

Spring Goddess Salad

Nettles are one of the most nutritional wild herbs in the PNW. They are an amazing source of calcium, magnesium, protein, and iron. In fact, they contain more calcium and magnesium than milk per cup. In this recipe, similar to a green goddess dressing, we replace our yogurt with nettles and tahini for that creamy consistency. Nettle can be foraged in early spring while still tender, but infamously leave a nasty sting! When gathering always use heavy gloves and plastic bags to protect yourself, and be sure you have identified them correctly.

Never munch on a hunch.



Instructions:

1. Preparing Nettle: When handling fresh nettles always use heavy rubber gloves and tongs to prevent uncomfortable stinging. Heat removes their stingers, so always cook your nettles before eating. Bring a pot of water to a rolling boil and prepare a bowl of ice water. Using your tongs, submerge the nettles in boiling water and set a timer for 2 minutes. Immediately after, submerge in an ice bath for about 60 seconds to cool. Roll your blanched nettles in a clean towel to remove excess water.
2. To make the dressing: Place blanched nettles, fresh herbs, and all other ingredients listed into a blender and blend. Carefully stream in olive oil and extra water, if needed, to thin. The consistency should coat the back of a spoon. Any excess dressing can be stored in the fridge for 1-2 days.

Recipe From:
Braxton Wagner,
Editor

3. To mix the Salad: Slice your radish thin and soak in a bowl of cold water for 10 minutes then drain. Meanwhile, cut your snow peas into slices or shreds as you prefer. Toss your vegetables and some of your dressing together in a large bowl. Top with microgreens and pickled onion to serve.

Tips: Any vegetables or herbs can be substituted to your taste. If you are unable to get fresh foraged nettle, use spinach.

IV

Ingredients:

For the Dressing:

- 1 Cup Stinging Nettle (sub. Spinach)
- 1 Cup fresh Parsley
- 1 Cup fresh Cilantro
- 1/3 Cup Chives or Wild Onion Grass
- Juice of 1 Lemon
- 2 Tsp of Capers
- 1 Garlic Clove
- 1/2 Cup Tahini
- 1/2 Medium Avocado
- 1 Tbsp of Olive Oil
- 1 Tsp Honey
- Salt and Pepper to taste

For the Salad:

- 4-5 Cups Spring Mix or Arugula
- 1/2 Bunch of Radish sliced thin
- 1 1/2 Cup of Snow Peas Shredded
- Microgreens
- Red Pickled Onion

Article from
Marysville Globe,
1938

Coast Salish Plant
Cultivation

Spring Goddess
Salad

I

II-III

IV



Hibulb Issue I Vol. III Spring 2025 Newsletter

*Gardening
With
Native Plants*



Garden of William Woods, 1937

“William Woods is first in Reservation contest.”
Marysville Globe, vol. 47, no. 27, p. 1, July 7, 1938.

William Woods is first in reservation contest for yard and garden improvement, sponsored by the Tulalip Indian Women's club. Contestants were scored on number of points earned for improvements during the period of the contest. Mrs. Ella Steve was second, Mrs. Sarah Sheldon third, Edward Beatty fourth, and Sebastian Williams fifth. Honorable mention was given Phillip Contraro, Ezra Hatch, William Price, Arthur Hatch and Morris Joe. Judges were Donald Saunders, county sanitation officer; H. Jolley of the reservation office staff, and Dr. L. Mittelman, reservation physician. The prizes were: first – double mattress and hand-made quilt; second – chiffon robe; third – dining table; fourth – ironing board; and fifth – embroidered sheets and pillow cases.

Sourced By: *Lf Mowrer, Librarian*

I

Excerpt From the Marysville Globe

Since the arrival of Europeans in the 18th century on the Northwest Coast, colonizers believed the landscape to be naturally abundant, not managed by Indigenous populations. Settlers did not see European forms of agriculture and emphasized the abundance of animal resources such as salmon, with early ethnographers and anthropologists of the time perpetuating the belief that Coast Salish people did not engage in plant cultivation. Yet, plants played an important role in obtaining animal resources such as nets, snares, weirs, etc. needed to acquire animal resources. There is rich ethnographic evidence of a long history of plant management. Approximately 300 plant species are known to be used traditionally by Northwest Coast peoples, with 100 being food plant species. Scholars today accept a definition of plant cultivation and plant domestications that strays from European agriculture.

