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Hopi Stories of Witchcraft, Shamanism, and Magic. By Ekkehart Malotki and Ken Gary. Illustrations by Karen Knorowski. Lincoln: University of Nebraska Press, 2001. 290 pages. \$29.95 cloth.

This is the latest in a series of books by Ekkehart Malotki that collect narratives from Hopi consultants—in this volume five from Third Mesa, two from Second Mesa, and one anonymous—usually on a single theme. This volume brings together thirty-one texts on the subjects of witchcraft, shamanism, and magic. However, this volume differs in other ways from the earlier volumes. The previous publications contain text in both Hopi and English; here only the free translation is provided because, as Malotki explains, the transcribed Hopi texts are still in “raw, unedited shape.” Ken Gary’s role, in part, was to polish Malotki’s translations. While the earlier volumes provide detailed glossaries in Hopi and English, the glossary here consists of brief entries in English. Malotki’s exceptional command of the Hopi vernacular is evident throughout his translations.

These texts appear to be among the last resulting from years of research that came to an end not only because of the deaths of important consultants, but “also because the political conditions for field work underwent drastic changes” (p. vii). In these words, Malotki may be acknowledging and quickly glossing over a number of events, including the controversy over his attempt to publish an account of a Hopi ritual pilgrimage as well as efforts by the Hopi Tribal Council and Hopi Office of Cultural Preservation to define areas of appropriate and beneficial research. Have the “political conditions” really changed?

In 1881, “in the name of science,” John Gregory Bourke ignored requests that he not enter a kiva during the Snake/Antelope Ceremony. In 1883 the Dutch anthropologist Herman F. C. Ten Kate was warned not to disturb a Hopi grave. Also in 1883 Hopis demanded the return of sacred images taken from a shrine by Thomas Keam and succeeded in their repatriation efforts. In 1884 Frederick Dellenbaugh ignored Hopi objections to his photography. In 1885 Wiki, chief priest of the Antelope Society, made Jeremiah Sullivan aware of the privileged and stratified nature of Hopi knowledge and its narrative expression. In the 1890s A. M. Stephen ignored Hopi objections to his taking notes during kiva observances. The power and meaning of Hopi sacred knowledge is and has been embodied in objects and observances and entrusted to individuals within an organization of responsibility. If change has taken place, it is through the Hopi’s realization that they must now use the discourse of the dominant society, especially that of law, to protect and sustain a vital part of their world. For Malotki, “tales, legends, myths, songs, recipes, games, and any other cultural information volunteered to me” (p. vii) are just that—information—and access to this knowledge a matter of politics.

With Ken Gary’s research assistance, Malotki provides an introduction exploring witchcraft, shamanism, and magic, thereby presumably giving the reader contexts for understanding the translations which follow. Particular emphasis is placed on shamanism. By using what he terms “ethnographic analogy” Malotki turns to the works of Mircea Eliade and others and, with the

aid of Gary, develops a list of fourteen motifs typical of shamanism. For Eliade a shaman is a person who undergoes an ecstatic trip to heaven, to the lower world, or to the depths of the ocean. Frequently this voyage is undertaken to cure a sick person or to accompany the souls of the dead to hell. While in Eliade's view all shamans are healers and conductors of souls, it is this ecstatic technique of voyaging that sets the shaman apart from other religious specialists. Involved here are several elements that are distinct yet integrated into a whole, another key element of which is a cosmological theory concerning the various regions through which the shaman may pass on his trip.

Assuming for the moment that this integrated and cosmologically based model of shamanism is relevant to an understanding of the Hopi, Malotki and Gary acknowledge that "intimations of shamanic practices are tantalizingly few" (p. xxvii). Nonetheless they proceed through the checklist of motifs finding "few details," allusions, "nothing concrete," "nothing . . . known," "the total absence of Hopi ethnographic information," "no ethnographic evidence," and "circumstantial evidence." They argue that certain themes "could thus be seen as a conceptual analog," spinning from nothing hypotheses regarding the presence of shamanism in Hopi thought and practice, as well as other unproved theories regarding the uncertain prehistory of Hopi religion.

