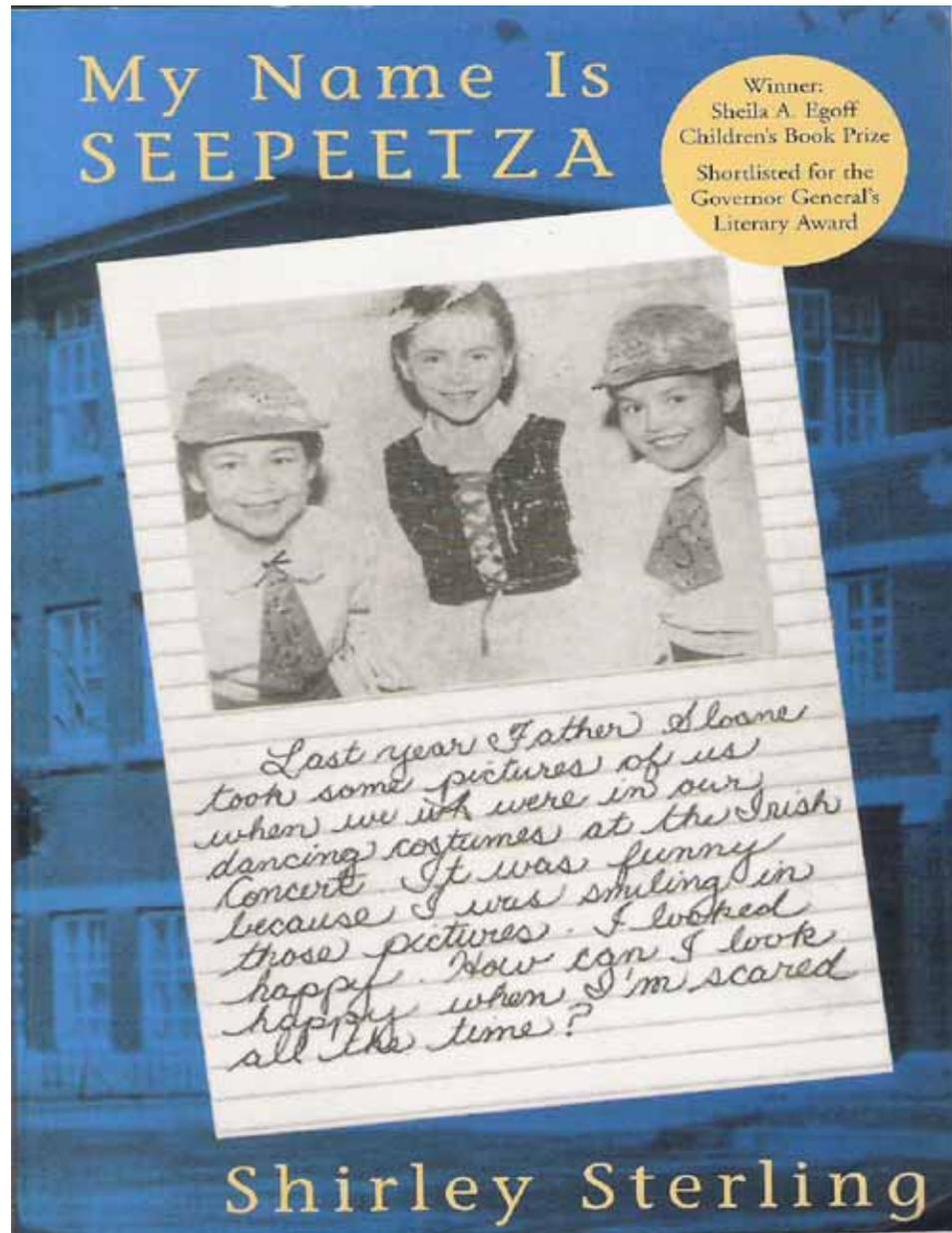


A NOVEL STUDY



Novel Study Project

This novel study project was developed by the Regional Vancouver Island Aboriginal Circle with the help of the Aboriginal Education Branch at the Ministry of Education.

Special thanks to Louise Spencer for her contributions.

The goal of the novel study project was to create lessons incorporating Aboriginal literature and/or Aboriginal authors, while keeping in mind, the Aboriginal learner.

In order to best meet these goals the lessons were designed to:

- Respect the cultures of Aboriginal and non-Aboriginal people who may read and participate in these lessons.
- To use a non-linear approach
- To provide mix and match strategies that may be applied to many texts
- To use graphic organizers whenever possible to accommodate the inclusion of a diversity of learners
- To provide opportunities to integrate English and Social Studies
- To include elements of writing, inquiry, collaboration and reading in each lesson
- To provide a set of questions that can be used as prompts for discussion groups, journaling activities, comprehension or evaluation

My Name is Seepeetza

A novel by: Shirley Sterling

ISBN 0-88899-165-7

NOVEL SUMMARY

This is a story about the life of a twelve year old girl in a residential school during the late 50's in Kalamak, British Columbia. It compares her life at school and at home and encourages the reader to think about where she should have grown up, and the methods and quality of her learning between the two different cultures.

