BOOK REVIEWS


This is an engaging selection of work by Kateri Akiwenzie-Damm, a writer of mixed-heritage from Cape Crocker Reserve. Bringing together work produced between 1987 and 1992, the volume was first published in 1993. Its republication is richly warranted. Her work serves as an inoculation against a reading environment which now reserves only its remote corners for poetry. The restructuring of a commodified reading culture, however, requires that such work as Akiwenzie-Damm's be read. The immediacy of her access to memory and feeling, intimacy and lyricism, the ingenuity with which sensual and metrical properties are designed and related, sum up poetry that is powerful and confident. While her work clusters about the historically precedented, permanent, and inexhaustible issues of identity and purpose, Akiwenzie-Damm brings wonderful clarity and courage, not to speak of the unique perspective of a Canadian Indigenous person, to a very old discourse.

Writing poetry that holds the value of immediacy as fundamental runs the risk of obscuring the line between experience and art. While Akiwenzie-Damm hovers close to this virtually unseeable line on occasion, her work always succeeds in speaking powerfully and coherently. A fine accomplishment by one of Canada's most gifted young poets.

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First Nations First Dogs situates the importance of dogs within the culture and history of Native peoples now living in Canada. After providing an overview of canine domestication and a discussion on the lack of serious studies on Native dogs, Cummins uses the concept of anthropological culture areas to explore First Nation and dog interactions. Since this approach makes it difficult to delineate the differences between cultures within each zone, Cummins carefully highlights specific Nations' cultures and explains how each incorporated the dog not only into their daily lives but into their spiritual and mythological world views. He shows that dogs were not simply tools, but an integral part of the culture.

In the conclusion, Cummins notes that more sedentary societies, such as the Iroquois, treated dogs differently than those more mobile. Readers may be shocked by some of the accounts relating to the treatment of dogs, but Cummins gently reminds us that the written evidence is largely created by Westerners who generally held different views of dogs and their role in the world. He also contests the commonly held assumption that all Native dogs were simply half-wolf. To this end, he effectively undermines the myth that Native dogs, much like Natives themselves, reflected the more savage tendencies of their respective species. Additionally, he argues that Native dogs were not bred to defend private property but to work within relatively egalitarian societies. Hence domesticated dogs in Canada were bred and trained to become “hunting partners, draughts animals, source of food, provider of wool and companionship” (318). Overall this book is an excellent study of the role of first dogs amongst First Nations that should be of interest to breeders, academics, and non-academics alike.

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Sometimes you have to create controversy in order for your voice to be heard.

In Thinking About Cultural Resource Management: Essays from the Edge, Thomas King candidly expresses his thoughts about his experi-
ences and interactions with the United States' system of cultural resource management (CRM). King touches on everything from the Native American Graves Protection and Repatriation Act, to the National Register of Historic Places, to CRM archaeology, as well as related legislation. Although many of King's discussions can be interpreted as brash and offensive, he reminds us of many obvious priorities in the CRM field (such as respecting other cultures) that have been ignored, forgotten and undermined. While at the same time, he offers suggestions for improvements (such as redefining various guidelines within the field) that are worth taking into consideration and acting upon. As such these points should be noted by professionals working in the United States as well as by everyone, regardless of nationality, working in the CRM field.

King reminds us what CRM should be about which is a lesson that is worth learning. I heartily recommend this book to those interested in the CRM field.

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This book is a comprehensive survey of current research and practice in mental health services for the American Indian and Alaskan Native communities. Its twenty short articles cover a broad gamut of topics in the mental and community health field, from substance abuse, the development of community facilities on and off reserves, community organization, recent initiatives in the healing disciplines specific to Native populations, incorporation of traditional modalities of healing, strategies for dealing with HIV/AIDS in the Native community, to summaries of research and statistical data. Nine of the articles are updates, abridgements of reprints of work first published in the Journal of Psychoactive Drugs vol. 35, #1.

The collection will serve not only as a guide to contemporary developments in healing practices, but as an introduction to modalities of practice that draw on the wisdom and knowledge of Native communities. Of particular value is the recognition of linkages between sickness
of mind and body. This is made all the more startling, however, by an understanding of the provenance of each in historical trauma. This powerful idea is not at all the product of imaginative theorization, but of experience. One can argue the history; one can argue the theory. Both are trumped by experience.

