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Hibulb Cultural Center



& Natural History Preserve



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Traditional Method of Smoking Salmon:

Norman Edson, Photo of salmon drying in a lean-to, 1904, *Everett Public Library*



According to the 1930 booklet, "The Indians of Puget Sound", written by Hermann Haerberlin and Erna Gunther, and published in the University of Washington Publications

Gather review:

From Courtnie Reyes, Tour Specialist



*5 out of 5
Baskets*

"Gather" is a landmark documentary found on Netflix that warrants every bit of acknowledgement. It is an essential viewing for those interested in culture, food sovereignty and social justice. With its captivating storytelling, and heartfelt interviews, the film takes the audience on a journey into the deep knowledge and history of Indigenous food culture in North America. "Gather" not only educates and inspires but also provokes important conversations about food justice and cultural preservation. The film also highlights the importance and commitment of honoring Indigenous knowledge. The film brings light to the strength and wisdom of Indigenous chefs and food activists, who are dedicated to reclaiming culinary traditions and transforming their communities through food sovereignty.

in Anthropology, volume 4, number 1, the Snohomish and Snoqualmie tribes prepared salmon for storage by the method of either drying or smoking. For drying (or for immediate use), salmon were cut open on the dorsal side, with the head, tail and backbone removed, but the skin left on, and the entrails given to the dogs. The salmon pieces were then fastened to sticks and stretched out by means of cross sticks. If the salmon was to be eaten immediately, the sticks were stuck into the ground to be roasted near a fire inside the longhouse or else in a lean-to or shed; these small buildings were built near the winter houses. The backbone was placed over the fire and sucked; the head was also eaten. Dried salmon was called K!aa'a'

From Lj Mowrer, Hibulb Librarian

Before the arrival settlers, Indigenous people had created food systems that were rich in biodiversity and was at the forefront of their relationship with the natural world. Salmon was a dietary staple for Coast Salish people. There are five main species of salmon that return to the Pacific Northwest and provided for the Tulalip people: Chinook, Coho, Pink, Chum, and Sockeye. Families traveled with the salmon runs, building fishing camps. Women and children prepared the catch and men prepared canoes and fishing gear to fish day and night. Other seafood such as dogfish, flounder, trout as well as clams and mussels were part of the Coast Salish diet. Different types of berries including salmonberries, huckleberries, elderberries, salal berries, blackcaps, and more. Camas, wild carrots, and onions and roots such as bracken fern, wood fern, dandelion, cattail, and tiger lily were abundant.

Boiling and steaming the food was one of the most nutritious way to prepare a meal. Watertight baskets were used to boil salmon and salmon eggs, shellfish, and dried meats. Baskets would be filled with water then heated rocks from fire pits would be added to create a gentle boil to cook the food. Clams and mussels were steamed by covering them with hot rocks and seaweed to trap in the steam.

These traditions kept people healthy in body, mind, and spirit. For many Indigenous cultures, physical, social, mental, and spiritual health is interwoven with cultural food systems. Not only did these ways of life keep the people healthy in different ways, it also kept the land healthy. Traditional Indigenous food systems are sustainable and regenerative,

Indigenous Food Sovereignty

From Ana Ramirez, Education Curator

unlike modern diets. Regenerative practices improve land fertility instead of degrading it over time.

Settlers' desire to assimilate Indigenous communities caused Indigenous people to lose access to their traditional foods and its associated knowledge, traditions, and ceremony. Forced removal and displacement caused food insecurity as people no longer had access to their traditional territory and foods. Indigenous fishing rights were constantly put under attack throughout 1865-1960's, despite fishing rights being enshrined in the Treaty of Point Elliot. Lands selected to become reservations were not ideal for traditional lifeways like harvesting and fishing. These ways of life were discouraged by the federal government, who instead distributed rations (to some communities) that consisted of foods such as flour and lard with low nutritional value that would sometimes arrive rotten. In boarding schools, tribal youth were not given enough to eat, or would be given rotten food or food of low nutritional value.

