Huluniixsuwaakan: The Role of the Library in Munsee Delaware Language Revitalization and the Development of Community Relationships on Lenape Land

Suzanne Conklin Akbari, Ian McCallum (Munsee-Delaware Nation), Melissa Moreton, and Anu Vedantham

In lieu of an institutional land acknowledgment, the authors point readers to resources discussing the colonial displacement of Lunaapeew (Lenape people) from their homelands (Lunaapahkiing) in and around what is today Princeton, New Jersey. The late historian Mark Peters, the late language keeper Karen Mosko, and Ian McCallum (essay coauthor), all members of Munsee-Delaware Nation, contributed to the site Resources for the Lunaape / Delaware Living Land Acknowledgment (Institute for Advanced Study, n.d.-c).

Institutional land acknowledgments can be problematic for Indigenous communities as well as institutions on whose land they are situated. Theresa Stewart-Ambo and K. Wayne Yang's (2021) essay "Beyond Land Acknowledgment in Settler Institutions" discusses the challenges present in using land acknowledgments.

Abstract

Since 2021, Munsee community members have joined historians and library staff from the Institute for Advanced Study (IAS) and Princeton University (PU) for an annual language and history symposium on Lenape (Delaware) lands in Princeton, New Jersey, located on the traditional homelands of the Munsee people (or "Lunaapeew"). Informed by symposium conversations, PU faculty, students, and library staff, IAS faculty and researchers, and Munsee community members have been involved in a long-term project to locate, digitize, describe, and make accessible Munsee (or "Lunaape") language materials, currently comprising over two dozen rare manuscripts and printed books, to Munsee community members, the campus community, and the broader public. This article discusses the goals of the project for both Lunaape language teachers and library staff and explores the challenges encountered, including problems using existing standardized terminology and controlled vocabularies for describing library materials, difficulties encountered when working with a wide range of stakeholders, and institutional barriers to making materials freely accessible to community members. While this article is descriptive

LIBRARY TRENDS, Vol. 72, No. 1, 2023 ("Indigenous Librarianship," edited by Ulia Gosart and Rachel Fu), pp. 122–148.

rather than prescriptive, it offers a series of questions and recommendations to assist academic libraries in developing relationships with Indigenous communities and implementing best practices to nurture such relationships.

Keywords
Indigenous studies, community engagement, traditional knowledge, library outreach, digitization, organizational complexity, language revitalization, Lenape Delaware

Introduction

For many cultural heritage institutions, the development of programming and archival management of Indigenous collections consists of the standard approach to any specialized topic, as delineated in archival studies courses: where necessary, consultants in the relevant academic field are brought in as experts with specialized knowledge. Consultation with Indigenous individuals from the communities of origin takes place less often, and when such consultation does take place, it is within the existing paradigm of subject matter expertise, much as one might bring in someone with particular knowledge of, for example, Tibetan language or economic history. Sometimes the barriers of distance and language reduce momentum for potential consultations that may get indefinitely postponed as a result. Yet as has been powerfully argued by Indigenous librarians and archivists, such as Jessie Loyer (Cree/Métis), a paradigm shift is needed whereby the way of doing things—not simply the content—has to change (Loyer 2021; O'Neal 2015). As Loyer explains, library collections often privilege the identity, motivations, personal stories, and passions of the collectors, who have historically been white men, over the authority of the communities from which the objects have been collected, and discount or neglect the relationships of these belongings to their communities. The narrative of discovery and accumulation of objects is too often organized in ways that do not acknowledge cultural context or community priorities, such as a collection of similarly sized arrowheads from several tribes. While awareness of these challenges has already become well established in the world of museum studies, libraries and archives have been somewhat slower to develop new workflows in response to critiques that center Indigenous ways of sharing and conserving knowledge (Abungu et al. 2018). Beyond this, libraries and archives—like museums—are intertwined with the histories of colonization and are themselves, at least in their origins, institutional tools of settler colonialism.

Along with Loyer and other scholars cited in the literature review below, we contend that all users of libraries and archives are better served by a genuinely community-centered approach. Such an approach would include the appointment of an Indigenous studies liaison within the library

or archive, an institutional commitment to the patient development of a web of relationships with Indigenous and non-Indigenous community members, and a sustained program of professional development for library staff on relevant topics. It would enable the consistent involvement of community members with the objects in library collections. Haberstock discusses how an approach that engages collaboratively with source communities can create a "participatory archive," one in which originating communities cocreate the archive, participate in properly identifying and contextualizing materials, identify the languages used, and develop descriptions that align with current community usage. She notes that "by involving creators and creator communities in the process of providing context and descriptive language, the object's story and narrative becomes more complete and representative of the community from which it originated" (Haberstock 2020, 137). Our approach echoes this principle, with relationship building that extends beyond work in the archive or library to include engagement with the land that the institution sits on and the iterative and careful development of ongoing relationships with communities whose objects the library holds. One outcome of such an approach is the development of a culture of shared caretaking of objects, where the library and source community develop assessments of and guidelines for the stewardship of objects, which often needs to occur on a case-by-case basis due to the complex histories and sets of relationships associated with each object.

The development of programs and events that can facilitate the creation of such a "participatory archive" must also happen within the framework of community engagement. Our purpose in this article is to describe the challenges we encountered in organizing a particular event—a three-day symposium on Munsee language and history—and the broader strategies we developed to address them. Our aim is not only to improve our own institutional workflows and increase accountability, both institutional and personal, to our Indigenous community partners, but also to enable those who work in other cultural heritage institutions to learn from our experience and perhaps adapt some of our approaches to their own unique settings, varying levels of resources, and different Indigenous community partners.

To that end, this article presents a case study that shows how an increasingly intricate web of local relationships, linking people at Princeton University Library (PUL) with academic colleagues across the university and from the nearby Institute for Advanced Study (IAS), developed hand in hand with an increasingly strong connection with members of one Lenape Delaware community, the Munsee-Delaware Nation. That community relationship, centered on Munsee language learning, in turn forms the basis for a wider set of relationships that extends across all the Munsee-speaking Lenape communities. These communities are widely

dispersed across Turtle Island (now known as North America), including those situated within what is now Canada (Munsee-Delaware Nation and Eelunaapeewi Lahkeewiit / Delaware Nation at Moraviantown) as well as those within what is now the United States (Stockbridge-Munsee Band of Mohican Indians). In addition, the collaboration includes members of state-recognized tribal nations such as the Ramapough Lunaape Nation and the Nanticoke Tribe, both located in New Jersey but extending northward into New York (in the case of the Ramapough) and southward into Delaware (in the case of the Nanticoke).

The article builds on reflective conversations among the four authors before, during, and after the second annual Munsee Language & History Symposium—LUNAAPAHKIING, HULUNIIXSUWAAKAN, LUNAAPEEWAK (Munsee Land, Munsee Language, Munsee People)—which took place in Princeton, New Jersey, in October 2022.[1] The three-day event included twenty-eight speakers and over 120 participants. It was notable for its complexity, level of inclusion, and potential for iterative community building, connecting libraries and universities more directly with tribal community members. It included hands-on engagement with the creation of objects such as quillwork, a walking land acknowledgment led by one of the elders, presentation in a university course, and collaboration with the PUL Special Collections staff. Sessions took place not only in lecture halls and archives but also on the land, with the event's third day taking place outdoors at the Seed Farm (n.d.) at Princeton, recognizing the land as itself an archive. By design, the symposium centered Indigenous voices and conversation—that is, placing *community members in conversation with one another*. Non-Indigenous participants whose work is based in the library and at the university were situated as listeners on the periphery, focused on learning from and learning with community members.

Each of us brought different histories and goals to the event. We noted the generational and disciplinary aspects that informed our own expectations and decision making. As we articulated how the frustrations we encountered reflect systemic barriers, we became interested in developing better workflows that could be models for our future events and even for other institutions. At the same time that we experienced those frustrations, we also experienced the exhilaration that comes when the institution opens up to unfamiliar ways of doing things, stretching the usual boundaries, and wish to share that part of our learning.

In the following pages, we describe the development of the relationships that link Munsee Lenape community members with non-Indigenous people who live and work on Lenape land, or (in Munsee language) "Lunaapahkiing." While we focus particularly on one event—the second annual Munsee Language & History Symposium, which took place in October 2022—we necessarily must start much earlier, with the web of relationships that first began to take shape in 2020 and that continue to

develop into new forms now. Our story is not prescriptive but descriptive: that is, we do not propose to tell anyone how to build relationships that bring together Indigenous communities and settler institutions, but rather wish to tell the story of how this particular set of relationships has developed over time. The article concludes with guiding questions that those working at other institutions may wish to reflect on as they consider whether and how to develop relationships with Indigenous communities in a respectful, thoughtful, and intentional way.

