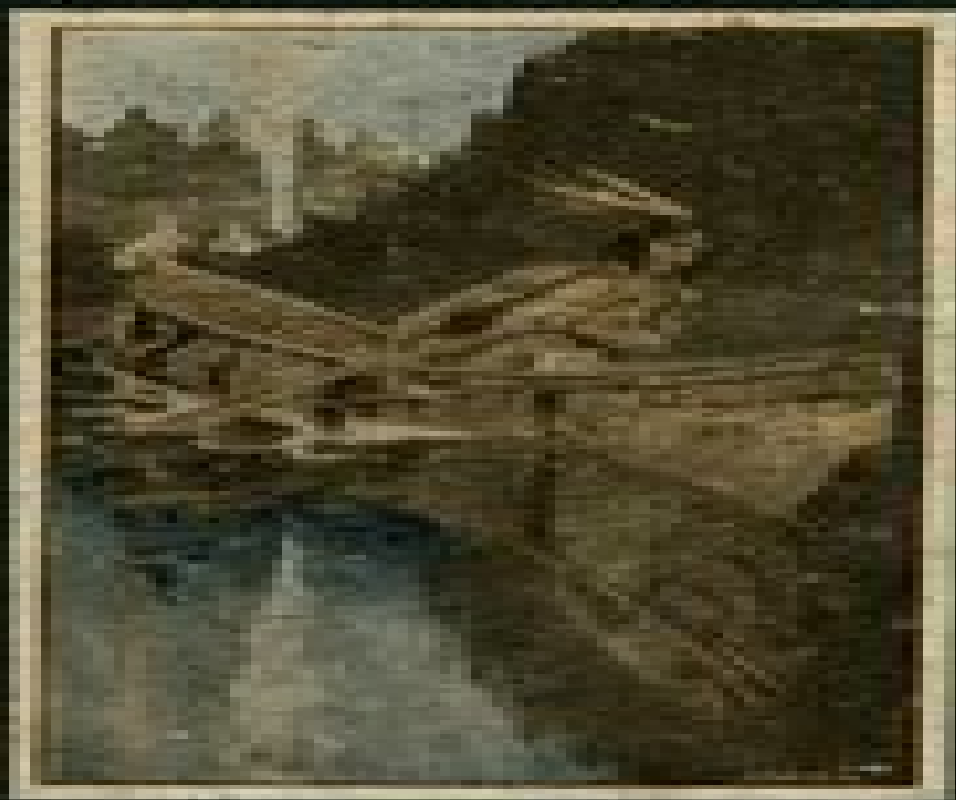


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Metlakahtla A True Narrative Of The Red Man:

Thomas Crosby and the Tsimshian Clarence R. Bolt, 2011-11-01 When the Methodist missionary Thomas Crosby arrived in Port Simpson in northwestern British Columbia in 1874 he did so at the invitation of the Tsimshian people Earlier contact with the Anglican missionary William Duncan had convinced them that although many aspects of his mission program were appealing his brand of religion was too austere Instead they preferred the more expressive version represented by the Methodist church Realizing that it was in their interest to fit into the broader context of Canadian life as they perceived it the Tsimshian made the decision to ask the Methodist church for a missionary In *Thomas Crosby and the Tsimshian Small Shoes for Feet Too Large* Clarence Bolt demonstrates that the Indians were conscious participants in the acculturation and conversion process as long as this met their goals and not merely passive receivers of the blessings as typically reported by the missionaries In order to understand the complexities of Indian European contact Bolt argues one must look at the reasons for the Indians behaviour as well as those of the Europeans He points out that the Indians actively influenced the manner in which their relationships with the white population developed often resulting in a complex interaction in which the values of both groups rubbed off on each other As long as the conversion process unfolded as they wished the Tsimshian supported their missionary Once they realized however that the church could not solve such issues as the land questions and their increasing difficulty with paternalistic governments they moved away from Crosby *Thomas Crosby and the Tsimshian Small Shoes for Feet Too Large* is unique as it examines the functioning of two missions to the same people in a single locale demonstrating how a particular Indian group tried to protect its traditional land resource while at the same time seeking participation in the emerging white society of nineteenth century British Columbia Based on insights into the interaction between the Native population and the missionaries Bolt in the final part of the book suggests a model for a better understanding of the interaction between European and Native cultures *Northwest Anthropological Research Notes* Roderick Sprague, Deward E. Walker, Jr., Peyotism in Idaho Omer C Stewart Folsom Points in Oregon A Reply to Plew and Meatte Rick Minor Bibliography of Missionary Activities and Religious Change in Northwest Coast Societies John Barker Cultural Resource Management in Alaska A Current Perspective Dennis Griffin Oregon Coast Archaeology A Critical History and a Model R Lee Lyman and Richard E Ross Excavation of a Brickwork Feature at a Nineteenth Century Chinese Shrimp Camp on San Francisco Bay Peter D Schulz **In Our Hands** Jaida Grey Eagle, Jill Ahlberg Yohe, Casey Riley, 2023-10-24 A groundbreaking exhibition catalogue of Native First Nations Metis and Inuit photography from the nineteenth century to the present day Photographs of and by Native people have long been exhibited in museums All too often however such exhibitions have misrepresented vital cultural and historical contexts neglecting the depth of practice supporting scholarship and Native perspectives relevant to the work By developing a broadly representative curatorial council of prominent academics and artists more than half of whom represent Native communities in the United States and Canada this book

