The Híł'zaqv Language Mobilization Partnership: Collaboration on BC’s Central Coast

Čvíí (Rory Housty) & Mark Turin

5th International Conference on Language Documentation & Conservation 2017
University of Hawaiʻi at Mānoa
Heiltsuk / Híłzaqv Language (Híłzaqvḷa)

Híłzaqv : “to speak and act in a proper manner”
Heiltsuk / Híłzaqv Language (Híłzaqvɬa)

Híłzaqv : “to speak and act in a proper manner”

Five main tribes
Ŵúyalitxv, Ḥvúqva’yáitxv, Ṿuíƛ̓itxv, Ṭísđáitxv, Ŭíxís
Heiltsuk / Híłzaqv Language (Híłzaqvḷa)

Híłzaqv : “to speak and act in a proper manner”

Five main tribes
Wúyalitxv, Qvúqva’yáitxv, Wúíƛítxv, Yísdáitxv, Xíxís

Híłzaqv is part of the North Wakashan language family
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Hílzaqv is part of the North Wakashan language family

The language is traditionally spoken in Bella Bella & Klemtu, BC, with additional speakers in & around Metro Vancouver
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The language is traditionally spoken in Bella Bella & Klemtu, BC, with additional speakers in & around Metro Vancouver

Approximately 35 Híłzaqv fluent speakers and 25 ‘understanders’ (numbers from Klemtu are not known)
LOCATION: Bella Bella / Wáglísła

Amalgamated in Old Bella Bella (Qíč)
LOCATION: Bella Bella / Wáglísłə

Amalgamated in Old Bella Bella (ʔÍc)

Moved to current site of Bella Bella around 1900
LOCATION: Bella Bella / Wáglıšła

Amalgamated in Old Bella Bella (ʔɪc)

Moved to current site of Bella Bella around 1900

Bella Bella or Wáglıšła is the main Híłzaqv village
LOCATION: Bella Bella / Wágłísłà

Amalgamated in Old Bella Bella (Q’îc)

Moved to current site of Bella Bella around 1900

Bella Bella or Wágłísłà is the main Híłzaqv village

“Bella Bella” comes from ṗlbalá meaning ‘a narrow or flat point of land’
LOCATION: Bella Bella / Wágłísḷa

Amalgamated in Old Bella Bella (ʔÍcbc)

Moved to current site of Bella Bella around 1900

Bella Bella or Wágłísḷa is the main Híłzaqv village

“Bella Bella” comes from p̓l̓bálá meaning ‘a narrow or flat point of land’

Population of Heiltsuk community members:
1,600 (on reserve) & 1,000 (off reserve)
<table>
<thead>
<tr>
<th>B.C. First Nations Language</th>
<th>Measure of Endangerment</th>
<th>Number of Fluent Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gitsenimx</td>
<td>Endangered/Severely Endangered</td>
<td>1,219</td>
</tr>
<tr>
<td>Tsilhqot’in</td>
<td>Severely Endangered</td>
<td>943</td>
</tr>
<tr>
<td>Dakelh</td>
<td>Severely Endangered</td>
<td>688</td>
</tr>
<tr>
<td>Nisga’a</td>
<td>Severely Endangered</td>
<td>435</td>
</tr>
<tr>
<td>Hul’q’umi’num’ / Halq’eméylem / hänqamínəm</td>
<td>Severely Endangered</td>
<td>278</td>
</tr>
<tr>
<td>Nsyilxcan</td>
<td>Severely Endangered</td>
<td>255</td>
</tr>
<tr>
<td>Secwepemctsín</td>
<td>Severely Endangered</td>
<td>249</td>
</tr>
<tr>
<td>Státimcets</td>
<td>Severely Endangered</td>
<td>173</td>
</tr>
<tr>
<td>Nédu’t’en</td>
<td>Nearly Extinct</td>
<td>161</td>
</tr>
<tr>
<td>Dane-Zaa (Cə bə)</td>
<td>Nearly Extinct</td>
<td>151</td>
</tr>
<tr>
<td>Nlēʔkpmxcín</td>
<td>Nearly Extinct</td>
<td>151</td>
</tr>
<tr>
<td>Kwaḵwala</td>
<td>Nearly Extinct</td>
<td>148</td>
</tr>
<tr>
<td>Wetsuwet’en</td>
<td>Nearly Extinct</td>
<td>131</td>
</tr>
<tr>
<td>Nuučaanuł</td>
<td>Nearly Extinct</td>
<td>115</td>
</tr>
<tr>
<td>X̱enaksialakala / Xa”islakala</td>
<td>Nearly Extinct</td>
<td>80</td>
</tr>
<tr>
<td>SENĆOTEN / Malchosen / Lekwungen / Semiahmoo / T’Sou-ke</td>
<td>Nearly Extinct * 3 dialects of this language group are sleeping</td>
<td>60</td>
</tr>
<tr>
<td>Tłtān</td>
<td>Nearly Extinct</td>
<td>50</td>
</tr>
<tr>
<td>Dene K’e</td>
<td>Nearly Extinct</td>
<td>45</td>
</tr>
<tr>
<td>Nuxalk</td>
<td>Nearly Extinct</td>
<td>40</td>
</tr>
<tr>
<td>Ӳaad Kil / Ӳaaydaa Kil (Haida)</td>
<td>Nearly Extinct</td>
<td>39</td>
</tr>
<tr>
<td>Srñalgyax</td>
<td>Nearly Extinct</td>
<td>38</td>
</tr>
<tr>
<td>Hailhzaqvila</td>
<td>Nearly Extinct</td>
<td>32</td>
</tr>
</tbody>
</table>
Community-Directed Language Work