Literature Review and Local Contexts

Linking Libraries to Tribal Nations and Indigenous Communities

Traditionally, discovery mechanisms for library materials related to Indigenous studies can be broadly separated into catalog entries, which are dependent on Library of Congress Subject Headings (LCSH), and finding aids, which are dependent on decisions by individual archivists. PUL can learn from recent innovations in workflows implemented by libraries in the U.S. Southwest. For example, Bishop and colleagues describe how the Cline Library at Northern Arizona University (NAU) better serves a student body that is fully 4 percent Indigenous, from over a hundred different tribes, by systematically using critical librarianship practices (Bishop, Pringle, and Tsosie 2017, 240–42). Staff have consciously represented the diversity of voices and experiences within Indigenous communities, challenged traditional representations of local history, and developed explicit protocols for the use of materials considered sensitive by Indigenous communities.

For the catalog entries, several library science researchers have noted how the LCSH build on colonial practices that abstract, group, and mishandle the names of Indigenous communities, often with minimal understanding of underlying structures. As Vaughan argues, communities did not ask to be called "Indigenous" or any of the previously accepted terms such as "Indian" or "Aboriginal" (2018, 7). With each iteration of abstract, centralized language, LCSH decisions remove layers of specific meaning from the communities described. For library professionals, classification bias is one of the many challenges to overcome when attempting to integrate Indigenous knowledge into descriptive records using conventional library systems, since these are based on a very different knowledge system, that of the colonial settler. Cherry and Mukunda (2015) highlight the challenges of working with the Library of Congress Classification scheme and the Dewey Decimal Classification system, while Montenegro (2019) examines metadata standards (such as Dublin Core), suggesting ways in which Indigenous Data Sovereignty can be supported through the application of anticolonial descriptive methods (namely, Traditional Knowledge labels). Cherry and Mukunda offer a helpful case study from British Columbia in

the use of the Brian Deer classification scheme, a distinct alternative to LCSH that, although not yet widely used, offers potential for a better way to manage controlled vocabularies (the system is also discussed by Doyle, Lawson, and Dupont 2015 and Swanson 2015). Such approaches, articulated by these writers and others, resonate with the current collaborative work happening at PUL, shaped around an "interconnected network of information and ideas" that builds structure, reflects relationships, and is flexible to the changing needs of communities, collection items, and library practices (Cherry and Mukunda 2015, 548).

For the archival work involved, especially with the creation of finding aids, Tai advocates for a lens of cultural humility with recommendations, separated into three categories (self-reflection, power imbalances, and institutional accountability), and explains, "It is no longer plausible to hide behind the feigned neutral role of the archivist" (2021, 19). In order to develop cultural humility in this context, we must appreciate the "importance of building strong, respectful, reciprocal relationships with originator communities" (Haberstock 2020, 136). A deeper relationship with community members can significantly improve the generation of metadata, such as the case study documented by McCracken of crowdsourcing the identification of names from photographs by the Shingwauk Residential Schools Centre (McCracken 2015, 186). Deeper connections with community members in the context of language revitalization can also reduce the harmful content in metadata creation as described by Innes in a study about ethnographic content for Mvskoke language materials (2010, 198). McCracken and Hogan also discuss, in a more recent article, techniques for organizing archival materials in ways that privilege the searching behaviors of community members over the historical practices of archival science (2021, 29). We note also the relevance of recent work on the emotional impact of archival materials on Indigenous community members when encountering items documenting painful past practices (Thorpe 2021, 346). Several authors, including McCracken and Hogan, note the importance of creating a designated welcoming, safe, and comfortable space for Indigenous community members to research and visit with materials. The institutional space and workflow may need to be adjusted to accommodate this, but it is critical that library caretakers work with knowledge keepers, elders, and Indigenous scholars (broadly defined) to "re-attach context to collections and create processes and protocols to care for archives that may have cultural and spiritual significance" (McCracken and Hogan 2021, 29–30).

Munsee Land, Munsee Language, Munsee People: Local Relationships in the Lenape Diaspora

The scholarly articles summarized above recommend that libraries and archives be attentive to the special requirements of materials originating

from or descriptive of Indigenous communities and that they work in partnership with tribal nations and Indigenous partners. These are vital recommendations and offer useful pathways for the improvement of access to collections as well as best practices within the institutions. They provide a backdrop to the fine-grained account that we would like to offer here. Our experience is of encountering not just a few large-scale institutional barriers but rather many small-scale challenges to community engagement, from the level of administrative paperwork necessary for reimbursements to wayfinding on campus and managing housing in a way that respects community protocols. For this reason, we offer our own experience as a narrative that is highly specific, individual, and local and yet offers insights that can be adapted to other institutional settings, especially cultural heritage institutions, research centers, and universities.

Accordingly, before turning to a summary of our local conditions, including both our institutional environments and the specific history of collaborations linking those institutions with Munsee tribal nations and community members, we must begin with a few words about where each of the authors is positioned and how they have contributed to this article. This is in keeping with protocols in Indigenous communities, where introducing and presenting the position of each participant is a necessary first step in any collective undertaking. We must also explain the role of Munsee-Delaware Nation members in the origin and ongoing development of this work. In particular, it is of fundamental importance that Munsee-Delaware Nation members were full partners, rather than invited guests, in the planning of the original collaborations: in particular, the late Karen Mosko, language keeper and member of Munsee-Delaware Nation, took a leading role in determining whom to invite to the first annual symposium in 2021. She took care to include speakers from the Stockbridge-Munsee Band of Mohican Indians (Molly Miller), Matinecock, Shinnecock, and Unkechaug tribal members (Chief Harry Wallace, Tecumseh Ceaser), and the Sand Hill Indian community (Kala Ligon), among others. Several of the speakers were participants in the Lunaape (Munsee-Delaware) language classes being taught by Karen Mosko, together with Ian McCallum, online via Zoom, in response to COVID-19-related restrictions. Historian Mark Peters (who was at that time also the elected chief of Munsee-Delaware Nation) joined the 2021 symposium as well, presenting in one of the roundtables and offering closing remarks—and, importantly, participating in the 2021 visit by Munsee community members to PUL.

Ian McCallum participated in the inaugural symposium that took place in November 2021, both as a co-organizer, as noted above, and as a speaker with expertise in Lunaape language reclamation and revitalization as well as in Munsee history, specially the history of his own First Nation, located since the late eighteenth century in southwestern Ontario (Both 2022). McCallum is not only a language keeper for Munsee-Delaware Nation but

also an activist for Indigenous language reclamation, especially in the digital domain (Rising Voices 2019). He is currently completing his PhD at the University of Toronto's Ontario Institute for Secondary Education, while also serving as education officer in the Indigenous Education Office of Ontario's Ministry of Education.

Suzanne Conklin Akbari came to this work not as a specialist in Indigenous studies but as a medievalist who also has an interest in methodological approaches to history and theories of knowledge. As a result of earlier collaborations with Sto:lo writer and activist Lee Maracle, Akbari came to IAS in 2019 with an attentiveness to the ethical obligations and relationships that flow from an awareness of what land—and whose land—one is on (Akbari 2022). Together with a colleague, Sarah Rivett (professor of English and American studies at Princeton University [PU]), she began to work with Munsee-Delaware Nation members, including McCallum and his teaching partner, language keeper Karen Mosko, starting with an online classroom visit to Rivett's undergraduate Indigenous Literatures course in the fall of 2020. Both Akbari and Rivett also attended online Munsee language classes taught by Karen Mosko with support by McCallum. Akbari joined courses composed of a mix of Munsee community members and non-Indigenous participants, and Rivett attended courses hosted by Historic Huguenot Street, a historical society in New Paltz, New York (Historic Huguenot Street, n.d.-a, n.d.-b). This series of interactions over time led to the first annual Munsee Language Symposium, a hybrid event held at IAS, with a visit to PUL, in November 2021.

