



2018-2019

Secwepemc Calendar

2018–2019 Secwepemc Calendar

This calendar was funded by the Thompson Rivers University Faculty Association's (TRUFA) **Ad Hoc Decolonization, Reconciliation and Indigenization Committee (DRIC)**. It was conceptualized and developed by DRIC co-chair Dr. Shelly Johnson (Saulteaux), and DRIC members June Kelly (Secwepemc) and Dr. Natalie Clark (Welsh, Irish & Métis). It is meant to acknowledge the Secwepemc people, language, culture and their unceded and occupied lands upon which TRUFA is located.

We extend a heartfelt kukstemc (thank you) and acknowledgement to Janice Dick Billy for the Secwepemctsin calendar concept, and to Marie Matthew for information pertaining to the Secwepemc seasons. We acknowledge and thank June Kelly for her Secwepemctsin language expertise and guidance. Special kukstemc and recognition to Robbi Forsythe (Métis), graphic designer and DRIC member, for her work to create the calendar. Finally, we gratefully acknowledge the contributions of the following photographers: Marvin Beatty Photography, Sheila Blackstock (Gitxsan), Natalie Clark, Kelly Funk Photography, Sandie Helgeson, June Kelly, Shelly Johnson | Mukwa Musayett, Dennis Kitto, and Celia A. Nord.

Sk'élep (coyote) is important in Secwepemc stories; is known as a trickster and recognized as a helper to Secwepemc people. Stories are told of Sk'élep's powers to transform into anything; and how Sk'élep can die and come back to life.

Coyote/Sk'élep is used in stories as an example of how to behave properly, and through these examples, helps people realize the consequences of improper behavior.



Photo credit © Marvin Beatty Photography 2015

*Information about the seasons and months/moons were excerpted from the following:

Matthew, M., & Seymour, D. (1986). Introduction to the Shuswap People: Shuswap Cultural Series Book 1. Shuswap Cultural Series, 1-19.

The Thompson Rivers University Faculty Association's Decolonization, Reconciliation & Indigenization Committee is located on the unceded and occupied territory of Tk'emlups te Secwepemc within Secwepemc'ulucw, the traditional territory of the Secwepemc people.

Decolonization,
Reconciliation &
Indigenization
Committee





Pellkwetmín stay at home month

Xetspésq̄t	Nekwésq̄t	Selésq̄t	Kellésq̄t	Mesésq̄t	Tselkstéq̄t	Teq̄mekstésq̄t																																																																																												
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28	29	30	31			International Holocaust Remembrance Day																																																																																												
	 FULL				<p>Pelltetéq̄m</p> <table border="1"> <tr><td>S</td><td>M</td><td>T</td><td>W</td><td>T</td><td>F</td><td>S</td></tr> <tr><td></td><td></td><td></td><td></td><td></td><td>1</td><td>2</td></tr> <tr><td>3</td><td>4</td><td>5</td><td>6</td><td>7</td><td>8</td><td>9</td></tr> <tr><td>10</td><td>11</td><td>12</td><td>13</td><td>14</td><td>15</td><td>16</td></tr> <tr><td>17</td><td>18</td><td>19</td><td>20</td><td>21</td><td>22</td><td>23</td></tr> <tr><td>24</td><td>25</td><td>26</td><td>27</td><td>28</td><td>29</td><td>30</td></tr> <tr><td>31</td><td></td><td></td><td></td><td></td><td></td><td></td></tr> </table>	S	M	T	W	T	F	S						1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31							<p>Pellspwénten</p> <table border="1"> <tr><td>S</td><td>M</td><td>T</td><td>W</td><td>T</td><td>F</td><td>S</td></tr> <tr><td></td><td></td><td></td><td></td><td></td><td>1</td><td>2</td><td>3</td></tr> <tr><td>4</td><td>5</td><td>6</td><td>7</td><td>8</td><td>9</td><td>10</td></tr> <tr><td>11</td><td>12</td><td>13</td><td>14</td><td>15</td><td>16</td><td>17</td></tr> <tr><td>18</td><td>19</td><td>20</td><td>21</td><td>22</td><td>23</td><td>24</td></tr> <tr><td>25</td><td>26</td><td>27</td><td>28</td><td></td><td></td><td></td></tr> </table>	S	M	T	W	T	F	S						1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28			
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Pellctsípwentén cellar/cache pit month

