the 94 Calls to Action of the Truth and Reconciliation Commission.

This strategy is a living document that will adapt and change in response to the current landscape. The ONA role is to support, provide technical expertise, produce results and discuss potential alternatives. The work will grow into what is needed to uphold our important responsibilities for the sake of *siwɬkʷ* and future generations.

1.3 Methodology

Since 2011 the ONA NRC has been developing the Syilx Okanagan *siwɬkʷ* strategy as a call to action to protect and manage all *siwɬkʷ* within the Territory. The ONA has been working with Syilx Okanagan communities to create opportunities for sharing and gathering Syilx Okanagan knowledge about the *tmxʷulaxʷ* (the land) and *siwɬkʷ*. The voices of hundreds of Elders, youth, knowledge holders, leaders, hunters, fishers, and harvesters from across the Territory are all reflected in this strategy as they discussed concerns about the well-being of *siwɬkʷ* and articulated principles and practices associated with *siwɬkʷ* stewardship. In keeping with the Syilx Okanagan *nɕawqniwʷ* (decision making through consensus building) process, the engagement with community members was designed to ensure that all voices contributed to the strategy.



[2] Bill 41: Declaration on the Rights of Indigenous Peoples (DRIPA) was passed by the BC Legislature in 2019.

For the Syilx Okanagan Nation, when you speak about *siwɬkʷ*, you speak about everything: the land, the animals, the plants —everything, all living things.

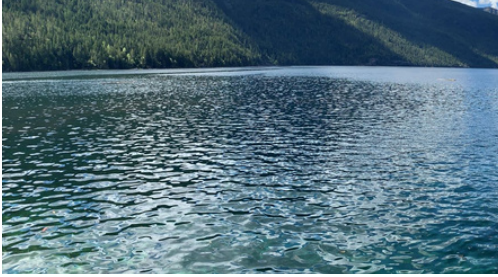


Community Engagement

Community engagement activities have included lengthy interviews with 12 Knowledge Keepers from 7 Syilx Okanagan bands and over 20 meetings, workshops, watershed tours, and forums including:

- ▶ Upper Nicola Band Meeting 2012 (Nov 29): on siwtk^w issues, management practices, value of siwtk^w, and strategies to conserve and protect siwtk^w in Syilx Okanagan Territory.
- ▶ NRC Meeting 2012 (Dec 10): Presentation on “Our Syilx siwtk^w”.
- ▶ Joint Traditional Ecological Knowledge (TEK) Meeting 2013 (Jan 24): En’owkin Centre TEK meeting on issues surrounding siwtk^w, responsibilities to, and how to move forward.
- ▶ Stephen Kakfwi Presentation 2013 (Feb 6): Presentation on water strategy in Northwest Territories by former NWT Premier and Dene Nation President.
- ▶ OKIB Workshop 2013 (June 24): Community engagement session on draft strategy.
- ▶ Youth Engagement Water Workshop 2013 (July 18): OIB Youth Centre session to inform youth on current siwtk^w issues and engage them on the “Our Syilx Water” project.
- ▶ Women’s Workshop 2013 (July 30): En’owkin Centre gathering for Syilx Okanagan women interested in sharing their voice for the purpose of protecting our siwtk^w.
- ▶ Water Strategy Community Meeting 2015 (June 15-16): Special NRC meeting to create a vision and action plan for the Syilx Okanagan siwtk^w Strategy.

*n̓x̓wnte^wite^w is a relationship. This relationship is to be rightly thought of as sacred - an ethic and a syilx law, rather than just water use...
- la̓la̓x̓te^w, Dr. Jeannette Armstrong*



2. AN ORIENTATION TO SYILX PEOPLE AND SIWŁKʷ

The Syilx Okanagan people are a trans-boundary tribe separated at the 49th parallel by the border between Canada and the United States. Our Nation is comprised of seven member communities in the Southern Interior of British Columbia: Okanagan Indian Band, Osoyoos Indian Band, Penticton Indian Band, Upper Nicola Band, Upper and Lower Similkameen Indian Bands, and Westbank First Nation; and in Northern Washington State, the Colville Confederated Tribes. Our members share the same land, nsylxcən language, culture, and customs. We are a distinct and sovereign Nation.

Our territory is a diverse and beautiful place that encompasses desert and grassland, forests and mountains, rivers and lakes. It is one of the most ecologically diverse regions of Canada and hosts the highest number of threatened species in the country. siwłkʷ is its lifeblood. Our homelands contain over 27 different watersheds, each with its own personality, needs, and ways of being.

The Syilx Okanagan people were wished here by kʷuləncutn, the creator and arranger of the world. When we were created, a covenant was made that we would act as caretakers of nxwəlɣəltəntət (that which gives us life); in return, we would be looked after. This bond of reciprocity has been handed down from our ancestors and will continue to be passed down to the generations to come. siwłkʷ is the physical manifestation of the Creator. Our people are deeply rooted in the tmxwulaxw and flow with the siwłkʷ that we have lived with in harmony since time immemorial. Through the guidance of kʷuləncutn, we accept a sacred trust and fully express jurisdictional authority to protect and respect siwłkʷ. Central to this practice, siwłkʷ is held up as a living relative. For Syilx Okanagan People, this continues to be a fundamental guiding principle in our laws, practices, and governance. We have our own Syilx Okanagan laws and process for suxwtxtem and respecting siwłkʷ according to principles that are embedded in knowledge, stories, teachings, ceremonies, medicines, dances, and the arts.

2.1 Interconnection with siwłkʷ

The Syilx Okanagan People flow with siwłkʷ as it connects us to one another and our ancestors. By going to siwłkʷ, it knows who we are and creates the connection which reaches through generations. This ancient and inherent bond has sustained our People for countless generations and is a cornerstone of our material, cultural, and spiritual identity.

siwłkʷ is central to our ceremonies and celebrations as a Nation. We pray to siwłkʷ. We thank siwłkʷ for being here for us and providing life to everything around us. We ask it to bring rains to the dry lands, to fill the rivers so our salmon can return, and to cleanse our bodies and minds. It is a place of reverence. The practice and perpetuation of our culture and language as we relate to one another are through siwłkʷ and the revitalization of our salmon ceremonies and feasts, the siwłkʷ ceremony, and the spiłəm (Bitter Root) feast, in the sweat lodge, through pregnancy and birth, through life and death, siwłkʷ is there with us.

siwłkʷ is one of our teachers. It is soft and gentle to the touch. Yet as soft as it is, it can wear away even the strongest material such as a solid rock wall. siwłkʷ does not look to be the most powerful or to flow through the highest places, it is humble and it looks for the lowest places to flow through.

2.1.1 nsyilxcən Language

nsyilxcən is an integral part of Syilx Okanagan culture. Our common language holds and defines the moral standards, expectations, and teachings for individuals and for the collective. nsyilxcən is the medium for Syilx Okanagan accumulated knowledge, governance, care taking, teaching, and learning since the beginning of time. Having emerged from this land, nsyilxcən is expressive of the land and is a virtual storehouse of information about all living things, reflecting the web of life found in Syilx Okanagan ecology. Over thousands of generations, the nsyilxcən language has bound the Syilx Okanagan People to the Territory. We learned our Syilx Okanagan laws from the tmixw̓ itself and nsyilxcən is the language that rose from this learning. Our language is embedded in the land and siw̓tkw̓ and carries thousands of years of deep knowledge.

2.1.2 captikw̓t

captikw̓t is the intergenerational history and oral record of the Syilx Okanagan People. These ancient stories contain a collection of laws, principles, and teachings that reveal truths about the meaning of being Syilx Okanagan. captikw̓t share with the future generations how to survive in harmony with the tmixw̓. They tell the meaning of being Syilx Okanagan through stories that represent natural laws. These stories also hold teachings about living with siw̓tkw̓. Taken together, the captikw̓t define and inform our rights and responsibilities to the siw̓tkw̓, to the land, and to one another. The centrality of the Syilx Okanagan relationship to the land and the mediating role played by the nsyilxcən language and the captikw̓t stories has created an integrated culture and economy that perpetuates a unique system of governance. The captikw̓t stories are connected to places, resources, and practices within the territory. Over thousands of years, the knowledge expressed through captikw̓t in the nsyilxcən language has created a shared worldview and set of values. For Syilx Okanagan People, good governance means that all Syilx Okanagan carry the laws and responsibility to tmx̓w̓ulaxw̓ inside themselves.



i? sqilxw̓ ḷaxw̓tə́ix t sksǫ́miltń.
i? h̄xaʔax̄ʔitkw̓ t l̄ skw̓tim̄tkx ʔaȳliʔ.
k̄w̓uls aʔ ctqip l̄ sn̄x̄w̄h̄tkw̄itkw̄ uł čanxcútr̄ms iʔ n̄tȳtyix uł nixw̄
iʔ k̄wīłt iʔ qaqxw̄l̄x. tałt x̄waʔásq̄t swanx iʔ sqilxw̄ uł
sk̄saʔh̄ncútsə́ix iʔ k̄l̄ qaqxw̄l̄x.xw̄ʔit sk̄laxw̄ str̄qam̄sə́ix uł
sim̄h̄c̄s̄átsə́ix uł niš̄áȳp tr̄h̄xiw̄tə́ix. war̄m̄ k̄tpaʔx̄h̄t̄isə́ix caʔkw̄
xkin̄r̄m̄ mi t̄c̄p̄lakə́ix iʔ qaqxw̄l̄x
kaʔk̄ín̄ iʔ sk̄wilxt̄h̄sə́ix. war̄m̄ k̄w̄l̄nusə́ix t̄ə k̄t̄p̄lak̄sə́ix iʔ
qaqxw̄l̄x. áh̄iʔ lut t̄a k̄tsisyúsə́ix t̄ə k̄sm̄s̄áʔiʔsə́ix aʔ ctqip.

