



# MUCKLESHOOT TRADITIONAL FOOD MAP

## HOW TO NAVIGATE YOUR FOOD RESOURCES

LOCATIONS IN PARENTHESES ARE PROPOSED OR FUTURE FOOD RESOURCE SITES AS OF APRIL 2011.



**NORTHWEST INDIAN COLLEGE**  
Xw'le'mi Elh'>Tali'>Nexw' Squil

This map was produced with the guidance of Muckleshoot community members, organized by Valerie Segrest, artwork by Roger Fernandes, graphic design by Annie Brulé, and supported through the Northwest Indian College, United States Department of Agriculture, and the Honor the Earth Foundation.



## The Muckleshoot Traditional Food Map

The Muckleshoot Food Sovereignty Project was launched at the beginning of 2011. This is a two-year program, funded through the United States Department of Agriculture, and the Institute for Agriculture and Food Policy. It is coordinated by Valerie Segrest with the support of the Northwest Indian College's Traditional Plants Program. The Muckleshoot Food Sovereignty project aims to build a culturally appropriate system of health through revitalizing and increasing access to the traditional foods of the Muckleshoot people.

This project began with an assessment of our current community food resources. Rather than listing out these sources in some linear format, a different approach was taken that translated data found from the assessment into an image that speaks for itself. The image was created with the guidance of many voices and took form in a very unique perspective of cartography. The Muckleshoot Traditional Food Map is truly a community-based art project that beautifully illustrates the way the Muckleshoot people view their world. This artwork began in the winter months, rooted from visions of community cooks, hunters, harvesters, fishermen, artists and storytellers.

From the very first version, strategies were created that focused on what we can do today, as a community. For example, we observed the need for gardens that can serve as educational spaces as well as sources of fresh foods. In April 2011, a native berry garden was installed with the help of many hands at the Muckleshoot Tribal College. Simultaneously, the Muckleshoot Tribal School planted a fruit orchard with the assistance of tribal school students and teachers.

As the seasons have changed, the map has grown from many versions and began to sprout its own purpose, structure and goals. It has blossomed into an image that reminds us of what our past relatives fought so hard to protect. It is a tribute to what our leaders and community members work so hard to maintain. It is also a functional tool that can help the Muckleshoot community better navigate our traditional food resources. Ultimately the map can support those of us who are looking to recover our relationship with traditional foods and recreate a system that supports cultural continuity.

Would you like to know more and find out how you can become more involved in this project? Contributions of any knowledge, skills or thoughts around strengthening our food system are highly encouraged and warmly welcomed. This project is not about one single voice, it is a vision for the people and the success of this work highly depends on feedback, ideas and support from the community. In this way we can all be a part of creating a healthier and more secure food system that will grow stronger as we prepare for those to come in the future.

**Valerie Segrest**, is a graduate of the Northwest Indian College and received a Bachelor of Science in Nutrition from Bastyr University in 2009. She now teaches classes on traditional foods and medicines for the Northwest Indian College's Cooperative Extension Department. In 2009 she co-authored the book *Feeding the People, Feeding the Spirit: Revitalizing Northwest Coastal Indian Food Culture*.

**Contact Information** - Phone: (253)876-2832 - Email: vsegrest@gmail.com

**Artist Statement:**  
It has been an honor to work on this important map project for the Muckleshoot Food Sovereignty Project. As a member of the Lower Elwha S'Klallam Tribe, I understand the issues involved in a Native people asserting their right to have access to their traditional foods and placing those foods back into their daily diet. For too long we have been told our traditional foods should be replaced with the foods of the Europeans and Americans; that somehow our own foods were lacking.

What attracted me to the project was the belief that people should be able to create their own "map" of their lands that reflects their connections to the area, not just the longitudes and latitudes and square acreage that western culture uses to chart their property. The map we created shows a cultural and resource-based definition of the land, one more closely tied to the Muckleshoot's ancestor's way of defining their territory.

I wanted to create an image of the land based on the above factors as well as include artifacts that were created to be used as Muckleshoot people went out into their world to gather and hunt and fish. In doing so we are reminded of the intelligence and skill of our ancestors as they designed ways to live in their world. Around the map are images of fishing spears, berry picking combs, and canoe paddles. There are also designs that portray the abundance of foods available to our ancestors and to us. You can see a plant design, a shellfish design, and a salmon design.