Xetspésq̄t	Nekwésq̄t	Selésq̄t	Kellésq̄t	Mesésq̄t	Tselkstéq̄t	Teq̄mekstésq̄t																																																																																					
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			Black History Month		Groundhog Day																																																																																						
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		Anniversary of the Apology Mardi Gras	Stolen Sisters Memorial Valentine's Day Ash Wednesday																																																																																								
18	19	20	21	22	 FIRST 23	24																																																																																					
		Have a Heart Day World Day of Social Justice	International Mother Language Day																																																																																								
25	26	27	28		<p>Pellkwetmín 2018</p> <table border="1"> <tr><td>S</td><td>M</td><td>T</td><td>W</td><td>T</td><td>F</td><td>S</td></tr> <tr><td></td><td>1</td><td>2</td><td>3</td><td>4</td><td>5</td><td>6</td></tr> <tr><td>7</td><td>8</td><td>9</td><td>10</td><td>11</td><td>12</td><td>13</td></tr> <tr><td>14</td><td>15</td><td>16</td><td>17</td><td>18</td><td>19</td><td>20</td></tr> <tr><td>21</td><td>22</td><td>23</td><td>24</td><td>25</td><td>26</td><td>27</td></tr> <tr><td>28</td><td>29</td><td>30</td><td>31</td><td></td><td></td><td></td></tr> </table>	S	M	T	W	T	F	S		1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31				<p>Pellsqépts 2018</p> <table border="1"> <tr><td>S</td><td>M</td><td>T</td><td>W</td><td>T</td><td>F</td><td>S</td></tr> <tr><td></td><td></td><td></td><td></td><td></td><td>1</td><td>2</td><td>3</td></tr> <tr><td>4</td><td>5</td><td>6</td><td>7</td><td>8</td><td>9</td><td>10</td></tr> <tr><td>11</td><td>12</td><td>13</td><td>14</td><td>15</td><td>16</td><td>17</td></tr> <tr><td>18</td><td>19</td><td>20</td><td>21</td><td>22</td><td>23</td><td>24</td></tr> <tr><td>25</td><td>26</td><td>27</td><td>28</td><td>29</td><td>30</td><td>31</td></tr> </table>	S	M	T	W	T	F	S						1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31
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			Pink Shirt Day																																																																																								



Pellsqépts spring winds

Xetspésq̄t	Nekwésq̄t	Selésq̄t	Kellésq̄t	Mesésq̄t	Tselkstéq̄t	Teq̄mekstésq̄t																																																																																				
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<p>4</p>	<p>5</p>	<p>6</p>	<p>7</p> <p>National Social Work Month</p>	<p>8</p> <p>International Women's Day</p>	<p>9</p> <p> LAST</p>	<p>10</p>																																																																																				
<p>11</p> <p>Daylight Saving Time Begins</p>	<p>12</p>	<p>13</p>	<p>14</p>	<p>15</p> <p>National Close the Gap Day</p>	<p>16</p>	<p>17</p> <p> NEW</p> <p>St. Patrick's Day</p>																																																																																				
<p>18</p>	<p>19</p>	<p>20</p> <p>Sq̄epts for Secwepemc people</p> <p>First Day of Spring</p>	<p>21</p> <p>International Day of Forests and for the Elimination of Racial Discrimination</p>	<p>22</p> <p>World Water Day</p>	<p>23</p>	<p>24</p> <p> FIRST</p> <p>International day for the right to the Truth concerning gross human rights violations and for the dignity of victims</p>																																																																																				
<p>25</p> <p>International day of remembrance of the Victims of Slavery and the Transatlantic Slave trade</p> <p>Palm Sunday</p>	<p>26</p>	<p>27</p>	<p>28</p>	<p>29</p>	<p>30</p> <p>Good Friday</p>	<p>31</p> <p> FULL</p> <p>Passover Begins</p> <p>Holy Saturday</p>																																																																																				



Pesll7éwten melting month

Xetspésq̄t	Nekwésq̄t	Selésq̄t	Kellésq̄t	Mesésq̄t	Tselkstéq̄t	Teq̄mekstésq̄t
1 Easter Sunday April Fool's Day	2 Easter Monday	3	4 Refugee Rights Day 7th World Health Day 22nd International Mother Earth Day 28th World Day for safety and health at work	5	6	7 Passover Ends
8  LAST	9	10	11	12	13	14
15	16  NEW	17 Tax Day	18	19	20	21
22  FIRST International Mother Earth Day	23	24	25	26	27 Arbor Day	28
29	30  FULL				Pellsq̄pts 2018 S M T W T F S 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31	Pell7é7llq̄ten 2018 S M T W T F S 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31



