

Lake Forest Park Map Key

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Number Key Images

1. Hamma Hamma River Valley, massacre of native fishing camp by U. soldiers, on revenue cutter, *Jefferson Davis*, in early December, 1856.
2. **Ahtsch-q-cud**, noble husband of many wives, now The Brothers peak. Peter Rogeres, Duwamish Chairman, to Thomas Talbot Waterman, "Mount Rainier And The Olympic Mountains," in, Clark, Ella E. *Indian Legends Of The Pacific Northwest* (Berkeley, Los Angeles, London: University of California Press, 1973), pp. 28-29.
3. Duckabush River Valley
4. Gap between The Brothers and Mt. Constance where **Tahoma** (Mt. Rainier) lived with *Ahtcsh AH kud*, before moving to her present site after fighting with his wives. Clark, *Ibid.*, 1973, adapted from Edmond Meany, p. 29.
5. Mount **Dosewalips**, another husband with many wives. Now Mt. Jupiter
6. Dosewallips River valley.
7. *Ee LOOLTH*, Mt. Constance, wife of *Ahtsh AH kud / Dosewallips*. Rogers in Clark, *Ibid.*, p. 28.
8. *Dkh Tsuh kwi*, club moss pods, S'Klallam, *Noo ts KWEEL*; **Noo-sohk-um** on Pt. Elliott Treaty, locating the site of the Fort Kitsap-Port Madison Suquamish Indian Reservation and the present-day town of Suquamish on Agate Passage. Waterman, T. T. "Names Of Places On The Shore Of Puget Sound Near Seattle," *Puget Sound Geography*, ms 1864, Smithsonian National Anthropological Archives, "Names of Places on the West Side of the Sound, 1920, #28".
9. *Khwahlj*, "Salt water," Admiralty Inlet, Puget Sound.
10. *Qe qe Wai dut*, Kinnikinnic, *Arctostaphylos uva-ursi*, "bear grapes". A mildly narcotic plant whose leaves were dried and smoked.
11. *Sheel SHOL oo tseed*, "Mouth of **SHEEL shol** (Salmon Bay). **Ci'lcol**, "Salmon Bay," Waterman, T. T. "The Geographic Names Used By Indians Of The Pacific Coast," *The Geographical Review*, Vol. 12, Pt. 2 (New York: Taylor & Francis, Apr 1922), pp. 175 – 194), "Names Of Places On The Shore Of Puget Sound Near Seattle," pp. 187-189., p. 187, #3, 4.
12. **Dugh-Shil-Shol**. "2 large houses 10 X 20 fathoms + large house used as Potlatch H[ouse]," in: *Number of Duwamish Villages on White River Valley In The Court Of Claims Of The United States The Duwamish, et. al, Tribes of Indians Claimants, No. F-275 vs. The United States Of America, /defendats. Claimants Exhibit W-2, Filed October 3, 1927 Court Of Claims.*