Melissa Moreton came to this work as a postdoctoral researcher at IAS and as a co-organizer for the 2022 symposium, without formal connections to PU, where the symposium was partially hosted. She is a settler historian who supports Indigenous cultural revitalization work, working with Lunaapeew community members since 2021 to co-organize Munsee language and history events at IAS. Moreton is an historian of the book and part of a larger Mellon-funded global book history project that includes community-based research on Indigenous "books" of the Great Lakes and Eastern Woodland areas of North America. The project, *Hidden Stories: New Approaches to the Local and Global History of the Book* (University of Toronto Libraries, n.d.), is based at the University of Toronto and the IAS in Princeton. While she does not have a formal education in Indigenous studies, Moreton is a learner of Ojibwemowin (with teacher Zoe Brown at the University of Minnesota), which has informed some of her understanding of Indigenous ways of knowing and her approach to community-based work.

Anu Vedantham joined the planning process for the second annual symposium in her role as PUL's liaison librarian for Indigenous studies. Vedantham has worked in higher education for more than twenty-five years, including leadership roles in academic libraries at three highly

selective predominantly white institutions. Her experience includes direct support of faculty and student research projects with attention to multimedia creation, digital humanities, and qualitative research. She is not an Indigenous person and, as a first-generation immigrant from India, brings some cross-cultural awareness. Her academic background is in public policy and higher education management, and she has conducted community development in local and international contexts. She attended the 2021 symposium and served as a co-organizer and presenter for the 2022 symposium. As co-organizer, Vedantham liaised with various library and university departments on logistics.

With a clear sense of how each of the four authors is positioned, and how each one entered into this collaborative work, we turn to the history of conversations relevant to the planning of the 2022 symposium. Student groups, especially Natives at Princeton, had long been expressing the strong view that Indigenous studies should be available as a major at PU, including courses in Indigenous languages of Turtle Island (North America). Their concerns have slowly gained visibility, especially as peer institutions in the region have begun to offer such courses for credit (*Native News* 2023). In late 2020, administrative interest in the field of Indigenous studies at PU increased after a substantial donation was received to endow a chair in the field (Michaels 2020). With the encouragement and material support of the strong, united voice of Natives at Princeton and Indigenous alumni, several departments across the faculty began to recruit additional positions in the field of Indigenous studies (Princeton University 2021).

In response to these administrative currents, faculty recruitment, and student enthusiasm, conversations within PUL began to focus intently on how best to find and reveal existing collection items, how to improve the cultural relevance of the metadata, and how to reduce harmful language in catalog descriptions. In addition, student groups and individual students were increasingly in contact with library staff seeking research support on topics pertaining to Indigenous studies that require connections across disciplines; law, art, economics, and environmental justice were particularly prominent among these requests.

PUL has a large and complex organizational structure with about 350 staff members. Its current organizational structure includes several divisions that need to collaborate closely in order to support Indigenous studies initiatives on campus, especially those involving community engagement. These include Special and Distinctive Collections (primary source materials such as manuscripts and early printed books); Collections and Access Services (circulating monographs, periodicals, and licensed databases); Data, Research and Teaching Services (primarily service based); and smaller units that support publicity and event management. Conversations held within the library prior to 2020 concerning Indigenous studies

initiatives had focused on materials from North America. This work was led by Gabriel Swift, special collections curator of American Books and Collections of the American West, who advocated for digitization and robust course engagement. PUL's preexisting model for liaison support focuses on academic disciplines organized by department (English, French, linguistics, etc.), by geographic region with an "area studies" construct (East Asian studies, African studies, etc.), and by format (manuscripts, coins, printed books). None of these models translated easily to a field such as Indigenous studies that cuts across historical, cultural, regional, and disciplinary boundaries. An internal working group for Indigenous studies was charged by library leadership in March 2021, which led to a liaison assignment for Indigenous studies as an addition to Vedantham's work portfolio in January 2022.

In addition to working within the administrative structures of PUL, and within the larger institutional landscape of PU, a layer of complexity is added to the collaboration through the involvement of the IAS. This research institution, located in Princeton only a short distance from the university campus, is administratively and budgetarily distinct from PU; however, its smaller scale and nimble structures make it an extraordinarily useful companion in the institutional relationship building with Lunaapeew community members. Both PU and IAS are essential partners in these collaborations, each providing different means of support and differing levels of the flexibility that are essential when working with Indigenous communities: for example, when bureaucratic processes or administrative structures made it difficult to accomplish a certain set of goals, the nimbleness of the small-scale but research-intensive setting of IAS made it possible to test out collaborative approaches that would be significantly more challenging to implement at the scale of a major research university.

As noted above, PU is large and decentralized, with interest in Indigenous studies cutting across academic departments and centers. The Department of English and Program in American Studies, along with IAS's School of Historical Studies, provided administrative support for the event, while funding was provided to the Native American and Indigenous Studies Initiative at Princeton (NAISIP) by the Council for the Humanities. IAS's School of Historical Studies provided additional funding. The scale of funding was necessary to cover the travel and lodging expenses of Lunaapeew participants, whether coming from local communities or from as far away as Ontario (Canada) and Wisconsin (United States). The project funding consisted initially of a seed grant, supplemented by contributions from IAS, followed by a more substantial multiyear grant, Land, Language, and Art: A Humanities Council Global Initiative. IAS provided space for the event, including housing for Indigenous community members, as well as IT support for the online (Zoom) component of the November 2021 and October 2022 symposia (program and recordings for

the 2022 and subsequent symposia are available on the IAS Lunaape-IAS Events web page). The IAS library (IASL), while small, provided support as well, including the development of an in-person and virtual bookshelf containing resources on Lunaape language and on Delaware communities both on Lunaapahkiing (Lenape land) and in the Lenape diaspora. The virtual bookshelf was developed to support and shape a Living Land Acknowledgment, an alternative to boilerplate land acknowledgments (Institute for Advanced Study, n.d.-c).

In developing the series of Munsee Language & History Symposia in 2021 and 2022, the partnership of PU and IAS came increasingly to highlight the actual as well as potential roles that PUL could play within the collaboration. In other words, we came to perceive clearly the pivotal role of the library as not only a cultural heritage repository but also the place where researchers and community might come together over meaningful objects—a potential that we have only just begun to develop fully. Items held in Special Collections that were of particular significance to Lenape community members, such as language materials from the eighteenth and nineteenth centuries, or a land deed from the seventeenth century (Deed 1674), could serve as focal points in a collaborative investigation of the historical past in service of present-day political and social priorities of Lenape Nations, including language reclamation and the Land Back movement. A single land deed held in the PUL collection, for example, led to a fruitful partnership with symposium organizers and presenters to work with Faith Charlton and Kelly Bolding (who are archivists in the PUL Special and Distinctive Collections division) on redescription efforts in the PUL Finding Aids website.[2]

As the work of planning the October 2022 symposium progressed, including sessions on history and language at both IAS and PU's campuses as well as Princeton's Seed Farm, those of us based on site noted the difficulty of maintaining lines of communication across the institutional communities in PU, PUL, IAS, and IASL, and with the tribal community members and local nonprofit organizations involved. At PU, the symposium organization process included faculty members, graduate students, undergraduate students, library staff, and university staff. Contributions from PU students Keely Smith (PhD candidate in history and organizer of the Indigenous Language Alliance at PU), Evan Ditter (PhD candidate, PU Department of French and Italian), and Cindy Ruoheng Li (PU undergraduate student majoring in art and archaeology) were especially impactful. IAS contributions included one faculty member (Akbari) and one postdoctoral research associate (Moreton), working with staff in IASL as well as the Housing, Dining Services, and Grounds and Transportation departments, among others. Workflows cut across institutions, with the overall organizational planning being coordinated by the four coauthors.

As the symposium program was developed, there was a repeated need

to explain how and why each set of stakeholders needed to be involved. We noticed patterns such as a tendency for conversations to move from an activist framing to an academic or theoretical framing of the issues. For members of Munsee communities, the activist framing is essential; as McCallum puts it, "The main motivation for my digital activism is to provide the Lunaape language to band members who live off reserve. I would like to bring awareness of the Lunaape language, its continued use. My hopes and dreams for the Lunaape language are to help more second language learners become fluent and create more spaces where the language lives" (Rising Voices 2019). As the lead organizers of the event, we needed to pause every so often to take stock of how the process might itself affect the outcome of the conference; in particular, we needed to take care that the institutional environment did not blunt the effectiveness of the community's Indigenous language activism. Communication within the key organizing group itself required iterative attention and effort.

Developing Relations around Indigenous Collections

Land-Based Learning and the Development of Community Relationships on Lenape Land

Informed by the conversations that took place following the 2021 symposium, the authors worked with librarians, IAS faculty and researchers, and Munsee community members to think about local historical resources that might support ongoing Munsee language and history revitalization, beginning with the holdings at PUL. Library staff with responsibilities for metadata creation, digital studio workflows, retrieval of items from secure spaces, and technical knowhow on several software systems had essential roles in supporting the symposium, in particular with efforts to digitize items and to improve catalog and finding aids records.