Pell7é7Ilqten digging month

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	Asian and South Asian Heritage Month	May Day International Worker's Day		World Press Freedom Day, 7th National Child & Youth Mental Health Day, National Day of Prayer																																																																																						
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	CMHA Mental Health Week			Bear Witness Day																																																																																						
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Mother's Day		International Day of Families		International Day against Homophobia, Transphobia & Biphobia																																																																																						
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Pentecost	World Day for Cultural Diversity for Dialogue and Development Victoria Day					National Sorry Day																																																																																				
27	28	29 	30	31	<div style="display: flex; justify-content: space-between;"> <div style="width: 48%;"> <p style="text-align: center; font-size: small;">Pesi7éwten 2018</p> <table border="1" style="width: 100%; text-align: center; font-size: x-small;"> <thead> <tr><th>S</th><th>M</th><th>T</th><th>W</th><th>T</th><th>F</th><th>S</th></tr> </thead> <tbody> <tr><td>1</td><td>2</td><td>3</td><td>4</td><td>5</td><td>6</td><td>7</td></tr> <tr><td>8</td><td>9</td><td>10</td><td>11</td><td>12</td><td>13</td><td>14</td></tr> <tr><td>15</td><td>16</td><td>17</td><td>18</td><td>19</td><td>20</td><td>21</td></tr> <tr><td>22</td><td>23</td><td>24</td><td>25</td><td>26</td><td>27</td><td>28</td></tr> <tr><td>29</td><td>30</td><td></td><td></td><td></td><td></td><td></td></tr> </tbody> </table> </div> <div style="width: 48%;"> <p style="text-align: center; font-size: small;">Pelltspántsk 2018</p> <table border="1" style="width: 100%; text-align: center; font-size: x-small;"> <thead> <tr><th>S</th><th>M</th><th>T</th><th>W</th><th>T</th><th>F</th><th>S</th></tr> </thead> <tbody> <tr><td></td><td></td><td></td><td></td><td></td><td></td><td>1 2</td></tr> <tr><td>3</td><td>4</td><td>5</td><td>6</td><td>7</td><td>8</td><td>9</td></tr> <tr><td>10</td><td>11</td><td>12</td><td>13</td><td>14</td><td>15</td><td>16</td></tr> <tr><td>17</td><td>18</td><td>19</td><td>20</td><td>21</td><td>22</td><td>23</td></tr> <tr><td>24</td><td>25</td><td>26</td><td>27</td><td>28</td><td>29</td><td>30</td></tr> </tbody> </table> </div> </div>		S	M	T	W	T	F	S	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30						S	M	T	W	T	F	S							1 2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30
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Anniversary of the 1967 Referendum	National AccessAbility Week																																																																																									



Pelltspántsik mid summer month

Xetspésíqt					Nekwésíqt					Selésíqt					Kellésíqt					Mesésíqt					Tselkstéíqt					Teqmekstésíqt				
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Mabo Day										World Environment Day															World Oceans Day									
10					11					12					 13					14					15					16				
					National Day of Reconciliation					World Day Against Child Labour										World Blood Donor Day					World Elder Abuse Awareness Day									
17					18					19					 20					21					22					23				
Father's Day																				Sexqéqlqtemc National Aboriginal Day First Day of Summer														
24					25					26					27					 28					29					30				
										International Day In Support Of Victims Of Torture					Canadian Multiculturalism Day																			





Pesqelqlél'ten

many salmon month

Xetspésq̓t	Nekwésq̓t	Selésq̓t	Kellésq̓t	Mesésq̓t	Tselkstéq̓t	Teq̓mekstésq̓t																																																																																											
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5	6	7	8	9	10	 <p>NEW</p> <p>11</p> <p>International Day of the World's Indigenous Peoples</p>																																																																																											
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World Humanitarian Day				International Day for the Remembrance of the Slave Trade & Its Abolition																																																																																													
 <p>FULL</p> <p>26</p>	27	28	29	30	31																																																																																												
			International Day Against Nuclear Tests		International Overdose Awareness Week																																																																																												



Pelltemlík spawned out salmon

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<p>Pesqelq̃léten 2018</p> <table border="1"> <tr><td>S</td><td>M</td><td>T</td><td>W</td><td>T</td><td>F</td><td>S</td></tr> <tr><td></td><td></td><td></td><td>1</td><td>2</td><td>3</td><td>4</td></tr> <tr><td>5</td><td>6</td><td>7</td><td>8</td><td>9</td><td>10</td><td>11</td></tr> <tr><td>12</td><td>13</td><td>14</td><td>15</td><td>16</td><td>17</td><td>18</td></tr> <tr><td>19</td><td>20</td><td>21</td><td>22</td><td>23</td><td>24</td><td>25</td></tr> <tr><td>26</td><td>27</td><td>28</td><td>29</td><td>30</td><td>31</td><td></td></tr> </table>	S	M	T	W	T	F	S				1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31		<p>Pesilwélsten 2018</p> <table border="1"> <tr><td>S</td><td>M</td><td>T</td><td>W</td><td>T</td><td>F</td><td>S</td></tr> <tr><td></td><td></td><td></td><td>1</td><td>2</td><td>3</td><td>4</td></tr> <tr><td>5</td><td>6</td><td>7</td><td>8</td><td>9</td><td>10</td><td>11</td></tr> <tr><td>12</td><td>13</td><td>14</td><td>15</td><td>16</td><td>17</td><td>18</td></tr> <tr><td>19</td><td>20</td><td>21</td><td>22</td><td>23</td><td>24</td><td>25</td></tr> <tr><td>26</td><td>27</td><td>28</td><td>29</td><td>30</td><td>31</td><td></td></tr> </table>	S	M	T	W	T	F	S				1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31						1
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	World Suicide Prevention Day				Anniversary of the UN Declaration on the Rights of Indigenous People		International Day Of Democracy																																																																																			
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						International Day of Peace National POW/MIA Recognition Day	Autumn Equinox																																																																																			
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Silwélsten				International Day for The Total Elimination of Nuclear Weapons		International Day for Safe Abortions																																																																																				
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Orange Shirt Day																																																																																										



