



# L O O N

*Memory, Meaning, and Reality  
in a Northern Dene Community*

Henry S. Sharp

# Loon Memory Meaning And Reality In A Northern Dene Community

**Thomas McIlwraith**



## **Loon Memory Meaning And Reality In A Northern Dene Community:**

**Loon** Henry S. Sharp, 2004-01-01 In an unforgettable journey through the symbolic universe and daily life of the Chipewyan of Mission his work uses the context and meaning of the loon encounter to show how spirits are an actual and almost omnipresent aspect of life

**Dogs in the North** Robert J. Losey, Robert P. Wishart, Jan Peter Laurens  
Loovers, 2018-06-13 Dogs in the North offers an interdisciplinary in depth consideration of the multiple roles that dogs have played in the North Spanning the deep history of humans and dogs in the North the volume examines a variety of contexts in North America and Eurasia The case studies build on archaeological ethnohistorical ethnographic and anthropological research to illuminate the diversity and similarities in canine human relationships across this vast region The book sheds additional light on how dogs figure in the story of domestication and how they have participated in partnerships with people across time With contributions from a wide selection of authors Dogs in the North is aimed at students and scholars of anthropology archaeology and history as well as all those with interests in human animal studies and northern societies

Respect and Responsibility in Pacific Coast Indigenous Nations E. N. Anderson, Raymond Pierotti, 2022-10-12 This book examines ways of conserving managing and interacting with plant and animal resources by Native American cultural groups of the Pacific Coast of North America from Alaska to California These practices helped them maintain and restore ecological balance for thousands of years Building upon the authors and others previous works the book brings in perspectives from ethnography and marine evolutionary ecology The core of the book consists of Native American testimony myths tales speeches and other texts which are treated from an ecological viewpoint The focus on animals and in depth research on stories especially early recordings of texts set this book apart The book is divided into two parts covering the Northwest Coast and California It then follows the division in lifestyle between groups dependent largely on fish and largely on seed crops It discusses how the survival of these cultures functions in the contemporary world as First Nations demand

recognition and restoration of their ancestral rights and resource management practices *Hunting Caribou* Henry S.

Sharp, Karyn Sharp, 2015-06-01 Participant ethnography of the subsistence hunting practices of a band of Denesuline in the Northwestern Territories

**Before the Roads, Before the Mines** Robert Jarvenpa, *Philosophies of Place* Peter D.

Hershock, Roger T. Ames, 2019-06-30 Humanity takes up space Human beings like many other species also transform spaces What is perhaps uniquely human is the disposition to qualitatively transform spaces into places that are charged with distinctive kinds of intergenerational significance There is a profound felt difference between a house as domestic space and a home as familial place or between the summit of a mountain one has climbed for the first time and the same rock pinnacle celebrated in ancestral narratives Contemporary philosophical uses of the word place often pivot on the distinction between space and place formalized by geographer philosopher Yi fu Tuan who suggested that places incorporate the experiences and aspirations of a people over the course of their moral and aesthetic engagement with sites and locations While spaces afford

possibilities for different kinds of presence physical emotional cognitive dramatic spiritual places emerge as different ways of being present fuse over time and saturate a locale with distinctively collaborative patterns of significance This approach to issues of place however is emblematic of what Edward S Casey has argued are convictions about the primacy of absolute space and time that evolved along with the progressive dominance of the scientific imagination and modern imaginations of the universal The recent reappearance of place in Western philosophy represents a turn away from abstract and a priori reasoning and back toward phenomenal experience and the primacy of embodied and emplaced intelligence Places are enacted through the sustainably shared practices of mutually responsive and mutually vulnerable agents and are as numerous in kind as we are divergent in the patterns of values and intentions The contributors to this volume draw on resources from Asian European and North American traditions of thought to engage in intercultural reflection on the significance of place in philosophy and of the place of philosophy itself in the cultural social economic and political domains of contemporary life The conversation of place that results explores the meaning of intercultural philosophy the critical interplay of place and personal identity the meaning of appropriate emplacement the shared place of politics and religion and the nature of the emotionally emplaced body

**Handbook of Indigenous Religion(s)** Greg Johnson, Siv Ellen

Kraft, 2017-06-06 Extremely distant and distinct indigenous communities have over recent decades become more like themselves and more like each other a paradox prevalent globally but inadequately explained by established analytical frames particularly with regard to religion Addressing this rich and unfolding context the Handbook of Indigenous Religion s engages a wide variety of locations and perspectives Drawing upon the efforts of a diverse group of scholars working at the intersection of indigenous studies and religious studies this volume includes a programmatic introduction that argues for new ways of conceptualizing the field of indigenous religion s numerous case study based examples and an Afterword by Thomas Tweed

