

Secwépemc Law of Stsmémelt and Kw'séltkten

Preamble

Our children are the future of our Nation. The Secwépemc have supreme authority to govern our lands and resources, including making decisions using our laws for the benefit of our children and families.

The foundation of this law is our four pillars: language, culture, connection to land and laws, and healing.

Principles of Secwépemc Kw'séltkten

1. Administration of this law shall be in accordance with Secwépemc traditions and values. These traditions and values are guided by the oral laws as contained within our Secwépemc stories handed down through generations of Secwépemc and shall include:
 - a. Responsibility to look after those who are vulnerable. (Story of Owl; White Arrow of Peace; Grouse Children)
 - i) Yecwmeníl'e (Guardian of Children)
 - ii) Xwexwéyt te Kw'séltkten (All My Relations)
 - iii) Knucwentsút-ce (Help Yourself)
 - iv) Knúcwentwecw (Help Each Other)
 - v) Kweséltknews (We Are All Related)
 - vi) Knucwect'sút.s (Help Yourself)
 - vii) Méllelc (Take Time For Yourself)
 - viii) Slexléxs (Development Wisdom)
 - b. Obligation for caregivers to look after children and tend to their needs. If the child is neglected or mistreated, there will be consequences. (Story of Owl; Grouse Children)
 - c. Caregivers have an obligation to teach children necessary life skills through a holistic approach that includes spiritual, mental, physical, and emotional needs being met. (Story of Owl)
 - d. Communities have an obligation to immediately help a vulnerable child. (Story of Owl)
 - e. A child has a right to belong and be integrated into the community. (Story of Owl)
 - f. Respect underlies all relationships among people, as well as between people and the environment. (White Arrow of Peace)
 - g. Cultural continuity is essential to the well-being of a child and a family. (Coyote and His Hosts)
 - h. Language, culture, practices, customs, traditions, ceremonies, and knowledge of Secwépemc history is an essential part of a Secwépemc child's life. (Coyote and His Hosts)
 - i. A child belongs with family and in the community. (Trout Children)
2. A primary objective is to facilitate healing and community support for children and families in their journeys.
3. Secwépemc utilize this law in the implementation of the supreme authority and inherent rights of Secwépemc children and families.

Jurisdiction

4. The Secwépemc adopt this law through consensus, verified by a Band Council Resolution, or through acknowledgement by the Traditional Governing Body, where these governing bodies are operational in the community.
5. This law recognizes the supreme authority of the Secwépemc and is applicable to Secwépemc children and families regardless of their location. Secwépemc shall work in collaboration with other Nations where a child has family ties to more than one Nation to make decisions that are in the best interests of the child.
6. This law is applicable to all signatory communities' children and families.
7. The Secwépemc shall work with the federal government, provincial government and delegated agencies to reach a Coordination Agreement, where no child or family is denied services during the transition period of Secwépemc jurisdiction replacing federal and provincial jurisdiction over children and families.
8. Any Secwépemc member involved in a child and family services matter can provide an exemption request to the Secwépemc Stsmémelt Circle if they do not wish to be governed by Secwépemc jurisdiction. The Secwépemc Stsmémelt Circle shall consider the request and provide consent where all reasonable factors are considered.

Decision-Making Body

9. For the purposes of this law, the decision-making body for all matters pertaining to child and family matters shall be the Secwépemc Stsmémelt Circle or Community Circle where operational.
10. The composition of the Secwépemc Stsmémelt Circle shall be no less than four members to be chosen by the signatory community representatives, based upon their skills, knowledge, and reputation in community as being fair, trustworthy, and reasonable decision-makers.
11. The creation of the Secwépemc Stsmémelt Circle, including the members chosen, shall be endorsed by the Secwépemc by consensus and through the confirmation of a Band Council Resolution from each signatory community, or through endorsement by the Traditional Governing Body, where these bodies are operational in the community.
12. The Secwépemc Stsmémelt Circle shall be a nation-based circle and shall hear all matters related to children and family concerns.
13. In addition to the Secwépemc Stsmémelt Circle, there may be additional circles established in each community, or with a collective of communities working together. Communities shall have the autonomy to establish a Community Circle within their community that best services their communities and adopt their own process for the composition of the Community Circle and operational processes at the community level.

14. Both Circles' members shall receive professional, legal, and spiritual support, individually and collectively.
15. Both Circles will be bound by oaths of confidentiality and will have a duty to report to the governing body of the child and families' community as requested.
16. The Circles, both nation-based and community-based, shall have the authority to review all matters related to children and family concerns and to make decisions based upon the values contained within this law. Where a community does not have a community-based circle, the Secwépemc Stsmémelt Circle shall hear the matter.
17. When reviewing a matter involving a child and family, the community's designated representative shall determine which circle shall hear the matter: The Community Circle or the Secwépemc Stsmémelt Circle. Each signatory community shall select their community designated representative through their own community process.
18. When making decisions, the Circle members shall consider:
 - a. The child's cultural ancestry/background, access to language, spirituality, and heritage.
 - b. The child's needs, given the child's age, stage of development, and the child's need for stability.
 - c. The nature and strength of the child's relationship with the child's parent, caregiver, and any member of the child's family who plays an important role in the child's life.
 - d. The importance of the child's cultural identity and connections to the Secwépemc communities and any other Secwépemc adult.
 - e. The child's views and preferences, giving weight to the child's age and maturity.
 - f. Any plans for the child's care, including care in accordance to custom or traditions of the Secwépemc and other social supports within the community.
 - g. Any family violence and its impact on the child (e.g. physical, emotional, and sexual abuse).
 - h. The capacity of the parent to provide care, including parental neglect due to addictions.
19. Where there is an allegation of abuse, domestic violence or other such criminal behavior, the Circles shall immediately report such allegation to the Royal Canadian Mounted Police ("RCMP") to investigate. The safety of the child is paramount and the Circles shall have the authority to take actions on an emergency basis to ensure that children are protected from harm, this includes immediate removal to temporary care pending an investigation and full hearing of the matter by the Secwépemc Stsmémelt Circle or Community Circle.
20. In all cases, the Circles shall make every effort to ensure that the family is provided with the support and services necessary to address whatever issues that brought the family to the Circle. These supports and services shall be designed to protect the child first and foremost, and secondly, to heal the family as a unit, through access to appropriate programs and services.
21. Where a Circle must make the decision that it is in the best interest of the child to be temporarily removed from the parents, taking into consideration the principles of Section

1 and 2 and all factors in Section 18, the Circle shall make a decision for placement in the following order of priority:

- a. With one of child's parents.
 - b. With another Secwépemc family member of the child.
 - c. With another Secwépemc adult that is from the same community as the child.
 - d. With any other Secwépemc adult or any other Indigenous adult.
 - e. With any other adult.
 - f. In all cases, the best interests of the child should be the deciding consideration.
22. A child shall be entitled to be represented by a child advocate at the Circle where such representation is deemed appropriate by the members of the Circle or as requested by the child's parent(s) or family.
23. Where the Circle, after weighting all factors outlined in this law, finds that it is in the best interest of the child to temporarily remove the child from the parents, the parents will remain guardians of the child because they are the child's parents regardless of location. The child will be placed in accordance to this law and the placement caregiver(s) shall be considered temporary guardian(s) of the child, in a collective and joint manner with the child's parents.
24. Joint and collective guardianship must ensure that parents are involved in the plan of care for the child while the child is in a temporary guardianship placement. Access, where appropriate, should be considered an essential and necessary part of any plan of care.
25. Where parents are unable or unavailable to participate in a joint and collective plan of care for the child, the temporary guardians shall have the right to make decisions on behalf of the child to ensure consistent care, health, and well-being for the child. This includes medical decisions as required from time to time.
26. Where every effort has been made by the Circle to reunite the child and parents as a family unit and all resources available to the Circle have been exhausted, the Circle may make an order for the child to be placed into permanent care, only if it is in the best interest of the child taking into consideration the principles of Sections 1 and 2 and all factors outlined in section 18.
27. A decision of either Circle shall be supported by the appropriate services and programs as provided by the Circle of Protection and Prevention in each community or delegated service provider, where appropriate.
28. Each community exercising jurisdiction in accordance with this law shall have the right to adopt community legislation, policy, procedures, and operational processes to apply to their community to fully implement this law. This right includes the establishment of a community circle where appropriate.

Appeal Process

29. A decision by the Community Circle may be appealed by the child's parents or family to the Secwépemc Stsmémelt Circle and further appealed to the Provincial Court of British Columbia, the British Columbia Supreme Court, the British Columbia Court of Appeal and the Supreme Court of Canada until such time as the Secwépemc assert jurisdiction in

the area of justice and implement a Secwepemc justice system in accordance to traditional customs and laws.

