**First Nations**  
The term "First Nations" came into common usage in the 1970s to replace the terms "band" or "Indian." Many people today prefer to be called "First Nations" or "First Nations people" instead of "Indians". The term is rarely used as a synonym for "Aboriginal peoples," and does not include Inuit or Métis people.

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**Wolastoqey Commentary**

Before contact with European settlers, Oral Tradition was the main vehicle of conveying essential knowledge pertaining to identity, origins of the people and the land, code of ethics and the gifts of Mother Earth. Elders were the key components of the oral tradition because of the information they were able to share and the wisdom that they carried. Community members were assigned different roles within the oral tradition. For example, there were Nutacomihtit (the ones who bring news), Nuci atkuhkahtit (the ones who tell stories), Nucintuhtitit (the ones who sang stories) and those who were responsible for maintaining and interpreting the messages from the Wampum Belts.   
  
As a result of contact, Oral Tradition diminished but has not totally disappeared. Today our Wolastoq Elders continue to carry our history, worldviews, language and wisdom. Through language they also convey information about our values, beliefs, and ideals. In essence, they carry our Wolastoq treasure for present and future generations yet to be born.   
  
There are lots of stories about Kiwolatomuhsisok (the little people) as well as stories of the supernatural such as Motewolon (shaman) and (Kehtaqs) (Ball of Fire). These stories teach us how to live in harmony with each other as well as with the winged ones, the animals, insects and the ones who live in the water. There are stories of tricksters to teach us about the value of humor. Other stories may include historical information, origins of our ancestors, code of ethics and the gifts from Mother Earth. In Oral Tradition words are sacred and language is considered a gift from Creator. All languages are to be honored and not displaced. We need the stories from our Elders; how else can we honor our Earthwalk from the past to the present and into the future?

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**Inuit**  
Inuit are the Aboriginal people of Arctic Canada. They live primarily in Nunavut and northern parts of Labrador and Quebec. The word "Inuit" means "the people" in Inuktitut, the Inuit language, and is the term by which Inuit refer to themselves. Avoid using the term "Inuit people" as the use of "people" is redundant. The term "Eskimo," applied to Inuit by European explorers, is no longer used in Canada.

**Ulu**  
The "ulu" (pronounced oo-loo) is a traditional and very versatile tool used by Inuit women. The ulu has a 15-centimetre blade that is a cross between a large knife and a modern circular-blade kitchen chopper. It is known to have been in use as early as 2500 B.C., and was originally made of polished slate with a bone handle. The ulu's primary use is for cutting food, as well as skinning and cleaning fish and sea mammals.

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**Mi'kmaq**  
A First Nation, formerly known as the Micmac, whose traditional territories are in Nova Scotia and New Brunswick.

http://www.bigorrin.org/woodbead.gif***What is the difference between the words Mi'kmaq and Mi'kmaw?***  
*Mi'kmaq* is the plural form and *Mi'kmaw* is the singular form. "Q" is a plural ending in Mi'kmaq, like "S" is in English. So when Micmac people are speaking their own language, they use *Mi'kmaw* to describe one person or object, and *Mi'kmaq* to describe more than one. This makes sense to French speakers, but in English, we don't have endings for our adjectives. So when most Micmac people are speaking English, they use the plural form for everything (one Mi'kmaq canoe, two Mi'kmaq canoes, etc.) But some Micmac people continue to use the singular form in English (one Mi'kmaw canoe, two Mi'kmaq canoes.)   
  
An interesting note: the plural noun "Mi'kmaqs" or "Micmacs" contains two plural endings, one in Mi'kmaq and one in English! Many bilingual Mi'kmaq Indians prefer to always say "Mi'kmaq people" instead of "Mi'kmaqs" because the double plural sounds so strange to them.

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**Odawa**  
"The Odawa are one of the [First Nations](http://www.aadnc-aandc.gc.ca/eng/1303146197243/1303146422570#firstnations) who lived in the eastern part of the land that is now Canada. First Nations and Inuit are the [Aboriginal](http://www.aadnc-aandc.gc.ca/eng/1303146197243/1303146422570#aboriginal) people who were here long before pioneers came to this country. Sit down, Claire," said Grandfather, "and let me show you something about Canada."

The Odawa speak Anishinabek, the name of a root language spoken by First Nations from Saskatchewan to eastern Quebec in Canada, and from Michigan to Minnesota in the United States. "Anishinabek" also refers to the parent nation of all of the First Nations within this territory, including the Odawa, the Chippewa, the Potawatomi, the Ojibway, Cree and Algonquin.