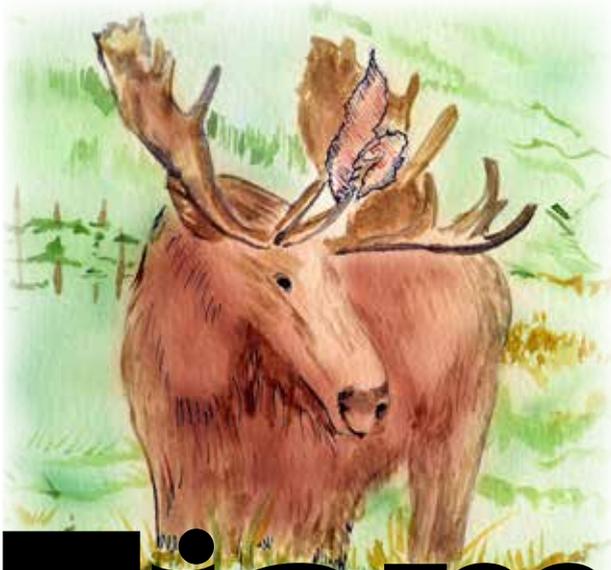


Tiam

This is Our Story





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Written by Lisa Young and Clifford Paul

Translation by Barbara Sylliboy

Illustrations by Dozay Christmas

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Ki's sa'q, pikwelkipnik
tia'muk Unama'kik,
staqa nike' kiskuk.

Mu na'sik ne'kaw
tela'sinuksip.

Taliaqsip?

Ke' aknutmuloqip...

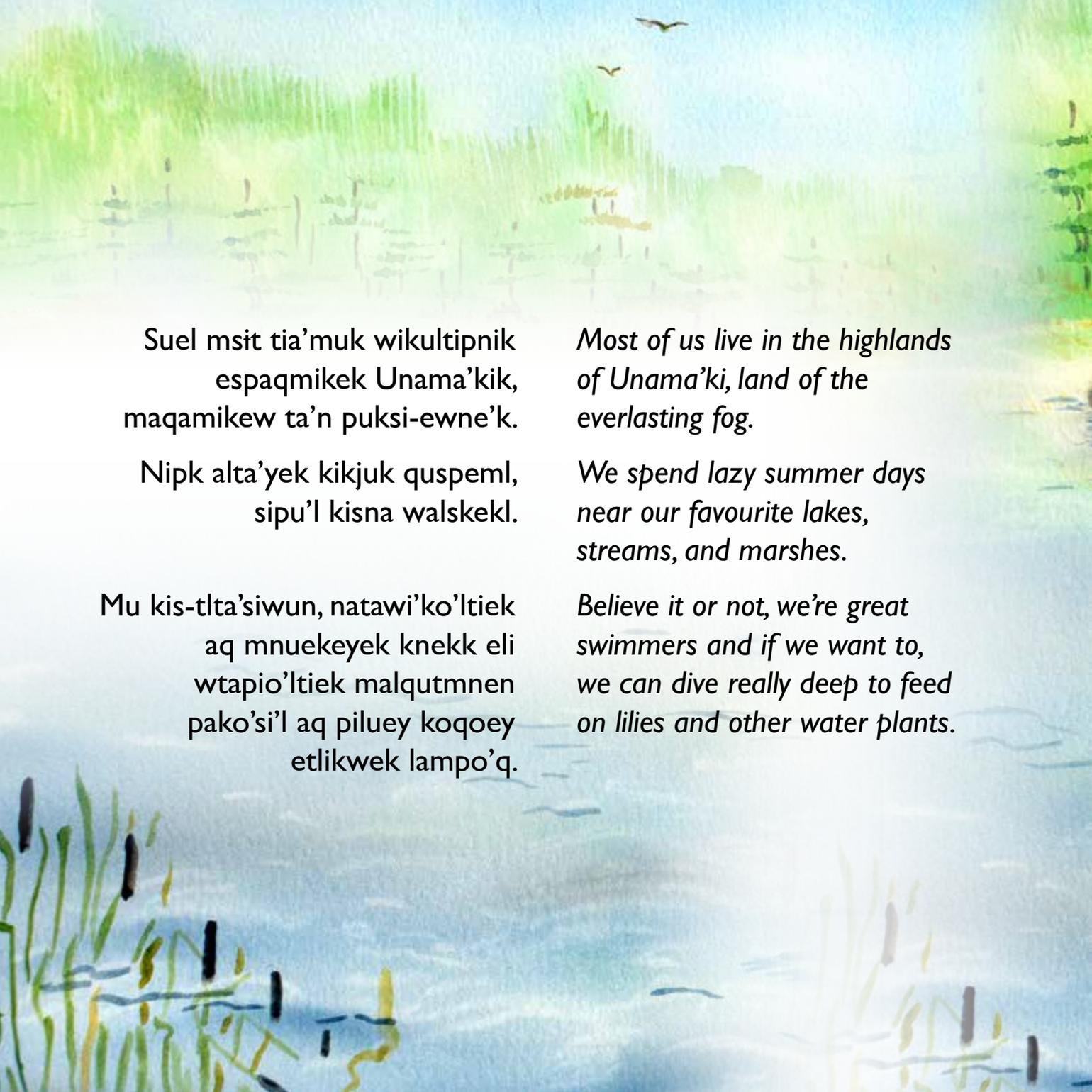
*In times long ago, tiam
thived in Unama'ki
much like we do today.*

*But this was not
always the case.*

What happened?

*Well, let me tell you
our story...*





Suel msit tia'muk wikultipnik
espaqmikek Unama'kik,
maqamikew ta'n puksi-ewne'k.

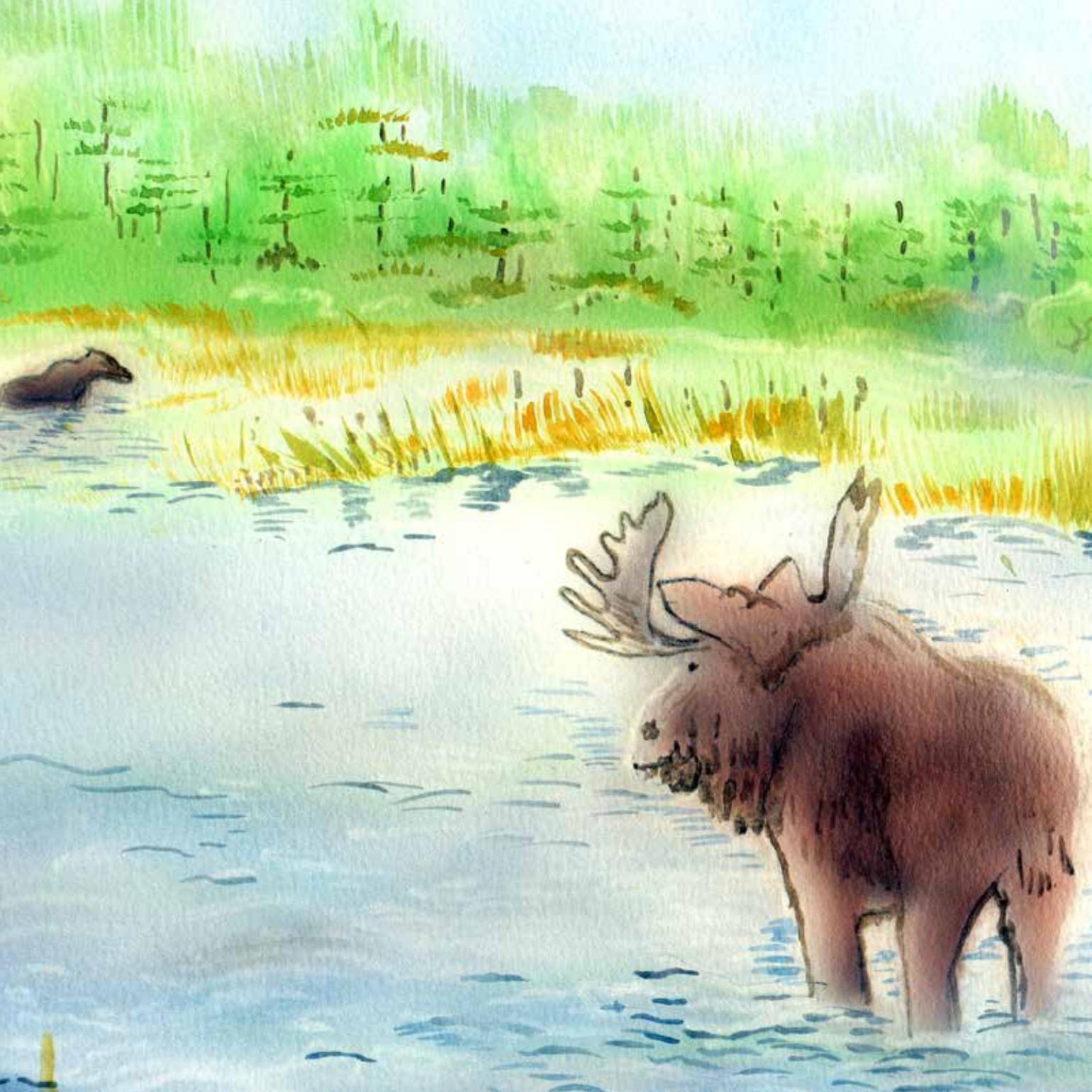
Nipk alta'yek kikjuk quspeml,
sipu'l kisna walskekl.

