

Urban American Indian Tobacco Prevention & Education Network

UAITPEN Newsletter

October 2007

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2007 Oregon Legislative Report

This past legislative session in Oregon provided us with multiple tobacco control successes. The biggest win was the passage of Senate Bill 571, the Smokefree Workplace Law, making all restaurants, bars, bingo halls and bowling alleys 100% smokefree environments. This comes as a great relief to the almost 35,000 Oregonians who work in these venues and who were not protected by the 2002 version. This law goes into effect on January 1, 2009. Also passed was a fire safe law, requiring all cigarettes sold in Oregon to be self-extinguishing when you aren't actively smoking it. This bill was primarily pushed through by the state fire marshal to help reduce the number of fires resulting from cigarettes. And finally the Healthy Kids bill did not make it through the legislative session,

but rather was turned over to the voters to decide. In November you will see Measure 50, also called the Healthy Kids ballot measure, and it applies to tobacco because it is a proposal to increase tobacco taxes to fund children's health care programs and tobacco prevention, among other things. Measure 50 would raise Oregon's tobacco tax by 84.5 cents, to nearly \$2.03 a cigarette pack, matching Washington State's as the third-highest in the nation.

More on the Oregon Smoke-free Workplace Law

We have a current Smokefree Workplace Law that has been in effect in Oregon since 2002, but it contained many exemptions that have been removed for an updated law. As of January 2009, the only exemptions will be smoking of non-commercial

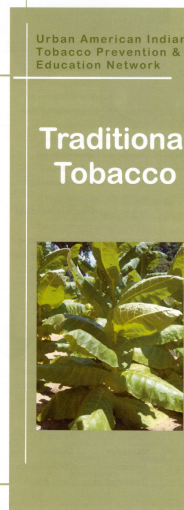
tobacco for American Indian ceremonial purposes, smoking cigars in approved cigar bars and smoking in approved smoke shops, and at least 75% hotel/motel rooms are required to be smokefree. There will also be a 10 foot rule in effect, meaning no smoking within 10 feet of any entrances. Also, pre-emption, which forbids any municipality from having stronger laws than the state will be removed. Of course, as tribes are sovereign Nations, these laws do not apply to tribal lands. But what this really means is protection from hazardous secondhand smoke for the nearly 35,000 workers who are not protected by the current law.



Please note: Our next UAITPEN Quarterly Meeting will be held on Wednesday, October 17th, 12-1:30pm at the NARA Madison Building, 1776 SW Madison.

New resource

Some of you may have seen the final copy of the Traditional Tobacco Brochure that the UAITPEN developed this past summer. The brochure was released on the National Tribal Tobacco Prevention Networks List Serve with great response, and copies made it all the way to CDC's Office on Smoking and Health. Contact me if you would like a color print or electronic copy (pdf) of this brochure. I will bring copies to the October 17th Network Meeting. bwright@naranorthwest.org 503-230-9875 x 273



Traditional Tobacco Story

The Sacred Weed– Blackfeet Nation

There once were four brothers, all spiritual men who had power. In a vision the oldest of them heard a voice saying: "Out there is a sacred weed; pick it and burn it." The man looked around, saw the strange weed, and put it in the fire. It gave off a very pleasing aroma. Then the second brother had a dream in which a voice said: "Take this herb. Chop it fine. Put it into a hide bag." The man did what he was told, and the dry herb in his hide bag was wonderfully fragrant. The third brother had a vision in which he saw a man hollowing out a bone and putting the strange weed into it. A voice said, "Make four pipes like this," and the third brother carved four pipes out of an animal's leg bones. Then the youngest of the four brothers had a vision. A voice told him: "You four men light your pipes and smoke. Inhale the smoke; exhale it. Let the smoke ascend to the clouds." The voice also taught him the songs and prayers that went with smoking.

So the four medicine men, born of the same mother, smoked together. This was the first time that men had ever smoked, and they sang and prayed together as they did so. The brothers, who called the sacred weed "nawak'osis," were meant to teach its use to the people. But nawak'osis made them powerful and wise and clear-minded, and they did not want to share it with others. They planted the sacred weed in a secret place that only they knew. They guarded the songs and prayers and rituals that went with the smoking. They formed a Tobacco Society, just the four of them. So there was anger, there was war, there was restlessness of spirit, there was impiety.

Nawak'osis was meant to calm anger, to make men worship, to make peace, to ease the mind. But without the sacred herb, unity and peace were lacking.

