

NAME

DATE



for•age

verb /'fôrij,'färij/

obtain food or provisions from a place
may be used interchangeably with to hunt or gather

HOW TO EXPLORE:

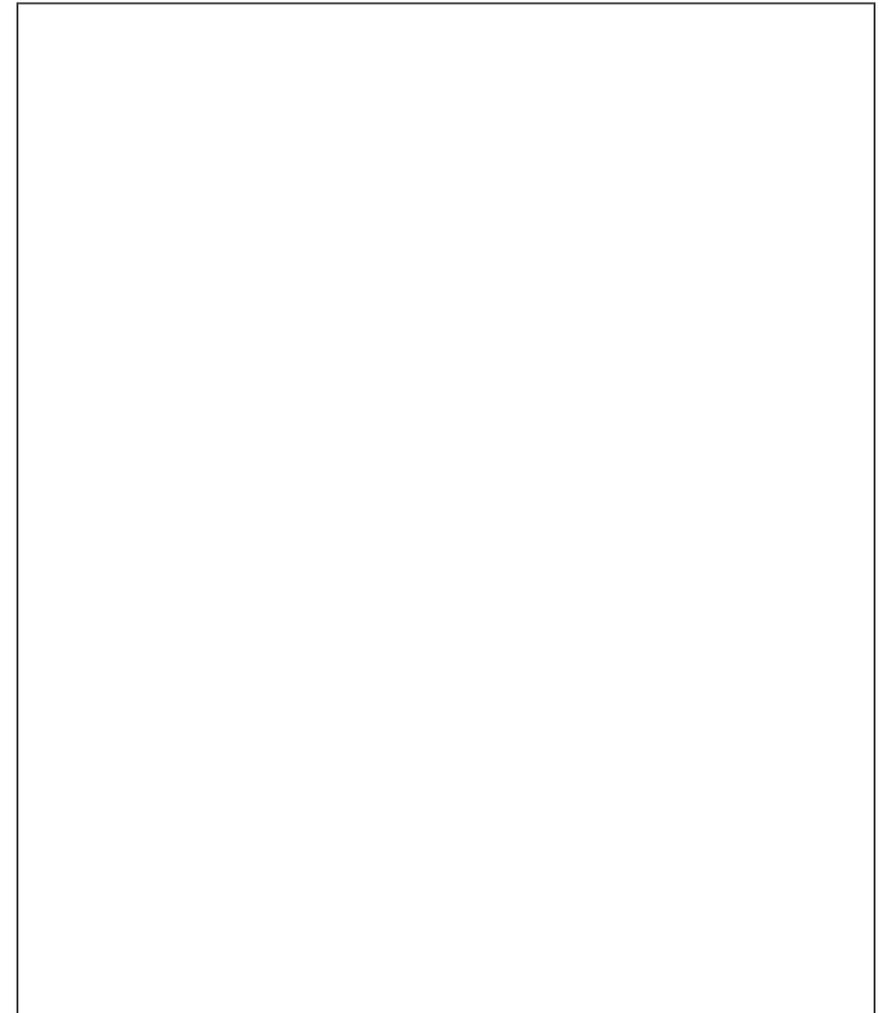
Slow down and look closely. Each picture has a story to tell.

Ask questions. Be curious about details.

Make this journal yours. Use the pages to draw, write, and note in your own way.

Share. Tell a friend, a family member, or mentor about your experience.

Interview a family member, friend, elder, or teacher about something they have harvested. Write about it or sketch below.



"Picking berries to me is a testament to my childhood growing up with my extended family, and the best berry picker I have ever met, my late grandmother Katak, who crawled across the tundra on her hands and knees and doubled the amount I ever picked daily. Today, picking berries removes me from the technology, the hum of electronics, the busyness of every day life, and forces me to listen and relax. Something that I need to do more often."

*- Maija Katak Lukin, NPS Western Arctic Parks Superintendent
and former Mayor of Kotzebue*

Design a container to gather food. List materials you would use to make the container particularly useful for gathering what it will hold.

MATERIALS:

Design your container. Identify the materials used in each part of the design.



