

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.

Generally, scholars have concentrated on the effect that overgeneralized and reductionist cultural schema about American Indians have had on the groups depicted as an imagined “other.”

Some scholars, including myself, have analyzed how and why culture, ethnicity, and heritage have been used to mark groups of people as distinctive from the image-makers and how images have reflected bipolar social values as justification for internal colonialism. Such analyses also concentrate on the effects of conjoined social distinctions along with gender and race (and more recently, sexual orientation, age, occupation, and health status) on those theoretically being represented. In the case of Native studies, scholars have questioned how identity-referent symbols historically have affected all aspects of Native peoples’ lives, from the ability to gain employment to access to higher education or health care, from influencing government policies and court cases to whether students understand that American Indians are not simply people frozen in the nineteenth century. All have asked why these images are so tenacious. Why do they not go away when the public is made aware of their questionable bases? Why are Native people seen only as archetypes?

There have been a few attempts to understand the processes by which American institutions’ intentional generation and use of ethnic representations affect the makers (i.e., generally non-Indians) and what it does for them, especially to undergird a sense of collective value. A few scholars have looked at how symbolic representations as non-stereotypes have been used as sociopolitical tools for several hundred years. With the publication of *Officially Indian: Symbols that Define the United States* by curator Cécile R. Ganteaume of the National Museum of the American Indian, we can add to this corpus of scholarship a new variable: how a nation-state tries to cement core cultural values (democracy, liberty, and the quest for social equality) and how it officially and unofficially generates and manipulates symbolic representations of its historically core population as a means to idealize and define itself. Ganteaume analyzes how the United States of America is built on and continues to use selected visualizations of imagined American Indians as representations of essentialized core symbols to bolster its national identity. In other words, she identifies the symbolic portrayals of Native peoples and examines why they have been so pervasive.

She focuses on the permutations through time of four basic narratives (the harvest festival in New England transformed into a national holiday, Pocahontas welcoming settlers, the population transformative Southeastern Trail of Tears, and the tragic Battle of the Little Bighorn) as well as the repeated use of distinctive dress, demeanor, and hunting patterns (like stalking bison on the Plains). Her analysis concentrates on “how” and “what” questions, rather than using a social-science examination of abstracted institutional processes. The study is evidence-based, utilizing examples compiled from a systematic search of documented images. Ganteaume argues that before the official founding of the United States, visual images and their accompanying labels and verbal explanations have been one way in which the Republic has defined and stood for itself. She asserts these archetypes are an important tool by which the United States has thought of and portrayed itself as a democratic nation-state.

An historian and American studies scholar, Ganteaume organizes her book chronologically as a series of forty-six discrete essays documenting how European settlers thought of themselves and forged their diverse ethnic heritage into a coherent whole as an image of a democratic society. She documents how symbolic renditions of actual and generalized American Indians were used through time to depict various sociopolitical contentions, ranging from Indians as an image of a universalized evolutionary phase destined to be displaced, to ideas about primitivism and peoples who have natural freedom, to those who fight unceasingly for democracy. Ganteaume argues that actual symbolic representations were selective choices made by governments to reflect the goals of European settlers and later American citizens. Their use met a functional need: the US government had to make itself distinctive from European nation-states and citizens needed to rally around a collective goal—they were a single people. *Officially Indian* is not a study of colonialism or its effects, but of how symbol makers built and retained social coherence and the debates such use has engendered. It is a study of why images of Native Americans are crucial for understanding continuing national debates over what it means to be an American citizen.

Ganteaume's portrayal of American identity formation, which accompanies an exhibit at NMAI on how American citizens have interacted with real and idealized Indians, is richly illustrated. It begins during the age of European exploration and imperialism, followed by several essays on the colonial period, concentrating on the revolutionary war. This is followed by the constitutional period and the use of symbols to stand for the new nation. Ganteaume continues with illustrative vignettes during the nineteenth and twentieth centuries. While some of her thematic evidence is well known, Ganteaume expands existing scholarship by broadening the representational scope the United States had officially and unofficially used. My favorite sections are those that address the post-World War II and contemporary periods, ones that other scholars rarely mention. By concentrating on this period, Ganteaume demonstrates that symbolic formation is not simply something that happened in the past but continues today as the country tries to keep its core value as a democratic republic.

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The Power of the Steel-Tipped Pen: Reconstructing Native Hawaiian Intellectual Sovereignty. By Noenoe K. Silva. Durham: Duke University Press, 2017. 288 pages. \$99.95 cloth; \$25.95 paper and electronic.

Noenoe Silva's newest book traces the Hawaiian-language writings of Joseph Ho'ona'auao Kānepu'u and Joseph Moku 'ōhai Poepoe, which were written from the 1850s to the 1910s and appeared mostly in newspapers. These writings prove these two public figures to have been deeply concerned with cultural and language preservation, and thus they inevitably battled with the unprecedented transformations of Hawaiian lands and waters and Kanaka society. Despite its trappings as an archival