

Syilólem

2020-2021



Acknowledgements

With greatest gratitude and honour to our elders who had the foresight to see and the courage to protect our Stó:lō world view for us to awaken our language.

Thank you to the artists:

Jeff McNeil,

Ovila Mailhot,

Ronnie D. Harris,

Carrielyn Victor,

Jason Foreseth,

Whose unique eyes capture our world in an expression of emotion that captures the beauty in shapes and form for the children to enjoy and adults to ponder.

Thank-you Karla Kay and Kait Muir for your editing; Ms. Neilson and Ms. Colleen for your consultation and considerations.

Calendar

This Calendar is based on the Stó:lō Lunar cycle which is about 29 ½ days per lunar cycle. Each month or moon was said to begin on the first sliver of the month that appeared after the “burnt out moon” which is two days after the new moon.

Instructions

Colour the images as you see fit, trace over the Halq'emeylem, practise saying the names, customize as you like.

Artwork

The artwork was graciously donated by Stó:lō Artists: Ronnie D. Harris, Ovila Mailhot, and Carrielynn Victor during the Covid-19 pandemic quarantine. Their artwork was posted as colouring sheets on FaceBook with the understanding that the artwork is not to be sold and the artist are credited for their contribution.

Stó:lō Calendar

On the final pages of this calendar, you can read the documentation of the Sto:lo lunar cycle documented by linguist Brent Galloway while he was working for Coqualeetza Cultural center. Judy Douglas shared the original document with Lalme'lwesawtexw, it was retyped and shared.

Questions and Additions

If you wish to add to this calendar or have questions please contact Dianna Kay dianna@seabirdisland.ca at the Seabird Island Community School.

Siyámíya

Dianna Kay MA, MEd.

Language Curriculum Developer

Lalme'lwesawtexw, Seabird Island Community School

PO Box 530 2821 Chowat Rd, Agassiz BC V0M 1A0

604-796-3061 direct: 604-796-5005






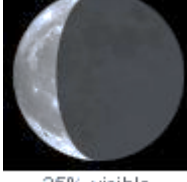




Wiyóth kwsu éys te sqwálewels te lólets'e. (always be a person with good thoughts) Coqualeetza Elder's Group, 1968

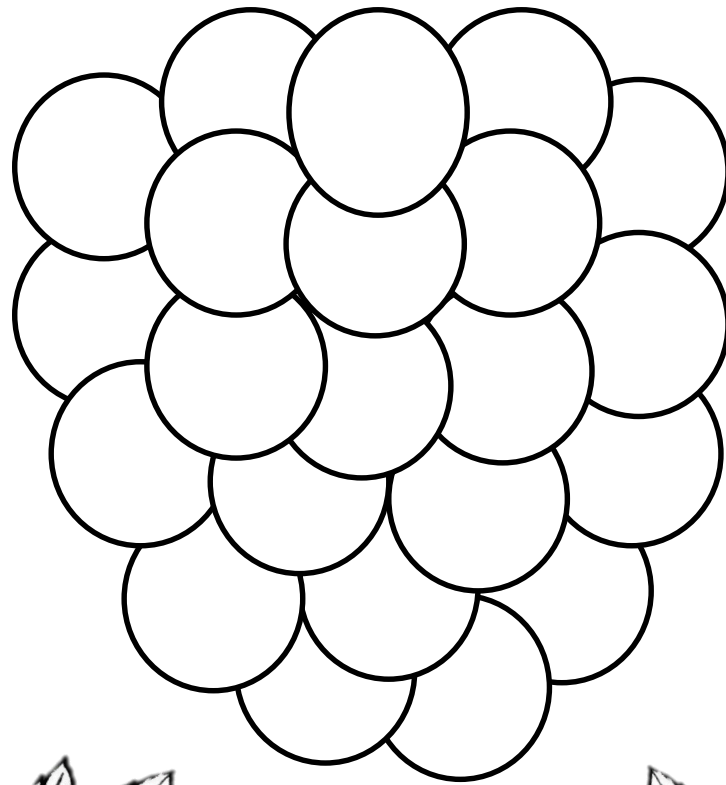
The Stó:lô Moons

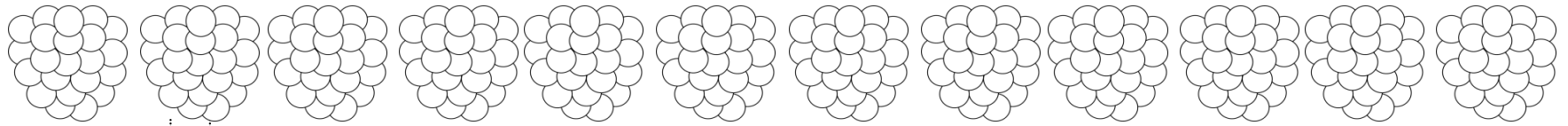
Brent Galloway, 1977

The Stalo month was broken up into the phrases of the moon instead of weeks; we haven't found a word for "week". The phases of the moon which are given dates in the white man's calendar could be as follows: 1. New moon – when the moon is all black. 2. First quarter – when the left half is black, actually a half moon whenever a date is given for it. 3. Full moon – when the moon is all lit up completely. 4. Last quarter – when the right half is black, actually a half moon whenever a date is given for it. The Stalo people have a much better system, more descriptive and with more phases:

 <p>5% visible</p>	<p>Xáws te skw'exó:s "the moon is new" – the first sliver of moon that appears after the blacked out moon; this moon lasts about six days and ceases when the moon becomes a half.</p>		<p>Lhíxwes kwótes te skw'exó:s "three quarters moon" – three quarters of the moon are bright, the right quarter is dark, probably lasts two or three days.</p>
 <p>First quarter</p>	<p>Yuwál lhséq' te skw'exó:s "three quarters moon: -- three quarters of the moon are bright, the left quarter is dark, probably last two or three days.</p>	 <p>Last quarter</p>	<p>Lhséq' te skw'exó:s "(second) half-moon" – half moon with right half dark, lasts about <u>one</u> day.</p>
 <p>75% visible</p>	<p>Lhíxwes kwótes te skw'exó:s "three quarters moon" – three quarters of the moon are bright, the left quarter is dark, probably lasts two or three days.</p>	 <p>25% visible</p>	<p>Th'éth'eth'ex te skw'exó:s "the moon is burning out" – more than half of the right side of the moon is dark, lasts about six days till the last sliver has almost disappeared.</p>
 <p>Full moon</p>	<p>Selíts' te skw'exó:s "the moon is full" – the whole moon is lit, lasts one day or so</p>	 <p>New moon</p>	<p>Th'éx te skw'exó:s "the moon is burned out" – the whole moon is black lasts one day.</p>

(In 3 and 5, the "three quarters moon", the word kwóte is borrowed from English "quarter", indicating that this phase of the moon may not have been named before the coming of the white man.) Our calendar begins each month on the first day after the burned out moon; this would be the first sliver of the moon visible.

