



SEE YOU IN INDY!

Fellow NAVA Members!

Since you elected me as your president for the first time in 1998 in Québec City, much has happened to benefit your organization. We have put ourself on the map, having successfully promoted our State and Provincial Flag Survey with hundreds of mentions of Vexillology in print and broadcast media.

In addition, we have published a landmark book on the city flags of the United States. Work has commenced on a companion volume dealing with Canadian city flags.

There have been other achievements as well, a general improvement in the quality of our publications as well as a major effort to bring them out on time. These specific achievements have been given a big signal of approval by the large increase this past year in the number of members who are renewing for multiple years.

All in all, I am very happy with the state of NAVA as I end my six years as your president. In fact, most of the achievements I have listed here, as well as many others, are the di-

Indianapolis, IN
Oct. 8-10, '04
NAVA 38



rect result of the hard work by many, many volunteers. I especially want to thank (in no specific order) Peter Orenski, Mason Kaye, Tru Pope, Andy Biles, Carita Culmer, Philippe Rault, Jon Radel, Nick Artimovich, Sophie Rault, John Purcell, Harry Oswald, Tex Aitchison, Dean Thomas, Gus Tracchia, Kin Spain, Luc Baronian, Jim Croft, Earl Williams, and many others who have made this job much easier than it would have otherwise been.

I also want to especially recognize Peter Ansoff, Ted Kaye, Kevin Murray, Rich Monahan and Dev Cannon, who have volunteered to serve in critical roles on the Executive Board. I hope you will join me in offering all the support you can to the new Board, who have the toughest jobs in NAVA.

Which brings me to you, dear reader. If NAVA is going to continue to grow and improve, it will be because of the continuing volunteer efforts of our members. You can help! Volunteer to serve on a committee. These entities do many critical jobs and always need more help.

Write an article or send in interesting material for *NAVA NEWS* or *RAVEN*; you don't have to be a professional writer; our editorial staff is crackerjack at helping whip material into excellent shape for publication.

Present a paper or presentation at the Annual Meeting, or display your collection. Bring Vexibits or even just attend the meeting. Interested attendees really help us.

In short, there are many supporting jobs members can do that really help NAVA in its mission. Don't delay! Volunteer today!

As for me, I plan to stay on as *NAVA NEWS* editor and database manager for the near future, as long as the next president wants me to. I hope you will join me in helping NAVA and thanks for your support.

Dave Martucci

July — September 2004 INSIDE THIS ISSUE:

- * See You in Indy!
- * Flag & Arms of Republic of Z
- * Flag for the Healing Lodge
- * The Sun and the Stars
- * *NAVA NEWS/RAVEN* Index
- * 2010 Winter Olympics Contest
- * XX ICV Proceedings
- * Letters
- * New Member's Flag
- * Chumley
- * VexiloBaires 2005



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THE FLAG AND ARMS OF THE REPUBLIC OF Z

by Peter Ansoff

Modified from a presentation given at NAVA 37 in Montréal, October 2003

"I'm not making this up" – Dave Barry

INTRODUCTION

The George P. Shultz National Foreign Affairs Training Center is located in Arlington, Virginia (Figure 1). The NFATC is the home of the Foreign Service Institute (FSI), which is the US Government's primary training institution for diplomatic personnel. The FSI offers more than 500 courses, including approximately 60 foreign languages, to more than 30,000 enrollees a year. Students come from the US State Department, the military services, and other government agencies.¹



Figure 1

The National Foreign Affairs Training Center (Home of the Foreign Service Institute) Arlington, Virginia

One of the major missions of the FSI is to train diplomats for service in U.S. embassies and consulates. Since 1977, the Institute has operated a special training facility that simulates a U.S. consulate located in a fictitious nation known as the "Republic of Z." Students are required to be familiar with the laws and customs of Z, and to participate in role-playing activities involving visa applications, passport renewal, asylum requests, and so on. FSI staff members and students in other programs play the roles of foreign diplomats, applicants, and other key participants. According to former FSI director George S. Springsteen,

[The facility is as] *authentic a replica of a U.S. consulate general as*

*imagination and resources can make it. It has consular seals, stamps, flags, files and all major consular machines ... The consulate lacks only the crowd-packed waiting areas of most large consular offices.*²

The annual graduation ceremony for trainees is billed as the Independence Day celebration for the Republic of Z, and features ceremonies involving the symbols of the nation. (Figure 2).³



Figure 2

Honor Guard at the Republic of Z Independence Day Celebration (Note ceremonial uniforms and traditional weapons)

Source: The Washington Post, 30 March 1996

THE REPUBLIC OF Z

The Republic of Z⁴ (Figure 3) comprises the east central part of Zyxia, a large South Pacific tropical island. Zyxia, with an area of 1.15 million square kilometers (about three times the size of New Zealand), is located just south of the equator, about 3,000 km due west of Lima, Peru. Z itself comprises about 312,000 square km, about the size of New Mexico. It is bounded on the north and west by the Republic of X, a poorer, less populated country, and to the southwest by the Republic of Y. Z maintains correct, if frequently strained, diplomatic relations with its two neighbors and competes with Y for worldwide attention.

The capital of Z was formerly located in Rosslyn, but was moved to the city of Zug on 1 January 2002. (Coincidentally, Rosslyn was also the name of the original site of the FSI's

training facility in Arlington, Virginia.) The move was initiated by President Zing, who "heard that everybody else was doing that, and ... didn't want to be unfashionable." Although the ministry of Foreign Affairs has been relocated to Zug, most government ministries remain in Rosslyn pending the ability of the government to afford moving them.

Zyxia was settled by Polynesians from Tahiti and the Marquesas around 1200 AD. European settlement began in 1756, when Captain Zook's expedition of three ships ran aground on the island and claimed it for Zandorra.⁵ Zyxia remained under Zandorran domination throughout the 19th and early 20th centuries and achieved independence from Zandorra on 1 April 1977 under President Jeremiah Zununu. The official account of this event is as follows:

Zununu and several fellow Zian graduates of Zale University had returned to Z on an American ... tramp steamer that arrived off Rosslyn late in the evening of March 31, 1977... Zununu and his buddies, including the current president, Zabby Zing, proceeded to overindulge in zulque, the national drink, and decided to swim ashore. They stripped to their underwear and tied their outer clothing and shoes in bundles to hold them above the water as they swam through the surf to shore. The alert local Coast Guard challenged them, and, thinking they were the advance party of an invading army ... promptly surrendered. As Zununu, Zing and their companions were getting dressed, the Zandorran Governor General arrived to surrender his sword.