The people were dying from starvation. The Monsters of the south had built a big dam that stopped the salmon coming up the Columbia. The people danced and prayed day after day, night after night. They wanted to find out how to bring the salmon back to the rivers again, back to the streams where they would spawn. They tried and failed to bring back the fish. No one had the power to break the dam.

-Excerpt from the captikw̓t “How Coyote Broke the Salmon Dam

2.1.3 The Four Food Chiefs.

The laws of our Syilx Okanagan Territory are defined by the captikw of the Four Food Chiefs to be continuously enacted in perpetuity. The captikw tells how the differing perspectives of the four chiefs were brought together to inform discussions, problem solving, decision making, and action planning. This captikw illustrates the nʔawqniw, which is a cultural practice that is used to include all views and perspectives in the discussions that lead to resolving conflicts, making decisions, and developing plans for taking action.

In the captikw “How Food was Given”, kwuləcutn visited the tmixw. kwuləcutn sent sənklip (Coyote) to prepare for the future of the stʔsqilxw (people-to-be). kwuləcutn told the tmixw that people were coming. The Four Food Chiefs: skmxist (Black Bear), siya (Saskatoon Berry), spiʔəm (Bitter Root), ntiyix (King Salmon) then brought all of their voices together to make a plan for how to feed stʔsqilxw. Each of the Food Chiefs represents different perspectives and all must be included when making decisions.

Chief skmxist (Black Bear)

Represents the traditions, laws and cultural practices related to all life forms and our responsibility as sqilxw. Chief skmxist is related to ceremony, our Elders, upholding traditions and laws, and the concept of reflection and contemplation through ceremonies on “what is” as informed by an understanding of the past and how that is connected to the future.

Chief ntiyix (King Salmon)

Represents the siwtkw and all tmixw, the traditions and cultural practices related to all life forms and our responsibility as sqilxw. Chief ntiyix is related to the duty to carry out actions, to protect, provide and preserve. This Chief exemplifies the process of preparing or readiness, determining the objective, and then taking action. Traits of this Chief are perseverance, logic, finding the tools needed to overcome obstacles, linearity, and directionality.

Chief spiʔəm (BitterRoot)

Represents relationships and the interconnectedness among tmixw including but not limited to the people, the animals, the plants, the land, the air, and the siwtkw. Chief spiʔəm is related to emotions, nurturing, and community building. spiʔəm’s roots create networks and reach out to gather the resources they need to create that flower on top.



Chief siya (Saskatoon Berry)

Embodies the spirit of creative energy, vision, and innovation that can be associated with youth or the future. Chief siya tells us about the youth, the children, the seeds of our future who—like a sweet Saskatoon berry—have to be protected and enclosed in sweetness, have to have a place to land, and have siwtkw and sunshine to grow. With every seed there is potential for a forest, there is future and there is possibility, just as there is in every youth.

Without our water, we are not protecting our land. Without our land, we are not protecting our water. Land and water are like the air that we breathe, and the energy it takes to take that breath. Hand in hand, drop on drop



2.1.4 Roles of tk̓mil'x̓w and speplalʔ

Syilx Okanagan tk̓mil'x̓w (women) play a vital role in honouring and taking care of siw̓tk̓w. As life givers who carry siw̓tk̓w in their wombs, women have a sacred relationship and connection with siw̓tk̓w. They hold a deep understanding of siw̓tk̓w that is reflected in the hearts and minds of all Syilx Okanagan tk̓mil'x̓w. This special relationship and understanding of siw̓tk̓w plays a pivotal role in ensuring the protection of our siw̓tk̓w. Through this unique bond, Syilx Okanagan tk̓mil'x̓w speak to and understand siw̓tk̓w. They care for siw̓tk̓w and teach others how to properly respect siw̓tk̓w. Syilx Okanagan tk̓mil'x̓w have always informed decisions related to siw̓tk̓w and led the selection and training of those individuals chosen to undertake specific cultural and technical tasks associated with siw̓tk̓w.

It is Syilx Okanagan law to pass our knowledge on to the speplalʔ (youth) and teach them that they have rights and responsibilities to tmix̓w. Teaching our children is not a top-down approach but rather is about supporting their growth through training, engagement, and mentorship. We teach through success rather than through failure so that our children grow up without fear of failing and will have confidence to try new things. While it is important to teach youth, it is also important to listen and learn from them. We need to talk to them, not at them, and respect the knowledge they bring.

speplalʔ have gifts of innovation, creativity, and energy to contribute to siw̓tk̓w management and many Syilx Okanagan youth are siw̓tk̓w leaders. Our youth are leaders of the yil (coil) that continues into the future.

2.1.5 Inherent Right to Care for siw̓tk̓w

st̓t̓t̓t̓t̓ (Aboriginal title and rights) has governed the Syilx Okanagan people since we were brought into being. These responsibilities were given to us by k̓w̓l̓̓ncutn and they have been upheld since the beginning of time by our ancestors. Our sovereign, unceded right to self-governance and self-determination is affirmed within Syilx Okanagan laws and customs as dictated by captik̓w̓ł̓.

st̓t̓t̓t̓t̓ is an unchanging truth.

Syilx Okanagan practices, customs, and traditions are directly tied to the responsibility to care for siw̓tk̓w. This responsibility cannot be given away; it is the foundation of Syilx Okanagan People and of our continued existence on this land. These natural laws are the truth and cannot be overturned or diminished by contemporary governments. They have been and continue to be followed by the Syilx Okanagan people. Any external process for proposed uses of siw̓tk̓w or tm̓x̓w̓ulax̓w̓ within our homelands must be premised on unextinguished Aboriginal title and rights, which includes the right to decide how siw̓tk̓w and tm̓x̓w̓ulax̓w̓ will be managed.

nx̓w̓el̓x̓w̓eltant̓t̓ translates as “that which gives us life.” It is a sacred responsibility to take care of tm̓x̓w̓ulax̓w̓, siw̓tk̓w, and tmix̓w̓ throughout Syilx Okanagan territory. This responsibility and jurisdiction was given by k̓w̓l̓̓ncutn during the time of xatmaʔ sq̓ilx̓w̓ which means “the humans who came in front of us” and were the first thinking people who learned the natural law in order to survive.

During the time of xatmaʔ sq̓ilx̓w̓, our tm̓x̓w̓ulax̓w̓, siw̓tk̓w, and tmix̓w̓ taught us how to live as one with the natural world. All tmix̓w̓, including humans, have a purpose and role to play. The role of the Syilx Okanagan People is to act as care takers of all tm̓x̓w̓ulax̓w̓ and tmix̓w̓ within the territory, to hold and maintain the delicate balance. This is an important and vital role which facilitates the harmonious cycle of life and is essential for ongoing survival and prosperity. The needs of tmix̓w̓ and tm̓x̓w̓ulax̓w̓ can be fulfilled when people work together to directly participate in protecting and restoring the environment. Syilx Okanagan people recognize that we can't protect and restore siw̓tk̓w on our own; it is going to require all of us to learn the Syilx Okanagan perspective of responsibility to the siw̓tk̓w and tmix̓w̓.

2.2 Principles for siwłkʷ

- 1 siwłkʷ is the lifeblood of our tmxwulaxw and our tmixʷ and we as Syilx Okanagan People must exercise our connection to siwłkʷ through our practices, spiritual teachings, and ceremonies that honour the siwłkʷ spirits and connect us to all life.
- 2 siwłkʷ is a part of us and a part of all life as it is the foundation of tmixʷ. We must balance our needs against the needs of other life forms and adhere to natural laws.
- 3 siwłkʷ comes in many forms and all must be cared for as fundamental for the health of tmxwulaxw and for the tmixʷ for future generations and for all time.
- 4 siwłkʷ comes from the sky and the highest places; it is the most powerful element, yet it will always take the lowest path in its humility. We must respect the path that siwłkʷ chooses and its natural state and function.
- 5 siwłkʷ is not a resource or a commodity.
- 6 siwłkʷ is a familial entity, a relation, and a being with a spirit who provides life for all living things and must be treated with honour, reverence, respect, and reciprocity.
- 7 siwłkʷ must be treated as our most sacred medicine: siwłkʷ nourishes, replenishes, cleanses, and heals.
- 8 Similar to siwłkʷ, we must always find a way around obstructions: under, over, and through. siwłkʷ teaches us that anything is possible and that we are resilient and able to adapt.
- 9 Our sacred siwłkʷ teaches us that when we use our great strength to transform even the tallest mountain, we must also be gentle, soft, and flexible in our work with others and practice kəłsacx̣ ən (a process to come to a decision) to protect our sacred siwłkʷ.

2.3 Syilx Okanagan Work to Protect, Manage, and Sustain siwtkw

The ONA has been actively engaged in the protection and remediation of siwtkw for over a decade since the establishment of the Natural Resources Department. Numerous significant initiatives have been undertaken during this time and these efforts are highlighted in this section.

- Syilx Nation siwtkw Declaration (endorsed in July 2014)
- Syilx siwtkw Responsibility and Planning Methodology (endorsed in March 2018)
- nsiwtkwcn – the Language of the Water booklet (March 2018).

Reconciliation between the Crown and Syilx Okanagan People remains outstanding. Both the federal and provincial governments have made commitments to reconciliation with Indigenous Peoples, including adopting the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) and the Calls to Action of Canada's Truth and Reconciliation Commission (TRC). More recently, the provincial government in BC passed Bill 41, the Declaration on the Rights of Indigenous Peoples Act (DRIPA) to implement UNDRIP and create a path forward that respects the human rights of Indigenous Peoples. UNDRIP has outlined a clear distinction on the importance of connecting to place. UNDRIP Articles 25 and 26 outline the right of Indigenous Peoples to maintain connection to lands, siwtkw, and territories along with the right to uphold responsibilities deriving from the lands, territories, and resources.

2.3.1 Overview of siwtkw in Syilx Okanagan Territory

The Syilx Okanagan People are responsible for the care and respect of siwtkw within numerous trans-boundary siwtkw systems through the more than 69,000 square kilometers of Syilx Okanagan Territory. These siwtkw systems are extremely diverse from high alpine ecosystems to low, dry deserts.

