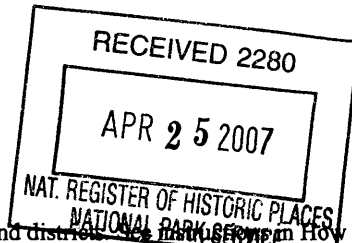


United States Department of the Interior
National Park Service

NATIONAL REGISTER OF HISTORIC PLACES
REGISTRATION FORM



This form is for use in nominating or requesting determinations for individual properties and districts. See instructions on how to complete the National Register of Historic Places Registration Form (National Register Bulletin 16A). Complete each item by marking "x" in the appropriate box or by entering the information requested. If any item does not apply to the property being documented, enter "N/A" for "not applicable." For functions, architectural classification, materials, and areas of significance, enter only categories and subcategories from the instructions. Place additional entries and narrative items on continuation sheets (NPS Form 10-900a). Use a typewriter, word processor, or computer, to complete all items.

1. Name of Property

historic name Chinle Franciscan Mission Historic District

other names/site number Annunciation Mission; Our Lady of Fatima Catholic Church

2. Location

street & number Indian Service Route 7, diagonally across road and southwest of the not for publication

Chinle Judicial complex and Police Station

city or town Chinle vicinity

state Arizona code AZ county Apache code 001 zip code 86503

3. State/Federal Agency Certification

As the designated authority under the National Historic Preservation Act of 1986, as amended, I hereby certify that this nomination request for determination of eligibility meets the documentation standards for registering properties in the National Register of Historic Places and meets the procedural and professional requirements set forth in 36 CFR Part 60. In my opinion, the property meets does not meet the National Register Criteria. I recommend that this property be considered significant nationally statewide locally.
(See continuation sheet for additional comments.)

James W. Grawiec AZSHPD
Signature of certifying official

23 APRIL 2007
Date

ARIZONA STATE PARKS
State or Federal agency and bureau

In my opinion, the property meets does not meet the National Register criteria. (See continuation sheet for additional comments.)

Signature of commenting or other official

Date

State or Federal agency and bureau

4. National Park Service Certification

I, hereby certify that this property is:

- entered in the National Register
 See continuation sheet.
- determined eligible for the National Register
 See continuation sheet.
- determined not eligible for the National Register
- removed from the National Register
- other (explain): _____

Signature of Keeper

Date of Action

Edson H. Beall 6.5.07

5. Classification

Ownership of Property (check as many as apply)		Category of Property (check as many as apply)		Number of Resources within Property (Do not include previously listed resources in the count.)		
<input checked="" type="checkbox"/> private		<input type="checkbox"/> building(s)		Contributing	Noncontributing	
<input type="checkbox"/> public-local		<input checked="" type="checkbox"/> district		3	2	building(s)
<input type="checkbox"/> public-State		<input type="checkbox"/> site		1		site
<input checked="" type="checkbox"/> public-Federal		<input type="checkbox"/> structure			1	structure
		<input type="checkbox"/> object		1		object
				5	8	Total

Name of related multiple property listing
(Enter "N/A" if property is not part of a multiple property listing.) N/A

Number of contributing resources previously listed in the
National Register N/A

6. Function or Use

Historic Functions (Enter categories from instructions)	Current Functions (Enter categories from instructions)
RELIGION/religious facility	RELIGION/educational
RELIGION/church-related residence/Friars residence	RELIGION/church-related residence
RELIGION/educational	RELIGION/church-related residence
GOVERNMENT/post-office	RELIGION/religious facility
FUNERARY/cemetery	FUNERARY/cemetery

7. Description

Architectural Classification (Enter categories from instructions)	Materials (Enter categories from instructions)
NO STYLE	foundation Sandstone block, concrete
	walls Sandstone block, adobe
	Roof Wood shakes, asphalt shingle, aluminum
	other Wood

Narrative Description (Describe the historic and current condition of the property on one or more continuation sheets.)

See continuation sheets for Section 7 attached

8. Statement of Significance

Applicable National Register Criteria

(Mark "x" in one or more boxes for the criteria qualifying the property for National Register listing)

- A** Property is associated with events that have made a significant contribution to the broad patterns of our history.
- B** Property is associated with the lives of persons significant in our past.
- C** Property embodies the distinctive characteristics of a type, period, or method of construction or represents the work of a master, or possesses high artistic values, or represents a significant and distinguishable entity whose components lack individual distinction.
- D** Property has yielded, or is likely to yield information important in prehistory or history.

Criteria Considerations

(Mark "X" in all the boxes that apply.)

- A** owned by a religious institution or used for religious purposes.
- B** removed from its original location.
- C** a birthplace or a grave.
- D** a cemetery.
- E** a reconstructed building, object, or structure.
- F** a commemorative property.

- G** less than 50 years of age or achieved significance within the past 50 years.

Areas of Significance

(Enter categories from instructions)

- Exploration/Settlement _____
- Religion _____
- Community Planning & Development _____
- Politics/Government _____
- _____
- _____
- _____

Period of Significance

1905-1956

Significant Dates

8/15/1905
3/25/1912

Significant Person

(Complete if Criterion B is marked above)

Cultural Affiliation
Native American [Navajo]

Architect/Builder

Designer of Friary: Weber, Fr. Anselm
Architect of Annunciation Mission Church: Bradley, Roy
Builder of Post Office/Interpreter's House,
Workshop/Garage, and other structures: Thuemmel, Br.
Gervase

Narrative Statement of Significance (Explain the significance of the property on one or more continuation sheets.)

See continuation sheets

9. Major Bibliographical References

Bibliography--See Continuation Sheets for Section 9

(Cite the books, articles, and other sources used in preparing this form on one or more continuation sheets.)

Previous documentation on file (NPS):

- preliminary determination of individual listing (36 CFR 67) has been requested.
- previously listed in the National Register
- previously determined eligible by the National Register
- designated a National Historic Landmark
- recorded by Historic American Buildings Survey # _____
- recorded by Historic American Engineering Record # _____

Primary location of additional data:

- State Historic Preservation Office
- Other State agency
- Federal agency
- Local government
- University
- Other

Name of repository:

10. Geographical Data

Acreage of Property 2.92 acres**UTM References (Place additional UTM references on a continuation sheet)**

1	<u>12</u> Zone	<u>629509</u> Easting	<u>4001887</u> Northing	3	<u>12</u> Zone	<u>629518</u> Easting	<u>4001809</u> Northing
2	<u>12</u> Zone	<u>629597</u> Easting	<u>4001871</u> Northing	4	<u>12</u> Zone	<u>629507</u> Easting	<u>4001595</u> Northing

 See continuation sheet for Section 10.**Verbal Boundary Description** (Describe the boundaries of the property on a continuation sheet.)**Boundary Justification** (Explain why the boundaries were selected on a continuation sheet.)

11. Form Prepared By

name/title	<u>Dr. Charlotte J. Frisbie, Professor of Anthropology Emerita</u>	date	<u>6/1/2006</u>
organization	<u>Southern Illinois University, Edwardsville.</u>	telephone	<u>618-656-7495</u>
street & number	<u>5923 Quercus Grove Rd. [home address]</u>	zip code	<u>62025</u>
city or town	<u>Edwardsville</u>	state	<u>Il</u>

Additional Documentation

Submit the following items with the completed form:

Continuation Sheets**Maps**

- A USGS map (7.5 minute series) indicating the property's location.
- A sketch map for the Chinle Franciscan Mission Historic District, Parcel A
- A sketch map for the Chinle Franciscan Mission Historic District, Parcel B.

Photographs

Representative black and white photographs of the property in the present day

Additional items

- Architectural Plans for Annunciation Church
- Floor plan for downstairs of Friary
- Historic Photodocumentation

Property Owner

(Complete this item at the request of the SHPO or FPO.)

name/title	<u>Leased to New Mexico: Roman Catholic Church of the Diocese of Gallup</u>	telephone	<u>1-505-863-4406</u>
street & number	<u>P.O. Box 1338</u>	zip code	<u>87305-1338</u>
city or town	<u>Gallup</u>	state	<u>New Mexico</u>

Paperwork Reduction Act Statement: This information is being collected for applications to the National Register of Historic Places to nominate properties for listing or determine eligibility for listing, to list properties, and to amend existing listings. Response to this request is required to obtain a benefit in accordance with the National Historic Preservation Act, as amended (16 U.S.C. 470 et seq.).

Estimated Burden Statement: Public reporting burden for this form is estimated to average 18.1 hours per response including the time for reviewing instructions, gathering and maintaining data, and completing and reviewing the form. Direct comments regarding this burden estimate or any aspect of this form to the Chief, Administrative Services Division, National Park Service, P.O. Box 37127, Washington, DC 20013-7127; and the Office of Management and Budget, Paperwork Reductions Project (1024-0018), Washington, DC 20503.

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SECTION 7: NARRATIVE DESCRIPTION

Summary

The Chinle Franciscan Mission Historic District is located on reservation land held in trust status for the Navajos by the Federal government. Originally set aside for the Franciscan Friars in 1903, the 160 acre area is now leased by the Bishop of the Roman Catholic Church of the Diocese of Gallup, New Mexico. The Mission District is located on the west side of Indian Service Route 7, the main east-west road through Chinle, Arizona. Chinle itself, in the northeastern part of Arizona, is one of the population centers on the Navajo Nation. The Mission District property is situated about two miles west of Canyon de Chelly National Monument. The nominated portion is made up of 2.92 acres and is the core of the original 160 acre property. The District is comprised of three contributing buildings, one object, and one site. The Friary, the Annunciation Mission, and the Workshop/Garage were developed over the period of 1905 through 1925 and are typical of Franciscan missions built on the Navajo reservation in the early twentieth century in their use of local materials and expert workmanship. The contributing object, the church bell, was cast in 1914, and had arrived in Chinle by 1920. The District's one site, the church's historic cemetery, was in use primarily from 1907 through 1935.

Description/Setting

The Chinle Franciscan Mission Historic District is located on 2.92 acres of land in the Northwest quarter of Section 28, Township 32N, Range 26E, Gila-Salt River Meridian in the vicinity of Chinle, Apache County, State of Arizona. The nominated property is but a small portion of the 160 acres originally set aside by the Federal government for use by the Franciscan Fathers in 1903. The nominated portion represents the historic core buildings of the original property (Parcel A), as well as the historic cemetery (Parcel B) located approximately 900 ft. southwest of the core buildings.

Parcel A, on a slight rise in the northern most direction, includes three contributing buildings, one contributing object, two noncontributing buildings and one noncontributing structure; it was also the location of earlier buildings no longer extant. The three contributing buildings and one object discussed are: the Friary, the Annunciation Mission church, the Workshop/Garage, and the church bell. Parcel B is the location of the District's contributing site, the church's historic cemetery. It should be noted that other modern buildings and mobile units are also located on the mission property, which continue to function in service to the mission's activities. However, as these buildings are not considered part of the historic district, they have not been included in the district boundary and are only minimally mentioned but not described in the nomination.

The buildings (Parcel A) and the site (Parcel B) features are well preserved and have had minimal alterations. The District displays a distinct religious character representative of the Franciscan endeavors on the Navajo

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reservation at the turn of the century. The property continues to have historic integrity in that the four contributing resources have not changed their location, setting, or association with the Franciscan Friars' history and service in Chinle since their early 20th century construction. The rest of the 160 acre set-aside, namely the land outside the core or nominated area, has no known archaeological or historical significance to the best of present knowledge.

While historic photographs show a variety of trees, mainly cottonwood and elms, planted around the Friary, the Annunciation Mission, and the Post Office/Interpreter's House in the early days, at present few of the original trees remain. Today, the district has a sparse mixture of trees, shrubs, cacti, and flowers, all blooming at different times of year. Around the Friary one finds a tamarisk hedge on the north side between the Friary and the Garage/shop; two old elm trees on the north; rose bushes, annuals, bulbs, and cacti on the south side; cacti on the west side as well as a huge cactus in the northwest corner. To the east, in the fenced yard, grass occasionally grows. That area also includes a lilac bush in the southwest corner, three fruit trees [cherry, apple, and peach] in the northeast corner, and three rose bushes. Today, no trees stand in front of the Annunciation Mission. The only vegetation to be found consists of one thorny locust tree in the southwest corner on the south side. The Post Office/Interpreter's House, now the Convent, has no vegetation on the east or west sides of the building; on the south, though, there are several old elms and old cottonwoods growing all the way down toward the Thrift Shop. Some of these have had to be cut down in the past decade. By the fenced area on the south, small ornamental pines now grow along the fence, north to south. Rose bushes have also been planted in the grotto area, near the statue.

