

THE NAVAJO
AS SEEN BY THE
FRANCISCANS,
1898-1921

A SOURCEBOOK



edited by
Howard M. Bahr

Navajo As Seen By The Franciscans 1898 1921 A Sourcebook

David J. Endres



Navajo As Seen By The Franciscans 1898 1921 A Sourcebook:

The Navajo as Seen by the Franciscans, 1898-1921 Howard M. Bahr, 2004-06-24 The Navajo as Seen by the Franciscans is the story of one of the great cultural confluences in American history the coming of Franciscan missionaries to the Navajo people Here in the words of the friars who lived it is part of that remarkable story Utilizing both primary and secondary materials this sourcebook aims to make more readily accessible the views of the Franciscans both in their personal writings and in national publications and mission magazines addressing the Catholic laity and potential donors Selections include internal reports and position papers not intended for publication diaries and personal correspondence and notes and unfinished drafts Each text is introduced by the editor and has been carefully selected for inclusion to provide a comprehensive view of the Navajo of the late 19th and early 20th century as well as insights into those that served them as teachers advocates counselors and medical missionaries Because most Franciscan missionaries came to live among the Navajo for their entire lives their primary commitment was neither to science nor to publication for their academic peers but to the welfare both here and in the hereafter of those among whom they served allowing for a complex and mutually beneficial relationship between the two This volume covers the remarkably productive first decades of the Franciscan missions to the Navajo during the ministry of Father Anselm Weber from the arrival of the first missionaries in 1898 to Fr Anselm's passing in 1921 Its 43 chapters are divided into six parts Beginnings Indian Policy Early Ministry 1901 1910 Navajo Land Among the People 1911 1920 and Navajo Customs and Character Supplemented by 16 rare black and white photographs this reference work is a fascinating glance into the lives of two cultures forever changed by each other *The Navajo as Seen by the Franciscans, 1898-1921* Howard M. Bahr, 2004-06-24 Utilizing both primary and secondary materials this sourcebook presents the views of the Franciscan missionaries to the Navajo people both in their personal writings and in national publications and mission magazines addressing the Catholic laity and potential donors Select **The Navajo as Seen by the Franciscans, 1920-1950** Howard M. Bahr, 2012 Continuing where the author's previous volume left off this book picks up the story of one of the great cultural confluences in American history It reflects from the standpoint of the Franciscan missionaries the joining of two starkly different ways of life The texts created by the Franciscans and their associates in the course of their labors constitute a seldom quoted little read generally difficult to access literature of enormous importance to the history of Navajo white relations Their writings to each other whether published in mission journals or preserved in their correspondence present an intimate view of Navajo life as observed by missionaries dedicated to serving the Navajo burying their dead serving as their advocates with the institutions of white America teaching their children and trying themselves to learn the Navajo language *Clitso Dedman, Navajo Carver* Rebecca M. Valette, 2023 This first biography of artist and carver Clitso Dedman presents the life and work of one of the most important but overlooked Navajo artists of his generation *Critically Sovereign* Joanne Barker, 2017-03-30 *Critically Sovereign* traces the ways in

