



# SECWÉPEMC LAWS

## OF KWSÉLTKTEN AND SECWÉPEMC-KT

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# GLOSSARY

compiled and edited by the  
Indigenous Law Research Unit  
& Shuswap Nation Tribal Council  
with the SecwépeMC Sna7 Elders Council

These materials were created for educational purposes. The authors refer to and engage with Secwépemc laws and stories—both stspetekwll (oral traditions), and slexéym (oral histories). The final materials (the Report, Glossary, and Casebook) created through this Project are co-owned by the community partner and ILRU. Neither the authors of these materials nor ILRU claim any ownership of Secwépemc stories or law. These materials are used by ILRU to teach and present about Indigenous law and their work.

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The Indigenous Law Research Unit acknowledges, with respect, the history and legal traditions of the lək'wəŋən peoples on whose lands our office stands, and those of the Songhees, Esquimalt, & W̱SÁNEĆ peoples, whose relationships with the land continue today.

**Cover photo:** Image of wooden feathers representing the Secwépemc campfires, taken by Candace Camille at the SNTC 2020 Winter Gathering in Splotsín.



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# FOREMATTER

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Law Foundation of British Columbia



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# ABOUT ILRU

The **Indigenous Law Research Unit (ILRU)** is an independent research unit housed at the University of Victoria's Faculty of Law. ILRU is dedicated entirely to the revitalization and implementation of Indigenous legal orders and governance. ILRU partners with and supports work by Indigenous communities and develops practical resources to tackle the large-scale challenges facing Indigenous and non-Indigenous communities today.

Collaborative, community-led, and relationship-centred research is at the heart of ILRU's work. ILRU's approaches bring the highest standards of community-based engagement, research, and ethics to building partnerships and articulating law within diverse and distinct Indigenous legal orders. ILRU develops and uses innovative and rigorous research methods so that Indigenous laws can be accessed, understood, and applied today. Since its inception, ILRU has been invited to take on work that spans a wide range of legal questions across many Indigenous legal orders, including social, environmental, political, and economic issues.

ILRU is committed to engaging with Indigenous laws using methods that centre Indigenous feminisms and include a diverse range of voices. Through these methods, ILRU develops educational resources, facilitates workshops and training, and contributes to assists with conversations on critical Indigenous legal issues. ILRU's resources have been used to guide curriculum development, support claims in Canadian courts, and inform policy, processes, laws, and practices addressing social and environmental issues.

The Indigenous Law Research Unit is:

*Director:* Dr. Val Napoleon

*Associate Directors:* Rebecca Johnson and Darcy Lindberg

*Research Directors:* Jessica Asch and Tara Williamson

*Coordinator:* Brooke Edmonds

*Senior Researchers:* Cheyenne Arnold-Cunningham and e Campbell

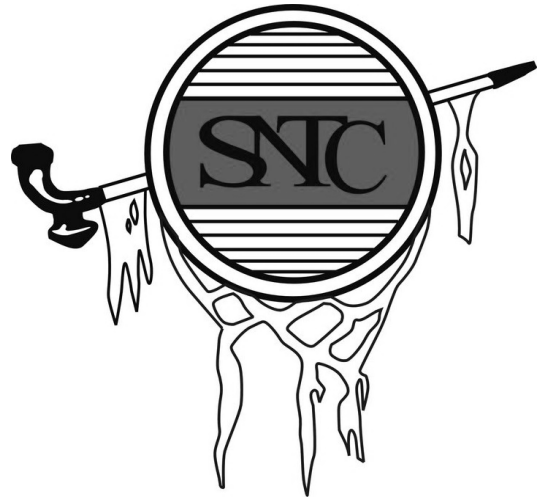
*Researchers:* Mercediese Dawson and Shannon Snow



# ABOUT SNTC

The Shuswap Nation Tribal Council (SNTC) is a coalition of nine Secwépemc Chiefs formed in 1980 to work on issues of common concern, such as the development of their self-government and the settlement of their aboriginal land title.

The SNTC's Council of Chiefs is comprised of the Chiefs from nine member First Nations: Adams Lake, Bonaparte, Neskonlith, Shuswap, Simpcw, Skeetchestn, Splantsín, Tk'emlúps (Tk'emlúps), and Whispering Pines/Clinton.<sup>1</sup>



SNTC is a mechanism for its Secwépemc member nations to assert jurisdiction and govern over their lands regarding fisheries, child welfare, the implications on their rights pursuant to the Canada/US Columbia River Treaty and provide their community with employment training and career opportunities.<sup>2</sup>

SNTC is a knowledge-gathering forum allowing Secwépemc member nations to continue the revitalization of their laws. This process is informed in part by their Sna7a Elders Council, which discusses efforts to preserve language, cultural teachings, traditions, and the sharing of stories. Also working to support the governance is the Secwépemc Youth Council, which develops younger generations in the areas of leadership, governance, rights and title, culture, traditions, and the overall well-being of the Secwépemc Nation.<sup>3</sup>

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<sup>1</sup> Shuswap Nation Tribal Council, “Council of Chiefs” (last visited April 11, 2024), online: <<https://shuswapnation.org/about/council-of-chiefs/>> [<https://perma.cc/Y7PX-AVSR>].

<sup>2</sup> Shuswap Nation Tribal Council, “Shuswap Nation Tribal Council” [Home Page] (last visited April 11, 2024), online: <https://shuswapnation.org/> [<https://perma.cc/NCN8-ZUTV>]

<sup>3</sup> Shuswap Nation Tribal Council, “Youth Council” (last visited April 11, 2024), online: <<https://shuswapnation.org/youth/>> [<https://perma.cc/4434-K6GG>] [SNTC, “Youth Council”].



# ABOUT THE SECWÉPEMC SNA7A ELDERS COUNCIL

## ME7 T'EKSTÉM (MISSION STATEMENT)

Re stext'ex7é7em élkstmens e st'ekstés k cwk'úl'tns te m-sq'7est.s re Secwepemc re tk'wem7íple7tns ell le ts'ílmes le tk'wen7íple7tns le q'7es te qelmúcw ne Secwepemcúl'ecw.

*The Secwepemc elders' Council works to move the nation forward in helping to re-establish and define our Secwepemc laws and ancestral ways of governance of the nation.<sup>4</sup>*

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<sup>4</sup> Shuswap Nation Tribal Council, "2019-May-30-SEC-Newsletter" (last visited April 11, 2024), online (pdf): <[shuswapnation.org/wp-content/uploads/2019/07/2019-May-30-SEC-Newsletter.pdf](https://shuswapnation.org/wp-content/uploads/2019/07/2019-May-30-SEC-Newsletter.pdf)> [<https://perma.cc/5BAE-H3JZ>] [SNTC, "2019-May-30-SEC-Newsletter"].



## FOUR GUIDING PRINCIPLES

### **Kell7úpekst ell seséle te tsyuqwyéqw**

*(Ancestral Campfires)*

Xyemstém xwexwéyt re k'wséltkten-kt ell xwexwéyt re k'wseltktnéws-kt tek stet'e7ék te skwelk'welt wel m-t'7ek te cseksek'éwt ne sxuxwiwílecwems nSecwepemcúl'ecw.

*(Respecting all our families and relatives from the highest peaks and valleys within the territory.)*

### **Stk'wem7íplems re Secwepemc ell re Stseptékwlls**

*(Secwepemc Law & Oral History)*

Tsq'ey' ri7 mell ell, tsq'ey' ne mítk'ye-kt te m-sq'7est.s.

*(It is written and it has always been there in our blood.)*

### **Secwepemcúl'ecw ri7 re Tmicw-kt**

*(Title and Ownership)*

Xwexwéyt re k'wseltktnéws te Secwepemc me7 tsyecwemínt.s re tmicw wel me7 yews, Tsyecwemíct.s k stet'e7ék te se7wít tek Secwepemc.

*All our Secwepemc relatives will take care of the land in perpetuity and pass it on to future generations.*

### **Secwepemctsín**

*(Language)*

Re xwqweltén-kt ell xwexwéyt- te k'wséltkten-kt tsq'ey' mell ne tmicw.

