



caɽk^w mi əłkəłkicntm iɽ nəqspintk



MAY WE REACH AGAIN THE COMING YEAR

MOON CALENDAR 2026



www.okanagannation.com





kł c̓pəl̓k̓ stim̓ (cause to come back)

After years of dedication, advocacy, planning, and overcoming countless challenges, the Okanagan Lake Dam Fish Passage officially opened in August 2025. For the first time in nearly 100 years, salmon now have permanent, unimpeded access from the Okanagan River into 350 square kilometres of Okanagan Lake and 13 of its tributaries. This marks a major milestone in restoring salmon habitat and supporting the health of our ecosystems for generations to come.

The Riverwatcher live camera at the Okanagan Lake Dam Passage will be offline over the winter, but will be re-installed February 2026.

Watch Here:





On January 3, 2026, we will see a supermoon known as the n'ícə̀n x̣iyá̀lnx^w (Wolf Moon). We learn from n'ícə̀n as the one who moves with family, speaks with purpose, and endures the hard season with strength and unity. This moon reminds us to care for one another, listen carefully, and walk in harmony with the upcoming year. This is a time of slowing down, observing, holding each other close, and reaffirming our responsibilities to family and community.



n'ícə̀n | wolf



x̣iyá̀lnx^w | moon



spaqt

JANUARY 18 – FEBRUARY 16 TIME OF EVERYTHING WHITE

skʁaʁiʁws
S

skixʁiʁws
M

sʁaslʁasqt
T

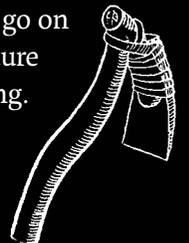
skaʁʁlʁasqt
W

smaʁqt
TH

sclʁkstaʁqt
F

skʁaʁʁasqt
S

 18	19	20	capʁikʁwʁ: kʁwʁckʁwʁcstim iʁ stʁʁtʁtʁtet Session 2 virtual	21	22	23	24
 25	26	27		28	29	30	31
 1	Groundhog Day 2	3		4	5	6	7
8	 9	10		11	12	13	Valentine's Day Have a Heart Day sʁpus  14
15	FAMILY DAY nʁqsilt DAY	16	<p>GRANDMOTHER TEACHING: Trout tastes the best in winter, so ice fishing is key. Syilx people did not go on the ice until the Elders and skilled land readers confirmed it was safe. This was done by watching temperature patterns, listening to the ice, and reading snow cover, current patterns, and where springs keep water moving.</p> <p>Stone adzes and chisels we used to make a clean, circular hole to reduce cracking and keep the ice strong. A white or bone-colored decoy (fish-shaped or spoon-shaped) was lowered and moved gently, like jigging, to lure trout or lingcod close.</p>				





In February 2025, the ONA and Wild Sheep Society initiated the yilík^wlxkn Psoroptic Mange Clinical Trial, focused on treating Psoroptic Mange over 15-18 months. This trial aims to enhance conservation efforts and improve the health of bighorn sheep in the Okanagan by developing effective treatment protocols, advancing adaptive wildlife management strategies for sustaining yilík^wlxkn populations across BC and internationally.

Learn more:



k^wu səčq^waʔq^wʔálx

We are speaking.

słáʔłʔam tə spaʔaʔt

searching for knowledge

kpux^{wəx}w^{tan}

FEBRUARY 17 – MARCH 17
TIME OF THE SNOW DRIFTING

skʁaʁiws
S

skix^{wi}ws
M

sʁaslásqt
T

skaʁʁlásqt
W

smasqt
TH

sclkstasqt
F

skʁaʁásqt
S

The #WeLoveLanguage Campaign brings awareness to the language we use when speaking to others and issues of violence in our communities.



