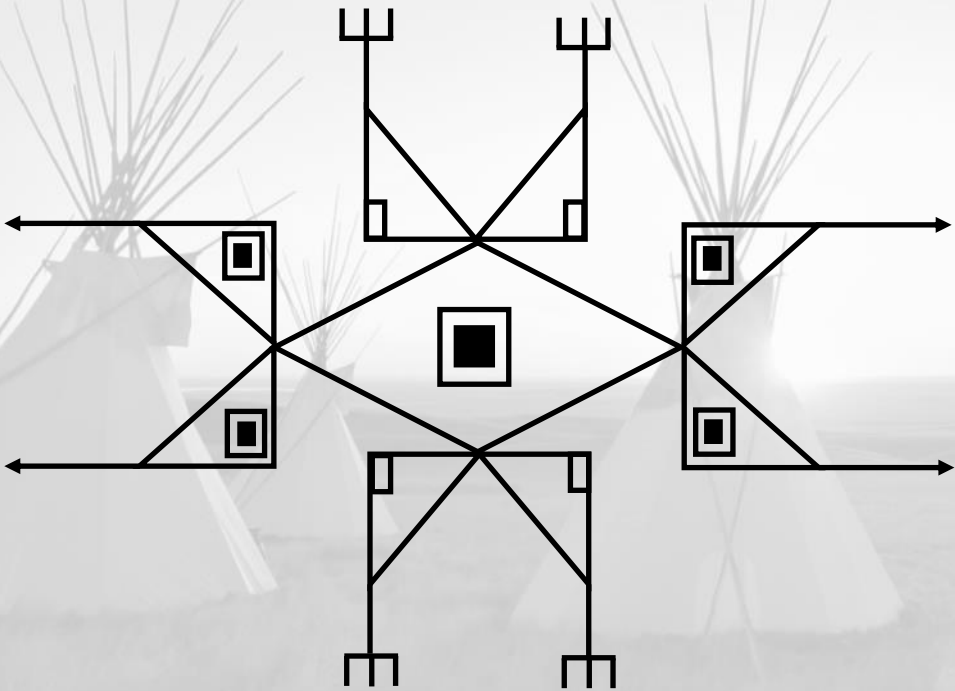


SACRED WILLOW



3rd Edition





Table of Contents:

Acknowledgements.....	2
What is Traditional Tobacco.....	3
Lakota Creation Story.....	4
<i>Cornus Sericea L.</i>	5
Plants to mix with <i>Cansasa</i>	6
Harvest and Preparation.....	7-8
Propagation.....	9-10
How to offer <i>Cansasa</i>	11-12
The Gift of the Sacred Pipe: The story of the White Buffalo Calf Woman.....	13-16
Wisdom from our Elders.....	17-22
Commercial Tobacco is NOT Traditional.....	23-24
Great Plains Statistics by State.....	27-28
Quit Today/ 3rd Hand Smoke.....	29
The Benefits of Quitting.....	30
Glossary of terms.....	31
Other Resources.....	32
Sources Cited.....	33
Quitline Information.....	34

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Marvin Helper

Bryant High Horse

George Iron Shield

Kelly Looking Horse

Leonard Little Finger

Wilmer Mesteth

Don Moccasin

Ione Quigley

Emanuel Red Bear

Dolly Red Elk

Wilma Standing Bear

Clara Standing Elk

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Team

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Inc

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Rapid City, SD

Developed by: Terra Houska, Tobacco Control Health Educator

Great Plains Tribal Chairmen's Health Board

What is Traditional Tobacco:

Traditional Tobacco definition:

Traditional tobacco is tobacco and/or other plant mixtures grown or harvested and used by American Indians and Alaska Natives for ceremonial or medicinal purposes.

There is a variety of “traditional tobacco” that the different tribes of the Great Plains use, in this book traditional tobacco is referred to as the plants that the Lakota/Dakota use as offering, smoking during prayer and ceremony.



Lakota Creation Story:

One day while the men were out hunting buffalo, the women and children were in camp. It was the end of August and the choke cherries were ripe enough for picking. The women gathered their children and brought along some beautiful beaded tipi bags to collect this seasons choke cherries along the river. They collected into the evening when they heard the men returning to camp from hunting. All the children were accounted for except one. Cansasa, no one could find him. One of the older women returned to camp to let the men know that the boy was missing. The entire encampment searched along the river for Cansasa. The last anyone saw him was near this giant cottonwood tree with large branches that the children jumped off of into the water during hot summer days. It was starting to get dark and everyone gathered under the tree. Under the tree was this beautiful shrub with bright red branches. Everyone gathered in amazement. The Medicine Man pushed his way to the front of the crowd toward the bush. He said “this is Cansasa, he sacrificed himself for our people. We will use him in our prayers and smoke him in our pipes so that our prayers are carried to the spirits in the smoke.”