*Our language and our people are marked on the land already.<sup>5</sup>*

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<sup>5</sup> Shuswap Nation Tribal Council. "2019-May-30-SEC-Newsletter" at 3, as cited above.



# INTRODUCTION

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Secwépemc law is founded upon, inspired by, and responsible for Secwepemcúlecw and Secwépemc people. It is expressed, among other ways, through the wisdom and teachings of oral histories and stories that have been learned, lived, and passed down for generations.<sup>6</sup>

Following the success of their first collaboration, the *Secwépemc Lands and Resources Law Research Project*, the Secwépemc Sna7a Elders Council and the Shuswap Nation Tribal Council (SNTC) approached the Indigenous Law Research Unit (ILRU) to partner with them on a second project. The project focuses on standing up the laws of k'wséltkten (being relatives) and Secwépemc-kt (we are all Secwépemc, we call ourselves Secwépemc), which together begin to describe Secwépemc laws of belonging or citizenship.

The Secwépemc Laws of K'wséltkten and Secwépemc-kt Project (the "Project") and its resulting *Secwépemc Laws of K'wséltkten and Secwépemc-kt Report* (the "Report"), *Secwépemc Laws of K'wséltkten and Secwépemc-kt Casebook* (the "Casebook"), and *Secwépemc Laws of K'wséltkten and Secwépemc-kt Glossary* (the "Glossary") have two major aims. First, they mean to support the rebuilding of internal governance and citizenship laws from the point of view of Secwépemc law. Second, they intend to push back on colonial conceptualizations of membership that permeate contemporary understandings. In short, this work is about bringing Secwépemc people together to define themselves, on their own terms, and make those understandings accessible and known to the broader world.

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<sup>6</sup> Jessica Asch, Kirsty Broadhead, Georgia Lloyd-Smith and Simon Owen, (Indigenous Law Research Unit and Shuswap Nation Tribal Council), *Secwépemc Lands and Resources Law Research Project* (Tk'emlúps (Tk'emlúps): Shuswap Nation Tribal Council, (2017) 2018, republished) at 2, online (pdf): *University of Victoria* <[www.ilru.ca/wp-content/uploads/2024/07/2024-07-11\\_SNTC\\_WebVersion.pdf](http://www.ilru.ca/wp-content/uploads/2024/07/2024-07-11_SNTC_WebVersion.pdf)> [perma.cc/4R]5-3D4Y] [Asch et al, *Secwépemc Lands and Resources Law Research Project*].



# THE GLOSSARY

This Glossary includes the Secwepemctsin concepts that ILRU researchers learned from and explored alongside community members as part of the overall Secwépemc Laws of K'wséltkten and Secwépemc-kt Project. These words helped inform the legal principles, processes, and structures that are outlined in the Report.

The primary purpose of this Glossary is to be transparent about how ILRU has worked with Secwepemctsin as a resource for learning. That is, readers of the Report can see what words, phrases, and concepts in Secwepemctsin were drawn upon and how Secwepemctsin was interpreted to articulate Secwépemc law. As many of the concepts in the Report come from a multitude of difficult to find sources, assembling what is important for understanding the Report in one Glossary was one way to ensure the language in the Report is accessible to those readers.

Secwepemctsin concepts in this Glossary come from the following sources:

- Glossary in the *Secwépemc: Lands and Resources Law Research Project*<sup>7</sup> developed by former ILRU student, Kristy Broadhead;
- Glossary in the *Tribal Case Book – Secwépemc Stories and Legal Traditions: Stsmémelt Project Tek'wémiple7 Research*<sup>8</sup> developed by Amy Sandy in collaboration with Secwépemc Elders;
- Glossary in *Reviewing Secwépemc Child Welfare Jurisdiction*<sup>9</sup> developed by Nancy Sandy, Jean William, Amy Sandy, and Marie Sandy; and
- Marianne Ignace and Ronald E. Ignace's *Secwépemc People, Land, and Laws*.<sup>10</sup>

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<sup>7</sup> Asch et al, *Secwépemc Lands and Resources Law Research Project* at 60-61, as cited above.

<sup>8</sup> Kelly Connor, *Tribal Case Book – Secwépemc Stories and Legal Traditions: Stsmémelt Project Tek'wémiple7 Research* (Kamloops: Shuswap Nation Tribal Council, 2013) (last visited April 11, 2024), online (pdf): *Secwépemc Strong* <[secwepemcstrong.com/wp-content/uploads/2021/02/Tribal-Case-Book.pdf](http://secwepemcstrong.com/wp-content/uploads/2021/02/Tribal-Case-Book.pdf)> [perma.cc/BMX2-7U64] [Connor, *Tribal Case Book*].

<sup>9</sup> Nancy Harriet Sandy, *Reviving Secwépemc Child Welfare Jurisdiction* (LLM Thesis, University of Victoria, 2011) [unpublished] (last visited April 11, 2024), online (pdf): *University of Victoria* <[dspace.library.uvic.ca/bitstream/handle/1828/3336/Sandy\\_Nancy\\_LLM\\_2011.pdf](http://dspace.library.uvic.ca/bitstream/handle/1828/3336/Sandy_Nancy_LLM_2011.pdf)> [perma.cc/PD2R-WU3F] [Sandy, *Reviving Secwépemc Child Welfare Jurisdiction*].

<sup>10</sup> Marianne Ignace & Ronald E. Ignace, *Secwépemc People, Land, and Laws: Yeri7 re Stsqeys-kucw* (Montreal & Kingston: McGill-Queen's University Press, 2017) [Ignace and Ignace, *Secwépemc People, Land, and Laws*]



- Chief Atahm School, “Chief Atahm School, “Tselcétqen Cleeqmelten Vision and Principles”<sup>11</sup>
- Secwépemc Elders Council, “Four Guiding Principles”<sup>12</sup>
- First Voices Secwépemc Dictionary.<sup>13</sup>
- Secwépemc Strong, “Pelltetéqem: Cross Over Month” Pamphlet<sup>14</sup>
- Tk’emlúps te Secwépemc, “Kamloops Indian Residential School Missing Children”<sup>15</sup>

This Glossary is not exhaustive or complete and is confined to the words shared, collected, and used within this work as they relate to Secwépemc laws on K’wséltkten and Secwépemc-kt.

Secwepemctsin, the language of the Secwépemc people, is forever shifting and adapting to the needs of the people of the day.<sup>16</sup> This adaptability offers the overall language strength and resiliency. It also means that spelling, and the use of diacritics, changes and varies over time. As such, there are differences between some of the words contained in this Glossary and other sources.

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<sup>11</sup> Chief Atahm School, “Tselcétqen Cleeqmelten Vision and Principles” (last visited November 25, 2021) at 7, online (pdf): Chief Atahm School <[www.chiefatahm.com/downloads/CAS\\_vision\\_principles.pdf](http://www.chiefatahm.com/downloads/CAS_vision_principles.pdf)> [perma.cc/45AN-3RC7] [Chief Atahm School, “Tselcétqen Cleeqmelten Vision and Principles”].

<sup>12</sup> SNTC, “2019-May-30-SEC-Newsletter”.

<sup>13</sup> First Voices, “Secwépemc Homepage” (2022) (last visited April 22, 2024), online: <<https://www.firstvoices.com/secwepemc>> [https://perma.cc/NZ5T-N2WH] [First Voices, “Secwépemc Homepage”].

<sup>14</sup> Secwépemc Strong, “Pelltetéqem: Cross Over Month” (Pamphlet and Agenda, Secwépemc Winter Gathering, November 30–December 2, 2018) [Archived with ILRU] [Secwépemc Strong, “Pelltetéqem: Cross Over Month”].

<sup>15</sup> Tk’emlúps te Secwépemc, “Kamloops Indian Residential School Missing Children” (May 27, 2021) (last visited April 11, 2024), online: <https://tkemlups.ca/kirs/> [https://perma.cc/SQA2-PPB4] [Tk’emlúps te Secwépemc, “Kamloops Indian Residential School Missing Children”].

