Abstract: My research asks what it means for the Pataxó Hãhãhãe to be indigenous in Bahia, Brazil, and how this impacts the revitalization of their heritage languages. This means asking what it means to be indigenous when indigenous clothing, cooking, work, homes, gossip, television shows, leisure activities, etc. are for the most part the same as those of their non-indigenous neighbors; it means asking what it means to be indigenous in contrast to negative stereotypes about what Indians are like: lazy, naked and unable to speak Portuguese. It also means asking what it means to be indigenous when both indigenous and non-indigenous Brazilians share indigenous heritage. In Brazil's supposed "racial democracy" (see Winant 1992, Fry 2000, Htun 2004), indigenous people are imagined to exist only in the past, as ancestors to all Brazilians, or possibly in remote, Amazonian villages. As a consequence, many people both inside and outside of academia have assumed it to be inevitable for indigenous people to eventually stop being indigenous, through racial and cultural mixing. This assumption was at one time even written into Brazilian law (Ramos 1998). Because of these widespread ideas, being indigenous is often imagined as a choice, and indigenous people are sometimes seen as “racial charlatans” (Warren 2001). I explore these and other ideas about race and indigeneity in Brazil based on 12 months of in-depth ethnographic research, which included participant observation and informal audio-recorded interviews, as well as applied work as a language revitalization consultant. I argue that indigenous erasure and implicit race talk are important for understanding how race and racism work in Brazil, and that contextually specific concepts of race and racism are critical to understanding processes of language revitalization.