I hope other tribes will see this unique map produced by the Muckleshoot Tribe and recognize the benefits of seeing their lands as their ancestors saw it and create their own maps. By doing so, they will take another step towards collectively creating their own definitions and stories.

Roger Fernandes, rbf Fernandes@juno.com

**Community Mapping Specialist Statement:**  
My role on the Muckleshoot Traditional Foods Map, as map designer and advisor on the community engagement aspect of the project, has been an honor from the very start. When Valerie Segrest called to talk about the possibility of creating a map of access to traditional foods in her home community, she touched several chords in my heart, among them a passion for beautiful and effective graphics, teamwork on a project that will touch many people, and a deep belief in the power of good food to effect bodily and cultural healing and wholeness.

My work on the mapmaking team, with Valerie and with Roger Fernandes, is an outgrowth of my longtime work as a graphic artist and visual communicator, but also of my own deep roots in my home community of Vashon Island, and as a place-based environmental activist, working to maintain and sustain the land that gives so generously to us when we care for it with love and diligence. I have seen that any opportunity to reconnect humans with their traditional foods has benefits that transcend the physical to reach the spiritual and cultural roots that connect us all to one another and to the land that sustains us. Food is truly the physical manifestation of our spiritual sustenance.

The opportunity to co-create this map with Valerie, Roger, and an invaluable team of community advisors, has truly been a gift from the Muckleshoot tribe. It has raised my spirit and my faith in the power of your community, in partnership with our team, to envision the future of your relationship to your traditional foods. I treat this map not as a job, but as a gift to be offered back to you, with reverence and respect for the future that you will create.

Annie Brulé, Community Mapping Specialist  
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**FOOD SYSTEM RESOURCES  
AT MUCKLESHOOT**



Managed, protected and preserved by the Muckleshoot Preservation and Wildlife Programs, whose mission is to assist in the perpetuation of game resources within the Point Elliott and Medicine Creek Treaty reserved areas and within traditional hunting areas for current and future generations of Muckleshoot Tribal members. Hunting tags are available to eligible tribal members. Designated hunters can hunt on behalf of single parent mothers, seniors or others in need upon approval by the Wildlife Committee. Meat requests for tribal ceremonies are available upon approval by the Wildlife Committee and per the Ceremonial Meat Guidelines. Meat requests for tribal member funerals do not require committee approval.

Contact: ATOM-ACS Phone: 253-939-3311 Location: Philip Starr Building



Includes: Vashon Dam Beds, Keta Creek & White River Hatchery

**Current Fish/Shellfish Openings**

Information regarding what fisheries are open to fishing; specific dates, times and gear and area restrictions. Contact: Fisheries Hotline Phone: 800-FISH-NOW

**Fisher Registration & Vessel Registration**

Registration of Tribal members who wish to fish and annual validation of those previously registered. For annual validation as a fisher, you must be an enrolled Tribal member, have a current enrollment card, at least 16 years of age, with no outstanding fishery violation penalties or fish tax owed. For vessel registration you must provide proof of ownership. Contact: Fisheries Personnel Phone: 253-876-3111

**Shellfish Issues**

Information regarding training opportunities (spot shrimping in Elliott Bay and clam digging at Vashon Island), shellfish enhancement, harvest management and monitoring for biotoxins ("red tide") is available. Tribal members who wish to harvest shellfish must be registered fishers. Information on access to Tribal property on Vashon Island is also available. Contact: Fisheries Personnel Phone: 253-876-3111

**Fishing Derbies**

The June Kid's Derby, August Family Derby, and Fall Fishing Classic are three fishing derbies sponsored each year at the ponds of the Keta Creek Hatchery, which are specially stocked for this purpose. Breakfast and lunch are served, prizes are awarded and there is plenty of fun for Tribal members and their families of all ages. Contact: Fisheries Personnel Phone: 253-876-3111

**Fish Dinners**

Fisheries sponsors two dinners per year, to which all community members are invited. These are the First Salmon Dinner typically in the second half of June, and the End-of-Season Fish Dinner, which is after Steelhead season in January or February. Both feature salmon, clams, oysters and other traditional foods. Contact: Fish Commission Members Phone: 253-876-3111