Grade level: This book is appropriate for the grade 7 or 8 level. The vocabulary is not difficult but the content may be upsetting to learn about and so should be approached with sensitivity.

ABOUT THE AUTHOR

Born in Merritt, B.C., Shirley was a member of the Interior Salish Nation of British Columbia. She earned a Bachelor of Education and a doctorate on oral traditions and the transmission of culture. She wrote My Name Is Seepeetza, which is based on her own childhood experiences at an Indian residential school. Acclaimed in both Canada and the United States, the book has won the Sheila A. Egoff Children's Literature Prize. She also won the Laura Steiman Award for Children's Literature.

Themes explored in the novel

- Residential Schools
- Catholicism
- Persecution
- Power of Family
- Home is best
- Loneliness
- Compassion
- Bullying

RECOMMENDED GRADE LEVEL: 8 AND UP

My Name is Seepeetza

Pre-reading Activity

Decide whether you agree or disagree with the following statements:

- 1) Name calling doesn't do that much damage.

Agree

Disagree

- 2) People should be able to choose their given name.

Agree

Disagree

- 3) Your name is the first gift your parents give you.

Agree

Disagree

- 4) Your name partly determines your personality.

Agree

Disagree

- 5) It doesn't matter how others spell your name

Agree

Disagree

- 6) Changing your name is no ones business but your own.

Agree

Disagree

- 7) Names are not meaningful, just a way to identify people.

Agree

Disagree

STUDENT ACTIVITY 1: One Pager

Goal: To help students visualize what they are reading and to help them choose important quotes.

Rationale: One-pagers are helpful for students because they are encouraged to graphically represent an element of the plot. They are also encouraged to choose important quotes and to form a personal response to the personal quotes.

Steps:

1. Explain the rationale for one-pagers.
2. Explain the requirements and give students the handout below.

STUDENT ACTIVITY 2: Quick Write

My Name is Seepetza Sorting Out Emotion

Quickwrite

Directions

- 1) List three things that make you happy.
- 2) “Say Something” strategy around the room. Each person says one thing that makes them happy. Read diary entry **Thursday Sept. 18, 1958** (pages 14-16) and **Sept. 25 1958** (pages 16-19)
- 3) Rate the following quotes as either positive (+) or negative (-). Then go back and identify the emotion.

STUDENT ACTIVITY 1: One Pager

A **One-Pager** is a way of responding to a piece of writing on a single sheet of paper. It represents your own written and graphic interpretation of what you have read. It may be very literal (just based on the facts or information in the piece) or it may be a symbolic representation of the piece. It helps you as a reader to visualize what you are reading.

Directions:

Must be on standard sized, **unlined** paper

Must fill the entire page

Writing must be in ink or typed...**no pencil**

Include the title and the author of the piece

Use coloured pens or markers unless the piece demands black and white

The following required elements may be arranged on the page in any way you choose:

1. Must have **two or more excerpts** from the reading. (Passages that you like or think are important).
2. Must have a **graphic representation**: drawing, magazine picture, or computer graphic that ties to the piece you read and the quotes you chose.
3. Must include a **personal response to what you have read**: comment, interpretation, evaluation, etc.

My Name is Seepeetza

STUDENT ACTIVITY 2: Dual Entry Diary

Quote

Response (Rate and Identify Emotion)

"I like journals because I love writing whatever I want." (pg 11)

"That's when my sisters Missy and I sometimes hold hands as we walk down the hall. It's the happiest part of my day"

" I told Cookie I want to write secret journals for one year...I'll get in trouble if I get caught"

"Sister Theo checks our letters home. We're not allowed to say anything about school. I might get the strap or worse."

"I don't like school. We have to come here every September and stay until June."

"My dad doesn't like it either but he says it's the law. All status Indian kids have to go to residential schools"

"We get to go home in the summer, at Christmas, sometimes at Easter."

" Last year some boys ran away because the priest was doing something bad to them. The boys were caught and whipped."

" We started joking and laughing like Mum and Auntie Mamie and Yay-yah do when they're cleaning berries or fish together at home."

"One time when my dad was putting up the hay we had all our wagons and tents in a circle...We used logs rolled over as benches. There was lots of talking and laughing, most of it in Indian."

"After that Sister Maura asked me what my name was. I said, my name is Seepeetza. Then she got really mad like I did something terrible...She told me if I had a sister to go and ask what my name was."

My Name is Seepeetza

STUDENT ACTIVITY 3: Favourite Places

Complete the following writing activity on **Healthy Emotions**, taken from First Nations Young People: Becoming Healthy Leaders.

My Name Is Seepeetza

STUDENT ACTIVITY 4: Favourite Places

1) **Four Corners** - Choose the corner that best suits your choice of a favourite place. Go to that corner.

Near Water

Near Trees or Mountains

Other

In a Busy Place

In a Building

2) In your corners, list on a chart, the reasons why people in your group like a place such as this and specifically, what each person's place is like. Think about your senses. Talk about the kind of place you visualize.