The crowd stunned, stepped back. The Medicine Man stated “we will not collect his bark until after the last thunder and before the first thunder. That is when Cansasa is the most powerful. We will use Cansasa to heal our people and to come together in hard times. Cansasa is to not be taken for granted, he is a gift from our creator.”



Cornus sericea L.



Common name: Red Osier Dogwood, Red Willow

Scientific name: *Cornus sericea* L.

Lakota name: *Cansasa* [Chan-shah-shah]

(means: redwood or red tree).

Habitat: Wetland bottoms, near water. Found in most States except the south.

Description: Dogwood Family (*Cornaceae*). Red Osier Dogwood is a woody deciduous shrub generally 4-20 feet tall. The bark and twigs are reddish to purple and fairly smooth from autumn to late spring; after the leaves have fallen, the deep burgundy branches add color to the winter landscape. The bark, twigs, and leaves are bright green in spring through summer. The simple, opposite leaves are 2-4 inches long, dark green above and hairy and lighter-colored below, with smooth margins, rounded bases, pointed tips, and falsely parallel veins. Flowering occurs from June to August. The inflorescence (flower) is a cyme, with 0.08-0.12 inch white to cream-colored flowers. The white berries are smooth on the faces, furrowed on the sides (1).

Other Information: The Chinese have found members of the *Cornaceae* family to be used to treat diabetes.



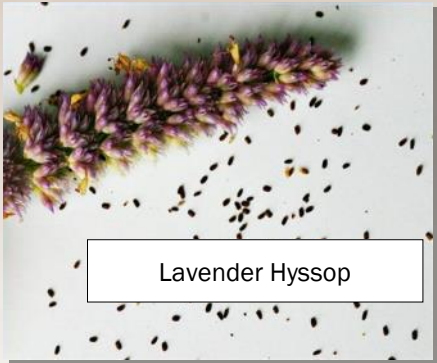
Plants to mix with Cansasa



Bear Berry/ Kinnicknick



Smooth Sumac



Lavender Hyssop

<http://www.muslimgrower.com/discussionforum/>



Bear root/Osha root



<http://www.sustainablehomesteading.com/edible-and-medicinal>

Harvesting and Preparation:

The proper way to gather cansasa is during winter time, after the last thunder or before the thunder beings come. Between the months of December and March is when the sap is in the roots and when cansasa tastes its best. Before cansasa is gathered, it should be offered tobacco and a prayer if you are going to use the cansasa in the pipe. In some tribes, they hold harvest ceremonies for their tobacco.

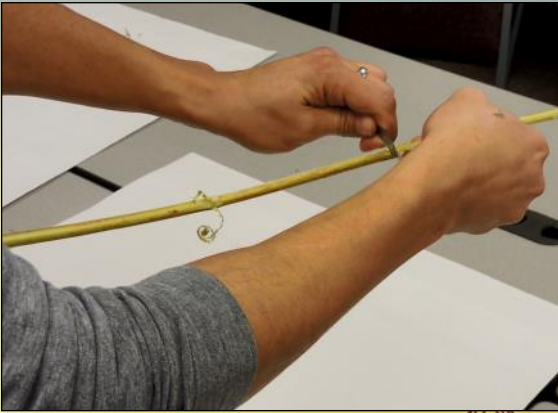
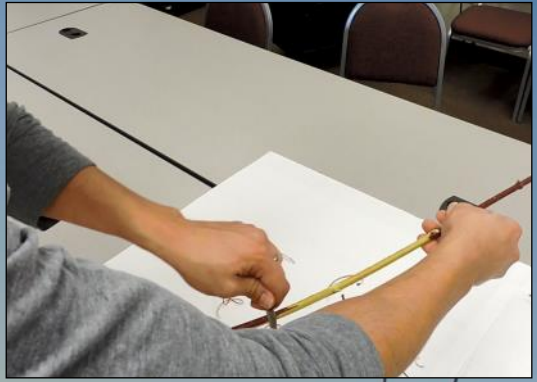
Cansasa is found along the creek beds with the trees. It is a deep red. Elders have said that it got its color because of the peoples skin, so it would be easy to find. When cut properly the root will be left intact. If the root is taken out, it destroys the plant and won't grow back. Only the bigger branches are to be cut, so the smaller ones can grow to be cut later.

First, the outer bark should be shaved off. It should come off in a nice, long strip. On the inside, there should be a green film, and that should be stripped off. Afterwards, the pile of shaving from the green wood should be dried. There are different ways to do this either by hanging it up or laying it out to dry. Some elders prefer it to dry it slow. So they let it dry in a cool, dark place to maintain it quality.

When harvesting cansasa, it is a great way to bring those you love together. It allows peers to work together and helps form a bond. In past times, cansasa was harvested by certain people so it was protected. It would be identified by females, and men were instructed how to pick cansasa and how to prepare it.

Women on their monthly cleansing (menstruation cycle) should not be around cansasa or all things sacred during that time.





