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Our History Is the Future: Standing Rock Versus the Dakota Access Pipeline, and the Long Tradition of Indigenous Resistance. By Nick Estes. Brooklyn, NY: Verso, 2019. 310 pages. \$26.95 cloth; \$19.95 paper; \$19.99 audio.

Our History Is the Future offers an original vision of several major historical events related to Native American resistance to colonialism in the last century and a half. Author Nick Estes links the events and forces related to the Dakota Access Pipeline protests of 2016 and 2017 with the history of Oceti Sakowin (Sioux) responses to US government Indian policies and politics since the 1851 Fort Laramie Treaty and the Indian Wars in the Plains. As the title suggests, the book presents historical events in a circular timeframe, reflecting the Oceti Sakowin philosophy, which Estes outlines in the introductory chapter, where past and present are made into an undivided blueprint for future action, as well as a source of Indigenous identity in today's US sociopolitical context. A citizen of the Lower Brule Sioux Tribe and assistant professor of American studies at the University of New Mexico, Estes grounds his expertise in academic training, family history, lived experiences as an Oceti Sakowin individual, and, specifically, firsthand involvement with the #NODAPL protests, both in and out the Oceti Sakowin camp.

Given that the #NODAPL protests, at least on the field, formally ended in 2017 when the pipeline began operations, the book's title and release in 2019 might mislead the casual reader into thinking that it is a too-late attempt to ride an already spent road. This is not the case. The stated goal of *Our History Is the Future* is, in fact, to shed light onto the continuity between the recent Indigenous-led, multi-force #NODAPL movement in defense of the Mni Sose (Missouri River) and the long history of Indigenous resistance to the systematic intrusions into the Oceti Sakowin lands and waters by the settler state and capitalist interests in the last 150 years.

Estes's choice of format, length, and depth of analysis make *Our History Is the Future* well suited to achieve such a goal. His book contains a prologue, six chapters, an epilogue, an acknowledgments section, endnotes, and an index. It also features praises from academics, authors, and Lakota activists. The straightforward format of the book, where chapters build effectively onto one another, provides a solid framework to support the central argument. "Siege" illustrates the 2016–2017 events related to the #NODAPL protest; "Origins" outlines the history of the Oceti Sakowin; "War" discusses the 1800s wars and treaties in the Dakotas territory; "Flood" narrates how the Oceti Sakowin coped with repeated governmental flooding projects and consequent land loss in the twentieth century; "Red Power" discusses the work of the American Indian Movement in the 1960s and 1970s; and "Internationalism" illustrates Native American activists' efforts to join forces with other Indigenous resistance movements worldwide and led, for instance, to the development and adoption of the UN Declaration of the Rights of Indigenous Peoples in 2007.

Our History Is the Future belongs in the same category as other recent works that include, to cite a few, Roxanne Dunbar-Ortiz's *An Indigenous Peoples' History of the United States*, Audra Simpson's *Mohawk Interruptus: Political Life across the Borders of Settler States*, Daniel Cobb's *Say We Are Nations: Documents of Politics and Protest in*

Indigenous America since 1887, and Lisa Brooks's *Our Beloved Kin: A New History of King Philip's War*. Like these, *Our History Is the Future* provides an alternative perspective to the more known (and generally colonized) versions of the history of relations between the United States government and Native peoples in the last 150 years. In this, Estes succeeds fully.

The principal merit of this book is its ability to decompartmentalize Native historical challenges and opportunities into an interconnected stream of forces and events that, until today, have fed into one another along a common path. For instance, Estes links effectively issues related to resource extraction with different challenges that Native people have long faced, such as the ongoing crisis of violence against Indigenous women and LGBTQ+ people. More specifically, *Our History Is the Future* is original and effective in inserting the Oceti Sakowin history of activism into a larger framework that includes not only resistance movements by other Native North Americans, such as those led by the Haudenosaunee and AIM, as well as the more-recent IdleNoMore, but also broader non-Native movements, including Occupy Wall Street and the Arab Spring uprisings. In this, the book emphasizes, and arguably reinforces, the strength of Oceti Sakowin resistance to colonial encroachments.

