A deeper sense of place: Stories and journeys of collaboration in Indigenous research. Johnson, Jay T., and Larsen, Soren C. (Eds.). (2013). Corvallis, OR: Oregon State University Press. 243 pp. ISBN: 0-87071-722-2.

In *A Deeper Sense of Place: Stories and Journeys of Collaboration in Indigenous Research*, editors Jay Johnson and Soren Larsen describe Indigenous research as a form of research that takes into account Indigenous ontologies where "*context* is essential for knowledge [and k]nowledge comes in and through place" (p. 10). *A Deeper Sense of Place* accordingly provides individual scholars as well as teams of researchers with an opportunity to recount their field experiences of collaborative research in Australia, Canada, New Zealand, and the United States while exploring how methodology and storytelling can promote place-based learning. As the editors further note, throughout history scholars have objectified Indigenous people in their research and it was only "the emergence of Indigenous research paradigms … and the elaboration of critical social theory" (p. 8) that laid the groundwork for today's increasing efforts to conduct respectful, collaborative research in fields such as Indigenous geography.

Johnson and Larsen divide the volume's 12 "stories of engagement" (p. 15), mostly told by non-Indigenous scholars, into three parts. While the stories in the first part reflect on how Indigenous peoples' understanding of place and landscape transforms the researchers, the stories in the second illustrate the significance of the research collaborations for environmental geographies. The final part consists of the last story shared, which involves the author reflecting on her own Polish ancestry to further enhance the concept of a deeper sense of place. Where other editors might have introduced each chapter, Johnson and Larsen use their general introduction to astutely outline the collection's three central and overarching themes. The editors not only highlight how these themes are addressed throughout the collection, but also consider them key practices for Indigenous–academic research collaborations today and in the future.

The first theme (Methodological Hybrids/Hybridizing Methodologies) addresses the challenge for Indigenous and non-Indigenous researchers, most of them trained in Western academia, to both respect and incorporate Indigenous research principles in their field research. In this context Herman discusses the impact critical theory had on geography, with critical geography advocating "how NOT to engage in practices that create unequal or exploitative relations of power" (p. 63). He underscores that critical geography and Indigenous research concepts complement each other and facilitate a wiser use of the long-established tools of fieldwork. Fermantez, the first native scholar to appear in the collection, adds to this by emphasizing the need to not only blend methodologies, but also to bring together everyone involved in a research project since "any research on, about, for, and with Native peoples should have a participatory component" (p. 115).

Consistent with the participatory and reciprocal aspects of collaborative research is the second theme: Research as Storytelling. Since Indigenous people share knowledge traditionally through storytelling, Johnson and Larsen asked their contributors to rise to the challenge of narrating their research experiences. While storytelling is an increasingly used research tool, it becomes apparent over the course of the chapters that some researchers struggled more than others in meeting this challenge. Somerville, Herman, Fermantez, Johnson, and McGregor rise to the occasion of storytelling well enough while occasionally still embedding their field experience narratives within more scholarly writing. Trainor, on the other hand, with the exception of a brief engaging anecdote from the field, contributes a largely traditional

scholarly chapter that gives the impression that it was written from the perspective of a much-removed Western academic. In contrast, Suchet-Pearson et al., Richmond, and Larsen, as well as Budhwa and McCreary, represent the core strength of the collection as they exceed the reader's expectation regarding the execution of storytelling and provide examples for others to follow.

While the authors have various disciplinary backgrounds such as archaeology and cultural resource management, geography, environmental studies, or educational research, it is hardly ever the research project that takes center stage but rather the researcher's own field experience. By challenging the contributors to write about their research experiences in this rather unusual way, Johnson and Larsen encouraged a heightened level of reflection on the role and responsibilities of a researcher in the field. Indeed it is the focus on this reflexivity that makes this collection a valuable contribution to the literature in the field.

The experience of working with and being immersed in Indigenous communities also fosters place-based learning—the concept that the editors regard as the third overarching theme of the collection. While a connection to place-based learning appears in all the chapters, it is Richmond as well as Herman who impart the idea exceptionally well: Richmond in embedding her on-site research relationship with her Indigenous research partner in the Native Alaskan concept of *anagyuk* (loosely translated as "partner"); and Herman in deducing aptly that a deeper sense of place "comes from weaving together an Indigenous geography[, a] story of how layers of Indigenous cultural landscape work together and transform one's sense of place and of being in those places" (p. 69).