3) Read pages 22-24 **Thurs. Oct. 9, 1958** .

4) Write about your favourite place, silently.

My Name is Seepetza

STUDENT ACTIVITY 5: Crime and Punishment

Quickwrite: What rules would you have for your own children and teenagers if you were the parent?

Group Activity:

Look at the list of punishments in your group. Rate each punishment as either :

	FAIR	UNFAIR	CRUEL
<u>Punishment:</u>			<u>fair</u> <u>unfair</u> <u>cruel</u>
1) whipped with a willow branch			
2) head shaved			
3) boys made to wear dresses			
4) kneeling for extended periods of time			
5) kneeling and watching others eat			
6) fed only bread and water			
7) people encouraged to laugh at offender			
8) hit on palms with a leather strap			
9) threatened the devil upon the offender			
10) being called names			

My Name is Seepeetza

STUDENT ACTIVITY 5: Crime and Punishment

Writing in your groups:

In your groups, make a list of offenses mentioned in the story.

Writing on your own:

Write a letter to Seepeetza's teachers telling them better ways to handle discipline. Be the voice of the students. Provide ways that the school could have helped the students learn instead of trying to change them. Convince them that you are right.

Consider the following questions:

What types of ways do adults handle discipline and punishment these days?

How should adults teach their children?

Why did the school try to change them?

Why did the school not want the kids to write home?

Why did the adults abuse the children?

Why did they push their own religion on the Aboriginal people?

- 1) Looking at the opposite sex
- 2) Speaking own language
- 3) Talking to friends
- 4) Stepping out of line
- 5) Wetting the bed
- 6) Writing in secret
- 7) Telling parents about school
- 8) Answering anything other than 'yes or no'
- 9) Running away
- 10) Telling when abused by an adult

Seepeetza

Student Activity 6: Sorting Life Events

DIRECTIONS: Cut apart the quotes and sort the events into Seepeetza's two different lives - one at home and one at school. Where do you believe Seepeetza could have learned better?

These are examples of Aboriginals and missionaries approached education. Sort the quotes on a T- chart.

“Today my dad saddled up the horses and took me and Benny and Missy up the mountain to Cody Canyon. He wanted to clear the creek that flows down from the beaver pond into our hayfields. Dad wants to get one more hay crop this fall.”
(page 123)

“After a while somebody started a bonfire and people lined up to play lahal, the stick game.” (page 123)

“ Us kids went around the back of the house to watch men carving our Aunt Alice's name on the wood headstone. The wood shavings smelt nice like the pine sap that we eat in the early spring.”

“Benny and Missy rode Daisy, Mum's old saddle horse. Maybe Dad wanted to see how Missy would handle Daisy on her own.”

“Mum said her grandmother, Quaslametko, didn't want her and her brothers and sisters to go to school, because school would turn them into white people. They wouldn't be able to hunt or fish or make baskets or anything useful anymore.”

“At school we get up at six o'clock every morning.”

“ As soon as the sister rings the bell we kneel on the floor and say prayers.”

“ After mass we put our smocks over our uniforms and line up for breakfast...”

“After breakfast we have jobs to do like clean the lavatories or dust the hall or sweep the stairs.”

“Mr Oiko teaches catechism, composition, spelling and arithmetic in the morning, and science, socials and art in the afternoon.”

My Name is Seepeetza

STUDENT ACTIVITY 6: Sorting Life Events

Home

School

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My Name is Seepetza

STUDENT ACTIVITY 7: Comparing Characters to Self

- 1) **Quickwrite** : What chores should teenagers do? Why? Which ones should they not do? Why not?
- 2) Read to find the school chores and the home chores that Seepetza and her peers had to do. (pages 11-19) Make notes on post-it notes to use later for your Venn diagram.
- 3) In groups of four, compare your lists and add your peers' ideas to your lists.
- 4) Use the Venn Diagram to compare chores of today's teenagers to those of Seepetza's chores in the 1950's. Use your chores and your peers' chores for "chores now-a-days" Label the Venn diagram with either: **Now** vs **Then** or **Chores Today** vs **Chores in 1950's**
- 5) Write a letter to parents of the world about what should be expected from a teenager. Consider these questions to help you with your writing.

What can your parents expect from you?

What did your parent's parents expect from them?

What do your friend's parents expect from them?

What did Seepetza's parents expect from her?

What did Seepetza's teachers expect from her and her peers?

Are everyone's expectations fair and realistic?

Or:

Write a response to today's reading.

Which chores do you all do?

Which chores do you prefer?

Who has the worst jobs?

Were the chores the same as they are today? Why or why not?

