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## Ancestral Territory, Map, Place Names

By: Toby Langen, Lushootseed Language Project Director  
Lena Jones, HCC Education Curator  
Tulalip Lushootseed Language Department

*This project correlates to the exhibits of Our Ancestral Lands and A Life Built on Stories.  
3<sup>rd</sup> to 4<sup>th</sup> Grades*



1. hibulb
2. č̣aʔqs (Priest Point)
3. q<sup>w</sup>əl'sidə
4. dx<sup>w</sup>lilap
5. Camano Head (č̣<sup>w</sup>uyšəd)
6. č̣əč̣əsəli (Hat Island)
7. Whidbey Island

ti yəydu? ʔə tsi sx<sup>w</sup>əyuq<sup>w</sup>  
Basket Lady's Swing

As you know, tsi sx<sup>w</sup>əyuq<sup>w</sup> was very fond of children. She loved them for breakfast, lunch and dinner. And for snacks. She also loved to swing, but all the swings were too small. The people from around here made a bargain with her: "sx<sup>w</sup>əyuq<sup>w</sup>, if you give up eating our kids, we will make you a swing your size. One leg of it will be on the north side of the pass, and the other leg will be on the south side. We will pull you over east of the mountains and then let you go. You will swing way out over the Sound."

"Okay," she said. She thought, "I can always go up to Lummi and get something to eat there."

So the people made the swing. They pulled her over to the east side of the mountains and let her go, and she swung way out over the Sound. She wanted to go on her swing every day for hours. The people were exhausted. And after a while, the thrill started to go out of it for Basket Lady.

. . . The people knew if they broke their promise to Basket Lady, wouldn't she go back to eating lots and lots of kids?

As so often in stories, it was the littlest person who thought of a solution. It was k<sup>w</sup>at'ad, the mouse. She said, "I will nibble at the rope holding one side of the swing. I will do a little every day, so Basket Lady does not notice. One of these days the rope will break, and she will fly out over the Sound and disappear forever."

And that is what happened. In just a few days, the rope broke, and Basket Lady flew off the swing and out over the Sound. It was the rope on the north side that broke, so she flew north. She flew over the Snohomish River where the Skykomish and Snoqualmie join it, over the two longhouses on čəčəsəli, until she got just to the west of dx<sup>w</sup>lilap, and then she fell. From the looks of it, she did a belly flop. Her basket was flung out behind her, as you can see on the map.



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Eyes of our ancestors



Stephenie Blackford  
(1931-2010)

We learned the story of Basket Lady's swing from Stephenie Blackford, who heard it from her grandmother, Agnes James. Because Stephenie did not tape-record the story, it is given in this book as retold by someone who heard her tell it.

Stephenie always said she wished she could go up in a plane and look down and see for herself where Basket Lady landed. When we look at a map, we too are "looking down," as if from a plane.

Long ago, the ancestors knew that Basket Lady's shape was on the landscape. How did they know, without being able to look down? There are still a lot of place names in that part of the country that speak of the difficulty of getting around by canoe: "narrow opening through reeds," "place where you drag the canoe," "where it scrapes against the sides." It was marshy and reedy. All of a sudden, Basket Lady falls and there is a big depression in the marsh. It must not have taken long until that depression filled up with water. The people traveling in their canoes must have noticed right away that the going suddenly got easier.

From elders' testimony, we know that long ago people had the ability to keep the shapes of the landscape in their minds: by traveling along a shoreline, they were able to make a kind of mental map. From experience at the water's edge, they could make for themselves a birds-eye view. But most of us today need the story to let us see Basket Lady's shape on the land.