Swift identified rare manuscripts and printed books from PUL Special Collections with content specifically related to Munsee language and history, and these items were prioritized for digitization through a formal preexisting process with the PUL Digital Studio where library staff can propose digitization projects for approval by library leadership. Vedantham raised questions about how workflows could be adjusted so that community members could help advocate for content to be digitized, and this process is under discussion now. For a range of reasons, Indigenous communities do not always want their belongings to be digitized, and decisions around creating digital facsimiles of books and objects should be made collaboratively and in conversation with community members and libraries, archives, and museums (Abungu et al. 2018, 236–38; Brink, Ducey, and Lorang 2016, 18–21). Symposium attendees visited a selection of these books in PUL's Special Collections, which was an event highlight.

To simplify the process and improve ease of access for users, Vedantham

created a resource page in a Google doc (Vedantham, n.d.). The page includes all items within the PUL catalog that include metadata indicating that they contain "Delaware" language, a LCSH descriptor used to describe materials containing Munsee and/or Unami language. The resource also asks users for suggestions on descriptive terms, access, and data collection. It is a first step toward gathering user feedback and improving collections information and, done in this way, can be "published" easily, with the approval of the library. With community feedback, the linked resources may eventually live on the Indigenous Studies LibGuide (Vedantham 2024).

One barrier to accurately cataloguing and creating accessing materials is the changing language used to describe Indigenous collections. For example, Munsee is used as a descriptor of some of the Lenape Nations as well as the name of one of two closely related languages spoken by Lenape (Delaware) people (the other is Unami). Munsee people (or "Lunaapeew") refer to their language as "Lunaape," "Munsee," or sometimes simply "Delaware." Of the three tribal nations that are federally recognized by the U.S. government and have relationships to this set of languages, one—the Stockbridge-Munsee Band of Mohican Indians—includes Munsee speakers, while the other two—the Delaware Tribe and the Delaware Nation, both located in Oklahoma—include Unami speakers. In addition, both of the First Nations federally recognized by Canada, Munsee-Delaware Nation and Eelunaapeewi Lahkeewiit / Delaware Nation of Moraviantown, include Munsee speakers. First-language speakers remain only in Eelunaapeewi Lahkeewiit / Delaware Nation of Moraviantown, although second-language speakers are present in all three federally recognized Munsee tribal nations as well as those that are state recognized and beyond.

Disambiguating this terminology used in PUL's catalogue to describe the language—whether "Delaware," "Lenape," "Lunaape," "Munsee," or "Unami"—has posed a challenge. This is not unique to PUL, and the difficulties that arise in properly identifying materials and developing appropriate terminologies has been discussed across the library science literature (Alemu 2018; Doyle, Lawson, and Dupont 2015; Gartner 2016; Haberstock 2020; Robichaud 2021; Swanson 2015; Tai 2021; Vaughan 2018). Quoting Gartner, Alemu notes, "There is nothing objective about metadata: it always makes a statement about the world and this statement is subjective in what it includes, what it omits, where it draws its boundaries and in the terms it uses to describe it" (2018, 143). In the specific work at PUL, the task of evaluating materials to determine which are Munsee and which are Unami (and which include elements of both) is an ongoing process. In particular, we note the organizational complexity involved with this work: the relevant tasks and expertise within PUL are distributed

across many units, with timelines and workflows that can be daunting for community members. Accordingly, we hope to collaborate with library staff in several units to gradually expand our work with community members, developing a deeper knowledge base through enhanced processes of collaboration and consultation, supported by smooth workflows.

Primary sources presented at the symposium included spelling books, dictionaries, religious texts, and land deeds as well as an extraordinary volume that witnesses the meeting of Lenape and settler communities: a Hebrew lexicon printed in the seventeenth century and owned by the eighteenth-century Presbyterian minister David Brainerd, who spent the latter part of his life embedded in the Munsee-speaking Lenape towns of Cranbury and Crosswicks, located ten miles east and twenty miles south of Princeton, respectively (Buxtorf 1645). In preparing for the first annual Munsee Language and History symposium, in November 2021, it was not entirely clear what PUL holdings might contain since subject headings for these materials vary and, as is the case in every library, not all holdings were fully cataloged and searchable. Following that initial visit of Munsee-Delaware Nation members to Special Collections, however, further research took place so that by the time members of multiple Munsee communities visited Special Collections during the second annual symposium, the opportunity was set for deeper collaborations and engagement.

When community members interacted directly with specific items during the Special Collections visit, symposium organizers realized that the value of these items in terms of language revitalization had not been fully recognized. For example, Swift pointed out a Swedish-Munsee lexicon included at the end of a book designed for Christian conversion (Luther's catechism), which was greeted with excitement by Munsee speakers at the symposium. McCallum noted the importance of having access to these materials for future use by Munsee communities, especially those located far from traditional Lenape homelands in the area of Princeton. Digitization was therefore prioritized by PUL, as well as subsequent OCR processing of printed books containing Munsee language. With the assistance of campus partners, Vedantham and Evan Ditter, a graduate student, used digital tools in order to make a digital scan and then methodically convert the content into searchable text, loading the resulting data into a spreadsheet.

Preliminary discussions regarding how to use these early Munsee language volumes to enhance the lexical range of an online dictionary and language learning app are underway among the Lunaape language teachers from the various Munsee communities. These resulting word lists are proving useful in exploring the creation of an online dictionary and/or language learning app or software in collaboration with current language teachers. The digitized PUL sources provide words for the dictionary, as well as access to terms and expressions that can support the creation of

"new words" at the discretion of each community's language keepers, to meet present-day needs and concerns. The lexicons and dictionaries have been a useful addition to the community's language resources.

On the institutional side, the authors have been working to assemble the necessary components for this project, especially with regard to digital technologies: campus partners have included the McGraw Center for Teaching and Learning and the PU Graduate School (through the University Administrative Fellowship program), and collaboration with other universities (especially for the online dictionary) is under consideration. The crucial point to emphasize is that the decision on whether to carry out a dictionary project—and, if so, how to do it—is in the hands of the Lunaape language teachers and not the non-Indigenous collaborators at PU, PUL, and IAS. Since this is a community-focused project, it is imperative that decision making and the setting of priorities remain in the hands of Munsee community members. The authors recognize that the process of digitizing, analyzing, and sharing the dictionary content will require iterative collaboration connecting the community members who retain stewardship of the language (through language keeping and community-focused teaching) with library and university staff who bring the technical expertise and have access to the necessary scanning and processing technologies.

Over the collaborations of these past few years, land has consistently been a fundamental starting point and point of return, and it therefore also emerged as a key point of consideration throughout the October 2022 symposium. Land is the starting point within Indigenous epistemologies, and it was also the literal starting point of the symposium. The opening day included a land acknowledgment walk on the IAS campus led by a Stockbridge-Munsee elder, Clan Mother (and language keeper) Molly Miller. Land continued to be at the center of the planning process as concerns regarding access to library spaces and collections emerged repeatedly. Members of the PU community were often unaware of barriers to access faced by Munsee community members, from finding places to park near the library to working with the bag checks and ID verification needed every time one entered the main library building. The relationship to land was an area of difference that manifested itself in different ways throughout the course of the symposium. For many library staff hosting the visitors, the connection between individual items in the collection and a specific piece of land was significantly weaker and remains to be developed.

Movement between the specific and the abstract came up repeatedly in different contexts throughout the symposium, as participants worked to communicate with each other the aspects of this work that mattered the most to them. Some participants were especially interested in the Lunaape language. Others were excited about growing seeds at the Seed

Farm, learning about handcrafts (how to do quillwork or carve shells), or thinking about the legal aspects of the land deeds in the library's collection. Changes in scope and interest affected the coherence of conversations occasionally, as individuals recognized differences in how they were engaging with the materials. Unlike traditional academic conferences, symposium participants came to the event with different understandings of the content and different expectations for how the experience would unfold.

Connecting Indigenous Materials to Language and Cultural Revitalization

While the 2022 symposium focused on Lunaape language revitalization, it also included cultural history, art, sculpture, and legal concerns. PUL's goals for the project included the introduction of a new curated print collection, building awareness of digital materials online in a new collection (Digital PUL, n.d.), and deepening relationships with Indigenous community members in iterative ways. Individual librarians and archivists appreciated the opportunity to share successes from recent projects and to connect community members with primary sources in PUL's Special Collections. The capabilities of the PUL Digital Studio were essential in providing fast support for requests to digitize items of interest (Valenza and Johnson 2021).