All three of the contributing buildings are typical of those built at other Franciscan missions in the early 20th century on the Navajo reservation. They are simple, functional, and constructed from local materials; two of the three have their fronts facing east, along the current highway. The oldest or first built structure is the northernmost one, a one and a half story, rectangular-shaped Friary. Like the Annunciation Mission, the building located immediately to the south, the Friary has a medium pitched gable roof covered with wooden shakes and a foundation of sandstone blocks. Unlike some of the other structures at the site, the Friary was constructed from adobe which eventually was covered with stucco. Simple in design, the building initially served as a combined chapel and residence until a separate church was built in 1909-1910. From then through the present, it has served as the Friary, or Residence of all Fathers and Brothers assigned to serve in Chinle. The Annunciation Mission church has sandstone block walls; designed by Roy Bradley, it was built simultaneously with the first few buildings at the Federal Boarding School in Chinle, which was located approximately one mile down the road to the southeast. The third building, the Workshop/Garage is located northwest of the Friary. Unlike the other buildings this one has a stone foundation; walls of sandstone block, and corrugated aluminum roof. Additionally, its front faces south, instead of east.

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Contributing Resources

Friary/Residence

Designed by 1905 by Fr. Anselm Weber, Superior at St. Michaels Mission, the Friary includes six 12' x 12' rooms and a larger 12' x 24' one set aside for use as a chapel until a regular church could be built (Wilken 1955:114). Deliberately located on the slight rise on the property, it stands above or higher than the other buildings. The Friary is an adobe block rectangular building one and ½ stories high; since Fr. Francis Borgman's tenure in the 1940-45 period, the blocks have been covered with concrete stucco, tan in color. During 1976-78 remodeling, the north adobe wall was covered with plywood, random-grooved siding painted to match the other outside walls. The building has a sandstone block foundation laid in random ashlar pattern with mud mortar, and stone footings from local rock. Concrete reinforcements were added in September 1934 and the building's center beam was also braced at this time, to stop the sinking that was occurring. A basement measuring 30' north to south x 11'4" east to west is under part of the building; it is accessed by a key-locked vertical plank solid wooden door on the south side of the building.

On the northwest elevation is an addition with a shed roof and outer door on the north; measuring 11'5" x 6'3", it was added in May, 1935 to give the Friary a dining room. The Friary has a wrap-around wooden porch 4' 10" wide with a cedar post mudroom/windbreak area, constructed as a 4'8" square shape with 3 doors in the center of the west side. The porch was completed on the south side of the Friary by 1912, and the additional sections were completed by 1940. The Friary's roof is a medium pitched gable with one side dormer, added in June, 1968, on the north elevation when two bedrooms were created in the former "attic." The building is roofed with wooden cedar shakes. In the peaks of the east and west ends, the outside walls are covered with wood siding. The rafters are exposed and there are no gutters on the Friary. Of the original two chimneys that supported the earliest sources of heat, -namely, potbellied stoves,- today the roof has only one, a cast stone firebrick chimney on the northeast front. The original chimney used by the stove in what was the living room reportedly crumbled over time, and in June, 1968, its remains on the southwest side of the roof were torn down. Since 1981, the roof has also included a fireplace triple walled chimney pipe on the southwest side, in conjunction with the living room fireplace added by Fr. Blane Grein. The Friary's windows, both upstairs and down, are either 2/2 or 1/1 double hung. The doors are a mixture of styles. The front or east door is hollow core plank with a diamond-shaped window in the upper part. On the north, off the kitchen, is a solid wood door. On the west, or back is a horizontal plank paneled wooden door with a 2/2 paneled glass window on top. The Mudroom, as constructed, has 2 doors: one solid hollow core door on the south, and the other, a 2-paneled wooden door with a single glass

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panel on top, on the west. Thus, in the Friary, five historic doors remain complete with all of their original hardware.

When construction commenced on the Friary in August, 1905, nothing stood between the Friary and the main trail or road through the community of Chinle to the east. This continued to be true until 1959-60, when a new church built from cinder blocks to replace the smaller, original stone one, was positioned to the northeast of the residence. When the 1960 church was dismantled, a new church, the current hogan-shaped one, was built at the exact same location and was dedicated in 1990.

Today, the Friary stands behind, or to the southwest of the new hogan-shaped church. Oriented east to west, its small front yard is outlined by a low fence with a chain link fence gate on the east side. The east part of the fence consists of 3' posts; the north and south sides, and about 1/2 of the west side are fenced with chain link fence which ties into the Friary's porch. The yard area is supported on the south side by a rock retaining wall and is decorated with a lilac bush, three fruit trees, and pieces of petrified wood. A cement walk leads to the wrap-around porch, with a low, short wall beginning with short pillars marking the steps to the porch and front door. A Statue of St. Francis, brought in from the church in Lukachukai in 1980, rests in a small alcove to the north of the front door on the east elevation. Two old elm trees stand on the north side of the Friary. One is enclosed in the area on the north that is surrounded with a vertical plank fence. The south side of the Friary has a narrow yard marked with a low split rail fence and various kinds of cacti, and sometimes, bulbs and annual flowers.

Interior Description: The floor plan, illustrated on one of the attached drawings [ADDL 2], shows that the Friary is now divided into 10 rooms downstairs and 3 upstairs in the half-story. Downstairs the rooms include: dining room, living room, kitchen, two bedrooms with sinks and closets, an office, reception room, bathroom, utility room and a records/Xerox room. Upstairs is a half-story where a sloping, truncated roof prevents upright posture in some places. The floor area, which is completely tiled, is divided into three rooms. At each end is a bedroom with one window. The one on the east includes a small bathroom in the southeast corner. The center area, entered by original stairs from the first floor's utility room, has the dormer that was added in the summer of 1968 on the north side for light.

In the Friary, certain cosmetic changes were made to the building to make it more livable. Using the earliest House Chronicle, it is clear that beginning in 1934, these changes included reinforcing the foundation with concrete, and in May, creating an inside bathroom, when water was brought into the Friary. May, 1935 brought the shed roof addition to the northwest elevation to create dining room space. The 1967-69 years brought the removal of a crumbling adobe brick chimney, the widening of the front doorway on the east elevation, and the addition of a dormer on the north elevation. In 1976-78, there was additional remodeling. The screened porch on the north side of the building was closed in to provide additional space for the bedrooms. This new outside

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wall was covered with outdoor plywood random grooved siding which was painted to match the rest of the building. In May, 1980, the windbreak addition or Mudroom was built by the back door on the west elevation.

Annunciation Mission Church

The Annunciation Mission Church is a 24' x 60' rectangular-shaped, 1 ½ story sandstone block structure located south of the Friary and directly north of the old Post Office/Interpreter's House. Like those buildings, it is oriented east to west. The church was designed by Roy Bradley, the building inspector for the Federal boarding school in Chinle located a mile east of the Friary, and constructed in the fall of 1909 [see attached architect's drawing by Bradley; ADDL 1]. By spring, the first few buildings of the school were finished and the school opened on April 1, 1910 with 49 students. A number of sources make it clear that the Franciscan church was built at the same time as the school, using some of the same laborers. The church was in use at least by September 1910 when the enrollment at the school had risen to 80. Although in use from 1910, the church went unnamed and undedicated until 1912. As the Annunciation Mission Church, it represented the only Catholic Church in Chinle until 1959-60, when a new, larger church was built directly in front of the Friary. Once the new cinder-block church was built and named Our Lady of Fatima Catholic Church, the entire complex took the new name. Since 1960, the Parish has been known by the latter name, rather than that assigned to the original stone church.

The original foundation was excavated 6" into the ground. The trench was filled with local rocks and cracks were filled with adobe mud. This foundation was replaced in 1936 by a concrete-capped stone foundation 2 ½' deep and extending ½' out from the building. The external walls are comprised of local, rough cut sandstone blocks, 18" thick, laid in a random ashlar pattern. On the east front facade, the building has a four stepped facade; a sandstone slab lintel lies above the east door, and stone crosses are inlaid on either side of the door. By 1935, the lintel had cracked in the middle. In November, 1936, steel cables were inserted to support the entry. Additional crosses consisting of steel plates to hold the cables were installed at this time.

The roof is a front gable design with a hip on the west end (rear). It is shingled with wood shakes and has two chimneys constructed of sandstone blocks laid in regular pattern with stone caps. The north, west, and south roof elevations support a galvanized gutter system. The roof rafters have curved cutouts, and a gothic sill arch is located above the east entrance. Above the arch is a casement window.

A small wing wall, made from rough cut sandstone blocks is attached to the north of the northeast corner of the church. House Chronicles suggest its addition in 1935 as an entrance wall between the Friary and the church, perhaps to help stabilize the ground or help with erosion or water control. The church has two doors. On the east side is a two leaf door with six horizontal panels in each leaf. The door was approached by a stone walk, now mainly buried, and four sandstone slab steps, two of which are now buried. The second door is located on the

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northwest side; it is a one leaf door with five horizontal panels. The church has 20 windows, all double hung 2/2. In several of the windows, the glass has become streaked with yellow, or appears smoky.

Today the church is approached by a cement sidewalk, which was added in 1987, down a small slope from the Friary/new hogan-shaped church and parking lot area. The years have brought buildup to the ground level between the church and the Friary, first by dirt and gravel, and then by asphalt surfacing or blacktop. Because of the buildup, the original foundation on the north side of the church is not visible. Some rocks have been put on the north side slope to stabilize the bank. No trees, shrubs, or grass surround the church today although on the south side, a chain link fence and one remaining thorny locust tree of the four original ones separate it from the next building which is only 10' away.

Internal Description: Today, the church's interior does not resemble the interior shown in the photographs from 1914 or 1955 [see attached photographs]. The front or entranceway nave in the east end has plastered walls and the original flushboard ceiling throughout both this area and the stairway in the northeast corner that leads to the choir loft or balcony. In the loft, which is supported by pillars, the arch window is visible, as is a trap door through which one can see all of the roof trusses. The support cables added in November 1936 to stabilize and reinforce the church are visible inside as well as outside. The north-south cables run under the balcony; the east-west ones are anchored on either side of the front door. The Sanctuary or body of the church has 2' x 2' plank hardwood flooring with a partition wall framed in where the original communion rail and curved altar area was. This 2' x 4' wall is dry walled. The ceiling throughout this section and that to the west is hard fiberboard nailed on to framing. The fiberboards measure 2'8" x 16". The walls are plastered and painted. The west end of the church, the original location of the rear nave, has a floor raised 13" above the main floor of the sanctuary. Here, a drop tile ceiling has been put over the original narrow flushboards which are still present under the ceiling tiles. Original molding is also visible.

The church has undergone some structural modifications in order to remain safe and functional. In the mid 1930s, because of problems with stability, the Annunciation Mission Church was given a new foundation, a short wing wall on the northeast corner, and was cabled in four places to prevent the walls from cracking any further. By 1957-58, it was clear that this church, used since 1910, had been outgrown and that a new church was needed. In 1960, a new cinder block church located directly in front of the Friary, slightly to the north as well as east, was completed. As the function of the original church changed to accommodate recreation and social uses, the interior partitions in the Annunciation Mission building were removed to create more space. A classroom was created in the west end of the building in 1978. A door was added at the sanctuary level, and a drop ceiling was installed over the original board one. The balcony was framed in, boarding up the east end from the balcony to the roof peak with the hope that the church would eventually get a new ceiling from there to the front stone walls in order to save heat. In 1983-84, a donated parachute was suspended from the ceiling in the sanctuary to function as a drop ceiling and help retain the heat.

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Workshop/Garage

This building is also known among the Friars as the "Tool Shop", "Carpenter's Shop", even, the "Ice House" and "Morgue". It was constructed in 1925 by Br. Gervase, Fr. Matthias Heile, and local workers [see photograph]. Br. Gervase was specifically reassigned to Chinle to help build this structure. The building measures 22'1" x 32'2" and is made from sandstone blocks laid in random ashlar pattern with mud mortar. Originally, the building had a pitched composition roof; by 1940, the roof was rolled tar paper. After several other roofs, in 2001, the roofing was replaced with corrugated tin. The building was wired for electricity in 1934. It has two doors on the south side; the west one is from wooden diagonal plank siding and is topped with an arch. The east one has an upper lug sill and a five horizontal panel door. The ground floor consists of one large room with a wooden floor. The inside walls are not plastered. Two windows in the west end are boarded up; three 6/6 windows are on the north side, and a small 2/2 window is on the east side. Underneath the room is a full basement; access is through two trap doors both on the north side of the floor. The eastern most one has wooden steps leading down into the basement. The other one requires a ladder. The basement is divided into two rooms, one of which is further subdivided into two smaller rooms. The northern most room has a covered over basement cellar door with external entrance. The basement floor appears to be dirt. Through time the building has served not just as a workshop or tool shop/storage area but also as a classroom space for religious education (1954), and several times, as a morgue (1948-50, 1958-1962) Fr. Blane added the 16' x 6'9" lean-to greenhouse of corrugated plexiglass roofing and siding on the eastern side in 1982.