17

capik^{wɛ}:
k^{wə}ck^{wə}cstim
iʁ stəʁtəʁtet
Session 3
virtual

18

19

20

International
Mother
Language Day

21

22

23



24

Pink Shirt Day

25

26

27

28

CEC Elders
Meeting



3

4

5

YES Frontline
Wellness

6

YES Frontline
Wellness

7

International
Women's Day

8

9

10



11

12

13

14

St. Patrick's Day

15

16

17

As Syilx people we are united through our culture, customs, and language – nsyilxcən. Our language is steeped in thousands of years of knowledge of this land and teachings about natural laws. Our language was given to us by k^{wul}əncutn from the land and all the living things that were here before us. When we were created, a covenant was made that we would act as caretakers of nx^{wə}lx^{wə}ltantət (that which gives us life). Our language gives us the right and responsibility to be here.



sqipc – Spring is symbolic of feminine energy, nurturing, and life-giving forces. In Syilx culture, elder women and grandmothers held critical authority each sqipc: setting the seasonal schedule of when to harvest, when to travel, and when to gather. Women’s knowledge of the land and foods gave them social and cultural authority that functioned alongside male political leadership. They ensured that our relationship with the land remained sustainable, caring for the territory and water.



səx^wtxətnitk^w | Water Protector
txətncutns i? təmx^wula?x^w u? i? siw?k^w
Protect the land and water for all who live here.

Photo courtesy: Kelsie Kilawna

sknirmən

MARCH 18 – APRIL 16
TIME OF THE BUTTERCUPS

skʒaʒiʷs
S

skixʷiʷs
M

sʒasʌsqt
T

skaʒʰʌsqt
W

smasqt
TH

sclʌkstasqt
F

skʌʒʌsqt
S

COLD PLUNGES in rivers, creeks, or lakes, especially at the turn of the seasons, have long been a ceremonial and physical practice for cleansing, strengthening, and attuning the body. Modern science reaffirms cold plunges improve stress, dopamine hormone balance, and testosterone in men. They strengthen immunity, thermoregulation, and mental focus; something our ancestors already knew intuitively.

				 18	19	Spring Equinox 20	21
 22	World Bear Day Syilx Water Forum  23	Syilx Water Forum 24	 25	26	27	28	
29	30	National Indigenous Languages Day 31	 1	2	GOOD FRIDAY 3	4	
EASTER SUNDAY 5	EASTER MONDAY 6	7	8	 9	Siblings Day 10	11	
12	13	Grandmothers Gathering 14	Grandmothers Gathering Building a Better Future Bursary opens 15	Grandmothers Gathering 16	<p>ONA is working with Stó:lō and Nlaka'pamux Nations to restore grizzly bear populations in southwest BC and steward their recovery in the North Cascades region. Learn more here:</p> 		



Historically, stunx were crucial for healthy wetlands in Syilx Territory, especially in the Okanagan Creek watershed. European settlement led to a decline in stunx populations, and damming resulting in drying streams, eroding banks, declining vegetation, and poor water quality, further exacerbated by cattle. The Beaver Dam Analogues (BDA) project seeks to bring stunx back by mimicking their natural dams to improve the regions hydrology and overall environment.

INSET: Delaney Hall, a tmix^w (wildlife) technician with the Okanagan Nation Alliance and a member of the Osoyoos Indian Band, gestures towards a pool forming along Coteay Creek on Sept. 10. The deeper water is the result of a human-made beaver dam analogue.

Mimicry Project inset photo and caption courtesy: Aaron Hemens

IndigiNews
Beaver Mimicry:



stunx | beaver
x^wəx^wmína? | trout

kpəckɬtan

APRIL 17 – MAY 15
TIME OF THE BUDDING LEAVES

skʒa'íw's
S

skix^wíw's
M

sʒas'lásq't
T

skaʒ'ɬlásq't
W

smasq't
TH

scl'kstasq't
F

skɬaʒ'ásq't
S

Traditional Syilx nutrition follows the land's natural rhythms. After a long winter of eating mostly preserved and dried foods, the body was in preservation mode with lower activity levels and slower digestion. Early spring provided meats high in fats, such as groundhogs or trout, to reignite the metabolism for increased activity levels. Then, the bitter and starchy roots were gathered to stimulate and cleanse the digestive system. Today, science confirms these practices balance hormones, support liver health, and strengthen immunity; knowledge our ancestors already lived by.

