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Lessons from a Quechua Strongwoman: Ideophony, Dialogue, and Perspective. By Janis B. Nuckolls.

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contributors to this volume agree with her conclusions, while other authors are not willing or able to draw a clear line between indigenous and Catholic practices. With such a diversity of method and subject matter, this fine collection can sometimes feel disjointed. Some chapters clearly fit under the book's purview, and others seem out of place. A different title would more accurately reflect its strengths, its diversity of voices and methodologies, and the many intriguing questions the collection raises regarding religion, culture, colonization, appropriation, and visual imagery.

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Lessons from a Quechua Strongwoman: Ideophony, Dialogue, and Perspective. By Janis B. Nuckolls. Tucson: University of Arizona Press, 2010. 248 pages. \$45.00 cloth.

Nuckolls successfully intertwines complex linguistic concerns with an in-depth presentation of the language patterns of Luisa Cadena, her Quechua research subject. The book's focus is on ideophones, varied sounds people instinctively incorporate into their conversations in idiosyncratic language patterns in order to add meaning to such categories as gender, age, human, nonhuman, plant, and time, bringing depth and clarity to everyday discussions. As with other languages worldwide, Quechua patterns of ideophone use are possibly endangered due to contact with outside cultures, and their unique expressions are increasingly becoming marginalized due to culture change. This is not a new area of concern; as with Nuckolls's focus on the Andean language of the Quechua, anthropologists, historians, and sociologists have written of the normalizing of expression toward English and other Western languages that has been occurring.

The strongwoman of the title is a gendered category that has been described in other discussions of the Quechua. Women's power is generated in a number of life areas, including that of subsistence activities (for example, horticulture, cooking, and washing) as well as the production of a local fermented beverage that requires mastication. In doing this, women control a socially important beverage that household members are expected to share with visitors. Andean women do not necessarily have political power in a conventional sense, but are able to use their unique characteristic of personal strength to make their opinion known and to take action when they feel that something must be corrected. Nuckolls attributes a range of attributes and activities to the category of the strongwoman, including not only strength of character, but also

participation in the cash economy through market businesses, and marches and other actions taken by women against the national government. Men also can express strength of character that is compared to that of the strongwoman.

The Quechua include nonhuman animals and plants as sentient beings, which is not unusual for indigenous peoples, and this is aptly portrayed in the text through examples of plants moving in the wind, animals interacting in water, or the impact of the weather on the environment (9). In North America as elsewhere, indigenous people strongly believe that plants and animals express feelings and motivations through sounds and actions. In my own research, I have found that Northern Paiutes in Oregon often use ideophones, notably during storytelling by elders, but younger members of the tribe also employ them, as with one ideophone that imitates the movement of a “dust devil” in the desert. When being warned to not look at a dust devil, because it could cause illness, the warning always included the sounds of the dust devil as well as accompanying movement of the arms for emphasis.

As Nuckolls points out, ideophone use is reserved for times when people are comfortable and happy, not for times of distress. It is a chance for the speaker to clarify the nuances of a specific event or pattern to the listener. An ease of transition exists between events, and the ideophones are viewed as pleasant to the ear. At times, the book’s detailed breakdown of ideophones is lost in the richness of the transcribed stories of Luisa Cadena. It is recognized that this technical information is important, but it is obvious that the discussion of the stories takes precedence. The reader is drawn into the cultural nuances of the Quechua through the stories. It would have added to the book’s interest had the author incorporated additional examples of the stories and ideophones by category, as outlined in the introduction.

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The Magic Children: Racial Identity at the End of the Age of Race. By Roger Echo-Hawk. Walnut Creek, CA: Left Coast Press, 2010. 176 pages. \$89.00 cloth; \$24.95 paper.

If science has rejected race as a viable indicator of human biology for some time, the implications for everyday understandings of self largely remain. In this memoir, historian Roger Echo-Hawk critically examines the dehumanizing nature of race within the context of his own lived experiences. Echo-Hawk believes that if the distortions that the cultural construction of race have wrought are to be understood, a new public dialogue is needed on