These systems include: sa?sa?titkw (rivers), npəspisla?xw (wetlands), tukwtikwat (lakes), təytəyap (streams), nixwtula?xw tə siwtkw (aquifers), s?acəcq?itkw (springs), n?asxwaxwt (swamps), cnxa?cnitkws təl tqalqaltikn (headwaters), atc tikla?xw (floodplains), groundwater, atmospheric water, and what have now become reservoirs. A significant amount of siwtkw within Syilx Okanagan Territory is controlled by dams that are predominantly used for the production of hydroelectricity and flood control. In Syilx Okanagan Territory it is hard to find a river system that has not been dammed or subjected to a control structure.

There are over 21 watersheds, 1,403 sa?sa?titkw (rivers), 13,065 npəspisla?xw (wetlands), 14,158 tukwtikwat (lakes), and hundreds of sub-basins within Syilx Okanagan Territory, each with their own personality, needs, and ways of being (Figure 1. Watershed Map). The Syilx Okanagan People recognize the personalities and needs of each of their siwtkw relatives within the various landscapes that are under Syilx Okanagan responsibility. A place-based approach has been utilized for many thousands of years to ensure that those with the most knowledge and understanding of siwtkw within a specific region of the territory or watershed are responsible for ensuring that proper measures of respect and ceremony are employed if any requests are made of our siwtkw.



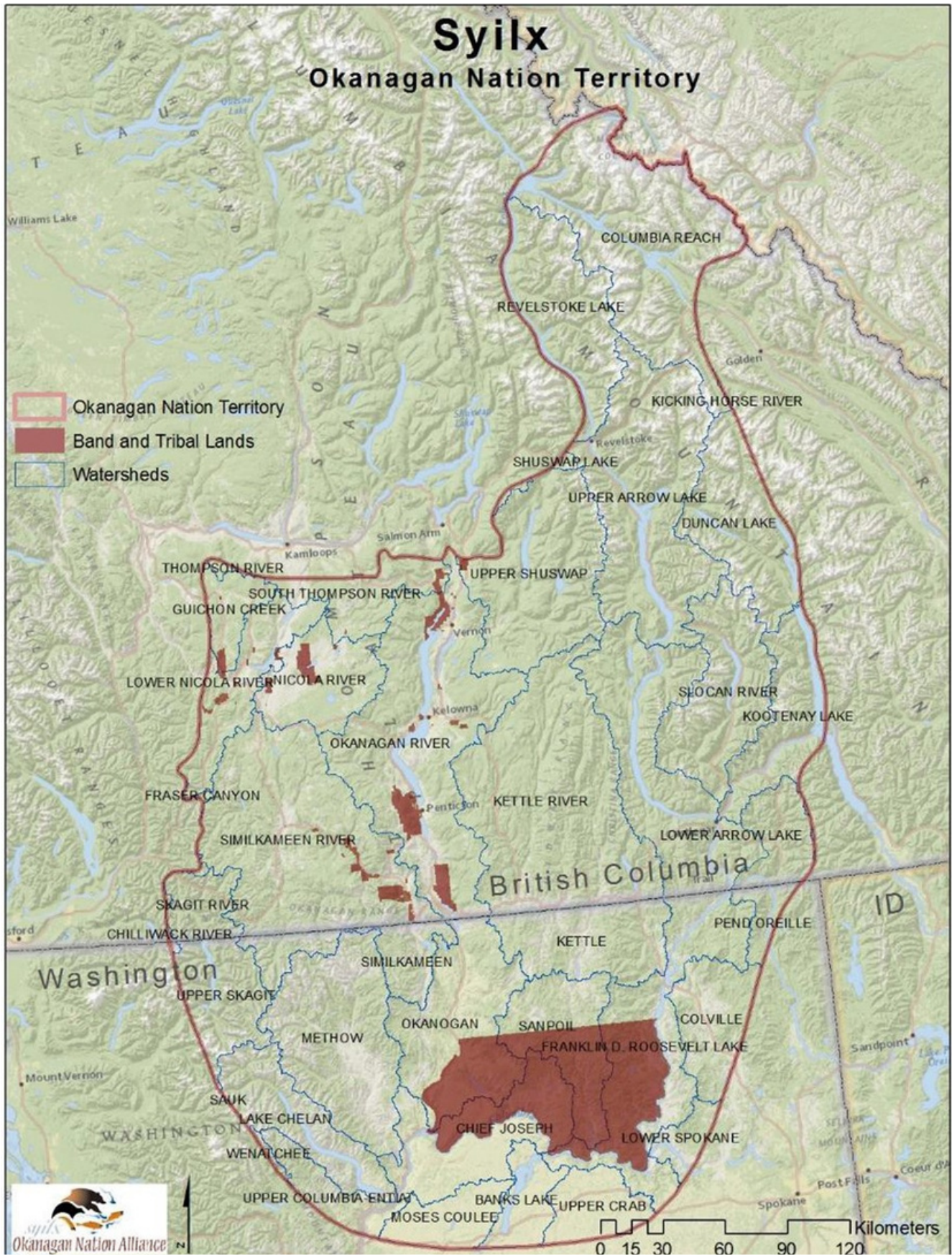


Figure 1: Watersheds within the Syilx Okanagan Nation Territory

2.3.2 Overview of siw̓tkʷ in Syilx Okanagan Territory

The Syilx Okanagan Nation declarations speak to the importance of our connection and relationship to siw̓tkʷ. The ONA is dedicated to upholding our inherent rights and responsibilities to care for siw̓tkʷ. In 2014, the Chiefs signed the Syilx Okanagan Nation siw̓tkʷ Declaration, which is a reflection of the collective voices of the Syilx Okanagan People. The Declaration is a living document that affirms the commitment that we must safeguard siw̓tkʷ for everyone in the Okanagan.

The Syilx Okanagan Nation is committed to implement Syilx Okanagan knowledge, laws, customs, and self-determination to protect, preserve, and enhance siw̓tkʷ. The Syilx Okanagan siw̓tkʷ Declaration serves as a living document on Syilx Okanagan relations and values towards siw̓tkʷ. This declaration communicates the importance of siw̓tkʷ and the responsibilities of Syilx Okanagan people.

For Syilx Okanagan people, the ways of knowing siw̓tkʷ are embedded in our language and bequeathed to us by our ancestors. The Syilx Okanagan Language Declaration speaks to the importance of our connection, relationship and responsibilities.

EXCERPT FROM SYILX OKANAGAN LANGUAGE DECLARATION

Article 11: Our high nsyilxcən language words provide connection to the spiritual order and gives life to our human purpose as tmix̓, directing our proper conduct and responsibility to the rest of creation.

Article 12: The nsyilxcən language defines and expresses our relationship, responsibilities, and practice in our homelands, our spiritual and ceremonial places, with each other, and with the tmix̓.

2.3.3 Overview of siw̓tkʷ in Syilx Okanagan Territory

The Syilx Okanagan Nation is building capacity and resources to articulate our siw̓tkʷ vision, issues, core governance needs, and desired path forward. Throughout the Territory, Syilx Okanagan People and communities are developing strategies, initiatives, methodologies, and partnerships to better protect, monitor, and restore siw̓tkʷ. Some of the key actions that the Nation has undertaken to protect siw̓tkʷ include:

- **Ceremony:** Since the beginning of time, Syilx Okanagan have practiced seasonal celebrations and ceremonies. These continue today and include: siw̓tkʷ ceremonies, Syilx Okanagan Water Forums, salmon ceremonies, salmon fry releases, and the salmon feasts that bring together Syilx Okanagan People and others to collaborate, share, and learn from each other.
- **Multi-Decade Salmon Restoration:** The work of bringing back ntytyix (Chief Salmon) from the brink of extinction was achieved over a 20-year process that included working closely across the international border with the Colville Confederated Tribes, building partnerships with governments on both sides of the border, actively restoring habitat, maintaining ceremonial practices, and opening kł c̓p̓əl̓k̓ st̓im̓ Hatchery. <https://www.syilx.org/fisheries/hatchery/>

kł c̓p̓əl̓k̓ st̓im̓
To cause to come back

- **Habitat Restoration:** Okanagan River Restoration Initiative regained 8 kms of prime salmon spawning river habitat that had been lost to channelization in the 1950s as well as other habitat restoration projects that have contributed to increased habitat for species at risk. To learn more: <https://www.syilx.org/projects/okanagan-river-restoration-initiative-re-meander-reconnection/>
- **Water Management:** The Fish Water Management Tool (FWMT) program was developed to support more fish-friendly siwłkʷ release decisions, avoid increases in property damage due to flooding or disruptions to irrigation, and manage recreational opportunities for the dam at Okanagan Lake. Determined Environmental Flow Needs (EFN) – target and minimum flows – to determine sustainable allocation of siwłkʷ flows for salmon and humans in Okanagan streams. To learn more visit: <https://www.syilx.org/projects/environmental-flow-needs-efn/>
- **Including Traditional Knowledge:** The Syilx Okanagan Water Responsibility and Planning Methodology provides a framework for incorporating Traditional Ecological Knowledge into watershed planning. Planning work is being completed in the following sub-water sheds: Kettle, Arrow Reservoirs, Shingle Creek/June Creek, Ashnola, Inkameep, and Okanagan Lake.
- **Flood Risk:** The Syilx Okanagan Flood Risk Assessment provided the foundation for mitigating risk and increasing resiliency to climate change through partnership work, community engagement, and technical analysis that focused on documenting flood and debris flows in the Okanagan and Similkameen basins. Visit: <https://www.syilx.org/projects/syilx-tłcc%93ik%cc%93t-flood-adaptation-project/>
- **Nation-to-Nation:** Relationship building with all Columbia Tribes will be critical to ensure the full restoration and protection of future salmon runs and the water they require.
- **Emerging Leaders:** Syilx Okanagan Youth Water Leaders program delivered leadership training and engaged youth on siwłkʷ issues and innovation to support awareness and advocacy skills among our next generation of leaders and siwłkʷ protectors.

