



Grant Gualtieri • March 2018

Native Americans and Cultural Misappropriation -- The "Dartmouth Indian" Mascot

Native American Caricatures at Dartmouth







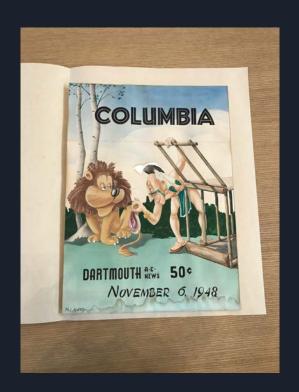


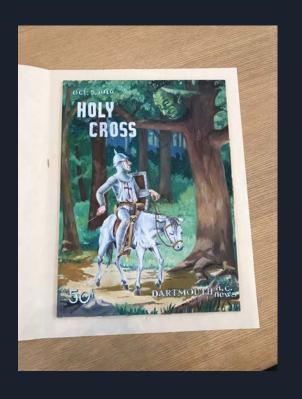












The "Dartmouth Indian" Used for Football Game Programs (Promotions) -- John McLaury 1948



The "Dartmouth Indian" used for Promotions

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1242 ANNUAL DINNER

THIS IS IT, FOLKS ... A ROOTIN', TOOTIN', DARTMOUTH BOY-GIRL PARTY THAT SHOOTS THE WORKS WITH DINNER, DANCING AND TOP ENTERTAINMENT -- ALL IN RIP-SNORTIN' WESTERN COWROY STYLE!

H

PLACE: At RIVERSIDE RANCHO, 3213 Riverside Drive, Los Angeles. On right-hand side going north, a few hundred feet south of Los Feliz Blvd. (formerly known as the Breakfast Club.) Free parking lot at south end of building, in charge of uniformed policeman.

DATE: Thursday, April 28, 1949.

TIME: Party starts at 6:30 P.M., with delicious full-course dinner -(choice of barbecued beef or ham). Music, dancing and entertainment till midnight. Bar open until 2 A.M.

WHO: All Dartmouth Alumni, plus wives, sweethearts, sons, daughters, friends of Dartmouth, prospective Freshmen. Get your classmates

WHAT TO WEAR: Party is strictly informal, with a Western atmosphere. It is NOT a costume party, but here are a few suggestions:

Men -- Levis or slacks; sport or outdoor shirts; sombrero or any other Western regalia.

Women -- Peasant-type blouses and skirts; square-dance dresses; Levis or other Western clothes.

- CHARLIE STARRETT '26, Western movie star, vill act as Grand Marshall

- DANCE MUSIC AND TELEVISION SHOW! -- TEX WILLIAMS and his 13-piece WESTERN CARAVAN, featuring Smoky Rogers and Deuce Spriggens, will play for dancing -- and as a special attraction, will do a repeat performance of their popular weekly television show features over KNBH-TV, including cowboy music, songs and comedy acts.
- SPECIAL DARTMOUTH-WESTERN EXTRAVAGANZA! -- A side-splitting two-gun sketch entitled: "WEST OF WEST LEB" -- or -- "Is It True What They Say About Sin?" -- and starring those Class of '26 Thespians Charlie Starrett, Bobo Williams and Buzz Heydt.
- 4 EXHIBITION SQUARE DANCE! -- The SAGE BRUSH SWINGERS, a group of 16 cute teen-agers, will show us some beautifully-executed Western-style square dancing.

PRICE: \$4.00 per person covers everything except drinks.

RESERVATIONS: To assist Committee and the Rancho Management, reservations should be made by Monday, April 25th. Call or write Leon Rothschild, 609 So. Grand Ave., Los Angeles 14, TRinity 3821. You will greatly help us with our money problems if you will send your check with reservation. Make payable to: Dartmouth Alumni Agen, of Southern California.

For additional information on the party (except reservations) call Frank Danzig, Chairman, Gladstone 1085 -- or Bill Adams, Madison 2661 -or Howie Almon, Michigan 1354.

REMEMBER -- GIVE LEON YOUR RESERVATIONS BY MONDAY, APRIL 25TH:

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HERE'S WHAT SOME NOTABLES ARE SAYING

ABOUT "DARTMOUTH GOES WEST" PARTY

JOE STALIN: "I felt like raising the Iron Curtain and peeking out when I heard that Dartmouth was going West. Tovarich!"

HARRY TRUMAN: "I was delighted with your invitation to play the piano at your college affair. I am sorry that I will be unable to attend, as I am having my own jam session with Congress."