which gender is inextricably a part of Indigenous politics and U S and Canadian imperialism and colonialism The contributors show how gender sexuality and feminism work as co productive forces of Native American and Indigenous sovereignty self determination and epistemology Several essays use a range of literary and legal texts to analyze the production of colonial space the biopolitics of Indianness and the collisions and collusions between queer theory and colonialism within Indigenous studies Others address the U S government s criminalization of traditional forms of Din marriage and sexuality the I upiat people s changing conceptions of masculinity as they embrace the processes of globalization Hawai i s same sex marriage bill and stories of Indigenous women falling in love with non human beings such as animals plants and stars Following the politics of gender sexuality and feminism across these diverse historical and cultural contexts the contributors question and reframe the thinking about Indigenous knowledge nationhood citizenship history identity belonging and the possibilities for a decolonial future Contributors Jodi A Byrd Joanne Barker Jennifer Nez Denetdale Mishuana Goeman J K haulani Kauanui Melissa K Nelson Jessica Bissett Perea Mark Rifkin *Traders, Agents, and Weavers* Robert S. McPherson, 2020-03-12 For travelers passing through northern Navajo country the desert landscape appears desolate The few remaining Navajo trading posts once famous for their bustling commerce seem unimpressive Yet a closer look at the economic and creative activity in this region which straddles northeastern Arizona northwestern New Mexico and southeastern Utah belies a far more interesting picture In *Traders Agents and Weavers* Robert S McPherson unveils the fascinating and at times surprising history of the merging of cultures and artistic innovation across this land McPherson the author of numerous books on Navajo and southwestern history narrates here the story of Navajo economic and cultural development through the testimonies of traders government agents tribal leaders and accomplished weavers For the first half of the twentieth century trading posts dominated the Navajo economy in northwestern New Mexico McPherson highlights the Two Grey Hills post and its sister posts Toadlena and Newcomb which encouraged excellence among weavers and sold high quality rugs and blankets Parallel to the success of the trading industry was the establishment of the Northern Navajo or Shiprock Agency and Boarding School The author explains the pivotal influence on the area of the agency s stern and controversial founder William T Shelton known by Navajos as Tall Leader Through cooperation with government agents American settlers and traders Navajo weavers not only succeeded financially but also developed their own artistic crafts Shunning the use of brightly dyed yarn and opting for the natural colors of sheep s wool these weavers primarily women developed an intricate style that has few rivals Eventually economic shifts including oil drilling and livestock reduction eroded the traditional Navajo way of life and led to the collapse of the trading post system Nonetheless as McPherson emphasizes Navajo weavers have maintained their distinctive style and method of production to this day Hubbell Trading Post Erica Cottam, 2015-09-22 For more than a century trading posts in the American Southwest tied the U S economy and culture to those of American Indian peoples and in this capacity Hubbell Trading Post founded in 1878 in Ganado Arizona had no parallel This book tells

the story of the Hubbell family its Navajo neighbors and clients and what the changing relationship between them reveals about the history of Navajo trading Drawing on extensive archival material and secondary literature historian Erica Cottam begins with an account of John Lorenzo Hubbell who was part Hispanic part Anglo and wholly brilliant and charismatic She examines his trading practices and the strategies he used to meet the challenges of Navajo exchange customs and a seasonal trading cycle Tracing the trading post s affairs through the upheavals of the twentieth century Cottam explores the growth of tourism the development of Navajo weaving the automobile s advent and the Hubbells relationship with the Fred Harvey Company She also describes the Hubbell family s role in providing Navajo and Hopi demonstrators for world s fairs and other events and in supplying museums with Native artifacts Acknowledging the criticism aimed at the Hubbell family for taking advantage of Navajo clients Cottam shows the family s strengths their integrity as business operators and the warm friendships they developed with customers and with the artists writers archaeologists politicians and tourists attracted to Navajo country by its unparalleled landscapes and fascinating peoples Cottam traces the preservation efforts of Hubbell s daughter in law after the Great Depression and World War II fundamentally altered the trading post business and concludes with the post s transition to its present status as a National Park Service historic site

Beyond Two Worlds James Joseph Buss,C. Joseph Genetin-Pilawa,2014-08-25 Examines the origins efficacy legacy and consequences of envisioning both Native and non Native worlds *Beyond Two Worlds* brings together scholars of Native history and Native American studies to offer fresh insights into the methodological and conceptual significance of the two worlds framework They address the following questions Where did the two worlds framework originate How has it changed over time How does it continue to operate in today s world Most people recognize the language of binaries birthed by the two worlds trope savage and civilized East and West primitive and modern For more than four centuries this lexicon has served as a grammar for settler colonialism While many scholars have chastised this type of terminology in recent years the power behind these words persists With imagination and a critical evaluation of how language politics economics and culture all influence the expectations that we place on one another the contributors to this volume rethink the two worlds trope adding considerably to our understanding of the past and present

Place and Native American Indian History and Culture Joy Porter,2007 In this volume prominent scholars from across the United States and Europe examine the central significance of place within Native American history and life They shed new light on this foundational concept within Native American Studies at a time when the idea of place is under fundamental reassessment across disciplines The studies focus on understanding the American self within each of the varied landscapes of the United States and on recognising the true place of American Indian peoples within American history The contributions to this volume are selected from the conference on Place and Native American Indian History Literature and Culture held on 29 31 March 2006 at the University of Wales Swansea U K Over one hundred and twenty delegates from across the globe congregated including the largest gathering of Native American intellectuals yet seen in Europe **Dinéjį**

