

North American Vexillological Association

NAVA NEWS



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“If you seek a pleasant penninsula, look around you,” the state motto of Michigan, took on a special meaning for the NAVA members who attended the 34th Annual Convention held October 6-8, 2000 in Lansing, the capital of that state. A most welcome trip to the State Capitol that featured a tour of the Historic Flag Archive was the highlight of the week end.

Held on the Campus of Michigan State University, the meeting took place in the Kellogg Center, a first-class facility.

The convention opened with the usual flag raisings and was imme-

diately followed by a Parade of Flags through the MSU Campus.

Presentations were excellent, and included the Driver winner “Michigan Flags Project” by Kevin Harrington, and presentations by Dr. Henry Moeller, David LeGallant (read by Andy Biles), John Purcell, Beatrice Jones, Dick Gideon, Gus Tracchia and John Schmale. A video presentation of 4 year old vexi-whiz kid Hunter Blain and a French movie “Drapeaux” were also shown.

Next year’s meeting is now being planned for Hampton Roads, Virginia. Make your plans now! NAVA Conventions are too good to miss!

See KEY to photo on page 2.

Jul-Dec 2000

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KEY TO NAVA 34 PHOTO ON PAGE 1

1. Truman Pope; 2. Kevin Harrington; 3. Tom Gregg; 4. Carita Culmer;
5. Patricia Edwards; 6. Joyce Schmale; 7. Dave Martucci; 8. David Ott;
9. Lou Ellen Compton; 10. Martin Francis; 11. Beatrice Jones; 12. John Schmale;
13. Gus Tracchia; 14. Larry Fast; 15. Bernie Couture; 16. Lee Herold;
17. Henry Moeller; 18. David Breitenbach; 19. Robert Kidd;
20. Christine Kidd; 21. Kerry Chartkoff; 22. Rich Kenny; 23. Peter Edwards;
24. Bob Coykendall; 25. Kevin Murray; 26. Janet Martucci; 27. John Purcell;
28. Kin Spain; 29. Richard Monahan; 30. Whitney Smith; 31. Andy Biles;
32. Peter Kindermann; 33. Joe Donovan; 34. Mark Ritzenhein; 35. Dick Gideon;
36. Harry Oswald; 37. Glen Compton; 38. Pam Fast; Not Pictured: Peter Orenski and Sam Wilson.

Members and readers will no doubt have noticed the lateness of this publication. Following the Annual Convention, which took considerable time from other things, your President/Editor was involved with the production of *Raven 7*, which you will see shortly, and we believe it is one of the best ever.

This issue, a double issue, brings us close to being on schedule. You can help. Send in your articles (preferably on disk or by email), short bits, letters to the editor, etc.

We are also contemplating some additional features. Any one who is interested in helping, we are looking for a Book Review Editor (we get many books and would like someone to read them and comment), a Members in the News Editor, and a New Flags Editor. If you are interested, please email pres@nava.org.

Also note that we have started a "Members Only" area on our web site. Some of the material in this issue, in color, will be posted there. If you have not yet received your access code, contact pres@nava.org as well.

Salute your neighborhood with a flag to represent it

BY MIKE KNEPLER
STAFF WRITER

Here's another way to salute your neighborhood.

Create a neighborhood flag. Fly it for special occasions. Or hoist it every day to declare your community pride.

That's what Berkley residents are doing this week as they prepare for their annual "community reunion," Thursday through Sunday.

Imagine driving through this historic Norfolk neighborhood, south of the Elizabeth River, as dozens of bright gold-and-maroon flags flutter from houses, businesses, churches and public buildings.

"This is a great concept for getting people involved," said Quinton Fields, 37, chairman of the Berkley Reunion Committee and recipient of the first flag. The flag spells out Berkley's heritage: "Norfolk's Southern Gateway Since 1906." That's when Norfolk annexed the community.

The flag also features a lighthouse, which is the symbol of the community's proud Beacon Light Civic League.

"Ooooo, that's the real knockout punch on it," Fields said.

Across the bottom of the flag runs a rendering of Norfolk's new mermaid logo. "That sends a message of partnership with the city of Norfolk," Fields said.

Kenneth Cooper Alexander, president of the Beacon Light Civic League, concurred. "It shows our pride in our neighborhood and also our allegiance to the city."

The flag was born of this partnership, which has become part of the "pride of place" effort of Norfolk's Bureau of Neighborhood Out-

reach.

Patrick B. Howard, bureau manager, created the design. He raised enough money,

about \$2,300, from private sources to cover the cost of 60 flags, poles and brackets.

"It makes sense to start in Berkley, which is an area that has done so much to revitalize itself," Howard said.

He is now working with other neighborhoods, including business districts, to create their flags. Some may choose to hold design-the-flag contests for children, he said.

Each neighborhood will design its flag "based on what the people think is the essence of where they live," Howard said. "I don't want to impose the parameters." Even though City Hall recognized Berkley first for its flag, Olde Huntersville, a neighborhood



Patrick B. Howard

along Church Street, just north of downtown, has been unfurling its own since the late 1980s.

The Olde Huntersville flag, displayed from many houses, shows a crape myrtle tree and an old-fashioned street lantern against a white background, inside a black border.

"I think it makes a difference here, and I think it will do so in Berkley. It brings cohesiveness and a day-to-day reminder to us for what we're about," said Beatrice Jennings, an Olde Huntersville civic leader.

But Jennings and the Berkley leaders, as well as Howard, agree that flags — by themselves — do not solve neighborhood issues, especially long-standing urban ills.

"It instills community pride and helps sustain what you've already accomplished," Howard said. "But you still need to work on the problems. You need to work from both ends."

■ For details about neighborhood flags, call Patrick B. Howard, 441-2400.

THE PHYSIOLOGY OF FLAGS—A HYPOTHESIS

by William Trinkle

This brief article is grounded upon a basic assumption. Flags are a form of symbolic expression which have existed throughout recorded history, and quite possibly before. An “ultimate” question, possibly “the” ultimate question is *why?* Just what is it about flags which have given this method of expression not only its longevity in human experience, but its increasing popularity. Here, it is postulated that there very well may be a physiological basis for the meaning which humankind has had no difficulty experiencing in the usage of flags.

Humans experience the universe via their senses — sight, sound, smell, touch, taste — and through their emotions and thoughts. The writer at some distant time recalls learning that the sense of sight is our primary sense. It is the sense through which we experience in a cognizant manner the world around us. A flag is unquestionably a manner of expression which predominantly appeals to the sense of sight. There is little experience of flags which is typically experienced through the senses of smell, touch or taste and the sound of a flag in the wind, while significant, is a secondary perception.

Flags are predominantly experienced flying from a flag pole or mast, above our heads. It is this “above our heads” which leads the writer to hypothesize a physiological factor in the pervasive use of flags. When we think or feel of another human being as a hero or model or mentor, we describe this reaction as “looking up” to the hero. As children, our shortness in stature physically requires that we actually look up to our parents and the other adults with whom we have contact. The writer understands that among our presidential candidates in the United States, the taller candidate almost always wins. Our popular heroes, entertainers, are experienced in person typically on a raised stage at the

front of an auditorium, again “above our heads”. It is standard in Christian churches, and not uncommon in other religious experience, that the “holy place,” the altar, is raised above the general floor level of the church, requiring at least a tilt of the head or eyes upward. Humankind has always looked upward to the sky, the night sky with its stars, moon, planets and the day sky with its sun, clouds and blueness and perceived the sky with awe. To see the sky one must look up. Christians at least symbolically look to the sky as the location of “heaven”. What is it about *up* that we apprehend as somehow special, and does this *up* factor also apply to flags flying in the wind? The writer believes that the *up* element does apply to flags and is a facet of what has provided flags with their establishment among the inherent symbolic expressions of homo sapiens. But what is it about *up*?

The writer has no medical, nor physiological education or experience of any nature upon which to ground the hypothesis, and yet believes the *up* factor may be able to be explained by the nature of the human body, and specifically of the head, neck and eyes. Specifically, it is postulated that in the physical

actions of raising the eyes upward and/or of tilting the head backward toward the neck there are physiological changes in the body which result in an experience of what is above us in different and more positive manner than we perceive objects at our level of sight or below. Not being a scientist, the writer can only guess at the possibilities. Could it be that looking up has an effect upon the blood flow to the brain or elsewhere which results in the special experience of *up*? This effect could either be a constriction of blood flow or an increase in such flow. Is it that one or more of the *up* actions causes some type of alteration in the production of one or more hormones? Is there some sort of pressure placed upon one or more of the bodies organs which has some effect which results in the unique experience of what it is that is *up*?

It must be left to the scientists in our midst to answer the physiological questions regarding the *up* factor of human experience. However, the writer does not believe that it is much of a leap of faith to say that looking upward toward our flags flying in the wind has played a significant role in the development of flags as a common method of symbolic expression by humanity.

ADDITIONAL 18th C. US FLAG IMAGE



An additional contemporary 18th Century image of the United States Flag has come to light to add to the Survey published in the last issue of *NAVA News*. It is from a hand drawn manuscript in the FRC files.

The entry in the survey should read:

23.1 American Colours in *Heraldry* by William Fox (manuscript) British; 1785; Original in the files of the Flag Research Center.

This watercolor painting includes the heraldic blazon.

Stars: 13 multipointed (probably intended to be 8-pointed) described as W, arranged in rows of 3-2-3-2-3 (staggered).

Canton: B, extends to the 4th stripe. “Rests” on a R stripe.

Stripes: 13 described as R-W, 7 R and 6 W.

Image source: FB XII:2, Summer 1973, pg. 57.

V E X I B I T S

by John H. Gámez

The New York Times. March 5, 2000. Southern “nationalists” waved Confederate flags a day before President Clinton was to appear in Selma, AL to mark the 35th anniversary of “Bloody Sunday”, a civil rights demonstration marred by beatings of marchers who turned out to support voting rights legislation. (Submitted by Anna K. Weisz).

The Oregonian. Aug. 18, 1999. In an effort to instill patriotism in the post-“Baby Boomer” age, the Oregon legislature has mandated that all students recite the Pledge of Allegiance at least once a week. This has caused a problem as school officials aren’t sure if there are enough flags for display in every classroom in the state. Veterans groups in the state have pledged their assistance in trying to round up enough flags for every classroom. (Submitted by Ted Kaye)

Mail Tribune (Medford, OR). Nov. 12, 1999. Virtual reality takes a new meaning in Jackson County, OR. Due to a shortage in flags for classrooms, students at North Medford High School are saluting a televised flags for each day’s Pledge of Allegiance. (Submitted by James White)

Northern Territory News (Darwin, NT, Australia). August 24, 1999. Protestors in Jakarta, Indonesia were beaten and then arrested when they burned the flag of the ruling Golkar Party outside the presidential palace. (Submitted by Ronald Strachan)

The Toronto Star. Oct. 28, 1999. Comedian Tom Green incensed his fellow Canadians by burning a Canadian flag on his *The Tom Green Show*, which airs on MTV. He was assisted in this act by fellow Canadian/comedian Scot Thompson of the *Kids In The Hall* fame. (Submitted by Peter Edwards)

AntiqueWeek. Nov. 22, 1999. A flag of the Confederate First National pattern and identified as “General

Braggs headquarters flag” sold for \$17, 600 at an auction in Delaware, OH. In addition to the flag was attached a note describing its capture and a letter and diagram submitted by Howard Michael Madaus. (Submitted by Elizabeth Hardy)

The Press Journal (Vero Beach, FL). Oct. 31, 1999. Safely behind fortifications and UN peacekeeping troops, Indonesian troops solemnly lowered their national flag with little pomp or ceremony after East Timor won its struggle for independence. (Submitted by Bernard Couture, Sr.)

The Orlando Sentinel. Oct. 22, 1999. The designer of the flag of the People’s Republic of China, identified only as Zeng, died at the 82 in Shanghai. He designed the flag after it was announced that the new Communist government needed a flag for the nation. (Submitted by Bernard Couture, Sr.)

The Orlando Sentinel. Sep. 26, 1999. Displaying what is described as a lavender banner, the Mexican gay community held their first rally to pray for tolerance. The demonstration was held in front of the Basilica of the Virgin of Guadalupe. (Submitted by Bernard Couture, Sr.)

Florida Today. Oct. 31, 1999. Congress amended the flag code to include the Martin Luther King, Jr. holiday as a day to display the flag. Due to an oversight, the flag code was not amended to include this holiday, which is held on the third Monday of January. (Submitted by Bernard Couture, Sr.)

Houston Chronicle. Jan. 29, 2000. Two African-American employees of the city of Houston lost a suit against that city claiming that they were passed over for promotion due to their race. They were denied the opportunity to enter into evidence a confederate flag tattoo on their white supervisor. U.S. District Judge Nancy Atlas was concerned

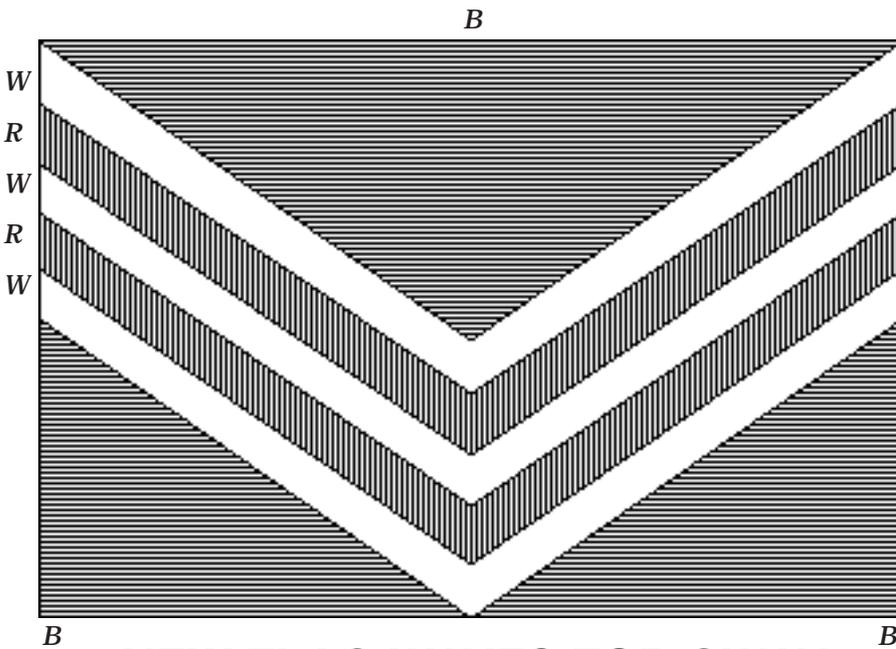
that the flag tattoo would be too controversial to enter into evidence. (Submitted by Charles A. Spain, Jr.)