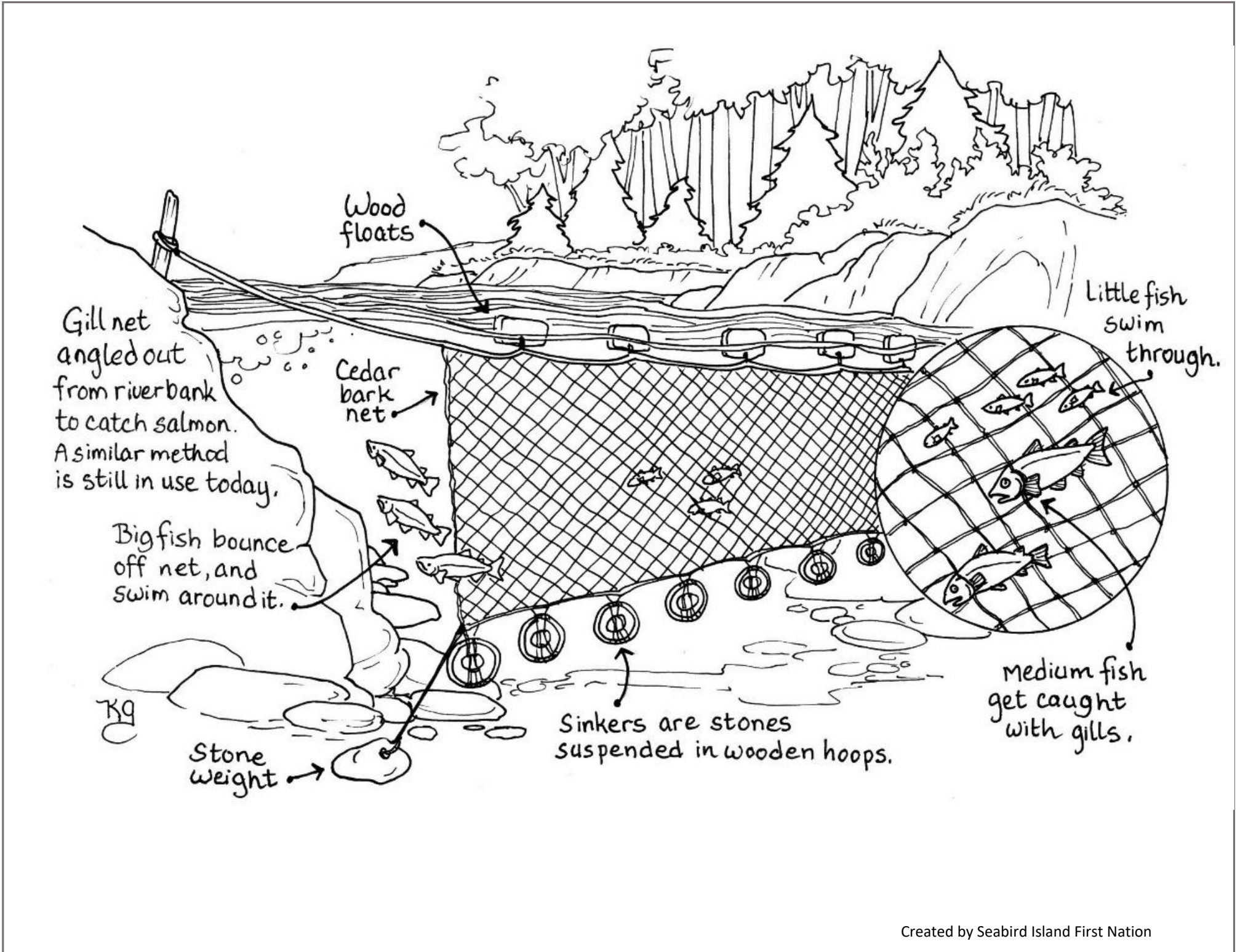




Tem'elile

“salmon berry time”

Sxáxehlát	Yiláwehlát	Sthémelts	Shíxws	Sxe'óthels	Shq'átses	T'óqw'tem
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
24 May 2020	25	26	27	28	29	30
31	1 June	2	3	4	5	6
7	8	9	10	11	12	13
14	15	16	17 Grade 7 Grad	18	19	20 Temkw'ókw'es “hot time” Summer Solstice
21 National Aboriginal Day Xwélmexw Swáyel						





Temqoqó:

“high-water time”

Sxáxehlát	Yiláwehlát	Sthémelts	Shíxws	Sxe'óthels	Shq'átses	T'óqw'tem
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
	22 June In leu of NAD	23	24	25	26 Grade 12 Grad	27
28	29	30	1 July Kelchóch Swáyel 	2	3	4
5	6	7	8	9	10	11
12	13	14	15	16	17	18
19	20	21				




