caʔkʷ mi əɬkʷəɬkicntm iʔ nəqspintk



MAY WE REACH AGAIN THE COMING YEAR

MOON CALENDAR 2026

syilx
Okanagan Nation Alliance

www.okanagannation.com

OKANAGAN NATION ALLIANCE (ONA) MANDATE

The Okanagan Nation Alliance has an inherent right and responsibility to enjoy, manage, and protect its peoples, lands, resources, and forms of government as stated in the Okanagan Nation Declaration.

The Syilx Okanagan Nation is governed by the Chiefs Executive Council (CEC), a leadership body established under Syilx law, and comprised of the yilmix^{w}m (Chief) of the affiliated communities, and the xaʔtus (Tribal Chair), the elected leader of the Syilx Okanagan Nation.

The ONA Chiefs Executive Council (CEC) is dedicated to upholding our inherent rights and responsibilities:

Protection, preservation and enhancement of:

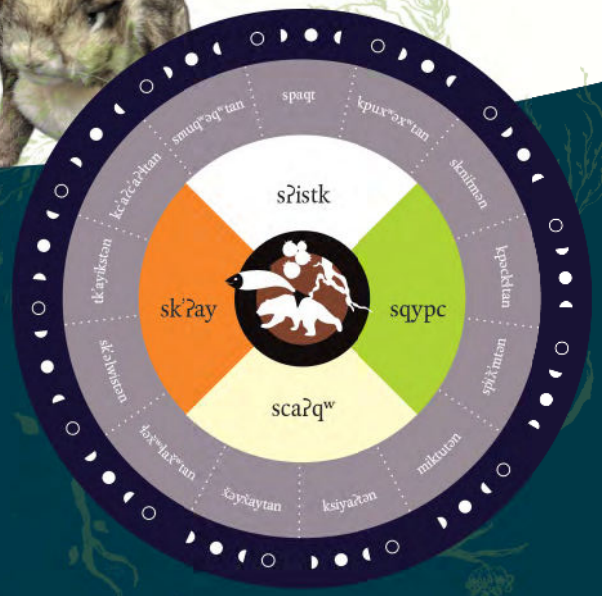
- the peoples, lands and resources of the member bands of the Syilx Okanagan Nation
- the Syilx Okanagan history, language and culture
- the environment, fish and wildlife resources located within the territories of the Syilx Okanagan Nation.

A MESSAGE FROM SPIRIT BEAR ta'tupa

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 "naqsmiʔst x̌əl tmix^{w}", meaning to come together for all living things.





ABOUT THE x̌iyáłnx^{w} MOON CALENDAR

The Syilx Okanagan people, like many First Nations, used a 13-moon calendar system. Each of the 13 moons is typically linked to specific themes, energies, or symbols, encouraging reflection and connection with nature's rhythms and seasonal shifts. The calendar emphasizes harmony, balance, and the importance of living in alignment with natural cycles, contrasting with the more linear Gregorian calendar.

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.

www.okanagannation.com

Cover photo: Aaron Hemens



kł cp̓əlk̓ stiḿ (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 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 nc̓icən x̌iyáɬnxʷ (Wolf Moon). We learn from nc̓icən 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.

nc̓icən | wolf

x̌iyáɬnxʷ | moon

spaqt

JANUARY 18 – FEBRUARY 16
TIME OF EVERYTHING WHITE

skʕaćíẇs S	skixʷíẇs M	sʔasl̓ásq̓t T	skaʔɬlásq̓t W	smasq̓t TH	scl̓kstasq̓t F	skɬaʔásq̓t S
18	19	20	ɕaptiɬkʷɬ: kʷəckʷəcstim iʔ stəɬtaɬtet 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 sʔpus 14
15	FAMILY DAY nəqsilt DAY 16					

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.

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.





In February 2025, the ONA and Wild Sheep Society initiated the yilík^{w}lxkn 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^{w}lxkn populations across BC and internationally.