Houston Chronicle. Jan 29, 2000. The battle rages unabated. Letters to the editor published on this date were heavily in favor of Laura Bush, then First Lady of the State of Texas, when she commented that the Confederate flag is not a racist symbol. (Submitted by Charles A. Spain, Jr.)

Houston Chronicle. Feb. 1, 2000. Texas state legislators rallied against the placement of a Confederate memorial on the grounds of the Grimes County Courthouse. The controversy swirls around the use of the Confederate flag. Periodically, the rifle held by the statue of a soldier will be replaced by a pole flying a Confederate flag. (Submitted by Charles A. Spain, Jr.)

New York Times. Jan. 7, 2000. In a letter to the editor, Jeremy E. Meyer of Haverford, PA analyses the statement made by Representative Lindsay Graham in his defense of the Confederate flag over the south Carolina statehouse. He writes, “... Mr. Graham voiced understanding for the view that the flag should be flown so that white men will not feel oppressed. It seems that all this talk about states’ rights is really what critics have said all along: a veiled reference to race.” (Submitted by Anna K Weisz)

New York Times. Dec 5, 1999. Economics rather than racial harmony may be the deciding factor on what my end the official use of the Confederate battle flag by southern states. Many businesses would not locate in Alabama due to racial tension and the state’s use of Confederate symbols. Once the symbols came down big business moved in. Southerners realize in a global market place there may be not place for romantic notions of a glorious rebel past. (Submitted by Anna K. Weisz)



NEW FLAG WAVES FOR GWAV

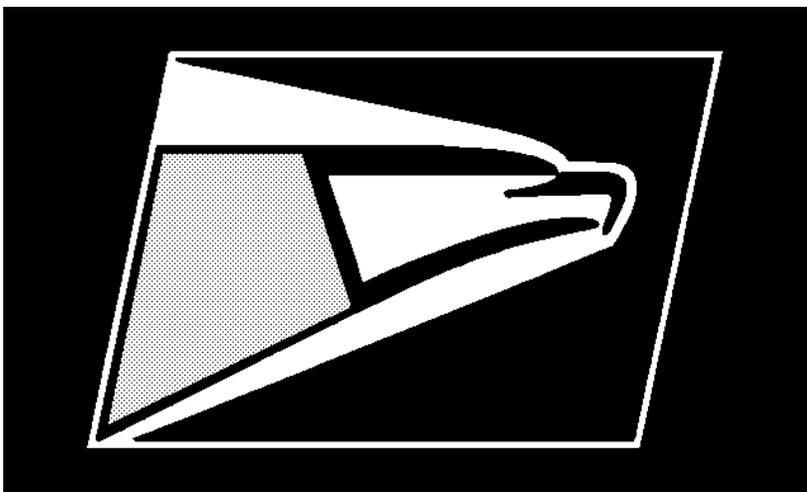
The Great Waters Association of Vexillology (GWAV) has altered their flag. Originally formed to represent the vexillologists of Indiana, Kentucky, Michigan and Ohio on a local level, the State of Illinois was voted into membership on May 7, 2000. The original flag, designed in 1991 by John Purcell, was blue, suggesting the waters of the Great Lakes and Ohio River for which GWAV is named and is a color found in all four of the state flags of those represented in GWAV in 1991. Across the flag were four alternate red and white stripes

arranged in a “V” shape, for “Vexillology”. A fifth stripe, in white, the color of the State Flag of Illinois has been added on the admission of Illinois to the Association.

GWAV is a member of FIAV, publishes *FlaGWAVer* twice a year and holds meetings also twice a year. Dues are US\$5 for Active members, US\$2 for Associate members outside the region in the US and Canada, and US\$3 elsewhere. Contact Peter J. Kinderman, Treasurer, 3075 Madison Rd, Cincinnati OH 45209 USA.



Lee Kennedy holding a U.S. Flag of 13 stars, circa 1850. The flag measures approximately 3 x 5 feet, is made of bunting, stars are inset and canton “rests” on a red stripe (6 stripes next to canton, 7 below). Grace Cooper dated this flag at the NAVA 27 meeting in Portland ME (1993). This flag was bought in Trenton, Maine, and believed to have come from Machais, Maine originally.



Y,W,B/W/B

NEW US POSTAL SERVICE FLAG

Jim Croft of Northampton sent us a photo of the new United States Postal Service Flag being raised in December, 2000 in Hadley, Massachusetts. We have made the draw-

ing above from the photo. Specifications are not available but we based the drawing on the 3 by 5 foot flag actually raised. More information will be published when available.



Another gem from Lee Kennedy’s collection, a relic of the U.S. Centennial celebration.

THE WHISKEY FLAGS

An intoxicating look into a sobering subject

By Richard R. Gideon

The Whiskey Rebellion, or Whiskey Insurrection, is often portrayed as a local riot over a tax on Whiskey. This is only partially true; while the enforcement action took place in one area - western Pennsylvania - opposition to the tax occurred in the western regions of every state from Pennsylvania to Georgia, and the state of Kentucky. And while this article focuses on events in Pennsylvania, there were international intrigues that far transcended Whiskey, and reached into the Washington administration itself. The Whiskey Rebellion involved concepts of government that are still debated to this day. Many of the issues raised during the event would resurface 67 years later in the American "Civil War".

In writing about the flags used during the Whiskey Rebellion the vexillologist faces a daunting task. First, this important event in America's history is almost universally unknown or poorly understood. Therefore it is necessary to spend considerable time studying the social and political climate of the 1790's in order to understand the role flags played on both the "rebel" and federalist sides. Second, there are few actual flags from that event that have survived to this day. Fortunately, the participants described both flags and signs used during the unrest. A short article such as this one will leave many details untouched, but hopefully it will adduce enough salient points to at least make an impression.

HISTORY

With the Revolutionary War over, the newly created Federal government decided to assume the war

debts of the individual states. In 1791 Congress placed an excise tax on whiskey; an idea suggested by Secretary of the Treasury Alexander Hamilton as a measure to help retire the national debt.¹ While East Coast distilleries made almost no objection to the excise, farmers on



the frontier - which was anything west of the Allegheny Mountains - immediately took the tax as a personal assault². These hardy western men were mostly of English, Scots, Irish, or Scots-Irish origin, and opposition to excise taxes was part of their heritage³. Whiskey was not only the drink of choice amongst the inhabitants of the West, but it served, as one wit put it, as money, medicine, and mendacity. Many western distillers did not pay the excise, and if arrested had to make expensive trips to Philadelphia for trial. But the Whiskey tax was just part of a growing unrest in the west.

By 1794 many frontiersmen had become disenchanted with the federal government. Frontiersmen were, for the most part, desperately poor, and many did not own land. Money was hard to come by; farmers didn't see \$20 a year in hard currency. Living conditions had actually deteriorated from the time of the Revolutionary War. To improve their lives,

western citizens had three goals; 1) they wanted the Army to put down the Indian raids, which were occurring more frequently than they had during the Revolution; 2) they wanted the Mississippi river - then controlled by Spain - opened to navigation, thus allowing western farm goods and furs to be polled down the

Ohio and Mississippi to New Orleans; and 3) frontiersmen in various areas of the country wanted to incorporate into their own States. This had actually happened in western North Carolina; in 1784 the people there formed the State of Franklin, electing a governor and representatives. In western Pennsylvania the proposed State was to be called Westsylvania.⁴ It was this last aspect - a

desire for local autonomy - that made many officials in both state and federal governments very nervous. States were not enthusiastic about giving up large portions of their territory. New territorial governments in what were now buffer zones might seek alliances with Spain or Britain. Indeed, there were already reports of overtures being made to and by local leaders in western Pennsylvania and Kentucky.⁵

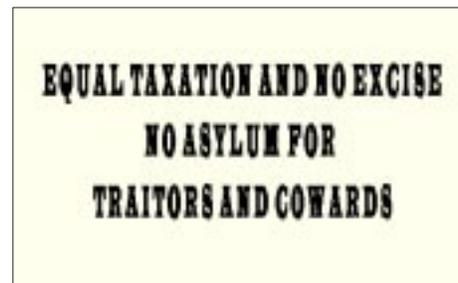
The federal government, for its part, recognized the value of western lands and the need to move produce to more commercially lucrative markets. George Washington had proposed a canal between the Monogehelia and Potomac rivers; a project he supported all his political life. But recognizing the value of western inhabitants was another matter. They were not very highly thought of by many of the officials of the new federal government, including Washington, and almost anyone else in the more civilized

East.⁶ The diary of a woman who made the trip into the frontier is full of frank observations about western farmers, whom she called “ignorant, drunk, dirty, blasphemous, and about as wild as the Indians.”⁷ One of the favorite pastimes of western men was eye gouging, which occurred regularly during Sunday morning contests of manhood.

Enter now the excise tax. And while the western farmer may not have been able to read or write, he did know an assault on liberty when he saw it. In turn he assaulted the tax collector, using such time-honored techniques as verbal and physical intimidation, tar and feathers, and selective house burnings. The propertied and educated men of the Pittsburgh region were not as pyretic as their country neighbors, but most of them were against the excise as well.⁸ Most, that is, except for a few friends of George Washington. One of Washington’s boyhood friends, John Neville, owned about 1,000 acres of land along Chartiers cheek.⁹ He built a large clapboard home – the country inhabitants called it a mansion – on Bower Hill, about 7 miles Southwest of Pittsburgh. Neville had been a General in the Revolutionary Army and was once popular with the locals; a man noted for his charity and opposition to the Commonwealth’s excise tax. But when he supported Washington and became the chief excise collector he became just another rich, slaveholding aristocrat.¹⁰

Events came to a head in July of 1794 when Neville led United States Marshal David Lennox to the farm of William Miller. The marshal proposed to serve Miller with a writ to appear in Philadelphia¹¹ and answer charges of refusing to enroll his Whiskey still. Men working in the fields got wind of what was happening, and with rifles in hand raced toward Neville and the marshal. Shots rang out, but no one was hit and the pair beat a hasty retreat. Another popular Revolutionary War hero, Captain James McFarlane, led the local militia to Neville’s mansion, demanding that Neville quit his post and turn over all excise records to

McFarlane. The request sparked a two-day confrontation between soldiers sent from Ft. Pitt to protect Neville. On the second day shots were exchanged and McFarlane was killed. Momentarily stunned, participants on the militia side cried foul, saying that McFarlane had been lured out into the open by what he thought was a request for a conference. Bewilderment soon turned to rage, and the Neville home, barn, & some slave quarters were burned to the ground.



FLAGS

Even prior to the attack at the Neville plantation protest flags had started to make their appearance.

According to Leyland Baldwin, “*Liberty poles bearing devices such as the familiar revolutionary emblem of a snake divided, or with inscriptions such as ‘An Equal Tax, and No Excise’, were being erected at many places in the Monongahela country.*”¹² After Neville’s home was burned the rebels held several meetings to discuss their options. At one gathering they raised a “liberty pole” with a flag featuring six bars and six stars. Hugh Henry Brackenridge, a moderate who was opposed to both the tax and the violence, specifically mentions this flag in a book he wrote about the rebellion. “*At Parkinson’s Ferry, I think it was the morning of the second day, one was raised with a flag with six stripes, emblematical of the six counties thee represented.*”¹³ Nailed to the liberty pole was a board on which was inscribed the following words: EQUAL TAXATION AND NO EXCISE - NO ASYLUM FOR TRAITORS AND COWARDS. (In his book, “The History of Washington County,” Boyd Crumrine notes that this “*motto*” appeared on a “*flag.*” Referring to the

Parkinson’s Ferry meeting, Crumrine describes “*...a liberty pole, from which floated a flag bearing the inscription, ‘Equal Taxation and no Excise – No Asylum for Traitors and Cowards.’*”¹⁴)

Brackenridge’s son, Hugh Marie, would write later of ‘stars’ in the flag. When President Washington sent commissioners on a fact-finding trip to Pittsburgh, “*A riotous and disorderly assemblage raised a liberty pole before the lodgings of the commissioners, and would have run up a flag with seven stars for the four western counties, and for Bedford and the two counties of Virginia, but this was prevented by the well disposed citizens, who prevailed on them to substitute the flag of the fifteen States.*”¹⁵ Thomas P. Slaughter, in an exhaustive study of the post revolutionary period, speaks of ‘rebel flags’ flying throughout the western Pennsylvania area.

