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Pine Ridge, and their growing family (five daughters and one son were born between 1892 and 1903). Opening a summer camp in New Hampshire in 1916 helped alleviate some financial stress. As the years passed, however, marital problems continued and intensified and they grew increasingly farther apart. The Eastmans finally separated after Ohiyesa had an affair that resulted in the birth of a daughter, who called herself Bonno Hyessa. (Although this daughter's relatives view Ohiyesa's accomplishments proudly, like others related to him, this documentary does not include their views.) Beane correctly states that Ohiyesa can be better understood from an indigenous perspective, oral tradition, and family reflections. Yet as primary editor of Ohiyesa's publications and manager of his frequent speaking engagements, Elaine Eastman's roles should have been more emphasized in this film; indeed, after the Eastmans separated in 1921, Ohiyesa never published again. After his death in 1939, Elaine acquired his manuscripts and edited and published them under his name.

Jamie Lee, a communications trainer and educator, developed the online video study guide, which contains well-constructed, thought-provoking questions that encourage active student learning. Although labeled for general use, it would be most appropriate for junior high and high school students. Additions to the chronological timeline of his life as well as listing more published sources for students to consult would improve student responses to the questions and activities. Overall, the film itself leaves out too many important aspects of Ohiyesa's life that demand to be covered. Adding these significant topics might have increased the production's length by only a very few minutes, or perhaps the editors might have trimmed the length of some other covered topics, such as the renaming of East Lake Calhoun in Minnesota to its Dakota origins, the 1862 US–Dakota War, or a few of the personal observations. For viewers who seek more comprehensive information on Ohiyesa's unique career and accomplishments, this reviewer suggests works by the late Theodore D. Sargent, as well as my own.

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Talking Indian: Identity and Language Revitalization in the Chickasaw Renaissance. By Jenny L. Davis. Tucson: University of Arizona Press, 2018. 184 pages. \$50.00 cloth and electronic.

We live in an imperiled world. As human societies have consumed the earth, animal and plant species have come under threat, or face outright extinction. Our climate stands on the edge of a precipice. Within human societies too, the richness of our cultural ecosystems has changed over time, particularly in relation to Europe's imperial invasion of the planet that, playing out over four centuries, rewarded some cultures while dooming others. The relative healths of the world's languages provide one outstanding register of the ebb and flow of cultural and political power across the planet, particularly exposing imperial invasions' implications and consequences. The current situation

is particularly dire around the world wherever languages like Spanish or English threaten to displace Indigenous languages like Nahuatl or Khoisan—or Chickasaw, as Jenny Davis recounts in *Talking Indian: Identity and Language Revitalization in the Chickasaw Renaissance*.

Today the Chickasaw nation numbers between fifty and sixty-five thousand people who inhabit a physical nation defined by a set of contiguous counties in southeastern Oklahoma. But membership on the tribal roll, affiliation with kinship and culture—and, in the case of thirty-five to fifty elders, fluency in the language—also count as important identity markers, sometimes together and sometimes alone. However, the passing of the elders, the “Original Speakers,” threatens an irreparable loss of knowledge and tradition. In 2007 the nation decided to address the looming crisis by creating language instruction programs to hold fast against the inevitabilities of time and to inculcate in rising generations a connection to those who came before, to the land they were forced to leave, to where they live now, and to the language that truly sets them apart from every other culture in the world.

Small children learn the language in school, while adults can partner with mentors and enroll in intensive courses. Chickasaw also appears on traffic signs, in building signage and wayfinding, and in a variety of formats related to promotion of the nation and of the language revitalization project. Indeed, familiarity and facility with the language have emerged as a key signifier of Chickasawness; for example, to establish their cultural bona fides, in beauty pageants young girls identify themselves as Chickasaw speakers, and aspiring politicians campaigning for election do so as well. At the same time, language revitalization has tended to cluster in certain families, particularly those that include one or more of the Original Speakers. The economic opportunities that accompany acquisition of the language, either through subsidized learning or through remuneration for teaching, further buttress the cultural power that comes with such knowledge and has established a kind of linguistic moral economy from which people derive social prestige and power.

Such is the case that Davis makes by engaging with a variety of theories, from Bourdieu’s *habitus* to Foucault’s work on power, from semiotics to language theories. As a consequence, the book juxtaposes a strong fidelity to what we might call “Western” theories of knowledge and power alongside a language, a culture, and a people striving to survive its encounter with that same “West.” This kind of epistemological stalemate yields a couple of striking results. First, jargon too often dominates the narrative and strips the story of its life and color. Moreover, Davis’s arguments, interpretations, and conclusions often seem overly reductive because the premise of each argument seems intended to demonstrate the pertinent theory’s salience, rather than to uncover the inner intricacies of Chickasaw history, culture, and identity. With such a reliance on social science theory as both a hermeneutic and a narrative strategy, the beating heart of the subject itself goes missing.

Because Davis considers the Chickasaw language as primarily a signifier of one of several possible layers of identity, she forsakes a deeper consideration of the language as a language, as the medium through which an entire worldview—a past, a present, and a future—is conceived, expressed, and communicated. In the end, the language

remains a mystery. How is it structured? How does it express tenses or notions of time? How does it articulate a particular worldview or gender categories or understand the relationship between the sacred and the mundane? How has it assimilated or adopted English loanwords? What impact did Christian missionaries have on the language? What do Chickasaws acquire when they learn the language? Undoubtedly such questions run beyond the book's rather narrow scope, but, at the same time, they are inescapable and essential to getting at how language and identity constitute one another within a broader revitalization project.

Without knowing the answers to such questions, or at least getting something of a grasp on the contours, imperatives, and structures that define the language, it is impossible for the reader to develop a sense of what the revitalization programs are revitalizing beyond the learning and speaking of a language that is then used to construct contemporary identities and power relationships. Davis broaches the deeper issues here and there, such as in a discussion of local toponyms and in a study of tee shirts and their Chickasaw language logos, but, for the most part, we never encounter the language as a living force that communicates something essentially Chickasaw.

One of the most interesting aspects of the revitalization program is the function of the committee that meets to create Chickasaw neologisms, but this key site of language creation, rather than conservation, receives only the barest attention. What is missing is the kind of substantive linguistic-cultural analysis that Amelia Rector Bell undertook in her article "Separate People: Speaking of Creek Men and Women" (1990) on how the Creek language, a close cousin of Chickasaw, positioned the idea of menstruation as a key variable in how the culture used language to construct gender and age categories. Bell's insight suggests that language revitalization is also gender revitalization, age-category revitalization, and, more broadly, cultural revitalization. Without due attention to Chickasaw's richer cultural connotations, however, Davis' study of language revitalization slides into a study of a kind of policy-driven instrumentalism.

In some ways, then, the book is less a study of the revitalization of a language and the preservation of a worldview, and more about the creation and funding of language programs and their relationship to constructions of identity. Without a doubt such programs are vital, and Davis ably demonstrates just how the Chickasaws have addressed the challenges that come with the impending loss of their language. Anyone keen to understand how a successful language revitalization effort is organized, funded, and implemented will find in the Chickasaw case what clearly appears to be a very successful model. The author gestures toward, but never fully faces, all the other questions and implications that come with the idea of language preservation, which nonetheless refuse to budge. Such ideas and questions instead linger in the negative spaces between the words, sentences, paragraphs, and chapters, and leave the reader wondering how much more there was to be said.

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