

First Nation Orientation Guide



Planting the Seed

The "Planting the Seed Series" is sharing and teaching about First Nation culture. The tree represents a symbol of life and began as a seed. As the seed gets nourished the more it will flourish. Like the tree of life, a person will also flourish when cultural nourishment is given. It helps to grow the individual, family, community and nation. The sharing of this information helps to plant the seed that leads to a life long journey of learning.

Sharing - The First Nation Way.

ORIENTATION GUIDE ATLANTIC FIRST NATIONS

Produced By



ATLANTIC POLICY CONGRESS
OF FIRST NATION CHIEFS SECRETARIAT INC.
www.apcfn.ca

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**In Memory of
Grand Council Keptin Frank Nevin**



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1.0 INTRODUCTION

In 2005, the Atlantic Policy Congress of First Nation Chiefs Secretariat (APC), decided to undertake a project for enhancing cultural understanding of First Nations. This project was unique in its development as it involved establishing and implementing three (3) documents to help with creating awareness; 1) First Nation Orientation Guide, 2) First Nation Cultural Education Pamphlet and, 3) Mi'kmaq Maliseet Human Resource Guide.

In January of 2006, APC held a joint meeting with First Nation & Inuit Health Branch (FNIHB), Indian & Northern Affairs Canada (INAC) & the Provincial Department of Health for obtaining support and financial assistance to help carry out this project. In its early stage of development, INAC and FNIHB financially contributed to the project that, led to the establishing of an APC Elder Advisory Committee.

FNIHB provided further contribution to this project and in February of 2007, APC contracted a Mi'kmaq Consultant to work closely with the Elder's Committee for completing this project. The Elder's Committee helped guide this project and suggested the documents be called "Planting the Seed" which is reflective of learning. When teachings are first shared, it is like planting a seed and as more knowledge is gained, the more a person begins to have personal growth. Just like the seed if given nourishment, it begins to flourish.

The Planting the Seed project will include the First Nation Orientation Guide that provides information about the Mi'kmaq/Maliseet communities throughout the Atlantic Region. The Mi'kmaq Maliseet Human Resource Guide will make known the many cultural talents of First Nations and, the Cultural Education Pamphlet will be used as tools for creating awareness about First Nation Spirituality.

Special Note: The Elders were in consensus to not use the words "cultural competency" in any of the documents. Competency was seen as being misleading and could be interpreted as knowing everything about First Nation Culture. From a traditional perspective, cultural knowledge is learned throughout one's whole life, from birth to death, and the concept of knowing everything is not part of the teachings. The documents are meant to create cultural awareness and serves as the basis for planting the seed.

The purpose of this document is to share some basic knowledge of First Nation Culture and Communities. Many efforts have been made over the years to increase First Nation awareness and the Atlantic Policy Congress (APC) believes this Guide will help in that process.

This Guide provides highlights of community commonalities and diversity that serves as the basis for creating better relationship with First Nations.

All three documents of "Planting the Seed" series can be viewed at www.apcfn.ca.

The Atlantic Policy of Congress (APC) wishes to thank the Elder's Advisory Committee for their assistance throughout this development. Their guidance was greatly appreciated. Elder Doug Knockwood – Indian Brook, NS; Keptin Frank Nevin Sr. – Indian Brook, NS; Keptin Dr. John Joe Sark – Lennox Island, PEI; Elders Franklin and Adela Levi, Elsipoktok, NB; Elder Katy McEwan, Membertou, NS; Cultural Educator Ron Tremblay, Tobique, NB; and Elder Pauline Bernard – Alternate Member, Membertou, NS. Thank you to Theresa Meuse – First Nation Advisor and Educator for helping to oversee the project, and to Daniel N. Paul, CM, O.N.S., for his expertise and assistance with the historical content.

Special acknowledgement is given to the First Nation & Inuit Health Branch (FNIHB) and Indian & Northern Affairs Canada (INAC) for their financial contributions throughout this development.

1.1 ABOUT ATLANTIC POLICY CONGRESS OF FIRST NATION CHIEFS SECRETARIAT (APC)

Federally incorporated in 1995, APC Secretariat is a Policy, Research and Advocacy Secretariat for 33 Mi'kmaq and Maliseet and Passamaquoddy Chiefs, Nations and Communities in Eastern Canada. APC Secretariat advocates speaking with one voice on behalf of the communities and through research and analysis, developing and tabling before the Congress and federal policy decision makers policy alternatives for matters affecting First Nation communities in Atlantic Canada, Quebec and Maine, USA. Ten members sit on the APC Secretariat Board of Directors; a co-chair from New Brunswick and Nova Scotia, and eight (8) Board members.

APC Secretariat works in association with Indian & Northern Affairs Canada (INAC), First Nations and Canada Mortgage and Housing Corporation (CMHC) on housing policy and program delivery. Efforts are focused to improve levels of First Nations housing stock and to enhance First Nation capacity and control over housing and infrastructure.

APC Secretariat's strategic areas of focus for change are Economic Opportunities, Housing and Infrastructure, Health, Education and Relationships and to close the gap between First Nation communities and Canadians. The key areas of focus are social reform, building sustainable economic structures, continue to expand fisheries and natural resources access and opportunities, implement programs for children and youth, reform and implement mental health strategies, and provide communications and technological equity.

With the support of the First Nation communities in Atlantic Canada, APC Secretariat follows a relationship vision that concentrates on partnership and cooperation, government to government relationships, dialogue and education, quality of life, and self determination and self government in First Nation communities.

2.0 UNDERSTANDING CULTURE

“Culture is a socially acquired (learned) way of life; religion/spirituality, language, medicine, diet, dress, norms, values and beliefs. Cultural sensitivity involves the recognition that the lived experiences of all people include aspects similar and different to our own and that our actions affect other people. It involves getting to know and understand other cultures and perspectives.” Dr. Charlotte Loppie – BSc, MA, PhD, School of Health & Human Performance, Dalhousie University, Halifax, Nova Scotia.

For First Nation's culture it involves learning the historical affects that have impacted First Nations, appreciating the commonalities and diversity among Nations and communities, respecting traditional and contemporary practices, and understanding the challenges within each community.

3.0 HISTORICAL OVERVIEW

Prior to European settlement, all First Nations enjoyed a lifestyle provided to them from the Creator. It meant living in harmony with nature and man and to so, sustained a healthy life style and enabled the preparation for future generations. Soon after European contact began, the Mi'kmaq, Maliseet traditional way of life began to change. This had detrimental affects on all facets of their lives and contributes to the social, education, political, economic and health challenges of present day.

Mi'kmaq

Traditionally, the Maritime Provinces were made up of seven Mi'kmaq districts and traveling the lands depended on seasonal times. Respect was shown for each other's districts in regards to hunting and gathering and, shown to the land, water, forest, animal and human life. Today, there are 13 Mi'kmaq Bands in Nova Scotia, 15 in New Brunswick, 2 in Prince Edward Island and 1 In Newfoundland. Many Mi'kmaq people also live in Maine and parts of Quebec.

Maliseet

The Maliseet's or Malecite know themselves as Wolastoqiyik meaning "People of the Good River". Their traditional territory is Western New Brunswick, Eastern Maine and North-Eastern Quebec. Today, Maliseet reside in 6 Wolastoq communities of New Brunswick, one in Maine and one in Quebec.

