

# luuc k<sup>w</sup>i sǰǰčidupuł:

Listening for the ǰǰč of the Land

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A dissertation  
submitted in partial fulfillment of the  
requirements for the degree of

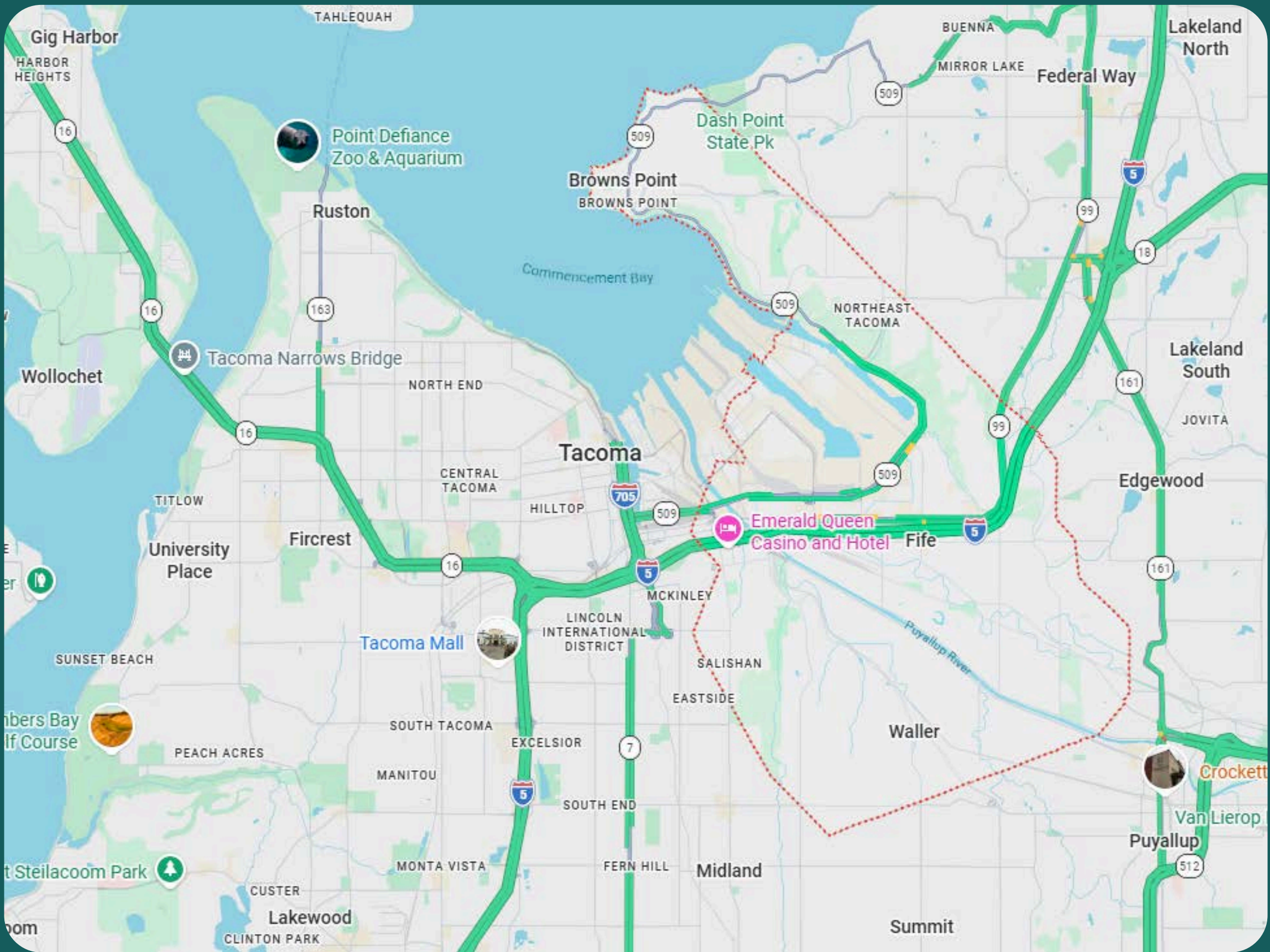
Doctor of Education

University of Washington  
2026

Reading Committee:  
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Dr. Dawn Hardison-Stevens  
Dr. Zalmaj ʔəswəli Zahir

dx<sup>w</sup>?a  
positionality

Positionality  
tiił puyaləpabš  
tx<sup>w</sup>əłšucid teacher  
bəqəłšuł Cohort 2026