							
17							18
			Earth Day				
19	20	21	22	23	24	25	25
				snpintktn, Penticton Fry Release			
26	27	28	29	 30	1	2	2
			nɬə'ɬpmuscin, Vernon Fry Release	ki'pláwnaʒ, Kelowna Fry Release	sən'λuxuxtan, Six Mile Creek Fry Release		
3	4	5	 6	 7	 8	8	9
Bear Witness Day		snɬuxwqnm, Castlegar and takliʒaickst, Slocan Fry Release	snk'xykntn, Revelstoke Fry Release		Endangered Species Day (includes plants)		
Mothers Day 10	11	 12	 13	14	15	15	





COUGAR TRAIL CAM

swaꞑ are solitary creatures, meaning they usually keep to themselves, unless they are raising cubs to sub-adults, like this mother and her two sub-adult cubs.

swaꞑ are a keystone species, meaning their presence, or absence, affects many other species and ecosystem functions. As part of the agreement we made with k^wuləncutn and our Food Chiefs, we did not consider swaꞑ, or any animals with eyes facing forward, as food sources; they are predators like us. They play a vital role in maintaining balance in the wild. They don't consume every part of their prey, leaving behind scraps that feed scavengers like bears, coyotes, eagles, and even insects. This ripple effect supports biodiversity from the top of the food chain down.

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^wtxtem – caretakers, with ONA biologists and tmix^w technicians working on the ground to develop, manage, and implement wildlife projects and activities.



swaꞑ | cougar

ꞑaluꞑscút | gather together

spił' mtən

MAY 16 – JUNE 13
TIME OF THE BITTERROOT

skʒač'íw's
S

skix'w'íw's
M

sʒasłásq̄t
T

skaʒ'łásq̄t
W

smasq̄t
TH

sčłkstasq̄t
F

skłar'ásq̄t
S

The ONA is actively involved in protecting various species at risk within Syilx territory, including kiławnaʒ – grizzly bears, čamtus – sturgeon, ntytyix – salmon, and yč'wyč'w'utxn – badgers. Efforts focus on restoring habitat, managing fisheries, addressing threats like invasive species, and implementing long-term recovery strategies guided by both traditional Syilx knowledge and scientific data.

Endangered
Species Day

16

	VICTORIA DAY						World Turtle Day  23
17	18	19	20	21	22	23	23
24	25	26	27	28	29	30	30
Building a Better Future Bursary deadline  31	BC Wild Salmon Day  1	2	3	Syilx Unity Run  4	Unity Run <i>continued</i> 5	Unity Run <i>continued</i> 6	6
Unity Run <i>continued</i> National Black Bear Day 7	 8	9	10	11	National Cougar Day 12	13	13

Salmon Guardians at s̓x̓nitkʷ

sən̓k̓lip serves as a teacher of the natural laws and protocols we must uphold to live in harmony with tmixʷ (all living things). We carry these teachings forward to fulfill our inherent duty as guardians of the land, water, and tmixʷ, much like our salmon guardians.



c̓r̓ʔtups – Fisher was granted “guardian of the higher lands”. His responsibility is to regulate the creeks and watersheds.



s̓ʌn̓ixʷ – Muskrat was honoured as a teacher “in the water”. His responsibility is to care for the dams and vegetation in the river.



stunx – Beaver was granted “guardian of the river”. His responsibility is to build dams to regulate the water levels.



“Salmon will give their lives trying to come back to us... even if that dam is ten miles high, they’ll fight that dam to come home to us.”