Learn more:

k^{w}u səčq^{w}aʔq^{w}ʔálx

We are speaking.

sx̌aʔx̌ʔam tə spaxăxt

searching for knowledge

kpuxʷəxʷtan

FEBRUARY 17 – MARCH 17
TIME OF THE SNOW DRIFTING

skʕaćíẃs S	skixʷíẃs M	sʔasl̓ásq̓t T	skaʔɬásq̓t W	smasq̓t TH	scl̓kstasq̓t F	skɬaʔásq̓t S
The #WeLoveLanguage Campaign brings awareness to the language we use when speaking to others and issues of violence in our communities.		17	ɂaptiɬkʷɬ: kʷəckʷəcstim iʔ stəɬtaɬtet Session 3 virtual 18	19	20	International Mother Language Day 21
22	23	24	Pink Shirt Day 25	26	27	28
1	2	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
15	16	St. Patrick's Day 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 kʷuləncutn 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 nxʷəlxʷəltantət (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^{w}txətnitk^{w} | Water Protector

txəʔncutns iʔ təmx^{w}ula$ʔx^{w}$ uɬ iʔ siw$ɬk^{w}$

Protect the land and water for all who live here.

Photo courtesy: Kelsie Kilawna

sknimən

MARCH 18 – APRIL 16
TIME OF THE BUTTERCUPS

skʕaćíẁs S	skixʷíẁs M	sʔasl̓ásq̓t T	skaʔɬásq̓t W	smasq̓t TH	scl̓kstasq̓t F	skɬaʔásq̓t 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
World Water Day  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		

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:



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
xʷəxʷmínaʔ | trout

kpəckɬtan

APRIL 17 – MAY 15
TIME OF THE BUDDING LEAVES

skʕaćíẇs S	skixʷíẇs M	sʔasl̓ásq̓t T	skaʔɬlásq̓t W	smasq̓t TH	scl̓kstasq̓t F	skɬaʔásq̓t S
					17	18
19	20	21	22 Earth Day	23	24	25
26	27	28	29	30 snpintktn, Penticton Fry Release 	1	2
3	4	5	6 nɬəɬtpmuscin, Vernon Fry Release 	7 kiʔláwnaʔ, Kelowna Fry Release 	8 sənx̌uxuxtan, Six Mile Creek Fry Release 	9
 10 Bear Witness Day Mothers Day	11	12 snɬuxwqnm, Castlegar and takliʕaickst, Slocan Fry Release 	13 snkx̌yknṯn, Revelstoke Fry Release 	14	15 Endangered Species Day (includes plants)	

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.



COUGAR TRAIL CAM
swaʕ 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.

swaʕ are a keystone species, meaning their presence, or absence, affects many other species and ecosystem functions. As part of the agreement we made with kʷuləncutn and our Food Chiefs, we did not consider swaʕ, 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 suxʷtxtem – caretakers, with ONA biologists and tmixʷ technicians working on the ground to develop, manage, and implement wildlife projects and activities.

swaʕ | cougar
ʔaluʔscút | gather together

sp̓iƛ̓mtən

MAY 16 – JUNE 13
TIME OF THE BITTERROOT

sk̓ʕaćíẇs S	skixʷíẇs M	sʔasl̓ásq̓t T	skaʔɬásq̓t W	smasq̓t TH	scl̓kstasq̓t F	sk̓ɬaʔásq̓t S
						Endangered Species Day 16
17	VICTORIA DAY 18	19	20	21	22	World Turtle Day 23
24	25	26	27	28	29	30
Building a Better Future Bursary deadline 31	BC Wild Salmon Day  1	2	3	Syilx Unity Run  4	Unity Run *continued* 5	Unity Run *continued* 6
Unity Run *continued* National Black Bear Day 7	8	9	10	11	National Cougar Day 12	13

The ONA is actively involved in protecting various species at risk within Syilx territory, including kiʔlawnaʔ – grizzly bears, ć̓əmtus – sturgeon, ntytyix – salmon, and yx̌ʷyx̌ʷutxn – 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.