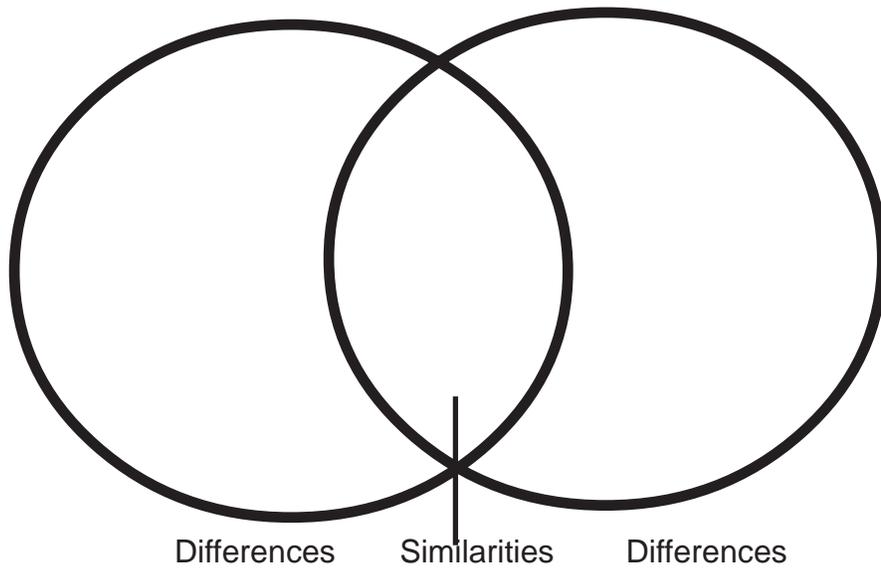
My Name is Seepeetza

STUDENT ACTIVITY 7: Comparing Characters to Self

Venn Diagram

Name: _____

Date: _____



My Name is Seepeetza

STUDENT ACTIVITY 7: Writing about Character

Quickwrite:

- 1) Ask students to complete an “I am” poem about themselves. They do not have to use every sentence stem.
- 2) Read aloud and have the students complete Nine Squares activity by drawing about Seepeetza’s character. Ask them to listen to dialogue, her thoughts, actions and think of her personality traits.
- 3) Individually complete an “I am” poem about Seepeetza.

“I Am” Poem

Student example of an “I am” poem written during a unit on MIA soldiers during Vietnam War

I am the young son of a pilot who’s missing in action.

I wonder if he had time to bail out.

I hear my mother talking on the telephone.

I see the somber faced uniformed visitor in the living room.

I am the young son of a pilot who’s missing in action.

I pretend he’s home in the kitchen or out in the yard.

I feel weak and alone.

I touch his shoes and his books on the shelf.

I worry that I’ll never know if he’s alive or dead.

I cry when I realize that he won’t be home next week.

I am the young son of a pilot who’s missing in action

I understand that he went to war.

I say he will come back.

I dream of his voice.

I try to imagine other pilots and soldiers.

I hope they find my father.

I am the young son of a pilot who’s missing in action.

My Name is Seepeetza

STUDENT ACTIVITY 8: Understanding Character

Writing:

Use the following template to write an “I am” poem about Seepeetza.”

I am
I wonder
I hear
I see
I am
I pretend
I feel
I touch
I worry
I cry
I am
I understand
I say
I dream
I try
I hope
I am

My Name is Seepeetza

STUDENT ACTIVITY 8: Understanding Character

Nine Squares

Storyboard for:

My Name is Seepeetza

Template for Reading Response Logs

(Do not turn this sheet in. The information below should be copied into your reading response logs each week.)

Title:

Author:

Page: _____ to page _____

Summary: (4-6 sentences). Retell what you remember reading this week.

Response: (12-15 sentences)

Possible ways to begin a response:

This connects to my life in this way...

I wonder...

This is important because...

I don't understand _____ because _____...

I want to remember this _____ because _____...

Quote a passage and then respond to it.

Record thinking that informs the way you want to live your life,

My Name is Seepeetza

STUDENT ACTIVITY 9: Response Logs

Throughout the novel Seepeetza frequently demonstrates strategic thinking, thinking that includes making a plan, setting goals and developing strategies. At the end of your response include five sticky notes each containing a quote that demonstrates Seepeetza's strategic thinking. Be sure the page number is written on each sticky note and adhere them to the page.

Points for each piece:

One point per page read, up to 25 pages.

Ten points for a well-written summary.

Fifteen points for a thoughtful response.

Ten points for five sticky notes that demonstrate strategic thinking.

My Name is Seepeetza

STUDENT ACTIVITY 10: Creating a Mandala for Seepeetza

- 1) Refer to the Circle “Healthy Well-Balanced Life”. Discuss the four types of health.
- 2) Show the Circle of Wisdom. (Why circles?)
- 3) Have the students brainstorm in groups about how well balanced Seepeetza’s life is.
- 4) Each person is to create a mandala about Seepeetza. They can use words and images, or just images.
- 5) Have each student create a mandala for themselves.

My Name is Seepeetza

STUDENT ACTIVITY 10: Creating a Mandala for Seepeetza



The Mandala Creating a Mandala: The Drawing

A mandala is a wondrous and meaningful design made in the form of a circle. These special drawings were first created in Tibet over 2,000 years ago. Since then, they have been made by cultures from the Aztecs to the Navajo. Mandala's are still used today throughout many cultures. A simple definition of the mandala is that it is a circular drawing made to represent the harmony and wholeness of life or the wholeness of a person. Tibetans used mandalas for calming themselves and for thinking about the meaning of life.