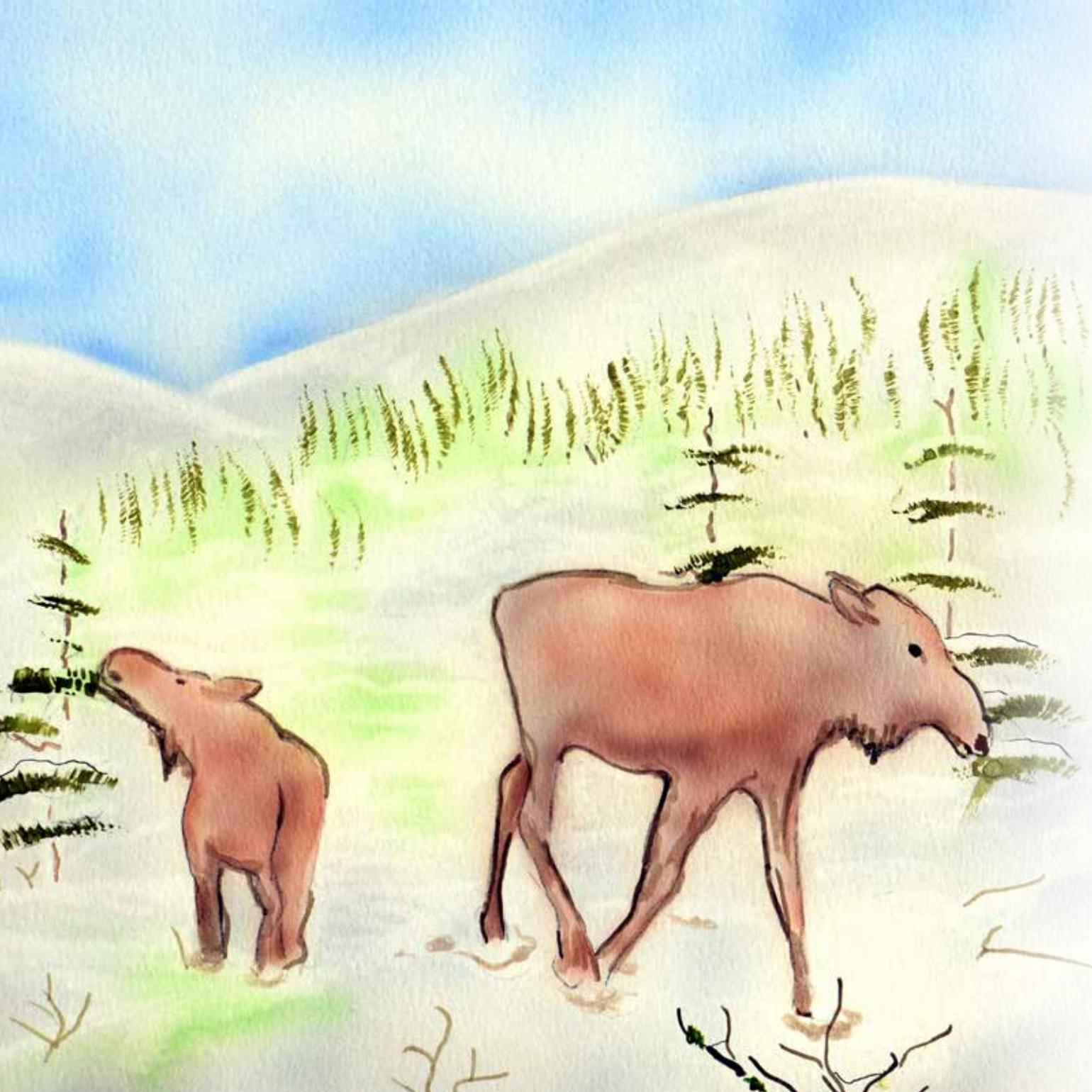
Mu kis-tla'siwun, natawi'ko'ltiek
aq mnuekeyek knekk eli
wtapio'ltiek malqutmnen
pako'si'l aq piluey koqoey
etlikwek lampo'q.

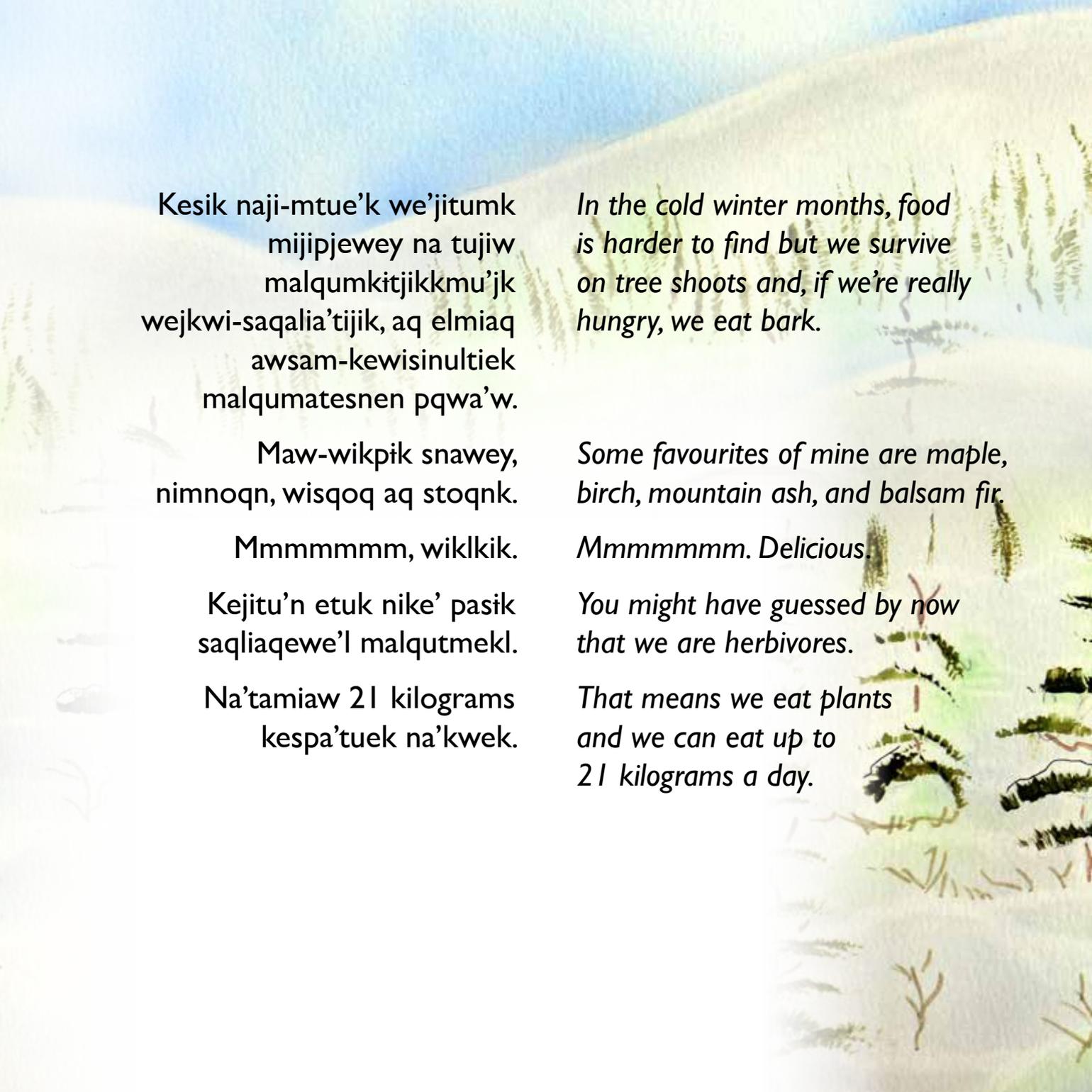
*Most of us live in the highlands
of Unama'ki, land of the
everlasting fog.*

*We spend lazy summer days
near our favourite lakes,
streams, and marshes.*

*Believe it or not, we're great
swimmers and if we want to,
we can dive really deep to feed
on lilies and other water plants.*







Kesik naji-mtue'k we'jitumk
mijipjewey na tujiw
malqumkitjikkmu'jk
wejkwi-saqalia'tijik, aq elmiaq
awsam-kewisinultiek
malqumatesnen pqwa'w.

Maw-wikpik snawey,
nimnoqn, wisqoq aq stoqnk.

Mmmmmmm, wiklkik.

Kejitu'n etuk nike' pasik
saqliaqewe'l malqutmekl.

Na'tamiaw 21 kilograms
kespa'tuek na'kwek.

*In the cold winter months, food
is harder to find but we survive
on tree shoots and, if we're really
hungry, we eat bark.*

*Some favourites of mine are maple,
birch, mountain ash, and balsam fir.*

Mmmmmmm. Delicious.

*You might have guessed by now
that we are herbivores.*

*That means we eat plants
and we can eat up to
21 kilograms a day.*





Tia'muk maw-sespenma'tijik
toqa'q, api's matto'lawk.

Na tujiw wen wsmu'kkaqikwejik
aq melke'kik.

Welamkitjik nsmu'minaq.

E'tasiw wen wsmu'k piluikilijik.

Na'tamiaw 1.5 metres teliske'kik
aq 18 kilograms teliksukulkik.

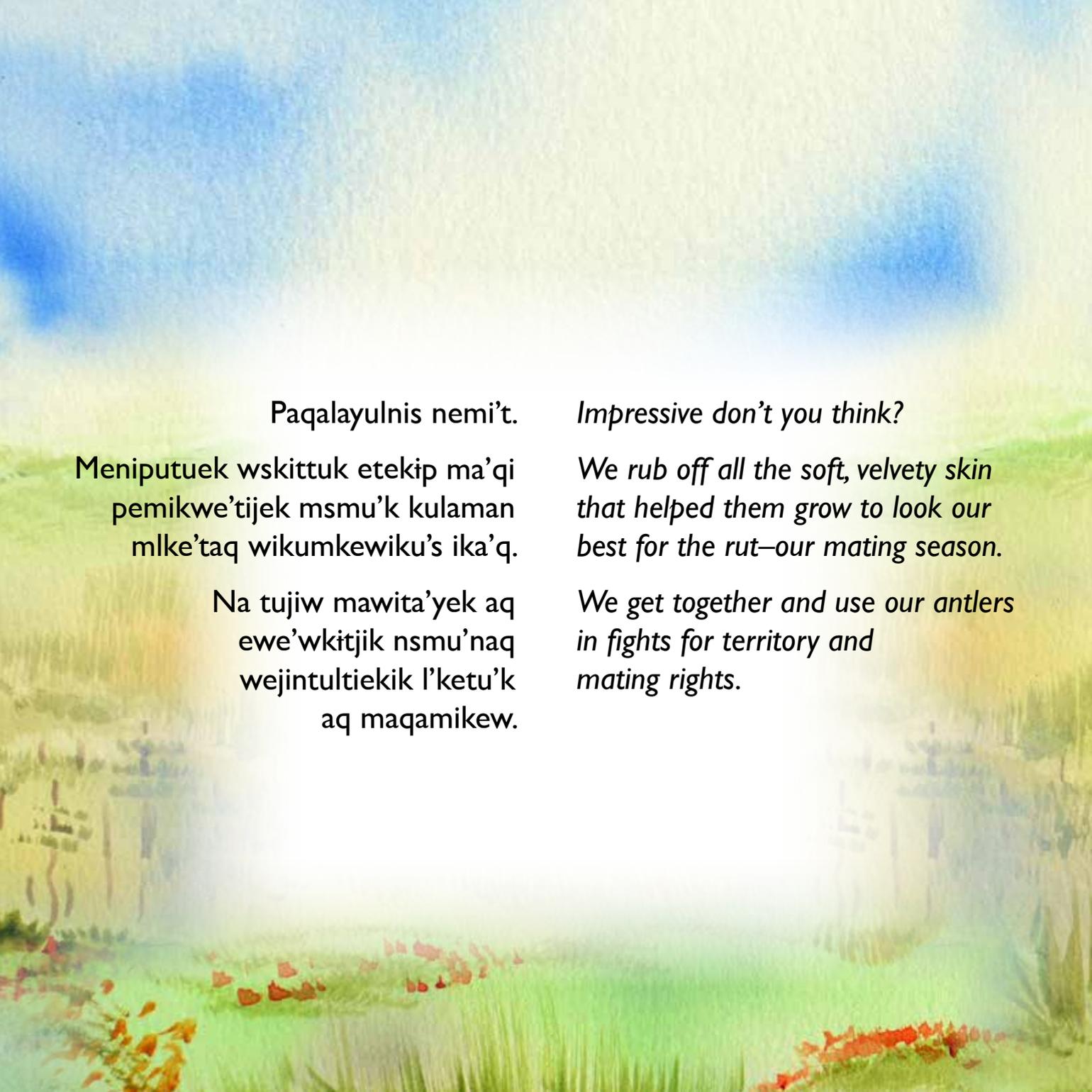
*Tiam are most active in
the fall, especially bulls.*

*This is when our antlers are
fully grown and have hardened.*

We are very proud of our antlers.