## Washington State Pierce County Shores of Puget Sound

18,061.5 acres (Nagle et al., 2011)

Urbanized:

- Tacoma
  - City of Puyallup
  - Milton
  - Fife Heights
  - Fife
  - Edgewood
- (Google, n.d.)

Puyallup Reservation (Google Maps, 2026)

# ṣx̣ilịx̣č̣ə̣ł

## Our Battle

- colonization
- development
- disconnection from our land



# tx<sup>w</sup>əłšucid

Southern Puget Sound  
Lushootseed

1. s̥xud̥xud – vocabulary
2. x̥əč – “intent,” “knowledge,” heart/mind,” “information,” “mind,” “teachings,” , “thoughts,” “feelings” (Hilbert & Zahir, 2003b; “mind, inner thoughts, sense, understanding” (Bates, et al., 1994, p. 260)
3. g<sup>w</sup>əd<sup>z</sup>adad – “from the Mother Earth, from Nature” (Puyallup Tribal Language Program, 2019, p. 59)



Reuben Wright  
ti tudscapa?

# Ḫəč

“intent,”

“knowledge,”

heart/mind,”

“information,”

“mind,” “teachings,”

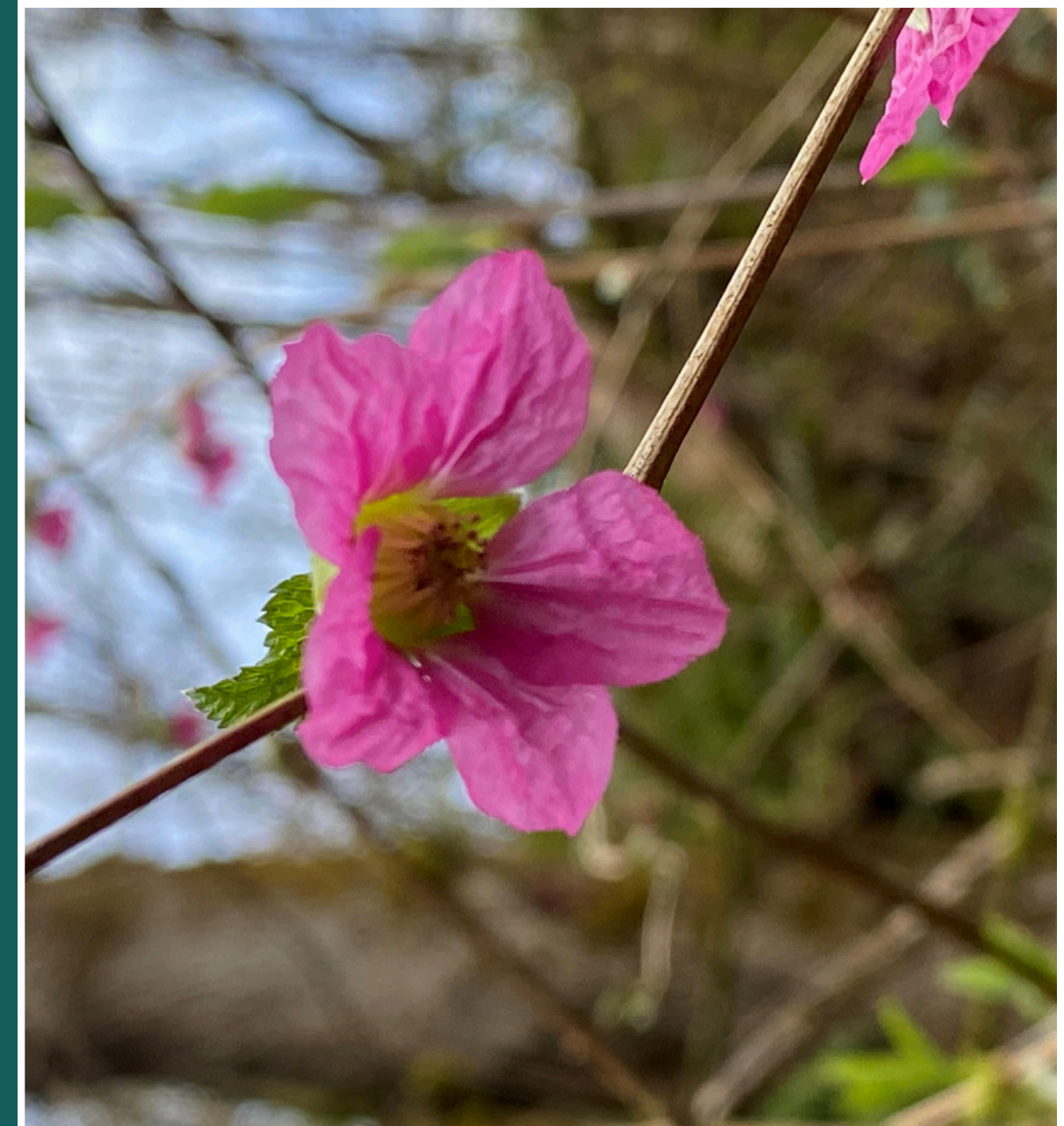
“thoughts,”

