

Stand Like A Cedar



Nicola I. Campbell
Carrielynn Victor

When you go for a walk in nature, who do you see? What do you hear?

Award-winning storyteller Nicola I. Campbell shows what it means “to stand like a cedar” on this beautiful journey through the wilderness. Learn the names of animals in the Nl̓eʔkepmxcín or Halq’eméylem languages as well as the teachings they have for us. Experience a celebration of sustainability and connection to the land through lyrical storytelling and Carrielynn Victor’s breathtaking art in this children’s illustrated book.

Discover new sights and sounds with every read.



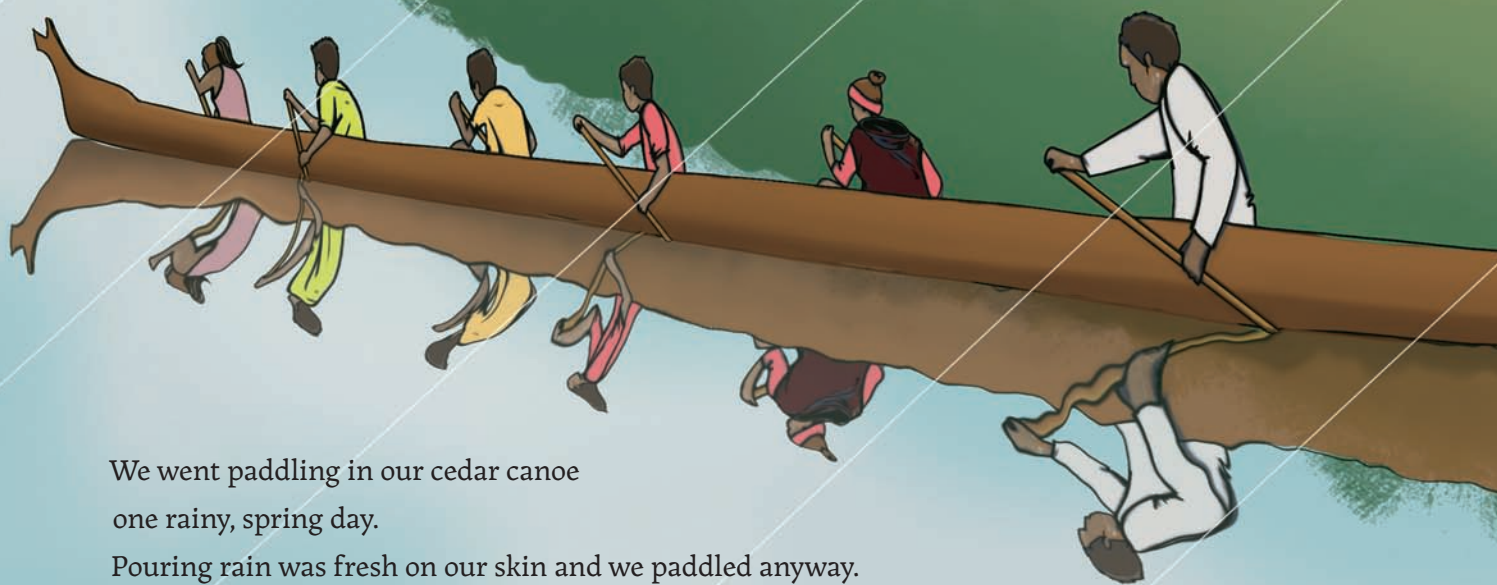




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We went paddling in our cedar canoe
one rainy, spring day.

Pouring rain was fresh on our skin and we paddled anyway.

The rush and sweep of gentle waves
reminded us of the beauty of spring.

Who did you hear?

Swet he qeʔnimnx^w



Loon
Íswet swam with us.
She shared a song
about her spring flight
returning from a long winter far away.
I am grateful for all newborn animals
making their first footsteps across the land.




I went gathering with my ^{grandmother} Yéye
one sunny spring morning.
When we arrived, the world was awakening to
the brilliance of the day.