In Tulalip From My Heart, Harriette Shelton Dover details how there was not enough food at the Tulalip board school. Shelton Dover writes about finding worms in the breakfast, recalling the first time she ate the worm filled oatmeal out of hunger and fear of being physically punished for refusing to eat.

Students would spend most of the year at the boarding school, at the Tulalip boarding school students only went home two months of the year. Disruption of traditional family life also meant the disruption of traditional knowledge systems, including the passing down of knowledge. Tribal youth were no longer able to learn and practice fishing and harvesting skills with family, as well as accompanying language, songs, ceremonies, and ways of life. Furthermore, in boarding schools Indigenous youth were taught that their traditional ways of life, including their food practices, were wrong and needed to change. Boarding schools, including the Tulalip Indian Boarding School, taught cooking to the girls and farming to the boys.

Understanding current issues of food insecurity, health conditions, and barriers to

engagement in traditional food systems in Native American communities requires an understanding of the impacts of colonization.

When Indigenous people are able to practice their traditional food ways it preserves their culture, fosters community and promotes sustainability. Food sovereignty is a way for tribes to take control of their own food systems, ensuring cultural integrity and the well-being of their communities. It allows for the reinforcement of Indigenous value systems, which is important to maintaining political sovereignty.

Legislation for the protection of natural resources and the use and funds for tribal access to natural resources is needed. Allies must listen to and work with tribal communities to make this happen.

Indigenous food sovereignty supports biodiversity and sustainability, as well as creates a reductions of ecosystem threats. The continuation of traditional food systems not only creates healthier tribal citizens and communities, but also healthier ecosystems and environments for all.

Save
the
Date:



TULALIP FOUNDATION
Salmon Bake Fundraiser
BENEFITING THE HIBULB CULTURAL CENTER
AUGUST 17, 2024

The banner features a central graphic of a salmon on a wooden rack, flanked by images of salmon on a grill and salmon in a basket. The text is set against a white background with a dark green border.

Historically, many foragable herbs and traditional medicines have been used by indigenous people to help ease PMS symptoms, pain, and irregular cycles that many experience. I have coped with Dysmenorrhea and hormone imbalance for years myself. So, in light of Mother's day I will share with you my own balancing herbal tea blend I use daily. This blend can be used by anyone who experiences a menstrual cycle. Most of the herbs used can be grown or harvested locally in the PNW, but can also be purchased from tea sellers or apothecaries. Feel free to omit or replace any ingredients to personalize the benefits to your body.

Ingredients:

- 1/3rd Cup Dandelion Leaf
- 1/3rd cup Raspberry Leaf
- 1/3rd cup Nettle
- 1/3rd cup Spearmint

Instructions:

If you are using your own foraged herbs make sure that you have identified the plants correctly, harvested from pesticide free plants, and have properly cleaned and dried your plants. "Never munch on a hunch!"

1. Combine all dried ingredients in a bowl and then transfer to a jar or sealed container. Store at room temperature out of direct sunlight.

2. If you have a temperature sensitive kettle or thermometer this tea is best brewed between 195-212 degrees Fahrenheit or 90-100 degrees Celsius. If not, water that is just reaching full boil will be around this

temperature. Brew 1 tablespoon for every 4 cups of water in a tea bag or tea strainer. Wait 10 minutes and enjoy plain, with honey, or any sweetener of your choice.

Tips: Feel free to double or triple the amounts of listed ingredients for a bulk that will last longer for daily use. Hibiscus is known to possibly lower blood pressure. If this is a concern for you, you may omit this ingredient or add it in moderation as I do.

Disclaimer: The information provided is intended for educational purposes only and is not meant to replace the advice of a medical professional, treat, or cure any disease.

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- 1/4th cup Chamomile
 - 1/4th cup Rose Petals
 - 3 TBSP Dried Rose Hips
 - 3 TBSP Hibiscus

Cycle Balance Herbal Tea

Recipe From Braxton Wagner, Editor

