

Ta'n Telatuet L'nu

Lisa Prosper





United Nations
Educational, Scientific and
Cultural Organization



**Canadian
Commission
for UNESCO**

Canadian Commission for UNESCO (CCUNESCO) ketlamite'tmajik ta'nik wikultijik u't kmitkinu ta'n keknuwa'taqitijik te'sik w'kijijitaqn etek u't wskwitqamu klaman ml'kiknewa'sitew wantaqo'ti msit tami, aq wjit msit wen. Ketlamite'tmi'tij ta'n tel-ml'kuktasik sa'se'wa'tu'tij aklasie'wey aq awnaqa L'nuiktuk ika'tasik klaman apaja'siktitew L'nuey k'kijijitaqn. Ula pasik newte' ta'n me' wejitu'tij ta'n kisa'kunatq apiksiktuaqn ta'n nuta'q klaman siawi ml'kinewa'siktital United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP). CCUNESCO welta'sultijik mekite'tmi'tij ta'n te'sik L'nu k'kijijitaqn pema'toq aq me' kisi-kinua'tiketew.

Ta'n Telatuet L'nu – Lisa Prosper.
Canadian Commission for UNESCO, 2022.

Kisamko'tu'tij Spruce Creative.



2022-2032 | INTERNATIONAL DECADE OF
Indigenous Languages

Ke'sk ilajuktmekl aq apoqnmakmekl L'nueye'l nikanwikasin tami koqoey wjit United Nations International Decade of Indigenous Languages, CCUNESCO kewaskiwi'k~kl L'nuiktuk wi'katiknn ta'n wiaqtaqne'wasik koqoey L'nuey wjit u't metla'sipunqekl. L'nuiktuk na ewikasik u't wi'katikn aq we'jitoqs+p CCUNESCO websitemuow.

Ta'n kisi-wi'kik

Lisa Prosper na wettaqne'wasit Kespukwitk aq ala'sit kekknamuelt ta'n wenik teli-ktlams~tasultijik wenulti'tij. Pilui L'nu'k kekna'ma'sijik aq wkmitkiwal. I' naspis mawi espitek Kanata ICOMOS aq nike' nikana'toq Indigenous Cultural Heritage Advisory Council wjit Parks Canada. Weskwiwinuis aq wejkwet Ottawa, katu nike' wikit Whitehorse, Yukon.

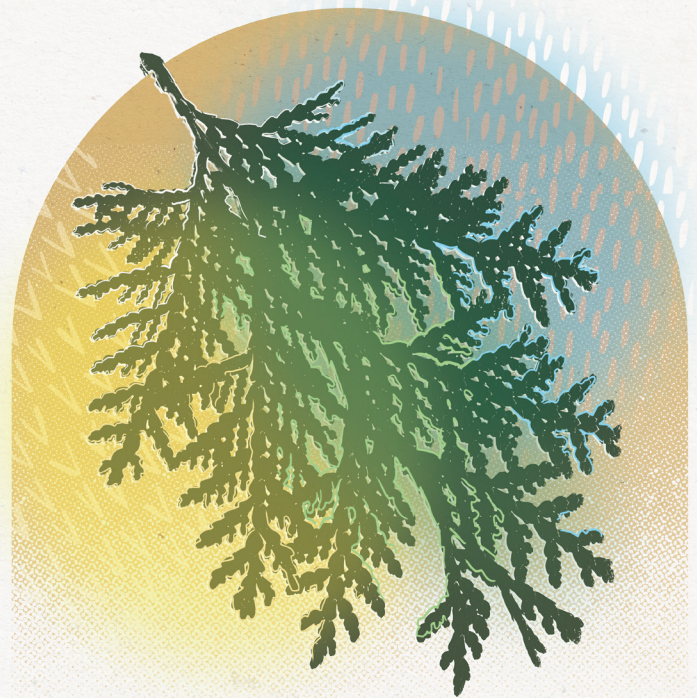
Kisi-Siwaskiwi'kik

Carol Anne Johnson na puktaqi L'nui'sit Essisoqnikewa'j. Asukuom t'esijik wunijink aq ne'silijik wuji'jk. Wkisikuml Tom aq nekm pukweli apoqnmakmi'tij sewa'skwi'kmi'tij L'nuiktuk koqo'e'l wjit pukwelkik wenik nkutey NS Department of Education, Mi'kmaw Kina'matnewey, Parks Canada aq je lap napui'kaqne'l. Carol Anne etl lukwet Eskasoni Elementary Middle School ta'n sa'q etli-apoqnmuet aq etl-kina'muet aq jel ap nike' toqinikana'luek. Wetnu'knwalsit kisi nikana'lan ta'nik mijua'ji'jk wejkwitijik klaman wl'nenasultitaq aq kepmite'lsultitaq ta'n teli-L'nu'ultijik.