Inuit

The Inuit are the aboriginal inhabitants of the North American Arctic, covering a distance of approximately 6000 kilometers. They have a distinctive cultural heritage and language and prefer the term Inuit meaning "People". The Labrador Inuit Association (LIA) was formed in 1973 to promote the Inuit culture and advance the rights to land which they traditionally harvested and occupied. Approximately 4,000 members reside primarily in five coastal communities, located at, Hopedale, Makkovik, Nain, Postville, and Rigolet.

Innu

Labrador has two Innu Communities, Sheshatshiu & Natuashish. Recent reserve creation classifies the Innu under the Indian Act. The word "Innu" means "human being" and their language is called "Innu-aimun." Today there are over 16,000 Innu who live in eleven communities in Québec and two in Labrador.

3.0a CATHOLICISM

1610 On June 24th, Grand Chief Membertou was baptized at Port Royal, Nova Scotia. His baptism served as the introduction of the Roman Catholic religion to the Mi'kmaq People. It remains the most prominent religion among them today.

3.0b PEACE & FRIENDSHIP TREATIES

1600s There were many treaties signed with First Nations. The first known treaty in principal worked out between the British and the Mi'kmaq, Maliseet & Passamaquoddy Nations was signed in Boston in 1725. It was ratified by most Mi'kmaq Districts at Annapolis Royal on June 4, 1726.

1752 The Treaty of 1752, a peace and friendship treaty between the British and the Shubenacadie Mi'kmaq District, was signed November 22, 1752, by Governor Peregrine Thomas Hopson and Chief Jean Baptiste Cope. It was judged valid and enforceable by the Supreme Court of Canada in 1985. *James Matthew Simon vs. the Queen.*

1761 On June 25th a “Burying of the Hatchet Ceremony” was held at the Governor’s farm in Halifax. During the day treaties of peace and friendship were signed between Jonathan Belcher, President of His Majesty’s Council and Commander-in-Chief of the province, and the Chiefs of several Mi'kmaq Districts.

3.0c PROCLAMATIONS

1723 The British issued a proclamation forbidding any contact between the Mi'kmaq and Acadians. It was strictly enforced. Prudane Robichaud, an elderly Acadian man, was held in chains at the fort at Annapolis Royal for a considerable time because he had social contact with a Mi'kmaq chief.

1744 On October 19th, the government of Massachusetts, responding to a request from Nova Scotia’s Governor Jean Paul Mascarene, declared war upon the Mi'kmaq and Maliseet Nations. In it he offered bounties for their scalps, including men, women, and children.

1749 Governor Edward Cornwallis of Nova Scotia issued a bounty, with a reward of 10 guineas, for the scalps of Mi'kmaq men, women and children.

1750 Cornwallis and council increased the bounty to fifty pounds per scalp.

1753 Governor Charles Lawrence issued a proclamation ordering hostilities against the Mi'kmaq.

1756 Governor Charles Lawrence issued a proclamation offering bounties for the scalps of Mi'kmaq males over the age of 16. It included a price for live prisoners, men, women and children. It has never been rescinded.

3.0d INDIAN ACT

1876 The Indian Act was passed by the Canadian Parliament in 1876. It affected every aspect of First Nations life. Its provisions were designed to extinguish First Nations by assimilation. Some of the most significant changes that occurred were; a) First Nation Bands were given the choice to elect their leaders by Custom, or under the provisions of the Indian Act; b) traditional spirituality practices were banned; c) any Band member who acquired a university education, became a minister, etc., was enfranchised (lost Indian status). The Act is still in force today.

3.0e RESIDENTIAL SCHOOL & DAY SCHOOLS

1800s Residential schools were established to encourage the assimilation of First Nation Peoples into main stream society. Children incarcerated in them were forbidden to speak their language, with the hope that they would lose their First Nation cultural identity. Day Schools were also established on reserve for the same purpose.

3.0f CENTRALIZATION

1942 The Canadian Government orders the centralization of Nova Scotia's and New Brunswick's Maliseet and Mi'kmaq. Eskasoni and Shubenacadie for Nova Scotia. In New Brunswick Elsipogtog (Big Cove) for the Mi'kmaq and Tobique for the Maliseet. The attempt failed.

3.0g CANADIAN CITIZENSHIP

1956 Canada's government recognizes Registered Indians as Canadians, but, until 1985, if a Registered Indian wanted to enfranchise he/she had to sign a declaration that he/she was prepared to assume the responsibility of citizenship. In 1960 Registered Indians were permitted to vote in main stream elections.

3.0h BILL C-31

1985 Prior to 1985, First Nation women who married outside their race were enfranchised and lost their Registered Indian status. Bill C-31 was passed in 1985. Its provisions mandated that all enfranchised Registered Indians and their descendants be re-instated to their Band Lists. As a result many thousands were re-instated.

4.0 MAP OF ATLANTIC PROVINCES



5.0 COMMUNITIES

Note: Populations Stats – Indian & Northern Affairs Canada – December 2006

5.1 Newfoundland & Labrador (Innu First Nation & Inuit)

- a) Community Miawpukek (Conne River)
Band # 047
Reserve Lands Samiajj Miawpukek
Address P.O. Box 10, Bay D’Espoir, Conne River, NF, A0H 1J0
Phone 709-882-2470 Fax 709-882-2292 or 2458
Toll Free 1-866-882-2470
Health Clinic 709-882-2710 Fax 709-882-2836
Population On-Reserve - 790 Off-Reserve - 1776
Web Site www.mfngov.ca
- b) Community Hopedale Inuit Community Government
Lands Hopedale
Address 166 Sitsik Place, P.O. Box 189, Hopedale, Labrador, A0P 1G0
Phone 709-933-3864 Fax 709-933-3800
Health Clinic 709-933-3894 Fax 709-933-3645
Population 625
- c) Community Makkovik Inuit Community Government
Lands Makkovik
Address 16 Anderson St, P.O. Box 132, Makkovik, Labrador, A0P 1J0
Phone 709-923-2221 Fax 709-923-2126
Health Clinic 709-923-2229 Fax 709-923-2428
Population 380
- d) Community Mushuau Innu First Nation
Band # 033
Lands Natuashish (Davis Inlet)
Address Civic # 9 Piwas St., P.O. Box 190, Natuashish, Labrador, A0P 1A0
Phone 709-478-8902 Fax 709-478-8841
Health Clinic 709-478-8871 Fax 709-478-8821
Population On Reserve – 606 Off Reserve – 45
Web Site www.mushuau.com
- e) Community Nain Inuit Community Government
Lands Nain
Address 2 Anaktalak St., P.O. Box 400, Nain, Labrador, A0P 1L0
Phone 709-922-2842 Fax 709-922-2295
Health Clinic 709-922-2912 Fax 709-922-2103
Population 1230

- f) Community Lands Postville Inuit Community Government
 Postville
 Address P.O. Box 74, Postville, Labrador, A0P 1N0
 Phone 709-479-9830 Fax 709-479-9888
 Health Clinic 709-479-9851 Fax 709-479-9715
 Population 225
- g) Community Lands Rigolet Inuit Community Gov.
 Rigolet
 Address P.O. Box 69, Rigolet, Labrador, A0P 1P0
 Phone 709 947-3382 Fax 709-947-3360
 Health Clinic 709-947-3328 Fax 709-947-3412
 Population 260
- h) Community Lands Sheshatshiu Innu First Nation
 Band # 032
 Sheshatshui
 Address P.O. Box 160, North West River, Labrador, A0P1M0
 Phone 709-497-8522 or 8720 Fax 709-497-8757 or 8362
 Health Clinic 790-497-8351 Fax 709-497-8366
 Population On Reserve – 995 Off Reserve – 9