The Heiltsuk Cultural and Education Centre (HCEC) was established in 1980 & is located within the School. The Centre serves as a “Memory Bank” of the Heiltsuk:

**Mandate**

*The Heiltsuk Cultural Education Centre - Mandate*

Since 1980, the mandate and goals of the Centre have been to serve the interests and concerns of the Heiltsuk Band that:

- a permanent record of Heiltsuk history, language and cultural traditions and achievements be preserved and passed on to successive generations, and that
- specific programs be undertaken to foster appreciation for and awareness of the revitalization and further development of cultural traditions.

Source: www.hcec.ca
Community-Directed Language Work

The Heiltsuk Nation initiated extensive language research and documentation in 1973.

The HCEC has language and cultural archives.

The archive houses hundred of hours of language cassettes, reel to reel and video recordings.

Through its Heiltsuk Language Studies program, the Heiltsuk Cultural Education Centre seeks to continue to support the documentation and revitalization of the Heiltsuk language, and has assisted in creating and compiling extensive resources.
Community-Directed Language Work

1) Developing a practical orthography (alphabet) for writing down the Heiltsuk language; 2) recording and analyzing words in order to produce comprehensive word lists, bilingual dictionaries, and taxonomies; 3) analyzing and identifying the basic structure of the Heiltsuk language; 4) recording an extensive body of oral traditions, narratives, and discourses, and transcribing and translating these into English;

Assisting and promoting the understanding and interpretation of Heiltsuk culture through linguistic analysis of information recorded or transmitted in Heiltsuk;

Promoting and assisting in the development of Heiltsuk language instruction programs;

Maximizing use of available and emerging technologies to promote the preservation of and access to Heiltsuk language materials.
Community-Directed Language Work

Dutch linguist Dr John Rath was invited to the community in 1973.

He stayed for over a decade working with elders, school staff, and Heiltsuk linguists whom he trained in orthography and collaborated with to produce a large body of bilingual texts, dictionaries and grammatical descriptions.

He also developed many self-instructional booklets accompanied by audio tape recordings. Dr. Rath’s gave classes for local Heiltsuk linguists and Heiltsuk Language teachers.
This booklet contains an illustrated Heiltsuk text on the gathering and processing of seaweed. The text can be listened to on the accompanying cassette tape. A Heiltsuk-English vocabulary with grammatical notes is included opposite each page of text.

3 is short for "he," "she," "it," "they," "him," "her," or "them."

The superscript ¹ means "close to the speaker or writer."

The superscript ² means "close to the one(s) being talked or written to."

The superscript ³ means "close to neither the speaker nor the one(s) being talked or written to."
Klemtu, B.C.

Cecil Reid,
Chief Councillor,
Bella Bella, B.C.

Dear Sir:

Thanks for the use of the book and I enjoyed it tremendously. I am very much interested in the history of our people and reading the diary of Dr. Tolmie was like rolling back the time to 130 years ago with his on-the-scene report of the native ceremonies and rituals and some of it I heard about by word of mouth, but I was somewhat disturbèd with the way he shot down crows. I am sure Dr. Henderson wouldn't do such a thing. No wonder there's no crows there at Bella Bella.