Another respected researcher, Anthony A. Martin, wrote an article about Whiskey flags for the National Flag Foundation’s (NFF) “THE STANDARD BEARER” magazine.¹⁶ Martin, Director Emeritus of the Carnegie Library of Pittsburgh, and a librarian and researcher for NFF, drew upon the works cited above, plus many others, including those of Charles S. Storer and Richard T. Wiley. Storer’s book, “The Tinker’s Diary,” has one of the better descriptions of the stripped flag, noting that at one meeting of the rebels a flag of “*six stars and six bars*” was unfurled, “*while yet another had 7 stars and 7 bars, representing 5 Pennsylvania counties and 2 Virginia counties.*”¹⁷ Martin’s case for the stripped flag is compelling; however, the record shows that even this was not the only flag associated with the rebels. The works of Crumrine, Findley, Brackenridge, newspaper accounts, and local diaries mention several types of flags; some bearing emblems such as snakes, and others simply bearing words. The one they don’t mention, however, is a flag that actually exists, mounted in a frame, and hanging on the wall in the bar of the Century Inn in Scenery Hill,

Continued on page 8

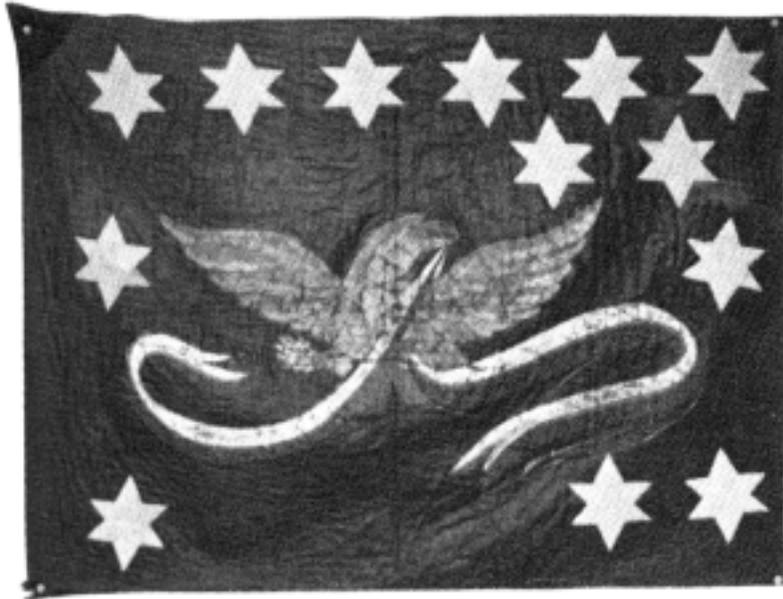
Pennsylvania.

A blue field flag of modest dimensions, it contains the device of an eagle holding a ribbon in its beak, and thirteen six-pointed stars scattered about the field. Sold in flag stores across America, this flag has for years been associated with the Whiskey Rebellion. Part of the reason for this is the description of it given by Admiral William Furlong in his book *"So Proudly We Hail,"* published by the Smithsonian Institution. In his comments Furlong says that it is "an unusual flag, believed to be used by the Whiskey Rebels...".¹⁸ But Martin points out that no contemporary accounts mention this flag. In his article Martin says, "Several facts support my theory that the Scenery Hill flag was, at best, a relatively minor Whiskey Rebellion flag, and most likely designed and produced post-rebellion."¹⁹ Martin makes

several points to support his theory, but his major point - that the symbolism is wrong - cannot be easily dismissed. Remember that we are discussing a flag used by poor farmers and radicals, possessed of limited resources. The Scenery Hill flag is made of silk, with an intricate *Federal* pattern.

The vexillologist may look at the Scenery Hill flag and wonder whether he or she hasn't seen it someplace before. Grace Rogers Cooper, in her monograph entitled *"Thirteen-Star Flags, Keys to Identification,"* writes of the fabric used by the Army in the late 18th century. Her conclusion is that the two predominant materials were silk and wool. She also notes the use of the "eagle-and-star canton" in post-Revolutionary War flags.²⁰ According to Cooper, the earliest use of "thirteen stars and eagle" striped flags is 1784. Since Army regimental flags were often just

blue fields with the Arms of the United States painted or embroidered upon them, could the Scenery Hill flag have some relationship to the *Federal* army and not the rebel one? One might argue against this theory on the basis of the flag's rather small size; however, there are many 18th century Army regimental flags that do not measure the customary six feet square.



Traditional Whiskey Rebellion Flag, original pictured in "So Proudly We Hail" by Furlong and McCandless/Langley. Note this flag is painted on one side only.

WASHINGTON RESPONDS

The Whiskey Rebels had proposed to march on Pittsburgh and take Ft. Pitt, but two important things happened: First, the rebel leaders decided to put on a show a force instead of assaulting the fort; and second, the citizens of Pittsburgh passed out free Whiskey to the rebels when they arrived, and told them they were on their side. But by this time, however, Washington had had enough. He sent 12,950²¹ hastily organized states' militia across the mountains from Carlisle, Pennsylvania and Cumberland, Maryland, to put down the rebellion. The march began in September with troops that were about as disciplined as the "Whiskey Boys", and only half of them made it to Pittsburgh. Along the way they managed to kill two innocent people; a young boy and an intoxicated man who had the nerve

to toast the success of the "Whiskey Boys" in front of a squad of soldiers. President Washington himself led the troops to Bedford, PA, then turned the army over to General Henry "Light Horse Harry" Lee, a fellow Virginian and one of Washington's favorite generals during the Revolution.²² The whole episode turned into an anti-climax - by the time the army arrived in Pitts-

burgh the rebellion had burned itself out, and many of the local actors had moved on to Kentucky or other western regions.

This type of law enforcement helped turn westerners toward the new Democratic-Republican Party of Thomas Jefferson; himself distrustful of powerful central governments. However, it established once and for all the power of the new government to raise money by taxation.

The Whiskey Rebellion shook the Washington Administration. Washington wrote both publicly and in his diary

about the danger to order posed by the insurgents. At the time of the action in western Pennsylvania the French Revolution was in full swing, and the frontiersman identified with the French radicals. The US government would later take drastic measures to insure order in the new country, adopting the Alien and Sedition Acts. Washington had problems in his own administration over both the "Whiskey Boys" and international relations. A letter from the French Minister to his government fell into Washington's hands. The letter was full of critical remarks made by Secretary of State Edmund Randolph against Washington's handling of the Whiskey affair. Washington confronted Randolph, and the Secretary of State resigned.

CONCLUSION

The historical record makes it clear that there were several different types of flags used during the Whis-

key Rebellion. And it is also clear that while the bulk of the enforcement action took place in western Pennsylvania, 'rebel flags' could be found in other states as well. Flags used in western Virginia and western Maryland have been documented by contemporary writers, and make a tempting research subject for the vexillologist. That the Whiskey Rebellion was a major event of its day is an understatement, and that it is not well studied and understood is a national disgrace. And with that I will let President Washington have the last word:

"This Government, the offspring of your own choice uninfluenced and unawed, adopted upon full investigation and mature deliberation, completely free in its principles, in the distribution of its powers, uniting security with energy, and containing within itself a provision for its own amendment, has a just claim to your confidence and your support. Respect for its authority, compliance with its laws, acquiescence in its measures, are duties enjoined by the fundamental maxims of true liberty. The basis of our political systems is the right of the people to make and to alter their constitutions of government. But the constitution which at any time exists till changed by an explicit and authentic act of the whole people is sacredly obligatory upon all. The very idea of the power and the right of the people to establish government presupposes the duty of every individual to obey the established government."

.....GEORGE WASHINGTON

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FOOTNOTES

1. Some historians believe that Hamilton knew the tax would be unpopular and was spoiling for a fight in order to prove the superiority of the federal government.
2. The tax was based on the still's capacity and was collected at the source, on not on sales. Most farmers did not have the ready cash to pay the tax in advance.
3. The English Civil War of the 1600's was, in some substantial part, due to excise taxes on farm products. The American Revolution started with "No Taxation without Representation."
4. The state of Westsylvania was an idea first proposed in the summer of 1776.
5. The intrigues of frontier leaders and their foreign contacts are well documented; a recommended source is the book "*The Whiskey Rebellion*" by Thomas Slaughter
6. While outnumbered by farmers, it is often overlooked that there were many highly educated men living amongst the western peoples; Hugh Brackenridge and Rev. John McMillan, to name just two, were graduates of the College of New Jersey (Princeton). Albert Gallatin, a Swiss Aristocrat turned republican, lived in an even more remote area some 50 miles south of Pittsburgh.

7. "The Whiskey Rebellion" by Thomas Slaughter
8. The Commonwealth had repealed its own Whiskey excise law, with lawmakers calling it "unenforceable."
9. Washington himself owned 70,000 acres of prime frontier land.
10. The Commonwealth had enacted a gradual emancipation (1 March 1780) which phased in freedom over a 28 year period. Although it is beyond the scope of this article, slavery had a sidebar role to play in the Whiskey Rebellion.
11. The federal government had rescinded the requirement to appear in a federal court, permitting the accused to be tried in local courts. However, for some reason writs served during the summer of 1794 still required a Philadelphia court appearance.
12. "Whiskey Rebels" by Leland D. Baldwin, p103
13. "Incidents of the Insurrection" by Hugh Henry Brackenridge, p137
14. History of Washington County by Boyd Crumrine, p287
15. "History of the Western Insurrection" by Hugh M. Brackenridge, page 195. It is interesting to note that the 15 star - 15 striped US flag was not officially adopted at this time, yet Brackenridge describes it as being flown by in the Summer of 1794.
16. January-February, 1995
17. "NFF SPECIAL REPORT - THE WHISKEY REBELLION" by Anthony A. Martin, p9
18. "NFF SPECIAL REPORT - THE WHISKEY REBELLION" by Anthony A. Martin, p9
19. "NFF SPECIAL REPORT - THE WHISKEY REBELLION" by Anthony A. Martin, p10
20. "Thirteen-Star Flags" by Grace Rogers Cooper, the Smithsonian Institution Press, 1973.
21. More troops than Washington commanded during the whole of the Revolutionary War.
22. Lee's son, Robert Edward, would also make a trip to Pennsylvania one day, as commander of the Army of Northern Virginia.

SOME OBSERVATIONS IN IROQUOIA

by Dave Martucci



Blue Iroquois flag flying in Akwasasne, Mohawk Territory in upper New York State. Note the emblem goes right to the edge of the flag. Compare this with the Canadian version on the next page. Note the edges of the emblem in the center are "serated" giving the appearance more of a tree than a heart. See text.

I have always been fond of traveling by automobile ever since I was little and my family made trips to Florida and other places. One of the advantages of that mode of travel is that you can detour into places you never otherwise think of visiting. On the way to and from Lansing, Michigan this past October, I stopped in two Mohawk Territories, one in New York State and one in Ontario (Indian gas is much cheaper!)

In both communities, Akwasasne in New York and Tyendinaga in Ontario, I found both the Iroquois and the Mohawk flags flying proudly. However, there were some differences. First, the Mohawk flag is a bit different than the design shown in most sources. In both territories, the figure in the center of the yellow sunburst on the red flag has his hair arranged in true Mohawk style (see photo).

The Iroquois flag had even more

differences. In New York the field was blue, as shown in most sources. In Canada, however, it was purple. In addition, there was a slight variation in the emblem which went right to the edge on the NY flag but didn't quite touch the edge on the Canadian version.

I asked in both places about this and was told the same thing in each territory. The US Mohawks like the blue and the Canadian Mohawks like the purple. Apparently it doesn't matter much what shade the field is so long as the emblem is an unblemished white. In Ontario also

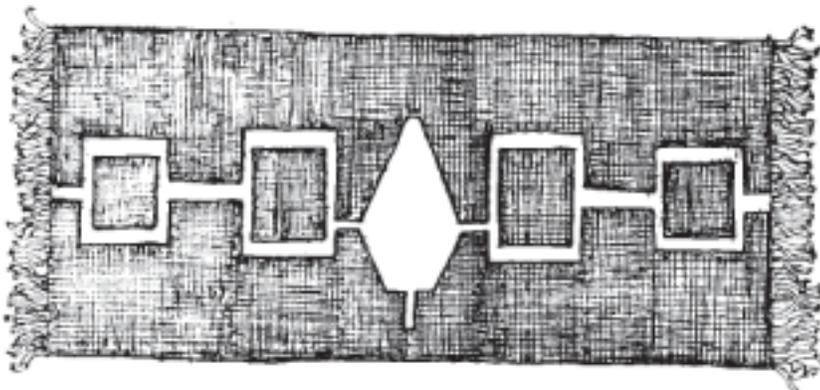
I saw the emblem embroidered onto jackets, shirts and caps, all in white on a purple background. Indeed, in New York on the return trip, when I inquired about the differences in the flag's color, I was shown a place not far from the service station where Canadian and American Mohawks were meeting to discuss their common agenda, and both versions of the flag were flying there. I purchased a purple Iroquois flag in Tyendinaga.

To complicate matters, the masthead of the local paper in

Continued on page 11



Right, drawing of the Tree of the Great Peace. Flag Bulletin, XVI:4, July-August 1977. This design is the central figure on the Seal of the Iroquois Nation.

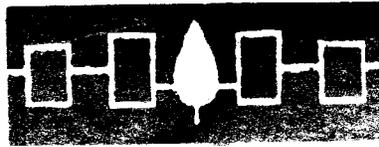


Drawing of the traditional wampum belt of the Iroquois. Flag Bulletin, XVI:4, July-August 1977.

Tyendinaga shows the emblem in Royal Blue, at least in the October 2000 issue.

The emblem on the Iroquois flag is a pattern taken from the wampum belt of the Nation described in the Law of the Great Peace, Article 60, which describes the symbolism as a white heart in the center surrounded by two squares on either side representing the Onondaga, in the center, and the other four original members of the league, the Oneida, Cayuga, Seneca and Mohawk. Later the Tuscarora joined the league. Invariably, however, the Mohawks I spoke with described the center emblem as a Pine Tree, recalling the white pine Tsionerapasekowa, the Tree of the Great Peace (see drawing), principal symbol of the League and the central emblem on their seal. When I described the heart symbolism, the members of the tribe understood it to mean the Onondaga are the heart of the League and that is where the tree was planted by Dekanawida. See the full discussion of these symbols in *The Flag Bulletin*, Volume XVI, No. 4, July-August 1977.

