

The Land is Lonesome for the Language St'et'il te Temexw Xwela ye Sqweltel

í ímex	é emét	á axe	ú túxwex	ó óh	ō stóas
m músmes	ch chaléx	ch' chánxwt	p ptáhtwem	p' spóqas	q stópels
k kopú	k' pesk'a	kw kwósel	kw' kwítset	y yóyeq'wem	w wúweqes
q qáq	q' q'ámi	qw qwe'óp	qw' qw'ól	+	+' t'éxwets
ts tsalqóme	ts' ts'átam	th thqát	th' th'óle	tl' t'ít'íhalat'éle	l lólém
h héyeq'w	lh lhm	s sqelów	sh kweshú	shxw shwimólas	x xópsam
x xóm	xw xwélmexw	xw xwezúwáye	ey ey	ey q'w'eyílex	iy iyólém
óy óyém	ōy kw'óyákw	uy q'w'suyel	ew ewólém	iw iwólém	ów q'ówet
ōw t'ólów	úw lúwa	áy s'wáyel	áw x'wáq	letters not used in our language B D F G J N R U Z B=P A=L D=T R=L F=P V=P G=CH Z=S J=CH	



Tapestries, Songs, Stories & Teachings Language Revitalization, Truth & Reconciliation

Project Description - 2025 04 24

<https://www.artistresponseteam.com/landislonesomeproject>

The Land is Lonesome for the Language St'et'il te Temexw Xwela ye Sqweltel

Hikwstewx te sqweltel tset! / We hold our language high!

Collaborator:	Speplól Tanya Zilinski, Visual Artist
Collaborator:	Good Medicine Songs / Éy Stélmexw St'et'ilém
Project Partner:	Holly Arntzen, Artist Response Team (ART)
Lead Elder:	Dr. Lolehawk Laura Buker, Cultural Carrier
Media Partner:	Leanne Adderly, STAR-FM, Rogers Sports & Media (see Letter of Support on pages 15-16.)

The Land is Lonesome for the Language Project (LLL Project) is a collaboration of visual arts and musical performance in support of language revitalization and truth & reconciliation.

Speplól Tanya Zilinski creates loom beaded tapestries that portray Sxwoxwiyam (stories from the ancient People) and cultural and spiritual teachings.

Good Medicine Songs creates bilingual songs in English and Halq'eméylem, the upriver dialect of the Stó:lō First Nations in the Fraser Valley, B.C. The lyrics are based on Sqwélqwel (true family stories) and Sxwoxwiyam.

The LLL Project weaves nine tapestries, stories and teachings together with ten Good Medicine Songs in live community gatherings.

Concert Community Gatherings will take place throughout Stó:lō territory and beyond. Tapestry images will be projected on stage as we share stories and perform the songs. Originals and prints of tapestries will be displayed for the audience to view afterwards, with the artists available to answer questions. The live performance is what brings it all together; the audience sings with us, that's the public outreach.

- A **Live Concert Video** shares out the experience.
- The **Album** features the ten songs professionally recorded.
- **Song-Tapestry Videos** present each image, song and stories.
- A **Teaching Song Book** features images of the nine tapestries alongside the stories and song lyrics.
- A **Podcast Series** gives voice to Elders and Halq'eméylem teachers.

This will show the audience and community members that revitalizing the Halq'eméylem language, or any language, is a collaborative effort between First Nations and settlers, further promoting Truth & Reconciliation. The collaboration of visual arts and music for language revitalization is an innovation and completely new.

On the following pages you will find a sampling of IMAGES, STORIES AND LYRICS to show how the tapestries and songs weave together Stó:lō teachings and culture in different ways.