2.4 Key Threats to siwłkʷ

ONA analyzed each watershed throughout the Canadian portion of the Territory and identified threats to the health of siwłkʷ that are shown in Figure 2 below. Key threats were then organized into three main categories that are described in the following sections. Actions to mitigate these key threats are addressed in the Action Plan portion of the Syilx Okanagan siwłkʷ Strategy. The three main areas of threats are:

- Lifestyle and Livelihood
- Governance and Leadership
- Bio-physical and Geo-climatic

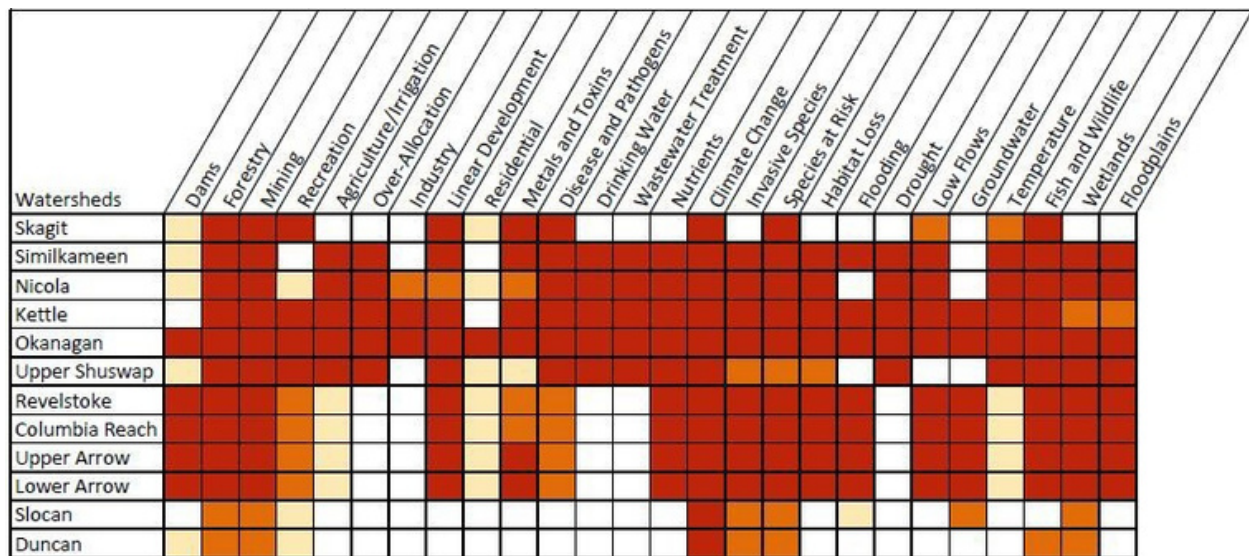


Figure 2: Watersheds Threat

2.4.1 Threat #1: Lifestyle and Livelihood

Ongoing colonization and denial of Syilx Okanagan rights and responsibilities has led to harmful impacts on *siw̓tk̓w* and *tmix̓w*. Many Syilx Okanagan Elders recount the past when they could drink water straight from the creeks and even *k̓+ux̓ənit̓k̓w* (Okanagan Lake). The ever increasing appetite for *siw̓tk̓w* is based on the “myth of *siw̓tk̓w* abundance.” [3] British Columbians waste *siw̓tk̓w* at rates far higher than the Canadian average and the Canadian average is multiples higher than the world average.

At the same time, there are over 100 Indigenous communities in Canada with boil *siw̓tk̓w* advisories, including some of our communities. [4] From 2000-2005, in the Okanagan 35 percent of groundwater observation wells showed declining *siw̓tk̓w* levels primarily due to increasing use for irrigation and urban development. [5] By 2003, approximately 85 percent of wetlands in the Okanagan and Similkameen had destroyed or filled in, with 38 percent being lost between 1988 and 2010. [6] Cities have been built on flood plains. Roads and railways have created high levels of habitat fragmentation. Pollution from sewage, agriculture, forestry, invasive species, and mining—among other municipal and industrial sources—has reduced the quality of *siw̓tk̓w*.

The western paradigm has created a human-centric view of *siw̓tk̓w* where humans are separate and superior to *siw̓tk̓w*. From a Syilx Okanagan perspective, humans are not separate from *siw̓tk̓w*. The very translation of *siw̓tk̓w* is of both humans lapping and animals drinking, establishing that both humans and other life forms have equal right to *siw̓tk̓w*.

[3] Eau Canada: The Future of Canadian Water, Editor Karen Bakker, UBC Press, 2007. (See Chapter 2). Accessed at: <https://www.ubcpress.ca/asset/9459/1/9780774813396.pdf>

[4] As of September 2018, there are 73 long-term and 36 short-term drinking water advisories on reserves in Canada according to Indigenous Services Canada.

[5] Okanagan Basin Water Board, 2009.

[6] Okanagan Basin Water Board, 2014.



AGRICULTURE: Agricultural and extractive industries continue to pollute our *siw̓tkw̓* with numerous toxins and waste products that violate and damage our waterways. As the increased level in fecal coliforms, phosphorous, and chloride indicates, agriculture and waterfowl contribute to *siw̓tkw̓* contamination. As well, agricultural practices require an immense amount of *siw̓tkw̓* for irrigation and livestock purposes.

FLOW CONTROL: Dams have been built for flood control, irrigation, and power generation, and this has changed the seasonal ebb and flow of the *siw̓tkw̓* cycle. Upper Columbia anadromous salmon, lamprey and migratory sturgeon populations were extirpated by hydroelectric and reservoir dams. The Grand Coulee and Chief Joe dams on the Columbia River west of Spokane, Washington, blocked five salmon runs from accessing 2,250 km of spawning habitat in the Upper Columbia watershed.[7] The damming of the rivers also resulted in the critical losses of sacred, spiritual, ceremonial and burial sites. Syilx Okanagan are “salmon people” and the negative impact of the loss of this identity cannot be over stated.

FORESTRY: The forestry sector is causing some of the most detrimental impacts to *siw̓tkw̓* in Syilx Okanagan Territory. There are 31 different forestry companies with 64 different forestry licenses operating in Syilx Okanagan Territory[8] and they range from major to small independent companies. Approximately 6,613,547m³ of trees can be harvested per year within the territory. Severe deforestation has completed altered ecosystems to the point where they are not functioning naturally or properly. Without trees there is significant loss of habitat for key species. Without trees there are no roots to stabilize the land, making it prone to erosion and allowing *siw̓tkw̓* to flow wildly through the land. Our Syilx Okanagan Elders know that water is in the wrong place at the wrong time now with no trees to hold the *siw̓tkw̓*, resulting in drought, and flowing too quickly to the floodplains, resulting in significant flooding. We have been witness to this in recent years, especially with climate change. Aquatic ecosystems have been severely impacted by all these factors and more.

2.4.2 Threat #2: Governance and Leadership

Historical and ongoing mismanagement of *siw̓tkw̓* by external entities has resulted in many threats to *siw̓tkw̓*. *siw̓tkw̓* management methodologies and *siw̓tkw̓* conflict enforced under the western paradigm have proven to be ineffective, as evidenced by the declining quality and quantity of *siw̓tkw̓*. Mismanagement of *siw̓tkw̓* by external entities is largely driven by competition between uses of water (e.g., irrigation vs wildlife), lack of coordination between levels of decision-makers (e.g., irrigation districts vs municipalities), mismatch between boundaries for water processes and jurisdictional boundaries, and different scales and interests of water users.

OVERALLOCATION: Regulatory systems, legislation, laws, and international agreements have over-allocated *siw̓tkw̓* availability. In Syilx Okanagan Territory, the current *siw̓tkw̓* license process[9] managed by the provincial government has over-allocated the amount of *siw̓tkw̓* available in the streams. Too many *siw̓tkw̓* licenses are granted, severely impacting flow rates, natural function, sediment regimes, and temperature so that now numerous creeks are impaired and some are beyond repair.

[7] See Upper Columbia United Tribes web narrative:

<https://ucut.org/fish/restoring-salmon-upper-columbia-river-basin/>

[8] BC Ministry of Forests, Lands, and Natural Resource Operations, 2018.

[9] A water license can have one or several associated points of diversion. A point of diversion is an area where structures such as wells, dams, dugouts, culverts, and pump sites change the natural path of surface water.



COMPARTMENTALIZED: Western ideologies fail to account for the holistic reality of *siw̓k̓w* and instead manage *siw̓k̓w* in discreet fields such as *siw̓k̓w* quality, *siw̓k̓w* distribution, ground water, water licensing, flooding, drought, and storm water management. This compartmentalized approach to water is reflected in the multiple jurisdictions, legislation, regulations, and policies that have been created to manage it. *siw̓k̓w* is managed at several different jurisdictional scales which presents issues that are difficult to resolve (Norman, 2010), including:

- competition between users of water resources;
- coordination between the multiple scales at which water is used and managed;
- a mismatch between geopolitical and administrative boundaries—on the one hand—and hydrological boundaries on the other; and
- multiple sets of users operating at different scales and with different interests.

WATER SUSTAINABILITY ACT: In 1909 and again in 2016, the provincial government passed into legislation the Water Sustainability Act (WSA) without a clearly defined and adequate consultation process with Syilx Okanagan People. The WSA does not recognize Syilx Okanagan water rights and laws. Instead the provincial government substitutes recognition as a form of shared decision-making that reduces Indigenous interest in lands, water, and resources to that of a stakeholder and de-prioritizes Indigenous Title and Rights. The engagement that the province has taken to date on WSA and water rights does not meet Syilx Okanagan standards on meaningful engagement or consent, including a joint approach to caring for water in the Syilx Okanagan Territory.