As noted above, the focus of the three-day symposium was on land, language, and history, focusing particularly on the experience and possible futures of Munsee-speaking Lenape communities (Institute for Advanced Study 2023; Native American, n.d.). Each panel centered Indigenous speakers: all presentations except for those in the final session, which included librarians and archivists, were made by Indigenous community members—mainly Munsee-speaking Lenape people, but with a few members of other Indigenous Nations. Hands-on demonstration of quillwork by an artist descending from Eelunaapeewi Lahkeewiit / Delaware Nation at Moraviantown was a powerful moment, as was a slideshow by a shell carver of Matinecock, Montaukett, and Unkechaug descent. A roundtable featuring Lunaape language teachers from the various Munsee Nations was chaired by Sarah Rivett, who teaches popular courses on Indigenous and Native American literature. The symposium's second day included a visit to Firestone Library, including the Special Collections Teaching Classroom, and a gift of a printed exhibition catalog with a relevant historical map to each of the Matinecock community members.[3] Will Noel, associate university librarian for Special Collections, joined the chief of Munsee-Delaware Nation, Chief Roger Thomas, along with symposium co-organizer Ian McCallum, in presenting the closing remarks, providing a moment of shared responsibility for the symposium and making visible the relationships that had developed over this period.

This second annual Munsee Language & History Symposium stretched

the boundaries for library events in several ways. The model was not one of bringing in an Indigenous "expert" to speak to library staff or the campus community and share their knowledge in an isolated structure. The symposium aimed to center Indigenous voices and conversation—that is, conversation *with one another*—placing the campus community on the periphery, in learning mode. To a large extent, the library collection was in the background, informing conversations, while community members were engaging directly with primary sources as part of their conversations with one another.

Challenges, Approaches, Solutions

An important side effect of the 2022 symposium was the broadening of conversations within the library aimed at increasing the access to Indigenous materials in PUL collections. One major barrier to access is findability, which is often complicated by traditional library cataloging practices as well as practices and biases within library science that prevent the accurate description of materials. Another barrier to access is the academic library's website, which is not always easily navigable by the general public or members of source communities. Finding aids are not always easily findable and the LCSH complicate the task of searching for materials.

One approach PUL has used involves a separate digital exhibition platform known as Digital PUL, which is built on Blacklight (n.d.), an open-source platform developed at Stanford. The Digital PUL exhibit for Indigenous Cultures (Digital PUL 2023) aggregates digitized materials from the catalog and the finding aids website into a new, easily searchable collection that can be described using less formal procedures. As of today, close to 350 digitized items are available, and a faceted search allows users to select materials by Collections, Date, Language, Subject, and/or Exhibit Tags. For example, "Collections / Delaware / Lenape" brings up all digitized items related to this history. Users can explore by clicking on thumbnail images that are evocative of the contents of a given book or manuscript. The top of the page includes large details of items with links to highlighted collections, leading viewers to an "exhibition" of curated items (for example, books relating to "Munsee / Lunaape / Delaware" history). Below this are Recent Additions (recently digitized materials), easily opened by clicking on the image of the book or item. The development of this digital exhibit emerged in response to community-centered conversations that took place during the first two years of the Munsee Language & History Symposium (2021–22), and the desire expressed by both community members and those in the library to create a user-friendly and public-facing page within the library's website that would be readily navigable and easy for community members and the broader public to link out to, from their own community websites, digital exhibitions, and so on.[4]

Conversations before and after the October 2022 symposium with PUL archivists Faith Charlton, Kelly Bolding, and Phoebe Nobles continued the work of improving accessibility to collections by connecting community members with library projects involving reparative metadata. It is particularly worth highlighting PUL efforts to improve descriptions of Special Collections materials connected to communities traditionally marginalized by standard cataloging practices and legacy archival description. These efforts include the Inclusive Description Working Group (IDWG), which consists of a group of archivists that formed in 2019 whose general principles include "prioritizing language that individuals and communities would use to describe themselves; balancing the preservation of original context with awareness of the problematic language that can come with it; discontinuing the perpetuation of inequalities in finding aids . . . and being transparent and accountable about our actions, such as preserving evidence of changes and providing mechanisms for users to report problematic description" (Suárez 2020). An offshoot of the IDWG is the Indigenous Collections Working Group. The group, which first convened in 2021, includes a group of archivists as well as a curator and focuses primarily on the redescription of Indigenous-related archival collections and rare book materials. Finally, the Inclusive and Reparative Metadata Working Group is a library-wide working group of metadata specialists who work with bibliographic and archival description as well as IT staff. The group has focused on dynamic masking of problematic LCSH (for example, the LC term "Indians of North America" now displays in the PUL catalog as "Indigenous peoples of North America"). The group has also initiated use of the Homosaurus (n.d.) linked data vocabulary for LGBTQ+ resources in the library's catalog and finding aids website and added to the catalog a user feedback mechanism for reporting harmful language.

The October 2022 symposium generated conversations and actions aimed at further improving metadata and finding aids for the Lenape and other materials related to Indigenous history. The limitations of the current LCSH restrict the ability to describe Indigenous books and objects in inclusive, respectful, and accurate ways. F. Tim Knight, Marisa Elena Duarte, Miranda Belarde-Lewis, and organizations such as National Indigenous Knowledge & Language Alliance / Alliance nationale des connaissances et des langues autochtones (NIKLA) have discussed the problematic underlying assumptions that standard Western systems of classification and subject language are based on (Knight 2022; Duarte and Belarde-Lewis 2015).[5] In 2021–22, a metadata analysis of all the LCSH conducted by Minjie Chen (PUL metadata librarian, Non-Roman Collections, Cotsen Children's Library) identified a set of more than 6,700 LCSH related to Indigenous studies with a focus on the Indigenous peoples of the Western Hemisphere. A subsequent programming overlay combined these items into a "big bucket" searchable with the keyword "Indigenous Studies,"

which can be accessed through the Indigenous Studies LibGuide in the section titled "Explore Our Collections" (Vedantham 2024). This analysis led to an awareness of gaps where specific LCSH are represented in less depth in terms of the number of items in PUL collections or the shared collections accessible from PUL and may inform collection development activity at PUL and in cooperation with peer institutions.

Through the analysis of LCSH, we recognized that limitations in available cataloging metadata result in inaccurate descriptions that overwhelmingly affect Indigenous people. For example, as noted above in the overview of languages spoken by Lenape people, the language spoken on the land where PU is located, and in the nearby Lenape villages of Cranbury and Crosswicks, is called Munsee (or "Lunaape"). Nearby communities located south of this area, and especially in the eastern coastal regions south of the Raritan River, spoke a closely related language called Unami. Although linguistics scholars recognize the two as distinct languages, the relevant subject headings are "Munsee language" and "Unami jargon," respectively, and the language code for MARC records is also not granular enough: only the code for the broader language group "Delaware" is available. Recognizing the limitation of using the term "Delaware" in our catalog's language facet to cover languages that have in the past or are presently designated as "Lenape," "Lenni-Lenape," "Munsee," or "Unami" led to useful conversations within the library in 2021, prior to the first symposium, and recognition that none of our staff members were familiar with any of the languages in question. How could PUL make good metadata decisions when distinguishing among a set of languages without any related expertise on staff or in our collaboration circles with other libraries? It is important to note that the conversations within PUL prior to the inaugural Munsee symposium in November 2021 did not include any Indigenous individuals; they included only library staff, and many participants had no prior familiarity with the issues that confront Indigenous people. Progress was made in self-education through an internal reading group in 2021 for library staff organized by Steve Knowlton (PUL librarian for history and African American studies) and Ellen Ambrosone (PUL South Asian studies librarian) where faculty and graduate students were invited to share current research projects and articles so that library staff could self-educate on these topics. Guest speakers included Sarah Rivett, Robbie Richardson (PU assistant professor of English), and Isabel Lockhart (PhD candidate in the PU Department of English). Even after these presentations, the library staff recognized the limitations of their knowledge and therefore welcomed the opportunity to connect with members of Munsee-Delaware Nation (and, subsequently, members of other Munsee-speaking communities) in connection with the first symposium in November 2021. On very short notice, PUL hosted a visit to Special Collections on the occasion of the inaugural Munsee Language and History Symposium and,

subsequently, hosted one day of the three-day second annual symposium in October 2022.