TAPESTRY 1: Halq'eméylem Phonemic Chart

í ímex	é emét	á áxe	ú túxwes	ó ólh	ō stólō
m músmes	ch chóléx	ch' ch'árxwt	p ptákwem	p' sp'óg'es	q s'óp'ets
k kopú	k' pesk'á	kw kwósel	kw' kw'ítsel	y yóyegw'em	w wíw'eg'es
q q'álg	q' q'á'mi	qw qwé'óp	qw' qw'ól	+	+' f'ílem
ts tsélg'ome	ts' ts'á'tem	th thq'át	th' th'á'le	tl' tl'í'halg'atéle	l lálém
h héyegw	lh lhím	s sqeláw	sh kweshú	shxw shxwímá'la	x xáysem
x xám	xw xwélmexw	xw xwézwáye	ey ey	ey q'w'éyil'ex	iy iyólem
óy óyém	ōy kw'óy'ekw	uy q'wsuyel	ew ewólem	iw iwólem	ów q'ówet
ōw f'ólōw	úw lúwe	áy swáyél	ów xawég	letters not used in our Language B=D F=G J=N R=V Z B=P' N=L D=T R=L F=P U=P G=CH Z=S I=CH	

Commissioned piece for Seabird Island Cultural Centre (Stó:lō Territory). Date completed: July 2023

This piece came to me in a vision. It is a tribute to all our Elders in the community who worked hard to keep the Halq'eméylem language alive. Fluent Elders started working in the early 1970's with linguists, documenting thousands of words, creating the Halq'eméylem alphabet and Phenomics chart.

There are a total of 163,134 beads. Beaded with 10/0 traditional Czech seed beads on my traditional loom. Sewn onto a layer of red wool melton, then sewn into a layer of black wool melton and finished off around the border with mother of pearl buttons and 3mm copper cube beads. All letters are graphed by hand on paper. I spent 7 months and 700 hours working on this piece.

Professionally framed. Measurements: 4'11" x 3'

Tanya Zilinski

Song 1a: St'et'il te Temexw Xwela ye Sqweltel The Land is Lonesome for the Language

©2022 Good Medicine Songs
Dulcimer in B

SPOKEN: “We hold our language
high – Hikwstewx te sqweltel tset!”

VERSE 1

The land is lonesome for the language
The land is lonesome for the language
The ancestors are always listening
The land is lonesome for the language

CHANT

Oh-oh-oh-oh-oh-oh-oh (4x)

VERSE 2

St'et'il te temexw xwela ye sqweltel
St'et'il te temexw xwela ye sqweltel
Xwelela ye xwel-xwo-lexw-yam
St'et'il te temexw xwela ye sqweltel

REPEAT CHANT



BRIDGE

Listen to the language
Xwelelam te sqweltel

Learn the language
Toti:lt te sqweltel

Speak the language
Xwemlexwqel

Sing the language
T'ilem te sqweltel

REPEAT CHANT

The land is lonesome for the language
St'et'il te temexw xwela ye sqweltel

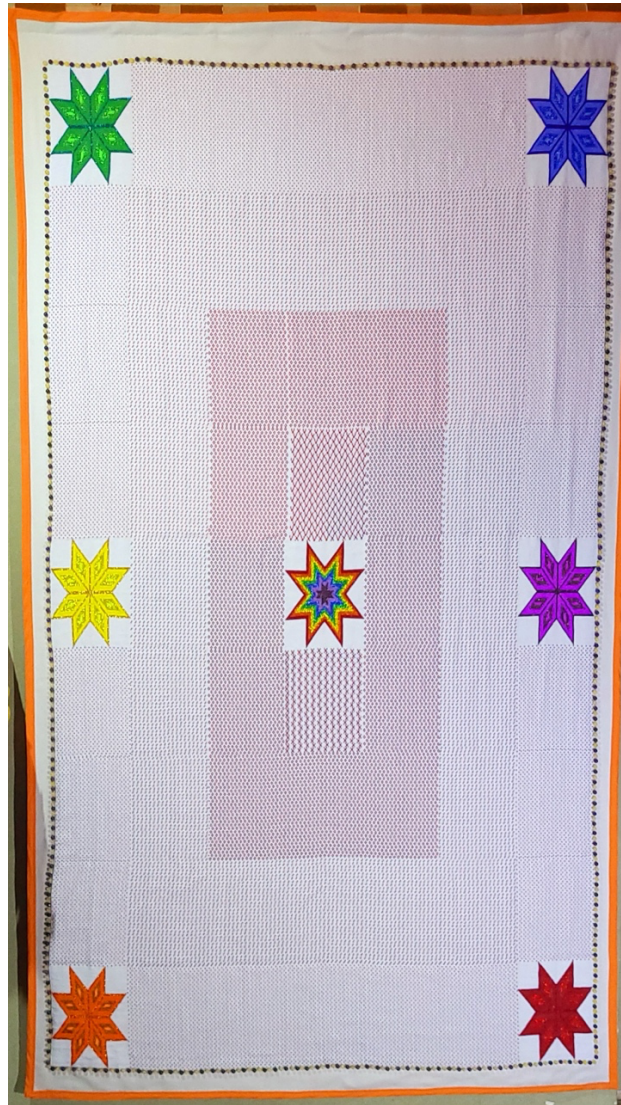
This song was inspired by a saying of Siyamiateliyot's: “The land is lonesome for the language.” Stó:lō peoples have lived on this land for thousands of years. Halq'eméylem is the language that the land has always heard. When we know more language, we're able to hear more clearly the messages from our ancestors, in the wind, the water, the mountains.

