

# axá i? sccuntət i? tł ǰa?xítət ǰł i? nəqsiltət

## FAMILY<sup>1</sup> DECLARATION

i? k'w'incutn na?ł snk'lip<sup>2</sup> mniim'icəlx i? tk'w'ntisəlx  
i? sc'x'wə'x'w'ipla? kł k'caw'tsəlx i? sqilx'w.  
kc'x'a?x'a?stím i? sc'ca'x'w'səlx i? kł'x'w'lx'w'ltans,  
kł kł'n'x'stans i? sqilx'w, kł tə s'x'w'uys.

i? tmix'w'úla?x<sup>3</sup>, i? tmix'w<sup>4</sup> na?ł mniim'itət ti? k'w'u snaqsx.

tł sc'way's i? tmix'w'úla?x ki? k'w'u s'alá?x axá i? k'w'u sqilx'w  
/syilx /s'puk'w'naqínx, ixí? i? st'k'w'uk'w'xíxtət i? tł k'w'incutn.  
ks\_s'acqix'w'stm i? xmintət i? tł a? n'x'w'lx'w'ltantət uł  
k'ck'qix'w'stm uł k'ctx'əstím i? tmix'w'úla?x'w'tət uł a? nqilx'w'cn.  
pintk əck'w'ulm'stm a? nq'w'lq'w'iltntət uł a? n'k'w'ulm'ntət ...  
nák'w'ulamntət<sup>5</sup>. lut pənkin t' x'w'ic'xmntm, t' t'w'mistmntm, i?  
k'w'u t'uk'w'itím tł k'w'incutn na?ł snk'lip ... kł t' s'x'w'uys.

i? k'w'u nəqsílt, i? k'w'u q'w'sq'w's'am,  
i? k'w'u stmáli?s, y'sat i? k'w'u sqilx'w.

tł t' s'x'w'uys ... way i? k'w'ull ... nix'w i? lutí i? k'w'ull  
... ǰá?x'a?əlx ... əcp'úta?stím ... k'w'u y'say'sát c'tx'əstím  
i? sc'əcmalá?stət na?ł i? snəqsilx'w'tət.

ti? mniim'itət, mi k'w'u əccut stím i? kł'k'c'x'wə'x'w'ipla?z  
i? sc'əcmalá?stət, i? kł'n'x'stans i? kł'ǰ'ast sc'x'w'lx'w'al'ts,  
uł i? kł'k'x'sp'w'iv'ts i? sc'əcmalá?stət na?ł i?  
n'k'w'cwilx'w'tət uł i? sqilx'w'icaw'tət.

### i?\_k'sc'nx'w'stustət (Article) 1

mniim'itət ni'sáyp əckil'mx'w'ipla?stím  
i? sqilx'w'icaw'tət. i? k'w'u sqilx'w / syilx  
/ s'puk'w'naqínx c'tx'əstím y'sat ǰł i?  
kł'n'x'stans, i? kł y'sat i? n'k'w'cwilx'w.  
i? s'a'x'w'ip'səlx i? s'q'əc'əcm'nwix'w's.

We are the decision-makers of our  
sqilx'w, syilx, s'puk'w'naqínx ways. Our  
ways are central to the health and well-  
being of all sqilx'w/syilx/s'puk'w'naqínx  
Peoples, including our children and  
families. We ensure this is intertwined  
with who they are and their roots.

### i?\_k'sc'nx'w'stustət (Article) 2

k'w'u s'əctx'ətx'ətnwix'w'əx'w i? kł  
kł'n'x'stantət ... kł tə s'x'w'uys.

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

### i?\_k'sc'nx'w'stustət (Article) 3

i? tł sk'ti'aitət6 tł t' s'x'w'uys i?  
sc'x'w'iltm k'ckil'mx'w'ipla?stím ... i?  
sqilx'w'icaw'tət ... ixí? i? st'k'w'uk'w'xíxtət.

From generation to generation, we make  
decisions to teach and instill discipline<sup>7</sup>  
to our sqilx'w/syilx/s'puk'w'naqínx children  
and families. This is our inherent right.

### i?\_k'sc'nx'w'stustət (Article) 4

i? k'w'u sqilx'w / syilx / s'puk'w'naqínx  
i? caw'tət uł i? kł'caw'tət,  
ǰəl i? nəqsiltət, k'ctx'əstím  
i? s'q'w'sq'w'a?sia?stət, iwá?  
tə'ka?k'ín, uł k'cx'w'stustm  
ta'ckl snx'á?cnustət i? nqilx'w'cn  
/ nsyilx'cən uł i? sqilx'w'icaw'tət

The sqilx'w/syilx/s'puk'w'naqínx  
inherent right to self-determination  
and jurisdiction includes:  
The protection of our familial  
connections; caring for our children;  
regardless of residency (where they are)  
and our inherent right to share and teach  
our language, traditions and way of life.

Creator and Coyote laid down our laws/responsibility for us, sqilx'w/  
syilx/s'puk'w'naqínx, 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 sqilx'w/syilx/s'puk'w'naqínx People, are one.