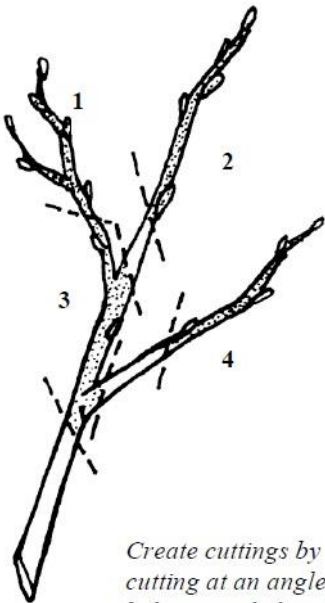
Propagation:

What is Propagation?

"the propagation of plants by root cuttings"

The breeding of specimens of a plant or animal by natural processes from the parent stock (plant).

(Think of this process similar to you taking a clip of someone's aloe plant and making a new plant of those clippings.)



Create cuttings by cutting at an angle below a node leaving at least 3 nodes above the cut. This example results in 4 useable cuttings.



When properly prepared and cared for cuttings have the potential to set roots and new leaves at nodes during the first season. Dotted lines show where this might occur.

<http://gardening.wsu.edu/text/nvcuthw.htm>

1. Make sure pruning sheers or pocket knife are clean.
2. When clipping make sure you clip like the diagram on page 9.
3. Collect clippings (after the last thunder in the fall and before the first thunder of the spring). When collecting make sure the cuttings are in a plastic bag and keep them cool and moist. A moist paper towel wrapped around the bottom of each cutting will help keep moist. These cuttings are good for up to one week before they must be planted.
4. Treat the bottom of the cutting with a rooting hormone, available at most garden centers (miracle grow or garden safe are convenient brands). This will stimulate the cutting to produce roots faster.
5. Plant each cutting into one gallon containers. Keep in a cool and humid place (basement or some garages). Mist the plant lightly once a day (just a spray bottle would be sufficient).
6. If taken care of well, they should be ready to plant in the late spring.
7. If propagating for the first time, try with only a few clippings at a time.
(2)



“...the voice of the Great Spirit is heard in the twittering of birds, the rippling of mighty waters, and the sweet breathing of flowers...”

~ Zintkala Sa ~

How do I offer Cansasa:

Cansasa should be offered to many things in everyday life such as: animals, drums, when praying, or anytime they are being asked for something. It is used as a gift of appreciation and acknowledgement. Its rarity makes it like gold.

When offering cansasa to spirits or when praying, the individual that is praying needs to say their prayer and present the tobacco or smoke it. The prayer is delivered through the smoke that is exhaled and carried up to Tunkasila. The thing that keeps cansasa sacred, is that it is not to be inhaled. It is intended to savor in the mouth as a person is praying.

When offering cansasa to animals, the cansasa should be prayed with in hand and then set aside for whatever oyate is being prayed for.

Lastly, when cansasa is being offered to the drum, many people go by different protocols. Some say that it is only for the drum and not the singers. And some believe it should be gifted to both. Most elders believe that cansasa should be gifted to the drum and singers. Commercial tobacco is not a traditional tobacco and when the singers smoke it, it affects their singing and should not be gifted. When the cansasa is given to the drum, a prayer should be said and the cansasa can be touched to the drum, sprinkled on it, or laid down on it.

*The thing that keeps cansasa sacred,
is that it is not to be inhaled.
It is Intended to savor in the mouth as
a person is praying.*





The Gift of the Sacred Pipe

The Story of the White Buffalo Calf Woman →

AS TOLD BY BLACK ELK, Oglala Lakota Medicine Man

Early one morning, many winters ago, as two Lakota were out hunting for game, they saw in the distance something coming towards them in a very strange and wonderful manner. When this mysterious thing came nearer to them, they saw that it was a very beautiful woman, dressed in white buckskin, and bearing a bundle on her back. One of the Lakota had bad intentions and told his friend of his desires, but the good man said that he must not have such thoughts, for surely this is a wakan woman. The mysterious woman was now very close to them, and putting down her bundle, she asked the one with bad intentions to come over to her. As the young man approached the woman, they were both covered by a great cloud, and when it lifted the sacred woman was standing there, and at her feet was the man with the bad thoughts who was now nothing but bones, and terrible snakes were eating him.

“Behold what you see!” The sacred woman said to the good man. “I am coming to your people and wish to speak with your Chief Standing Hollow Horn. Return to him, and tell him to prepare a large tipi in which he should gather all his people, and make ready for my coming. I wish to tell you something of great importance!”

The young man then returned to the tipi of his chief, and told him all that had happened: that this wakan woman was coming to visit them and that they must all prepare. The chief, Standing Hollow Horn, then had several tipis taken down, and from them a great lodge was made as the sacred woman had instructed. He sent messengers to tell the people to gather immediately in the lodge. The people were, of course, all very excited as they waited in the great lodge for the coming of the wakan woman, and everybody was wondering where she came from and what it was that she wished to say.



