

just the facts **Tiam**

Moose *Alces alces andersoni*



Ekinu'tmasimk

- Pem-kaqia'q 1800's Tia'muk Unama'kik awsami-ktanupnik jel ketmaqsnesnik.
- Na 1940'sek Kanatawey Elikasuti'l petkimasnik 18 Tia'muk puljain-iktuk, wetkimupnik itke'snuk Alberta.
- Telitpkijiaq 1900's mu asite'tasinukup Mi'kmaq kisna ta'n pasik wenik ktananeu Tia'muk.
- Na poqji-pikweli'tijek Tia'muk 1980'sek, poqji-asite'tasikip keknu'e'k toqa'q ktanuksinew.
- Tia'muk wikumtultijik Wikumkewiku's aqq Wikewiku's. Nutuatesk wikumtultijik, matto'lawk wetowilua't aqq l'ketuk kesikawtemultijik.
- Ukmuljin tepknusetk kis-pie'tij l'ketuk penetkwit Etquljuiku's kisna Nipniku's. Newte'jilitl tia'mu'jl penetkwitl, katu pikwelk mijipjewey etuk jel tqupe'jk penetkwitaq.
- Newtiskekupungekl teli-pkitawsit Tia'm katu eykik Tapuiskekupungekl kisna piamiw teli-pkitawsultijik.
- Unama'kik, Espaqmikek kelu'lk aji-kelu'lk etlqatmumk wjit Tia'muk jel mu Elmiwtaqamu'k tela'tekek teli-pungekl, pikwelk maqamikew aqq mu te'si'k waisisk ketankwi'tijik kisna juji'jk lukwaqana'lukwi'tikik na'te'l.
- Pekiji-ksika'qip netuklimk Tia'muk mita mu eymu'tikipnik katu kiskuk Mi'kmawe'l koqqwaja'taqnn aqq ta'n kniskamijinaqi'k telo'tipni'k poqji-apija'si'kl.
- Netuklultite'wk waqamipkuta'lsultijik aqq waqamipkuta'tu'tij wutmo'taqnuew aqq wutapaqnual aqq ika'tu'tij mijipjewey wjit pekitnmatimkewey kinua'tuanew kniskamijinaq mu awanta'sultiwk ta'n telo'timk.



Kikmanaq telua'tijik

“Mu kis-tlta'siwun Ti'am etekl waltestaqnn wkwatk. Amujpa paste'matl wkwatl ewe'wmn maltejuuey, aqq nnkutey elt lentuk. Nutqweyanek wetnu'kwatmekip. Newkl etekl te's lentuk wkwat; katu metue'kl meno'tumk.”
–Susie Marshall

Mi'kmaq telua'tipnik l'pa'tu's kis-ji'nmutit elmiaq ne'pa'j telkilkl waisisl nkutey Tia'm.
–Reeves and McCabe 1998

“Wejkwi-nsituita'si, ne'kaw kesatm ala'si kisoqe'k.... teli-wskwijiniup na tl-lukwen mita telo'tm apaja'tuik i'tlo'timkip aqq ta'n teli-l'nui. Amujpa siawa'tu ta'n telo'timk kulaman ma' elam wanta'suatmumnt. Menaqaj amujpa siawa'tu.”
–Evan Simon

“Netukulti'k wjit ta'n msit kikmanaq wutank tel-nuta'tij, tel-lukuti'k na't koqoey teli-ika'luku's'kip tl-lukutinenu.”
–Kerry Prosper



Koqoey wjit weji-ksalu'kik

Netuklimkik Tia'muk na ajelk wesku'tasik aqq pasik Tia'm. Weskumu'kik na kikmanaq wutank.

Ketanuj Tia'm kepme'k teli-ktanuj aqq kepme'k telo'timk, etlqatmumkl Unama'kik aqq ta'n tl-wulapesultitaq msit kikmanaq wutanl. Pemi-apika'sik netuklimk aqq kepmit'e'tasikt ta'n telo'tipni'k kniskamijinaqi'k.