The next day, the Governor General communicated his surrender to Zandorran Prime Minister Zatcher, who didn't feel like wasting any man-

power on Z... She quickly convinced the Zandorran Parliament that Z wasn't worth keeping and recognized the new Republic of Z at 5:00 PM (otherwise known as Close of Business) on the afternoon of April 1.⁶

THE FLAG OF Z

Mr. David Abell, a former instructor in the Division of Consular Training, has conducted detailed research on the Zian flag, which he summarizes as follows:

... the flag of Z was designed by Betsy Zoss sometime in the late 19th century. [Note: the origins of the Zian flag are discussed further in Appendix B.] The design is simply a purple Z on a field of white [Figure 4]. Other, more complex designs were rejected when it was pointed out that beet root juice (one of Z's traditional foods) could be used to color the flag, and the symmetrical design would make it unnecessary to hoist the flag inverted to indicate distress. The presence of a Zian flag always indicates distress.

All private and government entities fly the same basic design of the National Flag, however there are some slight differences in specifications given to manufacturers. The Zian National Army ... require[s] that the purple Z be attached by means of white Velcro fasteners. This relieves the embarrassment, often experienced by our Army in the past, of not having a surrender flag handy when they needed one. The Zian Navy specifies that their flags must be certified waterproof in at least 200 fathoms of seawater, somewhat simplifying the salvage efforts that seem to immediately follow the launching of any of their new ships.⁷

There is apparently some confusion as to the correct proportions of the Zian flag. A response to a recent inquiry⁸ stated that the dimensions of the official version of the flag were 3' by 5'. However, the graphic sample provided in the same correspondence had proportions of 17:22. Interestingly, this discrepancy may shed light on certain aspects of the legendary origins of the flag; this issue is further examined in Appendix B.

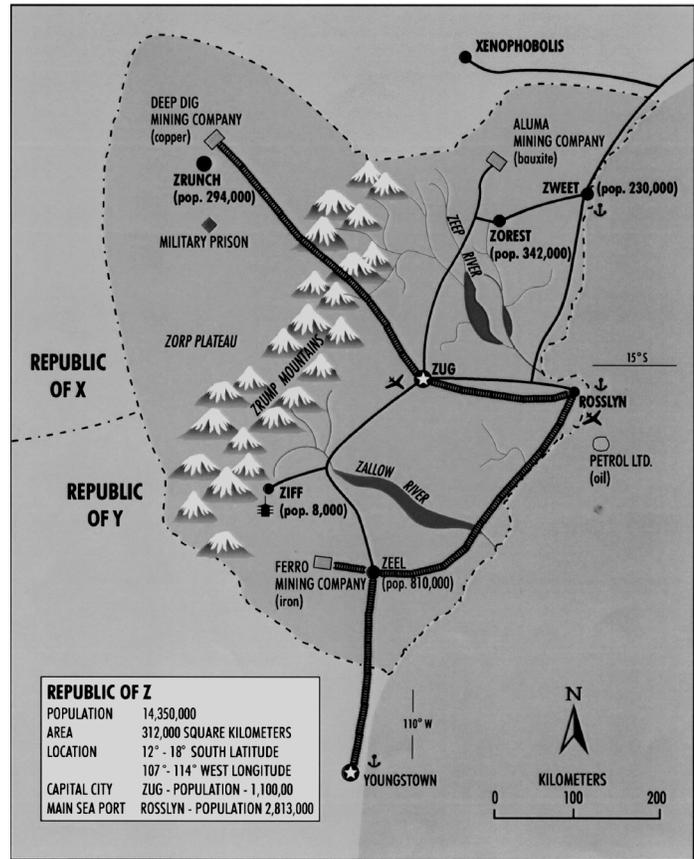
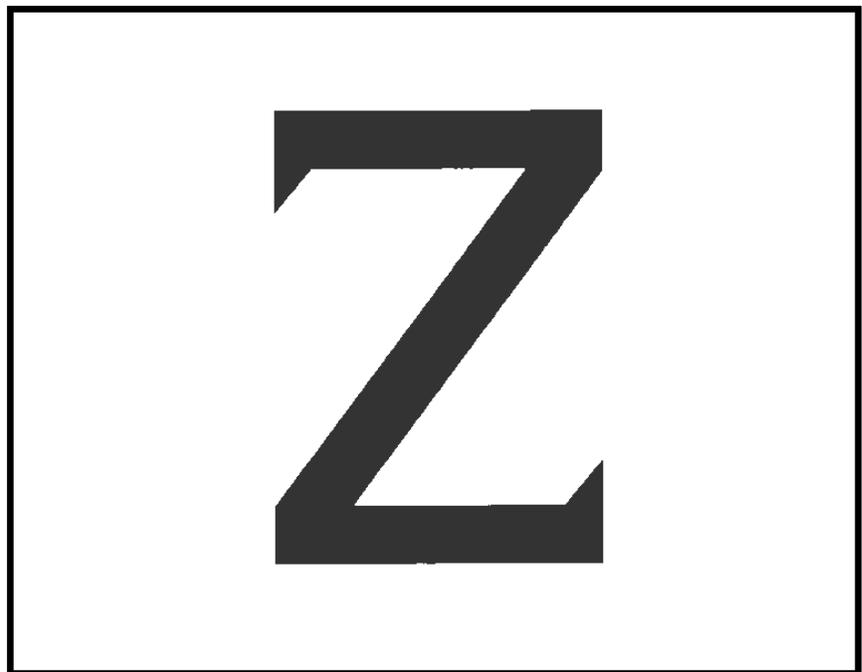


Figure 3
Official Map of the Republic of Z
Source: State Department Briefing Book



17:22? **The National Flag of the Republic of Z**
1977? - Present
Purple "Z" on White.

	•	X
•	X	
X	•	•

Current research has not yet uncovered any documentary evidence of when the flag of Z was officially adopted (if, indeed, it ever was).



Figure 5



Figure 6

Anecdotal evidence indicates that it has been used for most of the Republic's independent history. However, a graphic dating to the time of Zian independence in 1977 (Figure 5)⁹ appears to show an early variant of the national flag. The image is a black-and-white drawing showing the flag hanging limp from its staff; however, it appears to display a *white* letter "Z" on a dark background, with the "Z" surrounded by a circle of white stars. Figure 6 is a conjectural reconstruction of this historic Zian flag. Possibly this design was adopted temporarily at the time of Zian independence and later replaced by the current design for the reasons indicated above by Mr. Abell. While the design would meet the criterion of being the same when inverted, it would require a much larger quantity of beet root juice to manufacture.

Figure 6 is a conjectural reconstruction of this historic Zian flag. Possibly this design was adopted temporarily at the time of Zian independence and later replaced by the current design for the reasons indicated above by Mr. Abell. While the design would meet the criterion of being the same when inverted, it would require a much larger quantity of beet root juice to manufacture.

