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.apcfnc.ca

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In Memory of
Grand Council Keptin Frank Nevin

1943 - 2008
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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, lead 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.apcfnc.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 mainstream 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


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 mainstream 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

Labrador
A) Hopedale
B) Makkovik
C) Mushuaau
D) Nain
E) Postville
F) Rigolet
G) Sheshatshiui

New Brunswick
A) Bouctouche
B) Burnt Church
C) Eel Ground
D) Eel River Bar
E) Elsipogtog
F) Fort Folly
G) Indian Island
H) Kingsclear
I) Madawaska
J) Metepenagiag
K) Oromocto
L) Pabineau
M) St. Mary’s
N) Tobique
O) Woodstock

Newfoundland
A) Miawpukek

Prince Edward Island
A) Abegweit
B) Lennox Island

Nova Scotia
A) Acadia
B) Annapolis Valley
C) Bear River
D) Chapel Island
E) Eskasoni
F) Glooscap
G) Indian Brook
H) Membertou
I) Millbrook
J) Paq’tnkek
K) Pictou Landing
L) Wagmatcook
M) Waycobah
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)
   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
   Reserve 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 Postville Inuit Community Government
Lands 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 Rigolet Inuit Community Gov.
Lands 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 Sheshatshiu Innu First Nation
Band # 032
Lands Sheshatshiu
Address P.O. Box 160, North West River, Labrador, A0P1M0
Phone 709-497-8522 or 8720 Fax 709-497-8362
Health Clinic 790-497-8351 Fax 709-497-8366
Population On Reserve – 995 Off Reserve – 9

5.2 New Brunswick

a) Community 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 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 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
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, E3C 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

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ORIENTATION GUIDE ATLANTIC FIRST NATIONS
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<tr>
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<th>Metepenagiag (Red Bank)</th>
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<td>014</td>
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<tr>
<td>Reserve Lands</td>
<td>Red Bank #4, Red Bank #7, Big Hole #8 North Half, Indian Point #1</td>
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<tr>
<td>Address</td>
<td>1926 MicMac Rd., P.O. Box 293</td>
</tr>
<tr>
<td></td>
<td>Metepenagiag Mi’kmaq Nation, NB, E9E 2P2</td>
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<tr>
<td>Phone</td>
<td>506-836-6111</td>
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<tr>
<td>Health Center</td>
<td>506-836-6130</td>
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<tr>
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<td>On Reserve – 386</td>
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<td>Reserve Lands</td>
<td>Oromocto #26</td>
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<tr>
<td>Address</td>
<td>4 Hiawatha Avenue, P.O. Box 417, Oromocto, NB, E2V 2J2</td>
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<tr>
<td>Phone</td>
<td>506-357-2083</td>
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<td>506-357-1027</td>
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<tr>
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<td>Pabineau #11</td>
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<tr>
<td>Address</td>
<td>1290 Pabineau Falls Road, Pabineau First Nation, NB, E2A 7M3</td>
</tr>
<tr>
<td>Phone</td>
<td>506-548-9211</td>
</tr>
<tr>
<td>Health Center</td>
<td>506-548-9211</td>
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<tr>
<td>Population</td>
<td>On Reserve – 89</td>
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<tr>
<td>Reserve Lands</td>
<td>Devon #30, Saint Mary’s #24</td>
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<tr>
<td>Address</td>
<td>150 Cliffe Street, Fredericton, NB, E3A 0A1</td>
</tr>
<tr>
<td>Phone</td>
<td>506-458-9511</td>
</tr>
<tr>
<td>Health Center</td>
<td>506-452-2750</td>
</tr>
<tr>
<td>Population</td>
<td>On Reserve – 712</td>
</tr>
<tr>
<td>Web Site</td>
<td><a href="http://www.stmarysfirstnation.ca">www.stmarysfirstnation.ca</a></td>
</tr>
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<table>
<thead>
<tr>
<th>Community</th>
<th>Tobique (Maliseet)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Band #</td>
<td>016</td>
</tr>
<tr>
<td>Reserve Lands</td>
<td>Tobique #20, The Brothers #18</td>
</tr>
<tr>
<td>Address</td>
<td>13156 Route 105, Tobique First Nation, NB, E7H 5M7</td>
</tr>
<tr>
<td>Phone</td>
<td>506-273-5400</td>
</tr>
<tr>
<td>Health Center</td>
<td>506-273-5550</td>
</tr>
<tr>
<td>Population</td>
<td>On Reserve – 1358</td>
</tr>
<tr>
<td>Web Site</td>
<td><a href="http://www.tobiquefirstnation.ca">www.tobiquefirstnation.ca</a></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Community</th>
<th>Woodstock (Maliseet)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Band #</td>
<td>017</td>
</tr>
<tr>
<td>Reserve Lands</td>
<td>Woodstock #23, The Brothers #18 (Shared Lands)</td>
</tr>
<tr>
<td>Address</td>
<td>3 Wulastook Court, Woodstock First Nation, NB, E7M 4K6</td>
</tr>
<tr>
<td>Phone</td>
<td>506-328-3303</td>
</tr>
<tr>
<td>Health Center</td>
<td>506-325-3570</td>
</tr>
<tr>
<td>Population</td>
<td>On Reserve – 265</td>
</tr>
<tr>
<td>Web Site</td>
<td><a href="http://www.woodstockfirstnation.com">www.woodstockfirstnation.com</a></td>
</tr>
</tbody>
</table>
5.3 Nova Scotia (Mi’kmaq)