When sən̓k̓lip – Coyote travelled north from the Columbia River to bring salmon into the Okanagan River and valley, he stopped at a traditional Syilx fishing camp, s̓x̓w̓xʷnitkʷ – Okanagan Falls. He asked the Syilx people for a wife and home. He continued his journey north, but upon returning, he found his wife pregnant by another, leading to his disappointment. He placed a cradleboard above the river to show everyone he did not receive this promise. However, to show his commitment to bring salmon, he also left a fishing spear across the river at akspaqm̓ix – Vaseux Lake. He then left three rock formations as story markers above s̓x̓w̓xʷnitkʷ – stunx – beaver as guardian of the river, s̓ʌn̓ixʷ – muskrat as teacher in the water, and c̓r̓ʔtups – fisher as guardian of higher lands.



l̓piw | male’s father



m̓istəm̓ | female’s father



miktutən

JUNE 14 – JULY 13
TIME OF THE SUNFLOWER SEEDS

skʒaʕíw̄s
S

skixʷíw̄s
M

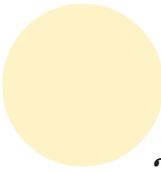
sʒasłásq̄t
T

skaʔłásq̄t
W

smaʒq̄t
TH

sčłkstasq̄t
F

skłarʒásq̄t
S

 14	15	16	17	18	19	20
Summer Solstice National Indigenous Peoples Day Fathers Day 21	22	23	24	25	26	27
28	 29	30	CANADA DAY 1	2	3	Annual Border Crossing Canoe Paddle, swiws, Osoyoos 
5	6	 7	8	9	10	11
12	13	<p>In honour of Fathers Day, we recognize the vital roles that our Syilx men and fathers have historically embraced. Serving as protectors and providers, embodying a profound sense of responsibility for the safety and well-being of their families and communities, while preserving their partners and mothers lineage. A skilled hunter was valued for generosity; supporting Elders, widows, children, and sustainable resource sharing rather than just hunting. They stand as defenders of water, wildlife, and territory. With an understanding that balance between women and men is sacred, no one leads alone and both are needed for the community to live well.</p>				



čay'xa? – crayfish are an important indicator of siwłk^w – water health. When we plan for and protect crayfish, we are also caring for countless other beings that depend on clean, living waters. čay'xa? hold a special relationship with ntytyix – Spring Chinook Salmon, one that reminds us of our Syilx responsibility to look after all tmix^w relatives and ensure the waters remain healthy for their return.

“Crayfish are the ones that tell all the creatures all the way up the Columbia and Okanagan rivers that this water is clean enough for ntytyix to come home and spawn their eggs in the creeks.”

— caylx, Richard Armstrong



skłá?sm̄ist | scout

čay'xa? | crayfish



ksiyap̓tən

JULY 14 – AUGUST 11
TIME OF THE SERVICE BERRY

skʰaʰíw̓s
S

skixʷíw̓s
M

sʰas̓l̓ásq̓t
T

skaʔʰl̓ásq̓t
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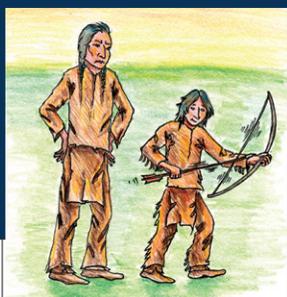
smasq̓t
TH