<sup>16</sup> See Charles D. Yang, “Internal and external forces in language change” (2000) 12 Language Variation and Change 231 at 231, online (pdf): <[www.cambridge.org/core/services/aop-cambridge-core/content/view/C9EC58F9E3460187DB378FF6582F4438/S0954394500123014a.pdf/internal-and-external-forces-in-language-change.pdf](http://www.cambridge.org/core/services/aop-cambridge-core/content/view/C9EC58F9E3460187DB378FF6582F4438/S0954394500123014a.pdf/internal-and-external-forces-in-language-change.pdf)> [perma.cc/3V3C-FBDT]; See also British Broadcasting Corporation, “Why does language change over time?” (last visited 21 December 2020) online: <[www.bbc.co.uk/bitesize/topics/z86qsbk/articles/z7fyb82](http://www.bbc.co.uk/bitesize/topics/z86qsbk/articles/z7fyb82)> [perma.cc/8X38-4NBU].



# THE SOUNDS & SPELLINGS OF SECWÉPEMCTSÍN

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Secwepemctsín is considered a Salishan language with a Western Dialect (WS) and an Eastern Dialect (ES). The spelling conventions of the WS was developed in the early 1980's by linguist Aert Kuipers, Secwépemc speaker May Dixon from Canim Lake, and other Secwépemc language experts at the time. The spelling conventions of the ES follow those set out by Aert Kuipers and Secwépemc speaker Cindy Belknap (Williams) from Enderby, also developed during the 1980's. Beginning in the 1990's, the Chief Atahm School at Adams Lake Band has developed a different ES orthography, which is more aligned with WS spellings. The chart below was developed by Marianne Ignace and serves to represent the many sounds of Secwepemctsín: written in the practical alphabet.<sup>17</sup>

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<sup>17</sup> Ignace and Ignace, *Secwépemc People, Land, and Laws* at xxii, as cited above. Also see Asch et al, *Secwépemc Lands and Resources Law Research Project* at 60-61, as cited above.





## VOWELS<sup>18</sup>

	Description	Usage
a	similar to a in father	<i>ah</i> in Eastern Secwepemctsin
é	similar to a in tan	<i>a</i> in Eastern Secwepemctsin
e (schwa)	similar to <i>a</i> in <i>alone</i>	unstressed <i>e</i> is deleted in Eastern Secwepemctsin in the surroundings of syllabic <i>l</i> , <i>m</i> , and <i>n</i> and semi-vowels <i>w</i> and <i>y</i>
i	similar to <i>ee</i> in <i>feet</i> or <i>ea</i> in <i>beam</i>	retracted to <i>ia</i> before throat sounds (uvulars and pharyngeals)
o	similar to <i>o</i> in <i>rod</i> or <i>augh</i> in <i>naught</i>	
u	similar to <i>oo</i> in <i>noon</i>	retracted to <i>o</i> before throat sounds (uvulars and pharyngeal)

<sup>18</sup> This chart was adapted from Ignace and Ignace, *Secwépemc People, Land, and Laws* at xxii, as cited above.



# CONSONANTS<sup>19</sup>

	Plain Stop	Glottalized Stop	Fricative	Plain Resonant	Glottalized Resonant
Labial	p	p̣		m	ṃ
Dental-lateral	t	ṭ	ll	n, l	ṇ, ḷ
Alveolar	ts	ṭṣ	s		
Palatal				y	ỵ
Velar-plain	k	ḳ	c	r	ṛ (rare)
Velar-rounded	kw	ḳw	cw	w	ẉ
Uvular-plain	q	q̣	X		
Uvular-rounded	qw	q̣w	xw		
Pharyngeal-plain				g	g̣ (rare)
Pharyngeal-rounded				gw	g̣w
Laryngeal		ʔ	h		

<sup>19</sup> This chart was adapted from Ignace and Ignace, *Secwépeṃc People, Land, and Laws* at xxii, as cited above.



# SECWEPENCÚLECW & SKWESTSULECW (PLACE NAMES)

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## CAMPFIRE AND FIRST NATIONS

Distinct campfires and communities have existed throughout Secwepemcúlecw for thousands of years. The *Indian Act* divided the Nation by creating reserves throughout Secwepemcúlecw that did not reflect Secwépemc legal understandings, belonging and territory. Nevertheless, the names of the present-day communities that together form the larger Secwépemc Nation endure.



<b>Secwepemctsin Place Name</b>	<b>English Reserve Name</b>
Esk'etemc, Esk'et, Eskét, or Eskétemc	Esk'etemc First Nation
Kenbaskets, Kenpésq't, or Kenpésq't	Shuswap Indian Band
Llenlénéy'ten	High Bar First Nation
Pellt'iq't	Whispering Pines/Clinton Indian Band
Qw7ewt	Little Shuswap Lake Band
Sexqeltqín	Adams Lake Indian Band
Simpcw	Simpcw First Nation
Sk'atsín, Sk'etsin, or Sk'Emsin	Neskonlith Indian Band
Skítsestn	Skeetchestn Indian Band
Splatsín (meaning flat along edge)	Spallumcheen Indian Band
St'uxwtéws	Bonaparte First Nation
Stswécem'c Xgat'tem, or Xgét'tem	Stswecem'c Xget'tem First Nation
T'exelc, or T'exelcemc	Williams Lake First Nation
Tk'emlúps te Secwépemc, or Tk'emlúpsemc (meaning the people of the confluence)	Kamloops Indian Band
Ts'kw'aylaxw, or Tskwéylecw	Ts'kw'aylaxw First Nation
Tsq'éscen, or Tsq'escenemc (meaning the People of the Broken Rock)	Canim Lake Band
Xatśūll (meaning on the cliff where the bubbling water comes out)	Xatśūll First Nation

# SKWESTSUŁECW (PLACE NAMES) & LANDMARKS IN NARRATIVES

Secwepemctsin	Story	Location/Importance/Explanation
Pesma'menex	<i>TlEē'sa and his Brothers</i>	Little-Tobacco-Place, near Dead-Man's Creek, where the poisonous tobacco-tree grew
(Ox)tseta'ks	<i>TlEē'sa and his Brothers</i>	A cliff in the Bonaparte Valley. "This place is near Doc English's ranch; and the [people] claim that the forms in stone of a big-horn ram and of a dog barking at it, may still be seen there" <sup>20</sup>
Skelawa'ułux	<i>TlEē'sa and his Brothers</i>	"This place is a chasm near the old 59-mile post on the Caribou Road." <sup>21</sup> This place was a deep hollow surrounded by cliffs, where the killer beaver lived
Nxa'nExtem	<i>TlEē'sa and his Brothers</i>	This is a creek also called Stony-Hollow. This place is a little beyond the old 59-mile post (from Lillooet), mentioned above (Skelawa'ulux). The killer marmot had a house in the rock here
Puptpu'tlemten	<i>TlEē'sa and his Brothers</i>	This place is also called Little-Coming-out-Place. On one side there was a smooth rock and when TlEē'sa pushed his head against the rock, it went in to the ears and bridge of his nose. When he pulled his head out again, a red mark was left in the cavity
Npê'atkwaten	<i>TlEē'sa and his Brothers</i>	This is a place at the Marble Cañon called Break-Wind-Water-Place, where there is a lake. This is where the killer skunk lived

<sup>20</sup> James Teit, "The Shuswap" in Franz Boas, ed, *The Jesup North Pacific Expedition: Memoir of the American Museum of Natural History* (Leiden & New York: E.J. Brill & G. E. Stechert, 1909) vol 2, part 7 at 647 [Teit, "The Shuswap"].

<sup>21</sup> Teit, "The Shuswap" at 648.