5.2 New Brunswick

- a) Community Lands Buctouche
 Band # 004
 Reserve Lands Buctouche Land #16
 Address 9 Reserve Road, Buctouche Reserve, NB, E4S 4G2
 Phone 506-743-2520 Fax 506-743-8995
 Health Center 506-743-2520 Fax 506-743-8995
 Population On Reserve – 77 Off Reserve – 21
- b) Community Lands Burnt Church
 Band # 005
 Reserve Lands Burnt Church Land #14, Tabusintac Land #9, Pokemouche Land #13
 Address 620 Bayview Dr., Burnt Church, NB. E9G 2A8
 Phone 506-776-1200 Fax 506-776-1243
 Health Center Phone 506-776-1244 Fax 506-776-1254
 Population On Reserve – 1141 Off Reserve – 421
- c) Community Lands Eel Ground
 Band # 007
 Reserve Lands Eel Ground Land #2, Big Hole Tract Land #38 South Half,
 Renous Land #12
 Address 47 Church Street, Eel Ground, NB, E1V 4E6
 Phone 506-627-4600 Fax 506-627-4602
 Health Center 506-627-4600 Fax 506-627-4602
 Population On Reserve – 529 Off Reserve – 339

- d) Community Eel River Bar
 Band # 008
 Reserve Lands Eel River Bar #3, Moose Meadows 34, Indian Ranch
 Address 11 Main Street, Unit 201, Eel River Bar, NB, E8C 1A1
 Phone 506-684-6277 Fax 506-684-6282
 Health Center 506-684-6277 Fax 506-684-6282
 Population On Reserve – 327 Off Reserve – 275
- e) Community Elsipogtog (Big Cove)
 Band # 003
 Reserve Lands Richibucto #15
 Address 373 Big Cove Road, Elsipogtog First Nation, NB, E4W 2S3
 Phone 506-523-8200 Fax 506-523-8230
 Health Center 506-523-8227 Fax 506-523-8232
 Population On Reserve – 2161 Off Reserve – 651
 Web Site www.bigcoveband.com
- f) Community Fort Folly
 Band # 009
 Reserve Lands Fort Folly #1
 Address 38 Bernard Trail, P.O. Box 1007, Dorchester, NB, E4K 3V5
 Phone 506-379-3400 Fax 506-379-3408
 Health Center 506-379-3400 Fax 506-379-3408
 Population On Reserve – 31 Off Reserve – 74
 Web Site www.fortfolly.nb.ca
- g) Community Indian Island
 Band # 010
 Reserve Lands Indian Island #28
 Address 61 Island Drive, Indian Island, NB, E4W 1S9
 Phone 506-523-4875 or 1913 Fax 506-523-8100
 Health Center 506-523-4875 or 1913 Fax 506-523-8100
 Population On Reserve – 85 Off Reserve – 63
- h) Community Kingsclear (Maliseet)
 Band # 011
 Reserve Lands Kingsclear #6, The Brothers #18 (Shared Lands)
 Address 77 French Village Road, Kingsclear First Nation, NB, E3E 1K3
 Phone 506-363-3028 or 3029 Fax 506-363-4324
 Health Center 506-363-4001 Fax 506-363-4043
 Population On Reserve – 593 Off Reserve – 245
 Web Site www.kingsclear.ca
- i) Community Madawaska (Maliseet)
 Band # 006
 Reserve Lands St. Basile #10, The Brothers #18 (Shared Lands)
 Address 1771 Main Street, Madawaska Maliseet First Nation,
 NB, E7C 1W9
 Phone 506-739-9765 Fax 506-735-0024
 Health Center 506-735-0676 Fax 506-735-1746
 Population On Reserve – 112 Off Reserve – 116

- j) Community Metepenagiag (Red Bank)
 Band # 014
 Reserve Lands Red Band #4, Red Bank #7, Big Hole #8 North Half, Indian Point #1
 Address 1926 MicMac Rd., P.O. Box 293
 Metepenagiag Mi'kmaq Nation, NB, E9E 2P2
 Phone 506-836-6111 Fax 506-836-7593
 Health Center 506-836-6130 Fax 506-836-6140
 Population On Reserve – 386 Off Reserve – 143
 Web Site www.metepenagiag.com
- k) Community Oromocto (Maliseet)
 Band # 012
 Reserve Lands Oromocto #26
 Address 4 Hiawatha Avenue, P.O. Box 417, Oromocto, NB, E2V 2J2
 Phone 506-357-2083 Fax 506-357-2628
 Health Center 506-357-1027 Fax 506-357-1026
 Population On Reserve – 255 Off Reserve – 246
 Web Site www.ofnb.com
- l) Community Pabineau
 Band # 103
 Reserve Lands Pabineau #11
 Address 1290 Pabineau Falls Road, Pabineau First Nation,
 NB, E2A 7M3
 Phone 506-548-9211 Fax 506-548-5348
 Health Center 506-548-9211 Fax 506-548-5348
 Population On Reserve – 89 Off Reserve – 135
 Web Site www.pabineaufirstnation.ca
- m) Community St. Mary's (Maliseet)
 Band # 105
 Reserve Lands Devon #30, Saint Mary's #24
 Address 150 Cliffe Street, Fredericton, NB, E3A 0A1
 Phone 506-458-9511 Fax 506-462-9491
 Health Center 506-452-2750 Fax 506-452-2759
 Population On Reserve – 712 Off Reserve – 627
 Web Site www.stmarysfirstnation.ca
- n) Community Tobique (Maliseet)
 Band # 016
 Reserve Lands Tobique #20, The Brothers #18
 Address 13156 Route 105, Tobique First Nation, NB, E7H 5M7
 Phone 506-273-5400 Fax 506-273-3650
 Health Center 506-273-5550 Fax 506-273-5428
 Population On Reserve – 1358 Off Reserve – 539
- o) Community Woodstock (Maliseet)
 Band # 017
 Reserve Lands Woodstock #23, The Brothers #18 (Shared Lands)
 Address 3 Wulastook Court, Woodstock First Nation, NB, E7M 4K6
 Phone 506-328-3303 Fax 506-328-2420
 Health Center 506-325-3570 Fax 506-325-3580
 Population On Reserve – 265 Off Reserve – 548
 Web Site www.woodstockfirstnation.com