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*A Colonial Complex* is an examination of the events leading up to and following the Yamasee War in the southeast. Throughout the work Oatis contextualizes the complex relationships along the South Carolinian frontier between the settlers, slaves, and Indian nations. ‘Frontier’ is a metaphor that evokes the discordance of events, people, relationships, and encounters wherever two or more cultures meet. In the southeast this ‘frontier’ included the British, Spanish, and French empires as well as a variety of Indian nations that spoke dialects of Siouan, Muskogean, and Iroquoian languages.

This conflict was not simply ‘white verses red’ and its outcomes were more complex than the relocation and annihilation of Yamasee communities. In essence the Yamasee attack in 1715 shattered South Carolina’s complacent attitude that its Indians were under control and duly subjugated. The outcome of the conflict affected settlers and Indians in a variety of ways. The emergent Creek and Catawba nations as well as the more distant Cherokees were drawn further into the colonial system. The aspirations of the English, French, and Spanish were redrawn as well.

Oatis convincingly argues that the Yamasee War was not a conspiracy of Indians, nor was it a spontaneous conflagration. Instead, he shows that the Yamasee War was part of a colonial complex that bound colonists and Indians alike into a variety of relationships that played out along the frontiers of intercultural contact.

*The Red Man's on the Warpath* is an excellent study of how various English Canadian images of the 'Indian' interacted to inform popular and governmental discourse. Sheffield begins his account in 1930 and ends with the immediate post-war Special Joint Senate and House of Commons Committee to reconsider the Indian Act. By framing the wartime images of the 'Indian' between these years, Sheffield shows how wartime needs, experiences, and political developments led to a limited reformulation of the stereotypes of the Indian. For clarity, the author also discusses the evolution of the public and administrative Indian. The public Indian image, in the pre-War period was divided, albeit not exclusively, among the vanished, drunken, criminal, and noble savage tropes. This public image changed as English Canadians became aware of 'Indian' participation in the war effort through the mass media's use of Native stories designed to shame non-Indians into pulling their weight, and to encourage Canadians during the seemingly endless German victories between 1939 and 1940. The 'Indian-at-war' image gradually generated a modicum of respect for First Nations people, and the war's end had led to public calls for Indian reform.

The administrative Indian, developed by Indian Affairs, in contrast shifted little during this period. For the Department, Indians, bereft of an ability to govern themselves, remained in need of supervision and a guiding hand. By war's end, Sheffield notes that the administrative Indian image was increasingly out of step with the public image. Nonetheless, despite the changes, the concept of the 'Indian' remained consistent in that it served the dominant society's needs and aspirations for the Indian.

Sheffield is careful not to claim that his book is a work of Aboriginal history, but this politically correct sidestep deflates the importance of the work to Aboriginal studies and history. Sheffield ably shows that the
image of the Indian was flexible, malleable, and most importantly, as seen during the Joint Commission’s investigations, open to manipulation by First Nations communities. Lastly, Sheffield notes that the modicum of respect created by the images, which evolved during the war years was not enough to counter the assimilationist agenda, formally enacted in the 1951 Indian Act.


*Indian Country* is a collection of eight essays which reflect on land and treaty rights, media warriors, Indian princesses and squaws, pow wow, museums and art, research into Indian culture, and Native nationhood and membership (p.6). Though each essay can stand on its own, together they highlight a diversity of voices present in collective memory, tribal and national events, and real and imagined representations (p.7). Valaskakis argues that part of understanding the complex experience of being Native in North America today is the discovery of interrelated realities, be they individual and collective, past and present, Indian and Other (ibid.).

Throughout these essays, Valaskakis consistently and convincingly illustrates that there are entangled, multiple linkages between past, present, and future; earthly and spiritual realities; representation and lived experience. These connections are not always easy. Indeed, the contingent, contradictory, and transformative nature of culture as lived experience is an integral part of being Native.

Valaskakis uses the image of a braid to illustrate the tripartite link between Native identity, community, and heritage. She adds that these cultural strands are also interconnected with others in dialogic relationships built upon contested and shifting identities, alliances, and ideologies: Natives and newcomers are linked together in dominant and appropriated, imagined and experienced narratives (257). Moreover, past practice, drawn from history and ethnography, is inscribed in current
narratives of struggle that simultaneously join and divide. Overall, In­
dian Country is a sophisticated work which greatly adds to discussions on contemporary Native experiences. Those interested in cultural con­tingencies and creativity, and issues of representation will not be disap­pointed by Valaskakis’ contribution.

