

całkowicie miękki i przyjemny

**MAY WE REACH AGAIN THE COMING YEAR**

# MOON CALENDAR 2025



For Syilx People, Wellness is holistic and interconnected. Under the mandate of the Chiefs' Executive Council and the guidance of the ONA Wellness Committee the ONA continues to work towards and support the safety, health and well-being of our children, families, communities and land.

- to improve the health, well-being, safety and quality of life of Syilx Okanagan Nation community members
- implement Syilx law into governance and operations planning, and
- preservation of Syilx laws, culture, language and education.



The Spirit Bears raise awareness and support policy changes for justice and reconciliation in Canada. The ONA received a Spirit Bear from the Caring Society, named “tupa” by the Syilx Indian Residential School Committee, symbolizing the responsibility to protect and care for Syilx children and grandchildren. Tupa’s message for this year is to “lut ksnɬipmntəm iʔ sqilx<sup>w</sup>tət”, not forget our Indian ways, who we are.

The ONA is committed to the preservation and practice of Syilx Okanagan language and culture. As part of this commitment, this calendar is not a conventional calendar of months, rather it is created based on the *ǰiyáłnx<sup>w</sup>* – to guide you through the seasons. We realize this calendar is not perfect but we hope that it serves as a good tool to navigate you through the 13 *ǰiyáłnx<sup>w</sup>* of the year.

Please note that not all events are listed in this calendar and that dates are subject to change due to unforeseen circumstances or cancellations. Please check the ONA website and Facebook for up-to-date listings.





# SYILX UNITY *Declaration*



MEMBERS OF

**THE OKANAGAN NATION ALLIANCE and COLVILLE CONFEDERATED TRIBES make this declaration to signify unity between the Syilx Nation**

**THE PARTIES** have owned and occupied their Indigenous homelands since time immemorial; and

**WITHOUT** consultation or agreement with the Parties, colonizing governments established an international boundary, bisecting the Parties' homelands; and

**THE PARTIES** never agreed to or acquiesced to the international boundary at the 49th parallel; and

**DESPITE** the international boundary the Parties remain united through cultural, familial, territorial, economic, and political ties; and

**THE PARTIES** wish to strengthen this unity politically, culturally, and economically; and

**THE PARTIES** understand that working together for the Parties rights, title, and claims in unity best serves our collective interests.

**The Parties agree as follows:**

**POLITICAL UNITY:** The Parties agree to foster and encourage cooperation through political unity and alliance.

**CULTURAL UNITY:** The Parties agree to work in unity to protect, preserve, and promote the Parties' common culture, history, and language.

**ECONOMIC UNITY:** The Parties agree to work in unity to foster and expand economic development within their communities.

**TERRITORIAL UNITY:** The Parties agree that they will make best efforts to proceed in unity on all claims or assertions to title and/or rights that pertain to the Parties' Indigenous territory or special claims.

**DATED JULY 15, 2010**

“iʔ tm̓xʷúlaʔxʷ, iʔ tmixʷ naʔl̓ m̓nim̓łtət̓ t̓iʔ kʷu snaqsx  
The Land, all creation, and we as Syilx People are one.”







i? k'w'incutn na?l snk'lip<sup>2</sup> mnim'cəlx i? tk'wntisəlx i?scəwəx'w'ipla? k'l k'caw'tsəlx i? sqilx<sup>w</sup>.  
kcxa?xa?stím i? sc\_cəx'wəlx i? k'l\_nx'w'lx'w'ltans, k'l k'l\_nx'stans i? sqilx<sup>w</sup>, k'l tə sx'w'uy's.

Creator and Coyote laid down our laws/responsibility for us, sqilx<sup>w</sup>/syilx/s'uknaqínx,  
to carry for all time. We hold in high regard their decree and teachings of accepting  
the responsibility to be keepers of our waters, territory, lands, foods, and resources.

— axá i? scountət i? t'l x'a?xitət x'l i? nəqsiltət, Family Declaration



k'w'ulncutn k'w' ckniksts.

The Creator holds my hand.