scl̓kstasq̓t
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skʰaʰásq̓t
S



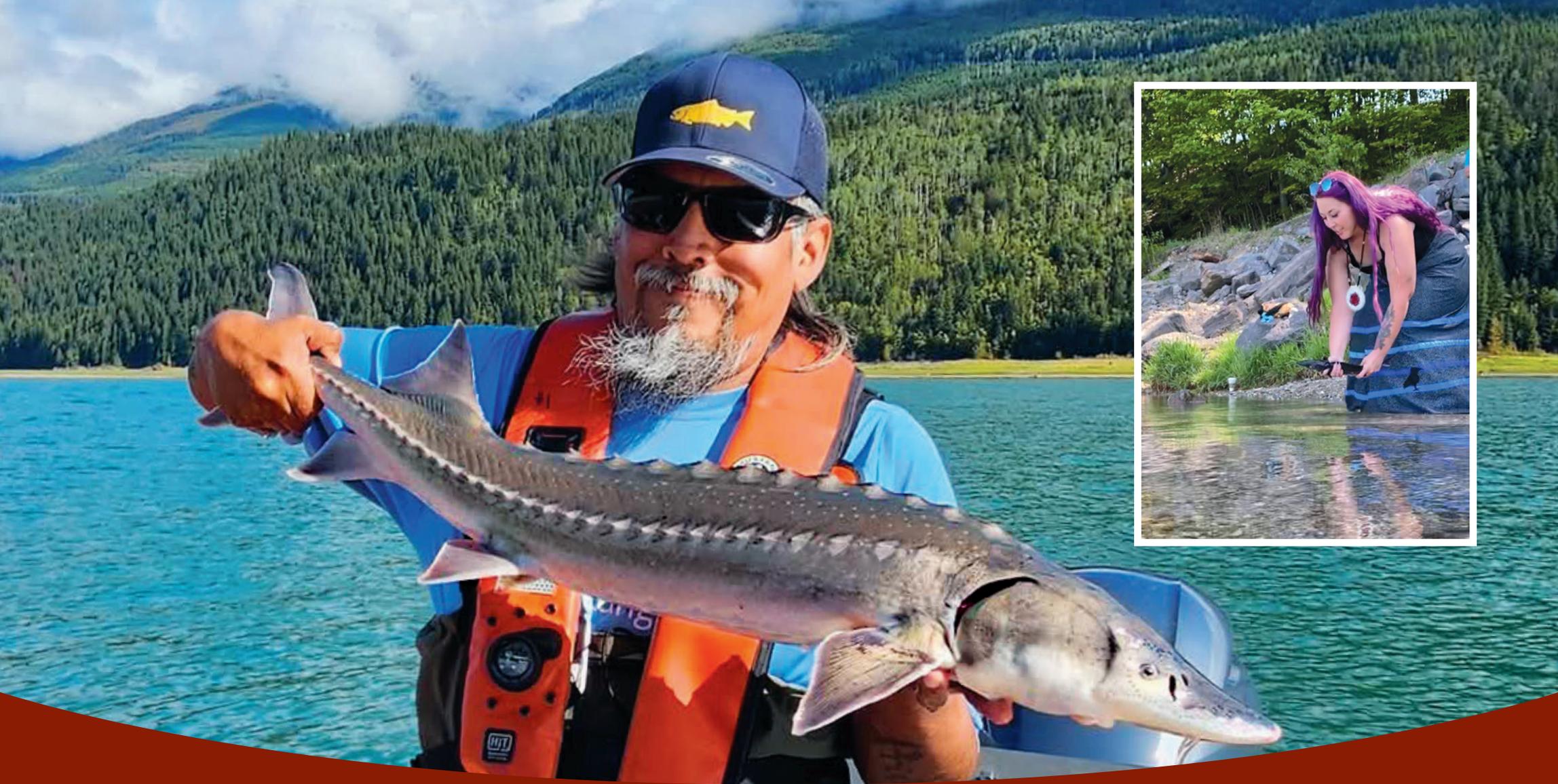
piḵm | to hunt



		 14		15	World Snake Day		16		17		18	
	19	20	 21	22	ONA Annual General Assembly spaḵmən, Upper Nicola	ONA Annual General Assembly spaḵmən, Upper Nicola		23	Cousins Day		24	25
Aunts and Uncles Day	26	27	28	29		International Day of Friendship		30			31	1
	2	3	4	5				6			7	8
International Day of the Worlds Indigenous Peoples	9	10	11									

BC DAY

Hunting deer or caribou typically began when the smúkʷaʰxn – sunflower died. skʰáʰsm̓st – scouts played a crucial role in guiding community informed decisions about when and where to hunt, ensuring that the delicate balance of the ecosystem. They did not disturb ideal feeding and birthing zones. If numbers or food sources were low in one area, they refused to hunt there to allow for regrowth. Thus, the act of hunting transcended mere necessity. It was a reflection of Syilx values and commitment to live in harmony with tmixʷ – all living things – emphasizing that every living being has its place and purpose, and that we are one part of the greater whole.