When Jeremiah Sullivan set up medical practice in the First Mesa village of Sichomovi in 1881, he wrote to H. C. Yarrow at the Smithsonian Institution, providing a list of Hopi medical practitioners. Each had specialized medical knowledge as reflected, Sullivan said, in their names. When A. M. Stephen was suffering from what proved to be a fatal illness in the spring of 1894, he was treated by two quite different Hopi practitioners. Malotki finds evidence for several of the identified shamanistic motifs in Stephen's detailed account of Sikyahonauuh's efforts to heal him. It may be that for Stephen, as for Malotki, Sikyahonauuh's efforts were not efficacious or meaningful because Stephen did not share the "cosmological theory" (to use, with reservation, Eliade's words) that would make healing possible. Knowledge may sustain life but it will not prevent death. In any event, Malotki fails to demonstrate the presence of shamanism in Hopi thought and practice. Consequently, he fails to provide an appropriate and beneficial context for listening to the voices of the storytellers.

It is Malotki's contention that "Hopis of today are increasingly foregoing their native language for English and abandoning traditional beliefs . . . therefore it is important to preserve . . . examples of the Hopi oral legacy for posterity" (pp. xiv, liv). This appears to be Malotki's justification for his work, even if it is not shared by all Hopis. Accepting, for the moment, that his Hopi consultants "not only readily consented to having their tales tape-recorded, but also actively encouraged me to preserve their priceless patrimony in print" (p. x), and that Malotki has carefully rendered edited Hopi texts into publishable English translations, the question remains, What kinds of contextualizations should be provided for the non-Hopi reader?

The narrative voice of "The Boy Who Wanted to Be a Medicine Man," Sidney Naminga Jr. we are told in the preface, is clearly present in Malotki's translation. Would the non-Hopi reader not benefit from understanding when and how these stories are told? Would it not be helpful to understand

that there are many genres of narrative in Hopi culture and society, including the two major categories of traditional narrative: *novati* (teachings, traditions, bodies of knowledge, and cultural beliefs) and *tuutuwuts* (stories and legends)? These traditional narratives are one way in which various forms of social memory, as a part of a chain of memories, define and constitute a part of what it is to be Hopi. How do these particular narratives fit into this way of thinking and acting? The authors should acknowledge that within Hopi clans and societies, sacred knowledge (*wiimi*) was and is the privileged property and responsibility of various individuals fulfilling defined roles. Intentionally and unintentionally, this knowledge and these narratives have been recorded in writing and published by many others before Malotki. Why not at least acknowledge the ethical (glossed "political") issues involved? Hopis bring an experiential knowledge to listening to these narratives that no amount of intellectual contextualization can equal. However, if we are to read these "stories" seriously, respectfully, and responsibly, something better than speculations based on "ethnographic analogy" of the kind presented here must be provided.

Over the years Malotki has added significantly to the library of bilingual Hopi-English texts and, in this case, English translations of Hopi, thereby contributed to cultural understanding. However, he continues to do so in a way that defies the wishes of many Hopi that they maintain the right to shape what is beneficial and appropriate as they continue to define who they are and what their common destiny will be. In his defiance an opportunity is lost to make other contributions to cultural understanding.

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Indian Mounds of Wisconsin. By Robert A. Birmingham and Leslie E. Eisenberg. Madison: University of Wisconsin Press, 2000. 245 pages. \$18.95 paper.

Earthen mounds built by Native Americans are an integral part of the cultural landscape of Wisconsin. In fact, the state lays claim to having had 15,000 to 20,000 earthen works, with roughly 4,000 preserved or partially preserved today. The mounds include small Woodland burial mounds, large Middle Mississippian mounds, ceremonial centers, and the impressive effigy mounds. This book does a wonderful job of documenting the historical timeline of the mysteries of the mounds, their builders, how they are perceived, and how they are used in the modern world. Birmingham and Eisenberg also do an artful job of reconstructing state/regional chronology from the Paleo-Indian hunters to the agriculturally oriented Oneota. Overall, the authors have put together a good solid overview of Wisconsin prehistory and archaeology, with an emphasis on earthen mounds and the peoples that constructed these legacies of the past.

One of the topics the authors discuss thoroughly deals with the myth of the "Lost Race" and speculation on who actually constructed the mounds.