Poqtaknutmaqñ

U't kelo'tmimk ta'n tett wen wettaqne'wasit wejiaq ta'n teli-ktlams~tasultimk aq ta'n me' tel nennmi'tij wenik ta'n kis mawmni tla'sik aq ta'n kis-tlo'ltijik pilui-L'nu'k aq wmitkiwal. Wi'katiknn aklasie'we'l kekknua'tikekl teli-te'tmi'tij wettaqne'wasik koqoey ta'n teli-ktlamistasultijik wenik tujiw teppistekel maqmikemual aq ta'n teli-ktlams~tasij wen! Ajite'tmi'tij ta'n koqoey mu mimajinuk nkutey wi'kual tujiw el'otk tejk koqoey mimajijk kutey ta'n teli-ktlamistasij aq ta'n telo'ltisnik' wenki'k aq ta'n te'sik nennmi'tij koqoey mimaju'nulkwi'tis.² Katu ke's pemitaiik, poqji nmitu'k mu etenuk newte''jk ta'n kisi we'wtesnuk kinua'taqtinew ta'n teli-piliui-ktlamisitasit wskwijinu, staqa nike' mu ms~t L'nu newte'' teli-ktlamistasik tlia'j L'nuit. Ms~t wenik piluo'ltijik u't wskwitqamu.

Atel poqji ankaptmi'tij ta'n tel-tetpisa'taq u't aklasiew teli ankaptik ta'n wenik teliklamistasultijik, aq me' poqji kepmite'taqitijik koqoey wjit ta'n wenik telo'ltijik.³ Me' ne'kaw teli-ankaptmi'tij kutey nekmowk ta'n teli ankaptmi'tij koqoey. Ketu tli'ankaptmi'tij kutey L'nu ms~t newte' tele'k toqo mu kis-tla'sinu wjit kinu. Kepmite'lsulti'k aq nestmu'k ta'n teli tepisi-klamistasulti'k aq me' nekow nenmu'k ta'n teli kepmite'lmu'kik ms~t kikmanaq ms~t wskwitqamu. Ta'n wenik maw- nennmi'tij aq ta'n kisi-kinua'taqijik ta'n telo'ltijik wenik ta'n tel-sa'q kisi-pm'a'tutij sa'qowey koqoey L'nuey, na maw nutaik wuli-klo'tmn ta'n teli piluo'ti'k aq teli-nuta'q kinuateken klaman kisi siawa'sitew.⁴



Metue'k ewe'wmumk aklasie'wey ta'n tujiw ketu' kinua'tikemk ta'n tett wettaqne'wasit L'nu aq L'nuey mita pukwelkik L'nu'k u't wskwitqamu pilui ktlams~tasultijik. Katu ta'n tett kisi mawi ankaptmu'kip na ankaptmu'k ta'n te'sik ms~t koqoey ala'tu'tij aq ta'n me' ne'kaw newte' teli-pm'atu'tij maw nekmowk, tujiw ankaptminenew nekmowey ta'n nmitisnuk newte' telo'ti'k. Ankaptmu'k je "Etuatmumk" ta'n tel-pana'toqsip Saqmawaq Charles Labradoro'q tujiw kekknua'tiketutis 2004-ek, kisiku'k Albert aq wte'piteml Murdena Marshall tleyawijik Esskissoqnik, Unama'kik⁵, klaman nestitaq wenik ta'n teli nuta'q kkjijitaqñn toqo-lukutiktñ klaman me' ap aji-kjijiteketen."⁶

Ta'n tujiw etuaptmumk koqoey, nemitu'n ta'n te'sikl etekl koqoe'l me' ne'kaw L'nu ika'toq ta'n tujiw koqoey aklasie'wiktuk ankaptik. Wiaqa'toql kitk wjijitaqnn klaman mu newte' aji-klu'ktnuk kisna aji-espe'tenuk, katu awnaqa tl'nenten aq tli-kepmitet'asiktetal kitk klaman atelk kisi kinua'teketen⁷.