a) Community  
   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  
   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  
   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  
   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  
   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: Glooscap
   Band #: 030
   Reserve Lands: Horton #35
   Address: 159 Smith Rd., P.O. Box 449, Hantsport, NS, B0P 1P0
   Phone: 902-684-9788, Fax: 902-684-9809
   Health Center: 902-684-0165
   Population: On Reserve – 81, Off Reserve – 222

f) Community: Indian Brook
   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
   Population: On Reserve – 1,148, Off Reserve – 1,037

h) Community: Membertou
   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
   Health Center: 902-564-6466
   Population: On Reserve – 752, Off Reserve – 369
   Web Site: www.membertou.ca

i) Community: Millbrook
   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
   Web Site: www.millbrookfirstnation.net

j) Community: Paq’tnkek (Afton)
   Band #: 019
   Reserve Lands: 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
   Web Site: www.kinu.ns.ca/afton/
k) Community  Pictou Landing  
Band # 024  
Reserve Lands  Fisher's Grant #24, Fisher's Grant #24g, Boat Harbour #37, Merigomish Harbour #31, Franklin Manor #22 (Shared Lands)  
Address  6537 Pictou Landing Rd., Site 6 Box 55, RR #2  
Trenton, NS, B0K 1X0  
Phone 902-752-4912  
Health Center 902-755-4715  
Fax 902-752-6465  
Population On Reserve – 428  
Off Reserve - 135  
Web Site www.plfn.com  

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

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

5.4 Prince Edward Island  

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

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ORIENTATION GUIDE ATLANTIC FIRST NATIONS  
19
b) Community
Band # 002
Reserve Lands Lennox Island #1
Address 312 Sweet Grass St., P.O. Box 134
         Lennox Island, PEI, C0B 1P0
Phone 902-831-2779 or 2493
Health Center 902-831-2711
Population On-Reserve - 378
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
C0B 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
B2N 5V3

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@ncpei.com
Web Site www.ncpei.com

22) Native Hospital Liaison Interpreter Program – Halifax Metro Area
c/o The Confederacy of Mainland Mi’kmamq
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’tinke 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’lmanej 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

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### 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