Msit Tia'm ewe'wasit. Ankuowey mil-wekasik, ewe'wmumk wjit tapsun, wikuoml, aqq mksisk. Mimey wejiaq wikew-iktuk ewe'wmumk nepitmumk sewiska'sik wen wa'qi aqq elt jikleywan jujijk. Wsmu'k ewe'wujik wjit eptaqnk aqq elt temasqasujik aqq amaloqsujik wjit pskusunn, pijoqosuti'l, mkiknn, majjoqtelikne'k, apjunn aqq me' pikwelk koqoey. Piskwi ewe'wasikip wjit sam'qwan'o'q. Waqtiann wjit a'papi, Wilue'kmuti wjit npisun.

Tia'm wmijian ewe'wmumkip wjit epkenikn aqq elt wjit mawse'nikemk. Ta'n koqoey weskwiaq ika'tumk wjit pekitnmatimkewey wjit kkijinu maqamikew aqq ali-amknatalultite'wk kisoqe'k.

Mi'kmaq welta'sultijik kisi-apaja'tunew Netuklimk Tia'muk aqq nasputijik koqoey teliaq kisna wi'kipaltimkl wjit ta'n teli-apaji-pikweli'tij Tia'muk.

Ktu' kinu'tmasin me' lie:



just the facts **Tiam**

Moose *Alces alces andersoni*



ALL The Facts

- In the late 1800s Tiam in Unama'ki were over-hunted and wiped out.
- In the 1940s Parks Canada brought 18 Tiam from Alberta by train.
- For most of the 1900s Tiam harvesting was illegal for Mi'kmaq and non-native harvesters.
- To manage the growing Moose population, an annual harvest was established in 1980.
- Tiam mate in September and October. Calling to each other, males grunt and females wail.
- Tiam carries her calf for eight months, usually giving birth in May or June. If food is plentiful, she may have twins.
- Moose can live to 20 years or more, but normally live to 10.
- Cape Breton Highlands may be a better habitat for Tiam than Mainland Nova Scotia due to our climate, abundant land, and lack of predators and parasites.
- For many years traditions of the harvest were lost because there were no Moose. With the return of Mi'kmaq rights, traditional ways are being rediscovered.
- Traditional harvesters smudge themselves, their equipment and vehicles, and make an offering of food or drink to let our ancestors know that their ways have not been forgotten.



What Our People SAY

“You would never think Tiam have waltes dice in their feet. You have to bust open their feet with a hammer, and the same thing with deer. When I was younger we tried it. There were four in one foot of the deer, but they were hard to take off.”
 –Susie Marshall

“The ability to kill a large animal such as Moose was one of the rights of passage for Mi'kmaq boys to manhood.”
 –Reeves & McCabe 1998

“Ever since I can remember, I always liked being in the woods... I was born to do this type of thing because it makes me feel more back with my ways, more back with my roots. I need to keep those things going so they're not forgotten. I need to keep it going in the right way.”
 –Evan Simon

“We are hunting for community needs, doing something that we are meant to do.” –Kerry Prosper



WHY We Love Them

Traditional Tiam harvesting is about more than just Moose. It's about community.

When harvesting Moose, there is value in the animal itself and there is value in relationships; with Tiam, with Unama'ki ecosystems, and with our communities. Returning to a traditional harvest brings back an appreciation for traditional ways.

All parts of Tiam are used. Their hides have many uses, including clothing, wigwams, and moccasins. Fat is used for skin ailments and insect repellent. Antlers are used as bowls and can be cut and carved for beads, buttons, fishhooks, arrowheads, knife handles, and more. Bladders are used as water containers, like a canteen. Intestines are used as thick ropes. The stomach is used as medicine.

Tiam droppings are used as fertilizers and as fire starters. Other leftover parts are given as offerings to Mother Earth and to scavengers in the forest.

Mi'kmaq communities are happy to have revitalized the traditional Moose harvest and participate in practices and events that celebrate their return.

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