significantly expands the traditional discourses of photographic history With incisive contributions by individual curatorial council members *In Our Hands* presents Native photography in three thematic sections that underscore the following Native people are present in all facets of American life their role is transformative in the larger society and their view of and connections to the land and all living things is holistic and fundamental The publication features 130 photographic works by Native photographers from the late nineteenth century to the present ranging from documentary photographs to family snapshots to conceptual works Illustrated in full color the photographs in this book offer diverse perspectives spanning geographic chronological and artistic experience and shed new light on the extraordinary contributions of Native First Nations Metis and Inuit artists to the art of the Americas Distributed for the Minneapolis Institute of Art Exhibition Schedule Minneapolis Institute of Art October 22 2023 January 14 2024 *The Many Voyages of Arthur Wellington Clah* Peggy Brock, 2011-04-15 First hand accounts of Indigenous people s encounters with colonialism are rare A daily diary that extends over fifty years is unparalleled Based on a transcription of Arthur Wellington Clah s diaries this book offers a riveting account of a Tsimshian man who moved in both colonial and Aboriginal worlds From his birth in 1831 to his death in 1916 Clah witnessed profound change the arrival of traders missionaries and miners and the establishment of industrial fisheries wage labour and reserves His many voyages physical cultural and spiritual provide an unprecedented Aboriginal perspective on colonial relationships on the Pacific Northwest Coast **William Duncan of Metlakatla** Jean Usher, 1974 Duncan William lay missionary to the TSIMSHIAN b at Bishop Burton Eng 1832 d in Alaska 30 Aug 1918 Trained as a schoolmaster by the Church Missionary Society Duncan came in 1858 to Fort Simpson British Columbia In 1862 during a devastating smallpox epidemic he led several hundred natives to Metlakatla Pass sites an ancestral Tsimshian village Following in part the native Aboriginal church policy of Henry Venn Secretary of CMS he created a utopian Christian Indian settlement whose success and material prosperity attracted the Northwest Coast Indians Duncan s ideas and methods were widely imitated and he received international recognition But the division within the Anglican Church at Victoria brought a new bishop to Metlakatla who challenged Duncan s authority his reluctance to offer communion to converts and his emphasis on secular progress A bitter schism divided the village and in 1887 Duncan and many Tsimshian created a second and independent Christian utopia at New Metlakatla Annette Island Alaska Canadian Encyclopedia *The Missionary Intelligencer* ,1907 *Posthumous Art, Law and the Art Market* Sharon Hecker, Peter J. Karol, 2022-04-28 This book takes an interdisciplinary transnational and cross cultural approach to reflect on critically examine and challenge the surprisingly robust practice of making art after death in an artist s name through the lenses of scholars from the fields of art history economics and law as well as practicing artists Works of art conceived as multiples such as sculptures etchings prints photographs and conceptual art can be and often are remade from original models and plans long after the artist has passed Recent sales have suggested a growing market embrace of posthumous works contemporaneous with questioning on the part of art history Legal norms seem unready for

this surge in posthumous production and are beset by conflict across jurisdictions Non Western approaches to posthumous art from Chinese emulations of non living artists to Native American performances take into account rituals of generational passage at odds with contemporary market driven approaches The book will be of interest to scholars working in art history the art market art law art management museum studies and economics

Northwest Anthropological Research Notes, 1988 Vol 2 no 1 includes Papers presented at the first twenty annual meetings of the Northwest Anthropological Conference 1948 1967