<table>
<thead>
<tr>
<th>Acronym</th>
<th>Description</th>
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<tbody>
<tr>
<td>AAHRP</td>
<td>Atlantic Aboriginal Health Research Program</td>
</tr>
<tr>
<td>AAROM</td>
<td>Aboriginal Aquatic Resource &amp; Oceans Management</td>
</tr>
<tr>
<td>ABC</td>
<td>Aboriginal Business Canada</td>
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<tr>
<td>ACOA</td>
<td>Atlantic Canada Opportunities Agency</td>
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<tr>
<td>AHHRI</td>
<td>Aboriginal Health Human Resource Initiative</td>
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<tr>
<td>AHS</td>
<td>Aboriginal HeadStart</td>
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<tr>
<td>ABC</td>
<td>Aboriginal Business Canada</td>
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<tr>
<td>AICFI</td>
<td>Atlantic Integrated Commercial Fisheries Initiative</td>
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<tr>
<td>AFN</td>
<td>Assembly of First Nation (Ottawa)</td>
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<tr>
<td>AFS</td>
<td>Aboriginal Fisheries Strategy</td>
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<tr>
<td>AHTF</td>
<td>Aboriginal Health Transition Fund</td>
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<tr>
<td>APC</td>
<td>Atlantic Policy Congress of First Nation Chiefs Secretariat</td>
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<tr>
<td>APCF</td>
<td>Atlantic Policy Congress of First Nation Chiefs Secretariat</td>
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<tr>
<td>APTN</td>
<td>Aboriginal Peoples Television Network</td>
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<tr>
<td>ASMI</td>
<td>At Sea Mentoring Initiative</td>
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<tr>
<td>BCR</td>
<td>Band Council Resolution</td>
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<tr>
<td>BDO</td>
<td>Band Development Officer</td>
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<tr>
<td>BDC</td>
<td>Business Development Canada</td>
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<tr>
<td>BF</td>
<td>Brighter Futures</td>
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<tr>
<td>BHC</td>
<td>Building Health Communities</td>
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<tr>
<td>CAP</td>
<td>Congress of Aboriginal Peoples</td>
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<tr>
<td>CEP</td>
<td>Common Experience Payment (Residential School)</td>
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<tr>
<td>CHN</td>
<td>Community Health Nurse</td>
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<tr>
<td>CHR</td>
<td>Community Health Representative</td>
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<tr>
<td>CFS</td>
<td>Canadian Forest Service</td>
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<tr>
<td>CME</td>
<td>Council on Mi’kmaq Education</td>
</tr>
<tr>
<td>Acronym</td>
<td>Description</td>
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<tr>
<td>CMHC</td>
<td>Central Mortgage and Housing Corporation</td>
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<tr>
<td>CMM</td>
<td>The Confederacy of Mainland Mi’kmaq</td>
</tr>
<tr>
<td>DFO</td>
<td>Department of Fisheries</td>
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<tr>
<td>DHO</td>
<td>District Health Authority</td>
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<tr>
<td>DNR</td>
<td>Department of Natural Resources</td>
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<tr>
<td>EDO</td>
<td>Economic Development Officers</td>
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<tr>
<td>EHO</td>
<td>Environmental Health Officer</td>
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<tr>
<td>EWP</td>
<td>Eastern Woodland Publishing</td>
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<tr>
<td>FCH</td>
<td>First Canadian Health (Insurance Company for First Nation)</td>
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<tr>
<td>FNIHIS</td>
<td>First Nation &amp; Inuit Health Information System</td>
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<tr>
<td>FNF</td>
<td>First Nation Forestry</td>
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<td>FNFPNS</td>
<td>First Nation Forestry Program Nova Scotia</td>
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<tr>
<td>FNIHB</td>
<td>First Nation &amp; Inuit Health Branch</td>
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<tr>
<td>FOMI</td>
<td>Fisheries Operations Management Initiative</td>
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<tr>
