

## Logos TĚ WSÁNEĆ College

NI, TĚ ŠXELES ØNE SXELET TWE, XENÁN ØE STI, EW YEK ØEN SXEN I,  
QENNEW TETELÁNE, s Ø SXIÁMs TĚ ŁÁU, WELNEW.

*There is the picture that I rendered, which is what I hope that you can see is a reference to the story of ŁÁU, WELNEW. A SQ, QOTE, (crow) stands perched at the bow of the SNEWEL (canoe), U, LÁ, E, E TĚ SKONIs TĚ SNEWEL (atop the canoes head). With a stick in the SQ, QOTE,'s mouth and faced toward what we can assume are unseen passengers, the SNEWEL motions toward the opposite direction - forward.*

According to the story, after a long, long time aboard their SNEWEL, praying and praying persistently throughout the duration of the flood and being at the mercy of the waters, a SQ, QOTE, landed on the bow of the SNEWEL with a stick in its mouth. The people felt that the SQ, QOTE, with the stick was a message, indicating that the flood was coming to an end. One of the people suddenly knew this to be true as he could see land emerging in the distance and shouted to everyone's attention, "NI, QENET TĚ WSÁNEĆ - look over there, land is emerging.'

The moment that the SQ, QOTE, is perched on the SNEWEL and carrying a stick is an important symbol of positive change. It is information of potential change for the better. It is a confirmation of the value of hope, belief and the fruits of preparation. SQ, QOTE, faces unseen passengers to whom his message is for. Meanwhile, the light of a new day casts upon his back, a new day that the SNEWEL and passengers face.

The story tells us that those passengers are our ancestors, here in WSÁNEĆ. However, to be a viewer, or an audience member is to be a participant of the story's narrative through the images rendition; this suggests other concepts; namely that, 1) to be a witness (an audience member) is to be a passenger, a proxy who partakes in this particular moment of the story; 2) the ancestors in that SNEWEL are us and we are our ancestors.

A rope frames the SQ, QOTE, and SNEWEL in a circle similar to a SEL, SELTEN (spindle whorl) composition. The rope is an important reference here for two reasons. First, in the story a cedar rope anchors our ancestors to the mountain and keeps the WSÁNEĆ people in WSÁNEĆ. The second reason is that the rope has been referenced previously in the original traditional art instillations by late uncle Charles Elliott Sr, making a referenced, reference of the rope a continued tradition of the school and WSÁNEĆ. Outside of the rope-circle are ripples that signal the past event, the present image representing the story in real time and the future beyond as the ripples continue outward.

To read the image as one does with western literacy is to scan the image from left to right, suggesting the forward direction, a transition that WSÁNEĆ College students take while they study, learn and work to 'change for the better.'

PENÁĆ