Salmon Guardians at sx̌əx̌nitkʷ

sənk̓lip 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.



c̓ɾʔtups – Fisher was granted "guardian of the higher lands". His responsibility is to regulate the creeks and watersheds.



sʕaʔnixʷ – 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 sənk̓lip – Coyote travelled north from the Columbia River to bring salmon into the Okanagan River and valley, he stopped at a traditional Syilx fishing camp, sx̌ʷəxʷnitkʷ – 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 akspaqmix – Vaseux Lake. He then left three rock formations as story markers above sx̌ʷəxʷnitkʷ – stunx – beaver as guardian of the river, sʕanixʷ – muskrat as teacher in the water, and c̓əɬtups – fisher as guardian of higher lands.

lʔiw | male's father

ṁistəṁ | female's father

miktutən

JUNE 14 – JULY 13
TIME OF THE SUNFLOWER SEEDS

sk̓ʕaćíẁs S	skixʷíẁs M	sʔasl̓ásq̓t T	skaʔɬásq̓t W	smasq̓t TH	scl̓kstasq̓t F	skɬaʔásq̓t S
14 Summer Solstice National Indigenous Peoples Day Fathers Day	15	16	17	18	19	20
21	22	23	24	25	26	27
28	29	30	1 CANADA DAY	2	3	Annual Border Crossing Canoe Paddle, swiws, Osoyoos 
5	6	7	8	9	10	11
12	13					

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.



nx̌əsitkʷ akɬ ć'ay'x̌aʔ

WATERS WITH CRAYFISH ARE GOOD WATERS

ć'ay'x̌aʔ – crayfish are an important indicator of siwɬkʷ – water health. When we plan for and protect crayfish, we are also caring for countless other beings that depend on clean, living waters. ć'ay'x̌aʔ hold a special relationship with ntytyix – Spring Chinook Salmon, one that reminds us of our Syilx responsibility to look after all tmixʷ 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."