Lowell Thomas Sr. Glass Lantern Slides; Anchorage, Museum, B2018.023.33a

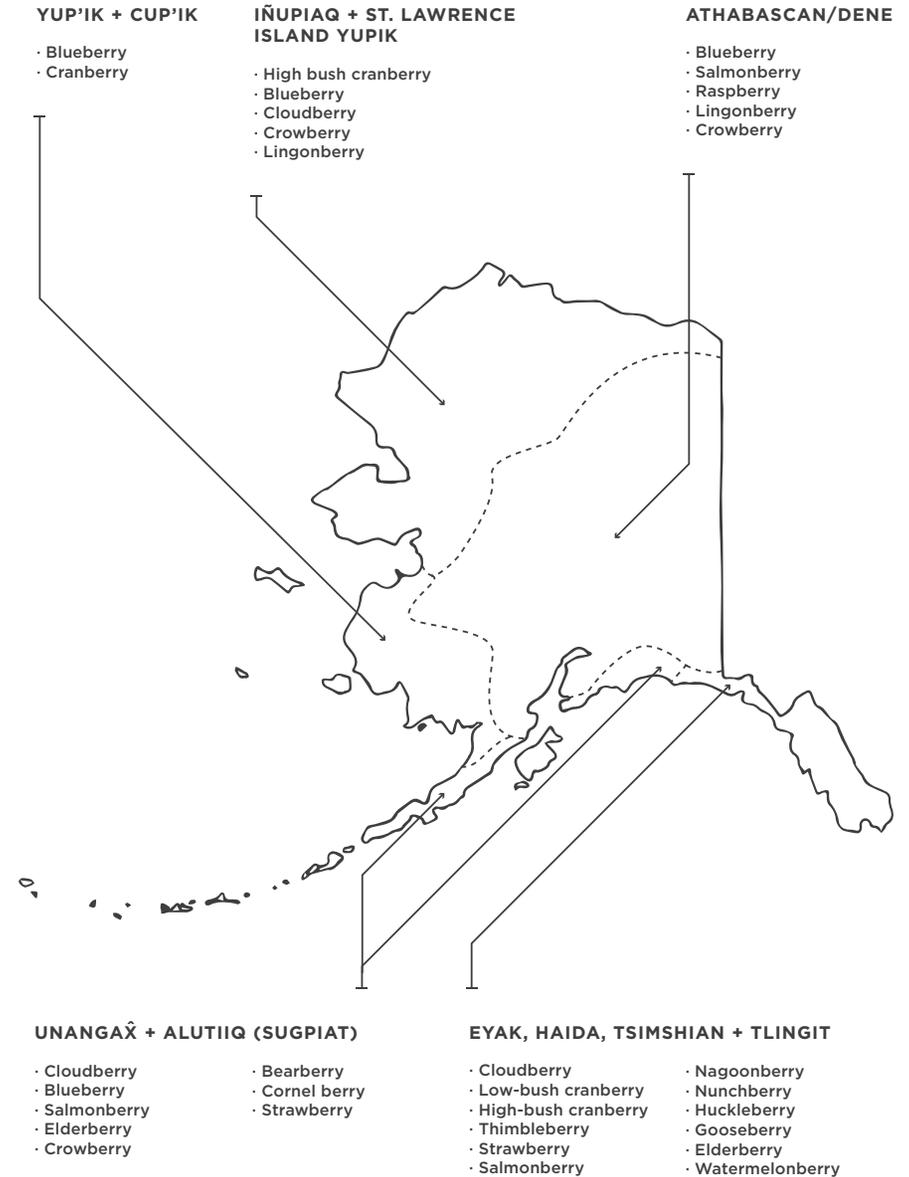
Living off the land offers sustainable means to survive and thrive. Humans have been foraging for thousands of years. Today, foraging continues to be an important means to gather food. Harvesting from the land also offers an affordable way to access nutrient-rich foods in both urban and rural areas of Alaska.

From deep mountain passes to the arctic tundra, berries grow all over Alaska. Wild, edible berries have a long history as an important and delicious food source for Alaska's inhabitants. Foraging practices continue to be passed down from generation to generation by Indigenous Elders. Gathering berries is an activity many of Alaska's inhabitants today enjoy in late summer when the many different kinds of berries which grow in Alaska ripen and are ready to eat.

