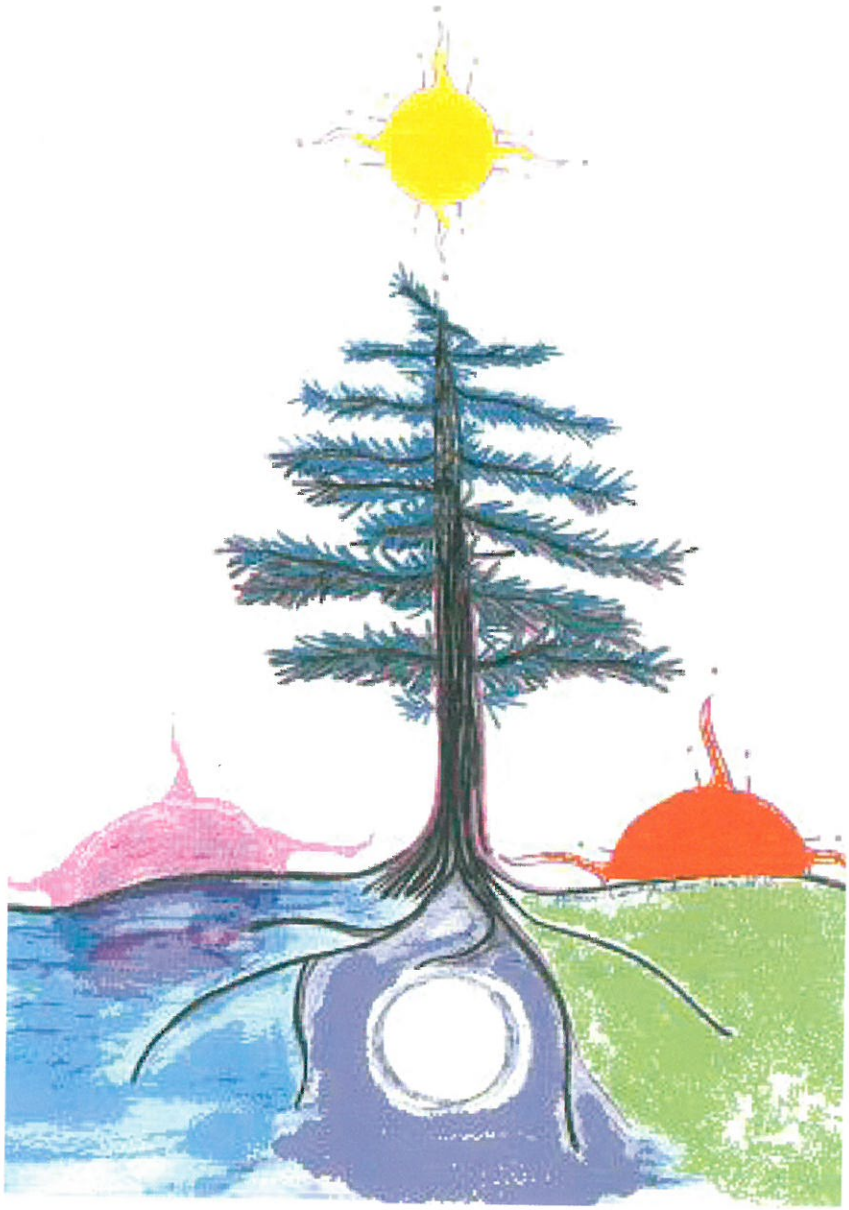
Anishinaabe Smoking Cessation Addendum

For the Smoking Cessation Curriculums



2004/2005

Anishinaabe Smoking Cessation Project

Curriculum Addendum Medicine Wheel Kit

To inquire about or receive additional kits, please contact:
Inter-Tribal Council of Michigan
2956 Ashmun Street; Sault Sainte Marie, MI 49783
Or visit our website: www.itcmi.org

Boozhoo Niwiijkiiwenhag (Greetings Friends),

The Medicine Wheel is a traditional teaching tool that has been passed down for many years in the Anishinaabe Culture. This kit has been designed as a visual resource to accompany the Medicine Wheel Teachings found in the Anishinaabe Smoking Cessation Curriculum Addendum. Medicine Wheel teachings vary greatly from community to community. If done with good intentions there is no wrong way of presenting the teachings. This kit allows you the freedom to place pieces in the direction as they are taught in your community. If you are uncertain, please consult elders in your area or refer to the Medicine Wheel Addendum provided in the respective curriculum. A brief summary of the symbolic meaning for each piece is also provided below. These explanations are simple guides to get you started. As you use the kit, we hope that you will find the pieces to have a much greater symbolic purpose meaningful to your audience and the work you accomplish. We invite you to get creative.

Please Note: There are many ways to display your Medicine Wheel kit for presentation. Some may find that gluing the large base to a harder surface such as cardboard works well for them. You may also find it easy to pin or tape it to another surface. A few extra inches are available on one side of the large black square piece of felt so that one edge can be folded over and carefully sewn or held in place with Velcro, so that a thin dowel rod with rope or string tied at the ends can be slid along the top.

If you find that after several uses the felt pieces fall off easily, simply adhere a small piece of Velcro to the back of the piece.

This kit contains 35 pieces including the following:

*** 1 Large Square– black felt (~22" x ~26"). This piece is designed to aid in hanging the kit during a presentation and provide a base for all the other pieces to adhere.

*** 1 Large Circle– midnight blue with green & lt. blue ribbon dividing it: This piece is designed to be the foundation of the Medicine Wheel. It represents t he earth and all that is contained within or around it.

*** 4 Pie-shaped pieces– 1 yellow, 1 red, 1 black, 1 white. These represent the four directions of the Medicine Wheel. When placed together form the basic wheel pattern.

*** 4 People– 1 baby, 1 youth, 1 piece showing two adults joined together, 1 elder. These pieces represent four stages of life, growth, and or development.

*** 4 Small circles showing faces that represent the following emotions: happy, sad, scared, and angry.

*** 1 Strawberry represents the plant life, our traditional medicine ways, and or good nutrition.

*** 4 Cigarettes in 4 stages of burning to represent how our will and ability to quit continues to grow or how our struggles unchecked can lead us back to smoking.

*** 1 Wind, 1 pine tree (representing earth), 1 water, 1 fire. The four elements of life on earth which may also represent other ideals on their own. Each has a unique purpose and medicine; e.g., wind creates movement, earth nourishes, water cleanses, and fire renew. Many other applications may also apply.

*** 4 hands (1 yellow, 1 red, 1 black, 1 white) to represent the four directions, our community support systems or the four races of man and our common efforts.

*** 3 suns (1 orange, 1 yellow, 1 red) to represent the stages of the day or time. With each day we are given a chance to start fresh despite yesterday's success or failure.

*** 1 small gray circle to represent the moon, a time for reflection, rest and relaxation.

*** 4 pictures of the Anishinaabe sacred medicines (1 tobacco, 1 cedar, 1 sage, 1 sweet grass)

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Original artwork & kit design by Michelle Willis, Red Cliff Band of Chippewa Indians, 2004/2005

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The American Legacy Foundation.

Megwetch for opening this booklet and attending our training.

It is the Anishinaabe belief that all things travel in a circle. Everything in creation can be explained through the Medicine Wheel. Not only does the Medicine Wheel have an east, south, west, and north, but it can also be used for different cycles: emotional, mental, physical, and spiritual. The Medicine Wheel and the Seven Grandfathers Teachings will always show us how to walk our journey in a good way.

For thousands of years the Anishinaabe had used semaa, or tobacco, as a sacred medicine. Many Anishinaabe believe that when used properly and with respect semaa is a positive source of power. When used in a good way it can promote good health and assist with spiritual guidance and growth. Traditional leaders have used semaa to assist tribal members in breaking their addictions; including commercial tobacco use.

It was felt many of the smoking cessation curriculums being used today did not take into consideration the teachings of the Medicine Wheel and the traditional ways semaa is used in our Native culture. With funding assistance from a grant received by The American Legacy Foundation, the Inter-Tribal Council of Michigan, Inc. Health Education Program began working with many tribes and individuals on developing addendums to supplement the smoking cessation curriculums being used within the tribal communities.

While not attempting to develop our own curriculum, our project was focused on designing addendums to supplement a cessation program that would meet the needs of our Native population in Michigan. The addendum activities were designed to be used with the American Lung Associations Freedom From Smoking or the University of Michigan's, Kick the Habit, however, it is believed each section can be formatted to fit the cessation curriculum you are using.

We appreciated the assistance and guidance provided by those who played a role in the final development of this project. We would like to give special thanks to Michelle Willis, Gera Simkins, Lucy Harrison and Linda Thomas for all of the expertise they provided.

We are excited to offer this booklet to you and hope it will assist you with the tobacco cessation program you are using.

Chi Megwetch.

Noel Pingatore and Deana Knauf
ITC of Michigan, Inc., Health Education

Funding for this project provided through a grant from The American Legacy Foundation. For more information: Inter-Tribal Council of Michigan, Inc., Health Education, 2956 Ashmun Street, Sault Ste. Marie, MI 49783.

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Graphics by Native Reflections
On the cover: Original artwork done by Michelle Willis (Osawazhinkwaa Ikwe)

PART ONE

INTRODUCTION TO THE MEDICINE WHEEL

Part One

The Medicine Wheel as a cessation tool

Much of the information provided in this section is based on Anishinaabe culture and can be used as supplemental or anticipatory material to support ideas that may be shared through other smoking cessation programs or resources.

Introduction

Creation and the elements that support it move in cycles. Summer follows spring. Autumn comes after summer and so on. To understand and sometimes predict the changes that occur as a result of these cycles, we at times use tools like computers or books which give us visual pictures to help us organize and store information.

Long before these modern marvels, many cultures have successfully devised other ways of helping people learn about the various cycles of life and how to find balance while dealing with the changes. In Africa, many refer to this as the "Circle of Life". Some parts of Asia recognize the "Ying & Yang"; and in North America many of the Indigenous tribes acknowledge the Medicine Wheel.

The Medicine Wheel is sacred because of the wisdom it imparts in such a small package. Everything that exists in the Medicine Wheel gives us a visual to see all things at once whether they seem related or not- past, present, or future. Families of a particular culture or ethnic background often have an instinctual association to the practices and values of their elders and in turn, their ancestors.

Quitting smoking is not easy for many people, but it can be done in many ways and a person may have to try several techniques before one works. It may even take a variety of techniques at one time. The beauty of the Medicine Wheel is that it allows a person to see everything they need to see and know. It gives insight for making healthy decisions as one works toward becoming a non-smoker. Everything in creation can be explained through the Medicine Wheel. As a person learns more about this gift, they should feel encouraged, to find other ways in which the Wheel is used.

Implementation

Historically, not all tribes used a Medicine Wheel. It has been said that there is no wrong way to build a Medicine Wheel. Consider the words once spoken by an elder: "The grains of sand on a beach would never equal the number of teachings contained within the mysteries of the Wheel".

There are some generally accepted applications of the Medicine Wheel that remain fairly much the same. Each community may have some variations to the teachings presented, please feel free to adapt them accordingly. The Medicine Wheel moves clockwise. The Medicine Wheel in one sense can be compared to a bicycle wheel. There are many parts that keep the whole wheel balanced. If a spoke on the wheel were to get bent or broken, it would become lopsided. Eventually, the bike could not be ridden until the wheel was repaired.

When we apply the Wheel to our own challenges, like the effort required to quit smoking, it is important to know that the Wheel may be molded somewhat and will move at one's own pace to fit each individual's personal development and growth. Keep in mind that no two people will reach the same place at the same time and sometimes we stay longer in one place.

The Eastern Direction

Each sunrise gives us all a new day to start fresh. In nature, the sun rises in the East. Therefore, all beginnings or newborn ideas are placed in the right side of the wheel. For someone trying to quit smoking, this time of sunrise is a time of emotion where one might grapple with fears, excitement, joy, or anxiety. This is an early time. One might feel like an infant just learning how to crawl. In this stage a person will make their decision to quit and then start re-teaching themselves how to be healthy without the use of cigarettes.

The Southern Direction

As the wheel moves in its clockwise direction, the sun is reaching its peak represented at the bottom of the wheel. This is the time where things get physical and one takes action. It is summer time when the air is warm and the plants grow quickly. This is a place of youthfulness and endurance which is necessary, because it is also a time for gaining knowledge and meeting challenges. Physically, the person trying to quit smoking, may feel nervous, shaky, and maybe even down right sick as their body works to rid itself of all of the toxins it has become dependent upon. There is a rush of renewed sensations such as taste and smell. In this direction, a person learns like an adolescent child trying to strike out on their own yet still needing guidance. One's true measure of learning and growth comes from the mountains we climb or the challenges we overcome. If a person does not feel they are succeeding at first, they should remember that movement around the wheel may slow down or even stop for a time but when they are ready it is always in a forward direction regardless of the pace that is set.