Every pair is different.

*They can grow as wide as
1.5 metres, and
weigh up to 18 kilograms.*



Paqalayulnis nemi't.

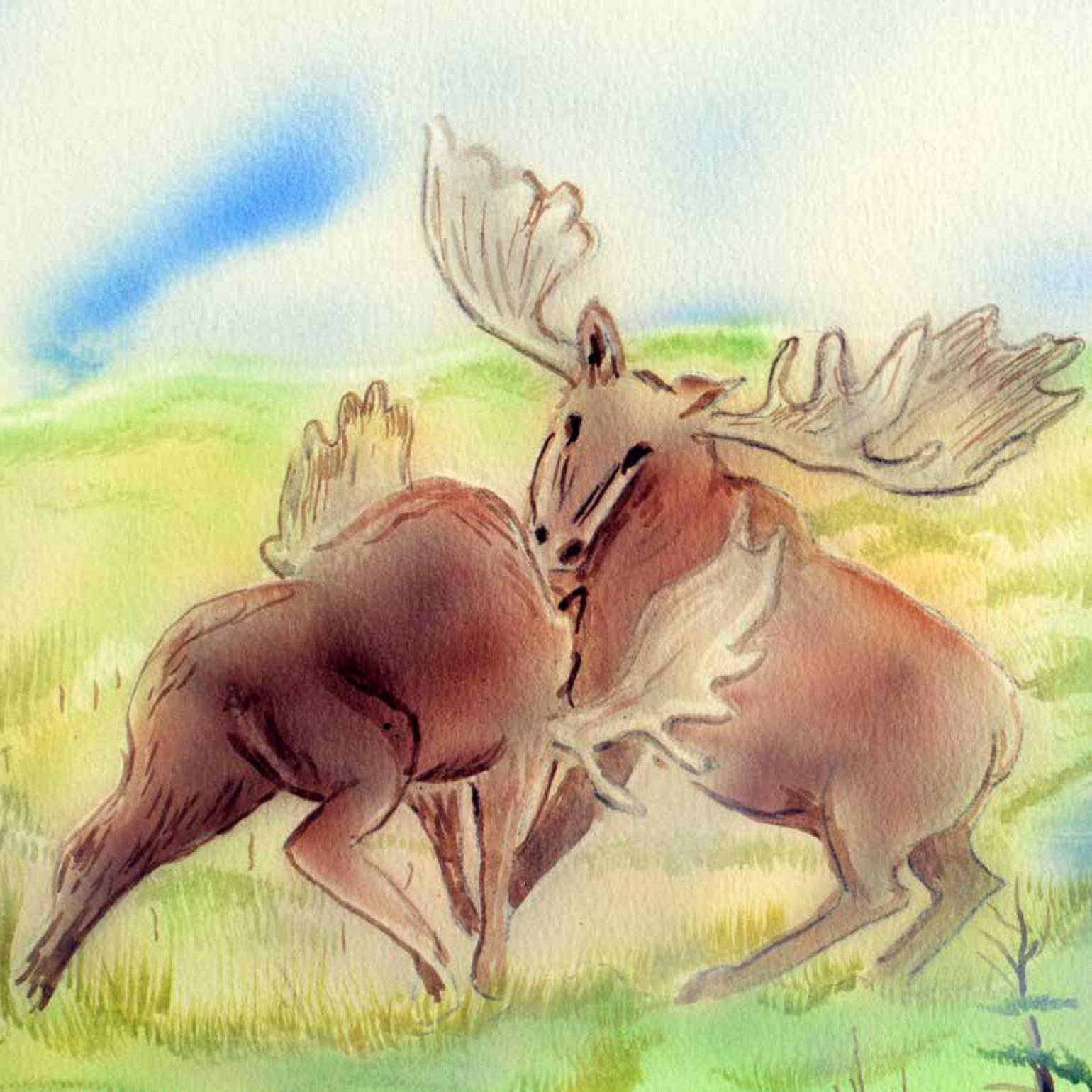
Meniputuek wskittuk etekip ma'qi
pemikwe'tijek msmu'k kulaman
mlke'taq wikumkewiku's ika'q.

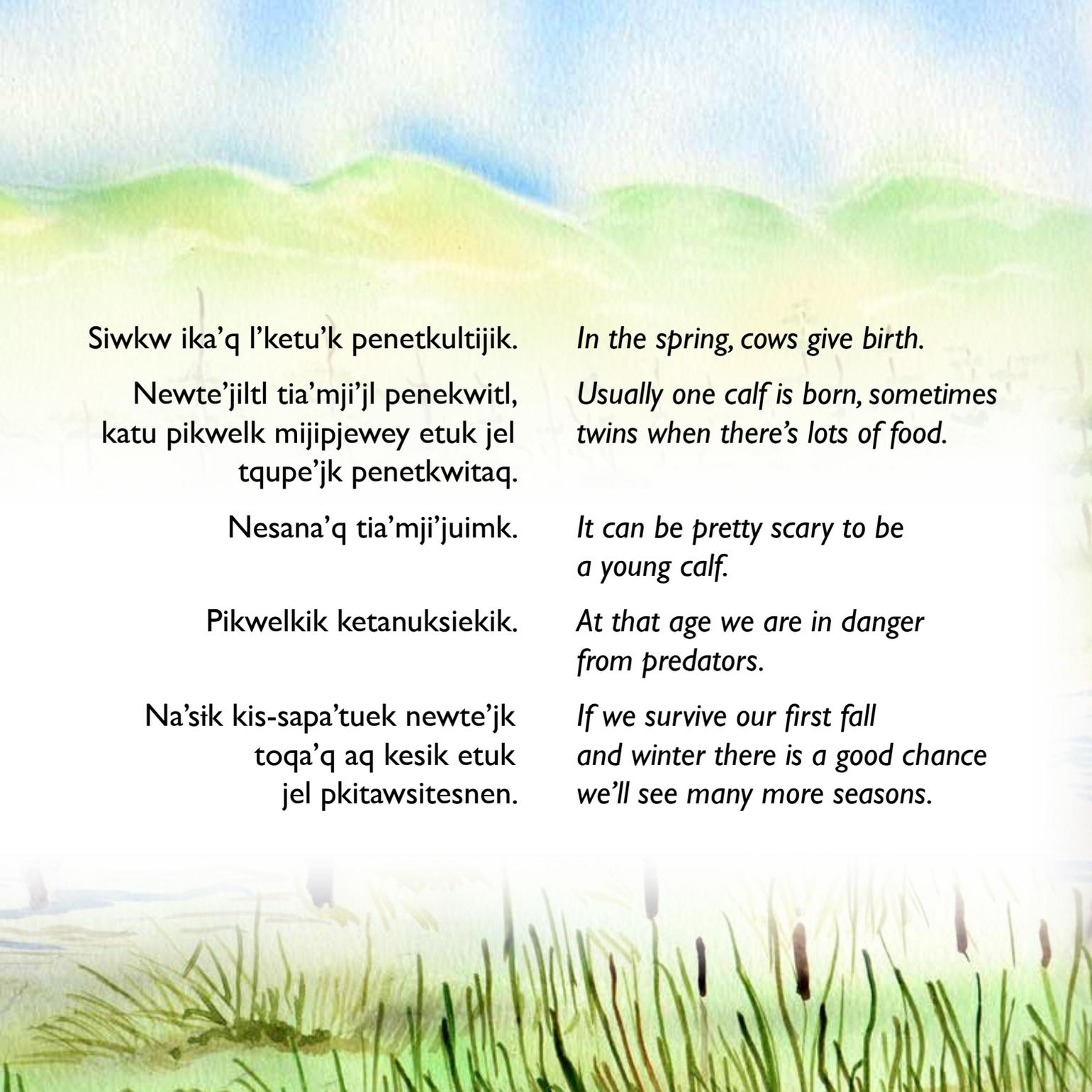
Na tujiw mawita'yek aq
ewe'wkitjik nsmu'naq
wejintultiekik l'ketu'k
aq maqamikew.

Impressive don't you think?

*We rub off all the soft, velvety skin
that helped them grow to look our
best for the rut—our mating season.*

*We get together and use our antlers
in fights for territory and
mating rights.*





Siwkw ika'q l'ketu'k penetkultijik.

Newte'jiltl tia'mji'jl penekwitl,
katu pikwelk mijipjewey etuk jel
tqupe'jk penetkwitaq.

Nesana'q tia'mji'juimk.

Pikwelkik ketanuksiekik.

Na'sik kis-sapa'tuek newte'jk
toqa'q aq kesik etuk
jel pkitawsitesnen.