13. *Du TLHUCH*, Green Lake. "This lake furnished quantities of suckers and perch, which were taken in basket traps. Salmon also entered the lake [via Ravenna Creek]". Waterman, *Ibid.*, 1922, "Names Of Places In Lake Union And Lake Washington," pp. 189-194, #32-194, p. 89, #39.
14. Ravenna Creek, draining Green Lake into what was once the Union Bay marsh, since filed in with city garbage and debris and now site of University Village. In 1978, Duwamish elder, Lottie Fenton, told me about a white deer that lived in what is now the Wallingford neighborhood. A rare phenomenon, the black dots near the image signify notes of its "song," is supernatural power.
15. *S hlu WHEELH*, "Perforation for a canoe," Union Bay Marsh. Waterman, *Ibid.*, 1922, p. 189, #38. Water flowing through the marsh produced narrow passages barely seen except by the women of the *S hlu weelh AHBSH* (*S hlu Wheelh* people) who remembered their constantly shifting patterns. Placing the bow of a narrow, sharp-nosed *Deet weelh* canoe at the opening of a channel, they would grasp vegetation on each side and pull the canoe forward to where in the marsh they wanted to go.
16. Burn. Burned areas Shows up in the record book notes accompanying William Carlton's survey of townships T26NR3E, completed on February 6, 1869, and township T26NR4E, completed on February 9, 1869 (the 26th rank of Townships north of the Oregon Base Line, and the 3rd and 4th ranges (columns) east of the Willamette Meridian).
- a. A township, thirty-six miles square, six miles on a side, is made up of 36 square-mile sections arranged bustrophedon – back and forth: as the ox plows – with section one at the township's northeast corner, section 6 at the northwest corner, 7 directly beneath 6, and so on, back and forth, to section 36 on the southeast corner. On regional maps townships are arranged north and south of the baseline and east and west of the meridian whose intersection is about 4 miles west of downtown Portland, OR. More than 26 such intersecting coordinates surveyed in the United States have been used to map it.

17. *Liq teed*, "Colored, red": Licton Springs Park. The surface of water percolating upwards has a petroleum sheen and deposits algal filaments containing ferrous oxide (Fe^3O^2). These baked provide a reddish-brown pigment used as a base for cosmetics and paint for objects and large implements used in the *Sbututdaq*, "Spirit Canoe" ceremony carried out during the winter solstice. Waterman, T. T. "The Paraphernalia of the Duwamish "Spirit Canoe" Ceremony," Museum of the American Indian, Heye Foundation, Indian Notes, New York: 7 (2): 129-248, (3): 295-312, (4): 535-563. When the road to the land of the dead was believed open, ghosts lonely for human company visited the land of the living and kidnapped their souls. Increase in infant and aged mortality during this coldest part of the year was attributed to the activity of lonely ghosts.

- a. A person who believed their soul had been kidnapped hired a team of ceremonialists to come to the longhouse and carry out a dramatic journey to the ghost village, retrieve the soul and return it to its owner. Ceremonialists created an elaborate array of large whale-shaped spirit boards and smaller upright figures painted white, black and red (from Licton Springs) that were used in the ceremony in a longhouse that might last five to seven consecutive nights. It was dramatized at night because day and night were opposite in ghost land, and ceremonialists needed spectral daylight to find their way.
- b. Duwamish elaborated this ceremony more than any other group, and residents and visitors sang to support the ceremonialists as they carried out their journey, keeping time by beating decorated cedar staffs against roof planks, creating a roar that carried for miles in the cold night air. Reaching the ghost village, the ceremonialists battled ghosts (played by boys shooting flaming arrows to ricochet off the roof planks with showers of sparks), to recapture the soul, and returned the way they came, returning it to its host in a moment of gasping emotion. One young observer later said that he was "scared out of his wits".

18. *Sloq qed*, "Bald Head," a cranberry bog surviving today as the Denny Marsh, sans cranberries, on the North Seattle Community College Campus. After the economic collapse of 1893, David Denny moved his family to the area where he had earlier hunted elk. Waterman, *Ibid.*, 1922, p. 190, #52.

19. Oak Lake. Acorns, *chads*, were gathered in the area. Gibbs, George, MD. Niskwalli-English, English-Niskwalli Dictionary (Washington City, U. S. Government Printing Office, 1876), p. 356, a large Garry oak forest grew at the present site of Oak Tree Village Center and the old Oak Lake School (many oaks still do). The lake was centered near the intersection of 107th Street and N. Midvale Avenue.