Pesllwélsten abandoning month

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	1 International Day of Older Persons	 2 International Day of Non-violence	3	4 Sisters in Spirit Vigil	5	6	
7	8 Thanksgiving	 9	10 World Mental Health Day	11 International Day of the Girl Child	12	13	
14	15 International Day Of Rural Women	 16 World Food Day	17 International Day for the Eradication Of Poverty	18 Persons Day	19	20	
21	22	23	 24 World Development Information Day	25	26	27	
28	29	30	 31 Halloween	Peltemlikt 2018 S M T W T F S 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30		Pelc7ellcw7úlcwten 2018 S M T W T F S 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30	



Pellc7ell7úllcwten entering pithouses month

Xetspésq̄t	Nekwésq̄t	Selésq̄t	Kellésq̄t	Mesésq̄t	Tselkstéq̄t	Teq̄mekstésq̄t																																																																																											
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<p>4</p> <p>Daylight Saving Time Ends</p>	<p>5</p>	<p>6</p>	<p> 7</p> <p>Inuit Day</p>	<p>8</p> <p>Aboriginal Veterans Day</p>	<p>9</p>	<p>10</p>																																																																																											
<p>11</p> <p>Remembrance Day</p>	<p>12</p>	<p>13</p> <p>World Kindness Day</p>	<p>14</p>	<p> 15</p>	<p>16</p> <p>Louis Riel Day International Day for Tolerance</p>	<p>17</p>																																																																																											
<p>18</p> <p>Restorative Justice Week</p>	<p>19</p> <p>World Toilet Day</p>	<p>20</p> <p>Universal Children's Day Transgender Day of Remembrance</p>	<p>21</p>	<p>22</p>	<p> 23</p>	<p>24</p>																																																																																											
<p>25</p> <p>International Day for the Elimination Of Violence Against Women 16 Days of Activism Against Gender Violence</p>	<p>26</p>	<p>27</p>	<p>28</p>	<p>29</p>	<p> 30</p>																																																																																												



Photo credit Sandie Helgeson 2018

Pelltetéqem

cross over month/days are getting longer

Xetspésq̃t	Nekwésq̃t	Selésq̃t	Kellésq̃t	Mesésq̃t	Tselkstéq̃t	Teq̃mekstésq̃t																																																																																				
<p>Pellc7ellcw7üllcwten 2018</p> <table border="1"> <tr><td>S</td><td>M</td><td>T</td><td>W</td><td>T</td><td>F</td><td>S</td></tr> <tr><td></td><td></td><td></td><td>1</td><td>2</td><td>3</td><td></td></tr> <tr><td>4</td><td>5</td><td>6</td><td>7</td><td>8</td><td>9</td><td>10</td></tr> <tr><td>11</td><td>12</td><td>13</td><td>14</td><td>15</td><td>16</td><td>17</td></tr> <tr><td>18</td><td>19</td><td>20</td><td>21</td><td>22</td><td>23</td><td>24</td></tr> <tr><td>25</td><td>26</td><td>27</td><td>28</td><td>29</td><td>30</td><td></td></tr> </table>	S	M	T	W	T	F	S				1	2	3		4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30		<p>Pellcwefmín 2019</p> <table border="1"> <tr><td>S</td><td>M</td><td>T</td><td>W</td><td>T</td><td>F</td><td>S</td></tr> <tr><td></td><td></td><td>1</td><td>2</td><td>3</td><td>4</td><td>5</td></tr> <tr><td>6</td><td>7</td><td>8</td><td>9</td><td>10</td><td>11</td><td>12</td></tr> <tr><td>13</td><td>14</td><td>15</td><td>16</td><td>17</td><td>18</td><td>19</td></tr> <tr><td>20</td><td>21</td><td>22</td><td>23</td><td>24</td><td>25</td><td>26</td></tr> <tr><td>27</td><td>28</td><td>29</td><td>30</td><td>31</td><td></td><td></td></tr> </table>	S	M	T	W	T	F	S			1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31							<p>1</p> <p>World Aids Day</p>
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<p>2</p> <p>International Day For The Abolition Of Slavery First Sunday in Advent</p>	<p>3</p> <p>International Day of Persons with Disabilities Hanukkah Begins</p>	<p>4</p>	<p>5</p> <p>World Soil Day International Volunteer Day</p>	<p>6</p> <p>National Day of Remembrance and Action on Violence Against Women</p>	<p>7</p> 	<p>8</p>																																																																																				
<p>9</p> <p>International Day of Commemoration & Dignity of the Victims of Genocide & the Prevention Of This Crime</p>	<p>10</p> <p>Human Rights Day Hanukkah Ends</p>	<p>11</p>	<p>12</p>	<p>13</p>	<p>14</p>	<p>15</p> 																																																																																				
<p>16</p>	<p>17</p>	<p>18</p> <p>International Migrants Day</p>	<p>19</p>	<p>20</p> <p>International Human Solidarity Day</p>	<p>21</p> <p>S7istk First Day of Winter</p>	<p>22</p> 																																																																																				
<p>23</p>	<p>24</p>	<p>25</p> <p>Christmas Day</p>	<p>26</p>	<p>27</p>	<p>28</p>	<p>29</p> 																																																																																				
<p>30</p>	<p>31</p> <p>New Year's Eve</p>																																																																																									