The August full moon is referred as the *ćamtus xiyáłnx^w* – Sturgeon Moon. Syilx people recognize *ćamtus* as one of the oldest water-beings, a relative that has been here since “the world before this world”. Because *ćamtus* are slow-moving, long-lived, and deeply tied to river systems, *ćamtus* teaches us to move with intention, not hurry.

Today, *ćamtus* are listed as Endangered under the Species at Risk Act. The ONA works to protect *ćamtus* by monitoring their spawning habits and providing habitat recommendations to agencies involved in the damming of their natural habitat. During monitoring, live eggs and larvae are transferred to Kootenay Trout Hatchery for rearing and subsequent release back into *nǰ^wəntk^witk^w* – Columbia River near *snkǰykntn* – Revekstoke to restore the population.



ćamtus
sturgeon

stəktəkcx^wlǰp
red-osier dogwood



ǂəyǂaytan

AUGUST 12 – SEPTEMBER 9
TIME OF THE RED THORN BERRY

skǂaǂíwǂs
S

skix^wíwǂs
M

sǂasǂásǂt
T

skaǂǂlǂásǂt
W

smasǂt
TH

sǂlkstasǂt
F

skǂaǂǂásǂt
S

GRANDMOTHER TEACHING: stǂktǂkcx^wǂp – red-osier dogwood stems are a muted green in the spring and summer months. When they start to turn red is the sign that sǂwin – sockeye salmon are coming. It is important to learn these indicators in relation to the changes in climate that we are seeing today.

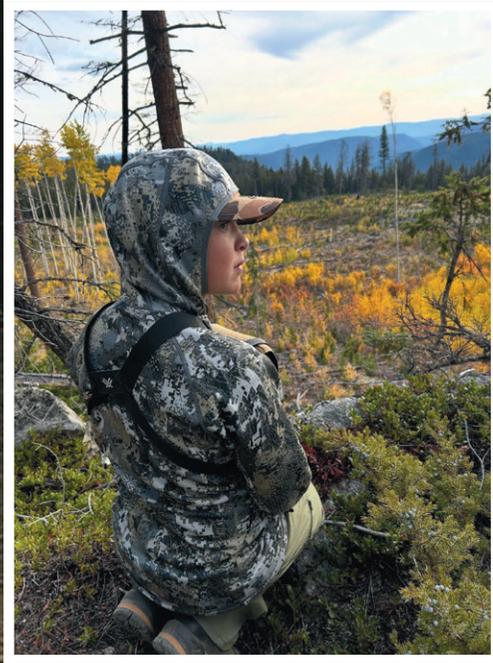
			 12	13	14	15
16	17	18	 19	20	21	22
23	24	25	26	 27	28	29
30	Overdose Awareness Day 31	1	2	3	 4	5
6	LABOUR DAY 7	8	9	While preserving fish, meats, berries, and roots occurred year-round, summer was the time of preserving and canning foods in preparation for winter. Berry and kǂkǂni – kokanee leathers, dried meat, smoked or wind-dried salmon were high in energy, easy to pack and long lasting – the original Syilx power bars!		



The full moon closest to the autumn solstice is known as the Harvest Moon. This indicates a significant time for Syilx people as we begin preparing for winter, giving thanks for the foods gathered, honouring the sacredness of the river, and ensuring that families and communities are ready for the cold season ahead. During this time, we are harvesting sćwin – sockeye salmon which helps lubricate our joints, is easier to digest and prepares our bodies for the red meats we will be eating for the winter.



snǰaʔiwłəm | Honour the sacredness of the river.
ᑕacǰúlaʔx^w | Look at the ground.



This month's full moon is commonly referred to as the Hunters Moon. We honour our Syilx hunters who rise before the sun, move with the land, and provide for their families and communities. Your discipline, respect, and generosity continue the teachings of our ancestors. liml̓mt for carrying these responsibilities with a good heart and passing your knowledge to others.