2.4.3 Threat #3: Bio-physical and Geo-climatic

The World Wildlife Fund (WWF) classifies watersheds in the territory as highly threatened.[10] In the Syilx Okanagan Territory, due to western modern water management practices over the last 60 years, we now face the challenge of extremes: far too much water at some times and places, far too little water at other times and places. We need to consider where our water comes from, how we use it, and how we dispose of it as being all one entity.

Climate change presents a complex problem and reality—in its nature and in what it asks of us by way of response. Climate models show a strong warming trend for the Syilx Okanagan Territory, particularly in the summer. Precipitation is expected to decrease in the summer, and increase in the winter, with a marked decrease in the amount falling as snow.[11] Changes to temperature, precipitation and wind patterns will:

- affect runoff, groundwater recharge, and river systems, resulting in less predictability and increased variability in the timing and volume of water flows;
- result in more frequent and more severe extreme weather events such as flooding, drought, increased runoff, erosion, and uncontrolled wildfire;
- change and increase pest populations (insects, diseases, weeds, and invasive species);
- contribute to seasonal and long term changes in both water quality and quantity; and
- result in higher rates of evapotranspiration that will increase demand for irrigation and put pressure on water storage. [12]

[10] See <http://watershedreports.wwf.ca/#intro>

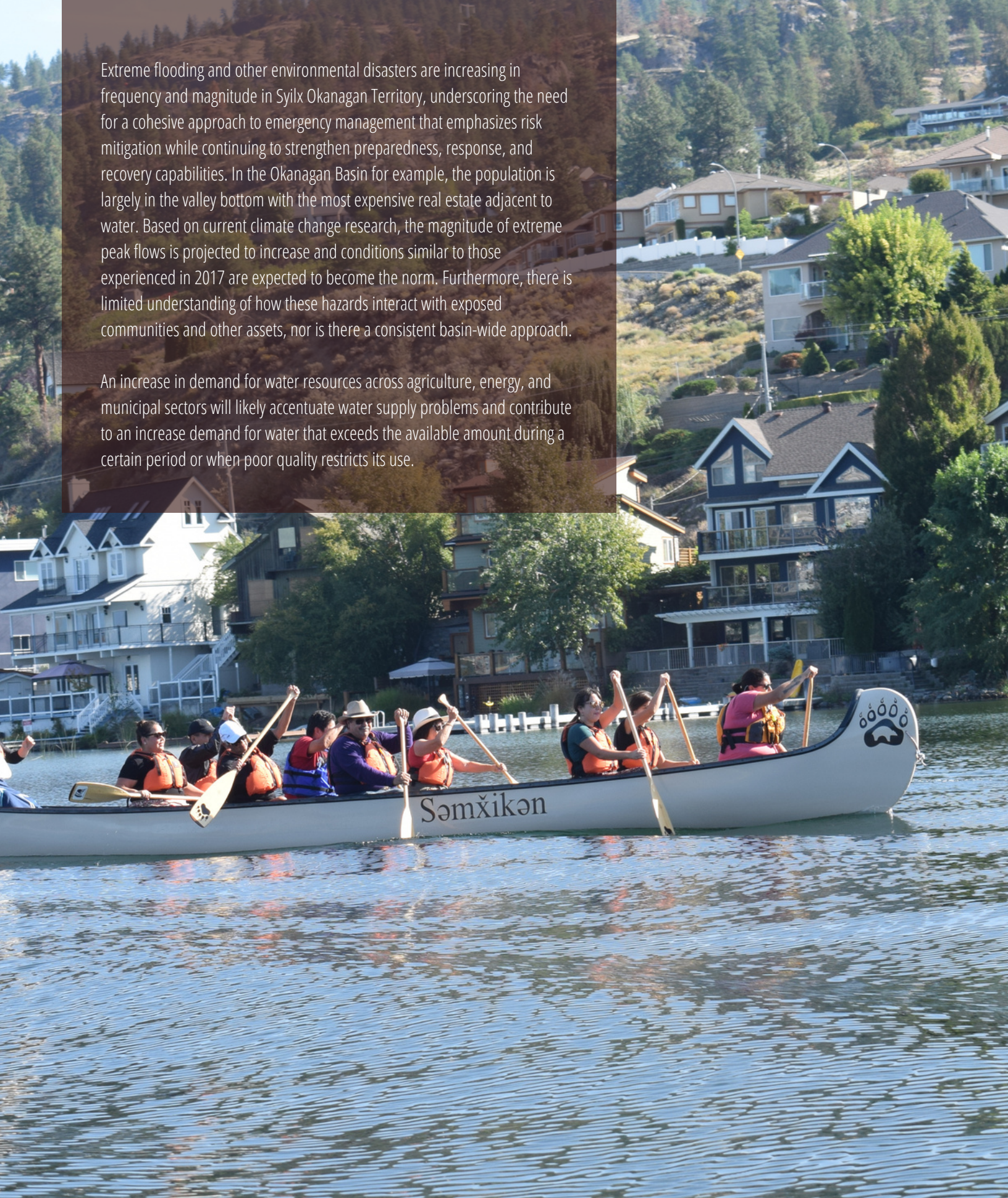
[11] See https://www2.gov.bc.ca/assets/gov/environment/natural-resource-stewardship/nrs-climate-change/applied-science/2a_va_bc-climate-change-final-aug30.pdf

[12] See https://soscp.org/wp-content/uploads/2020/02/OK_Climate_Projections_Report_Final.pdf



Extreme flooding and other environmental disasters are increasing in frequency and magnitude in Syilx Okanagan Territory, underscoring the need for a cohesive approach to emergency management that emphasizes risk mitigation while continuing to strengthen preparedness, response, and recovery capabilities. In the Okanagan Basin for example, the population is largely in the valley bottom with the most expensive real estate adjacent to water. Based on current climate change research, the magnitude of extreme peak flows is projected to increase and conditions similar to those experienced in 2017 are expected to become the norm. Furthermore, there is limited understanding of how these hazards interact with exposed communities and other assets, nor is there a consistent basin-wide approach.

An increase in demand for water resources across agriculture, energy, and municipal sectors will likely accentuate water supply problems and contribute to an increase demand for water that exceeds the available amount during a certain period or when poor quality restricts its use.



3. ACTION PLAN: APPROACHES TO PROTECTING SIWŁKᑭᑭ IN THE SYILX OKANAGAN TERRITORY

The main goal of this strategy is to uphold the Chiefs Executive Council mandate of ensuring there is accessible, clean, and healthy water for our generations to come. This Action Plan provides approaches to protect siwłkᑭᑭ in relation to each of the key threats identified in the previous section.

GUIDING PRINCIPLES

The following principles came out of community engagement and have informed the priorities and the approaches adopted in this Action Plan.

1. Recognize and treat siwłkᑭᑭ as a relative.
2. Work to revitalize Syilx Okanagan culture, language, and ceremonial practices in all of our work.
3. Prioritize Syilx Okanagan Traditional Ecological Knowledge (TEK). Lead with TEK and leadership. Maintain integrity of all Syilx research, content, and data.
4. Utilize Western Science in conjunction with Syilx Okanagan-based processes.
5. Continue land-based gatherings and research to build relationships with each other and the tmixᑭ.
6. Improve partnerships and collaborations across all projects and initiatives.
7. Be future looking by creating space to connect youth to Elders and siwłkᑭᑭ water

Each watershed and sub-basin has different needs in terms of the reduction of threats to our relative siwłkᑭᑭ. Within some watersheds, scarcity is an issue, while in others our siwłkᑭᑭ is impacted by logging and industrial use. Often impacts to our siwłkᑭᑭ are a combination of many issues.

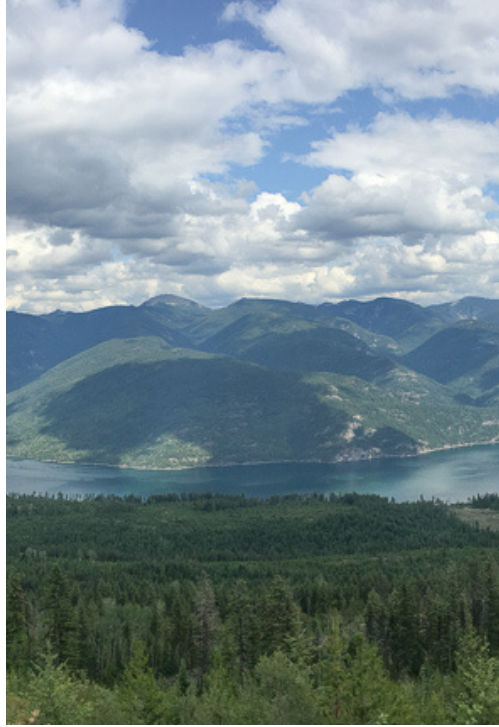
PRIORITY ACTIONS

This Action Plan outlines approaches in the following priority areas:

1. Develop Syilx siwłkᑭᑭ laws in alignment with siwłkᑭᑭ Declaration.
2. Assert Syilx siwłkᑭᑭ authority.
3. Protect and restore siwłkᑭᑭ.
4. Take the lead on Syilx research related to siwłkᑭᑭ.
5. Engage in Syilx adaptation planning for siwłkᑭᑭ.
6. Build collective siwłkᑭᑭ consciousness.

Our nsyilxcən language and our captikwł connect us to our land and territory. They let us know what our roles and responsibilities are to the land.





3.1 Priority #1: Develop siwłkʷ Laws in Alignment with siwłkʷ Declaration

The Syilx Okanagan are committed to upholding our rights and responsibilities, and to addressing the continued infringements on Aboriginal Title and Rights. Consistent with UNDRIP Article 25, the Crown must acknowledge Syilx Okanagan jurisdiction and commit to working with the Nation to implement Syilx Okanagan legal and governance mechanisms. The Nation must uphold its water laws and re-establish governance structures both internally and externally.