St. Joseph Bell

The bronze bell associated with the Annunciation Mission Church is still located on the property but now resides in a non-contributing tower on the north side of the new hogan-shaped church. Inscriptions on the bell indicate that it was cast by the Buckeye Bell Foundry of the E. W. Vanduzen Co., Cincinnati in 1914. The bell was named "St. Joseph" and was donated by Rev. Jos. Wernke, in 1914. Historic photographs show that the bell was installed at the Annunciation Mission church by 1920, if not sooner. Once there, it was placed in its frame at the north corner of the building. Later, it was moved to the Friary side of the wing or entrance wall separating the church and the Friary. In 1959 when the cinder block church was built, the bell was set into a tower and equipped with a stationary swinging bell-rocker system. Now the bell is located in a different tower, northeast of the hogan-shaped church.

As the St. Joseph Bell is no longer found at its original location at the Annunciation Mission Church, it is considered a moved property. However, as the bell is considered to be a portable object or resource whose

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function in the District has remained unchanged, it does not need to meet the requirements of Criteria Consideration B.

Chinle Franciscan Mission Cemetery

The Chinle Franciscan Mission’s cemetery is located west of the Annunciation Mission, on a discontinuous parcel of land designated Parcel B, which is about 900' southwest of Parcel A. As the original mission cemetery, this historic site is not only the first Catholic cemetery in Chinle, but also the first formal cemetery in the community. Originally the area was enclosed by a barbed wire fence strung on wooden posts. Over time, blowing sand, high winds, rains, and flash floods from the Nazlini Wash created serious erosion and maintenance issues. In 1999 the cemetery was cleaned of debris and was subsequently surveyed and legally recorded on 10/18/2000. A new fence and corner posts were put in to replace the earlier barbed wire fence. Since then, the area has been both clean and well maintained. The cemetery covers .0746 acres. A single large aluminum cross [formerly used in the cinder block church until it was demolished in 1989] was placed in the approximate center of the cemetery. This cross is visible from a distance.

The cemetery can be accessed in two ways; one is to walk directly west of the Church Hall then south of both the offices of the Temporary Assistance for Needy Families [TANF] and the Stanley Martinez residence. Both of these landmarks are located on Indian Service Rt. 7. The walk is across sandy ground which is uneven at best, full of trash from the wash, deep ditches, holes, and sagebrush. The second route is to drive in a four-wheeled vehicle by following the dirt road leading north behind the Talbot House property off of the old airstrip road in Chinle. The trip by truck or SUV is a little more than a mile, one way.

The cemetery area measures 156' x 200'; its western boundary runs parallel to the Nazlini Wash. Records at the church show that the cemetery is the final resting place for at least 95 Navajos who died between Nov. 12, 1907 and Nov. 11, 1935. Additionally, after the cemetery was deemed “full,” two burial exceptions were made: an elderly Navajo woman was buried on 8/8/1935 (Mitchell 2001), as well as a premature, non-Navajo, non-local male fetus in 1999. Given historic Navajo beliefs, the Navajo burials were not marked with any permanent markers (Frisbie 1978). Thus, the 1999 burial, a shallow grave one, is the only burial marked with a flat metal grave marker. This grave is located along the eastern boundary of the cemetery.

The integrity of the historic cemetery is excellent; since the end of its historic use, the only changes that have been made are reflective of light maintenance and upkeep. As noted above, its original fence, which had fallen into disrepair, was replaced during the summer of 2000 after a general clean up of the area in 1999. A central cross was also added in 2000. Now, the fenced cemetery area is regularly inspected and kept clear of blowing trash.

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According to the Bulletin, *How to Apply the National Register Criteria for Evaluation*, “a cemetery that is nominated along with its associated church” does not need to meet the requirements of Criterion Consideration D, if the church is the main resource nominated. While the cemetery is not the focal point of the District, it is considered to be a significant enough resource to warrant the creation of a discontinuous District. As the Franciscans' mission to the Navajos included the service of burial for parishioners and non-parishioners requesting such accommodation, the cemetery conveys an important aspect of the District's historical development and function. In view of traditional Navajo beliefs about death, dying, and the deceased, and the need to avoid contact with all of it (Frisbie 1978), it is no surprise that chief among the Navajo requests for assistance from the Franciscans, from earliest times, were those for burials. The Chinle Franciscan Historic District cemetery represents the first formal cemetery in Chinle as well as the first Catholic cemetery in the community. It is also among the earliest formal cemeteries on the Navajo Reservation.

Noncontributing Resources

Near the Workshop/Garage and southwest of the Friary are some other resources not included in the part of the property being nominated. Because they are integral parts of the property and the ways in which it is used by the Franciscans and religious Brothers and Sisters, as well as visitors and local and non-local Navajos, and because their constant use illustrates the vitality of the Chinle Franciscan Mission Historic District, they are briefly mentioned here. The resources near the Workshop/Garage and southwest of the Friary include the Church Hall and the new Hogan brought in from Manuelito. Southeast of the Hall are the Thrift Shop in a remodeled, earlier chicken coop, and a mobile office building, used by church administration. South of the Thrift Shop are a number of other mobile office buildings, mainly associated with Talbot House and its programs.

As shown on the District map, in addition to these resources, the Chinle Franciscan Mission Historic District includes three non-contributing resources that need discussion. Two were constructed after the period of significance and are considered intrusive to the District; they are Our Lady of Fatima Church and the Bell Tower. The other resource, the first to be discussed below, is historically significant but has suffered a loss of integrity since its initial construction; this is the Post Office/Interpreter's House.

Post Office/Interpreter's House

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The Post Office/Interpreter's House is currently classified as a non-contributor due to the loss of integrity. The building has been sheathed with front and rear additions which obstruct a visual appreciation of the original house. Although it is considered a non-contributor for purposes of this nomination, future removal of the additions may reveal that the original Post Office/Interpreter's House has sufficient integrity to be considered eligible.

The Post Office/Interpreter's House was constructed in three sections, each possessing a different roof type. It retains its original rectangular shape and one-story height, but over time has grown to 75'5" east to west, and 27' wide north to south. The original building, constructed in 1911, was one third of its present size and measured 30'2" east to west x 27' wide, north to south. Standing on a sandstone block foundation, it was constructed from sandstone blocks laid in random ashlar pattern. At present, the walls of the original part of the building have been covered with cement stucco and painted pink.

Over time, construction of two additions modified the building in order to convert it from its original function into a Convent. Each addition was carefully aligned with the original part of the building. Since these additions were sited on the east and west elevations, the original building is now located in the middle of the structure. The first addition, which is on the east or front elevation, was added in 1963 and is now what one sees from the highway. This section, which measures 32'3" east to west, has sandstone block footings like the original building, and adobe walls now covered with stucco and rose colored paint. The front door of the Convent, located in this first addition, is reached through a gate in the chain link fence. Over the stoop is a small roof to shelter the entrance. An outside light hangs above the front door which is made from solid wood with 4 panes of glass arranged 2/2 on the top half, and three indented horizontal wooden panels on the bottom. This door and the others in this building are covered with combination screen/storm doors. A wooden cross, painted barn red, is attached to the front of the building above the porch and over the attic vent. On either side of the front door are flower beds outlined with rocks and wood. The second addition, on the west or rear elevation, was constructed in 1970 with board and batten siding and was painted barn red. It measures 13' east to west and rests on a concrete slab.

The building has three roof types, corresponding to its three sections. The stone chimneys originally located on the north and south of the hip roof of the Post Office/Interpreter's House [see photograph] no longer exist, although evidence of their presence exists in the attic. Records suggest their removal sometime between September 1, 1958 and October 1, 1968, with the latter date being when natural gas was installed and a forced air heat unit was positioned in the attic. Today, each of the three roof sections includes various vent pipes for both the heating and sewer systems. The front, or east addition, has a low pitched gable roof. The tongue and groove siding in the gable is painted white. The original part, now in the middle, has a hipped roof with a steep pitch. At present the roofs on both the east addition and the middle or original part of the building are covered with asphalt shingles. The second addition, on the back or west elevation, has a flat shed roof now covered with

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white aluminum strip roofing that is tied into the shingles on the original part of the building. These strips, 31' long, 3' and 2 and 1/2" wide, give the building a 6' overhang on the west elevation, creating a covered but open porch. Cinder blocks have been set to provide an edging to this porch area that separates it from the parking lot behind the building.

The Post Office/Interpreter's House is approached by a concrete sidewalk leading south from the parking lot at the hogan-shaped church and after going down some steps, passing by the original Annunciation Mission Church. A chain link fence surrounds the building on all but the west side. On the building's north elevation, only 10' separates it from the south wall of the Annunciation Mission. On the south elevation, there is an open carport attached to the original part of the building. Measuring 25'3" east to west x 14'3" north to south, it extends almost to the east end of the original building on the south elevation. The carport's roof is plywood covered with white aluminum strip roofing. The rafters of the carport tie into the rafters of the original part of the building, and then its roofing goes under the roof overhang on the original building. The south edge of the carport is supported by three sets of metal poles.

Our Lady of Fatima Church

The Our Lady of Fatima Church is a non-contributor due to age. It was constructed outside the period of significance for the District.

The hogan-shaped Our Lady of Fatima Catholic Church was preceded in the same location by a cinder-block church constructed between August 1, 1959 and March 27, 1960 and used until the summer of 1989 when it was dismantled. Much of what has been written about the new church stresses its architecture which responds to both the environment and Navajo culture, both inside and outside (see Wintz 1994). The church, which attracts many visitors to Chinle, was first used on Christmas Eve, 1989 and was then dedicated on June 3, 1990. Built from lodge-pole pine logs purchased from a custom log home company in Stevensville, Montana, the hogan-shaped church is 70' in diameter. Facing east, the single story building rests on a concrete slab, and is roofed with T locked asphalt shingles over wood decking. Its entryway is 24' deep and 34' wide. The building has an asphalt parking lot on the east and south sides; the asphalt actually extends west so as to cover all of the areas used by vehicles accessing the back entrances of the Convent and Friary, and the front entrances of the Workshop/Garage. In front of the church, in the northeast corner, stands a wooden cross with a height in excess of the building.

Bell Tower

The bell tower is a non-contributing structure due to age, as it was constructed in 1989, beyond the District's period of significance.

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To the northeast of the hogan-shaped church stands a bell tower which now holds the original St. Joseph Bell, cast in 1914 (considered a contributing object in the district). The modern bell tower is comprised of four wooden poles, approximately twenty-five feet in height, that mirror the lodge-pole pine log construction of the church. The poles are connected in three different sections by lateral poles and metal harnesses.

INTEGRITY

Some changes have occurred to the Chinle Franciscan Mission Historic District after the end of the period of significance, stemming from the needs of a growing parish, as well as infrastructural improvements. Many of these changes reflect the normal needs for maintenance and repair faced by all property owners. Some of the alterations have also been undertaken in response to changes in a building's primary functions. However, the workmanship and original local materials can still be seen on the contributing resources.

The most visible changes to the District's setting involve the dismantling of earlier structures (cistern, well, windmill, outhouse, coal house, Kohler light house, wood shop, big open garage, guest hogan, underground gas tank and pump); the remodeling of an earlier chicken coop first into apartments (1959-1966) and then into the Thrift Shop in the 1970s; the addition of the Workshop/Garage in 1925; and the later, gradual addition of multiple buildings and mobile units on the property (located outside the boundaries of the historic District). While one of the mobile units was acquired in 1987 to accommodate the need for office space for church administration, the others, which arrived between 1982 and 2003, were all associated with the community services provided by the Talbot House, an outpatient substance abuse center operated by Catholic Charities of the Diocese of Gallup. Other nearby buildings include a log hogan, disassembled, moved to, and reassembled on the property from its original location in Manuelito, New Mexico in the summer of 2002; and a social Hall, constructed on the property in 1966.

Even with some more modern building intrusions, the feeling and association of an early twentieth century Catholic mission remains present within the boundaries of the District.

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NARRATIVE STATEMENT OF SIGNIFICANCE

Summary

The Chinle Franciscan Mission Historic District is eligible for listing in the National Register under Criteria A for its role in transmitting Euro-American religious traditions to the Navajo Nation as well as in the community development of the Navajo settlement of Chinle, AZ. The beginning date for the period of significance, 1905 has been chosen to reflect commencement of the construction of the first mission building, the Friary. The end date of 1956 has been selected as it is fifty years before the present. This date is somewhat arbitrary since the Franciscans have continued their role in the development of Chinle into the modern period.

HISTORICAL BACKGROUND AND SIGNIFICANCE

Navajo History Post-European Contact and Franciscan Missionization 1598-1902

During the Spanish Colonial (1598-1821) and Mexican (1821-1846) periods of Southwestern history, the Navajo economy changed significantly, moving from one based on gathering and hunting, to pastoralism, or herding supplemented by some horticultural farming and continued gathering and hunting. While these foreign cultural elements were readily incorporated by the Diné, (Navajo for "The People"), the same was not true of Spanish/Mexican religious ideas. Even though Catholic missionary efforts began among the Southwestern Indians in the 1600s, the Navajos were never brought under the Spanish/Mexican system as were their Pueblo neighbors.

