Helen Olsen Agger, *Dadibaajim: Returning Home through Narrative.* Winnipeg: U. of Manitoba P, 2021. 256 pages. ISBN 978-0-88755-954-9. $27.95 paperback.

Namegosibiing Trout Lake, "We are the People of Trout Water," scholar Helen Olsen Agger's new book foregrounds the Anishinaabe concept of Namegosibiing dadibaajim narratives. Among the interlayered contexts and spaces of Namegosibiing dadibaajim, anishinaabemowin, settler colonialism and academic spaces, another concept exists: dawisijigem, which means clearing away and decluttering space. Agger applies this concept to the cluttered textual and cognitive spaces that are over-filled by non-Indigenous ethnographers, and the like, with their misinterpretations, erasures and ignorance of the specificity of Indigenous Peoples and their uniquely specific identities. Agger's work fills the gap or the space, thus clarifying who her people are and placing them spatially and intellectually. In her chapter on writing, she powerfully critiques anthropologists such as Diamond Jenness whose 1932 *Faith of a Coast Salish Indian* served to perpetuate the myth and the genocide that sought to extinguish Indigenous Peoples, their values, and their relations with the land and with non-human life. Striking is Agger's discussion of Indigenous Peoples' duty toward, and responsibility for the well-being of land and life. The Namegosibiing dadibaajim narratives enact attentive, intimate, detailed and sacred knowledge of land and life and with human and non-human environments. Agger notes the many Anishinaabe scholars who are working to mend relationship with land and their ancestral language that emerges from the land. The Namegosibiing dadibaajim narratives Agger's mentor-participants tell are a fundamental way in which Namegosibiing constitute themselves and their identities. The Namegosibiing dadibaajim narratives and anishinaabewin flow throughout the text, navigating the complexities of documenting identity, traditional ecological knowledge and values.

Chapters five and six are particularly compelling in their detailing the tension between latecomer's dominating texts and the depth of Indigenous Peoples' oral narratives and in detailing the breadth of dabiggaajim narratives and how telling them perpetuates specific Namegosibiing Anishinaabeg identity. Agger's work brings into sharp focus the critical importance of specificity when identifying Indigenous identities and the lands where and through which identities and languages are constituted. This book is particularly important to those like me who are trying to piece together a sense of belonging and identity despite the fragmentation and disconnect from land and family imposed by settler colonialism's capital system.

As I read, I noticed that this book gave me a reprieve from the struggle and burden of navigating settler colonial reality while trying to get home to my particular Katzie Coast Salish reality that I was partly raised with and told about. Agger's text provides me, and those like me, with a shared reality. Agger's mentor-participants tell their dadibaajim narratives. Some explain the cultural ethics involved in trapping a muskrat or in hunting a moose. My own grandmother, Amanda Charnley (nee Pierre), Tautunat, trapped muskrat and prepared them and sold them to market in the city. This was long before I was born but she often reminisced and told stories about those times. Agger's critique of Diamond Jenness also resonates with me because Jenness interviewed my great-grandfather, Old Pierre, with my great-uncle Simon Pierre acting as translator from our language to English. Jenness' book is mostly a translation of my great-grandfather's explanation of our Katzie cosmology. My grandmother and our family have much appreciated having the book as reference. However, like Agger argues, anthropologists' work is haunted by the genocidal force that they were agents of. In resurging our narratives and thereby our epistemologies and values taught through our languages and also through our ontologies and

embodied practices, we are pushing back, cognitively and materially, on a daily basis in order to revive and reclaim ourselves, our identities, our rightful position and to heal our land.

Agger's work fills in gaps in the cognitive maps in this construction we refer to as Canada, a place. Agger's work brings into sharp focus two very different realities and knowledge systems and their asymmetrical power positions. First, the market economics of capitalism, greed, competition, hierarchy, overconsumption, over accumulation and mass destruction of life. Second, the value system of Indigenous People, in particular Namegosibiing Anishinaabeg Peoples, with the highest priority being the well-being of all of life along with human life, whether past, present or future. Agger's work shows the reader who Namegosibiing Anishinaabeg are through their dadibaajim narratives. Her work, and the narratives she quotes, such as those of her mother, Dedibaayaaninamook, whose narratives delineate 200 years of genealogy, are a counterforce to the caricatures of language, terms, ideas and gross generalizing the latecomers created about Indigenous Peoples.

