

Metis writer Maria Campbell, one of Canada's most outstanding authors, utilizes distinct language and dialect to reflect a unique style of storytelling in "Dah Teef" which was first published in *Stories of the Road Allowance People* (Theytus Books, 1995).

An dah stories you know  
 Dats da bes treasure of all to leave your family  
 Everything else on dis eart  
 He gets los or worn out.  
 But dah stories dey las forever.

Each character is fundamentally connected to a time and place that reflects a struggle for survival, recognition and identity as in author Thomas King's "Borders," an inspiring and humorous story, as told through the eyes of a child about his mother who dares to take her stand at the Canada/US border when questioned about her identity.

This volume speaks of the relationship the people of the land have with nature, with each other and with Spirit; as in Inuk author Alootook Ipellie's "Love Triangle," a comedic legend about survival in the harsh unforgiving north. The author uses explicit scenes to connect the reader to a way of life that is almost extinct, as in this excerpt.

The carcass steamed. Its blood was indeed still quite warm. Nalikkaaq crouched over the seal, cupped his palms and sunk them into the warm blood and sucked the blood with fervour. Such a heavenly drink. Nalikkaaq looked up toward the sky and put his arms up to acknowledge the Creator and said, "This is food for the gods. Thank you. Thank you. Thank you."

These selected stories are fundamentally rooted in the meaning of "home." It's about leaving home, finding home, defining home, coming home or never leaving home. Richard Van Camp, member of the Dogrib Nation (NWT), in a tragic but inspiring story about a little girl, an old medicine man and a bag full of money, will have you crying one minute and rolling with laughter the next.

Palyku (Australia) author Sally Morgan's heart wrenching story "The Letter" reminds us of the sad effects of government policies on generations of Indigenous families as in this account: "By the time I found you, you were grown up with a family of your own. When you get this letter I will be gone but you will have the special things in my tin. I hope one day you will wonder who you really are."

This collection serves up a mean helping of raw authentic humor as in Maori-Aotearoa (New Zealand)

author Patricia Grace's hilariously funny "It Used to Be Green Once."

This story is mainly about the car and about Mum and how she shamed us all the time. The shame of rainbow darns and cut-up togs and holey fruit was nothing we suffered because of the car. Uncle Raz gave us the car because he couldn't fix it up any more.

These stories reflect the experience of the past as much as that of the present and contain historical content, glimpses of imagery into the legends of the past and plunges us into the cold reality of today. Therefore they ought to be read slowly so that each story can be savored and appreciated for its unique contribution to this exquisite compilation of Indigenous writings. A list of authors' biographies at the end of the back of the book complete an outstanding feast of exceptional Indigenous writings.

Audrey Redman  
 Ryerson University

---

***Indigenizing the Academy: Transforming Scholarship and Empowering Communities.***

Mihesuah & Wilson, eds. Lincoln: University of Nebraska Press, 2004; 245 pgs; ISBN 0-8032-8292-3; \$19.95US.

One of the main lessons of the dominant society is that individual Indigenous people are too isolated and too few to challenge any colonial institution. As the contributors to *Indigenizing the Academy* explain very clearly, academic institutions have well-developed, insulating practices that keep Indigenous scholars marginalized and ignored. But what these authors know, and what we understand as Indigenous communities and nations, is that we gain strength by gathering, and by sharing stories. These are academics who have made it past the well-guarded hiring gateways, who work with commitment to meet the needs of Indigenous students, and who maintain respect for themselves and the wisdom of their communities. As they are gathered in this circle, sharing their experiences and successes, they provide a valuable resource for Indigenous scholars to come. *Indigenizing the Academy* is full of validation and strategies for change. I encourage each of us to sell a copy of this book to the non-Native "Indian experts" in our fields of study, and then to sit with them while they read.

Shandra Spears  
 MAG Victim Services Secretariat, Ontario