

Chapter 1 : Aboriginal Peoples of Canada: A Short Introduction () by Paul Robert Magocsi

Moore, Patrick, and Angela Wheelock. Wolverine Myths and Visions: Dene Traditions from Northern Alberta. Studies in the anthropology of North American Indians.

They occupy a large, continuous area, mostly in the subarctic interior of Alaska and western Canada, but extending south onto the plains to include the Sarcee of southern Alberta. The Northern Athapaskan group includes the majority of the attested Athapaskan languages. The other Athapaskan languages are found in smaller clusters in several diverse regions to the south. Various external factors including the poor attestation of extinct forms of speech make it difficult to enumerate the languages of these areas according to the same criteria as those used for the Northern group, and the numbers given here are approximate. Pacific Coast Athapaskan is a group of eight languages spoken by riverine tribes in Oregon and California: Kwalhioqua-Tlatskanai was a single language, now extinct, spoken near the mouth of the Columbia River in small enclaves on both the Washington and Oregon sides. The Athapaskan family is one branch of a larger genetic grouping, Athapaskan-Eyak, the only other attested branch of which is Eyak, a single language, in nearly extinct, spoken on the south coast of Alaska near the mouth of Copper River Krauss, 2. However, the nature of the relationship between Athapaskan-Eyak and Tlingit remains an open question see Pinnow for a survey of research. While comparative work is hampered by the relative lack of regularly corresponding cognate lexicon, the close similarities between Tlingit and Athapaskan-Eyak verb morphology, in particular, clearly require a historical explanation. Bearers of the Northwest Microblade tradition were present in Beringia in the terminal Pleistocene and expanded east and south into large areas of Alaska and northwestern Canada by B. If Tlingit is indeed related genetically to Athapaskan-Eyak, the time of their split could perhaps be correlated with the earliest appearance of distinctive Coastal and Interior subtraditions within the Northwest Microblade tradition, not long after B. Incomplete understanding of the relationship between Tlingit and Athapaskan-Eyak makes this highly speculative. Any reconstruction of the history of Tlingit must take into account the distribution of Tlingit dialects, which are more deeply differentiated in the south than in the north, indicating a northward expansion, perhaps in fairly recent times. Indeed, Tlingit expansion into Eyak territory near Yakutat was still taking place in the historical period. There may not be, then, any long association between Tlingit and coastal archeological traditions in the northern part of modern Tlingit territory. Further, the area of the earliest historical connection between Tlingit and Athapaskan-Eyak, whatever the nature of this connection, must probably be placed in far southern Alaska, or perhaps even British Columbia. The distribution of the Athapaskan languages certainly indicates an interior origin; among the Northern Athapaskans only the Tanaina occupied any significant area of coastline. The Eyak, despite their coastal location in the historical period around Copper River in the twentieth century, somewhat farther to the southeast from Yakutat to Controller Bay in the nineteenth century, had a land-based economy and, unlike the Eskimo or Tlingit, never became sea mammal hunters. Wherever it occurred, the linguistic split between Proto-Athapaskan and Proto-Eyak was apparently followed by a total cessation of communication between the groups, for there is no evidence of subsequent linguistic interinfluence. Eyak is, surprisingly, no closer linguistically to its modern Athapaskan neighbor, Ahtna, than it is to Navajo. The degree of diversity within Athapaskan indicates that Proto-Athapaskan was still an undifferentiated linguistic unit until B. The location of this language was almost certainly somewhere in present-day Northern Athapaskan territory; exactly where is difficult to determine, but some areas seem more probable than others. The areas of greatest and hence oldest differentiation in Northern Athapaskan are in the interior of Alaska, the Yukon, and parts of British Columbia. An argument against a central or western Alaskan homeland is the lack of old or intense influence from Eskimo in the languages of that area: Eskimo influence is readily apparent in Athapaskan languages such as Ingalik and Tanaina, which are adjacent to Yupik, but it is virtually absent elsewhere. Since both external connections of Athapaskan, Eyak and Tlingit, are in southeastern Alaska, it seems most likely that the Proto-Athapaskan homeland was in eastern interior Alaska, the upper drainage of the Yukon River, and northern British Columbia, or some part of this area. The earliest directions of Athapaskan expansion were