Agger enacts resurgent citation practices in her work. Mentor-participants telling their dadibaajim narratives cite who told them the knowledge, who taught them the cultural ontologies and protocols. Striking is the benefit of travelling to the land in the face of latecomers' judgements and disparagement regarding travel and their demand for settlement which results, from Namegosibiing Anishinaabeg perspective, in destruction of the land and life there. In a way land is also cited in this text in instances such as the photo early in the book entitled "The homelands as teacher" (Agger, 11). Agger's practice responds to questions in current conversation among Indigenous scholars regarding the politics of citation.

While at first perplexing, the Indigenous words in recent scholars' writings create a micro epistemological language immersive experience for the humble reader. Through the experience of the reading, in this case the Anishinaabewin words, in the context of English explanations, a familiarity occurs and the reader begins to sense their meaning without the need for nearby explanations. As the cadre of Indigenous scholars increases in increasingly specific contexts, the reader's understanding of the land-based specificity of Indigenous Peoples' intellectual concepts grows. In this case, Agger expands on the work of her fellow Anishinaabe scholars such as Basil Johnson, John Burrows, and Leanne Simpson. Leanne Simpson particularly stands out in that her work expands beyond settler colonial's reading and writing limits and linearity, into a variety of modes of knowing such as music, video, art, Anishinaabe language and concepts embedded in the language, land-based embodied experiential pedagogy.

In concluding this journey regarding Namegosibiing Anishinaabeg dadibaajim narratives I feel fortified, increasingly confident and supported on my own specific journey in strengthening my ancestral language of the land and the stories that my ancestral land tells. I am reminded of Sto:lo scholar Jo-ann Archibald's seven principles of Indigenous storywork and her explanation of tə́məxʷ (our Coast Salish word for land) as more than the physical, but as life energies. I am also reminded of Syilx Okanagan scholar Jeannette Armstrong's explanation of tmixʷ as more than physical and as life energies, life force. I am reminded of Indigenous Hawaiian scholar Manulani Aluli Myer's assertion that there is universality in specificity. Agger implies, and as her mentors show in speaking their dadibaajim narratives, specificity is vitally important. The colonial map makers generalized Indigenous Peoples, thus missing our specificity and thereby our Land Knowledges, epistemologies, values and our unique distinctive identities. My own work has sought to put my People, the Katzie/q̓iċəy̓ People on the "map." For me, that means the cognitive maps of our own people but also to correct the cognitive and literal maps of the xwunítum (people who are not of this place, foreigners, in downriver Coast Salish, the hən̓q̓əmin̓əm̓ language)

(xʷəl'tìm in upriver Coast Salish, the halq'eméylem language, "hungry people" – for the layered meaning of "hungry people" see the work of xwélmexw Stó:lō/Skwah scholar Dylan Robinson in his 2020 *Hungry Listening*) regarding xʷəlməxʷ (us people of this place in my Katzie/q̓iċəy̓ hən̓q̓əmiṅəm̓ language), and to be known for our specificity which means our specific relationship with our land and our deep sense of responsibility for the well-being of our land, our tə́məxʷ. Indigenous scholars are bringing forward our specificities and distinctive epistemologies, ontologies and values that form our core realities and in so doing push back the "latecomers," wemitgoozhiwag (anishinaabewin), xʷəl'tìm (hən̓q̓əmiṅəm̓) settler colonialism that is out of balance and destructive. Indigenous scholars are bringing balance back to tə́məxʷ and to well-being for all of life. Work like Agger's brings to the surface and to the present, the histories and realities of unique specific Indigenous Peoples, in this case the Namegosibiing Anishinaabeg, in the layered contexts of their lands, ancestors, intellectual traditions, modes of knowing and values that persist and that will continue to persist with the coming future generations.

The histories and narratives bring forward Indigenous Peoples' specific and current cognitive landscapes. Agger and her mentors, in particular her mother, Dedibaayaaninamook, assert that, unlike what wemitgoozhi people have made of our stories, Indigenous narratives do not suggest that animals and other non-human entities in the stories are a personification or anthropomorphizing of humans. If anything, it could be said that humans are the personification of the land. In fact, I've heard several Indigenous elders, language speakers and revivalists say the land speaks through humans and specifically through our language when we speak it and the land and that our ancestors hear us speak the language. Interestingly, on the book's front cover is an image of a map superimposed with Agger's mother's face and the map is not land but the lake and the little lakes that are interconnected with it signifying the cognitive map of Dedibaayaaninamook. These cognitive maps of specificity are constituted by the narratives elders and knowledge keepers hold in body, in language and in spirit.

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