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passage, he criticizes the American Indian Movement as a force lacking "the ability to transfer power to those they sought to liberate."

Whaley argues for tying together the forces for the environment and the Indian nations. He claims that Chippewa treaties may be the one element that can halt the destruction wrought by mining companies throughout northern Wisconsin.

On the negative side, the reader might wonder if the frequent name-dropping employed by both Bresette and Whaley is meant to promote sales of the book in northern and southeastern Wisconsin. This overuse in some places trivializes an otherwise useful history and leans this work in a parochial direction. The book is enhanced by remarkable photographs, illustrative maps and graphs, and helpful cartoons—all essential to the storyline and supportive of the message, contributing to the reader's understanding of the events surrounding the sociopolitical malaise in northern Wisconsin.

Walleye Warriors should be read in conjunction with *Chippewa Treaty Rights* (1990) by Ron Satz, who is the recognized authority on the subject. By including the personal accounts of the activist participants, Whaley and Bresette fill in details absent from *Chippewa Treaty Rights*. Their book is a critical contribution to the ethnographic study of contemporary Indian lives in conflict.

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West of the Thirties: Discoveries among the Navajo and Hopi.

By Edward T. Hall. New York: Doubleday, 1994. 187 pages. \$21.95 cloth.

"I found myself avoiding eye contact. . . . I was synchronizing my body movements with the Navajo rhythm and tempo. . . . I was learning how to enter and leave situations and how to comport myself in ways congruent with those of the Navajos" (pp. 86–87). In such words we can all comprehend, Edward Hall writes of his early professional experiences as a young anthropologist working as a "camp manager" on the Navajo and Hopi reservations during the Depression of the 1930s. Throughout the book and especially in the chapter entitled "Fragility of Understanding," Hall revisits his own theories, which were inspired by working

experiences among the Navajo and Hopi long before his first book established his life work as an applied anthropologist dealing with intercultural communications and transactional psychology. Hall, who gave us *The Silent Language* (1959), *The Hidden Dimension* (1966) and *Understanding Cultural Differences* (1990), among other intercultural books, now returns to the place and people that helped shape his theories and arguments about how communication goes beyond the verbal and how language itself is more than words and syntax.

Hall was appointed to serve as a construction supervisor at the age of nineteen by John Collier, then commissioner of Indian affairs. Although Hall grew up in the Southwest (especially New Mexico) and had lived and worked on a ranch, he was not prepared to interact with Indians, for he lacked the language as well as the insight into Indian behavior. He went on to learn some words and phrases and much about nonverbal Indian behavior, which provided the field laboratory for his later efforts that focus on communications, language, and transactional psychology.

Hall recalls daily interactions between himself and members of both tribes; these occasions awakened in him a desire to understand how both language and nonverbal communication strengthen or weaken the information flow. Hall later went on to train technicians and others who were to work with Indians or foreign cultures. He is known for various controversial views about how Americans tend not to regard other peoples equally.

A certain chronology links the chapters that span the four-year period when Hall lived on the reservations. Among the more interesting chapters are those that reflect on the success of the projects of the Emergency Conservation Work (ECW), in light of the indifference or negative attitudes of staff members of the Bureau of Indian Affairs toward the New Deal and John Collier's ideas. Hall discusses the bureaucracy and the behavior of long-established superintendents in terms of reservation management, the Indian CCCs, and related down-to-earth matters dealing with Indian life and labor. He also reflects on the much-reported and evaluated effort to reduce Navajo sheep flocks and on the folly of that venture, especially in light of the inadequate intercultural communication about the need for stock reduction. More than one chapter deals with the trading business on the reservations. Hall is particularly insightful about the personality of Lorenzo Hubbell, the second-generation Indian trader who became a mentor and good friend (and to whom the book is dedicated). In various

chapters dealing with the Navajo or the Hopi, Hall discusses the early insights he gained from struggling to communicate through an interpreter; the respect he achieved because of his familiarity with the use of dynamite; and the Navajo name he earned. He comments on the Hopi Snake Dance, on kachinas, on the Navajo's sense of beauty, on Indian gambling.

Hall is surely concerned with the vitality of ethnic diversity and thus offers us an ethnographer's interpretation of what makes Navajo and Hopi people so different from each other. He also reexamines the historic facts of the inter-Hopi conflict that led to the separation of villages and discusses inept white interpretations of Hopi land tenure and the impact of giving one family land belonging to another.

Some additional quotes from the author might help readers appreciate the reflective flavor of the volume. Keep in mind that Hall believes in the effects of physical setting on human behavior, for he notes, "The flavor of Hopi and Navajo country was almost palpable, and I began to catalog mentally the places I visited in terms of the feelings they evoked. I was discovering a new kind of geography" (p. 52). And he aptly writes, "I would be riding across an endless, depopulated plain when I would see horsemen on longhaired ponies—horsemen whose clothing, posture, faces, body-build, pattern of clustering their horses, all gave me the eerie impression of having been transported by some genie to the steppes of Mongolia . . ." (p. 104). Although these are less than academic evaluations, Hall nonetheless makes his point on a perceptual level.

This book is very much a personal narrative—not a treatise on theory nor an ethnography—by a distinguished anthropologist now in his eighties. Hall is forthright about his early fumbling and misperceptions, but he writes as if fond of those memories because the time and place opened his mind to broader concerns about cultural differences. Although it surely helps to be familiar with his style of applied anthropology, the uninitiated reader who has not explored Hall's controversial theories of intercultural communication will still appreciate this unpretentious account that is nontechnical, easy to read, perhaps much less controversial, and highly anecdotal. Hall has written a longer, truer autobiography as well: *An Anthropology of Everyday Life* (1992).

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