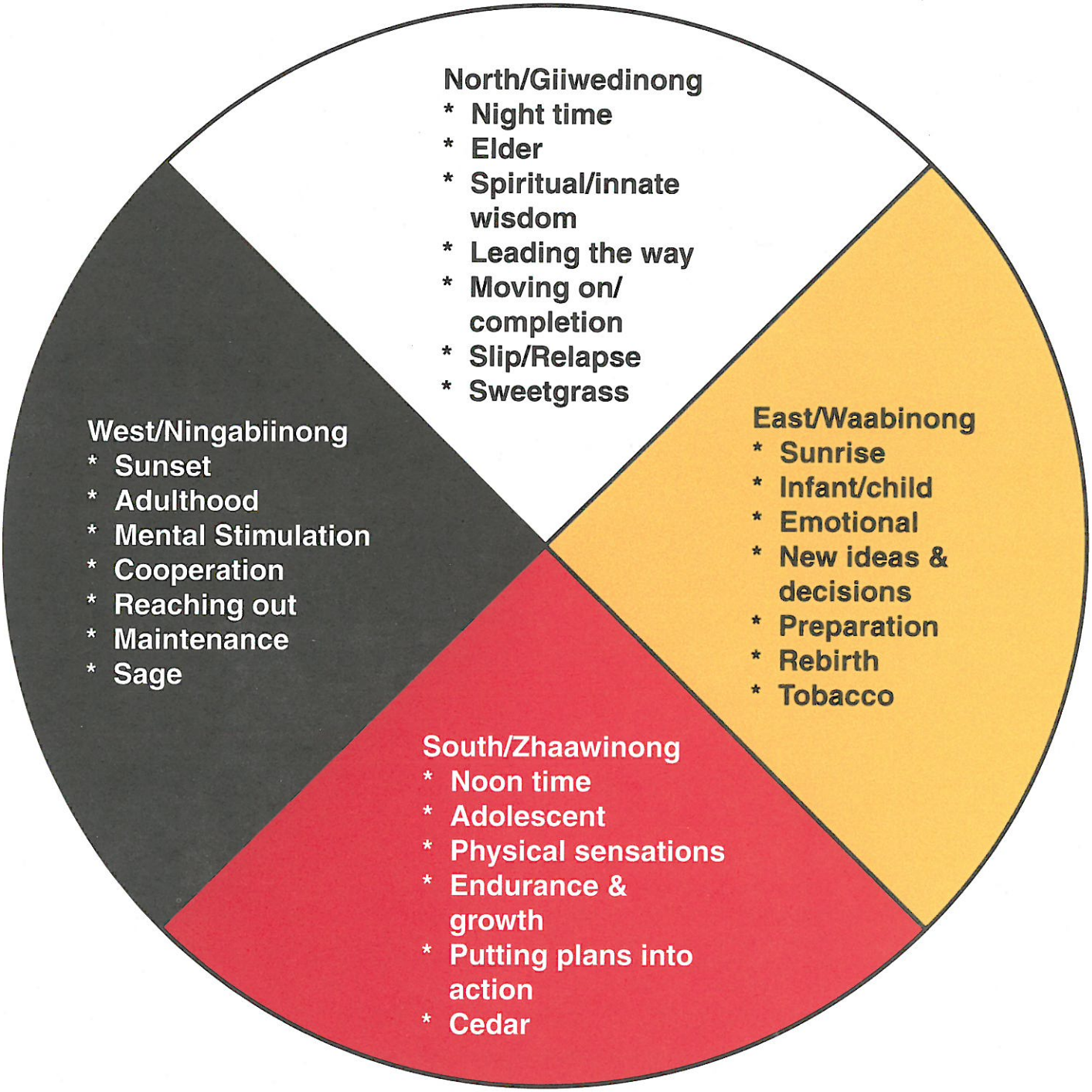
The Western Direction

The next movement of the wheel is toward the West where the sun is setting represented in the left side of the wheel. A person in this direction has gained some experience and can look across to where they started and contemplate their progress. This is a time of mental stimulation. This person no longer does things strictly to prove a point or because they have to, now they do it because they know it is right. Someone standing in the West is in a stage of "parenthood". A place where they have accepted responsibility for their decision to quit, and now he/she must maintain or uphold that promise. One who makes it this far should be aware and really take time to remember and appreciate how far they have come. This is a good time for celebrating and sharing with others like parents who realize their family is growing. If we lose sight of the progress, we have made, we are at a greater risk for picking up those old bad habits once again. Lucy Harrison wrote: "Mental elimination is learning to let go". This is the place where a person is standing on their own two feet and setting an example for their self and others around them.

The Northern Direction

Finally, the journey leads to the Northern Direction at the top of the wheel. Physically, the urge to smoke has slowed down. One may have a spiritual, almost innate, understanding of the triggers that lead to smoking. This wisdom gained has armed the person with the ability to predict and counter any slips. Like an elder, it is a time to rest and move on. However, the cycle can move again as the saying goes- "change is constant". For some, the pursuit of a smoke free lifestyle is complete. The next movement around the wheel may involve some other goal in life. For others, it may mean dealing with a relapse. That does not denote a failure because one can never walk backwards around the wheel. Like a snowball rolling down a hill that keeps getting bigger and bigger, much of the knowledge gained during the first walk around the wheel is retained. Walking a second time around affords the individual another opportunity to find anything they may have missed the first time and because the territory has some familiarity the length of the journey may be shorter.

Mii sa iw.



The Medicine Wheel

PART TWO

ACTIVITIES

Part Two

Activities

Introduction

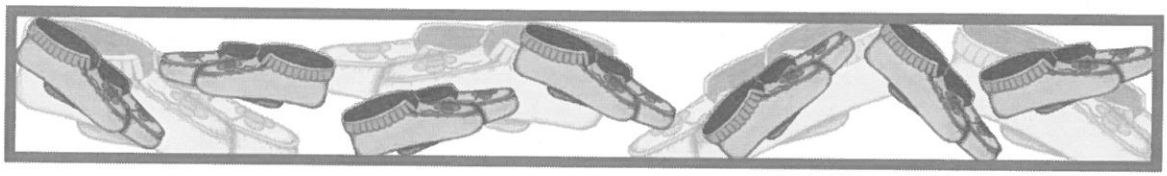
Every cessation group is as diverse as the individuals who take part in it. The job of the facilitator must be to get to know his/her audience quickly and provide them with the most useful tools and information in the shortest amount of time.

The following activities are based on teachings and values from the Anishinaabeg culture, some Native American participants may find a greater interest in some of these lessons. They are intended as supplemental approaches to the various issues shared over the course of a planned smoking cessation program. References to related or complimentary activities found in the American Lung Association's FREEDOM FROM SMOKING Handout Book and the University of Michigan's KICK THE HABIT !!! SMOKING CESSATION RESOURCE MANUAL are noted at the beginning of each section. All of the activities in this addendum can be used in any order, in part or as a whole. Clinically, they do not contain all of the information that one might need to know in his/her effort to quit smoking.

While teachings may vary in different communities, please keep in mind the goal of each activity. It is hoped that Native and Non-Native facilitators working with Native people will find these activities non-threatening. If questions arise, the facilitator should not be afraid to find someone comfortable with the culture to provide support. Feel free to adjust, any of the stories or lessons as they pertain to each respective community.

Please note that some of the following suggestions do require that the group consult a knowledgeable and well-respected elder and/or medicine person or healer. Furthermore, many questions may be generated by participants who are new or unfamiliar with the culture, they may be encouraged to bring a gift of tobacco to the appropriate person within the community (see: *II. Tobacco use vs. abuse*).

ACTIVITIY 1



I. The Origin of Semaa (Tobacco)

<u>Goal</u>: Identify the traditional value of tobacco as a medicine and explore the means of proper use versus abuse.

<u>U of M Link:</u>
Use the activity and ideas shared in this section to introduce tobacco's original foundation and intended use(s) during orientation. This section may be appropriate for use during Session 1 to help lead into tobacco addiction and 'why do people smoke?'.

<u>ALA Link:</u>
Use the activity and ideas shared in this section to introduce tobacco's original foundation and intended use(s) during orientation. The information here may provide a lead into 'thinking about quitting'.

Objective 1: Read or listen to an elder speak about the origin of tobacco.

While some may cast Native American legends as myth, they actually contain many truths and are a historical record of the wisdom and events of our past. Traditional storytellers know that every detail in a story is important. Sometimes, the simplest detail, such as a descriptive setting, may impart knowledge that many modern scientists might not be aware of. There are many stories of how tobacco was brought to the people each community may have adopted their own unique version of the same story.

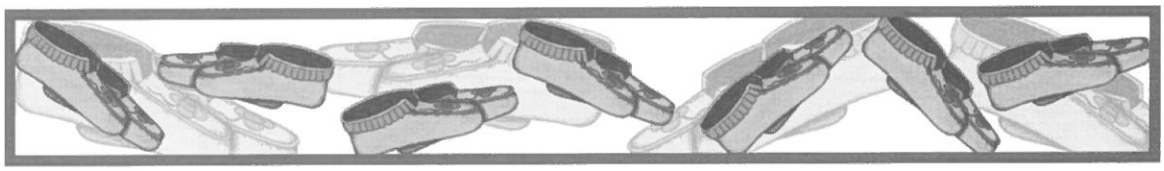
Activity:

Invite an elder or storyteller to share a traditional story which reveals the origin of tobacco, including how it was first received by the Anishinaabe people and how it was intended to be used.

Stories may vary from community to community.
Additional stories may be found in:

- See ***Attachment A*** for an Ojibwe story of Kinnikinnik from The Anthology of Traditional Tobacco Stories. This booklet compiled by Columbia University Department School of Social Work; New York, New York is a collection of stories from different tribes across Canada and the US.
- Tobacco: Use It In A Sacred Way (booklet previously made available through ITC of MI)

ACTIVITIY 2



II. Tobacco use vs. abuse

<u>Goal:</u> Identify the traditional value of tobacco as a medicine and explore the means of proper use versus abuse.

<u>U of M Link:</u>

Use the activity and ideas shared in this section to introduce tobacco's original foundation and intended use(s) during orientation. Some might want to shape the ideas shared here and add them to Session 3's 'Positive Self-Talk to Stop Smoking'. This section may also be appropriate for use during Session 1 to help lead into tobacco addiction and 'why do people smoke?'.

<u>ALA Link:</u>

Use the activity and ideas shared in this section to introduce tobacco's original foundation and intended use(s) during Session 2 Nicotine Fading (p.17). The information here may also provide be appropriate to use during Orientation.

<u>Objective 2:</u> Understand the proper use of tobacco in the Anishinaabe culture

Explain to participants that tobacco is a sacred medicine. Traditionally, it remained with the people because of its ability to heal and its use during ceremony; however like all medicines, if it is not used properly (according to its "prescription") it can become extremely dangerous.

In the ANTHOLOGY OF TRADITIONAL TOBACCO STORIES, a booklet of historical accounts and legends surrounding tobacco compiled through Columbia University's School of Social Work in New York, NY wrote (The following probably reflects a non-native account of tobacco use around the Great Lakes area.):

In EASTERN NORTH AMERICA, tobacco is smoked as part of a prayer and as part of the diplomacy of receiving guests and ambassadors.
...smoke from tobacco is used to fumigate ritually important objects such as the body of a dead chief, the body of a bear, and a sacred stone.
...tobacco is applied to the body in solid and liquid forms as a medicine.
...ascending tobacco smoke is thought of as an offering to the spirits, but the offering can be in solid form as well.
...tobacco is tied onto a prayer stick, included in medicine bundles, burned under the hearth for the Green Corn Ceremony, buried with the dead, deposited by waterfalls and other striking natural features, thrown into fire, thrown into water, and deposited as an offering to the spirits of the medicinal herbs, spirits of game animals, and to snakes.

There are many different plants used as tobacco by different Tribes (some containing more toxins than others). For instance, the Dine people of the Southwest used corn as their equivalent for tobacco in ceremony, for prayer, and in medicine, as well as for nourishment. For the Anishinaabeg, there were a few different kinds of plants commonly referred to as semaa or asemaa (pronounced "uh-say-MAH") which is the word used for tobacco. There are some tribes who used forms of tobacco they would chew or smoke for pleasure; however, the tobacco they used did not contain any of the additives or poisons that are put into the commercial tobacco that people buy now. Most of those plants contain little or no nicotine.