The only thing that could add to this collection would be the inclusion of more Indigenous voices and a greater geographical variation, as, for example, Donna Mertens, Fiona Cram, and Bagele Chilisa provide in their 2013 volume *Indigenous Pathways into Social Research*. Yet, *A Deeper Sense of Place* is a valuable resource, especially for non-Indigenous and Western-trained researchers who are or seek to be engaged in collaborative research. These stories inspire and encourage scholars to conduct and keep conducting collaborative research because of its mutual respect and its benefits to Indigenous communities. Most of the projects also prove that combining Indigenous and Western knowledge systems is not only possible but also often successful. Ray (2012) calls these combinations of practices *convergence Indigenous methodologies*. This approach, which multiple other researchers (Chilisa, 2012; Weber-Pillwax, 1999; Wilson, 2001) have called for, involves Indigenous research principles guiding the researcher's fieldwork while the methods used are often adapted from Western research traditions, such as participant observation and interviews (Wilson, 2001). In this context, Johnson and Larsen's selection of authors and projects is a clear statement of support for collaboration of Indigenous and non-Indigenous researchers with Indigenous communities. The collection is also an encouragement, especially for Western-trained, non-Indigenous researchers aware of Indigenous research principles, to keep contributing to the field of Indigenous studies.

Finally, this collection is an important addition to the expanding Indigenous research literature. Its stories provide not only an inside look into actual field research practice, but also insight into the authors' personal experiences and transformations while conducting collaborative research. Both aspects encourage readers either to recall the authors' lessons learned for their own future research, or to critically reflect on past field experiences through the guidelines and goals of collaborative research.

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Skin for skin: Death and life for Inuit and Innu. Sider, Gerald. (2014). Durham, NC: Duke University Press. 288pp. ISBN: 978-0-8223-5536-6.

There have been relatively few books written about the indigenous Inuit and Innu peoples of Labrador. Works by Nympha Byrne and Camille Fouillard (2000), George Gregoire (2012) and George Rich (2000), and the biography of the hunter Kaniuekutat by Norwegian anthropologist Georg Henriksen (2009) stand out as biographical sketches of Innu lives. The memoirs gathered by Carol Brice-Bennett (1999) and George Berthe and Minnie Grey (2010) give evocative accounts of the 20th/21st century lives of the Inuit. There have been few works by non-indigenous authors about the Innu or Inuit of Labrador. Over the last half century or so much of the scholarship has been done by researchers in collaboration with the Inuit political body the Labrador Inuit Association or their counterpart, the Innu Nation. As far as I know, I am the only non-indigenous person to have published a book centrally concerning the Innu of Labrador since Henriksen's *Hunters of the Barrens* in 1973 (see Samson, 2003, 2013).

It was with great pleasure that I received Gerald Sider's book *Skin for Skin: Death and Life for Inuit and Innu*. Sider has produced a critical and incisive study of "death and life" in the subarctic interior and on the coast. Written in a scholarly essay style, it situates the current collective trauma of the Innu villages of Sheshatshiu and Natuashish (formerly Davis Inlet or Utshimassits) and the Inuit of Nain, Hopedale, Rigolet and Goose Bay in historical perspective. Sider does this by emphasizing the domination of the indigenous people and their lands by Britain and Canada. In 1949 Labrador became part of Canada after an affirmative vote by the settlers of the British Dominion of Newfoundland (to which it is administratively connected). Now part of the Canadian province of Newfoundland and Labrador, Labrador is on the mainland, and was formed by the 1927 colonial border cutting through the Labrador-Quebec peninsula. This border segments the territories of the Innu and Inuit, separating families into administrative categories, one Anglophone, the other Francophone. Hence, the rights and unity of people who were until recently permanent migratory hunters across the entire Labrador-Quebec peninsula are today compromised by colonial jurisdictions.

Although an anthropologist, Sider observes the tendency of his discipline to pretend innocence in its own role in the subjugation of indigenous people, partly by ignoring the ongoing brutalization and the disastrous effects of state domination on the health and well-being of indigenous peoples. By containing itself within its own rather precious ethnographic approach, a lot of anthropology produces sterilized portraits of native people such as "thick