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(re)visit, and remember the responsibilities of narrating stories for, with, and about Indigenous communities. While Loewe suitably writes about the "battle for Puvungna," Native and non-Native readers must be critical of and how individuals write Native histories and stories. Given the contemporary nature of the event, involvement of Tongva community members to protect Puvungna, and stated relationships between Loewe and local community members, the author should have given greater attention to capturing these perspectives, include Native voices, and offer a greater voice to the Tongva community by incorporating interviews with tribal representatives, many of whom are local to the area. Loewe writes "someone had to tell the story"; however, who should have authored this narrative? Should Native people, in this case Tongva scholars, author their own stories? Can Tongva people be authors, subjects, and players in such narratives, and will such stories carry the same credence or authority in academia?

In closing, Loewe writes about lessons that can be learned from the conflict over this sacred site for academics and activists, which proves to be fruitful for Native and non-Native educators working to transform postsecondary institutions, specifically tribal-university relationships. Loewe suggests that timing, long-standing relationships with CSLUB alumni, staff, and faculty, nonviolent direct action, a multiethnic coalition, and good luck can be attributed to the success at Puvungna. For educators concerned with the ways in which institutions demonstrate responsibility and accountability to local American Indian tribes, this book serves as an excellent case study. The relationships between CSULB, Tongva Nations, and community activists was not picturesque, but rather tense. Loewe illustrates the tendency of universities and campus leadership to react to issues that result in hostile and reactionary relationships. Moreover, the "battle for Puvungna" reflects the ongoing efforts by universities to eliminate and marginalize American Indians, specifically the Tongva and Acjachemen. Thusly, this book reflects possibilities that emerge at colleges and universities when coalitions work together to protect meaningful and sacred sites.

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Ohiyesa: The Soul of an Indian (documentary film). Dakota Eastman Productions/ Vision Maker Media, 2018. 57 mins. $9.99 Amazon digital download; $29.95 home edition; $168.75 educational edition with performance rights.

Ohiyesa (Dr. Charles A. Eastman) was first introduced to a viewing audience in the 2007 Home Box Office cable television docudrama *Bury My Heart at Wounded Knee*. This depiction took too many liberties to be termed accurate, as reviewers in *The New York Times* and *Indian Country Today* noted when the program first aired. The producers of *Ohiyesa: The Soul of an Indian* are descendants of Ohiyesa who were motivated by his portrayal in *Bury My Heart at Wounded Knee* to provide a better one. The narrator of this documentary is Dr. Kate Beane, a Flandreau Santee Sioux and a public historian at the Minnesota Historical Society. Ohiyesa (1858–1939)

is her great-great uncle; his brother, the Reverend John Eastman, is her great-great-grandfather. The film's visuals are well composed and show a considerable number of photographs of Ohiyesa, several of which have never been published. Although it has several major shortcomings, this production does offer a much better account of this important Native American historical figure.

The film successfully covers his early years of training as an Indian youth and his subsequent transition to being educated in the white world. However, more information is needed on white benefactors who helped Ohiyesa to this new lifestyle, often called "Friends of the Indian." During his long life, Ohiyesa worked at various jobs, most of which were at the Bureau of Indian Affairs (BIA). At the BIA Ohiyesa clashed with his white supervisors on more than one occasion, but Beane only discusses his role as government physician at Pine Ridge Reservation, 1890–1893. Beane adequately explains Ohiyesa's involvement with the Wounded Knee massacre in 1890 at Pine Ridge, but his later resignation as physician because of monetary appropriations and other reservation issues is not properly detailed. While viewers will conclude that Ohiyesa was entirely correct in a dispute with the white Indian agent, prominent figures supported the agent, such as Herbert Welsh, head of the Indian Rights Association, and future president Theodore Roosevelt, then a US Civil Service commissioner.

The film does not reference his four other BIA jobs: outing agent at Carlisle Indian School, 1899–1900; government physician at Crow Creek, 1900–1903; clerk of renaming the Sioux project, 1903–1909; and Indian inspector, 1923–1925. Evaluations are needed regarding whether an educated and dynamic individual such as Ohiyesa could succeed as an Indian working for the BIA during these decades, as well as why he did not continue to pursue a private medical practice, as did another famous Native American physician, Carlos Montezuma, a Yavapai who worked in a major clinic in Chicago. More details on his life in the 1920s and 1930s would have been welcome, including his service in 1923 on the Committee of One Hundred Advisory Council, which was composed of experts on Indian affairs, and in 1933, his receipt of the first Indian Council Fire Award for his distinguished achievements as a Native American.

In an important omission, the documentary should have made clear that Ohiyesa was not an assimilated Native American, but rather an acculturated one who did not abandon his Native cultural ideals. Indeed, he syncretized (blended) Native beliefs with non-Native (Christian) ones. Ohiyesa's syncretism can be seen in his two trips to England in order to represent Native American culture, one in 1911 and another in 1928, but these are not mentioned. Yet syncretism helps to explain not only his work with the Young Men's Christian Association (YMCA) to establish chapters on Indian reservations, but also his work with the Boy Scouts of America, an organization that frequently praised Native Americans and had their scouts engage in major Native activities.

The film's use of quotations from Ohiyesa's books to emphasize certain points is effective. His eleven books and his popularity on the lecture circuit became the primary sources of income for him and Elaine Goodale Eastman, whom he met at

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