When tobacco is used in ceremony or prayer, it is not to be inhaled into the body. The small amount of smoke that does get inhaled is said to wash through the body in healing. It is believed prayers are carried to the spirits through the smoke. To inhale it would mean the prayer is not given up and will not be received by any of the spiritual entities whose council/wisdom is being sought.

For the Anishinaabe people tobacco is used in other ways as well. Individuals may make offerings to the elements using loose tobacco for guidance or in prayer by setting it out in the water, by a tree or some other place outdoors that may feel special. This medicine can be given in exchange as a sign of respect

and/or appreciation prior to such things as gathering plants, like herbs, fruits, or vegetables. When hunting, individuals offer tobacco to the animals they are pursuing and prior to collecting their catch. It is offered to elders, spiritual leaders, medicine people, pipes and those responsible for them and others whose wisdom or services are being called upon for whatever reason. It can be offered to show gratitude to anyone of any age if what they have shared is of value or significant importance to the one on the receiving end. Some types of tobacco, such as kinnikinnik can be used in certain types of medicines, but not without the direction of a knowledgeable medicine person.

Activity:

Make your own tobacco ties.

step 1: Gather the following materials: cloth, scissors, ribbon/sinew/yarn/string (whatever is available), tobacco-wild tobacco, broken cigarettes (properly discarding the filter and paper), or loose pipe tobacco all make appropriate choices

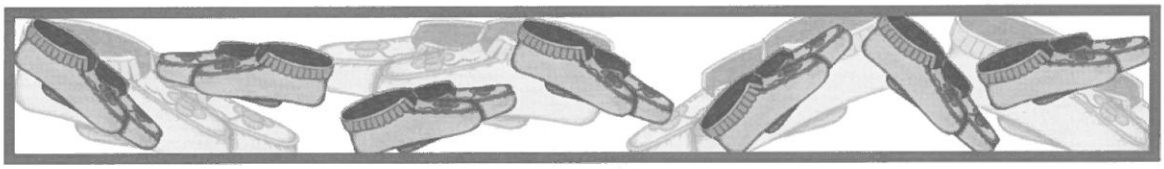
step 2: Using cloth material, cut out circles or squares approximately 3 inches across. Measurements do not have to be exact. Some may prefer larger or smaller bundles.

step 3: In the center of the cloth cut out piece, place a small amount of loose tobacco. The type of tobacco used to fill the pouch may depend on what is available to the individuals.

step 4: Then gather the sides of the cloth to close the tobacco into a bundle and place string or ribbon (whatever is available) around the cloth to keep the tobacco tightly secured in the cloth.

- See ***Attachment B*** for related resources:
  - Story of the Pipe excerpt from The Mishoomis Book by Eddie Benton-Benai (pp.80-82)
  - "Legend of the Indian Ceremonial Pipe Hand-out" and "Traditional Tobaccos and Sacred Smoke Plants" from the SACRED PLANTS SACRED WAYS CURRICULUM (pp.20-21 may provide an additional session approach related to the topic)

ACTIVITIY 3



III. History of Semaa

<u>Goal:</u> Identify the traditional value of tobacco as a medicine and explore the means of proper use versus abuse.

<u>U of M Link:</u>
Use the activity and ideas shared in this section as a prelude to the cessation program. This section may be appropriate for use during Session 1 to help lead into values (providing perspective on different cultural values), tobacco addiction and 'why do people smoke?'.

<u>ALA Link:</u>
Use the activity and ideas shared in this section to introduce tobacco's original foundation and intended use(s) during orientation. The information here may be appropriately used during the orientation session to introduce the development of commercial cigarettes and or 'Why I Smoke'.

<u>Objective 3:</u> Read or listen to the history of tobacco since the period of European contact, either orally or in writing (see attachment).

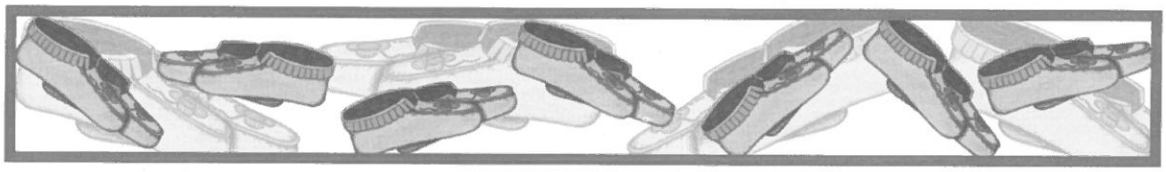
Participants may be interested to learn how the use of tobacco has changed since the time of European contact. Native people shared many things with the European settlers and explorers, including tobacco. However, the life style of the Native people was so different from that of the foreigners that language and cultural barriers often lead to misunderstandings about how these new things the Europeans were being exposed to really work. By learning more about the history of tobacco use since the time of European contact, participants may find further testimony to support the effort to quite smoking.

<u>Activity:</u>

Investigate the changes in the use of tobacco since the period of European Contact. Information should include the Europeans' introduction to tobacco, the spread of snuff, cigarettes, and the toxic additives. Provide attached hand-outs or briefly summarize in lecture.

- See ***Attachment C*** for related resources:
  - Sacred Plants Sacred Ways-(pp.23-25 may provide an additional session approach related to the topic; HISTORY OF TOBACCO)
  - Tobacco Timeline (Gene Borio-online: <u>http://www.tobacco.org/History/Tobacco_History.html</u>)

ACTIVITIY 4



IV. Using Traditional Medicines During Cessation

<u>Goal:</u> Identify traditional medicines that may be used by participants during detoxification, moments of stress, or emotional duress.

<u>U of M Link:</u>

Use the activity and ideas shared in this section during Session 2 to provide traditional tools/medicine that help the participant deal with stress, physical effects of quitting and withdrawal. Plant identification, growing, and gathering activities may also support ideas shared in Session 7 (exercise).

<u>ALA Link:</u>

Use the activity and ideas shared in this section to support discussion during Session 1/orientation, Session 3 (cravings, symptoms of recovery, quit day p.27-see objective 5 below) and Session 6 (stress, p.51). The last activity (Lodges, ceremonies, and talking circles) may provide traditional opportunities for strengthening "buddy" relationships (p.29).

<u>Objective 4:</u> Identify the four sacred medicines of the Anishinaabeg (tobacco, cedar, sage, and sweet grass).
The four sacred medicines of the Anishinaabe people are gifts of the four directions and can be used on a daily basis. As all living things are, they were given to the people by the Gizhemnidoo or Gchi Manitou (the Creator/Great Spirit) and are reminders of the elements and the presence of the spirit in the physical world.

1.) Semaa (tobacco)
Tobacco represents the Eastern Direction. It has been said that it is used to connect the worlds since the plant's roots go deep into the earth, and its smoke rises high into the sky (Red Road Collective's Winter Newsletter, 2000). When tobacco is used in its purest form (not commercial brands that contain so many impurities/poisons) the smoke, used in a sacred way, that enters the body can revive it, then travel to the sky full of prayers and thanks. See section *II. Tobacco use vs. abuse* to learn more.

Kinnikinnik, one of the original tobaccos used by the Anishinaabeg, has the ability to remove obstructions, heal stomach aches, and treat fevers. Unlike, commercial tobacco, kinnikinnik is made from the stem or branch of the plant and actually should be collected and prepared before the leaves bud and unfold in the spring.

2.) Giizhig (Cedar)
Cedar represents the Southern Direction. The origin story of the cedar tree is one that tells of loyalty, faith, bravery, stamina, and beauty. During the early times when the trees were settling into the earth and their chosen environments, it is said that the cedar tree chose to live in the swamps (a damp dark place no other tree would consider) without complaint and was blessed by the Creator in a special way. The cedar was allowed to keep its green foliage year-round.

This sacred tree was given protection and became a leader with medicine capable of purifying one's self (inside and out). It is used commonly in lodges. When burned, it can ward off sickness and clean out any negative energy that may linger in an area. When the smell of cedar is breathed in, the strength and endurance it exhibits in nature is absorbed into the body. The leaves are placed in shoes or in pockets for protection. Its medicine, when prepared in a certain manner, is used to aid rheumatism.

3.) Mishkodebok (Sage)
Sage represents the Western Direction. It has a stronger scent than the cedar, but is used much the same way in its ability to purify. Often it is used to cleanse people, places, and objects that may have been influenced or manipulated in a negative way. Its lingering presence stays as a reminder to keep evil spirits away. It is not just incense as it is sometimes wrongfully used in a commercial way. Even when used as a smudge, the person burning and fanning the

medicine needs to send their sincere thoughts and prayers into the plant and the smoke being drawn from it. If specifically prepared, sage can prevent convulsions, stop bleeding, and help heal persistent sores. See *Section V. Finding Ways to Respect Tobacco; Objective 2* for more information about smudging.

4.) Wiingushk (Sweetgrass)
Literally described as the "hair of mother earth", this plant is also used as a powerful smudge to ward off negativity. Sweetgrass represents the Northern Direction and with that is the seat of wisdom and purity, like the snows in winter. When it is gathered, it is often braided. Each strand in the braid represents the balance in the mind, body, and spirit. Some teach that the strands also signify the unity of the three tribes that make up the Anishinaabe people: Odawa, Ojibwe, and Boodwe'inini (Potawatomi). This sacred plant should never have its roots pulled out when gathering. It is used in basket making and has the ability to refresh one's body. It is used as a wash and has been used to care for coughs, sore throats, and stress.

Activity:

Invite a pipe carrier, traditional medicine person, or well respected healer to talk and or share their wisdom of the various related medicines and how they should be gathered and used. For instance, during a pipe ceremony, the tobacco drawn from the pawaagan is not intended to be inhaled. Attend a pipe ceremony or arrange for a pipe ceremony to be held as a means of aiding participants in their efforts to quite smoking.

Activity:

Plant a medicine garden (Harris, 2003)**.** Participants may want to try growing tobacco or another type of medicine from a seed or sprout. Tending a garden or even a single plant can be very therapeutic and help to strengthen our spiritual bond to the earth. (Caution: if growing a variety of tobacco known to contain significant levels of natural nicotine, remember that nicotine can be absorbed through the skin)

<u>Objective 5:</u> Identify traditional medicines that may be used to relieve various complaints associated with smoking cessation.

The Anishinaabe word for medicine is Mishkiki (pronounced "mish-**ki**-ki"**).** A more literal translation of the word is ***strength from the earth***. According to Anishinaabe oral history, plants are the ancestors of the first living beings on the planet; and therefore, have inherited, by birth, the ability to care for and help nurture their younger relations- the animals, including the last born two legged humans. Each plant has its own medicine; and, like all living things, each has the power to heal or destroy. So, proper care and use of any plant is important. A handout (see Attachment D) has been prepared which contains some recipes and common uses for a number of plants which may be helpful while one's body is healing during the cessation process. Two-thirds of prescribed medicines come from the earth which includes herbs. Mixing prescribed medications and traditional remedies can have adverse effects if not monitored properly. Remind participants to seek the advice of a medical doctor and/or traditional healer before mixing and consuming any medicinal herbs or teas.

<u>Activity:</u>

Nature walk/Plant identification. Participants may want to take a nature walk to find medicines they can gather and prepare themselves. A group may want to learn more about ninsemaa (sometimes known as green tobacco) or kinnikinnik (another form traditional tobacco used by the Anishinaabeg). During the walk, they may have the opportunity to gather branches from the appropriate bush(es)/tree(s) and learn how to peel and shave the bark to make their own kinnikinnik.

> ***Keep in mind appropriate etiquette in approaching people regarding their knowledge of medicines and other sacred items. Please talk with a doctor and/or a knowledgeable medicine person before mixing traditional medicines with prescription drugs.*

Activity:

Lodges, ceremonies, and talking circles are effective methods of tried and true alternative healing. Participation in these healing arts provides a holistic outlet for anyone seeking to make changes in their life. Consult with knowledgeable and trusted spiritual leaders/medicine people to lead any of these types of activities. Remember to make an offering of tobacco when asking for special favor.

- See ***Attachment D*** for related resources:
  - Hand-out: Detoxification Formulas (CAUTION: Please seek the advice of a medical doctor or traditional healer before mixing and consuming any medicine or medicinal teas).
- Some may find Attachment A, the story of Kinnikinnik, to be appropriate for this section as well.

ACTIVITIY 5

V. Finding Ways to Respect Tobacco

<u>Goal:</u> Reinforce Anishinaabeg traditions and values by staying busy with healthy lifestyle choices.