Kola'ut	<i>TlEē'sa and his Brothers</i>	This is a place called Hillside, on Pavilion creek. This is where the killer hare lived
Lułi't	<i>TlEē'sa and his Brothers</i>	The is the place where the Chipmunk girl who is turned into stone rests. To get here one follows up the Fraser River toward High Bar, west of Pavilion Mountain, goes over a high bluff to the flat top
Pełhi'lchil	<i>The Woman who became a Grisly Bear</i>	This place is into the mountains, near High Bar
Horse Lake	<i>The Man who married the Sa'tuen</i>	This place is near Horse Lake. When the cranes ask the young man where he and his people live, he named this spot. The Crane people alighted and camped near there. This is the reason why the cranes always rest there on the passage north or south

# WORDS & PHRASES FOUND IN THE REPORT

The following section identifies words and phrases found in the Report, particularly the analysis and analytical framework developed through a review of stories and interviews with community members for this project. The words below are organized in the chronological order that they appear in within the Report. Please note, terms that repeat throughout the Report are not repeated in all table sections below. Refer to Part 7: Full Glossary for the alphabetized list of Secwepemctsin words used in this Report.

## CHAPTER ONE General Underlying Principles

Secwepemctsin	Rough Translation to English
K'wselktenéws	Being relatives to one another, or we are all related, or all beings are related
Knucwestsút.s	Help yourself
Melléc	Take time for yourself
Slexléxs	Develop wisdom
Qweqwetsín	Honour the spiritual
Kell7úpekst ell seséle te tsyuqwyéqw	Ancestral Campfires
Stk'wem7íplems re Secwepemc ell re Stseptékwlls	Secwépemc law and oral history
Secwepemcul'ecw ri7 re Tmicw-kt	Title and ownership
Secwepemctsin	Language, or the Secwépemc language



<p>           K'wséltkten,            K'weséltkten, or            K'wasáltkán         </p>	<p>           Being relatives; Family, relatives, or kinfolk              Cousins, relatives, friends              Family, including extended family         </p>
<p>Secwepemcúlecw</p>	<p>The traditional land and territory of the Secwépemc people</p>
<p>Teqmekstésq't</p>	<p>The universe</p>
<p>Tk'wemí7ple7ten-kt</p>	<p>Our laws, or our natural laws</p>
<p>Tcokqa'in</p>	<p>Woodpecker</p>
<p>Lahal</p>	<p>Stick game (gambling)</p>
<p>Scwicw</p>	<p>Yellow Avalanche Lily</p>
<p>Cwep</p>	<p>Spread out</p>
<p>-emc</p>	<p>Suffix meaning people</p>
<p>-tsin</p>	<p>Suffix meaning mouth, or talk</p>
<p>Secwépemc-kt</p>	<p>We are all Secwépemc</p>
<p>Tmicw</p>	<p>Land, world, earth or country, or place</p>
<p>Seme7stín</p>	<p>English, or the white man's language</p>
<p>Senkúkwi7 or Senkúkpi7</p>	<p>Family head, decision-maker, or hereditary chief</p>



# CHAPTER TWO

## Pathways of Connection: Legal Formation of Relations

Secwepemctsin	Rough Translation to English
Syecwulstút, Skweklestsot, or Skwek'welem'tsot	A word imported and translated into Secwepemctsin meaning illegitimate child
Knucwentwécw	To help one another, or helping one another, or collectivity
Skwentéle, Skweñle, or Kweníle	Adoption
Kwen	To take in
(i)le	Offspring
Kecmeníle	Used to describe an instance of adoption where a relative gives a woman who cannot have a baby a child to raise on her own
Sectecwpílt	Used to describe when a child adopted by a person who has stopped having children and is past childbearing years or a child who is “adopted” when both parents have deceased an uncle adopts a child after marrying his deceased brother’s wife.
Sta7íl'e, Stwetíl'e, or Stu7tíl'e	Used to describe an instance of adoption where a child is charged with learning from or caring for a grandparent or other relative
Skukenstsís	Used to describe an instance of adoption in order to keep hereditary lineage going



Snekúlten	Used to describe an instance of adoption in order to change blood line
Kyé7e	Grandmother

## CHAPTER THREE

### Obligations and Expectations

<b>Secwepemctsin</b>	<b>Rough Translation to English</b>
Sucwentwécw	To recognize and acknowledge
Cselíke7	This word captures the idea that children hold two backgrounds, families, or nations.
Slé7e (ES), or Xpé7e (WS)	Grandfather
Xyum	Big
Yúcwmentswécw	Take care nothing happens to you, or take care of yourself, or look after one another; or safety
-wecw/wécw	Suffix, meaning one another
Yecwmíntiya ra7 Setsetatámámc	Look after those younger than yourself
Séme7	White person
Secwkwnémten	To practice the way things are done, or responsibility, or all that you were born with



# CHAPTER FOUR

## Legal Structures that Ground the Laws of Kwséltkten and Secwépemc-kt

Secwepemctsín	Rough Translation to English
St'exelcemc	The people of T'exelc (the place where the salmon charge up the river; Williams Lake Indian Band)
Qelmucw	Human being
Melámen	Medicine
Étsxem	Spirit-guardian quests, or used to refer to knowing one's person gifts and spiritual power; training of a child for adulthood, or seeking your transformer spirit

# CHAPTER FIVE

## Lawfully Responding to Harms and Challenges

Secwepemctsín	Rough Translation to English
Qwemitla	The laws
Est'lcítem	Somebody put a stop to it or to something someone is doing, or banned from people; ordered to have no contact with people
Tekata'ka	Grasshopper



# WORDS & PHRASES FOUND IN THE CASEBOOK

Secwepemctsin	Rough Translation to English	Story
Skia'uzkelestim̓t	Fat-Man	<i>Coyote and his Hosts</i>
Stiauzka'instim̓t	Fish-Oil-Man	<i>Coyote and his Hosts</i>
Skala'uztim̓t	Beaver-Man	<i>Coyote and his Hosts</i>
Tsalastim̓t	Kingfisher-Man	<i>Coyote and his Hosts</i>
Taxpā'wood	A tree which bears a whitish berry, which the people eat	<i>Coyote and his Niece</i>
SelEkwa'n	A round basket-kettle	<i>Tlĕĕ'sa and his Brothers</i>
Ska'metc	Hog-fennel	<i>Tlĕĕ'sa and his Brothers</i>
Sokwa'z	Described by the Shuswap as a rare bird having long legs and a bluish body	<i>Tlĕĕ'sa and his Brothers</i>
Tcokqa'in	The red-headed woodpecker, probably <i>Ceophlaus pileatus</i>	<i>Story of Woodpecker's Marriage; or Bluejay's Revenge</i>
Tcoktceqwa'sp	The red-shafted flicker ( <i>Colaptes cafer</i> )	<i>Story of Woodpecker's Marriage; or Bluejay's Revenge</i>

Tcekwa'ken	Red-breasted woodpecker, probably <i>Sphyrapicus ruber</i>	<i>Story of Woodpecker's Marriage; or Bluejay's Revenge</i>
Tcekwo'kiëks	Sap-Sucker (probably the red-naped sap-sucker, a variety of woodpecker with yellow head and dark body; according to others, yellow-bellied with red on the head, probably <i>Sphyrapicus varius nuchalis</i> )	<i>Story of Woodpecker's Marriage; or Bluejay's Revenge</i>
Kaḷla'llst	Three-Stones	<i>Coyote and his Son, or, The Story of Kaḷla'llst</i>
Stē'kesuḷ	Brook-trout	<i>Grisly Bear's Grandchildren</i>
Tsoqtcī'tcīn	A small fish having a red mouth	<i>Grisly Bear's Grandchildren</i>
Nḷtsa'iyā	A small variety of owl	<i>Grisly Bear's Grandchildren</i>



Spetlamü'mux, Spetlamü'lâx, or Stewitü'mux	Weed or plant	<i>Grisly Bear's Grandchildren</i>
Stē'kesuł	Speckled brook-trout	<i>Grisly Bear's Grandchildren</i>
Sā'tuen	A variety of crane or heron	<i>The Man who married the Sā'tuen</i>
Tcotcu'lcâ	Little-Leader (A diminutive form of the word, applied to the leader of a pack of wolves.)	<i>Story of Tcotcu'lcâ; or, The Hunter who became a Wolf</i>
Hêmê'lk	Roasted black moss	<i>Story of the Lynx</i>
Sna'naz	May mean "little robe," or a variation for "owl"	<i>Story of Sna'naz</i>
l'î'qa, or Îlê'Eka	Wide open	<i>The Story of the Bush- Tailed Rat</i>
Tla'qî'pa, or Tlêkê'Epa	Tightly close	<i>The Story of the Bush- Tailed Rat</i>