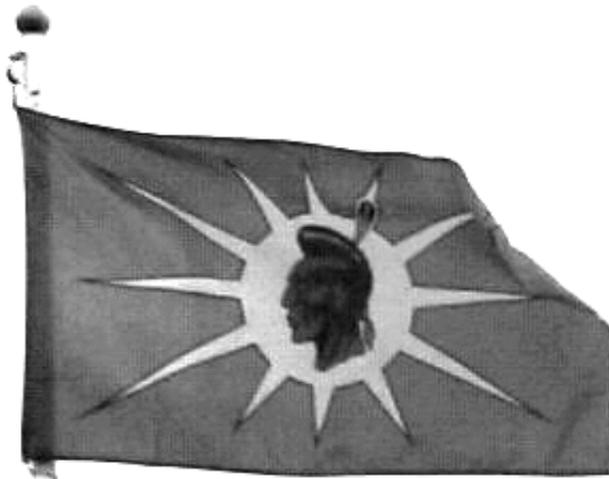
The white color of the emblem symbolized that “no evil or jealous thought shall creep into the minds of the chiefs while in Council under the Great Peace. White, the emblem of peace, love,



Emblem from the masthead of the October 2000 issue of “Mohawk Nation Drummer” which is a newspaper published in the Tyendinaga Territory. This emblem was printed in Royal Blue.



The purple Iroquois flag, Canadian and Mohawk flags in Tyendinaga Territory, Mohawk Nation, in Ontario. Note the emblem on the Iroquois flag does not touch the edges of the flag as the New York example does.



Mohawk flag in Tyendinaga. Note the figure sports a “Mohawk” hairstyle. I purchased a copy of this flag for CA\$7.00!



Service Station sign in Akwasasne, Mohawk Territory in New York State. Note the two depictions of the Tree of the Great Peace growing on the back of the Turtle.



Mohawk Territory sign in Tyendinaga, Ontario. The emblem appears to be a red sun and a feather. Right, another version in the same territory, with an eagle added.

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charity, and equity surrounds and guards the Five Nations.”

The Mohawk flag is a variant of the flag designed in December 1974 by Karoniaktajeh (Louis Hall) and originally intended to be a flag for all Native Americans. The head has been changed somewhat in these examples in that he now sports the hair style that proclaims him a Mohawk.

Other symbols were also seen. In Akwasasne I saw a sign at the service station I stopped at that showed the Iroquois symbol, a bit stylized, in blue and white flanked by two paintings of the Tree of the Great Peace (complete with the eagle on top) growing on the back of the Turtle, symbol of the world.

In Tyendinaga, I saw two examples of what I suppose is the local symbol, a red sun that had a feather placed over it. In one example, at the Mohawk Plaza, it was surrounded by a stylized eagle. On the sign at the border, the sun had rays and there was no eagle.

All in all, it was an interesting and enlightening trip! I am so very much pleased to have been able to purchase a Mohawk and an Iroquois flag in Tyendinaga. Remember, when you are travelling, look about and see if there may be some interesting vexillology! And then write it up for NAVA News!



NATIVE SYMBOLS IN EASTERN CANADA

by Luc V. Baronian

In recent years, I have been researching symbols used by the first nations of Québec, browsing the web, visiting communities and sending letters to councils. Since I now live in the opposite corner of North America, fieldwork has become an impossibility. This is why I thought that an account of the information I have gathered so far, if not as informative as a true dedicated research could have produced, might at least be a good starting point for another who is more in a position to pursue the work. Note that illustrations, found in colour in the centerfold of this issue of *NAVA News*, are linked to the peoples and places given in bold face type.

Since there are no recognized nations in the provinces east of Québec that are not also present in the latter; since there is an Assembly of the First Nations of Québec and Labrador; and since I had found some information on the Labrador Métis and Acadian Métis, it seemed like a good idea to expand the scope to include the four provinces of Atlantic Canada. In this paper, I will always use the names of the nations in the singular form, to avoid confusion with those names ending in "s" (note however that "Inuit" is the plural of "Inuk" and is not to be confused with the Innu nation). Unless my sources are specific, I prefer to use the word "symbol," rather than "logo" or "coat of arms" in cases of non-flags, because I do not want to impose Euro-American classification on Amerindian or Inuit symbolism.

Many nations have lived on the territory covered by this paper; some have been massacred, some have moved or have been moved, some have changed names, etc. The only information I have found on past symbols is a peace treaty signed in 1701 in Montréal between representatives of the Iroquois and the French troops' commander, Sieur Louis-Hector de Callières, governor general of the then French colony of Canada. Thirty-eight native chiefs signed this treaty in the name of all allied native nations. Each na-

tion had a symbol: the Onnontagués and Tsonnontouans had a spider, the Goyogouins had a calumet, the Onneyouts had a pitchfork with a stone in the middle, the Agniers had a bear, the Hurons had a beaver, the Abénakis had a deer and the Outaouais had a rabbit.¹

Today there are eleven native na-



Abénakis Police Emblem.

tions in Québec, New Brunswick, Prince Edward Island, Nova Scotia and Newfoundland & Labrador. Apart from the Inuit communities of Québec and Labrador, there are two Iroquoian nations (Mohawk and Huron-Wendat) and eight Algonkian nations. In the Atlantic provinces, only two Algonkian nations are represented: the Micmac and Maliseet. The nations are spread among over fifty communities in Québec, fifteen in New Brunswick, thirteen in Nova Scotia, four in Prince Edward Island and seven in Labrador. We have to add to these the Métis (people of mixed European and native ancestry) and other natives not affiliated to a band.

The two Abénakis communities of Odanak and Wôlinak are situated near Trois-Rivières in the Centre-du-Québec region. I have not observed the **Abénakis** flag reported by Don Healy² for the Vermont band, however, that flag's motif can be observed on the local aboriginal police cars (see photo).³ I have observed another flag in Odanak and in the 1999 issue of *Rencontre* (21:2, p. 4), behind a leader of the **Grand Conseil de la Nation Waban-Aki**, the council representing both communities. I have also seen a picture of a statue in Wôlinak with the

same motifs and the **Waban-Aki council** uses them on its symbol, so it probably stands for the nation as a whole. My young guide in the Odanak Native museum, who had (probably mistakenly) told me that it was the flag of Odanak also informed me that on the flag, the turtle represents wisdom and the calendar (the divisions on the animal's shell are seen as representing the months), the bear represents force and courage, the maple leaves represent Canada and he couldn't remember what the eagle stood for (nor did any of the two councils answer my letters). It is worth noting that the maple leaves, green as they usually are in Québec heraldry and vexillology, might have a connection with the popular belief that it was the Abénakis, one of the main and first allies of the French, who taught French-Canadians the art of making maple syrup from the sugar maple.

The nine Algonquin communities are located in the northwest forests of the Abitibi-Témiscamingue and Outaouais regions. The *Secétariat des programmes et services de la nation algonquine* includes the communities of Barrière Lake, Timiskaming and Wolf Lake, while **Abitibiwinni-Pikogan**, **Eagle Village (Kipawa)**, **Kitigan Zibi**, **Lac-Simon**, and **Long Point** founded the **Conseil tribal de la nation algonquine Anishinabeg**, which the community of **Kitcisakik** joined later. These latter communities have individual symbols and a common symbol (variants of Abitibiwinni can be seen as mirror images).

The Atikamekw have three communities in the northern woods of the Mauricie region of Québec, grouped under **Atikamekw Sipi**, their united council. There is a symbol used for the Atikamekw Sipi and one for each of the three communities, **Manawan**, **Opitciwan** and **Wemotac**. The Atikamekw name their traditional land Nitaskinan.

The Cree live in nine communities (**Chisasibi**, **Eastmain**, **Mistissini**, **Nemaska**, **Oujé-Bougoumou**, **Waskaganish**, **Waswanipi**, **Wemindji** and **Whapmagoostui**) just below the

tree line, in the Nord-du-Québec region. Like the Atikamek, the nation and each community has a symbol. At least some of these symbols are used on flags; I have observed one of them on a flag with a blue background and Don Healy has graciously forwarded to me an email response he got from Oujé-Bougoumou, confirming they use their “logo” on a “white or off-white” background. I have found an explanation of this symbol in the July-August 1998 issue of *Géographica* (p. 10), where it is described as a coat of arms (my translation): “The arms of Oujé-Bougoumou sum up the history and struggle of the Cree of Chibougamau to rediscover their identity. On a beaver skin background, symbol of the Cree nation, a woman and her child recall the generations in evolution and the birth of a new community. A canoe represents the traditional values, and its reflection the Cree bands: there are eight of them on one side and nine on the other, the ninth corresponding to

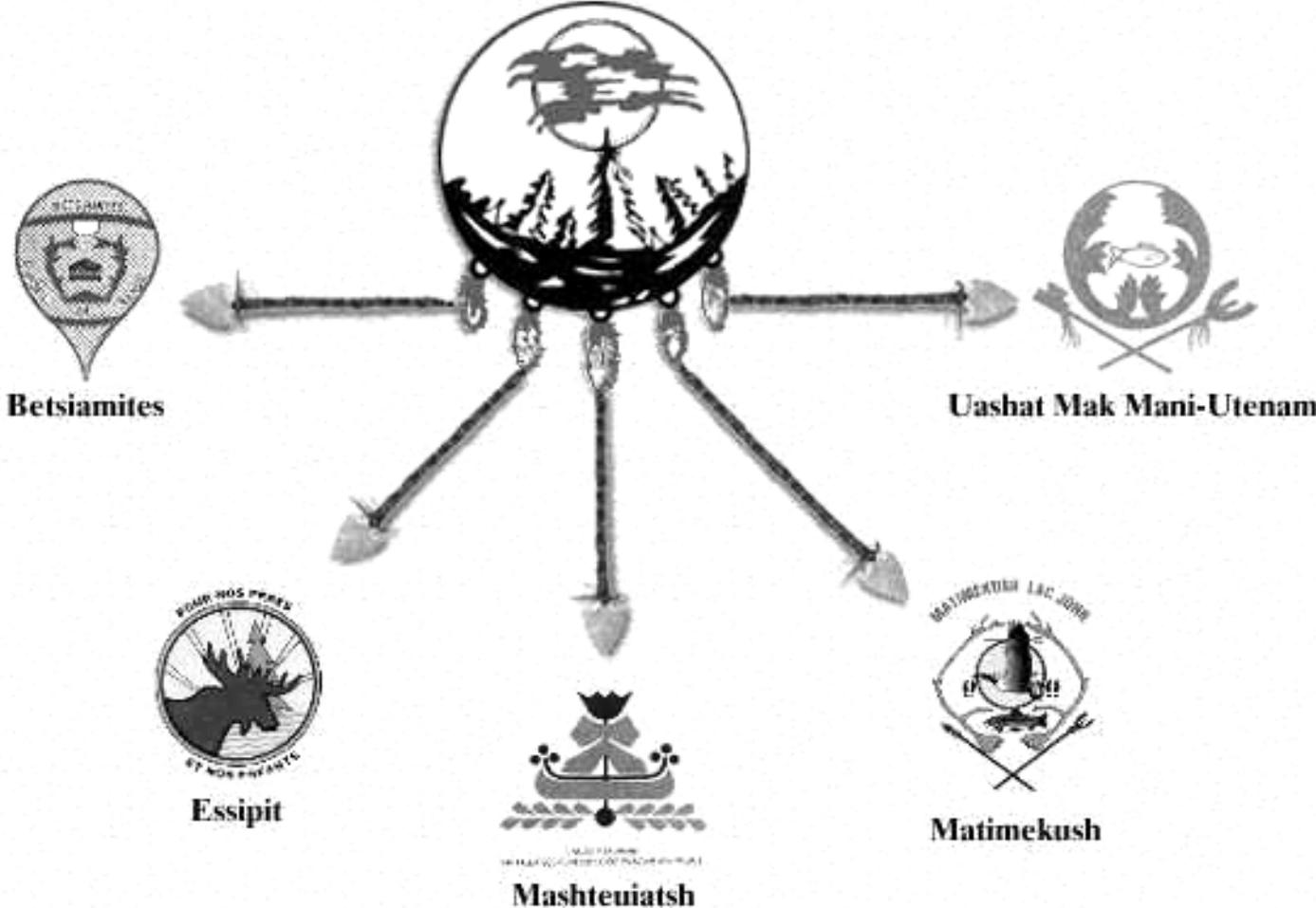
Oujé-Bougoumou. Finally, the sun in the background expresses the hope for a better life for the Cree of today and tomorrow.” The syllabic script below spells out the name of the community, which, like its cognate Chibougamau (the adjacent allochthonous⁴ community) means “Where the people gather.” There are also symbols used by the **Grand Council of the Crees** and the **Cree-Naskapi Commission**.

The Huron-Wendat’s single community, **Wendake**, is located near Québec City, and was granted arms by the Canadian Heraldic Authority on July 31, 1992. The shield is circular, like that of other arms granted to native communities, and includes a beaver, perhaps referring to the 1701 treaty. In 1997, the Huron-Wendat people celebrated the **300th anniversary of Wendake**. The emblem of Wendake’s tri-centennial celebrations is the proud and powerful eagle, the spiritual link between human beings and the Creator. The eagle is flying over the Kabir Kouba Falls to announce the celebra-

tion and to protect the people. A crown of sage decorated with the head-dress of the Traditional Wendat Chief encircles the proud bird. The four colours of the inner circles represent the four cardinal points; they are in line with the angle of the illustration of the falls. The interiors of the circles represent the four Wendat clans: Bear, Deer, Wolf, and Turtle.

The touristic **Huron Village**, uses a symbol that, as far as I understand, does not represent the nation or the community (although there is such a flag, I believe⁵). Règent Garioua-Sioui, informed me by a letter (5 March 1998) that he conceived a flag at the request of a circle of elders, according to their instructions and his research. The flag is used by the **North American Indian Nation Government** (which also uses a logo) and on Mr. Sioui’s American Indian Cultural Site’s web page. The colours are black or dark on a pale reddish (in French, “ocre”) background, two purple stripes on the up-

Continued on page 16

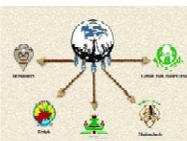


The emblem of Mamuitun showing the symbols of its five communities.