# spaqt

DECEMBER 30, 2024 – JANUARY 28, 2025  
TIME OF EVERYTHING WHITE

skʁaʁíws  
S

skixʷíws  
M



sʔasłásq̓t  
T

skaʔłásq̓t  
W

smasq̓t  
TH

scl̓kstasq̓t  
F

skłarásq̓t  
S

	 30	New Year's Eve 31	New Year's Day 1	2	3	4
5	 6	7	8	9	10	11
12	 13	14	15	16	17	18
19	20	çaptikʷł: kʷəckʷəcstim iʔ stəłtałtet Forum 1 virtual  21	22	23	24	25
26	27	28	As the winter season blankets the earth in peaceful stillness, we honour the land as it rests and prepares for renewal. May this time of quiet reflection bring warmth to your heart and joy to your spirit. We are wishing you a serene winter season, filled with moments of rest and renewal.			







We give thanks to those practicing snix<sup>w</sup>ám, winterdance, to offer prayers and medicine for our communities, relatives, and land as it slows down during the time of snow falling. These sacred traditions remind us of the deep connections between people and nature, fostering a sense of unity and balance. Through snix<sup>w</sup>ám, we honour our ancestors and express gratitude for the gifts of the earth, reinforcing our responsibilities to care for the world around us.



limtmn yaʒt aʒ nx<sup>w</sup>əlx<sup>w</sup>altañ.

I am thankful for all that gives us life.



# kpu<sup>w</sup>x<sup>w</sup>əx<sup>w</sup>tan

JANUARY 29 – FEBRUARY 27  
TIME OF THE SNOW DRIFTING

skʰaʰciw̥s  
S

skix<sup>w</sup>iw̥s  
M

sʔasłásq̣t  
T




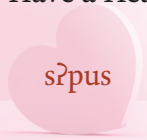

skaʔłásq̣t  
W

smasq̣t  
TH

scl̥kstasq̣t  
F

skłaʔásq̣t  
S

Syilx people have often regarded winter as the refreshing sensation of a deep inhale, while spring is perceived as the warm, soothing exhale. During the snowy season, the land undergoes a profound state of rest. It is a period for patience, reflection, and dedicating ourselves to our teachings from captik<sup>w</sup>ł.

			 29	Syilx Title & Rights Assembly sn̥pintktn, Penticton 30	Syilx Title & Rights Assembly 31	1
Groundhog Day 2	3	4	 5	6	7	8
9	10	11	 12	13	Valentine's Day Have a Heart Day  14	15
16	17	18	19	 20	çaptik <sup>w</sup> ł: k <sup>w</sup> əck <sup>w</sup> əcstim iʔ stəʔtaʔtet Forum 2 International Mother Language Day 21	22
23	24	25	26	27	<p>“Before contact our families were self-sustaining and interdependent, we cared for our children. Our children were the center, our Elders were the center, and so the Declaration that we have embraces those values and those beliefs.”</p> <p>– Carol Holmes</p> <p>Signing of the axá iʔ sc̥cuntət iʔ t̥l ʰaʔxítət ʰł iʔ nəqsiltət, Family Declaration</p>	



MULX IS THE OKANAGAN WORD FOR BLACK COTTONWOOD. THIS SPECIES IS THE FOUNDATION TREE AND ANCHOR OF THE OKANAGAN'S RARE AND ENDANGERED WETLAND ECOSYSTEMS.

Mulx deep-rooted plant communities provide crucial habitat to several endangered land and water species.

They also provide vital resources for the Syilx People, and for thousands of years, the Syilx made thorough use of mulx. Essentially, carved cottonwood dugout canoes were once the main method of water transportation.

The significance of mulx continues to be taught today. Canoe carving culture is in revival, linking language and ceremony to the master art form.

On November 15, 2024, at a historic gathering, Chiefs of the Syilx Nation, Mayors, Councillors and Regional Districts representatives signed a Memorandum of Agreement (MOA) to protect siwłk<sup>w</sup>, water. The MOA is the first time that elected leaders from the Syilx Nation and Local Governments have come together to discuss issues of common concern that transcend jurisdictional boundaries. The MOA supports a shared pathway to address watershed challenges and opportunities.



ks\_kəłqayx<sup>w</sup>ntim i? siwłk<sup>w</sup> na?ł tmx<sup>w</sup>ulax<sup>w</sup>.

We will protect the water and the land.