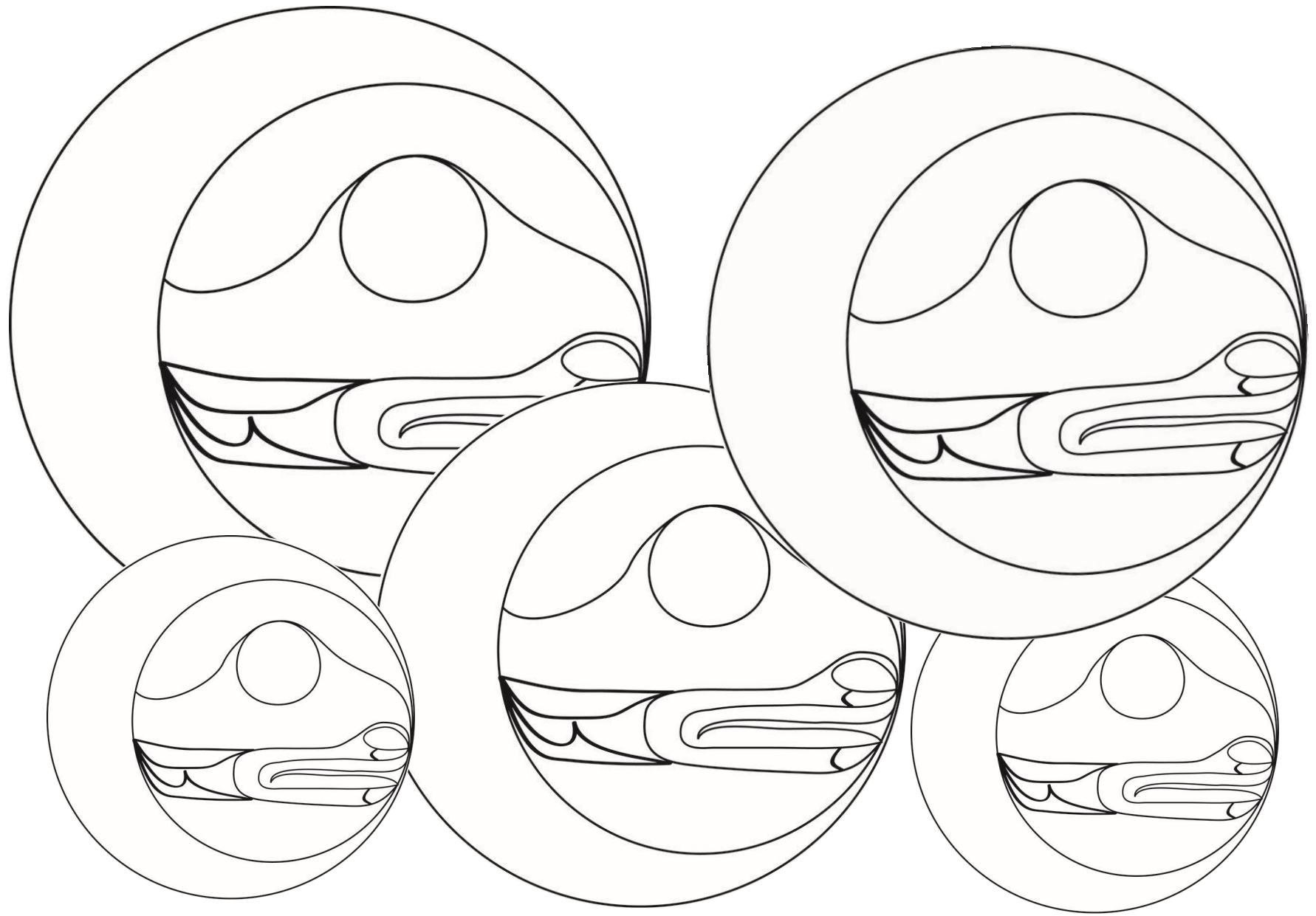
ARRLEUM
2020



Temqwá:l


“mosquito time”

Sxáxelhlát	Yiláwelhlát	Sthémelts	Slhíxws	Sxe'óthels	Slhq'átses	T'óqw'tem
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
			22 July	23	24	25
26	27	28	29	30	31	1 August
2	3 BC Day 	4	5	6	7	8
9	10	11	12	13	14	15
16	17	18	19			



Temthéqj

“sockeye salmon time”

Sxáxehlát	Yiláwehlát	Sthémelts	Slhíxws	Sxe'óthels	Slhq'átses	T'óqaw'tem
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
				20 August	21	22
23	24	25	26	27	28	29
30	31	1 September	2	3	4	5
6	7 Labour Day Siyó:yes Swáyel	8 First Day of School 	9	10	11	12
13	14	15	16	17 ●	18	