Today, people often create mandalas to form a single representation of who they are. To make their mandala, they begin by thinking of symbols which represent them. Ideas for symbols, might be a dove to represent peace, a heart to represent love, an open hand to represent friendship, a rainbow for hope, a flute for love of music or a tree to represent love for nature. The symbols which a person chooses are then carefully drawn in the mandala.

The shape of a mandala is a circle because a circle is the most simple and universal shape we find in the world around us. It is the form of the eye, the sun, and a snowflake. Also, since there is always a center to a circle, as you look at a circle it exercises your mind and draws you into the center of yourself or your topic.

My Name is Seepeetza

STUDENT ACTIVITY 10: Using Words For Sad and Happy

Use the following quotations as inspiration for student writing an arumentative paragraph. (true or false)

**“Don’t be afraid to cry. It will free your mind
of sorrowful thoughts.”**

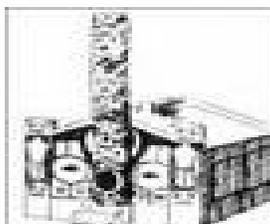
John (Fire) Lame Deer, Rosebud Lakota, 1972

Source: Words of Power/Voices from Indian America edited by Norbert
S. Hill Jr. (Oneida)

**“Those who know how to play can easily leap
over the adversities of life. And one who
knows how to sing and laugh never
brews mischief.”**

Proverb, Iglulik

Source: Words of Power/Voices from Indian America edited by Norbert
S. Hill Jr. (Oneida)



My Name is Seepeetza

STUDENT ACTIVITY 10: Circle of Wisdom

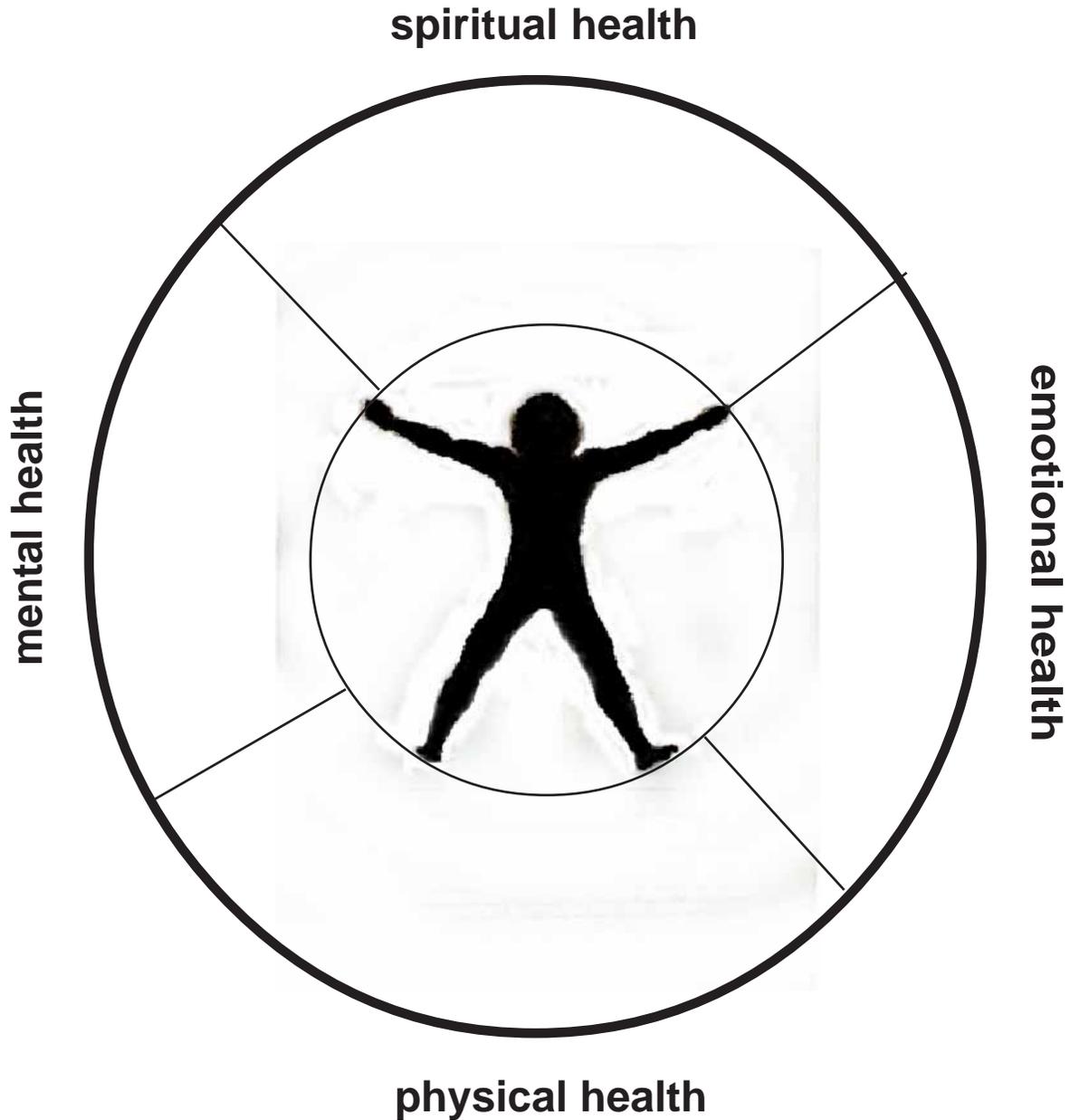
“You have noticed that everything an Indian does is in a circle and that is because the Power of the World always works in circles, and everything tries to be round. Everything the Power of the World does is in a circle. The sky is round and so are all the stars. The wind, in its greatest power whirls. Birds make their nests in circles, for theirs is the same religion as ours. The sun comes forth and goes down again in a circle. The moon does the same and both are round. Even the seasons form a great circle in their changing, and always come back again to where they were. The life of a man is a circle from childhood to childhood and so it is in everything where power moves.”