# sknirmən

FEBRUARY 28 – MARCH 28  
TIME OF THE BUTTERCUPS

skʰaʰiʷs  
S

skixʷiʷs  
M

sʔasʰasq̓t  
T

skaʔʰlasq̓t  
W

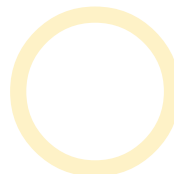



smasq̓t  
TH

scl̥kstasq̓t  
F

skʰaʔʰasq̓t  
S

“The health of our water impacts everyone of us in this room, it affects our families and anybody who lives here and visits here. In our culture and in our beliefs – water is sacred, without it, we cannot live.”

– Chief Robert Louie, MOA Signing for the Okanagan and Similkameen River Watersheds, including kl̥úsx̣nítkw, Okanagan Lake, and the nməʔqaytkw, Similkameen River

					 28	
2	3	4	5	6 YES Frontline Wellness swiws, Osoyoos 	7 YES Frontline Wellness	8 International Women's Day
9	10	11	12	13	14 	15
16	17 St. Patrick's Day	18 çaptikʷɬ: kʷəckʷəcstim iʔ stəʔtaʔtet Forum 3 swiws, Osoyoos	19 çaptikʷɬ: kʷəckʷəcstim iʔ stəʔtaʔtet Forum 3	20 Spring Equinox	21 Syilx Water Forum	22 World Water Day 
23	24	25	26	27	28	







The season of budding leaves ushers in a rejuvenated landscape, awakening both the earth and ourselves. As bears emerge from hibernation, we, too, begin to nourish ourselves with root plants, jumpstarting our digestive systems in preparation for the months ahead. Animals migrate from winter to summer ranges to access abundant resources, replenish energy, start raising their babies. Species like *sqpáqłca?*, mountain goats, and *snikłćá?*, elk, often move to higher altitudes to give birth and raise their young away from predators in cooler, sheltered environments.

**DID YOU KNOW?** This photo was captured on a ONA Natural Resources camera for the monitoring of wildlife. At ONA we are committed to adhering to our responsibilities as *sux<sup>w</sup>txtem*, caretakers, — with ONA biologists and *tmix<sup>w</sup>* technicians working on the ground to develop, manage, and implement wildlife projects and activities.



ǵast isx<sup>w</sup>əlx<sup>w</sup>ált.

My life is good.



# kpəckʰtan

MARCH 29 – APRIL 26  
TIME OF THE BUDDING LEAVES

skʰaʰíwʰs  
S

skixʷíwʰs  
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T

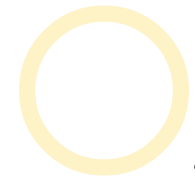
skaʰʰlásq̣t  
W

smasq̣t  
TH

scl̥kstasq̣t  
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skʰaʰásq̣t  
S

The arrival of spring infuses the tmxʷulaxʷ and tmixʷ with a warm, nurturing energy. The Spring Solstice has a deep cultural and spiritual significance, marking a time of renewal and balance. Spring brings us a season of growth, new life, and connection to the earth. Traditionally, this season marks a time when Syilx women would begin to establish the schedules for various seasonal activities like harvesting plants and berries throughout the year.



29

30	31	1	2	3	4	5
6	7	Grandmothers Gathering	Grandmothers Gathering	10	11	12
13	14	15	16	17	Good Friday	19
Easter Sunday	Easter Monday					xʷəxʷmínaʰ (Trout) Fishery qalisuʰ, Trout Lake
20	21	22	23	24	25	26







The land begins defrosting: root digging was a vital aspect of our food gathering, as well as our connection to the land and its cycles. Syilx people traditionally dug for roots for both sustenance and cultural reasons. Roots, such as *ə́əx̣ʷlusaʔ*, camas, *spił̥əm*, bitterroot, were essential food sources for us. These roots are rich in carbohydrates and provide vital nutrition, especially during the spring and early summer months when other food sources may not yet be abundant.

By harvesting roots, we maintain a reciprocal relationship with the earth, taking care not to deplete resources and ensuring that plants would regenerate for future generations.



kn climt.

I am thankful/happy.