Applying Past Lessons toward Future Work

We want to emphasize that, in this article, we are not aiming to be prescriptive or to offer an authoritative set of best practices that should guide archives, libraries, and universities in their collaboration with Indigenous communities; rather, we are sharing our own experience in relationship building and collaboration, and relating how these relationships have developed over the past few years. What has become clear to all of us is the power of iterative community building, starting small and only gradually widening the circle of participants. In part, this way of working was suggested to one of the authors (Akbari) through her earlier collaboration with Sto:lo writer and activist Lee Maracle, in planning Talking Circles both in person and online during the period 2017 to 2021. However, this way of working also reflects traditional practices of consultation and patient listening that, while found in a wide range of Indigenous communities, take on a distinctive character among Munsee-speaking Lenape people. Conceptualization of expertise and authority can be very different for library staff and for Indigenous community members. We have concluded three things from our experience working with Indigenous community members to develop and work as a user-centered library and cultural heritage institution: we must do our best to understand our local history, especially the local history of the land we live and work on; we must situate the collections we have, with responsible description, attentiveness to access, and enhanced searchability; and we must activate these collections in community, guided by priorities and concerns of Indigenous partners and in relationship with them.

Suggested Guidelines for Beginning This Work

This list of questions may be helpful for non-Indigenous organizers in libraries and archives interested in doing similar work:

- What is the history of the land we are on and the Indigenous history of this place? How can we find and articulate any gaps in our own knowledge of local/Indigenous history?
- Whose cultural objects does the library or institutional repository have? What are these objects, and how were they acquired? Think deeply before contacting community members. Books are not just objects, but in many cases are considered as relations, belongings, community members, or even beings, each with its own complex history. Learn about this history through your own research before connecting with communities of origin (one resource is Van Orden Martínez et al. 2022).
- What are the range of resources held at the institution? Beyond print books, maps, photographs, and manuscript materials, consider what oral

histories and artifacts the library may hold. Begin conversations with community members on whether and how to share these and determine how these should live within the library.

- Who are possible local/community collaborators? What is our library or institution's history of connecting with Indigenous community members? Do we hold any presumptions and/or hesitancies about the Indigenous community(ies) and why? How can we disrupt patterns of collaboration that may have been extractive or dismissive?
- Are there materials in the collection that might be used for language teaching, community history, and cultural revitalization (e.g., dictionaries, spelling books)? Is this a goal for the community? Each Indigenous community is uniquely positioned in relation to their language, and the need for language revitalization support and allyship varies across and within communities. It is not monolithic. Learn about the communities of origin connected to the collections in your care.
- How can institutions maintain relationships supported by effective and meaningful communication with Indigenous communities? Memory in Indigenous communities is far longer than institutional memory, including the history of their belongings and how they have been cared for (or not) by libraries, museums, and holding institutions. The traditional care of Indigenous belongings may involve ritual, physical, and spiritual care of these objects by specific community members. To support the building of shared systems of caretaking, is there a welcoming and comfortable space allocated within the library, or an alternative codetermined space, where Indigenous researchers and community members can access materials and spend time with them—especially those with particular spiritual and cultural significance? How can institutions make room for ritual and traditional care practices of objects within the library space (or beyond that space)? Guided by communities of origin, how can traditional care practices be integrated into the institutional care of Indigenous objects?
- How can decisions be guided by "bottom-line" questions such as the following: How will this decision best support the cultural community to which an object belongs? How will it impact the object itself, understood as relation, belonging, or being? To put it another way, how is the institution's habitual understanding of care and stewardship balanced against the community's traditional understanding of relationality? What are the ethical responsibilities of the holding institution or library? Who are its stakeholders? How is accountability to community members supported?
- How does academic library governance and policy serve (or fail to serve) Indigenous language reclamation and revitalization? In what ways can we improve access to materials in a responsible and community-guided way, while also improving the policy and governance systems to make this work easier in the future?
- Does improving access to materials mean digitizing all language- and

history-related items, or applying other strategies? Making improvements to metadata and descriptive terminologies is a positive first step toward increasing findability of and access to materials. In some cases, digitization and access to images through the library's catalog record is appropriate and desired by community members, especially if the community is located far from the holding institution and access to the original object is difficult or impossible. In many cases, however, the library's online interface poses challenges to accessing materials for community members, and a public-facing community-specific page hosted by the holding library and/or a page on the community of origin's website are/is preferred. In cases where the book is considered a relation or Ancestor, photography or digitization may not be appropriate. Materials need to be considered on a case-by-case basis, and in consultation with the appropriate community members.

- What spaces in your library would be the most inviting for Indigenous community members? Consider spaces from this lens rather than focusing on spaces that may be the traditional choices for events—perhaps even outdoor spaces, for land-based learning.
- What conversations are needed ahead of time to ease the process of hosting Indigenous community members who are new to your spaces? Consider the process of involving public safety, facilities, access and circulation staff, student experience experts, communications/publicity, as well as library leadership. To help community members engage with library spaces comfortably, you may need to revisit workflows so that entry and reentry to the library is not a barrier for those without university identification or library cards.
- Plan for flexibility and ad hoc improvisation. Indigenous community members may have very different interests and motivations compared to the patrons who visit your library regularly. Consider potential sources of friction ahead of time and consider productive ways to frame discussions that move beyond oppositional language. Relationship building and community engagement take patience, time, intentionality, resilience, and persistence.

Conclusions: Ongoing and Future Work

At the time of writing, PUL staff are exploring technology platforms and copyright structures that center Indigenous perspectives and data sovereignty, building on schemas such as the Traditional Knowledge (TK) copyright labels proposed by Montenegro (2019) and open-source platforms such as Mukurtu (n.d.), which is built on Drupal with explicit controls for multiple communities. All four authors are continuing to plan events and carry out research work with Lenape community partners, including plans for our fourth annual Munsee Language & History Symposium, to take place in the autumn of 2024. The third annual symposium took place

in November 2023 (Institute for Advanced Study, n.d.-a), with more than fifty Munsee community members and scholars in attendance from the three federally recognized North American Munsee communities as well as state-recognized communities, IAS staff and scholars, PU students, staff, and faculty (Oster 2023a).

In addition to this regular symposium gathering, we hosted the second and third annual Munsee Story Evening, hosted online (via Zoom) in winter of 2023 and 2024 (Institute for Advanced Study, n.d.-a), a traditional time for storytelling in many Indigenous communities. These two annual points in the calendar, in winter and autumn, mark an ongoing cycle of relationality that links Munsee communities with institutional partners at PU, PUL, and IAS. More specifically, Munsee-Delaware Nation members sit at the center of this circle of relationships, a circle that widens to comprise Munsee-speaking communities throughout the Lenape diaspora and on Lunaapahkiing itself.

Beyond these two annual events, in 2023 we launched a new element in the calendar: at the request of language teachers from the various communities at the October 2022 symposium, we co-organized a Lunaape Language Camp (Institute for Advanced Study, n.d.-b), which took place in July 2023. The language camp, which highlighted land-based learning, was supported by the Land, Language, and Art: A Humanities Global Initiative, PU, and the School of Historical Studies at the IAS, and took place at IAS, PU, and the Seed Farm, Princeton. Attendees spent time on the land in and around Princeton, New Jersey, and had the option of taking day trips to New York City to visit Munsee belongings at the American Museum of Natural History or south to visit the Munsee-speaking community in Bridgeton, New Jersey. Camp included sessions on language and land, a river canoe journey on traditional waterways, and gatherings at the Seed Farm on Lunaape foodways, traditional salve making, and quillwork. At the PU Makerspace, attendees worked on quillwork and made buttons with Munsee words to share and disseminate the language (Oster 2023b). Prior to, during, and after the event, we have continued discussions among teachers from the various communities regarding when, if, and how to develop a Munsee online dictionary, perhaps with a language learning app. The Lunaape Language Camp provided the time and space needed for sustained conversations across the Munsee-speaking communities to make such decisions in a collective and consultative way.

At PUL, we are conducting outreach to share the items that were digitized in 2022 and are creating a list of items identified as high priority by the community to be digitized in the near future, adding steadily to the online collection. Through these means, our relationships—linking Munsee communities, as well as academic institutions located in Princeton—continue to develop over time, yoked to an annual cycle of gathering that affirms our commitment to grow together, in a shared attentiveness to

Lunaapahkiing, Huluniixsuwaakan, Lunaapeewak: Munsee land, Munsee language, and Munsee people.