TERMS

<i>Alaska Natives</i>	Indigenous peoples of Alaska, often defined by language group
<i>Ethical</i>	being in accordance with the rules or standards for right conduct or practice
<i>Harvest</i>	sustainable and responsible use of wild, renewable resources from the land by individuals, families and communities for food, shelter, fuel, and other essential needs that are fundamental to a way of life
<i>Landscape</i>	an area of land and collection of landforms; culturally this may include the resources found in that area and the interaction of those resources with human inhabitants; the term may also reference a visual representation of an area of land
<i>Steward</i>	a person whose responsibility it is to take care of something; in Indigenous cultures, stewardship is critical in relationship with the animals, plants, land, and waters
<i>Sustainable</i>	the ability to support, maintain, or continue

ALASKA BERRY MAP



PETER KALIFORNSKY

UH⁵

1 *Suk gheli tu suk Dena'ina hdghenihch' tu. Nihditulnit yadi ninya ch'u qadi tuq'u k'ehtusigh tu hdghenih. Ch'u yit tu hbeł qaqqhdalnen. Janq'u qeliq' ch'u tuq'u niljahhdalggez. Nutih qunath.*

2 *Ts'it ghenatna ndahduh qiz'in qilanh hdaqilchet ch'u k'eldina hdi tik'teh ndahduh uh qilan. Uh quqelash ch'u uh qahdults'l ch'u qbetiya k'usht'a qisigh. Qiz'in qadults'ina yinahdi q'ushla hq'u qbetiya qusil.*

FERN ROOTS

1 A long time ago some old Natives said that there would be a time when all game and other food would disappear. And so it happened. It was still early spring. So they divided up. Two parties were moving nomadically.

2 One party went where there were clams, and the other party went into the woods wherever there were fern roots. They dug up the fern roots and lived on them, and they did not suffer from famine. But those who were living on clams almost died on starvation.

TERMS

<i>Aqpik</i>	Iñupiaq term for cloudberry or salmonberry
<i>Dáxw</i>	Tlingit term for low-bush cranberry
<i>Giznae</i>	Ahtna* term for crowberry
<i>Sñ'áwaan ýáng</i>	Haida term for salmonberry
<i>Ts'enlt'ida</i>	Dena'ina* term for wild raspberry
<i>Tsanltsaey</i>	Ahtna* term for high-bush cranberry
<i>Tudungaâ</i>	Unangaâ term for wild strawberry

⁵ Kalifornsky, Peter. "Uh." *A Dena'ina Legacy K't'leghi' Sukdu - The Collected Writings of Peter Kalifornsky*, Alaska Native Language Center, University of Alaska, 1992, pp. 220-221.

* A language that is part of the largest Indigenous language family in North America, Dene. The Dene language family is commonly identified as 'Athabaskan.' Athabaskan is not a word native to any of the Indigenous languages to which it refers.

GATHER RESPONSIBLY



"Berry Picking, Arctic Village 1940's"
Christine Heller, Christine Heller Collection; Anchorage Museum, B1991.011.97

When gathering:

- Work in groups
- Avoid high traffic and highly polluted areas
- Take less than one third of the plant
- Be bear aware
- Know what you are harvesting to avoid poisonous plants
- Be intentional and respect what, where, and how much
- Rinse your gatherings or harvest well
- Leave an offering to the plant you are harvesting from

"She taught me to always turn around and to look at where I'd come from so I'd know how to get home and not get lost."

- Dr. Kathleen E. Absolon, Anishinaabekwe¹

AKUTAQ RECIPE

from Michelle Atkiq Snyder

INGREDIENTS

- 1/2 cup of Crisco
- 1 cup of sugar
- 2 full quarts of mostly thawed but cold, cloudberry
- 1 quart of frozen blueberries

INSTRUCTIONS

1. Whip Crisco and sugar together until thoroughly combined.
2. Add juice from cloudberry. Whip into Crisco and sugar.
3. Whip cloudberry, in half a bag increments at a time, until thoroughly combined with Crisco and sugar.
4. Mix in frozen blueberries. Store in fridge or freezer.