5.3 Nova Scotia (Mi'kmaq)

- a) Community Acadia
 Band # 018
 Reserve Lands Gold River #21, Medway #11, Ponhook Lake #10, Wildcat #12, Yarmouth #33
 Address 10526 Highway 3, RR # 4, Box 5914C, Yarmouth, NS, B5A 4A8
 Phone 902-742-0257 Fax 902-742-8854
 Health Center 902-742-4337 Fax 902-742-4824
 Population On Reserve – 183 Off Reserve – 859
 Web Site www.acadiafirstnation.ca
- b) Community Annapolis Valley
 Band # 020
 Reserve Lands Cambridge #32, St. Croix #34
 Address 64 Goo'ow Lane, P.O. Box 89
 Cambridge Station, NS B0P 1G0
 Phone 902-538-7149 Fax 902-538-7734
 Health Center 902-538-1444 Fax 902-538-1353
 Population On Reserve – 95 Off Reserve – 138
 Web Site www.kinu.ns.ca/annapolis/
- c) Community Bear River
 Band # 021
 Reserve Lands Bear River #6, Bear River #6a-Greywood
 Bear River #6b-Lequille
 Address 210 Reservation Rd., P.O. Box 210, Bear River, NS, B0S 1B0
 Phone 902-467-3802 or 3803 Fax 902-467-4143
 Health Center 902-467-4197 Fax 902-467-0951
 Population On Reserve – 101 Off Reserve – 176
 Web Site www.bearriverculturalcenter.com
- d) Community Chapel Island
 Band # 022
 Reserve Lands Chapel Island #5, Malagawatch #4 – Shared Land
 Address 12004 Highway 4, P.O. Box 538, Chapel Island, NS, B0E 3B0
 Phone 902-535-3317 Fax 902-535-3004
 Health Center 902-535-2961 Fax 902-535-2077
 Population On Reserve - 493 Off Reserve - 103
 Web Site www.potlotek.ca
- e) Community Eskasoni
 Band # 023
 Reserve Lands Eskasoni #3, Eskasoni #3a, Malagawatch #4 - Shared Land
 Address 63 Mini Mall Drive, P.O. Box 7040, Eskasoni, NS, B1W 1A1
 Phone 902-379-2800 Fax 902-379-2172
 Health Center 902-379-3200 Fax 902-379-2421
 Population On Reserve – 3,228 Off Reserve – 569
 Web Site www.eskasonibc.ns.ca

- f) Community Band # 030
Reserve Lands Horton #35
Address 159 Smith Rd., P.O. Box 449, Hantsport, NS, B0P 1P0
Phone 902-684-9788 Fax 902-684-9890
Health Center 902-684-0165 Fax
Population On Reserve – 81 Off Reserve – 222
- g) Community Band # 025
Reserve Lands Shubenacadie #13, Indian Brook #14, Pennal #19, New Ross #20
Address 522 Church St. General Delivery, Micmac Post Office Hants Co., NS, B0N 1W0
Phone 902-758-2049 Fax 902-758-2017
Health Center 902-758-2063 Fax 902-758-2379
Population On Reserve – 1,148 Off Reserve – 1,037
- h) Community Band # 026
Reserve Lands Membertou #28b, Caribou Marsh #29, Sydney #28a, Malagawatch #4 – (Shared Land)
Address 111 Membertou Street, Sydney, NS, B1S 2M9
Phone 902-564-6466 Fax 902-539-6645
Toll free 1-800-617-6466
Health Center 902-564-6466 Fax 902-539-6645
Population On Reserve – 752 Off Reserve – 369
Web Site www.membertou.ca
- i) Community Band # 027
Reserve Lands Millbrook #27, Millbrook #27, Beaver Lake #17, Truro #27a, Truro #27b, Truro #27c, Cole Harbour #30, Sheet Harbour #36
Address 820 Willow St., P.O. Box 634, Truro, NS, B2N 5E5
Phone 902-897-9199 Fax 902-893-4785
Health Center 902-895-9468 Fax 902-893-3665
Population On-Reserve – 738 Off-Reserve – 599
Web Site www.millbrookfirstnation.net
- j) Community Band # 019
Reserve Lands Paq'tnkek (Afton) Simon Property, Pomquet-Afton #23, Franklin Manor #22 (Shared Lands), Summerside #38
Address 71 Dillon St., RR #1, Afton, Antigonish Co., NS, B0H 1A0
Phone 902-386-2781 Fax 902-386-2043
Health Center 902-386-2048 Fax 902-386-2828
Population On Reserve – 354 Off Reserve – 144
Web Site www.kinu.ns.ca/afton/

- | | | | |
|----|---|---|---|
| k) | Community
Band #
Reserve Lands

Address

Phone
Health Center
Population
Web Site | Pictou Landing
024
Fisher's Grant #24, Fisher's Grant #24g, Boat Harbour #37,
Merigomish Harbour #31, Franklin Manor #22 (Shared Lands)
6537 Pictou Landing Rd., Site 6 Box 55, RR #2
Trenton, NS, B0K 1X0
902-752-4912
902-752-0085
On Reserve – 428
www.plfn.com | Fax 902-755-4715
Fax 902-752-6465
Off Reserve - 135 |
| l) | Community
Band #
Reserve Lands

Address

Phone
Health Center
Population
Web Site | Wagmatcook
028
Malagawatch #4 (Shared Lands), Margaree #25
Wagmatcook #1
75 Humes Rear Rd., P.O. Box 30001
Wagmatcook, NS, B0E 3N0
902-295-2598 or 3222
902-295-2755
On Reserve –
www.kinus.ns.ca/excellence/wagmatcook.html | Fax 902-295-3398
Fax 902-295-1844
Off Reserve – |
| m) | Community
Band #
Reserve Lands
Address

Phone

Health Center
Population
Web Site | Waycobah
029
Malagawatch #4 (Shared Lands), Whycomomagh #2.
150 Reservation Rd. P.O. Box 149, Whycomomagh,
Inverness Co., Cape Breton, NS, B0E 3M0
902-756-2337 or 2440
902-756-2156
On Reserve –763
www.wfnss.ca/waycobah.html | Fax 902-756-2060 or
Senior Management 756-2396
Fax 902-756-3263
Off Reserve – 84 |

5.4 Prince Edward Island

- | | | | |
|----|---|---|---|
| a) | Community
Band #
Reserve Lands
Address

Phone
Health Center
Population
Web Site | Abegweit
001
Morell #2, Rocky Point #3, Scotchfort #4
22 Red Stone Dr., PO Box 36
Mount Stewart, PEI, C0A 1T0
902-676-2353
902-676-3007
On Reserve – 187
www.abegweitfirstnations.com | Fax 902-676-3206
Fax 902-676-2734
Off Reserve - 127 |
|----|---|---|---|

b)	Community	Lennox Island	
	Band #	002	
	Reserve Lands	Lennox Island #1	
	Address	312 Sweet Grass St., P.O. Box 134 Lennox Island, PEI, COB 1P0	
	Phone	902-831-2779 or 2493	Fax 902-831-3153
	Health Center	902-831-2711	Fax 902-831-2780
	Population	On-Reserve - 378	Off-Reserve - 417
	Web Site	www.lennoxisland.com	

6.0 ORGANIZATIONS

- 1) Aboriginal Affairs Secretariat – Nova Scotia
1600 Hollis Street
Centennial Building, Suite 910
P.O. Box 1617
Halifax, Nova Scotia
B3J 2Y3

Phone 902-424-7409
Fax 902-424-4225
Email abor_off@gov.ns.ca
Web Site www.gov.ns.ca/abor

- 2) Aboriginal Affairs Secretariat – New Brunswick
440 King Street
Kings Place, Room 237, 2nd Floor
P.O. Box 6000
Fredericton, New Brunswick
E3B 5H1

Phone 506-462-5177
Fax 506-444-5142
Email Unavailable
Web Site www.gnb.ca/0016

- 3) Assembly of First Nations - (AFN)
473 Albert Street
Trebla Building, Suite 810
Ottawa, Ontario
K1R 5B4