I and David Stevens hope to publish the first edition of the heyl'lldzekw language from the works of Dr. Frits Kordlandt there last summer. This should be done by our own people or original inhabitants of this region. I now have in my possession stories and texts of Bella Bella from the Resource Repository for B.C. Indian Languages and Cultures, Provincial Museum, Victoria. The stories and legends are good, but the vocabulary section is all mixed up with the Kwakiutl language. This is from the works of Dr. Franz Boas and anthropologist who visited the Bella Bella people at the old town back in 1884 and his last visit there at Bella Bella was in 1924 and his informant and interpreter was William Gladstone. Dr. Boas' one mistake was grouping us together with the Kwakiutl and saying that we are a branch of the
hey\lldzekw language from the works of Dr. Frits Kordlandt; there last summer. This should be done by our own people or original inhabitants of this region. I now have in my possession stories and texts of Bella Bella from the Resource Repository for B.C. Indian Languages and Cultures, Provincial Museum, Victora. The stories and legends are good, but the vocabulary section is all mixed up with the Kwakiutl language. This is from the works of Dr. Franz Boas and anthropologist who visited the Bella Bella people at the old town back in 1884 and his last visit there at Bella Bella was in 1924 and his informant and interpreter was Willie Gladstone. Dr. Boas' one mistake was grouping us together with the Kwakiutl and saying that we are a branch of the Kwakiutl nation. I sternly refute this statement because we were a group of tribes with the same language and far removed from the Kwakiutl tribes. I'll be very happy to do my little part in the work to stabilize our language because doing away with our language and culture is nothing short of cutting our own throats.

I am enclosing a sample sheet of the dictionary we hope to compile to an indexed dictionary form. I am,

Yours truly,

William Freeman

William Freeman.
Hílístis Society

Community-Directed Language Work

The Bella Bella Community School (BBCS) instituted Heiltsuk Language Instruction as a formal part of school curriculum in 1978, and has focused on curriculum development, Heiltsuk Language teacher certification and the pursuit of effective language teaching strategies.

Two grade 9 students in the Bella Bella Community School racing to look for the picture of a sound that their teacher had called out from the Heiltsuk Alphabet Chart.

A grade 4/5 student pointing to a photo of a Heiltsuk yí'mas (hereditary chief).

Grade 8 class learning from April Reid and Connie Tallio.
Once a week, grades 2-9 go to the BBCS computer lab during language class and work through PowerPoint presentations with images and embedded recordings, and repeat each word or phrase after hearing the speaker pronounce it. This helps to reinforce what the students are learning in the classroom. To date, they work from 14 PowerPoint presentations.

Community-Directed Language Work

Heiltsuk College : Adult Híłzaqv Language Class

Sásṃ House : Language Nest

QQS Projects Society : Koeye Camp
Youth on land where they learn language, culture & history

Heiltsuk Radio : in early planning stages....
Rory sharing a Language and History lesson on the land in Heiltsuk Territory, Koeye Camp.

Credit: Jess Housty, QQS Projects Society, 2015.
William Housty, HIRMD Board, Chair sharing traditional place names and important local history with children on the land in Heiltsuk Territory, Koeye Camp.

Credit: Rory Housty, 2016.
Heiltsuk youth singing and dancing in traditional big house on the land in Heiltsuk Territory, Koeye Camp. Credit: Rory Housty, 2016.
UBC-Bella Bella Partnership

Through a Memorandum of Understanding (MOU) signed in 2016, the Heiltsuk Cultural Education Centre, Bella Bella Community School and UBC’s First Nations and Endangered Languages Program are partnering in an effort to collaboratively create new opportunities for speaking, writing and reading the Híłzaqv (Heiltsuk) language by expanding and deepening existing community language revitalization and cultural documentation in a digital environment.

The partnership brings together students, staff and faculty in Vancouver and Bella Bella by providing spaces to productively combine academic and community goals.
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UBC-Bella Bella Partnership Project Team

Frances Brown (Heiltsuk Language Program Coordinator, Bella Bella Community School)
Jennifer Carpenter (Culture & Heritage Manager, Heiltsuk Integrated Resource Management Department; Director, Heiltsuk Cultural Education Centre, Bella Bella)
Janice Gladish (Principal, Bella Bella Community School)
Rory Housty (formerly Resource Centre & Research Assistant, Heiltsuk Cultural Education Centre, Bella Bella, now Heiltsuk Language Program, Waglisla Adult Learning Centre/Heiltsuk College, Bella Bella)
Robyn Humchitt (Digitizing Technician, Heiltsuk Cultural Education Centre, Bella Bella)
Rex Slett (Language and Culture Special Project Liaison, Heiltsuk Cultural Education Centre, Bella Bella)
Chester Lawson (Elder, retired educator & teacher, Heiltsuk Hereditary Chief)
Pam Brown (Curator, Pacific Northwest, Museum of Anthropology & Heiltsuk community member)
Kim Lawson (Reference Librarian, Xwi7xwa Library, UBC & Heiltsuk community member)
Gerry Lawson (Coordinator, Oral History and Language Lab, MOA & Heiltsuk community member)
Lisa Nathan (Assistant Professor at School of Library, Archival and Information Studies, UBC, & Coordinator of the First Nations Curriculum Concentration)
Aidan Pine (App / Web Developer, UBC Alumnus)
Mark Turin (Associate Professor of Anthropology & Chair, First Nations & Endangered Languages Program, UBC)
Some members of the Híl’zaqv Language Mobilization Partnership
Credit: Mark Turin, Saunders Island, July 2016.
Híłzaqv Writing System

Exercise 7

Here is how you capitalize word-initial λ, ἀ, ἄ, ἐ, ἐμ, ἐν, ἐι.