Custom Adoption

30. This law recognizes the traditional practice of custom adoption as being the act of taking in a child in need of parenting and care, as if the child was a child of birth.
31. The birth parents must provide their consent to the custom adoption by meeting with the Secwépemc Stsmémelt Circle for that purpose. If the birth parents are unwilling or unable to provide such consent, the Secwépemc Stsmémelt Circle may make a binding decision to allow the custom adoption to proceed, taking into consideration the best interest of the child. Custom adoption can also be by the consent of the child's wishes if the Secwépemc Stsmémelt Circle determines the child is age-appropriate and mature enough, and taking into consideration the principles in Section 1 and 2 and all factors in Section 18.
32. The Band Council, or the Traditional Governing Body where operational, shall confirm the adoption decision by the Secwépemc Stsmémelt Circle by facilitating the registration of the child under the Indian Act or by way of the Community's Membership Code, or the adoptive parent's name as a member of the community.
33. At no time shall a Secwépemc child be adopted into a non-Secwépemc family, unless otherwise decided by the Secwépemc Stsmémelt Circle, based on the principles of Section 1 and 2 and all factors in Section 18. If the Stsmemelt Circle makes the exception the child will remain eligible to be registered as a Community Member either through the Indian Act or Community Membership Code.
34. Where an individual or couple accepts a child under a custom adoption, those individuals shall be recognized in the community and to all other non-Secwépemc government authorities as the parent(s) of that child.
35. A custom adoption decision by the Secwépemc Stsmémelt Circle shall include ceremony as guided by the traditional/spiritual advisor(s) in the communities.

Amendment

36. This law may be amended by the signatories of the law by providing notice to all other signatories of a proposed amendment. The communities must seek consensus of the people that will be confirmed through a Band Council Resolution from each community, or through the Traditional Governing Body, where operational. Any amendments must have unanimous agreement by all signatories.
37. At no time shall a proposed amendment prevent the ongoing implementation of this law.
38. This law shall be reviewed by the signatories every three years for the purpose of amending provisions to meet the needs of the Secwépemc.

Definitions

39. Band Council Resolution: A document indicating a governing decision of the Chief and Council of an Indian Band operating under the Indian Act.
40. Caregiver: An individual who will provide the parenting needs to a child in accordance to this law.
41. Circle of Protection and Prevention: means a group of community resources that includes all services available in a community that can be provided to develop a plan of care for a child and family in a holistic manner.
42. Community: a collective of people of a village, campfire, reserve or area who identify as belonging to the same campfire or Band under the Indian Act.
43. Coordination Agreement: An agreement referred to in subsection 20(2) of An Act respecting First Nations, Inuit, and Metis Children, Youth, and Families.
44. Custom Adoption: the cultural practice in which a child is raised by a person who is not the child's biological parent, according to the customary law of the family's community.
45. Decision-Making Body: The Secwépemc Stsmémelt Circle or community circle as selected by the community process, as adopted by each community under their legislation, policy, procedures, and practices specific to their own community.
46. Designated representative: for the purposes of the implementation of this law, the person that is designated by the governing body to make decisions regarding what Circle the child and family matter should be referred to for decision.
47. Family: Relatives of the child and parents, including those individuals who are not blood relatives but considered family through association with the child and parents. This definition should be interpreted broadly and from a traditional perspective.
48. Governing body: The Chief and Council of a Band as defined under the Indian Act, RSC, and related administrative support resources.
49. Guardian: a person who is assigned by a Circle to look after and is legally responsible for a child, who oversees the welfare and safety of the child and acts in the best interest of a child.
50. Joint and Collective Guardianship: where the Circle assigns a Guardian to look after a child's day to day needs and where appropriate also includes the child's parents as joint guardians with the expectation that the parents will work with the Guardian in a cooperative manner in the best interests of the child to be involved in the plan of care.
51. Plan of Care: A plan that is developed to assist families in healing, including counselling, parenting skill development, spiritual support, and all other available programs and services that can support a family in a holistic manner.
52. Secwepemc child: A child registered under the Indian Act as a member of one of the signatory communities or a child that is a member of a Secwepemc community through family association and ties and this definition should be interpreted broadly and from a traditional perspective.

53. Secwépemc Signatories: For the purposes of this law only, meaning those communities that have agreed to assert jurisdiction, or supreme authority, through the adoption of this law, and that have signed the law.
54. Temporary Removal: A decision of the Circle to remove the child from the parent and place the child with another person for a specific time, including any extension of or change to the decision.
55. Traditional Governing Body: A form of leadership in which authority of decision-making is exercised in accordance to the customs of that community.
56. Transition Period: The amount of time that will be required for the Secwépemc to implement their own law while working with the delegated agencies, including a Provincial Director for Child and Family Development, to ensure continuity of services for children and families.

Owl Story

Told by Ida Williams

*Translated and transcribed by Mona Jules and Marianne
Boelscher Ignace*

Le q'7éses re qelmúcw w7ec-ekwe, peskúye te kw'oyí7se.
Long time ago, there were people around here, and they had a small baby.

M-yístes t'lu7 te tnicw, Kw'oyí7se-ekwe re pépis.
They camped over there on that land, their baby was tiny.

M-kénmes-enke, ts'ec.cit.s te qéwtens.
I don't know why, but [the woman] was fixing his [the husband's] hair.

Tcwíqnem, tcwíqnem. Tsec.cit.s re sxélwes te qéwtens.
Brushing his hair, brushing his hair. She fixed her husband's hair.

Re sk'wimémelt m-ts'7úmes, Yéwsens.
The baby was crying. They found it a nuisance.

Kwens-ekwe re xqwlíntens, m-tsk'empéllews ne sk'empéllews re letént.
She took its birch-bark cradle and set it outside the tent.

Tsyem-ekwe ne tsitews, ne leténts.
They were staying in their home, their tent.

Ta7 ks necwentsúts es ts'exentés re skw'imémelt.
She didn't make an effort to check the baby.

M-estúkw. Estúkw re skw'imémelt.
It was quiet. The baby was quiet.

M-q'7éses m-penlléxwes, ts'exentés. M-skik'éys.
After a long time, she went out, she looked. There was nothing.

Tsukw re xqwlínten nerí7 stseq.
Only the cradle was sitting there.

Re snine tsnésmens, m-kwénses re skwimémelt.
The owl had come, and had taken the baby.

Qwetsétses ne k mutes-enke.
It had taken him to wherever it must have lived.

Píxct.ses íri7 tek stem. Seqwyits, íri7 stem, kwectses te s7illens re baby.
It hunted different things for him. Rabbits, whatever, and took them for the
baby to eat.

M-twites re twiwt, sqéqlemcw.
The child grew, became a boy.

Ptínesmens kénem me7e wel westém te snine.
He thought about it, and wondered why he was kept by the owl.

Séwens re snine telhe7e k tskwéntmes.
He asked the owl where he was taken from.

Lexeyectem te snine, "Yewsens re7 stet'ex7em, Tsk'empellwens te
tsk'empellcw.

He was told by the owl, "Your parents found you a nuisance, and set you
outside.

Qeqnímentsen te ts'7úmucw, wel tskwéntsen."
I heard you cry, that's why I took you.

K'ulcts te tskwínek ell re stskwíls.
He made a bow and arrows for him.

W7ec re píxmes le twiwt, w7ecwes te kekew.
He used to hunt, the young boy, going far.

Re Snine tsúntem,
He was told by the owl,

"Ta7ews penhé7n es kucénucw."
Don't go too far.

Nexéll es pelqéntém te stelex7éms.
It was afraid that he would be returned to his parents.

Mus.
Four times [he wondered].

Kénem wel ta7ks necwentém te sníne es kucéns.
He wondered why he wasn't allowed by the owl to go too far

Qw'miws. Negwilewes.
He was wild. He was hiding away.

Negwílcwes es ta7es es wíktmes neri7 te tsyem te qelmúcw.
He was hiding away, so he wouldn't be seen by the people camped there.

Kell yiri7 re stet'ex7ems.
But they were his parents.

Pelq'ile cwúýtsem ne sníne e r7áleses.
He returned again to the owl that night.

Lexéyect.s re snine, "M-wíwkem-ken te qelmúcw."
He told the owl, "I saw people."

Tsúntmes te snine, "Ta7ews cwúýtsem tu7 ke7s nes."
He was told by the owl, "Don't go over there again."

Ta7ks k'élnems.
He didn't listen.

Tsnes cwúýtsem neri7, sesúxwenst ne tsyémes re stelex7éms.
He went over there again, he came down to where his parents were camped.

Wíktm-enke te qé7tses, wel re m-kwéntem.
He must have been seen by his father, and he was taken.

Tsúntmes te stelex7éms es pulst.s re snine.
He was told by his parents to kill the owl.

K'ulcts ts'ílem te q'ílye7ten.
He made something like a sweathouse for it.

Neri7 tntéses te xixéyt te scenc.
And there he put hot rocks for it.

Ts'ílem-enke t'7éne ks tncit.s te xiyéscen.

And it must have been like that, that he put hot rocks in there.

Re sqéqlemcw m-nésés ɬuʔ ts'ilem ne “fly”.
The boy went in there through the flap, like a fly,

W7ec re sícwmes te séwllkwe ne scenc.
He was spilling water on the rocks.