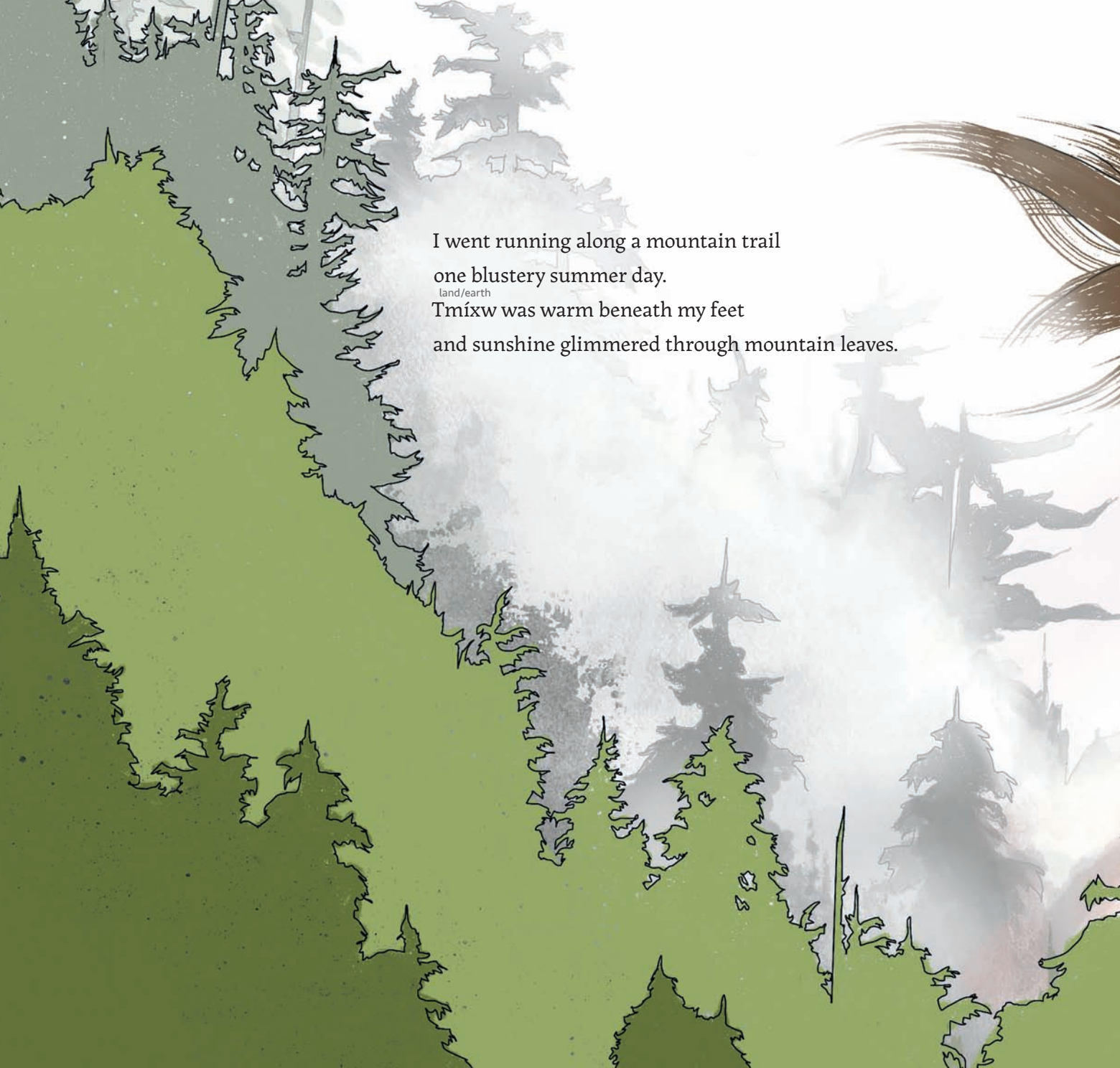
^{Who did you see?}
Swet he wiktx^w







Springtime shoots and bitter roots
sprouting up from the land.
They shared a story about earth's transformation:
the end of winter and rebirth of spring.
I am grateful for the roots and shoots,
they provide the first springtime feasts for all living things.