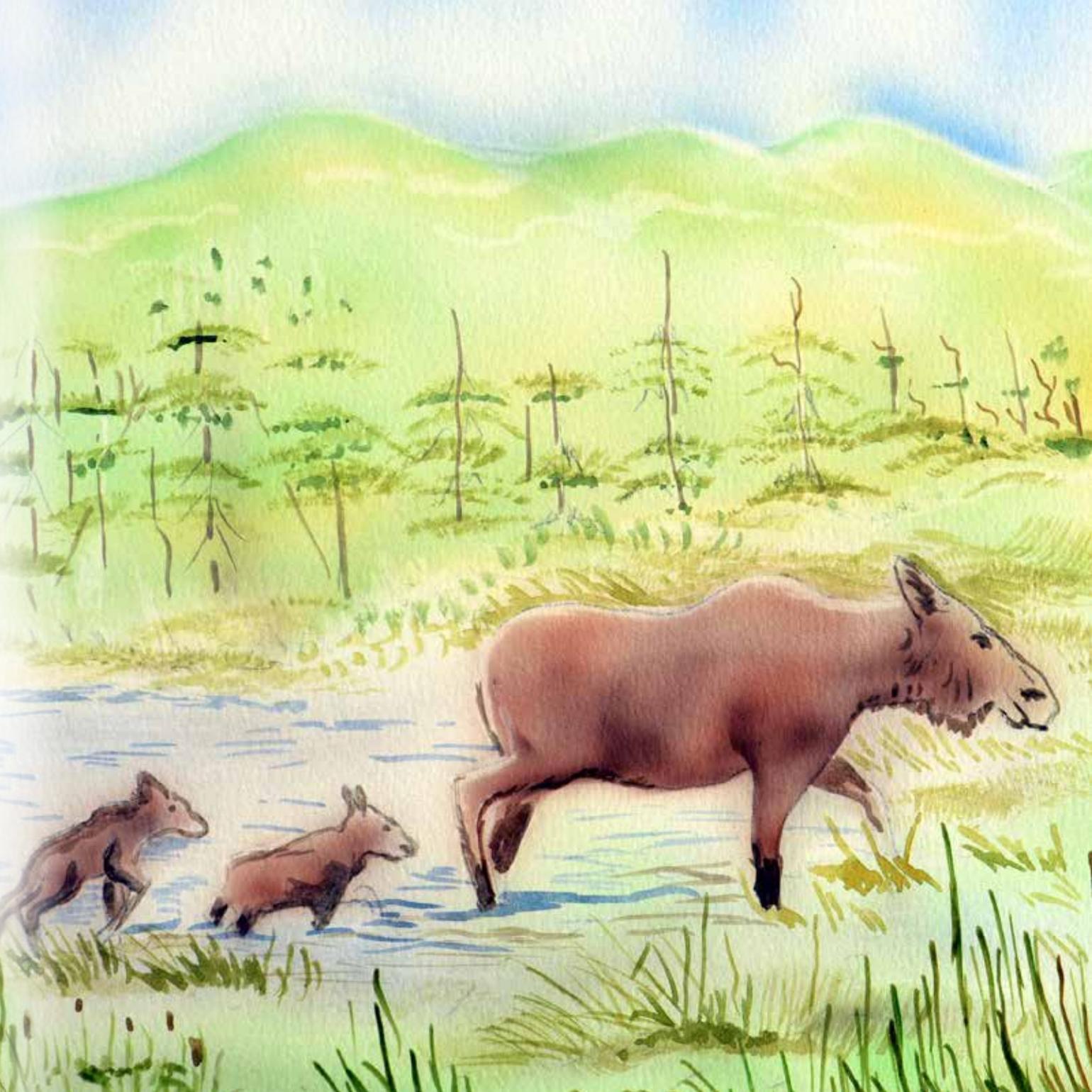
In the spring, cows give birth.

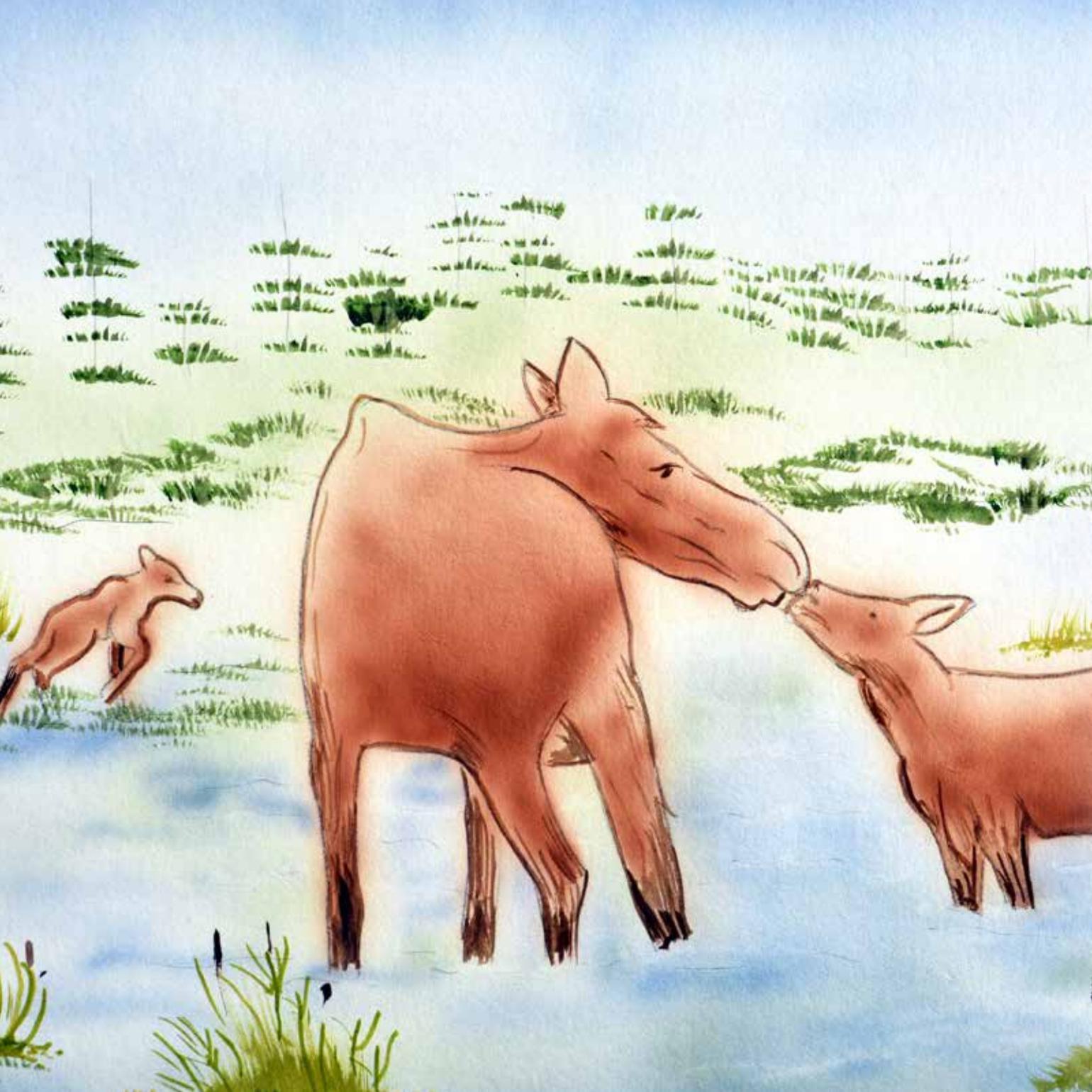
*Usually one calf is born, sometimes
twins when there's lots of food.*

*It can be pretty scary to be
a young calf.*

*At that age we are in danger
from predators.*

*If we survive our first fall
and winter there is a good chance
we'll see many more seasons.*







Tia'muk mu elue'wulti'k na'sik
wli-anko'te'n mu wekaya'lawt
alitikweywaj wunijan!

Kjijitutesk tia'm elue'wamukwa'sit,
qama'sik wusapun wpaqmk
kisna wsituaqnn nisa'toq.

Na tela'tekej epukjik ajine'sk.

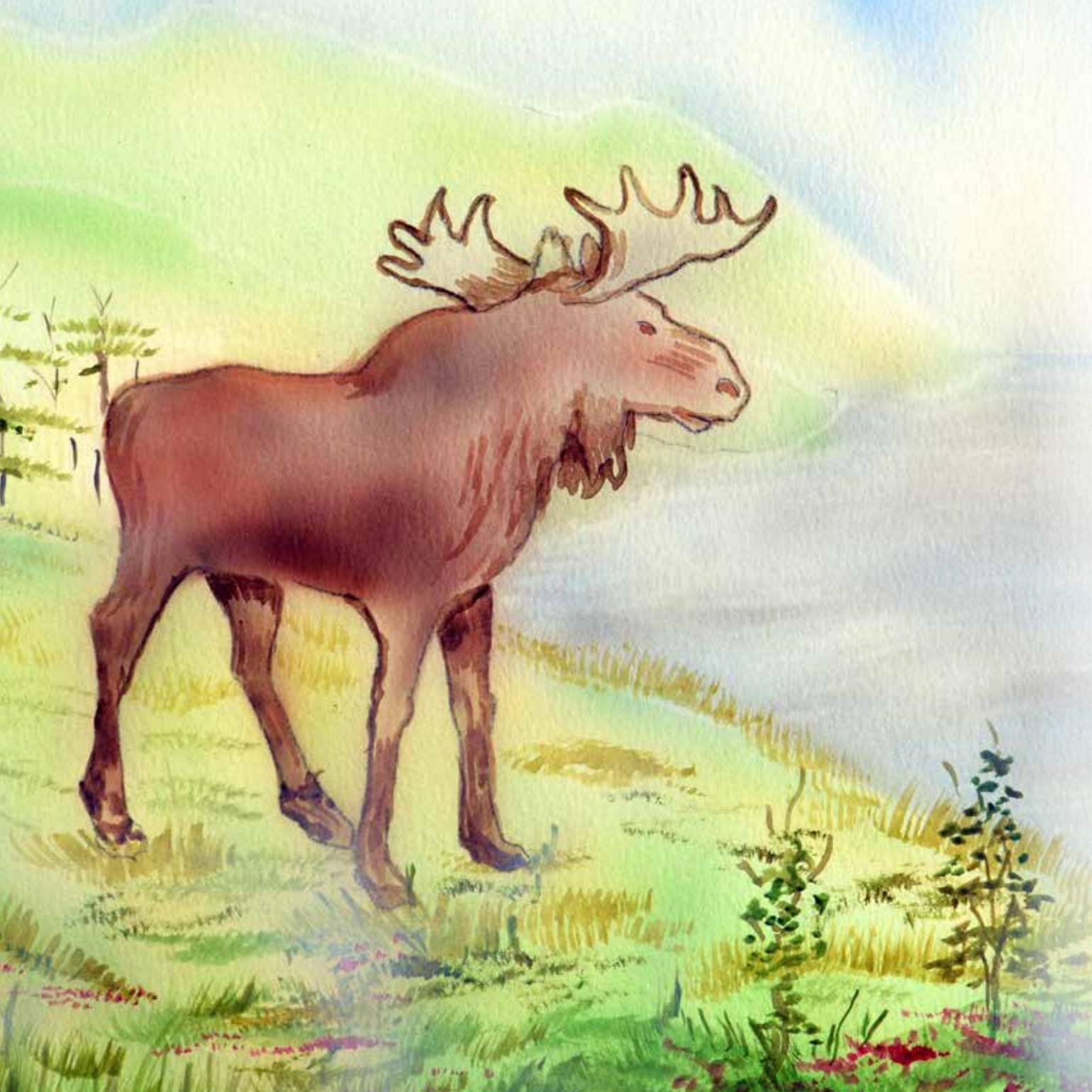
Etuk jel weji-wtayask
katu tepias wessimkwan!