THE ARMS OF Z

The Zian national arms and official blazon are shown in Figure 7. The blazon, while it uses somewhat non-standard terminology, is largely self-explanatory:¹⁰

Field argent; fess, bend sinister and watchamacallit at the bottom, purpure: bend hung with a chain, en or, with one weak link.

Dexter: two left shoes, improper.

Sinister: itching royal palm.

Coronet: pith helmet adorned with Zian vegetation.

Bearers [sic]: smung [sic] boar, crashant; social lion, redundant.

Motto: *Pecunia Omnia Vincit* [according to the source invitation, this is a quotation from the Zian National Poet, Zergil Zaucer. Loosely translated, it means, "you better be good, Zaint Nicholas is watching!"]

The symbol of the "two left shoes" apparently commemorates an incident that took place at the time of Zian independence in 1977. As previously recounted, Zununu and Zing removed their shoes before swimming ashore to their destiny:

*Convinced that Zing's shoes, which he was holding high above his head while wading ashore, had mysteriously enabled them to liberate the country, Zing's comrades enshrined the shoes as national historical monuments at the country's main religious shrine near Ziff.*¹¹

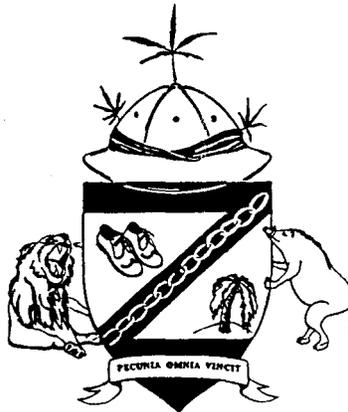


Figure 7

The "Ancient Arms of Z"

Source of illustration and blazon: *Zian National Day Invitation*, 29 March 1996

The Arms' reference to two *left* shoes, however, is puzzling. Possibly Zing inadvertently exchanged a shoe with one of his followers. Other aspects of the Arms also require further research. For example, it is surprising that the administrators of the FSI are not more curious about the identity of the "Zian vegetation."

CONCLUSION

It would seem appropriate to close this brief survey of Zian symbols by recording the official Pledge of Allegiance to the flag of the Republic:

I pledge allegiance to Z flag

Of the United Integrate Coalesced Inseparable and Harmonious Republic of Z

And to Z Republic for which it waits

One nation in purple
Not green, not yellow, not red, but purple

Unequivocally, unmistakably, and certainly indivisible,

With zitzenship, some justice, and liberty for most Zians,

*But not Xians and certainly not Yians.*¹²

APPENDIX A

NOTES ON THE TAXONOMY OF THE ZIAN FLAG

Taxonomy is the branch of science that deals with classification of objects according to general laws or principles. Its best-known application is in the field of biology, in which it is used to infer evolutionary relationships among organisms based on their characteristics. Recently, Pierre Gay in France and Phillip L. Nelson in the USA have proposed to apply a similar concept to flags.¹³ (This effort is strongly opposed by believers in Creationist Vexillology, who hold that all flags were created at the same time 5,000 years ago by Whitney Smith.)

From a taxonomical standpoint, the Zian flag possesses two distinguishing characteristics:

1. It represents an imaginary country

2. It contains the letter "Z."

Extensive research indicates that only one other known flag possesses these characteristics: the flag of Oz. Figure 8 depicts the Oz flag as illustrated in the Wogglebug map of 1920.¹⁴

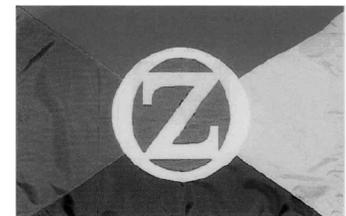


Figure 8

The Wogglebug Flag of Oz

(It should be made clear that the "Oz" referred to here is the kingdom described in the novels written by L. Frank Baum, Ruth Plumly Thompson, and others. This is significant because there is another land known as "Oz," which is reputed to be a large island continent in the southern hemisphere, populated by fan-

tastic creatures and people who speak with funny accents. There are those who assert that this Oz (the one in the southern hemisphere) is *not imaginary*. We can safely discount this theory: It is simply not credible that things like wombats and platypuses could really exist, or that people would actually walk around saying things like “barby” and “gudday.” The issue is irrelevant in any case, because the latter Oz does not have a “Z” on its flag.)

Since there are two flags in the “Imaginary/Letter Z” category, it would appear to be a worthy addition to the scheme developed by Gay and Nelson; presumably as an additional category in the “Other Flags” taxon. It is to be hoped that further research will establish the appropriateness of the Imaginary/Z category of taxonomical vexillology.¹⁵ The possibility that there may have been an ancestral “missing link” (Figure 9) between the flags of Z and Oz is an intriguing prospect.

APPENDIX B

BETSY ZOSS: FACT OR FICTION?

The legend that Betsy Zoss designed the flag of Z has been firmly entrenched in Zian lore for several decades.¹⁶ The essential points of the legend are as follows: Betsy’s father, Ross Zoss, was an employee of the Zandorran postal station in Zug in the late 19th century. A devoted father, he was in the habit of reading to his young daughter to improve her education. Among the many works that he read to her, she was particularly intrigued by the novel “The Mark of Zorro” and was fond of imitating the slashing motion of carving a “Z” with an imaginary sword. One day, while finger painting with beet root juice upon a sheet of white paper, Betsy produced a zip-zip-ZIP image that roughly resembled a letter “Z.”

Like many parents, Ross was proud of his daughter’s handiwork, and displayed it on the wall of his office at the postal station. He was promptly arrested by the Zandorran authorities for fomenting Zian nationalism, and neither Ross nor the incriminating artwork was ever seen

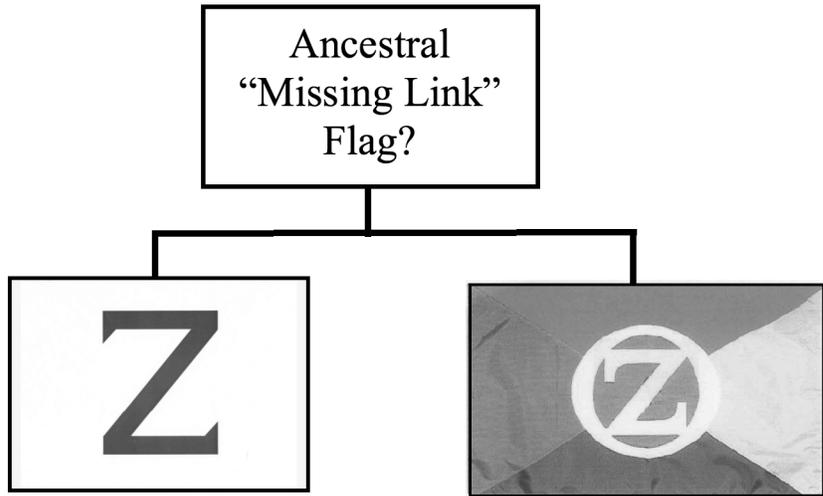


Figure 9

again. However, the memory of Betsy’s painting (which Ross had of course shown to his neighbors before taking it to the office) lingered on, and provided the inspiration for the flag that was eventually adopted after Zian independence in 1977.