Soon the young men who were watching for the coming of the wakan person announced that they saw something in the distance approaching them in a beautiful manner, and then suddenly she entered the lodge, walked around sun-wise, and stood in front of Standing Hollow Horn. She took from her back the bundle, and holding it with both hands in front of the chief, said: "Behold this and always love it! It is very sacred, and you must treat it as such. No impure man should ever be allowed to see it, for within this bundle there is a sacred pipe. With this you will, during the winters to come, send your voice to wakan tanka, your father and grandfather."

After the sacred woman said this, she took from the bundle a pipe, and also a small round stone which she placed upon the ground. Holding the pipe up with its stem to the heavens, she said: "With this sacred pipe you will walk upon the earth; for the earth is your grandmother and mother, and she is sacred. Every step that is taken upon her should be as prayer. The bowl of this pipe is of red stone; it is the earth. Carved in the stone and facing the center is this buffalo calf who represents the four-leggeds who live upon your mother. The stem of the pipe is of wood, this represents all that grows upon the earth. And these twelve feathers which hang here where the stem fits into the bowl are from the spotted eagle, and they represent the eagle and all of the wingeds of the air. All of these peoples, and all of the things of the universe, are joined to you who smoke the pipe – all send their voice to the Great Spirit. When you pray with this pipe you pray for and with everything." The wakan woman then touched the foot of the pipe to the round stone which lay upon the ground, and said: "With this pipe you will be bound to all of your relatives: your grandfather and your father, your grandmother and mother. This round rock, which is made of the same red stone as the bowl of the pipe, your father wakan tanka has also given to you. It is the earth, your grandmother and mother and it is where you live and increase. This earth which he has given you is red, and the two leggeds that live upon the earth are red; and the Great Spirit has also given you a red day and a red road. All of this is sacred and so do not forget.



Every dawn as it comes is a holy event and every day is holy, for the light comes from your father wakan tanka; and also you must always remember that the two-leggeds and all other peoples who stand upon this earth are sacred and should be treated as such. “From this time on, the holy pipe will stand upon this red earth, and the two-leggeds will take the pipe and will send their voices to the wakan tanka. Standing Hollow Horn, be good to these gifts and to your people, for they are wakan! With this pipe the two leggeds will increase, and there will come to them all that is good. From above wakan tanka has given to you this sacred pipe, so that through it you may have knowledge. For this great gift you should always be grateful!”

The sacred woman then started to leave the lodge, then turning again to Standing Hollow Horn, she said: “Behold this pipe! Always remember how sacred it is, and treat it as such, for it will take you to the end. Remember, in me there are four ages. I am leaving now, but I shall look back upon your people in every age, and at the end I shall return.”

Moving around the lodge in a sun-wise manner, the mysterious woman left, but after walking a short distance she looked back towards the people and sat down. When she rose the people were amazed to see that she had become a young red and brown buffalo calf. Then this calf walked farther, lay down, and rolled, looking back at the people, and when she got up she was a white buffalo.

Again the white buffalo walked farther and rolled onto the ground, becoming now a black buffalo. This buffalo then walked farther away from the people, stopped, and after bowing to each of the four quarters of the universe, disappeared over the hill.

“Behold this pipe! Always remember how sacred it is, and treat it as such, for it will take you to the end.”

White Buffalo Calf Woman



To use the power of the bison,
I had to perform that part of my
vision for the people to see.

Black Elk



Wisdom from our Elders:

Richard Broken Nose, a respected elder of the Oglala Sioux tribe, was born on April 28, 1939. He has worked at Loneman School for over 12 years. Richard had the opportunity to go to Bagdad, Iraq for the Native American Peace Mission and talked about American Indian history and prophecy.



“When we have *cansasa*, we don’t mix it with domestic tobacco. It’s just pure *cansasa...opagi*. We don’t have anything to do with American *canli*. I am 69 years old and in my life, I have never smoked commercial tobacco. If I want to smoke, sweat, or go to ceremony, I only smoke *cansasa*.”



SANDRA BLACK BEAR, Ironwood, SD

“I remember long time ago when I tried smoking I used to really enjoy it. I did abuse tobacco before. When my mom was dying she was dying of cancer and I had to watch her. I used to smoke Kools, three packs a day, until she died. It was probably about 6 - 9 months, about the same time I lost my father too. I used to think if I was down to like a pack and a half I would panic ‘cause I would think I would run out. And all of a sudden things start calming down. And once I realized that then I went cold turkey. It was the only way I could quit. It took me about a good three years to heal up.”

