

# axá i? sccuntət i? t! ʒaʒxítət ʒl i? nəqsiltət

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

i? kʷíncutn naʒt snkʷlip<sup>2</sup> mniimícəlx i? tkʷntisəlx  
i? sc̣x̣wəx̣wíplaʒ kʷl kʷcawtsəlx i? sqilxʷ.  
kc̣x̣aʒx̣aʒstím i? sc̣c̣aʒẉsəlx i? kʷl ṇx̣ẉḷx̣ẉḷtans,  
kʷl kʷṇx̣stans i? sqilxʷ, kʷl tə sxʷuys.

i? tmixʷ<sup>4</sup> naʒt mniimítət tít kʷu snaqsx.

tí scwaỵs i? tmixʷ<sup>4</sup> naʒt kʷu sʒaláʒx axá i? kʷu sqilxʷ  
/syilx /sʒukʷnaqínx, ixí? i? stkʷukʷxíxtət i? t! kʷíncutn.  
ks\_səcqixʷstm i? xmintət i? t! aʒ nxʷlxʷltantət uʔ  
kcklqixʷstm uʔ kctxəstím i? tmixʷ<sup>4</sup> naʒt uʔ aʒ nqilxʷcn.  
pintk əckʷulmstm aʒ nqʷlqʷiltntət uʔ aʒ nkʷulmstm...  
nákʷulamntət<sup>5</sup>. lut pənkin t xʷicxmntm, t tʷmismntm, i?  
kʷu tukʷtím t! kʷíncutn naʒt snkʷlip ... kʷl t! sxʷuys.

i? kʷu nəqsílt, i? kʷu qʷsqʷsʒam,  
i? kʷu stmáliʒs, yʒat i? kʷu sqilxʷ.

t! t! sxʷuys ... way i? kʷull ... nixʷ i? lutí i? kʷull  
... ʒaʒx̣aʒəlx ... əcpútaʒstm ... kʷu yʒayʒat ctxəstím  
i? scəcmaláʒtət naʒt i? snəqsilxʷtət.

tít mniimítət, mi kʷu əccut stím i? kʷl ḳc̣x̣wəx̣wíplaʒs  
i? scəcmaláʒtət, i? kʷl ṇx̣stans i? kʷl ʒast scxʷḷx̣ẉḷtans,  
uʔ i? kʷl kʷx̣sp̣iʒwts i? scəcmaláʒtət naʒt i?  
nkʷcwilxʷtət uʔ i? sqilxʷḷcawtət.

### i? ḳsc̣ṇx̣ẉstustət (Article) 1

mniimítət níʒáyp əckilmxʷíplaʒstm  
i? sqilxʷḷcawtət. i? kʷu sqilxʷ / syilx  
/ sʒukʷnaqínx ctxəstím yʒat ʒl i?  
kʷl ṇx̣stans, i? kʷl yʒat i? nkʷcwilxʷ.  
i? ṣaʒẉípsəlx i? ṣq̣c̣əcṃnwixʷs.

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

### i? ḳsc̣ṇx̣ẉstustət (Article) 2

kʷu ṣəctx̣ətx̣ətṇwixʷəxʷ i? kʷl  
kʷl ṇx̣stantət ... kʷl tə sxʷuys.

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

### i? ḳsc̣ṇx̣ẉstustət (Article) 3

i? t! sḳṭịạiṭət6 t! t! sxʷuys i?  
sc̣x̣ẉíltm kckilmxʷíplaʒstm ... i?  
sqilxʷḷcawtət ... ixí? i? stkʷukʷxíxtət.

From generation to generation, we make  
decisions to teach and instill discipline<sup>7</sup>  
to our sqilxʷ/syilx/sʒukʷnaqínx children  
and families. This is our inherent right.