*Tiam are not usually aggressive
but if you mess with a cow's baby,
you better watch out!*

*You'll know you're in trouble
if you see us put our ears back
or the hair on our backs stands up.*

It's a sign that we might charge.

*It might be just a warning, but
it's a good idea to get out of there!*



Meskilultiek na.

Matto'law kis-tli-ksukulk
600 kilograms katu na'tamiaw
450 kilograms elia'tijik
aq lkwetuk na'tamiaw
360 kilograms eliet.

Kisi-wsitqamuit tia'mji'j
teliksukulk 12 kilograms.

Meskilultiek aq telamuksiek
pawnma'tinen katu tia'm
kisi-ketkwi'k 55 kmph!

Tlia'j na meskilultiek
me' eyму'tijik wiswiknemuksiekik
aq ketanuksiekik staqa
muink aq paqtismk.

Katu L'nu mawi-ksiktanuksiek.

As you can see, we are BIG.

*Bulls can weigh as much as
600 kilograms but usually
we weigh about 450 kilograms
and cows 360 kilograms.*

*When we are born we weigh
around 12 kilograms.*

*We might look large and clumsy
but an adult tiam can run
up to 55 kilometres an hour!*

*Despite our size, we still have
a few natural predators such as
black bears and coyotes.*

*Our number one predator
in Unama'ki is man.*



Tia'muk ne'kaw keknue'kik wjit
L'nu'k, Lnu'k na
mawi-amskwesewa
wskwijinu'k kmitkinaq.

Amskwes, Tia'muk aq
L'nu'k mawo'ltipnik aq
wela'matultipnik wsitqamu'k.

L'nu'k pasik ketana'tipnik tepiejik
tia'muk mimaju'nsultinew.

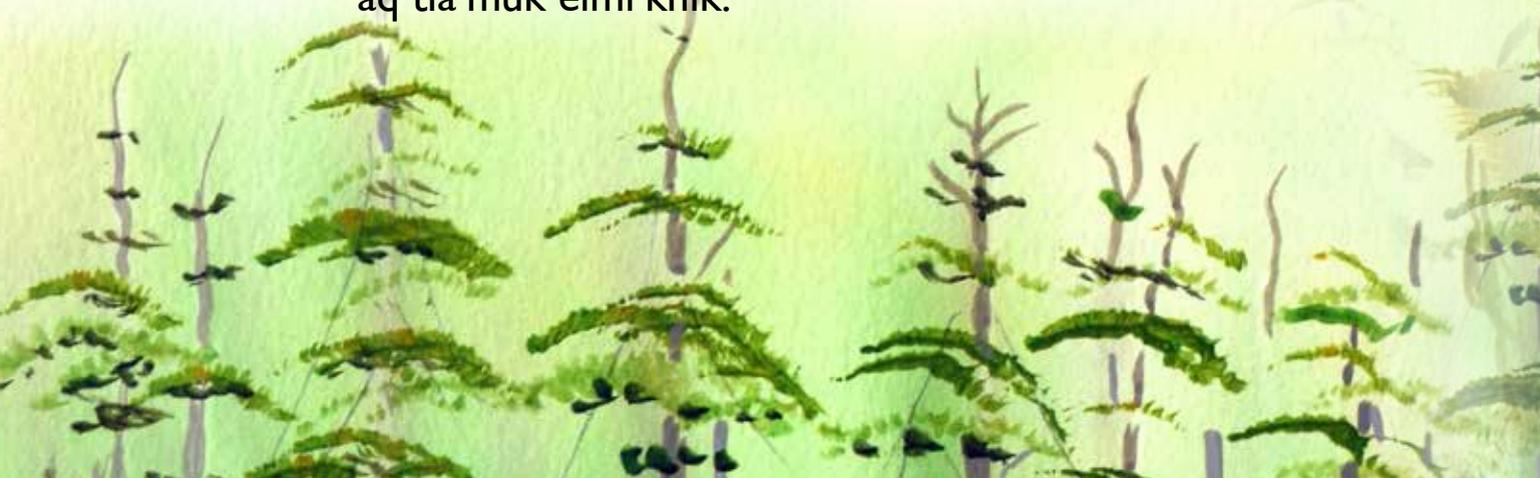
Telui'tmumk ula netuklimk—
pasik tepiaq wesua'tumk
wsitqamu'k wejiaq
mimaju'nsultinew nekmowk
aq wikmawaq, Naqtmij
weskwiaq wsitqamuey
wlapesultinew kikmanaq
aq tia'muk elmi'knik.

*Tiam are very important
to the Mi'kmaq, the first people
of this land.*

*At one time, tiam and the
Mi'kmaq lived in harmony
with the natural world.*

*They took some of us, but only as
many as they needed to survive.*

*This is called netukulimk—
to provide for yourself and family
while making sure that Nature's gifts
remain to nourish both people
and tiam for generations to come.*







Kaqi'sk nutaqik L'nu'k a'tukutijik
nu'te'nmaqan-iktuk, ta'n
telua'tijik jeh klusuaqnmual
paqtukowa'qkl.

Ketu' nutmoq a'tukwaqn wjit
amskwesewey tia'm?

L'nu'k na eliwsultijik kisoqe'k
ta'n tujiw kesik ika'q.

Kelu'k tujiw ketantumk
nme'juey, npisunn aq minijkl.

Msit wen wi'kipalatl Kisu'lkl wjit
te'sik mijipjewey kis-mawo'tu'tij.

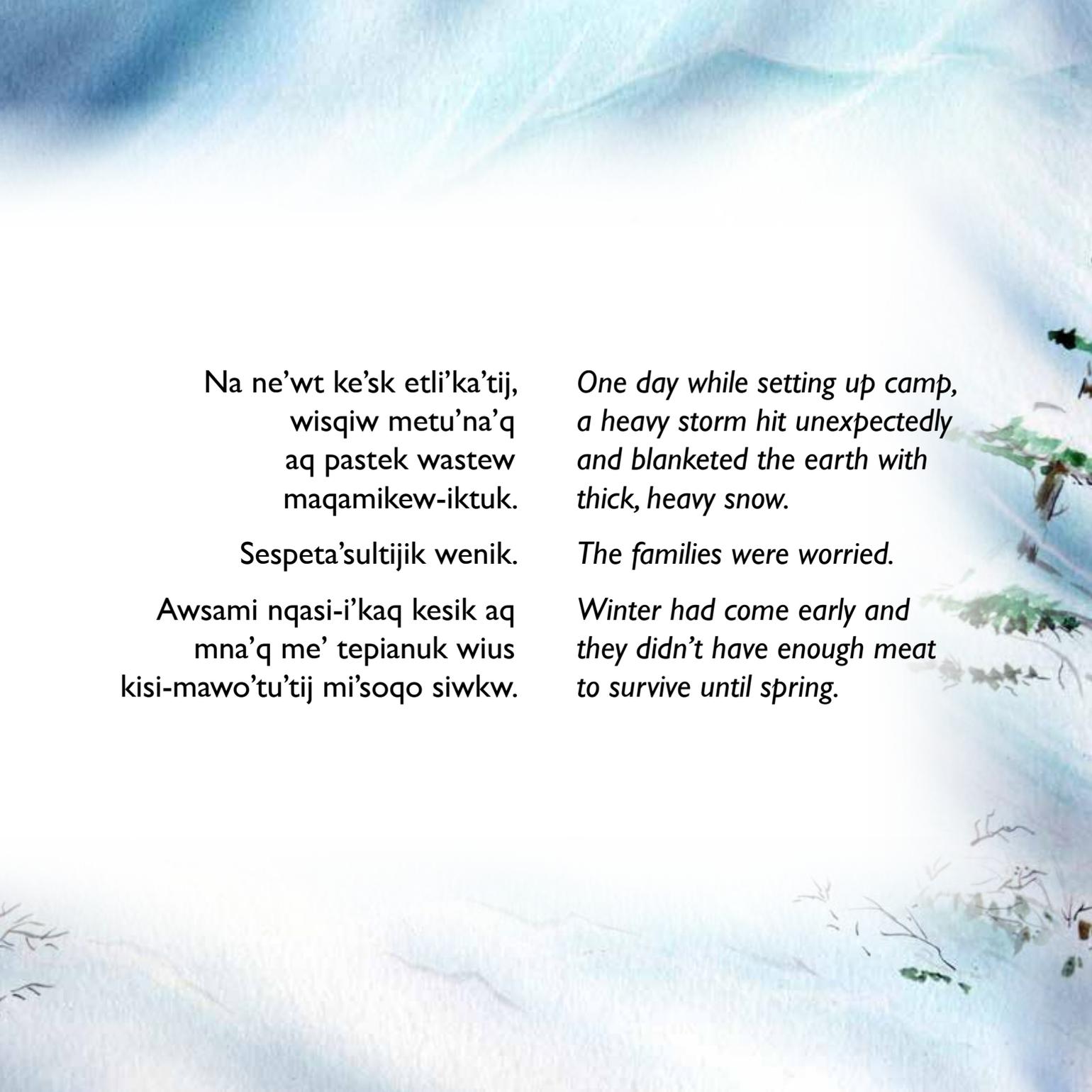
*I have heard many stories shared
among the Mi'kmaq as they
gathered around their fires, their
voices carrying over the still waters.*

*Would you like to hear the legend
of the first tiam?*

*As was tradition, the Mi'kmaq moved
their summer camps inland for the
cold weather.*

*It was a good season of
harvesting seafood, berries,
medicines, and the like.*

*The families thanked the Creator
for such bounty.*



Na ne'wt ke'sk etli'ka'tij,
wisqiw metu'na'q
aq pastek wastew
maqamikew-iktuk.

Sespeta'sultijik wenik.

Awsami nqasi-i'kaq kesik aq
mna'q me' tepianuk wius
kisi-mawo'tu'tij mi'soqo siwkw.

*One day while setting up camp,
a heavy storm hit unexpectedly
and blanketed the earth with
thick, heavy snow.*

The families were worried.

*Winter had come early and
they didn't have enough meat
to survive until spring.*





Na sma'knisk aq
ktantekewinu'k alasutma'tijik,
etama'titl Kisu'lkI apoqnmakunew.