3.1.1 Develop Syilx Framework for siwłkʷ Management and Governance

- Research and document existing Syilx Okanagan siwłkʷ water laws that are embedded in Syilx Okanagan governance.
- Hold space for community-led process within Syilx Okanagan watershed governance planning.
- Consider comprehensive analysis of water policy in the region, internally and externally.
- Initiate process of developing a Syilx Okanagan governance framework with policies that ground Syilx Okanagan siwłkʷ water laws as fundamental to water management regimes.
- Develop policy, language, and templates for all (existing and new) water licenses issued in the Territory that clearly identifies that allocations are subject to Syilx Okanagan Title and Rights.

3.2 Priority #2: Assert Syilx Okanagan siwłkʷ Authority

Community-based water monitoring and state of watershed reports are both tools with potential to diplomatically bridge Syilx Okanagan traditional ecological knowledge and western knowledge systems, and offer opportunities for relationship-building and collaboration. Through state-of-the-watershed reports, we can create a baseline of information that can be used in planning, evaluating current management actions, guiding future work, and decision making. Through monitoring, we can increase awareness of watershed issues in our communities, maintain up-to-date information, and use it as a training and learning opportunity for our community members

3.2.1 Establish Syilx Okanagan siwłkʷ Caucus

- Equip the Syilx Okanagan Nation to address the many water issues we face by establishing a siwłkʷ Caucus of Syilx Okanagan TEK, water experts, grassroots activists, scholars, and ecosystem champions to come together to discuss and recommend ideas to the NRC and CEC, and to provide insights to ONA projects and priority water initiatives.
- Establish a work plan with a feasible process in which ecosystem topics can be brought forward, addressed, worked through, and recommended for leadership.
- Direct siwłkʷ caucus to prioritize and develop a collective approach to actions within this plan.

3.2.2 siwʔkʷ Responsibility Plans

A strong foundation of Syilx Okanagan knowledge is needed for shaping actions and activities to protect and restore siwʔkʷ throughout the Territory. The Nation has developed a living TEK methodology for water responsibility planning. This methodology will help frame the information gathering process for watershed inventories in alignment with social and ecological needs.

- Seek Crown support to develop siwʔkʷ Responsibility Plans consistent with our laws.
- Continue to update and implement the Syilx Okanagan siwʔkʷ Responsibility and Planning Methodology and integrate into Crown regulations and legally enforceable standards.
- Continue priority areas of the Syilx Okanagan Nation contributing to the design and review of water use plans (WUPs) and development recommendations.
- Continue revising and reviewing water action plans under the Fish and Wildlife compensation program.
- Prioritize the Okanagan Lake Water Responsibility Planning Initiative and find new ways to protect Okanagan Lake. Work with local governments and province on protection of Okanagan Lake from further pollution, development of foreshore, and invasive zebra mussels.

3.2.3 siwʔkʷ License Referral System

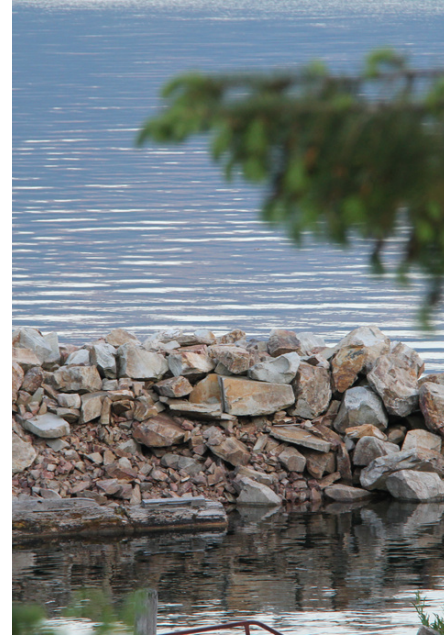
The referral system is a major process in which the Syilx Nation and communities are having to work within and address new and upcoming referrals. This includes establishing a collective approach to actively discussing, developing, and challenging the current water norm.

- Build a water license referrals system for Syilx Okanagan communities.
- Reform the Syilx Nation Referral Working Group to help assist in the manner and process referrals are addressed.
- Challenge the issuances of new water licenses in the Syilx Okanagan Territory as most watercourses are over-subscribed and several have cultural and sacred significance .

3.2.4 Community-Based Monitoring

We need to be out on the land, checking up on our relative siwʔkʷ. We need to get our youth out on the land with us and enrich them with the proper protocols and practices that have been passed down through generations before and from our ancestors. This includes actively monitoring drinking water quality, creek qualities and quantities.

- Establish a baseline of information, historic conditions, and qualities of water, and conduct a supply-demand study looking at physical, biological, economic, and cultural aspects of siwʔkʷ.
- Identify a series of TEK indicators to monitor environmental changes over time through interviews with Knowledge Keepers and Elders.
- Work with partners to develop methods and parameters for monitoring the TEK indicators.
- Secure access to specialists and experts, equipment, and training to ensure data is useable, consistent, and sustainably available for the long-term.
- Maintain and advocate for a guardian program to train community members to gather and record data and work towards compliance with and enforcement of Syilx Okanagan laws.
- Communicate the motivation, process, and results of community monitoring with community members, leadership, and partners.



3.2.5 Establish Water Sustainability Act (WSA) siwłkʷ Use Plans

The Syilx Okanagan Nation is working towards asserting the unextinguished title and rights for water within the Territory. This includes upholding and maintaining siwłkʷ ethics in guiding the decision making through the Water Sustainability Act (WSA) Water Use Plans.

- Research, map and understand historical, current and aspiration uses of siwłkʷ, especially groundwater and wells.
- Translate Syilx Okanagan water laws into regulations, policies, and plans that can be enforced by the WSA and implemented throughout the Territory.
- Work with the Crown to develop a governance model where the Nation takes responsibility for and provides consent to decisions about siwłkʷ in the Territory.
 - For example, this can be completed through delegation of water management to the Nation under the “alterative governance approaches” under the WSA.
- Ensure there are sufficient environmental flow needs (EFN) or critical environmental flow protections to protect tmixʷ (plants, fish and wildlife) in a manner consistent with Syilx Okanagan water laws and have these recognized under the WSA throughout the Territory.
- Implement and designate EFN standards that align with Syilx Okanagan siwłkʷ resiliency in Watershed Management Plans for all watersheds within the Territory.
- Lead the development of Okanagan Lake Responsibility Strategy and a Wetland Strategy for the Territory that embodies Syilx Okanagan siwłkʷ laws and protocols.
- Support local and community-based actions that make efforts to partner with member Bands.

3.3 Priority #3: Protect and Restore siwłkʷ

There is an urgent need to address the loss of natural waterways, access to siwłkʷ for wildlife, loss of siwłkʷ quality, and loss/degradation of aquatic habitat associated with land development and resource extraction. It is necessary to understand and look at siwłkʷ through the holistic ecosystem approach. The importance of the highland watershed plays an integral role to the midlands and lowlands—each having a distinctive interconnectivity to ecosystem health and wellbeing. Through resource extraction, damming, and development in the last few decades, wetlands have been infilled, siwłkʷ quality has decreased significantly, and the natural functions of siwłkʷ have been disrupted. Restoring the functions of siwłkʷ specifically through wetlands and headwaters is imperative.

3.3.1 Headwaters: Wetland Protection Strategy

Wetlands act like organs and slow and filter siwłkʷ, and the creeks act as the veins, carrying siwłkʷ to where it is needed. Wetlands benefit river quality incrementally by filtering run-off, capturing sediment, sequestering carbon, increasing siwłkʷ residency time, and cooling adjacent instream habitat. Wetlands are also key habitat for federally-listed bird and amphibian species, act as off-channel rearing habitat, and are a food source for Syilx Okanagan people. Intact natural spaces are essential for protecting tmixʷ. The Nation will work to conserve and protect our aquatic ecosystems for the vitality and social and economic well-being of the Nation and future generations.



- Lead the development of a Wetland Strategy for the Territory that embodies Syilx Okanagan siw̓tk̓w laws and protocols.
- Encourage inter-agency partnerships and collaboration to build upon previous efforts to assess watershed health and protect healthy watersheds.
- Build Syilx Okanagan wetland inventories, including baseline mapping for the Territory.
- Pilot a headwater wetland restoration project guided by Syilx Okanagan Elders and Knowledge Keepers.

3.3.2 Headwaters: Syilx Okanagan Forestry Strategy

Forests in the Syilx Okanagan Territory have been heavily harvested which has altered the flows of siw̓tk̓w. Healthy forests are vital for taking care of the ecosystem at large and are a key priority for the Nation. To do this work, the Nation needs to come together and speak with one voice on how forests in the Territory should be managed in order to protect what forests we have left and work towards improved forests for all.

- Conduct on-the-land tours with Syilx Okanagan Elders and Knowledge Keepers to identify areas of priority and to assess and document impacts.
- Implement land-based Syilx Okanagan assessment of forest health and identify what a healthy forest should look like.
- De-commission forestry roads and culverts to protect and return natural siw̓tk̓w flows.
- Develop Syilx Okanagan forestry standards for all forestry industry to follow and uphold.
- Develop a Syilx Okanagan Forestry Declaration to assert Syilx Okanagan title and rights.
- Build relationships with the forestry industry and improve communication to ensure Syilx
- Okanagan inclusion in future work and decision making.
- Develop specialized forestry strategy.