Acknowledgments

The authors wish to thank the reviewers for their comments and suggestions, which significantly improved the article, and Colette Denali Montoya (Pueblo of Isleta, Pueblo of San Felipe; Adelphi University and the Lesbian Herstory Archives) for encouraging us to write this essay for publication.

Notes

1. The inaugural Munsee Language & History symposium took place November 4–5, 2021 (https://humanities.princeton.edu/event/munsee-language-symposium-lunaapahkiing-huluniixsuwaakan-lunaapeewak/) and was sponsored by the Native American and Indigenous Studies Initiative at Princeton (NAISIP) and cosponsored by Land, Language, and Art: A Humanities Council Global Initiative, Princeton University Library, and the School of Historical Studies at the Institute for Advanced Study. The 2021 program is available here: http://bit.ly/3zDfvVT. Notices for the second annual symposium (October 27–29, 2022; https://indigenous.princeton.edu/events/munsee-language-history-symposium), third annual (November 3–5, 2023; https://indigenous.princeton.edu/events/third-annual-munsee-language-and-history-symposium), and subsequent symposia are shared here, with links to register for virtual and/or in-person attendance and symposium recordings: https://www.ias.edu/hs/lunaape-ias-events.
2. The "Deed from Matappeas, Tawapung, and Seapoekne to John Bowne, Richard Hartshorne, and James Grover for Land in Toponemus (Monmouth County, New Jersey)" records a land transfer from Lenape people to colonial settlers on August 24, 1674, in present-day Tinton Falls, New Jersey. General Manuscripts Miscellaneous Collection, C0140, Manuscripts Division, Department of Special Collections, Princeton University Library, https://findingaids.princeton.edu/catalog/C0140_c03353. A search on the PUL finding aids website for terms such as "land deed" will bring up relevant records: https://findingaids.princeton.edu.
3. See details of this catalog of maps at https://library.princeton.edu/special-collections/publications/nova-caesarea-cartographic-record-garden-state-1666-1888 and the historical map of interest at https://catalog.princeton.edu/catalog/9959182653506421.
4. The "Indigenous Cultures" about page includes information on the development of the page, which comes out of community-centered conversations at the Munsee Language & History Symposium gatherings and includes contact information for anyone who has questions about collection items or how to access them (https://dpul.princeton.edu/indigenous-cultures/about/about): "This exhibit features a small collection of items related to the Lunaapeewak (Lenape or Delaware people) on whose ancestral lands sits the campus of Princeton University. Items include language-related materials from the Princeton University Library's Special Collections. Many of these items were digitized for Gabriel Swift's exhibit on Print Culture in Indigenous North America and in coordination with the 2022 Munsee Language & History Symposium. We will continue to add related materials to this collection; if you would like something digitized, please contact Anu Vedantham at anuv@princeton.edu" (accessed May 4, 2023).
5. For the National Indigenous Knowledge & Language Alliance / Alliance nationale des connaissances et des langues autochtones (NIKLA), see "Respectful Terminologies" (https://www.nikla-ancla.com/projects). At the time of this writing, HAPI (the Hispanic American Periodicals Index), which indexes hundreds of journals relating to Latin American, Caribbean, and Latinx arts, humanities, political, economic, and social topics, also published a blog post on a "Project to Review the Names of Indigenous Groups" that discusses their goal to "systematically review our subject headings for needed updates and to reflect the indigenous group's preferred self-denomination (or autonym) when known" (https://hapi.ucla.edu/news/Indigenous_headings).

References

Abungu, George, Te Herekiekie Herewini, Richard Handler, and John Moses. 2018. "Repatriation: A Conversation." In *A Companion to Public History*, edited by David Dean, 231–41. Toronto: John Wiley.

Akbari, Suzanne Conklin. 2022. "The Gift of Shame." In *Critical Confessions Now*, edited by Abdulhamit Arvas, Afrodesia McCannon, and Kris Trujillo, 175–82. New York: Springer.

Alemu, Getaneh. 2018. "Metadata Enrichment for Digital Heritages: Users as Co-creators." *International Information & Library Review* 50 (2): 142–56. https://doi.org/10.1080/10572317.2018.1449426.

Bishop, Naomi, Jonathan Pringle, and Carissa Tsosie. 2017. "Connecting Cline Library with Tribal Communities: A Case Study." *Collection Management* 42 (3–4): 240–55.

Blacklight. n.d. "Blacklight." Accessed February 20, 2024. https://projectblacklight.org.

Both, Michelle. 2022. "How a Canoe Trip on the Thames Is Reviving an Endangered Indigenous Language." *CBC*, July 3, 2022. https://www.cbc.ca/news/canada/london/how-a-canoe-trip-on-the-thames-is-reviving-an-endangered-indigenous-language-1.6503467.

Brink, Peterson, Mary Ellen Ducey, and Elizabeth Lorang. 2016. "The Case of the Awgwan: Considering Ethics of Digitization and Access for Archives." *Reading Room: A Journal of Special Collections* 2, no. 1 (Fall): 7–25.

Buxtorf, Johannis. 1645. *Johannis Buxtorfi Lexicon hebraicum et chaldaicum. . . .* Basileae: sumptibus haeredum Ludovici König. Special Collections—Rare Books 2022-0007N ED, Princeton University Library. https://catalog.princeton.edu/catalog/9925365973506421.

Cherry, Alissa, and Mukunda, Keshav. 2015. "A Case Study in Indigenous Classification: Revisiting and Reviving the Brian Deer Scheme." *Cataloging & Classification Quarterly* 53 (5–6): 548–67.

"Deed from Matappeas, Tawapung, and Seapoekne to John Bowne, Richard Hartshorne, and James Grover for Land in Toponemus (Monmouth County, New Jersey)." 1674. General Manuscripts Miscellaneous Collection, C0140, Manuscripts Division, Department of Special Collections, Princeton University Library. https://findingaids.princeton.edu/catalog/C0140_c03353.

Digital Princeton University Library. n.d. "Digital PUL: Indigenous Cultures." Princeton University Library. Accessed April 1, 2023. https://dpul.princeton.edu/indigenous-cultures.

Doyle, Ann M., Kimberley Lawson, and Sarah Dupont. 2015. "Indigenization of Knowledge Organization at the Xwi7xwa Library." *Journal of Library and Information Studies* 13, no. 2 (December): 107–34.

Duarte, Marisa Elena, and Miranda Belarde-Lewis. 2015. "Imagining: Creating Spaces for Indigenous Ontologies." *Cataloging & Classification Quarterly* 53 (5–6): 677–702. https://doi.org/10.1080/01639374.2015.1018396.

Gartner, Richard. 2016. *Metadata: Shaping Knowledge from Antiquity to the Semantic Web*. Cham, Switzerland: Springer.

Haberstock, Lauren. 2020. "Participatory Description: Decolonizing Descriptive Methodologies in Archives." *Archival Science* 20 (2): 125–38.

HAPI. 2023. "Project to Review the Names of Indigenous Groups." Last modified March 7, 2023. https://hapi.ucla.edu/news/Indigenous_headings.

Historic Huguenot Street. n.d.-a. "Lunaape Language Workshop with Karen Mosko." Accessed February 20, 2024. https://www.huguenotstreet.org/calendar-of-events/2020/6/3/lunaape-language-workop-with-karen-mosko.

———. n.d.-b. "Virtual Beginner Lunaape Language Workshop Series." Accessed February 20, 2024. https://www.huguenotstreet.org/calendar-of-events/lunaape-workshop-04-2021.

Homosaurus. n.d. "Homosaurus: An International LGBTQ+ Linked Data Vocabulary." Accessed February 20, 2024. https://homosaurus.org.

Innes, Pamela. 2010. "Ethical Problems in Archival Research: Beyond Accessibility." *Language & Communication* 30, no. 3 (July): 198–203. https://doi.org/10.1016/j.langcom.2009.11.006.

Institute for Advanced Study. n.d.-a. "Lunaape-IAS Events." Accessed February 20, 2024. https://www.ias.edu/hs/lunaape-ias-events.

———. n.d.-b. "Lunaape Language Camp." Accessed February 20, 2024. https://www.ias.edu/sites/default/files/Lunaape-Language-Camp_Program_Jul-2023.pdf.

———. n.d.-c. "Resources for the Lunaape/Delaware Living Land Acknowledgement." Accessed February 1, 2024. https://www.ias.edu/library/library-resources-living-land-acknowledgement.