<u>U of M Link:</u>
Use the activity and ideas shared in this section during Session 2 (relaxation), Session 3 to escape or prevent smoking urges. Information and activities here may also be appropriately used during Session 4 (coping) and Session 7 (exercise).

<u>ALA Link:</u>
Use the activity and ideas shared in this section to support Session 3 (quit day, plan ahead p.19 and/or rewarding yourself). Some of the activities reinforce fitness suggestions from Session 6 (exercise, p.51)

<u>Objective 6</u>: Prepare items that can be used during while learning to live without smoking, especially during cravings or instances of boredom.

Learning to break old habits and being prepared during periods of weakness are important for successful cessation. The activities below are suggestions based on Anishinaabe cultural traditions. Some of the suggestions require some homework. It may be necessary to look around the community or send out inquiries to other communities to find resource people knowledgeable in leading some of the activities. Socializing and building new interests are good ways to keep the body, mind, and spirit focused on things other than smoking and may provide alternative means of support for participants.

Activity:

Make a pouch that can be used to reinforce the traditional use of tobacco. Provide individuals with instructions (See ***Attachment E***) and/or items needed to make a tobacco pouch. Sizes may vary greatly according to individual preference. Pouches may be designated for a variety of reasons/uses:

a) Provide some or all of the following materials: leather, cloth, needles, ribbon, sinew, thread, scissors, beads, quills or other materials that can be used to make and or decorate a pouch. Participants will make their own pouch and fill it with tobacco and or other items that one might draw strength from (e.g. Small stone, plant/medicines, bone, tooth, fur, etc.) during moments of weakness/stress.

b) The pouches could also be filled with gum, aspirin, coins/calling card, phone numbers, or other small items that the participants may need during cravings or moments of weakness.

- See *Attachment E*: for Hand-out: Pouch making instructions. See also Resources: Prindle & Tlemeha

<u>Objective 7:</u> Stimulate the body's senses as a means of coping with stress so that one's body, mind, and spirit may relax and return to a more focused state of being.

<u>Engaging the sense of smell:</u>
The task to quit smoking can be very stressful. Most people are easily affected by external factors, schedules, family happenings, work, gossip, etc. Smudging has been a traditional healing tool of the Anishinaabe people. Of the four sacred medicines of the Anishinaabe people, the three most commonly used for smudging are cedar, sage, and sweetgrass. Commercial tobacco is not used to smudge because they contain too many impurities for it to be effective; however, kinnikinnik may be used in certain cases. When handled with respect the potency of these medicines can be very powerful. There are many stories and lessons surrounding these medicines, their uses, and importance. Dried and burned these plants, similar to aromatherapy, have a calming effect on the body, mind, and spirit.

Some elders teach that **cedar** is a women's plant, its smell is temperate and gentle. **Sage** is said to be a man's medicine because it has a very strong scent and presence. There are a variety of species used. The western desert type sages usually have the stronger scents. Occasionally, people find sage a little too strong, so for them, only a small dose of this type of smudge is necessary. **Sweetgrass**- the hair of mother earth- is very gentle and nurturing yet its smell is distinct. The elders teach that when there is a lot of chaos present, these medicines used as a smudge, either individually or combined, have the ability to clean up a room of any ill feelings or unseen proceedings.

<u>Activity:</u>

Prepare a smudge: Smudge anytime there are feelings of weakness, chaos or irritation. One may choose to light the smudge for themselves or another. Choose the appropriate plant to smudge. Keep in mind, most plants burn better when have had an opportunity to dry. A metal bowl, small cast iron pan, shell, or ash tray tolerant enough to handle the heat generated by the small smoldering fire can be used to safely accommodate the smudge while it is burning. For cedar or sage, a small piece of the plant can be placed in the bowl and lit with a lighter or some other small fire source. Because sweetgrass is usually braided, light the end farthest from the roots, and hold the bowl underneath to catch any ashes that may fall. If the sweetgrass does not stay lit, undo the braid a little at the end before burning. Gently and slowly breath in the medicine and allow it to do its job. Try to envision, the smoke entering the body, settling the mind, and traveling throughout the organs and extremities for a good cleansing.

Sometimes a room or house can carry with it ill feelings, especially if people were fighting there earlier. To clean a room or house, light a smudge, and

slowly walk around the room or house allowing the smoke to fan throughout the place. Remember the teachings of the pipe, in that, prayers are also carried through the smoke. Thoughts can work like prayers if they are sincere, send out good and or helpful thoughts that will help the smudge do its work.

Engaging the sense of hearing:

Many of the old Anishinaabeg commonly warned others to use their words carefully because words have great power in their ability to hurt and heal. Even unspoken words can have power. Some elders today still talk about the pollution and potential problems we expose ourselves to when people speak negatively or send out negative thoughts. When cooking, it has been passed on by many elders that the cook should never handle or prepare food when they are angry or ill as those thoughts and feelings are passed on into the food and consequently to those who eat it.

Music is known be able to affect one's well being. Throughout much of the Anishinaabe culture, as is true in many other cultures, it is believed that sound and music carries certain power and energy. Songs were used to accompany not only ceremonies, but also celebrations, games, storytelling, hunting, gathering, traveling, warring and for a wide variety of everyday dilemmas that might arise. The Native American drum is considered the heartbeat that unites all people. In truth, there are many differences among people the world over, but all people everywhere have a heartbeat that maintains their existence. When young children become upset, their heart rate increases (as it does for anyone upset or under stress). The caregiver of an upset child will commonly rock them or pat them to calm them. This stimulates their mind which in turn tries to match the pace of the patting or rocking and slows the heart rate down leading to a more rested state.

Modern science supports this way of thinking. The research of Dr. Masaru Emoto of Japan shows that water may hold thought. His experiments showed that a bowl of water nurtured with positive words that expressed love or gratitude and music such as Beethoven's Pastoral crystallized to form beautiful and quite intricate snowflake-like designs when the water was frozen. Water that was neglected with negative words such as those used in name-calling, like "you fool" and harsh sounding music was not able to crystallize and made forms that were stagnate and discolored (Tallon, 2004). This research has very important implications due to the fact that two-thirds of the human body is comprised of water which leads to the belief that not only are human minds and emotions affected by words of praise or criticism, but their bodies are also affected.

Activity:

Utilize the power of positive thinking. Be kind to yourself and others. Using positive words and thoughts, especially during stressful times can be helpful. It may not feel natural at first, but with constant reminders, like "Yes, I can do this" or "I will do it", eventually those positive thoughts are absorbed throughout the body and the mind offers less resistance.

Activity:

Listen to Traditional flute music and the sounds of the drum as is most widely heard at pow-wows to ease tension. There are different kinds of drums and different beats that are played according to the type and purpose of the song that is being played. As the listener becomes more attuned to the different drum beats, his/her body will more readily adjust to the sounds.

<u>Objective 8:</u> Increase or continue to add regular physical activity on a daily basis.

Activity:

Dance to pow-wow music or attend other types of traditional dances or socials such as a round dance or rabbit dance. There are many dances ceremonial and social. All of them provide good forms of exercise as well as valuable learning experiences. Many of the dances are rich in history and identity and self-esteem building mechanisms.

Activity:

Beading, sewing, and basketry: While these activities do not burn quite as many activities as dancing, they are excellent for calming and focusing the mind while keeping the hands busy. These are also great activities for a group as they offer a wonderful opportunity to socialize while keeping ancient traditions alive. Try mixing traditional mediums with contemporary. Beads and needles can be bought at most craft stores, online or at pow-wows. Instead of thread, try working with sinew and porcupine quills which were used before the introduction of beads. Making baskets with birch bark, black ash or sweet grass is another endangered practice that can produce beautiful and very gratifying results.

Note: Working with natural materials, can be a process. Always be responsible to insure that the environment will continue to support the production of the same materials in the future. After offering tobacco prior to gathering anything from nature, remember to try to take only what is needed for the project. There are still elders and families throughout the State of Michigan and in nearby Canadian communities who practice making these types of crafts. Don't be afraid to pass along tobacco and ask.
Gathering sweet grass: Take care not to pull up the root when collecting sweet grass. Many good patches have been ruined due to over picking and taking the root which is needed for the plant to continue yielding more in the future.
Gathering Birch bark: Traditionally, Birch bark was scored in the fall and gathered in the spring as it peeled away from the tree. Most people, nowadays, do not wait so long to gather bark. There are at least seven layers of bark on the outer birch tree. When cutting the bark, take extra care not to cut too deep. Try to leave a layer or more of the paper bark on the tree to ensure that the paper

layer of the bark will be able to regenerate more for the future. While a Birch tree can survive if this layer is completely removed, the tree will not be able to replace what was taken and the precious cork-like second layer of bark which is also used for an important type of medicine will turn black and harden. Birch bark is used for a variety of other crafts, including pouch making. Birch can be decorated with porcupine quills, paint, beads, bundled rolls of sweet grass, or by using one's teeth to bite designs.

Gathering Black Ash: The process of gathering and preparing black ash strips for basket making is extremely involved and takes some muscle. After finding the right tree, it needs to be cut, pounded, and split and then split again until the right size ribbons are achieved. Several baskets can be made from one tree. The type, shape, and function of Black ash baskets vary according to the artist.

ACTIVITIY 6

VI. Traditional Based Tools and Tips For Contemporary Lifestyles

<u>Goal:</u> Stay motivated and on-task in the effort to quit smoking.

<u>U of M Link:</u>

Use the activity and ideas shared in this section can be adapted to keep record of individual or group information during any of the eight sessions. For example, a blank wheel can be used to list ideas in a progressive fashion or create a visual display. Refer to Part Two (Teachings of the Medicine Wheel) for other uses.

<u>ALA Link:</u>

Use the activity and ideas shared in this section to support Session 1 (my reasons to stop smoking, p.15) or Session 2 (plan ahead, p.19). Participants may find ideas/activities here useful during Orientation/Session 1 (preparing to quit, p.1 or 2)

<u>Objective 9:</u> Prepare a plan or positive reminders to reinforce and support during the challenges of smoking cessation.

Activity:

Make your own Medicine Wheel. Make a visual tool that can be displayed. This can be done several ways. A large wheel can be made and displayed on the wall so that participants can contribute their thoughts and ideas generated during each session as a group. Some may prefer to make their own personal Medicine Wheels. With any of the suggested activities here, a simple black and white drawing of the Medicine Wheel may be provided or participants may choose to make one using other materials, such as wood, fabric, old magazines, original drawings, pictures, glass, bottles, poster board, plastic, beads, rocks, sand, etc. (**See Attachment F for template samples**)

- Make a list of the important benefits of quitting and read it over before, during, and after you quit.
- List the situations (when and where) in which you smoke and the reasons why you smoke - this will help you identify what "triggers" you to light up.
- List fun and healthy activities to replace smoking, and be ready to do these when you feel the urge to smoke.
- List the changes that you have noticed physically, mentally, emotionally, & spiritually during and/or after cessation.

Activity:

Charting progress. Make a wheel to track one's progress through smoking cessation. Start with an empty wheel (either for the whole group or each individual); refer to the *PART ONE: THE MEDICINE WHEEL AS A CESSATION TOOL* to find where your progress may be. Then draw, write, or paste pictures of your feelings, desires, needs, achievements, or any other changes that may be occurring during cessation.

Activity:

Setting personal goals. At an early session, have participants set short term goals and or a timeline for cessation. Draw, write, or paste pictures or objects that will be meaningful symbols to the participant representing their designated goals or rewards.

Activity:

Personal assessment. Even those still deciding when and if they should stop may design a Medicine Wheel that will allow them to personally evaluate their life and efforts.

- Provide a variety of materials and instructions (to be used only as a starting point). Participants can start with a basic wheel (on paper) and make a collage by placing pictures or drawings that may remind them of tests they may face in each stage of their cessation or of friends and family who can provide support or encouragement. The collage may have pictures or drawings of their own personal reasons for quitting smoking.
- Start with an empty Medicine Wheel (see attachment F for template) and fill it with pictures or drawings as the learner moves through the stages to better health.
- Gather willow or a stitch hoop, sinew, beads, paint, cloth, ribbon, etc. and make a traditional medicine wheel. Depending on size, the wheel can be worn on a necklace or hung at home, work, etc. as a reminder.

PART 3

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Part Three

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PART 4

ATTACHMENTS

ATTACHMENT A

STORY
OF
KINNIKINNIK

Part Four

Attachments

Attachment A:

-Story of Kinnikinnik (Traditional Ojibwe Tobacco)

Excerpt from: Anthology of Traditional Tobacco, Columbia University School of Social Work; New York, NY, 1992

IN THE FIRST PLACE, TOBACCO IS A GIFT OF THE SPIRIT. IT WAS THE father of Nanabush who gave the tobacco and shared the custom of smoking with his son after their epic battle as a symbol of peace. Nanabush in turn passed on the custom to the Anishnabeg as a ceremony. Thereafter, the Anishnabeg smoke the Pipe of Peace before great councils, after war, and before other ceremonies. . . .