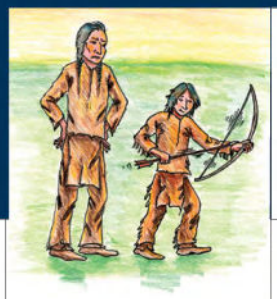
— caylx, Richard Armstrong

skx̌áʔsmist | scout

ć'ay'x̌aʔ | crayfish

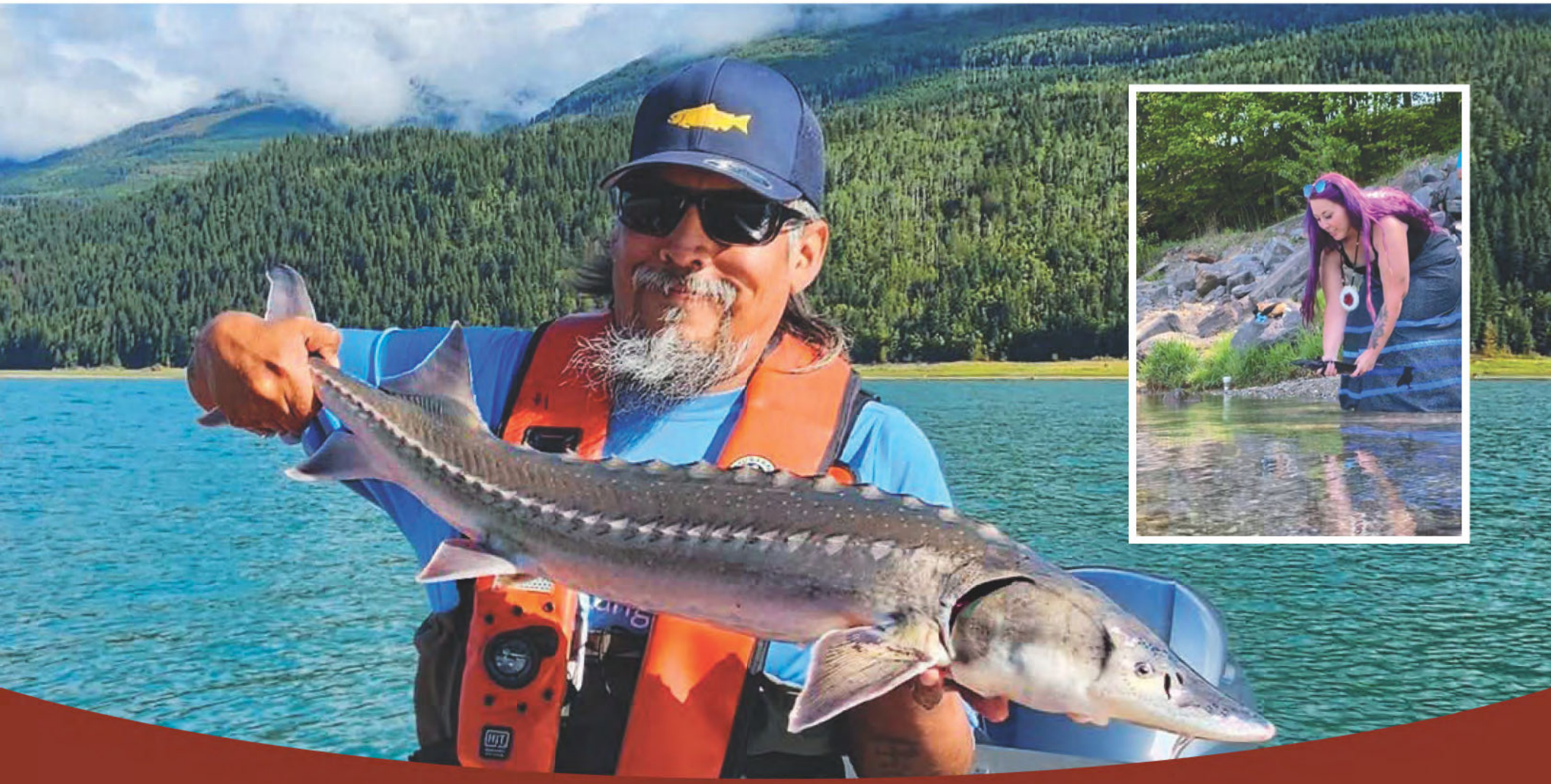
ksiyaʔtən

JULY 14 – AUGUST 11
TIME OF THE SERVICE BERRY

skʕaćíẇs S	skixʷíẇs M	sʔasl̓ásqt T	skaʔɬásqt W	smasqt TH	scl̓kstasqt F	skɬaʔásqt S
pix̌m | to hunt		14	15	World Snake Day 16	17	18
19	20	21	ONA Annual General Assembly spax̌mən, Upper Nicola 22	ONA Annual General Assembly spax̌mən, Upper Nicola 23	Cousins Day 24	25
Aunts and Uncles Day 26	27	28	29	International Day of Friendship 30	31	1
2	BC DAY 3	4	5	6	7	8
International Day of the Worlds Indigenous Peoples 9	10	11				

Hunting deer or caribou typically began when the smúk̓ʷaʔxn – sunflower died.

skx̌áʔsm̓ist – 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 ċəmtus x̌iyáɬnxʷ – Sturgeon Moon. Syilx people recognize ċəmtus as one of the oldest water-beings, a relative that has been here since "the world before this world". Because ċəmtus are slow-moving, long-lived, and deeply tied to river systems, ċəmtus teaches us to move with intention, not hurry.

Today, ċəmtus are listed as Endangered under the Species at Risk Act. The ONA works to protect ċəmtus 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 nx̌ʷəntkʷitkʷ – Columbia River near snkx̌ykntn – Revekstoke to restore the population.

ċəmtus
sturgeon

stəktəkcxʷlɬp
red-osier dogwood

x̌əyx̌aytan

AUGUST 12 – SEPTEMBER 9
TIME OF THE RED THORN BERRY

sqʕaćíẇs S	skixʷíẇs M	sʔasl̓ásq̓t T	skaʔɬlásq̓t W	smasq̓t TH	scl̓kstasq̓t F	skɬaʔásq̓t S
GRANDMOTHER TEACHING: stəktəkcxʷlɬp – red-osier dogwood stems are a muted green in the spring and summer months. When they start to turn red is the sign that sc̓wín – 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 kəkńi – kokanee leathers, dried meat, smoked or wind-dried salmon were high in energy, easy to pack and long lasting – the original Syilx power bars!		