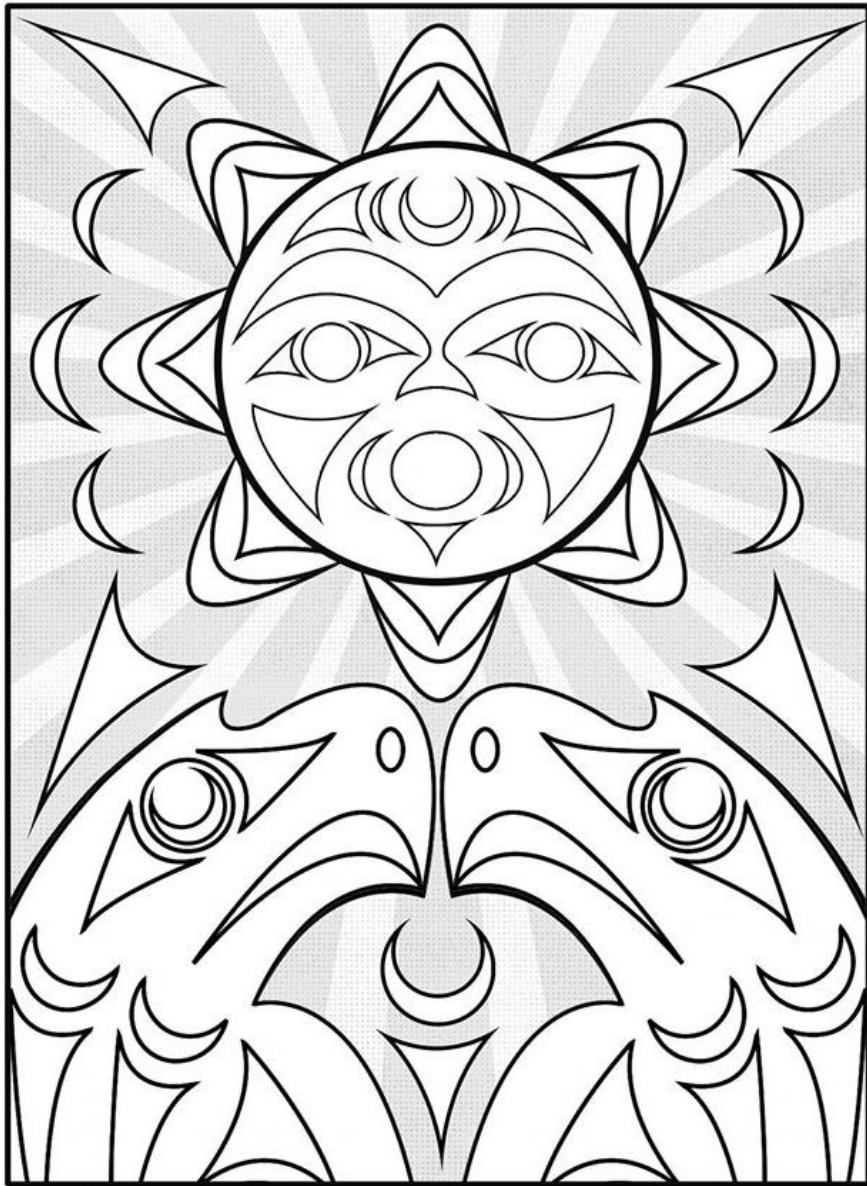
Super Salmon Ovila Mailhot, 2020

Created by Seabird Island First Nation

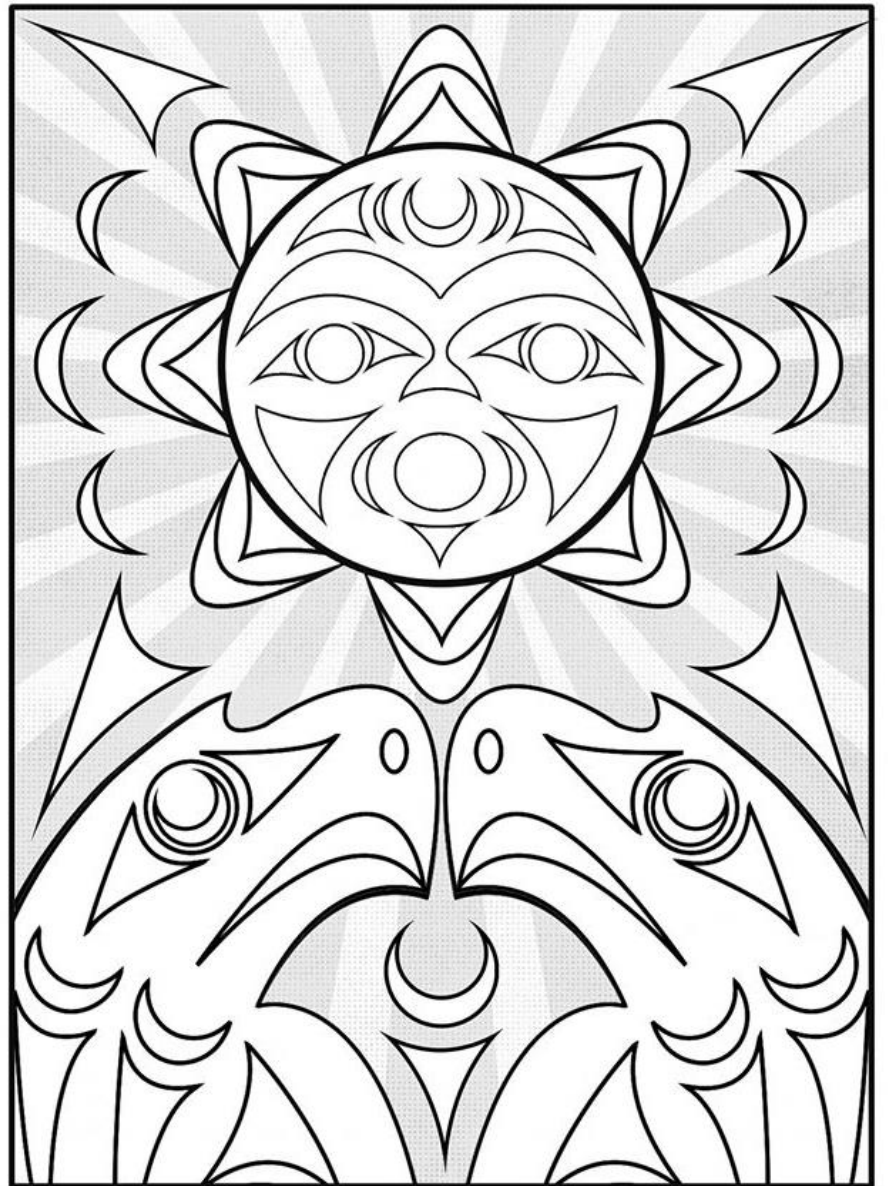
Temkw'ó:lexw

“dog salmon time”

Sxóxehlát	Yiláwehlát	Sthémelts	Slhíxws	Sxe'óthels	Slhə'átses	T'óqəw'tem
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
						19 September
20	21	22 Temhilálxw “time for things to fall” Fall Equinox	23	24	25	26
27	28	29	30 Qwíqwòyèls te Stl'píwels Swáyel Orange  Shirt Day	1 October	2	3
4	5	6	7	8	9	10
11	12 Thanksgiving Day 	13	14	15	16 ●	17







SALISH

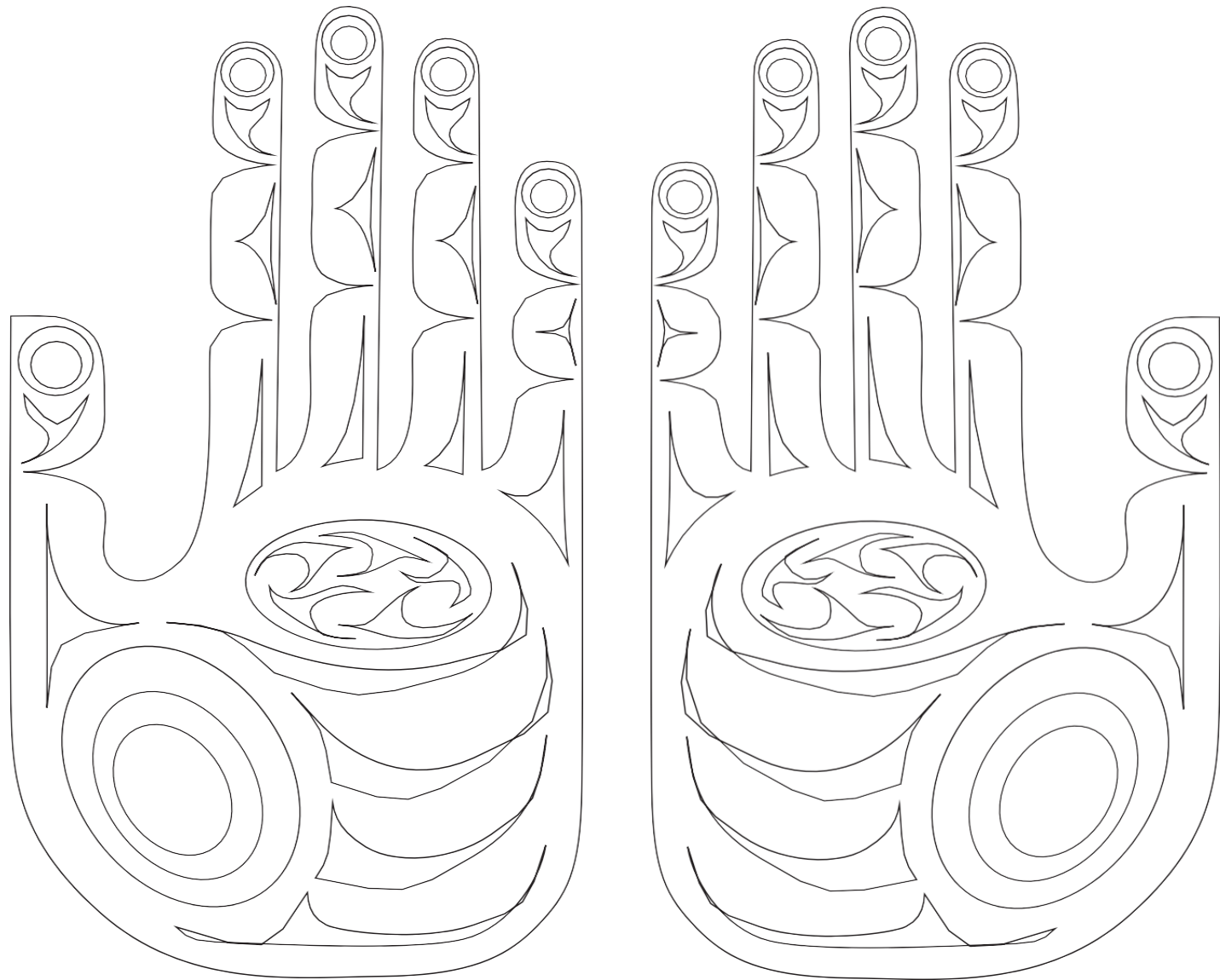


SALISH

Tempó:kw'

“time for Chehalis spring salmon”

Sxáxehlát	Yiláwehlát	Sthémelts	Slhíxws	Sxe'óthels	Slhq'átses	T'óqw'tem
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
18 October Stó:lō New Year	19	20	21	22	23	24
25	26	27	28	29	30	31 Holōwīl Hallowe'en 
1 November	2	3	4	5	6	7
8 Aboriginal Veterans Day Xwelmexw Hákw'eles Swáyel 	9	10	11 Remembrance Day  Hákw'eles Swáyel	12	13	14 
15	Xwoyi:wellaH Xaws Syilolem – sto:lo Sitel teacher pages					