# sp̓iɬ'mtən

APRIL 27 – MAY 26  
TIME OF THE BITTERROOT

sk̓aɬáíw̓s  
S

sk̓ixʷíw̓s  
M

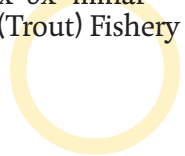



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S

 xʷəxʷmínaʔ (Trout) Fishery 27	28	29	30	ak̓l̓xʷumínaʔ (Shingle Creek) Fry Release 1	2	3
 4	5	Lower Vernon Creek Fry Release 6	nxʷaqʷaʔstn (Mission Creek) Fry Release 7	Six Mile Creek Fry Release 8	9	Bear Witness Day  10
Mother's Day 11	 12	sn̓luxwqnm (Castlegar) and takl̓isaickst (Slocan) Fry Release 13	sn̓k̓xykntn (Revelstoke) Fry Release 14	15	16	17
18	Victoria Day 19	 20	21	22	23	24
25	26	<p>Each May, salmon fry are released by the ONA and students from throughout the territory to begin their journey to the ocean, playing a vital role in the Syilx culture, spirituality, and food systems. Salmon are seen as a sacred gift that connects the community to their land and ancestors. Their preservation is crucial for the Syilx Nation's physical sustenance and cultural continuity. Typically, ntytyix, spring salmon, migrate upstream in early spring, peaking from April to May, and spawn in late summer or early fall after spending months in freshwater.</p>				

To learn more about our Chinook Restoration Program, please visit:  
<https://syilx.org/projects/okanagan-chinook-restoration-program/>







Summer Solstice holds significant cultural, spiritual, and seasonal importance. It marks the longest day of the year when the sun reaches its highest point in the sky, symbolizing the peak of light and warmth.

The summer months infuse us with a vibrant energy, marking a period when *tmix<sup>w</sup>* are particularly active. The land, plants, and animals are all alive and migrating across various parts of the territory. This season also heralds the arrival of many young beings, especially among our feathered relatives.

While this beautiful time of year keeps us bustling with activity, we must remember to express our prayers and gratitude for the blessings we have received.



*iʔ tṁx<sup>w</sup> úlaʔx<sup>w</sup>, iʔ tmiḡ<sup>w</sup> naʔł  
mniṁłtət ʔiʔ k<sup>w</sup>u snaqsx.*

The Land, all creation and us, as Syilx people, are one.



# miktutən

MAY 27 – JUNE 24  
TIME OF THE SUNFLOWER SEEDS

skʰaʰíwʰs  
S

skixʷíwʰs  
M





sʰasłásq̣t  
T

skaʰłásq̣t  
W

smasq̣t  
TH

sčłkstasq̣t  
F

skłarʰásq̣t  
S

		 27	28	29	30	31
1	 2	3	4	Syilx Unity Run qalisuʔ, Trout Lake  5	Unity Run continued 6	Unity Run continued National Black Bear Day 7
Unity Run continued 8	9	10	 11	12	13	14
Father's Day 15	16	17	 18	19	Summer Solstice Kettle Falls – Salmon Calling sʰwənítkʷ, Kettle Falls 20	Castlegar – Salmon Calling National Indigenous Peoples Day 21
Revy, Big Eddy – Salmon Calling skʰykn̩tn, Revelstoke 22	McIntyre – Salmon Calling nʰayl̩ntn, McIntyre 23	Enloe – Salmon Calling sənkʰl̩p i skʰwants, Enloe Dam 24	The Spirit of Syilx Unity Run raises awareness about youth suicide and violence. Focusing on Syilx youth wellness is crucial for cultural preservation, health, and identity, as it strengthens community bonds and fosters resilience against modern challenges.			







The summer months are a time of growth and vitality for essential foods like berries and fish. The Solstice marks a period for gathering and hunting, crucial for community sustenance. As stewards of the land, we must nurture our bond with the *tmx<sup>w</sup>ulax<sup>w</sup>* to ensure its blessings for future generations, striving to leave the land better than we found it.



*nk<sup>w</sup>əłtwistmntəm.*

We are standing together with them on this.