Pellkwetmín stay at home month

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 27 International Holocaust Remembrance Day	28	29	30	31	<div style="display: flex; justify-content: space-between;"> <div style="width: 48%;"> <p>Pelltetéqem (2018)</p> <table border="1"> <tr><td>S</td><td>M</td><td>T</td><td>W</td><td>T</td><td>F</td><td>S</td></tr> <tr><td></td><td></td><td></td><td></td><td></td><td></td><td>1</td></tr> <tr><td>2</td><td>3</td><td>4</td><td>5</td><td>6</td><td>7</td><td>8</td></tr> <tr><td>9</td><td>10</td><td>11</td><td>12</td><td>13</td><td>14</td><td>15</td></tr> <tr><td>16</td><td>17</td><td>18</td><td>19</td><td>20</td><td>21</td><td>22</td></tr> <tr><td>23</td><td>24</td><td>25</td><td>26</td><td>27</td><td>28</td><td>29</td></tr> <tr><td>30</td><td>31</td><td></td><td></td><td></td><td></td><td></td></tr> </table> </div> <div style="width: 48%;"> <p>Pellspiwéiten</p> <table border="1"> <tr><td>S</td><td>M</td><td>T</td><td>W</td><td>T</td><td>F</td><td>S</td></tr> <tr><td></td><td></td><td></td><td></td><td></td><td></td><td>1 2</td></tr> <tr><td>3</td><td>4</td><td>5</td><td>6</td><td>7</td><td>8</td><td>9</td></tr> <tr><td>10</td><td>11</td><td>12</td><td>13</td><td>14</td><td>15</td><td>16</td></tr> <tr><td>17</td><td>18</td><td>19</td><td>20</td><td>21</td><td>22</td><td>23</td></tr> <tr><td>24</td><td>25</td><td>26</td><td>27</td><td>28</td><td></td><td></td></tr> </table> </div> </div>		S	M	T	W	T	F	S							1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31						S	M	T	W	T	F	S							1 2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28		
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Photo credit Shelly Johnson | Mükwa Musayett 2018

Pellctsípwentén

cellar/cache pit month

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24	25	 26	27	28	<p>Pellkweřmín 2019</p> <table border="1"> <tr><td>S</td><td>M</td><td>T</td><td>W</td><td>T</td><td>F</td><td>S</td></tr> <tr><td></td><td></td><td>1</td><td>2</td><td>3</td><td>4</td><td>5</td></tr> <tr><td>6</td><td>7</td><td>8</td><td>9</td><td>10</td><td>11</td><td>12</td></tr> <tr><td>13</td><td>14</td><td>15</td><td>16</td><td>17</td><td>18</td><td>19</td></tr> <tr><td>20</td><td>21</td><td>22</td><td>23</td><td>24</td><td>25</td><td>26</td></tr> <tr><td>27</td><td>28</td><td>29</td><td>30</td><td>31</td><td></td><td></td></tr> </table> <p>Pellsqépts</p> <table border="1"> <tr><td>S</td><td>M</td><td>T</td><td>W</td><td>T</td><td>F</td><td>S</td></tr> <tr><td></td><td></td><td></td><td></td><td></td><td></td><td>1 2</td></tr> <tr><td>3</td><td>4</td><td>5</td><td>6</td><td>7</td><td>8</td><td>9</td></tr> <tr><td>10</td><td>11</td><td>12</td><td>13</td><td>14</td><td>15</td><td>16</td></tr> <tr><td>17</td><td>18</td><td>19</td><td>20</td><td>21</td><td>22</td><td>23</td></tr> <tr><td>24</td><td>25</td><td>26</td><td>27</td><td>28</td><td>29</td><td>30</td></tr> <tr><td></td><td></td><td></td><td></td><td></td><td></td><td>31</td></tr> </table>		S	M	T	W	T	F	S			1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31			S	M	T	W	T	F	S							1 2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30							31
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Photo credit © Kelly Funk Photography

Pellsqépts spring winds

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Pesl7éwten melting month

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Seasons of the Secwepemc

The Shuswap season revolved around seeking food as it became available, according to the time of year. By late fall, however, the coming cold to the interior plateau dictated the major activity. At this time, the **First Moon, Pellc7ellcw7úllcwten**, (October–November) marked the beginning of the Shuswap year.