In the second place tobacco is in the nature of an incense sweet to the taste and fragrant to smell. No other plant is endowed with such qualities.

In the third place, tobacco is a natural child of Mother Earth and Father Sky, the natural victim to be offered in sacrifice in the smoking of the Pipe of Peace. It is central to the ceremony. The leaf comes to an end and, commingled with the breath of life, is borne skyward to Kitche Manitou. What is given by the giver is returned in symbol of gratitude by the recipient.

CREATION OF TOBACCO (WISCONSIN LAC DU FLAMBEAU CHIPPEWA)

Wenebojo . . . walked along until he came to a lot of brush. He walked right into it. After he had passed through the bushes, Wenebojo turned around and looked back. There was a trail of red behind him going through the brush. Then Wenebojo thought of his uncles. He said, "When my uncles are out of tobacco and have nothing to smoke, they can always have these to smoke, and they will call them bakwecpakuzigunen." Bakwec means "woods." The word means "a stick that grows in the woods." That's the wild kinnickinnick.

Wenebojo walked on again until he came to a river. There he found some more brush and sticks. He walked through it and then looked back again at the brush he'd been through. His scabs and his sores were hanging on all the sticks and brush. He thought about his uncles again. He said, "They will smoke these, and they will be sweet." He named them gekadugnugekwukin. That means "speckled stick." It's another kind of kinnickinnick, very hard to get around here now. It tastes very good and sweet.

Then Wenebojo walked along again until he came to another bunch of brush. Then he walked spread-legged through it; and when he looked back, it was all red. Those were red bushes three or four feet high. White people sometimes plant them in front of their houses. It's another kind of kinnickinnick. Wenebojo thought about his uncles again. "They can smoke these when they have nothing else to smoke." He named them memiskwakwakin miskwabimizin. That means "red hardwood stick." The miskwa that's repeated in there means "red."

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from: Victor Barnouw, Wisconsin Chippewa Myths and Tales and Their Relation to Chippewa Life. *Madison: University of Wisconsin Press.*

ATTACHMENT B

STORY OF THE PIPE

Attachment B:

-Story of the Pipe excerpt from The Mishoomis Book
-Legend of the Indian Ceremonial Pipe Hand-out from SACRED PLANTS SACRED WAYS CURRICULUM
-Traditional Tobaccos and Sacred Smoke Plants from SACRED PLANTS SACRED WAYS CURRICULUM

THE MISHOOMIS BOOK: "The Pipe and the Eagle"

To the Anishinaabeg, tobacco is a sacred gift that should be used responsibly. The following is an example from THE MISHOOMIS BOOK written by Eddie Benton-Benai. This particular story, once only told in Ojibwe, is historically significant because it is one of several stories that were recorded and preserved for many years on ancient birch bark scrolls. Traditionally, Anishinaabe people relied upon oral methods of passing along information. The scrolls are evidence that the Anishinaabe did use other means of preserving important historical information. The scrolls and their contents were and still are quietly cared for by those of the Midewewin Society. It is often difficult to translate Ojibwe into English because of its highly descriptive nature, but the following is an excellent interpretation:

...The Midewewin provided the people with the spiritual strength that they needed to couple with their physical well-being to become whole and balanced within the Creation. The Clan system gave the people a stable and well-functioning social and governing system. These followed a long period of peace and prosperity for the people. The Waterdrum brought many songs to the people. Cultural ways blossomed. Life was full.

However, in time, conflict and warfare began to appear again on Earth. Conflict became so prevalent that almost all of the people's time was consumed in the preparations for war and in the making of war. Even the ceremonies became oriented to conflict so that a tribe or band might gain spiritual guidance or favor that they could use to gain more territory. More and more of the religious teachings were twisted to apply to conflict instead of the life-giving ways of the Waterdrum and the original Midewewin. Faction warrior societies developed. Elitism became the example for young people to follow instead of peace, humility, and generosity. Face painting grew as a practice among the people as pride overcame humility. Soon there were too few hunters left to provide for the families. The best hunters became the proud and vain warriors.

At this time, the spirit of Waynaboozhoo emerged among the people. He bore the Opwaagan (Pipe) wrapped in Sage that was given to him by his father many years before. Waynaboozhoo showed the people how to smoke Semaa (tobacco) in the Pipe and in so doing seal peace, brotherhood, and sisterhood among the bands, tribes and nations. Waynaboozhoo told the people that the smoke that came from the Pipe would carry their thoughts and prayers to the Creator just as their Semaa (tobacco) offerings in the fire would do.

Waynaboozhoo told the people how to make the Pipe out of the sacred Opwaagan asin (pipestone) in the Earth and how to carve the pipe stem from Opwaagan atik (sumac). With the coming of the Pipe, honor returned to be a guiding principle of life for many people. The sacredness of a person's word

became, once again, foremost in day-to-day transactions. The conflict and warfare subsided.

Still the seed was planted to use the Midewewin and its spiritual powers for selfish concerns. After some time, there came to be people who chose to use the Midewewin as a way to build up their own personal power. They sought to instill fear in other people by harnessing spiritual powers and using them in evil ways. There were those that even took the lives of their rivals by using spiritual medicine in a bad way.

This was clearly against the intentions of the Creator. He was greatly angered at how such a beautiful gift could be so twisted and corrupted. The Creator instructed a very powerful spiritual being to destroy the Earth after the sun rose four times. Some say that this being was the father of Waynaboozhoo. It looked as though all life on the Earth would be destroyed again (this was after the time of the great flood).

Just before dawn on the fourth day, Migizi (Eagle) flew out of the crack between darkness and light- that edge between night and day. He flew straight into the sky. He flew so high that he flew completely out of sight. He flew to talk with the Creator. The sun was about to come over the rim of the Earth. The eagle screamed four times to get the Creator's attention. The Creator saw the eagle and held back the Sun. At the time of this biidaabin ('false dawn'), the eagle talked to the Creator. He said,
"I know the Earth is full of evil and corruption. I have seen all this. But also I have seen that there are yet a few people who have remained true to their instructions. I still see the smoke of Tobacco rise here and there from humble people who are still trying to live in harmony with the Universe. I plead on behalf of these few that you call off the destruction of the Earth. Let me fly at dawn and look over the people. As long as I can report to you each day that there is still one person who sounds the Waterdrum or who uses Tobacco and the Pipe in the proper and sacred way. I beg you to spare Earth for the sake of the unborn. It is in these unborn that there is still hope for the Earth's people to correct their ways."

The Creator pondered what the eagle had to say. He then instructed the spiritual being in which he had left the destruction of the Earth to hold back his fury. He entrusted the eagle with the duty of reporting to him each day the condition of the Earth's people. The miracle of the sunrise happened again for the Anishinaabe.

We owe our lives and lives of our children to the eagle…

ATTACHMENT B

LEGEND CEREMONIAL PIPE

Legend of the Indian Ceremonial Pipe

In the long time ago, when the earth was young and fair, when the Natives on this earth were all one people, there arose a great dispute amongst the tribes about the tooth-charm of a certain monster bear.

According to legendary accounts, the council fires of the Aboriginal people did burn for many days and many nights, but they could not reach any satisfactory agreement. It seemed impossible to settle their tribal differences. And after many debates and many meetings, it was finally decided they should separate into independent groups. So it came to pass, many clans and families went their various ways. And in due time, many new tribes came into being, speaking new languages, strange dialects and worshipping in diverse ways.

The following is an oft repeated Lenni Lenape story. A certain gifted being, named, "Nanabousha", the grandfather of all creatures; when this great and gifted being saw that his grandchildren were in great distress, that they were quarrelling and drifting apart, he had a deep and sincere compassion for them.

So, he was ordained by "Kishalshmookquaing", the Creator, to help the Native people out of their trouble... Shortly thereafter, on one very beautiful day, the great and wise Nanabousha was seen standing upon the summit of a high mountain, sending up smoke signals, calling all of his grandchildren, the Lenni Lenape people, to council. And, after they were all gathered together in one great assembly in the valley, Nanabousha, the great and gifted being, broke off a piece of red stone at his feet and he began to fashion the first Native ceremonial pipe that was ever made. When it was completed, he filled the bowl with leaves he plucked off a certain plant and he blessed it... then he placed more cedar logs upon the fire and he named it The Fire of Peace. And from this sacred fire he did light the ceremonial pipe and he smoked it before all the tribes. While he smoked the pipe he talked with them and a great peace, a great feeling of understanding descended upon them. Indeed, their hearts were filled with a new kind of joy, a new kind of good feeling, an new kind of comfort. So Nanabousha, the strong and wise one, gave his grandchildren the ceremonial pipe as a gift and he instructed them to go to a certain place and they would find a plant growing there, which at a later date was widely recognized as Indian Tobacco.

Today in the Lenni Lenape language, it is known as "Kin-nic-hi-kun", "Ko-sch-tay", "O'pwa-kun". And the following is the reason why it was identified by those three names... when the white man first came to North America there were three great tribal divisions still remaining in the Lenni Lenape Nation, namely: Unami, Minsi, Unlachitago.

The great Nanabousha, the gifted being, also told the Lenni Lenape people, whenever they were in great trouble, whenever they were in council, they were to bring the ceremonial pipe into their midst and the spiritual essence of the pipe would immediately begin to cleanse their eyes, their throats, their hearts, of all trouble and evil and as the smoke from the ceremonial pipe would ascend to the sky, peace and order and a sensible stability would be restored amongst the people.

And so it was, from that dim and distant day, when Nanabousha, the gifted being, the grandfather of men, the grandfather of every living creature, stood upon the summit of a great mountain to light the red stone ceremonial pipe, from the fire of peace... That same Indian ceremonial pipe has been held as a very sacred and holy instrument ever since that time. And the many mandates it represented were obeyed, unquestionably, at all times, at all places and by everyone.

In the early days of Lenni Lenape history, no Native altar was ever complete without it. It was used at every function, at all religious and dance ceremonies. It was smoked by the Lenni Lenape Shaman to comfort the dying and to aid the sick. It was smoked by the Native scout to bind his word to the sacred truth. It was smoked in salute and reverence to the rising and the setting sun. It was smoked by the brave warrior who mourned for the passing of a loved one. It was smoked that it might bring peace and solace to a troubled heart and mind... Yes, the curling smoke from the long stemmed Indian ceremonial pipe could also breathe forth the terrible and torturous fumes of war... and it could also breathe forth from beneath the stalwart and lofty trees, the silence and goodness and contentment of peace.

But at the very beginning, when the whiteman began trading with the Native people, they failed to realize the Indian ceremonial pipe stood for all of that which the church, country, flag, all combined, represented to them. And it seems to me, because they did not or could not or did not want to, understand the pipe's full meaning, they cast it aside as a silly and trifling thing... Indeed, they trampled it beneath their rough shod feet, as they said, "Oh, what do these savages know about brotherhood and peace?"

"Peace on earth and goodwill to all men" is a grand and wonderful ideal which the whiteman may never completely realize... I believe with all my heart, under the Society of the Ceremonial Pipe, the so-called North American Indian, the filthy Native, the wretched barbarian, the savage and wild Indian, has made the most convincing and effectual effort at forming a lasting league for peace on this violence-torn world.

Although the Caucasian people have their peace societies, peace symbols, peace advocation, peace marches and etc., not one of them have exerted so great an influence for the brotherhood of man and the peaceful pursuit of life as did the ancient red stone Indian ceremonial pipe!

I Have Spoken.

ATTACHMENT B

TRADITIONAL TOBACCO/PLANTS

Traditional Tobaccos and Sacred Smoke Plants

The Creator has placed many gifts on Mother Earth for us to use as we travel through this life. The Creator has been generous and has placed, in the earth, sky and waters, everything that we need to stay strong and healthy. The plants, animals, birds and fish that live there have been kind to us. They have given themselves to us, so that we could use their gifts of life for all our needs. We have been grateful and have honoured the earth's creatures by using them for food, clothing, shelter, medicines, tools, from canoes to cradleboards, games for children, our artwork and everything else that we need to make a good life. As long as we respect and care for the earth, sky, waters and their creatures, they continue to provide us with everything we need to stay strong and healthy.