# ksiyaʔtən

JUNE 25 – JULY 23  
TIME OF THE SERVICE BERRY

skʰaʔíwʰs  
S

skixʷíwʰs  
M

sʔasíásq̓t  
T

skaʔílasq̓t  
W

smaʔq̓t  
TH

scl̓kstaʔq̓t  
F

			 25	26	27	28
29	30	Canada Day 1	 2	3	Annual Border Crossing Canoe Paddle, swiws, Osoyoos  4	5
6	7	8	9	 10	11	12
13	14	15	16	 17	18	19
20	21	22	ONA Annual General Assembly spaʔmən, Upper Nicola 23	<p>The 1990 Oka Crisis was a pivotal land dispute between the Mohawk Nation and Oka, Quebec, highlighting Indigenous rights and land claims in Canada.</p> <p>The 1990 Syilx Oka-Run was a solidarity action by the Syilx people, reflecting their connection to the Mohawks' struggle for Indigenous land rights and sovereignty across Canada. 2025 marks the 35<sup>th</sup> anniversary of this run.</p>		







The mandate of the ONA is to collaboratively promote and uphold the Title and Rights of the Syilx Okanagan Nation over their Territory, as confirmed in the 1987 Okanagan Nation Declaration. This vision represents the future of the Syilx Okanagan people. Governance of the Syilx Okanagan Nation is carried out by the Chiefs Executive Council (CEC), a leadership group formed under Syilx law. This council consists of the *yílmix<sup>w</sup>m*, chief, from affiliated communities and the *xaʔtus*, the elected leader of the Syilx Okanagan Nation.



*q<sup>w</sup>amq<sup>w</sup>əmt ispuʔús.*  
My heart feels amazing.



# ǂəyǂaytan

JULY 24 – AUGUST 22  
TIME OF THE RED THORN BERRY

skǂaǂíwǂs  
S

skix<sup>w</sup>íwǂs  
M

sǂasǂásǂt  
T

skaǂǂǂásǂt  
W

smaǂǂt  
TH

sǂǂkstaǂǂt  
F

skǂaǂǂásǂt  
S

“Without one another, we are not as Syilx strong as we could be. The only time you should be looking down on your people is when you are helping them up.”

– ǂiyáǂnx<sup>w</sup>, Danielle Saddleman

“We, the sqilx<sup>w</sup>, syilx, sǂuk<sup>w</sup>naǂínx<sup>w</sup> Peoples are responsible for providing for one another, no one is left in need.” – axá iǂ sccuntǂt iǂ tǂ ǂaǂxitǂt ǂǂ iǂ naǂsǂltǂt Family Declaration

ONA Annual  
General Assembly  
spaǂmǂn,  
Upper Nicola

24

25

26

International Day  
of Friendship

27

28

29

30

31

1

2

BC Day

3

4

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9

International Day  
of the World's  
Indigenous  
Peoples

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22







Syilx Youth Wellness is an important aspect of our people's efforts to support the health, wellbeing, and cultural resilience of our younger generations. A core part of youth wellness in Syilx communities is fostering a strong connection to culture and traditions. This includes teaching youth about language, traditional practices, ceremonies, and stories passed down from Elders.

Understanding their identity as Syilx people and their relationship with the land, animals, and each other helps young people develop a strong sense of belonging and pride. Their youthful energy radiates amongst all of us in the summer months when our ancestors would be exploring different parts of our territory before the cold months begin, training their minds and bodies to hunt and harvest for winter.



ixi? ksc'sapa?x kl spu?us.  
When you laugh, your sadness goes away.



$\phi \partial \check{X}^w \phi a \check{X}^w t a n$

**AUGUST 23 – SEPTEMBER 20**  
**TIME OF THE CHOKE CHERRY**

# skŹaćíwś

## S

skix<sup>w</sup>íws  
M

sʔaslʰasq̣t  
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skaʔɬlɑsɔt  
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TH

scłkstasqt  
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skɫaʔásq̣t  
S

The Okanagan Nation Response Team, səx<sup>w</sup>kənxit əlx, “Those Who Help”, is a team of community members who have received extensive training in the areas of suicide education, community mobilization, and critical incident response. They receive training at least twice a year to enhance their skills to better serve the communities they respond to.

To learn more visit: <https://syilx.org/wellness/our-programs-and-services/okanagan-nation-response-team/>



23

24	25	26	27	28	29	 30
31	Labour Day					
	1	2	3	4	5	6
 7	8	9	10	11	12	13
 14	15	16	17	18	Salmon Feast s̓x̓wə́x̓w nitk̓w, Okanagan Falls	Salmon Feast s̓x̓wə́x̓w nitk̓w, Okanagan Falls
					19	20





Syilx people traditionally prepared for winter in ways that reflected our deep connection to the land, seasonal knowledge, and the need to ensure survival during the colder months. Preparation for winter involved a combination of practical skills, cultural practices, and communal efforts. These months required a stronger, more purposeful energy to allow for fishing, hunting, and harvesting to sustain our communities.



aḵa? l k<sup>w</sup>u syilx itm<sup>x</sup>wúlax<sup>w</sup>tət, istəḫtaḫtət, lut pnkin tə ḵ<sup>w</sup>ickmntm km tə tumistmntm. məḫ kl ts ḵ<sup>w</sup>uys, ła kin ts sḵəlḵált.