Phone 613-241-6789
Toll Free 1-866-869-6789
Fax 613-241-5808
Web Site www.afn.ca

- 4) Atlantic Aboriginal Health Research Program - AAHRP
 830 Willow Street
 Millbrook First Nation
 Truro, Nova Scotia
 B2N 5E5
- Phone 902-897-9199
 Fax 902-895-0079
 Email carla.moore@dal.ca
 Web Site www.aahrp.socialwork.com
- 5) Atlantic First Nation Help Desk
 47 Maillard Street
 Membertou First Nation
 Sydney, Nova Scotia
 B1S 2P5
- Phone 902-567-0842
 Toll Free 1-877-484-7606
 Fax 902-567-0337
 Email admin@firstnationhelp.com
 Web Site www.firstnationhelp.com
- 6) Atlantic Policy Congress of First Nation Chiefs – APC
 566 Caldwell Road
 P.O. Box 26005, RPO Market
 Dartmouth, Nova Scotia
 B2W 6P3
- Phone 902-435-8021
 Toll Free 1-877-667-4007
 Fax 902-435-8027
 Email info@apcfnc.ca
 Web Site www.apcfnc.ca
- 7) First Nations & Inuit Health Branch –FNIHB (Atlantic Region)
 1505 Barrington Street
 Suite 1525, Maritime Centre
 Halifax, Nova Scotia
 B3J 3Y6
- Phone 902-426-6637
 Fax 902-426-8675
 Email Unavailable
 Web Site www.hc-sc.gc.ca

Non-Insured Health Benefits – Atlantic Region – 1-800-565-3294

- 8) Healing Our Nations - HON
 15 Alderney, Suite 3
 Dartmouth, Nova Scotia
 B2Y 2N2
- Phone 902- 492-4255
 Toll Free 1-800-565-4255
 Fax 902-492-0500
 Email ea@accesswave.ca
- 9) Indian & Northern Affairs Canada – INAC
 40 Havelock Street
 P.O. Box 160
 Amherst, Nova Scotia
 B4H 3Z3
- Phone 902-661-6201
 Toll Free 1-800-299-8750 – Extension 6201
 Fax 902-661-6237
 Email atcommunications@inac-ainc.gc.ca
 Web Site www.inac-ainc.gc.ca
- 10) Labrador Inuit Health Commission - LIHC
 P.O. Box 234, North West River
 Newfoundland, Canada
 A0P 1M0
- Phone 709-497-8356
 Fax 709-497-8311
 Email lcommiss@hvgb.net
 Web Site www.nunatsiavut.com
- 11) MAWIW – Fredericton, New Brunswick
 Represents: Elisipogtog, Tobique and Burnt Church Bands
 466 Bowlen Street
 Fredericton, New Brunswick
 E3A 2T4
- Phone 506-458-8124
 Fax 506-458-2652
 Email mawiw@nbnet.nb.ca
 Web Site www.mawiw.com

- 12) Mi'kmaq Confederacy of Prince Edward Island – MCPEI
Represents: Lennox Island and Abegweit Bands

Main Office:
200 Read Drive
Summerside, Prince Edward Island
C1N 5N7

Head Office:
Box 134, Lennox Island
Prince Edward Island
COB 1P0

Phone 902-436-5101
Fax 902-436-5655
Email mail@mcpei.ca
Web Site www.mcpei.ca

- 13) Mi'kmaq Family & Children Services
515 Four Corners Lane
P.O. Box 179
Shubenacadie, Nova Scotia
B0N 2H0

Phone 902- 758-3553
Toll Free 1-800-263-8686
Fax 902-758-2390
Email paulam@gov.ns.ca

- 14) Mi'kmaq Maliseet Nation News
57 Martin Crescent
P.O. Box 1590
Truro, Nova Scotia
B2N 5V3

Phone 902-895-2038
Fax 902-895-3030
Email news@cmmns.com

- 15) Mi'kmaq Native Friendship Center
2158 Gottingen Street
Halifax, Nova Scotia
B3K 3B4

Phone 902-420-1576
Fax 902-423-6130
Email Unavailable
Web Site Unavailable

- 16) Mi'kmaq -Nova Scotia-Canada Tripartite Forum Secretariat
P.O. Box 1590
57 Martin Crescent, Millbrook First Nation
Truro, Nova Scotia
B2N5V3
- Phone 902-895-6385
Fax 902-893-1520
Web Site www.tripartiteforum.com
- 17) Native Alcohol & Drug Abuse Counseling Association of Nova Scotia (NADACA)
70 Gabriel Street
Eskasoni First Nation
Nova Scotia
B1W 1B4
- Phone 902-379-2262
Fax 902-379-2742
Email nadaca@istar.ca
Web Site www.mikmawlodge.ca
- 18) New Brunswick Aboriginal Peoples Council
320 St. Mary's Street
Fredericton, New Brunswick
E3A 2S4
- Phone 506-458-8422
Fax 506-451-6130
Email reception@nbapc.org
Web Site www.nbapc.org
- 19) Federation of Newfoundland Indians
9 Main Street
P.O. Box 956
Corner Brook, Newfoundland
A2H 6J3
- Phone 709-634-0996
Fax 709-639-3997
Email arandell@fni.nf.ca
Web Site www.fni.nf.ca
- 20) Native Council of Nova Scotia
129 Truro Heights Road
P.O. Box 1320
Truro, Nova Scotia
B2N 5N2
- Phone 902-895-1523
Toll Free 1-800-565-4372
Fax 902-895-0024
Email info@ncns.ca
Web Site www.ncns.ca

- 21) Native Council of Prince Edward Island
6 F.J. McAulay Court
Charlottetown, Prince Edward Island
C1A 9M7
- Phone 902-892-5314
Fax 902-368-7464
Email admin@ncei.com
Web Site www.ncei.com
- 22) Native Hospital Liaison Interpreter Program – Halifax Metro Area
c/o The Confederacy of Mainland Mi'kmaq
P.O. Box 1590, 840 Willow Street
Millbrook First Nation, Truro, Nova Scotia
B2N5V3
- Phone 902-453-9358
Pager 902-458-9871
Email kprosper@hfx.eastlink.ca
CMM Email health@cmmns.com
- 23) Native Women Association - Newfoundland
General Delivery
Benoits Cove, Newfoundland
A0L 1A0
- Phone 709-789-3430
Fax 709-789-2207
Email nf.nativewomen@nf.aibn.com
- 24) Native Women Association – Nova Scotia
P.O. Box 805
Truro, Nova Scotia
B2N 5E5
- Phone 902-893-7402
Fax 902-897-7162
Email claragloade@eastlink.ca
- 25) Native Women Association – Labrador
P.O. Box 542
Happy Valley-Goose Bay
Newfoundland
A0P 1S0
- Phone 709-896-9420
Fax 709-896-0736
Email mnha@nf.aibn.com

- 26) Saint John River Valley Tribal Council
 Represents Woodstock, Madawaska, Oromocto and St. Mary's Bands
 7 Wulastook Court
 Woodstock First Nation, New Brunswick
 E7M 4K6
- Phone 506-328-0400
 Fax 506-328.0987
 Web Site www.sjrvtribalcouncil.nb.ca
- 27) The Confederacy of Mainland Mi'kmaq – CMM
 Represents: Annapolis Valley, Bear River, Glooscap, Millbrook
 Paq'tnekek and Pictou Landing Bands.
- P.O. Box 1590
 840 Willow Street, Millbrook First Nation
 Truro, Nova Scotia
 B2N5V3
- Phone 902-895-6385
 Fax 902-893-1520
 Web Site www.cmmns.com
- 28) Union of New Brunswick Indians – UNBI
 Represents: Buctouche, Eel Ground, Eel River Bar, Fort Folly, Indian Island,
 Kingsclear, Madawaska, Oromocto, Pabineau, Red Bank, St. Mary's and
 Woodstock Bands.
- 370 Wilsey Road
 Fredericton, New Brunswick
 E3B 6E9
- Phone 506-458-9444
 Fax 506-458-2850
 Email lobby@unbi.org
 Web Site www.unbi.org
- 29) Union of Nova Scotia Indians - UNSI
 Represents: Acadia, Chapel Island, Eskasoni, Indian Brook, Membertou,
 Waycobah and Wagmatcook Bands
- 47 Maillard Street
 Membertou First Nation
 Sydney, Nova Scotia
 B1S 2P5
- Phone 902-539-4107
 Fax 902-564-2137
 Email rec@unsi.ns.ca
 Web Site www.unsi.ns.ca