Black Elk Oglala Lakota, 1930

Source: Words of Power/Voices from Indian America edited by Norbert S. Hill Jr. (Oneida)

My Name is Seepeetza

**HEALTHY WELL BALANCED LIFE:
TREE OF LIFE CENTAL CORE**



My Name is Seepeetza

STUDENT ACTIVITY 11: LEARNING THE LANGUAGE OF EMOTIONS (HEART TO HEART)

“No longer should the Indian be dehumanized in order to make material for lurid and cheap fiction to embellish street-stands (or movies). Rather a fair and correct history of the Native American should be incorporated in the curriculum of the public school”

Luther Standing Bear, Lakota, 1933

Source: Words of Power/Voices from Indian America edited by Norbert S. Hill Jr. (Oneida)

FIND EXAMPLES OF RACISM (CONTEMPT) IN MOVIES, BOOKS AND MAGAZINES. One of the ways of identifying racism is to find incidents of contempt. Contempt can be seen in movies, books and magazines when you see hate, scorn or when one person is looking down upon another because of their race.

INSTRUCTIONS:

1. Go to a video store and take out movies that have to do with Aboriginal people.
2. Is there evidence of contempt in these movies? What evidence?
3. Is there a new attempt to show respect for First Nations culture?
4. In what movies?
5. How can you tell there is new respect?
6. What would a contemptuous approach to telling a people's story be compared to a respectful way?
7. Do the same analysis of books/magazines.
8. Where can you find truthful depictions of Aboriginal people today?
9. What would you like to see made into a movie for North America to see?

Descriptive Words

What do telling tales and writing poetry or reports have in common? They depend on descriptive words to create vivid and accurate images in the reader's mind. A good stock of descriptive words will bolster the quality of your students' writing exercises. Use these lists of adjectives and adverbs to nudge reluctant writers into developing characters and setting, or to help students "retire" overused words.

ABILITY - CONDITION

Able	confident	gentle	lucky	smooth
adequate	courageous	hardy	manly	spirited
alive	courious	healthy	mighty	stable
assured	daring	heavy	modern	steady
authoritative	determined	heroic	open	stouthearted
bold	durable	important	outstanding	strong
brainy	dynamic	influential	powerful	super
brave	eager	innocent	real	sure
busy	easy	intense	relaxed	tame
careful	effective	inquisitive	rich	touch
capable	energetic	jerky	robust	victorious
cautious	fearless	knotted	secure	virile
clever	firm	light	sharp	zealous
competent	forceful	lively	shy	
concerned	gallant	loose	skillful	

ANGER - HOSTILITY

agitated	combative	evil	irritated	rude
aggravated	contrary	fierce	mad	savage
aggressive	cool	furious	mean	severe
angry	cranky	hard	nasty	spiteful
annoyed	creepy	harsh	obnoxious	tense
arrogant	cross	hateful	obstinate	terse
belligerent	cruel	hostile	outraged	vicious
biting	defiant	impatient	perturbed	vindictive
blunt	disagreeable	inconsiderate	repulsive	violent
bullying	enraged	insensitive	resentful	wicked
callous	envious	intolerant	rough	wrathful

DEPRESSION - SADNESS - GLOOM

Abandoned	depressed	forsaken	low	ruined
alien	desolate	gloomy	miserable	rundown
alienated	despairing	glum	mishandled	sad
alone	despised	grim	miscreated	scornful
awful	despondent	hated	moody	sore
battered	destroyed	homeless	mournful	stranded
blue	discarded	hopeless	obsolete	tearful
bored	discouraged	horrible	ostracized	terrible
burned	dismal	humiliated	overlooked	tired
	downcast	hurt	pathetic	unhappy