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## INDEX

### A Colonial Complex: South Carolina's Frontiers in the Era of the Yamasee War, 1680-1730
- Author: Steven J. Oatis
- Reviewed by: Karl Hele
- Pages: 630-631

### A Fatherly Eye: Indian Agents, Government Power, and Aboriginal Resistance in Ontario, 1918-1939
- Author: Robin Jarvis Brownlie
- Reviewed by: David J. Norton
- Pages: 389-390

### A Tribute to Mary John and to the Synergy of Bridget Moran and Mary John
- Article by: Antonia Mills
- Pages: 529-551

### Aboriginal communities, in forest planning
- Pages: 51-91

### Aboriginal cosmology and Epistemology
- Pages: 417-432

### Aboriginal forest planning process
- Pages: 51-91

### Aboriginal Forest Planning: Lessons From Three Community Pilot Projects
- Article by: E. E. Sherry, S. M. Dewhurst, and M. K. Karjala
- Pages: 51-91

### Aboriginal hunters and trappers
- Pages: 289-310

### Aboriginal Involvement In Community Development: The Case of Winnipeg's Spence Neighbourhood
- Article by: Jim Silver, Joan Hay, and Peter Gorzen
- Pages: 239-288

### Aboriginal participation in resource management
- Pages: 289-310

### Aboriginal people
- Pages: 609-626

### Aboriginal people and lack of involvement
- Pages: 239-288

### Aboriginal people in inner city Winnipeg
- Pages: 239-288

### Aboriginal representation in the news
- Pages: 311-335

### Aboriginal resource management
- Pages: 139-153

### Aboriginal rights
- Pages: 395-416

### Aboriginal rights, expanding
- Pages: 395-416

### Aboriginal sport in Canada
- Pages: 355-372

### Aboriginal topics in the media
- Pages: 311-335

### Aboriginal women
- Pages: 1-34

### Acculturation of Aboriginal sport in Canada
- Pages: 355-372

### Age of Aboriginal women
- Pages: 1-34

### Akiwenzie-Damm, Kateri, author, *My Heart is a Stray Bullet*
- Reviewed by: Alfred Fisher
- Pages: 627

### Alnwick Residential School
- Pages: 93-137

### “Alpha: The Myths of Creations”
- Pages: 463-475

### Altering Perceptions Through Indigenous Studies: The Effects of Immersion in Hawaiian Traditional Ecological Knowledge (TEK) on Non-Native and Part-Native Students
- Article by: Benjamin Charles Feinstein
- Pages: 477-490
Angels of Light: A Mi'kmaq Myth in a New Archè, article by Jennifer I. M Reid: 25: 463-475
Anthropology and Ethnicity's Interplay Among First Nations in Canada: The Case of Quebec, article by Cristhian Teófilo da Silva: 25: 553-569
Aputosi Piikani: 25: 571-607
Arapaho Indians: 25: 155-183
Arctic Winter Games: 25: 355-372
Atsina Indians: 25: 155-183
Australian football: 25: 215-237
Australian Rules Football as Aboriginal Cultural Artifact, article by Barry Judd: 25: 215-237

Bailey, Beverley and Paul Betts, article: Sharing Complex Visions for Inclusive Schools: 25: 417-432
Beaver Medicine: 25: 571-607
Betts, Paul and Beverley Bailey, article: Sharing Complex Visions for Inclusive Schools: 25: 417-432
Bill C-31: 25: 373-387
Bill C-31-An Act To Amend the Indian Act: Notes Toward a Qualitative Analysis of Legislated Injustice, research note by Martin John Cannon: 25: 373-387
Boston, Christine, book review: Thinking About Cultural Resource Management: Essays From the Edge, author Thomas F. King: 25 628-629
Bridget Moran: 25: 529-551
Brown, Joseph Epes: 25: 571-607