ERWIN BULL HEAD, Lakota Language Project director. UND

“I started out when I was younger I use to do Beech Nut. I see older guys spitting around I thought that was pretty cool. So as I decided to quit smoking, I started chewing. And I started out with those little packets you put into your mouth. And pretty soon one little packet didn’t do the trick, and so I started out with a couple. And that wasn’t doing it for me, so I moved up to chewing tobacco, and I started using the long cut. But then pretty soon that didn’t do it for me anymore. So I get upset with me because I actually fall asleep with it in my mouth. But that’s the truth you know? It got to the point where I got a white bump in my lip, on the inside. And so I went to the clinic and the doctor said, ‘I wanna show you something. ’He showed me a poster of a guy who had his whole lip removed. I just lost it, you know. I said, ‘Nope, that’s it!’ I dropped chewing. That lump went away... and then after twenty-four years, and I started smoking again; and I quit for four months and that tobacco still showed up in my blood work...”

Don Moccasin, Mission, SD

“I used to smoke to the point of smoking package of cigarettes a day. I smoked maybe two cigarettes a day. I had to rely on that smoke. I remember when I was young and I felt so big that I smoked a cigarette, in front of girls, someone that I wanted to be big in front of. It just a stupid thing too cause it didn’t benefit me. Mentally I was thinking that I was someone else, someone big that smoked. So I see that here... young kids smoking. The sadness is that where are the parents? I’m the one to blame for some of those things too. They may have seen me do that when I was young and crazy. The message I want to give out is that ... use it in a good way and using it in a good way is through the pipe. I think that if anything kids may need to learn these things from our past.”



DAVID
GLE, Cherry Creek, SD

BALD EA-

“I used to smoke knowing that it was not helping me. I realized it and I just let it go, but even then it affected me in later years. As I get older I begin to get asthma had an asthma attack I think that’s what caused it, second hand smoke. A lot of my friends smoke and that second hand smoke is really more dangerous than anything else. Young people don’t realize that secondhand smoke would

<http://1.bp.blogspot.com/-2CUDkc8chLM/Vohunmp-q0I/AAAAAAAAAR9I/FPdsKcqGmB4/s1600/ChiefBaldEagle00004.jpg>





ALBERT WHITE HAT, St. Francis, SD

“I was addicted to it (smoking) for a long time, when I was a little guy. My mom used to smoke Bull Durham, she would ask me to roll her tobacco. So I started real early, I quit a little over a year ago. I smoked all my life and I couldn’t quit. I was so addicted to it. Over a year ago, I was just rasping and saw junk in my throat. I finally got a prescription from a doctor. I have grandchildren. So I don’t smoke in the house, when the grandchildren came I never smoke in the house. It’ll be a blizzard out there and I’ll be outside smoking. It was that bad. If I want to spend some time with them I better quit, especially when I started rasping. They told me it’s gonna take about five years to clear my lungs when I quit smoking and I have to believe it. Because, once in awhile, I still cough up a lot of junk. So now it really has a negative effect on you and you as a smoke it without a ceremonial use as commercial use its abuse. Not just tobacco abuse but you’re abusing yourself.”



IONE QUIQLEY, St. Francis, SD

“When I was at the St. Francis Mission Boarding School, I remember in my elementary years; there was a smoke room for the high school girls. That place, that little smoke room, I remember was so smoky, we, the elementary girls, had to go through that room to go outside to the playground. I use to think to myself at the time that there was nothing good about smoking; I felt that it did not smell good. I hadn’t had any exposure to cigarettes or to tobacco up until I was maybe about nine years old. My grandfather was actually my first mentor and has had the biggest impact on my life, but he used to roll Bull Durham cigarettes. He would smoke them and one day I decided to try it. I took a couple of puffs of that cigarette and I was so sick. I was rolling around on the ground. I was so sick but I never tried it after that. He knew what I was sick from and he asked me ‘Do you want some more?’ and I told him no. He says, ‘okay, but when you’re big enough to make your own choice then you can do this.’ After high school, I started using alcohol. And somewhere in those years I picked up smoking. I wouldn’t touch the things; I wouldn’t go near them except for the time that I was using. Soon after, I took control of the smoking situation, and completely cut myself off and haven’t had a cigarette since. And I attribute you know that, non-smoking in my life you know to the fact that, I have good health now. And I’m fortunate that my grandfather put his foot down when he did.”



EDWARD STAR COMES OUT, Oglala, SD

“I smoked since high school that was in 1963, I think somewhere around there. I smoked because it was peer pressure; I wanted to be like the rest of the students. I think I quit in 1972, I quit smoking for 7 years, then I started in again, I think it was 1985 I quit again for another 5 years. In 1990 I started smoking again. Until I had a heart attack, in just this past year I had a heart attack and I couldn't smoke. It affected my heart, I had some blockages in my blood veins they put some little tubes called stents in my heart to keep the heart pumping blood and oxygen. But I quit smoking again.”

“It's costing me too much money.. I quit and that was in 1989...”