Healing Hands Simone Diamond

Xets'ô:westel

“time to store away canoe paddles for winter”

Sxáxehlát	Yiláwelhlát	Sthémelts	Slhíxws	Sxe'óthels	Slhq'átses	T'óqw'tem
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
	16 November	17	18	19	20	21
22	23	24	25	26	27	28
29	30	1 December	2	3	4	5
6	7	8	9	10	11	12
13	14 ●	15				






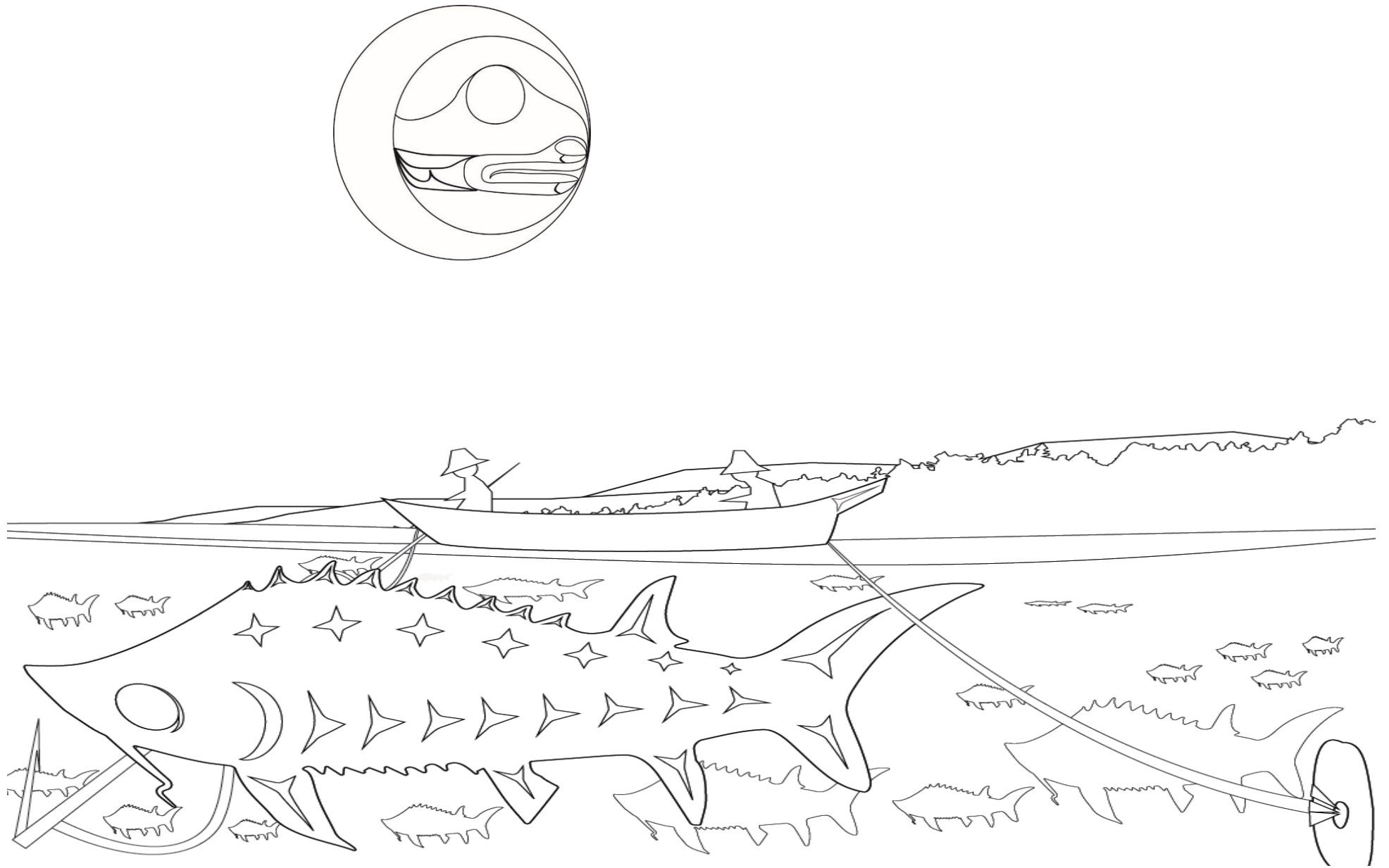
Wolf Ovila Mailhot, 2020

Created by Seabird Island First Nation

Meqó:s

“fallen snow season”

Sxáxehlát	Yiláwehlát	Sthémelts	Slhíxws	Sxe'óthels	Slhqa'átses	T'óqwa'tem
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
			16 December	17	18	19
20	21 Temxéytl' “cold time” Winter Solstice	22	23	24	25 Swáyels te Chíchelh Siyám Christmas Day 	26 Boxing Day
27	28	29	30	31	1 January 2021 Xá:ws Sylólem 2021 	2
3	4	5	6	7	8	9
10	11	12 	13			

