

The "Bones" of the Plateau Landscape and Peoples

Tamálwit - "the law" (NP) – **Hnkhwelkhwlnet** – “ours ways of life in the world” (Cd’A) – the ontological principles, and include:

Amotqn - “the one who sits at the head mountain” (Cd’A) - **Haniyawá-t haní**· “Creator” (NP)

Titwa-tiyá-ya - “Animal-First Peoples” (Spirit Peoples) (NP)

Snq-hepi-wes - “where the spirit lives, from horizon to horizon” (Cd’A) - **Hewlé·xhewlex**, “spirit” (NP)

Chnis-teem-ilqwes - “I am part of all” (Cd’A) - **Yé·ye** - “family” and kinship with all (NP)

Unshat-qn - “eye to eye” (Cd’A)

Landscape transformed and embedded with “**gifts**”, which include:

Súumesh (Cd’A) - **Wéyekin** (NP) “medicine” - spiritual power and vitality

Miyp - “teachings from all things” (Cd’A), including:

Té·k’e - “to give and share [food with others]” (NP)

'Iceyéeye (NP) - **Smiyiw** (Cd’A) - Coyote (dual orientations relative to the "family" - as guide of what not to do; as guide what to do)

A! Qhest s’laqht or **A! huy, his’laqht** “hello, welcome my friend”

A! Kúts’chinm? “hello, how are you doing?”

Lim lemt.sh “thank you”

<http://www.webpages.uidaho.edu/L3/ShowOneObjectSiteID50ObjectID760.html>

Ta ‘c léeheyn “a general greetings” **Ta ‘c méeywi** “good morning”

Ta ‘c haláxp “good afternoon”

Qe ‘ci ‘yéw ‘yew “thank you”

<http://www.webpages.uidaho.edu/L3/ShowOneObjectSiteID34ObjectID87.html>