ᓄᓗ txət'ntiməlx mmimłcəlx k^wu ks txət'ntim'

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

sk'əlwistən

OCTOBER 10 – NOVEMBER 7
TIME OF THE RED SALMON

skʒa'íw's
S

skix^wíw's
M

sʒas'lásq̄t
T

skaʒ'hlásq̄t
W

smasq̄t
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scl'kstasq̄t
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sk'lar'ásq̄t
S

HUNTERS: SUBMIT A HEAD, GET AHEAD

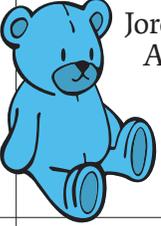
Chronic Wasting Disease (CWD) is a fatal neurological disease caused by prions (protein in the brain) that affects cervid species such as deer, elk, moose, and caribou. It is spread through contact, and can remain active in the soil. Although it is likely not

dangerous to people, it is a threat to Syilx food sovereignty. CWD leads to significant declines in cervid populations, and it is NOT recommended to eat CWD-positive meat. Submit your samples to the ONA for testing: www.syilx.org

World Mental Health Day



10

	THANKSGIVING DAY						
11	12	13	14	15	16	17	
 18	19	20	21	 Jordan River Anderson's Birthday	22	23	24
 25	26	27	28	29	30	31	Halloween
 1	2	3	4	5	6	7	



INSET: Spotted on our trail cams, a curious pkam posing for an ONA Natural Resources camera for wildlife monitoring. At ONA, we are committed to adhering to our responsibilities as *sux^wtxtem* – caretakers, with ONA biologists and *tmix^w* technicians working on the ground to develop, manage, and implement wildlife projects and activities.

For the Syilx Okanagan people, late summer and fall were critical seasons for harvesting nutrient-dense foods that would carry families through the long, cold winter months. Hunting was not only an act of survival, it was deeply tied to responsibility, culture, and respect for *tmix^w* – all living things. The high-fat red meats like deer, elk, and moose helped our people build strength, store energy, and prepare for the long winter months. Through drying, smoking, and sharing, hunters ensured every part of the animal supported our families, Elders, and community.



pkam | bobcat



sax^wpixm | hunter



tk'ayikstən

NOVEMBER 8 – DECEMBER 7
TIME OF THE LEAVES WITHERING

skʒa'íw's
S

skix'wíw's
M

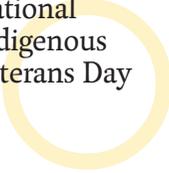
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skaʒʰlásq̄t
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skʰaʒásq̄t
S

National Indigenous Veterans Day  8	9	10	Remembrance Day  lut ks_əcnʰipəpts Lest We Forget 11	12	13	14
15	16	 17	18	International Men's Day 19	World Children's Day 20	International Survivors of Suicide Loss Day 21
22	23	 24	National Addictions Awareness Week 25	National Addictions Awareness Week 26	National Addictions Awareness Week 27	National Addictions Awareness Week 28
National Addictions Awareness Week 29	 30	1	2	3	4	5
6	7	<p>On November 24, 2026, we will see a supermoon known as the stunx xiyáʰnxʷ – Beaver Moon. It is named for the time when beavers seek shelter in their lodges after gathering winter food. As the waters cool and the land settles into winter, we are reminded to prepare our homes, support our families, and work together for the season ahead.</p> <p>Beaver teaches us patience, cooperation, and the importance of building in a good way, not just for ourselves, but for all our relatives who depend on these lands and waters.</p>				



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

Even the smallest creatures carry great power when they use their minds, awareness, and swift decision-making, much like *spápqłca?*. *spápqłca?* is a small but powerful being whose behaviour and way of life offers valuable lessons about cognizance, determination and perseverance. With keen perception, *spápqłca?* can detect movement, sounds, and patterns long before other animals do. *spápqłca?* endures harsh winters and preys on animals significantly larger than itself, serving as a reminder that determination and ingenuity can help us navigate challenging times.



spápqłca? | winter weasel



łəłkam' | summer weasel



kc'aꞑc'aꞑꞑtan

DECEMBER 8 – JANUARY 6, 2027
TIME OF THE COLD WEATHER

skꞑaꞑíwꞑ
S

skix^wíwꞑ
M

sꞑaslásqꞑ
T

skaꞑꞑlásqꞑ
W

smaꞑqꞑ
TH

sꞑlꞑkꞑstasqꞑ
F

skꞑaꞑásqꞑ
S

“We have to do what the Creator expects of us. Raise your children, teach them, don't let anybody else teach them because that's what your responsibility is.”