### i? ḳsc̣ṇx̣ẉstustət (Article) 4

i? kʷu sqilxʷ / syilx / sʒukʷnaqínx  
i? cawtət uʔ i? kʷl cawtət,  
ʒəl i? nəqsiltət, kctxəstím  
i? sqʷsqʷaʒsíaʒtət, iwáʒ  
tə ḳaʒḳịṇ, uʔ kcxʷstustm  
ta\_c̣ḳl snxáʒcnustət i? nqilxʷcn  
/ nsyilxcən uʔ i? sqilxʷḷcawtət

The sqilxʷ/syilx/sʒukʷnaqínx  
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, sqilxʷ/  
syilx/sʒukʷnaqínx, 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/sʒukʷnaqínx People, are one.

From time immemorial, We, the sqilxʷ/syilx/  
sʒukʷnaqínx, (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/sʒukʷnaqínx ways.

### i? ḳsc̣ṇx̣ẉstustət (Article) 5

i? kʷu sqilxʷ / syilx / sʒukʷnaqínx  
c̣x̣aʒx̣aʒstím i? sqilxʷḷcawtət kʷl t!  
sxʷuys. i? samáʒ kʷinsəlx kʷu  
ks\_ḳẉítm uʔ kʷu ks\_p̣ḷstútm i?  
sqilxʷḷcawtət, naʒṃt lut t! q̣ṃusəlx

We, the sqilxʷ/syilx/sʒukʷnaqínx, 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? ḳsc̣ṇx̣ẉstustət (Article) 6

i? kʷu sqilxʷ / syilx / sʒukʷnaqínx  
kʷu əctx̣ətx̣ətṇwixʷ uʔ kʷu  
nqʷnqʷṇils lut swit ta\_c̣ṇḷip̣əpt,  
əcknknxtwixʷmstm i? stkʷukʷxíxtət  
uʔ i? kʷl ḳṇx̣stans i? kʷu sqilxʷ /  
syilx / sʒukʷnaqínx i? kʷu nəkʷcwilxʷ  
... ks\_ṣəcknknxtwixʷmstm ixí?

We, the sqilxʷ/syilx/sʒukʷnaqínx 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 sqilxʷ/syilx/sʒukʷnaqínx Nation.

### i? ḳsc̣ṇx̣ẉstustət (Article) 7

i? kʷíncutn naʒt snkʷlip mniimícəlx  
i? tkʷntisəlx i? kʷl kʷcawtsəlx i?  
sqilxʷ. kc̣x̣aʒx̣aʒstím i? sc̣c̣aʒẉsəlx  
kʷl kʷṇx̣stans uʔ i? kʷl ṇx̣ẉḷx̣ẉḷtans  
i? sqilxʷ kʷl tə sxʷuys níʒáyp  
əckʷulmstm i? sc̣x̣ẉaʒẉtət.

From the Creator and Coyote, they  
laid down our laws/responsibility  
for us to carry for all time, through  
our captíkʷl. Creator has given us,  
the sqilxʷ/syilx/sʒukʷnaqínx 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 nsyilxcən – our laws live within our language.

1 **family**  
The term “family” is understood that our sqilxʷ  
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 **snkʷlip**  
The empowered essence to carry out the Creator’s  
laws, that comes from all our captíkʷl.

3 **tmixʷ**  
This term is central to syilx worldview; its three  
parts all 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.

tṃ is part of the nsyilxcən root word  
tmixʷ meaning “all living things”.

xʷuḷ is part of the nsyilxcən root word  
xʷaxʷuḷaʒ meaning “spinning... top-like”.

laʒxʷ is part of the nsyilxcən root word ḷuxʷlaʒ  
xʷ meaning “soil” or “earth” therefore the  
polymorphic nsyilxcən word is tmixʷuḷaʒxʷ.

4 **tmixʷ**  
This term is central to syilx worldview; its two  
parts all together describe 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 nsyilxcən word ṭ meaning “the”.

mixʷ is a nsyilxcən 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 nsyilxcən word tmixʷuḷaʒxʷ.

5 **nákʷulamntət**  
This term comes from the captíkʷl, referred to as an  
old word used by snkʷlip. It means “what is usually  
done”, “what we were instructed to do by snkʷlip”.

6 **sḳṭịạiṭət**  
This term describes our relativity and connection  
from the beginning of the captíkʷl 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.