3.3.3 Headwaters: Mountain Beaver Restoration Plan

- Historically, Syilx Okanagan People relied on beaver and their role in siw̓tk̓w management. For example, mountain beavers built their dams in the high mountains and created wetlands, ponds, lakes and sloughs that acted as natural filters for the siw̓tk̓w. Unfortunately, many natural resource managers and land owners today see beavers as a nuisance and their dams are often destroyed. To start the process of restoring the role of siw̓tk̓w, the Syilx Okanagan Nation will address key knowledge gaps, mitigate threats, restore, and protect Mountain Beaver in the Territory.
- Conduct a Syilx TEK study on Mountain Beaver (*Aplodontia rufa*) to understand current populations, threats, and recovery potential.
- Develop and implement a monitoring plan throughout the Territory where beavers still function properly to model the dams.
- Complete habitat suitability modelling/mapping for Mountain Beaver within the Territory.
- Develop a Mountain Beaver habitat restoration and relocation plan, identify and acquire funding, and move forward with implementation.
- Develop Syilx Okanagan practices and protocols for timber-harvesting and silvicultural operations in areas occupied by Mountain Beavers.
- Host workshops and build awareness on role of beaver for maintaining ecosystems. Work with different users of headwaters (e.g., Forestry, Range, Recreation, etc.).
- Develop a communications strategy to educate land owners and resource managers about the positive benefits of beavers and how to reduce the threats to their recovery.

3.3.4 Headwaters: Valley Bottom: Wetland Strategy

Through resource extraction, damming, and development in the last few decades, wetlands have been infilled, *siwɬkʷ* quality has decreased significantly, and the natural functions of *siwɬkʷ* have been disrupted.

- Collaborate with Okanagan Basin Water Board, local governments and stewardships groups on collaboration projects to protect and restore wetlands.
- Develop a plan to conduct research on specific intact wetlands in the valley bottom for protection, restoration, and enhancement.
- Lead the development of an Okanagan Lake Responsibility Strategy for the territory that embodies Syilx Okanagan *siwɬkʷ* laws and protocols.
- Conduct Elder and youth wetland tours to capture inventories and harvesting.
- Support habitat restoration projects with Syilx Okanagan communities.

3.3.5 Protect Through Acquisition

Returning and acquiring land is a matter of justice for historical wrongdoings to the Syilx Nation. It is also assertion of Syilx Okanagan jurisdiction of land and water and it will help mitigate the loss of biodiversity and the impacts of climate change.

- Engage with communities, Elders, and species-at-risk specialists to prioritize significant places and/or ecosystems that must be protected.
- Hold meetings in Syilx Okanagan communities to identify TEK about ecosystems and the laws and protocols that those systems require.
- Undertake a technical analysis to identify key intact habitats to be protected.
- Develop an acquisition plan and seek partnership opportunities to return lands to the Nation's authority and responsibility.
- Develop a management/responsibility plan and governance structure for the protection of acquired and secured lands.
- Develop management/responsibility plans that target species at risk under SARA.

səxʷtɬətnikʷ
Water protector

3.4 Priority #4: Take the Lead on Syilx Research Related to *siwɬkʷ*

Syilx-led research driven by our Elders, Knowledge Keepers, and communities empowers the Nation in our advances, decision-making, and archiving knowledge for future generations. This work references and builds upon the Syilx Research Strategy (2007), recognizing that data quality is important and there is a need to ensure we have indicators or measures of quality data.

3.4.1 Facilitate *siwɬkʷ*-Related Knowledge Gatherings

This works includes ecosystem health indicators, habitat and ecosystem plans, *siwɬkʷ* data and research, and adaptation strategies. Conduct elder interviews around *siwɬkʷ*. Their life histories will be important to maintain intergenerational knowledge transfer for future generations.

- Continue to build Syilx Okanagan inventories for the Territory: plants, animals, water values, place names, archaeological sites, coyote sites, *captikʷ* stories, songs, travel routes, etc.
- Host *captikʷ* discussion sessions with Elders and language speakers on disseminating key principles, laws, and lessons towards living in balance with the natural world.
- Engage with Syilx Okanagan Knowledge Keepers, Syilx Okanagan *siwɬkʷ* Caucus, and NRC to develop priority areas of focus for water research and data-gathering.

3.4.2 Implement Syilx Okanagan Research Ethics

Information about Syilx Okanagan culture and way of life is essential to protecting, defending, and advancing our Title and Rights, and such information is our property. Information must be gathered in a way that respectful and controlled by the Nation and communities.

- Support Nation members with research training and capacity building: i.e., land-based work, interview process, academic writing, mapping, etc.
- Work with our communities, En'owkin Centre and researchers to apply similar and complimentary research methodologies. Make it a priority to develop and support Syilx- specific research methodologies.
- Implement priority CEC-designated research priorities.
- Continue to keep apprised of new research technologies.
- Support development of intellectual property rights.



3.4.3 Interface with Academia

Returning and acquiring land is a matter of justice for historical wrongdoings to the Syilx Nation. It is also an assertion of Syilx Okanagan jurisdiction of land and water and it will help mitigate the loss of biodiversity and the impacts of climate change.

- Identify protections needed to support the development of sound reciprocal arrangements.
- Work with researchers to co-develop a research project from concept that supports the Syilx Okanagan Nation *siw4kʷ* research priorities.
- Invite and engage academia, where appropriate, in our events, workshops, and meetings.
- Engage students and academia on how to best support their advocacy and work on campus. Invite Syilx Okanagan students to support research and the development of research methodologies.

3.5 Priority #5: Engage in Syilx Okanagan Adaptation Planning for *siw4kʷ*

Devastating wildfires, floods and debris slides directly impacted the Syilx Okanagan Nation communities, in some cases requiring emergency evacuations. These impacts also caused significant loss and damage to traditional lands used for ceremony, agriculture, ranching, food harvesting and security, as well as commercial activities such as logging and mining. Further, these emergencies adversely affected the holistic wellness, including mental health, of individuals, families, communities, and the Syilx Okanagan Nation, resulting in significant mental health concerns and further compounding multigenerational trauma and grief. The current COVID-19 Pandemic, and the potential for co-emergencies, further compounds the need to address this issue urgently as, each year, we head back into flooding and wildfire seasons.

3.5.1 Continue Flood Adaptation Initiative

Having a better understanding of the potential risks of increased flooding and the associated impacts is imperative to protecting *tmixʷ*, improving safety, and reducing and mitigating the negative effects of flood events. By reminding ourselves and teaching others about how *siw4kʷ* moves through the Territory, the Nation can be proactive, make risk-based decisions, and determine what priority measures can be taken. By respecting the pathways of *siw4kʷ*, we can be more resilient in the face of climate change and other irreversible impacts to *siw4kʷ*.

- Establish a Syilx Okanagan steering committee/working group to collaborate with local governments and stakeholders on flooding.
- Collect and collate previously conducted research on hazards, likelihoods, exposures, vulnerabilities, and risks by qualified professionals using appropriate best practices.
- Identify gaps in data and mapping including identification of flood-prone streams in the Territory and undertake preliminary high-level assessments to fill gaps.
- Develop a flood mitigation plan and work with the federal government and other stakeholders to implement the plan.
- Expand flood resiliency process to respect the path of *siw4kʷ* throughout the Territory.

The Nation is working with key stakeholders to complete a flood risk assessment in the Okanagan and Similkameen Valleys focused on flood and debris flows.

3.5.2 Develop Nation-Level Disaster Mitigation and Emergency Management Plans

It is important to develop a comprehensive Emergency Management Plan for the ONA that incorporates all potential emergencies such as flooding, community wildfire protection (on and off reserve), pandemics, rock slides, etc. The plan must include a gap analysis and also incorporate strategies for collaboration and mutual support to the member bands and include mitigation and prevention, preparedness, response, recovery, and evaluation components. The planning must be at the Nation level, supporting communities during a crisis.

- Engage with communities and leadership on Nation-level emergency planning.
- Develop an ONA Nation-based Emergency Preparedness Plan.
- Develop a Nation-based Emergency Management Plan.

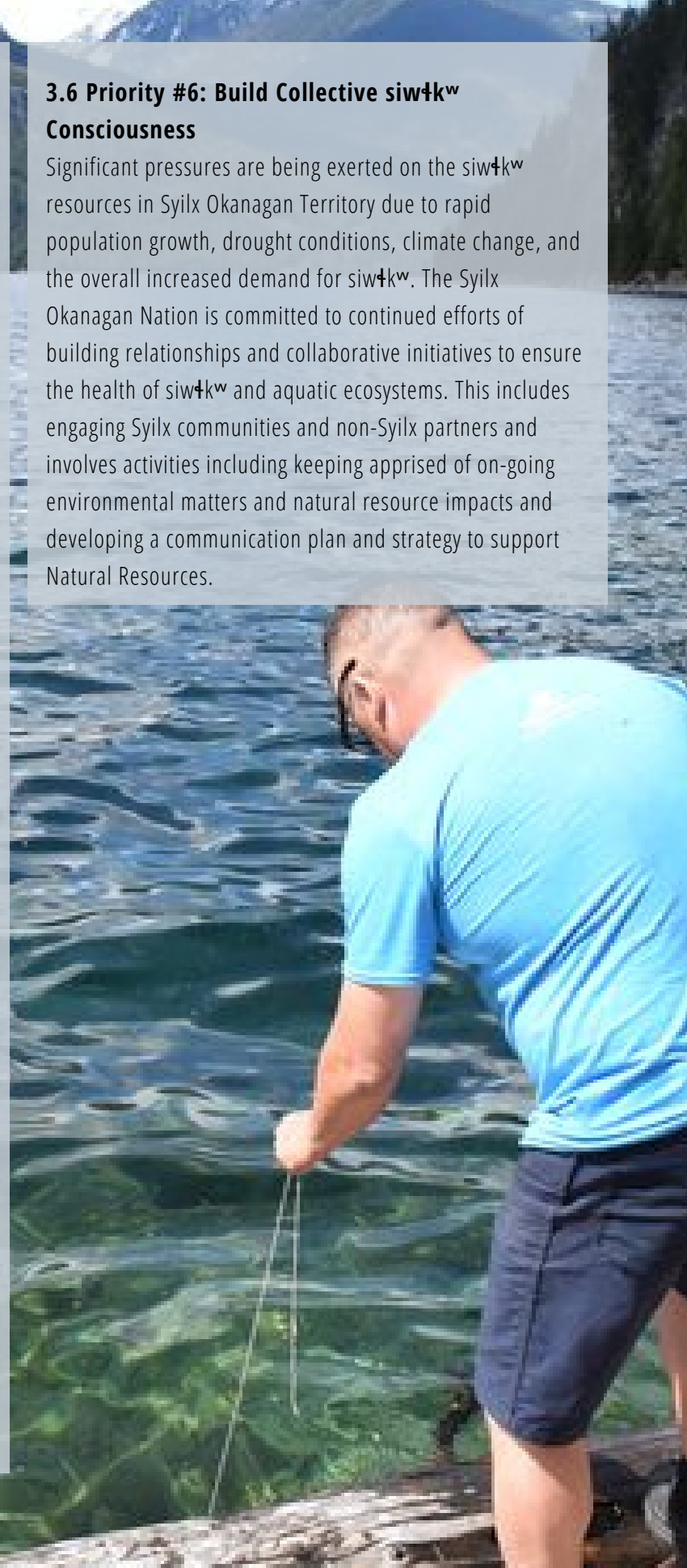
3.5.3 Develop Climate Adaptation Plans

Syilx Okanagan knowledge can inform how to adapt and respond to the climate crisis. We are living in a changing ecosystem and it is essential that TEK guides how we adapt and evolve to live in resiliency. With adaptation strategies rooted in TEK, we can learn how to change with our environment in a way that respects the tmixw.

