ACKNOWLEDGEMENTS

I would first like to thank my teachers, the Elders and others from whom I learned about the land, and my colleagues and collaborators at various phases of the research presented here. I also owe a deep debt to my various funders, the Social Science and Humanities Research Council of Canada, the Canadian Circumpolar Institute, the Athabasca Research Fund, the Jacobs Foundation, the Gitksan-Wet'suwet'en Education Society, the Kyah Wiget Education Society, the Gwich'in Renewable Resource Board, and the Canadian Institute of Health Research (Christopher Fletcher, PI, for the Sahtú research). I would like to acknowledge the diverse indigenous and local organizations I have worked with or for over the years: The Gitksan-Wet'suwet'en Traditional Medicine Project of the Gitksan-Wet'suwet'en Education Society, the Gitksan-Wet'suwet'en Tribal Council, the Kyah Wiget Education Society, the Kaska Tribal Council, the Liard First Nation, the Gwich'in Social and Cultural Institute, the Gwich'in Language Centre, the Gwich'in Renewable Resource Board, and various local organizations in Deline (the Deline band, the Sahtu Lands, and Resources Board).

My teachers and collaborators in the communities are too numerous list, but there are a few individuals I would like to mention who were very important in my journey. Among my community teachers, I would particularly like to acknowledge the late Olive Ryan (Gwans), Art Mathews Jr. (Dinim Gyet), the late Ray Morgan (Ksuu), the late Peter Muldoe (Gitluudahl), the late Pat Namox (Wah'tah'kwets), the late Lucy Namox (Goohlat), the late Elsie Tait, Alfred Joseph (Gisde we), Dan Michell, the late Madeline Alfred (Dzee), the late Alfred Mitchell, the late Sarah Tait (Wihalaite), Mary Teya, the late William Teya, Bertha Frances, Alestine Andre, Mida Donnessey, Alice Brodhagen, Leda Jules, and May Broadhagen. I would like to acknowledge the following colleagues and collaborators in the communities: Beverley Anderson, Darleen Vegh, Art Loring, Bernice Neyelle and Camilla Tutcho, Linda McDonald, Frances Carlick, Bobbie-Jo Greenland, Marie-Annick Elie, and Alestine Andre; and my colleagues Patrick Moore, Sharon Hargus, Ingrid Kritsch, Robert Wishart, Sheila Greer, Scott Trusler, Kenneth Rabnett, Allen Gottesfeld, Marni Amirault, and Christopher Fletcher for their help and insights. Mere Roberts, Maori biologist and colleague, provided insight into traditional knowledge of land in Aotearoa/New Zealand, which helped me to gain perspective on Indigenous Knowledge, and on what I knew from North America. I owe a deep debt of gratitude to two of my mentors, Eugene Anderson and Nancy Turner, for starting me on this journey and continuing

to inspire and encourage me. Kat Anderson, the late Henry T. Lewis, Fikret Berkes, and Harvey Feit have also been sources of inspiration and insight. I want to express appreciation for the insightful comments of my two anonymous reviewers. Any errors which remain are my own responsibility. Lastly, I would like to thank my partner Glenn Eilers for his patience and support as I have struggled with the process of writing, and my daughter Rose for her patience and support during the earlier parts of my on-going research.