— Joey Pierre, 2013

						
		8	9	10	11	12
						
13	14	15	16	17	18	19
20	ta'tupas Birthday age: 156 <hr/> Winter Solstice 	22	 23	24	25	26
27	28	29	30	31	1	2
3	National Ribbon Skirt Day 	4	5	6	Recognizing Indigenous women and the ribbon skirt on National Ribbon Skirt Day honours their role as life-givers and the entrustment of traditional knowledge for nurturing their families, communities, and environment. The ribbon skirt symbolizes womanhood, identity, adaptation, resilience, and our commitment to our Syilx culture.	



For Syilx Okanagan People, the ways of knowing siwlkw^w—water—are embedded in our language and bequeathed to us by our ancestors. Maintaining the integrity of siwlkw^w is essential to our identity and is entrenched in our responsibilities to our homelands. siwlkw^w is our most sacred medicine.

The health of our water impacts everyone.

iṛ siwlkw^w sx^wlx^wáltət.

WATER IS LIFE.

iṛ ǀ yṛayṛát stim siwlkw^w iṛ ǀlmix^wmtət.

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

k^wu yṛayṛát iṛ k^wu sqilx^w kscpútaṛstm áliṛ ǀlmix^wmtət iṛ siwlkw^w.

WATER MUST BE TREATED WITH REVERENCE AND RESPECT.

áliṛ iṛ n^wlx^wltañtət lut kstañmúsmñtm, áliṛ kscxtístim yṛayṛát iṛ 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.

iṛ siwlkw^w n^wlx^wltañs iṛ tmx^wúlaṛx^w uṛ yṛayṛát iṛ stim

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

kscsux^wstm iṛ siwlkw^w ǰaṛǰáṛ knaqs ck^wisk^wsts yṛát aṛ cx^wlx^wált.

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

iṛ siwlkw^w yṛát taṛkín kǀ kscx^wlx^walts iṛ tmx^wúlaṛx^w uṛ kǀ tmix^w.

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

mipnúntm iṛ sǰaṛǰáṛs iṛ siwlkw^w kǀ yṛayṛát iṛ stim.

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

ǀa ck^wuǀmstm iṛ siwlkw^w kschaṛstím uṛ kscxtístim.

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

yṛayṛát iṛ sx^wlx^wáltət, ǰapnáṛ uṛ cm t spñkin, áliṛ k^wu sṛuk^wnaṛqinx.

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

iṛ siwlkw^w cx^wuy tǀ tmx^wúlaṛx^w tǀ wist uṛ lut kscwsñcuts tǀ stim.

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

iṛ tayx^wút mi ctyap, naǰmǀ tǀ yṛát tǀ stim, misk^wock^wáct.

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

k^wu sṛcúnmaṛstm iṛ siwlkw^w k^wu k^wcack^wact uṛ qmṛqamṛt.

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

iwá ǀa tqəqip ksksxñmíxaṛx itíṛ. kǀṛuṛx^w, tqiltkṛms, km mlx^wuyṛms.

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

k^wu kscúnmaṛstm ksc^wǀlnustm xiṛmíx stim.

IT TEACHES US ANYTHING IS POSSIBLE.

ǀa ctyap iṛ siwlkw^w lut stim ǀa ctilx^wsts uṛ k^wu ksǰílaṛx itíṛ.

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

—SYILX NATION SIWLKW^w DECLARATION

In 2014, the Chiefs Executive Council endorsed the Syilx Nation siwlkw^w Declaration to protect water, restore water, and to uphold our responsibilities to water.



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