"Akutaq is a special treat, an honor to receive, and a responsibility to give... it is savored and enjoyed when available and long remembered when its gone."

- Dr. Theresa Arevgaq John, Yup'ik

The ingredients for *akutaq* (Yup'ik term for something mixed) vary widely depending on the resources available. Ingredients may include animal fat, sea-mammal oil, chopped fish, dried meat, fresh snow, or vegetable shortening. Recipes vary from family to family and may feature seasonal ingredients. In the spring, when fiddlehead fern is abundant, fiddlehead fern *akutaq* is popular. Sourdock or salmonberry *akutaq* is made in the summer. Blueberry or cranberry *akutaq* is mixed in the late summer and early fall. White fish or *anlleq* (Yup'ik term for mousefood, or the roots of various plants dug up from underground mouse caches) *akutaq* is prepared in the winter. *Akutaq* is made for potlatches, celebrations, funerals, and as a snack to eat at home or for hunting trips.

¹ Absolon, Kathleen E. *Kaandossiwin: How We Come to Know*. Fernwood Pub., 2011.

TERMS

<i>At daayí kákw</i>	Tlingit term for birchbark basket
<i>K'elts'axi</i>	Ahtna* term for basket, birchbark basket
<i>K'ey ts'aage'</i>	Ahtna* term for large birchbark storage basket
<i>Kk'eesh t'och</i>	Upper Koyukon* term for birchbark basket/dish
<i>Q'iyh tth'ok</i>	Deg Xinag* term for birchbark basket

HONORABLE HARVEST GUIDELINES

*"Know the ways of the ones who take care of you,
so that you may take care of them.*

Introduce yourself. Be accountable as the one who comes asking for life.

Ask permission before taking. Abide by the answer.

Never take the first. Never take the last.

Take only what you need.

Take only which is given.

Never take more than half. Leave some for others.

Harvest in a way that minimizes harm.

Use it respectfully. Never waste what you have taken.

Share.

Give thanks for what you have been given.

Give a gift, in reciprocity for what you have taken.

Sustain the ones who sustain you and the earth will last forever."

– Robin Wall Kimmerer²

Robin Wall Kimmerer (born 1953) is a Citizen of the Potawatomi Nation, Professor of Environmental and Forest Biology at the State University of New York College of Environmental Science and Forestry, and author of numerous articles and books. Kimmerer utilizes the skills and knowledge passed down by her ancestors in conjunction with her scientific research.

²Kimmerer, Robin Wall. *Braiding Sweetgrass: Indigenous Wisdom, Scientific Knowledge and the Teachings of Plants*. Milkweed Editions, 2015.

BENEFITS OF FORAGING

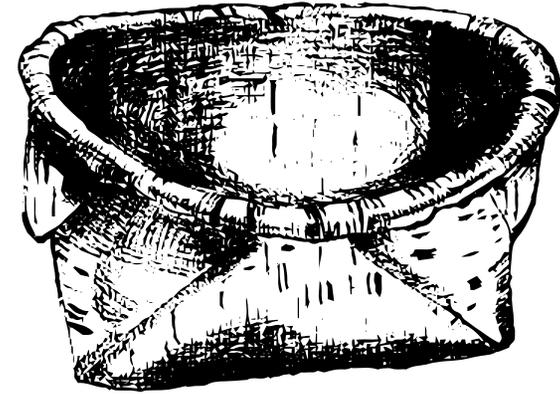


Christine Heller, Christine Heller Collection; Anchorage Museum, B1991.011.321

The practice of foraging offers many benefits. Foraged food may provide healthier and more affordable alternative to commercially produced foods.

Foraging produces minimal carbon footprint. According to an article by Stephen Russell for the World Resources Institute, farms emitted about 13 percent of total global emissions in 2011—making the agricultural sector the world's second-largest emitter of greenhouse gases. Chemicals and processing, often used in agriculture and commercially produced foods, are not present in wild foraged foods.

For Alaska Native peoples, foraging seasonal local resources is particularly integral in both maintaining traditional lifeways and passing down cultural sustainability and knowledge to each generation.