Native Symbols in Eastern Canada

research provided by Luc Baronian

Images from various web sites, including Don Healy's, Luc Baronian's and the respective native entities', Dr. Andersen's "Proud Flags of Canadian Natives" chart and original art by Dave Martucci and Luc Baronian.

	Abénakis  Waban-Aki Council	Abénakis  Grand Conseil de la Nation Waban-Aki	Abénakis  Abénakis	Algonquin  Conseil tribal de la nation algonquine Anishinabeg	Algonquin  Abitibiwinni-Pikogan	Algonquin  Eagle Village (Kipawa)	Algonquin  Kitcisakik	
Algonquin  Kitigan Zibi	Algonquin  Lac-Simon	Algonquin  Long Point Winneyay	Atikamek  Nitaskinan (Atikamekw Sipi)	Atikamek  Manawan	Atikamek  Opitciwan	Atikamek  Wemotaci	Cree  Grand Council of the Crees	Cree  Grand Council of the Crees
Cree  Chisasibi	Cree  Eastmain	Cree  Eastmain	Cree  Mistissini	Cree  Nemaska	Cree  Oujé-Bougoumou	Cree  Waskaganish	Cree  Waswanipi	Cree  Wemindji
Cree  Whapmagoostui	Cree-Inuit  Kuujuaaraapiik Whapmagoostui	Cree-Naskapi  Cree-Naskapi Commission	Huron-Wendat  Wendake	Huron-Wendat  Wendake 300th Anniversary	Huron-Wendat  North American Indian Nation Government - Cultural Site	Huron-Wendat  Huron Village	Innu-Naskapi  Innu Nation (Labrador)	Innu-Montagnais  Mamuitun
Innu-Montagnais  Essipit (Mamuitun)	Innu-Montagnais  Matimekush Lac John (Mamuitun)	Innu-Montagnais  Mammit Innuat	Innu-Montagnais  Ekuanitshit-Mingan	Innu-Montagnais  Natashquan	Inuit  Inuit Tapirisat of Canada	Iroquois  Iroquois Confederacy	Iroquois  Mohawk	Iroquois  Mohawk (true)
Métis  Nation of Acadian Métis	Métis  Nation of Acadian Métis Warrior Society	Métis  Nation of Acadian Métis New Brunswick	Métis  Nation of Acadian Métis Newfoundland	Métis  Nation of Acadian Métis Nova Scotia	Métis  Nation of Acadian Métis Prince Edward Island	Métis  Métis Nation of Québec Inc.	Métis  Canadian Métis Coalition 1999	Métis  Canadian Métis Coalition 2000
Métis  Labrador Métis	Micmac  Micmac Nation (New Brunswick)	Micmac  Micmac Nation (Nova Scotia)	Micmac  Gaspeg (Québec) and maybe others.	Micmac  Listiguj (Restigouche), Québec	Micmac  Redbank, New Brunswick	Micmac  Redbank, New Brunswick	Assembly of the First Nations of Québec and Labrador 	Québec Native Women Inc. 

Continued from page 13

per and lower edges, the four corners having blue, red, yellow and white triangles. It symbolizes Native ceremonies (purification lodge), the earth, the four directions, the sacred circle of life on the back of the turtle, Native inhabitations, spiritual protection (the eagle feather) and the great law of the three cord Wampum (man, woman and child). This nation originally lived near Lake Ontario, where they were victim of massacres by the Iroquois who wanted control over their lucrative commerce and opposed the Huron's strong alliance with the French. The community of Wendake is composed of the descendants of those Huron saved by the French. Other communities now live in the US.⁶

The Innu, also known as Montagnais, are spread from the Saguenay-Lac-St-Jean region to the extreme eastern part of the Côte-Nord, with also two communities in Labrador, where the term Innu-Naskapi is often used. They refer to their traditional land in Québec and Labrador as Nitassinan, although in practice the communities are grouped in three organizations. The two communities of Labrador, Sheshatshiu and Utshimassit (Davis Inlet) are grouped under the **Innu Nation**, the easternmost four Québec communities under **Mammit Innuat** and the westernmost five under **Mamuitun**. Because of the name of the organization representing the Labrador Innu, their flag is wrongly believed in the vexillological community to also represent the Québec Innu-Montagnais. The Mammit Innuat symbol is used on a Canadian pale of brown-white-brown, with Innu motifs on the side stripes. I observed this flag on TV during a demonstration held by members of the three Innu groups in Churchill Falls (Labrador) where the premiers of Québec and Newfoundland were meeting to negotiate a hydro-electric project without the consent of the first inhabitants of Nitassinan. The Innu Nation flag was also present,

along with another unidentified flag that had some green on it and that I assumed was that of Mamuitun. As for the communities, those of Mamuitun each have a symbol, except **Essipit** for which I have found two symbols. That of Uashuat Mak Mani-Utenam seems to be used on a flag with the name of the community below in black lettering, some unidentified words above and green and/or red triangular motifs on the sides. The symbol of **Matimekush Lac John** is used on a yellow-white-dark green Canadian pale (the logo includes the green, but not the black, lettering)⁷. The **Natashquan** and **Ekuanitshit-Mingan** communities of Mammit Innuat also have symbols (the latter's is also seen as a mirror image).

The Inuit of Québec and Labrador call their traditional land Nunavik (not to be confused with the Canadian territory of Nunavut). Fourteen Québec communities have the status of "village nordique" and have control over the large regional administration of Kativik (politically the equivalent of the southern counties, it runs the fourteen local airports, is head of the Inuit police forces and is run by elected rep-

with black lettering above and below it in a semi-circle. The fifteenth Québec Inuit community is within the Cree community of Chisasibi. Another Cree-Inuit community, **Kuujuaraapik Whapmagoostui**, located in Kativik, has a flag consisting of an igloo left of a tipi above the names of the community (I thank Jim Croft for the information). There are five other Inuit communities in Labrador. **Inuit Tapirisat of Canada** is the organism that led to the creation of Nunavut and represents all Inuit of Canada (Nunavut, Nunavik, Labrador and Inuvialuit).

The Maliseet nation owns some land in the Bas-St-Laurent region, although its members do not form a localized community in Québec, but are rather spread among the non-natives. They do form six communities in New Brunswick. I have observed in a Québec governmental publication⁸ a flag incorporating a black bird on a red disk with a blue and white background consisting of small rectangles in diagonal lines, but my letters to the *Conseil des Malécites de Viger* have remained unanswered.

There are three Micmac communities in the Gaspésie region of Quebec and nine in New Brunswick (I don't know how many in other provinces). Two flags are known (used by the **Nova Scotia Micmacs** and the **New Brunswick Micmacs**), both of which I have seen in Québec along with a third **Micmac symbol** (used at least by the Gaspeg community) consisting of two Micmac in a canoe with the words "micmac" below (I have seen this in color and in black outline inside a black outlined circle). Rob Raeside has reported to the FOTW list

observing the white and red cross, crescent and star on license plates in Nova Scotia. In the June 1999 issue of *Rencontre* (21:1, p. 5), there is a white flag with a red and blue logo behind Linda Jean Simon, chief of the Gaspeg Micmac in Québec and the community of Listiguj (Restigouche), again in Québec, uses a symbol of its



Linda Jean Simon (center), chief of the Gaspeg Micmac in front of a white flag with a red and blue logo.

representatives of the fourteen village councils who meet in Kuuujak). I have observed at least three flags on TV, but too briefly to be able to describe them. There is one flag that I believe to be that of Kangiqsualujjuaq, one of the fifteen Québec Inuit communities: it is white with a caribou facing the hoist

own. The community of **Red Bank** in New Brunswick uses a trout symbol and an eagle symbol.

The **Mohawk** and **Iroquois** flags (the Mohawk being one of the six Iroquois nations) are very well known and have been documented in Don Healy's book⁹, since, besides the three Mohawk communities in the Montréal area (and Eastern Ontario), there is a Mohawk community in New York state. However, a flag, which I have never seen flying but has circulated on the Internet as "**the true Mohawk flag**," has added a Mohawk woman's profile to the man's.

There is only one Naskapi community in northern Québec, Kawawa-chikamach. (In Labrador, the Naskapi do not seem to be distinguished from the Innu). According to a letter I received from the band secretary, a flag was designed in school by the late Steven Mameanskum. It attempted to provide the Naskapi Band with a unique flag that identified it as the last of the nomadic Indian groups in the Québec-Labrador peninsula. The flag per se has not been adopted officially as the Naskapi Band flag. This flag is used only inside the Naskapi community, although some have been given to Canadian and Québec government representatives and other interest groups. An image of the flag is available in the same governmental publication mentioned earlier, where all we can tell is that it uses some symbol on a white field. However, in *Rencontre* 21:3, May 2000, pp. 8 and 10, a partial image of the flag (I assume it is the same) is available.

The **Labrador Métis** are an unrecognized nation and have a symbol incorporating Labrador's spruce twig symbol. I do not know of any symbol used by the officially-recognized *Association des Métis et Indiens hors réserve du Québec*, but the unrecognized **Métis Nation of Québec Inc.** uses the white infinity symbol on a blue field as a flag.

The **Assembly of the First Nations of Québec and Labrador** has a sym-

bol consisting of a gray map of the Québec-Labrador peninsula, over which is placed a red disk outlined in black, with a burning fire in the center and what appears to be ten phases of the moon around the fire. The ten moons must represent the ten members of the Assembly (all nations, except the Inuit).

Québec Native Women Inc. has



Possibly the flag of the Naskapi Band (left) and the symbol of Matimekush (right).

members in all nations except the Huron, Maliseet and Inuit nations. Its logo has the following symbolism: the moon is symbol of the grandmother; the earth: symbol of the mother; the sun: the male symbol; child's face: symbol of women bearing future generations; arms spread: symbol of gathering; half-veiled face: symbol of the emerging native woman seeking to play an active role in society; flowers: symbolizing woman's mastery of the native arts. The drawing is by Georgette Obomsawine, 1976.

The Acadian Métis of the Atlantic provinces do not seem to form a recognized group, although their scalps were rewarded by cash bounty prizes in Nova Scotia after the deportation of the Acadians. In the early days of New France, it is very well known that the lack of women in the colonies led many Acadian and (French-)Canadian settlers to marry native women. This was officially encouraged by the French authorities as a way of populating the country and Champlain is quoted twice for having said: "Our young men will marry your daughters, and we shall be one people." Unfortunately for the French authorities, the effect was the opposite of what was expected: in-

stead of natives joining the French settlements, the French were defecting to live with the natives, "from whom they were now indistinguishable," says Charlevoix, and even amnesty "was quite useless" to bring them back. I found the following information on the Internet:

Like the Canadian West Métis, the Acadian Métis use a flag with an in-

finity sign (horizontal eight) which has two meanings: the joining of two cultures, and the existence of a people forever. The color dark blue (purple) is the color of Royalty and the Acadian Métis consider themselves to be of royal stature and status in the scheme of the creation of Canada as we know it today. The white background represents the ties to the first Micmac and Maliseet Natives who inter-married with the early French im-

migrants to produce the Métis—white also signifies purity, the Natives being considered here the only pure Americans. (The Canadian West Métis use a white infinity symbol on a blue or red background).

The logos with a path leading to a tree (one for each of the four Atlantic provinces, **New Brunswick Métis**, **Newfoundland Métis**, **Nova Scotia Métis**, and **Prince Edward Island Métis**) represents the lifelong search for their ancestry or roots to assume and understand their true identity as Métis people. The flag for the **Nation of Acadian Métis** (I don't know whether this refers to the eagle flag or the blue infinity flag) represents the ongoing search for their Métis roots going back to the very first Métis peoples. It represents the fact that the very first Métis peoples originated in the early 1600's, in the Acadian regions of the Eastern American continent, and quickly spread like wildfires to leave their unique mark all across North America. It reminds us that the Métis are a great Nation with great heroes and leaders that were responsible for the colonization of North America. The authors of the text also claim "no other group of people had

Continued on page 18

Submitted by Dave McDevitt

THE COAST GUARD ENSIGN

The U. S. Coast Guard possesses its own flag, similar to those of the other services. But did you know that the Coast Guard also has its own Ensign? The Coast Guard Ensign is unique in that it was created for the revenue cutter to fly in place of the national flag while in American waters. Nine years after the establishment of the Revenue Cutter Service, Congress, in the Act of March 2, 1799 provided that cutters and boats employed in the service of the revenue should be distinguished from other vessels by a unique ensign and pennant.

On August 1, 1799, Secretary of the Treasury, Oliver Wolcott, issued an order announcing that in pursuance of authority from the President, the distinguishing ensign and pennant would consist of, "16 perpendicular stripes, alternate red and white, the union of the ensign to be the arms of the United States in a dark blue on a white field."

The ensign was poignant with his-

torical detail, inasmuch as in the canton of the flag, there are 13 stars, 13 leaves to the olive branch, 13 arrows and 13 bars to the shield. All corresponded to the number of states constituting the union at the time the nation was established. The 16 vertical stripes in the body are symbolic of the number of States composing the Union when this ensign was officially adopted.

President William Howard Taft, however, issued an Executive Order June 7, 1910, adding an emblem to the ensign flown by the Revenue cutters to distinguish it from the ensign flown from the custom houses, which read: "By virtue of the authority vested in me under the provisions of Sec. 2764 of the revised Statutes, I hereby prescribe that the distinguishing flag now used by vessels of the Revenue Cutter Service be marked by the distinctive emblem of that service, in blue and white, placed on a line with the lower edge



of the union, and over the center of the seventh vertical red stripe from the mast of said flag, the emblem to cover a horizontal space of three stripes. This change to be made as soon as practicable."

When the service adopted the name Coast Guard, the Revenue Cutter Service's ensign became the distinctive flag on all Coast Guard cutters as it had been for the revenue cutters.