This is our syilx life place, our laws/responsible life-ways have never been given away or sold. these ways are forever, til the end of days.



# sk'əlwistən

SEPTEMBER 21 – OCTOBER 20  
TIME OF THE RED SALMON

skʰaʰíw̓s  
S

skixʷíw̓s  
M

sʔasłásq̓t  
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skaʔłásq̓t  
W

smasq̓t  
TH

sčłkstasq̓t  
F

skłarásq̓t  
S


Salmon Feast sʰwəʰnitkʷ, Okanagan Falls 	Fall Equinox					
21	22	23	24	25	26	27
28		National Day for Truth & Reconciliation  Walk for the Children	1	2	3	4
5	6		8	9	10	11
12	Thanksgiving 	14	15	16	17	18
19	20	The Syilx Indian Residential School Committee consists of remarkable Syilx Elders, teachers, mentors, knowledge keepers, and staff who engage in meaningful discussions about the issues that impact them as survivors. They offer valuable insights on actions we can take today, as well as plans for National Truth & Reconciliation Day on September 30.				







Illustration: Billie Kruger

Syilx Okanagan people have historically thrived by gathering fish, game, berries, roots, and medicinal plants, viewing this as a ceremonial act that honours tmix<sup>w</sup>, all living things.

Hunting, fishing, and gathering serve as spiritual practices that unite families and communities, highlighting their role as land stewards responsible for preserving its abundance for future generations.



ᑭᑭ txət'ntiməlx mnmɪcəlx k<sup>w</sup>u ks txət'ntim'.

When we take care of them, they take care of us.





# tk'ayikstən

OCTOBER 21 – NOVEMBER 19  
TIME OF THE LEAVES WITHERING

skʰaʰíw̥s  
S

skixʷíw̥s  
M

sʔasl̥ásq̣t  
T

skaʔɬl̥ásq̣t  
W

smasq̣t  
TH

scl̥kstasq̣t  
F

skɬaʔásq̣t  
S

“Since time immemorial, we look after one another, our best interests for all time, for our resilience and continued prosperity.”

– axá iʔ scuntət iʔ tɬ ʰaʔxítət ʰl̥ iʔ  
nəqsiltət, Family Declaration



21



23

24

25

26

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28



29

30

Halloween

31

1

2

3

4



5

6

7

8

Remembrance  
Day

lut ks\_əcn̥ipəpts  
Lest We Forget



11

12

13

14

15

16

17

18

International  
Men's Day

19

Chronic Wasting Disease (CWD) is a fatal neurological illness affecting cervids such as deer, elk, moose, and caribou. Infected animals may appear healthy. While CWD has not been confirmed in the Okanagan, it raises concerns for the Syilx Nation due to its impact on cervid populations and food sovereignty. Testing harvested animals areas is strongly advised. For more information, visit: <https://syilx.org/natural-resources/tmix%ca%b7-wildlife/chronic-wasting-disease-in-syilx-territory/>







As the seasons shift, Syilx people would engage in cold plunges to acclimate their bodies for the upcoming colder months. This practice served as a precautionary measure, preparing us for situations where someone might accidentally fall into icy waters. By regularly performing this exercise, we conditioned our bodies to avoid shock, reducing the risk of swallowing life-threatening water.



k<sup>w</sup>u x<sup>w</sup>icxt ikspxpaxt.

Give me wisdom.



# kc'a?c'a?ɬtan

NOVEMBER 20 – DECEMBER 19  
TIME OF THE COLD WEATHER

skʁaʁíwʁs  
S

skixʷíwʁs  
M

sʔasłásq̓t  
T

skaʔɬlásq̓t  
W

smasq̓t  
TH

scl̓kstasq̓t  
F

skɬaʔásq̓t  
S

“scxʷiplaxʷ of the Syilx people refers to the protocols and teaching while being out on the land. The belief and practice of only taking the plants and medicines that you need and leaving the rest for the animals and the earth. It holds the teaching of offerings, and what kinds of offerings to make. It contains the laws of how you carry yourself while out on the land, the respect for the plants, animals, earth, and air.”