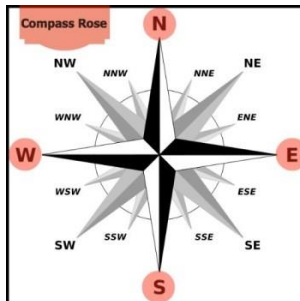
[Photograph of Stephenie Blackford courtesy of the family]

For more information on Stephenie, look for her in the "Notable Leaders" section.

difəx<sup>w</sup> łushuyləp (This is what you folks will do.):

### 1) Map, Treasure

- Make a birds-eye view map of the room(s) in which you do your studies. On the map, at the area where you sit, place a note labeled “treasure”.
- Write directions to the treasure from the entrance on your map, and draw arrows on the map for someone to locate the treasure.
- Reflect: Imagine if you rode a canoe into your map area, would there be places where you could name an area ‘narrow opening’, or ‘place where you drag your ride’? Are there other names you can think of for names of areas on your map?
- The ‘Treasure’ is you. Our elders say you are a treasure in the hearts of your family and in the future of your community because of who you are. Our elders would be happy that you are learning and sharing. Your smile is precious.
- Optional: Decide on a treasure and make a treasure map for a family member or friend to find the treasure. Give a note of map directions to one place, where you will have put another note leading to the treasure.



### 2) Map, Place Names

- Go to the Tulalip Lushootseed Language Department’s website, in the Puget Sound Geographical Names section, <https://tulaliplushootseed.com/places/>. Using the map at the beginning of this lesson plan, find the locations for the following numbered areas on the Language Department’s map and put the English meaning. That information can be found by clicking on the sign posts in the Language Department’s map for the location.
  - 2. č̣ḳaʔqs (Priest Point) \_\_\_\_\_
  - 5. Camano Head (č̣<sup>w</sup>uyšəd) \_\_\_\_\_
  - 6. č̣əč̣əsəli (Hat Island) \_\_\_\_\_
- Optional: Click on the tab at the bottom of the sign posts to hear the Lushootseed pronunciation of the place names.

Teacher Section:

difəx<sup>w</sup> ʈushuyləp (This is what you folks will do.):

Reflect on Stephenie Blackford's story. Note the parents' concern and working to find a solution. Note the landforms and areas mentioned. Note the background of the story, which must have been during the time when humans and animals were all the same, an old story.

As children learn map skills, and develop their geography awareness, reflect on the ways cultures have understood their directions and places.

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  - 2. čʰaʔqs (Priest Point) Rock Point
  - 5. Camano Head (x<sup>w</sup>uyšəd) Lots of deer
  - 6. čəčəsəli (Hat Island) Child's soul

Recommend students look for other places from the story, e.g., Snoqualmie and Skykomish.

- Optional: Click on the tab at the bottom of the sign posts to hear the Lushootseed pronunciation of the place names.

# Notable Leaders



Stephenie M. Charley-Blackford

May 3, 1931 to May 20, 2010



Tammy Taylor holding Dolls made by Stephenie Charley-Blackford

Stephenie Charley-Blackford, was the daughter of Tommy Charley and Lillian James, and the granddaughter of Agnes James. Agnes James was the daughter of Charles Jules, the last of the hereditary Snohomish leaders to be appointed by the United States government to hold an official position as the representative of his community.

Stephenie remembered her grandmother teaching her how to get a drink of water from a horsetail, how to make a cup from a skunk cabbage leaf, how to find the little plant underfoot that would heal a cut or cure a sore throat. From Agnes, Stephenie learned how to bead and weave cedar. As she taught, Agnes told stories, some serving as lessons that applied to recent misbehavior, and many more just so that Stephenie would have them to pass on. In the 1990s, when the Tribes established the Cultural Resources Department, Stephenie heard her grandmother's voice telling her to "get in there and teach people how to make baskets before it gets forgotten."

So Stephenie "got in there" and taught a generation of new weavers how to make baskets, mats, hats, and dolls. Among her pupils was Lance Taylor, Lizzie Krise's great-grandson, now a master weaver. As she taught, Stephenie would tell her grandmother's stories, just as she had been told them when she was a learner.

Agnes James was famous for her dolls, which have been seen in the collections of the Smithsonian Institution and the Burke Museum. She began making them one Christmas when Stephenie asked for a baby doll, the kind you could buy at the store. Judy Gobin recalls that Agnes said, "You don't want a doll like that. You want a doll like us." She stayed up all night making a cedar doll for her granddaughter. As Stephenie grew older, Agnes would make just the head and shoulders of a doll and then have Stephenie finish it. Still later, Stephenie was entrusted with making the whole doll.

(<https://tulaliplushootseed.com/dx%CA%B7s%C9%99hubtx%CA%B7-story-tellers/lalacut-agnes-jules-james/>)