Tlia'j na pukwelkik pilui-L'nu' pilui-ktlamistasit, newte' teli-ktlamsitasultijik ankapmi'tij koqoey aq newte' teli-kepmitet'mi'tij ta'n telinsitnumk koqoey mimajik aq ta'n mu mimajinu'k.⁸ Ta'n sa'q L'nuk teli-ktlamistasultijik ms-t, nennmit'tij kkjijitaqn sa'q pema'tisik wejatikemk ta'n pitui-kniskamijinaqi'k kis-kina'mulkipni'k aq ta'n teli-wiaqi mima'julti'k ta'n te'sik kowey mimajik u't wskwitqamu⁹. McGregor teluet, "l'pa mu kisi-tepisa'tmit ta'nik nenmi'tij koqey aq ta'n tel-nenk ta'n tett wetapeksit, weskowa'sij aq ta'n wejkwet. L'pa pasik nenk aq mu kisi-tepisa'tuawt."¹⁰

Ktu' kjijitu'n ta'n teli miltaqne'wasikl L'nueye'l te'sikl wjijijitaqnn, nuta'q ankaptminenew ta'n tel kepme'k tli'suti ewe'wasik kekknua'tikek aq ta'n ma' kisi-tepisa'tmit wkmitkiwow aq L'nui'simk.¹¹ Wiaqa'tumkl wejittes ta'n teltoqtekl ankaptmn L'nuey kkjijitaqn aq ta'n tele'k L'nu u't wskwitqamu. U't wika'tikn, ankaptik ta'n tel-kepme'k ankaptminenew tli'suti ta'n te'sik ketu' wli-anko'tmu'k L'nuey ta'n siawasiketew ne'ya'tumk sa'qowey L'nuey. Kisi-tla'tikemk, na nemiten ta'n teli – mawluktikl maqmikew, kjijijitaqn, aq ta'n tel nennasit wen ta'n wetapeksit L'nuiktuk. Nuta'q pquji ankaptasiktin ta'n tel-nenimumk aq ta'n teli we'wasik. Teliinqase'k kisi tli-ankaptasik, na wejitten ta'n kisi aji wuli-nsiten ta'n L'nu ms-t tami teli-ktlams~tasit.



Weji Sqalia'ti'k

Ktu' nenmin ta'n wkmitchinu tel-kepme'tasik wjit ms~t L'nu amujpa ankaptmin ms~t koqoey. Mu pasik ankaptmu'n wkmitchinu, ankaptmin amujpa ta'n te'sik mimajik kito'qulkw nkutey wskwijnu, stoqnk, samqwan, nme'jk, waisisk, wsiku'l, aq ap me ta'n te'sik koqoey mimajik. Aq jel ap ta'n kikkmanqi'k ap koqoeyek ewe'wmi'tisnek aq ta'n teli-mawiklo'tmi'tisnek.¹² L'nu teli-ktlamistasit wktli'sutim wejiaq wmaqikem, ta'n te'sik mimajik ta'n eyk aq tel-pmiaq.¹³



Jeannette Armstrong to'q telues wi'katikniktuk, Land Speaking,

Ta'n ni'n telikijitu, kniskamijinaqi'k Okanaganewaqi'k, ktli'sutiminu wejiaq wkmitchinaq...(...) Okanaganewey ktli'suti, N'silxchn tel-nenmu'k, wetaqne'wasik Salishiktuk, (...) Ki's nutaqik kisiku'k telua'tijik, pilua'sik ktli'suti te's se'k eltaik tami u't wskwitqamu pemitaiik. Nujjaq telimipnaq wkmitchinu na pilua'toq ktli'suti mita piley kijitaqn ika'q te's piley ikaik wskwitqamu... (...) Teluejik Okanagnewaq, wkmitchinu mu puni-klusinuk. Me'ne'kaw pemi-kinua'lsik. Mu' ktu' kinu'tmasiwu'n, na m'pitew. Mimaju'nulkip ke'skw ejiksitmu'k ta'n te'sik kekknamulk, ta'n teli'sik, tujiw pile'l kisitu'kl wklusuaqqnn klaman kisi-ilaknutmu'ti'kl wjit elmi'kni'kewaq wejatikemk kniskamijinaqi'k ta'n kisi-kna'mulkip. Wkmitchinu na kelulk N'sikxchn -iktuk weja'tikemk pitui-kniskamijinaqi'k tel-kluluksi'kip. N'silxchn na Kijinu-maqmikew wjit Okanaganewaq, ta'n kiwtoqulkw u't sa'qowey wkmitchinu.¹⁴

Wkmitchinu nkutey tli'suti, kiwtoqulkw msit tami eymu'k nkutey ms~t kowey piluey etek u't eymu'k. L'pa ms~t pema'tu'k aq kelnmu'k tli'suti ta'n tett wetappeksulti'k. Ms~t L'nu ta'n te'sit pema'toq tli'suti ta'n tett awsama wettaqnewa'sit aq tli'sitew ta'n wettaqne'wasit aq wikij. L'pa tli'sitew ta'n sa'qowe'kik L'nu'kik ta'n newte' wetaqne'wasultijik teli'sultipni'k aq ta'n teli-ktlams~talsultipni'k¹⁵