A young man called Bull-by-Himself said to his wife: "These four powerful ones have been given something good to share with the people, but they are keeping it for themselves. So things are bad. I must find a way to plant and reap the sacred weed they call nawak'osis."

Bull-by-himself and his wife went to a sacred lake and set up their tipi close by its shore. The man left everyday to hunt and look for the plant nawak'osis. The woman stayed in the lodge to quill, tan, and prepare food.

One day while she was alone, she heard somebody singing beautifully. She searched everywhere to find the source of the music and discovered that it was coming from a beaver house close by the shore. "It must be the beavers singing," she thought. "Their songs are lovely. I hope they don't stop."

Though her husband came home with plenty of meat, he

had not found nawak'osis. The woman called his attention to the music, but he said: "I hear nothing. It's your imagination."

"No," she said, "I can hear it clearly. Put your ear to the beaver house."

He did, but still heard nothing. Then the wife took her knife and made a hole in the beaver lodge. Through it they could not only hear the beavers sing, but also watch them performing a strange, beautiful dance.

"My young brothers," the wife called to them, "be of a sharing spirit. Teach me your wonderful song and your medicine!"

The Beavers answered: "Close the hole you have made, because it lets the cold in. Then we'll come out and visit you."

So she sealed their wall up, and that night four beavers came to Bull-by-Himself's lodge. As soon as they were inside they turned themselves into humans -- four nice-looking young men.

One asked: "What have you come here for?"

"I have come," said Bull-by-Himself, "to find the sacred weed called nawak'osis."

"Then this is the right place," said the man-beavers. "We are water people, and nawak'osis is water medicine. We will give you this sacred herb, but first you must learn the songs, the prayers, the dances, the ceremonies that go with it."

"There are four powerful men in our tribe," said Bull-by-Himself, "who have the medicine and the knowledge, but keep them from us."

"Ah," said the man-beavers, "that is wrong. This sacred weed is meant to be shared. Here is what you must do. By day, go out and get the skin of every four-legged and two-legged creature that lives in and around the water -- except, of course, beaver. You must get the skins of the muskrat and otter, of the duck and kingfisher, of all creatures like that, because they represent water. Sun and water mean life. Sun begets life, and water makes it grow." So every day Bull-by-Himself went out for the skins, while his wife

scraped, tanned, and smoked them. And every night the four



Upcoming Events:

- **October 13, 2007 Cowlitz Powwow – Honoring the Spirit of All Cowlitz People.** Toledo, WA, 98591. Suzanne Donaldson-Stephens 360-280-2321. powwowinfo@cowlitz.org
- **October 13, 2007 - 3rd Annual Gathering for Oregon Native Chamber of Commerce.** Red Lion, Jantzen Beach at 6:00 pm Contact Kelly Ilagan at 503-654-2138 or kelly-anne@onacc.org
- **November 3, 2007 A gathering of Flutes** Firstenberg Center, Vancouver, WA 11:00-8:30pm.
- **November 3, 2007 - 4th Annual Kanawaksooma Celebration – Mt. Hood Community College Native American Club.** Gym. Vendors contact Renea 503-875-8827
- **November 10-11, 2007 Honoring All Veterans Gathering.** Klamath County Fairgrounds, Klamath Falls, OR Mex Weiser (541) 273-5218; Monk Powless (541) 883-7270 (work) or (541) 273-7484 Grand Entry: Sat 12:00 pm & 7:00 pm. Sun. 12:00 pm. Noncompetitive gathering.
- **November 17, 2007 – Siletz Restoration Powwow.** Chinook Winds Casino Resort., Lincoln City, OR 97367. Contact: Mona Fisher (800) 922-1399 ext 1230 or (541) 444-8230. Nick Sixkiller (800) 922-1399 ext 1757 or (541) 484-4234. Grand Entry: 6:00 pm; speakers & buffet noon to 4:00
- **November 17, 2007 Lake Washington HS Honoring Our Veterans Powwow.** Lake Washington High School, Kirkland, WA 98033. Mary Wilber 425-702-3402 mwilber@lwsd.org Honor dinner/feed: 2pm Grand Entry 6pm

Traditional tobacco story, continued from page 2
man-beavers came to teach them the prayers, songs, and dances that go with nawak'osis. After a while the beavers said: "Now all is ready. Now you have all the skins, and now you have the knowledge. Make the skins, which represent water power, into a bag, into a medicine bundle. Tomorrow night we'll come again for the last time to tell you what to do."