Campbell, Joseph: 25: 571-607
Cannon, Martin John, research note: Bill C-31 - An Act To Amend the Indian Act: Notes Toward a Qualitative Analysis of Legislated Injustice: 25: 373-387
Carabiu Mountains, Alberta: 25: 185-206
circumventing self-government: 25: 395-416
collective Sami identity: 25: 433-461
Colton, John W., article: Indigenous Tourism Development In Northern Canada: Beyond Economic Incentives: 25: 185-206
community development, Winnipeg: 25: 239-288
complexity theory: 25: 417-432
contemporary debate: Sami Rights: 25: 417-432
Convention 169 Concerning Indigenous and Tribal Peoples in Independent Countries: 25: 417-432
Cooper, Kelly and Leonard J. S Tsuji and Harry Manson, article: Utilization of Land Use Data to Identify Issues of Concern Related to Contamination at Site 050 of the Mid-Canada Radar Line: 25: 491-527
Cummins, Bryan D., author First Nations First Dogs book reviewed by Karl Hele: 25: 627-628
Cummins, Bryan and John Steckley, article: Pegahmagabow of Parry Island: From Jenness Informant To Individual: 25: 35-50
da Silva, Cristhian Teófilo, article: Anthropology and Ethnicity’s Interplay Among First Nations in Canada: The Case of Quebec: 25: 553-569
definition of Native peoples: 25: 609-626
demographic conditions, Aboriginal people: 25: 1-34
Dene Games: 25: 355-372
Dew Line: 25: 491-527
Diamond Jenness: 25: 35-50
Distant Early Warning Radar Line: 25: 491-527
Distributed GIS: 25: 139-153
Distributed GIS Solutions For Aboriginal Resource Management: The Case of the Labrador Innu, by Jake Whalers: 25: 139-153
economic poverty and development: 25: 185-206
education of Aboriginal women: 25: 1-34
environmental racism: 25: 207-214
ethnic identity of Aboriginal women: 25: 1-34
Ethnicity, First Nations 25: 553-569
Fall Indians: 25: 155-183
Feinstein Benjamin Charles, article: Altering Perceptions Through Indigenous Studies: The Effects of Immersion in Hawaiian Traditional Ecological Knowledge (TEK) on Non-Native and Part-Native Students: 25: 477-490
First Nations: 25: 609-626
First Nations First Dogs, author Bryan D. Cummins, book reviewed by Karl Hele: 25: 627-628
Fisher, Alfred, book review: My Heart is a Stray Bullet, author Kateri Akiwenzie-Damm: 25: 627
Food fathering, James Bay, Ontario: 25: 491-527
Fools Crow, By James Welch: 25: 337-353
forest planning: 25: 51-91
Fort Albany First Nation: 25: 491-527
foundations of Swedish Sami policy: 25: 433-461
Francis Pegahmagabow of Parry Island: 25: 35-50

GIS solutions: 25: 139-153
Gorzen, Peter and Jim Silver and Joan Hay, article: Aboriginal Involvement In Community Development: The Case of Winnipeg’s Spence Neighbourhood: 25: 239-288
Gros Ventre: 25: 155-183

Harding, Robert, article: The Media, Aboriginal People and Common Sense: 25: 311-335
Hawaiian cultural knowledge: 25: 477-490
Hawaiian Traditional Ecological Knowledge (TEK): 25: 477-490
Hay, Joan and Jim Silver and Peter Gorzen, article: Aboriginal Involvement In Community Development: The Case of Winnipeg’s Spence Neighbourhood: 25: 239-288
Healing and Mental Health for Native Americans: Speaking in Red, eds. Ethan Nebelkopf and Mary Phillips, book reviewed by Alfred Fisher: 25: 629-630
Hidatsa Indians ; 25: 155-183
historical and archaeological interpretation, Gros Ventre/Fall Indians: 25:
historical media: 25: 311-335
homelessness initiative in Winnipeg: 25: 395-416
Hunter and Bureaucrats: Power, Knowledge, and Aboriginal-State Relations in the Southwest Yukon, author Paul Nadasdy, book reviewed by P. Whitney Lackenbauer: 25: 392-393

ideological implications of labeling: 25: 609-626
illegal logging: 25: 207-214
Indian: 25: 609-626
Indian Reserve forest management: 25: 207-214
Indian Timber Regulations: 25: 207-214
Indigenous knowledge as replacement for traditional ecological knowledge: 25: 289-310
Indigenous Rights as public policy: 25: 417-432
Indigenous thought: 25: 477-490
Indigenous Tourism Development In Northern Canada: Beyond Economic Incentives, article by John W. Colton: 25: 185-206
informant for Diamond Jenness, anthropologist: 25: 35-50
inner city, Winnipeg: 25: 239-288
Innu: 25: 139-153
integration of Aboriginal sport: 25: 355-372

James Welch: 25: 337-353
John Sunday, Ojibwa leader: 25:93-137
John, Mary: 25: 529-551
Judd, Barry, article: Australian Rules Football as Aboriginal Cultural Artifact: 25: 215-237