On December 10, 2024, we went to Seabird Island to view the Phenomic tapestry. Tanya got to explain its story directly to Siyamiateliyot. She, and we, all wept.

Holly Arntzen

(L-R: Dr. Siyamiateliyot Elizabeth Phillips, Shane John (Tanya's husband), Tanya Zilinski, Holly Arntzen, Dr. Lolehawk Laura Buker

TAPESTRY 2: Lhawethet Léxwtel (Healing Blanket)



This piece was sent to me in a vision. The stars represent the 7 Grandfather Teachings: Red Star – Honesty; Orange Star – Courage; Yellow Star – Respect; Green Star – Truth; Blue Star – Humility; Purple Star – Wisdom; Rainbow Star (in centre) – Love. Because when we are born all we know is true love. The first border starts as a single red bead, which represents how we all start as a single cell. As we develop, our cells double, so each border that goes around doubles with beads.

Fully loom beaded on my traditional loom with 10/0 Czech glass seed beads, sewn onto layers of white and mustard coloured woolen melton. Finished off with orange bias tape hand sewn around the edges.

Final measurements: 81" x 47". Total of 550,746 beads. I spent an average of 6 hours/day making it (on top of my full time job), for 365 days, that's 2190 hours creating this piece.

Song 2a: Chowiyes-Xwithet / Rise Up-Wake Up

© 2022 Good Medicine Songs.

In June 2021, when the news broke about the 2015 unmarked graves in Kamloops, the Good Medicine Songs family decided to write a song for the children who didn't come home. The spirit of those children is rising. It's calling to all of us to wake up. As we hear the stories of residential school survivors and learn the truth about what happened, it opens the way for healing and reconciliation.

CHORUS

**Chowiyes—rise up, chowiyes, chowiyes—rise up,
Xwithet—wake up, xwithet, xwithet—wake up
Chowiyes—rise up, chowiyes, chowiyes—rise up,
Xwithet—wake up, xwithet, xwithet—wake up
Oooooooooohhhhhh**

VERSE 1

Petam ye Staxwixwelh, Children calling, Children calling
Hakweles oxw, “Remember us”Hakweles oxw, “Remember us”
Petam ye Staxwixwelh, Children calling, Children calling
Chet ikwel o “We are here,” ...Chet ikwel o “We are here,” Oooooooooohhhhhhhh

VERSE 2

Petam ye Staxwixwelh, Children calling, Children calling
Sseqotset “we all belong”, Sseqotset “we all belong”
Petam ye Staxwixwelh, Children calling, Children calling
Alyemtset “We are strong”, Alyemtset “We are strong”, Oooooooooohhhhhh



Good Medicine Songs performing at UFV Community Launch in Fall 2023

TAPESTRY 3: Sq'eq'ó tset kw'e te qó (We are all connected through water)



Loom beaded tapestry sewn onto navy blue and red wool Melton with freshwater pearls sewn around the border, beaded with 10/0 glass Czech seed beads. Tells the story and significance of our sacred water and how water connects us to the past, present and future. Without water, our culture and very existence would not be possible. We are all paddling together on this planet and must make a collaborative effort to protect our water.