The following night the beavers came as they had promised. They brought with them the sacred weed nawak'osis. The top of the stalks was covered with little round seeds, and the man-beavers put the seeds into the medicine bundle the woman had prepared.

"It's planting time now," said the Beavers. "Don't touch nawak'osis before you're ready to plant. Choose a place where there is not too much shade and not too much sunlight. Mix plenty of brown earth with plenty of black earth, and keep the soil loose. Say the prayers we have taught you. Then you, Bull-by-Himself, must take a deer horn and with its point make holes in the earth -- one hole for each seed. And you, his wife, must use a buffalo-horn spoon to drop one seed into each hole. Keep singing the songs we taught you all the while. Then both of you dance lightly over this earth, tamping down the seeds. After that you just wait for nawak'osis to grow. Now we have taught you everything. Now we go."

The nice-looking young men left, turning back into beavers as

they went. Bull-by-Himself and his wife planted the sacred weed as they had been told. The four medicine-men brothers said to one another: "What can this man, Bull-by-Himself, and his wife be planting? Their songs sound familiar."

They sent somebody to find out, and this person came back saying: "They are planting nawak'osis, doing it in a sacred manner."

The four powerful men began to laugh. "No, it can't be. It's some useless weed they're planting. No one but us can plant nawak'osis. No one but us can use it. No one but us has its power."

But when it was time to harvest nawak'osis, a great hailstorm destroyed the secret tobacco patch of the four medicine brothers. Nothing was left, and they had not saved a single seed. They said to each other: "Perhaps this man and his wife did plant nawak'osis after all. Perhaps the hail hasn't destroyed their tobacco patch."

Again the four brothers sent someone to find out, and that person came back saying: "This man and his wife had no hail on their field. Here is what they have been growing."

He showed the brothers some leaves. "It is indeed nawak'osis," they said, shaking their heads in wonder. Thus with the help of the beaver people, Bull-by-Himself and his wife brought the sacred tobacco to the tribes, who have been smoking it in a sacred manner ever since.



November 3, 2007
11:00 am to 8:30 pm



A Gathering of Flutes

To encourage the use of the healing power of the Native American Flute in a person's battle against cancer

Come Join Us for a Fun Filled Day

- » Native American Flute Concert
- » Featuring Musicians from the Pacific NW
- » Health Fair Promoting Healthy Living
- » Native American Artists & Vendors
- » Antiquities - Collections of Native American Art
- » Flute Classes
- » Oral & Silent Auctions
- » Salmon & Elk Dinner (subject to availability)
- » Donations Greatly Appreciated at the Door

Firstenberg Center
700 NE 136th Ave.
Vancouver, WA

11:00 a.m. to 8:30 p.m.
November 3, 2007

For More Information Contact:

NPCOH Portland/Vancouver Chapter
A Non-Profit Organization
9770 SW Ventura Ct.
Tigard, OR 97223
(503) 970-8004
E-mail npcoh@spiritone.com
www.agatheringofflutes.com



700 N.E. 136th Avenue, Vancouver, Wa. 98684 360-487-7001

Puzzle time: Word Scramble

Grab your pen and find a comfy spot to sit while you unscramble these words. All the words in this puzzle come from articles in this issue of the UAITPEN Newsletter. Answers at the bottom of the page.

- 1. baococt _____
- 2. eymnoecr _____
- 3. efemorske _____
- 4. iatcvtea _____
- 5. adsnrtoi _____
- 6. kelewongd _____



Empower! Advocate! Activate!

Kamate, Kamate
 Ka Ora, Ka Ora
 Tapeka Pakeha
 Whiua Whiua
 (pronounced fewa fewa)

Are we for death?
 No, we are for life!
 White man's tobacco-
 Throw it out!



Back in April at the National Native Leadership Institute on Tobacco, we were arranged into groups and then we had to create a skit, dance, song, etc. to exemplify one of the themes of the youth track. I elected to attend the group for “activate.” We had the good fortune of having Ed Napia in our group, coordinator of the Networking to Keep Tobacco Sacred Coalition in Utah (NKTSU). Ed is a member of the Te Whiu and Te Popoto Hapu of the Ngapuhi Iwi from the Tai Tokerau District of Aotearoa-New Zealand. He was able to help us come up with a Maori chant with moves to activate everyone to respond to commercial tobacco. Below are the words to the chant– if you want to see the dance that goes with it, try and track me down somewhere and I’d be happy to show you!