Wilma Standing Bear

WILMA STANDING BEAR, Wakpamni, SD

“Well I was a heavy smoker, And one day I decided to quit, because I knew it wasn't good for me. In school, I thought I had to have that cigarette to relieve stress. But it didn't. And one day, I went to school and was going to catch the bus home. I didn't have enough money to even buy a bus ticket to home. I used what little I had to buy a pack of cigarettes. So then I had to wait until about 5 o'clock and caught a ride home. After that, I told myself, I'm going to quit this smoking. It's costing me too much money.. I quit and that was in 1989, and I haven't smoked since. I'm really sensitive to smoke now. It just gives me allergic reaction right away.”

Uses of Cansasa:

MEDICINAL

- Cut, Burn or Wound: Cansasa will cleanse the wound. Place chewed cansasa on wound & bandage it.
- Headache: Chew the leaves from the cansasa & swallow the juice.
- Flu: Drink water that has been boiled with cansasa
- Soreness, Ear Infection, or Muscle Ailments: Blow the cansasa smoke on affected are 3-4 times.

CEREMONIAL

- | | |
|------------------------------------|----------------|
| -Opagi | -Sundances |
| -Offering as a gift to the spirits | -Sacred Rights |
| -Strengthening the house or Tipi | -Vision Quest |
| -A form of bonding a contract | -Wopila |
| -Naming ceremonies | -In marriages |

PRAYER

Cansasa is used to pray to the 4 directions & Tunkasila. It is used in tobacco ties as an offering to the spirits for asking them to do something for whoever is praying. They are burned so that the spirits can received the cansasa. When cansasa is smoked, whoever smoking should think about their prayers and when they exhale their prayers are carried up in the form of smoke. What makes it sacred is when smoked, the smoke is NOT inhaled.

SMUDGE

When burned, cansasa gives off a really pleasant aroma. But it is also used to smudge or purify oneself and it cleanses the spirit and body.



SOCIAL

- Intertribal and interpersonal gatherings (i.e. enemy tribes or for trading)
- Marriage counseling
- Binder of contract with treaties (i.e. 1860Treaty)
- As a means of forming relationships or bonding with families and peers.
- Political or diplomatic gatherings
- Source of social cohesion for the Lakota people.

TRADE

In earlier years, a handful of cansasa would be traded for a horse. It is seen as gold to Indigenous peoples because of its scarcity.

GIFT

-Wamakaskan Oyate

-Tunkasila

-Spirits

-Drum

-Medicine Men

-Seven directions

-A way of saying thank you and exchanging cansasa for what is being asked



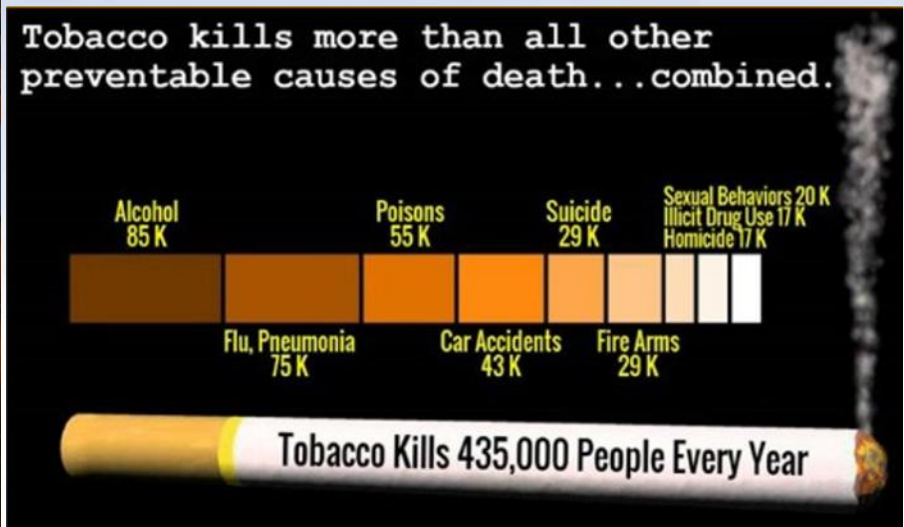
Commercial Tobacco

Smoking can cause cancer almost anywhere in your body:

- Bladder
- Cervix
- Esophagus
- Larynx
- Pancreas
- Trachea, bronchus, and lung
- Oropharynx (includes parts of the throat, tongue, soft palate, and the tonsils)
- Blood (acute myeloid leukemia)
- Colon and rectum (colorectal)
- Kidney and ureter
- Liver
- Stomach

Smoking also increases the risk of dying from cancer and other diseases in cancer patients and survivors.

If nobody smoked, one of every three cancer deaths in the U.S. would not happen. (9)



Courtesy of Missouri Breaks Research Industries Inc.

is **NOT** Traditional:

E-cigarette/Vaping aerosol is not harmless water vapor. In addition to nicotine, e-cigarette aerosol can contain heavy metals, ultrafine particulates that can be inhaled deep into the lungs, and cancer-causing agents like acrolein.