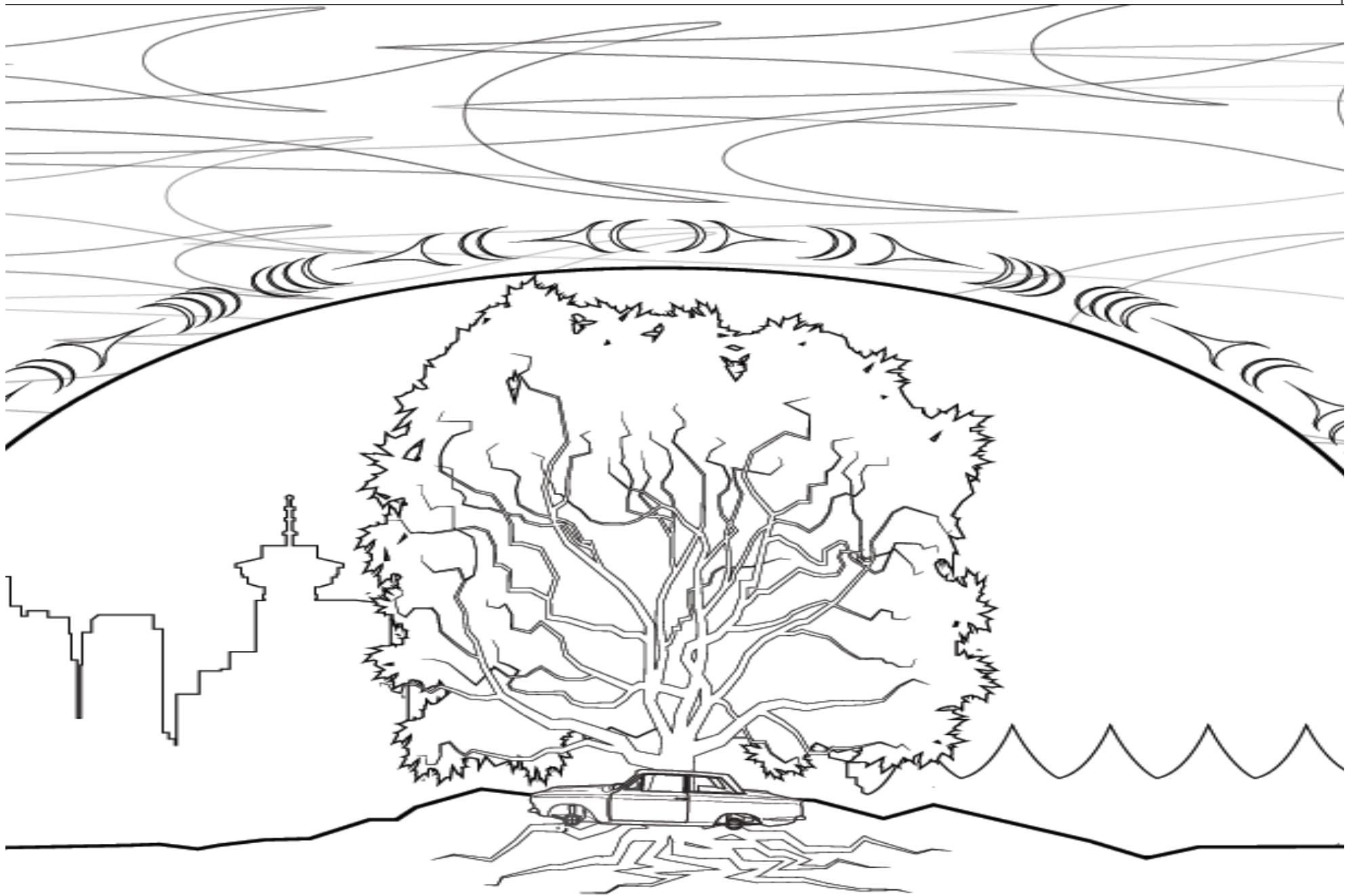


Drag Stone, 2020 Ronnie Harris

Pelóqes

“torch season”



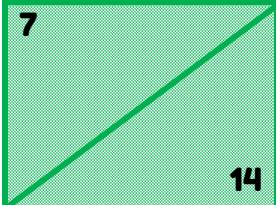

Sxáxehlát	Yiláwehlát	Sthémelts	Slhíxws	Sxe'óthels	Slhq'átses	T'óqw'tem
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
				14 January 2021	15	16
17	18	19	20	21	22	23
24	25	26	27	28	29	30
31	1 February 2021	2	3	4	5	6
7	8	9	10	11 ●	12	



Car Tree City Colour, 2020 Ronnie Dean Harris

Teml'í:q'és

“time to get jammed in [as in a trap, a box, etc]”

Sxáxelhlát	Yiláwelhlát	Sthémelts	Slhíxws	Sxe'óthels	Slhq'átses	T'óqw'tem
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
						13 February 2021
14 Tl'etli'tol  Swayel Valentine's Day	15 Tselhxwélmexw Swáyel Family Day	16	17	18	19	20
21	22	23	24 Tskwíkwemel Swáyel te  Stl'píwels Pink Shirt Day	25	26	27
28	1 March 2021	2	3	4	5	6
7  14	8	9	10	11	12	13 





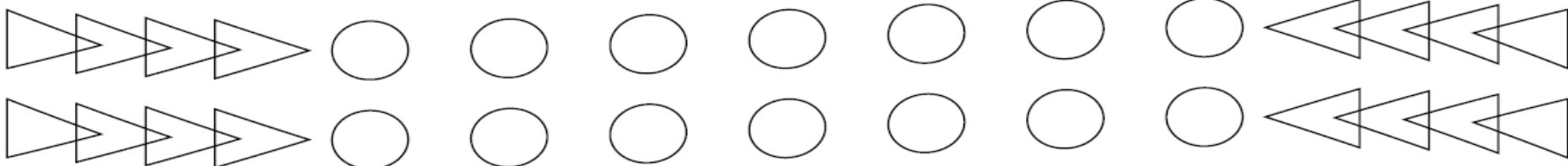
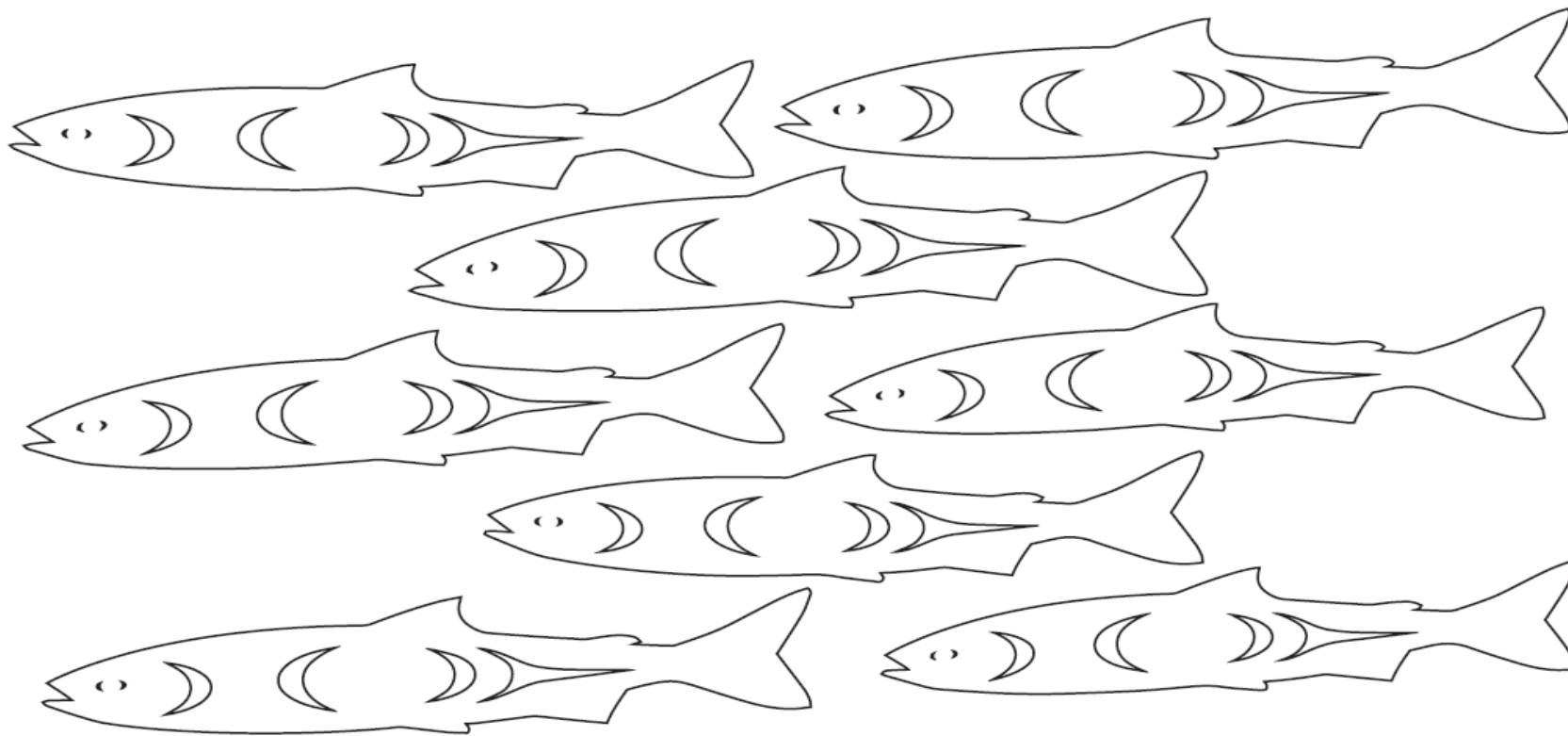
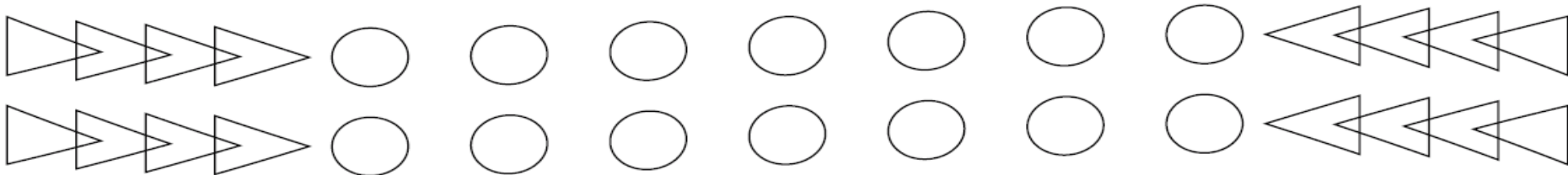
Frog Ovila Mailhot, 2020