7.0 FIRST NATION AUTHORS & BOOKS

Ceremony is Life Itself

By: gkisedtanamoogk – Wampanoag Story teller
Astart Shell Press – Maine, USA

Clay Pots and Bones

By: Mi'kmaq Author, Chief Lindsey Marshall
Solus Publishing, Cape Breton

Lnu and Indians We're Called

By: Mi'kmaq Author Rita Joe
Ragweed Press

L'sitkuk – Story of Bear River Mi'kmaw

By: Darlene A. Ricker (Non-Mi'kmaq but Researched with Mi'kmaq People)
Roseway Publishing, Nova Scotia

Memories of Micmac Life

By: Mi'kmaq Author, Chief, J. Richard McEwan
University of New Brunswick

Mi'kmaq Anthology

By: Mi'kmaq Author Rita Joe and Lesley Choyce
Pottersfield Press, Nova Scotia

Mi'kmaq & Maliseet Cultural Ancestral Material National Collections from the Canadian Museum of Civilization

By: Mi'kmaq Author, Stephen Augustine
Mercury Series

Mikwite'Imanej Mikmaqi'k

By: Confederacy of Mainland Mi'kmaq & Robert S. Peabody Museum,
By: Nimbus Publishing, Nova Scotia

Out of the Depths – Residential School

By: Mi'kmaq Author, Isabelle Knockwood
Roseway Publishing, Nova Scotia

Poems of Rita Joe

By: Mi'kmaq Author, Rita Joe
Abenaki Press, Nova Scotia

Song of Rita Joe: Autobiography of a Mi'kmaq Poet

By: Mi'kmaq Author Rita Joe
University of Nebraska

Song of Eskasoni" More Poems of Rita Joe

By: Mi'kmaq Author Rita Joe
Nimbus Publishing, Nova Scotia

Thanks to the Animals

By: Allen Sockabasin – Passamaquoddy Storyteller
Tilbury House Publishing – Maine, USA

The Sharing Circle

By: Mi'kmaq Author, Theresa Meuse-Dallien
Nimbus Publishing, Nova Scotia

The Stick People

By: Mi'kmaq Author, Rose Knockwood Morris
Mukla'qati Books, Nova Scotia

We are the Dreamers - Recent and Early Poetry

By: Mi'kmaq Author Rita Joe
Breton Books, Nova Scotia

We Were Not The Savages

By: Mi'kmaq Author, Daniel N. Paul
Fernwood Publishing, Nova Scotia

8.0 CUSTOMS & PROTOCOLS

Working with a First Nation Community:

Contact person of specific program area
Other areas of interest contact Chief & Council

Utilizing a Community Elder:

- a) Contact Band Council or Band Staff for suggested Elder name
- b) Contact Elder personally, if known.
- c) A thank you gift to an Elder could include a pouch of tobacco and/or special gift item, travel expenses and/or stipend. Elders who are being asked to share spirituality ceremonies, do not normally associate this with a monetary value however, out of respect for their time and travel, offering a stipend is appropriate.

Recognized Mi'kmaq Language Orthography:

Francis-Smith Orthography was developed by Bernard Francis and Douglas Smith in 1980 and is used throughout, Newfoundland, Nova Scotia, Prince Edward Island and parts of New Brunswick

Reservation refers to the land base designated by the Federal Government for First Nation use. Community or First Nation are the more commonly used words instead of reservation.

Band refers to the name of the First Nation using the land base. Some Bands have been designated more than one reservation land base for the use by their membership. Band, Community or First Nation, have replaced the term Tribe.

Mi'kmaq is the more common word used, replacing the term Micmac.

Youth and Elder age group identification may differ from the societal norms.

Elder is a respected title given those of an older age. Respected Elder, refers to someone who understands and shares cultural teachings.

Band Council is another term referred to the Chief and Councilors of a community.

Hand Shaking:

Although becoming a more common practice in present day society, firm hand shaking by First Nations is still avoided by some. The non-firm handshake is not meant to be a sign of disrespect or being non-assertive and can be related to their a person's cultural beliefs or upbringing.

Children Seen & Heard:

Within First Nation, children are commonly seen attending Spiritual Ceremonies, Community Celebrations, Funerals and Home Wakes, etc. They are present at most activities associated with First Nation practices and travel.

Limited Eye Contact:

Many First Nation People do not practice staring directly into a person's eyes while in conversation. Limited eye contact is not meant to be a sign of disrespect or being non-assertive and can be related to their a person's cultural beliefs or upbringing.

Non-Blood Relatives:

Cultural practices have created the concept of Aunts, Uncles, Grandmother, etc., even though these individuals are not genetically related. It is a title given to that person in honor of the respected connection within a family or community. This person will be known by that title for many generations.

Indian Time:

Traditionally, Indian Time was related to the cultural practices where clock time was not used to achieve a common goal. Examples of time involved a more broader concept like using the four seasons and moon phases to determine hunting and gathering times. This practice is still seen in many activities of today like gathering of Ash Wood, Berries, Sweet Grass picking, etc. Another common use of this concept is found with the Spirituality Ceremonies. Sweat Lodges, Smudging Ceremonies, Talking Circles, etc., are normally shared without a determined time frame and begins and ends when the people agree.

Indian Giving:

The art of giving is a traditional teaching that has been passed down from generation and still practiced today. Gift giving and traditional knowledge sharing are both part of the teachings that are practiced daily by First Nations, whether it be in acknowledgement to a person or the Creator. To be the receiver of a gift is a great honor.

June 21st , designated National Aboriginal Day

9.0 SPIRITUALITY PRACTICES

The following, is a list of the more commonly practices of First Nation. The sharing of ceremonies or creative teachings may vary depending on belief and practices of the First Nation Elder or teacher. Respect is shown at all times when participating in any ceremony or touching sacred items, as they are viewed as a spiritual connector for prayer, sharing and celebrating.

a) Dance

Dancing is a time for celebration and is a sign of respect given to the Creator and all creation. Dances are also viewed as being a form of prayer and respect for the dancers and dances is shown by everyone. It also serves as a way to tell a story of cultural teachings and is reflected through the dance steps and in some cases, outfit design.

b) Dream Catcher

The dream catcher teaches about the connection to the dream world. Many people use it to encourage good dreams and prevent bad ones. The circle represents life and weave teaches about the connection with all things. Teachings of the dream catcher will vary among First Nations.

c) Drum

Traditionally, Water Drums were used by First Nations and made from gutting out a tree and stretching animal skin across the opening. Using a smaller size drum stick create a unique sound. Today, the Big-Round Drum played by several people, and the individual Hand drum are more commonly known. The beat of the drum represents the Heartbeat of Mother Earth, the giver of life. Drums are played during ceremonies and celebrations.