20. *Sees AHL tub*, "Calmed down a little," Haller Lake. Thompson, Dr. Nile, in Thrush, Coll. *Native Seattle Stories From The Crossing-Over Place* (Seattle and London: University of Washington Press, 2007), pp. 220-221 #3. Dr. Thompson believes Haller Lake and Bitter Lake were places where people hid from northern raiders appearing on the Sound to capture and enslave women and children to rebuild their populations devastated by smallpox and other epidemics in the 1780s. The presence of shell middens by several of these lakes would appear to confirm this. Waterman, *Ibid.*, 1920, "Indian Names for Places About Seattle," p. 156, No. 9.
21. *CH AHL kwa dee*, "Black caps," *Rubus leucodermis*, collected here. Bitter Lake. Waterman, *Ibid.*, 1920, No. 8.
22. Burned area, burning in progress.
23. Ronald Bog. A cranberry bog.
24. Echo Lake. Crabapple trees grew nearby.
25. *SAH tsu*, "Face," Lake Ballinger, known earlier as McAleer Lake. Waterman, *Ibid.*, 1922, p. 190, #57
26. Chase Lake. A rest spot on the trail from Lake Washington to Puget Sound.
27. Topographic divide near the present Five Corners roundabout where the trail from Lake Washington, Lake Ballinger and Chase Lake crossed into the watersheds draining into Puget Sound. In use probably for thousands of years, it continued to a fishing camp near Edmonds marsh. The divide is located between 220th and 224th Streets S.W. and 88th and 84th Avenues West.
28. *Bis Ol AHL*, "Place of cattails, *Typha latifolia*." Edmonds Marsh. A seasonal fishing and gathering camp made up of temporary cedar and reed mat shelters and drying racks frequented by Duwamish, Suquamish, Snohomish and Snoqualmie stood near here. Cattail leaves were woven into mats, and the round pithy fruiting stems were sewn into springy mattresses.

29. *Sbahl*, “a person undergoing the ministrations of a shaman, a patient”. Waterman, *Ibid.*, 1920, “Indian Names for Places About Seattle. Map A”, p. 145, No. 2. Curing rites were presumably carried out here, near Shell Creek, having to do with restoring one’s health, personal power or warding off hostile influences. The human psyche had many facets, and it was believed that individual traits or gifts came via supernatural agency. The idea survives in English descriptions of talented people being ‘gifted’. People approached prospective guardian powers, *SKLAHL ee toot* beings, during vision quests, carried out beginning in adolescence to seek power. A person might have many such powers, giving skills or strengths that could be inherited or obtained over the course of one’s life. Another class of power, *Khu DAHB*, had to do with illness and death. These were typically associated with shamans who had the power to cure or to cast spells bringing about injury or death.
30. Halls Lake, Lake Stickney. A branch trail from Lake Ballenger reaching these lakes headed north to open hunting lands near Martha Lake, Lake Stevens and points north.
31. *CHA AHL qo*, “Digging in the water,” Thompson in Thrush, *Ibid.*, 2007, p. 253, #116. The name identified a channel connecting *Wi SAHL pubsh*, “Sand people,” Thompson in Thrush, *Ibid.*, p. 253, #117, likely referring to spirits inhaling springs bubbling up locally. At the point, Mud Lake, has been recently restored at Sand Point. “Digging in the water,” likely refers to harvesting *SPAY qwots*, wapato, “Indian potato,” *Sagittaria latifolia*, cultivated in aquatic gardens there and in shallows around the lake. In spring people gathered its unfurling, vitamin-rich leathery green leaves, and in winter, women waded into the frigid water to wiggle up its starchy corms from the mud with their toes.
- a. The channel, lake and point also figured in a legend describing a hunter who chased an elk toward the lake shore and jumped on its back to kill it, as was sometimes done. But his shirt got caught in its antlers, whereupon the animal dove deep into the water. About a month later, the bodies of the hunter and the elk were found at Richmond Beach, presumably having passed through a subterranean channel connecting Mud Lake to Puget Sound. Bass, Sophie Frye. *When Seattle Was A Village* (Seattle, Wash. Lowman & Hanford Co., 1947), p. 48. The annual rise and fall of lake levels during believed to be connected to tidal action on the Sound appears to have given rise to a belief in subterranean channels connecting the bodies of water.