Oregon Powwow Survey 2007

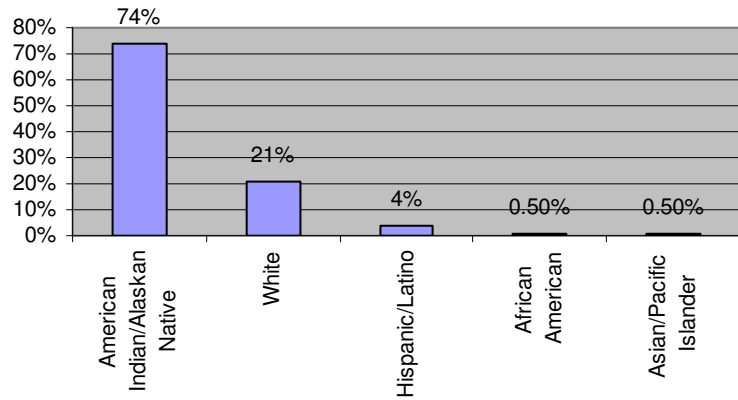
This summer the UAITPEN conducted a survey at two Oregon Powwows; Delta Park Powwow in Portland, Oregon, and Klamath Restoration Powwow in Chiloquin, Oregon. There were a few questions we want to answer with this data. We wanted to see if the data we came up for of tobacco use prevalence in the Oregon Indian community was close to what the Oregon state numbers are for American Indian/Alaska Native. We wanted to determine traditional tobacco usage, and find out what type of tobacco people are using for their ceremonies. And we also wanted to explore powwow attendees thoughts on restricting commercial tobacco use during powwows. Although the data has not been officially analyzed, I want to share a little of the preliminary findings in this article.

Tobacco Policy at Powwows

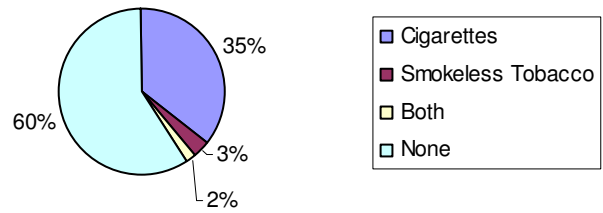
Most people are comfortable with some level of restriction in where smoking is allowed at a powwow, with only 8% of respondents feeling that smoking should be allowed anywhere at a powwow. Few people are comfortable with a complete restriction of smoking at powwows, with only 14% responding that they would like to see a completely smokefree environment at a powwow. It seems that most are ok with a compromise, with 82% agreeing that smoking should occur in a designated area.

There was much more information gathered during this survey that needs to be further analyzed, and some of the numbers provided here may change with further analysis. A complete report of the survey data will be released by early next year. Thank you to everyone who helped with this survey, or who responded!

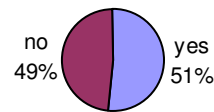
Race/Ethnicity of Survey Respondents



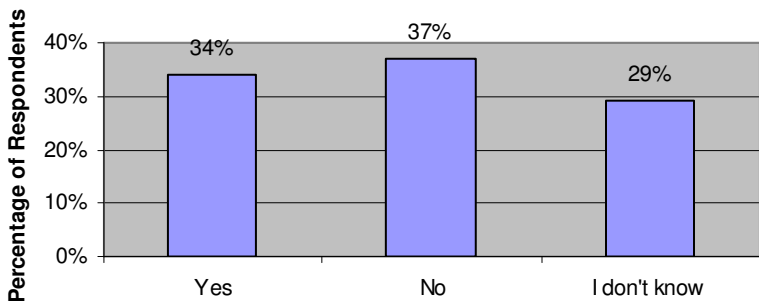
Current Tobacco Use By Type



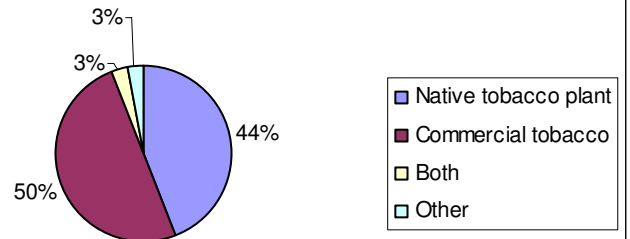
Do you use tobacco in a ceremonial or traditional manner?