d) Eagle

The Eagle with its ability to soar highest in the sky, serves as a messenger for prayers to and from the Creator. Its abilities show great courage, strength and vision, skills that are important to First Nation culture. The Eagle is a reminder of a person's connection the Creator, and is respected during sacred ceremonies. To be presented an Eagle Feather is a great honor and is normally given for cultural knowledge, respect and wisdom. Eagle Feathers are also passed on to others who are able to carry on the honor for which the Feather was presented to another person.

e) Elder

Elder is the name used for showing respect to older-aged people. Elders are respected for their wisdom gained throughout life's journey and that wisdom is shared in various ways. The title, "Respected Elder", is reflective of an Elder that is active in cultural ceremonies and celebrations.

f) Fasting

Fasting is a practice that can help others to learn more about cultural teachings. This ceremony should always be practiced under the direct guidance of an Elder and it is suggested that no one ever undertakes a Fasting Ceremony on their own. The Guidance of the Elder may vary depending on their teachings and beliefs and respect is shown to the Elder at all times. A Fasting Ceremony can take place from one to four days with a preparation period ranging from weeks to months. The Elder will select the Sacred area for the Fast and oversee the person Fasting. It is highly recommended that anyone wishing to learn more about Fasting should seek an Elder highly recommended by a traditional person

g) Medicine Bundle

The Medicine Bundle consists of many sacred items related to the cultural teachings learned from an Elder. Items are gathered upon participating in ceremonies such as Fasting, Sweat-lodge, Sunrise, Sunset, Healing, etc. The bundle can consist of a Sacred Pipe (earned through fasting), Drum, Rattles, Eagle Feathers or other types of feathers, Medicines such as sweetgrass, sage, cedar, tobacco, etc., Stones, Wampum, Shell used for smudging, matches, and many other gifts given to the bundle carrier.

h) Medicine Circle (Wheel)

The Medicine Circle, commonly known as the Medicine Wheel refers to life's journey and teaches how the physical, spiritual, mental and emotional aspects of life are connected. Depending on the teachings and the use of the Circle, some will also include environmental as one of the aspects. Life's lessons are learned from the four directions, with the East being the starting point. Some people will craft a Medicine Circle to serve as a reminder of their journey and will vary in size, color and design.

i) Medicine Pouch

The Medicine Pouch is used to carry things that help a person have a positive connection to the Creator. It can be of various sizes, color and design and the medicines are a personal choose. For example, sacred herbs are commonly carried in the pouch, although the medicines can change depending on the reason the pouch is being used.

j) Moon Time

Moon Time refers to when a woman is experiencing menstruation time. This is seen as a gift from the Creator that enables women to naturally purify their body. As a result, some people believe that women on their moon time do not have to participate in ceremonies that help to cleanse the body. It is always best to speak with an Elder before participating in traditional ceremonies as teachings and practices will vary.

k) Naming Ceremony

Traditionally the Grandmothers and Aunts of a community would gather at a birth of a new born. At this time the Grandmothers would give a special name to the child in relation to what they envisioned at that time. This practice is not as common today and most traditional people now receive their spirit names through a fasting ceremony where an Elder is asked to conduct a ceremony for receiving a spirit name. Another way to receive a name is to offer tobacco or other sacred gift to an Elder Grandmother who could conduct a ceremony to envision a spirit name for you. Grandmothers may conduct the ceremony differently and each are equally be respected.

l) Pow-Wow

The Pow-Wow is referred by different names depending on the First Nation's language. Pow-Wows will vary in their celebration activities, but traditionally it is an opportunity for people to gather and share in cultural celebrations like drumming, dancing, feasting and sharing of gifts. Other ceremonies such as sunrise and sunset ceremonies, sacred fire, talking circles, sweat lodge, pipe ceremonies, etc., will also be part of the celebrations.

m) Regalia

Originally, there were many traditional Native clothing and each First Nation had their distinctive style. First Nations could be even be identified by their style clothes, headdress, or symbols. For example, in the throughout the Atlantic Provinces, men wore breechcloths and leggings, leather shirts and moccasins. Women wore leather dresses with leggings underneath and moccasins. Today's traditional dress for Pow-wows and ceremonies varies because of the adopted styles from other Nations such as Grass, Jingle, Fancy, Shawl, Traditional dress, etc. Dances and regalia are often seen at Pow-wows and are explained to the viewers.

n) Sacred Fire

The Sacred Fire is symbolic to the sun heating Mother Earth. It is a time for healing and used for many reasons. Respect is shown to the fire and the surrounding grounds at all times. A Sacred Fire is normally lit for 4 days and nights with a Fire Keeper in attendance at all times. Stones usually form a circle around the fire with four openings representing the four directions. Sacred Fires will be unique in its teachings and an Elder or Fire Keeper is always available to help share the teachings.

o) Sacred Medicines

There are many kinds of Sacred Medicines used, with the most common being Sweet Grass, Cedar, Sage and Tobacco. They can be burned or given as a sprinkle offering. When the herbs are burned, the smoke serves as a cleanser for the body and takes prayers to the Creator. When sprinkled, it is a sign of thanks to the Creator for all things, and acknowledges the gifts of the trees, plants, birds, animals, etc. Some believe Sweet Grass helps to cleanse our body, mind and spirit. Cedar serves as a protector. Tobacco a sign of respect to the Creator and Sage protects against negativity.

p) Sacred Pipe

The Sacred Pipe is a sign of respect and friendship and is a connector to the Great Spirit. It is designed in two parts representing the female and male and balance of life. A person receives the honor to become a Pipe Carrier by learning the cultural teachings from the Elders. Sacred Pipe ceremonies are performed in different ways depending on the teachings of the Pipe Carrier.

q) Songs

Traditional songs are included during ceremonies and other celebration gatherings. The singing of songs is a form of prayer and shows respect to the Creator by acknowledging and celebrating all life. First Nations usually have a signature song that represents their Nation.

r) Sunset & Sunrise Ceremony

At the start and end of each day a ceremony is shared giving thanks to the Creator for the blessings of the day and for during the night. Ceremonial practices during this time can vary depending on the First Nation and can include sharing such as the Sacred Pipe, Sweet Grass, Drumming, Prayer Time, etc.

s) Sweat Lodge

Sweat Lodges are dome shaped structures used for prayer time and cleansing the body, mind and spirit. Heated rocks are placed in the lodge and water is sprinkled throughout the ceremony to help create the steam used in the cleansing ceremony. Sweat Lodge Keepers receive the honor to lead ceremonies by learning the cultural teachings from the Elders. A Sweat Lodge can belong to a community or individual, and is used by men, women and children.

t) Talking Circle

The Talking Circle is a communication method used within a group setting. People sit in a circle and pass a Talking Stick, or other item, in a clockwise direction allowing everyone to have an opportunity to speak. Whoever holds the stick has the honor of speaking and all others show respect by listening. Talking Circles can be held anytime and anywhere for various reasons. Four important skills learned through the use of a Talking Circle are; Patience, Trust, Listening and Speaking.