The legend of Betsy Zoss was first brought to light in 1966 in a paper by William Zanby, a great-nephew of Ross Zoss. In his paper, Zanby indignantly denied that his family might have been associated with anything as ridiculous as the Zian flag. Historians, however, remain divided on the question. On one hand, Zanby presented some strong arguments against the legend; for example 1) there was no Zandorran postal station in Zug, so Ross Zoss could not have worked there, and 2) “The Mark of Zorro” was not published until 1924 and could not have been the inspiration for young Betsy’s artwork in the 19th century. On the other side, it has been pointed out that 1) Zanby was writing his paper at a time when the Zandorran authorities frowned on expressions of Zian nationalism, and he might have simply been protecting his family’s reputation, 2) if Zanby really did not wish his family to be associated with the story, he would have had no motive to publicize it in the first place. Betsy herself was killed in a surfing accident in 1964, and is not known to have left any statements about the veracity of the story.

Although not addressed in earlier accounts, the current proportions of the Zian flag may furnish a clue as to the historicity of the Betsy Zoss story. As noted in the main text, the sample of the flag furnished by the FSI had proportions of 17:22, which correspond closely to those of a standard sheet of white paper. If it could be established that American-standard paper was used in Z in the 19th century, the possibility of the legend’s veracity would be enhanced.

(Note: The information in this appendix is summarized from an interview with Mr. Zkandalous Zmith, conducted on 1 April 2001 at the “Bottom Zup” tavern in Rosslyn. After being provided with several libations, Mr. Zmith admitted that he was a descendent of Betsy Zoss and had intimate knowledge of her history. He also admitted to having intimate knowledge of the identity of Jack the Ripper, the cause of the Reichstag fire, and the location of the Iraqi weapons of mass destruction.)

ADDENDUM

After the presentation of this paper at NAVA 37, some additional information has come to light concerning the origins of the Zian flag. When the Zian capital was moved from Rosslyn to Zug in 2002, a large number of old government records (some dating back to colonial times) were overlooked in a dark corner of the basement, and were not rediscovered until early in 2004. Two of the

Continued on Page 14

A FLAG FOR THE HEALING LODGE OF THE SEVEN NATIONS: THE EVOLUTION OF A DESIGN

by Sophie Rault

When I received the “Help Design a Healing Lodge Flag” e-mail sent by NAVA to its members in late December 2003, I immediately went to the Lodge’s website, in search of more information. Right away, I was impressed by the work being accomplished at the Lodge in Spokane, Washington; helping Indian youths to overcome the infernal spiral of drugs and alcohol, and to undergo a profound change by acquiring new life habits. I was immediately enthusiastic about aiding this organization to create its own flag, and decided to dedicate myself to this venture.

Ms. Jennifer Harris, head nurse at The Healing Lodge of The Seven Nations (HL7N) and champion of the flag idea, had initially contacted NAVA for design help, specifying that the flag should symbolize both hope and change. To illustrate, Ms. Harris provided several hints, suggesting a possible yellow field and specific Native symbols such as the Medicine Wheel.

It was then time to start working toward the defined goal: create a flag both simple and ‘telling’, while respecting the basic principles of good flag design laid out by Ted Kaye in *Good Flag, Bad Flag* at (available online at www.NAVA.org).

In choosing colors I chose the four traditional sacred Indian hues: yellow, red, black and white. The Medicine Wheel seemed a perfect representation for an organization like HL7N dedicated to help young people. So I decided to use only this symbol, without adding other Native symbols that would only have increased the complexity of the flag.

My research on Medicine Wheels led me to crosses used by numerous In-



Ms. Harris, on the right in the photo, is shown proudly displaying the new flag on the first day of its arrival. Note the design on the building.

dian tribes, crosses touching at a central point as illustrated.

Accordingly, my first proposal (1.) consisted of a Medicine Wheel divided in two halves, arms radiating from the center, with the wheel’s upper white half resting on a red background, while the lower black half was contrasted against yellow. I did not use a uniform yellow field, preferring a divided red-on-yellow background. The yellow portion represented the hope of the youth arriving at the Lodge, while red stood

for the change in behavior that would enable the person to start a new life. It is noteworthy that on the Lodge’s website one can see the seven flag poles arranged in a “Circle of the Seven Nations”, which dovetails well with the symbolism illustrated by the Medicine Wheel: Seven Nations uniting to aid a young person to heal and change.

The symbolism of this flag, which remained constant throughout all my subsequent proposals, is:

The Healing Lodge of The Seven Nations is dedicated to effecting change, by rebuilding strength and hope in young people afflicted by substance addiction. Hence the color and symbolic elements of my flag design reflect the Lodge’s basic values of change, hope, and newfound strength.

Derived from the four traditional sacred Indian colors—yellow, red, black, and white—the stylized medicine wheel symbolizes each person initiating a process of change or healing, aided and supported by the Seven Nations and the Healing Lodge staff—represented by the circle—uniting to achieve that goal.

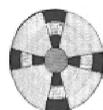
An ailing young person (symbolized by black) arrives at the Healing Lodge in the hope (represented by yellow) of being healed and overcoming substance addiction. The person is transformed, undergoes a change in behavior (denoted by white), and starts a new life (symbolised by red) full of unsuspected possibilities.

At first the young person has hope of overcoming a problem, then follows a treatment which causes a change in the person’s behavior, leading to a fresh start in a life marked by new horizons.

Yellow stands for the hope of healing and change and the confidence that the staff at the Healing Lodge, through



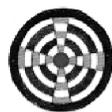
Crees



Gros-Ventres



Crows



Cheyennes



Sioux

Above, Medicine Wheels.

Below, basket design.

their dedication and care, will aid him or her to conquer substance addiction. Red signifies the joyous rediscovery of new strength and zest for life in a drug-free environment.

A message full of optimism, which I hope comes across in this flag!

This first design found a favorable reception; Ms. Harris wrote, in part, “The flag is beautiful and the meaning wonderful. Thank you for taking the time to visit our website and design a stunning flag. I look forward to working with you.” But I was asked to change the contour of the Medicine Wheel slightly in order to have it closer resemble a traditional design. Ms. Harris said, “The nurse in me sees the radioactive sign in the medicine wheel, I wonder if you could cut the lines to be more of an outline of a traditional medicine wheel?” To illustrate her idea, Ms. Harris sent me two designs, “that we use for T-shirts, business cards, etc., things that we are used to seeing. Just so you have an idea of the kind of designs we typically use.”