32. *KHAH chu*, “Big Lake,” Lake Washington. Lake Sammamish was *KHAHT khat chu*, “Second Lake,” and Lake Union, *KHA-ah chu* (with a glottal stop or pause between the first and second syllable making it a diminutive “Littlest Lake”). Despite a short portage over the Montlake divide between Lakes Union and Washington, the lakes were considered a single system, a *dzi LAH letch*, “crossing place,” making a concatenated watercourse that provided a major route crossing the Puget lowland to and from the Issaquah Alps and foothills of the Cascade Mountains, even over the latter into the Columbia basin.
33. *Tu DAH hud ee*, “Snowberries,” *Symphoricarpos alba*. Waterman, *Ibid.*, 1922, p. 190, #48. Boiled berries, mashed, whipped into a froth and sweetened with salmonberries are called “Indian ice cream”. Raw berries are poisonous, but one or two could ease an upset stomach. Pojar, Jim., Machkinnon, Andy, Eds. *Plants of the Pacific Northwest Coast* (Canada: BC Ministry of Forests and Lone Pine Publishing, 1994), p. 70.
34. *SLAH gwul ah gwuts*, “Cedar bark”. This and another nearby place name, *Khwukh WEE yah qwais*, “Pulling on a line made fast to something” suggests the practice of pulling off strips of cedar bark from trees to strip from it the finer inner bark used to make baskets; Waterman, *Ibid.*, 1922, p. 190, #49, #50. Dr. Thompson translates the second place name, “Hunting by looking at the water,” suggesting hunters captured game who came to drink from the lake. Thompson in Thrush, *Ibid.*, p. 254, #121.
35. *Tu KHU beed*, Waterman, *Ibid.*, 1922, p. 190, #51. *dxWXo”o’o’bud*, “Quieted place,” Thompson in Thrush, *Ibid.*, 2004, p. 254, #122. The mouth of Thornton Creek, the largest stream in Seattle north of the Ship Canal, and site of the village of *Tu Khu beed / Dua-hoa-bun, Duwamish et. al.*, *Ibid.*, 1927, List Y-2. The cranberry bog, #18, and perhaps Ronald Bog, # 23 were drained by Thornton Creek.
36. *Tseekh tseekh AHL tu*, “Osprey’s house,” Waterman, *Ibid.*, 1922, p. 190, #53. Dr. Thompson corrects Waterman’s “Eagle’s house,” as Osprey’s house; Thompson in Thrush, 2007, p. 254, #124.

37. *Khwee yah QWAH de AHL tu*, "Thunderbirds' house," at the edge of a bluff overlooking the lake, Waterman, *Ibid.*, 1922, p. 190, #54. In myth, these awesome creatures were said to cause thunder by flapping their wings and winking lightning from their eyes, bringing storms and catastrophe. Locally, they were said to nest in trees.
- a. California condors, *Gymnogyps californiensis*, also sometimes nest in trees, and the last wild condor was sighted in Coulee City, Washington, in 1904. This could be the site of a condor rookery. Spreading their great wings, the birds would have spiraled aloft on dawn thermals arising from the shore bluffs here. But birds associated with thunder could be smaller: the size of a gull, or, in the case of the Swainson's Thrush, "Thunder's child," active during thunderstorms, less than a foot long but filling the troubled air with unforgettable song as they ascended in dark gyres.
 - b. The dark dots on its breast represent Thunderbird's power, the notes of its song and the voice of thunder. Turner, Harriette, *Ibid.*, 1976, p. 67.
38. *Stlhup qs*, "Deep promontory," said to be a dangerous place. "people swimming here formerly were "taken away" by something supernatural." Waterman, *Ibid.*, 1922, p. 190, # 55. Drownings were said to be caused by *DZUH gwah*, sucking monsters with a long noses that inhaled their prey.
39. *Bs CHUT lah*, "boulder," Waterman, *Ibid.*, 1922, p. 190, #56. At low water before the lake was lowered 9 feet in 1916, this enormous glacial erratic stood only a few feet above the surface. Since then, it dominates the shore, as large as houses built around it. One adjacent to it was built by Kurt Stampe, a city engineer who made sure that his deck bordering one side never touched its moss-covered surface, protecting it from vandals with spray cans. I believe its enormous presence marked the foot of trails leading inland, connecting with other trails traversing the lowland.
40. *SAH tsu tseed*, "SAH tsu mouth," Waterman, *Ibid.*, 1922, p. 190, #57. The mouth of McAleer Creek, heading in Lake Ballinger. Site of the village of Sazo-Chaghin, *Duwamish et. al.*, *Ibid.*, 1927, Village list Y-2.