BASKET

Dene (Dena'ina), Susitna Station, c. 1916
Birch bark, willow root, wood
Alaska exhibition, 1997.48.1

Birch trees flourish in Southcentral and Interior Alaska. Birch have been an abundant resource for the region's Indigenous inhabitants for thousands of years. When harvested, every part of the tree is utilized. Tender spring leaves of the birch may be foraged and consumed. The birch tree may be tapped for birch water, which can be boiled into syrup, and its bark—waterproof, flexible, and durable—may be cut to make baskets, dishes, or used as a fire starter. Harvested birch wood may also be used for dwellings, boats, tools, and weapons. *Kk'eesh tl'och* (Upper Koyukon term for 'birchbark basket/dish') are commonly made of birch. *Kk'eesh tl'och* are used for gathering water, plants, or storing food underground. These birchbark baskets can also be used as boiling pots for making jam or syrups out of fresh berries.

PETER KALIFORNSKY³

HEY GEK'A⁴

1 *Ts'itq'a tu ch'qinaghilnik' en tik'teh niqeynitghel qit'aqyedunitni ch'aduch' hu'itulyeshch' udiyeh q'u.*

2 *Q'uch'a gega neldat hq'u hnunes q'u betiya qusih. Yithdi heygek'a naltun. Yich'ndi dnudniltey ch'u eshdyesh tu.*

3 *Ts'itsatna nuhqulnishch' heygek'a ghin tu beqa qilan.*

LOWBUSH CRANBERRIES

1 One time a stupid person was left in the woods alone to find out how he would survive on his own.

2 He ate only berries, but he kept getting weaker and weaker. Then he tried lowbush cranberries. He got strength from them and he was able to survive.

3 The old-timers say that cranberries are nourishing.

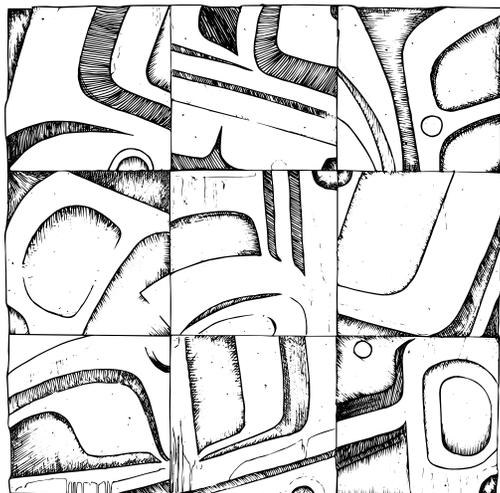
TERMS

*carbon
footprint*

the total amount of greenhouse gases produced to directly and indirectly support human activities, usually expressed in equivalent tons of carbon dioxide (CO²)

³ Peter Kalifornsky (October 12, 1911 – June 5 1993) was of Dena'ina heritage born at *Unghenesditnu*, 'farthest creek over,' also known as Kalifornsky village. Kalifornsky village is on the Cook Inlet bluff four miles north of Kasilof River mouth. The village was founded by Kalifornsky's great-great-grandfather. *Hey Gek'a* is a *sukdu*, 'traditional story,' documented by Peter Kalifornsky.

⁴ Kalifornsky, Peter. "Hey Gek'a." *A Dena'ina Legacy K'tl'eghi' Sukdu – The Collected Writings of Peter Kalifornsky*. Alaska Native Language Center, University of Alaska, 1992, pp. 220–221.



JAMES ROBERT SCHOPPERT (1947-1992)
DRAWING OF *BLUEBERRIES*

1986
Wood, paint
American
1986.36.1ac

"If Art has a Master, Imagination cracks the whip... Learn the rules, then break them. We cannot return to the old ways but we must reflect them in our attitudes and in our art."

- James Schoppert

Born in Juneau to a father of German descent and a mother of Tlingit descent, James Schoppert explored carving, painting, and poetry throughout his career as an artist.

This artwork titled *Blueberries* is carved from alder, a tree common to Southeast Alaska. Schoppert carved forms, shapes, and patterns into nine separate pieces of alder wood for *Blueberries*. Schoppert then arranged the panels to fragment the familiar formline shapes.

