

Footprints of Hopi History: Hopihiniwtiput Kuveni'at. Edited by Leigh J. Kuwanwisiwma, T. J. Ferguson, and Chip Colwell. Tucson: University of Arizona Press, 2018. 288 pages. \$60.00 cloth and electronic.

This volume derives from a symposium held to honor Leigh Kuwanwisiwma's contributions to anthropology at the 78th Annual Meeting of the Society for American Archaeology in 2013. Editors Chip Colwell and T. J. Ferguson have previously provided views of programmatic approaches to involving communities in archaeological research, including *Collaboration in Archaeological Practice: Engaging Descendant Communities* (2007) and *History Is in the Land: Multivocal Tribal Traditions in Arizona's San Pedro Valley* (2006). The title derives from the Hopi conception that archaeological sites are the "footprints" their ancestors left as they migrated across the landscape. The editors have long-term involvement with the Hopi Cultural Preservation Office—Kuwanwisiwma since its inception in 1989, Ferguson since 1991, and Colwell since 2002—and they bring this long-term knowledge to bear. In fourteen chapters examining topics that range from archaeology to zoology, including plant genetics, the volume traces the ways in which the Hopi Cultural Preservation Office (CPO) and the Hopi Cultural Resources Advisory Task Team (CRATT) have influenced cultural resource management, not only on the Hopi Reservation of north-east Arizona, but nationwide.

I use *the Hopi* as a term of convenience: the term is bandied about by anthropologists and archaeologists, but as the authors of chapter 4 note, considering "Hopi" as a single group rather than "the various subcategories within this group, such as clans, religious societies, and autonomous villages" presents difficulties (68). This problem plays out beyond mere academic concerns, since "the Hopi" tribal government is asked to speak for these subcategories in consultation with federal agencies, an issue the HCP and CRATT has made known to those who will listen.

Kuwanwisiwma's chapter opens the book. Based on interviews conducted by Ferguson in 2014 and edited by Colwell, it offers a personal history of the Hopi Cultural Preservation Office, as well as the ideals that have guided Kuwanwisiwma: "to uphold the Hopi philosophy of unity, reciprocity, cooperation, industriousness, respectfulness, and most importantly, humility" (5). He notes that the Hopi "are in the driver's seat in controlling research" (12) by embracing "both the traditions of the Hopi ancestors and the need to have our culture documented in different ways" (14). Colwell and Stewart B. Koyiyumptewa discuss the impact of the involvement of many different tribal members in the fieldwork and research. The participants provide information to the researcher about ancestral locations and ancestral history, but also disseminate information to their families and acquaintances, thereby alleviating any ideas of secrecy or hoarding of information on the part of academic researchers.

The other chapters provide information on a broad array of issues. Michael Yeatts's chapter on Hopi involvement with research projects as part of the adaptive management plan of Öngtupqa (the Grand Canyon) provides insights into "the ongoing relationship between the Grand Canyon and the Hopi" (48). A chapter by Saul L. Hedquist, Maren P. Hopkins, Koyiyumptewa, Lee Wayne Lomayestewa, and Ferguson

examines the ways that the Hopi use place names and oral traditions to incorporate meaning into the Hopi landscape, but note that there is no single history, since the interactions with the land are shaped by “lived experience; gender; and village, clan, and society membership” (52). Wesley Bernardini’s chapter reflects on “the epistemology that enables HCPO advisors to interpret landscapes far removed in time and space from contemporary Hopi villages” (74) and uses a case study of Patki (Water) Clan migrations as an aid in investigating “the evolution of social landscapes in the archaeological record and in traditional knowledge” (87).

E. Charles Adams’s discussion of the Homolovi Research Program is as much a personal story of his journey with the Hopi people across his time of involvement with the Hopi, and his experience with Kuwanwisiwma, who taught him about “the source and purpose of Hopi knowledge, theories about relationships between people of the past and present, ceremonies in the Third World and this world, and the essential need to maintain balance in and among all domains of human existence” (100). Patrick D. Lyons’s discussion of the Davis Ranch Site provides an archaeological history to situate a discussion of its relationship to the Hopi. He uses the Hopi to frame the chapter—at the beginning and at the end—as an explanation of the way that the San Pedro Ethnohistory project defined the Davis Ranch Site as a “Hopi footprint” (116), concluding that the appearance of kivas in southern Arizona was evidence of Hopi migrations, and that the similarities of pottery was also supportive of such conclusions.

Kelley Hayes-Gilpin and Dennis Gilpin look at how various groups have “become Hopi” over time, and use the archaeological and historical information about three specific ancestral Hopi sites. They do note, however, that “Becoming Hopi is not only about people with different migration histories joining to build shared communities, learning to speak a common language, or becoming a federally recognized tribe . . . *Hopi* is a set of values to which people aspire: humility, hard work by hand, generosity, living in balance and harmony, and respect for others” (134).

Laurie D. Webster’s chapter focuses on Hopi traditional textiles as expressions of Hopi history and her use of them in documenting cultural affiliation between the Hopi and the Salado and Hohokam archaeological cultures of southern Arizona; Mark D. Varien, Shirley Powell, and Kuwanwisiwma’s chapter on the genetic diversity of Hopi corn illustrates the utility of collaborative projects to use science “not to create new knowledge . . . [but] to create knowledge that was consistent with [tribal] mandate” (174); Joëlle Clark and George Gumerman discuss Hopi cultural preservation through their “Hopi Footprints” educational initiative; Thomas E. Sheridan writes about the “tyranny of the documentary record” as it relates to oral history, and drawing attention to the “tragedy of Hopi historicide—a century of dismissal and neglect [of Hopi oral traditions] by anthropologists and historians” (210). Gregson Schachner’s work examining “intellectual genealogies” (who teaches whom and who learns from whom) notes the importance of “understanding the modern sociopolitical context of archaeology” (224). Finally, Peter M. Whiteley offers a discussion of the “influence of Native thought on the development of anthropological explanation” (230) and the way that “when Native knowledge is recognized in research, it often gets compartmentalized as the ‘cultural perspective,’ as distinct from scientific explanation” (233),

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.

Joe Watkins

The ACE Consultants

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. . . .