probably westward farther into Alaska and southward along the interior mountains into central and southern British Columbia. The isolated Pacific Coast Athapaskan languages appear to have been an offshoot from the British Columbia languages, as was Kwalhioqua-Tlatskanai. The degree of differentiation among the 68 more isolated languages indicates that these intermontane and coastal migrations took place for the most part before a. At a subsequent period two other Athapaskan expansions occurred. One was eastward into the Mackenzie River drainage and beyond to Hudson Bay; the other was south along the eastern Rockies into the Southwest. These two later movements may have been connected. The Apachean languages of the Southwest appear to have their closest linguistic ties in the North with Sarcee, in Alberta, rather than with Chilcotin or the other languages of British Columbia; however, it is not likely that this is evidence for the Apacheans having moved southward through the High Plains, as some have suggested. The Sarcee in the north, like the Lipan and Kiowa-Apache in the Southwest, are known to have moved onto the Plains in the early historical period from a location much closer to the mountains. This is because intergroup communication has ordinarily been constant, and no Northern Athapaskan language dialect was ever completely isolated from the others for long. The most important differences among Athapaskan languages are generally the result of areal diffusion of separate innovations from different points of origin; each language "each community" being a unique conglomeration. Figures illustrate the overlapping areal distributions of some representative phonological and morphological innovations in Northern Athapaskan. Northern Athapaskan will be treated here as an assemblage of 23 languages. In striving to attain consistency of definition it has been necessary both to split groups that have previously been considered single languages for example, Tanacross and Lower Tanana, Babine and Carrier and to reduce the status of some others from independent languages to dialects of a larger language Slavey, Bearlake, Mountain, and Hare. In general, previous discussions of Northern Athapaskan languages Osgood; Hoijer have relied on a much narrower selection of criteria than that available in whatever the language boundaries, the network of communication in the Northern Athapaskan dialect complex is open-ended. It is probably worth noting that, even in, perhaps most Northern Athapaskans live with only other Athapaskan speakers as neighbors and rarely hear a native language that is not Athapaskan. Local dialects and languages are important as symbols of social identity, but the native expectation that these differences, even across relatively vast distances, will not be barriers to communication gives the Northern Athapaskan speaker a distinctively open and flexible perception of his social world. Historical Phonology Athapaskan words fall into three morphological classes: Particles are usually single morphemes, sometimes compounded. Nouns speaking only of the morphological class, and excluding the large number of nominalized verbs or verbal phrases that function syntactically as nouns in every Athapaskan language are also single morphemes for the most part, but unlike particles they can be inflected; nominal inflection consists of a paradigm of possessive prefixes. Verbs, by contrast, are usually quite complex, consisting of a stem morpheme preceded by one or more often several prefixes that mark various inflectional and derivational categories. Verb stems, uninflected nouns, and particle morphemes together comprise the phonological class of stems. Stem phonology is the focus of most discussion of the Athapaskan sound system. For the phonetic values of the symbols used, see p. Some examples from various Northern Athapaskan languages are: The Proto-Athapaskan stem-initial consonants are reconstructed as in table 1. In the development of the Proto-Athapaskan sound system in the various languages it is quite common for two or more series to merge as whole units. Much less common is the merger of two or more consonants within a series. A consonant series in Proto-Athapaskan or in a particular language will be referred to simply by citing the aspirated stop or affricate of that series, as is the usual practice in Athapaskanist literature: Table 2 shows the usual reflexes in the Northern Athapaskan languages of the five obstruent series that have the most diverse developments. These were the series whose development Hoijer considered diagnostic of the major subgroups within the family. The PA vowels are shown in table 3 with their commonest reflexes in Northern Athapaskan. Four full or long vowels are reconstructed, and three reduced or short vowels. In some languages the PA vowel system is fairly well preserved; in others, particularly where final consonants are reduced or lost, the original pattern is sometimes greatly altered by the introduction of secondary vowels and diphthongs as in Kutchin. Areal distribution of major phonological developments in the Northern Athapaskan languages, a-c show the