# FULL GLOSSARY

The following is a glossary of words and phrases used in the Report and Casebook alongside additional words that were gathered as part of the research for this project. The words and phrases outlined below have been compiled from the following sources:

- Glossary in the *Secwépemc: Lands and Resources Law Research Project*<sup>22</sup> developed by former ILRU student, Kristy Broadhead;
- Glossary in the *Tribal Case Book – Secwepemc Stories and Legal Traditions: Stsmémelt Project Tek’wémiple7 Research*<sup>23</sup> developed by Amy Sandy in collaboration with Secwépemc elders;
- Glossary in *Reviewing Secwepemc Child Welfare Jurisdiction*<sup>24</sup> developed by Nancy Sandy, Jean William, Amy Sandy, and Marie Sandy; and
- Marianne Ignace and Ronald E. Ignace’s *Secwépemc People, Land, and Laws*.<sup>25</sup>
- Chief Atahm School, “Chief Atahm School, “Tselcéwtqen Clleq̄melten Vision and Principles”<sup>26</sup>
- Secwépemc Elders Council, “Four Guiding Principles”<sup>27</sup>
- First Voices Secwépemc Dictionary.<sup>28</sup>
- Secwépemc Strong, “Pelltetéqem: Cross Over Month” Pamphlet<sup>29</sup>
- Tk’emlúps te Secwépemc, “Kamloops Indian Residential School Missing Children”<sup>30</sup>

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<sup>22</sup> Asch et al, *Secwépemc Lands and Resources Law Research Project* at 60-61.

<sup>23</sup> Connor, *Tribal Case Book*.

<sup>24</sup> Sandy, *Reviving Secwepemc Child Welfare Jurisdiction* at xi.

<sup>25</sup> Ignace and Ignace, *Secwépemc People, Land, and Laws*.

<sup>26</sup> Chief Atahm School, “Tselcéwtqen Clleq̄melten Vision and Principles”.

<sup>27</sup> SNTC, “2019-May-30-SEC-Newsletter”.

<sup>28</sup> First Voices, “Secwépemc Homepage”.

<sup>29</sup> Secwépemc Strong, “Pelltetéqem: Cross Over Month”.

<sup>30</sup> Tk’emlúps te Secwépemc, “Kamloops Indian Residential School Missing Children”.



# SECWEPERMCTSÍN ALPHABET

This Glossary is organized in alphabetical order in line with the Secwepemctsín alphabet:

A	a	Ƙw	ƙw	Ɩ	ɹ
Á	á	L	l	S	s
C	c	Ɩ	ɹ	T	t
Cw	cw	LI	ll	Ts	ts
E	e	M	m	ƚ	ɿ
É	é	Ɔ	ɹ	Ts	ts
G	g	N	n	U	u
Ɔ	ɹ	Ɔ	ɹ	Ú	ú
Gw	gw	Ó	ó	W	w
Ɔw	ɹw	P	p	Ʊ	ɿ
H	h	Ɔ	ɹ	X	x
I	i	Q	q	Xw	xw
Í	í	Qw	qw	Y	y
K	k	Ɔ	ɹ	ƚ	ɿ
Kw	kw	Ɔw	ɹw	7	7 <sup>31</sup>
Ƙ	ƙ	R	r		

<sup>31</sup> This alphabet was adapted from First Voices, “Secwépehc Homepage”. Alphabet adaptation was done with reference to diacritics used and additional letters provided in Ignace and Ignace, *Secwépehc People, Land, and Laws* at xii. Please note that not all written Secwepemctsín uses diacritics. For example, in some cases, written Secwepemctsín will use ts’ instead of tṣ, or t’ instead of ṭ. In cases where written Secwepemctsín does not use a diacritic, we have put the words under the closest matching diacritic. (For example, ts’ words are filed under tṣ).





# GLOSSARY TABLE

Secwepemctsin	Rough Translation to English	Source	Page Number
<b>C</b>			
Cetentés	To lead people	Glossary in the <i>Tribal Case Book</i>	107
Ckul'tens ne Secwépemc	Born a Secwépemc	<i>Reviewing Secwepemc Child Welfare Jurisdiction</i>	xvi
Cnwelc	Stick to a rule, or follow a trail	Glossary in the <i>Tribal Case Book</i>	107
Cplulkw, Cplúl'k'wten, or Splulkw	Meeting to make a decision, or gathering, or gathering place	Glossary in the <i>Secwépemc: Lands and Resources Law Research Project</i>	207
Cselíken, Seléke, or Emtsíl't	Great grandchild, or the second generation	Glossary in the <i>Tribal Case Book</i>	100
Cselíke7	This word captures the idea that children hold two backgrounds, families, or nations.	Glossary in the <i>Tribal Case Book</i>	100
Ctkwenme7iple7ten	Law or rule; all of the law, or all the powers one might have	<i>Reviewing Secwepemc Child Welfare Jurisdiction</i>	xv
Ctsemtsyémten	Ancestral villages	<i>Secwépemc People, Land, and Laws</i>	272



Ctswum	To train a child	Glossary in the <i>Secwépemc: Lands and Resources Law Research Project</i>	208
Ctxwénem	To correct previous information, or set somebody straight	Glossary in <i>Tribal Case Book</i>	97
<b>CW</b>			
Cwep	Spread out	<i>Secwépemc People, Land, and Laws</i>	16
<b>E</b>			
-emc	Suffix meaning people	<i>Secwépemc People, Land, and Laws</i>	16
Emsíł't, Cselíken, or Seléke	Great grandchild, or the second generation	Glossary in the <i>Tribal Case Book</i>	100
Estkán, or Skakík7at	Close relative or neighbour whom the children trust to care for them	Glossary in the <i>Tribal Case Book</i>	105
Estwíte7, St'emkeltéy'e, or St'ekalt7ay'a	Adopted daughter	Glossary in the <i>Tribal Case Book</i>	103
Est'lcítem	Somebody put a stop to it or to something someone is doing, or banned from people; ordered to have no contact with people	Glossary in the <i>Secwépemc: Lands and Resources Law Research Project</i>	208

		Glossary in the <i>Tribal Case Book</i>	98-99
Exteq'st	First line of authority, or something that sticks, or used to refer to family and elders in the family as the first line of authority in a family matter	Glossary in the <i>Tribal Case Book</i>	97-98
<b>É</b>			
Étsxem, or Etsxa	Spirit-guardian quests, or used to refer to knowing one's person gifts and spiritual power; training of a child for adulthood, or seeking your transformer spirit	Glossary in the <i>Secwépemc: Lands and Resources Law Research Project</i>	208
<b>H</b>			
Hêmê'lk	Roasted black moss	Casebook	<i>Story of the Lynx</i>
<b>I</b>			
Imts	Grandchild	Glossary in the <i>Tribal Case Book</i>	100
(i)Íe	Offspring	<i>Secwépemc People, Land, and Laws</i>	336
I'Í'qa or Ílē'Eka	Wide open	Casebook	<i>The Story of the Bush-Tailed Rat</i>
<b>K</b>			
Ka'Ía'Íst	Three-Stones	Casebook	<i>Coyote and his Son, or, The Story of Ka'Ía'Íst</i>



Ke7ce7éy'e, or Ki7ca7ay'a	Stepmother	Glossary in the <i>Tribal Case Book</i>	105
Kecmeníl'e	An abandoned child that is adopted out at a later age	Glossary in the <i>Tribal Case Book</i>	102
Kecme7íl't	Used to describe an instance of adoption where a relative gives a person who cannot have a baby a child to raise on their own	Glossary in the <i>Tribal Case Book</i>	102
Kell7úpekst ell seséle te tsyuqwyéqw	Ancestral Campfires	Secwépemc Elders Council "Four Guiding Principles"	3
Ki7ce	Mother	Glossary in the <i>Tribal Case Book</i>	105
Knucwentíle	To help raise up a child, not all the time but helping	Glossary in the <i>Tribal Case Book</i>	109
Knucwectsút.s	Help yourself	Ṭselcéwtqen Clleq̄mēlten Vision and Principles	4
Knucwíke7	All in one family	Glossary in the <i>Secwépemc: Lands and Resources Law Research Project</i>	205
Knucwentwécw	To help one another, or helping one another, or collectivity	<i>Secwépemc People, Land, and Laws</i>	203