Evidence of controlled burning was observed by first explorers, believing it to be naturally occurring and not intentional. Controlled burning reduced competition, accelerated recycling of mineral nutrients, increased growth, and more (Peacock and Turner, 2005). Controlled burning is known to have been used for camas and certain berry grounds. Certain plant resources were harvested during a limited amount of time, depending on plant growth cycles, plant reproductive stages, habitat preference, or size preference. Regular soil digging and cultivation enhances root vegetable growth and distributes nutrients, allowing it to accumulate. Replanting propagules and transplanting plants to increase productivity or accessibility was widely reported by ethnographers in the twentieth century. Replanting of propagules was practiced during digging for silverweed roots, clover rhizomes, wild carrots, and chocolate lily.

Digging sticks could be made from western yew, Pacific crabapple, or oceanspray and used for root vegetables such as camas bulbs and silverweed roots. Digging tools allowed “efficient extraction of the root product with minimal damage to ‘root’ segments” (Peacock and Turner, 2005), as well as loosening and aerating the soil. Silverweed, clover, and other root vegetables plots are considered as gardens, having boundaries with post, poles, or natural features. With plots near estuarine marsh, where plots could be extended by adding or altering marsh, the “constant influx of nutrients from regular tidal inundation and alluvial deposits would preclude the necessity for using extra fertilizers to maintain productivity.” (Peacock and Turner, 2005) Rocks and debris would also be removed from beds of root vegetables to facilitate digging. Weeding root patches also increased productivity and removed undesired plants. Furthermore, pruning was used for berries such as red huckleberries, salmonberries, soapberries, and salal berries to increase productivity. Devil’s club and other medicinal plants were also pruned to encourage growth.

The first settlers in the San Juan Islands recorded in 1860 seeing parts of the mountain “had been dug up a great deal by Indians gathering Kamass roots.” Camas beds, wild carrot patches, and bracken fern rhizome sites were some of the resource sites owned by Central Coast Salish family groups. Anthropologists recorded mentions of ownership of plots with marked boundaries from multiple Lummi, Nooksack, Samish, and Upper Skagit sources in the early twentieth century. Nooksack people also reported to anthropologists that individual or families owned plots of wild carrots and other plants, with some sources stating corners of plots being marked with rocks or stakes. Nuwaha (ancestors of Upper Skagit, Swinomish, and

Coast Salish Plant Cultivation

By Ana Ramirez, Education Curator

Samish) sources stated that women owned plots that were fenced using cedar poles and cedar rope. Nuwaha women also passed on the right to harvest from plots to their daughters.

The Northwest Coast is a geographically and culturally diverse area. Cultivation practices vary from tribe to tribe. Coast Salish plant cultivations can no longer be denied. It is important to know the history of Coast Salish plant cultivation with today’s strong food sovereignty movements. More and more Indigenous plant wisdom is being confirmed by archaeological evidence, verifying what Coast Salish people have known since time immemorial.

Sources Cited:
Keeping It Living: Traditions of Plant Use and Cultivation on the Northwest Coast of North America, edited by Douglas E. Deur, and Nancy J. Turner, University of Washington Press, 2005



Annie, Ruth, in Garden, 1930's



THURSDAY, APRIL 3, 2025

3-7 PM Hibulb Cultural Center

**A Resource and Craft Fair to raise awareness for
Child Abuse Prevention Month**

- Meet and greet with programs serving children, families, and victims of crime
- Beading and drum making classes
(While supplies last)
- Snacks provided

For more info, please contact The Children’s Advocacy Center
360-716-5437, childadvocates@tulaliptribes-nsn.gov.