10.0 ACRONYMS

AAHRP	Atlantic Aboriginal Health Research Program
AAROM	Aboriginal Aquatic Resource & Oceans Management
ABC	Aboriginal Business Canada
ACOA	Atlantic Canada Opportunities Agency
AHHRI	Aboriginal Health Human Resource Initiative
AHS	Aboriginal HeadStart
ABC	Aboriginal Business Canada
AICFI	Atlantic Integrated Commercial Fisheries Initiative
AFN	Assembly of First Nation (Ottawa)
AFS	Aboriginal Fisheries Strategy
AHTF	Aboriginal Health Transition Fund
APC	Atlantic Policy Congress of First Nation Chiefs Secretariat
APTN	Aboriginal Peoples Television Network
ASMI	At Sea Mentoring Initiative
BCR	Band Council Resolution
BDO	Band Development Officer
BDC	Business Development Canada
BF	Brighter Futures
BHC	Building Health Communities
CAP	Congress of Aboriginal Peoples
CEP	Common Experience Payment (Residential School)
CHN	Community Health Nurse
CHR	Community Health Representative
CFS	Canadian Forest Service
CME	Council on Mi'kmaq Education

CMHC	Central Mortgage and Housing Corporation
CMM	The Confederacy of Mainland Mi'kmaq
DFO	Department of Fisheries
DHO	District Health Authority
DNR	Department of Natural Resources
EDO	Economic Development Officers
EHO	Environmental Health Officer
EWP	Eastern Woodland Publishing
FCH	First Canadian Health (Insurance Company for First Nation)
FNIHIS	First Nation & Inuit Health Information System
FNF	First Nation Forestry
FNFPNS	First Nation Forestry Program Nova Scotia
FNIHB	First Nation & Inuit Health Branch
FOMI	Fisheries Operations Management Initiative
GMRC	Gespe'gewaq Mi'gmaq Resource Council
HD	Health Director
HILP	Hospital Interpreter Liaison program
HON	Healing Our Nations
IA	Indian Act
IAP	Independent Assessment Program (Residential School)
INAC	Indian & Northern Affairs Canada Other Associated Title: DIAND - Department of Indian & Northern Development
IT	Information Technology
KMKNO	Kwilmu'kw Maw-klusuaqn Negotiation Office
LIHC	Labrador Inuit Health Commission
MACS	Mi'kmaq Association of Cultural Studies (Nova Scotia)
MAWIW	Mi'kmaq/Maliseet Word for "Coming Together"
MCH	Maternal Child Health

MCPEI	Mi'kmaq Confederacy of Prince Edward Island
METs	Mi'kmaq Employment & Training Secretariat
MK	Mi'kmaw Kina'matnewey
MLSN	Mi'kmaq Legal Support Network
MMAHB	Mi'kmaq Maliseet Atlantic Health Board
MMAYC	Mi'kmaq Maliseet Atlantic Youth Council
MMNN	Mi'kmaq Maliseet Nation News
MOU	Memorandum of Understanding
MRP	Matrimonial Real Property
NADACA	Native Alcohol and Drug Abuse Counseling Association (Nova Scotia)
NAFC	National Association of Friendship Centers
NAHO	National Aboriginal Health Organization
NAYSPS	National Aboriginal Youth Suicide Prevention Strategy
NEO	Native Employment Officer
NFA	Nova Forest Alliance
NICHRO	National Indian & Inuit Community Health Representative Organization
NNADAP	National Native Alcohol & Drug Abuse Program
NWAC	National Women Association of Canada
NAYSPS	National Aboriginal Youth Suicide Prevention Strategy
NIHB	Non-Insured Health Benefits
OT	Occupational Therapist
RHS	Regional Health Survey
RN	Registered Nurse
SDA	Social Development Administrators
TA	Teachers Assistant

TEK	Traditional Ecological Knowledge
TK	Traditional Knowledge
UNBI	Union of New Brunswick Indians
UNSI	Union of Nova Scotia Indians

11.0 HEALTH

Many federal government departments offer programs and services for Aboriginal peoples. These programs and services are numerous and include health care and social services; elementary, secondary and post-secondary education; housing; environmental remediation; and business development, etc.

A major role played by the federal government is its support for a variety of health services to particular population groups, notably First Nations and Inuit communities, these include Federal, Provincial, and Territorial Health Services.

The Canadian Health System is an interdependent system of responsibilities resting with the federal government, provincial or territorial governments, communities (municipalities or Bands, non-profit organizations and individuals) and health practitioners.

Provincial governments provide universal insured health services to all citizens, including all Aboriginal people. First Nations and Inuit access health services provided by the provincial or territorial government (notably physician or hospital care), like any other resident.

The federal government provides health promotion programs and public health services on First Nations reserves and in identified Inuit communities. In remote and isolated areas, where provincially or territorially insured services are not readily available, the Government of Canada provides on-reserve primary and emergency care services.

Health Canada's First Nations and Inuit Health Branch

Health Canada's role in First Nations and Inuit health goes back to 1945, when Indian health services were transferred from Indian Affairs. For many years, Health Canada provided direct health services to First Nations people on reserve and Inuit in the north. By the mid 1980s, work began to support more First Nations and Inuit control over community-based health services.

Health Canada's First Nations and Inuit Health Branch (FNIHB) supports the delivery of primary health care, community-based health promotion and health protection services on First Nations reserves and in Inuit communities in order to: improve health outcomes; ensure availability of, and access to, quality health services; and support greater control of the health system by First Nations and Inuit. These programs and services are delivered at the national, regional, and community level and are managed by FNIHB or in collaboration with First Nations and Inuit.

FNIHB also delivers non-insured health benefits to all registered First Nations and Inuit regardless of residency. Coverage includes a specified range of medical goods and services (such as prescription drugs, vision care, dental services, medical supplies and equipment, and medical transportation) when these benefits are not provided through private or provincial/territorial health insurance plans.

Funded Health Programs and Services

The programs and services of the Branch are streamlined into five clusters of activities: Community Programs; Governance and Infrastructure; Health Protection; Primary Health Care; and Supplementary Health Benefits.

Health Canada's First Nations and Inuit Health Branch delivers some programs directly and/or uses contribution agreements to flow funding for health programs and services for First Nations people on reserve, and Inuit in the North.

The following is a listing of some programs and activities that are funded through FNIHB (some programs are still delivered internally in the Atlantic region and elsewhere).

Community Programs

- Aboriginal Head Start On-Reserve
- Aboriginal Diabetes Initiative
- Brighter Futures
- Building Health Communities
- Canada Prenatal Nutrition Program
- Fetal Alcohol Spectrum Disorder (FASD) Program
- Injury Prevention
- National Native Alcohol and Drug Abuse Program
- Nutrition and Physical Activity Promotion
- Youth Solvent Abuse Program

Health Governance / Infrastructure Support

- Aboriginal Health Human Resources Initiative
- Capital Contribution Health Facilities
- e-health Solutions
- First Nations and Inuit Health Careers
- Health Transition Fund
- Integration and Adaptation of Health Services
- Support Services for Nursing

Health Protection

- Blood Borne Disease and Sexually Transmitted Infections (HIV/AIDS)
- Environmental Health Programs
- Respiratory Infections (Tuberculosis) Programs
- Vaccine preventable diseases (Immunization) Programs

Primary Health Care

- Community Primary Health Care
- First Nations and Inuit Home and Community Care
- Oral Health Strategy

Supplementary Health Benefits

Non-Insured Health Benefits Program

FNIHB Regions

Health Canada's First Nations and Inuit Health Branch have a national office (located in Ottawa) and 8 regional offices.

Atlantic (NB, NL, NS and PEI)

Quebec

Ontario

Manitoba

Saskatchewan

Alberta

British Columbia

Northern

To obtain information on any of the programs or activities listed above, call Service Canada at 1-800-622-6232, (1-800-O-Canada), or go to the Health Canada web site at: www.healthcanada.ca.

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**To learn more about Traditional Spirituality,
History and Culture,
please visit a First Nation community.**



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