Professionally framed, framed measurements 25 inches by 41 inches.

Date completed July 2021 NFS

Tanya Zilinski

SONG 3a: Xwelelam te Stó:telō / Listen to the Stream

©2023 Good Medicine Songs with Students from Imagine High Integrated Arts & Technology Secondary

PART A1

Listen to the stream, what do you hear?
The stream has a voice, the water's unclear
Listen to the stream, Xwelelam te stótelō
The stream has a voice, Xwéyeqel te stótelō
Listen to the stream, Xwelelam te stótelō
Mímexwel, Mímexwel, the water's unclear

**We care for the water, Xyolhmet te qó
Care for us, water, Xyolhmetoxw te qó**

PART A2

Listen to the stream, what do you hear?
The stream has a voice, the water is clear
Listen to the stream, Xwelelam te stótelō
The stream has a voice, Xw-éyeqel te stótelō
Listen to the stream, Xwelelam te stótelō
Xwe'éyem, Xwe'éyem, the water is clear

S'olh tém:éxw, S'olh tém:éxw, Our land, our world
S'olh tém:éxw, S'olh tém:éxw, Our land, our world
Xwe'éyem, Xwe'éyem, the water is clear (3x)



We worked with grade 10 students in the Stream Restoration program to develop the lyrics, and with students in the Rock Band program to develop the music. We weren't sure how 15-year-olds would respond to singing in Halq'eméylem. They embraced it and deeply touched everyone who witnessed the performances that followed.

TAPESTRY 4: Xe'óthel / The number 4



Loom beaded tapestry sewn onto black wool melton with vintage and modern bone pipe beads, turquoise beads and vintage Heishi beads, beaded with 10/0 glass Czech seed beads. It tells the story of the Four Sacred Elements, the Four Sacred Directions and the four races on Earth responsible for them. We are responsible for thanking care of the spirit of these life-giving elements This piece is inclusive of every nation's teaching across the globe of The Four Sacred Directions and acts as a reminder as to why we are here.

Professionally framed, measures 65 inches by 24 inches.

Date completed November 2021 NFS

Tanya Zilinski

Song 3: Shxwelí-Life Spirit

Shxweli is a word in Halq'eméylem that carries great significance to the spiritual connections the Stó:lō (People of the River) have with Great Mystery, or Creator. Our Elder Síyamiatelíyót Elizabeth Phillips refers to "Creator" as "The Xa Xa Shxwelí – Sacred Life Spirit."

Shxwelí is in the river (stó:lō), the salmon (sth'óqwí), the mountains (smámelet), the ocean (kw'ótl'kwa), in the sacred roots (xa xa kwémléxw) of trees and plants, and in everyone and everything.

Our Elders also explained that Shxwelí is in us, in our parents, our great, great grandparents going back seven generations and forward seven generations. The current generation is at the centre and are taught to honour what they inherited from their lineages seven generations back, and to be good ancestors to the next seven generations, as we are connected to them through our Shxwelí.

Song 4a: Shxwelí-Life Spirit

©2019 Good Medicine Songs.

Written by Dr. Síyamiatelíyót Elizabeth
Phillips, Dr. T'it'elem Spath Eddie Gardner, Dr.
Stelómethet Ethel Gardner, Xótxwes Jonny
Williams, Holly Arntzen, Kevin Wright
Cm - piano