Asama te'sik ktli'suti kisinink wen ta'n tett-wettaqne'wasit, na ap kisi kina'masit ap me'. Ferguson aq Weaselboy ap teluejik, "mu pasik tli'suti wejianuk ta'n tett kmitikinu wettaqne'wasin, wejiaq maw teli kepmite'tmu'k telmawa'tu'kl nestmu'kl ta'n tel-siawa'tu'kl koqowe'l teli-ktlams~tasulti'kl, atukwaqnn teli-siawa'tukl, aq ta'n tett teli-milial'taickl wutann ms~t tami wskwitqamu.¹⁶ Ms~t mawa'tumkl u'tl na ktli'suti kisi-siawasiktitew.¹⁷

Ms~t wen piluiktlamsitasit aq pilui te'lsit ta'n tett tleyawit.¹⁸ Na wjit, ktli'suti kepmite'tasik aq melkiknewa'toq ta'n teli-nennasit wen L'nuit. Pilui-L'nu kisiku Hastings Shade teluet," Pasik siaw sku'tmu'k puktew Cherokee-iktuk, na ma'nqasiwa'sinuk (...) teli-nqase'k ktli'suti sika'q, na puktew nqasiwa'sitew aq na nuku' kaqietew ma'w Cherokee.¹⁹

Ta'n teli miltaqne'wasik tli'suti aq ta'n teli-wiataqne'wasik wkmitikinu, mu paqalaiwenuk ta'n tel wuli-kinua'tikek tli'suti ta'n tett tleyawit wen. Ta'n teli L'nuis'it wen, na teli-L'nui'sitew ta'n tett-wetapeksit aq ta'n tl'maliaptitew wmitkiwow.²⁰ L'nuisultite'wk na keknua'taqitijik aq kejiujik ta'n tett wetapeksultijik ta'n teli -L'nui'sultijik aq ta'n teli wuli-anko'tmi'tij wmitkiwow.²¹ Ta'n koqoey maw'kitnmeyaj tli'suti L'[nueye'l, na ta'n tujiw tepisa'luj L'nu ta'n tett wejiet. Tepisa'lij L'nu ta'n tett wetapeksij na ejikla'tat tli'sutim, aq sika'tew ta'n tel nennasij teli-L'nuit.

M'sit No'kmaq et al, keknua'taqitijik, L'nuituk, kkjijitaqn na to'q keknua'tikek aq pemi aji kinua'tikek aq pemi-aji nestmumk ta'n teli kinu'tmasin ta'n te's ala'timk u't wkmitikinu.²² Nenmumk klapis ta'n tett wejo'tasimk, kisma ta'n tett elteskmimumk, aq ta'n tett eliemk pasik ta'n tel sa'q telukwemk ketantiken aq ala'timk ta'n eymin. Ktli'suti na pema'toq ta'n te'sik wiaqi nennmu'k koqoey mimajik aq mu mimajinuk ki's sa'q.²³ Nkutey kjijitaqn, tli'suti na pilua'siktitew ta'n teli pilua'sik maqmikew ke'skw pemitaiik u't wskwitqamu. Klamam, pemi aji L'nui'sultimk, siawasiktitew kjijitaqn wjit kmitikinu.



Ta'n Wettaqne'wasulti'k

Ktli'suti aq kmitkinu toqa'tikl ta'n tujiw koqoey kisite'tasik ta'n tlwi'tasiktetew. Ktli'suti tela'sik aq ta'n telika'sik wkmithkinu.²⁴ Telwi'tasikl wutann ta'n awsama telik maqmikem aq tel-nennasitew weja'tikemk. Telwi'tasik wkmithkinu ta'n tel nmitasiksipnek aq ta'n L'nu'kik tel nenmi'tisnek maqmikewek. Kaqi kinua'tikek ta'n maqmikew telikk nkutey Kmtnn, qospemml, sipu'l, aq me' koqoe'l nemitmkl ala'timk nkutey kuntall, kmu'jk, aq me' samqwan tela'sik ta'n tes tami elta'mk, nkutey suel ta'n kiskuk ewe'wut – GPS.²⁵ Rowan aknutk ta'n tuijiw wskijinu'kik teluwi'tupni'k Nubianaqi'k ejikla'lujek ta'n wikultipni'k tujiw ela'lusni'k se'k ta'n eptek aq kispatek, toqo kenekk ta'n wetapeksultipni'k, na keska'siksipnek tli'suti'muwowek ta'n tel nenmi'tipni'kl klusuaqnnkl wjit sipu'kl aq ta'n te'sikek kijjitaqnek nenmi'tipnek wjit wkmithkiwowek aq ta'n tel-nennasultipni'k.²⁶