<td>GMRC</td>
<td>Gespe’gewaq Mi’gmaq Resource Council</td>
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<tr>
<td>HD</td>
<td>Health Director</td>
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<tr>
<td>HILP</td>
<td>Hospital Interpreter Liaison program</td>
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<tr>
<td>HON</td>
<td>Healing Our Nations</td>
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<tr>
<td>IA</td>
<td>Indian Act</td>
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<tr>
<td>IAP</td>
<td>Independent Assessment Program (Residential School)</td>
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<tr>
<td>INAC</td>
<td>Indian &amp; Northern Affairs Canada</td>
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<tr>
<td></td>
<td>Other Associated Title: DIAND - Department of Indian &amp; Northern Development</td>
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<tr>
<td>IT</td>
<td>Information Technology</td>
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<tr>
<td>KMKNO</td>
<td>Kwilmu’kw Maw-klusuaqn Negotiation Office</td>
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<tr>
<td>LIHC</td>
<td>Labrador Inuit Health Commission</td>
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<tr>
<td>MACS</td>
<td>Mi’kmaq Association of Cultural Studies (Nova Scotia)</td>
</tr>
<tr>
<td>MAWIW</td>
<td>Mi’kmaq/Maliseet Word for “Coming Together”</td>
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<tr>
<td>MCH</td>
<td>Maternal Child Health</td>
</tr>
<tr>
<td>Abbreviation</td>
<td>Full Name</td>
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<tr>
<td>MCPEI</td>
<td>Mi'kmaq Confederacy of Prince Edward Island</td>
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<tr>
<td>METs</td>
<td>Mi'kmaq Employment &amp; Training Secretariat</td>
</tr>
<tr>
<td>MK</td>
<td>Mi'kmaw Kina’matnewey</td>
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<tr>
<td>MLSN</td>
<td>Mi'kmaq Legal Support Network</td>
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<tr>
<td>MMAHB</td>
<td>Mi'kmaq Maliseet Atlantic Health Board</td>
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<tr>
<td>MMAYC</td>
<td>Mi'kmaq Maliseet Atlantic Youth Council</td>
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<tr>
<td>MMNN</td>
<td>Mi'kmaq Maliseet Nation News</td>
</tr>
<tr>
<td>MOU</td>
<td>Memorandum of Understanding</td>
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<tr>
<td>MRP</td>
<td>Matrimonial Real Property</td>
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<tr>
<td>NADACA</td>
<td>Native Alcohol and Drug Abuse Counseling Association (Nova Scotia)</td>
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<td>NAFC</td>
<td>National Association of Friendship Centers</td>
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<tr>
<td>NAHO</td>
<td>National Aboriginal Health Organization</td>
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<tr>
<td>NAYSPS</td>
<td>National Aboriginal Youth Suicide Prevention Strategy</td>
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<tr>
<td>NEO</td>
<td>Native Employment Officer</td>
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<tr>
<td>NFA</td>
<td>Nova Forest Alliance</td>
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<tr>
<td>NICHRO</td>
<td>National Indian &amp; Inuit Community Health Representative Organization</td>
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<tr>
<td>NNADAP</td>
<td>National Native Alcohol &amp; Drug Abuse Program</td>
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<tr>
<td>NWAC</td>
<td>National Women Association of Canada</td>
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<td>NAYSPS</td>
<td>National Aboriginal Youth Suicide Prevention Strategy</td>
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<tr>
<td>NIHB</td>
<td>Non-Insured Health Benefits</td>
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<tr>
<td>OT</td>
<td>Occupational Therapist</td>
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<tr>
<td>RHS</td>
<td>Regional Health Survey</td>
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<tr>
<td>RN</td>
<td>Registered Nurse</td>
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<tr>
<td>SDA</td>
<td>Social Development Administrators</td>
</tr>
<tr>
<td>TA</td>
<td>Teachers Assistant</td>
</tr>
</tbody>
</table>
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.
The “Planting the Seed” series is produced by the Atlantic Policy Congress of First Nation Chiefs and the Elders Advisory Committee.

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