Rattles shaking

CHORUS

Shxwelí...Shxwelí
Shxwelí...Life spirit
Shxwelí...Shxwelí
Shxwelí...Life spirit

Rattles go into time – drum sticks on rims

PART A

Slilekwee...slilekwee
Harmony...harmony

Toteló:mot... Toteló:mot
Understanding...understanding

Lets'emót...Lets'eth'ále
Lets'emót...Lets'eth'ále

One mind...one heart
One mind...one heart

Shxwelí...ts'ithómetset
Life spirit...we thank you

Drum fill – 2 bars

CHORUS

Shxwelí...Shxwelí
Shxwelí...Life spirit
Shxwelí...Shxwelí
Shxwelí...Life spirit

PART B

Stó:lō shxwelí...river life spirit
Sth'óqwi shxwelí...salmon life spirit
Shxwelí...Shxwelí

Kw'ótl'kwa shxwelí...ocean life spirit
Qwélés shxwelí...whale life spirit
Shxwelí...Shxwelí

Smámelet shxwelí...mountain life spirit
Xa xa kwémléxw shxwelí...sacred root life spirit
Shxwelí...shxwelí

Drum break – 8 bars

CHORUS

Shxwelí...Shxwelí
Shxwelí...Life spirit
Shxwelí...Shxwelí
Shxwelí...Life spirit

Shxwelí...ts'ithómetset
Life spirit...we thank you
Shxwelí...ts'ithómetset
Life spirit...we thank you

Shxwelí
Shxwelí
Shxwelí
Shxwelí

Rattles

Ullulations

7 drum hits

TAPESTRY 5:

Stó:lō Ts'elhxwélmexw Chth'óqwi Sqwéqwel (Stó:lō Family Fishing Story)



Loom beaded tapestry sewn onto black wool melton with mother of pearl buttons sewn around the border, beaded with 10/0 glass Czech seed beads. It tells the story of our family's history of fishing on the Sto:Lo since time immemorial, the present and into the future. Tells the cultural significance to future generations of the importance of fishing in our family lineage and our cultural heritage.

Professionally framed, framed measurements 41 inches by 29 inches.

Date completed January 2021 NFS Tanya Zilinski

Song 5a: Tem Xa Xa Sth'óqwí / Sacred Salmon Time

©2019 Good Medicine Songs.

Written by Dr. Síyamiatelíyót Elizabeth Phillips, Dr. T'it'elem Spath Eddie Gardner, Dr. Stelómethet Ethel Gardner, Xótxwes Jonny Williams, Holly Arntzen, Kevin Wright

In the Stó:lō territory of the upriver Halq'eméylem-speaking people, there are teachings that have been passed down from generation to generation regarding the salmon runs. This song relates the events in nature that the People would observe. When they saw the Easter lilies blooming, they knew that the Oolichans were in the river. When the first thunderstorms came (eyes of thunder opening), then they knew that the Oolichan were gone. Shortly after the, the Stó:lō would notice that the white cotton from the cottonwood tree are starting to fall; it looks like snow falling. Then they know that it's time to fish for the spring salmon in the river. After this all the families work together to get the nets ready and make the long trip up to the canyon to prepare for the sockeye fishing and preserving by wind drying on the dry racks.

CHANT:

Ho oh oh oh...Ho oh oh oh

Ho oh oh oh...Ho oh oh oh

Ho oh oh oh...Ho oh oh oh

Piano in

P'ap'eq'em... Tem swíwe...P'ap'eq'em... Tem swíwe

Easter lilies blooming...Oolichan time

Easter lilies blooming...Oolichan time

Xéleq't te shxwexwó:s... Eyes of thunder opening

Xéleq't te shxwexwó:s... Eyes of thunder opening

Xéleq't te shxwexwó:s... Oh oh oh

Pípexwem... Tem tl'élxxel...Pípexwem... Tem tl'élxxel

Cottonwood is snowing... Spring salmon time

Tem tl'élxxel... Spring salmon time

Hílekw stexw... Sthéqi emí

Hílekw stexw... Sthéqi emí

Get your nets ready...

Sockeye are coming

Sthéqi emi...sockeye are coming

TAPESTRY 6: *Sxwōxwiyám xá:ls qas kw'e xpá:yelhp*
Ancient story of The Transformer and the Cedar Tree



Loom beaded tapestry sewn onto black wool melton with harvested cedar bark around the edges with abalone shell buttons, beaded with 10/0 glass Czech seed beads. Tells the Sxwoxwiyam (Stories from the ancient People) of X_als (The Transformer) transforming swiyeqe (a man) into X_payelhp (Cedar tree) and the significance of the Tree of Life. Meant for future generations to keep the Sxwoxwiyam and Halq'emeylem language alive.