That said, Estes's efforts to highlight these connections are more elaborate and effective in some parts, while concise and less effective in others. At times this has the effect of diluting such an accomplishment. Save for chapter 1, devoted to the analysis of the Dakota Access Pipeline protests, and chapter 6, devoted to the internationalism of Native American activism, the connection between the topics of the other chapters and the #NODAPL movement are briefly made in the conclusive page or two of each chapter and then in the epilogue. Developing these connections in greater depth throughout each chapter would allow the readers, particularly the nonspecialist ones, to grasp fully the continuity and circularity of Oceti Sakowin resistance through history.

Notwithstanding such a criticism, *Our History Is the Future* offers a strong contribution to the historical understanding of Native social movements, with a particular focus on Oceti Sakowin actions, in the United States and their legacy for current activism. It certainly helps the reader to envision and understand the "possibilities for futures premised on justice" (256) that Indigenous resistance does and will offer as it has done in the past. In addition, this book embodies Estes's latest contribution to the ongoing and unfinished process of decolonization of academia, an equally important feat.

Targeting both academic and nonacademic audiences, the book serves both in different ways. Scholars, particularly those in Native American studies, will benefit mostly from a new perspective on information already familiar, while the untrained reader will benefit from a first exposure to facts and ideas originating in a decolonized intellectual space. For this reason, *Our History Is the Future* is also a valuable resource for undergraduate and graduate courses on Native American topics, as it can be tailored to students' different degrees of familiarity with the history and significance of Native resistance movements.

In sum, Nick Estes has produced a valuable book adding to the growing collection of works reclaiming Indigenous, and, more broadly, alternative representations of colonialism and Native resistance. *Our History Is the Future* should be on the reading

lists of historians, social scientists, and members of the public interested in grasping the interconnections and continuity among the many efforts of Indigenous resistance to settler colonialism and corporate encroachments onto their lands, waters, and natural resources.

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Thou Shalt Forget: Indigenous Sovereignty, Resistance and the Production of Cultural Oblivion in Canada. By Pierrot Ross-Tremblay. London: University of London Press, 2019. 284 pages. \$35.00 paper.

Pierrot Ross-Tremblay's *Thou Shalt Forget* is an outstanding sociological study about collective memory and the production of cultural oblivion in colonial contexts. The author's argument is methodologically anchored to a detailed ethnographic survey of the author's own community, the contemporary Essipiunnuat, or Essipit Innu First Nation, located in what is known today as Eastern Québec, Canada. Based on oral history and interviews with community members regarding the 1980–1981 "Salmon War," the book argues that the "event" of the war—a conflict opposing the Essipiunnuat to state authority and neighboring Euroquébécois communities over fishing rights on the Esh Shipu River, part of the Innu homeland—constitutes a "crystallisation of historical determinants" that are made legible to group members in the process of "reclaim[ing] self-perceptions" and group agency in acts of resistance (101). The recollection and sharing of personal stories of the war by interviewees today offers retrospective historical snapshots of an insurgency that generated new normative content to a remembered past.

The book's argument starts with a broader sociological theorization of remembering and forgetting as "mnemonic practices" that provide the "normative foundations of a society" (26). Memory is conceptualized as a window to evaluate the community's present condition. The author insists that cultural oblivion is not a failure of memory; it is produced and reproduced strategically by various state and colonial institutions. He explains that the imposition of Crown and state sovereignty requires historically shifting processes of cultural erasure and forgetting. These reinforce settlers' fraught relationship with *their* own past and futurity (what Tuck and Yang termed "settler moves to innocence"), in addition to severing Indigenous collectivities' relationships to the political and cultural foundations of their ancestral sovereignty as a basis for a present collective self.

The author documents and analyzes in detail the internal and external determinants of the war, ranging from intergenerational trauma and the internalization by community members of an Euroquébécois nationalist imaginary, to colonial dependency, state violence, anti-Indian militancy in neighboring communities, and institutional practices of assimilation, dispossession, and misrepresentation. Ross-Tremblay reveals ways in which collective selves—and agencies—can be "remembered" and produced anew by