The colors used in the Coast Guard ensign today, as in the Revenue Cutter Service, are all symbolic. The color red stands for our youth and sacrifice of blood for liberty's sake. The color blue not only stands for justice, but also for our covenant against oppression. The white symbolizes our desire for light and purity.



Continued from page 17
the impact on the early exploration of North America, than did the Métis, and yet, they have been America's forgotten people for hundreds of years". There is also a symbol for the **Nation of Acadian Métis Warrior Society**.

The **Canadian Métis Coalition**, also advertised by the Acadian Métis, is claimed to be the union of Métis from throughout North America who are interested in the advancement of the culture, education and betterment of all Métis peoples. It is not only relegated to Métis issues, but is also concerned with the entire Aboriginal struggle for self-government and treaty rights since the Métis movement is actually part of the overall Aboriginal movement to self rule and inherited aboriginal rights as a people.

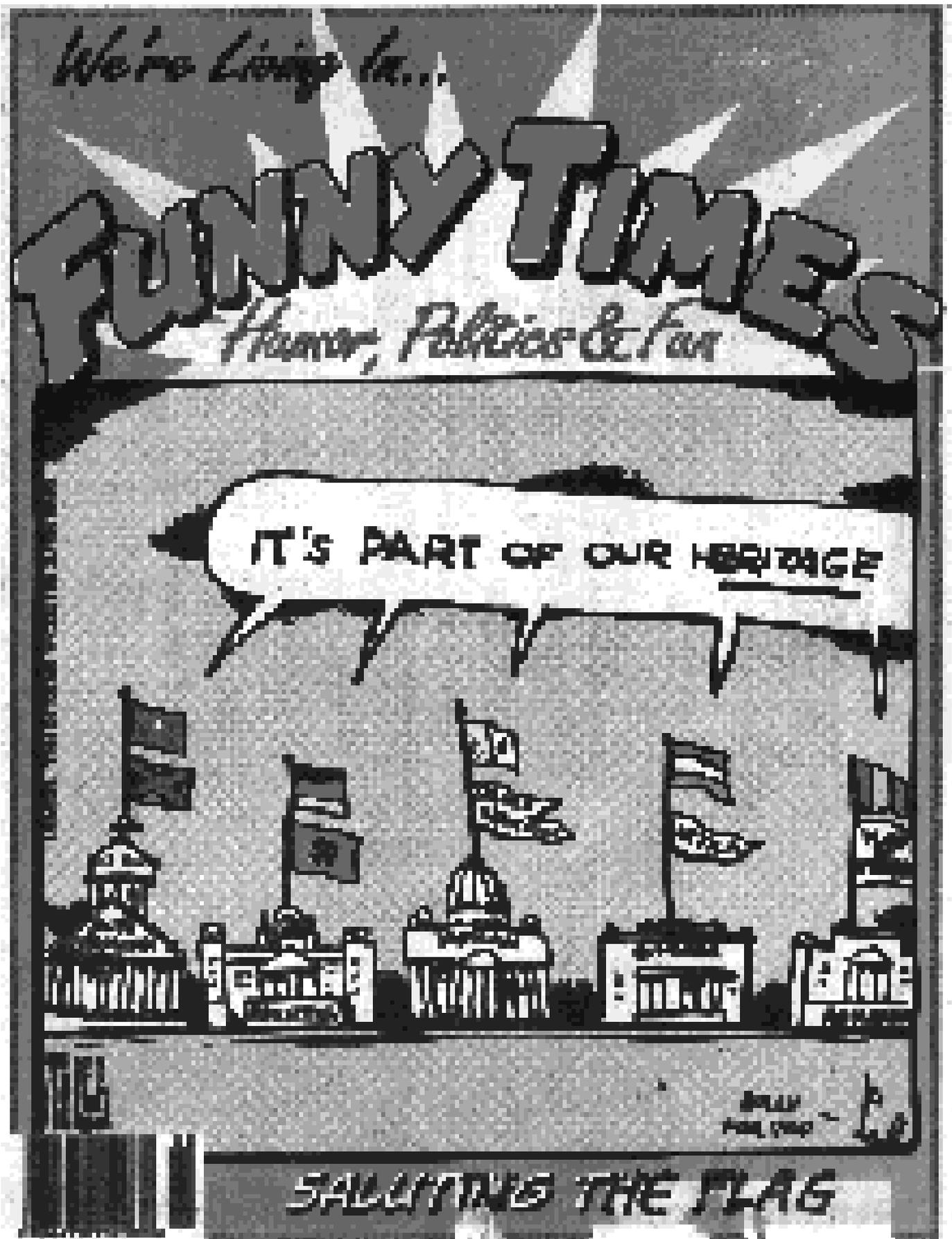
I hope that this article, although descriptive and very incomplete, will encourage other vexillologists to pub-

lish the information they hold on Native symbols or at least help some vexillologists study this fascinating

field, originally introduced to us by Don Healy, to whom we are all greatly indebted.

F O O T N O T E S

- ¹ I have not translated the nations' names from the French text in Luc-André Biron's *Le drapeau canadien*, Montréal: Les Éditions de l'Homme, 1964, p. 57.
- ² Healy, Don. 1996-1997. *Flags of the Native Peoples of the United States*. Raven 3-4. It is shown on Dr. Andrew Andersen's 1999 chart *Proud Flags of Canadian Natives*.
- ³ Here I am confused, because it seems that the same symbol is also used on police cars of other nations. It is true that the Abénakis use to be associated with many other nations who collectively took the name Abénakis...
- ⁴ Politically correct word in Northern Québec for non natives (i.e. mostly white French-Canadians).
- ⁵ *Rencontre* 21:3, May 2000, p. 5.
- ⁶ See Don Healy's monumental work for more information.
- ⁷ *Rencontre* 21:3, May 2000, pp. 8 and 10.
- ⁸ *Secrétariat aux affaires autochtones, Les Amérindiens et les Inuit du Québec d'aujourd'hui*. Gouvernement du Québec, 1992.
- ⁹ The Iroquois flag shown in colour in the centerfold was drawn by Dave Martucci based on first hand observations he made visiting the Tyendinaga Territory of the Mohawk Nation in Ontario. See his article about this event elsewhere in this issue.



VEXILLIANA

compiled by Kevin Harrington
Civic Flags in the World's Vexillological Journals

Flag Data Bank, entirely in English, devotes issues 11 and 12/2000 to municipal vexillology. Its editors are Gunnar Staack and Dieter Linder and contributors from across Europe include A. Grechylo (Ukraine), Michel Lupant (Belgium), Ales Brozek (Czech R.) The approach is typological more than historical and this approach, analysis of de-

www.geocities.com/emblemes and a list of civic flags covered in 1999 by the world's flag journals. In the book reviews it also points out references to civic flags. Cost of subscription is DM35 (German marks) for overseas; contact the editor at flagdatabank@aol.com or write G. Staack, Runebergweg 8, D14809 Berlin, Germany.

of the capital cities in some South-west and Midwest States (Carson



City, Little Rock, Santa Fe, Phoenix, Lincoln, Des Moines). *Flagwaver* dsbreiten@aol.com in no. 8 features city flags of Newport, KY and Fort Wayne, IN and in no. 9 Springfield IL, Lansing MI (and also Toronto.)

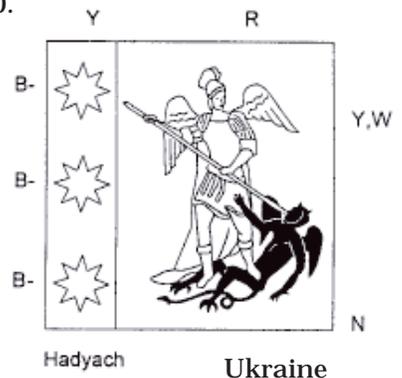
The flags, emblems and colours of Paris, in an article by Lucien Philippe, appear in the French language flag publication from Canada, *Pavillonnerie*.

British city flags and coats of arms are covered in *Ensign & Jack* - Liverpool 8/

100 and London in no. 9/00. (*Flagscan*, *FlagsAm*, *Flag City*, and *Pavillonnerie* are Canadian Flag Association publications, kevinhar@attcanada.ca)

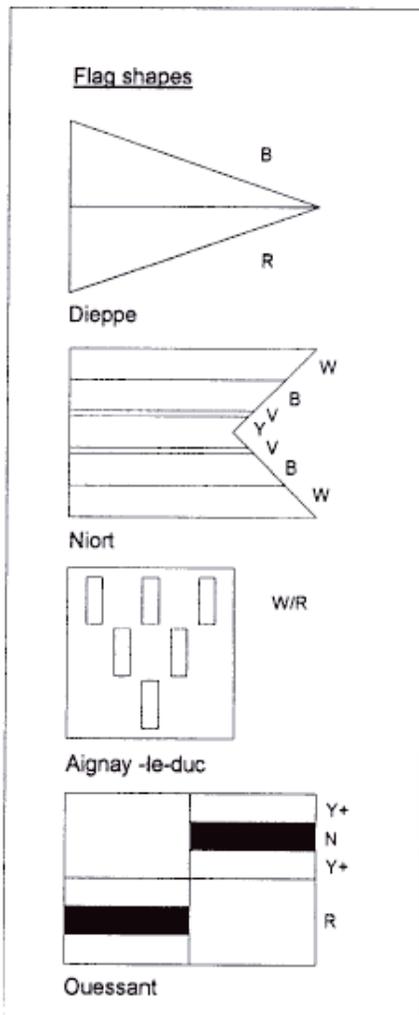
Some civic flags of the province of Leon, Spain, are shown in *Banderas* no. 73.

For Germany's civic flags consult *Der Flaggenkurier*. Jena, Gera and Eisenach are in no. 10; Suhl and Weimar (among others) in no. 11/00.



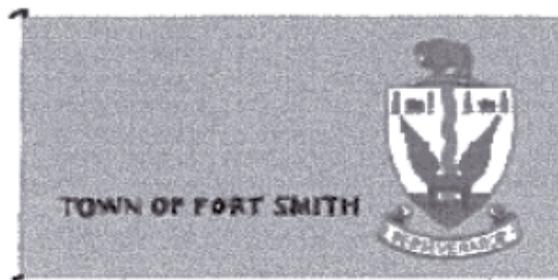
Hadyach

Ukraine



sign types, allows for the inclusion of many municipalities under one black and white illustration. The many colour plates show Slovak, Czech, Ukrainian, French and Belgian civic flags. There is a section presenting municipal flags to be found on the Internet, e.g. Pascal Vagnat's site: <http://>

Vlaggen-Info is a publication (in Dutch and English) from the Netherlands organization VDCN. In No. 100 we are advised of editor Derkwillem Visser Jr.'s publication on the flags and coats of arms of Dutch municipalities. Payment may be made by credit card or money or-



der. Write him at VDCN (Flag Documentation Center of the Netherlands), de Kempenaerstr. 163, CM 1051, Amsterdam, Netherlands, or vdcn@wxs.nl. Nos. 98 and 99 show city flags of Buren and Barendrecht.

Canadian city flags may be bound in *Flagscan* no. 57 - Toronto, with colour illustrations of many flags proposed for the city. (The complete story of Toronto's flags and arms is provided in *The Flag Bulletin*, no. 194.) Halifax's new and old flags and arms appear in *Flagscan* 57 and 58. The new flag of Fort Smith, NWT is in no. 59.

American civic flags appear in *Flagscan* no. 57 (Robbinsdale and Rochester, Minnesota); *FlagsAm* no.9/10 - civic and state flags along Route 66 (Chicago, Tulsa, Oklahoma City, Amarillo, Gallup, Flagstaff, Albuquerque); *Flag City*, no. 5 - flags

KAYE PARTICIPATES IN CLINTON'S LAST ACT

Ted Kaye, NAVA member and managing editor of *Raven*, attended President Clinton's last official act in the East Room at the White House, three days before Inauguration Day. The president honored history, culture, and the environment in a ceremony promoting William Clark to the rank of Captain and declaring Pompey's Pillar in Montana a national monument. (Meriwether Lewis had promised Clark a captain's commission, but the War Department only awarded him a second lieutenantcy due to issues of budget and bureaucracy. As Clinton put it, "some things never change.") Pompey's Pillar, which Clark named for Sacagawea's infant son, is a sandstone rock outcrop on which Clark carved his name—the only remaining physical evidence of the Lewis & Clark Expedition.

Ted is the executive director of Lewis & Clark Bicentennial in Oregon, the statewide coalition coordinating planning activities for 2003-2006. He enjoyed the opportunity to see the White House first-hand, especially relishing the original presidential portraits on all the walls. He noted that Clinton was flanked by the U.S. and Presidential flags, and the podium bore the seal of the President of the United States.

BOOK RATED

Our own Edward Mooney, Jr. just got a FIVE-STAR average customer review rating from AMAZON.com on his book *The Pearls of the Stone Man*, released by a subsidiary of Random House (Xlibris), ISBN 0-7388-3095-X. Here's how AMAZON quotes NAVA Member Devereau Cannon on Ed's book: "This book is a tale of interaction between a retired man and a trio of troubled teens. It is a realistic portrayal of the trials of life for both generations...all rolled into a gripping narrative that makes this book hard to put down. A real tear-jerker. A powerful book...(at) the end I had to leave my desk to keep from making a spectacle of myself."



NEW FLAG FOR RCMP "V" DIVISION

The Royal Canadian Mounted Police divisions each have a distinctive flag. On February 15, 1999 (one and a half months before the release of the ultra secret design of the Nunavut flag when territorial status was achieved on April 1, 1999) the "V" Division based in Nunavut was granted a flag.

Like the other divisional flags, the field is red with a blue canton, bordered on two sides in gold with the RCMP crest in gold in the canton. Like the others, the "V" Division emblem is located in the lower fly. The Inuksuk and Niqirtsituq (North Star) are depicted in yellow, bordered with a heavy black line, as in the actual territorial flag of Nunavut.