Right away I noticed with some satisfaction that the colors at the four cardinal points of their Medicine Wheel were the yellow/red/black/white I had chosen from the start. And, even though numerous Indian tribes use a Medicine Wheel with a cross whose arms radiate from the center—forming four triangular sections (the symbol for radioactivity only has three) that impart a certain visual dynamism to the cross—I abandoned this concept and restarted work, orienting my efforts toward a Medicine Wheel with a ‘straight’ cross.

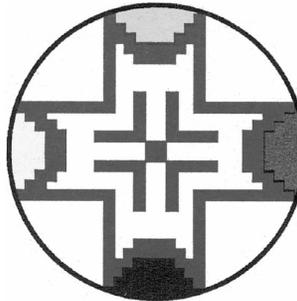
Inspired by the Medicine Wheel used at the Lodge, I created a number of new designs (see centerfold chart):

- 2A: Straight cross alone.
- 3A: Straight cross with “V” on the edges of the cross.
- 3B: Same, but with bigger “V”.
- 4: Straight cross with “T” on the edges of the cross.

But one can say the middle of the medicine wheel looks quite “empty”... so the little cross in the center of the HL7N logo could perfectly well be placed in the center of my designs, all the more so because this central symbol is widely used at the Lodge, even sculpted on building walls.

In this way I arrived at the next set of designs. I didn’t include the central cross in design 3B because I felt the result would have been too busy (3C).

The small central cross denotes the following: *A young person, who comes to the Healing Lodge suffering from substance addiction, has the inborn capacity to escape addiction; this is shown with the white half of the little central cross—a small flame, a spark of hope—embedded in the black area (symbolizing addiction or the young patient).*



Healing Lodge designs used on tee shirts, business cards, etc.

When the person is healed and leaves the Lodge, there always remains a certain fragility—shown by the black half of the small cross in the white area (symbolizing change or the rehabilitated youngster)—a reminder to stay ever-vigilant and avoid relapsing into previous bad life habits.

In addition, noticing that the HL7N logo had a relatively thick cross while mine was comparatively more delicate, I made additional proposals:

- 5A: Bigger straight cross, with “T” patterns from the edges of the cross to the external circle.
- 5B: Same, but with the small black and white cross in the middle.
- 6A: Wide, straight cross with different patterns on the edges of the external circle.

6B: Same, but with the small black and white cross in the middle.

For the designs 6A and 6B, I took my inspiration from a Native American pattern signifying “Wedding Basket, Man/Woman, Cloud Points, Night/Day and Mountains/Sky”.

All of these proposals were presented by Ms. Harris to the Lodge’s Board of Directors in order to choose one of the designs, and perhaps suggest some slight modifications to it. Several anxious weeks passed ... and then (after some last-minute delays) thanks primarily to the enthusiasm, skill and tenacity of Ms. Harris, who was determined to see this project to fruition, a final decision was made at the end of April 2004: Proposal 2B was unanimously chosen by the Board!

As with most successful design projects, this was a team effort between a designer and a project champion, in this instance separated by thousands of miles but united by a common dedication to create a flag that would express the hopes and aspirations of the staff of The Healing Lodge of The Seven Nations in simple, powerful symbols and colors.

At the beginning of May 2004, the project entered its final stage. Ms. Harris contacted a NAVA commercial member to define Pantone specifications for the red and yellow hues, deciding on Old Glory Red (Pantone 193) and a medium yellow (Pantone 116). Twelve 3 x 5 foot grommited flags were ordered and delivered to the Lodge within a few weeks.

The flag was officially inaugurated on June 30, 2004 in a special ceremony, after which the new flag proudly took its place amid the standards of Seven Nations: Coeur d’Alene, Colville, Kalispel, Kootenai, Nez Perce, Spokane, and Umatilla.

This article would not be complete without expressing my heartfelt thanks to Ms. Jennifer Harris for the help she provided during the entire process of creating this new flag. Her determination, perseverance and enthusiasm were contagious and were key ingredients in the success of this project.

Together then, let’s wish to OUR flag ‘Long life!’



2A



1



6B

THE HEALING LODGE



3A



6A



2B: Adopted as the official flag of the Healing Lodge of the Seven Nations, Spokane, Washington.



3B



5B

OF THE SEVEN NATIONS



3C



4A



5A

THE SUN AND STARS

The Story of the Philippines Flag

By Zach Harden

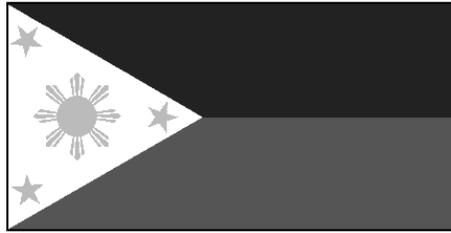
Preface

For over a century, a distinctive flag has represented the Philippine nation. But the story of national flags in the Philippines goes back even further. From the first flags created during the revolution against Spanish rule in the late 1800s to the many variants of today's flag, they show the spirit of a people and their determination to keep their own flag flying over an independent Philippine nation.

First Flags of the Philippines

The Philippines came under Spanish rule in the 16th century, the age of world exploration and conquest. For over 300 years the Spanish flag flew over the Philippines. It was not until the rise of Philippine nationalism in the late 1800s that there arose the need for a flag representing the Philippines. Many flags were created during this time, mostly standards of parties involved in Philippine independence or the personal flags of leaders involved in that struggle. The first such flag flown in the Philippines represented a group called the *Katipunan*, Filipino for association or society. Benita Rodriguez, assisted by Gregoria de Jesus, the wife of the Katipunan's leader Andres Bonifacio, created the flag. It was red with **KKK** in white in the center, representing the full name of the society: "Kataastaasang Kagalangalangang Katipunan ng Mga Anak ng Bayan", or "Highest Most Venerable Societies of the Sons of the Nation".

Other members of the Katipunan had different variants of the flag. It had the same basic design, except the Ks were in different positions or differed in number. Two of the most common have three Ks in a triangle formation or only one K in the center.



Many other flags created by the Katipunan were used as battle flags or as standards of generals. The flag known as "Bungo ni Llanera," or "Llanera's Skull," was used by General Llanera and his troops in battle. The flag saw action in the Philippine provinces of Bulacan, Tarlac, Pampanga, and Nueva Ecija. That flag had a black background with a white K at the hoist and a skull and crossbones at the fly.

A version created in 1895 by General Pio del Pilar can be considered a predecessor to the current national flag of the



Philippines. It had a white triangle on a red background, with three Ks at each corner of the triangle, and in the center an eight-rayed sun rising over a mountain.

The founder and leader of the Katipunan had a personal flag with a white sixteen-ray sun over three white Ks on a red background. On August 23, 1896, this flag was first flown in the city of Kalookan when Filipinos tore up their residence cards, or their *cedulas*, as their declaration that henceforth they

refused to be subjects of the King of Spain. On August 30, the flag saw battle with the Spanish at San Juan de Monte, one of the first major battles of the Philippine Revolution.