Knúcwmen, or Knúcwma	Helper, or helping	Glossary in the <i>Tribal Case Book</i>	99
Kola'ut	This is a place called Hillside, on Pavilion creek. This is where the killer hare lived	Casebook	<i>TlEē'sa and his Brothers</i>
Kukw	Safe, or to be saved	Glossary in the <i>Tribal Case Book</i>	109
Kúkpi7, or Kúkwpi7	Refers to leadership of the community (Chief, or respected person)	<i>Secwépemc People, Land, and Laws</i>	364, 560
Kyé7e	Grandmother	<i>Secwépemc People, Land, and Laws</i>	323
Kye7e7úwi	Great grandmother	<i>Secwépemc People, Land, and Laws</i>	323
<b>Ķ</b>			
Ķwséltkten, K'weséltkten, or K'wasáltkkan	Being relatives; Family, relatives, or kinfolk	<i>Secwépemc People, Land, and Laws</i>	320
	Cousins, relatives, friends Family, including extended family	Glossary in the <i>Tribal Case Book</i>	105
Ķwseltktenéws	Being relatives to one another, or we are all related, or all beings are related	<i>Secwépemc People, Land, and Laws</i>	321
Ķwséltkten7uwi	Real relatives, the extended bilateral family on both parent sides	<i>Secwépemc People, Land, and Laws</i>	321



<b>KW</b>			
Kwen	To take in	<i>Secwépemc People, Land, and Laws</i>	336
Kweníle	Adoption, or adopt one small child only	<i>Secwépemc People, Land, and Laws</i>	336
<b>ƘW</b>			
K'welentsút	Train oneself	Glossary in the <i>Tribal Case Book</i>	108
K'wseltkten7úw'l	Close family	Glossary in the <i>Secwépemc: Lands and Resources Law Research Project</i>	206
<b>L</b>			
Lahal	Stick game (gambling)	Report	“Creation of Relations through Lahal”
Le Estcwéy	The Missing	Tk'emlúps te Secwépemc, “Kamloops Indian Residential School Missing Children”	<a href="https://perma.cc/SQA2-PPB4">https://perma.cc /SQA2-PPB4</a>
Lew'e	Uncle (father's side)	Glossary in the <i>Tribal Case Book</i>	105

Lexép te Yecwemíns	Someone, usually a family member, who takes a child to care for them until the parents are straightened out	Glossary in the <i>Tribal Case Book</i>	109
Lułı́t	This is the place where the Chipmunk girl, who is turned into stone, rests. To get here, one follows up the Fraser River toward High Bar, west of Pavilion Mountain, and goes over a high bluff to the flat top.	Casebook	<i>Tleē'sa and his Brothers</i>
<b>LL</b>			
Ltsetsék	Mother-in-law	<i>Secwépemc People, Land, and Laws</i>	324
<b>M</b>			
Melámen	Medicine	<i>Secwépemc People, Land, and Laws</i>	393
Melléc	Take time for yourself	<i>Ṭselcéwtqen Cleqmełten Vision and Principles</i>	1
<b>N</b>			
Necetenmín	Leader, or leadership	Glossary in the <i>Tribal Case Book</i>	98, 107
Nekwestsín yecwemínste	One voice looking after the children	Glossary in the <i>Tribal Case Book</i>	104



Nekwetsín e yecwemín re restsmámalt	One voice to look after our children	Glossary in the <i>Tribal Case Book</i>	104
Nłtsa'iya	A small variety of owl	Casebook	<i>Grisly Bear's Grandchildren</i>
Npê'atkwatan	This is a place at the Marble Cañon called Break-Wind-Water-Place, where there is a lake. This is where the killer skunk lived	Casebook	<i>Tleē'sa and his Brothers</i>
Nxa'nExtem	This is a creek also called Stony-Hollow. This place is a little beyond the old 59-mile post (from Lillooet)	Casebook	<i>Tleē'sa and his Brothers</i>
<b>O</b>			
(Ox)tseta'ks	A cliff in the Bonaparte Valley	Casebook	<i>Tleē'sa and his Brothers</i>
<b>P</b>			
Pełhi'lchil	This place is into the mountains, near High Bar	Casebook	<i>Tleē'sa and his Brothers</i>
Pesma'menex	Little-Tobacco-Place, near Dead-Man's Creek, where the poisonous tobacco-tree grew	Casebook	<i>Tleē'sa and his Brothers</i>
Petne7éws	Spouses, or partners	<i>Secwépemc People, Land, and Laws</i>	349
Puptpu'tlemten	This place is called Little-Coming-out-Place.	Casebook	<i>Tleē'sa and his Brothers</i>



Q			
Qelmucw	Human being	<i>Reviewing Secwepemc Child Welfare Jurisdiction</i>	89
Qellmín	Parent	Glossary in the <i>Tribal Case Book</i>	105
Qetse7éy'e	Stepfather	Glossary in the <i>Tribal Case Book</i>	105
Qe7tse	Father	Glossary in the <i>Tribal Case Book</i>	105
Qe7tse7éy'e	Stepfather	<i>Secwépemc People, Land, and Laws</i>	323
QW			
Qwemitla	The laws	Report	"Women and Kyé7es"
Qweqwetsín	Honour the spiritual	<i>Ṭselcéwtqen Cleeqmeiten Vision and Principles</i>	1
S			
Sā'tuen	A variety of crane or heron	Casebook	<i>The Man who married the Sā'tuen</i>
Seckwnémten	Cultural practices	Glossary in the <i>Tribal Case Book</i>	102
Sectecwpíl't	Used to describe when a child adopted by a person who has stopped having children and is past childbearing	Glossary in the <i>Tribal Case Book</i>	103



	years; or a child who is “adopted” when both parents have deceased or an uncle adopts a child after marrying his deceased brother’s wife.		
Secúl’ecwem	To recognize land/terrain	Glossary in the <i>Secwépemc: Lands and Resources Law Research Project</i>	206
Secwepemcúíecw	The traditional land and territory of the Secwépemc people	<i>Secwépemc People, Land, and Laws</i>	10
Secwepemcúl’ecw ri7 re Tmicw-kt	Title and ownership	Secwépemc Elders Council “Four Guiding Principles”	3
Secwépemc-kt	We are all Secwépemc	Report	“Secwepemctsín Enriches Understandings of Secwépemc Law”
Secwepemctsín	The language of the Secwépemc people	<i>Secwépemc People, Land, and Laws</i>	xxiiv
secwkwnémten	To practice the way things are done, or responsibility, or all that you were born with	Glossary in the <i>Tribal Case Book</i>	106
Scwicw	Yellow Avalanche Lily	<i>Secwépemc People, Land, and Laws</i>	180

Scwnémt	In-laws	<i>Secwépemc People, Land, and Laws</i>	324
Sekéw, or Skew	Sister-in-law	<i>Secwépemc People, Land, and Laws</i>	325
Selékwa'n	A round basket-kettle	Casebook	<i>Tleē'sa and his Brothers</i>
Seléke, or Emtsíl't, or Cselíken	Great grandchild, or the second generation	Glossary in the <i>Tribal Case Book</i>	100
Séme7	White person	<i>Secwépemc People, Land, and Laws</i>	18
Séme7stín	English, or the white man's language	Report	"Secwepemctsín Enriches Understandings of Secwépemc Law"
Sem7é7em	Wife	<i>Secwépemc People, Land, and Laws</i>	324
Senkúkwpi7, or Senkúkpi7	Headman of the family, or decision-maker next in command to tkeltkúkwpi7, the highest chief, or hereditary chief	Glossary in the <i>Tribal Case Book</i>	98
		Report	"Secwépemc Law is Adaptable Across Secwepemcúíecw and its Campfires"