Llegwllgwílc ne xwiyúlucw iri7 ihe7n.
[the owl] was jumping all over the hot ground, everywhere.

It could not get out from that hot place, the hot rocks.

Qwtséqes.
He died.

Re tuwíwt m-sgetsets telri7, pelqílç ne ste7ex7éms.

The young boy set out from there, he returned to his parents.

Twijt-enke put re sxyemwiles.
He must have been grown up some, he had become bigger.

Púlst.ses re sníne, qwnékstmens.
He killed the owl, he ruined it (he took away its power)

**Yiri7 m-kwentmes te stetex7ems, yiri7 m-sw7ecs ne stet'ex7ems
tikwemtus.**
Then he was taken back by his parents, then he stayed with his parents all
the time.

Ell m-pulst.s re sníne.
And he had killed the owl.

Yirí7.
That's all. ⁱ

ⁱ Additional versions of the owl story are in Teit 1909, p. 698 as told by Sixwilexken of Dog Creek, and in Bouchard and Kennedy 1979, abridged and edited from a version told by Charlie Draney of Skeetchestn.

Story of Coyote and the Grouse Children

-written in Secwepemctsin by Skeetchestn elders (Christine Simon, Amy Slater, Daniel Calhoun, Leona Calhoun, James Peters, Julie Antoine and Garlene (Bernadette) Dodson, Ron Ignace and Marianne Ignace, 2013. For English version see Sicwil'ecken's version in Teit 1909; Aimee August's version in Bouchard and Kennedy 1979.

Le ǵ7éses-ekwe le ǵ7ekwes re skélép, kitsc ne c7istkten. Cw7it te stsmémelt neri7 tsyem.

Long time ago Coyote went along, and he came to a pithouse. There were lots of children living.

Tsut-ekwe re skélép, “me7 gweyentéten re stsmemelt.”
Coyote said, “I will play a trick on the children.”

M-ullcwes, m-klentésés re sillts'u7úwis, m-cwits'ens re xwetxwít'ple7cens.
He went inside, he took off his moccasins, and he showed them his cracked heels.

“Xwexwéyt ren sisllts'u tspetpítkwes, ǵri7 yem m-kekepcéceñ-wen. “
My shoes are full of holes, that's why I have sore feet.

Xwexwéyt re stsmémelt m-cuytes, m-tskwnémes te tsit'.
The children all rushed outside, and they got some pitch.

M-kectésés re skélép.
They gave it to Coyote.

M-r7ales le c7eticwes re stsmémelt, re skélép m-kwens re tsit', m-yiǵúsenses te tsit'.
When the children went to sleep, Coyote took the pitch, and he glued their eyes shut with it.

M-yews re sqwetséts.s.
And then he left.

Well re kecki7ces re stsmémelt, ri7 re squmqe, re sunéc, re sxu7xe ell re sesúǵw.
The children's mothers were fool's hen, willow grouse, sharp-tailed grouse and blue grouse.

Le cwéñwenes m-qellqílltes re stsmémelt, m-tscuytes te c7istktens, ta7 ks xelenwéllens es wikems.
When the children woke up in the morning they couldn't see.

M-yews re spelpstwécws ne skempellcws re c7istktens.
And they got lost outside the house.

M-ta7wes es xenwéllens es penmíns re c7istktens.
They couldn't go back to the pithouse.

M-tspepelqílwcw re kecki7ces, m-lexéyentsut re stsmémelt re skéstem te skélép.
The children told their mother what Coyote had done to them.

M-yews xwexwéyt re kecki7ces re stsmémelt k'wéñcens re skélép wel re m-wikt.s
t'he7en k tekts'íltimes (which way he went).
And then all of the children's mothers tracked Coyote until they saw which way he
had gone.

Néwelcus-ekwe re skélép ne tsectegwégw.
Coyote was walking along the edge (of a big cliff).

Ptéksentem te kecki7ces re stsmémelt kémell ta7 ks wiktem te skélép.
And the children's mothers passed.

M-negwnegwílc re kecki7ces ne sekéwt es qeypentést.s es k'ulens es k'wellciyucwt.s.
The mothers hid in a gully to frighten him so he would fall off the cliff.

M-í7ek re skélép, m-setsinmes, "ta7 penhe7n re spenmins re stsmémelt, m-
guyentéten"

Xetéqs m-íucwtes re sxu7xe, m-estqeypstésés re skélép.
The first one to take off flying was fool hen, and she startled Coyote.

Tsuntem te skélép, "Ooo, tsukw re newi7 re sxux7xe, yenke re7 spelqílwc, le7 re7
stsmémelt ne7 tsitcw."
Coyote said to them, Ooh, it's only you, fool hen, you must be going home. Your
children are fine at home.

M-í7ek re skélép, m-setsinmes cuýtsem, "ta7 penhe7n re spenmins re stsmémelt, m-
guyentéten!" m-llepens es estqeypstéms te sxu7xe.
Coyote went along, he sang again, "they'll never find their children, I tricked them.

M-yews re stúcwts re squmqe. M-esqeypstésés re skélép, kek'mell re estclle7íkens.
And then sharp-tailed grouse flew up, she startled Coyote and he almost fell
backwards.

M-tsuntem te skélép, "me7-penminc re7 stsmelt es cwelecwélt.s
Coyote told her, "you will find your children well."

M-setsinem cuýtsem re skélép, m-esttucwtes re sunéc, m-estqeypstéses, kekméll re skwellciyucwts re skélép.

Coyote sang again, suddenly willow grouse flew up, she startled him and he almost fell off the cliff.

M-sucwens re sunéc, m-tsunses, “yenke re7 spelqílc, “me7-penminc re7 stsmelt es cwelcwélt.s.

He recognized willow grouse and he said to her, “you must be going home, you’ll find your children well.”

M-setsinem-ekwe cuýtsem re skélép, “ta7 penhe7n re spenmins re stsmémelt, m-guyentéten”

Coyote sang again, “she will never find her children, I tricked her.”

M-esttucwtes re sesuq̓w, estqeyepe7uystem re skélép, m-kwellciyucwtes ne setétkwe. Suddenly blue grouse flew up, Coyote got really startled by her, and he fell off and fell into the river.

Here follows the story of Coyote destroying the women’s fishing weir and bringing the salmon up the Thompson River.

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Trout-Children

told by Charley Draney

An old lady was living alone because all of her relatives were dead. She kept herself busy gathering wood and food, but still she became very lonely. "I'll make a child out of something, so that I have some company," she thought to herself.

The old woman formed a child out of a green-coloured rock; she jumped over it, and the child came alive—a beautiful young girl. As the child grew older the old woman told her not to swim too far out in the lake. But one day the girl swam far out into the lake, and the farther she swam, the more she sank. Eventually, she turned back into rock.

When the old woman returned she found that her daughter was missing. She searched around the place where the girl went swimming and found her clothes, but the girl had gone. The old woman knew that her daughter had sunk to the bottom of the lake. She was very sad.

Again the old woman decided to make a child out of something. Taking some clay, she moulded a child and jumped over it, bringing it to life. The old lady was again happy, for she had a daughter. "My dear daughter," said the old woman. "When you are swimming, don't rub your skin too hard." As the girl grew older, she helped the old lady with the chores and then went down to the lake to swim.

One day, the girl got out of the water and rubbed her arm.

which caused her hand to become covered with clay. "My, I am dirty," she said to herself, rubbing her arm some more. The more she rubbed, the less of her was left. Finally, just a pile of mud remained near the lakeshore where the girl had been. The old lady looked for her young daughter and found the pile of mud. Oh, she was so sad!

The old woman thought and thought and finally she decided to make another child out of pitch. Carefully she shaped the pitch, then jumped over it and brought her beautiful new daughter to life. The old lady and her daughter were very happy. "When you go swimming, always sit in the shade, for the sun is not good for you," the old woman told her daughter. Every day, the young girl helped the old woman pack wood and dig roots, and then went for a swim.

One day, after the girl went swimming, a chilly wind came up, and she became cold sitting in the shade. The girl moved into the sun, but as soon as she had done so, she began to melt. The pitch ran down her body and onto the ground. Finally, the girl was just a pile of pitch. That evening, when the girl didn't return, the old lady went to look for her. She searched and searched. "Maybe something has happened to her," the old lady said to herself. The old lady looked in the lake, but the girl wasn't there. Then she looked along the shore of the lake and found a pile of melted pitch. Again the old woman was sad.

"I wonder what I can use to make my next child," she thought to herself. Finally, she decided to make a wooden daughter and carefully carved out the shape of a girl; she jumped over it and brought the child to life. The child was lovely! "My daughter will be safe. She will not sink, because she is not made of rock. She will not be washed away, because she was not made from mud; and she will not melt, because she was not formed from pitch," said the old woman happily. Every day the young girl went down to the water to swim, and every day she returned home to the old woman.

One day when the young girl went down to the lakeshore, she saw a rainbow trout jumping in the water, and she said to herself, "Oh, if only there was a man around who would fish for me." She turned her back to the water and stood silently. The young

woman realized how lonely she was. Suddenly, someone touched her shoulder.