E-cigarette aerosols also contain propylene glycol or glycerin and flavorings. Some e-cigarette manufacturers claim that the use of these ingredients is safe because they meet the FDA definition of “generally recognized as safe” (GRAS). However, GRAS status applies to ingestion of these ingredients (i.e., in food), not inhalation. The health effects of inhaling these substances, including from an e-cigarette, are unknown. (8)

Pregnant Women and Smoking:

Smoking can make it harder for a woman to become pregnant. It can also affect her baby’s health before and after birth.

Smoking increases risks for:

- Preterm (early) delivery
- Stillbirth (death of the baby before birth)
- Low birth weight
- Sudden infant death syndrome (known as SIDS or crib death)
- Ectopic pregnancy
- Orofacial clefts in infants

Smoking can also affect men’s sperm, which can reduce fertility and also increase risks for birth defects and miscarriage. (16)



<http://forbabysakesd.com/>

Iowa



- No Statistics on Native American smokers.
- Ranked **17th** in the U.S. for Smoking-Attributed Adult (35+ years) Mortality.
- Ranked **46th** of Smokers Calling Quitline.

1-800-QUIT-NOW

<https://iowa.quitlogix.org/>

South Dakota



- **46.4 %** of smokers are American Indian.
- Ranked **10th** in the U.S. for Smoking-Attributed Adult (35+ years) Mortality.
- Ranked **2nd** of Smokers Calling Quitline.

1-866-SD-QUITS

<https://www.sdquitline.com/>

Lung cancer is the leading cause
of cancer deaths among
American Indians/Alaska Natives. (13)

Nebraska

- 39.1 % of smokers are American Indian.
- Ranked 7th in the U.S. for Smoking-Attributed Adult (35+ years) Mortality.
- Ranked 49th of Smokers Calling Quitline.

1-800-QUIT-NOW

QuitNow.ne.gov

North Dakota

(5)

- 48.2 % of smokers are American Indian.
- Ranked 4th in the U.S. for Smoking-Attributed Adult (35+ years) Mortality.
- Ranked 16th of Smokers Calling Quitline.

(4)

1-800-QUIT-NOW

<https://ndquits.health.nd.gov/get-started/enroll-online/>

Cardiovascular disease is the leading cause of death among American Indians/Alaska Natives. (13)

Quit Today!

- Among all current U.S. adult cigarette smokers, nearly 7 out of every 10 (68.0%) reported in 2015 that they wanted to quit completely.¹⁰
- Since 2002, the number of former smokers has been greater than the number of current smokers.
- Percentage of adult daily cigarette smokers who stopped smoking for more than 1 day in 2015 because they were trying to quit:¹⁰
- More than 5 out of 10 (55.4%) of all adult smokers
- Nearly 7 out of 10 (66.7%) smokers aged 18–24 years
- Nearly 6 out of 10 (59.8%) smokers aged 25–44 years
- More than 4 out of 10 (49.6%) smokers aged 45–64 years
- About 4 out of 10 (47.2%) smokers aged 65 years or older (7)

3rd Hand Smoke:

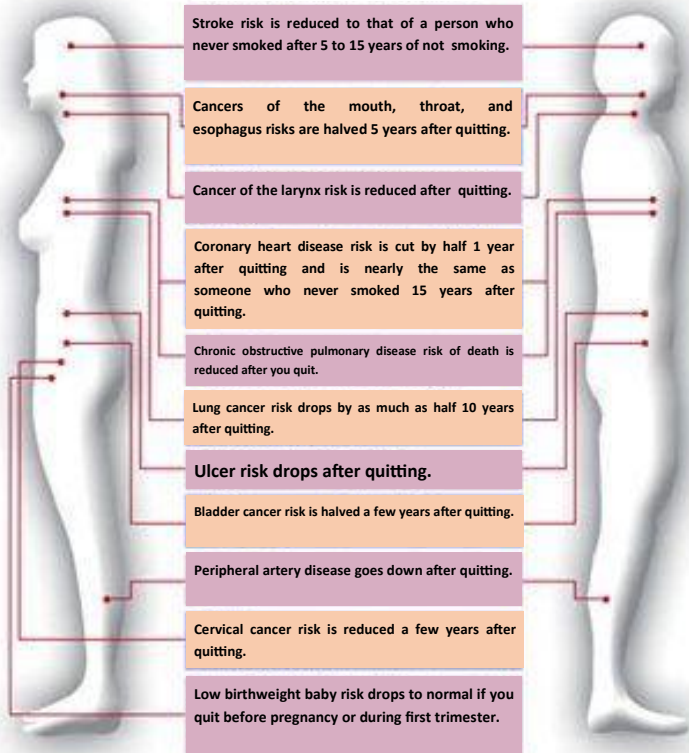
Thirdhand smoke is generally considered to be residual nicotine and other chemicals left on a variety of indoor surfaces by tobacco smoke. This residue is thought to react with common indoor pollutants to create a toxic mix. This toxic mix of thirdhand smoke contains cancer-causing substances, posing a potential health hazard to nonsmokers who are exposed to it, especially children. (15)