DEPRESSION - SADNESS - GLOOM

crushed	downhearted	jilted	pitiful	unloved
debased	downtrodden	kaput	rebuked	whipped
defeated	dreadful	loathed	regretful	worthless
degraded	estranged	lonely	rejected	wrecked
dejected	excluded	lonesome	reprimanded	
demolished	forlorn	lousy	rotten	

DISTRESS

afflicted	displeased	hindered	puzzled	tormented
anguished	dissatisfied	impaired	ridiculous	touchy
awkward	distrustful	impatient	sickened	troubled
baffled	disturbed	imprisoned	silly	ungainly
bewildered	doubtful	lost	skeptical	unlucky
clumsy	foolish	nauseated	speechless	unpopular
confused	futile	offended	strained	unsatisfied
constrained	grief	pained	suspicious	unsure
disgusted	helpless	perplexed	swamped	weary

FEAR - ANXIETY

afraid	dreading	insecure	overwhelmed	tense
agitated	eerie	intimidated	panicky	terrified
alarmed	embarrassed	jealous	restless	timid
anxious	fearful	jittery	scared	uncomfortable
apprehensive	frantic	jumpy	shaky	uneasy
bashful	frightened	nervous	shy	upset
dangerous	hesitant	on edge	strained	worrying
desperate	horrified			

INABILITY - INADEQUACY

anemic	disabled	incapable	powerless	unable
ashamed	exhausted	incompetent	puny	uncertain
broken	exposed	ineffective	shaken	unfit
catatonic	fragile	inept	shaky	unimportant
cowardly	frail	inferior	shivering	unqualified
crippled	harmless	insecure	sickly	unsound
defeated	helpless	meek	small	useless
defective	impotent	mummified	strengthless	vulnerable
deficient	inadequate	naughty	trivial	weak
demoralized				



JOY - ELATION

amused	enchanted	glorious	joyful	smiling
blissful	enthusiastic	good	jubilant	splendid
brilliant	exalted	grand	magnificent	superb
calm	excellent	gratified	majestic	terrific
cheerful	excited	great	marvelous	thrilled
comical	exuberant	happy	overjoyed	tremendous
contented	fantastic	hilarious	pleasant	triumphant
delighted	fix	humorous	pleased	vivacious
ecstatic	funny	inspired	proud	witty
elated	gay	jolly	relieved	wonderful
elevated	glad	jovial	satisfied	

LOVE - AFFECTION - CONCERN

admired	conscientious	giving	mellow	reliable
adorable	considerate	good	mild	respectful
affectionate	cooperative	helpful	moral	sensitive
agreeable	cordial	honest	neighborly	sweet
altruistic	courteous	honorable	nice	sympathetic
amiable	dedicated	hospitable	obliging	tender
benevolent	devoted	humane	open	thoughtful
benign	empathetic	interested	optimistic	tolerant
brotherly	fair	just	patient	trustworthy
caring	faithful	kind	peaceful	truthful
charming	forgiving	kindly	pleasant	understanding
charitable	friendly	lenient	polite	unselfish
comforting	generous	lovable	reasonable	warm
congenial	genuine	loving	receptive	worthy

QUANTITY

ample	few	lots	paucity	scarcity
abundant	heavy	many	plentiful	skimpy
chock-full	lavish	meager	plenty	sparing
copious	liberal	much	profuse	sparse
dearth	light	numerous	scads	sufficient
empty	loads	oodles	scant	well-stocked



Activity: Interviewing an Elder

Read the following interview aloud to students.

1. Discuss what types of questions were asked of Eva George by Wilfred George.
2. Have students interview an Elder in their family, neighbourhood or community.
3. If possible, have students take photograph of the Elder to include in their article.
4. When finished, return a good copy of the article to the Elder involved.



Eva George interviewed by Wilfred George

Eva George is an elder of the Salish Nation Songhees Band. She has 3 children and 1 grandson. She has been active in the Shaker Church and with her traditional culture. She also works among her people as a healer.

1. *What life lessons were you taught by your parents and grandparents?*

We were brought up poor people. We didn't have much, as kids, from maybe far back as I can remember, about 6 years old, my mother had to go and dig clams. My brothers had to go and hunt deer. They had to cut wood by hand saw. We didn't have no electricity. We didn't have water in our house. We had an outhouse. We had no T.V. A lot of times we just had tea and bread every day.

When my dad would get money, he'd go to the store and get groceries - a little meat, potatoes - and that was a real good meal. When I was 14, he got hurt. he'd been drinking, drinking beer by himself. Everybody was sleeping already. He heard somebody call him so he got up and went outside and we had a real high house. It must have been as high as this one, I guess, and had no railing on the porch. He looked out and he couldn't see nobody. He looked around and he heard his name again and he was going to go down stairs.

There must have been 15, maybe 18 stairs, to go down, down to the ground. He got dizzy and staggered. He wasn't even drunk. He laid there and couldn't move no more. He was in hospital for 2 years. We never really grew up with a father. He stayed in there until he died. So my mom had to look after us by herself. My brother,

the one that died, he was the one that was looking after us all the time.