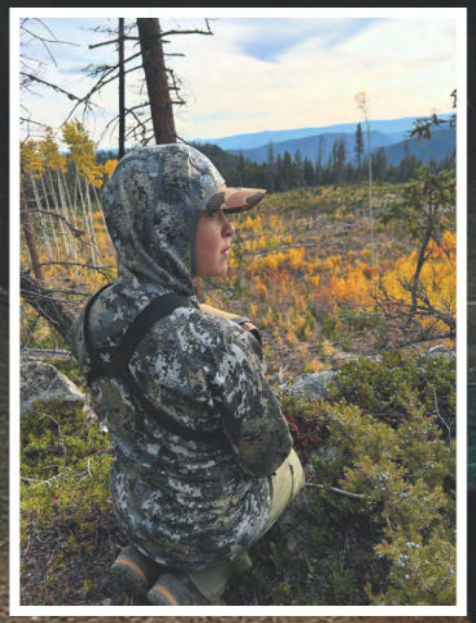
The full moon closest to the autumn solstice is known as the Harvest Moon. This indicates a significant time for Syilx people as we begin preparing for winter, giving thanks for the foods gathered, honouring the sacredness of the river, and ensuring that families and communities are ready for the cold season ahead. During this time, we are harvesting sc̓win – 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.

snx̌aʔiwləm | Honour the sacredness of the river.
ʕac̓x̌ul̓aʔxʷ | Look at the ground.

ɬəx̌ʷɬax̌ʷtan

SEPTEMBER 10 – OCTOBER 9
TIME OF THE CHOKE CHERRY

sk̓ɬaćíẁs S	skixʷíẁs M	sʔasl̓ásq̓t T	skaʔɬlásq̓t W	smasq̓t TH	scl̓kstasq̓t F	skɬaʔásq̓t S
GRANDMOTHER TEACHING: The best way to teach children is to take them on the land. Take them to ceremonies, harvest, gatherings, mentoring, have language nests, preparing and preserving our foods. It brings a sense of belonging and self-identity. Learn the indicators of when to do things and model the behavior you want to see.				World Suicide Intervention Day 10	11	12
National Grandparents Day 13	14	15	16	17	Salmon Feast sx̌ʷəx̌ʷnitkʷ, Okanagan Falls 18	Salmon Feast *continued*  19
Salmon Feast *continued* 20	21	Fall Equinox 22	International Day of Sign Languages 23	24	25	26
27	28	29	National Day for Truth and Reconciliation  Walk for the Children, snpintktn 30	1	2	3
4	5	6	7	8	9	



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. limləmt for carrying these responsibilities with a good heart and passing your knowledge to others.

ɬə txət'ntiməlx mnimɬcəlx kʷu 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

skʕaćíẇs	skixʷíẇs	sʔasl̓ásq̓t	skaʔɬásq̓t	smasq̓t	scl̓kstasq̓t	skɬaʔásq̓t
S	M	T	W	TH	F	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
11	THANKSGIVING DAY 12	13	14	15	16	17
18	19	20	21	 Jordan River Anderson’s Birthday 22	23	24
25	26	27	28	29	30	Halloween 31
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^{w}txtem – 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.

p̓kam | bobcat

səx^{w}pix̌m | hunter

tk’ayikstən

NOVEMBER 8 – DECEMBER 7
TIME OF THE LEAVES WITHERING

skʕaćíẇs S	skixʷíẇs M	sʔasl̓ásq̓t T	skaʔɬlásq̓t W	smasq̓t TH	scl̓kstasq̓t F	skɬaʔásq̓t S
National Indigenous Veterans Day 8	9	10	**Remembrance Day** lut ks_əcnɬipəpts 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 Addictons Awareness Week 25	National Addictons Awareness Week 26	National Addictons Awareness Week 27	National Addictons Awareness Week 28
National Addictons Awareness Week 29	30	1	2	3	4	5
6	7					

On November 24, 2026, we will see a supermoon known as the stunx x̌iyáɬnxʷ – 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.