Pellc7ellcw7úllcwten

First Moon was when people moved into their winter homes. It was also the time when the deer ran, so some hunting was being carried out. The First Moon was about October or November, by our present calendar. At this time the Shuswap people from all over the area moved into their winter villages by the rivers. People's caches, both above and underground, were located and filled with bounty of their summer and fall work. Here too, along the banks near the village, appeared the sweathouses, where they could regularly cleanse themselves, both physically and spiritually.

Along the Shuswap Lake, Canim Lake, the South Thompson, the North Thompson, and the Bonaparte River valleys, people were building or rebuilding winter dwellings that would be comfortable throughout the winter. When people had moved into their winter homes, the hunting chief would call the men to hunt elk or deer in the nearby hills. The hunters would travel in small groups and call the male game with bone calls or by imitating them, attracting the animals. The meat brought into the village was shared among the hunters' families and dried above the fires, to be later added to the caches which held large supplies of winter food.

During this moon, storytelling would begin, to shorten the long evenings that were part of winter season. Precious chunks of dried strawberry or saskatoon cake could be enjoyed as the elders of the families spent hours telling the stories of their ancestors to the younger members. Young children would drift into sleep to the sound of their

grandparent's voice recounting the tales and truths of the Shuswap way of life.

Pelltetéqem

The **Second Moon**, was the time of first real cold, around November–December. At this time, people were well settled for winter. The men continued to go out on hunting trips alone or in small groups, bringing back more deer for drying and eating fresh. Women and children helped to set traps and snares for small animals near the village site, catching rabbits and other small animals. The food for a day of trapping might be a dried cake of meat and berries and some dried salmon.

Women took skins from storage and began work on the winter clothing and all garments needed for the coming year. Many hours were spent by the women, sewing together by firelight. Each day, women and children collected wood to keep the house fire burning and water from the lake or river, for cooking and cleaning. A constantly burning fire would warm deer meat stews and berry cake mixed with deer grease, or soups thickened with black tree lichen.

During this month a group of young would plan a visit, to a neighbouring village, or to other members of the same village. One was for the visitor to lower a bundle into his host's home as he announced from outside, "I am letting down". They would be invited to enter and eat with the host family. When they left, they left the bundle which contained food to replace that which they had eaten during their visit. This practise made it possible to join friends without making one's presence a burden on precious winter food supply.

Pellkwefmín

The **Third Moon**, was when the sun turns, or about December–January. This was usually the coldest moon of the year. During this month the Chief of the band directed the men as they went in large groups to hunt the deer in their mountain habitat. They would drive the deer into the valleys and shoot them in large numbers to take back to the village to replenish the food supply. During this month the men and their families could fish through the ice and the rivers and lakes, for trout and white fish. Small game snared now would yield soft, thick fur for a child's robe or a grandmother's cap. Women continued to spend many hours working side by side, sewing for the coming season.

This may have been the month of winter feasting,



when the hunters returned with fresh meat. All the people of the village gathered in a large home and the youths sang their mystery songs or the best song they received from their guardian spirit. A feast might occur simply because a family had a large supply of food, whereas others had little. This family would invite everyone to join them in a feast to share their food. People would play lehal and other games. They would compete in tests of skill and endurance. Great kettles of stew, made from saskatoon, bitter-root, black tree lichen and deer grease would be available for eating whenever anyone felt hungry. Fresh roasted meat from the recent hunt would be abundant, and dried fish would be also offered. The gathering might last two to three days, and all would return to their own homes feeling satisfied with the wealth of food, fun and good companionship.

Pellctsiꑦwewnten

The **Fourth Moon** was the spring winds month, which would be January–February. During this month, people would continue to trap and snare small animals. They could still fish through the ice. But the stored food supplies would be greatly reduced by the early spring month. It might be during this month that the lone hunter would rise before dawn. He'd eat a preserved berry or berry and meat cake, and, wearing his deer skin robe, leave for the mountains where the deer or elk were wintering, taking only his weapons. He might hunt high in the mountains until he found a deer, and would drag it home over the snow to be shared with family and neighbours; a welcome change from dried food being eaten day to day. At this time, a family with a well stocked cache might be visited by the chief who would inform them of a family in need. Those with less would then be cared for, in a way that would not embarrass the family in need. If supplies were very low, the chief might call upon a group of people to forage for rose hips and black tree lichen. By this time of year, many new clothes

would have been prepared from the stored hides and new hides would be prepared by tanning. People looked forward to the new growth of spring.