Senkéwelc	The Old One, Creator, or Chief of the ancient world	<i>Secwépemc People, Land, and Laws</i>	60
Senxwéxwlecw	Roadrunner of the land (an ES term for Coyote)	Glossary in the <i>Secwépemc: Lands and Resources</i>	197



		<i>Law Research Project</i>	
Sexéx7e	Father-in-law	<i>Secwépemc People, Land, and Laws</i>	324
Sexlítemc	Guests, not relatives	<i>Secwépemc People, Land, and Laws</i>	359
Sépen	Daughter-in-law	<i>Secwépemc People, Land, and Laws</i>	324
Sise7, or Sese7	Uncle (on mother's side)	<i>Glossary in the Tribal Case Book</i>	105
Skakík7at, or Estkán	Close relative or neighbour whom the children trust to care for them	<i>Glossary in the Tribal Case Book</i>	105
Skala'uztîmt	Beaver-Man	Casebook	<i>Coyote and his Hosts</i>
SelEkwa'n, or Ska'metc	Hog-fennel	Casebook	<i>TlEē'sa and his Brothers</i>
Skelawa'ułux	A place near the old 59-mile post on the Caribou Road. This place was a deep hollow surrounded by cliffs, where the killer beaver lived	Casebook	<i>TlEē'sa and his Brothers</i>
Skelp	Used to describe an instance when a person's husband dies and they marry the husband's brother	<i>Glossary in the Tribal Case Book</i>	105
Skia'uzkelestîmt	Fat-Man	Casebook	<i>Coyote and his Hosts</i>

Skíka(t)	Ex-husband	Glossary in the <i>Tribal Case Book</i>	105
Skukenstsís	Used to describe an instance of adoption in order to keep hereditary lineage going	Glossary in the <i>Tribal Case Book</i>	102
Skúye	A child who is offspring, or up to 10 years old, or up to adult age	Glossary in the <i>Tribal Case Book</i>	99
Skwelentém, or Sqwelentém	Elders, or heads of family who represent the family and settle family disputes, or elders called upon to make decision or advise on family matters	Glossary in the <i>Secwépemc: Lands and Resources Law Research Project</i>	206
		Glossary in the <i>Tribal Case Book</i>	98
Skwentéle	Taking-in (of a child); Taking in and raising as your own; Adoption	<i>Secwépemc People, Land, and Laws</i>	337
Skweñle	Adoption; Taking in and raising as your own	<i>Secwépemc People, Land, and Laws</i>	336



Skwi7éllp	<p>Real child of parent in blended families</p> <p>May also mean favourite child, or the smartest child who is ready to train to get magical powers; training for adulthood</p>	Glossary in the <i>Tribal Case Book</i>	100
Skw'imém'let	A child who is an infant, or a young boy, or up to two years of age	Glossary in the <i>Tribal Case Book</i>	99
Slexléxs	Develop wisdom	<i>ʔselcéwtqen Cleqmeiten Vision and Principles</i>	102
Sk'elép, Senxwéxwlecw, Sek'lép, or Sk'elép	Coyote (often thought of as the Secwépemc people's teacher, often demonstrated by doing what one is not to do)	<i>Secwépemc People, Land, and Laws</i>	60
		Glossary in the <i>Secwépemc: Lands and Resources Law Research Project</i>	197
Slé7e (ES) or Xpé7e (WS)	Grandfather	<i>Secwépemec People, Land, and Laws</i>	323

Snekúltén	Used to describe an instance of adoption in order to change blood line	Glossary in the <i>Tribal Case Book</i>	102
Sna'naz	May mean “little robe,” or a variation for “owl”	Casebook	<i>Story of Sna'naz</i>
Snekłlcw	Son-in-law	<i>Secwépemc People, Land, and Laws</i>	325
Snénke, or Snáka	An orphan that is adopted, or an orphan adopted and raised to fill a role that is usually passed down through the generations	Glossary in the <i>Tribal Case Book</i>	103
Sokwa'z	Described as a rare bird having long legs and a bluish body	Casebook	<i>Tleē'sa and his Brothers</i>
Spetlamū'mux, Spetlamū'lâx, or Stewitū'mux	Weed or plant	Casebook	<i>Grisly Bear's Grandchildren</i>
Splulk'w, or Cplulkw	Meeting to make a decision, or gathering, or gathering place	Glossary in the <i>Tribal Case Book</i>	101, 103
Sqwelentém, or Skwelentém	Elders, or heads of family who represent the family and settle family disputes, or elders called upon to make decision or advise on family matters	Glossary in the <i>Secwépemc: Lands and Resources Law Research Project</i>	206
		Glossary in the <i>Tribal Case Book</i>	98



Sqwes7éy'e, or Sqwasa7ay'a	Adopted son, or stepson	Glossary in the <i>Tribal Case Book</i>	103
Sqwse7, or Seqse7	Son	Glossary in the <i>Tribal Case Book</i>	106
Sta7íl'e, Stwetíl'e, or Stu7tíl'e	Used to describe an instance of adoption where a child is charged with learning from or caring for a grandparent or other relative	Glossary in the <i>Tribal Case Book</i>	102
Stet'ex7ém, or Stet'ex7ám	Elders	Glossary in the <i>Secwépemc: Lands and Resources Law Research Project</i>	206
Stē'kesuł	Speckled brook-trout	Casebook	<i>Grisly Bear's Grandchildren</i>
Stiauzka'instîmt	Fish-Oil-Man	Casebook	<i>Coyote and his Hosts</i>
Stk'wenm7íple7, or Stk'wenme7íple7	Advice, council, law; the act of interpreting the law as it was marked out in oral histories, within the context of current issues and problems	Glossary in the <i>Secwépemc: Lands and Resources Law Research Project</i>	197
		Glossary in the <i>Tribal Case Book</i>	104



Stk'wem7íplems re Secwepemc ell re Stseptékwlls	Secwépemc law and oral history	Secwépemc Elders Council “Four Guiding Principles”	3
Stśect	Brother-in-law	<i>Secwépemc People, Land, and Laws</i>	325
Stsmémelt	Children	Glossary in the <i>Tribal Case Book</i>	99
Stsptekwll	Ancient stories/oral histories	<i>Secwépemc People, Land, and Laws</i>	21
Stunc	Nephew, or niece	Glossary in the <i>Tribal Case Book</i>	106
Stsúts'ax	Witness, or to see something that happens	Glossary in the <i>Secwépemc: Lands and Resources Law Research Project</i>	205
St'emkelt, or St'akalt	Daughter	Glossary in the <i>Tribal Case Book</i>	106
St'emkeltéy'e, St'ekalt7ay'a, or Estwíte7	Adopted daughter	Glossary in the <i>Tribal Case Book</i>	103
St'exelcemc	The people of T'exelc	<i>Reviving Secwépemc Child Welfare Jurisdiction</i>	xi
St'kaltay'a	Stepdaughter	Glossary in the <i>Tribal Case Book</i>	106

Sucwentwécw	To recognize and acknowledge	Secwépemc Strong, "Pelltetéqem: Cross Over Month" Pamphlet	2
Sxélwe	Husband	<i>Secwépemc People, Land, and Laws</i>	324
Syecwelstsút, Skweklestsot, or Skwek'welem'tsot	A word imported and translated into Secwepemctsín meaning illegitimate child; Syecwulstút may also mean all alone, looking after your own self	Glossary in the <i>Tribal Case Book</i>	100, 108
<b>T</b>			
Taxpā'wood	A tree which bears a whitish berry, which the people eat	Casebook	<i>Coyote and his Niece</i>
Ta7 k Syucwt	Those yet unborn	Glossary in the <i>Tribal Case Book</i>	99
Tcekwa'ken	Red-breasted woodpecker, probably <i>Sphyrapicus ruber</i>	Casebook	<i>Story of Woodpecker's Marriage; or Bluejay's Revenge</i>
Tcekwo'kiëks	Sap-Sucker (Probably the red-naped sap-sucker, a variety of woodpecker with yellow head and dark body; according to others, yellow-bellied with red on the head,	Casebook	<i>Story of Woodpecker's Marriage; or Bluejay's Revenge</i>