<table>
<thead>
<tr>
<th>small letter</th>
<th>capital letter</th>
</tr>
</thead>
<tbody>
<tr>
<td>λ</td>
<td>Α</td>
</tr>
<tr>
<td>ἀ</td>
<td>Α</td>
</tr>
<tr>
<td>ἄ</td>
<td>Α</td>
</tr>
<tr>
<td>ἐ</td>
<td>Α</td>
</tr>
<tr>
<td>ἐμ</td>
<td>Μ</td>
</tr>
<tr>
<td>ἐν</td>
<td>Ν</td>
</tr>
<tr>
<td>ἐι</td>
<td>Ι</td>
</tr>
</tbody>
</table>

Now try the following sentences.

1. Λάλαβιχαλ.  8. ’Μάσβιχαλιλ.
2. Αίλαβιχαλ.  9. ’Μάσιλιλ.
3. Αίλαβιχαλαί. 10. ’Μάσιλιλ.
4. Αίλαβιχαλει. 11. ’Μάσιλιλει.
Híłzaqv Unicode Keyboard

Please click one of the links below to download the current working version of the Híłzaqv Unicode keyboard for your operating system. A folder will then download with installation files and instructions.

Mac

Windows PC
Híłzaqv Orthography Converter

The Online Heiltsuk Orthography Converter was designed by Aidan Pine to support community members and partners who use & Heiltsuk Duolos & Heiltsuk Times fonts (non-Unicode) and wish to work in a cross-platform digital environment. The Online Heiltsuk Orthography Converter accepts text from & Heiltsuk Duolos & Heiltsuk Times and converts into Unicode, and vice versa. Please click on the image below to access the free online converter tool.
Welcome to the online Hí tłzaqv dictionary.

Hello! Welcome to the demonstration version of the Online Hí tłzaqv Dictionary. We acknowledge that the data used in this online program has been sourced from Version 2.1 of the Digital Heiltsuk-English Dictionary © 2007 Heiltsuk Cultural Education Centre, which was commissioned by the HCEC and developed by the linguist John Rath and Heiltsuk staff with financial assistance obtained through the Aboriginal Language Initiative (ALI) from the Province of British Columbia’s First Peoples’ Heritage, Language and Culture Council. The
Rory Housty @rhoustic 7 Oct 2016
msláŋugva ḥáukvs kvúbi - I want a strong coffee

Rory Housty @rhoustic 7 Oct 2016
qáqáwaŋunugva abúkvas qs qággh’uñi nусa - I am listening to the mother of my later grandmother tell a story.

Rory Housty @rhoustic 13 Oct 2016
In English- t/y everyone for taking care of our sea/land (after this horrific #oilspill) today. I’m grateful u All @WilliamHousty @hdirector

Rory Housty @rhoustic 13 Oct 2016
Núgva qíaqxiuxña akqᵢ ágva qñe císla’aqvs qnte wáx’úisaq’v la kq’ilayáxv wálánugvas súq’vs qíq’nsu #Heiltsuk #NathanEStewart
Rory Housty @rhousty · 7 Oct 2016

mslánugva táukvs kvúbi - I want a strong coffee

Rory Housty @rhousty · 7 Oct 2016

qáqáwatańugva abúkvas qs ġáğiř’ułi núsa - I am listening to the mother of my later grandmother tell a story.

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Núgva ġíxsiłáľa akqi ágva qη čísla’aqvs qnts wáx’úisařv la kvqlayáxv wálunugvas súqvs qiŋsu #Heiltsuk #NathanEStewart
Rory Housty @rhousty · 6 Oct 2016
aíkuvox vs ṇála la kvaqlayaṕv

Translate from Vietnamese

aíkuvox ṇala la kvaqlayaṕv
Translation from Vietnamese:

aɪkuɭvs ɲala la ɿvqɪlayɑ̌v

[Video]
Člaxšiňa, Ŵúgvmi luňv Skáľnsila

TGIF
http://heiltsuk.arts.arts.ubc.ca
Our participation in this conference was made possible thanks to Professor Marianne Ignace’s SSHRC Partnership Grant: *First Nations Languages in the Twenty-first Century: Looking Back, Looking Forward*. #895-2012-1029. We are grateful for this support.