Kluskap: 25: 463-475
Labrador Innu: 25: 139-153


“Lapp-Privileges”: 25: 433-461

Lapp (Sami): 25: 433-461

Lapp administration 25: 417-432

MacLean, Hope, article: Ojibwa Participation In Methodist Residential Schools In Upper Canada, 1828-1860: 25: 93-137

Malainey, Mary E., article: The Gros Ventre/Fall Indians In Historical and Archaeological Interpretation: 25: 155-183

Manson, Harry and Leonard J. S Tsuji and Kelly Cooper, article: Utilization of Land Use Data to Identify Issues of Concern Related to Contamination at Site 050 of the Mid-Canada Radar Line: 25: 491-527

Marginalization of Aboriginal sport: 25: 355-372

Marn-Grook ("Original Aboriginal Football"): 25: 215-237

Mary John: 25: 491-527

MCRL 25: 491-527

Membership Code, Six Nations: 25: 373-387

Mid-Canada Radar Line: 25: 491-527

Mi’kmaw, creation myth: 25: 463-475

Mills, Antonia, article: A Tribute to Mary John and to the Synergy of Bridget Moran and Mary John: 25: 529-551

Minimum cultural learning: 25: 355-372

Minimum cultural shedding: 25: 355-372

Moran, Bridget: 25: 529-551


Most decorated Indian veteran, World War I, Francis Pegahmagabow: 25: 35-50

Mount Elgin Residential School: 25: 93-137

Mushkegowuk Tribal Council: 25: 491-527

My Heart is a Stray Bullet, author Kateri Akiwenzie-Damm: reviewed by Alfred Fisher: 25:627

Nadasdy, Paul author Hunter and Bureaucrats: Power, Knowledge, and Aboriginal-State Relations in the Southwest Yukon, book reviewed
Index

by P. Whitney Lackenbauer: 25: 392-393
Native identities: 25: 609-626
Native people: 25: 609-626
Nature-Based Tourism Development: 25: 185-206
Nelson, Mark, article: Paradigm Shifts In Aboriginal Cultures?: Understanding TEK In Historical and Cultural Context: 25:289-310
Newfoundland and Labrador Forestry Department: 25: 139-153
Northern Cree: 25: 185-206
Northern Games: 25: 355-372
objectivication of Aboriginal knowledge: 25: 289-310
Ojibwa leaders of Upper Canada: 25: 93-137
Ojibwa Participation In Methodist Residential Schools In Upper Canada, 1828-1860, article by Hope MacLean: 25: 93-137
Oldman river: 25: 571-607

Paradigm Shifts In Aboriginal Cultures?: Understanding TEK In Historical and Cultural Context, article by Mark Nelson: 25: 289-310
Parry Island Band of Ojibwa: 25: 35-50
PCBs: 25: 491-527
Pegahmagabow of Parry Island: From Jenness Informant To Individual, article by John Steckley and Bryan Cummins: 25: 35-50
Peigan Indian Reserve, Alberta: 25: 571-607
Peter Jones, Ojibwa leader: 25: 93-137
Pii’kani people: 25: 571-607
Pikuni Indians: 25: 337-353
Pinetree Radar Line: 25: 491-527
pre-confederation Methodist residential schools: 25: 93-137
public policy: 25: 433-461

Quebec, First Nations: 25: 553-569
Quebec, sovereignty: 25: 553-569
Quiet Revolution, Quebec: 25: 553-569

Reid, Jennifer I. M., article: Angels of Light: A Mi'kmaq Myth in a New Arch: 25: 463-475
reindeer herding: 25: 417-432
Research Note: Bill 031 - An Act To Amend the Indian Act: Notes Toward a Qualitative Analysis of Legislated Injustice, by Martin John Cannon: 25:373-387
residential school Methodist: 25: 93-137
Retzlaff, Steffi, article: What's in a Name? The Politics of Labeling and Native Identity Constructions: 25: 609-626