overlapping of innovations; d shows the discontinuous distribution of shared innovations. Bearlake; C, Carrier; Ch. Areal distribution of the development of 2 morphological categories in the Northern Athapaskan languages. For key to abbreviations see figure 1. Tone systems have developed in at least 14 Northern Athapaskan languages. In the remaining 9 tone has either never developed or it has developed and been lost leaving vestiges in some. The stem-final consonants reconstructed for PA include most, but not all, of the stem-initial consonants in stem-final position there is no evidence of contrast between aspirated and unaspirated stops and affricates. The further reduction of phonemic contrasts in stem-final position seems to be a general trend within Athapaskan, with few exceptions. As noted above, the severe reduction of stem-final contrasts as in Kutchin is sometimes accompanied by a drastic restructuring of the vowel system. Northern Athapaskan Languages Most of the 23 Northern Athapaskan languages are still spoken in in at least one community. Only Tsetsaut is extinct. Some, such as Dogrib, are actually gaining speakers. Table 4 shows the estimated numbers of speakers of Northern Athapaskan languages in , as well as the viability status of language—the extent to which it is being passed on to the younger generation. A language is called viable when it is spoken by most children in most communities as their first language. A language whose status is precarious is spoken by only some children, usually in remote conservative villages. A moribund language has generally ceased to be learned by children, and without a reversal of this trend it will become extinct in a generation or two. Ahtna Essentially the language of the Copper River Indians, Ahtna is spoken at four villages or village clusters along that river in south-central Alaska: It is also spoken at Mentasta and Table 1. The reflexes shown are for the most conservative dialect of each language. Other, innovating, dialects sometimes show further mergers or phonetic changes. Ahtna is a distinctively defined language, intelligible to neighboring Athapaskans only with considerable practice. Stem-final glottalized consonants are partly preserved as such except in the Chistochina and Mentasta dialects, but glottal constriction has been lost, with no tonal reflex. Diphthongs, secondary contrasts in length and nasality, and some other secondary contrasts develop in many languages. Most of these are not shown here. Ahtna was little affected by contact with Russian; about 100 Russian loanwords have remained in the noun lexicon. The language is moribund, the youngest speakers being about 30 years of age. A comprehensive noun dictionary Kari and Buck are an important technical study of the Ahtna verb. Ka are available. The great diversity of terrain in its area which includes saltwater coastline, nearly unique for Athapaskan has given rise to noticeable dialect differences within Tanaina; despite this, Tanaina speakers have a clear feeling for the essential unity of the language. The main feature distinguishing Tanaina from Ahtna, but which Tanaina shares with Ingalik, is the reduction of the vowel system from seven to four vowels a system resembling that of Yupik Eskimo, perhaps not by coincidence: Except for Lime Village population about 45 , where a very few children spoke Tanaina in , the language is moribund. The Kachemak Bay subdialect is extinct, the Kenai subdialect had two speakers, and only those well over 50 at Tyonek and Eklutna spoke the Outer or Upper Inlet dialects. The Iliamna dialect was spoken only by those over 50. By far the largest group of speakers remaining in was at Nondalton, where the youngest speakers were about 50. Relatively intense contact with Russians left over Russian loanwords in Tanaina by far the largest number in any Athapaskan language. No written literature was attempted by the Russians in Tanaina. Osgood contains interesting vocabulary from six locations. A modern orthography was established in 1910, in which a number of teaching materials and texts have been printed. Joan Tenenbaum did fieldwork in Nondalton between 1930 and 1935 and published a series of texts and a grammar of the verb. James Kari has done extensive Tanaina fieldwork since 1960, publishing several texts and a noun dictionary for all the dialects. Kari A school dictionary Wasillie and Kari has been published.

Patrick Moore (born) is a businessman, industry lobbyist, consultant and member of business think tanks and peak bodies and former president of Greenpeace Canada.