Mu kisi ewliksuatmitl L'nueye'l wisunn aq koqoey wjit tami telui'tasik ta'n telui'tasik.²⁷ Mu pisu' telui'tasinuk. Kaqi ankaptasik ta'n tett wmitkiwow tel-ewe'wmi'tij Lnu'k aq ta'n telo'tisni'k eymuti'tijek te's eymu'ti'tijek na'te'l. Kaqi'sk wiaqtaqne'wasikl atukwaqn ta'n maqmikew tel taqmik aq koqoey wjit teltek kiswa telik. Tel we'wasikl u't atukwaqnn nkutey suel ta'n mikwite'taq ta'n telikip wkmithkinu na tele'kek eymi'tijek L'nu'k tujiw. Kaqi mikwite'taq klaman we'kaw wenik etl wutqutalusni'k, aq toqa'tumk nemitasikl ta'n telikisnek ms~t maqmikewek ta'n L'nuaq wejiesnaq. Newte'jit e'pit tleyawit Jåhkågasska Sweden wesku'tk teluet, "Amskwes, ta'n telui'tasik maqmikew, na tel wejitasiksip."²⁸ Amskwes swkijinu'k tel wejitu'tisnek ta'n elta'jik ta'n tel-wi'tasikl wutann, aq ta'n telki'kl aq ta'n teliktatatl ika'ti'tij elta'jik. Wenik ta'n nemi'tij atukwaqnn, aq ta'n telik maqmikew, aq ta'n koqoey nikwek, na pasik nekm kisi nentew ta'n tett eliet aq ta'n tett eyk.²⁹



Mu' wikatikniktuk nuta'qip kwilimn. L'nui'sij asama newte' tel-wejitoq ta'n tett eyk. Klaman, ta'nik eymu'tijik tami, na nekmowk kisi wisumkowtaq. Ferguson aq Weaselboy ap ewi'tmitij ta'n pilui L'nu'k Navaho-aq te'sikek tli'suti'muwowek ewe'wasiksipnek ewi'tasik wmitkiwowek eymi'tij. Pikwelkek L'nueyek koqoeyek ewa'siksipnek weja'tikemk ta'n telo'tisni'k aq ta'n teli'sultisni'k te's tami ewi'katij. Amujpa ankaptmumk ta'n wenik teli'sultijik ktu'nenmn maqmikew kiwtoqulkw. Nemitu'k la ankaptmu'k newte' UNESCO -ey Worl Heritage Site of Pimachiowin Aki (the land that gives life). Ankaptasiksipnek ta'n tel'oltisni'k Anishnaabiqik ke'sk eymu'ti'tijek na'tel.³⁰ Ankaptasiksipnek ta'n tel' toqwatiskl tli'suti, maqmikew aq ta'n L'nu tele'k te's eyk ta'n wetapeksit aq ta'n te'sik kelnik L'nuey te's eyk u't wskwitqamu aq ta'n gamujpa tel wuli anko'tasik ta'n siawi mimajitew.

Netukulimk

Mikmawiktuk, netuklimk na klusuaqn tel weketu'tij to'q ta'n teli tettpaqa'tuj koqoe'l wutann nuta'q ta'n maqmikemuwal Unama'eymu'ti'tij. Unama'ki Institute of Natural Resources telua'tijik netuklimk na toq',"ta'n tel weketumk mimajuaqn Kisu'lkw iknulk klaman kisi wul ankweyasitew L'nu aq wutann." Netuklimk na tettpaqa we'wasikl klaman ms~t wen wetapesit mimaju'nuksin aq mu ole'jin aq kis tla'tiken ke'skminaq me' ne'kaw L'nueye'l weli majukwasikl ta'n tel pmiaq aq tel wuli maliaptasik u't maqmikeminal.³¹ Ankaptasik aq kepmite'tasik amujpa koqoeq mimajik aq mu mimajinuk u't wskiqamuminu. U't klusuaqn teluek, "Wetnu'kalsik tepiaqn aq mu asamelkn".³²

Sa'qowe'l tplu'taqn ta'n Lnu'k majukwatmi'titl pemitaskl ta'n pemiaji nenmi'tij atelk koqoeq u't wskwitqamu ke'sk eyk.³³ Prosper aq witapk,tel kinua'tu'tij ta'n telikswa'tu'tij L'nu'k wskwiqamu:

*"Mi'kmaq wikultijik u't maqimikemuwow , tel nenasik nike' Canada, ki's 12, 000 te'sipunqekl (Davis,1997). Ta'n te'sipunqekl weja'tikemk kaqi nenimi'tij maqimikew, samqwan, aq nennuatijik waisisk ta'n te'sultijik eymu'tijik. Ta'n tel sa'q telo'tijik Mi'kmaq na me' nekaw ketu tlo'tijik aq ketu kepmite'mi'tij. Nemitumkip ta'n teli-ktlams~tasultijik ta'n tel kepmite'taqitijik aq muiiala'tij waisisk,nme'jk, aq koqoeq me' mimajunulk u't eymu'k aq kiskuk telui'tmi'tij wenik, 'resources'(Martin,1978)."*³⁴



Ms~t kowey kiwtoqulkw mimajik aq mu mimajinuk u't eymu'ti'k la wkmitchinu, aq ta'n tett wskwijinu weltesink u't wskwitqamu na ankaptasik. "Mi'kmaw na teli-ktlams~tasit kniskamijinaqi'k pemalulki'k ut ta'n telki'k ut kiwtoqulkw. Te's koqoeq malqutmn kutey pa kowey nikwek mimajik, kmu'jk kiswa waisisk, na muiualu'kik kniskamijinaqi'k mita eymu'tipni'k aq mimaju'nkwi'tipnek maqmikewek, samqwanek aq wesuwelatmi'tipnek mimajuaqnek."³⁵ Wenik telo'tijik aq teli-ktlams~talsultijik na nennmi'tij ta'n teli-miltaqne'wasikl mimajuaqnnminal we'kaw kniskamijinaq wiaqtaqultijik eymu'k me' nekaw. U't wkmitchinu nenmi'tijek ta'n tel kepme'k mita kisi pma'toq msit koqoeq we'kaw kniskamijinaqi'k ta'n tel-pma'lukwi'tisnek.³⁶

Netuklimkewey kis sutkl tplu'taqn ta'n kikkmanaqi'k telo'tisni'k sa'qowe'ki'k ta'n etli-te'tmi'tij nuta'q msit L'nu tleyin u't wkmitchinu. Kaq-sutasik ta'n nuta'q wen tl'tanteken ta'n klaman kikkmanaq elmi'kni'kewaqa me' ktapesultitaq u't wkmitchinu.³⁷ "Msit no'kmaq" tel-we'wasik kiskuk aq ma'w nekmowey teli'ktlamisitasik kepmite'tasin msit koqoeq u't kmitkinu mita msit koqoeq wiaqa'toq aq wesu'tk ta'n tujiw wen we'wkl na klusuaqnn. We'wmin u't klusuaqn, "Msit no'kmaq" kepmite'tmn na kmitkinu aq wutann ta'n te'sikl maliaptmu'kl ta'n tel sutasik Netuklimkeweyiktuk.³⁸

Netuklimkewey kekknutwa'tikek ta'n telo'tipni'k Mi'kmaq u't Unama'ki aq ta'n tel maliaptasik ta'n te'sik mimaju'nulkip.³⁹ Wula apijita'sik ta'n tel sutasiksip Netuklimkewey aq ewe'wasik klaman ta'n te'sikek kaqa'tasiksipnek aq keskatasiksipnek apaji mimajiktetew ta'n tel milamu'k etlikwek koqoeq u't wkmitchinu, samqwan, aq waisisk klaman kepmite'tasiktetal L'nueye'l ap.⁴⁰

Kespaknutmaqñ

Ta'n tujiw ankit'etmu'k na klusuaqn Etuaptmumk, amuj pa ankite'tmu'k msit koqoey ta'n L'nuey wetaqiaq na klusuaqniktuk aq ankaptmu'k ta'n koqoey kisi wi'kasik aq kisi sku'tasik, kekñue'k ta'n teli Lnui'sit wen aq ta'n teli-miltaqne'wasik ula wskwitqamu ta'n telisulti'k. Pukwelkl klusuaqñn eykl ta'n teli L'nuo'lti'k ta'n wettaqne'wasik kmitkinaq. Johnson kisi wi'kiksipnek aq ilaknutkisnek a'tukwaqnek teluisiksipnek Klu'skap Journey. Wesku'tasiksipnek ta'n tel miltaqne'wasikl klusuaqñn atukwaqniktuk aq kmitkinaq. Ta'n tujiw L'nu wetquluj tleyin ta'n L'nu sa'q i'tl'lukwep maqmikewiktuk, quji-ksika'tal na klusuaqñn ta'n i'we'wasik+pñn ta'n teli-altaikek Mi'kma'ki.⁴¹