**Transforming Ethnohistories**

Sebastian Felix Braun, 2013-08-26

Anthropologists need history to understand how the past has shaped the present Historians need anthropology to help them interpret the past Where anthropologists and historians needs intersect is ethnohistory The contributors to this volume have been inspired in large part by the teaching and writing of distinguished ethnohistorian Raymond J DeMallie whose exemplary combination of ethnographic and archival research demonstrates the ways anthropology and history can work together to create an understanding of the past and the present Transforming Ethnohistories comprises ten new avenues of ethnohistorical research ranging in topic from fiddling performances to environmental disturbance and spanning places from North Carolina to the Yukon The authors seek to understand communities by finding and interpreting their stories in a variety of different texts some of which lie outside academic understanding and research methodology It is exactly those stories conventionally labeled myths or oral tradition that ethnohistorians demand we pay attention to Although historians cannot see or talk to their informants as anthropologists do both anthropologists and historians can listen to oral histories and written documents for the essential stories they contain

The essays assembled here use DeMallie's approach to contribute to the history and anthropology of Native North America and address issues of literary criticism and contexts sociolinguistics performance theory identity and historical change historical and anthropological methods and theory and the interpretation of histories cultures and stories Debates over the legitimacy of ethnohistory as a specialization have led some scholars to declare its decline This volume shows ethnohistory to be alive and well and continuing to attract young scholars

**Settlers on the Edge** Niobe Thompson, 2009-01-01 Based on extensive research in the Arctic Russian region of Chukotka *Settlers on the Edge* is the first English language account of settler life anywhere in the circumpolar north to appear since Robert Paine's *The White Arctic* 1977 and the first to explore the experiences of Soviet era migrants to the far north Niobe Thompson describes the remarkable transformation of a population once dedicated to establishing colonial power on a northern frontier into a rooted community of locals now resisting a renewed colonial project He also provides unique insights into the future of identity politics in the Arctic the role of resource capital and the oligarchs in the Russian provinces and the fundamental human questions of belonging and transience

*'We Are Still Didene'* Thomas McIlwraith, 2012-10-15 Detailing the history of the aboriginal village of Iskut British Columbia over the past 100 years *We Are Still Didene* examines the community's transition from subsistence hunting to wage work in trapping guiding construction and service jobs Using naturally occurring extended transcripts of stories told by the group's hunters Thomas McIlwraith explores how Iskut hunting culture and the memories that the Iskut share have been maintained orally McIlwraith demonstrates the ways in which these stories challenge the idealized images of Aboriginals that underlie state sponsored traditional ecological knowledge TEK studies McIlwraith instead illuminates how these narratives are connected to the Iskut Village's complex relationships with resource extraction companies and the province of British Columbia as well as their interactions with animals and the environment

**Living with Koryak Traditions** Alexander D. King, 2011 An examination of the globalization of culture and the invention of tradition and what it means to modern Koryak people living in post Soviet Siberia

**Mourning Nature** Ashlee Cunsolo, Karen Landman, 2017-05-17 We are facing unprecedented environmental challenges including global climate change large scale industrial development rapidly increasing species extinction ocean acidification and deforestation challenges that require new vocabularies and new ways to express grief and sorrow over the disappearance degradation and loss of nature Seeking to redress the silence around ecologically based anxiety in academic and public domains and to extend the concepts of sadness anger and loss *Mourning Nature* creates a lexicon for the recognition and expression of emotions related to environmental degradation Exploring the ways in which grief is experienced in numerous contexts this groundbreaking collection draws on classical philosophical artistic and poetic elements to explain environmental melancholia Understanding that it is not just how we mourn but what we mourn that defines us the authors introduce new perspectives on conservation sustainability and our relationships with nature An ecological elegy for a time of climatic and environmental upheaval

Mourning Nature challenges readers to turn devastating events into an opportunity for positive change Contributors include Glenn Albrecht Murdoch University retired Jessica Marion Barr Trent University Sebastian Braun University of North Dakota Ashlee Cunsolo Labrador Institute of Memorial University Amanda Di Battista York University Franklin Ginn University of Edinburgh Bernie Krause soundscape ecologist author and independent scholar Lisa Kretz University of Evansville Karen Landman University of Guelph Patrick Lane Poet Andrew Mark independent scholar Nancy Menning Ithaca College John Charles Ryan University of New England Catriona Sandilands York University and Helen Whale independent scholar

**Being and Place among the Tlingit** Thomas F. Thornton, 2011-07-01 In *Being and Place among the Tlingit* anthropologist Thomas F. Thornton examines the concept of place in the language social structure economy and ritual of southeast Alaska's Tlingit Indians Place signifies not only a specific geographical location but also reveals the ways in which individuals and social groups define themselves The notion of place consists of three dimensions space time and experience which are culturally and environmentally structured Thornton examines each in detail to show how individual and collective Tlingit notions of place being and identity are formed As he observes despite cultural and environmental changes over time particularly in the post contact era since the late eighteenth century Tlingits continue to bind themselves and their culture to places and landscapes in distinctive ways He offers insight into how Tlingits in particular and humans in general conceptualize their relationship to the lands they inhabit arguing for a study of place that considers all aspects of human interaction with landscape In *Tlingit* it is difficult even to introduce oneself without referencing places in Lingit Aani Tlingit Country Geographic references are embedded in personal names clan names house names and most obviously in k waan names which define regions of dwelling To say one is Sheet ka K waan defines one as a member of the Tlingit community that inhabits Sheet ka Sitka *Being and Place among the Tlingit* makes a substantive contribution to the literature on the Tlingit the Northwest Coast cultural area Native American and indigenous studies and to the growing social scientific and humanistic literature on space place and landscape