He is the third generation of a British Columbian family with a long history in forestry and fishing. Moore, was the president of the B. Holling and forest ecologist Hamish Kimmins. Greenpeace[edit] According to Greenpeace: Moore joined the committee in and, as Greenpeace co-founder Bob Hunter wrote, "Moore was quickly accepted into the inner circle on the basis of his scientific background, his reputation [as an environmental activist], and his ability to inject practical, no-nonsense insights into the discussions. In , Moore was a member of the crew of the Phyllis Cormack, a chartered fishing boat which the Committee sent across the North Pacific in order to draw attention to the US testing of a 5 megaton bomb planned for September of that year. Greenpeace was the name given to the boat for the voyage and it would be the first of the many Greenpeace protests. In June, they attended the first UN Conference on the Environment in Stockholm where they convinced New Zealand to propose a vote condemning French nuclear testing, which passed with a strong majority. During the confrontation, film footage was caught of the Soviet whaling boat firing a harpoon over the heads of Greenpeace members in a Zodiac inflatable and into the back of a female sperm whale. The Greenpeace Foundation of America since changed to Greenpeace USA , then became the major fundraising center for the expansion of Greenpeace worldwide. He inherited an organization that was deeply in debt. Not all of these offices accepted the authority of the founding organization in Canada. After efforts to settle the matter failed, the Greenpeace Foundation filed a civil lawsuit in San Francisco charging that the San Francisco group was in violation of trademark and copyright by using the Greenpeace name without permission of the Greenpeace Foundation. The lawsuit was settled at a meeting on 10 October , in the offices of lawyer David Gibbons in Vancouver. At this meeting it was agreed that Greenpeace International would be created. This meant that Greenpeace would remain a single organization rather than an amorphous collection of individual offices. McTaggart who had come to represent all the other Greenpeace groups against the Greenpeace Foundation, was named Chairman. He served for nine years as President of Greenpeace Canada, as well as six years as a Director of Greenpeace International. In , Moore was on board the Rainbow Warrior when it was bombed and sunk by the French government. Expedition photographer Fernando Pereira was killed. He commented that he had left Greenpeace because it "took a sharp turn to the political left" and "evolved into an organization of extremism and politically motivated agendas". As chair of the Sustainable Forestry Committee of the Forest Alliance he spent ten years developing the Principles of Sustainable Forestry, which were later adopted by much of the industry. Moore served for four years as Vice President of Environment for Waterfurnace International manufacturing geothermal heat pumps. In , Moore became co-chair with Christine Todd Whitman of a new industry-funded initiative, the Clean and Safe Energy Coalition, which promotes increased use of nuclear energy. In The Guardian reported on his writings for the Royal Society arguing against the theory that mankind was causing global warming , noting his advocacy for the felling of tropical rainforests and the planting of genetically engineered crops. Congress on the subject of global climate change. The fact that we had both higher temperatures and an ice age at a time when CO2 emissions were 10 times higher than they are today fundamentally contradicts the certainty that human-caused CO2 emissions are the main cause of global warming. When modern life evolved over million years ago, CO2 was more than 10 times higher than today, yet life flourished at this time. Then an Ice Age occurred million years ago when CO2 was 10 times higher than today Included is a 5: Moore told Paul Moreira that one "could drink a whole quart of it" without any harm. He is accused of having "abruptly turned his back on the environmental movement" and "being a mouthpiece for some of the very interests Greenpeace was founded to counter". One can no more trust them to tell the truth about nuclear power than about which brand of toothpaste will result in this apparently insoluble problem" was seen as forecasting his own future. Terra Bella Publishers Canada. Trees are the Answer.

Chapter 3 : Cheryl's Potlach

NA-DENE GENERAL Allen, Wayne. Athabaskan Matriliney and Trade in Canada and Alaska. M. A. thesis. McMaster University, Hamilton, ONT. Jarvenpa, Robert.