Created by Seabird Island First Nation

Welék'és

“little frog season”



Sxáxehlát	Yiláwelhlát	Sthémelts	Slhíxws	Sxe'óthels	Slhq'átses	T'óqw'tem
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
	15 March 2021	16 Patlek Swáyel 	17	18	19	20 Temqw'iles “time for things to come up”, Spring Equinox
21	22	23	24	25	26	27
28	29	30	31	1 April 2021 Q'iq'elstá:xw Swáyel <i>April Fool's day</i>	2 Good Friday Éy Slhq'átses	3
4 Easter Sunday Ésta Sxáxehlát 	5 Easter Monday Ésta Yiláwelhlát	6	7	8	9	10
11	12					

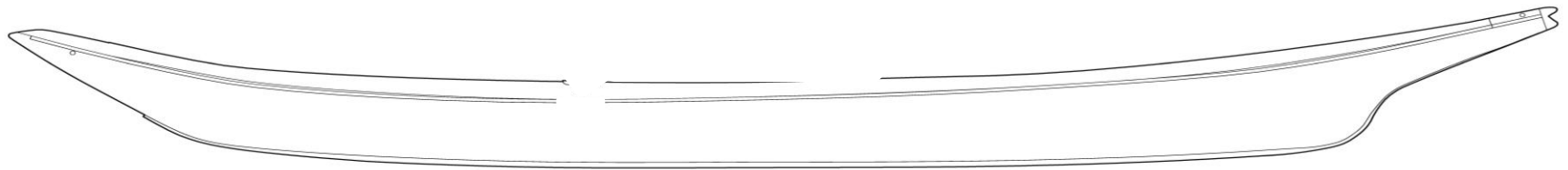
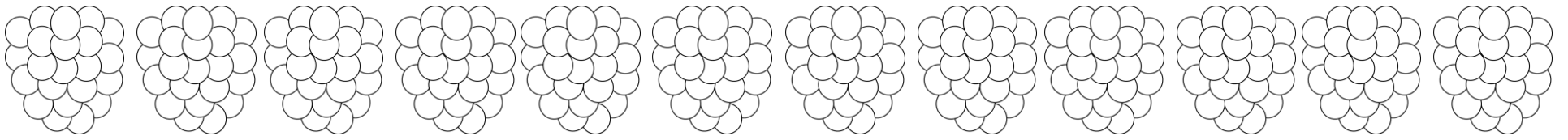


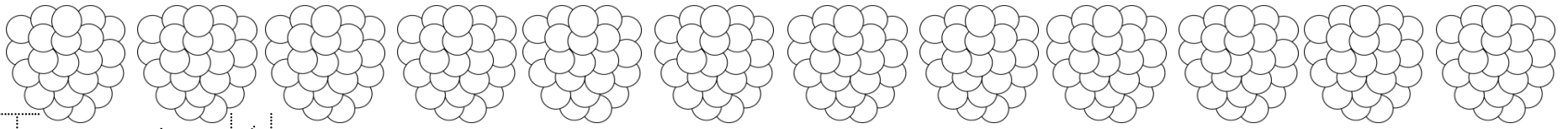
Salmon Family Blanket, 2020 Ronnie Dean Harris

Temkwíkwexel

“time for baby sockeye salmon”

Sxáxehlát	Yiláwelhlát	Sthémelts	Slhíxws	Sxe'óthels	Slhq'átses	T'óq'w'tem
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
		13 April 2021	14	15	16	17
18	19	20	21	22	23	24
25	26	27	28	29	30	1 May 2021
2	3	4	5	6	7	8
9 Tâ:ls Swáyel Mother's Day 	10	11 	12			





Tem'ekile




“salmonberry time”

Sxáxehlát	Yiláwehlát	Sthémelts	Slhíxws	Sxe'óthels	Slhq'átses	T'óqw'tem
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
				13 May 2021	14	15
16	17	18	19	20	21	22
23	24 Mektöliya Swáyel Victoria Day	25	26	27	28	29
30	31	1 June 2021	2	3	4	5
6	7	8	9	10	11	



Temqoqó:

“high water time”

Sxáxelhlát	Yiláwelhlát	Sthémelts	Slhíxws	Sxe'óthels	Slhq'átsees	T'óqw'tem
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
						12 June 2021
13	14	15	16	17	18	19
20 Mā:ls Swáyel Father's Day Temkw'ókw'es “hot time” Summer Solstice	21 National Aboriginal Day Xwélmexw Swáyel 	22	23	24	25	26
27	28	29	30	1 July 2021 Kelchōch Swáyel 	2	3
4	5	6	7	8	9 	10

Stó:lô Calendar

Documented by Dr. Brent Galloway, Coqualeetza 1977

Before the coming of the white man the Indian people of the Fraser Valley had names for the months and the seasons. In upper Stahlo dialects of the Halkomelem language the year, *syilólem*, began around the month of October. Fall was called *temhilálxw*, winter was *temxéytl'* "cold time" (*tem* – "time, season", *xéytl'* "cold"), spring was *temqaw'íles* "time for things to come up", and summer was *temkw'ókw'es* "hot time". **Stó:lô**

The month was one complete cycle of the moon, about 29 ½ days and so it was called by the same name as the moon, *skw'exó:s* (in some dialects, *lhqá:its'*). Each month or moon was said to begin on the first sliver of the month that appeared after the "burnt out moon". There were on or two people who kept track of the days and the months at Yale, BC. One man tied a knot in string each day and a larger knot for each month. Another man kept track by putting sticks in the ground. Thought the same quarter of the moon reappears every 29 ½ days, the Stalo people probably took the events described in the names of the months as more important than ridged mathematical periods. If the Salmonberries weren't ripe till late May or early June of 1971 the moon of *Tem'elíle* ("salmonberry time") might start on the closest first-sliver moon to that time (May 31st) rather than the first first-sliver moon in May (May 2).