Tobacco is one of these gifts. For many generations our people have respected and cared for the Tobaccos and sacred smoke plants. In return, these plants have allowed us to use them: as medicines; as offerings of respect to the plants and animals that we have taken; to show thanks and respect to our Elders and helpers; as a way of purifying ourselves; and, as a way of communicating with the Creator.

Sacred Smoke Plants

Throughout the Americas, the Creator has placed many different kinds of Tobaccos and smoke plants for our use. Aboriginal Peoples have recognized many of these gifts and some of them have been specially honoured. These are the plants that are so highly valued that they have been traded and shared between nations across the Americas. The four most common plants that are still honoured in this way are Tobacco, Sweetgrass, Sage and Cedar. These four sacred plants have been given special recognition by Aboriginal Peoples in the way they are carried from one nation to another and in how they are used as medicines and offerings when different nations gather to meet. Cedar, Sweetgrass, Sage and Tobacco are the plants that are used most often at public events where Traditional openings and closings are performed.

Many Aboriginal nations use different sacred smoke plants as part of their cultural traditions. Many communities have never stopped honouring their Traditional sacred plants and continue to use them in Traditional ways. Depending on your location, these plants may be kinnikinnik, sweet pine needles, mosses, mushrooms, wild Tobacco, or maybe the tender inner bark of certain trees. A list of all the sacred smoke plants would be very long because of the large number of nations. It is good to know about sacred plants but the most important ones to know are those that belong to our own nations and areas.

Using Traditional Tobaccos

Traditional Tobaccos are used in many ways but the most important and sacred way is as an offering to the Creator. When Tobacco is prepared for burning in a pipe, it is placed in a bowl along with all the thoughts, Thanksgivings, acknowledgements and prayers that will be offered. As the pipe is lit and passed along, the smoke rises and carries everything that has been placed in the pipe through the earth, sky and four directions directly to the Creator. Not all Aboriginal People use the pipe to make offerings to the Creator. Tobacco can be held directly in one's hand, while mixing all their thoughts and prayers in with the Tobacco. The Tobacco can then be placed in the fire, burned on hot coals or carefully placed on the earth. Making Tobacco offerings in these ways are some of the most sacred activities among Aboriginal People. Tobacco offerings can be made at any time and are often used in ceremonies and rites, such as the sweat lodge or walking out ceremonies. Tobacco offerings are also made in Thanksgivings, in councils and in healing. Aboriginal People, who live in a Traditional way, always start the day by greeting the sunrise with Tobacco offerings.

Tobacco is also used to pay respect and honour to the different plants and animals that we take to keep living a good life. Many hunters continue to make offerings to honour the animals and to give Thanksgiving for their lives. Our healers and herbalists continue to make Tobacco offerings when picking medicines. Numerous people remember to leave offerings when they take trees and stones for their ceremonies.

In keeping with Traditions, Tobacco is often offered to Elders, Healers and Spiritual people in our communities as a way to show respect. Often when a favour is asked of an Elder, Tobacco is offered and if accepted, the favour will be done. No one should feel upset if the Tobacco is not accepted because the sacred nature of Tobacco will guide the person to the help they need.

Many Aboriginal People use Traditional Tobaccos to build protection and strength. They use the Tobacco for offerings when seeking guidance and direction in living a good life. Sometimes when people need a little help in passing through a difficult time, they may go to one of the many people in our communities that burn Tobacco to help others. These people are also healers that have spent many years studying and learning about Traditional medicines. Tobacco is one of the Traditional medicines that is still used to cure many problems. With the guidance of Healers and Traditional knowledge, Tobacco is used to treat earaches, toothaches, burns, digestion problems and even asthma.

The Mohawk False Face Teaching

Many of the most powerful healing societies and healing ceremonies use Tobaccos. Among Mohawk people, the False Face Society uses Tobacco to heal all kinds of illnesses that can affect the mind, body, emotions and spirit. The teaching on how the first False Face came to be shows us one of the many ways to use Tobacco respectfully.

...When our Creator finished making this world he went walking everywhere, inspecting everything and banishing anything that was not good. When he came close to the western edge he met a stranger in the land. The stranger claimed to have made the earth and challenged the Creator to a match of magic strength to prove it. The Creator agreed to the match and promised to make the stranger headman if he could bring a faraway mountain to where they were. They sat facing East and the stranger called the mountain to them, but the mountain only came a little way. When it was the Creator's turn, the stranger could not wait and turned to watch the mountains. The Creator was so strong and powerful that the mountain came right up to where they sat. Because the stranger had turned around, the mountain hit him right in the face. The mountain had come so quickly that his nose was broken and his face was twisted to one side. The Creator did not banish the stranger. Instead he gave him the job of using his powers to help clean the earth of disease and help the people as they travelled in their hunting. The stranger agreed that if the people would carve masks of him (false faces), make Tobacco offerings and feed him corn mush, that he would share his power to cure diseases by blowing hot ashes...

Today when Mohawk people call the False Faces for help, Tobacco is always offered and the corn is always prepared for the healing ceremonies. By turning our attention to the Traditional teachings we remember to respect our sacred plants by using them properly.

There are many different ways that Aboriginal Peoples use Traditional Tobaccos. The different ways can be compared and discussed for a long time. The most important ways of using Tobaccos are to be found in the teachings of our own homes. We must learn to appreciate the Traditions of our own people because these teachings will show the ways of using Tobaccos that are right for us.

ATTACHMENT C

HISTORY OF TOBACCO

Attachment C:

-History of Tobacco from SACRED PLANTS SACRED WAYS CURRICULUM

-The Tobacco Timeline from **Borio, Gene**

History of Tobacco

The Aboriginal Americas Era

Aboriginal Peoples have a long history with Tobacco. Scientists have been studying very old samples of Tobacco seeds and have been trying to date them. So far, they have not been able to confirm dates for the actual age of Tobacco. Some scientists have found that the Mayans have been using Tobacco for at least 2,000 years. Other researchers believe Tobacco is the first plant ever cultivated in the Americas and date some early Tobaccos to over eight-thousand years old. Many Aboriginal Peoples claim Tobacco is much older and can be traced back to the creation stories.

Tobacco is used by Aboriginal Peoples in all the Americas excluding the Arctic. Since Tobacco cannot grow in the colder regions, it was traded along with other goods such as flint, corn, jewelry and clothing. The Tobacco came through the extensive trade routes that linked Aboriginal nations from North and South America. Some of the nations grew sacred Tobacco specifically for trade with other Aboriginal Peoples. Tobacco, Sage, Sweetgrass and Cedar have now become well known in areas where they do not grow naturally.

In the history of Aboriginal America, Tobacco has been used for ceremonies, religious rites and political agreements. The use of Tobacco in peace agreements is well known today, however many non-Aboriginal people simply view the Sacred Pipe as a peace pipe. Aboriginal People use Tobaccos in many sacred ways and many different pipes exist. While most are made of pipe stone, others are made of rock, metals, bone and plant materials. One of these includes a birch bark pipe that was used among some Algonquin people in Quebec. Often pipes are not used at all. Instead, Tobaccos are carefully placed on the ground as offerings or burned in a fire or on hot coals. Some nations have chewed Tobaccos or made them into teas and washes. Traditional Tobaccos have also been made into cigars, particularly in the South.

Researchers studying the history of Tobacco disagree on the non-sacred use of Tobaccos. Some have written about evidence showing Aboriginal Peoples used Tobaccos for personal pleasure. Although some Aboriginal Peoples, who were introduced to Tobacco later in history, used it for personal reasons, research findings show it was most commonly used in sacred ways. Researchers examining the writings of early European visitors, argue Europeans did not have a clear understanding of the sacred Tobacco plant. Therefore, their writings contain only personal perspectives as to why Aboriginal Peoples were using Tobaccos.

Throughout history, Tobacco has been used as a medicine. It has been used in various forms to treat problems such as earaches, bowel problems, purging, fever, sore eyes and burns. It has also played an important social role, being used to honour people as a reward for special events and accomplished deeds. The calumet or peace pipe ceremony is another way Tobacco has been used to show respect and honour. In this ceremony, Tobacco is used between nations to make political relations and negotiations official. Tobacco is also used to show respect and honour to the plant and animal worlds as part of Traditional fishing, planting, harvesting, gathering and hunting practices.

Among most Aboriginal Peoples, the Traditional teachings that have been passed from generation to generation stress the sacred nature of Tobacco. These oral teachings are part of the history of the Americas before the arrival of Europeans.

The Early Contact and Fur Trade Era

The earliest references to Tobacco in Euro-American history date back to 1492 when Christopher Columbus was offered a gift of Tobacco. The early European visitors quickly adopted the use of Tobacco and in less than a century, Tobacco was popular in all of Europe. At first, it was used for recreation and personal enjoyment, but it soon became a medicine to treat illnesses. In the 1600s, Tobacco became a popular cure-

all. In England, school children smoked Tobacco in pipes as a way to prevent diseases. Europeans soon began to use Tobacco as a trade commodity rather than a sacred plant. In less than a generation, the European Tobacco trade spread to the Caribbean, Spain, Japan, China, the Malay Peninsula and the rest of Europe.

In the Americas, Tobacco became a valuable resource for trade. It was exported to Europe, and also quickly adopted into the fur trade. The competition between fur trading companies was intense. Companies competed offered their best Tobaccos for trade with Aboriginal Peoples. Some trade Tobaccos were planted in New England while others were brought from as far away as Brazil. European traders even began to process the Tobaccos with molasses to make them more appealing. Although Aboriginal Peoples continued to use the Traditional Tobaccos, they quickly adopted the new Tobaccos for trade and personal use. The new commercial Tobaccos became as important to the fur trade as the whiskies, guns, iron pots and other trade goods. The new Tobaccos spread from nation to nation through the fur trade.

Early European farmers in America began to profit from the production of Tobacco by supplying the new Tobacco markets. Large plantations were developed and slaves were used to plant and harvest the Tobacco. These plantations formed the early roots of the Tobacco industry. During this period, new methods were developed to cure and treat Tobacco, as well as experimentation with growing different strains. By the mid 1800s, matches were invented, Burley Tobacco was developed in Ohio, and the first cigarettes were invented in Turkey.

The Era of Mechanization and Tobacco

The first machines to manufacture cigarettes were invented in 1884. Prior to this, cigarettes were produced manually. The introduction of mechanization increased production and reduced the cost making cigarettes. The cigarette market quickly expanded, becoming the preferred choice of Tobacco users. New laws, which prohibited spitting in public, helped promote cigarettes. There was soon a decline in the use of chewing Tobacco and pipe smoking. Cigarettes became more convenient and more applealing. And cigarettes became even more popular during World War 1 when companies donated them to American soldiers. The image of brave, patriotic soldiers with cigarettes in hand made smoking even more socially acceptable.

During this time, cigarettes were extremely popular in urban areas concentrated with labourers. While smoking was widely accepted among the male gender, it was considered unladylike for women to smoke cigarettes. However, it was acceptable for women to smoke cigars and pipes and use snuff and chew. This attitude began to change as women filled jobs outside of the home during the War. Women in the higher economic classes soon began smoking and eventually smoking became, not only socially acceptable, but glamorous. Advertisers quickly began using this concept to promote cigarette use.

The cigarette market faced only one small setback in the early 1950s when health concerns were introduced. Concerns were raised about the links between smoking and lung cancer. The Tobacco industry reacted immediately by introducing the filter-tipped cigarette. The public was appeased and cigarette sales continued to climb. Sales and the growth of Tobacco companies continued until 1964.

In 1964, the United States Surgeon General released a report on the health effects of cigarette smoking and Tobacco abuse. This alarmed the public and halted the rise in sales. Since then, the use of Tobacco and its affects have been the focus of numerous studies. These studies range from the physical effects of Tobacco to the economical implications on the health and industry sectors.

ATTACHMENT C

TOBACCO TIMELINE

THE TOBACCO TIMELINE

Author: Gene Borio

IN THE BEGINNING . . .

Huron Indian myth has it that in ancient times, when the land was barren and the people were starving, the Great Spirit sent forth a woman to save humanity. As she traveled over the world, everywhere her right hand touched the soil, there grew potatoes. And everywhere her left hand touched the soil, there grew corn. And when the world was rich and fertile, she sat down and rested. When she arose, there grew tobacco . . .