Kisapniaq nemia'titl meskilkl
kelu'sitl waisisl kaqamilitl
kikjuk eymu'ti'tij.

Tia'm alpukuit etekl
wikuoml kikjuk nipuktuk.

Ktantekewinu'k elta'titl
aq pipanima'titl,
“Ki'l net petkimisk Kisu'lkw
aji-apoqnmuinen
sapa'tunen kesik?”

*The warriors and hunters prayed
to the Creator for help,
in the ancient way.*

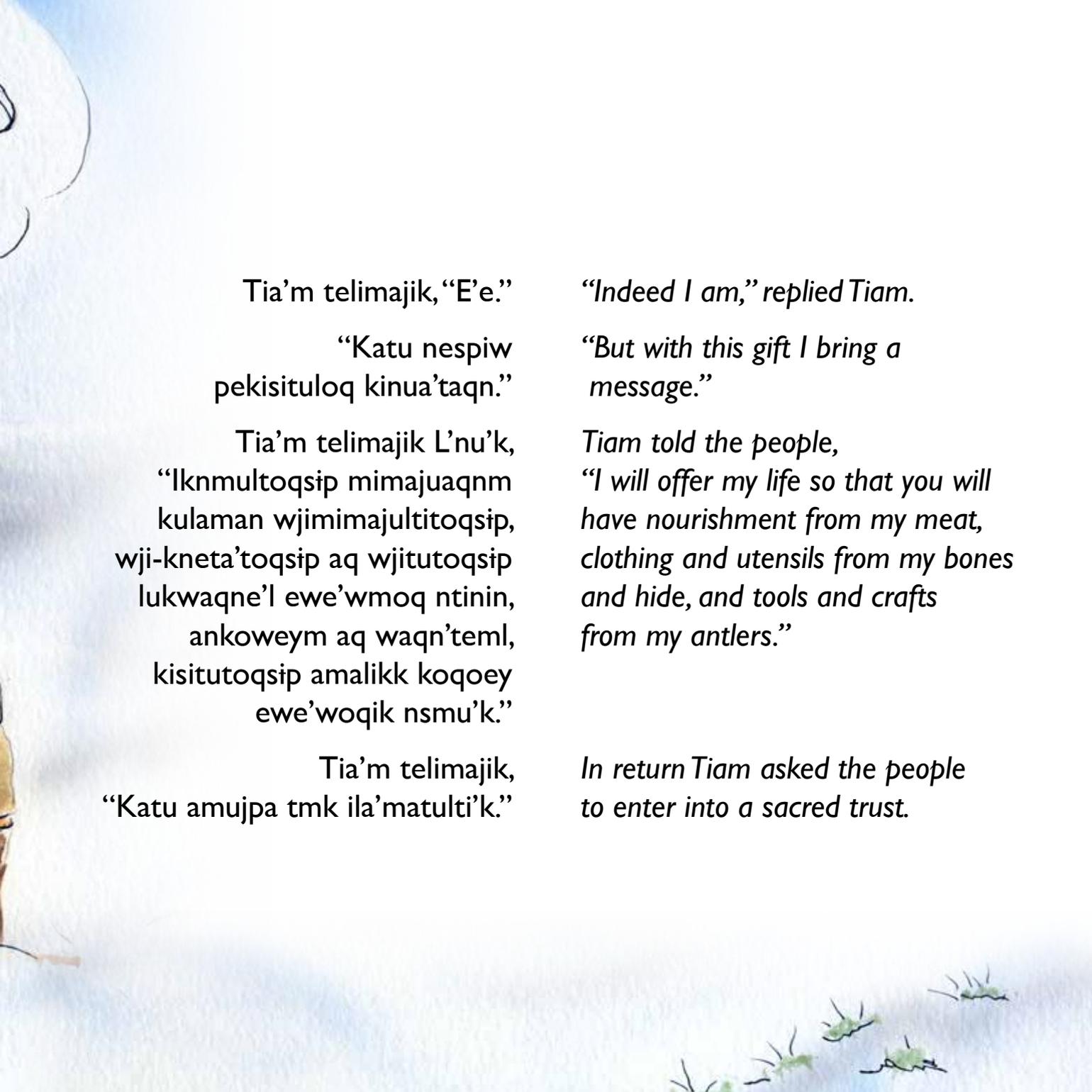
*The next morning a beautiful
animal appeared.*

*Tiam was standing outside their
wigwams at the edge of the forest.*

*The hunters approached and asked,
“Are you the gift from the Creator
to help our people survive
the harsh winter?”*







Tia'm telimajik, "E'e."

"Katu nespiw
pekisituloq kinua'taqn."

Tia'm telimajik L'nu'k,
"Iknmultoqsip mimajuaqnm
kulaman wjimimajultitoqsip,
wji-kneta'toqsip aq wjitutoqsip
lukwaqne'l ewe'wmoq ntinin,
ankoweym aq waqn'teml,
kisitutoqsip amalikk koqoey
ewe'woqik nsmu'k."

Tia'm telimajik,
"Katu amujpa tmk ila'matulti'k."

"Indeed I am," replied Tiam.

*"But with this gift I bring a
message."*

*Tiam told the people,
"I will offer my life so that you will
have nourishment from my meat,
clothing and utensils from my bones
and hide, and tools and crafts
from my antlers."*

*In return Tiam asked the people
to enter into a sacred trust.*



“Ni’n elui’tmasi ne’kaw
apoqnmulinew.

Katu kilew amujpa elui’tmasultioq
menaqaj ktaninew.

Ika’tutoqsip pekitnmatimkewey
wjit ntinin.

Alasutma’tioq aq
kepmite’tmoq njijaqamij.

Amujpa menaqaj ewe’wmoq
aq menaqaj telo’tmoq
msit koqoey weja’tuioq.

Elmiaq wanta’suatmoq
tela’matulti’k ula na nqalultoqsip
aq ma’ elam apaja’siw.”

L’nu’k keta’mua’titl aq
weji-pqutamkiaq teleyatulti’tij.

*“I promise to always be here
for you.*

*But, you must promise to harvest me
with love in your hearts.*

Make an offering over my body.

Pray and honour my spirit.

*Use all parts of me and
treat me with respect.*

*If you forget your promise,
I will leave you and
never return.”*

*The people agreed and
this began an ancient alliance
of mutual respect.*

Mi'soqo kejikawike'l 1900'sek
poqji-pilua'sik telo'ltitij.

L'nu'k awanta'suatmi'tij
kis-elui'tmasultipnik na Tia'muk
suel ketmenupnik Unama'kik.

Na 1940'sek Kanatewe'l Elikasuti'l
petkima'tisnik 18 tia'muk
petkimusnik, wetkimujik itkisnuk
Alberta, na tetuji pewatmumk
apatqatmu'tinew tia'muk
Unama'kik.

Pujain-iktuk nuji-kla'qa'lua'tijik
peji-witwa'mua'tisnik.

Welqatmu'tipnik tia'muk
aq klapis poqji-pikwelkipnik.

Nike' na'tamiaw 5000 te'siek
tia'muk Unama'kik.

By the 1900s a lot had changed.

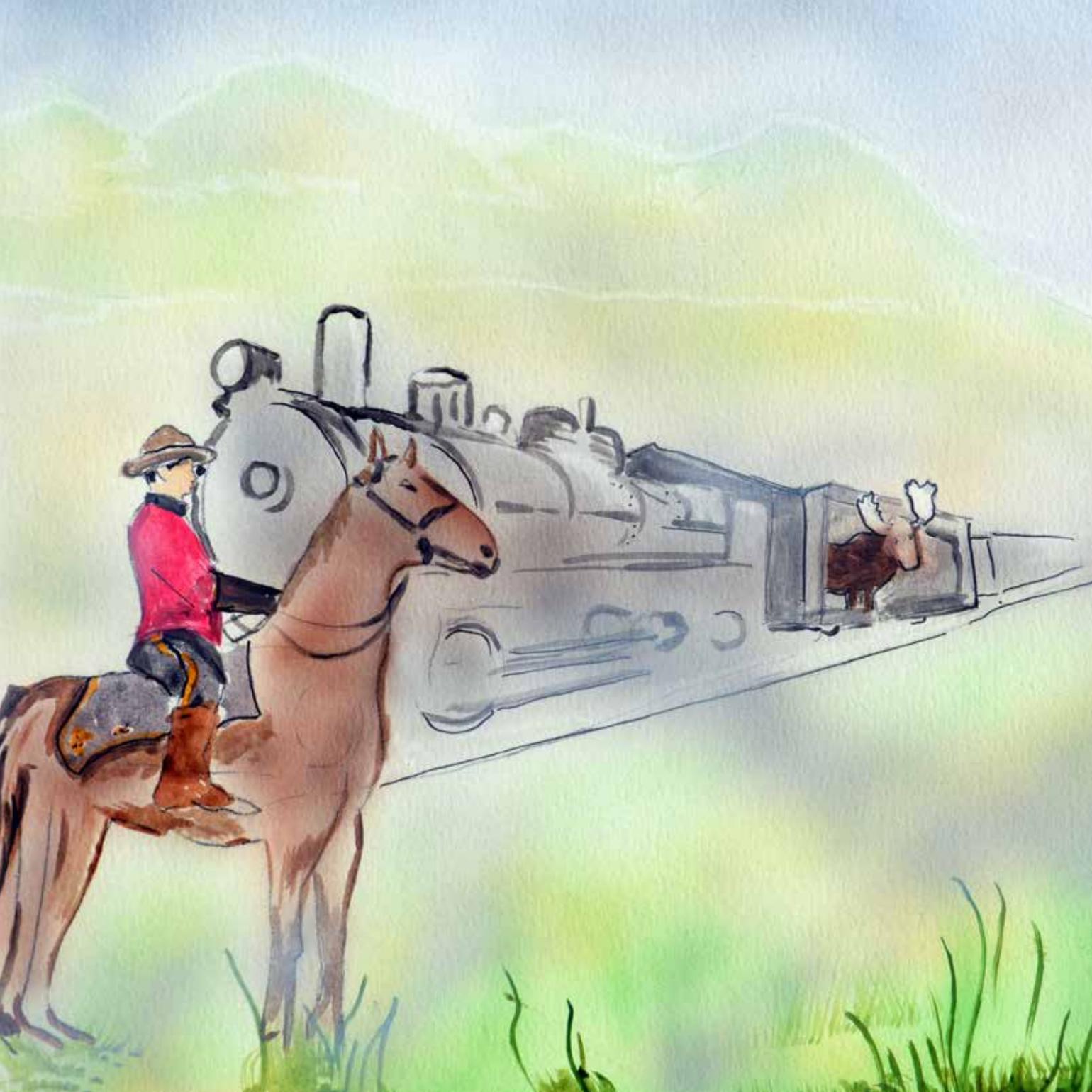
*Sadly, the promise was forgotten
and tiam almost disappeared
from Unama'ki.*