- Determine and define what TEK adaptation strategies are with direction from Elders, Knowledge Keepers, youth, and community.
- Develop working watershed inventories and archives of information regarding climate change, such as historical flows, snowpack, surface siwtkw, ground siwtkw, invasive species, bio- indicators, flooding, drought, and fires in order to better inform adaptation strategies.
- Determine and target highly vulnerable areas where the need for change, conservation, or protection is needed most such as wetlands and human-caused siwtkw issues.
- Promote preventative behaviour and projects such as risk assessments.

3.6 Priority #6: Build Collective siwtkw Consciousness

Significant pressures are being exerted on the siwtkw resources in Syilx Okanagan Territory due to rapid population growth, drought conditions, climate change, and the overall increased demand for siwtkw. The Syilx Okanagan Nation is committed to continued efforts of building relationships and collaborative initiatives to ensure the health of siwtkw and aquatic ecosystems. This includes engaging Syilx communities and non-Syilx partners and involves activities including keeping apprised of on-going environmental matters and natural resource impacts and developing a communication plan and strategy to support Natural Resources.



3.6.1 Continue to Host the siwᑦkʷ Water Forum

Significant pressures are being exerted on the siwᑦkʷ resources in Syilx Okanagan Territory due to rapid population growth, drought conditions, climate change, and the overall increased demand for siwᑦkʷ. The Syilx Okanagan Nation is committed to continued efforts of building relationships and collaborative initiatives to ensure the health of siwᑦkʷ and aquatic ecosystems. This includes engaging Syilx communities and non-Syilx partners and involves activities including keeping apprised of on-going environmental matters and natural resource impacts and developing a communication plan and strategy to support Natural Resources.

- Seek funding and resources each year to host the annual Water Forum and other water-related events as needed.
- Continue to include elders and youth to ensure knowledge transfer between generations.
- Continue to build and develop working relationships with governments, industry, NGOs, and other Indigenous Nations on siwᑦkʷ related issues. Strive to find new ways to build meaningful relationships to make change.
- Collaborate with Nation departments, communities, organizations, and allies to set out a specific online platform to discuss siwᑦkʷ (i.e., siwᑦkʷ webinars, podcast series, mimicking siwᑦkʷ innovation labs).

3.6.2 Hold On-the-Land siwᑦkʷ Ceremonies and Gatherings

The Nation holds many initiatives each year that bring people together on the land to explore ways to protect and revitalize siwᑦkʷ and aquatic ecosystems. Working with youth programs provides opportunities for land-based learning and transmission of knowledge for Elders and youth. This work is important to support the Nation, leadership and Syilx Okanagan citizens to fulfill their caretaker responsibilities and make informed decisions for siwᑦkʷ management in the Territory.

- Work with Syilx Okanagan Elders, Knowledge Keepers, and youth to identify priority areas and areas of opportunity for collaboration.
- Secure funding to host on-the-land workshops, tours, and learning opportunities.
- Conduct more meetings on the land and in cultural spaces, such as longhouses.
- Continue with and seek funding for annual ONA on-the-land events, such as Salmon Feast, Salmon Ceremonies, and the Elders and Youth Gathering.
- Create a portal for resources that people can use.
- Support and hold up Syilx Okanagan ceremonial leaders. Support their knowledge and role transfer to youth.





3.6.3 Create and Share Resources to Increase Awareness and Understanding of siwᑭkʷ and tmixʷ

- Distribute the Water Booklet: Share with community members and with non-Syilx partners.
- Create a portal for resources that people can use.
- Create and support workshops and training materials for Syilx cultural awareness, starting with Indigenous 101, Syilx 101, and then Syilx water values and history 101.

3.6.4 Encourage Personal Responsibility for siwᑭkʷ Consumption

Every person has a responsibility to care for siwᑭkʷ. The well-being of everyone living in Syilx Okanagan Territory is fundamentally tied to the health of our siwᑭkʷ. We each have a responsibility to reduce our consumption and lessen the strain on our already fragile watersheds. There are a number of initiatives in place to encourage responsible siwᑭkʷ use and raise awareness of the roles of everyone to conserve siwᑭkʷ resources in the Territory.

- Hold meetings with Syilx Okanagan members to talk about siwᑭkʷ use and develop best practices for individuals to follow to reduce siwᑭkʷ consumption.
- Develop and share educational outreach materials on siwᑭkʷ use and consumption.
- Raise awareness on consumption habits and how to mitigate these impacts via social media platforms, within ONA events, and meetings

4 NEXT STEPS

This Syilx siwᑭkʷ Strategy is a living document that will adapt to the ever-changing societal and environmental landscape. There will always be more work to be done and things to improve and enhance upon.

The ONA role is to support, provide technical expertise, produce results and discuss potential—and at times obvious and needed—alternatives to uphold these important responsibilities for the sake of siwᑭkʷ and our future generations ahead.

Moving forward, work plans will be developed in alignment with the priority actions identified in the previous section with all work being planned and undertaken in close collaboration with Syilx communities and community members.

The captikʷᑭ are markers on the land, and they show us where our tmixʷᑭᑭ is ... Our responsibilities to the tmixʷᑭ and tmixʷᑭᑭ, is a way of life. We need to revive this way of life.

5. NSYILXCƏN GLOSSARY

cap̣tik^wɬ	Sacred texts; stories and oral traditions; creation stories that hold the laws
iʔ k^wu_usyilx iʔ siw^ɬk^wtət	Our Syilx water
iʔ nunx^winaʔtntət	Spirituality
k^wuləncutn	Creator
kə^ɬʃac^xən	A process Syilx Okanagan follow to come to decisions about resources. One meaning is “look underneath” our actions and how they are connected to the future, to our grandchildren, to the continuation of all creation, and to the tracks that they make on the land. Also the process of tracking an animal and the need to look beyond the immediate to get underneath our own tracks to see where the footprints will lead
naʔk^wɬməntət	Way of life
nk^ʃaməntət	Prayer
nsyilxcən	The language of the Syilx Okanagan People
nx^wəlx^wəltantət	Translates to “that which gives us life” and exemplifies the Okanagan People’s relationship to this territory
nʃawq̣nwix^w	Also spelled as enowkinwixw; knowledge filling participants’ heads like drops of water; decision making through consensus building
siw^ɬk^w	Water. The word comes from siw (when a human drinks or sips) and ɬk ^w (when an animal drinks)
skc^x ^wiplaʔ	The discipline given to the Syilx People by Creator that sets out the way that all of creation relates to each other and teaches people how to live in relation to all other life
smimáy	Historical accounts of real events

NSYILXCƏN WATER WORDS

THAT WHICH GIVES LIFE

swstik^w - fresh water

siw^wtk^w - water

THAT WHICH MOVES

n^wa^wɣ^wt – swamp

cnq^wɣip – bay

syəx^wmitk^w – waterfall

təɣap – stream

sə^wɣitk^w - river

cnxa^wɣnitk^ws təl tɣalqaltikn –
headwaters

s^wɣacq^wɣitk^w - spring of water

sn^wɣiwlm – wave

x^wɣitk^wm – water is high

n^wq^wast – deep water

sq^wut – across the water

THAT WHICH FALLS

s^wqit – rain

smq^waq^w - snow falling

scə^wcsəl'usnt – hail

sx^wuyant – ice

sp'əp'a^wɣt'nt – sleet

sx^wɣul - steam

sk^wiy^wla^wɣx^w - hoar frost



stɣtaɣt

A translation for Aboriginal Title and Rights; the straight or exact line between two points. Used in the context of the Syilx relationship with the land, stɣtaɣt refers to the kind of truth that connects the Syilx to our skc^x ^wipla[?]

sux^wtxtem

caretaking

Syilx

Original people who learned to live together on the land in peace; dreaming ones; bound together; of the land

tmix^w

The nsyilxcən word that most closely translates as “ecology.” tmix^w includes everything alive—the land, water, insects, people, animals, plants, and medicines

tmx^wulax^w

Underneath all of the tmix^w is tmx^wulax^w, the core spirit from which all of creation arises and which unites everything. tmx^wulax^w is nsyilxcən for the land

xatma[?]sqilx^w

In front of us sqilx^w; first thinking people who learned to survive from the natural laws

yilmixem

One-who-coils-as-one-strand; Chiefs; leaders within the community who received specialized training in Okanagan Traditional Knowledge (TEK), language and ceremony. Responsible to ensure the coil continues. [13]



[13] Note that the spellings and definitions of the nsyilxcən terms in this glossary were reviewed and by Syilx Okanagan Knowledge Keeper Richard Armstrong.



ǂƏLI K^wU SQILX^w

FOR THE
PEOPLE



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