**Traditional Springer Drive**

Each spring a traditional White River Spring Chinook Drive is scheduled. This is an event for Tribal members and families. Contact: Fisheries Personnel Phone: 253-876-3111

**Ceremonial and Subsistence Fish**

Fisheries provide fish for ceremonial functions such as dinners and funerals to Tribal members subject to availability. Subsistence fisheries provide fish distribution to elders and Tribal members when available. Contact: Fish Commission Members Phone: 253-876-3111

# PUGET SOUND TRADITIONAL FOOD PRINCIPLES

*In our conversations with elders and traditional foods specialists about what a modern traditional foods diet might look like, we noticed that many Indian people hold common values that are as applicable today as they were generations ago. We call these Traditional Food Principles. They address the physical and spiritual health of individuals and communities, in conjunction with the wellbeing of the land.*

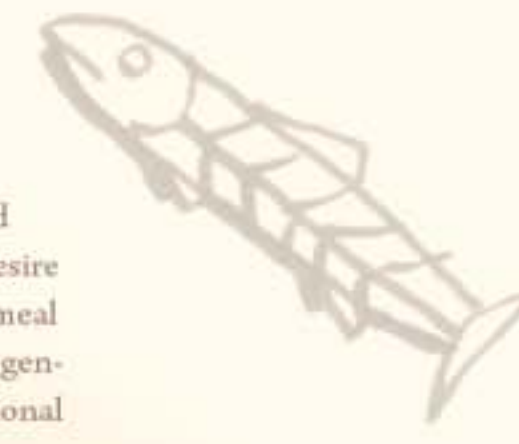


## Cook and Eat with Good Intention

The way we eat is just as important as what we eat. Eating is a reminder that we are human. Cooking is a time to honor the foods we eat, and to pay respect to the life that has been given to nourish our bodies. The food we consume ties us to our place and our purpose in that place. Good intention becomes a part of what we prepare, serve and consume. It is important to thank the plants and animals that gave their life for you to sustain yours.

## Food is at the Center of Culture

People traditionally harvested, processed, prepared and shared meals together. This unity is an integral part of cultural identity, but during colonization, many foods and cultural and family traditions around food were suppressed. Eating helps feed the desire for wholeness within us, and it is amplified when the entire family participates in a meal together. Eating collectively can also be a time when traditions are passed from one generation to the next. Individuals are nourished and enriched, not only by their traditional foods but by sharing with the ones they love.



## Wild and Organic Foods are Better for Health

Wild foods are dense in nutrients and lower in calories, and guarantee that we are getting all the nutrients our bodies need. Processed and refined "foods" (like high-fructose corn syrup) tend to provide empty calories and may only offer part of a food. This contributes to weight gain as our body, in its natural wisdom, craves all the missing parts of processed and refined foods. Intensive agricultural practices deplete mineral content in both the soil and the plants that grow from it. When we eat wild and organic foods, we are supporting a healthier body and a healthier environment.



## Honor the Food Web & the Food Chain

Living in harmony with nature is a Native teaching. As we know, everything is connected. It must be remembered that the ramifications of polluting our soil and our water can be seen in the health of plants, animals, and ultimately ourselves. We have a responsibility to maintain the health of our food system as our ancestors did, so that we pass down a world that will support generations to come.

## Eat Local Foods

Plants breathe, respire and require water. After they are cut off from their food source they begin to die, which means they are losing nutrients and flavor. So, eating fresh food is really important. Think of how you feel after traveling (exhausted, dehydrated, drained, low energy). Food gets tired from travel as well. Eating local is also good for the environment as it reduces the amount of fossil fuels used to get the food to us, and helps support our local economy.

## Eat with the Seasons

A traditional food diet is diverse and is based on the seasons. The power of being in the moment and harvesting what is available ensures that a variety of foods will always be on the menu. Seasonal foods prepare people for seasonal changes as well. For example, eating nettles in spring helps your body to cleanse and detoxify after eating heavy winter foods.

## Traditional Foods are Whole Foods

Traditional foods are "real foods" that have grown in nature—not industrialized foods that have been refined or contain additives, dyes or chemicals. A whole food is alive, and consists of one ingredient: itself. If you read the ingredients list on a pre-packaged food and do not understand the words, or if you cannot picture an ingredient growing in nature, it most likely is not food at all. Think of going to the grocery store with your Great-Grandmother. What would she recognize as food?