TERMS

<i>Léet'</i>	Tlingit term for roots or vines used in basket decoration
<i>Kadádzaa yeit</i>	Tlingit term for basket or <i>pan</i> used to collect berries by knocking them off the bush
<i>Kaltásk</i>	Tlingit term for berrying basket
<i>Seigatáanaa</i>	Tlingit term for <i>berrying basket</i> that can be hung around the neck and resting on the chest



BERRY BASKET

Tlingit, Yakutat c. 1880
Spruce root, grass, hide
Alaska exhibition, 1998.25.53

This Tlingit berry basket is made of woven spruce root, a material which provides durability from season to season. Women and children would use these baskets—which were hung around the neck on leather straps—to later fill larger storage baskets. The top zigzag design, made of dyed spruce root, represents the salmonberry motif and the second band represents fish flesh. Dark stains from past blueberries it once stored are visible inside the basket. Baskets like this would be soaked in water to make them pliable, then folded for compact storage. When needed, the baskets would be soaked again to unfold. This basket shows faint, visible folds on its sides.

Children fill the entire basket with berries and often gift the berries to an elder. Today, everyone in the community helps harvest berries, and many different style containers—from woven baskets to Tupperware—are used while foraging.

TERMS

Formline

Traditional Tlingit, Haida, and Tsimshian formline design is a system of orderly, interconnected forms and lines—primarily red and black—with strong, contoured lines.

Formline designs often represent stories of Raven and other figures, historic events, clan crests, or concepts including clouds or glaciers.

Formline designs are depicted on a variety of objects such as bentwood boxes, clan hats, house screens, masks, and totem poles.

TERMS

<i>Asiavik</i>	Iñupiaq term for blueberry
<i>Cuawak</i>	Alutiiq (Sugpiaq) term for blueberry
<i>Gega, gegashla, ts'igek'a</i>	Dena'ina* term for blueberry
<i>Gege, nelyaage</i>	Koyukon* term for blueberry
<i>Gigi gheli</i>	Ahtna* term for blueberry
<i>Kanat'a</i>	Tlingit term for blueberry
<i>Nilyagh</i>	Deg Xinag* term for blueberry
<i>Qiuq, curaq</i>	Yup'ik term for blueberry
<i>Ugiidin</i>	Unangaꝯ term for blueberry