41. *SAH tsu*, “Face,” with its islet eye and elongate mouth inhaling and exhaling fish as part of their life journey presents a vision of a supernatural feature more than six miles in extent, not a narrative myth, but a living presence opening its mouth to receive anadromous fish: salmon and steelhead trout, migrating upstream to spawn in the lake and die, and carrying their children back to the lake and sea.
- a. Unlike the *Dzuh gwah* that sucks in victims and consumes them, *SAH tsu* nurtures the Salmon People through death, rebirth and life as the mythic race *DOH kwe bahl*, the Changer / demiurge, had promise to surrender their robes of flesh to humans if they would treat them with respect and honor them with song during first salmon ceremonies. *SAH tsu* also nurtures humans who depend upon her beneficent action to sustain them in their journey until they, too, enter earth’s transforming embrace.
42. *STAH tah bub*, “Lots of people talking,” Waterman, *Ibid.*, 1922, p. 190, #60. The name may have referenced the sound of waves driven by persistent southerly winds to crash on the shore here, or native and white people gathered at the community generated by the logging railroad and long pier John Fish built out into the lake in the early 1900s.
43. *Sts KUL*, “A certain small bird”. Waterman, *Ibid.*, 1922, p. 190, #59, Lyon Creek. This and another place name, *Tchet CHAHL*, probably at the mouth of the unnamed Tributary 0056, called by some Cat’s Whiskers Creek, sound enough alike to resemble *Schuh chl*, “Wren,” Turner, *Ibid.*, 1976, p. 66, a bird with another beautiful song.
44. *Tsubt AHL tu*, “Red Elderberries house,” flat land at the mouth of Swamp Creek. Waterman, *Ibid.*, 1922, p. 190, #62. Red elderberries, *Sambucus racemosa*, were boiled into a salad sauce, and deer loved the berries. Pojar and MacKinnon, *Ibid.*, 1994, p. 70.
45. *Tulhq AHB*, Swamp Creek, “The other side of something, opposite side of a log,” Waterman, *Ibid.*, 1922, p. 190, #63, #66. This large tributary drains a claustrophobic morass of vegetation and forests in which I grew up. Its course is constantly blocked by obstacles, and “the other side of one log after another” is a perfectly apt description. Yet, somehow, very large salmon managed to make their way all the way up to near to my house in large numbers in the early 1960s.
46. *Pat KE dub*, Patkanim, Snoqualmie war leader and chief, leading a mounted group of his people to hunt, fish and gather *Spey qwots* at the lake.