GORGEOUS GEORGE: "As a graduate of Harvard, Yale and Princeton, I regret that I will be unable to accept your invitation. Pax vobiscum!"

ELEAZAR WHEELOCK: "I was not informed that there were any Indians west of the Mississippi River. However, as Jim Norton was one of my students, I am forwarding 500 gallons of New England rum!"

DARTMOUTH ALUMNI ASSOCIATION OF SOUTHERN CALIFORNIA Jack Reeder '25, President

General Committee for Annual Dinner Frank Danzig '37, Chairman

Bill Adams '34 Furber Haight '21 Cap Palmer '23 Murray Hawkins '19 Dick Rogers '29 Howie Almon '22 Dave Boyle '40 Buzz Heydt '26 Bill Eldridge '34 Dick Hood '30 Fred Fuld, Jr. '40 John Lyman '28 Bob Guggenheim '33 Rudy Pacht '35

Leon Rothschild '24 Jack Rourke '40 Jerry Schnitzer '40 Charlie Starrett '26 Bobo Williams '26

Cultural and Historical Interpretations of Dartmouth and Native Americans by Dartmouth Alumni

Connecticut Dwelling Indians dianate

By Mrs. Arthur J. Hale

years since the State of onnecticut was entirely possessed by a race which has steadily faded from existence. Their language was unlike any European tongue, their governnent rude and founded solely upon custom and their religion was a singular system of paganism without idolatry. Their character was ferocious, yet not endistinguished by virtue and their node of life precarious and unsettled. For subsistence they depended wholly spon fishing and hunting. The forests at what is known as the towns of Growere filled with animals suitable for ood and others valuable for their furs. Wild turkeys, quails and partridges abounded and the lakes and rivers swarmed with water fowl and fish. Corn and beans were cultivated by the women and children. Tobacco alone was thought worthy of their labor and attention. The Indians were fond of war and thought it the most desirable and orious of all human occupation and carried it on almost incessantly.

Knowing little of European modes life, judging the colonists greatly by themselves, they supposed that the latter would cultivate but little land and support themselves by trading, fishing and hanting. Little did they think that in the course of years the white population would increase from scores to hundreds and from hundreds to thousands or that the deep forest would be ent down and the wild anmals would disappear and the fish would grow few in the rivers. That poor remnant of the once brave race would eventually leave the graves of the fathers and wander away to other ands. Could they have anticipated that change so remarkable would of neessity follow the coming of the white man, they would have preferred the wampum tributes of the Pequots and the scalping parties of the Five Nationa to the vicinity of a people so kind, so peaceable and yet so destructive. Little did they think that they were parting with their land and homes forever.

In the summer of 1614 the first white man, Adrian Block, a Dutch navigator from New York, sailed up the Connecticut River and landed at a fortified Indian town, now South Windsor. This was sold by the Indians to Windsor plantation in 1636.

In 1635 a party of emigrants from Boston pursued their way through the wilderness to the Connecticat River and settled at Hartford and Wethers- and Uncas, the warrior.

In 1637 came the Indian War and those who pursued the fleeing Pequots toward the west saw for the first time the lands on Long Island Sound lying westward of the mouth of the Con-Lieut River, One New Haven company settled at Milford in 1639 and

There they were Mobicans whose homelands were on both sides of the Hudson River southward from Albany but for some reason travelled eastward and south over the hills to the Connecticut River until they encountered the bravest of all sons of the forests, the Podunks. The Podunks drove the Pequots further eastward into the Nept muck country where they again found strong resistance, From here they faced southward and attacked the Nehanties, cutting that tribe in two and settled ton and Stonington where they were found by the white settlers.

Sassacus was the last sachem to rule. It was in May 1637 that Captain John Mason was sent against them, burned their fort and captured 200 old men, women and children near New Haven. The rest of this band was rounded up in a swamp in Fairfield.

Chief Sassacus with five sachems and a brother escaped and sought safety with the Mohawks. The Mohawks realized the strength of the English so they dared not offend the white settlers. On the other hand they would not deliver the Pequot sachems into the hands of the English for they knew what was awaiting them, so they put all to death, excepting one who escaped, and sent the scalo of Sassacus and the others to Hartford. If the Mohawks really wished to please the whites why did they not turn the fugitives over to them alive. Who among the white settlers could tell the difference between the scalp of Sassacus and that of some

However, Sassacus, that powerful chief, was seen no more and the great Pequots tribe as such had perished Refugees had scattered among the other tribes. They were probibited from using the name Pequot. By 1932 these remnants were considerably mixed with white and negro blood.