Katherine MacLean born Ken MacLeod born Tom Maddox born Stephen Marley born David Marusek born Julian May born Ged Maybury born Wil McCarthy born Jack McDevitt born Ian McDonald born Vonda McIntyre born Neil McMahon born Sean McMullen born John Meaney born Melinda Metz, author of Roswell High series: Edward Page Mitchell â€™ Kirk Mitchell born Syne Mitchell born Donald Moffitt born Elizabeth Moon born Michael Moorcock born Alan Moore born Daniel Keys Moran born Richard Morgan born Chris Moriarty born Chris Morris born Janet Morris born Grant Morrison born William Morrison, â€™ pseudonym of Joseph Samachson: James Morrow born Linda Nagata born Jayant Narlikar born Marathi: Ondrej Neff born Geoff Nelder born Ray Nelson born Yuri Nikitin in Russian born Larry Niven born Nick Nielsen possibly pseudonym: Jeff Noon born John Norman born , the "Gor" series: Lisanne Norman born Eric North pseudonym of Bernard Cronin â€™ Andre Norton â€™ pseudonym of Alice Mary Norton: Nnedi Okorafor born Jerry Oltion born John Ostrander born Jerry Ordway born Marek Oramus born Rebecca Ore born George Pal - 80 "When Worlds Collide": Alexei Panshin born Cory Panshin, born James Patterson born Stel Pavlou born Hayford Peirce born Charles Pellegrino born Lawrence Person born Steve Perry born Rog Phillips â€™ pseudonym of Roger P. Pierce â€™ also known as J. Marge Piercy born Doris Piserchia born Brian Plante born Charles Platt born Van Allen Plexico born Edgar Allan Poe â€™ Jerry Pournelle born Tim Powers born Terry Pratchett â€™ , "Discworld" series: Paul Preuss born Christopher Priest born Roberto Quaglia born William Thomas Quick born Carlos Rasch born Melanie Rawn born Robert Reed born Miha Remec born Laura Resnick born Mike Resnick born Alastair Reynolds born Christopher Rice born John Ringo born Adam Roberts born Kim Stanley Robinson born Spider Robinson born Justina Robson born Esther Rochon born Gene Roddenberry â€™ , "Star Trek": Simon Rose born Joel Rosenberg born , "Guardians of the Flame": Patrick Rothfuss born Tony Rothman born Christopher Rowley born Rudy Rucker born Kristine Kathryn Rusch born Richard Paul Russo born Eric Frank Russell â€™ Mary Doria Russell born Nick Sagan born

Chapter 4 : Ancient American Magazine: Back Issues

Spaces will separate tags. Use quotes for multi-word tags.

His research centres on issues in language documentation, description, and revitalization, with a special focus on the creation and application of permanent, accessible collections of language resources corpora. For the past twenty years, he has been involved with community-based language documentation, education, and revitalization efforts, most extensively in partnership with speakers of Plautdietsch, the traditional language of the Dutch-Russian Mennonites, and with Dene communities in Alberta and Yukon. Research interests Language documentation, descriptive linguistics, language revitalization, corpus linguistics, quantitative methods, morphology, Na-Dene languages, Plautdietsch Recent research grants SSHRC Connection Grant. Facilitating language revitalization through collaboration. Storytelling, Knowledge Sharing, and Relationship. Wilfred Laurier University Press. John Onespot and Edward Sapir: Peer-reviewed publications Cox, Christopher, Jacob M. Driedger, and Benjamin V. Illustrations of the IPA: Mennonite Plautdietsch Canadian Old Colony. Journal of the International Phonetics Association 43 2. Journal of Mennonite Studies Corpus linguistics and language documentation: In John Newman, R. Harald Baayen, and Sally Rice eds. Quantitative perspectives on syntactic variation: Probabilistic tagging of minority language data: Gries, Stefanie Wulff, and Mark Davies eds. From archival sources to revitalization resources: Computational modeling of verbs in Dene languages: From technical to teachable: Teaching morphology without templates. Evaluating Basic Oral Language Documentation methodologies. How areal are areals? Spatial reference, prototypes, and extension in Dene. Snoek, Conor and Christopher Cox. Measuring linguistic distance in Athapaskan. Invited presentations Cox, Christopher. Starlight, Bruce and Christopher Cox. Perspectives on teaching and learning Indigenous languages.

Chapter 5 : The No Nonsense Guide to Indigenous Peoples | Revolv

Patrick Moore trains back and biceps 12 weeks out from the NPC USA Championships Patrick Moore uploaded and posted 3 years ago Add a message to your video Patrick "The Truth" Moore.

