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Talking Indian: Identity and Language Revitalization in the Chickasaw Renaissance

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(p. 117). Only during the years from 1908 to 1914, when searching for oil was a main priority, did the village enjoy limited success as a resort, which was by then called New Sutherland Springs. The Southern Pacific Railroad delivered guests on Sundays and sometimes on Thursdays, but most visitors stayed for just one day. Many were excursionists from companies, fraternal organizations, or churches; most were not tourists wanting to stay for an extended visit, as was the norm at most contemporaneous American spa towns. Despite references to the “Carlsbad of America” or the “Saratoga of the South” in its promotional materials, Sutherland Springs was little more than a real estate developer’s speculation (pp. 128–29). The resort’s last serious owner, Thomas J. Williams, hoped to sell kit houses on land near its bathing pools. Railroad service ended in 1914 and after World War II the water table dropped and the springs stopped flowing.

Regrettably, the vast literature on spas and tourism remains untapped in this volume, especially that on Saratoga, the reputed model for Sutherland Springs, which appears on a scant few pages. Also, McCaslin’s second argument regarding the significance of water to Texas history would be strengthened by a more explicit engagement with the rich historiography on water usage in the Southwest. The author’s terminology is questionable in some areas, particularly the references to “the blacks” throughout the book. The post-emancipation freedmen community at Doseido might have been a remarkable chapter in itself given that most resorts employed African Americans to work in the resort.

The book is very well written and based on a thorough knowledge of Sutherland Springs’s history. McCaslin’s deep research in manuscript and print resources is impressive. Readers interested in learning more about how small Texas towns attempted to become more than cattle and cotton centers will benefit from this volume. It also adds to historians’ understanding of small Texas mineral springs resorts.

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*Talking Indian: Identity and Language Revitalization in the Chickasaw Renaissance.* By Jenny L. Davis. (Tucson: University of Arizona Press, 2018. xi + 170 pp. 22 halftones, maps, tables, notes, bibliography, index. \$50.00 cloth, ISBN 978-0-8165-3768-6.)

*Talking Indian* presents an ethnography of language revitalization within the Chickasaw Nation’s contemporary lands in south-central Oklahoma. Written by Chickasaw scholar Jenny L. Davis, a linguist and learner of Chikashshanompa’ who has engaged in participatory fieldwork since the late 2000s, the book

merges the tools of ethnography, the critical approaches of linguistic anthropology, and the decolonial lens of Indigenous studies to create an excellent analysis. Davis shows how Chickasaw people are claiming Chikashshanompa' and the associated identities during a period of significant economic growth for the Chickasaw Nation. In so doing, she strongly counters dominant society's ideologies about (disappearing) Indigenous languages and peoples by demonstrating how Chickasaw people are actively cultivating a positive future for the Chickasaw Nation—a future that will be centered in tribally-defined ways of being Chickasaw.

Following Indigenous protocols, Davis begins the book by introducing herself in Chikashshanompa', and in the rest of the introduction provides background to explain the diasporic context that underlies her analysis. A key contribution of *Talking Indian* is its use of diaspora as an analytical concept to show how an Indigenous nation whose culture emerged in original homelands can nevertheless (re-)define itself elsewhere. Like many Native American nations, the Chickasaw experienced removal by the United States government in the nineteenth century; their original homelands are centered in present-day Tupelo, Mississippi, but the contemporary tribal government is located in Ada, Oklahoma. Currently, many Chickasaw citizens live within the tribal jurisdictional area, some live beyond its borders but still within "Indian Country" (a local term for Oklahoma), and others grew up outside of Indian Country—but many within the last group are now moving to Oklahoma. To characterize this phenomenon, Davis introduces a three-part framework to understanding diaspora: *en masse relocation* (the Chickasaw removal), *diffusion* (from settlers moving in and original community members moving out), and *de-diasporization*, characterized by Chickasaw citizens moving to south-central Oklahoma. Though *Talking Indian* is focused on the Chickasaw case, de-diasporization is noteworthy as an analytical notion for its applicability elsewhere where groups reassert themselves in new places such that their members can "return" to those places, as can happen when migrations intersect with changing political borders.

The larger context of diaspora's effects on Chickasaw language shift and revitalization is presented in chapter one, in which Davis also further explains her positionality as a scholar and tribal member. Chapters two through five then provide specific analyses of Chickasaw language revitalization and identity, focusing on the "Chickasaw speaker style" and different ways of "Talking Indian" (chapter two), clothing and symbols (chapter three), land and places (chapter four), and language use and learning through new media and similar technologies (chapter five).

Among the many strengths of *Talking Indian* is that it thoughtfully incorporates insights from scholarly literature and other cases of language revitalization

throughout, but interweaves these tools and examples within the analysis in a way that centers the Chickasaw story. Specific significant contributions include Davis's analysis of different types of speakerhood, which is increasingly discussed within linguistic anthropology yet remains undertheorized, and her focus on *non*-linguistic markers of identity, which tend to be underrepresented in analyses of language revitalization. Another highlight is the book's connection to places: in reading it, the reader experiences Oklahoma and the events that Davis describes. Part of this likely emerges from the book's inclusion of images, such as the tee-shirts discussed in chapter three and the building signs covered in chapter four. However, the writing itself also captures places vividly in a way that allows the reader to travel to them and to engage with the Chickasaw people and their renaissance.

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*Indians in the United States and Canada*. By Roger L. Nichols. 2nd ed. (Lincoln: University of Nebraska Press, 2018. xix + 490 pp. 12 halftones, maps, notes, bibliography, index. \$40.00 paper, ISBN 978-1-4962-0483-7.)

Roger L. Nichols' *Indians in the United States and Canada* remains one of the few volumes attempting a transnational, comparative indigenous historical study. Few scholars would dare tread on this complex and ever-shifting historiography, but Nichols leaps into this vast discussion with a second edition of his path breaking book.

Nichols provides a narrative framework for his book that roughly traces a five-fold historical development from tribal "supremacy," "equality" between the races, growing "dependency" of indigenous people, "descent" into marginalization, and, finally, the "resurgence" of indigenous people (p. xvi). This arrangement helps orient the reader to both national histories. The author often shows that there are more similarities than differences between the United States and Canada in their treatment of indigenous people.

In thirteen chapters, Nichols' book makes a sweeping examination of North American history between 1513 and 2016. This five-hundred-year swath necessitates a truncated telling of Native history for both countries. The author follows traditional historical paths from European explorations to the pipeline protests on both sides of the 49th parallel. For example, it mirrors standard textbook narratives that follow conflicts from King Philip's War to World War II, using them as helpful historical signposts for novices to Native history. The narrative structure does limit, however, an indigenous perspective.