"I am the one you are looking for. I am the one who jumped and splashed in the lake," said the stranger, "I have come to take you away with me."

The woman asked the stranger where he wanted to take her. He replied, "I will guide you." The young woman had wanted a husband, so she did as she was told. He told her to get on his back and hang on. Then he told her to shut her eyes and not to open them until he told her to do so. Off they went.

"Shut your eyes!" he reminded her. Then he dove deep into the water. "I wonder where I am? I wonder where I am going?" thought the girl. Suddenly she opened her eyes. Immediately, she and Trout-Man were pushed to the surface of the lake. Because the young woman had been made from wood, she floated easily.

"I told you to keep your eyes closed!" Trout-Man scolded her. "Now keep your eyes closed!"

Again the young man dove into the lake. After they had travelled a long distance, the woman thought to herself, "We must be near the place where my husband lives. I think I'll open my eyes." As soon as she had done so, they were pushed instantly to the surface of the lake.

"I told you to keep your eyes closed! Now, once again I will dive into the lake, but don't open your eyes until I tell you to do so!" Trout-Man scolded her.

They dove into the water. Trout-Man swam and swam and swam. At last he stopped and told her to open her eyes. In front of her was a beautiful country, very different from her own. Close to where they were standing was a house. "You must wait here. Someone will come for you," he said to her as he walked away.

The young woman sat down and waited patiently until a mouse came to her and told her to follow him. The mouse escorted the girl into the house and she sat down beside her husband, or rather, a trout-man who she thought was her husband. "Go away, I'm not your husband!" the trout-man said. Slowly the girl looked around and saw that the room was filled with men who all looked alike. They all looked like her husband, who was a rainbow trout.

The woman stood up and then sat down beside the next man. Again she was pushed away. She stood up and sat down beside another man. The same thing happened. Again and again the young woman sat down beside a man who looked like her husband, but it was never him. Finally, she sat down beside one of the trout-men who said to her, "I am your husband."

Trout-Man took the woman to his house. Time passed by and the woman gave birth to a child. It was a baby boy. The following year, she gave birth to a baby girl. The boy and girl grew older and began to play with the other children. They were very happy until one day the other children began to mock them, and told them that they didn't have any grandparents.

When the woman saw her children crying, she asked them what was wrong. "The other children asked us where our grandparents live and we didn't know," they sobbed. "They said that we don't have any grandparents!"

The next time that the children went out to play, the same thing happened. Again the other children said that they didn't have any grandparents, and again the children returned home crying. "You do have a grandmother!" their mother told them. "She lives in a land far away. If you travel under the water for a long distance, and then surface, you will come to the land where she lives. Your grandmother lives in the direction where the sun rises."

The children were overjoyed! "We do have a grandmother! She is at her home!" they hollered to the other children.

As the children grew older, they were capable of swimming longer and longer distances. One day they swam and swam and swam. Then they surfaced.

In front of them was a beautiful land like they had never seen before. They looked in the direction where the sun rises and saw a little house. "That must be where our grandmother lives," they agreed. Behind the house was a wide open hillside where an old lady was digging roots.

"Let's go see our grandmother," suggested the boy.

"Oh, no," his sister exclaimed.

"Oh come on, it's okay," coaxed the boy. The girl refused again and, because the sun was about to set, the little boy agreed

to leave it to another day to visit their grandmother. They dove into the lake and swam and swam until they reached their village.

"We saw our grandmother!" they told their mother. "She was digging roots on the hillside!"

"Oh, yes, that was my mother digging roots," replied the children's mother. Then the boy and girl went out and told the other children what they had seen.

Another day the children again swam and swam until they reached the land where their grandmother lived. The old lady was digging roots on the hillside, so the children got out of the water and went into the house. They had never before seen a house like that. Some food was cooking on the fire. They tasted it and found it to be good. The children looked at everything around the house. Their footprints were left in the soft ash near the fire. The sun was about to set, so the children dove into the lake and swam and swam until they reached their home. "We reached our grandmother's house," they told their mother. "Our grandmother was digging roots while we were looking at her house."

At dusk, the old lady returned to her house and saw the children's footprints around the fire. She was very surprised, as no one lived near her. She followed the tracks into the lake. The old woman thought and thought. She remembered that her daughter was last seen when she went for a swim. "Maybe these are my grandchildren," she said to herself.

The next day, the children again visited the old woman's house while she was digging roots on the hillside. The children ate all of the food that the old woman left near the fire. In the evening, when the old woman returned home, she decided to make some medicine which would cause the children to stay with her. When the medicine had finished boiling, the old lady took her digging stick up the hillside and placed it on a tree stump. "When my grandchildren come, pretend that you are digging roots," she told the stump. Then the old woman went to bed.

Early in the morning, she crouched near the doorway and waited for her grandchildren. The children again decided to go to their grandmother's house. They swam and swam. As soon as they had surfaced, the little girl said, "That is not our grandmother digging roots on the hillside."

"Sure it is," replied her brother. The little girl didn't want to go any farther. "You are talking nonsense! Come on, let's go!" the little boy insisted.

The little girl followed just behind her brother. As the boy entered the house, the old woman threw the medicine at him and he was transformed into a human boy. The little girl received only a bit of the medicine and was transformed into a puppy dog. "I am your grandmother," the old woman explained, "I have changed you into a human boy, but your sister was unfortunately hit with only a little of the medicine and was changed into a dog. You must never harm your little sister. If she bites the grouse that you shoot, don't whip her," warned the old woman. "She will be your companion." The little boy began to cry.

As time went by, the old woman showed the little boy how to hunt with the small bow and arrow that she made for him. He often killed a blue grouse and took it home with him. One day the boy killed a blue grouse, and his sister, the little dog, picked it up and ran away with it. He ran after the little dog until he caught her. As he whipped the little dog, she began to yelp and ran away again. Suddenly, the puppy changed into a chickadee and began to fly. "Little sister, little sister!" cried the chickadee. The little boy realized what he had done and began to cry.

"Why are you crying?" asked his grandmother when she saw him, although she already knew the reason. After the boy had explained his tears, the old lady said to him, "I warned you never to scold your little sister. Now you will never see her again; she will always be a chickadee."

Then the old lady told the boy never to climb after his arrow if it became stuck in a tree. One day, when the little boy was out hunting, he shot all of his arrows except one. He aimed at a grouse, shot, but missed, and his arrow became stuck in a tree. "It isn't very high," he said to himself as he began to climb the tree. Just as he reached for the arrow, it moved farther up the tree. The boy continued to climb. Again, as he reached for the arrow, it moved up the tree. The boy climbed higher. The arrow moved higher, and the boy followed it. Suddenly he realized that he was high above the ground. He climbed and climbed until he retrieved his arrow. By this time he had reached the upper world.

"What a beautiful land!" said the boy to himself. He looked around to see if he could see any people. "I have one arrow left. I will stand it up, and wherever it falls, I will look in that direction. Perhaps I will find some people," said the boy. He stood his arrow up and let it fall. Then the boy began to walk in the direction that the arrow fell.

The boy walked for quite a distance. When he had reached the top of a mountain, he looked down and saw smoke rising in the distance. He continued to walk until he came to the house that he had seen from the mountain top.

"Come in," someone said as he walked up to the door. "How is your grandmother?" asked the old man who stood there.

"She is well," the boy replied.

"I am your grandfather," explained the old man. "I came here the same way that you did. My arrow got stuck in a tree and when I climbed after it, it kept going higher and higher. I have lived here ever since."

The old man gave the boy some advice; he told him that he must stay out of sight and swim so that he would grow up to be a good enough man to marry the chief's daughter. The boy did as his grandfather told him. Every morning and every night he swam in the river.

One day when the hunters went by the old man's house, they noticed a hole cut in the ice. They thought it was rather strange, as the old man was weak and sickly. Water had been splashed around the hole, so they knew that someone was using it. A few days later, they noticed water around the hole again. The people in the village began to talk about the strange occurrence of a swimming hole by the old man's house.

At that time, a bird was perched on the log ladder in the centre of the chief's underground house. When the people told the chief about the bird, he said to them, "My daughter is now grown. Whoever shoots the bird will take my daughter for his wife." The people gathered around the chief's house and tried their luck shooting at the bird on top of the log. Some came close, but no one hit the bird.