I went running along a mountain trail
one blustery summer day.
land/earth
Tmíxw was warm beneath my feet
and sunshine glimmered through mountain leaves.



Who did you see?

Swet he wiktx^w

snake

Sméyxl was resting on sun-warmed stones.

Sméyxl shared a story about her love
for her children and for summertime.

I am grateful for all living creatures, big and small.

I went berry-picking with my mother
in the highest, alpine mountains
one beautiful day in late summer.

Who did you hear?

Swet he qeʔnimnx^w





Glossary

Nl̥eʔkepmxcín phrases

Swet he qeʔnimnx^w
Swet he wiktx^w
Steʔ k ʔupinx^w

English

Who did you hear?
Who did you see?
What did you eat?

Pronunciation

Shwet ha qahneem-n-xw
Shwet ha week-t-xw
Shtah k oopee-nexw

Nl̥eʔkepmxcín

ísweł
Yéyeʔ
tmíxw
sméyxł
sqyéytn
sx^wáʔes
k^wyíʔe
sxáyqs
k^wu úluʔx^w
hénip
smíyc
səx^wsúx^w
xláɿ
heléw'

English

loon
grandmother
land/earth
snake (garter)
salmon (general term)
sockeye
chinook
coho
chum/dog
pink/humpback
deer
grizzly bear
raven
eagle

Pronunciation

eesh-weh-lh
Ya-yah
t-mee-xw
sh-mey-x
sh-q-yey-tn
sh-xwah-es
kw-yee-ah
sh-xay-qsh
k-wuh oo-luh-xw
heh-nee
sh-mee-ch
shux-shuxw
x-lahh
ha-la

Translation Guide

- K/k** enunciated at front of mouth. Kw or kw pronounced with a soft rounded mouth exhale.
Q/q enunciated at back of throat. Qw or qw pronounced with a soft rounded mouth exhale.
X/x enunciated, similar to clearing the throat.
X^w or x^w pronounced with a soft rounded mouth exhale.
Ł or lh barred l/L or “lateral fricative” – enunciated with the tip of tongue on roof of mouth and a slow burst of air.

Stó:lō Halq'eméylem phrases

Tewat kw'e ixw ts'lhà:m?

Tewát kw'e ixw kw'etslexw?

Stám kw'e ixw lép'ex?

English

Who did you hear?

Who did you see?

What did you eat?

Pronunciation

Tehwat kw-eh eexw

Tehwat kw-eh eexw kw-ehts lehsw

Stahm kw-eh eexw lep-ehx

Stó:lō Halq'eméylem

swókwel

Sí:sele

témexw

álhqey

sth'óqwi

sthéqi

tl'élxxel

kwōxweth

kw'ó:lexw

hō:liya

tl'alqtéle

kw'í:tsel

skéweqs

sp'óq'es

English

loon

grandmother

land/earth

snake (garter)

salmon (general term)

sockeye

chinook

coho

chum/dog

pink/humpback

deer

grizzly bear

raven

eagle

Pronunciation

s-wok-wel

see-sil-ah

tem-exw

alh-qay

s-th-eqw-ee

s-th-eq-iy

tl-el-xel

kw-aw-x-weth

kw-aw-lexw

hoh-lee-ya

tl-al-q-tala

kw-ee-tsel

sk-ew-eq-s

sp-oq-es

Syíl̓x (Okanagan) Nsyilxcən

tmxulaxw

English

land/earth

Pronunciation

tm-xu-lah-xw



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Coastal and Interior Salish Languages

There are approximately 203 Indigenous communities in British Columbia, with 34 distinct language groups. Indigenous languages represent the land, climate, cultures, and the voices of our ancestors. Indigenous people had no “border,” and so the range of each group extends far across Turtle Island.

Due to colonization and Indian residential school efforts to exterminate Indigenous culture, and languages, most Indigenous languages in British Columbia are critically endangered.