“feelings”

(Hilbert & Zahir, 2003b)

“mind, inner thoughts, sense, understanding”

(Bates, et al., 1994, p. 260)



# g<sup>w</sup>ədzadad

“teaching from nature” (Puyallup Tribal Language Program, 2019; Zahir, 2022b)



# huyisəbtag<sup>wil</sup>

ontological generative  
relationships

1. All things are related.
2. All things are in moral balance with the Changer.
3. All things in the Natural world are in moral balance with each other
4. Relationships between humans and the natural world existed before people.
5. Humans were created so that we had to fulfill these relationships.



# dəx<sup>w</sup>k<sup>w</sup>atəlik<sup>w</sup>

purpose of research

1.

tuwələx<sup>w</sup>tx<sup>w</sup> ti huyisəbtag<sup>w</sup>il.

Strengthen generative ontological relationships.

2.

hig<sup>w</sup>əd ti ?acitəlbix<sup>w</sup> xəč.

Respecting Native Ways of Knowing.

3.

Justice, Self Determination

4.

tu?əł<sup>'</sup> ?acitəlbix<sup>w</sup>

Future Generations



# tiit šəg<sup>w</sup>t

the route



## 1. Cushman

(Nagle et al., 2011)

## 2. Kô'yôb\*

(Waterman et al., 2001)

## 3. dx<sup>w</sup>wadačəb/dx<sup>w</sup>wadabšəb

(Ballard, 1929; Haeberlin & Gunther, 1930;  
Smith, 1940; Waterman et al., 2001)