"She will be my wife," said Coyote, who was there with the people. He was very self-confident. He aimed and shot, but his

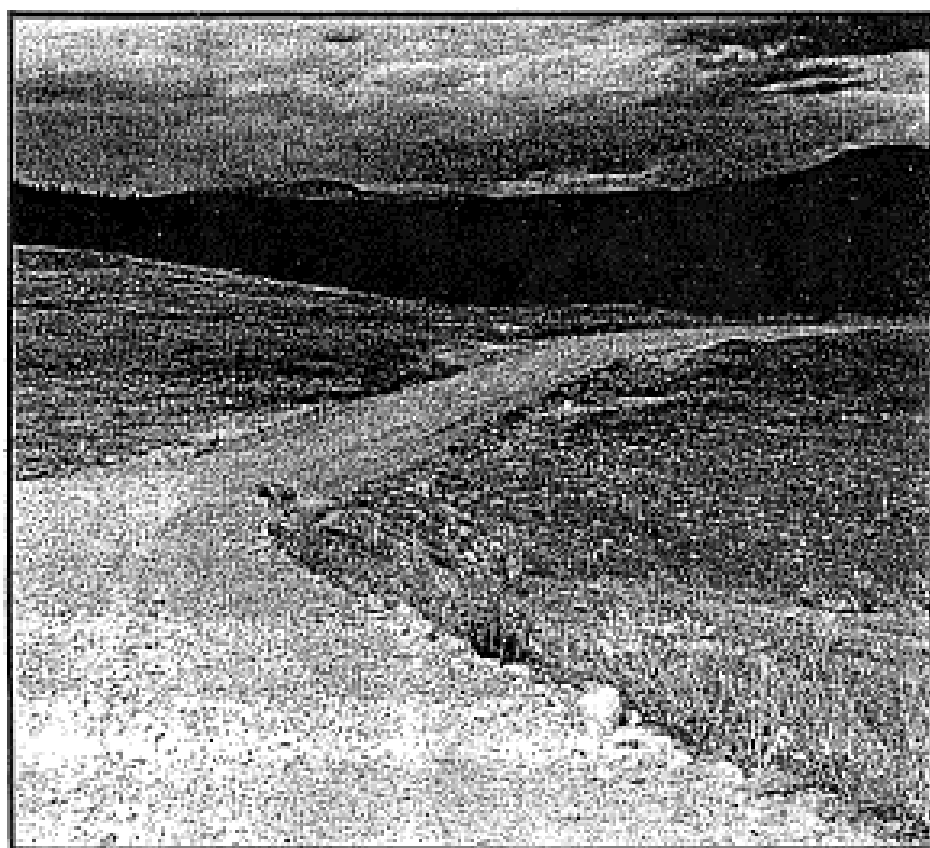
arrow only knocked some feathers off the bird. "I won! I hit the bird!" shouted Coyote as he ran towards the woman, but the chief's daughter chased him back. Again he tried, and again he knocked some feathers off the bird. The young woman continued to chase him away.

The people talked among themselves to find out who had not tried to shoot the bird. "The only one who hasn't tried is the old man," someone said.

"Go and drag him over here!" the people called out.

"I have good eyesight and I missed killing the bird, so how do you expect the blind old man to be able to hit the bird?" asked Coyote. "Oh, that old man couldn't hit anything! Don't bother dragging him over here!"

They carried the old man over to where the group of people



An important hunting and root-digging area near Tod Mountain, 1975.

were gathered and gave him a bow and arrow. Without looking, he shot an arrow and the bird fell from the top of the log. It was dead. As the old man was dragged over to the young girl, not a sound was heard from the gathering. Once he was alone with the woman, the old man removed his skin and became a young man. He was extremely handsome! The young woman was very satisfied with her husband.

The hunters were unlucky and couldn't shoot any deer for the village. Again and again they went out on a hunt, but they never saw any game. The people were starving, so they decided to take their old brother-in-law along with them. "He might give us luck!" they said to each other. "What? That blind old man give us luck! I have good eyes and I haven't been able to shoot anything, so how do you expect him to kill deer for you?" exclaimed Coyote.

The young hunters packed the blind old man, who was really a handsome young man, up the hillside. "My good people, you can leave me here and go on your own," the old man told them. As soon as the hunters went out of sight, the young man took off his grandfather's skin. He didn't have to go very far before he killed a lot of deer. Then he returned to where the hunters had left him and again dressed in his grandfather's skin.

The unfortunate hunters went back to the old man empty-handed, for again they were unable to shoot any deer. "If you go over there, you will find the deer that I killed for you," the old man told the hunters.

"Oh, the old man couldn't be telling us the truth!" they said to one another.

"I am not lying," answered the old man. "Go over there and pack the deer to the village."

Much to their surprise, the hunters found that the old man was not lying. They skinned the deer and then packed them to the village. That evening the whole village rejoiced.

Time passed and still the hunters were unable to kill any deer. Again they dragged the old man to the hunting grounds and left him while they went to hunt. When the hunters were far enough away, the young man removed the old man's skin and began to hunt. After he had killed many deer, he returned to where the

hunters had left him, replaced his grandfather's skin and lay down to wait for them to come back. Again, they returned empty-handed. The old man told them where they could find the deer that he had killed. Deer were lying all around. The hunters skinned the deer, quartered them and packed them down the mountain to the village.

The people were beginning to get suspicious as they were never able to kill any game, yet a blind old man was supplying enough meat for the entire village! Some of the hunters agreed to spy on the old man the next time that they left him alone.

After a couple of days they began to run out of meat, so the hunters got together and packed the old man up the mountain to the hunting grounds. "My good people, leave me here to hunt while you go farther up the mountain," the old man told the hunters. As soon as he thought that they were out of sight, he removed his grandfather's skin. He didn't realize that some of the hunters were hiding behind the trees and watching him.

Suddenly they saw the handsome young man. He stood up and ran towards a group of deer, which he shot rapidly, leaving all of them dead in a pile. Then he began to run back to where they had left him. Before he arrived, the young man sensed that something was wrong. He could smell something strange. A blue haze was rising into the air. Suddenly he noticed that his grandfather's skin wasn't there, and he realized that his brothers-in-law had cut up the skin and thrown it into the wind. Desperately he tried to grab the tiny pieces of skin, but they stretched over the mountains and became fog. That is why there is fog in the mountains today.

The young man was very sad to lose his grandfather's skin, although his brothers-in-law were rejoicing because now he was a handsome, smart young man, rather than a blind old man.

The hunters skinned the deer and carried them down the mountain. The people were surprised to see the handsome young man walking down the mountain with the other hunters. They gathered around to hear what had happened. Now they were all happy.

THE WHITE ARROW OF PEACE¹

There was a couple living at Adams Lake who had two little boys - Atahm and Wulpáxen. There was some kind of sickness who took over the old man first, and then the old lady died. Just the two little boys was living, and so Atahm was the oldest little boy, he took his little brother and went to his aunt, oh, for a few months and exchange over to his uncle and round about. Pretty soon none of them liked the two boys, they wanted them to live the ways, the ways of the Indian ways of living to go out and do their own, like on their own, so they pushed them around and pushed around Adams Lake; people would move down by around Chase above there.

Atahm was old enough to know something was (going on) but he kept his little brother, he wanted to delay him while he planned he told his little brother he says, “we live up here there is a cave in there somewhere and we will live in there and at night we will go out and they are making salmon now, meat and dried meat, the elders.” Atahm went to work and stole food at nights and stored it up for the winter in the cave; they lived there for several years; they were grown up and grown up; they thought it was a cruel way that they was treated by his people.

One day there was enemies come in, invaders , invaded Adams Lake , eh Chase, invaded there, the people ...kikwillie hole there, people, about one hundred people or more, enemies, he set fire to the kikwillie hole, he does, enemies did. Atahm and Wulpaxen were sitting way up on that side hill watching all this. He told his little brother, he says, “hey,” he says, “I think we better give up to them enemies. If they don’t kill us it will soon be winter anyways. If they don’t kill they might take us along and we will go with them, and later on when we grow up as men we will come back and kill our people on account of the way they been treating us, pushing us around.” His little brother says, ok. He was young.

Atahm told his little brother, “you stay here and if you see a fire swinging above around and around that will be me calling you to come. So Atahm went down, he was just about to be killed when he got down there by the warriors. So he told his intentions to an interpreter. Yeah, they take him to where the chief is and find out what he intend to do, they took Atahm towards

¹ Originally recorded with Ike Willard by Randy Bouchard and Dorothy Kennedy and published in *Shuwap Stories* (1979). Re-transcribed by Ron Ignace, 2008

Princeton way somewhere and when he got there and told the Chief what these two boys intend to do the chief said, "that will be fine, that is what we want, we want to get their trails where they living."

They kept the boys and raised them up, look after them good and when they grow up into men, Atahm and Wulpaxen were men, they came up to Kamloops , Chua Chua , right up to a Adams Lake. Shuswaps were beaten up bad and they got what they want, so they went back and when they got there, the Chief gave his daughter to Atham. Atahm got two wives. They were there around for two or three years, something like that. He was a hard man to get, he always get away. Some time he tells his little brother, "lets let our people kill these people here, you know their revenge and get out of it. They sneak away from the warriors and back up there on Neskonlith Lake up on the sidehill stayed sitting down there, watching the people fighting. When the Shuswap people kill all the Princeton people, they come down. They holler from there, "we just give you a chance to kill all those people for revenge. I am Atahm and Wulpaxen," and a fella told him to prove it. There is a rock back in there, a big white rock and grey. Wulpaxen drew a picture of his brother, draw a picture the way he is standing and the next will be Adams Lake and he drew an arrow above his head, still standing today. He left from there and went to Princeton way. (oh Pellala?)