When we had to help our mom wash clothes, we had to pack the water from the well. She used to make a fire outside. She'd make us go down to the beach and collect all the beach wood to make fire for the water. We'd have to wash all our clothes using scrubbing boards and sometimes it used to take us two days to wash clothes. One would be washing, one would be rinsing and one would be hanging clothes out. We'd get all our clothes washed, and our blankets washed.

In the summertime, she'd go digging clams and she'd dig maybe about ten sacks of clams and she'd get a canoe when it started getting high tide. She'd get all those sacks in the canoe and she'd bring it home to get it all washed on the beach. She had a real big pot. She'd make a real big fire down at the beach. She'd make us pack the water down there. She'd cook all these clams.

What she didn't cook or put in the pot - she used to dig a great big hole, maybe a bit bigger than this table, she'd throw great big rocks - we used to have to collect all the rocks so she could put it in the fire - there used to be about 30, 40 rocks, big ones, she'd throw in the fire. She'd have a shovel, and she'd shovel all of these rocks into this hole where she was going to put the clams.

She used to have them gunny sacks, and she'd soak that in salt water. She'd put the clams on top of the hot rocks, then she'd put them sacks up on top of that. She'd spill the water in there. Then she'd bury the clams with the gravel on the beach.

She left it in there about a half hour, then she'd take it out. All the ten sacks, she'd dig, then it was taking all the clams out of the shells, then she'd put them on sticks. She'd have a real long fire to dry the clams. She'd have a whole bunch of sticks, she'd stick these clams on to dry it. After it was dry, she'd go up to the woods and get cedar bark and she'd put all the clams on the cedar bark. She had about 30, 50 cedar strings full of clams and that was how she saved all the clams for the summer.

Then we started to get fish. We'd have to help bring all the fish in. She used to get maybe about 100 fish in, put it in the smokehouse. After 4, maybe 5 days, she'd take them down and store them in a dry place. That stayed dry, so we had really lots of fish and clams when we needed it. All the clams she used to have, she used to bring it to the states when we'd go pick berries. She'd just take all these clams and that would be our meals most of the time. So we wouldn't run up a real big bill at the store because that's the way we had to live.

We had to go and pick berries so that we wouldn't be on welfare. We'd stay in the States. She'd take us out of school early and we were there until September, picking strawberries, raspberries, black berries and cucumbers, then further up in the Yakima area where they picked apples all the different kind of fruit and then we'd come home again.

Then we used to go and visit my grandmother. She was really hard of hearing. She'd get all excited when we'd get over there. She'd give us some tea and some Indian bread because that was all she could afford. We'd sit at the table and she'd always really laugh and say

how happy she was to have us there at her table. She'd always tell us that we were her flowers. We were just like flowers to her because we were all different, none of us were the same. We all had different personalities.

She used to tell us, "you look for that goodness in you, to what you find that you're good at. If it's humouring people, if it's helping people, people feel you can sense it, you can feel all their feelings. Maybe sometimes you are sad or something you can joke around and maybe they'll forget about what they're feeling bad about.

That's how she used to tell us how to be. She'd say, "Don't be proud when you see elderly people. Don't wrinkle your nose at them or make fun of them. It's not nice to do that. You have to always respect older people and yourself. Never talk back to them. If you can take the time to sit down and listen, even if you just go and visit them, just ask maybe a few questions, you start them off telling their stories."

That's how she was, she always talked about what she did in her life. I was really lucky that she lived to be 115. We had a really long time - it seems like I didn't have her long enough - because I was one of the younger grandchildren she had.

I was just starting to learn something. I just finally realized I had to take the time to listen to her to keep all the words that she taught me. It was really sad to lose her. She used to tell us all the time, she says, "I can tell you these words over and over, every time I see you I'm going to tell you. Sometimes you'll get tired of hearing it but don't get mad because if you're going to get mad you are the



one that's going to lose out. If you can sit there and listen without feeling anger coming into your mind, you're going to learn to be patient. You're going to learn to accept what anybody says to you even if it sounds mean. Because sometimes when it sounds mean, that's when it's going to stay with you." She says, "I can tell you all these things over and over. At the time, you're not going to hear me. Then I'll be gone but my words are always going to stay with you."

I used to just think all the time that she was going to be here with us all the time. It wasn't just her, all the old people that I grew up with. I was just 14 years old when I lost my dad, but I had lots of old people around me all the time, leading me, telling me how to be. I had no time to be on my own. I had to spend a lot of time at home. I wasn't allowed to go anywhere.

But then at that time we never had public schools like you guys do. They had to send a teacher to come into the reserve and the teacher would stay right there in the school. That's where I went to school right in Chemainus Bay. I thought my mom and dad were really mean. They didn't let me go to the boarding school. They let my sister and brother go to the boarding school but they wouldn't let me go. I thought I was missing out on what they were having.

Now I find out today they did me a favour by keeping me home because I hear all about the boarding schools and what happened to the kids when they went there - what they went through. I was really glad - I find myself really lucky today that I wasn't sent to those boarding schools. It seemed like a long time before I could go to school. That's when they built our school at Chemainus Bay.