Professionally framed, framed measurements 41 inches by 29 inches.

Date completed March 2021 NFS

Tanya Zilinski

Song 6a: Xá:lpeyellhp / Cedar Trees

© 2019 Good Medicine Songs

The Stó:lō people consider Xá:lpeyellhp (cedar trees) as their relatives. We say to the cedar trees, “thank you for everything”. We thank them for all the things we use in our lives: good medicines, our canoes and longhouses, cradles and many other things. We must ensure that they are used sustainably, respecting the teachings of generosity. They must be protected so they can continue to benefit people across generations to come.

**O sí:yá:m Xá:lpeyellhp
O sí:yá:m Xá:lpeyellhp
Ts'ithole te mekw'stám
O Xá:lpeyellhp
O Xá:lpeyellhp**

**Thank you cedar trees
Thank you cedar trees
Thank you for everything
Oh cedar trees
Oh cedar trees**

**Ey st'élmexw kw'as hóy
Ey st'élmexw kw'as hóy
Good medicine thank you
Good medicine thank you
Oh-oh-oh-oh**

**Sléxwelh kw'as hóy
Sléxwelh kw'as hóy
Canoe thank you
Canoe thank you
Oh-oh-oh -oh**

**S'í:ltexw kw'as hóy
S'í:ltexw kw'as hóy
Longhouse thank you
Longhouse thank you
Oh-oh-oh -oh**

**P'ó:th'es kw'as hóy
P'ó:th'es kw'as hó
Cradle thank you
Cradle thank you
Oh-oh-oh -oh**

**Shxwóxwelches
Shxwóxwelches
We raise our hands
Shxwóxwelches
Shxwóxwelches
We raise our hands
We raise our hands**



Rogers Sports & Media
102-A- 45793 Luckakuck Way,
Chilliwack BC V2R 5S3

April 7, 2025

TO: Canada Council for the Arts
Creating, Knowing, Sharing Grant Program - Short Term Project
Grant Proponent: Tanya Zilinski
Application Name: The Land is Lonesome for the Language
Collaborator: Good Medicine Songs / Ey Stélmexw St'elt'ilém
Production Partner: Holly Arntzen, Artist Response Team (ART)

Dear Members of the Adjudicating Committee,

I am writing in support of the Tanya Zilinski's project, The Land Is Lonesome for the Language.

I am the Senior Account Manager of Sales and Marketing for STAR FM, which serves 30,000 people every week in the eastern Fraser Valley. I have lived and worked here in Stó:lō territory for the past 27 years. Our organization, Rogers Sports & Media, has an ongoing commitment to support our Halq'eméylem language and last year ran a word of the day to educate our listeners in the Halq'eméylem language. We do a land acknowledgement 2 times a day on Star FM. We are very involved in Indigenous causes and communities, and Truth & Reconciliation. We support the efforts to revitalize the Halq'eméylem language and Stó:lo culture, because it helps everyone who lives here to be more connected to the land and waters of this beautiful valley we call home.



I see value in this project because it has such deep meaning, and I believe that it will engage the broader community that our station serves. The combination of images and words and music is compelling. Tanya's unique and beautiful tapestries and their stories and teachings, combined with the Good Medicine Songs and their high energy songs and stories are captivating and offer many opportunities for engaging families and people of all ages.

I see several opportunities to provide support for the project:

1. Explore a partnership to see how STAR-FM can support the launch Concert in September 2026, in celebration of National Day of Truth & Reconciliation
2. Help develop a Marketing Strategy for the project.
3. When the Album is produced, I will share it with the appropriate music programming staff, to see if the songs can be played on our station.
4. OMNI Multicultural may be able to get involved in getting the word out

Sincerely,

Leanne Adderley

Rogers Sports & Media