Do you think the tobacco industry specifically targets American Indian/Alaskan Natives with their products?



Type of Tobacco Used in Ceremony

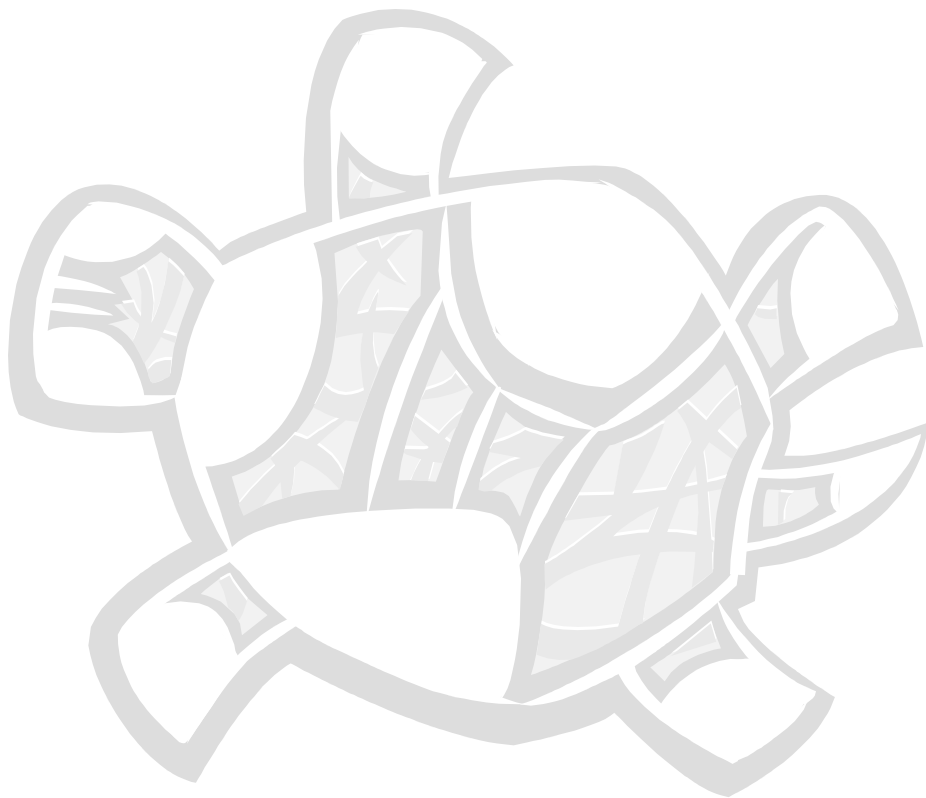




**NATIVE AMERICAN
REHABILITATION
ASSOCIATION
(NARA) OF THE
NORTHWEST, INC.**

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Email: bwright@naranorthwest.org
www.naranorthwest.org/tobacco



Program update

I think the biggest news for the tobacco prevention program at NARA is that we moved! My office relocated from NARA's Madison building to the health clinic on N. Morris. This move is effective October 1, 2007. My physical address will change to:

15 N. Morris St.
Portland, OR 97227
phone 503-230-9875 x 273
fax 503-230-9877

The program also has a new cell phone, and that number is 503-593-1635.

August 19-21 I had the honor of attending the National Tribal Leader's Tobacco Policy Summit. This was an incredibly spiritual event, with a lot of

focus on traditional Native values and how tobacco influences/is a part of those values. It was wonderful to listen to the many tribal leaders from across Nations acknowledge the terrible toll that commercial tobacco takes on our people, and solutions they proposed to address this. Some things that came out of this conference included a proposed resolution that the National Congress of American Indians (NCAI) no longer accept tobacco sponsorship and no longer allow tobacco giveaways at their conferences. There was also a lot of sharing about tobacco policies that are being implemented across Indian Country, including the announcement

that Fort Peck Reservation is the 3rd Indian Nation to go smokefree. There is local movement for tobacco policy in Indian Country, as well. The Oregon Tribes have been working hard, passing resolutions for smokefree housing, entryways and clinics, as well as developing comprehensive cessation protocols at their clinics. Way to go!

Don't forget, our quarterly network luncheon will be on Wednesday, October 17, 12-1:30pm at NARA's Madison building, 1776 SW Madison St. Let me know if you have any agenda items to include for our meeting. I hope to see you there!

~Becky

