

# Notes

## Notes to Preface

1. Browne's work is important for its consideration of media and peoples in several parts of the world, government policies, and important outcomes, such as helping to revive Indigenous languages. He visited media organizations and some of the prime movers (e.g., in Sámi and Mohawk radio). He misses the centrality of Canada in the global picture, having focused on Mohawk communities and briefly noted policy developments, but not the scope and widening influence of Indigenous northern broadcasting, particularly TVNC (Browne 1996: 44). Most surprisingly, he refers to first peoples in Canada as "Native Americans" (Browne 1996: 5), implying that Canada is an extension of the United States and leaving First Nations people, Métis, and Inuit out in the cold.

## Notes to Acknowledgements

1. His surname has been spelled in two ways, as Whiteye and White Eye.

## Notes to Chapter 2

1. The origins of wireless radio transmission remain contentious. One version is that wireless radio transmission began with a broadcast of hymns sung by the Canadian inventor, Reginald Fessenden, on Christmas Eve, 1906, sent by radio from Massachusetts to Scotland (CBC Digital Archives 1979). However, Fessenden's first broadcast had been earlier, on 23 December 1900, when he sent a wireless telegraph message between two towers near Washington, DC. Fessenden is often upstaged by the better-known Ital-

ian inventor, Guglielmo Marconi, who “claimed to have sent an even earlier wireless telegraph in 1895.” In 1979, the Canadian Broadcasting Corporation televised a debate about the claims and history of the two inventors (CBC Digital Archives 1979).

2. This piece was distributed and discussed at the Fourth Cinema Workshop, Leeds School of English, Humanities Research Institute, University of Leeds, England, at which I was privileged to speak, along with the featured filmmakers, Barry Barclay (Māori, Aotearoa/New Zealand) and Jeff Bear (Maliseet, Canada), 24 October 2005.

## Notes to Filmography

1. My knowledge of the “case” depicted in “The Story of Joe and Elise” is personal as well as professional. Elise was originally to have co-authored the study of Inuit naming that I ended up completing after her death (published in 2007 as *Names and Nunavut: Culture and Identity in the Canadian Arctic*, New York and Oxford: Berghahn Books, and in a brief, earlier version as *Names, Numbers and Northern Policy*, Halifax: Fernwood). Her loss is still keenly felt in Nunavut, in Pauktuutit, (Inuit Women’s Association) and among Inuit across Canada.