

# ALLAN HOUSER

Artist-in-Residence Spring 1979  
Hopkins Center · Dartmouth College



# Allan Houser Signed

**Marc Simmons**



## **Allan Houser Signed:**

*Allan Houser* Allan Houser, 1994      Allan Houser Allan Houser, 1990      **Allan Houser, a Life in Art** Allan Houser, 1991  
*Congressional Record* United States. Congress, 1994      **The Horn Book Magazine**, 1952 Vol 2 includes extra number  
Experimental schools in England Jan 1926      *Painting Culture, Painting Nature* Gunlög Fur, 2019-05-23 In the late 1920s a  
group of young Kiowa artists pursuing their education at the University of Oklahoma encountered Swedish born art professor  
Oscar Brousse Jacobson 1882-1966 With Jacobson's instruction and friendship the Kiowa Six as they are now known ignited a  
spectacular movement in American Indian art Jacobson who was himself an accomplished painter shared a lifelong bond with  
group member Stephen Mopope 1898-1974 a prolific Kiowa painter dancer and musician *Painting Culture Painting Nature*  
*Painting Culture Painting Nature* explores the joint creativity of these two visionary figures and reveals how indigenous and immigrant communities of the  
early twentieth century traversed cultural social and racial divides *Painting Culture Painting Nature* is a story of  
concurrences For a specific period immigrants such as Jacobson and disenfranchised indigenous people such as Mopope  
transformed Oklahoma into the center of exciting new developments in Indian art which quickly spread to other parts of the  
United States and to Europe Jacobson and Mopope came from radically different worlds and were on unequal footing in  
terms of power and equality but they both experienced according to author Gunlög Fur forms of diaspora or displacement  
Seeking to root themselves anew in Oklahoma the dispossessed artists fashioned new mediums of compelling and original art  
Although their goals were compatible Jacobson's and Mopope's subjects and styles diverged Jacobson painted landscapes of  
the West following a tradition of painting nature uninfluenced by human activity Mopope in contrast strove to capture the  
cultural traditions of his people The two artists shared a common nostalgia however for a past life that they could only re-  
create through their art Whereas other books have emphasized the promotion of Indian art by Euro-Americans this book is  
the first to focus on the agency of the Kiowa artists within the context of their collaboration with Jacobson The volume is  
further enhanced by full color reproductions of the artists' works and rare historical photographs      **Massacre On The**  
**Lordsburg Road** Marc Simmons, 1997 Though academically thorough in its exploration the popular style of delivery of  
*Massacre on the Lordsburg Road* will capture and hold the interest of general readers of Indian history      *Allan Houser*  
Allan Houser, Gina Laczko, Tricia Loscher, Heard Museum North, 2006      **Returning Home** Farina King, Michael P.  
Taylor, James R. Swensen, Terence Wride, 2021-11-30 *Returning Home* features and contextualizes the creative works of Din  
Navajo boarding school students at the Intermountain Indian School which was the largest federal Indian boarding school  
between 1950 and 1984 Din student art and poetry reveal ways that boarding school students sustained and contributed to  
Indigenous cultures and communities despite assimilationist agendas and pressures This book works to recover the lived  
experiences of Native American boarding school students through creative works student interviews and scholarly  
collaboration It shows the complex agency and ability of Indigenous youth to maintain their Din culture within the colonial

spaces that were designed to alienate them from their communities and customs Returning Home provides a view into the students experiences and their connections to Din community and land Despite the initial Intermountain Indian School agenda to send Din students away and permanently relocate them elsewhere Din student artists and writers returned home through their creative works by evoking senses of Din Bik yah and the kinship that defined home for them Returning Home uses archival materials housed at Utah State University as well as material donated by surviving Intermountain Indian School students and teachers throughout Utah Arizona and New Mexico Artwork poems and other creative materials show a longing for cultural connection and demonstrate cultural resilience This work was shared with surviving Intermountain Indian School students and their communities in and around the Navajo Nation in the form of a traveling museum exhibit and now it is available in this thoughtfully crafted volume By bringing together the archived student arts and writings with the voices of living communities Returning Home traces recontextualizes reconnects and returns the embodiment and perpetuation of Intermountain Indian School students everyday acts of resurgence

*Native North American Art* Janet Catherine Berlo, Ruth Bliss Phillips, 2015 This lively introductory survey of indigenous North American arts from ancient times to the present explores both the shared themes and imagery found across the continent and the distinctive traditions of each region Focusing on the richness of artwork created in the US and Canada *Native North American Art Second Edition* discusses 3 000 years of architecture wood and rock carvings basketry dance masks clothing and more The expanded text discusses twentieth and twenty first century arts in all media including works by James Luna Kent Monkman Nadia Myre Jaune Quick to See Smith Will Wilson and many more Authors Berlo and Phillips incorporate new research and scholarship examining such issues as art and ethics gender representation and the colonial encounter By bringing into one conversation the seemingly separate realms of the sacred and the secular the political and the domestic and the ceremonial and the commercial *Native North American Art* shows how visual arts not only maintain the integrity of spiritual and social systems within Native North American societies but have long been part of a cross cultural experience as well

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