After the United States took control of the Southwest from Mexico in 1848, and dealt with its own Civil War, the government attempted to limit ongoing conflicts between the Navajos and Euro-American settlers in the region by rounding up the Navajos and marching them on the "Long Walk" to Fort Sumner, New Mexico, where they were incarcerated from 1863-64 until 1868. The initial boundaries of the Navajo Indian reservation were established after the Navajos were released from captivity.

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Upon release, the People scattered throughout the canyons, plateaus, mountains, deserts, mesas, and valleys characteristic of their homeland, alternating between summer and winter locations for their animals and trying to avoid much contact with Anglos. However, with the construction of the Atlantic and Pacific Railroad through the Southwest between 1880 and 1887, the social landscape began to change quickly. Traders had already started to arrive and establish posts; Lorenzo Hubbell's store at Ganado, Arizona began in 1876 or 1878. Federal Boarding Schools began to be constructed; the school at Fort Defiance, Arizona was first, and after two years of work, it was opened in 1881. Western education, in fact, became mandatory for Native Americans in 1892.

In addition to the arrival of traders, railroad goods, government agents and federally required schooling, religious groups became interested in spreading Christianity on the reservation. Presbyterians established themselves, at least temporarily, in Fort Defiance in 1869; Catholic efforts among the Navajos were formalized by the establishment of St. Michaels Mission in St. Michaels, Arizona, in 1898. By the end of the century, other churches were also on the reservation, including Episcopalians, Methodists, Christian Reformed, and Latter-day Saints (see Mitchell 2001:386n.26).

The current presence of the Franciscans among the Navajos dates back to October, 1898. It was Saint Katharine Drexel (canonized on 10/1/2000), the foundress of the Community of Sisters of the Blessed Sacrament in 1891, who became interested in working with the Navajos before the end of the 19th century. She provided \$3000 to purchase a 200-acre tract of land just south of the Navajo reservation, six miles south of Fort Defiance, three miles west of the New Mexico/Arizona border from a well-known trader, Sam E. Day, Sr., in 1896. Then, in July, 1897 she interested the Franciscan Fathers of St. John the Baptist Province, Cincinnati, Ohio in coming to this fertile tract of land and establishing a mission center (Weber 1908:17-20). The first to respond to the call included Fathers Juvenal Schnorbus and Anselm Weber, and Brother Placidus Buerger. With financial aid from Drexel, these three Friars eventually arrived in Cienega on October 7, 1898, a site 30 miles northwest of Gallup, New Mexico. Cienega later became known as St. Michaels, AZ. The original mission building at St. Michaels, Arizona, now on the National Register of Historic Places, was dedicated on October 9, 1898. An elementary boarding school was established in 1902 thanks to two more land purchases by Drexel. With the construction of the school to supplement the religious activities of the mission, it became clear that St. Michaels would serve as the center or hub of Franciscan missionary activities on the Navajo reservation.

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Exploration and Founding of the Chinle Franciscan Mission Historic District 1902-1912

Historically, the Chinle Franciscan Mission Historic District was the first outpost or outreach mission established by the Franciscans after the founding of St. Michaels (see Ostermann 1913, 1914, 1927i, and elsewhere; Wilken 1955:109-119; Mitchell 2001: 411-413n.3). At St. Michaels, Father Anselm replaced Father Juvenal as Superior, or Director, where he remained until his death in 1921. In 1900, two more Friars were sent to St. Michaels to help Father Anselm: Father Leopold Ostermann (1863-1930) and Father Berard Haile (1874-1961). Once the St. Michaels School was established and help was available, Father Anselm moved ahead with his plans to expand out from this hub into other areas of the reservation. Eventually, Chinle was chosen as the site of the first outpost mission. Thus the Chinle Franciscan Mission District is the second oldest permanent Catholic Mission to the Navajos, as well as the first mission to be established in Chinle, Arizona.

Chinle, a community located in northeastern Arizona, 80-90 miles northwest of Gallup, New Mexico, is also located in the central part of the Navajo reservation. Located about 60 miles northwest of St. Michaels, Chinle is near the mouths of both Canyon de Chelly and Canyon del Muerto. The community's name in Navajo means "to flow out horizontally." As early as 1902, Father Leopold Ostermann was sent out from St. Michaels to examine Chinle as a possible site for a branch mission, or the first "out mission." At that time, it is important to remember that very few buildings existed in Chinle; there was no school there and almost no other structures. The only Euro-American presence in the community was traders. The first of four trading posts to be established in this community opened in 1882-83 thanks to the efforts of a trader known only as the "Little Mexican." However, having no license, this trader's operations were soon shut down by the local Indian Agent. The store reopened in 1886, and witnessed a succession of owners/operators before becoming Garcia's Trading Post. In 1902, shortly before the first Franciscan visit to the area, Sam E. Day, Sr. opened a second store in Chinle at the mouth of Canyon de Chelly. He had bought the store in 1900, reportedly for his son Charley, and the family had moved there from St. Michaels. After Father Leopold's initial visit in 1902, he made a positive report on the potential for establishing a mission in Chinle. A similar assessment resulted from a trip made in October 1902 by Father Anselm Weber, Frank Walker, Josephine Drexel, and Sister Agatha Ryan.

Father Anselm Weber chose Chinle as the location for the first outpost mission for four reasons: the possibility of a Federal Boarding School being located there in the future; its central location on the Navajo reservation; the

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fact that Navajos from Black Mountain regularly traveled through Chinle on their way to Fort Defiance, Gallup, and elsewhere; and the fact that each fall, many Navajos came to the area to harvest ripe peaches from the orchards located in the bottom of Canyon de Chelly (Wilken 1955; Frisbie 1998; Ostermann 1927i:634-635). Father Anselm (Weber 1908:26) also remarked that the central Chinle location, in the Chinle Valley, was chosen for its agricultural possibilities and noted that the U.S. government had plans for irrigation and the settlement of about 400 families in this fertile valley.

Once St. Michaels' officials had approved the "out mission" concept, the Franciscans still needed approval from local Navajos before they could submit their request to Washington, D.C. In Chinle, the Day family who ran the post at the mouth of Canyon de Chelly, were among the friends and supporters of the Franciscans. With his two older sons, Sam Jr. and Charley, Sam, Sr. helped Fathers Anselm Weber and Berard Haile secure local approval on April 20, 1903 in a meeting with area Navajo residents during which Charley interpreted (Wilken 1955:109-119). After Father Anselm and Sam E. Day, Sr. surveyed the proposed mission site, described as "three miles west of the Day trading post but near the mouth of the Canyon," the Franciscans' request was sent to the U.S. Indian Agent of the Navajo Agency, George Hayzlett. The Agent forwarded the request to the U.S. Indian Commissioner, W. A. Jones on April 21, 1903. On June 20, 1903 the Secretary of the Interior granted authority for the Agent to set apart a 160-acre site in Chinle Valley for temporary use and occupancy by the Franciscans as requested for missionary and educational purposes.

After the land was set aside by Agent Hayzlett on August 10, 1903, Father Leopold Ostermann began traveling to Chinle from his base at St. Michaels, staying for two to three weeks at a time with the Day family at their trading post while visiting Navajos in and around the Canyon for missionary purposes. His first public mass in Chinle was held on September 23, 1903; during this and other interactions with Navajos, he usually employed one or more of the Day boys as interpreters. Concurrent with his efforts were those of Father Anselm Weber who began to travel and give lectures to raise money for Indian missions, especially the one planned for Chinle. During his trip east in November 1904, Reverend Mother Katharine Drexel donated \$500 and Mrs. Nurre of St. Bernard, Ohio donated \$300 for the construction of the church in Chinle (St. Michaels Day Book, Nov. 1904, n.p.). Another trip in 1905, or as Father Anselm noted, a "lecture and begging tour," took him to the Marquette League's headquarters in New York City; St. Bonaventure College in New York; Chatham, Ontario; Louisville, Kentucky; as well as Hamilton and Cincinnati, Ohio, and Kansas City, Missouri (Wilken 1955:113).

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Beginning either in the fall of 1903 or early in 1904, Father Leopold and a Franciscan Brother rented an abandoned, two-room, old stone building with a dirt floor, reportedly originally one of J. Lorenzo Hubbell's stores. Father Leopold and Brother Placidus Buerger moved into that building on August 15, 1904 (Wilken 1955:113; Mitchell 2001). With this move, the Franciscans began official residence in Chinle, albeit still part-time and not yet in a Franciscan building. Father Leopold wrote many articles about his experiences living and working in this snake-infested building which would subsequently be incorporated into Garcia's Trading Post (Ostermann 1913,1914, series in 1927, and 1928).

The actual site for the Chinle mission, a slightly elevated ridge on the quarter section of Franciscan church-use land, was selected on August 15, 1905 by the Very Reverend William Ketcham, Director of the Bureau of Catholic Indian Missions, Washington, D.C., who was visiting at Chinle, as well as Fathers Anselm Weber and Leopold Ostermann. Even then, the Friars were still hoping to establish a day school and thus, they sited the early structures so that a school could also be located on a nearby rise (Wilken 1955:114). Ground was broken on August 16, 1905 for the Friars' Residence/Chapel; Father Leopold moved into the structure in January, 1906, before the construction was finished. This signified that Franciscan work in Chinle was now permanent and full-time. Religious services could then be provided from the combined Residence/Chapel, which was finally completed and officially designated as a Friary on July 24, 1907.

Rumors continued about possible federal plans for a boarding school in Chinle while the Friars' Residence/Chapel was being built and Father Anselm and others continued their efforts to try and raise money to support a Franciscan day school there. It was only when their efforts did not result in financial support that the Friars realized they would have to abandon the idea of their own school and give their support to a potential federal boarding school in the community. Rumors about the creation of a boarding school in Chinle persisted and interests became serious. Finally on July 8, 1909, a Federal Boarding School was ordered built in Chinle. A site, approximately 1/2 mile from the Friary/Chapel was selected, and after plans were drawn and bids solicited, the site was inspected on September 21, 1909. Construction started shortly thereafter and the first few buildings were ready so that the school could open on April 1, 1910, with 49 students. Building continued and enrollment increased, eventually reaching the school's capacity at 200.

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The 1905-06 construction of the adobe Friary, also known as the combined Residence/Chapel or Church/Rectory (Wilken 1955:113) was followed by the construction of the stone Annunciation Mission Church (1910), and the stone Post Office/Interpreter's House (1911). Many sources indicate that both of these Franciscan buildings were constructed as soon as the initial buildings at the federal boarding school were completed. The construction projects were accomplished by the same local laborers and horse and wagon freighters hauled non-local materials from the same stores in Gallup, NM. The plans for the church were drawn by Roy Bradley, the building inspector for the Chinle Government School, while the early buildings at the school were nearing completion [January-March, 1910].

The Annunciation Mission Church was finished in 1910 and put to use, but it was not named until 1911, and not dedicated until 1912. The Marquette League, whose members assisted missionary work by making frequent generous donations to support the erection of chapels (Currier 1906:5), made significant donations to the Chinle Mission. The donation that enabled completion of the church brought with it the privilege of naming the building; as such, the church became known as the "Annunciation Mission." In 1912, the League contributed another \$600 "toward paying off the indebtedness" on the building (Indian Sentinel 1912:21).

Immediately after the church's completion, construction of another stone building began just 10 feet to the south, and was completed in June 1911. This building first served as the Post Office and Interpreter's House, with Father Leopold taking over from Charley Day as the community's Postmaster in 1911. Charley had been named to the job in January 1903, and mail service was started from Gallup to Chinle via Ganado on May 25, 1903; the mail was distributed at Day's Trading Post. The new Post Office building at the Chinle Franciscan Mission, over time, also housed individuals who worked as interpreters for the Annunciation Mission; eventually, it became a Convent or Sisters' Residence in 1963.

The first several decades at the Mission were focused on practical matters such as well digging, and erecting a windmill and pump, outhouse, wood shed, coal shed, tool shed, stone light house, and a guest hogan. These activities were, of course, in addition to the religious education work being done by Father Leopold and later, also by Father Marcellus, while they provided numerous other services to residents of the community of Chinle and other nearby areas.

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The building known among the Friars as the "Tool Shop," or "Carpenter's Shop" was constructed in 1925 by Brother Gervase, Father Matthias Heile, and local workers [see photograph]. Brother Gervase was specifically reassigned to Chinle to help build this structure. Through time the building has served not just as a workshop or tool shop/storage area, but also as a classroom space for religious education (1954), and several times, as a morgue (1948-50, 1958-1962).