**Trail of Story, Traveller's Path** Leslie Main Johnson, 2010 This sensitive examination of the meanings of landscape draws on the author's rich experience with diverse environments and peoples the Gitksan and Witsuwit'en of northwestern British Columbia the Kaska Dena of the southern Yukon and the Gwich'in of the Mackenzie Delta Johnson maintains that the ways people understand and act upon land have wide implications shaping cultures and ways of life determining identity and polity and creating and maintaining environmental relationships and economies Her emphasis on landscape and ways of knowing the land provides a particular take on ecological relationships of First Peoples to land

**Hunters, Predators and Prey** Frédéric Laugrand, Jarich Oosten, 2014-10-01 Inuit hunting traditions are rich in perceptions practices and stories relating to animals and human beings The authors examine key figures such as the raven an animal that has a central place in Inuit culture as a creator and a trickster and qupirruit a category consisting of insects and other small life forms After these non social and inedible animals they discuss the dog the companion of the

hunter and the fellow hunter the bear considered to resemble a human being A discussion of the renewal of whale hunting accompanies the chapters about animals considered prey par excellence the caribou the seals and the whale symbol of the whole By giving precedence to Inuit categories such as inua owner and tarniq shade over European concepts such as spirit and soul the book compares and contrasts human beings and animals to provide a better understanding of human animal relationships in a hunting society

**The Oxford Handbook of Religion and Science** Philip Clayton, Zachary Simpson, 2006 The field of science and religion is exploding in popularity among both academics and the reading public This is a comprehensive and authoritative introduction to the debate written by the leading experts yet accessible to the general reader

**Sovereignty's Entailments** Paul Nadasdy, 2017-01-01 Based on over five years of ethnographic research carried out in the southwest Yukon Sovereignty's Entailments is a close ethnographic analysis of everyday practices of state formation in a society whose members do not take for granted the cultural entailments of sovereignty

**Caring for Place** E N Anderson, 2016-07 Marshalling decades of research on cultures across several continents E N Anderson a leading writer and scholar in human ecology and anthropology shows how practicing environmental sustainability depends primarily on social and emotional engagements

**The Social Lives of Land** Michael Goldman, Nancy Lee Peluso, Wendy Wolford, 2024-06-15 From the shaping of new homelands in the Cherokee Nation to the export of sand from Cambodia to shore up urban expansion in Singapore The Social Lives of Land reveals the dynamics of contemporary social and political change The editors of this volume bring together contributions from across multiple disciplines and geographic locations The contributions showcase novel theoretical and empirical insights analyzing how people are living on with and from their land From Mozambique to India Indonesia Ecuador and the colonial United States the scholars in this collection uncover histories and retell stories with a focus on the lived experiences of rural and urban land dispossession and repossession Contributors Kati Ivarez Clint Carroll Flora Lu Richard Mbunda Gregg Mitman Paul Nadasdy Robert Nichols Andrew Ofstehage Laura Schoenberger Kirsteen Shields Emmanuel Sulle Erik Swyngedouw Gabriela Valdivia Katherine Verdery Callum Ward Ciara Wirth Emmanuel King Urey Yarkpawolo

**Report of an Inquiry into an Injustice** Peter Kulchyski, 2018-03-16 A Report of an Inquiry into an Injustice chronicles Peter Kulchyski's experiences with the Begade Shutagot ine a small community of a few hundred people living in and around Tulita formerly Fort Norman on the Mackenzie River in the heart of Canada's Northwest Territories Despite their formal objections and boycott of the agreement the band and their lands were included in the Sahtu Treaty a modern comprehensive land claims agreement negotiated between the Government of Canada and the Sahtu Tribal Council representing Dene and Metis peoples of the region While both Treaty 11 1921 and the Sahtu Treaty 1994 purport to extinguish Begade Shutagot ine Aboriginal title oral history and documented attempts to exclude themselves from treaty strongly challenge the validity of that extinguishment Structured as a series of briefs to an inquiry into the Begade Shutagot ine's claim this manuscript documents the negotiation and implementation of the Sahtu Treaty and amasses

evidence of historical and continued presence and land use to make eminently clear that the Begade Shutagot ine are the continued owners of the land by law they have not extinguished title to their traditional territories they continue to exercise their customs practices and traditions on those territories and they have a fundamental right to be consulted on and refuse or be compensated for development projects on those territories Kulchyski bears eloquent witness to the Begade Shutagot ine people s two decade struggle for land rights which have been blatantly ignored by federal and territorial authorities for too long



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