The Scatacook tribe was founded by a Pequot chief Manwehu when the remnants of other tribes were retreating before the advancing colonists. The once powerful Mohawks dared no longer attack Connecticut Indians who gradually moved into the unbroken wilderness of northwest Connecticut around New Milford and later Kent.

Reservations were laid out for these Indians and the remnant of this tribe may still be living just above Kent, Among the outstanding Indians of

Around 1750 the Indians became interested in religion. The Reverend Adams and David Jewit labored among them for many years. At this time there was an institution which was long a ground of hope to those who looked with anxiety for the conversiand civilization of the Indians of this

"Wah-hoo-Wah, Indians English speaking nations, author of many books on Indian life and ble. Boast A Colorful History

proaching and the name "Dart- of a degree from the College, Only rights, mouth Indians" likely to figure eight of the fifty-nine Indians who Though Dartmouth may someprominently in the Eastern sports attended Dartmouth between 1800 times forget its Indian origin, the pages, the Loc's readers are again and 1892 graduated. This is not to legend persists among Indians and reminded that this appellation be wondered at for the records fifty or sixty a year who have not stems from the origin of the Col- show that two Indians at the heard that Moor's Indian School lege and not from the behavior of school (1832-1835) were but 4 was closed for all time in 1915

his reformed Indians.

son Occom, proved to be Whee- Columbia University, government lock's star pupil. He it was who, physician, Indian service inspector with the Rev. Nathaniel Whitaker, in 1922, National Councilman of Princeton 1752 and a friend of the Boy Scouts, director of Brooks-Wheelock, went abroad for two years and came back with an estimated \$60,000 collected from English, Irish and Scotch societies for the founding of a missionary institution for educating and Christianizing the American aborigines.

But scarcely had the Doctor opened Dartmouth College in 1770 when he found it impracticable to educate the Indians as missionaries so he set himself to educating white youths to be missionaries among the Indians, Samson Occom had despaired from the beginning of Dartmouth's being of much help to his race, "I think your College has too much Wordly Grandeur for the Poor Indians. They'll never have much benefit of it," he wrote his old teacher shortly after the College was founded. His words proved prophetic.

Of about thirty-five Indians who

With the football season fast ap- | up to 1800, only three won any sort | to revise land laws to protect their years old.

absence of real Indians at Dart- about twenty-five Indians in the Dartmouth today must meet all it mouth today can be blamed on the twentieth century and most of educational requirements and only war. In the past, and right up to these have graduated from the the outstanding student is able t the outbreak of war, there was sel- College. Some have contributed to touch the College's monetary hear dom a college generation without Dartmouth lore. Notably, John a number of American Indians Meyers '05, of baseball fame; Ralph here on full-tuition scholarships Walkingstick '18, athletic who led which Dartmouth granted partly the college in Indian yells; Fred (Hoot) Owl '27, from the Dakota It all began back in the middle tribes, who played varsity baseball; of the 18th century when the Rev. Roland Sundown '32, a soloist with Eleazar Wheelock, then a minister the varsity Glee Club. Dartmouth's at Lebanon, Conn., decided to de- most noted Indian graduate, and vote his life to the Christianizing perhaps the most eminent Ameriof Indians through education. Over | can Indian of all time, was the late a period of 25 years he induced In- Dr. Charles A. Eastman '87, a dian braves to send to him for edu- Sioux who never saw white men cation some sixty of their sons and until he was fifteen. His roster of a few of their daughters, intended achievements after graduation by the good Doctor to be wives for from Dartmouth lists: a degree of Doctor of Medicine from Boston A young Mohegan brave, Sam- University, Bachelor of Laws from

Bryce Foundation for peace among

tory, and lecturer, It was he who, at the instigation of President Theodore Roosevelt, gave English names to 30,000 Indians and helped

write the College hoping to be ad-Like so many other things, the Dartmouth has matriculated mitted. The Indian who attend

RELAX W

JUST IN! A limited supply "Sweet Potator

HAVE FUN WITH MI SHEET MUSIC - MUSIC



DARTMOUTH ALUMNI MAGAZINE

the education of the Indian, maintains its

right to this title by again having included

were born on that reservation and as far

back as can be remembered the genera-

Everett White continued his track ac-

tions of the White family have made it

cantain of the freshman cross-country team

of cases, would be denied.

expected it to be."