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.



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^{w}txtem – 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 spápqɬ́ca?. spápqɬ́ca? is a small but powerful being whose behaviour and way of life offers valuable lessons about cognizance, determination and perseverance. With keen perception, spápqɬ́ca? can detect movement, sounds, and patterns long before other animals do. spápqɬ́ca? 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.



spápqɬ́ca? | winter weasel

łəɬ́kaṁ | summer weasel

kc'aʔc'aʔɬtan

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

skɬaćíẇs S	skixʷíẇs M	sʔasl̓ásq̓t T	skaʔɬlásq̓t W	smasq̓t TH	scl̓kstasq̓t F	skɬaʔásq̓t 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	International Human Rights Day 10	11	12
13	14	15	16	17	18	19
20	ta'tupas Birthday age: 156 Winter Solstice 	22	23	Christmas Eve 24	**CHRISTMAS DAY** 25	**BOXING DAY** 26
27	28	29	30	New Year's Eve 31	**NEW YEARS DAY** 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.

SIWŁKʷ

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

The health of our water impacts everyone.

iʔ_siwłkʷ sxʷl̓xʷal̓təɬ.

WATER IS LIFE.

iʔ_l̓_yʕayʕát stim siwłkʷ
iʔ_ẏl̓mixʷm̓təɬ.

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

kʷu_yʕayʕát iʔ_kʷu_
sqilxʷ kscpútaʔstm áɬiʔ
ẏl̓mixʷmtəɬ iʔ_siwłkʷ.

WATER MUST BE TREATED WITH REVERENCE AND RESPECT.

áɬiʔ íʔ n̓xʷl̓xʷl̓taṅtət
lut kstaṅmúsm̓ṅtm, áɬiʔ
ksctxt̓stim yʕayʕat iʔ_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.

Iʔ_siwłkʷ n̓xʷl̓xʷl̓taṅs
iʔ_tm̓xʷúlaʔxʷ uɬ yʕayʕát iʔ_stim

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

kscsuxʷstm iʔ_siwłkʷ
x̌aʔx̌áʔ knaqs ckʷiskʷsts
yʕat aʔ_cxʷl̓xʷal̓t.

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

iʔ_siwłkʷ yʕat taʔkín
k̓l̓_kscxʷl̓xʷal̓ts iʔ_
tm̓xʷúlaʔxʷ uɬ k̓l̓_tmixʷ.

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

mipnúntm iʔ_sx̌aʔx̌áʔs iʔ_
siẇłkʷ kl̓_yʕayʕát iʔ_stim.

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

ła_ck̓ʷul̓mstm iʔ_siwłkʷ
kschaʔstím uɬ ksctxt̓stim.

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

yʕayʕát iʔ_sxʷl̓xʷal̓təɬ,
ʕapnáʔ uɬ cm̓ t_spn̓kin,
áɬiʔ kʷu_sʔukʷnaʔqínx.

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

iʔ_siwłkʷ cxʷuy tl̓_tm̓xʷúlaʔxʷ
tl̓ wist uɬ lut kscwsn̓cuts tl̓_stim.

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

iʔ_taẏxʷút mi ctyap, naẋm̓ɬ
tl̓_yʕat tl̓_stim̓, miskʷɔck̓ʷáct.

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

kʷu_scúnmaʔstm iʔ_siwłkʷ
kʷu_k̓ʷcək̓ʷact uɬ qm̓qam̓t.

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

iẇá łə_tqəqip ksksx̌nmíxaʔx itíʔ.
k̓ɬʔuɬxʷ, tqil̓tkm̓s, km ml̓xʷuẏm̓s.

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

kʷu_kscúnmaʔstm
kscl̓kʷl̓nustm xiʔmíx stim.

IT TEACHES US ANYTHING IS POSSIBLE.

ła_ctyap iʔ_siwłkʷ lut stim
t̓a_ctilxʷsts uɬ kʷu_ksx̌ílaʔx itíʔ.

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

—SYILX NATION SIWŁKʷ DECLARATION

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

syilx
Okanagan Nation Alliance

www.okanagannation.com