## 4. puyaləp

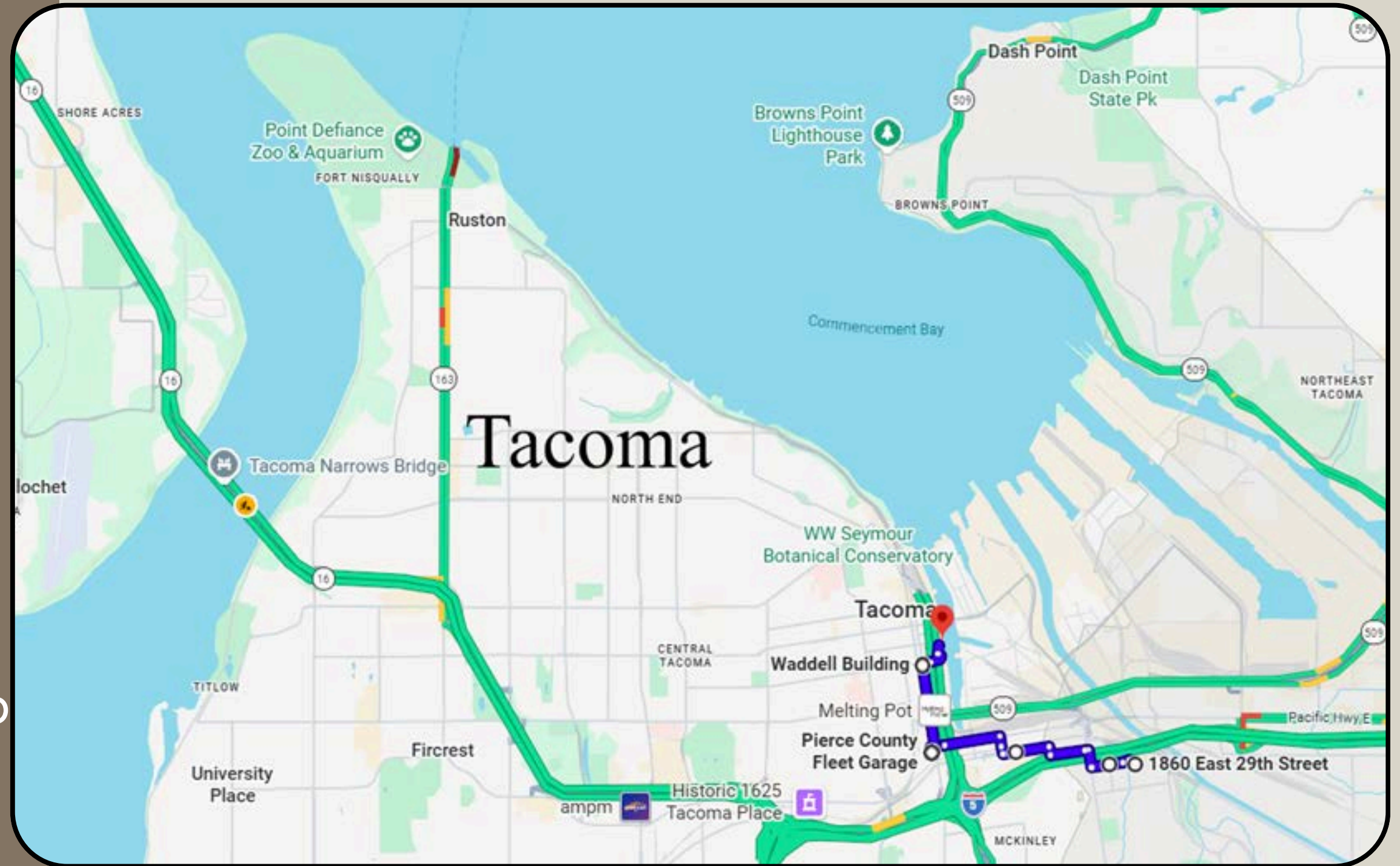
(Ballard, 1929; Haeberlin & Gunther, 1930;  
Smith, 1940; Waterman et al., 2001)

## 5. tupuyaləpucid

(Ballard, 1929; Haeberlin & Gunther, 1930;  
Smith, 1940; Waterman et al., 2001)

tiit šəg<sup>w</sup>ʔal ti całəłali  
the route in Tacoma

1. Cushman
2. Kô'yôb\*
3. dx<sup>w</sup>wadačəb/dx<sup>w</sup>wadabšəb
4. puyaləp
5. tupuyaləpucid



# swiliq'w ?ə k'wətalik'w

research questions

1.

stab k'wi s'xəčidupuł ?ə tił puyaləpabš ?al ti  
sləxil.

What Ancestral Knowledge about Puyallup Land exists within the  
Puyallup Community today?

or

What inherited knowledge does the Puyallup Land have about the  
Puyallup People today?



# swiliq<sup>w</sup> ?ə k<sup>w</sup>atəlik<sup>w</sup>

research questions

2.

?uxid k<sup>w</sup>i ?u?ay?g<sup>w</sup>astəb ?ə k<sup>w</sup>i sǰəčidup tił  
puyaləpabš.

How does knowledge about Puyallup Land affect Puyallup  
Community members?