Once the Franciscans had a permanent Residence/Chapel from which to operate in Chinle, requests began from local Navajos for many kinds of assistance. Chief among the requests, in view of traditional Navajo beliefs about death, dying, and the deceased, were those for burials (Frisbie 1978). While no records exist that detail the development of the Annunciation Mission cemetery, church records indicate that the first burial therein was on September 12, 1907, not quite two months after the combined Residence/Chapel was completed and before construction work on the Annunciation Mission or the Post Office/Interpreter's House had begun.

The Friary, Annunciation Mission, and Post Office/Interpreter's House were among the very few buildings in the town of Chinle in 1910-1911, and were located on the trail which eventually became the road to Canyon de Chelly National Park. Therefore it is no surprise that the Federal Boarding School was built within a mile of the Friary, or that the two story trading post, known as "The Big House" (Frisbie 1998) was erected in 1916 directly across the road from the Franciscan Mission buildings. The Franciscan District and the nearby buildings were, in fact, considered to be "downtown" Chinle in the early days.

Architecture

The architecture at the St. Michaels (both the school and church), Chinle, and Lukachukai (the church) missions, as well as some others on the reservation (including the school and church at Houck, and the churches at Ft. Defiance, Keams Canyon, Fort Wingate, Klagetoh, Greasewood, and the original church at Pinon) demonstrate that, in the selection of materials for mission construction, preference was given to local stone, adobe and wood. In addition to the broad availability of these materials, their use was advantageous since Navajos were experienced in building with them. While their own houses were typically 8-sided log hogans, occasionally these, too, were made from stone. All of these local materials were used for building stores, houses, and other buildings for traders and government officials in the community, and eventually for stabilizing the

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ruins at Canyon de Chelly, Chaco Canyon, and elsewhere.

In Chinle, examples of buildings constructed from local stone include the Hubbell Two Story Big House (Frisbie 1998), many buildings in the Chinle Boarding School district (now mainly demolished), the Nelson Gorman home, and several buildings still extant on Presbyterian Hill. As Father Blane Grein (personal communication 7/22/2004) said, "the early Fathers used locally available, durable materials and built a lot of churches using the same style, and sometimes, even the floor plan." Thus, a similarity in Franciscan mission architecture can be seen throughout the reservation, despite the fact that architects of these buildings are not often identified. To date, there is no known study of Franciscan rural mission architecture. As the late Father Marcan Hetteberg said during discussions with the nomination preparer, "throughout the reservation, the missions always included costly stone chapels built in formal parochial tradition. No particular architectural style was used. My supposition is that there is no particular style, but rather, a style that was easily workable considering funds, kinds, costs, and the availability of materials with a touch of German thrown in. I say supposition because I can only back it up with what I saw and heard about the building of our churches on the Navajo reservation" (personal communication 11/9/2000).

Use of local materials also had other advantages. Some had natural insulation qualities; adobe, for example, is cooler in the summer and warmer in the winter than either brick or stone, and with appropriate roofing, is very durable. Stone carries a message of strength, endurance, and security, as well as possessing artistic and aesthetic qualities. Sometimes walls were plastered, sometimes they were not. Navajos were familiar with all of the local materials and building with them. Sandstone was common and thus, many had the necessary stone masonry skills to cut and shape the stones, and make them fit together.

In Chinle, very little is known about the architects or builders involved with the Franciscan Mission Historic District. Records indicate that Roy Bradley, the building inspector for the nearby Federal Boarding School under construction by the fall of 1909, drew up the plans for the stone church. Father Anselm Weber designed the floor plan of the Friary, and Brother Gervase Thuemmel built the one story, stone, square Post Office building, as well as many other structures in the mission district. Beyond that, only bits and pieces are known, and most of these concern individual items or places within buildings. For example, we know that Father Marcellus Troester (who joined the Chinle staff in 1907) designed the High Altar and with the help of Brother

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Gervase Thuemmel, constructed it in the church. We know that W. E. Hildebrand was the contractor, and that Brother Gervase was the invaluable Jack of All Trades or Master Builder who did much of the skilled stone masonry, quarrying, and carpentry at Chinle where he was stationed for eight years.

From the House Chronicles and various letters (Sandford personal communication 3/27/2001; Father Clement n.d.) it is clear that Brother Gervase "carved the altars and built the vestment case mostly out of Starbuckel [sic- Arbuckle] Coffee Cases. Gervase said the only decent piece of lumber was the Mensa." In Chinle, he contributed his skills to the building of the rectory, beautiful stone church, tool sheds, shop, post office, and later the ice house in 1925. He reportedly was a competent stone mason, carpenter, plumber, plasterer, mechanic, and electrician who could single-handedly construct and finish a building with only the aid of unskilled Indian labor. Numerous chapels, schools, and convents throughout the reservation are monuments to his skill and industry, including the original stone building at St. Michaels, and it is readily acknowledged that without his skills and craftsmanship, many building projects would not have been possible. Others, too, certainly helped in Chinle, including Fathers Leopold and Marcellus, woodcarver Clitso Dedman (Valette and Valette 2000:54), and Reid or Reed Winney, reportedly another excellent stonemason.

Community Development 1905-1956

The role of the Franciscans in the community of Chinle expands beyond the initial founding of the Mission District. They became a central part of Navajo life with their efforts in religious education and conversion, and civil service. Their significance is documented not just in the Franciscan literature, but also in sources dealing with the establishment of the National Monument at Canyon de Chelly, accounts now published by traders who worked for much of their lives in the Chinle community (Frisbie [1998]; see Mitchell [2001] for literature summary), and in life histories of Navajo residents of the community (F.Mitchell [1978, 2003]; R. Mitchell [2001]; Stewart [1980]; Dedman [Valette and Valette 2000]). Along with the early traders and school officials, the Franciscan Fathers and Brothers helped the community become established.

After realizing their own hopes for a school could not materialize, the Franciscan Friars supported the traders, government agents, and others in their plans for a Federal Boarding School in the community. They built the

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first church in Chinle and were ready to instruct school children by 1910. Until the Presbyterians established themselves in 1921, the Franciscans provided the only Euro-American religious outreach in the community. They also served varied functions and roles in community affairs. They provided transportation when possible; delivered news; shared food; read, wrote, and mailed letters for non-literate parishioners. The Franciscans also buried the deceased upon request, and assisted teachers at school gatherings by helping with movies, piano playing, games, and other activities. As discussed below, Father Leopold also served as Postmaster in Chinle from sometime before July, 1911 until becoming ill in 1925. Other Friars also had this role until it ended in 1954 (Mitchell 2001: 416n.6).

Franciscans supported government employees, the school, traders, other non-Navajo residents, other church people, and the Post Office, as well as the Navajos. Among the latter group, the Friars supported the leaders, or headmen from a variety of areas as well as the local people. Navajo headmen gathered at the mission for meetings; Friars visited everyday Navajos at their hogans and sheep camps by riding around on horseback, walking, or eventually traveling by buggy. Visitors to Chinle could be put up at the mission; Navajo headmen could graze their horses there. Parents visiting children at the Federal Boarding School could use the visitors' hogan on the grounds if it were available. In all these ways, the Friars kept their fingers on the pulse of community life, the comings and goings of Navajos, current government concerns and plans. Their roles were numerous, extensive, and it is impossible to imagine Chinle existing today without their original input and intense involvement.

Religion and Religious Education

The Friars provided Sunday Mass and instructions at the church, and instructions at the Federal boarding school on Tuesday and Thursday nights, with parental permission (see Ostermann 1913, 1914; Wilken 1955; Anonymous ms., Annunciation Mission; Mitchell 2001). Although Mass was held in the Annunciation Mission Church each Sunday, the Franciscans provided religious education to school children, their parents, and other members of the community whenever possible. They frequently visited Navajos in their hogans, sheep camps, at sheep dips, ceremonies, rodeos, and other gatherings, traveling on foot in the early days or on horseback, and later, by wagon or buggy. They were eager to instruct the People in Catholic ways and to prepare them for

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Baptism and First Communion. Many of Father Leopold's writings convey the parallels he saw in Navajo beliefs and the morality practices the Friars were teaching. The similarities among the core beliefs of the two traditions were recognized by the Fathers and emphasized in their ministrations to the Navajos.

From the earliest days, when Fathers Berard, Leopold, Marcellus, and Anselm first expressed interest in Navajo culture and language, the Franciscans tried to educate themselves about Navajo ethnology, traditional values, and the ideas, practices, and beliefs of the native peoples. All of the Friars studied the Navajo language and developed methods of writing it down, recording oral history and practices, and assembling a dictionary in the process. With time, they developed the first written version of the Navajo language. Fr. Berard is well known for numerous studies of Navajo religious ceremonies, and with Fathers Leopold, Marcellus, and Anselm, contributed to translations of prayers, hymns, and other parts of the Mass into Navajo, while also compiling a much valued resource, the Ethnologic Dictionary, first published in 1910 (see Frisbie 2006). Father Leopold was a well-known author, constantly writing articles and contributing to various journals and other publications to spread the gospel, but also to educate other Euro-Americans about the Navajos, their reservation, cultural practices, and the Franciscan efforts.

The Franciscans did make an effort to incorporate Navajo practices within the Catholic Church. In addition to translating rituals into Navajo, the ways of celebrating Mass and practicing some of the liturgy changed to meet the needs of the parishioners. From the earliest pictures available of the Annunciation Mission Church and other buildings on the property, we know that Navajo rugs adorned the floor of the church, just as the doors on the Annunciation Mission, Friary, and Post Office/Interpreter's House all faced east. From the beginning there was also a visitors' hogan on the church grounds. As Father Leopold learned more and more about the culture, he integrated more of it into his homilies, using Navajo language and knowledge to provide examples, illustrate his talks, and draw parallels with Navajo ceremonies. The Franciscans, from the beginning, were serious scholars of Navajo language and culture. They used interpreters to improve their communication with the People, and commenced exhaustive studies of Navajo beliefs so as to better understand their world view. They also sought to develop materials that would make their teachings more effective; the Catechism Father Berard developed for use across the Reservation in the 1930s is just one example. A climax of the Friars' work in Chinle is evident in the hogan shape of the new church dedicated on June 3, 1990. Designed by the parishioners themselves, this church has been praised for the blending of Navajo and Euro-American culture in the architecture, and for the

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numerous ways in which it blends Navajo and Catholic beliefs in the practices and symbols within the building (see Grein [1990]; Obrecht [1991], Wintz [1994]).

Politics/Government

Among the reasons that the Chinle Franciscan Mission Historic District is significant is the fact that among their many other roles, the Franciscans often served as federal Postmasters. It is well known and documented that Father Leopold served as Postmaster of Chinle starting sometime before July, 1911 and ending in 1925. While it was not unusual for Franciscans to be asked to serve as Postmasters, Father Leopold assumed the duties when Charley Day decided to end his service as Chinle's first Postmaster, a role he had held since 1903 (Haile in Bodo 1998:69; Mitchell 2001:414-15n.6). Father Leopold contributed space in the newly constructed stone building for the Post Office, which was fortunately centrally located in the Chinle community. The 1911 texts and photographs of Father Leopold (published in Ostermann [1913 and 1914]) confirm that the building directly south of the Annunciation Mission church, which was built between September, 1910 and June, 1911, was already known as Chinle's first real Post Office when the Annunciation Mission was dedicated on March 25, 1912. The photographs from that time show young trees, hitching posts and wagon wheel tracks leading up to the one story, square stone building. The building had 2 doors and a pair of 2/2 windows on its east elevation, as well as two chimneys, one each in the north and south parts of its roof. After Father Leopold became ill in February, 1925 and left Chinle, his postmaster duties were transferred to a variety of other individuals who operated out of other buildings in Chinle. The Franciscans did resume postmaster duties and had the mail contract several more times, beginning with Father Anselm Sippel and Brother Gotthard Schmidt in 1934; moving on to Father Mark Sandford and Brother Florence Mayrand in 1945, and then others, until their postal services ended on July 1, 1954. However, after 1925, the Post Office/Interpreter's House building in the Franciscan Mission Historic District was not used again for Post Office purposes. Instead, two different buildings at the Federal Boarding School housed the Post Office from 1925 to 1954 and then again, from 1954 to 1969. When the location of the post office was moved again in 1969, it was located in a new building built solely for that purpose and situated directly to the east of the Chinle Franciscan Mission Historic District, across Indian Route 7 on the former site of the two-story trading post known as the Big House (Frisbie 1998). In 1981, it moved to its present site, in the community's Tseyi' Mall. (See Mitchell [2001:414-17n.6; also see figures 5,

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p.76; fig. 6, p.77; and fig.10. p.95 therein].)