ch un-

moved

April 1934

In the Tradition of Samson Occom



Everett E. White '37

RYMOUTH COLLEGE, an institution and won his numerals by leading the team founded as Moor's Charity School for to victory in two of their three meets. He broke the course record at the University of Vermont, covering it in 15-31 minutes. Despite the fact that he lives on an

a direct descendant of the Indian race in its freshman class. Year after year, at least Indian Reservation and has been surone member of the Indian race has taken rounded by Indians all his life, he talks his seat in freshman English, eaten his very little Indian. This is probably due meals in commons, and enjoyed the many to the fact that instead of going to the privileges extended to students of Dart-Indian grade school at Hogamburg he mouth College. In addition, he is granted attended the public school. After graduata scholarship which covers his tuition for ing he continued his studies by going to four years thereby making possible these the Bombay high school which is 6 miles advantages which otherwise, in a majority from the reservation and includes a great many Indian students. Not content with This year Everett Edward White, memthis education and seeing no opening at ber of that division of the Mohawk Tribe the time for entering a college, he took a which is situated at the St. Regis Reservapost-graduate course for one year at Mestion at Hogansburg, N. Y., is an active parsena High School in Hogansburg. It was ticipant in freshman activities and insists here that he made first use of his ability in that "Dartmouth is all and more than I running, and he now holds the school record for the mile, having done it in 4.44 White, except for his grandfather on his minutes which, though not his best unmother's side of the family, is truly a fullofficially, is the best official time for the blooded Indian. His father, Moses White, mile in that part of the State. At the same was formerly chief of the Mohawk Tribe time he became an outstanding member of at the St. Regis Reservation and is now his class scholastically for which he was duly rewarded at the end of the year by employed as an interpreter in the city being made salutatorian at the graduation court. His mother, Lydia Terrance White, exercises. During that year he worked with and Everett's brother and three sisters

the intention of entering Dartmouth the following fall. White is the first to enter Dartmouth from the St. Regis Reservation and when he graduates he will be the third college tivities of high school this past fall and by graduate, his brother and one other Indian tic virtue of his outstanding ability was elected being the only holders of degrees.

-B. F. FARRER '86.

Newspaper and Magazine Articles Written By Dartmouth Alumni -- 20th Century

Native American Presence at Dartmouth



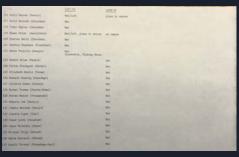
Records of Native American Matriculation at Dartmouth

pre 1900 1971-1978

















Dartmouth Alumni Magazine's Native American Records --"The Indian List" (1930) Protests Over the "Dartmouth Indian" Mascot -- 1970s

Native Americans Air Grievances; May Thrash Out Problems Soon

Indians Seek Ban on Symbols; Officials and Students To Meet; Want Studies Program, Center Panel Due on Indian Studies

The Native Americans at Dartmouth issued a formal policy statement yesterday requesting that the College put an end to all usage of "indian symbols" and "caricatures" and take "prompt action" on a se-ries of proposals designed to enhance Indian American stu-

College take "prompt action on icant number of Indian Ameri-can women to the College next September; the development of tive three page statement sent to key College aministrators and offices, the Indian student a "Center for Native American People," the creation of an In-dian Studies Program; and "an immediate re-evaluation of figroup said that abolition of the traditional "indian (sic) symbol" and creation of an Ind Studies Program and a cultural center were among the steps the College must take "in orfunding procedures for Indian students." der to make significant contri-College have been particularly concerned with this last ques-

Emphasizing their "adamant belief that Dartmouth College must discontinue any and a I I forms of racism," the Native Americans denounsed the "Indian symbol" as "a mythical creation of non-Indian culture (that) in no manner reflects the basic philosophies" of their

people.

"As such," the statement continued, the symbol "cannot exist within an institution os-tensibly committed to the education of Native America . The document is the first for-Icans to what they consider the

Bear 71, one of the drafters of yesterday's document. "Rath-er than wait for things to come

up" periodically, he explained, the Native Americans chose to

elop the policy statement.

The document asks that the

tion. Contrary to popular belief. Indians are not awarded full

scholarships to the College. One well-informed source estimated

that the average College finan-cial award to the Indian is ap-

proximately \$2000 annually. The Bureau of Indian Affairs,

a federal agency, provides the student with another \$1500. The

remaining \$1000 - \$1500, includ

ing expenses, must be provided by the student and his family, a

sum often hard to come by for an ethnic group at the bottom of the economic scale.