# METHODOLOGY



cəlac  
dx<sup>w</sup>g<sup>w</sup>alčšid

five teachers

c'əbqid

brain

ǰəč

untranslatable  
concept



# luuc ti ǰǣčs hǣlg<sup>w</sup>ǣ?

Listening to their ǰǣč for a  
specific purpose

Grounded Theory Methods  
informed by ǰǣč theory

- Initial, line-by-line codint
- Focused Coding

(Charmaz, 1996, 2014; Creswell, 2007; Glaser & Strauss, 1967)

# CODING

The relationship between the text, Initial line - by - line codes, and Focused Code

| UH's Narrative   | Line-by-line initial Coding   | Focused Code   |
|--|---|--|
| <p>“What did it really look like?<br/>What... You know, so, that<br/>was just cool to see. Like that</p>                   | <p>visualizing what the area<br/>looked like is the focus of her<br/>memory</p>                                     | <ul style="list-style-type: none"> <li>• Visualizing Past Timescapes</li> </ul>  |
| <p>location is still there and it's<br/>its purpose is different<br/>because the water way's<br/>different, but also</p>   | <p>noting that the location is still<br/>there, but its purpose has<br/>changed</p>                                 | <ul style="list-style-type: none"> <li>• Change/Loss</li> </ul>  |
| <p>that, I never noticed it...<br/>Like, I've never stopped at<br/>that little park or that like,<br/>I've driven Dock</p> | <p>relating her personal<br/>experience with the location,<br/>driven past it, but never<br/>stopped from youth</p> | <ul style="list-style-type: none"> <li>• Personal Experiences at Places</li> <li>• Connections During Youth</li> </ul> |
| <p>Street many a times, and I<br/>used to karaoke down at the<br/>little bar on the end of Dock<br/>Street, you</p>        | <p>sharing her personal<br/>experiences with locations<br/>nearby, usually travelling<br/>from youth</p>            | <ul style="list-style-type: none"> <li>• Personal Experiences at Places</li> <li>• Connections During Youth</li> </ul> |
| <p>know, all the time, on every<br/>Thursday.”</p>   | <p>sharing personal experiences<br/>with places nearby from<br/>youth</p>   | <ul style="list-style-type: none"> <li>• Personal Experiences at Places</li> <li>• Connections During Youth</li> </ul> |

| Focused Code 1 – Forming Connections during youth   |   |   |
|---|---|---|
| Initial Codes   | Related codes   | Observation   |
| 1. relating her personal experience with the location in youth, driven past it, but never stopped   | <ul style="list-style-type: none"> <li>Traveling</li> </ul>                 | Contrasting vocal inflections suggests that the information about traveling is less important to X than later information |
| 2. remembering going through the “east side” (IVC) all the time as a kid, but now just driving through. Relationship with the area has changed. | <ul style="list-style-type: none"> <li>Traveling</li> <li>Change</li> </ul> | “East Side” IVC   |

| Focused Code 3 – Feeling Loss, Grief   |   |   |
|--|---|---|
| Initial Codes  | Related codes   | Observation                                     |
| 1. comparing past features, the huge weeping willow, to modern development, a car dealership | <ul style="list-style-type: none"> <li>Change</li> <li>Grief</li> </ul> | Mannerisms display sadness not conveyed by text |

| Focused Code 2 – Change   |   |                 |
|---|---|-----------------|
| Initial Codes   | Related codes   | Observation     |
| 1. remembering going through the “east side” (IVC) all the time as a kid, but now just driving through. Relationship with the area has changed. | <ul style="list-style-type: none"> <li>Forming Connections during youth</li> <li>Traveling</li> </ul> | “East Side” IVC |

Examples of Initial Codes, Focused Codes, and their Relationships



# ti dsuləhaydx<sup>w</sup>

What I learned

- Personal Orientation
- Honoring through Events
- Traveling/Commuting
- Wanting to learn
- tx<sup>w</sup>əlšucid
- Family
- Childhood 'Timescapes'

# Discussion

layered interpersonal  
timescapes

huyisəbtag<sup>wil</sup>



# Conclusion

## Challenges

- g<sup>w</sup>əd<sup>z</sup>adad
- ǰəč
- polluting tx<sup>w</sup>əlšucid
- Individuality/communality

## Place

- transferability
- hyperlocal potential

dahadubš.  
Thank you.



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