This illustration and information was sent in by Jim Croft of Northampton, Massachusetts, USA. The flags of the other divisions of the RCMP were shown in *FlagScan*. Contact Kevin Harrington of the CFA for more info.

HARRINGTON WINS

Kevin Harrington, President of the Canadian Flag Association, of Scarborough, Ontario was selected as the Captain William Driver Award winner at the 34th Annual Convention of NAVA, held in Lansing, Michigan for his excellent paper "The Michigan Flags Project" in which he not only revealed some real vexillological gems, but he also taught us the elements of hands-on field research. The photo (right) shows him receiving the money part of the award, a check for \$250, partly sponsored by the National Flag Foundation. He will also receive an award certificate. Congratulations, Kevin!



MARTIN FRANCIS CHAIRS CEREMONY

NAVA MEMBER Martin A. Francis was the Program Chairman for the 24th Annual Flag Day Ceremony held in San Leandro, California. The program bill included a presentation of historical US flags.

A poem entitled "The Flag Man" by

Carolyn Smith Cerro about Francis was the First Place Winner for American Heritage—Poetry awarded by the California State Society of the Daughters of the American Revolution.

FLAG ART

I am an artist who utilizes the flags of different nations, states, provinces, etc., as compositional elements in the creation of original artistic designs. I use three different approaches or techniques: Composite Design, Conjectural Design, and Overlays or other adaptive approaches.

COMPOSITES

"Hung Too Icy" is a simple example of a flag-based painting that utilizes composite design. Vexillologists will readily discern that the painting combines the flags of four countries: Hungary, Italy, Ireland, and Ivory Coast.

Originally I had titled the design "A Hun with Three Eyes," but became uncomfortable with that title and changed the three "I"s (eyes) to two "I"s and a "C" (Côte d'Ivoire instead of Ivory Coast). Thus Hungary plus two "I"s plus a "C" yielded "Hung Too Icy."

CONJECTURAL FLAG ART

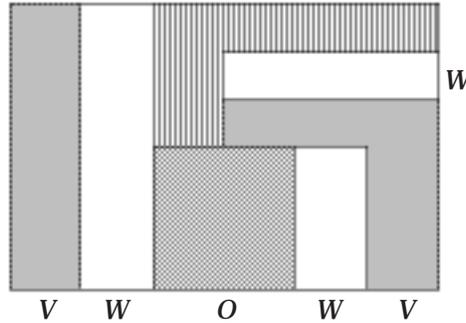
A significant part of my flag-inspired art is conjectural design. That is to say, designs that seek to answer a "What if?" question. I once saw a colonial-era flag that had no canton, but instead contained 13 stars lined up along the hoist. I asked myself, "What would the American Flag look like if it had developed from this design?" My answer, "Stars on the Hoist, Stars on the Fly."

Another example of conjectural design is the 50-star creation that I called "What if the South ...?"

OVERLAYS AND ADAPTIONS

The painting "Impy Eye Over Sea" was one of the first to attract professional interest and is whimsically titled after an imaginary mathematical formula MPI/C. The MPI stands for the smaller flags of Monaco, Po-

by Edward West
R

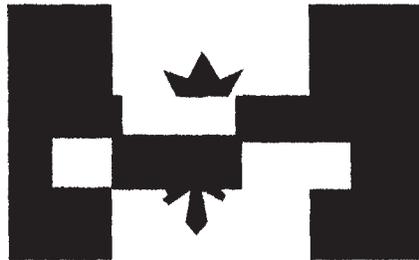


Hung Too Icy

© 1998 Edward West

land, and Indonesia that overlay the larger flag of Canada, all red and white.

One especially intriguing example of both overlay and adaption is "Great Northern" (not illustrated). A map of Alaska, enlarged to the same scale as the continental U.S. is placed atop a U.S. map. The easternmost tip of Alaska's panhandle



Impy Eye Over Sea

© 1998 Edward West

is near Jacksonville, Florida. The point at which the Alaska-Yukon border abuts the Arctic Ocean lies near Green Bay, Wisconsin. The Aleutians are an arc of dots stretching from Amarillo, Texas to Carmel, California. The Alaska map contains an Alaskan flag, and the portion of the U.S.A. visible beneath it contains an American flag.

TECHNIQUE

I usually employ acrylic paints on masonite panels and two of my favorite sizes are 18x24 inch (for display in homes or small offices) and 36x48 inch paintings for larger rooms in homes, offices, conference rooms and the like.

WHAT NEXT?

Thus far, my flag art hasn't received the level of recognition I believe it is worthy of. Readers can be

instrumental in changing this: as purchasers of my paintings to begin with, but even more as helpers in the process of finding markets for flag-based designs.

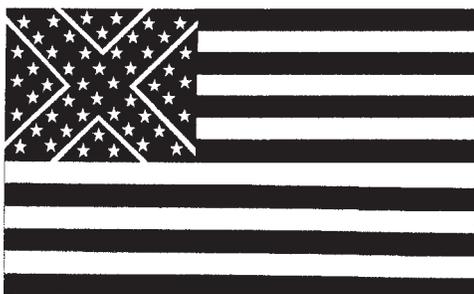
One of the attractions of my flag art is its adaptability. Besides the obvious appeal of these designs as wall posters and flags, they can also be readily transferred to cloth or plastic substrates and silk-screened onto tee shirts, polos, and sweatshirts. They can also be reduced to fit any number of hand-held objects such as coffee cups, refrigerator magnets, notebook covers, matchbooks, etc.

I believe some of these flag-based designs have vast potential in the commercial marketplace. For example, a cover design for a textbook of history or civics. Perhaps NAVA members who manufacture flags can offer me some advice in the marketing and manufacturing of these designs. I also need the recommendations and assistance of colleagues in NAVA to help me find manufacturers of automotive accessories such as window decals, auto body decals, mudflaps for trucks, truck radiator jackets, etc.

THE DREAM OF FLAG ART

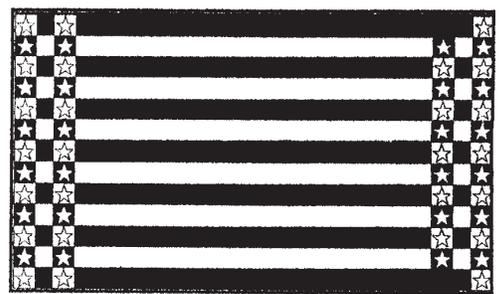
It is my fervent hope to present to the largest possible audience the stunning beauty of flag-derived images used as art objects. I aspire to do this through paintings, through manufactured mass-marketed articles, and through murals. All of the images will have substantial aesthetic value; many of them will also be valuable for historical, cultural or educational reasons.

To reach the author, please write to Mr. Edward West, PO Box 287, Hampton AR 71744. His home phone is (870) 798-2526.



What if the South ...?

© 1998 Edward West



Stars on the Hoist, Stars on the Fly

© 1998 Edward West



NORTH AMERICAN VEXILLOLOGICAL ASSOCIATION
2000-2001 OFFICERS

**CANNON NAMED
 EDITOR OF FLAGWIRE**

SWANSEA, WALES (FlagWire) - Charles Ashburner, owner of the FlagWire news web site, announced on 19 January 2001 that Devereaux Cannon has accepted the position of Editor-in-Chief of FlagWire.

FlagWire is an on-line news site dedicated to reporting news involving flags and flag developments from around the world.

Cannon, who is president of the Confederate States Vexillological Association, is also a member of The Flag Institute and the North American Vexillological Association. He is the author of three books on flag, the best known of which is his *Flags of the Confederacy - An Illustrated History*. His other books include *Flags of the Union - An Illustrated History*, and *The Flags of Tennessee*.

Ashburner said of Cannon, "I am aware of your skills and reputation, and [am] thrilled to pass the editorship on to you."

**NEW REGIONAL
 ASSOCIATIONS
 FORMED**

On March 8, 2000 the VEXILLOLOGICAL ASSOCIATION OF THE STATE OF TEXAS (VAST) received its official charter. James Liston (former NAVA News editor) is President, and Charles Spain (former NAVA President) is secretary/treasurer.

The prospectus says: "It is also time to pay your dues as a charter member. Dues are only \$10, and anybody, anywhere can join. You don't even have to be a Texan — we'll just assume you couldn't get here yet."

For more details, write to: Charles Spain <cspain@alumni.rice.edu> or VAST, 504 Branard St, Houston TX 77006-5018, USA.

More recently the CONFEDERATE STATES VEXILLOLOGICAL ASSOCIATION (CSVA) was formed. For more details, contact: Mr. Devereaux D. Cannon, Jr., Rosehill, 159 Womack Rd, Portland TN 37148-5454, USA, (615) 888-3071 <dcannon@nctc.com>.

Elected Officers

<i>President</i>	David Martucci	pres@nava.org
<i>First Vice President</i>	Andy Biles	1stVP@nava.org
<i>Second Vice President</i>	Carita Culmer	2ndVP@nava.org
<i>Secretary</i>	Tru Pope	sec@nava.org
<i>Treasurer</i>	Peter Orenski	treas@nava.org

Appointed Officers

<i>Auditor</i>	Gus Tracchia	gustracc@aol.com
<i>Historian</i>	Sam Wilson	samw@dixieflag.com
<i>Parliamentarian</i>	Franklin McKetchnie	
<i>Registered Agent</i>	Ernest Aitchison	
<i>Protocol</i>	Jim Ferrigan	ferrigan@flagservices.com
<i>Shopkeeper</i>	Mason Kaye	veximonkey@aol.com

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<i>Raven</i>	Ted Kaye	raven@nava.org
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	Dick Gideon	rrg@gideonflags.com
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	Dick Gideon	rrg@gideonflags.com
	Scott Guenter	sguenter@earthlink.net
	Ted Kaye	kandsons@aol.com
	Annie Platoff	annie.platoff@asu.edu
	John Purcell	j.purcell@popmail.csuohio.edu
<i>Raven Support</i>	Harry Oswald	hoswald@worldnet.att.net
	Mike Hale	mikehale@transport.com
	Ted Kaye	kandsons@aol.com
<i>Flag Conservation Project</i>	Dick Gideon	rrg@gideonflags.com
	Dev Cannon	dcannon@nctc.com
	Richard Clark	
	Jim Ferrigan	ferrigan@flagservices.com
	Kevin Murray	kjm@frii.com

TRILLENNIUM DUES DUE!

(The century and millennium have changed - but NAVA's dues have not!)

To: NAVA Members
From: Peter Orenski, Treasurer
Subject: **2001 Dues**
Date: January 22, 2001

Once again it's time to please send in your yearly NAVA dues!

- Individuals in Canada and US please send **US\$30**
- Individuals outside North America please send **US\$25**
- Businesses in North America please remit **US\$45**
- Full-time students and persons under 18 please send **US\$15**

Please make your check or Money Order payable to "NAVA" and mail to:

Peter Orenski, NAVA Treasurer
101 Bel Air Drive
New Milford CT 06776 U.S.A.

THANK YOU

 **HAPPY MILLENNIUM!!**

PS - Any financial contribution you can make to NAVA in addition to the yearly dues will be very much appreciated and used to benefit vexillology.

COMMENTS AND CORRECTION

As it stands, Flags of the World (FOTW) email list members by and large provide the details of source, most indicate to some degree the reliability of the source, some give the specifications (let's face it - not all sources do that!) These are the librarian aspects of FOTW. As for the symbolism, well if it is known, list members are usually keen to add it. However this is the area where I believe FOTW is most powerful - when I get e-mails that say that your site is wrong - every schoolboy in Colombia knows that the yellow-blue-red stands for...., then I know we are getting the real popular interpretation, not the government decreed legal statement. A bit of hunting usually turns that up too.

And this is where FOTW excels: it provides a way for the consumer to provide feedback. Most vexillological organizations hide under their cloak of ignorance, i.e. public ignorance that such organizations exist. While a few thousand people may know that the Flag Research Center exists, and where, it's easier to provide information to an entity such as FOTW that has visual presence.

As I have noted several times, the concept of symbolism is transitory, i.e. the fact that facts are transitory. We have no less than 3 or 4 official

meanings of the symbolism of the flag of China. Each was probably developed during a particular period in the political history of the country, each right for the time it was reinterpreted. However, if we were to look at the standard texts, only one meaning emerges, which may be the current interpretation, or the one that existed 25 years ago and which has not be re-researched in light of the political situation (even if there is only a change in leaders).

Because FOTW has as potential contributors the world, it has to consider the world. Unfortunately, some of the material that is distributed by standard vex organizations is Eurocentric and when non-European images do fire the imaginations of people, it focuses on aspirant or pro-independent peoples.

The fact is that FOTW serves the public at-large, not just the vexillological community. It seeks to show and identify flags that exist, to gather as possible the information that the serious minded require (and will likely ignore since it's cybevex). It's an anomaly that in one part of the material you refer to one of the December updates to FOTW as being in par with the material that a vex organization will produce in its

newsletter, elsewhere express the fact that standard vexillological research must go beyond the "hunter-gatherer" stage, and propose that FOTW become more involved in "hunter-gathering" activities, particularly in areas that are ignored by many vexillologists.

Consider the Kingdom of ErenKio, featured in NAVA News several months ago. This was placed on the opposite page for the flag of Wake Island. Two flags for the same territory, one by an aspirant people (or was it). However, some basic research by the originator would have discovered the same facts as I, the Kingdom of ErenKio is being watched by the US and the Marshall Islands authorities as a cyberfraud, recently enjoined from selling its bonds due to "accountability" issues. You can find that information on FOTW - but not one sentence in NN, leading to the potential legitimization of a dubious entity within vexillological circles. In other words, the vexillological community can make the same mistakes as it may accuse FOTW of making. The impact however, for orthodox vexillology, may be more lasting as errata becomes printed in books that will exist for decades or centuries in the libraries of the world, leading to questions that we face today when images from a flag chart from the 1700s are reproduced on FOTW.