Two, three years, a few years after, Wulpaxen said, "it is not right to kill our own people. I will go down and try to make peace, we've been killing our own people for many years, very few times we give them a good chance to fight, to have a good fight with them, to kill enemies, their enemies." Wulpaxen said, "I don't think it is right, I don't think you'll live if you go down there." "I live all right, I will talk to them." So finally, for a week he told his brother or so, "all right, if you want to go you can go, but don't stay too long for I will be missing you, and I will want to know what has become of you." So a few days after, Wulpaxen come down, that is the youngest brother, come down to Kamloops. There was nobody around, but he was already seen himself, seen him coming, the brother took off from there and told that there is a man coming, one, and it looks like Wulpaxen, Adams youngest brother. The story he was coming already, was already up to Chu Chua. Wulpaxen was sitting around there [Kamloops] and wondering, maybe said he, "I will go to Chu Chua first." He left Kamloops and went across the Thompson River and went on to Red Willow and he found there was a bunch of people there, they were ready for him, and he come right into their homes. "You're Wulpaxen?" "Yes, it is me." Oh, they treat him good. The old womens come in there and welcome him, fed him and treat him good. An old fella come up and said that

the peoples are out hunting, they will be back maybe tonight or tomorrow. Wulpaxen wasn't scared since he was treated real good but he already fall. One Old fella come in and said, "you must be tired, you had a long ways coming." "Yes, I am getting that way," and says we will go into the sweat house. He took Wulpaxen into a sweat house and he had two little boys at the entrance and the old people told them, "boys, when he wants to come out just open the entrance, just little nook to cover his head." The old man said, "the real warriors are out fighting somewhere." Nobody seen but two spears. [Wulpaxen said], "I wanna go out and have a swim," and the boys were told to open the sweathouse. "Your uncle wants to come out." Wulpaxen slowly went to the river for a swim and he was looking around, forever watching everything. The old fella said, "come in, there is nobody around, come in, there is nobody around!" The second time he come out he was getting slower and slower, slow come out. He went down the river for a swim, and when he went in for the third time, and the old fella was putting more water on the rocks making more steam. He said, "I want to go out for a swim, open the door!" The warriors were already by the entrance, and grown up people, as he was coming out slowly they open it up just enough to cover his head coming out slowly half ways out. They put the two spears into his ribs on each side, and he made a jump, but it was too late. The tomahawk was right on him by the head, laid him down dead.

Then they come out there we got Wulpaxen dead now. "What we going to do?" Everybody come out and see Wulpaxen laying there (they said), "We are going to have to move out of here. If Atahm heard about his brother we will all be dead. Let us get out of here and gather up some place where we might have chance to get him. One of them says, "I am pretty sure there is a lot of us gonna die off!" So they moved, took a short cut trail down from Red Willow (Chu Chua) to Chase. I assume towards Chase, "that is where we are going to die if we are to die," so everybody moved over and told everybody to get ready. Wulpaxen is dead and Atahm didn't come come after two or three weeks after they sent out scouts all over these little points around, where they can see miles away they described what Atahm looked like: with two women and two little boys. So the scouts see them two women and two little boys. "That's him, Atahm comes!" So everybody send out a word right up to Kamloops (?) (19'14" on Amadeus) Atahm is coming, so everybody moved and dug themselves in, buried them up and waited for him. They know exactly what day of the year, and I am pretty sure the next day Atahm hollered across, hollered out. The first time he come down to Kamloops he did not see any people there so he left his wife there and took off to Tseqwtseqwéᑦqw (Chu

Chua). "There might be some people there," [he said], so he left his kids and his wife.

So when he got there (Tseqwtsqwéqwelqw), there was nobody around. He seen a little island where the people making a sweathouse and he see a black object over there. He walked into the water halfway up, but the water was too swift and was dragging Atahm down. And so he said, "I think it is too strong a current!" And so he come back to shore and he had to let it go. It was his brother laying there so he took off from there and he did not know what that black thing was across there, he left from there towards and joined up with his wife in Kamloops and went towards [place?] Chase, he got into [place] He was already spotted then he went over to [place] they mention certain places people coming in there and then they come to Qw7ewt. Around Qw7ewt he was coming up the river. He exactly.... where he will come out and sure enough, he come out by himself right out in the open and he hollered across and one old fella answered, "who is that?" and Atham answered. "That is good, we will get you across, Atahm!" And two boats to be sent out, one for him and one for the women. They were going to fight him right on the water. They send out good swimmers, but they find out Atahm (name of a fish-24'26") could swim better than anybody. Oh, they didn't take a chance, they got across. Adam got on with his two little boys on one boat, he came across, and he had his spear ready any minute to use his spear. But it was all old people there. they said, "there is nobody around, all the younger people left, so it is just old people, you know, the rest are out in the hills." And he said, "I want to know where my brother is!" "Oh your brother has got two wives, and they took him up to the mountain, up to the plateau and they have been up there for two or three days, they liable to be back today or tomorrow, for sure." Oh, they say that the girls was just after Wulpaxen! So he was kinda satisfied that his brother is still alive out hunting, and he had two wives, so then one kid come in and said that the sweathouse is ready for uncle, if he wants to come in. "Yeah," old fella says, "yeah, we will take Atahm, he has come a long ways, he might need to go in the sweathouse to loosen himself up." Adam say, "yes, I need a sweathouse!" So he went he went over to the sweathouse and there was the sweathouse, the rocks was red hot. He went in, and in a few minutes he wants to come out, and as soon as he lifted the entrance, he made a leap and two jumps from there, and he was in the water. He made a good dive and he was looking around, looking around about him, but there was nobody. He come to the shore and went back to the sweathouse and went back in. The old people told him, "there is nothing around, you're with your own people here." So he kind of relaxed a little bit, so Atahm come out a second time. The third time he come out, the people was kinda scared of him, and they want him to go back in the sweathouse. The

fourth time he went in, they put more water, more steam in the sweathouse, tire him out. That is the time, the fourth time he comes out, the old fella push the arrow that was beside him out to warn the warriors that it was time to come, and the two little boys leave the entrance, so the boys told what they seen the arrows coming out. The warriors run over with spears, with spears and tomahawks, three of them come out and waited for him to come out on each side. Atahm says, "I want to go out, getting that way to have a little swim to go out," so Atahm slowly coming out, just halfway out, the two spears enter his side. Adam made one leap and busted one spear, broke one, but it was too late, the third man jump on him and roll him to the ground and told him, "too late Atahm, you know what you done to your people don't you, all these years? You've been fighting your people now it is no use that you live, you are going to die. Your brother is already dead, don't say nothing about him!" And the tomahawk come down on his head and he laid there and pulled him out to the little flat, and the people come down and look at the body of Atahm and seen him laying there.

They had a meeting of their own. One old fella says, "you know, they got two little boys who is old enough to know something about it. If we are going to let them boys live when they grow up, they come back after us to revenge for their father." The rest of them say, "what we going to do with them, we are going to have to kill them!" So they club the boys with tomahawks, laid them beside his father. Man, that was a real good meeting. They told the women, "don't be scared, we are not going to touch you women, we are going to send you back, don't be frightened!" The interpreter was there to interpret to the women. The women's two sons was taken, I guess the womens felt bad; so they kept the womens there for a few days. They told everybody to get everything ready, some cooked, some raw. All them roots and salmon to pack, that takes eight men to pack all those things, and to take those womens back. "Take the older men, not too old, the middle aged old fellas to take them back to Princeton way." They went on for four days before they reach from where the womens left his father who was the chief. The first kikwillie hole was the biggest kikwillie hole they had ever seen, and the women kept right on going to the corner of that building where his father was laying. He told his father what happened. He told everything, the father just lay there and never said a word. The people from Adams lake there were just like enemies; the people just sitting there with their arrows and spears; anytime they want to go out there would be three or four going out with them with spears and arrows, ready to kill them any minute.

The Chief never said a word for four days. He got up and told them peoples, "put them weapons away, put everything away!" So everybody had to lay their arms down. He says, "you know, this is the best word I've ever heard about making a peace terms among our selves." He says that "we are going to join up with the Shuswaps Indians Tk'emlups, not this year, next year, but there will be no more killing after this." So he sent the packers with food, and he told the chief, "you're going to meet all the chiefs from Princeton, to meet to tell Tk'emlups!" And they waited the next year until all the berries were ripe, and they move to this side of the river, all the Shuswaps. And the next day, they seen all the Princeton Indians coming in on the other side, and they put up their teepees and stayed there for a couple more days more, before they met one boat coming across from one side, and one boat from the other side. And they meet in the middle of the river. **They tie up there and they made the peace there with one white arrow; no more killing of a man with a different language, you can try to make signs with them, you can make peace with them, but no more killing after this.**

That was their promise together. So they pull out and their chief went across to the other side and said, "all our women's, all the girls can marry your men, you can take him wherever he wanted, and the father can come and visit their daughter whenever he wanted, and the girls can visit their fathers back home and go about into one." So the Shuswaps accept all that.