Kekinue'k na ta'n wen etl kina'masit ta'n L'nu i'tle'k+p aji ankaman L'nu'k Lnue'kati'l ta'n wenik L'nui'sultite'wk, aq kina'masin wen ta'n teli-miltaqne'wasik ta'n L'nu teli'sit aq ta'n wetapeksit aq ta'n tel miltaqne'wasik maqmikeminaq. Amuja pa ta'n wenik kekna'masultijik l'nuey koqoey ankite'tmi'tij mu ña msit koqoey ewi'kasinuk ta'n koqoey kekina'masit aq amujpa Lnu'k l'nui'sultijik aji-ankampjik ta'n teli-kina'masultijik nekmowk. Piley we'jitasik ta'n etli-kina'masimk sa'q nike' "World Heritage Site of Pimachiowin Aki" apoqñmatk l'nuey apija'tu'tij aq ewe'mi'tit ta'n teli-L'nui'simk aq ta'n L'nu tele'k kiswa i'tle'ksip tujiw piskwa'tu'tij ta'n koqoey pemi-lukwatmi'tij ukjit elmi'kni'kewaqaq elt kepmite'tmi'tij aq kesite'tmi'tij ta'n teli-Lnui'sit aq koqoey me' L'nuey wjit elmi'kni'kewaqaq.

Notes

- ¹ See Denis Byrne, Sally Brockwell, and Sue O'Connor, "Introduction: Engaging Culture and Nature," in *Transcending the Culture-Nature Divide in Cultural Heritage: Views from the Asia-Pacific Region, Terra Australis* 36, eds. Sally Brockwell, Sue O'Connor and Denis Byrne (Canberra: ANU Press, 2013): 1-12.
- ² See Erica Avrami, Susan MacDonald, Randall Mason, and David Myers, eds., *Values in Heritage Management: Emerging Approaches and Research Directions* (Los Angeles: The Getty Conservation Institute, 2019).
- ³ See Leticia Leitão, Leanna Wigboldus, Gwenaëlle Bourdin, Tim Badman, Zsuzsa Tolnay, and Oscar Mthimkhulu, "Connecting Practice: Defining New Methods and Strategies to Further Integrate Natural and Cultural Heritage under the World Heritage Convention," in *Cultural and Spiritual Significance of Nature in Protected Areas: Governance, Management and Policy*, eds. Bas Verschuuren and Steve Brown (London: Routledge, 2018), Chp. 10.; Giovanni Boccardi, "Authenticity in the Heritage Context: A Reflection beyond the Nara Document," *The Historic Environment: Policy & Practice* 10, no. 1 (2019): 4-18.
- ⁴ Amareswar Galla, "The First Voice in Heritage Conservation," *International Journal of Intangible Heritage* 03, (2008): 12.
- ⁵ Jenny L. Rowett, "Etuaptmumk: A Research Approach and a Way of Being," *Antistasis* 8, no. 1 (2018): 54. Unama'ki is Mi'kmaq for Cape Breton Island and is home to five communities: Eskasoni, Membertou, Potlotek, Wagmatcook and We'koqma'q.
- ⁶ Rowett, "Etuaptmumk," 60.
- ⁷ Maria Tengö, Eduardo S. Brondizio, Thomas Elmqvist, Pernilla Malmer, and Marja Spierenburg, "Connecting Diverse Knowledge Systems for Enhanced Ecosystem Governance: The Multiple Evidence Base Approach," *Ambio* 43 (2014): 580.
- ⁸ Deborah McGregor, "Coming Full Circle: Indigenous Knowledge, Environment, and Our Future," *The American Indian Quarterly* 28, nos. 3&4 (Summer/Fall 2004): 385-410; Shawn Wilson, *Research is Ceremony: Indigenous Research Methods* (Black Point: Fernwood Publishing, 2008) both cited in Andrea J. Reid, Lauren E. Eckert, John-Francis Lane, Nathan Young, Scott G. Hinch, Chris T. Darimont, Steven J. Cooke, Natalie C. Ban, and Albert Marshall, "'Two-Eyed Seeing': An Indigenous Framework to Transform Fisheries Research and Management," *Fish and Fisheries* 00 (October 2020): 5-6.
- ⁹ Fikret Berkes, *Sacred Ecology 4th ed.* (London: Routledge, 2018) cited in Reid et al., "Two-Eyed Seeing," 3.
- ¹⁰ McGregor, "Coming Full Circle," cited in Reid et al., "Two-Eyed Seeing," 3.
- ¹¹ Marc Fonda, "Introductory Essay: Traditional Knowledge, Spirituality and Lands," *The International Indigenous Policy Journal* 2, no. 4 (October 2011): Art. 1.
- ¹² Jenanne Kirsten Ferguson and Marissa Weaselboy, "Indigenous Sustainable Relations: Considering Land in Language and Language in Land," *Current Opinion in Environmental Sustainability* 43, Suppl. 3 (April 2020): 1-7.
- ¹³ Tuma Young, "L'nuwita'simk: A Foundational Worldview for a L'nuwey Justice System," *Indigenous Law Journal* 13, no. 1 (2016): 93 cited in M'sit No'kmaq, Albert Marshall, Karen F. Beazley, Jessica Hum, shalan joudry, Anastasia Papadopoulou, Sherry Pictou, Janet Rabesca, Lisa Young, and Melanie Zurba, "'Awakening the Sleeping Giant': Re-Indigenization Principles for Transforming Biodiversity Conservation in Canada and Beyond," *FACETS* 6 (May 2021): 850.
- ¹⁴ Jeannette Armstrong, "Land Speaking," in *Introduction to Indigenous Literary Criticism in Canada*, eds. Heather Macfarlane and Armand Garnet Russo (Peterborough: Broadview Press, 2016), 146.
- ¹⁵ Armstrong, "Land Speaking," 148.
- ¹⁶ Ferguson and Weaselboy, "Indigenous Sustainable Relations," 1.
- ¹⁷ Ferguson and Weaselboy, "Indigenous Sustainable Relations," 4.
- ¹⁸ M'sit No'kmaq et al., "Awakening the Sleeping Giant," 845-47.
- ¹⁹ Jeff Corntassel and Tiffanie Hardbarger, "Educate to Perpetuate: Land-based Pedagogies and Community Resurgence," *International Review of Education* 65 (2019): 101 cited in Ferguson and Weaselboy, "Indigenous Sustainable Relations," 4.
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- ²¹ Kirsty Rowan, "Flooded Lands, Forgotten Voices: Safeguarding the Indigenous Languages and Intangible Heritage of the Nubian Nile Valley," *International Journal of Intangible Heritage* 12 (2017): 178.
- ²² M'sit No'kmaq et al., "Awakening the Sleeping Giant," 850.
- ²³ Nicholas J. Reo, "The Importance of Belief Systems in Traditional Ecological Knowledge Initiatives," *The International Indigenous Policy Journal* 2, no. 4 (2011): Art. 8.
- ²⁴ Trudy Sable and Bernie Francis, *The Language of This Land, Mi'kma'ki* (Sydney: Cape Breton University Press, 2013).