	probably <i>Sphyrapicus varius nuchalis</i> )		
Tcokqa'in	Woodpecker, or the red-headed woodpecker, probably <i>Ceophlaus pileatus</i>	Casebook	<i>Story of Woodpecker's Marriage; or Bluejay's Revenge</i>
Tcoktceqwa'sp	The red-shafted flicker ( <i>Colaptes cafer</i> )	Casebook	<i>Story of Woodpecker's Marriage; or Bluejay's Revenge</i>
Tcotcu'lcâ	Little-Leader (A diminutive form of the word, applied to the leader of a pack of wolves)	Casebook	<i>Story of Tcotcu'lcâ; or, The Hunter who became a Wolf</i>
Tcwetíl't	Children, particularly many children in one family	Glossary in the <i>Tribal Case Book</i>	99
Tegwen	To visit	Glossary in the <i>Tribal Case Book</i>	110
Tekata'ka	Grasshopper	Casebook	<i>Story of Grasshopper</i>
Teknámeta, Tknémentem, or Tknámeta	To respect the Earth, or to protect	Glossary in the <i>Secwépemc: Lands and Resources Law Research Project</i>	199
Teknémens	To protect, or to take under one's wing	Glossary in the <i>Tribal Case Book</i>	109
Teqmekstésq't	The universe	Report	"K'wseltktenéws includes human and more-than-human relations"



Tíkwe7	Aunt (father's side)	Glossary in the <i>Tribal Case Book</i>	105
Tkwenm7íple7ten, Tk'wam7ípla7, or Tk'wenm7íple7ten	Council, or group of advisors often composed of sub-chiefs and elder men who assist in community decision-making (Chief and Council)	<i>Secwépemc People, Land, and Laws</i>	370
		Glossary, <i>Secwépemc: Lands and Resources Law Research Project</i>	205
Tkwenmíple7	To take charge, or to institute a law, or rules of conduct that are passed down orally by respected members of the community structured around the importance of collectivity and need to contribute	Glossary in the <i>Tribal Case Book</i>	104
Tkwenm7íple7ten	Our laws, or our natural laws	<i>Secwépemc People, Land, and Laws</i>	370
Tla'qî'pa, or Tlêkê'Epa	Tightly close	Casebook	<i>The Story of the Bush-Tailed Rat</i>
Tmicw	Land, world, earth or country, or place	<i>Secwépemc People, Land, and Laws</i>	123
Tqeltkúkwi7	The highest chief	Glossary in the <i>Tribal Case Book</i>	98

TS			
Tsalastî'mt	Kingfisher-Man	Casebook	<i>Coyote and his Hosts</i>
Tselxemú'ecwem	To know the land	Glossary in the <i>Secwépemc: Lands and Resources Law Research Project</i>	206
Tselxewílc, or Tsxáwílc	Come of age, or seven years of age when ready to train, then you change every seven years after that	Glossary in the <i>Tribal Case Book</i>	101
Tsetsetenwéns	To correct, or to say or do the right thing; hit upon; find	Glossary in the <i>Tribal Case Book</i>	97
-tsin	Suffix meaning mouth, or talk	<i>Secwépemc People, Land, and Laws</i>	123
Tsk'elén'em	Listening to people	Glossary in the <i>Tribal Case Book</i>	107
Tsoqtcí'tcīn	A small fish having a red mouth	Casebook	<i>Grisly Bear's Grandchildren</i>
Tsqmeníl'e, or twelltíl'e	An abandoned baby that is adopted	Glossary in the <i>Tribal Case Book</i>	102
Tsqwétsten, or Tsqwatstn	Family group	Glossary in the <i>Tribal Case Book</i>	106
Tsún'emcts	To teach	Glossary in the <i>Secwépemc: Lands and Resources</i>	208



		<i>Law Research Project</i>	
Tuwiwt	A child who is an adolescent, or 13 years of age or older	Glossary in the <i>Tribal Case Book</i>	99
Túm'e	Aunt (mother's side)	Glossary in the <i>Tribal Case Book</i>	105
Túpe7, or Tpe7e7úw'i	Great grandfather	<i>Secwépemc People, Land, and Laws</i>	323
Twelltíl'e, or Tsqmeníl'e	An abandoned baby that is adopted	Glossary in the <i>Tribal Case Book</i>	102
Twetíl'ens	To help raise up a child who may remain with the helper	Glossary in the <i>Tribal Case Book</i>	109
<b>ᑕ</b>			
T'ekstés	To follow a rule, or custom	Glossary in the <i>Tribal Case Book</i>	104
T'eqmeníl'e	To teach children	Glossary in the <i>Secwépemc: Lands and Resources Law Research Project</i>	208
T'lu7emi7, or T'lu7amí7	Permanent stay somewhere	Glossary in the <i>Tribal Case Book</i>	103
<b>ᑕᑕ</b>			
Ts'éqwlllellna7, or Ts'éqwtallna7	Newborn baby	Glossary in the <i>Tribal Case Book</i>	99

<b>W</b>			
-wecw/wécw	Suffix meaning one another	Report	“The Concept of Yúcwmentswécw”
Wel me7 yews cknucwíke7	Forever in one family	Glossary in the <i>Secwépemc: Lands and Resources Law Research Project</i>	205
<b>X</b>			
Xeqpenswens re Swe7es	To obtain or learn knowledge	<i>Reviewing Secwepemc Child Welfare Jurisdiction</i>	xvi
Xpe7e7úwi, or Túpe7	Great grandfather	<i>Secwépemc People, Land, and Laws</i>	323
Xpé7e (WS), or Slé7e (ES)	Grandfather	<i>Secwépemc People, Land, and Laws</i>	323
Xyemstés	Honour and respect a person or a thing, or respecting four directions, races, seasons	Glossary in the <i>Tribal Case Book</i>	107
Xyum	Big	First Voices	Secwépemc Dictionary
<b>Y</b>			
Yecwemeníl'ten	Building where you look after children	Glossary in the <i>Tribal Case Book</i>	104



Yecwemíns	To watch, look after	Glossary in the <i>Secwépemc: Lands and Resources Law Research Project</i>	206
		Glossary in the <i>Tribal Case Book</i>	99
Yecwmeníl'e	Caretakers of children	Glossary in the <i>Tribal Case Book</i>	98
Yecwmínmen or Yecwemínmen	Caretakers	<i>Secwépemc People, Land, and Laws</i>	318
		Glossary in the <i>Secwépemc: Lands and Resources Law Research Project</i>	206
		Glossary in the <i>Tribal Case Book</i>	99
Yecwmíntiya ra7 Setsetatamámc	Look after those younger than yourself	<i>Secwépemc People, Land, and Laws</i>	336
Yerí7 re Stsqéy's-kucw	Our Laws; Our Markings/Writings/What is Stated/What are Our Rights	<i>Secwépemc People, Land, and Laws</i>	58
Yéwyut	Not behaving in a way one ought to behave, or being a nuisance	Glossary in the <i>Secwépemc:</i>	208



		<i>Lands and Resources Law Research Project</i>	
Yecwmínmen or Yecwemínmen	Caretakers	<i>Secwépemc People, Land, and Laws</i>	318
		Glossary in the <i>Secwépemc: Lands and Resources Law Research Project</i>	206
		Glossary in the <i>Tribal Case Book</i>	99
Yecwmíntiya ra7 Setsetatamámc	Look after those younger than yourself	<i>Secwépemc People, Land, and Laws</i>	336
Yerí7 re Stsqéy's-kucw	Our Laws; Our Markings/Writings/What is Stated/What are Our Rights	<i>Secwépemc People, Land, and Laws</i>	58
Yéwyut	Not behaving in a way one ought to behave, or being a nuisance	Glossary in the <i>Secwépemc: Lands and Resources Law Research Project</i>	208

Yúcwmentswécw	Take care nothing happens to you, or take care of yourself, or look after one another; or safety	Glossary in the <i>Tribal Case Book</i>	106
<b>7</b>			
7i7imts/im7imts	My grandchildren/all grandchildren	<i>Reviewing Secwepemc Child Welfare Jurisdiction</i>	xiii



# NOTES

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