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area for millennia, thriving in their homelands by hunting marine mammals and terrestrial animals, herding reindeer, and fishing the cold coastal waters. They possess a complex and detailed knowledge of Arctic animals and ecosystems, and their traditional activities link them inextricably to their histories, their contemporary cultural and economic settings, and provide a way forward for thinking about sustainable livelihoods in the future. The Arctic is not an isolated, remote part of the world. The Arctic has long been prized as a place containing rich resources, attracting explorers, whalers, sealers, fur traders, gold miners, and other adventurers in a steady stream from the 16th century onwards. Visits to the Arctic by these adventurers and sojourners, especially in the 18th, 19th, and early 20th centuries, resulted in more frequent contact between indigenous peoples and outsiders. Whalers, traders, explorers, missionaries, and other seasonal visitors brought diseases to which indigenous peoples had no immunity, as well as far-reaching social, economic, cultural, and religious changes. World War II brought increased activity in the Arctic as the region was militarized. During the Cold War, the region became a zone of hostile, tense military confrontation, with the Arctic divided into two sectors: More recently, economic developers searching for oil, gas, xxxix PREFACE gold, diamonds, and other marketable products view the Arctic as an economic and industrial frontier. Arctic lands and seas have played a significant role in the development of several nations, with colonization and settlement often taking place primarily with resource extraction in mind. Arctic resources will continue to be vital to the development of Arctic states for many decades to come, but other countries look increasingly to the northern regions for fisheries development, hydrocarbons, timber, and minerals. The United States eyes northern Canadian oil and gas, hungrily, while countries such as Japan, Korea, and the European Union EU member states constitute markets for valuable Arctic resources, such as deepwater shrimp from Greenland, Alaskan salmon, and timber from Canadian and Siberian forests. Arctic communities and regions are thus firmly tied to the global economy, while the effects and influences of globalization processes are increasingly being felt in all aspects of social, economic, and cultural life throughout the Arctic today. Such processes have their social and environmental impacts. The Arctic regions are under growing pressure from natural resource development, including that for gas, oil, timber, fish, and diamonds. The exploitation of northern resources and industrial activity both outside and within the Arctic has serious consequences for the environment, for traditional livelihoods, and for human health. Industry, resource development, pipeline construction, urbanization, changes in land use, and demographic transitions all pose threats by degrading ecosystems, destroying biodiversity and animal habitat, and infringing on indigenous lands, resource harvesting activities and traditional knowledge systems. Similarly, global environmental issues, including climate change, transboundary pollutants, and ozone depletion, have detrimental impacts on the peoples and environments of the Arctic. The indigenous peoples of the Arctic have strong views on the future of the circumpolar North and their place in it. Traditional practices of marine mammal hunting, trapping, fishing, reindeer herding, and gathering remain critically important to northern peoples, but they also wish to participate in and benefit from nonrenewable resource development. At the xl same time, they are concerned with the loss of traditional livelihoods, cultures, and languages, the negative impacts of globalization, and the threat of irreversible changes that climate change may bring. Indigenous peoples have experienced tremendous rapid social and cultural change, especially in the last few decades, yet are reasserting cultural identity and their rights. These settlements and agreements have given indigenous peoples a significant base on which to build their political and cultural identity. Other peoples have considerably less control over their lands, resources, and their lives, although the establishment of Saami parliaments in Fennoscandia has allowed the Saami limited powers to decide on issues relating to language and culture. Movements for land claims and self-government are embedded within indigenous discourses about the protection of indigenous political, cultural, and environmental interests, but they also center on rights to resources and access to the profits of resource development. The increasing political salience of environmental and conservation issues, together with the increasing articulation of indigenous rights, has led to the emergence of the Arctic as an international political region and the design of several frameworks for collaboration on the environment and sustainable development in the Arctic. Since the mids, there have been major initiatives in international cooperation on Arctic environmental and sustainable development issues. The turning point is seen by many to have come in