National Child Day  20	21	Survivors of Suicide Loss Day 22
National Addictions Awareness Week  27	National Addictions Awareness Week 28	29
30	1	2
3	4 	5
6	7	8
9	10	11 
12	13	14
15	16	17
18	19	20

“When your Grandmother spoke, you listened, no questions asked, no talkback.”  
– ȷílmixʷm Clarence Louie







For Syilx people, the solstice is often seen as a powerful time when the earth begins its journey toward rebirth, symbolizing hope, balance, and the return of light. It is a moment to honour the natural world and its rhythms. Traditional teachings emphasize the importance of the seasons, the land, and the ancestors, with ceremonies and rituals that align with the natural cycle. These observances can include gatherings of family and community, storytelling, feasting, and other practices that maintain the connection to the land and each other.



mtn axa? i'l tiłx i? sic spintk.  
May all the people have a safe and Happy New Year.



# smuq<sup>w</sup>əq<sup>w</sup>tan

DECEMBER 20 – JANUARY 17, 2026  
TIME OF THE SNOW FALL

skʰaʰíw̥s  
S

skix<sup>w</sup>íw̥s  
M

sʔasíásq̣t  
T

skaʔííasq̣t  
W

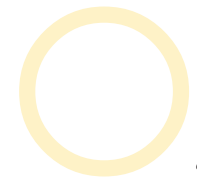
smasq̣t  
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scl̥kstasq̣t  
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skíar̥ásq̣t  
S

As the winter season envelops the earth in a tranquil stillness, we pay tribute to the land as it rests and readies itself for renewal. May this period of quiet reflection bring warmth to your heart and joy to your spirit.

We wish you a peaceful winter season, abundant with moments of rest and rejuvenation.



20

ta'tupas  
Birthday  
age: 154  
Winter  
Solstice



22

23

24

25

26



27

28

29

30

31

1

2



3

4

5

6

7

8

9



10

11

12

13

14

15

16

17







# axá i? sccuntət i? tɫ ʃaʔxítət ʃɫ i? nəqsíltət

## FAMILY DECLARATION

i? kʷɫɪncutn naʔɫ snkɫip<sup>2</sup> mnimɫcəɫx i? ɪkʷntisəɫx i? sč̣x̣wəʃwíplaʔ  
 kɫ kɫcawtsəɫx i? sqilxʷ. kc̣ʰaʔʰaʔstím i? sc̣c̣aʃwəɫx i?  
 kɫ ɲxʷɫxʷɫtans, kɫ kɫn̥xstans i? sqilxʷ, kɫ tə sxʷuys.

i? tm̥xʷúlaʔxʷ<sup>3</sup>, i? tmixʷ<sup>4</sup> naʔɫ mnimɫtət ɪi? kʷu snaqsx.

tɫ scwaýs i? tm̥xʷúlaʔxʷ ki? kʷu sʔaláʔx axá i? kʷu  
 sqilxʷ / syilx / sʔukʷnaqínx, ixí? i? st̥kʷukʷxíxtət i? tɫ kʷɫɪncutn.  
 ks\_səcqixʷstm i? xmintət i? tɫ aʔ nxʷɫxʷɫtantət uɫ kckɫqixʷstm uɫ  
 kctxəístim i? tm̥xʷúlaʔxʷtət uɫ aʔ nqilxʷcn.pintk əckʷuɫmstm aʔ  
 nqʷɫqɪltntət uɫ aʔ nkʷúɫmntət ... nákʷuɫamntət<sup>5</sup>. lut pənkin t̥ xʷic̣xmntm, t̥  
 t̥w̥mismntm, i? kʷu t̥ukʷɫtim tɫ kʷɫɪncutn naʔɫ snkɫip ... kɫ t̥ sxʷuys.

i? kʷu nəqsílt, i? kʷu qʷsqʷsʔam,  
 i? kʷu stmáliʔs, yʃat i? kʷu sqilxʷ.

tɫ t̥ sxʷuys ... way i? kʷuɫɫ ... nixʷ i? lutí i? kʷuɫɫ ... ʃáʔʰaʔəɫx ... əcpútaʔstm  
 ... kʷu yʃayʃát cṭxəístim i? scəcmaláʔtət naʔɫ i? snəqsilxʷtət.