## Eat a Variety of Foods

Our ancestors ate more complex foods and so received a greater variety of vitamins and minerals in their diet. Eating many types of foods also helped preserve the diversity of the environment, upholding the entire ecosystem by avoiding over-harvesting of any one resource. We know that diverse ecosystems are healthy ones. Now that people are eating very few foods, due to widely produced crops like corn, wheat and soy, we are losing both our environmental diversity and diversity within our own bodies.



**REATYSOF SHLVS**

*The right of taking fish, at all usual and accustomed grounds and stations, is further secured to said Indians in common with all citizens of the Territory, and of erecting temporary houses for the purpose of curing, together with the privilege of hunting, gathering roots and berries, and pasturing their horses on open and unclaimed lands: Provided, however, That they shall not take shellfish from any beds staked or cultivated by citizens, and that they shall alter all stallions not intended for breeding-horses, and shall keep up and confine the latter.*

**HES REATYS ODAY**

Part of tribal sovereignty is a community's ability to harvest and enjoy foods that are culturally and nutritionally important. Food sovereignty means "the inherent right of a community to choose its own food system". The treaties of Point Elliot and Medicine Creek illustrate our Ancestors' desire to ensure that future generations have access to traditional foods. Harvesting, fishing and hunting our traditional foods is more than just a treaty right, it is also our responsibility as Indian People.



In 2010, the Tribal Council initiated a new program to provide gardening opportunities for tribal members; a Community Garden/Pumpkin Patch Program. A fenced area was filled with topsoil plowed and fertilized to provide a nutrient base for the garden. Tribal members can sign up in the spring for one of the 32 plots available. Plots come in 15'x20' or 20'x20' dimensions. Water is provided to the site. Tribal members are responsible for tools and planting materials. The site has been enhanced with apple and plum trees, strawberries, raspberries and blueberries. Contact: Director of Planning Phone: 253-939-3311



Provides water treatment and safe distribution of plentiful drinking water to all Muckleshoot Utility District residents located within the reservation boundaries south of 368th Street, Auburn, WA. Contact: Public Works Department Phone: 253-876-3030 Location: 39620 176th Lane SE, Auburn, WA 98092



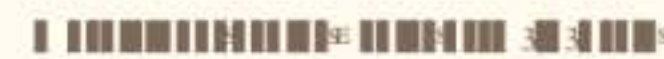
MSP mission is to provide all the necessary services to support fisheries within our usual and customary fishing grounds as designated by the treaty rights. This includes providing trucking, totes, labor and ice to insure that the fisher's can promote their product as a quality seafood item that is well known and sought after by all consumers. In addition, MSP is instrumental in providing a variety of Seafood items for the Muckleshoot Casino and assists Tribal programs providing seafood items for special events. Contact: Muckleshoot Seafood Products Phone: 253-876-3301



In 2011, the Muckleshoot Tribal College and Northwest Indian College partnered with the Fruit Tree Planting Foundation to implement a berry garden on the college campus. The program is oriented toward increasing knowledge of handling traditional plants as well as facilitating access to fresh, nutritious foods for tribal members. Contact: Tribal College Administrator Phone: 253-876-3183 Location: 39811 Auburn-Enumajaw Rd. SE Website: www.muckleshoottribalcollege.org



In 2011, the Muckleshoot Tribal School and Northwest Indian College partnered with the Fruit Tree Planting Foundation to implement a fruit tree orchard. They also developed an organic garden to increase environmental as well as edible education opportunities at the tribal school. Contact: Tribal School Superintendent Phone: 253-931-6709



In 2011, the Muckleshoot Senior Center is partnering with King County in a pilot-project that makes healthy foods accessible to seniors by bringing local produce straight from local farms to senior homes. This is a very exciting opportunity to use our local food resources to create new, sustainable market opportunities for local food producers while feeding people most in need.



We are lucky to have two farmers markets nearby. At these markets many fresh foods are offered. Fresh locally grown produce far surpasses the quality and flavor that you will find in the typical grocery store. Shopping at farmers markets are a great way to support your local food producers and economy! More information about farmers markets including location & hours can be found at: www.wafarmersmarkets.com



At the request of residents of the Muckleshoot Recovery House a medicine wheel garden was planted in October 2010. The garden program is just budding, but hopes to support the demand for medicinal teas in our community.