From time immemorial, We, the sqilx'w/syilx/  
s'puk'w'naqínx, (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 sqilx'w/syilx/s'puk'w'naqínx ways.

### i?\_k'sc'nx'w'stustət (Article) 5

i? k'w'u sqilx'w / syilx / s'puk'w'naqínx  
c'x'a?x'a?stím i? sqilx'w'icaw'tət kł t'  
s'x'w'uys. i? samá? k'w'insəlx k'w'u  
ks\_k'w'itm uł k'w'u ks\_p'lstu'ltm i?  
sqilx'w'icaw'tət, na'x'it lut t' q'lnusəlx

We, the sqilx'w/syilx/s'puk'w'naqínx, have  
the responsibility and the right to heal  
through our own ways, for all time. The  
governments tried to take and beat from  
us, our ways, but were not able to.

### i?\_k'sc'nx'w'stustət (Article) 6

i? k'w'u sqilx'w / syilx / s'puk'w'naqínx  
k'w'u əctx'ətx'ətnwix'w' uł k'w'u  
nq'w'nq'w'nils lut swit ta'cn'lipəpt,  
əcknknxtwix'w'mstm i? st'k'w'uk'w'xíxtət  
uł i? kł'k'n'x'stans i? k'w'u sqilx'w /  
syilx / s'puk'w'naqínx i? k'w'u nək'w'cwilx'w  
... ks\_s'acknknxtwix'w'mstm ixí?.

We, the sqilx'w/syilx/s'puk'w'naqínx Peoples  
are responsible for providing for one  
another; no one is left in need. We share  
what we have unconditionally, and we  
all share in the rights and responsibilities  
which ensure the collective well-being  
of our sqilx'w/syilx/s'puk'w'naqínx Nation.

### i?\_k'sc'nx'w'stustət (Article) 7

i? k'w'incutn na?ł snk'lip mniim'icəlx  
i? tk'w'ntisəlx i? kł'k'caw'tsəlx i?  
sqilx'w. kc'x'a?x'a?stím i? sc'ca'x'w'səlx  
kł kł'n'x'stans uł i? kł'x'w'lx'w'ltans  
i? sqilx'w kł tə s'x'w'uys ni'sáyp  
əck'w'ulm'stm i? sc'x'w'a'x'w'tət.

From the Creator and Coyote, they  
laid down our laws/responsibility  
for us to carry for all time, through  
our captik'wł. Creator has given us,  
the sqilx'w/syilx/s'puk'w'naqínx Peoples,  
the responsibility to be keepers of  
our waters, territory, lands, foods, and  
resources, and we continue to do so.

We live by what is stated here.

**Note:** This glossary has been prepared as an accompanying document to the Family Declaration. The purpose of this glossary is to describe central principles of the syilx worldview. A knowledge and understanding of the syilx worldview, in addition to linguistic competency, is required to properly articulate the values and laws embedded within nsyilx'cən – our laws live within our language.

**1 family**  
The term "family" is understood that our sqilx'w families, include biological, non-biological, and those that we have accepted as family. This includes all the old people, the adults, the children, and those yet to be born, that are defined as family.

**2 snk'lip**  
The empowered essence to carry out the Creator's laws, that comes from all our captik'wł.

**3 tmix'w'úla?x'w**  
This term is central to syilx worldview; its three parts together describe all living things that are inextricably connected like a spiraling thread interconnected with the earth. All living things in this world are interconnected/interdependent in relation to one another, with no ending.

tmix'w is part of the nsyilx'cən root word tmix'w meaning "all living things".

x'w'ul is part of the nsyilx'cən root word x'w'ax'w'úla? meaning "spinning... top-like".

la?x'w is part of the nsyilx'cən root word húx'w'la? x'w meaning "soil" or "earth" therefore the polymorphic nsyilx'cən word is tmix'w'úla?x'w.

**4 tmix'w**  
This term is central to syilx worldview; its two parts together describes inter-connectedness and attachment between all living things. It is not a collection of individual strands; rather, it references that all living things are attached to one thing, "that which gives us life". For example, all living things (humans, animals, plants, medicines, birds, etc.) are all attached to the earth – we are all interconnected.

The first letter in this word is the letter "t" and it is from the nsyilx'cən word tə meaning "the".

mix'w is a nsyilx'cən word that means "many strands that is attached to...". For example: each strand of hair that is attached to the head or the fringes that is attached to a fringed buckskin jacket or the fringes on a shawl. That word means all of the living things that are attached to the polymorphic nsyilx'cən word tmix'w'úla?x'w.

**5 nákw'ulamntət**  
This term comes from the captik'wł, referred to as an old word used by snk'lip. It means "what is usually done", "what we were instructed to do by snk'lip".

**6 sk'ti'aitət**  
This term describes our relativity and connection from the beginning of the captik'wł to present and into the future. It is like a spiraling thread that interconnects all things. It runs through us, ever spiraling like DNA and celestial bodies. It embodies all things and connects all things to one another. It binds our children to us, no matter where they are.

**7 discipline**  
This term is used in context, meaning "ways of teaching" that are used to inform, correct, guide, and train our children and families.