TOBACCO TIMELINE

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SOURCES: Thanks to tobacco researcher Larry Breed (LB) for his contributions. He recently found a little tome called "This Smoking World" (1927), and shared some of its events (TSW). I am also beginning to incorporate events referenced in Richard Kluger's monumental *Ashes to Ashes* (RK), *The American Tobacco Story* (ATS),

· Tobacco History Links
· Tobacco Books
· Take The Tobacco Tour!
· Tobacco Advertising
· Smokefree Dining Sites
· Breed's Activism Guide
· Boucher's Rendez-vous
· A Few Of Our Losses . . .
· About Tobacco.org

Corti's *"A History of Smoking* (1931), Elizabeth Whelan's *A Smoking Gun,* and Susan Wagner's *Cigarette Country* (1971). Another important source is Bill Drake's wonderful The European Experience With Native American Tobacco (BD). Many will be interested in the 1989 Surgeon General report segment, "ADVANCES IN KNOWLEDGE OF THE HEALTH CONSEQUENCES OF SMOKING" (PDF, 93 pp).

Prelude

- Prehistory: Although small amounts of nicotine may be found in some Old World plants, including belladonna and *Nicotiana africana*, and nicotine metabolites have been found in human remains and pipes in the Near East and Africa, there is no indication of habitual tobacco use in the Ancient world, on any continent save the Americas.
- The sacred origin of tobacco and *the first pipe* (Schoolcraft)
- c. 6000 BCE: Experts believe the tobacco plant, as we know it today, begins growing in the Americas.
- c.1 BCE: Experts believe American inhabitants have begun finding ways to use tobacco, including smoking (in a number of variations), chewing and in probably hallucinogenic enemas (by the Peruvian Aguaruna aboriginals).
- c. 1 CE: Tobacco was "nearly everywhere" in the Americas. (American Heritage Book of Indians, p.41).
- 470-630 CE: Between 470 and 630 A.D. the Mayas began to scatter, some moving as far as the Mississippi Valley. The Toltecs, who created the mighty Aztec Empire, borrowed the smoking custom from the Mayas who remained behind. Two castes of smokers emerged among them. Those in the Court of Montezuma, who mingled tobacco with the resin of other leaves and smoked pipes with great ceremony after their evening meal; and the lesser Indians, who rolled tobacco leaves together to form a crude cigar. The Mayas who settled in the Mississippi Valley spread their custom to the neighboring tribes. The latter adapted tobacco smoking to their own religion, believing that their god, the almighty Manitou, revealed himself in the rising smoke. And, as in Central America, a complex system of religious and political rites was developed around tobacco. (Imperial Tobacco Canada, http://www.imperialtobaccocanada.com/e/world/history/index.html)
- 600-1000 CE: UAXACTUN, GUATEMALA. First pictorial record of smoking: A pottery vessel found here dates from before the 11th century. On it a Maya is depicted smoking a roll of tobacco leaves tied with a string. The Mayan term for smoking was *sik'ar*

Introduction:
The Chiapas Gift, or The Indians' Revenge?

- 1492-10-12: Columbus Discovers Tobacco; "Certain Dried Leaves"

Are Received as Gifts, and Thrown Away.

On this bright morning Columbus and his men set foot on the New World for the first time, landing on the beach of San Salvador Island or Samana Cay in the Bahamas, or Gran Turk Island. The indigenous Arawaks, possibly thinking the strange visitors divine, offer gifts. Columbus wrote in his journal,

> *the natives brought fruit, wooden spears, and certain dried leaves which gave off a distinct fragrance.*

As each item seemed much-prized by the natives; Columbus accepted the gifts and ordered them brought back to the ship. The fruit was eaten; the pungent "dried leaves" were thrown away.

- 1492-10-15: Columbus Mentions Tobacco. "We found a man in a canoe going from Santa Maria to Fernandia. He had with him some dried leaves which are in high value among them, for a quantity of it was brought to me at San Salvador" -- Christopher Columbus' Journal
- 1492-11: Jerez and Torres Discover Smoking; Jerez Becomes First European Smoker

Rodrigo de Jerez and Luis de Torres, in Cuba searching for the Khan of Cathay (China), are credited with first observing smoking. They reported that the natives wrapped dried tobacco leaves in palm or maize "in the manner of a musket formed of paper." After lighting one end, they commenced "drinking" the smoke through the other. Jerez became a confirmed smoker, and is thought to be the first outside of the Americas. He brought the habit back to his hometown, but the smoke billowing from his mouth and nose so frightened his neighbors he was imprisoned by the holy inquisitors for 7 years. By the time he was released, smoking was a Spanish craze.

- 1493: Ramon Pane, a monk who accompanied Columbus on his second voyage, gave lengthy descriptions about the custom of taking snuff. He also described how the Indians inhaled smoke through a Y-shaped tube. Pane is usually credited with being the first man to introduce tobacco to Europe.
- 1497: Robert Pane, who accompanied Christopher Columbus on his second voyage in 1493, writes the first report of native tobacco use to appear in Europe.
- 1498: Columbus visits Trinidad and Tobago, naming the latter after the native tobacco pipe.
- 1499: Amerigo Vespucci noticed that the American Indians had a curious habit of chewing green leaves mixed with a white powder. They carried two gourds around their necks -- one filled with leaves, the other with powder. First, they put leaves in their mouths. Then, after dampening a small stick with saliva, they dipped it in the powder and mixed the adhering powder with the leaves in their mouths, making a

kind of chewing tobacco. (Imperial Tobacco Canada, http://www.imperialtobaccocanada.com/e/world/history/index.html)

Next Chapter: The Sixteenth Century--Sailors Spread the Seeds

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NAVIGATION

Chapter 1: Discovery
Chapter 2: The Sixteenth Century--Sailors Spread the Seeds
Chapter 3: The Seventeenth Century--"The Great Age of the Pipe"
Chapter 4: The Eighteenth Century--Snuff Holds Sway
Chapter 5: The Nineteenth Century--The Age of the Cigar
Chapter 6: The Twentieth Century, 1900-1950--The Rise of the Cigarette
Chapter 7: The Twentieth Century, 1950-1999--The Battle is Joined
Chapter 8: The New Millennium
Notes

This document's URL is:
http://www.tobacco.org/resources/history/Tobacco_History.html

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ATTACHMENT D

DETOXIFICATION FORMULAS

Attachment D:

Hand-out: Detoxification Formulas

Detoxification Formulas

CAUTION: Please seek the advice of a medical doctor and/or traditional healer before mixing and consuming any medicinal herbs or teas especially if you are taking any kind of prescription medications.

Many of the remedies described here are commonly used and will relieve a variety of complaints. The gathering and preparation that goes into making traditional medicines is very important. Remember to offer tobacco to the plant before gathering it. If someone else has collected the plant, place tobacco outside as an offering to the spirit of the plant. Be sure to let the plant know what you will need it for. Some people like to sing while they are preparing medicine. Please use discretion when using natural medicines, some of them can be just as potent as and even stronger than prescription drugs.

Water: Drink lots of water. Its safe and does not have any adverse effects. One of the greatest medicines on earth is water. To the Anishinaabeg, water is the blood of Mother Earth. Two-thirds of the Earth is composed of water coursing though all of her veins and organs, similar to our own human bodies which are also made primarily from water. Water is one of the only substances that can break down a fat molecule and as Ms. Harrison mentions below, it can quickly cleanse the body of many toxins.

Cedar tea: To make cedar tea place the green leaf (in portions about the size of one of your hands for a medium pot and two hands for a large pot) in a pot of boiling water. Some elders teach that when making medicine, it is best to use clean water from a natural source like a lake or spring, if it is available; otherwise, tap water is fine. Let the cedar boil for about 10 to 15 minutes until the water turns a light yellow color (the darker the water, the stronger the tea). Remove from the heat and drink. Typically, one cup a day for two to four days is plenty. Drinking too much will cause tannin from the plant to build up in the body which is not healthy.

Sweetgrass tea: The amount of sweetgrass for this tea is about equivalent to the size of your palm. For example, if the sweetgrass was cut or folded down to size, it would cover the palm area of one's hand. Add sweet grass to boiling water for about 10 to 15 minutes, remove from heat and drink. This tea can act as a cleanser and may help relieve some coughing symptoms. Some people also use the tea as a wash for their hair.

Berry Leaves: Leaves from various berry bushes can be used to make teas following a similar protocol used to make the cedar or sweet grass teas. For example, strawberries are considered to be a heart medicine, thus the name 'ode'imin' or 'heart berry'. Cranberries are good for flushing the body and urinary

complaints. Blueberries, blackberries, choke cherries are other types of berries known to the Anishinaabeg that are full of vitamins helpful to protecting and healing the body. Every plant, just like every person, is gifted with something special that makes them unique. Take some time to find out more about the unique medicine found in the different types of berries.

Mint: Using spearmint leaves (not the berries-they can be dangerous if not prepared properly), a gentle tea can be made which is good for relieving upset stomach. Mint is a natural breath freshener. Some may like mint for its ability to cleanse the pallet after a meal.

Wintergreen: Similar to spearmint, and many times easier to find, wintergreen leaves can be used to make a tea. Some prefer to chew the leaf, rather than make a tea which also releases the medicine. Chewing the leaves may not be as exciting for some people as chewing gum, it is effective. Again this recipe only calls for the use of the leaves, not the berries. Their medicine is used differently.

Labrador tea (for cleansing the body also helps maintain sugar/glucose levels), yarrow (for deep coughs & certain lung complaints), mullein (for coughs, colds, and general sickness): These are all very good medicines for relieving various complaints associated with smoking cessation. However, if you have never used them before, it is recommended that you ask a knowledgeable medicine person, healer, or doctor, to be sure that these medicines are right for you.

The following information was written by Lucy Harrison, 2003 (see references):

Connection Between Diet and Health

Now that you have made the commitment to quit here are some helpful tips that really work! A healthy diet can be instrumental in keeping one healthy and assists our body, mind and spirit recovery from the physical ill health that smokers take on without realizing. Once you decide to quit smoking your body sometimes reacts to the "good" changes and your body will feet like a rusty, achy and worn out car! Nutritional changes are in order to help balance your body, which will assist in a less painful recovery.

Bronchitis: More than 90% of bronchitis is the result of smoking.

Increase your intake of fresh vegetables and fresh fruits to reduce the acidity tobacco has caused. Reduce sweets and white flour to further help balance your system.

Avoid: All caffeine, coffee black tea, alcohol and stimulants that will irritate your nervous system. Those of you who are coffee lovers may try reducing the

amount of coffee of take in and try to eliminate coffee after 3:00pm. You can add some of the herbal non-caffeinated teas that I will suggest in another handout prepared for you during the evening hours. This helps to get your body balance away from the severe mood swings you may be experiencing.

Important!!! Drink 8 glasses of water daily to flush out the toxins and poisons from your body quickly. Ex-smokers tend to see an increase with phlegm developing once they quit so water intake is important. Water breaks up any congestion in your chest.

First medicine in the spring: Native people have always known the medicinal value of blueberries, cranberries, and strawberries. Strawberries are the first medicine in the spring and also flush the body free of toxins. A handful of berries a day is just what the doctor ordered.

Vitamins: Help your body detoxify and cleanse itself

Buffered vitamin C: Take ½ teaspoon in apple juice twice a day or chew 2 chewable "C"'s 1,000mg. a day to help detoxify and alkalinize your body.

Magnesium Apartate: 2 capsules daily to help calm your central nervous system and reduce irritability.
Pycnogenol: Take 3 a day, powerful antioxidant that helps to eliminate free radicals.

Cream of Tartar: 1 teaspoon with orange juice before bedtime is said to get results of striping nicotine from the bloodstream. Try it and feel the results for yourself. Cream of Tartar can be found in the grocery store in the spice section. Try it because it does work quickly in the body! This acts to calm the central nervous system.

ATTACHMENT E

MAKING TOBACCO POUCHES

Attachment E:

How to make a tobacco pouch

HAND-OUT: POUCH MAKING INSTRUCTIONS

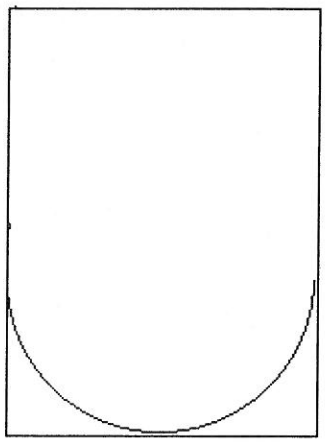
Excerpt written by: Tlemeha; online at: http://www.turtle-tracks.org/issue65/i65_10.html

To make a tobacco pouch-

You will need the following supplies:

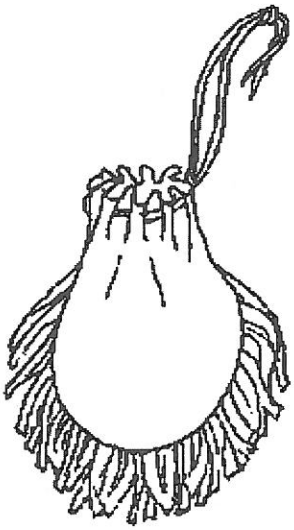
~4"x6" piece of thin cardboard and pencil
~water glass or small saucer 4" in diameter
~a piece of thin leather (approx. 8"x12")
~scissors and leather awl
~leather needle and sinew
~12inches of leather lacing or 36 inches of narrow cording (for neck pouch)
~pliers (to help pull needle thru the leather)

~first, make a template of the pattern you will use out of thin cardboard by placing the glass at the bottom of the cardboard and tracing the form. Trim the piece so that you have a rounded bottom.