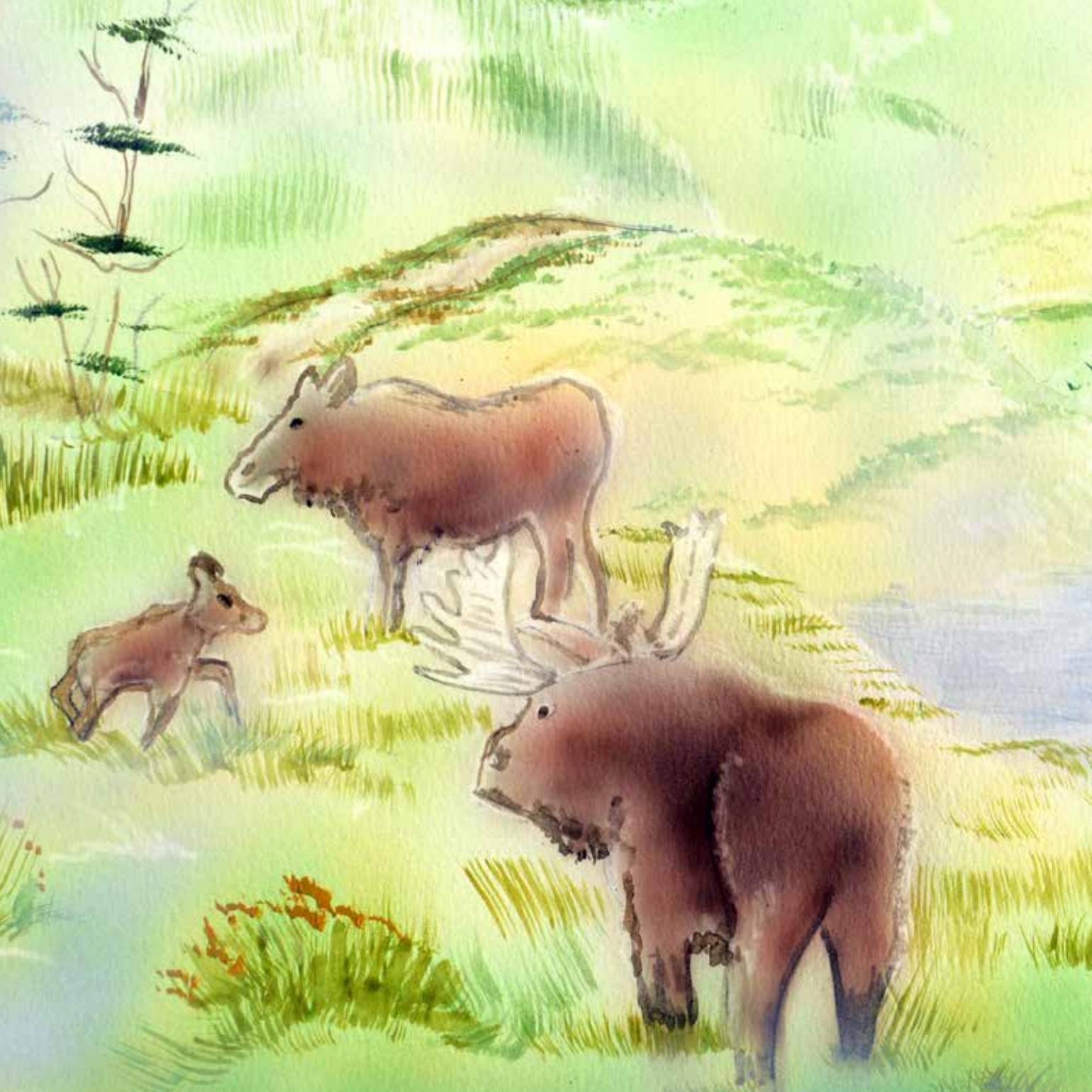
*So, in the 1940s, Parks Canada
brought 18 of my relatives here
from Alberta, hoping that tiam
would thrive once again.*

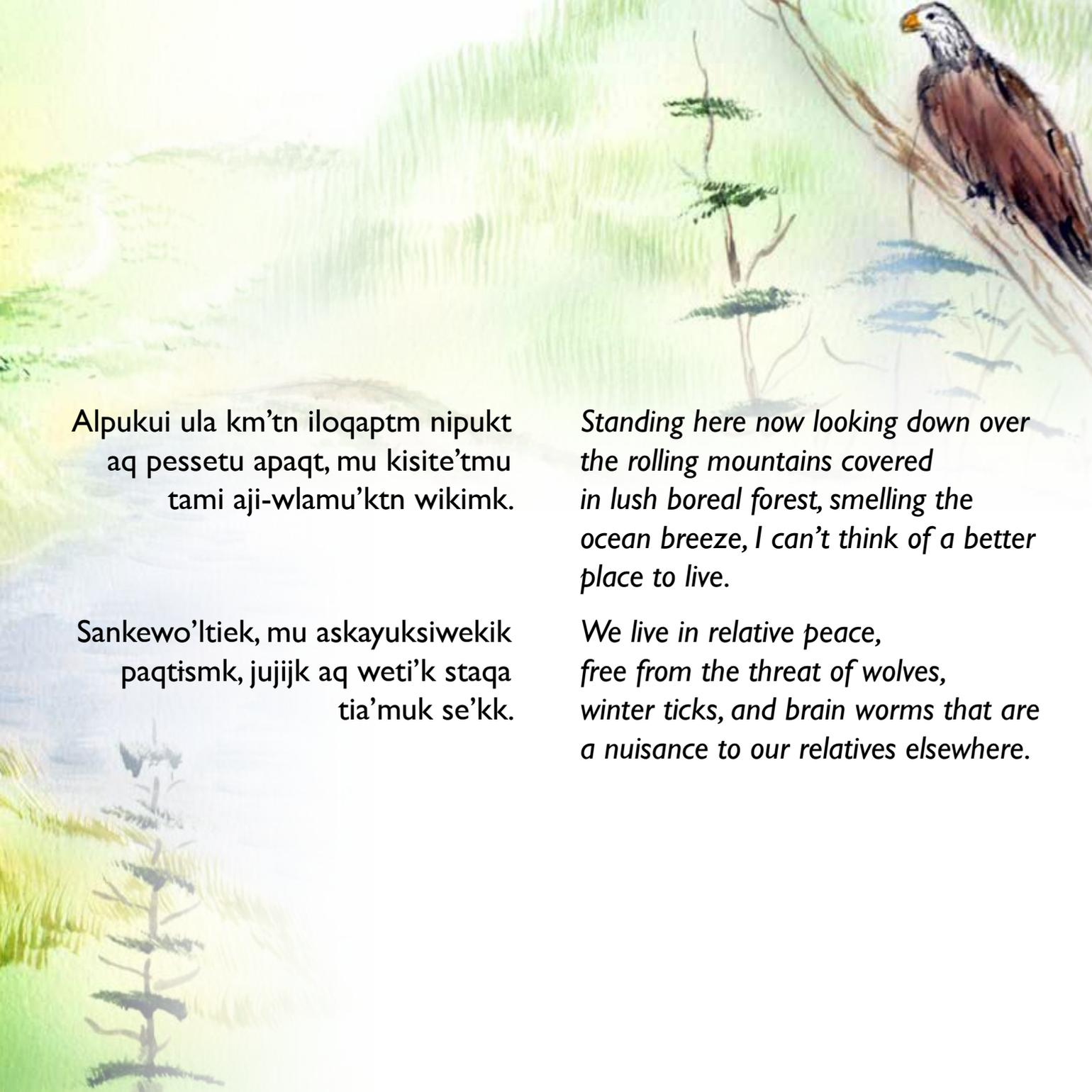
*The tiam came here by train,
escorted by the Royal Canadian
Mounted Police.*

*We liked it here and over the years,
our population grew.*

*Now there are around 5000 tiam
living in Unama'ki.*





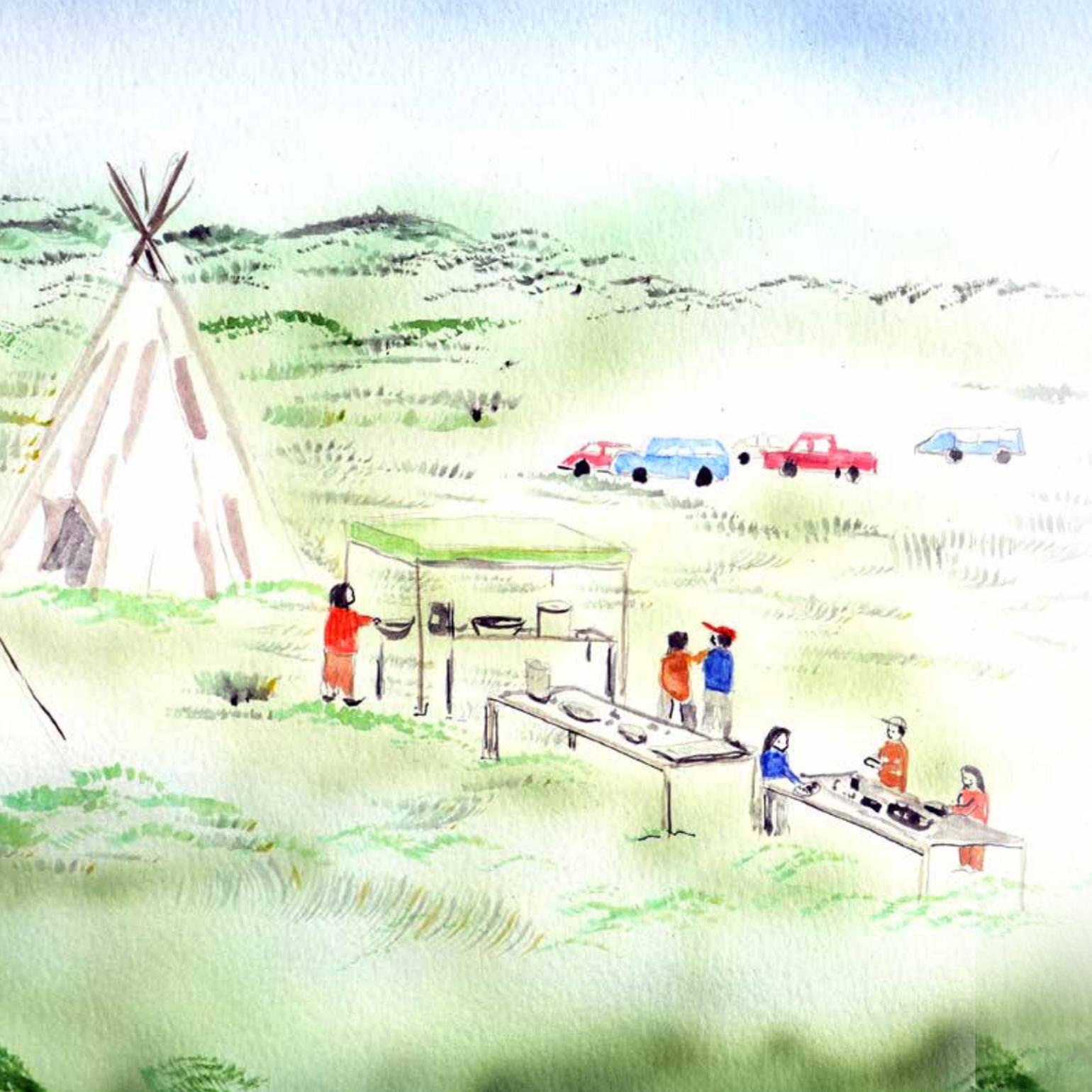


Alpukui ula km'tn iloqaptn nipukt
aq pesselu apaqt, mu kisite'tmu
tami aji-wlamu'ktn wikimk.

