

“We have to understand the intent we place on tobacco. Are we using it in a respectful or an abusive way? Our communities are starting to understand the negative effects that commercial tobacco has on our people and we are making steps to show them the right way. Living in a good way means we respect the reciprocal relationship we have with tobacco.”

— **Dana Kingfisher**

Blackfeet/White Clay

Tobacco Program Coordinator at the Missoula Urban Indian Health Center



Our Culture is unique, but our addiction is not. If you struggle with commercial tobacco addiction, there is help available.



AMERICAN INDIAN

Commercial Tobacco Quit Line

1 (855) 372-0037

Callers have found using the American Indian Commercial Tobacco Quit Line (AIQL) to be a positive experience. One caller, a long time smoker, never thought she would be able to quit, but with the help of the coaches, whom she “easily talked with and got so much good information from,” she is now smoke free.

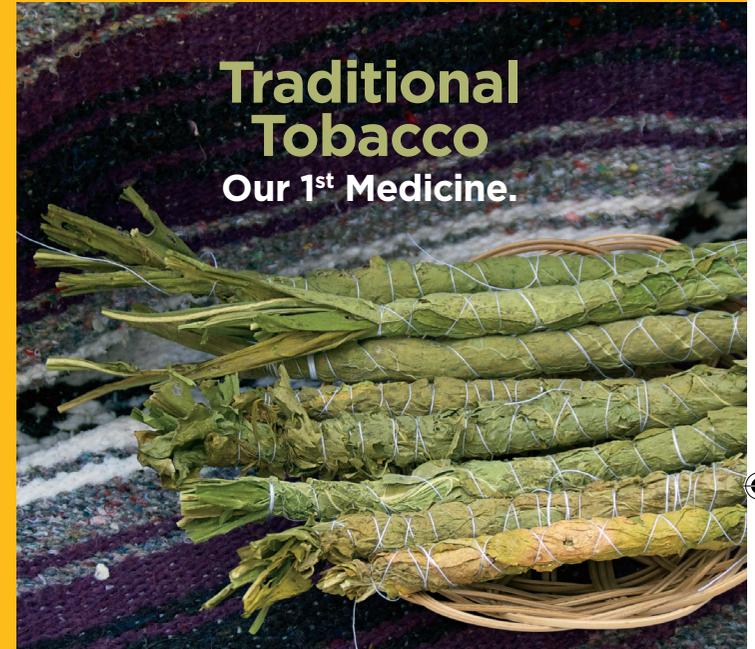
Another participant felt his use of traditional tobacco helped him on his quit journey. He felt the AIQL coaches’ knowledge on traditional and commercial tobacco and the free or reduced cost quit smoking medications were factors to his success. He is bursting with enthusiastic energy about no longer being hooked to commercial tobacco.

For more information visit:

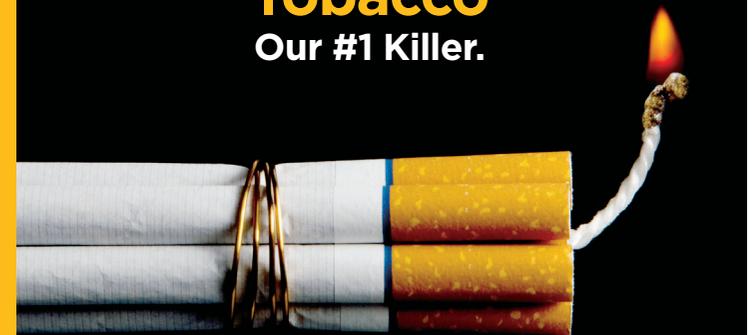
MTAmericanIndianQuitLine.com

Know the Difference

Traditional Tobacco
Our 1st Medicine.



Commercial Tobacco
Our #1 Killer.



TRADITIONAL TOBACCO

“Honoring the traditional way of life means saying, ‘Thank you’ to Creator. Traditional tobacco is offered to the earth for survival of the people and as a gift of honor to show respect for good deeds. Our children learn what is modeled in the home.”

— **Diana Bird**
Blackfeet Elder

- **Not Inhaled**
- **Sacred, Ceremonial**
- **Scarce, Blessing**
- **Simple, Humble**
- **Social, Binding of Contracts**
- **Not Addictive**
- **Natural**
- **Used in Respectful Manner**
- **Deliberate, Thoughtful**
- **Generosity, Reciprocity, Gift**
- **Intentional in Moderation**
- **Curative, Medicinal**
- **Prayerful**



HERBAL BLENDS OF PLAINS INDIANS

“Many American Indian tribal nations and Indian people use tobacco or herbal blends referred to as tobacco for ceremonial purposes. Not all tribes may use tobacco in the same way but, in general, it is used for ceremony, prayers and healing.”

— **Mike Jetty**
Spirit Lake Dakota

- **Blackfeet Nation** Red Willow, Cedar, Sweet Grass, Husk, Kinnikinnick, Spruce, Sage, Juniper, Bear Root, Sweet Pine
- **Chippewa-Cree** Red Willow, Juniper, Spruce, Sweet Pine, Cedar, Sweet Grass
- **Salish** Husk and Skwlsélp (aka Kinnikinnick or Bearberry)
- **Crow Nation-Tobacco Society** Nicotiana Multivalvis—for holy ceremonies; Nicotiana Quadrialvis—botanically smoked herb for gifts and pipe ceremonies
- **Nakoda and Aaniiih** Sweet Pine, Cedar, Sweet Grass, Bear Root, Red Willow, Choke Cherry Willow, Kinnikinnick, Peppermint Leaves, Tobacco
- **Assiniboine and Sioux** Sage, Sweet Grass, Red Willow, Juniper
- **Northern Cheyenne** Red Willow, Juniper, Cedar, Sage, Sweet Grass, Husk, Sweet Pine, Spruce, Kinnikinnick
- **Little Shell Band of Chippewa** Red Willow, Juniper, Cedar, Sage, Sweet Grass, Husk, Sweet Pine, Spruce, Kinnikinnick



The blends listed above are for educational purposes and may not be a comprehensive list of all plants used. A tobacco blend is a personal, family or clan choice.

COMMERCIAL TOBACCO

“Commercial tobacco is used recreationally, individually and habitually. For too long, Big Tobacco has exploited our people, manipulated our practices and profited from our addictions.”

— **Rick Wolfname**
Northern Cheyenne

- **Inhaled**
- **Not Sacred**
- **Easy**
- **Fast, Greedy**
- **For Profit**
- **Addictive**
- **Processed**
- **Disrespectful to Others**
- **Consumptive**
- **Disease Inducing**
- **Habitual**
- **Recreational**
- **Casual**