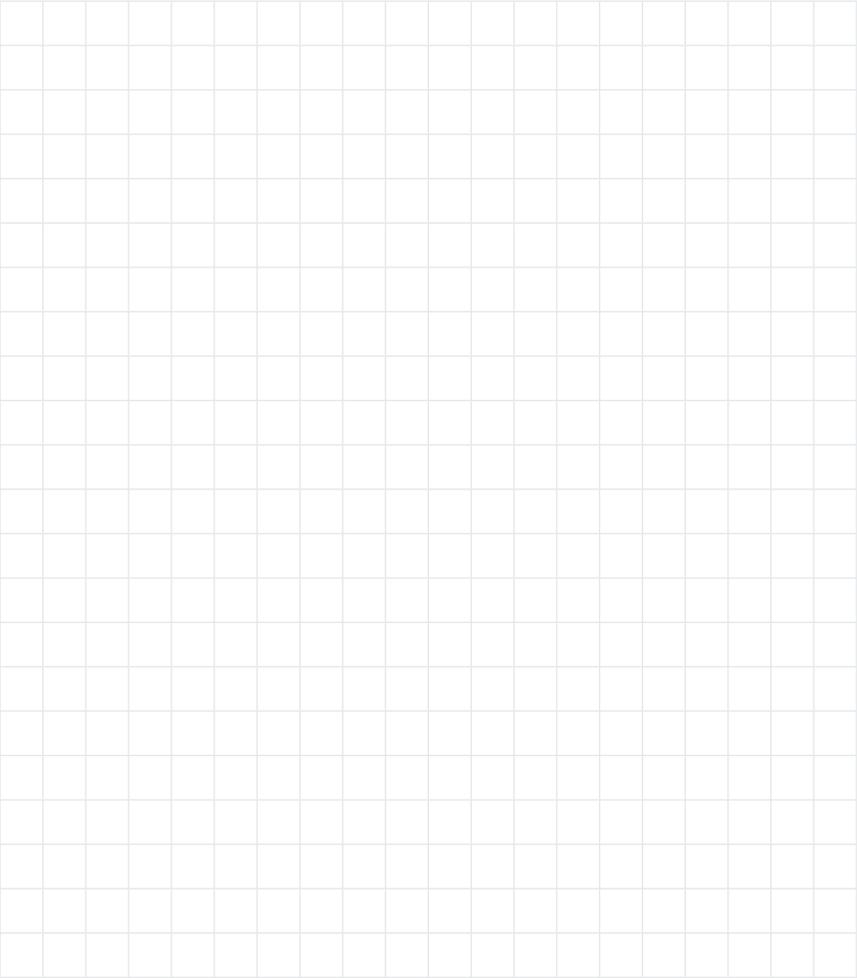


Don Horter Photographs; Anchorage Museum, B2013.006.2.81



Close-up of highbush cranberries on a branch.
Joe Redington Sr. Family Collection, Anchorage Museum, B2006.023

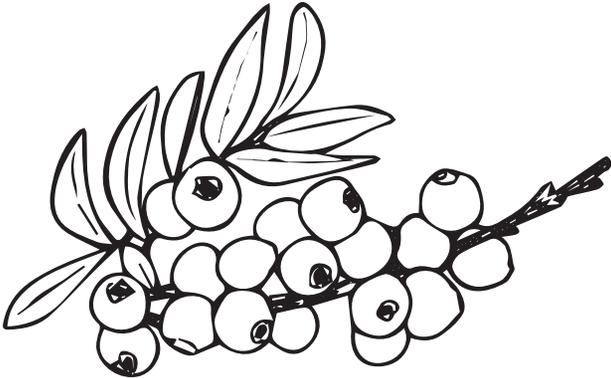
What do you forage? Create a sketch of a food you have gathered.



“Berries make up a large portion of subsistence diet in the northwest Arctic. The more tart berries are used mainly for desserts, while the most hearty berries, like blackberries, are used to cook with meat, to sweeten and cleanse the plate. Personally, I pick about 20-50 gallons of different berries each year, depending on how well the berries grow.”

- Maija Katak Lukin, NPS Western Arctic Parks Superintendent and former Mayor of Kotzebue

BLUEBERRIES



“The closer you get to the woods, and tall willows, the blueberry shrubs grow taller, and it is easier to pick...if you have never tasted a tundra blueberry, you’re missing out. The burst of tart flavor tastes absolutely nothing like blueberries you get at Costco.”

- Maija Katak Lukin, NPS Western Arctic Parks Superintendent and former Mayor of Kotzebue

Blueberries are a sweet flowering plant found in low and high growing shrubs across Alaska. They are commonly foraged in late August to September when the berry turns a deep, blue color. When foraging, choose berries which are blue all over—white and red coloring indicates the berry is not yet ripe. Select berries that are firm and easily fall off the stem. Once foraged, blueberries should be stored in a cool place until consumed or used for cooking.

High in antioxidants and important nutrients such as vitamin K, C, E, and A as well as fiber and potassium, blueberries add a sweet, tart flavor to many foods and meals. In addition to being a delicious, nutrient-rich ingredient, blueberries can also be used cosmetically as an oil or salve for faces mask and spot treatments.

TERMS

<i>Asiaq</i>	Iñupiaq verb for <i>to pick berries</i>
<i>Salve</i>	An ointment used to soothe and promote skin health

BLUEBERRY FACE MASK

INGREDIENTS

- 4 tablespoons mashed blueberries
- 2 teaspoons aloe vera
- 2-3 drops lavender oil
- 1 ½ teaspoons lemon juice
- 1 ½ teaspoons honey (until desired texture)

INSTRUCTIONS

1. Mash blueberries into a paste and refrigerate for 30 minutes.
2. Combine the rest of the ingredients in the bowl with blueberries.
3. Apply on the entire face or use as spot treatment.
4. Cover and store the rest for later in a refrigerator or in a cool, dry place.
5. Leave on for 20 minutes. Rinse with warm water.
6. Pat skin dry and follow with light moisturizer, if desired.
7. Use weekly to help with scarring, wrinkles, and blemishes.