Providing the postmaster service not only lend support to a prominent federal institution, but gave the Friars another way to become better acquainted with the people in the community. It also helped them keep abreast of important news and concerns of local leaders, both Navajo and Euro-American. Working tirelessly with interpreters as they acquired proficiency in Navajo, they also worked on gathering information about families and compiling census data. The census that resulted from Father Marcellus' efforts, in particular, has served as an important resource for over a century now, for both Navajos and researchers. It was also the first official census conducted among the Navajos.

Noted Individuals Significant in the History of the Chinle Franciscan Mission Historic District

The Franciscan priests stationed in Chinle were vibrant, contributing members of the small community; in addition to their religious duties, they served as friends, advisors, health care providers, and morticians, as well as individuals who could and did help with communication outside the reservation. The first priests who became known over time as the "Big Four," Fathers Leopold Ostermann, Anselm Weber, Berard Haile, and Marcellus Troester, came to the reservation as evangelists and leaders who worked together and separately. However, they also worked as historians and anthropologists concerned with studying and recording Navajo language, culture, kinship relations, and traditions so as to understand the Din ■ as fully as possible. In conjunction with the Franciscan Centennial at St. Michaels in October, 1998, some resources became available which expanded knowledge about the Friars on the Navajo reservation beyond that available in the biography of Father Anselm Weber (Wilken 1955). Among them are works by Antram (1998), Bodo (1998), Bahr (1999 and 2004), and the Franciscan Fathers (1998).

Among the collective accomplishments of the "Big Four" Franciscans were the development of a written form of Navajo, the development of Navajo grammars and dictionaries, execution of the first Navajo census, and the translation of Catholic rituals into Navajo. Perhaps the most noted result of their combined efforts is the commonly referenced An Ethnologic Dictionary of the Navaho Language (Franciscan Fathers 1910).

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Father Anselm Weber (1862-1921)—Also known as the "Apostle to the Navajos," Father Anselm volunteered to open the Navajo mission at St. Michaels in 1898. He became the Superior there in 1900, and as such, was responsible for establishing the initial Franciscan policies and approaches among the Navajos. Eventually known among the People as the "Curly Haired Priest," for many years Father Anselm was the only one of the "Big Four" to have a published biography (see Wilken 1955). As the Superior at St. Michaels, he frequently traveled back and forth to Washington, D.C. to lobby for Navajo interests. Given his surveying skills, Father Anselm was instrumental in helping Navajos to record and protect their lands. After he decided that enough progress had been made in the St. Michaels area to warrant developing the first outreach mission, he made early trips to Chinle with Father Berard Haile. Father Anselm, along with Father Leopold and others selected the site for the initial outlier mission in Chinle. With help from the Day family, Fathers Anselm and Berard secured local approval on April 20, 1903 and then submitted the paperwork to the Indian Agent located in Washington, D.C. Father Anselm designed the Friary to be built at Chinle and selected the site for it on August 15, 1905. One of the contributors to the Ethnologic Dictionary published in 1910, he remained deeply involved in the developments at Chinle throughout his life. His commitment to sharing news about Franciscan efforts, plans, and developments through lectures, travels, columns for newspapers and newsletters, are recorded in articles for such publications as The Indian Sentinel, Franciscan Missions of the Southwest, St. Anthony Messenger, and the Sendbote. This publicity was crucial in generating the financial support needed by the Franciscans for constructing the buildings in Chinle and maintaining their endeavors in the community.

Father Berard Haile (1874-1961). Father Berard, eventually known among Navajos as the "Little Priest" or, as some claim, "The Little Priest Who Knows," was sent to St. Michaels in 1900 where he began his life work studying Navajo culture, religion, and language. In anthropology, he is well known for his extensive publications on the Navajo language, individual ceremonies and rituals, and other aspects of Navajo culture. His untiring linguistic efforts on behalf of writing the Navajo language were crucial in the development of grammars and other language instruction books. Besides being the editor for the Ethnologic Dictionary (Franciscan Fathers 1910), he developed important catechisms that could be used in providing religious education to both adults and children, especially the Navajo children at the federal boarding schools on the reservation, including the one that opened in Chinle in 1910. An early visitor to Chinle, he helped Father Anselm secure local approval of the site for the mission there, and later, was occasionally sent out from St. Michaels to assist Father Leopold with baptisms and first communions of large groups of school children.

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Later, he was sent to Lukachukai in 1915 where he built the first Residence and, along with Father Marcellus, the church in that community. Among the sources now available on Father Berard's life and work are Bodo (1998) and Frisbie (2007).

Father Leopold Ostermann (1863-1930). Father Leopold was the first Friar to work, and subsequently live permanently in Chinle. While all of the Big Four were connected with Chinle in some way, Father Leopold Ostermann spent much of his life in the community, and was the priest chiefly responsible for developing the mission, its programs, services, and activities until in 1925 he became too ill to continue his service. Father Leopold was the major Franciscan associated with the beginning of the mission and with time, he established it as the first outpost of St. Michaels. At the outset, Father Leopold was chosen to do all of the early "occasional" visits to the community, traveling from his post at St. Michaels. Then he was assigned to Chinle, first part-time, and then, in January, 1906, as a full-time resident. Along with Father Anselm and others, Father Leopold helped pick the actual site for the mission and get local approval. Known among the Navajos as the "Chubby Priest," he contributed greatly to the Ethnologic Dictionary the Fathers published in 1910 while establishing the Chinle mission. As a permanent member of the Chinle community residing in its "downtown," Father Leopold was involved in many non-religious activities in the community. Often the Annunciation Mission was the hub of such activities, either by itself or in partnership with the Federal Boarding School.

Father Leopold was also a prolific author and traveler. He was known as community-minded, outgoing, bright, and as an excellent linguist and anthropologist. Like many Friars, Father Leopold worked on numerous causes with Father Berard Haile and Father Anselm Weber in an unceasing effort to champion the Navajo people and the tribe with the federal government. He also published in the St. Anthony Messenger, Franciscan Missions in the Southwest, and the Sendbote. The series of articles he wrote in 1927 and 1928 offer clear pictures of the challenges facing Franciscans at that time, as well as their varied roles within the Navajo community. In 1925, when the much loved Father Leopold became ill, other Friars were assigned to help out "temporarily" in Chinle while he convalesced in Roswell, NM. He died there on 4/10/1930.

Father Marcellus Troester (1878-1936). Known among the Navajos as both the "Tall Priest" and the "Census Taker," Father Marcellus was sent to Chinle from St. Michaels in January, 1907, once Father Leopold's efforts took root. He served there until August, 1915, when he was sent to reside permanently in Lukachukai. Father

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Marcellus is credited with building the chapels at both Lukachukai and Tohatchi. Like the other Big Four, he made significant contributions to the Fathers' 1910 Ethnologic Dictionary. Father Marcellus was known for his curiosity, linguistic skills, and many talents. Especially well versed in the Navajo language, he started collecting data for a census; after getting other Friars to help, he eventually compiled the data, recorded in German shorthand, into the first official census for the Navajos. The original records, which are still housed at St. Michaels, contain an enormous amount of information and are still used as an important resource today by both Navajo and outside researchers. Father Marcellus also helped edit and publish the Franciscan Missions of the Southwest, published annually from 1913 to 1922.

Brother Gervase Thuemmel (1879-1949). Brother Gervase was a master craftsman, stone mason, and carpenter. He served in Chinle from 1907 until August, 1915 when he was sent to Lukachukai for the next ten years to work with Father Berard Haile, the first resident priest there (Haile in Bodo 1998). Brother Gervase's numerous construction skills and talents were crucial in the early years at Chinle. He helped locate water and build the well in Chinle in August, 1906; he carved the altars for the Annunciation Mission Church, and assisted Father Leopold with the post office work. Brother Gervase was known throughout the reservation as a "Jack of all Trades" who learned his skills on the job. At the Chinle Franciscan Mission Historic District, he is credited with executing most of the finishing work on the Friary, and lending substantial help with his stone mason and carpentry skills during the building of the Annunciation Mission church. Directly thereafter, he built the stone Post Office/Interpreter's House building. He also dug the Mission's well, constructed the tool shed, the stone light house, the outhouse, the wood shed, and a coal shed next to the wood shed. In 1925, he was reassigned to Chinle to help build the Workshop/Garage. As a testament to his skills and expertise, the Workshop/Garage still stands today as do both the Annunciation Mission Church, and the original Post Office/Interpreter's House. The other buildings and structures he constructed have been demolished over time, as modern infrastructural improvements were brought to the mission.

Brother Gotthard Schmidt (1882-1963). Brother Gotthard arrived in Chinle in 1932 on a six-week assignment to help Father Anselm Sippel and others clean things up and organize matters. However, he ended up staying at the Chinle Franciscan Mission Historic District until being transferred in July, 1952. Brother Gotthard was well known in the community as a friendly, gregarious "Jack of All Trades," and as a handyman who was especially proficient as a gardener and cook, chicken-farmer, and mail truck driver (Antram 1998:108-09).

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The Chinle Franciscan Mission Historic District has retained both its identity and integrity through time. Franciscans have continuously occupied the site since January, 1906, before the Friary was even finished. They continue to do so today and their presence in the community, as well as on the Navajo Nation, remains important. At the tribal level, this is underscored both by the inclusion of Franciscan Friars in the 1935 mural on the walls of the Council Chambers in Window Rock depicting important events in Navajo history, and by the Nation's proclamation of their importance during the 1998 Franciscan Centennial. At the local level, accounts of various traders who worked in the community of Chinle, as well as life history documents of Navajos from the community also illustrate the importance of the Friars in the establishment and development of the community from its earliest days (see Mitchell 1978/2003; Mitchell 2001; Stewart 1989; Frisbie 1998; and others).

Now, in 2006, the Chinle Franciscan Mission Historic District is one of the very few remaining original parts of the old traditional community of Chinle. The Big House Trading Post is no longer in existence, nor are most of the buildings associated with the Federal Boarding School. Only remnants of other sites, such as Garcia's Trading Post and the Thunderbird Ranch [the original Sam Day post], are still evident. The three contributing buildings, one contributing object, and one contributing site named in the application are among the very scarce, surviving pieces of the original community as it was first known to outsiders at the beginning of the twentieth century. As such, they are anchors to and for the earlier community, displaying and revealing both its form and its history.

Criteria Consideration A

The Chinle Franciscan Mission Historic District meets the requirements for consideration under National Register Criteria Consideration A. While it is a property owned by a religious institution, it also has great historical significance derived from many important historical themes. Although the main function of the Mission was to bring Catholic doctrine to the Navajos residing in the Chinle area of the reservation, the Mission and its Friars served important extra-religious roles and functions in the Chinle community. Among these were serving as Postmaster and mail carrier, as well as providing shelter; burials; transportation; a place for headmen's meetings; reading, explaining, and writing letters; collecting census data; and studying, documenting, and writing about the language and culture of the Navajos. In both historic and contemporary times, the Mission

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has served as the community hub for the settlement of Chinle. As such, the District is nominated not only under the "Religion" area of significance, but also those of Exploration/Settlement," "Community Planning and Development." and "Politics and Government."

Criteria Consideration D

According to the Bulletin, *How to Apply the National Register Criteria for Evaluation*, "a cemetery that is nominated along with its associated church" does not need to meet the requirements of Criterion Consideration D, if the church is the main resource nominated. While the cemetery is not the focal point of the district, it is considered to be a significant enough resource to warrant the creation of a discontinuous district. As the Franciscan's mission to the Navajos included the service of burial for parishioners and non-parishioners requesting such accommodation, the cemetery conveys an important aspect of the district's development and function. As traditional Navajo religion did not include burial of the dead, the Chinle Franciscan Historic District cemetery represents the first cemetery in Chinle, as well as one of the first cemeteries on the Navajo Reservation.

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Grein, Father Blane, O.F.M., and Charlotte J. Frisbie

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Frisbie, Charlotte J.
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Our Lady of Fatima Church, Chinle (called Annunciation Mission before 1959)
Baptismal Record and Burials, Sept. 12, 1907-Feb. 17, 1925.

Copy of archaeological survey done of three acre parcel south of mission tract, 200' x 600', and a short utilities right-away, 200' x 60'. Survey done on 9/25/1982 by Michael J. Andrews, staff archaeologist, NAU. Area later used for construction of the Talbot House.

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Grein, Father Blane, O.F.M., and Charlotte J. Frisbie

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2006 Ee neishoodii Tsoh: The Stout Priest. [Illustrated article on Chinle Centennial celebration.] FriarWorks, Winter:1, 4.

O'Connor, Father Pio, O.F.M.

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hogan as part of the celebration of the Chinle Mission's Centennial year.] Padres' Trail 20(2): 1, 2. June.

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Sandford, Father Mark, O.F.M.

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1961 Religion Boom in Chinle. St. Anthony Messenger 69(6):32-34. [Nov.]

Wintz, Father Jack, O.F.M.