ɪi? mnimɫtət, mi kʷu əccut stim i? kɫ\_kč̣x̣wəʃwíplaʔs i? scəcmaláʔtət,  
 i? kɫ\_n̥xstans i? kɫ\_ʃast scxʷɫxʷaɫts, uɫ i? kɫ kɫ\_ʃspɫíwts  
 i? scəcmaláʔtət naʔɫ i? nkʷcwilxʷtət uɫ i? sqilxʷɫcawtət.

Creator and Coyote laid down our laws/responsibility for us, sqilxʷ/syilx/sʔuknaqínx,  
 to carry for all time. We hold in high regard their decree and teachings of accepting  
 the responsibility to be keepers of our waters, territory, lands, foods, and resources.

The Land, all creation, and us, as sqilxʷ/syilx/sʔuknaqínx People, are one.

From time immemorial, We, the sqilxʷ/syilx/sʔuknaqínx,  
 (Okanagan Peoples) have inhabited our territory  
 – we defend and look after our lands and resources.

We speak our language, live our customs, traditions and  
 our way of life. We have not and will never cede, release,  
 or surrender our lands or resources ... for all time.

We define family, as our immediate family, our extended  
 family, and all those that we accept as family.

From time immemorial, our children now, those yet to be born, are sacred.  
 We revere our children. We all care for our children and our families.

It is our inherent right, that we are the only ones to say what governs  
 us, for what are the best interests, the good health, and well-being of our  
 children and people, and our sqilxʷ/syilx/sʔuknaqínx ways.



# 2025

## JANUARY

S	M	T	W	T	F	S
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19	20	21	22	23	24	25
26	27	28	29	30	31	

## FEBRUARY

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23	24	25	26	27	28	

## MARCH

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16	17	18	19	20	21	22
23	24	25	26	27	28	29
30	31					

## APRIL

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## MAY

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25	26	27	28	29	30	31

## JUNE

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22	23	24	25	26	27	28
29	30					

## JULY

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27	28	29	30	31		

## AUGUST

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17	18	19	20	21	22	23
24	25	26	27	28	29	30

## SEPTEMBER

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14	15	16	17	18	19	20
21	22	23	24	25	26	27
28	29	30				

## OCTOBER

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19	20	21	22	23	24	25
26	27	28	29	30	31	

## NOVEMBER

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23	24	25	26	27	28	29
30						

## DECEMBER

S	M	T	W	T	F	S
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7	8	9	10	11	12	13
14	15	16	17	18	19	20
21	22	23	24	25	26	27
28	29	30	31			

We would like to thank the ONA Wellness Committee, all those who stand up for our children, and all those who have throughout history stood up to advocate for and take care of our children.





# kʔlilxʷ | Spotted Lake:

Culturally-Rich.  
Ecologically-  
Sensitive.



Illustration: Levi George



## The importance of this sacred site cannot be underestimated.

While kʔlilxʷ, Spotted Lake, is undoubtedly a geological wonder, for Syilx Okanagan people this is a sacred medicine lake and a protected cultural heritage site. For centuries, Syilx people have gone to kʔlilxʷ to help them heal, whether it be physically or spiritually.

“Since the dawn of history, Spotted Lake or “kʔlilxʷ” as we call it, has been a sacred place. Indians from all tribes came to visit the lake for the medicine the lake contains. The surrounding ceremonial cairns, too numerous to count, testify

to that. Some of these are so ancient that they have sunk underground, and only their tops remain above ground. Some are buried altogether. There are many stories told by our ancestors about the cures this lake has provided, physically and spiritually through its medicine powers.”

Excerpt from the Statement of the Okanagan Tribal Chiefs (1979)

In 2001, after several decades of advocacy work from Syilx Elders and Chiefs, the Okanagan Nation Alliance and the Minister of Indian Affairs and Northern Development successfully

finalized the acquisition of the 56-acre site of kʔlilxʷ; which is now protected and monitored by its original caretakers. The Syilx people have been able to preserve and protect this important site from development and restore it as an essential cultural, ecological site.

To learn more about the Syilx people visit [www.syilx.org](http://www.syilx.org) or visit



[www.okanagannation.com](http://www.okanagannation.com)