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American Indian Culture and Research Journal

Title

Religion and Hopi Life in the Twentieth Century. By John D. Loftin.

Permalink

<https://escholarship.org/uc/item/7c32k9q6>

Journal

American Indian Culture and Research Journal , 15(4)

ISSN

0161-6463

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Publication Date

1991-09-01

DOI

10.17953

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point that an element of racism was present in those making Indian policy.

In sum, Cole's and Chaikin's book will stand as the definitive account of the potlatch law and as an important contribution to the literature on Canadian Indian policy. Unfortunately, it cannot be said to contribute significantly to an understanding of Northwest Coast native peoples.

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Religion and Hopi Life in the Twentieth Century. By John D. Loftin. Bloomington and Indianapolis: Indiana University Press, 1991. 192 pages. \$19.95 cloth.

John Loftin writes in his introduction, "Hopi religious experience now emanates from the paradoxical tension between myth and history, synchrony and diachrony, continuity and change," and he continues, "I have organized the whole book around this paradox" (p. xvii). Indeed, paradox is a significant element in Hopi thought, as Loftin represents it, as well as a significant element in Loftin's mode of representation.

Loftin is a lawyer and a historian of religion. To the former it is tempting to attribute his care with language, to the latter his theoretical perspective. Although Loftin did field research over six summers, 1980-85, this is more an analysis of texts, written and oral, than a description of religious activities.

Loftin's book is divided almost equally into two parts. In part I, Loftin describes "the traditional, mythic dimensions of Hopi religion, which are experienced as atemporal and eternal" (p. xvi). In part II, his concern is with historical changes, especially the changes that were forced on the Hopi by the dominant European-American society in the twentieth century. The result is the first book-length study of Hopi religion as religion. The author's concern is with the basic premises on which Hopi religion is predicated and the categories and distinctions in terms of which Hopi religious orientation to the world is conceptualized and experienced. Aside from a detailed description of Powamuya, popularly known as the Bean Dance, Loftin does not provide specific information about the Hopi ritual calendar or the "religious specialists"—information that has characterized most twentieth-century efforts to rep-

resent Hopi religion. This is a book about Hopi religion with only one passing reference to "the summer rites of Snake-Antelope!"

What Loftin provides is a fresh account, informed throughout by a dialogue with Hopi men (almost exclusively) regarding both the practical and spiritual dimensions of Hopi religion. His purpose is to provide "an interpretative study of Hopi religion that deciphers the various modes of religious experience and expression" (p. xv). He achieves this through a concise but lively discussion that presents a broad range of Hopi viewpoints within a sustained interpretive perspective. In doing this, he has taken a middle route between the functionalists who have regarded religion as a pale reflection of social life and those who have imposed the visual metaphors (cycles, structures, oppositions) of structuralism and other symbolic approaches on Hopi religious thought and action. Again, while Loftin brings his own interpretive perspective, here is Hopi religion as religion.

After introducing the concept of the "sacred" (*a'ni himu*) Loftin provides brief but detailed descriptions of subsistence modes, kinship organization, rites of passage, basic perceptual experience, and the ceremonial calendar within the relationship of work (*tumala*) and ritual (*wiimi*). The first of the many paradoxes he explores is that, for the Hopi, "work and ritual, practice and religion, are inseparably related" (p. 3). And they are related to the existential and the cosmic, the temporal and the timeless. These more philosophical considerations are constantly grounded in the experience and expression of Hopi religion. For example, building on Mary Black's analysis of Hopi corn metaphors, Loftin writes, "The Hopi are likened to corn both materially and spiritually." He continues, "The Hopi do not think they are 'real corn' but rather that they are structurally like corn" (p. 31). The fact that corn is fundamental to Hopi subsistence makes the metaphor far more significant existentially than the literary sense of the term may imply in this review. As Loftin states near the end of this first systematic presentation, "Hopi ceremonialism yields life, and life evokes religion" (p. 59).

Two concerns may be raised regarding the first part of Loftin's work. First, while he acknowledges in the preface that Emory Sekaquaptewa helped him in spelling Hopi terms, it is clear that Sekaquaptewa's assistance throughout (there are over twenty-five citations in the text, more in footnotes) contributed significantly to the accuracy, insightfulness, and balanced sensitivity of the book. Second, Loftin's theoretical framework, his narrative representation, owes more to the historian of religion, Mircea Eliade, than is sug-

gested in the explicit discussion of "primordia" (pp. 59-60) and two or three other citations. Virtually every concept has two aspects, two dimensions, two levels, and these are consistently found to relate to each other in a paradoxical manner. More self-awareness of the Eliadean mode of representation might be expected during a decade in which consciousness of the narrator's role has been so heightened in anthropological literature. Regardless, there is no better introduction to Hopi religion (see, for instance, his concise discussion of the relationship of life and death in Hopi thought and action, p. 58).

Part II is concerned with "how the Hopi are coming to terms religiously with problems they confront in the contemporary world" (p. 65). In part I, Loftin provided a brief overview of Hopi ethnography; here he describes Hopi history from the first archeological evidence through events in the mid-1980s. The emphasis, however, is on the "forced external change" of the twentieth century. Along the way Loftin provides insightful discussions of the tribal council, Thomas Banyacya's "group" (popularly known as the Traditionalists), the Hopi/Navajo land dispute (the Hopi viewpoints), coal mining, tribal membership, and so on. Again and again, he provides excellent summaries of Hopi viewpoints regarding these often enormously complex issues.

Loftin sees "compartmentalization" and prophecy as the two major means of dealing with culture change. Armin Geertz's published and forthcoming studies of Hopi prophecy will provide a fuller description and analysis, but Loftin gives a good conceptual account. In passing, Loftin provides delightful and insightful examples of Hopi clowning (in recognition of "Hopi humanity, their finitude" [p. 111]) and of Kwikwilyaca, the imitator Katsina (in discussing Hopi photography, "whether authentic Hopi values could be retained within such a non-Hopi modality" [p. 102]).

Beyond the text itself, the footnotes are rich with further discussions, and an annotated bibliography enhances the usefulness of this work as an introduction. This not only is an excellent introduction to Hopi religion and culture change; it should be considered as a text for any course concerned with Native Americans in the twentieth century. It is consistently accurate, respectful, and intellectually provocative. A wide range of Hopi viewpoints are expressed in support of a sustained interpretive perspective. The result is a challenging and rewarding work.

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