1994 Hogan Church: Where Navajo and Christian Paths Meet. St. Anthony Messenger 102(4):14-21. [Sept.]

Personal Communications:

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2001 Personal communications, Feb. 1-14, March 3, May 2, Dec. 24

2003 Personal communication, Nov. 19

Grein, Father Blane, O.F.M.

2001-2007 Personal communications about this project: frequent, regular, and continuing. By telephone, mail, email, and in person whenever possible.

Hetteberg, Father Marcan, O.F.M.

2000 through 4/8/2004 Personal communications about this project and Chinle history. Hetteberg, as one of the archivists at the Franciscan Archives Cincinnati, provided copies of many helpful materials from that Archive and much information through numerous helpful and very interesting discussions by mail and email. He died on 4/15/2004.

Link, Sister Adelaide, S.F.P. [Franciscan Sisters of the Poor]

2001-2006 Personal communications about the Talbot House program, its development, and the hogan recycled from Manuelito in 2002.

Sandford, Mark, O.F.M.

2001 Personal communications, April 14 and May 5.

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Additional UTM References

Parcel A

5. Zone 12 E 629441 N 4001811

Parcel B

6. Zone 12 E 629060 N 4001660 (centerpoint)

Verbal Boundary Description

See enclosed maps.

The portion of land on which the District is located is situated within the northwest quarter (1/4) of Section 28, Township 32 North, Range 26 East, Gila & Salt River Meridian, in the vicinity of Chinle, Apache County, Navajo Nation, State of Arizona. Parcel A of the district is bounded by Indian Service Route 7 on the northeast, and two unnamed dirt roads on the west and east. Parcel B is a .72 acre parcel of land located approximately 900 ft. southwest of Parcel A and is demarcated by a metal fence. Its precise location is detailed on the enclosed Parcel B map and on the 7.5 minute USGS topographic map.

Boundary Justification

The boundaries of the District are discontinuous, encompassing Parcel A, a 2.2-acre portion of land which contains the buildings reflective of the historic core of the mission, and Parcel B, a .72-acre fenced area which represents the historic cemetery associated with the Mission.

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ADDL DOCUMENTATION #1

Plan for the Annunciation Mission [undated; Architect, Roy Bradley]

ADDL DOCUMENTATION #2

First photograph known of the Friary, 1908. Unknown photographer, but possibly Fr. Leopold Ostermann, Friar in charge of the Chinle outreach mission. View: looking north. Source: St. Michaels Franciscan Archives, St. Michaels, AZ.

ADDL DOCUMENTATION #3

First photograph known of Fr. Leopold on the porch of the Chinle Friary, ca. 1908. Unknown photographer. View: looking northwest. Source: St. Michaels Franciscan Archives, St. Michaels, AZ.

ADDL DOCUMENTATION #4

One of two known photographs of the Post Office and mail service in Chinle, with the mailman in front of the Post Office building at the Chinle Franciscan Mission Historic District. Using an earlier spelling of Chinle, the sign says: "Chin Lee Post Office, Arizona." Unknown photographer and unknown mailman. Taken between 1911 and 1925. View: Facing west. Source: St. Michaels Franciscan Archives, St. Michaels, AZ.

ADDL DOCUMENTATION #5

Dedication of Annunciation Mission, March 25th, 1912. Photographer unknown. View: Northwest Source: Franciscan Archives Cincinnati, Cincinnati, OH

ADDL DOCUMENTATION #6

Interior or Sanctuary of the original Annunciation Mission. Note benches, Navajo rugs on the wood floor, wood stove, and so forth. Photograph taken in 1912, probably by Fr. Leopold Ostermann. Photograph first published in Ostermann (1913); View: Facing west. Source: St. Michaels Franciscan Archives, St. Michaels, AZ.

ADDL DOCUMENTATION #7

Front view of the Chinle Franciscan Mission Historic District probably in the early 1920s, with Post Office, Annunciation Mission, and Friary, left to right. Note the trees that have become established, the bell which has now arrived and is in its wheeled frame on the ground next to the church, and the porch that now extends across the east elevation of the Friary. Photographer: unknown. View: facing west. Source: Franciscan Archives Cincinnati, Cincinnati, OH

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ADDL DOCUMENTATION #8

One of the large First Communion Classes at the Annunciation Mission. Father Leopold with students from the Federal Boarding School in Chinle. Note bell on ground. Dated before 1924. Photographer: Unknown. View: Facing west. Source: St. Michaels Franciscan Archives, St. Michaels, AZ.

ADDL DOCUMENTATION #9

One of the early First Communion Classes at the Annunciation Mission. Fathers Leopold, Marcellus, and Ambrose [?]. 1924. Photographer: Unknown. View: Facing west. Source: St. Michaels Franciscan Archives, St. Michaels, AZ.

ADDL DOCUMENTATION #10

Chinle Franciscan Mission Historic District. Front view or east elevations of Post Office, Annunciation Mission, Garage, and the Friary. Taken before 1936, when the church was cabled; perhaps early 1920s. Photographer: Unknown. View: looking west from rise in front of Friary. Source: Franciscan Archives Cincinnati, Cincinnati, OH.

ADDL DOCUMENTATION #11

Father Francis Borgman on his way to Mass while Brother Gotthard Schmidt calls the People by ringing the bell. Father Francis is walking south from the Friary; the bell is now on the wing wall by the Friary. Ca. 1940-1944. Photographer: Unknown. View: facing northwest. Source: St. Michaels Franciscan Archives, St. Michaels, AZ.

ADDL DOCUMENTATION #12

Sanctuary of the Annunciation Mission, 1954. Photographer: John D. Wallace, Chinle resident. View: looking west. Source: Our Lady of Fatima Parish, Chinle, AZ.

ADDL DOCUMENTATION #13

Choir loft/balcony, Annunciation Mission, 1954. Photographer: John D. Wallace, Chinle resident. Note cables, pews, and other differences from 1912 interior photograph. View: Facing east. Source: Our Lady of Fatima Parish, Chinle, AZ.

ADDL DOCUMENTATION #14

Chinle Franciscan Mission Historic District in 1955. Note outhouse behind the Post Office, hitching post in front of the Post Office, double set of crosses on church's east elevation indicating that the cabling job has been completed, the Friary's porch, wing walls, and the bell. Unidentified Friar walking toward the church with two

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unidentified boys dressed as servers for Mass. Friar might be Father Daniel Wefer who served in Chinle with Fr. Maxim Lannert in 1954 and 1955. Photographer: Father Maxim Lannert. View: Facing northwest. Franciscan Archives Cincinnati, Cincinnati, OH.

ADDL DOCUMENTATION #15

Overview of Chinle Franciscan Mission Historic District, January or February, 1960. Taken from across Indian Rt. 7, facing west. Photograph probably taken by Father Pius Winter, as construction of new cinder-block church (later demolished) was being completed. Note Post Office, Outhouse, Annunciation Mission, Garage, Friary behind new church, and sparse vegetation in the winter landscape. Photographer: Unknown. Source: Franciscan Archives Cincinnati, Cincinnati, OH.

ADDL DOCUMENTATION #16




Our Lady of Fatima Church [the new cinder-block one] in late March, 1960, shortly after its dedication on March 3, 1960. The church is now complete with its cross and statue of Our Lady of Fatima. Photographer: Unknown, but probably Father Pius Winter. View: looking west at the east elevation of the new church and the Friary behind it. Source: Franciscan Archives Cincinnati, Cincinnati, OH.

ADDL DOCUMENTATION #17


Catalog tear sheet with specifications for same model of Bell cast by VanDuzen and Tift Bell Foundry, Cincinnati Ohio. Non-archival detail photograph showing inscription of Chinle Bell attached, Photo taken 2004.

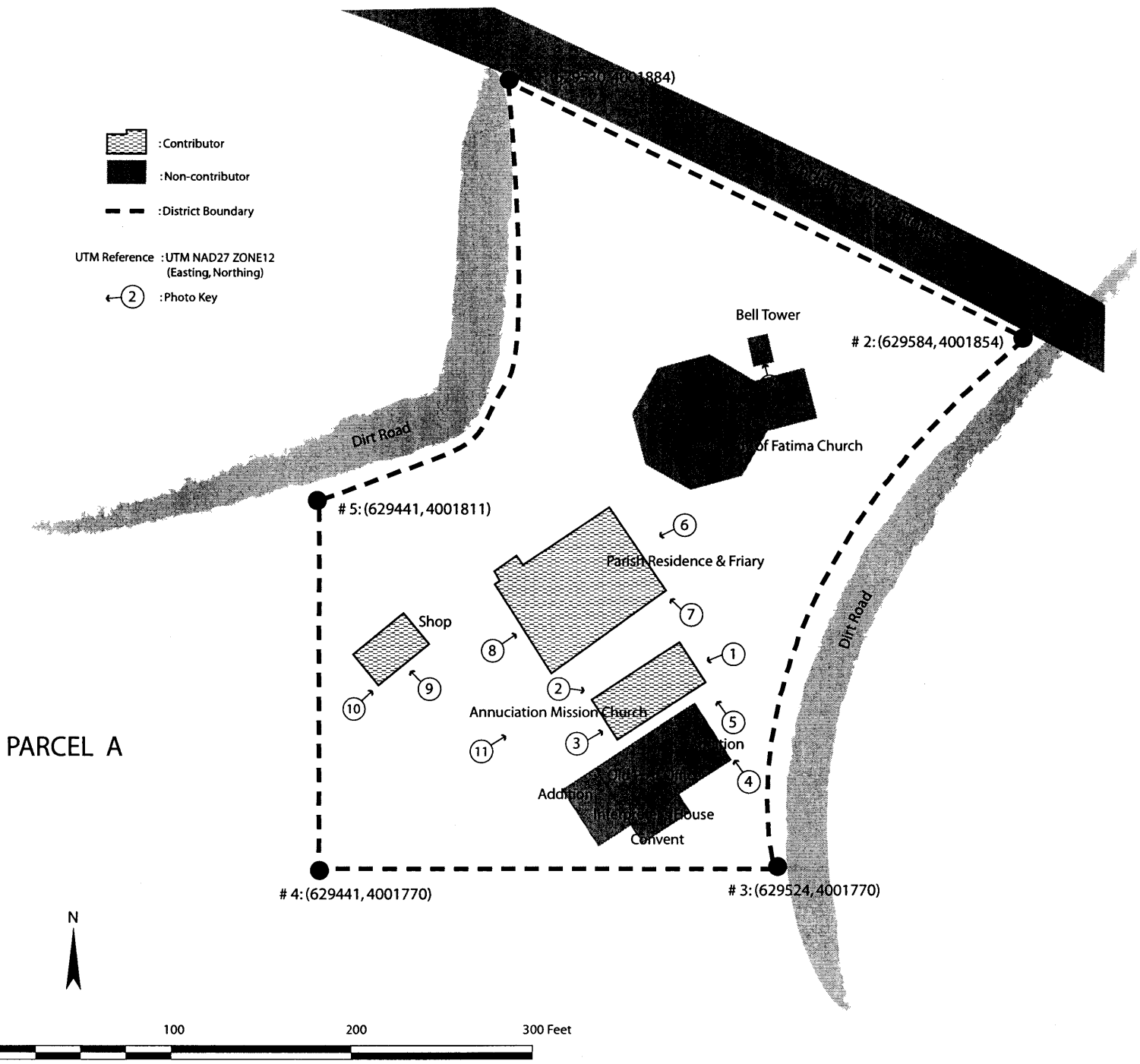
ADDL DOCUMENTATION #18

Plan view of Friary, not to scale.