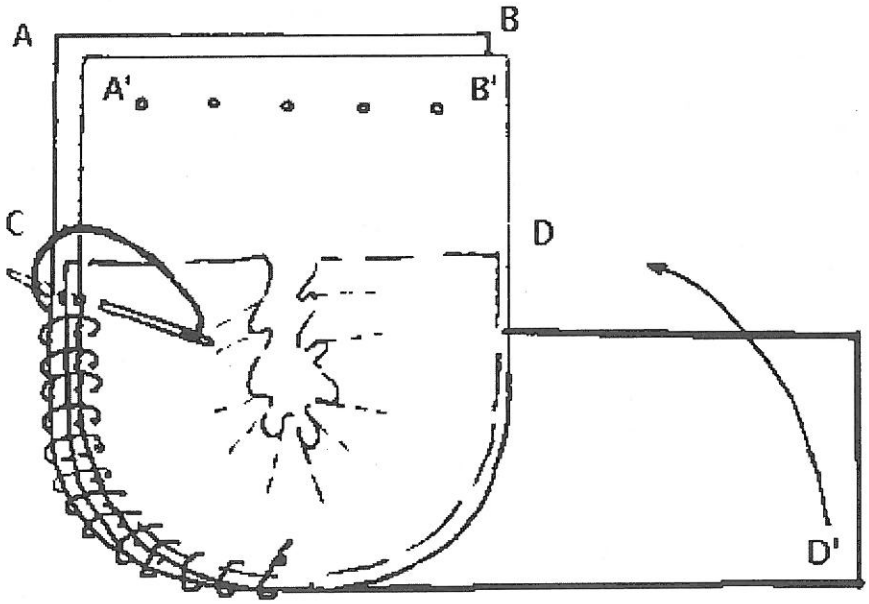
~this will be your template, trace on your leather piece and cut out 2.
~Square off the remaining piece of your leather, this will be the fringe on the bottom of the bag (should be approx. 8" X 6")
~using a pencil, evenly space 6 marks 1/2" from the edge.
~take the awl (with an adult's help) poke thru the leather on the marks
~ with the smooth sides on the outside, layer the 2 pieces on top of each other
~now here is the tricky part, please get an adult to help you with this. Take the squared piece and slide it in between the 2 rounded pieces. Please refer to the picture in this link for guidance
NativeTech: Instructions for Tobacco Pouch (see page 2)
http://www.nativetech.org/clothing/pouch/tobinstr.html
~ using a whipstitch, like in the picture, start at the top, work your way down the side, around the bottom and up the other side. You may need the pliers to pull your needle through all layers.
~carefully turn the bag inside out, remember the rough side of leather should be on the outside of finished bag.
~take your scissors and carefully cut the leather into fringe (refer to the picture in the link)
~ thread the lace thru the holes you have pre-made, and tie a knot with the ends.
~the bag can be decorated if desired using a variety of mediums: paints, other material, quills, beads (beading may be easier if it is done before the bag is sewn), etc. Lastly, fill the bag as desired and wear or carry appropriately.

 © 1994-1999 Tara Prindle.



Leather Bags and Pouches

Instructions for Tobacco Pouch



Stitch Inside-Out!

Insert strip C/D between layers (C to D), and 'whip stitch' from the bottom center of pouch to A/A', and then stitch from bottom center of pouch in the other direction to B/B'.

Pierce holes for drawstring.

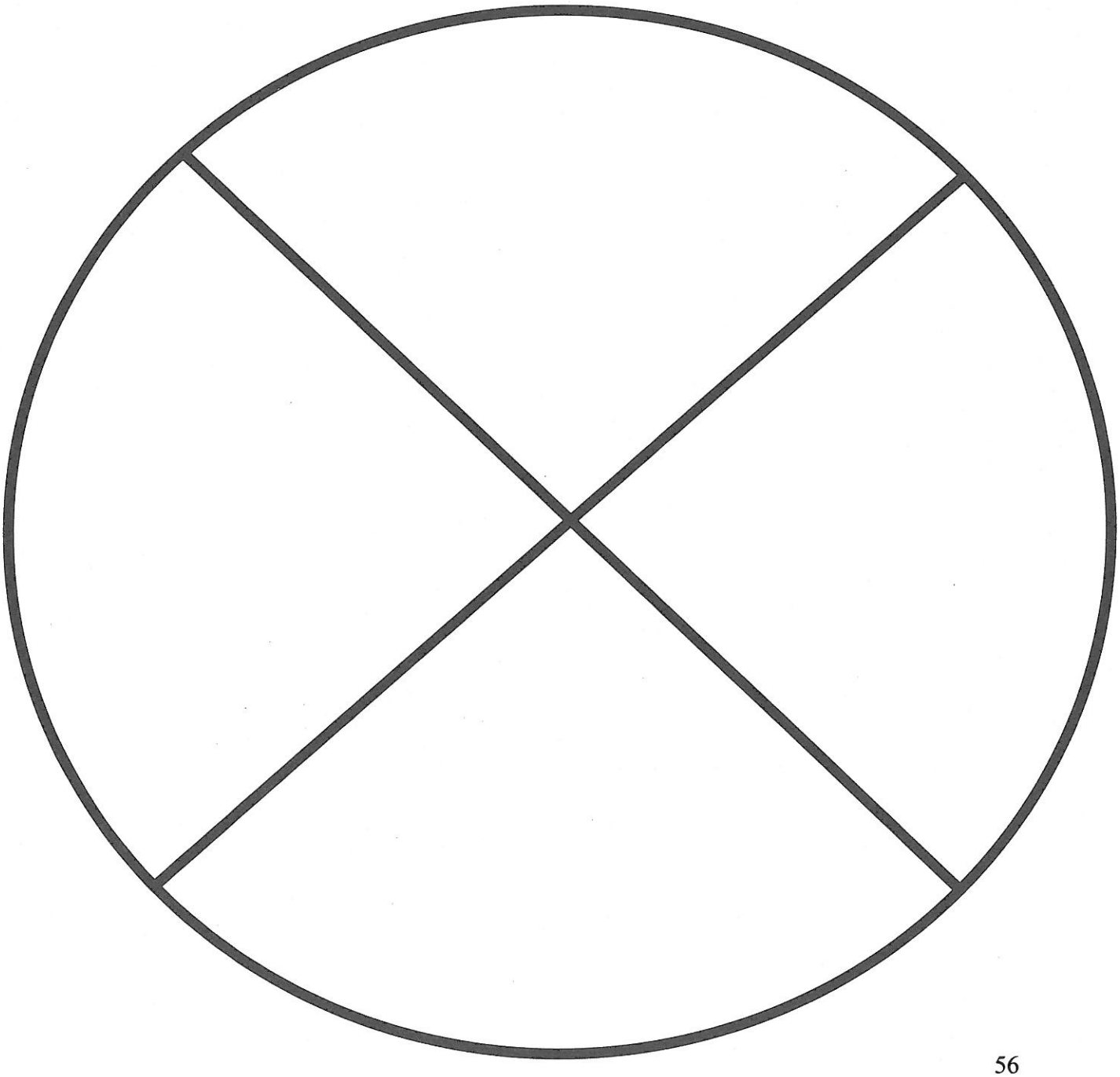
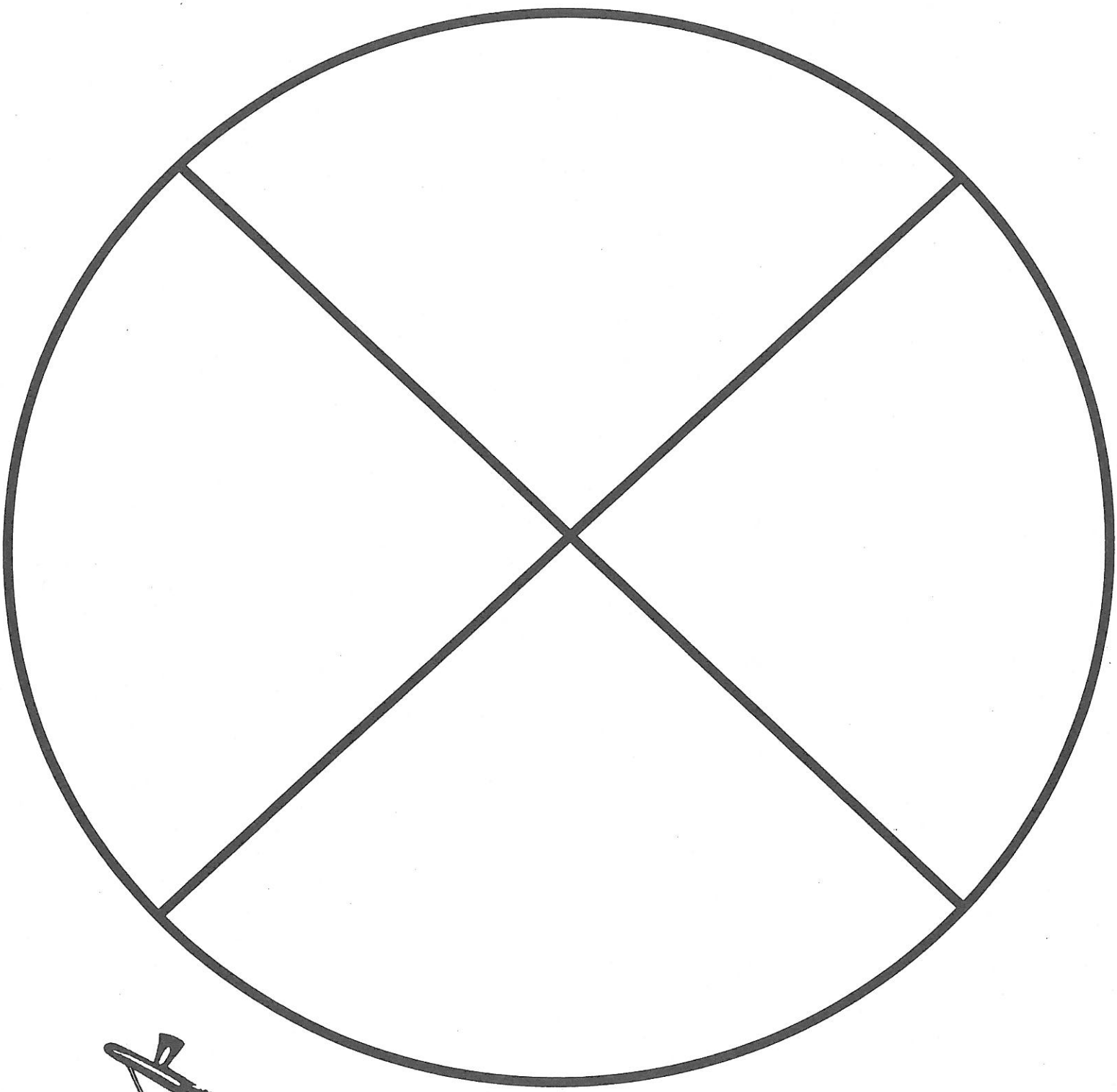
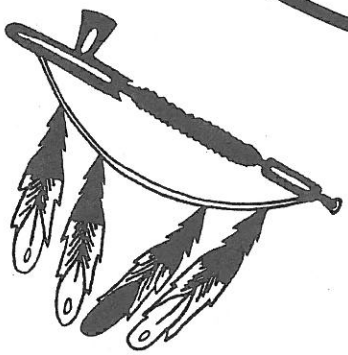
Turn Right-Side out and cut fringe.

ATTACHMENT F

MEDICINE WHEEL TEMPLATES

Attachment F:

Medicine Wheel Templates

Make it Real, Write it Down and Around the Wheel

- Make a list of the important benefits of quitting and read it over before, during, and after you quit.
- List the situations (when and where) in which you smoke and the reasons why you smoke - this will help you identify what "triggers" you to light up.
- List fun and healthy activities to replace smoking, and be ready to do these when you feel the urge to smoke.
- List the changes that you have noticed physically, mentally, emotionally, & spiritually during and/or after cessation.