

ultimately indicating the way that the Hopi have influenced his work through publication citations.

In their preface, Ferguson and Colwell write that the book aspires to be a case study that illustrates how a program of inclusiveness and empowerment can provide “important new methodological and theoretical frameworks for anthropology while serving a Native community’s needs and reflecting its values” (xiii). They have succeeded.

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A Land Not Forgotten: Indigenous Food Security and Land-Based Practices in Northern Ontario. Edited by Michael A. Robidoux and Courtney W. Mason. Winnipeg: University of Manitoba Press, 2017. 184 pages. \$31.95 paper; CND \$70 electronic.

Food insecurity is a critical issue in many North American communities and poses a particular problem in Canada’s Near North, where indigenous residents’ traditional relations with the land have been disrupted by colonialism, and inclusion in and exclusion from ongoing government programs and policies. The edited volume, *A Land Not Forgotten*, collects research into indigenous food security and land-based practices by Indigenous Health Research Group (IHRG, located primarily at the University of Ottawa), work carried out in partnership with communities of the Nishnawbe Aski Nation (NAN) north of Lake Superior in Northeastern Ontario, Canada.

The territories of the NAN encompass approximately forty First Nation communities. In this project, the Ojibwa, Oji-Cree, and Cree peoples of Sandy Lake First Nation, Wapakeka, Kasabonika Lake, Wawakapewin, and Moose Cree First Nation worked with the IHRG to implement and evaluate targeted, evidence-based approaches to chronic disease prevention, particularly through collaborative development of strategies to address long-term food insecurity. This work was funded through a series of grants including key money from the Canadian Partnership Against Cancer’s Coalitions Linking Science and Action for Prevention (CLASP) program. As the editors of this volume and leaders of the IHRG project, Robidoux and Mason note that the collaborative model they created with their indigenous partners “to develop land-based programs they [indigenous partners] believed would best serve their needs” has become the “driving force” of the research group and the basis of new relationships with indigenous communities and nations throughout Canada (9).

This volume provides a multidisciplinary overview of the indigenous food security work of the NAN people and the IHRG, profiled in five chapters and framed with an integrative introduction and a conclusion. The work as a whole is introduced in the prologue by Wawakapewin Elder Simon Frogg, a project participant who shares stories and teachings. Frogg emphasizes that “all the ceremonies and everything that our people used to do is reintroduced for the future generations of our people. . . .

The very important thing about all of this is that we cannot abandon our cultural life, especially our life related to the land and its resources" (xvi).

From that starting point, the book includes an introduction entitled "Food Security in Rural Indigenous Communities"; a first chapter entitled "What Happened To Indigenous Food Security? Imposed Political, Economic, Socio-Ecological, and Cultural Systems Changes," in which authors Joseph LeBlanc and Kristin Burnett provide an overview of colonial interference with indigenous foodways; and François Haman, et al.'s chapter, "Understanding the Legacy of Colonial Contact from a Physiological Perspective: Nutrition Transitions and the Rise of Dietary Disease in Northern Indigenous Peoples."

The most nuanced and complex examinations of the land-based food practices engaged in this project appear in the later chapters of this book. In "Collaborative Responses to Rebuilding a Local Food Autonomy in Three Indigenous Communities in Northwestern Ontario," Robidoux connects the collaborative practices of hunting, fishing, building community gardens, and preparing traditional foods with community health and addictions. He discusses specific activities, evaluates their success, and provides clear details including stories and images. Streit and Mason's "Traversing the Terrain of Indigenous Land-Based Education: Connecting Theory to Program Implementation" explores the possibilities of creating decolonizing practices of indigenous land-based education through Minookum, a food-gathering festival and intimate cultural camp. They provide nuanced historical context, including consideration of the implications of residential schooling for educational work; engage in personal storytelling about their experiences of Minookum at Wawakapewin First Nation; and discuss their work developing a curriculum for indigenous students in Ontario based upon Minookum. Gaudet's "Pimatisiwin: Women, Wellness, and Land-Based Practices for Omushkego Youth" evocatively narrates the land-based education work of women, youth, and elders of the Omushkego (Moose Cree First Nation), demonstrating and carefully examining the diverse strategies that the Omushkego people practice to "reclaim their cultural continuance" (142). Gaudet argues for the importance of going back to the land, reestablishing the traditional authority of women, and building long-term investment as ways to rebuild communities to sustain the well-being of young people. In their conclusion, "Restoring Local Food Systems: A Call to Action," Robidoux and Mason argue that it is well past time to move beyond academic research and expert panels to focus on practicing solutions.

Overall, this is a fascinating volume profiling complex, community-based interdisciplinary scholarship. The book is unique in focusing on work in different specific communities and taking diverse interdisciplinary approaches, yet all of the contributors are united in their participation in the larger collaboration of the IHRG and its partnerships. This results in a strong, integrated conversational thread, where it is clear that the book's various authors are meaningfully engaged with one another as a part of their work and their writing. The indigenous leaders and collaborators from within the partner communities who have made tremendous contributions to the project are well-profiled, even though these people (other than Simon Frogg) are not authors. That said, the book itself remains a more traditional scholarly volume. The writing

project is not itself collaborative in a way that builds upon the collaborative leadership and planning clearly created in the projects discussed, or even in all the ways invoked in Simon Frogg's prologue. Perhaps this work is still to come in the future.

Enacting meaningful practices to successfully address food, health, and culture in relationship with one another, and for the long term, are particular challenges in remote northern communities. While the people profiled in *A Land Not Forgotten* echo the values of food actionists such as Heid E. Erdrich in her Anishinabe cookbook *Original Local*, and reflect the commitments to land-based food practice demonstrated by the far-northern Dene profiled recently by scholar David Walsh, the challenges these Ojibwe, Cree, and Oji-Cree people face are particular to the near northern context of their lands and territories. Robidoux and Mason's volume is an important scholarly addition to the larger conversation about indigenous food and food security, both because it illuminates that particular context and because it demonstrates the tremendous theoretical and practical possibility of interdisciplinary indigenous community engagement. *A Land Not Forgotten* engages the key practices and ideas involved in a series of interrelated indigenous food-security projects and weaves them into a multidisciplinary series of scholarly analyses that will be relevant to readers across a number of related scholarly and practical fields. The volume also clearly demonstrates the many ways in which indigenous community-based collaborative work crosses scholarly boundaries and challenges colonial frameworks.

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Officially Indian: Symbols That Define the United States. By Cécile R. Ganteaume. Foreword by Colin G. Calloway, afterword by Paul Chaat Smith. Washington, DC: National Museum of the American Indian, Smithsonian Institution, 2017. 192 pages. \$28.00 cloth.

Symbols of and about American Indians are pervasive in contemporary American life. In fact, they are so ubiquitous that most people do not even think about them, their origins, or their changing meanings over time. There are the street and mountain names that harken back to the knowing of places by a region's original inhabitants; use of tribal names on military weapons; the innumerable images in art, cartoons, films, advertisements, and sports logos; and the celebration of harvest festivals transformed into a national holiday. While some depictions are based on visualizations of reality, others are imagined possibilities that reflect how their makers want American Indians to be, not how they are. The study of such symbolic representations within changing sociocultural frameworks has had a long and rich history in anthropology, history, psychology, and indigenous studies. The same is true for the study of how stereotypes inform identity politics and social marginalization in a multiethnic society.