- ²⁵ Sarah Cogos, Marie Roué, and Samuel Roturier, "Sami Place Names and Maps: Transmitting Knowledge of a Cultural Landscape in Contemporary Contexts," *Arctic, Antarctic, and Alpine Research* 49, no. 1 (February 2017): 45.
- ²⁶ Rowan, "Flooded Lands, Forgotten Voices," 179.
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- ²⁸ Quoted in Cogos, Roué, and Roturier, "Sami Place Names and Maps," 45. Emphasis added.
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- ³⁰ Ferguson and Weaselboy, "Indigenous Sustainable Relations," 4.
- ³¹ Unama'ki Institute of Natural Resources (UINR), *Tan Telolti'k: How We Are Doing Now*, (2020), 9.
- ³² Kerry Prosper, L. Jane McMillan, Anthony A. Davis, and Morgan Moffitt, "Returning to Netukulimk: Mi'kmaq Cultural and Spiritual Connections with Resource Stewardship and Self-governance," *The International Indigenous Policy Journal* 2, no. 4 (October 2011): Art. 7, 12.
- ³³ M'sit No'kmaq et al., "Awakening the Sleeping Giant," 851.
- ³⁴ Stephen A. Davis, *Mi'kmaq: Peoples of the Maritimes* (Halifax: Nimbus Publishing Ltd., 1997); Calvin Martin, *Keepers of the Game: Indian-Animal Relationships and the Fur Trade* (Los Angeles: University of California Press, 1978) cited in Prosper et al., "Returning to Netukulimk," 5.
- ³⁵ Prosper et al., "Returning to Netukulimk," 6.
- ³⁶ Kerry Prosper, *Netukulimk: A Circular Relationship in Shifting Ideologies: An Investigation into the Altered and Realigned Spiritual and Cultural Connection Shared by Moose and Mi'kmaq*, Honours Anthropology Thesis, St. Francis Xavier University (2009) cited in Prosper et al., "Returning to Netukulimk," 5-6.
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- ³⁹ Unama'ki Institute of Natural Resources (UINR), *Tan Telolti'k*, 9.
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