Soon, however, the Katipunan became divided into two factions. The first was the *Magdiwang*, under the Katipunan's leader, Andres Bonifacio.

The *Magdalo* faction of the Katipunan was led by Emilio Aguinaldo, a town mayor and a much more successful leader in battle than Bonifacio. In the city of Kawit in 1896, the Magdalo adopted its first flag. It was red with a white eight-rayed sun. In the center of the sun was a white K, written in the old Philippine alphabet. After the adoption of the flag, a variant was flown with the circle of the sun outlined in black and the K also in black.

The Katipunan adopted a new flag on March 17, 1897, a sun on a red flag. The sun on this flag was similar to the current design used on the Philippine flag, and had a human face.

The last flag known to be created before the American conquest is that of General Gregorio del Pilar, the "Boy General." The flag was red over black with a blue triangle at the hoist. This flag, patterned after the flag of Cuba, was flown during the Battle of Tirad Pass on Ilocos Sur, when del Pilar bravely confronted American troops trying to capture his leader, General Emilio Aguinaldo. The "Boy General" died defending the pass on December 2, 1899 at the age of 24. American soldiers paid tribute to his heroism.

The National Flag of the Philippines

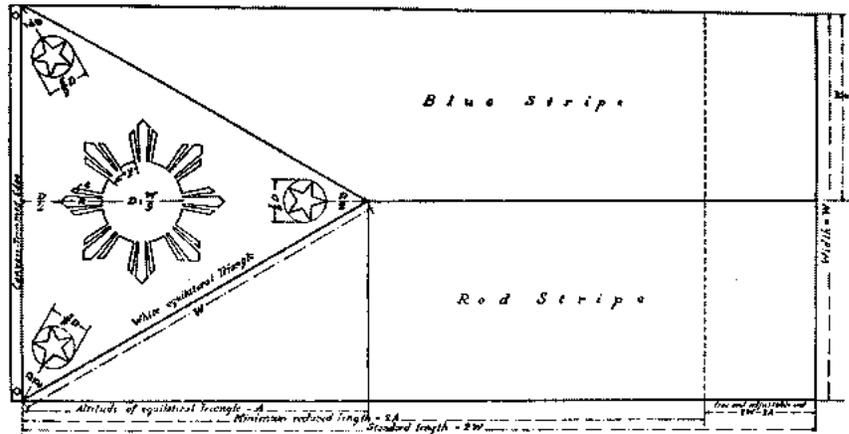
General Emilio Aguinaldo created the current flag of the Philippines in

1897. It was intended to represent all of the Philippines, not factions. At that time, the Spanish still controlled the Philippines, so the flag was created in secret by exiled Filipino leaders in Hong Kong. The first flag was sewn in silk by Mrs. Marcela Marino de Agoncillo, her daughter Lorenza, and Mrs. Delfina Herbosa de Natividad, the niece of Dr. Jose Rizal, the Philippine national hero. The flag was sewn in five days and raised on June 12, 1898 at the mansion of General Aguinaldo (in Kawit in the province of Cavite) after the Philippine Declaration of Independence was read.

By the time the Spanish left the Philippines, Filipinos were flying this flag over a new Republic of the Philippines; the first in Asia. But the Philippine Republic was short lived. Spain and the United States signed the Treaty of Paris ending the Spanish-American War on December 10, 1898. Part of the document handed the Philippines over to the United States in return for 20 million American dollars. War soon broke out between American forces and their former Filipino allies. American history calls this the Philippine Insurrection, while Filipinos call it the Filipino-American war.

On April 1, 1901, then-President Emilio Aguinaldo of the Philippines gave up his struggle and swore allegiance to the USA. On December 21, 1903 President Theodore Roosevelt declared that the military gained control of the Philippines. The Filipino flag was banned under the Sedition Act of August 23, 1907. After the Sedition Act was passed, only the United States flag flew over the Philippines, which became in effect a colony of the United States.

In World War I, Filipinos sent soldiers to fight side by side with Americans in Europe as proof of their loyalty to America. In part to thank the Filipinos for their commitment to the fight for democracy, the Philippines flag was made legal again on October 30, 1919, and that day was celebrated as Flag Day until the eve of World War II. From 1919 to 1941, in front



The Philippine National Flag showing the different elements in their proper relative proportions.

Construction Sheet of the Philippines Flag

of every government building, the American and Philippine flags flew side by side to show the growing friendship of Filipinos and Americans. In 1933, the United States passed a law saying it would grant the Filipinos independence in 1944, and in 1935 established a government to prepare for independence, the Commonwealth of the Philippines.

During World War II, the Japanese invaded and occupied the Philippines. The Filipino flag flew alongside the United States flag in the Pacific War Council and the Commonwealth of the Philippines was admitted into the United Nations. Filipinos and Americans fought together and helped defeat the Japanese invaders and the German aggressors in Europe. On

July 4th, 1946, American Independence Day also became Philippine Independence Day when the American flag was lowered for the last time in the Philippine Islands.

The Philippines flag has two equal horizontal bars, blue over red. At the hoist a white triangle extends to the center of the flag. At each corner of the triangle is a gold star, representing Luzon, Visayas, and Mindanao, the three main islands in the Philippines. In the center of the triangle is a sun with eight rays, representing the eight provinces first put under martial law by Spain during the Philippines Revolution; Bulacan, Batangas, Manila, Laguna, Cavite, Nueva Ecija, Pampanga, and Zambales.

The Philippines was still a commonwealth of the United States when the official design of the Philippines flag was made legal; President Manuel L. Quezon codified the exact shape and design of the flag. The colors have been traditional, but their exact shade has changed from time to time. The official proportions are 1:2. Flag makers are required by law to send in a copy of the flag to make sure they are using the construction sheet and color code correctly.

The Philippines also has its own code of usage: the Flag and Heraldic Code of the Philippines approved as Republic Act Number 8491 on February 12, 1998.

Section 25 of the code specifies the Pledge of Allegiance to the Philippine flag:



Philippine Independence Ceremony, July 4th, 1946

NAVA News 37/3 - #183

Ako ay Pilipino
Buong katapatang nanunumpa
Sa watawat ng Pilipinas
At sa bansang kanyang
sinasagisag
Na may dangal, katarungan at
kalayaan
Na pinakikilos ng sambayanang
Maka-Diyos
Maka-tao
Makakalikasan at
Makabansa.

In English:

I am a Filipino
And with all valor do pledge
To the flag of the Philippines
And to the Nation it represents
Honorable, Just and Free
For whom we strive to be
Respectful of God
Respectful of each other
Respectful of the Environment
And Patriotic.