Now mostly Okanagan people settle to Shuswap ways into Adams Lake, into Kamloops same way with others, Merritt bunch. The peace was declared among them. Just a matter of a few years after, when they seen the first white man in Kamloops

That is all.

Tsxlíntem re Skelép / Coyote and His Hosts

Told by Ronald E. Ignace and transcribed and translated by Marianne Ignace and Ronald E. Ignace

W7ec-ekwe re cwesétes re Skelép, ne7élye ne tmicw-kt.
Coyote was travelling here in our land, it is said.

†7ek-ekwe, m-yews-ekwe re st7éyens re Skemćís.
As he was walking along, they say, he met Grizzly Bear.

Skllíkenstemt,³³ yerí7 re skwest.s.
Back-Fat-Man was his [Grizzly Bear's] name.

M-ts7écwes re Skemćís, es wikt.s ye7éne xéxe7 te sqélemcw, xexé7 yem re Skelép.
Grizzly Bear was happy to see this smart man, this powerful Coyote.

M-yews re tsxlítens es ullcws ne tsitcws es metés.
So he invited Coyote to his house to feed him.

M-tsuns re Skélép, “Ye7éne me7 wiktci ri7, ne7éne ren tsútswet.”
And he told Coyote, “This, what you will see, is my way.”

“Ta7 ews ri7 k stétipentsemc, me7 xéne-k e xwtsilcucw te7 stétipentsemc!”
“Don’t copy me, you will get hurt by copying me, when you try it out!”

M-yews re spúsens ne7éne re ckmíkeñs re sem7é7ems yem re skemcís.
And then Grizzly rubbed his wife’s back.

M-níkmes nerí7 te spelléllelctw, oh! Le7 te tsiqw te tsi7, le7 te skllíken yem.
And he cut off a thick slice of it, oh! It was nice red meat, nice back fat.

M-yews re sqwelsentés ne7éne ne syéqwilltems, m-metcít.s ri7 re Skélép.
Then he roasted this in his fire, and he fed this to Coyote.

M-pespúsenses re ckmíkeñs cú7tsem, yerí7 re Skemcís re sem7é7ms re ckmíkeñs.
Then he rubbed her back again, his wife’s back.

M-yews yerí7 re sta7es tsílems ks kénems nerí7.
And it was as good as ever.

Oh! M-yews re sptínesems yem re Skélép,
Oh! And then Coyote thought,

“Ah! Xexéx7e-ken yerí7! Xwent ri7 ken sxíxlem!”
“Ah! I am smarter! I can do that too!”

M-yews ri7 re tsxlítens re Skllíkenstemt es tsnest.s ne newí7s re tsitcws es metés.
And then he invited Skllíkenstemt to come to his house so he could feed him.

Tri7 m-yéqwillmes. Xyum re syéqwilltems.
He made fire. He made a big fire.

M-tsut es qwelsentés yem re ckmíkeñs es metés re Skemcís.
He wanted to roast his back to feed Grizzly.

Kémell tsukw tucw m-c7etscíkeñem!
But instead, he scorched his back!

Oh! Kíst re stcwels yem. M-welépes ye7éne re témens.
Oh! What a bad smell. He scorched his fur.

Téke, wel ta7ks le7s re stšexténs pyin re témen ne ckmíkeñs re Skélép.

That's why the fur on Coyote's back does not look nice.

Oh, m-tsúntmes te Skem'cís, "Téke, xentéke mé7e."

And he was told by Grizzly, "See, I told you."

M-tsúntsen, "Ta7ews ks tétipentsemc, me7 xéne-k, téke, xenstsút-k."

I told you, "Don't copy me, or you will get hurt, you will hurt yourself."

M-yews ri7 re scwesét.s cú7tsem re Skelép.

And then Coyote travelled again.

M-tskítsenses re sqélemcw, ne7éne te sqélén te sqélemcw.

And he met a man, a salmon person.

Styú7qenstímt ri7 re skwest.s.

His name was Fish-Oil-Man.

Oh, m-téytes, m-tsútes, "Tsxwénte, tsxwénte, yerí7 re stsécwmíntsen."

And being hungry, he was told, "Come here, come here, I welcome you."

"Tsxwénte, me7 metsín!"

"Come here, I'll feed you!"

M-kwens re Styú7qenstímt ye7éne re tseckpúpcws.

Fish-Oil-Man took his bowl.

Nerí7 ne tqel'tks ne7éne re syeqwll'tems m-tentés yem.

And he put it on top of his fire.

M-tntésés re kelcs nerí7 yem, re stextétxmens, oh!

And he put his hands, his fins, on top of it, oh!

M-tsímtes ye7éne re styu7qíns yem re sqélén, m-ct7ékes re tseckpúpcw.

The salmon's oil was melting, and it filled the bowl.

M-yews re tsut.s es kectés re Skelép. "Tsxwénte, íllente ye7éne!"

And he wanted to give this to Coyote. "Come here, eat this!"

Oh, xetéqs re stskémsens re Skelép, kémell m- tsúntem, "Íllente! Le7 yerí7!"

Oh, at first Coyote didn't want it, but he was told again, "Eat it! It's good!"

M-xwtšílcmens es íllens, m-yews re s7íllens. Oh! Le7 yerí7!

He started to eat it, and he ate it. Oh! It was good!

Oh, m-tsúntem re Skélép, “Me7 wíktc ne7éne ri7 ren tsútswet.”
Coyote was told [by Fish-Oil-Man], “You see, this here is my power.”

“Ta7 ews ks tétipentsemc. Me7 xenstsút tri7 e xílmucw!”
“Don’t copy me. You will hurt yourself if you do this!”

Kémell re Skélép m-ptínesem, “Me7 tsútsenmecten ri7 xexé7e-ken yerí7!”
But Coyote thought, “I will show him that I am more powerful!”

M-yews re stsxlítens yem re Styú7qenstímt es tsnes ne tsítcw yem es metés.
He then invited Fish-Oil-Man to come to his house to feed him.

Oh! M-yéqwlitem, xyum re syéqwlitem re Skélép.
He made fire. Coyote made a big fire.

M-tntés re xyum te tseckpúpcw ne tqeltks re t7íkw.
He put a big bowl on top of the fire.

M-yews re stntés neri7 re kelcs, es tsímens re styu7qín.
And then he put his hands on there, to melt some fat.

Oh, tucw re m-welpékstes.
And all he did was burn his hands.

Telrí7 yem wel re Skélép pyin m-tsquesqúscñes ell re-m-qwiqwíceñes pyin e
m-wíktcwes.
That’s why Coyote now has burnt and black paws, as you can see nowadays.

M-yews re sleqwépems re Skélép, “Képkept yem re sxenstsútst!”
And Coyote hollered, “I’m sore, I hurt myself!”

M-yews re stsúntem, “Téke mé7e, kénem mé7e re stétipentsemc?”
And he was told, “See, I told you, why did you copy me?”

“Téke, wel re7 m-xenstsút, m-xéne-k!”
“See, you hurt yourself, you’re hurt!”

Huu yem, qwetséts re Skélép ne7éne m-t7éyentmes te Sqlewstímt,
And Coyote left, and then he met Beaver-Man,

ye7éne te sqlew te xexé7 te sqélemcw.
this wise man who is a beaver.

Oh, m-ts7écwes re Sqlewstímt es wíkt.s.
And Beaver was happy to see him.

M-tsúnses, "Tsxwénte, ts7úllcwce nen tsitstcw, me7 metsín, yerí7 re sxyemstsín."
He told him, "Come here, come into my house, I'll feed you, I will honour you."

M-yews re s7ullcws ne7éne re Skelép.
And Skelép entered there.

M-kwénses re st7iqwelqwtens yem re Sqlewstímt,
And Beaver took the scraper,

m-yews re snest.s ne7éne ne tsrep, ne s7eytsqwllp te tsrep,
and he went to that tree, the ponderosa pine,

m-yews re skúlems te st7iqwelqww.
and he made some cambium.

Cw7it re m-tscllems ne tseckúpcw, wel re m-tskwénses.
There was lots that he got in his bowl.

M-yews re skectés re Skelép es illens.
And he gave it to Coyote to eat.

Oh! Tskems ne sxtéqs re Skelép, "Ta7 ri7 k sxwexwistéten es í7llen re sextsétí!"
At first Coyote, refusing it, said, "I don't like to eat sticks!"

"Ta7 ri7 k sextséys, le7 ri7 te stsillen, illente!" tsúntem te sqlew.
"It's not sticks, it's good food, eat it!" is what Beaver said to him.

Oh, m-íllenses, wenécwem yé-enke k sle7s! Oh, qwempstéses re Skelép.
Oh, and he ate it, and it was really good! Coyote ate it all up.

M-tsuns, "Le7 ri7 re m-smetsétsemcl Me7 metsín ell es xymstsín!"
He told him, "It's good that you fed me. I'll feed you, too, to honour you!"