The fact that FOTW has a presence that is potentially greater than a vexillological entity is something that I imagine frightens some vexillologists. Information can be updated faster and people outside the discipline can (and do) react, correctly or incorrectly. Imagine the humorous undertone I had when I received a comment that there are really 13 points to the Canadian maple leaf, each representing one of the provinces and territories - a feat of prognostication by the designers in the 1960s who must have known that NWT would be split years before the land settlement even became an issue. But the correspondent was adamant "believe me, I know, I am Canadian." This with one of the more prestigious vexillological institutions (CFA) in the world in his back yard.

Phil Nelson

BEHIND THE SOUND BYTES: THE NEW GEORGIA FLAG

by Phillip L. Nelson

The swift action of the Georgia legislature in late January 2001 in adopting a new flag makes a similar initiative in Mississippi look slothful.¹ However, the new flag initiative dates back several years. An earlier attempt in 1993 reportedly led to Senator (then-Governor) Zim Miller's defeat for reelection. And the success of the initiative to adopt the new flag dates back to January 2000.²

At the time, Georgia was faced with planned protests against the then-current state flag prior to Super Bowl XXXIV. To avoid the protests and a planned economic boycott, state representative Calvin Smyre met with Jesse Jackson and state representative Tyrone Brooks and delayed a potential boycott until the end of the 2001 legislative session.

The result was House Bill 16, which would have reverted the state flag to the pre-1956 flag. (A similar bill was introduced in the state Senate, Senate Bill 20³, on the day before Thanksgiving.)

Prior to the issue of the flag coming to a head in the state legislature, there were signs that the state flag was being considered a liability. In mid-January, part out of respect for the concerns of the African-American community as well as concerns about an economic boycott, Best Western Savannah (Bay Street) decided to revert to the pre-1956 flag and Southern Company (parent company of Georgia Power) announced it would no longer use a state flag until the then-current one was changed. These companies joined Coca-Cola, Holiday Inn and McDonalds which abandoned the state flag around 1996.⁴

When it began to appear that the House Rules Committee would abandon the return of the older flag, representative Brooks developed "a backup plan" that would attract a broad enough coalition to assure success. The compromise, introduced in early January, featured a proposal by retired architect Cecil Alexander - a modified version of the 1879 flag with



Seal: B/Au; Stars: W; Ribbon: Au; Flags: Proper; Inscriptions, "Georgia's History", B; "In God We Trust", Au; Field B.

a ribbon featuring past flags.⁵ Additionally, the legislation prohibited alterations to any confederate memorial or to Stone Mountain, a fear many citizens felt would be the next target.⁶

Favorably reported out of committee on January 24, the bill was presented to the House of Representatives on January 25, where the bill would be amended by Representative James Mills (Republican - Hall County) adding the words "In God We Trust" below the ribbon. (Mills would vote for the amendment, but against the flag),⁷ The amendment passed 102-67; the bill passed 94-82 and sent to the Senate where it successfully enacted 34-22.

In just over a week, the flag was introduced to the legislature and public and became official, averting a predicted economic boycott of the state.

Early on January 31, Governor Roy Barnes signed the legislation. At 10:47 A.M. the flag was hoisted. The first physical flag was manufactured by Atlas Flags in Tucker, GA in a short time period and at a cost of \$1,080. Until state agencies receive the new flag (which will take several weeks), they will fly the 1956 flag.⁸

Apart from the fact the flag is considered by many vexillologists to be gauche, it is too early at this time to determine the opinion of the people of Georgia.⁹ Early comments were mixed, appearing to be divided along the lines of those supporting a new flag and those opposed rather than as a means of closing a controversial part of the state's history. But one anonymous

comment illustrates the defects of the flag: "That new flag looks like a souvenir from some theme park - Five Flags Under Georgia."¹⁰

FOOTNOTES

1. The Mississippi flag issue was referred to a commission, and has been placed on a special referendum to be decided by the voters on April 17. The voters will select from the current flag or the proposed flag. Georgians, per news reports, do not have the referenda options for certain legislative matters.
2. A good summary of the background was published as "Secret agreement a year ago paved way for compromise," Jim Galloway, *Atlanta Journal-Constitution*, January 25, 2001 <<http://www.accessatlanta.com/partners/ajc/>>. Much of the background presented here is based upon this article.
3. Section 1 would have changed Code Section 50-3-1 to read "(a) The flag of the State of Georgia shall be a vertical band occupying one-third of the flag nearest to the flagstaff. The remainder of the space shall be equally divided into three horizontal bands, the upper and lower of which shall be scarlet in color and the middle of which shall be white in color. On the blue field shall be stamped, painted, or embroidered the coat of arms of the state." The 1956 flag would have been designated the "Georgia Memorial Flag," omitted in the final legislation.
4. "Businesses taking down the flag," Doug Gross, *Savannah Morning News*, January 11, 2001.
5. Galloway.
6. Changes that will be reflected in the *Official Code of Georgia Annotated*, 50-3-1(b)(1) through (3) and 50-3-1(c).
7. Little-known lawmaker has big impact with motto on new state flag," Dick Pettys, *Associated Press*, published in *Athens (GA) News*, January 28, 2001 <<http://www.athensonline.com/>>
8. Amendments to the *Official Code of Georgia Annotated*, 45-12-83.1, in HB 16.
9. Flagwire <<http://www.flagwire/>> did conduct a poll on the issue with overwhelming negative results. However, this was a basic poll that should be expanded upon.
10. "Vox Populi", *Savannah Morning News*, January 28, 2001. <<http://www.savannahnow.com/>>
Illustration by Andy Weir.



TURKMENISTAN ISSUES UNIQUE STAMPS

The former Soviet Union Republic of Turkmenistan has issued a set of two unique new official postage stamps, featuring the US Flag and Presidential Seal as well as the two contenders in the recent election. The stamps are intended to poke fun at the situation. The illustration depicts former Vice-President Al Gore and President George W. Bush playing "tug of war" with the seal and includes the inscription "Indecision 2000" as well as the date of the historic election.

The election, closest in US History, between Albert Gore, Jr., Democrat and George W. Bush, Republican, hung in conflict and controversy for more than five weeks before the US Supreme Court halted all recounts thereby insuring George W. Bush as the winner. The controversy was over the method and process of counting votes in Florida, where George W. Bush's brother Jeb is governor. The stamps depict the struggle in a humorous manner.

These stamps are oversized, being approximately four times the size of a normal stamp and are printed in full color.

Face valued at 120 Manat (a little over US 2¢ as of September 2000) each, and legal tender postage in Turkmenistan, the stamps are being marketed to collectors for US\$9.95 plus US\$3 postage. Each issue comes with an individually numbered Certificate of Authenticity detailing the historic events of November 7, 2000. Unlike the presidential election, all returns are backed by the International Collectors Society 100% Buy Back Guarantee.

Any one interested in acquiring sets of these stamps may contact the International Collectors Society, 10045 Red Run Blvd, Ste 350PDGG, Owings Mills MD 21117 USA. There is a limit of six issues per customer. Credit Card holders in the USA may call 1-800-549-1142. The stamps may be seen in color and ordered on line at <<http://www.icsnow.com/>>.

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BURGEE CORRECTION

At the conclusion of Kevin Harrington's presentation at NAVA 34, I displayed a flag that I had just purchased and which I described as a burgee of one of the units of District 9 (Michigan) United States Power Squadron. This was incorrect.

The burgee is of the Delsea, New Jersey Squadron (District 5). The squadron received its charter on 12 December 1955. I have been informed by the commander that "The design of our burgee does not represent any particular theme. It was done by a local member who is a graphic artist."

The temporary registration number assigned by the BDA is B0089.

With apologies,
Peter Edwards

Burgee Data Archives, Toronto, Canada
(416) 423-9979

<peter.edwards@etel.tdsb.on.ca>

MAPS ON FLAGS

I'm looking for any flag that depicts a map of a specific territory as a significant graphical element of the flag, such as Cyprus. I don't include images of geographical features, like mountains or beaches. I also don't include symbols of geographical features, such as stars strategically placed to represent islands or villages. I'm seeking flags which have cartographical elements.

This will be the subject of a paper I'm presenting at 19 ICV at York. If any NAVA member knows of an unusual "mappy flag", I'd appreciate receiving a description, an image, or an Internet pointer/URL.

Thanks,

Mason Kaye

<Veximonkey@aol.com>

MORE LOGO FLAGS

To the Editor,

The question of so-called “logo-flags” appears to be looming ever larger in the minds of vexillologists. Indeed some appear to be getting into quite deep and involved arguments, both pro and anti and indeed whether such should be regarded as flags at all. The recent article by Luc Baronian is a case in point.

Baronian devotes considerable space and effort to defining logos as entities. He also considers whether a logo-flag is in reality a flag, or merely a cloth support for the logo. He draws a distinction between what he regards as “support flags” and “proper flags”. Admitting that he has criticised other vexillologists for deliberately excluding logo flags from their work, he instances his review in *Flagscan* of Dr Philippe Rault’s “Les drapeaux bretons de 1188 nos jours”.

If this is to be a scholarly debate among vexillologists, one needs to ask two questions. First, are we entitled to decry the opinions of those who disagree with us? Second, is the debate itself really necessary?

The criticism of Rault’s exclusion of logo-flags seems to be based on a misconception. It is true that Rault and the Breton Society (KVV/SBV) have set their faces against logo-flags. They never made any secret of this. The first issue of their magazine, “Ar Banniel”, defined their aims. These included the promotion of Breton vexillology and vexillography and opposition to what they termed “logomanie”. Anyone who looks at the logo-flags of the French regions and compares them with the ancient armorial banners of the pre-revolutionary provinces, must admit that there is some merit in the KVV/SBV view.

In any event, if that is the view of the members of that society, that is their privilege in a free world. Some would say that this was too narrow a view and that such a group cannot be regarded as “true” vexillologists because of it. To those people I suggest a look at the flags



Chumley, the Vexi-Gorilla © Michael Faul, 1999. All rights reserved.

Chumley the Vexi-Gorilla™

... Is the creation of Michael Faul, Editor of *Flagmaster*, the distinguished journal of The Flag Institute in the United Kingdom. To a field not often

blessed by humor’s grace, Mr Faul brings a delightfully light touch, deep vexillological roots, and sparkling whimsy.

which have come from the active participation of the KVV/SBV in flag design. The flags of Pays Bigouden, J’uch, Tregor and Pays du Poher are excellent flag designs. Is that a subjective view? Yes. It is my opinion. Some will agree. Some will disagree. In a free society, who would have it any other way?

In any event, is this debate really necessary? Logo-flags exist. Flags without logos exist. Both are legitimate objects of study. Not everyone will be interested in logo-flags. Why should they be? Not every doctor is a cardiac or thoracic surgeon. Some prefer orthopaedics. A general practitioner does not condemn a paediatrician because that person is not particularly interested in diseases of ageing. Some historians are fascinated by a specific period or facet of history. The expert in the American Civil War will not despise the enthusiast for classical Roman history, or the researcher into the history of transport. Each is a specialist area. Each specialist has some knowledge of the work of others, and an overall general knowledge.

There is a place for logo-flags in vexillology. There is also place for house flags of shipping companies, for yachting flags, for military colours, for civic flags, for signal flags. Vexillology covers all these and more. Each can be a specialist area for those who choose to specialise

in it. The results of such specialisation can only benefit vexillology as a whole, by increasing the corpus of knowledge.

Equally there is room in vexillology for the “vexillonnaires engagés” of the Breton Society. These are comparable with the medical specialist, who works to increase knowledge in a particular field, but also to develop new methods and tools. Is it not sterile, simply to research the history and provide the descriptions of flags, in however much detail on the cultural, historical, religious or other significance they may have? This does indeed increase the corpus of knowledge, but to what end? Can there not be an additional specialist field of developmental vexillology?

There is general vexillology. There are specialist aspects within vexillology. In some of these an individual will be interested, in others not. They are still legitimate areas of application. Let there be debate and disagreement by all means. But let it never be such as to condemn any person or group for any interest within vexillology as a whole.

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NAVA 34

Left: Flag raising. From L to R, Whitney Smith, Tru Pope, Dave Martucci, Kin Spain, Harry Oswald and Rich Monahan.
Below: John Purcell's lecture.

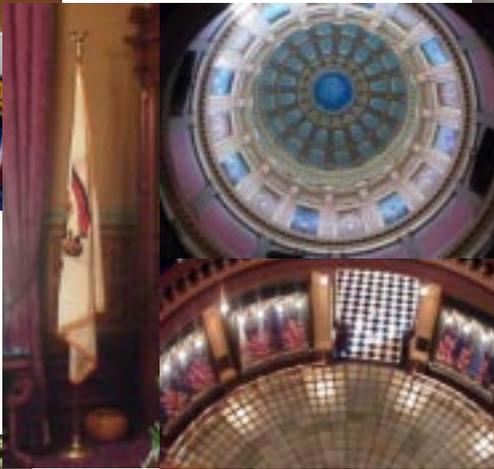


Above: Thanks to Bob Kidd from the State.
R i g h t: Webmaster Dick Gideon.

Below: State Capitol tour. Left, Governor's flag; right, looking up and down in the dome.



Right: Whitney Smith explains the Honduras Ensign.



All photos on this page by Dave or Janet Martucci

Left: Whitney Smith makes a point during the RAVEN debate.



Above: Rich Kenny and his Michigan Civic flags exhibit.



Above, L to R: Chris and Bob Kidd, Dave Martucci, Assistant Sec. of State.



Above: Senate Proclamation. L to R, Peter Kindermann, Carita Culmer, David Breitenbach and the Pres.



Above: Tour of the Michigan Civil War flags vault. From L to R, Tom Gregg, Martin Francis, John Schmale, Mark Ritzenhein and our guide, Kerry Chartkoff. Right: Peter Edwards shows a burgee.



Above: Andy Biles and a Korean War relic. Left: Dick Gideon joins the group photographer.



Above: The Parade of Flags getting underway.



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