It further states that "Such pledge shall be recited while standing with the right hand with palm open raised shoulder high. Individuals whose faith or religious beliefs prohibit them from making such pledge must nonetheless show full respect when the pledge is being rendered by standing at attention."

Other Symbols of the Philippines Coat of Arms

The coat of arms is the symbol of the government of the Philippines. It became official when the Philippines achieved independence on July 4, 1946. It represents the Philippine flag, and the ties of history and friendship between Filipinos and those that used to rule them. It has the sun, stars, and colors of the Philippine flag, and the bald eagle of the United States and the lion of Spain. Recently, the law was changed to remove the eagle and lion, but the government has not yet removed them.

The National Anthem - *Lupang Hinirang*

The national anthem of the Philippines was originally composed by Julian Felipe as a march, with no words. It was titled "Marcha Nacional de Filipinas," and first played when the independence of the



Philippines from Spain was formally proclaimed on June 12, 1898 and the Philippine flag was raised. In 1899, the poet José Palma wrote words for the anthem in Spanish. In 1919, a young educator, Camilo Osias, translated the words into English. In the 1940s, the words were translated into the Filipino language, and by the 1950s, Filipinos regularly sang their national anthem in their own language. Today, the Philippine national anthem is called "Lupang Hinirang" or "Land of the Morning."

National Motto

The national motto of the Philippines is: "MAKA-DIYOS, MAKA-TAO, MAKAKALIKASAN AT MAKABANSA" or "Pro-God, Pro-People, Pro-Environment and Patriotic," but it is hardly ever used.

Zach Harden of Havelock, North Carolina, has been a NAVA Member since 2001. He recently attained the rank of Eagle Scout, for which we congratulate him. We encourage you to correspond with him at zscout370@hotmail.com about flags.

Credits

Philippine Historical Flags: Flags of the World Website:
<http://fotw.vexillum.com/flags/ph-histo.html>

Embassy in the Philippines in Canberra, Australia:
<http://www.philembassy.au.com/>

Filipino lyrics officially translated from the Spanish lyrics of Jose Palma by Surian ng Wikang Pambansa (Institute of National Language);
<http://www.msc.edu.ph/centennial/marcha.html>

Flag drawing by Eric Agoncillo Ambata.

Photographs of ceremonies, corrections, and construction sheet provided by Manuel Quezon III.

THE PHILIPPINE NATIONAL ANTHEM “Lupang Hinirang” or “Land of the Morning”

Original Spanish version:

Tierra adorada
Hija del sol de Oriente
Su fuego ardiente en ti latiendo
esta.
Patria de amores!
Del heroismo cuna,
Los invasores
No te hallarán jamás.
En tu azul cielo, en tus auras,
En tus montes y en tu mar
Esplende y late el poema
De tu amada libertad.
Tu pabellón, que en las lides
La victoria ilumino
No vera nunca apagados
Sus estrellas y su sol.
Tierra de dichas del sol y
amores,
En tu regazo dulce es vivir.
Es una gloria para tus hijos,
Cuando de ofenden, por ti morir.

English version:

Land of the morning,
Child of the sun returning,
With fervor burning,
Thee do our souls adore.
Land dear and holy,
Cradle of noble heroes,
Ne'er shall invaders
Trample thy sacred shore.
Ever within thy skies and
through thy clouds
And o'er thy hills and sea,
Do we behold the radiance, feel
the throb,
Of glorious liberty.
Thy banner, dear to all our hearts,
Its sun and stars alight,
O never shall its shining field
Be dimmed by tyrant's might!
Beautiful land of love,
O land of light,
In thine embrace 'tis rapture to lie,
But it is glory ever, when thou art
wronged,
For us, thy sons to suffer and die.

Filipino Version:

Bayang magiliw,
Perlas ng Silanganan
Alab ng puso,
Sa Dibdib mo'y buhay.
Lupang Hinirang,
Duyan ka ng magiting,
Sa manlulupig,
Di ka pasisiil.
Sa dagat at bundok,
Sa simoy at sa langit
mong bughaw,
May dilag ang tula,
At awit sa paglayang minamahal.
Ang kislap ng watawat mo'y
Tagumpay na nagniningning,
Ang bituin at araw niya,
Kailan pa ma'y di magdidilim,
Lupa ng araw ng luwalhati't
pagsinta,
Buhay ay langit sa piling mo,
Aming ligaya na pag may mang-
aapi,
Ang mamatay ng dahil sa iyo.

NAVA NEWS & RAVEN ARE NOW INDEXED!

Carita Culmer and Annie Platoff, both professional librarians, have made NAVA's flag research more readily available to all interested vexillophiles.

No more thumbing through page after page, issue after issue, looking for that article you know you saw, but can't remember when. Sign on to <http://www.nava.org/nnraven/>, and try out our new index!

Look up your own name, and make sure all of your own published articles are correctly listed.

Look up your favorite flag topic and see how much (or how little) is there.

Every effort has been made to

make this index as accurate and comprehensive as possible, but there are bound to be some errors or omissions. If you find mistakes, please note the publication (*NAVA News* or *Raven*), date or volume, and page. Send corrections to caritac40@msn.com.

One more thing: Will it be possible to request copies of articles listed in the index? If so, what charges will be assessed for copying and mailing? At this point, we cannot predict the demand for copying services. The index has not yet gone public beyond you, our members. Feedback from you will be passed along to the Editorial Board and the Executive Board for their consideration.

ATTENTION: CANADIAN

MEMBERS OF NAVA

<http://www.vancouver2010.com/GettingInvolved/emblem/Default.htm>

The above URL is for the competition to design the emblem for the 2010 Vancouver Winter Olympic Games. As long as one is a Canadian citizen and/or resident, one can enter.

This emblem will appear on flags, medals, merchandise, etc.

According to the site, the winner will get C\$25,000 and tickets to the opening Ceremony.

Dean Thomas



clerks assigned to clean out the trash, Peter Zartucci and David Zorenski, discovered a battered folder labeled “Zoss” which proved to be the personnel file of Betsy Zoss’s father, Ross Zoss.

Most of the file’s contents were of little interest (personnel evaluations, etc.). However, it contained two photographs (Figures 10 and 11) which, despite their poor quality, may shed some new light on the veracity of the Zoss legend. We can only speculate about why these were placed in Zoss’s file. Possibly the Zandorran authorities saved them as evidence of his supposed nationalistic leanings.

ENDNOTES

1 “Foreign Service Institute”, US Department of State web site, www.state.gov/m/fsi, visited 5 July 2003. Photo courtesy of the Association for Diplomatic Studies and Training (ADST), www.adst.org. Special thanks to Ms. Veda Engel of ADST for granting permission to use this photograph.