Upriver and downriver Nl̓eʔkepmx, historically, referred to as “Thompson River Salish” traditional territory includes the Fraser Canyon, Nicola Valley, extending into the Similkameen Valley and Northern Cascades region of Washington State. The Northern and Southern Interior Salish language families includes seven distinct languages, and many dialects.

Halq'eméylem, is spoken by the Stó:lō, “People of the River.” Hən'q'əmin'əm, is spoken downriver, closer to where the Fraser River joins the Pacific Ocean. Hul'q'umi'num' is spoken on Vancouver Island. The Coast Salish language family includes two dozen distinct languages and many dialects. Coast Salish Peoples have existed on Vancouver Island, Coastal Mainland, British Columbia, and Washington State since time immemorial.

This collaborative work represents a weaving of prayer, reverence, and tremendous love for s'olh temexw, tmíxw, and tmxulaxw. The health of all things in our environment will sustain a beautiful, abundant, and safe world for future generations.

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We acknowledge the support of the Canada Council for the Arts.
Nous remercions le Conseil des arts du Canada de son soutien.

HighWater Press gratefully acknowledges the financial support of the Province of Manitoba through the Department of Sport, Culture and Heritage and the Manitoba Book Publishing Tax Credit, and the Government of Canada through the Canada Book Fund (CBF), for our publishing activities.

HighWater Press is an imprint of Portage & Main Press.

Printed and bound in Canada by Friesens

Design by Jennifer Lum

Cover Art by Carrielynn Victor

Library and Archives Canada Cataloguing in Publication

Title: Stand like a cedar / Nicola I. Campbell, Carrielynn Victor.

Names: Campbell, Nicola I., author. | Victor, Carrielynn, 1982- illustrator.

Description: Includes text in English, Nêl'kepmxcín, and Halq'eméylem.

Identifiers: Canadiana (print) 20200294520 | Canadiana (ebook) 2020029461X |

ISBN 9781553799214 (hardcover) | ISBN 9781553799221 (EPUB) | ISBN 9781553799238 (PDF)

Subjects: LCSH: Animals—British Columbia—Juvenile literature. | LCSH: Animals—British Columbia—Identification—Juvenile literature. | LCSH: Traditional ecological knowledge—British Columbia—Juvenile literature. | LCSH: Nlakyapamuk language—Vocabulary—Juvenile literature. | LCSH: Halkomelem language—Vocabulary—Juvenile literature.

Classification: LCC QL221.B8 C36 2021 | DDC j591.9711—dc23

24 23 22 21 1 2 3 4 5



www.highwaterpress.com

Winnipeg, Manitoba

Treaty 1 Territory and homeland of the Métis Nation

With love, this book is dedicated to my children:

Myles David and Mariah Celestine.

NICOLA I. CAMPBELL

I dedicate this story to my Wyze Guy,

my greatest inspiration.