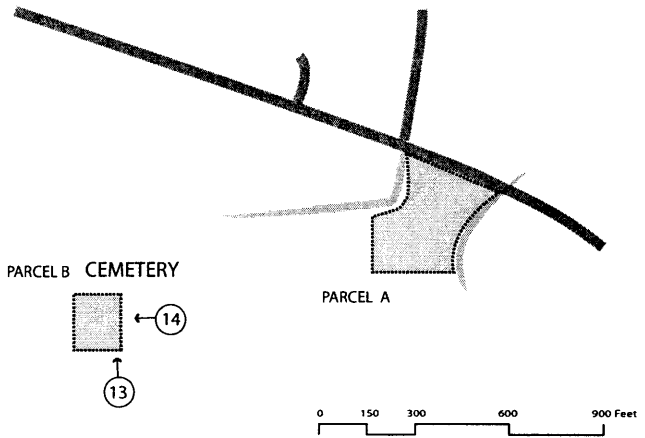
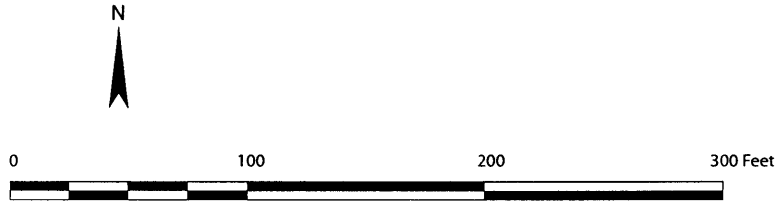
-  : Contributor
-  : Non-contributor
-  : District Boundary

UTM Reference : UTM NAD27 ZONE12
(Easting, Northing)

 : Photo Key

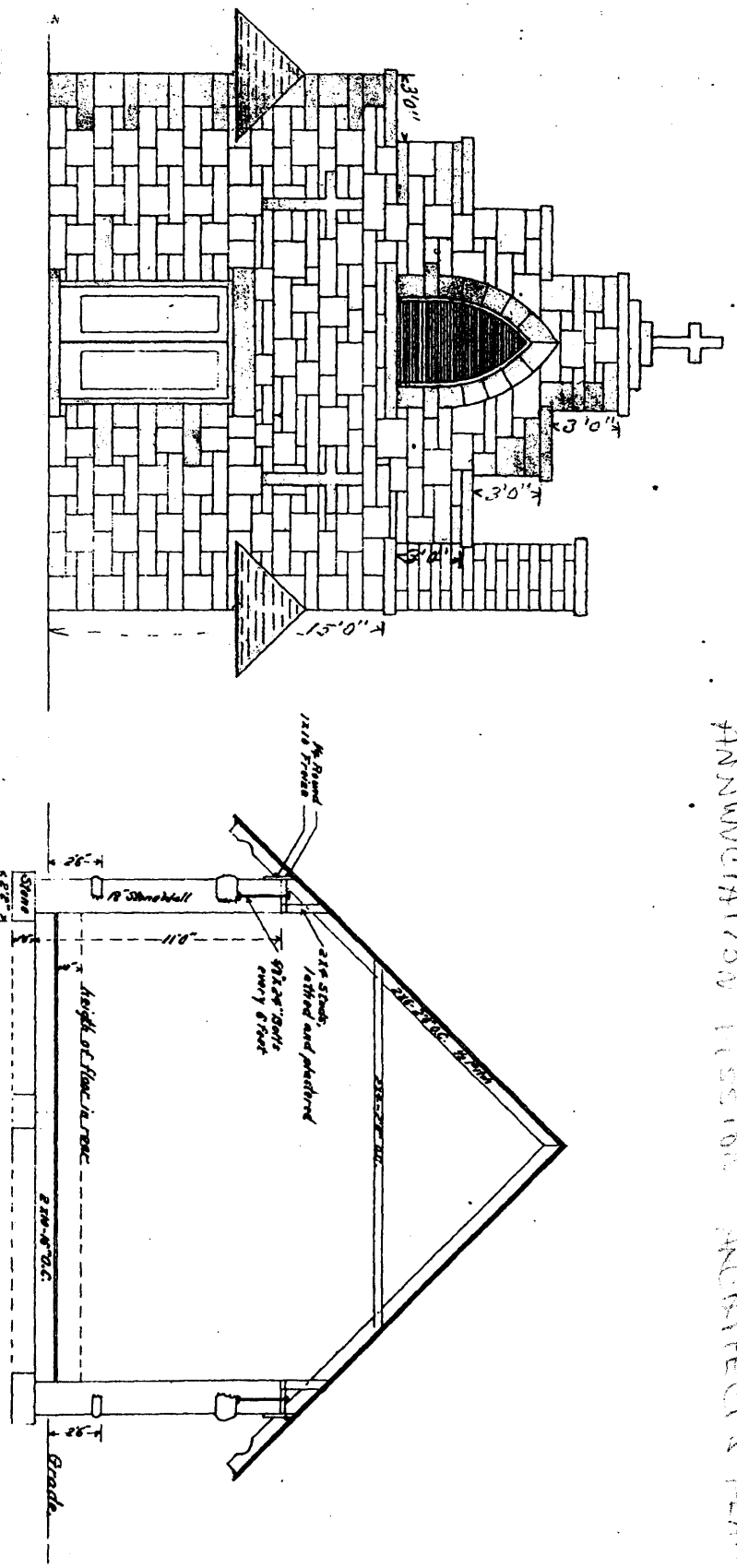
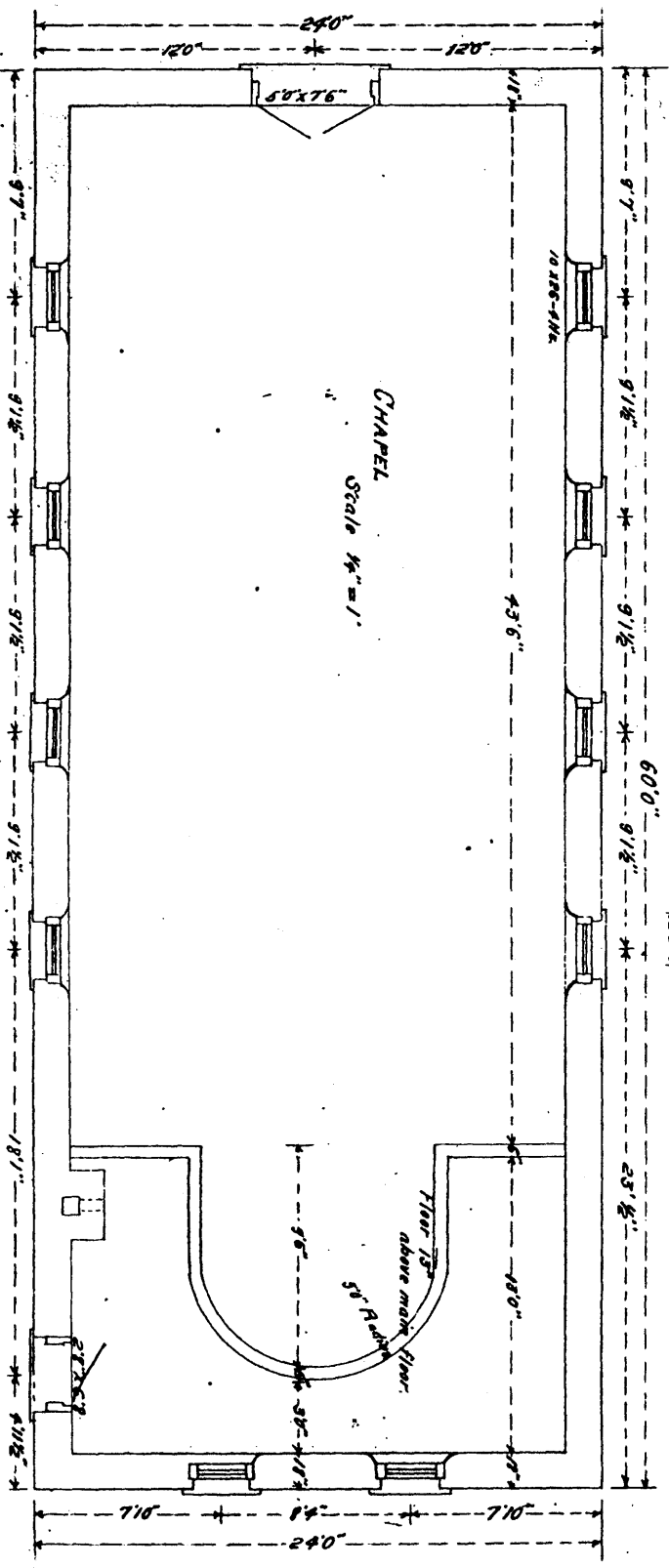


PARCEL A



Chinle Franciscan Mission Historic District

CHINESE PROPAGATION MISSION HISTORIC DISTRICT - ADDL DOCUMENT # 1
 ANNUNCIATION MISSION ARCHITECT'S PLAN

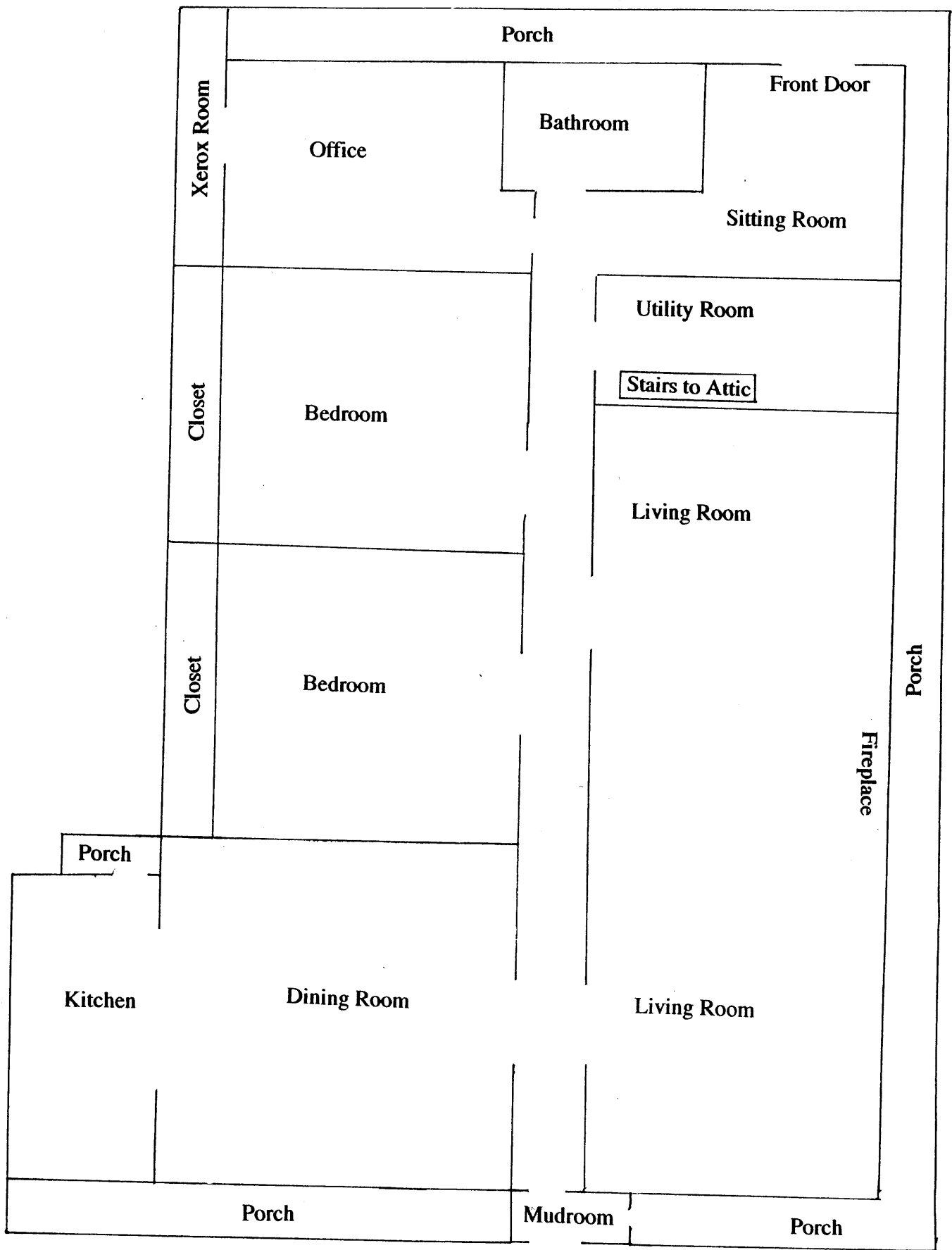


CHINLE FRANCISCAN MISSION HISTORIC DISTRICT:

E↑

Friary
Not to Scale

ADDL 18



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2. Apache County, Arizona
3. Photographer: Kathryn Leonard
4. Photographs taken October 26, 2006
5. All Photographs are digital images. Electronic files stored at:
Arizona State Historic Preservation Office
Arizona State Parks
1300 W. Washington
Phoenix, AZ 85007

Descriptions

- Photo 1: Façade of Annunciation Mission, facing southwest
- Photo 2: Annunciation Mission, facing northeast
- Photo 3: Rear view of Annunciation Mission, facing east
- Photo 4: View of Post Office/Interpreter's House (non-contributor), Annunciation Mission, and Parish Residence/Friary (distant), facing northwest
- Photo 5: View of Post Office/Interpreter's House (non-contributor), Annunciation Mission, Parish Residence/Friary, and corner of Our Lady of Fatima Church (non-contributor), facing northwest
- Photo 6: Parish Residence/Friary, facing southwest
- Photo 7: Parish Residence/Friary, facing west
- Photo 8: Parish Residence/Friary, facing northeast
- Photo 9: Workshop, facing northwest
- Photo 10: Workshop, facing northeast
- Photo 11: Rear corner Post Office/Interpreter's House (non-contributor), Annunciation Mission, and Parish Residence/Friary, facing north
- Photo 12: Contributing 1914 Bell, residing in non-contributing Bell Tower, facing north
- Photo 13: Southeast Corner of Cemetery, facing northwest
- Photo 14: Cemetery, view of cross, facing west