Pellsqépts

The **Fifth Moon**, little summer month (February–March), was when the snow began to disappear from the lower grounds. By the end of this moon, some of the people were moving out of their winter homes. Winter stores would be at their lowest. Fishing through the ice would no longer be safe by the end of this month. People would be looking forward to moving out into their digging, hunting and fishing areas. They might be beginning to slice huge rounds of cottonwood, spruce or cedar from the trees, to shape into canoes in readiness for travel on the lakes and rivers. The women would be busy sewing and repairing the storage bags and tumplines that were used as they began traveling from place to place gathering roots, shoots and berries. Now deer hunting could be done in the mountains on the crust. The successful hunter would have been a welcome sight in his village and the food enjoyed by all. People were excited to move out of the villages. Households would gather all their possessions to prepare to move into the gathering areas, at the slightly higher elevations.

By the end of the moon, women were out digging with sticks, under dead stems of balsam root for the tender shoots which had just begun to grow underground. These, most plentiful in the drier regions of Shuswap territory, could be taken home and offered fresh to children and the elderly, as the first fresh source of vitamins in many months.

Pesll7éwten

The **Sixth Moon** was the time when the snow disappeared from the higher ground and grass began to grow—March–April. Mats of tule or bulrush were constructed or repaired to be ready for use on the summer dwellings. At this time family groups moved to their own camps in the traditional



gathering places. They first dug into the ground to collect the chocolate tip shoots. Soon it was time to dig the bulbs of chocolate lily, yellow bell and lavender lily to enjoy fresh or steamed. It was also time to take the sap scrapers to the yellow pine and collect the sweet cambium and sap for the nourishment it provided. The people continued to have some fresh meat in their diet.

This was the time for collecting the cedar and spruce roots, and the bark of the birch tree for making new baskets for use and trade. Large strips of birch bark were peeled from the bigger trees and folded inside out, until they were to be made into baskets. Many metres of spruce and cedar root were uncovered and cut off, to be split and coiled for later use. Many items were stored at family caches, since not all personal items could be carried as families moved about their territory.

Pell7é7Ilqten

The **Seventh Moon** was called the mid-summer month. This was about April–May, and the time when people fished trout in the lower lakes. Late in this month, the fish began moving into the streams and could be caught in traps or on lines in the large lakes. Hunting continued to be successful, as the deer moved out of their wintering areas on routes well known to the Shuswap people. They could snare, trap and hunt them at their drinking and eating places in large numbers, supplying their families with fresh meat and a new source of clothing material.

It was the month when gathering began in earnest. During this month the stems of cow parsnip (Indian Rhubarb), balsamroot and fireweed were collected before they flowered and were eaten fresh or thrown into meat stews and soups as flavouring. Water parsnip bulbs were collected and prepared, as wild carrot, with its spicy flavouring. Some collected the Indian potato in large numbers at this time and stored it underground, fresh, in a cellar, where it would keep for several months. Lodgepole



pine cambium was collected and eaten or dried for storage. Black cottonwood cambium and buds were eaten fresh. Strengthened and revitalized by a healthy diet of nutritious food, the Shuswap people began to plan for major trips throughout territory, or meet old friends, and to trade goods.

Pelltspántsk

The **Eighth Moon** was the time when the saskatoons ripened. This month, May–June, found the Shuswap people enjoying all the fruits of summer. The saskatoon was the first of the many berries gathered and enjoyed in their area. After the chief announced the time to gather the first berries, the women gathered at the opening picking spot and picked until all the berries had been collected and preserved. They then moved as large groups, from one patch to another, as instructed by the chief, who helped to ensure that everyone knew where the berries were ripe, guiding people to these areas.

Many games took place as part of the Green Lake gathering. It was also a time when the chiefs might hold a dance which would allow the opportunity for 'touching', and thereby choosing a partner. Here many shared the song and dance given to them by their guardian spirits. The days could be spent in lighthearted competitions and trading, while the evenings might sometimes be involved with serious council among the elders and leaders, where the pipe was smoked and passed in the direction of the sun for guidance and to show respect.

The Shuswap people brought many items to be traded: dried salmon, salmon oil, deer skins, marmot robes, baskets and hazelnuts to their neighbouring tribes. In return, they received bitter-root, Indian hemp bark and buffalo robes. They took moose skins from the Carrier people. From the Thompsons they got roots, salmon, Indian hemp woven baskets, parfleche and wampum beads. They traded for salmon, woven baskets, goat hair robes and deer skins with the Lillooet people.

Through the summer season, the Shuswap people would have travelled greatly among their divisions. They used the rivers within their territory to move swiftly from place to place, and walked long distances over land to communicate with their neighbouring tribes. Although the language from group to group differed, they used sign language to express themselves and developed a common language, the **Chinook Jargon**, to talk to each other (a trade language).