By DAVE SUGERMAN Some of the requests made yesterday by Indian-American An ad hor committee charg-

ed with exploring the possibili-ties of an Indian Studies proed shortly, answering one of

the requests.

Other problems could be tackled at a "summit" meeting between Indian-Americans, College officials, including presumably President John O. Kemeny, and other members of the community, tentatively schedulcommunity, tentatively schedul-ed for the middle of the month. The agenda will probably be the issues raised in yesterday's Native American "policy state-ment." (story -elsewhere on mane) page) Both the students and College

Soon the students and College officials are approaching the meeting with guarded opti-mism. The Indian students are still somewhat troubled by the general tack of widespread sup-port for their cause. But Indian counselor Stuart Toncmah feels there is "a de-gree of understanding that wasn't here a year ago. There is evidence," he said, "that some positive things can hap-pen and are happening at Dart-mouth." Tonemah pointed to

the action on the Indian Studles program, and to a few in-stances where campus organi-zation had dropped names or emblems objectionable to Indi-ans, as perhaps "the impetus for a concerted effort by the

ing the Native American poli-cy statement a "splended doc-ument," said of the upcoming meeting: "I time we ought to deal seriously with the prob-lems." Morton said that the meeting was still tentative be-cause he had not yet confirmed it with Kemeny. "I am hoping that the President will be in on such a meeting," said Morton.
The ad hoc committee on Inof 10 students and faculty mem committee would file an inter-im report by March 1. Although Reiser wouldn't gua-rantee that the Indian Studies program would actually be op-erating in September, 1972, he did indicate that the College was likely to hire an Indian-American faculty member by

that time.

Indian Students Discuss Grievances

Two of the writers of a letter to The Dartmouth last week conlege misunderstanting of Indians, net with college officials Moreday afternoon to discuss what could be done to alleviate ne problems brought up in the

Carol BirdBear and Geral-

mas requested by Brewster and McGran to gain a better under-standing of the reasons the let-

ings on the wall of the Bevey Grill, and "The Dartmouth al-umnt carrying their sick ban-

Both women said Bresster Both women and Brewster and agreed to look into the mat-ter of the Orill painting, though they agreed it would not be-right to pain the walls. Bird-Boar, in an interview, suggest-ed the Orill be closed.

ed the Orill be closed.

McGean said he would write
the rodridual who displayed at
the Yale game a banner inviting members of the Class of 47
to an after-game party WITH
SQUAW." He promised also to
write the whole class
overlet has been class
to the beautiful the class
the beautiful the beautiful the lodge as college maxon
the Indian as college maxon

- such incidents are no longer tolerated in Hanover."

The two women, however, re-the two women, however, re-peated their demand for public umni Marazine.

was getting across to Berwater and McGean that the whole im-are of the Indian at the college

age of the Indian at the college must be changed.

"Darimouth," said BirdBear,
"Is a high-caliber institution.
For mis-education about Indi-ans to occur here is really

image of the Indian," the said. Tonemah said the meeting heiped bring into foots the fact that since the bag past several very much aware of Indian are-very much aware of Indian are-sistrate, attitudes are "diding" now. He cited the still-persent. Indian image, and the class of VI. banner as examples. "The Ortil also perpetuates the ignorance about Indian enture, In Indian image, and the class of VI. banner as examples."

Toremen said the meeting was a positive step towards making the college more sensitive about Indian feelings, and



STUART TONEMAIL

: An Indian Affair

American Indian Students Concerned About Nicknames, Mascots in Sports

The Indian Symbol

To the Editor:

It appears that Dartmouth College must rely on ignorance for entertainment When, Dartmouth, will your abuse of Indian people cease?

As Indian women, we have been insulted by th entire Dartmouth community. Your behaviour during games, your approval of Hovey Grill, your audacity in using our People as your mascot, have been tolerated for too long. The Dartmouth alumni carrying their sick banner reflected blatantly your at-

We demand an apology fro President Kemeny, the DCAC, the class of '47, the football team, and the Dartmouth band, We further demand that (1) the Dartmouth cheerlearders stop their wah-hoo-wahing, (2) the Dartmouth band cease their comic music on Indians, (3) the Dartmouth football team change their name, (4) Hovey Grill be painted over, (5) the college eliminate the "Indian"

that any use of the Indian image must go. Either you do it now, or we'll do it for you. Carol BirdBear

Geraldine Buckanaga Nancy Buckanaga Maritta David

For White Only

To the Editor:

The recent protests over caricaturizations of the Indian which have been built into the Dartmouth traditions make clear the point that for much of the history of the white man in America the Indian has been invisible.