CARRIELYNN VICTOR







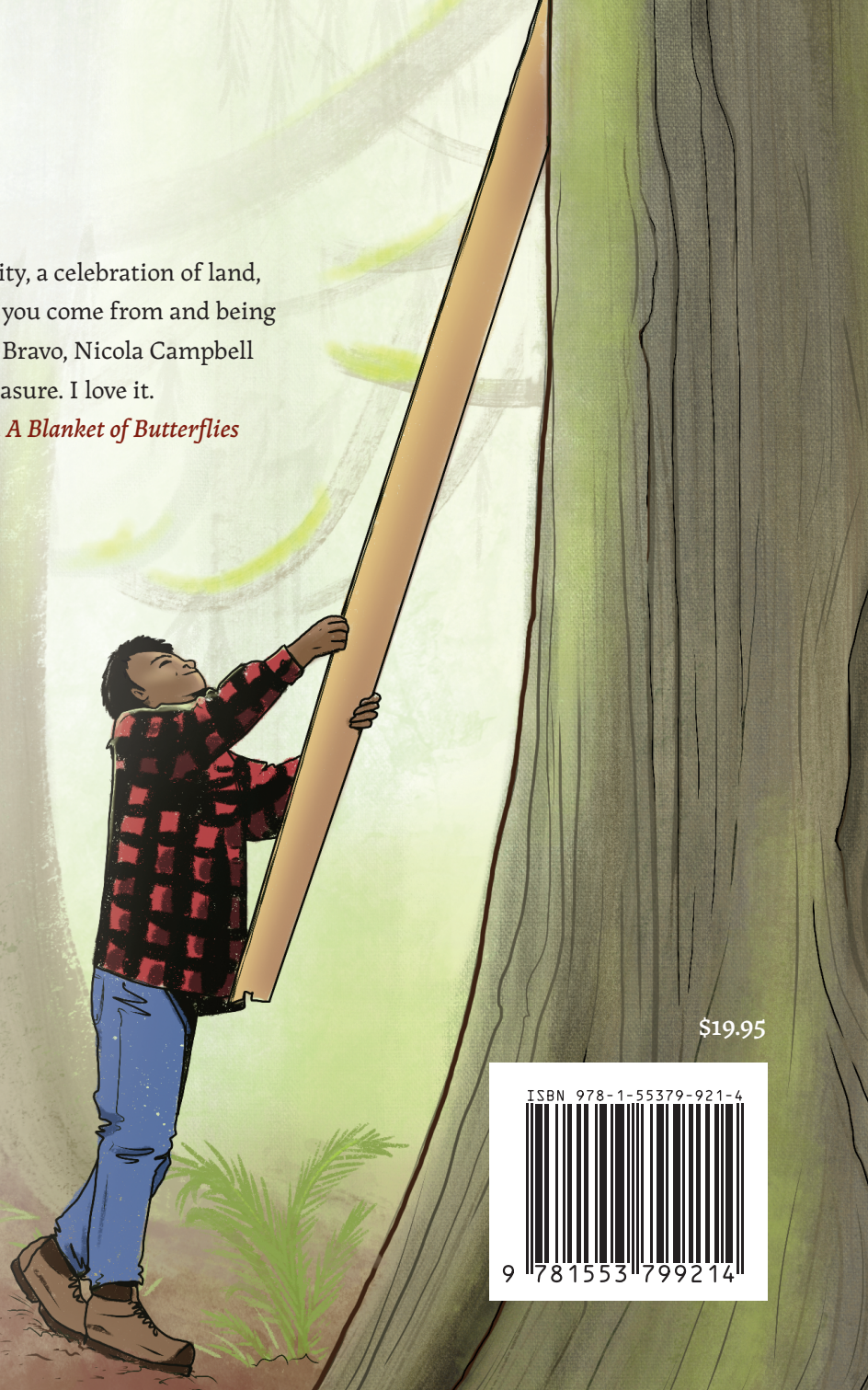
Nicola I. Campbell is the author of *Shi-shi-etko*, *Shin-chi's Canoe*, *Grandpa's Girls*, and *A Day with Yayah*. Nl̓eᓵkepmx, Syíl̓x, and Métis, from British Columbia, her stories weave cultural and land-based teachings that focus on respect, endurance, healing, and reciprocity. A finalist for numerous children's literary awards, her book *Shin-chi's Canoe* received the 2009 TD Canadian Children's Literature Award and the 2008 Governor General's Award for illustration.

Carrielynn Victor is fueled by the passion to tell stories through her art. Her ancestors come from around the world descending from bloodlines in Scotland, Ireland, and Wales that arrived in the Americas in the 1600s, and Coast Salish ancestors that have been sustained by S'olh Temexw (our land) since time immemorial. Carrielynn was born and raised in S'olh Temexw and nurtured by many parents, grandparents, aunts, and uncles.

Along with a thriving art practice, Carrielynn maintains a communal role as a plant practitioner. The responsibilities for traditional plant practitioners range from protection and preservation of lands to networking and trade, and harvest and preparation methods.

Stand Like a Cedar is a work of grace and dignity, a celebration of land, family, and knowing who you are and where you come from and being so grateful for everything you've been given. Bravo, Nicola Campbell and Carrielynn Victor for publishing this treasure. I love it.

RICHARD VAN CAMP, author of *Little You* and *A Blanket of Butterflies*



\$19.95


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ISBN 978-1-55379-921-4



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