Na`nitin Robert S. McPherson, 2018-08-20 A knowledgeable and sensitive description of some of the basic aspects of traditional Navajo teachings thought and language Utah Historical Quarterly Traditional teachings derived from stories and practices passed through generations lie at the core of a well balanced Navajo life These teachings are based on a very different perspective of the physical and spiritual world than that found in general American culture Din j Na nitin is an introduction to traditional Navajo teachings and history for a non Navajo audience providing a glimpse into this unfamiliar domain and illuminating the power and experience of the Navajo worldview Historian Robert McPherson discusses basic Navajo concepts such as divination good and evil prophecy and metaphorical thought as well as these topics relevance in daily life making these far ranging ideas accessible to the contemporary reader He also considers the toll of cultural loss on modern Navajo culture as many traditional values and institutions are confronted by those of dominant society Using both historical and modern examples he shows how cultural change has shifted established views and practices and illustrates the challenge younger generations face in maintaining the beliefs and customs their parents and grandparents have shared over generations This intimate look at Navajo values and customs will appeal not only to students and scholars of Native American studies ethnic studies and anthropology but to any reader interested in Navajo culture or changing traditional lifeways

Native American Catholic Studies Reader David J. Endres, 2022-08-12 Before there was an immigrant American Church there was a Native American Church The Native American Catholic Studies Reader offers an introduction to the story of how Native American Catholicism has developed over the centuries beginning with the age of the missions and leading to inculturated indigenous forms of religious expression Though the Native Christian relationship could be marked by tension coercion and even violence the Christian faith took root among Native Americans and for those who accepted it and bequeathed it to future generations it became not an imposition but a way of expressing Native identity From the perspective of historians and theologians the Native American Catholic Studies Reader offers a curated collection of essays divided into three sections education and evangelization tradition and transition and Native American lives Contributors include scholars currently working in the field Mark Clatterbuck Damian Costello Conor J Donnan Ross Enochs Allan Greer Mark G Thiel and Christopher Vecsey as well as selections from a past generation Gerald McKeivitt SJ and Carl F Starkloff SJ These contributions explore the interaction of missionaries and tribal leaders the relationship of traditional Native cosmology and religiosity to Christianity and the role of geography and tribal consciousness in accepting and maintaining indigenous and religious identities These readings highlight the state of the emergent field of Native Catholic studies and suggest further avenues for research and publication For scholars teachers and students the Native American Catholic Studies Reader explores how the faith of the American Church s eldest members became a means of expressing and celebrating language family and tribe

Veiled Leadership Amanda Bresie, 2023-09 On the rainy morning of October 1 2000 Pope John Paul II canonized Mother Katharine Drexel Born into a wealthy Philadelphia family Drexel bucked society and formed the Sisters of

the Blessed Sacrament for Indians and Colored People Her compelling personal story has excited many biographers who have highlighted her holiness and catalogued her good deeds During her life newspapers called her the Millionaire Nun and much of the literature on Drexel and the Sisters of the Blessed Sacrament exalts Katharine Drexel's disbursement of her vast fortune to benefit Black and Indigenous people The often repeated stories of a riches to rags holy woman miss the true significance of what Mother Katharine and the Sisters of the Blessed Sacrament attempted Drexel was not merely the ATM of Catholic Home Missions rather she challenged the hierarchy to reimagine its mission in the United States In an era when the Church controlled the actions and censored the opinions of women religious they had to listen to Mother Katharine Most writing on Drexel and the SBS focus on Drexel's spiritual journey but Veiled Leadership traces the daily operations of her charitable empire and looks at how the Sisters implemented Drexel's vision in the field The SBS were not always welcomed in the communities they served and they experienced conflict from both white supremacists and the people they wanted to aid Veiled Leadership examines the lives of Mother Katharine and her congregation within the context of larger constructs of gender race religion reform and national identity It explores what happens when a non dominant culture tries to impose its views and morals on other non dominant cultures In other words as outliers themselves they were semi cloistered Catholic women from primarily immigrant backgrounds in a culture that regarded their lifestyles as alien and unnatural their attempts to Americanize and assimilate Black and Indigenous people whose families had been in the country for generations longer than the nuns own adds complexity to our understanding of cultural hegemony