For the Stalo year 1977*, the moons run as follows:

Tempó:kw'	Oct. 23 – Nov. 21 1976	Temkwíkwexel (or Lhem'ó:les)	Apr. 19 – May 17
Xets'ó:westel or Telxwíts	Nov. 22 – Dec. 20 1976	Tem'elíle	May 18 – Jun 16
Meqó:s	Dec. 21 – Jan. 19 1977	Tem'ámxw (Temqoqó:)	Jun 17 – Jul 16
Pelóqes	Jan. 20 – to Feb. 17	Temqwá:l (or Epóléstel)	Jul 17 – Aug 14
Temtl'í:q'es (or Tem'elémtes)	Feb. 18 – Mar. 19, 1977	Temthéqi	Aug 15 – Sep 13
Welék'es (or Qweloythí:lem)	Mar. 20 – Apr. 18	Temkw'ó:lexw	Sep 14 – Oct 12

We call this year 1977 because most of the months are in the year 1977

The names of the months each have a meaning (shown in illustrations). The first month is Tempó:kw' which means "time for Chehalis spring salmon"; tem- means "time or season" and pó:kw' means "Chehalis River spring salmon". This type of Salmon begins to run about October and is smoke-dried in smokehouses during this month.

The second month is Xets'ó:westel which means "time to store away canoe paddles (for winter)"; xets' means "store away (for winter)", -ó:wes means "canoe paddles" and -tel means "a device for doing something", in this case "time". At this time, around November, the ice and snow is starting to make river travel by canoe hard or impossible, so the Stalo store away their canoes by turning them over or putting them in sheds; the paddles are usually stored under the canoes or inside. Another name for this month is Telxwíts which means "leaves are falling".

Meqó:s, around December, means "fallen snow season"; má:qa is "fallen snow" and -es means "a periodic cycle of time". The fourth month, around January, is called Pelóqes which means "torch season". This is a time when torches, peló:qel, are made out of dried sockeye salmon heads and used at night in spearing fish from canoes ("torchlighting"). The fish can be seen by the light reflecting from their scales when the water is real clear, as it is in the end of January. Nowadays pitch torches or lanterns are used.

Very few elders know a name for the fifth month, around February; those that do call it Temtl'í:q'es "time to get jammed in [as in a trap, a box, etc]" or Temt'elémtses "time one's hand sticks to things [from the cold]" (tl'í:q – means "get jammed in [a trap, etc.], get wedged in [by falling tree], get stuck", -es "a periodic cycle of time", t'elém "stick to something", -tses "on the hand"). Temtl'í:q'es probably refers to getting jammed in one's house because of snow and ice.

The sixth month, around March is called Welék'es "little frog season" because of the welék' ("little frog") begins to croak about this time. The same month is also called Qwelo:thí:lem "making music" because the birds start singing them. The seventh month, around April, is called Temkwíkwexel "time for baby sockeye salmon" by some people (kwíkwexel is "baby sockeye salmon"). Some call the month Lhemt'óles, which means "spring shower in the eyes" (lhémexw "to rain", lhémihem or lhémxel "dew", lhémihemexw "rain on and off", -óles "in the eyes").

The next month, around May, is "salmonberry time", Tem'elíle ('elíle means salmon berry). There are the first berries out and single the beginning of six or seven months of berry-gathering time.

The ninth month, around June, is Temqoqó:, "high water time" when the rivers are high with melted snow water. Another name for it, less common, is Temt'ámwx "goose berry time"; t'ámwx is gooseberry and qoqó: is "high water".

The tenth month, around July, is called by any of three names: Temqwá:l “mosquito time” (qwá:l is “mosquito”), Epóléstel “the tenth month” (ópel “ten”, -es “periodic cycle of time”, - tel “device” or “month” in this case), and at Yale it can be called Temchálhtel “time to wind dry fish” (chálhtel at Yale means “to wind dry fish”). Every year many Stalo families would travel to Yale and camp for several weeks between Yale and Spuzzum to wind-dry fish at this time. Some families still do this. This month is also the time when mosquitoes appear; it is said they appear when the thimbleberries appear. The third name for this month, “tenth month, proves that the year is counted from about October.

The eleventh month, around August, is called Temthéqi “sockeye salmon time” because of the run of sockeye salmon bound for the Adams River which passes the Upper Stalo area in August. The word “sockeye” com from the Stalo word for sockeye salmon, sthéqi, or from the Stalo word for fish, sth’óqwi.

The last month is Temkw’ó:lexw “dog salmon time”, around September. This month is call by that name every year even though the kw’ó:lexw (“dog salmon, chum salmon”) only run every other year or every fourth year in great quantity. Incidentally, the year 1979 will be a Stalo leap year because there are 13 first sliver moons between the beginning of October 1978 and the end of September 1979. Most Stalo years have only 12 first sliver moons (whenever the first sliver moon in October is later than October 10th). It seems likely that the name for the extra onto in Stalo leap year was taken from one of the months that could be called by two names, depending upon which month the extra moon occurred in.

When the first white men came with their religion they bought the idea of a sacred day, Sunday. So the Stahlo people devised names for the days of the week. They are translated as follows:

Sxéxelhàt	Sunday (“sacred day”) (xáxe “sacred”)
Yilá:welhàt	Monday (“after day”) (yilá:w “after passed”)
Sthemélts	Tuesday (“second day”) (themá: “twice”)
Slhí:xws	Wednesday (“third day”) (lhí:xw “three”)
Sxe’ó:thels	Thursday (“fourth day”) (xe’ó:thel “four”)
Slhq’á:tses	Friday (“fifth day”) (lhq’á:tses “five”)
T’ó:qw’tem	Saturday (“broken [string or rope]”)

Compiled by:

Siyámíya

Dianna Kay MA, MEd.

Language Curriculum Developer

Lalme'lwesawtexw

Seabird Island Community School

PO Box 530

2821 Chowat Rd, Agassiz BC V0M 1A0

604-796-3061 direct: 604-796-5005

dianna@seabirdisland.ca

Ó:xwest kw'e slháqwem te Halq'eméylemqel

[GIVE BREATH TO THE LANGAUGE]