Diabetes is the fourth leading cause of death among American Indians/Alaska Natives. The risk of developing diabetes is 30–40% higher for smokers than nonsmokers. (13)



the benefits of quitting

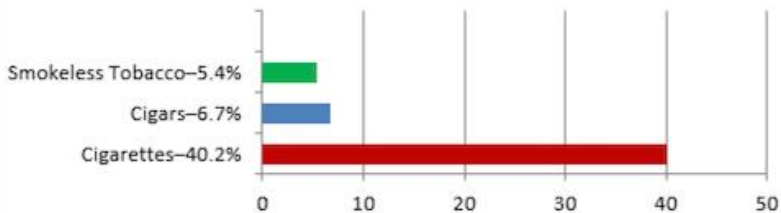
Compared to smokers,



https://www.cdc.gov/tobacco/data_statistics/sgr/2004/posters/benefits/index.htm



Current Commercial Tobacco Use* Among American Indian/Alaska Native Adults^{†4}



<https://www.cdc.gov/tobacco/disparities/american-indians/index.htm>

Glossary of terms:

Ćaŋku Luta: Red Road, to be on a good path

Ćaŋuŋpa: Sacred Pipe

Ćaŋli: Tobacco

Ćaŋšaša: Red willow tree sacred to the Lakota, Dakota, and Nakota that commonly grows along the river ways of the Dakotas. The inner bark of red willow is used for offerings and ceremonial/ sacred smoking. Ćaŋšaša may be mixed with other plant products or used independently.

Ikće: Common, wild, in a state of nature.

Opaġi: To fill a pipe with tobacco. Oyate: A people, nation, tribe, or land.

Pte San Win: White Buffalo Calf Woman

Tuŋkašila: Grandfather, God, the Supreme Being.

Wakaŋšića: Satan, a bad spirit.

Wakaŋtaŋka: God, the Creator of all things, the Great Spirit, in philosophy: all beings are wakaŋ because they are all as one.

Wamakaškaŋ Oyate: The animal kingdom in general, all things that move on the earth.

Wopila: To give thanks, joy, gladness.

Sun-wise: Entering in the East and walking in the direction in which the sun rises and sets (clockwise).



Other resources:

National Resources & Partners

- American Cancer Society - www.cancer.org
- American Heart Association - www.heart.org
- American Lung Association - www.lung.org
- American Non-Smokers' Rights - www.no-smoke.org
- Campaign for Tobacco Free Kids - www.tobaccofreekids.org
- Counter Tobacco - www.countertobacco.org
- Counter Tobacco - www.countertobacco.org
- Counter Tools - www.countertools.org
- Keep It Sacred, National Native Network - <http://keepitsacred.itcni.org/>
- National Native News Alliance - www.nativehealthnews.com
- Smoke-Free Gaming of America - www.smokefreegaming.org
- Public Health Law Center - <http://publichealthlawcenter.org/topics/tobacco-control>
- Tips from Former Smokers - <http://www.cdc.gov/tobacco/campaign/tips/>
- Tobacco Technical Assistance Consortium - www.ttac.org
- Truth Initiative - <http://truthinitiative.org/>
- **National Tobacco Events**
- Kick Butts Day (mid March) - <http://www.kickbuttsday.org/>
- Great American Smokeout (mid Nov) - <http://www.cancer.org/healthy/stayawayfromtobacco/greatamericansmokeout/>
- Through With Chew (mid Feb) - <http://www.tobaccofreeco.org/nochew>
- World No Tobacco Day (end of May) - <http://www.who.int/tobacco/wntd/en/>

Sources cited:

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2. <http://gardening.wsu.edu/text/nvcuthw.htm>
3. https://www.cdc.gov/tobacco/data_statistics/state_data/state_highlights/2012/states/south_dakota/index.htm
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9. http://www.cdc.gov/cancer/healthdisparities/pdf/0809_hd_fs.pdf
10. CDC Office on Smoking and Health E-cigarette Information November 2015. <https://www.cdc.gov/tobacco/stateandcommunity/pdfs/cdc-osh-information-on-e-cigarettes-november-2015.pdf>
11. <http://www.mayoclinic.org/healthy-lifestyle/adult-health/expert-answers/third-hand-smoke/faq-20057791>
12. <https://www.cdc.gov/reproductivehealth/maternalinfanthealth/tobaccousepregnancy/index.htm>
13. <https://www.cdc.gov/tobacco/disparities/american-indians/index.htm>
14. https://www.cdc.gov/tobacco/data_statistics/fact_sheets/economics/econ_facts/index.htm

Any information not cited was pulled directly from the 2nd Edition of Sacred Willow.





TOBACCO
FREE
NEBRASKA

for a great state of health





Traditions are alive
Picking *cansasa* in the snow
Thunders are coming



Great Plains Tribal Chairmen's Health Board

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