Both Sides of the Bullpen Robert S. McPherson, 2017-10-19 Between 1880 and 1940 Navajo and Ute families and westward trending Anglos met in the bullpens of southwestern trading posts to barter for material goods As the products of the livestock economy of Navajo culture were exchanged for the merchandise of an industrialized nation a wealth of cultural knowledge also changed hands In Both Sides of the Bullpen Robert S McPherson reveals the ways that Navajo tradition fundamentally reshaped and defined trading practices in the Four Corners area of southeastern Utah and southwestern Colorado Drawing on oral histories of Native peoples and traders collected over thirty years of research McPherson explores these interactions from both perspectives as wool blankets and silver crossed the counter in exchange for flour coffee and hardware To succeed traders had to meet the needs and expectations of their customers often interpreted through Navajo cultural standards From the organization of the post building to gift giving health care and burial services and a credit system tailored to the Navajo calendar every feature of the trading post served trader and customer alike Over time these posts evolved from ad hoc business ventures or profitable cooperative stores into institutions with a clearly defined set of expectations that followed Navajo traditional practices Traders spent their days evaluating craft work learning the financial circumstances of each Native family following economic trends in the wool and livestock industry back east and avoiding conflict In detail and depth the many voices woven throughout Both Sides of the Bullpen restore an underappreciated era to the history of the American Southwest They show

us that for American Indians and white traders alike in the Four Corners region during the late 1800s and early 1900s barter was as much a cultural expression as it was an economic necessity

Ojibwe, Activist, Priest Tadeusz Lewandowski, 2019-11-05 Born in Wisconsin Philip Bergin Gordon whose Ojibwe name Tibishkogijik is said to mean Looking into the Sky became one of the first Native Americans to be ordained as a Catholic priest in the United States Gordon's devotion to Catholicism was matched only by his dedication to the protection of his people A notable Native rights activist his bold efforts to expose poverty and corruption on reservations and his reputation for agitation earned him the nickname Wisconsin's Fighting Priest Drawing on previously unexplored materials Tadeusz Lewandowski paints a portrait of a contentious life Ojibwe Activist Priest examines Gordon's efforts to abolish the Bureau of Indian Affairs his membership in the Society of American Indians and his dismissal from his Ojibwe parish and exile to a tiny community where he'd be less likely to stir up controversy Lewandowski illuminates a significant chapter in the struggle for Native American rights through the views and experiences of a key Native progressive

Roman Sources for the History of American Catholicism, 1763-1939 Matteo Binasco, 2018-05-15 Roman Sources for the History of American Catholicism 1763-1939 is a comprehensive reference volume researched and compiled by Matteo Binasco that introduces readers to the rich content of Roman archives and their vast potential for U.S. Catholic history in particular In 2014 the University of Notre Dame's Cushwa Center for the Study of American Catholicism hosted a seminar in Rome that examined transatlantic approaches to U.S. Catholic history and encouraged the use of the Vatican Secret Archives and other Roman repositories by today's historians Participants recognized the need for an English language guide to archival sources throughout Rome that would enrich individual research projects and the field at large This volume responds to that need Binasco offers a groundbreaking description of materials relevant to U.S. Catholic history in fifty-nine archives and libraries of Rome Detailed profiles describe each repository and its holdings relevant to American Catholic studies A historical introduction by Luca Codignola and Matteo Sanfilippo reviews the intricate web of relations linking the Holy See and the American Catholic Church since the Treaty of Paris of 1763 Roman sources have become crucial in understanding the formation and development of the Catholic Church in America and their importance will continue to grow This timely source will meet the needs of a ready and receptive audience which will include scholars of U.S. religious history and American Catholicism as well as Americanist scholars conducting research in Roman archives

Forgotten Voices Clifford E. Trafzer, University of California, Riverside, Robert R. McCoy, 2009-03-20 Forgotten Voices Death Records of the Yakama 1888-1964 begins a discussion of the health of the people on the Yakama Reservation It focuses on major causes of death during the reservation period so that future scholars may access the data and interpret them and advance further work in the field

Toward More Family-Centered Family Sciences Howard M. Bahr, Kathleen S. Bahr, 2009-03-16 Much academic writing on families reflects the ideal of non-involvement and distanced subject matter Toward More Family-Centered Family Sciences suggests

that the family sciences in their effort to be scientific have perpetuated this distance between researcher and subject to the detriment of both. The authors argue that family and kinship ties are transcendent ties boundary crossing in numerous ways. They place an emphasis on family love in contrast and in addition to romantic love and criticize current approaches for neglecting the importance of transcendent concepts such as love, commitment, respect, and sacrifice in the development and well being of family structures. Drawing from insights both inside and outside of academia, the authors seek to reincorporate transcendent concepts into the study of the family as a unit of society. They argue for a more collaborative family centered family science and offer recommendations for how family researchers might work to change the scientific monologue about families to a systemic dialogue with families.

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Choice, 2005 **American Indian Art Magazine**, 2008

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