———. 2023. "Munsee Language & History Symposium." Last modified April 4, 2023. https://www.youtube.com/playlist?list=PLdDZb3TwJPZ5rrJoqA5fPgZRKk35m-VjK.

Knight, F. Tim. 2022. "Term Circles: Using Linked Data as a Tool to Mitigate Colonial Subject Bias." *Journal of Library Metadata* 22 (1–2): 105–33. https://doi.org/10.1080/19386389.2022.2051980.

Loyer, Jessie. 2021. "Collections Are Our Relatives: Disrupting the Singular, White Man's Joy That Shaped Collections." In *The Collector and the Collected: Decolonizing Area Studies Librarianship*, edited by Erin Pappas and Anna Arays, 4–19. Sacramento, CA: Library Juice Press.

McCracken, Krista. 2015. "Community Archival Practice: Indigenous Grassroots Collaboration at the Shingwauk Residential Schools Centre." *American Archivist* 78 (1): 181–91.

McCracken, Krista, and Skylee-Storm Hogan. 2021. "Community First: Indigenous Community-Based Archival Provenance." *Across the Disciplines* 18:22–32.

Michaels, Marissa. 2020. "Princeton Establishes Professorship of Indigenous Studies with $5 Million Gift from Wendy and Eric Schmidt '76." *Daily Princetonian*, December 4, 2020. https://www.dailyprincetonian.com/article/2020/12/princeton-establishes-professorship-of-indigenous-studies.

Montenegro, María. 2019. "Subverting the Universality of Metadata Standards: The TK Labels as a Tool to Promote Indigenous Data Sovereignty." *Journal of Documentation* 75 (4): 731–49.

Mukurtu. n.d. "About." Accessed February 20, 2024. https://mukurtu.org/about/.

National Indigenous Knowledge & Language Alliance / Alliance nationale des connaissances et des langues autochtones. n.d. "Respectful Terminologies." Accessed April 1, 2023. https://www.nikla-ancla.com/projects.

Native American and Indigenous Studies Initiative at Princeton. n.d. "Munsee Language & History Symposium." Accessed February 20, 2024. https://indigenous.princeton.edu/events/munsee-language-history-symposium.

Native News. 2023. "Yale University Launches First Cherokee Language Class for Credit." *Native News Online*, April 12, 2023. https://nativenewsonline.net/education/yale-university-launches-first-cherokee-language-class-for-credit.

O'Neal, Jennifer R. 2015. "'The Right to Know': Decolonizing Native American Archives." *Journal of Western Archives* 6 (1): article 2. https://digitalcommons.usu.edu/westernarchives/vol6/iss1/2.

Oster, Stephanie. 2023a. "PUL Co-hosts Third Annual Munsee Language and History Symposium." Princeton University Library. Last modified November 28, 2023. https://library.princeton.edu/news/general/2023-11-28/pul-co-hosts-third-annual-munsee-language-and-history-symposium.

———. 2023b. "PUL Hosts Inaugural Lunaape Language Camp in Its Makerspace." Princeton University Library. Last modified August 7, 2023. https://library.princeton.edu/news/general/2023-08-07/pul-hosts-inaugural-lunaape-language-camp-its-makerspace.

Princeton University (PU). 2021. "New Indigenous Initiatives Ushered in at Princeton." Last modified October 8, 2021. https://www.princeton.edu/news/2021/10/08/new-indigenous-initiatives-ushered-princeton.

Rising Voices. 2019. "Meet Ian McCallum, the Host of the @NativeLangsTech Twitter Account for May 23–29." *Rising Voices* (blog), May 23, 2019. https://rising.globalvoices.org/blog/2019/05/22/meet-ian-mccallum-the-host-of-the-nativelangstech-twitter-account-for-may-23-29/.

Robichaud, Danielle. 2021. "Integrating Equity and Reconciliation Work into Archival Descriptive Practice at the University of Waterloo." *Archivaria* 91:74–103.

Seed Farm, Princeton University. n.d. "Planting Seeds, Tending Relationships." Accessed February 20, 2024. https://seedfarm.princeton.edu.

Stewart-Ambo, Theresa, and K. Wayne Yang. 2021. "Beyond Land Acknowledgment in Settler Institutions." *Social Text* 39, no. 1 (146): 21–46. https://doi.org/10.1215/01642472-8750076.

Suárez, Armando. 2020. "Inclusive Description Working Group." *This Side of Metadata* (blog). February 28, 2020. https://blogs.princeton.edu/techsvs/2020/02/28/inclusive-description-working-group/.

Swanson, Raegan. 2015. "Adapting the Brian Deer Classification System for Aanischaaukamikw Cree Cultural Institute." *Cataloging & Classification Quarterly* 53 (5–6): 568–79.

Tai, Jessica. 2021. "Cultural Humility as a Framework for Anti-Oppressive Archival Description." *Journal of Critical Library and Information Studies* 3 (2): 1–23.

Thorpe, Kirsten. 2021. "The Dangers of Libraries and Archives for Indigenous Australian Workers: Investigating the Question of Indigenous Cultural Safety." *IFLA Journal* 47 (3): 341–50.

University of Toronto Libraries. n.d. "Hidden Stories: New Approaches to the Local and Global History of the Book." Accessed February 1, 2024. https://hiddenstories.library.utoronto.ca.

Valenza, Barbara, and Brandon Johnson. 2021. "Behind the Scenes: Inside the Digital Imaging Studio." Princeton University Library. Last modified September 20, 2021. https://library.princeton.edu/news/general/2021-09-23/behind-scenes-inside-digital-imaging-studio.

Van Orden Martínez, Victoria, Adriana Muñoz, Laura Phillips, Nathan Sentance, and Heather George, eds. 2022. *Indigenous Collections: Belongings, Decolonization, Contextualization*. Special issue, *Collections: A Journal for Museum and Archives Professionals* 18, no. 1 (March). https://doi.org/10.1177/15501906221074440.

Vaughan, Crystal. 2018. "The Language of Cataloguing: Deconstructing and Decolonizing Systems of Organization in Libraries." *Dalhousie Journal of Interdisciplinary Management* 14 (Spring): 1–15.

Vedantham, Anu. 2024. "Indigenous Studies." Princeton University Library. Last modified January 24, 2024. https://libguides.princeton.edu/IndigenousStudies.

———. n.d. "Munsee Symposium 2022 Requests." Accessed February 20, 2024. https://docs.google.com/document/d/1uotXJAjpgwYG-yaOLeg1dDAmiUeNavbyBgdIeEsDn_s/edit.

Suzanne Conklin Akbari (sakbari@ias.edu) is professor of medieval studies at the Institute for Advanced Study in Princeton, New Jersey. Her books are on optics and allegory (*Seeing Through the Veil*) and European views of Islam and the Orient (*Idols in the East*), as well as edited volumes on travel literature, Mediterranean studies, and somatic histories, plus the open access collections *How We Write* and *How We Read*. She is currently involved with two global medieval studies projects, *Hidden Stories: New Approaches to the Local and Global History of the Book* and *Practices of Commentary*. She is especially interested in how living and working on Lunaapahkiing inflects our academic research and the communities we form. She cohosts a literature podcast called The Spouter-Inn.

Ian McCallum (ian.mccallum@mail.utoronto.ca) is a member of the Munsee-Delaware Nation (MDN). He is a language keeper for MDN and an activist for Indigenous language revitalization, especially in the digital domain. He is currently completing his PhD at the University of Toronto's Ontario Institute for Secondary Education (OISE), while also serving as Munsee language teacher and researcher.

Melissa Moreton (corresponding author, mmoreton@ias.edu) is a research associate at the Institute for Advanced Study in Princeton. She is a historian of the book, with an interest in public humanities, and her research focuses on global book history, material culture, and the development and exchange of manuscript technologies across the premodern world. She was a project manager for "The Book and the Silk Roads" and is currently part of the *Hidden Stories: New Approaches to the Local and Global History of the Book* project (Mellon-funded initiatives based at the University of Toronto and the IAS), where she leads collaborative research projects on books and book culture in Ethiopia and Coastal East Africa, the Himalayas, and the Great Lakes and Eastern Woodlands of North America.

Anu Vedantham (anuv@princeton.edu) is assistant university librarian for teaching, research and social sciences and the liaison for Indigenous studies at Princeton University Library. She has served in leadership roles at academic libraries at Harvard University and the University of Pennsylvania. Her publications have explored how libraries can connect more deeply with campus priorities. Her work involves outreach to reduce barriers for researchers at different levels as they encounter library spaces and services.