2 “New consular training facility simulates actual setting.” *Department of State Newsletter*, April 1977, no. 189, pp. 2-3. Hereinafter cited as “*Newsletter*.” For an interesting look at how the 11 September 2001 terrorist attacks have affected the training program, see Calvin Woodward, “New Visa Rules May Not Halt Risks,” *Associated Press*, 11 July 2002 (online at www.softcom.net/webnews/wed/dv/Avisa-school.Rykk.CIB.html), visited 23 April 2003).

3 “A Banner Day for the Nation of Z; Diplomats-in-Training Celebrate the State Department’s Fictional Country.” *The Washington Post*, 30 March 1996.

4 The information in this section is summarized from *Briefing Book – Republic of Z* published by the FSI. (Hereinafter cited as “*Briefing Book*.”) This document is not dated, but contains internal references to events that occurred as recently as 2002. Special thanks to Mr. Steve Maloney, Coordinator of Consular Training at the FSI, for providing the author a copy of the briefing book and other



Figures 10 and 11

Photo prints discovered in the Personnel File of Ross Zoss, 2004

Source: P. Zartucci and D. Zorenski



key documents and information. Letter, Mr. Maloney to the author, 15 April 2003.

5 “[Zandorra is] a small European country located in the Zyrenees Mountains, which explains the incompetence of Zandorran naval explorers.” *Briefing Book*, p. 3

6 *Briefing Book*, p. 4

7 Letter from Mr. David Abell to the author, 26 April 1996

8 Maloney letter, loc. cit.

9 *Newsletter*, p. 2

10 The figure and blazon are reproduced from an invitation to the Zian independence day celebration of 29 March 1996. The original is printed in black ink on purple paper, which explains the low contrast of the image.

11 *Briefing Book*, p. 4

12 Invitation, loc cit. The original

version is rendered entirely in the lower case. An item in the invitation states: “please note: budget realities have led to the furlough of all nonessential upper case letters.”

13 “Flag Classification Taxonomy” developed by Pierre Gay and Phillip Nelson. This paper was formerly posted on the web in both English and French, but is currently only available in French at <http://perso.wanadoo.fr/pierre.gay/PagesFra/Taxinom.htm>. See also Don Healy, “Evolutionary Vexillography: One Flag’s Influence in Modern Design”, *Raven* vol. 1, 1994, pp. 41-64

14 Prof. T. E. Wogglebug, *A Map of the Marvelous Land of Oz*, Chicago: Reilly & Britton, 1920.

15 Say that five times, fast!

16 Abell letter, loc. cit.

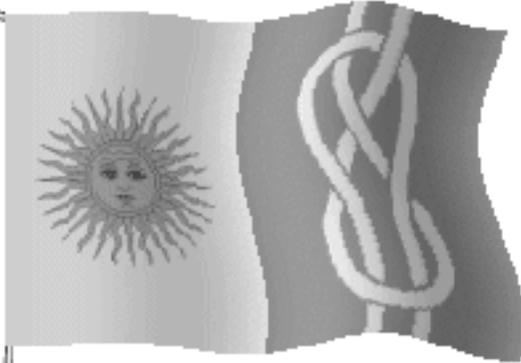


VEXILOBAIRES 2005

XXI ICV

BUENOS AIRES, ARGENTINA

1-5 AUGUST 2005



Next year an International Congress of Vexillology will be held in South America for the very first time. The Interdisciplinary Center for Cultural Studies (CIDEF Foundation of Argentina) will host an exciting 21st ICV in Buenos Aires, Argentina, 1—5 August, 2005, co-sponsored by the Asociación Argentina de Vexilología (Argentine Vexillological Association). This is the biennial annual meeting of the International Federation of Vexillological Associations (FIAV), and the opportunity for flag scholars from around the world to enjoy one another's scholarship and company.

Please plan to attend the Congress, which will take place in the "Centro Cultural Recoleta" in the fashionable and historic Recoleta neighborhood. The registration fee will be US\$300 (with reduced fees for accompanying persons and those under 21); however, the fee will be US\$250 for registrations received before 31 March 2005. The organizing committee, having accepted an accelerated schedule last year after Malta had to postpone hosting the Con-

gress, has been working very hard creating an event which will equal or exceed past ICVs.

The Congress will begin with registration and a welcome reception the evening of 31 July. It will open officially in a ceremony the morning of 1 August, with a local regimental band performing. Over the next five days, delegates will hear over 30 papers (1/2 hour each), participate in the FIAV General Assembly, and enjoy the closing ceremony and formal-dress gala reception the evening of 5 August. They will tour the main sights of Buenos Aires, the nearby historic city of Lujan (all day on 3 August), and other vexillological attractions and flag exhibitions. Special tours for accompanying persons are planned during the times papers are presented.

After the Congress ends, an optional full-day tour on Saturday, 6 August will visit the city of Rosario, birthplace of the Argentine flag.

The organizers recommend making travel plans to arrive no later than mid-day on Sunday, 31 July, and to depart on or after Sunday, 7 August. The many hotels near the Congress venue range in price to fit any budget (the Congress website

will provide a substantial list). Buenos Aires, a cosmopolitan city with a population of over 12 million, is the nation's capital and offers a tremendous array of tourism opportunities.

The deadline for submitting paper proposals (title and abstract) to the organizing committee is 1 May 2005. For those papers accepted, the deadline for submission of the full text and images (in electronic form) is 1 June 2005. For more information, e-mail Prof. Aníbal Gotelli, president of the Organizing Committee, at: infocidec@uolsinetis.com.ar.

Please consider attending and strengthening the NAVA contingent in our own hemisphere! Until the Congress website is up and running, contact Gus Tracchia, NAVA's liaison to the Organizing Committee with your questions (gustracc@aol.com, 718-847-2616). Watch the NAVA website for more information

The flag of XXI ICV, designed by Pascal Gross. A 2:3 field divided into two vertical stripes: white to the hoist and sky-blue to the fly. A "figured" heraldic sun (with a human face) of sixteen straight rays alternating with sixteen flaming rays, representing Argentina, is centered on the white stripe; a plain knot displayed vertically on the sky-blue stripe represents FIAV.

Some websites to visit:

- Buenos Aires: <http://www.bue.gov.ar>
- Recoleta: <http://recoleta.8k.com/>
- Centro Cultural: <http://www.centroculturalrecoleta.org/>
- CIDEF: <http://www.funcidec.org.ar>
- Buenos Aires Flag: <http://fotw.vexillum.com/flags/ar-bueba.html>
- Band: <http://www.patricios.mil.ar/>
- Lujan: <http://www.lujanargentina.com/html/thbasilica.htm>,
<http://www.lujanargentina.com/html/thmuseo.htm>
- Rosario: <http://www.bunkerciros.com.ar/galerias/monumento/>

The first Argentine coin, minted in 1813, provided the model for the sun on Argentina's war flag and ensign.