Sacred Geography, Pii'kani: 25: 571-607
Sami policy: 25: 433-461
Sami Rights as Indigenous Rights: 25: 417-432
Scholarship of Traditional Ecological Knowledge: 25: 289-310
searching for ancient wisdom: 25: 417-432
self-government: 25: 1-34
Sharing Complex Visions for Inclusive Schools, by Paul Betts and Beverley Bailey: 25: 417-432
shifting of membership categories: 25: 609-626
Shubenacadie Residential School: 25: 463-475
Silver, Jim and Joan Hay and Peter Gorzen, article: Aboriginal Involvement In Community Development: The Case of Winnipeg’s Spence Neighbourhood: 25: 239-288
Six Nations Haudenosaunee: 25: 373-387
Six Nations Of Grand River Territory: 25: 373-387
Skw,lax(Little Shuswap Indian Band): 25: 51-91
social welfare: 25: 395-416
Spence Neighbourhood Association: 25: 239-288
Spence Neighbourhood, Winnipeg: 25: 239-288
staff capacity, Innu: 25: 139-153
Steckley, John and Bryan Cummins, article: Pegahmagabow of Parry
Island: From Jenness Informant To Individual: 25: 35-50
stereotyping, in the media: 25: 311-335
Stoney Creek Women, by Bridget Moran: 25: 529-551
Stoney Indian Reserves: 25: 207-214

T'exelc(Williams Lake Indian Band): 25: 51-91
The Acculturation Matrix and the Politics of Difference: Women and Dene
Games, by Audrey R. Giles: 25: 355-372
The Globe and Mail: 25: 311-335
The Gros Ventre/Fall Indians In Historical and Archaeological Interpreta-
tion, by Mary E. Malainey: 25: 155-183
The Hero's Journey In James Welch's Fools Crow and Traditional Pikuni
Sacred Geography, by Jay Hansford C. Vest: 25: 337-353
The Media, Aboriginal People and Common Sense, article by Robert
Harding: 25: 311-335
The Oldman River and the Sacred: A Meditation Upon Aputosi Pii'kani
Tradition and Environmental Ethics, article by Jay Hansford C. Vest:
25: 571-607
The Province (of Vancouver): 25: 311-335
The Red Man's on the Warpath: The Image of the "Indian" and the Sec-
ond World War, author R. Scott Sheffield, book reviewed by Karl
Hele: 25: 631-632
The Solidarity of Kin: Ethnohistory, Religious Studies, and the Algonian
– French religious Encounter, author, Kenneth M. Morrison, book
reviewed by David J. Norton: 25: 390-392
The Vancouver Sun: 25: 311-335
Thinking About Cultural Resource Management: Essays From the Edge,
author Thomas F. King, book reviewed by Christine Boston: 25: 628-
629
Ti'azt'en Nation: 25: 51-91
Thompson, David: 25: 155-183
tourism development, indigenous: 25: 185-206
tourism development, Woodland Cree First Nation: 25: 185-206
traditional ecological knowledge: 25: 289-310
traditional leaders, Pii'kani: 25: 571-607
traditional Native American world view, Pikuni: 25: 337-353
traditional Pikuni Sacred geography: 25: 337-353
traditional values, Pii’kani: 25: 571-607
training in forestry practices: 25: 51-91
Treaty Eight, Woodland Cree First Nation: 25: 185-206
Tsuji, Leonard J. S., and Kelly Cooper and Harry Manson, article: Utilization of Land Use Data to Identify Issues of Concern Related to Contamination at Site 050 of the Mid-Canada Radar Line: 25: 491-527
Tutelage, Development and Legitimacy: A Brief Critique of Canada’s Indian Reserve Forest Management Regime, article by Clinton N. Westman: 25: 207-214

ultramodern knowledge: 25: 417-432
urban Aboriginal strategy, Canadian: 25: 395-416
Utilization of Land Use Data to Identify Issues of Concern Related to Contamination at Site 050 of the Mid-Canada Radar Line, article by Leonard J. S Tsuji and Kelly Cooper and Harry Manson: 25: 491-527

Vest, Jay Hansford C., article: The Hero’s Journey In James Welch’s Fools Crow and Traditional Pikuni Sacred Geography: 25: 337-353
Vest, Jay Hansford C., article: The Oldman River and the Sacred: A Meditation Upon Aputosi Pii’kani Tradition and Environmental Ethics: 25: 571-607

Welch, James: 25: 337-353
Western thought: 25: 477-490
Westman, Clinton N., article: Tutelage, Development and Legitimacy: A Brief Critique of Canada’s Indian Reserve Forest Management Regime: 25: 207-214
Whalers, Jake, article: Distributed GIS Solutions For Aboriginal Resource Management: The Case of the Labrador Innu: 25: 139-153
What’s in a Name? The Politics of Labeling and Native Identity Constructions, article by Steffi Retzlaff: 25: 609-626
Woodland Cree First Nation: 25: 185-206

Yellow Kidney: 25: 571-607