This point was repeatedly brought home to me in another context when I was living in the Southeast and used to drive between Richmond and Baltimore on Route 301. In southern Maryland there was a roadside restaurant called The Wigwam. It was shaped like a giant tepee, and the Indian motif was

1.5 " + pt

followed by internal decor such as the dress of the waitresses and by signs such a SQUAWS and BRAVES on appropriate door. But as one left the restaurant and glanced back at the rather spectacular construction, one noticed a sign on the front door, saying "FOR WHITE ONLY."

Thinking back on that experience I can construct the fantasy of the new Great American Novel "The Invisible Man in Red and Black" by a promising young Indian author bearing the name of Ellison-Stendahl.

George Margolis, M.D. Dartmouth Medical School Department of Pathology

'ed Spirits Kachinas Accordings are the Hopi Indians' holy

Spirits, sometimes personified by masked dancers or represented by wooden dolls. Thus the Hopis protested when Kentucky's Ezra Brooks distillery hit upon the less than divine idea of marketing its bourbon in bottles shaped like kachina dolls. "How would a Catholic feel," asked Tribal Chairman Clarence Hamilton, "about putting whisky in a statue of

The Indians enlisted the influence of Arizona Senator Barry Goldwater, himself a noted collector of kachina dolls. While Brooks had meant to sell 5,100 of the bottles in Arizona, the distillers agreed to stop at the 2,000 bottles already shipped; with the company's cooperation, Goldwater personally shattered the mold from which the bottles had been made. With that the dictates of religious sensibility gave way to the laws of supply and demand. Their rarity guaran-teed, the Brooks kachinas have become an Arizona collectors' item.



GOLDWATER DESTROYING KACHINA MOLD Whisky in a Mary statue?

Response to Protests and Efforts to Attract Native American Students





The Dartmouth Presents a Special Supplement On the Native American Presence at the College

Some NA Demands Met During Year



DCAC Responds to NAD Demand on Symbol Use

Native American Studies Wins Faculty Approval

Main St. Views 'Indian Symbol'

Dorris, of Franconia, Named NAS Chairman To Teach Anthropology









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bade, but not not me required and harbon server the internet, and needs of Native American shallowly at Elementh, it also brings important resent facing hadler American sent clearer times for the community at large.



Grand Arend (Pauling Scotland, 19, is all and plant plant).

Grand Revel (Pauling Scotland, 19, ibre treat) (Samparasit): "E, and Dent Card.

Golden Laminy's Contand, 19, ibre treat, ibre Agencian Store.

(Sampara): 61, ibreilly & Smithing point of the Native American Store.

Native Americans at Dartmouth (NAD)



Native American Studies

since described spring programs and an extra section of the sectio

person of Asine American Studies







After graduation, Elle Kluse (Driafte), 93, Ass gone on to Columbia Business Street



Native American Program Pamphlet and

Pow-Wow

(1980s)





Native Americans at Dartmouth HANOVER • NEW HAMPSHIRE • 03755 Dartmouth College 6037 Collis Center • Suite 202 • Telephone: (603) 646-2110

Native American Council

February 26, 1998

Dear Dartmouth Community;

We are writing on behalf of Native Americans at Darimouth (NAD), the organization which represents the Native American, Ankan and Hawaina studenia stending Dartmouth College. Each year, NAD organizes the Dartmouth Poor-Wow which attracts upward of one thousand spectators from the Upper Valley area and toom many parts of the United States and Canada. This year's pow-wow will be held on the College of the Child College of the Child States and Canada. This year's pow-wow will be held on the Child College of the Child College

Historically, the pow-wow served as a celebration of alliances between tribal nations, and other special tribal functions. Today, the pow-wow is an inter-tribal celebration, a time for people of all tribal nations to gather. NAD is hard at work planning to bring up two drum groups. This year's pow-wow promises to be an exciting and unique event.

We ask for your individual and/or departmental support of the Native Americans at Dartmouth in meeting this year's expenses and would greatly appreciate any financial assistance you might provide in helping NAD reach its goal. We want the pow-wow to continue the successes of the past and provide a foundation for the growth and awareness of Native issues in the college and surrounding communities.

If you can provide any assistance, the Pow-Wow Committee can be reached through the Native American Program Office at 1603 646-2110 or Bitze Native American Program. NAD would like to thank you in advance for your help in this matter.

Sincerely,

The Pow-Wow Committee