47. *Tlah WAH dis*, “Something growing or sprouting,” Waterman, *Ibid.*, 1922, p. 190, #64, possibly referencing #46, somewhat in reverse. Also, *TL³ahwa’dis*, “Something planted erect by a house fire,” Waterman, *Ibid.*, 1920, “Duwamish villages on the eastern side of the Sound,” p. 137, A 90. In village lists W-2 and Y-2, the Duwamish did not include this village, apparently because it was considered a Sammamish rather than a Duwamish village, although Arthur Ballard wrote that he considered the Sammamish more closely related to the Duwamish than the Snoqualmie.
48. *SKHAH, tshu gwus*, “Where the lake becomes elongated,” Waterman, *Ibid.*, 1922, p. 190, #65. The northern lake narrows to receive the waters of *Sts AHP*, “Black cottonwood,” *Populus balsamifera*, named after the immense deciduous trees rising grandly from each levee of the river watering them. The majestic double colonnade marking the river’s intensely meandering passage gave it a glorious name anglicized into a susurrant Sammamish. “The Sammamish...were affiliated with the Duwamish rather than with the Snoqualmie,” Arthur Ballard in Smith, Marian W. *The Puyallup-Nisqually* (New York: Columbia University Press, 1940), p. 17.
- a. Another name for the river, *Squaux, Esquoahkh*, as in *Issaquah*, the city and the creek entering Lake Sammamish at its head, contains the root, *q^wu?*, “fresh water,” naming it as a stream that ultimately becomes the Sammamish. Bates, Dawn., Hess, Thom., Hilvert, Vi. *Lushootseed Dictionary* (Seattle and London: University of Washington Press, 1994), p. 193.
49. *QWAI ted*, “across,” Waterman, *Ibid.*, 1922, p. 190, #67. A bluff south of the mouth of the Sammamish, on the northeastern shore of Lake Washington.

Circled Images, “telescopic views”

- A. *HMS Chatham*, brig, along with *HMS Daedalus*, tenders to *HMS Discovery* of Vancouver’s diplomatic, exploring and charting expedition of 1791-1795.
- B. *HMS Discovery*, Captain George Vancouver’s flagship.
- C. **Native people in dugout canoes of *Tlai* type**, “Nootkan, Chinook,” large with high freeboards and elevated prows looking much like an animal head.
- D. **Drift afloat on the Sound**. Wood debris, shrubbery and often entire trees with huge root masses were carried downstream by rivers in flood to the Sound and wash up on beaches as driftwood.
- E. **Bow of northern war canoe** with war party enroute to raid on the Sound.
- F. **Weirs of willow and cedar branches/withes** set on creek draining into Green Lake to catch fish, notably sockeye salmon spawning in lake tributaries like Ravenna Creek. Waterman, T. T. “Notes On The Ethnography Of The Indians Of Puget Sound,” *Indian Notes And Monographs, Miscellaneous Series No. 59* (New York: Museum Of The American Indian Heye Foundation 1973), pp. 14-15, Plate d. 9/7098.
- G. **House group/winter village at mouth of Thornton Creek, *Tu KHOO beed***, “Quieted place,” Waterman, T. T. “The Geographic Names Used by Indians Of the Pacific Coast,” *The Geographic Review*, Vol. 12, Pt. 2, (1922), p. 190, #51.
“**Dua-huabun**, “1 medium house, 8 X 16 fathoms”, Village list Y-2, *Duwamish et. al, tribes of Indians, vs. U.S.A.*, 1927.
- H. **House group/winter village, at mouth of McAleer Creek, *S AH tsu tseed***, “Mouth of SAH tsu,” Waterman, *Ibid*, 1933, p. 190, #54. Sazo-chaghin, Y-2, *Ibid.*, 1, 8 X 16 fathoms. Y-2, *Duwamish, et. al. Ibid.*, 1927.
- I. **House group / winter village near mouth of Lyon Creek, *Sts KUL***, “a certain small bird,” or Tributary 0056, *Tchet CHAHL*, Waterman, *Ibid*; 1922, p. 190, #59, #61. **Tho-chu-Achel**, 3, 8 X16, Y-2, *Ibid.*, 1927. Possibly, *S chuh chl altkhw*, “Wren’s house,” from *schuh chl*, “wren,” Turner, Harriett, *Ethnozoology Of The Snoqualmie*, ts, np, Second Edition, Revised, 1976, p. 66., and *Altkhw*, “house” .