October when Mikhail Gorbachev, speaking in Murmansk, outlined proposals on how international cooperation in the Arctic could proceed. For many years, this speech was the most significant indication of how the Soviet Union viewed Arctic policy. PREFACE Among the most important points raised by Gorbachev was the need to establish the Arctic as a zone of peace, the utilization of the resources of the Arctic, scientific activity, and environmental protection. Also in , regional governments in the Arctic established the Northern Forum, which has a remit to focus on economic development, and the Canadian government announced plans to set up an Arctic Council that would draw its membership from the eight Arctic rim countries. The Arctic Council was inaugurated in Ottawa on September 19, , a mandate to take cooperation on Arctic issues beyond the environment. The Arctic Council was established to provide a high-level regional forum for sustainable development, mandated to address all three of its main pillars: This is a unique forum for a unique region: Major reports with policy recommendations have been produced, notably on the extent of Arctic pollution and the impact of climate change, drawing global attention to the state of the Arctic environment and the situations of its peoples. The Arctic Council allows for unprecedented dialogue and collaboration among scientists, policy planners, Arctic residents, and political-level decision-makers. Out of this dialogue, and out of the Arctic, possibilities are emerging for a critical rethinking and reassessment of the concept of sustainability and the development of new approaches to biodiversity conservation, not only for the Arctic but for the entire globe. A Region of Diversity There are many definitions of the Arctic, some of which are discussed in a separate entry in this encyclopedia see Arctic: No one way of defining the Arctic is satisfactory for all purposes, and more often than not a practical definition becomes necessary in research projects, reports, assessments, scientific monographs, and university and college courses in order to determine and delimit what physical, ecological, political, social, and cultural processes are to be covered. The Encyclopedia of the Arctic does not impose a single definition on contributors. To do so would detract from an understanding of the diversity of this complex, and a vast part of the globe, in all its environmental, cultural, political, historical, and economic aspects. Contributors to the encyclopedia have been encouraged to follow the conventions of their respective disciplines and perspectives. Various definitions illuminate the fact that understandings of the Arctic are, in part, based on particular scientific, political, and disciplinary concerns, and that specific definitional criteria are far too restrictive and cannot always be applied across disciplines. For example, while natural scientists most commonly draw boundaries based on climate, mean monthly temperature, the extent of sea ice, the dominance of tundra vegetation, the southern extent of permafrost, the northernmost treeline, or the Arctic Circle, social and political scientists may be thinking in terms of culture areas or geopolitical boundaries. The extent of the Arctic is, in a sense, totally dependent on its definition. Rather than resulting in a confused definition of the Arctic, the material presented in the Encyclopedia of the Arctic demonstrates the beauty, power, and incredible diversity of the northern regions of the globe. The book is not only an up-to-date interdisciplinary work of reference for all those involved in teaching or researching Arctic issues, but a fascinating and comprehensive resource for residents of the Arctic, and all those concerned with global environmental issues, sustainability, science, and human interactions with the environment. A Collaborative Project A project of this magnitude, dealing as it does with an enormous region, must have a starting point. This starting point was an initial A-Z headword list drawn up by the editors and the Advisory Board. We aimed to be as comprehensive and wide as possible, although we recognized that many gaps remained in the first list. We then sent out the headword list to hundreds of individuals and dozens of research institutes, university departments, and organizations that focus on Arctic issues, together with letters of invitation to contribute entries to the encyclopedia. The hope was that people would not only respond with offers to write entries, but would also comment upon and criticize the A-Z list of entries. We received countless suggestions for improving the content, many from people who live and work in the Arctic as well as from people living in more southerly climes. As a result, the list of entries has been continuously revised, with new entries being added almost up to publication. The encyclopedia has thus taken shape as a result of this process. Yet, even in three volumes, it is impossible to cover every topic, or to include entries on every town and political figure, every aspect of ecology and environmental change, or every river, mountain range, or aspect of human culture.

Chapter 6 : DENE - Definition and synonyms of dene in the English dictionary

Cheryl's Potlach, English and Carrier. Side A: English reading of Cheryl's potlach read by Carmen Moore. Side B: Carrier reading of Cheryl's potlach read by Dorothy Patrick.

Chapter 7 : Dorthia Downs | Revolv

"Aboriginal Peoples of Canada: A Short Introduction provides the first comprehensive overview of Canada's First Nations peoples. Drawn from the highly successful Encyclopedia of Canada's Peoples, it offers extensive coverage of the Algonquians / Eastern Woodlands, Algonquians / Plains, Algonquians / Subarctic, Inuit, Iroquoians, Ktunaxa, Metis, Na-Dene, Salish, Siouans, Tsimshian, and.

Chapter 8 : Library Resource Finder: Table of Contents for: Aboriginal peoples of Canada : a short i

«Na-Dene» Na-Dene is a Native American language family which includes at least the Athabaskan languages, Eyak, and Tlingit languages. An old inclusion of Haida is.

Chapter 9 : Greenpeace Statement On Patrick Moore

Dr Patrick Moore brings us his thoughts on the subject of climate Change at The Ninth International Conference on Climate Change in Las Vegas, USA, on the 8t.