The Wild Garden: Hansen's Northwest Native Plant Database

http://www.nwplants.com/index.html This is a great resource as a starting point for gathering information. It also models how the information may be compiled and presented, although you may like some things more than others. There are photographs of each species that are available for us to use as part of the Creative Commons, so this is a great source of visuals for this project. Just make sure you carefully cite their original source. The information found here can be a springboard for hunting down additional information about various uses, perhaps from ethnographic or oral tradition sources. One of the biggest things missing from this website is indigenous plant names, a key element of this project to explicitly identify the amount of cultural and ecological knowledge that is embedded in language.

Here is what I pulled together as an example of information for the ethnobotany project. Rememebr that you will be presenting this as a poster for the class, but that ultimately the information will be part of a website that I hope to access via smartphones.

Latin name:	*Oplopanax horridus*
English common name:	Devil's Club; Alaskan ginseng
Other names:	Importance of this plant is reflected in the fact that every Native language spoken within its range has a name for it. Some of the names have meanings, but most have been forgotten or obscured with time (Turner 1982). Examples include: *heshkegh* "thorn big" (Tanaina) *?ayx^{w}q^{w}apt* "Cod fish lure plant"(Nitinaht)


R.A. Howard. ©Smithsonian Institution.

Uses: This plant has been used by every group living within its habitat range from Alaska to Oregon. While the green tender stalks of young spring shoots can be eaten, along with new leaves, the plant is inedible once the leaf spines stiffen. This plant has been much more useful for a wide variety of medicinal, ceremonial and protective purposes. The following is a selection of examples taken from ethnographic sources compiled and presented by Nancy Turner (1982). For a complete and comprehensive summary of the traditional uses of Devil's Club please refer to this excellent resource.

Non-medicinal uses: The Haida, Manhousat, Nitinaht, Makah and Clallam peoples used the wood for cod and "sea bass" lures, because it spun in the water as if alive, making it a curiosity for the fish that would follow the lure to the surface and then be speared. The charcoal was used by the Straits Salish, Squamish, Upper Stalo, Nitinaht, and Lummi for black ceremonial face paint or, in come contexts mixed with bear grease to make a bluish coloured tattoo pigment. The Hesquiat boiled the bark in water with various berries to make a stain for basket materials.

Kim Chisholm photo www.giansoul.com

Medicinal uses:

Belonging to the same plant family as ginseng, it is not surprising that Devil's club is considered an important medicine for almost everything. Various elements of the plant, including the inner bark, stem, berries and root, were dried, boiled, and burned to ash to create mashes, infusions, decoctions, and baths used to treat an impressive variety of conditions. Traditionally it has been used topically and as a tea to treat arthritis and rheumatism (ex. Tlingit, Haida, Gitksan, Squamish, Lillooet). Topical washes and poutices were used to treat wounds, burns and staphylococcus or streptococcus skin infections (ex. Taniana, Tlingit, Sechelt, Thompson, Central Carrier); Sometimes the bark was chewed and spat directly on the wound as emergency analgesic. Decoctions of the stem or inner bark was used a purgative for gastrointestinal complaints (ex. Tlingit, Bella Coola, Heiltsuq). Several groups used this plant for childbirth. The Bella Coola used it as a purgative before and after childbirth. The Skagit decocted it, with other herbs, after childbirth to establish regular menstrual flow. The Shuswap drank the decoction for several days after childbirth. These post partum uses may have to do with its effect on internal haemorrhaging. Interestingly, the dethorned bark was also laid on Skagit women to reduce milk flow when it was too heavy.

As an analgesic Devil's Club was taken orally general pain relief and topically for things like tooth pain (ex. Tlingit and Kaigani Haida, Tshimshian). The Haida rubbed the berries on the scalp to treat dandruff and lice, particularly for children. It was used widely for respiratory ailments, both cough and cold but more significantly tuberculosis. Modern science is investigating the plant's anti-tubucular properties with an eye towards marketing a medicine in China, where an estimated 1.3 million people die of the disease annually (WHO statistics).

Another application in contemporary medicine is in the treatment of adult onset (Type 2) diabetes. Ethnobotanical studies indicate that traditionally the inner bark was boiled as a decoction and was reportedly capable of reducing the need (or in some cases eliminating completely) injected insulin. The hypoglycaemic effect of Devil's Club tea continues to be researched by members of the scientific community.

Spiritual uses: Devil's Club is sometimes described as a link between the human world and the supernatural world. It was used for purification and cleaning in sweats, and due to its sharp prickly nature was considered effective in combating witchcraft and in attaining supernatural powers. Consumption of large quantities was said to cause a "drunkenness", which may be one of the reasons it has been used for vision seeking. Devil's Club was also used as protection from evil spirits, and continues to be hung over doorways, on fishing boats, or worn as amulets by ritual specialists.

References and additional resources:

Drum, Ryan
n.d. Devil's Club, Oregon Grape, Chaparral: Three Traditional Western Herbs in Contemporary Practice.
http://www.ryandrum.com/devilsclub.htm
Turner, N. 1982. Traditional Use of Devil's Club by Native Peoples In Western North America. *Journal of Ethnobiology* 2:17-38.
http://plants.usda.gov/java/profile?symbol=OPHO USDA Plant Profile

Plant sign template: This should be landscape, Times New Roman 12 point font, single spaced, and all on one page. You can pop pictures into to a table and then make the lines in the middle of the table invisible so that it just looks like one box. Come and ask if you need help with this!

Photos courtesy of http://www.nwplants.com

Common name: Devil's Club
Latin name: *Oplopanax horridus*
Other names:
heshkegh "thorn big" (Tanaina, southern Alaska)
?ayx^{w}q^{w}apt "Cod fish lure plant"(Nitinaht, West Coast Vancouver Island)

This plant has been used widely amongst indigenous communities of British Columbia and southern Alaska for centuries. While its young spring shoots are edible, this plant has been much more useful for a wide variety of medicinal, ceremonial and protective purposes. Topical washes were used to treat skin infections, and decoctions and teas were prescribed for gastrointestinal problems, and post partum recovery. Applications in contemporary medicine include treating tuberculosis and Type 2 diabetes. As the Nitinaht language indicates, the wood from the plant's stem was used by West coast communities as fishing lures because of its curious way of spinning in the water and attracting fish. Devil's Club is also considered to have spiritual powers linking the human and Supernatural worlds and offering protection from evil spirits.