The Shuswap of the Upper North Thompson, Shuswap Lake and on Arrow Lake were the most isolated, and the Tk'emlups people travelled most widely. The fairly regular intermingling between Shuswap villages and between Shuswap and non-Shuswap people resulted in intermarriage and a resulting extension of ties, since kinship ties were very important to the Shuswap people.

Pelltqwelqwéit

In the **Ninth Moon**, the autumn month, the salmon arrive. This month, now July, would have been a time when the southern Shuswap people began to harvest their abundant salmon fishery. At this time, berries ripened all over Shuswap country. Delicate wild strawberries were being gathered. If they were plentiful, they were dried and stored. Blackcaps, gooseberries, squaw currant, soapberries and thimbleberries might have been ripening and were collected in large numbers to be preserved.

This was a month of travel, from one berry patch to another. Families would have gone to the higher elevations to dig huge quantities of yellow avalanche lily, and dry them for winter use. The eastern people, on the Columbia would have collected a good supply of blue camas for storage, as the men hunted along the familiar travel routes of elk and deer. The bulbs of the tasty, flavourful wild onion would be gathered in huge quantities, savouring the fresh soups and being dried in great numbers for winter use. Fishing trout at the mouths

of streams and at their outlet from the lakes would have been a regular activity. The need to prepare for the coming winter would have been evident in the strings of drying roots and mats of drying berries spread around the small family encampments along the lakes and streams of the middle elevations.

Pesqelqél'ten

In the **Tenth Month**, people fished salmon all month. This moon, about August, was when people spent a great deal of time on the rivers within their areas, fishing for sockeye and spring salmon. In anticipation of the long winter months ahead, racks and racks of drying fish ensured that the people could eat comfortably and nutritiously throughout the winter. At this time that they collected more ripening saskatoon and soap berries in the mountains. Near their fishing grounds they could now find the hawthorne, dwarf huckleberries, blueberries, blue elderberry, Oregon grape, and red-osier dogwood berries, which could be added to their winter supplies or eaten fresh as a change from their regular diet of fish.

Pelltemlík

In the **Eleventh Moon**, people cached their fish and left the river to hunt. In the September month, salmon drying was completed for some Shuswap people. Not everyone had such a short salmon season. Canon people could continue to fish and Kamloops and Shuswap Lake people could catch the Adams Lake salmon that run much later. But for many the fishing was over for the year and it was time to do some hunting and the last of the season's gathering. People moved into the mountains, where the whole band might at times be engaged to surround a group of animals, such as elk, sheep or deer, on a mountain top, where they could be shot in large numbers. Some of the

time was spent collecting the cinquefoil root in the mountains, and the ripening kinnikinnick and huckleberries. The huckleberries were preserved in great numbers for winter use. At the lower levels, women collected fairy bell and false Solomon's seal berries toward the end of this moon. Along the hillsides, the useful balsamroot now yielded its seeds which could be used fresh or act as needed protein when taken out of storage in the winter. During this time too, the people collected mushrooms which they strung on Indian hemp lines to dry or threw them into soups made from game.

Pesllwélsten

The balance of the year was called **Pesllwélsten** or fall time, and during this October-November season, the people travelled into the mountains and took meat for winter. They gathered ripe cranberries which they pitted and dried, and the ripe soapberries fell from the branches onto their mats and could be boiled or eaten. Thistle roots were taken and preserved. Huge supplies of tiger lily root were roasted on storage in the winter caches. The men hunted for deer in groups, and the meat was dried in the heat of small huts built for this purpose or above the sweat house fires. Many marmot were shot or snared for their meat and their furs.

If they passed through one of the areas where red ochre was found, along the east side of Adams Lake or in the Rocky Mountains, people collected it for use as decoration on clothing and other articles. Any travellers who passed through the Arrowstone hills at the head of Cache Creek would have stopped to collect the precious basalt needed to restock arrow and spear head supplies.

As they travelled the women and children would have sought out squirrel caches and taken their supplies of hazelnuts, Douglas fir or white bark-pine nuts. They would have collected them from the

trees as well, eating them fresh or roasting them in the ashes for a tasty "peanut" treat. If they were found in large amounts they were added to the winter storage supply.

By late in this moon, people would have descended from their mountain hunting territories laden with the goods they had gathered and supplied themselves within their last outing of the year. They would re-group along the lower lakes and the major rivers at the site of their last winter village. Sometimes, the people of one band would make their home at a new site, which might be chosen because of its nearness to a better food, water or wood source. But it would be a time of readiness, with every family's cache full to overflowing with a winter food supply. The families who had been separated throughout the busy summer were reunited for a time, and could visit often as they worked, and gathered in ceremony to renew their beliefs. ★



Decolonization,
Reconciliation &
Indigenization
Committee



The Thompson Rivers University Faculty Association's Decolonization, Reconciliation & Indigenization Committee is located on the unceded and occupied territory of Tk'emlups te Secwepemc within Secwepemc'ulucw, the traditional territory of the Secwepemc people.