American Indians in the Marketplace Brian C. Hosmer, 1999 Although it is usually assumed that Native Americans have lost their cultural identity through modernization some peoples have proved otherwise Brian Hosmer explores what happened when cultural identity and economic opportunity converged among two Native American communities that used community based industries to both generate income and sustain their cultures Comparing a lumber business run by the Menominees of Wisconsin and a salmon cannery established by British Columbian and Alaskan Tsimshian communities known as Metlakatla Hosmer reveals how each tribe responded to market and political forces over fifty years Hosmer's innovative ethnohistory recounts how these Indians used the marketplace to maintain their distinctiveness to a far greater extent than those who became wage earners in the white man's world Hosmer shows that by selectively incorporating elements of American capitalism into their cultural lives the Menominees and Metlakatlans came to view modernization less as a threat to their tribal life than as a means for maintaining their independence These tribes embraced the same market accused of hastening the demise of native societies and became comparatively successful in American terms even as they both honored fundamental values and forged new cultural identities Over time these peoples came to understand how the market worked recognized that the broader economy operated according to market principles and learned how to adjust to it Hosmer reveals how their strategies of purposeful modernization brought relative economic independence and sometimes the respect and cooperation of local and federal governments how it helped chart a middle course between unchecked individuality and a communal ethos that might stifle economic development and how economic development and cultural values ultimately affected one another American Indians in the Marketplace is a story of adaptation that acknowledges the hardship and suffering common to most Indian white contact while emphasizing the benefits of selective modernization accompanied by a constant re-invention of tradition It questions the victim thesis of Native American history and shows that native peoples can meet the challenges of surviving in the larger world

Mission on the Nass E. Palmer Patterson, 1982 Contact and Conflict Robin Fisher, 2011-11-01 Originally published in 1977 Contact and Conflict has remained an important book which has inspired numerous scholars to examine further the relationships between the Indians and the Europeans fur traders as well as settlers For this edition Robin Fisher has written a new introduction in which he surveys the literature since 1977 and comments on any new insights into these relationships Fisher contends that the fur trade had originally brought minimal cultural change to the Indians In 1858 it essentially came to an end and with the

beginning of white settlement there was a fundamental change in the relationship between Indians and Europeans What had been a reciprocal system between the two civilizations became a pattern of white dominance He shows that while the Indians had been able to adjust gradually to the changes introduced by the traders in the contact period they lost control of their culture under the impact of colonization **Canadiana** ,1985 *Haida Cultural Change* John Russell Henderson,1972

AB Bookman's Weekly ,1994 *Tax, Order, and Good Government* E.A. Heaman,2017-06-08 Was Canada's Dominion experiment of 1867 an experiment in political domination Looking to taxes provides the answer they are a privileged measure of both political agency and political domination To pay one's taxes was the sine qua non of entry into political life but taxes are also the point of politics which is always about the control of wealth Modern states have everywhere been born of tax revolts and Canada was no exception Heaman shows that the competing claims of the propertied versus the people are hardwired constituents of Canadian political history Tax debates in early Canada were philosophically charged politically consequential dialogues about the relationship between wealth and poverty Extensive archival research from private papers commissions the press and all levels of government serves to identify a rising popular challenge to the patrician politics that were entrenched in the Constitutional Act of 1867 under the credo Peace Order and good Government Canadians wrote themselves a new constitution in 1867 because they needed a new tax deal one that reflected the changing balance of regional racial and religious political accommodations In the fifty years that followed politics became social politics and a liberal state became a modern administrative one But emerging conceptions of fiscal fairness met with intense resistance from conservative statesmen culminating in 1917 in a progressive income tax and the bitterest election in Canadian history Tax Order and Good Government tells the story of Confederation without exceptionalism or misplaced sentimentality and in so doing reads Canadian history as a lesson in how the state works Tax Order and Good Government follows the money and returns taxation to where it belongs at the heart of Canada's political economic and social history Visual Currencies

Henrietta Lidchi,Hulleah Tsinhnahjinnie,2009 This is an edited collection of essays coming out of sessions held at the Native American Art Studies Association Conference Phoenix 2005 The seven contributors focus on the far reaching influences of photography on Native American communities and the possibilities that it currently presents The essays explore the values or currencies attributed to photographers by practitioners and institutions be these Native artists or museums archives and anthropologists The book includes over 60 photographs by named indigenous Native American photographers Dictionary Catalog of the History of the Americas New York Public Library. Reference Dept,1961 **Publications in History** ,1974

Native Indians in British Columbia B.C. Hydro. Library,1978 243 entries arranged by region Includes Band name ethnic group and place name index as well as an author index Dictionary Catalog of the Research Libraries of the New York Public Library, 1911-1971 New York Public Library. Research Libraries,1979

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