M-yews ri7 re skítsentmes ye7éne te tskéwelc te sqélemcw, Sqlewstímt
And this is how that old fellow, Beaver, arrived at his place.

M-kwéctses te ct7iqwelqwtens, m-néses ne7éne. M-t7iqwelqwtmes.
He [Coyote] took his sap-scraper, and he went on. He went sap-scraping for him.

Ta7 ks kúlems cwem te st7íqwelq̓w.
But he didn't make any cambium.

Kémell tskwens, t7íqwelq̓wens re p̓eléns re mulc.
All he got was the [outer bark] of cotton wood.

M-tsútes es metés ye7éne re sqlew̓!
That's what he wanted to feed Beaver!

M-tspíqwenses ye7éne re sqlew̓, "Stémi k stsútsentsemc es metsétsemc?"
Beaver looked at this stuff and asked, "What are you trying to feed me?"

"Ta7 ri7 wes k sts7íllenstnes!"
"I can't eat that stuff!"

Ah! Tsúntsen, "Ta7ews k stétipentsemc, ta7 ri7 k stsclxemstéc stémi ke7 sw7ec!"
Ah! I told you, "Don't copy me, you don't know what you are doing!"

M-qwetsétses re Sqlew̓stímt. M-llwélenses re Skelép.
Beaver-Man took off. He left Coyote behind.

M-t7ek-ekwe cuytsem re Skelép.
Then Coyote went along his way once again.

M-yews yerí7 re s7istks.
And then it became wintertime.

M-t7éyentmes te Tšlostímt.
He was met by Kingfisher-Man.

Tšlos-ekwe ye7éne te tskéwelc te sqélemcw.
This old man was Kingfisher, they say.

Oh, ts7ecw re Tšlostímt es t7éyens ye7éne te xexé7 te sqélemcw.
Oh, Kingfisher-Man was glad to meet this powerful man.

M-tsuns, "Tsxwénte, me7 metsín, me7 xyemstsín! Ts7úllcwe nen c7í7stkten̓!"
He told him, "Come here, I'll feed you, I'll honour you! Come into my underground house!"

Re Tšlostímt, m-mútes ne c7ístkten̓s ne q̓wemtsíns re tswec.
Kingfisher-Man lived in his underground house on the shore of the creek.

M-yews nerí7 re s7ullcws re Skelép.
And Coyote went inside there.

M-tsúntmes te Tslostímt, "Ne7élye, me7 wiktc ri7, ye7éne ren tsútswet."
He was told by Kingfisher-Man, "This, what you will see, is my way."

"Ta7ews téti7pentsemc, me7 xéne-k, me7 xenstsút-k!"
"Don't copy me, you'll get hurt, you'll hurt yourself!"

Tqmútes ne7éne ne txelcenténs, ne tqeltk re c7ístkteñs, núne re tqmútes.
He climbed to the top of his ladder, on top of his underground home, that's where he climbed.

M-ústes ne séwllkwe, oh, m-kwnémes te tsolleníwt. Mmm, le7 re stšexténs.
He dove into the water, oh, and he brought back a rainbow trout. Mmm, it looked nice.

W7ec re welíktes ne segwsés yem ye7éne swewll te m-kwenwéñses.
It glistened in the sun, this fish that he took.

M-ḡwelsentéses, m-metéses re Skelép.
He roasted it and fed it to Coyote.

M-yews re stsuns cú7tsem, "Téke, ye7éne ri7 ren tsútswet, ta7ews k stéti7pentsemc."
And he told him again, "Look, this is my way, don't copy me."

"Me7 xéne-k yem e xwtšílcucw tucw te7s xílem."
"You'll get hurt if you do that."

Kémell re Skelép, m-ptínesem, "Ah! Xexéx7e-ken, me7 wikt.s ri7!"
But Coyote, he thought, "Ah! I'm smarter, he'll see!"

M-yews re sxlítens re Tslostímt es tsnes ne tsitcws es metés yem.
And he invited Kingfisher-Man to come to his house, so he could feed him.

Oh, m-kítscwes re Tslostímt ne tsitcws re Skelép, ne ckelpéllcws.
And Kingfisher-Man arrived at Coyote's house, at his coyote den.

Cpupéwtsnmes. "Ts7úllcwe!" m-tsúntmes.
He knocked on the door. "Come in!" he was told.

M-yews re sts7ullcws nerí7. Ts7ullcw-ekwe nerí7 es metéms te Skelép.

And he entered. They say that Kingfisher-Man entered to be fed by Coyote.

M-tsúntem te Skélép, "Me7 metsín!"

He was told by Coyote, "I'll feed you!"

Téke, re Skélép m-tqém tqíñem, m-teqmútes ne stxelqíns re tsitcw.

And Coyote climbed up to the roof of his house.

M-ústes ne tswec. M-ústes ne tspetúkws re scúyent.

And he dove into the creek. He dove through a hole in the ice.

Re Tšlostímt, m-tskélém, m-tskelmíns yem es metéms te Skélép.

Kingfisher-Man, he waited, he waited for Coyote to feed him.

Oh, m-estkey wel re m-tsut, "Héqen me7 tcúcsmen."

He waited, until he said, "Maybe I'll go look for him."

M-néses tkllu7 es tcúsmens re Skélép, m-kénmes-enke yem re Skélép.

And he went to look for Coyote, to see what had happened to Coyote.

M-tcúsmens. Oh, stpeñllexwes ne7éne te Skélép re tsitcws, re sklepéllcws yem.

He went looking for him. Oh, he stepped out of Coyote's house, out of his coyote den.

M-tcúsmens re úqwis.

He went looking for his brother.

Oh! Wikt.s ne7éne tsxleq. Tsxleq-enke ne7éne ne tspetúkw te scuyent.

Oh! He saw that he was stuck. He was apparently stuck in the ice-hole.

M-xqwetsqpétkus!

He had drowned!

Re Tšlostímt m-néses neri7, m-tsúnses,

Kingfisher-Man went there, he told him,

"Tsútsen ye7éne, 'Ta7ews ks téti7pentsemc, me7 xenstsút-k!' Téke, pyin me7

xqwetsqpétkwe-k!"

"I told you, 'Don't copy me, you'll get hurt!' See, now you are going to drown!"

Xetéqs yerí7 re spetínesmens re Tšlostímt es melcúpsens ne tspetúkw te scúyent.

At first Kingfisher-Man thought he'd kick him into the ice-hole.

Kémell ta7 k sxillt.s yem. M-tskúmsťes re Skelép.
But he didn't. He pulled Coyote out.

Yerí7 re skectés cú7tsem te swuméc.
And he gave him back his life.

"Téke yem, me7 kectśín cú7tsem te7 swuméc. M-tsúntsen, 'Ta7ews k stéti7pentsemc.'"
"See, I'll give you back your life. I told you, 'Don't copy me.'"

"Téke, wel xqwetsqpétk-ucw, kémell me7 kectśín cú7tsem te7 swuméc."
"See, you drowned in the ice-hole, but I'm giving you your life back."

"Ta7ews ks téypenc k swet re tsúwet.s."
"Don't copy other people's ways."

"Tsukw re newí7 re7 tsúwet yewske ri7 re swestéc."
"It's your own ways that you must hang on to."

"E ta7wes tri7 ke7 sxílem, me7 xéne-k, me7 xenstsút-k."
"If you don't do it that way, you'll get hurt, you will hurt yourself."

Téke, pyin re qelmúcw w7ec re téypenst.ses re semsémé7.
See, nowadays our [Aboriginal] people are copying the white people.

Tri7 re m-xéne-kt, m-xenstsút-kt, m-xenstwécw-kt yem.
That way, we have got hurt, we have hurt ourselves, and we have hurt one another even.

Llépentem re xqweltén-kt, llépentem re stsptekwll-kt,
We have forgotten our language, we have forgotten our stories,

tri7 xwexwéyt te stem re tkwenm7íple-kt.
all the ways of governing ourselves.

Téke, wel qwenqwént-kt pyin.
See, we have become pitiful.

M-kwéctels te tmicws re semsémé7.
The white people have taken our land from us.

Ye-ekwe ri7 k spelqílcmentem ye7éne le q7es te qelmúcw re tsúwet.s,
That's why we must return to our own ancestors' ways,

es cúytsem es letwílct kt es cwetwílct kt.

so that we can heal ourselves and once again become numerous.

Ne7élye es xenwén'tem es kúlentem re semsése7 es súcwentels ne tmicw-kt.

And so that we can get the white people to recognize our existence on our land.

In this chapter, we have connected the emergence of the Secwépemc as a people to the environmental history of the Interior by drawing on evidence from the travels of “transformers” who tamed the land and made it inhabitable for future generations. We have also considered the implications that the transformer travels and deeds have for the Indigenous laws and protocols of past, present, and future generations of Secwépemc, lest we forget the stories that encode them. The next chapter considers the 10,000-year history of the Secwépemc in Secwepemcúlcw from the point of view of an archaeologist. Although written autonomously and independently of chapter 2, we see converging lines of evidence between what our analysis of oral histories shows and what archaeological research tells us.