Sankewo'ltiek, mu askayuksiwekik
paqtismk, jujijk aq weti'k staqa
tia'muk se'kk.

*Standing here now looking down over
the rolling mountains covered
in lush boreal forest, smelling the
ocean breeze, I can't think of a better
place to live.*

*We live in relative peace,
free from the threat of wolves,
winter ticks, and brain worms that are
a nuisance to our relatives elsewhere.*



Toqa'q L'nu'k aq witapuaq
mawita'jik wjit wi'kipaltimk.

Nutmumk wsikewo'qn
aq a'tukwaqnn.

Weskuma'tijik tia'muk aq
ta'n tl-maw-lukutimtaq
apaja'tunew netuklimk.

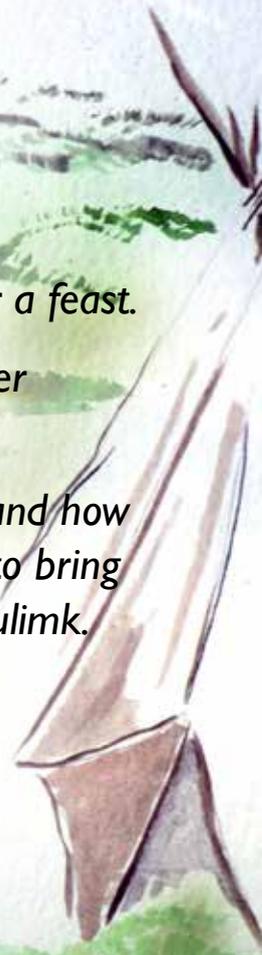
Ki's app tepiejik tia'muk eymu'tijik
wulapesultinew kikmanaq elmi'knik.

*Every fall the Mi'kmaq
and their friends gather for a feast.*

*The air is filled with laughter
and stories.*

*Mostly they talk about us and how
they are working together to bring
back the practice of netukulimk.*

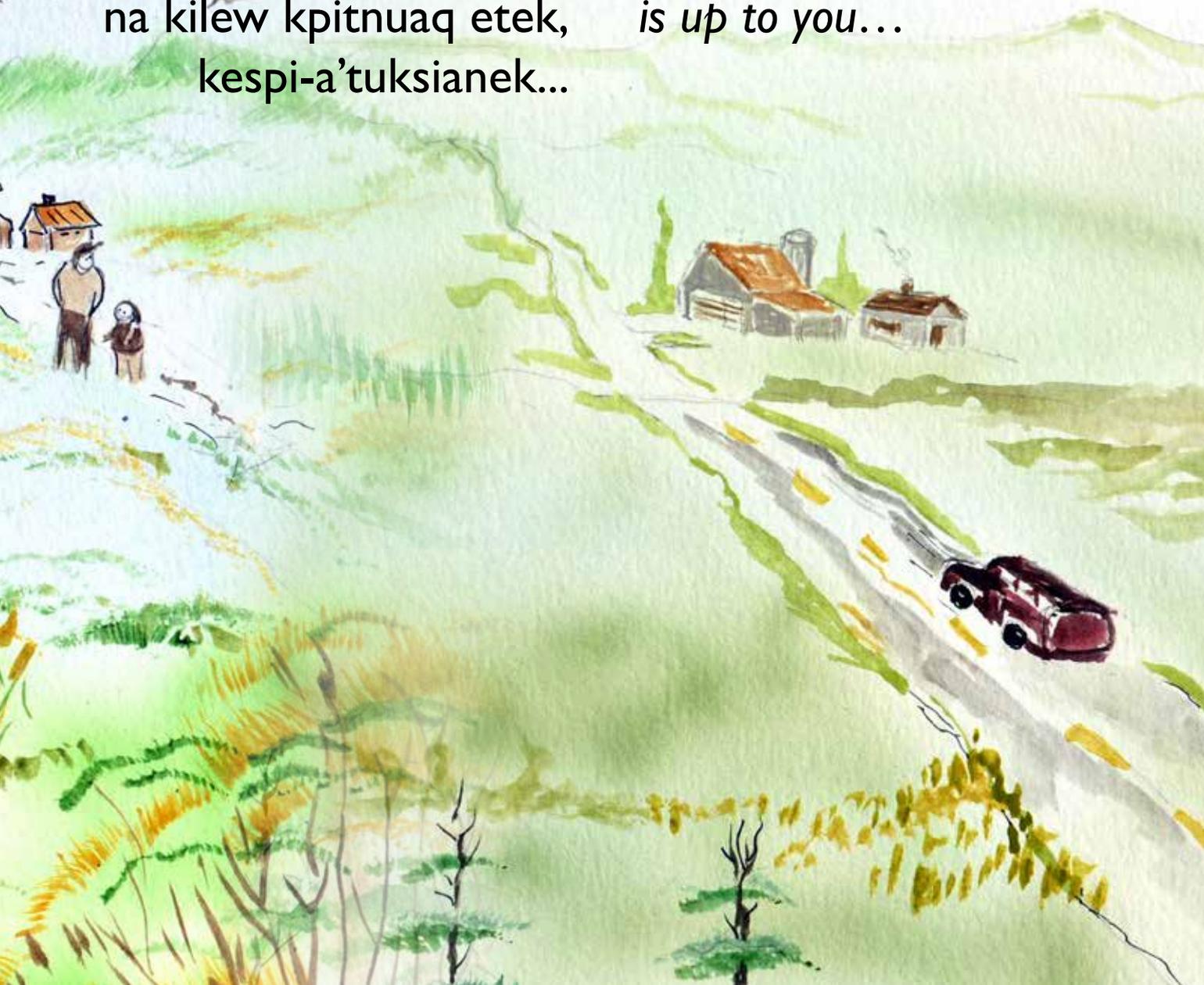
*Once again there is hope
that tiam will be here
for generations to come.*





Ta'n telitpia'tiek elmi'knik
na kilew kpitnuaq etek,
kespi-a'tuksianek...

*How our story ends
is up to you...*





Lisa Young is a Mi'kmaw from the community of Membertou. She lives in Eskasoni with her husband, Richard 'Buddy' Young, and two children, Maria and Spencer.

After graduating in 1998 with a Bachelor of Science in Biology from York University, Ontario, she began working with Unama'ki First Nations on natural resource management issues. One of her first responsibilities was participating in the moose management initiative, assisting Parks Canada and DNR with moose population studies in the Highlands.

She spent many hours in helicopters and fixed-wing aircraft conducting population counts, and tracking moose collared with GPS.

Lisa also assisted in coordinating meetings with Mi'kmaw communities and government that led to the development of early moose management guidelines. Lisa is the Executive Director of UINR and enjoys working with the Unama'ki communities on a wide range of environmental issues such as water quality, forestry, wildlife and fisheries.

Clifford Paul hails from Membertou. An outdoorsman most of his life, Clifford became interested in natural resource management while a student at Cape Breton University. He began working with UINR in 2005 where he took on the role of Moose Management Coordinator.

To engage communities in Nova Scotia, Clifford serves as a moderator at community sessions to promote discussions on Mi'kmaw involvement on moose issues. He incorporates traditional practices into the building blocks to develop a Mi'kmaw-led moose management plan.

Clifford is a father to five adult children and grandfather to nine, with a tenth on the way. Table tennis, archery, hockey, golf, and bowling are his sports along with hiking, hunting, fishing, and adventuring. Clifford is a skilled photographer and crafts person, and spends time working with youth on interpretive hikes and chaperoning youth events.

Teaching Mi'kmaw youth to become traditional harvesters for their communities, Clifford, his brother Danny, and other community harvesters take youth out every fall to teach survival skills, setting up a teepee, community harvesting, safety, moose behaviour, moose calling and tracking.



Arlene Christmas (Dozay)

spent much of her life cultivating a passion for art. Growing up in western New Brunswick on the Tobique Reserve, Dozay is the middle child in a large family.

At eighteen, she left the banks of the Tobique River to pursue a formal education at Nova Scotia College of Art and Design. Although she always displayed an interest in art, her initial intention was to pursue a career in education.

It wasn't until her third year at NSCAD that Dozay decided to switch to the fine arts program and pursue a full-time career as an artist.

Dozay has created and displayed her work at galleries and exhibits across the Maritimes, Ontario, Europe, Australia and the United States.



Barbara Sylliboy is a Mi'kmaw educator from Eskasoni First Nation. She is employed with the Eskasoni School Board as a Mi'kmaw Language Curriculum Developer for the Ta'n L'Nuey Etl-mawlukwatmumk/ Mi'kmaw Curriculum Development Project.

Barbara is a fluent Mi'kmaw speaker and writer and, in her spare time, has worked on the translation of various government documents and the stories "Work in Our Time" on the Cape Breton CAP site.



UINR has other publications on moose and other topics including: **Environmental Stewardship, Natural Resource Management, Traditional Mi'kmaw Knowledge.**

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uinr.ca



**UINR—Unama’ki Institute
of Natural Resources**
is Cape Breton’s Mi’kmaq
voice on natural resources
and the environment.

UINR represents the five Mi’kmaq
communities of Unama’ki in
forestry, marine science research,
species management, traditional Mi’kmaq
knowledge, water quality monitoring,
and environmental partnerships.

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