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Indigenous Archival Activism: Mohican Interventions in Public History and Memory. By Rose Miron. Minneapolis: University of Minnesota Press, 2024. 304 pages. $120.00 cloth; $30.00 paper; $30.00 e-book.

When I asked to review this book, I had no idea how much Rose Miron's work would inspire me. Like Miron, I am a non-Indigenous individual working in relationship with Indigenous peoples, and her work is a beautiful example of how a non-Native works correctly with an Indigenous group or community. Miron acknowledges that, "as a non-Mohican, non-Native historian, I am cognizant of the tension between *positioning* myself in relation to this work and *centering* myself in this narrative" (27), which is an important distinction for allies. The foreword, an endorsement of the book and Miron's work from the Mohican Nation and Stockbridge-Munsee Historical Committee, sets the stage for the story in relationship with the community.

Miron's focus is on the formation of the Stockbridge-Munsee Historical Committee and the creation and usage of the Mohican tribal archive. Woven into this story is Miron's discussion of Indigenous archival activism, or the collective activities that create and strategically use tribal archives and constitute an "important type of Indigenous political action and nation-building that fundamentally shifts how Native history is accessed, represented, taught, and written" (2). Indigenous archival activism has three pillars: access, or efforts to recover archival material and make "Mohican history more accessible to tribal members" (4); sovereignty, which includes Mohican data sovereignty, defined as the right to control the organization, access, and use of records pertaining to Mohican information and includes using it to defend tribal sovereignty on legal matters; and new narratives. By activating Indigenous archival activism using the tribal archive, the committee pushed back against settler colonial practices to combat the four silences of "the creation of sources, the assemblage of those sources in archives, the retrieval of those sources to create narratives, and the interpretation of those narratives that shape our collective understandings of history" (17).

An important aspect of Miron's book and key to the committee's story being accessible to all readers is how Miron has organized the chapters. Rather than detailing a confusing chronological order of interventions, switching back and forth among many topics, the book is laid out as a story, with each chapter on a specific topic. Chapter 1 dives further into the creation of the historical committee and tribal archive, and how the creation embodies Indigenous archival activism and its three pillars. Chapter 2 specifically looks at the expansion of the tribal archive through tribally initiated oral history projects such as "Memoir-izing Our Mohican Lives: Elders Write Their Stories," which brought together multiple generations. These oral history projects

combine with Miron's reflection to acknowledge the difference of settler colonial archives focusing on written documentation versus how oral history projects can capture elements that written documents cannot, elements that are foundational to relationships and Indigenous archival activism.

Shifting gears, the next three chapters focus on different interventions of Indigenous archival activism using the tribal archive. In Chapter 3, Miron examines how the committee used the tribal archive to create new narratives and support repatriation cases, including the repatriation of a stolen bible and communion set. Chapter 4 looks at ongoing Mohican trips to their ancestral lands using the archive to plan them. Acknowledging Mohican removal, these trips visit various sites in other states relevant to the Mohican people that helped reconnect tribal members with their shared history and create new collective memories. Finally, Chapter 5 examines how new narratives have been created from public education to museum exhibitions. These projects used the materials within the tribal archive to not only push back against the settler colonial silences but also to illustrate why the Mohican Nation should tell their own story. Miron successfully and clearly explains how each of these interventions relate to Indigenous archival activism and its three pillars.

In the conclusion, Miron acknowledges the ups and downs of implementing or utilizing interventions within Indigenous archival activism, including the fact that it should not be the responsibility of the Indigenous community to take on the burden. Important to the discussion is that the "work is far from complete" (196). Indigenous archival activism is an ongoing and continual process; one intervention does not mean that the work is finished. Miron also correctly acknowledges the potential for considering how Indigenous archival activism and its pillars could be applied in non-Indigenous archives.

Miron has succeeded in her hope that the "book contributes to the growing tide of scholarship that centers Indigenous voices and perspectives and shifts the way scholars understand archival expertise and knowledge" (5). She has embraced relationships and community-engaged methodologies that push back against settler colonial practices continuing to harm Indigenous communities. I would encourage readers of Miron's work to also read about Indigenous data sovereignty, as my background in working within the discipline helped me to better understand many of the concepts, arguments, and relationships Miron discusses. I would also encourage readers to familiarize themselves with the Native American Graves Protection and Repatriation Act (NAGPRA) to have a greater understanding of its application to and relationship with repatriation efforts within museums and archives.

Overall, this book is an eye-opening recounting of the power of tribal archives for activating Indigenous archival activism. For any readers unfamiliar with archival practices and principles, Miron does a good job of providing brief explanations when needed, so that readers understand the work and effort of the Stockbridge-Munsee Band of Mohican Indians and its historical committee regarding its tribal archive. I also believe Miron does a great job of continuously underpinning the reciprocal relationship of trust within Indigenous archival activism, and particularly between the historical committee and others that have made these interventions successful,

including herself. Although there are other books involving Indigenous communities creating and/or using archives, I believe Miron's book is a must-read for illustrating how a tribal archive takes the archive out of a brick-and-mortar institution to tell the community's story from an Indigenous perspective.

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