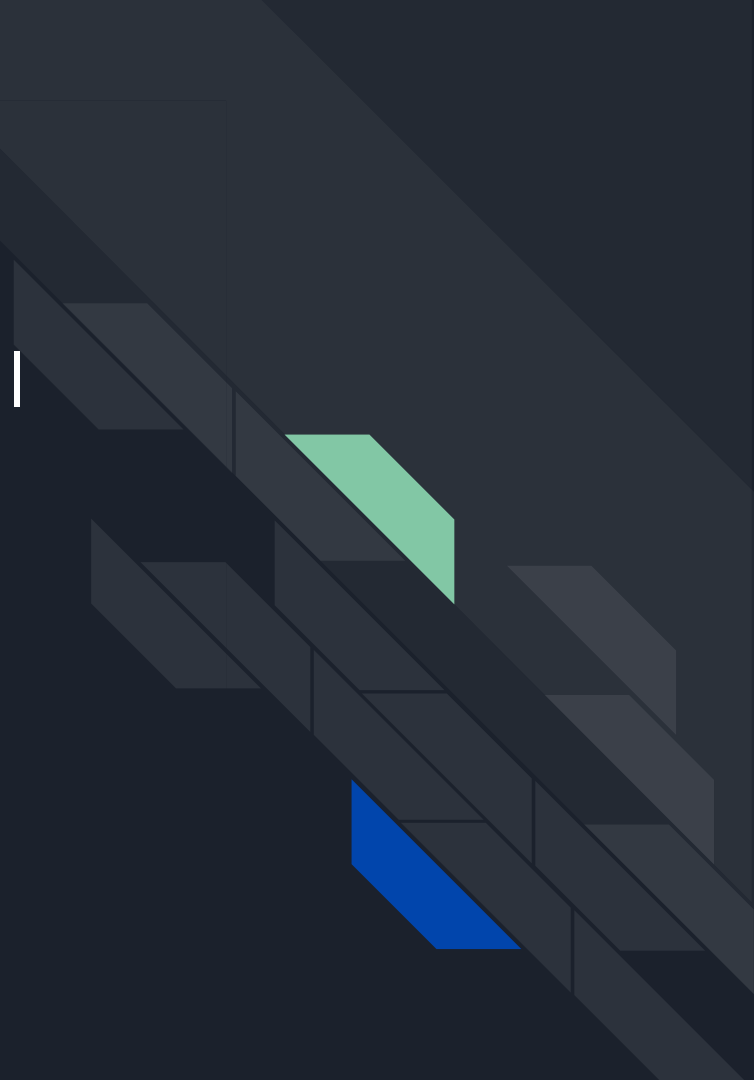


Native Americans and Dartmouth College

Grant Gualtieri • March 2018

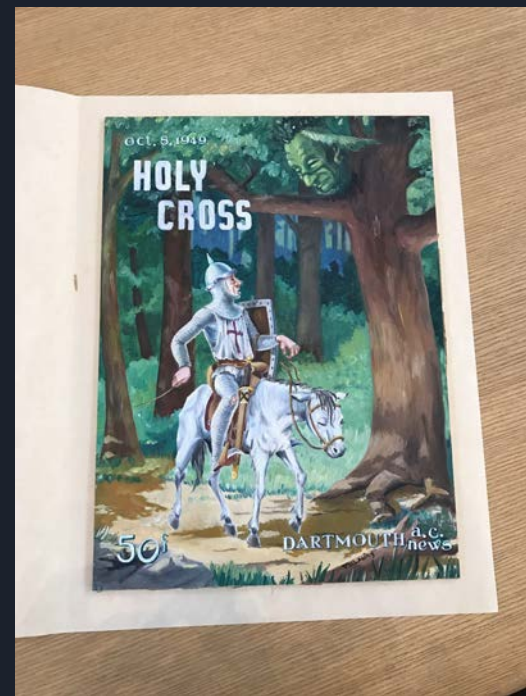
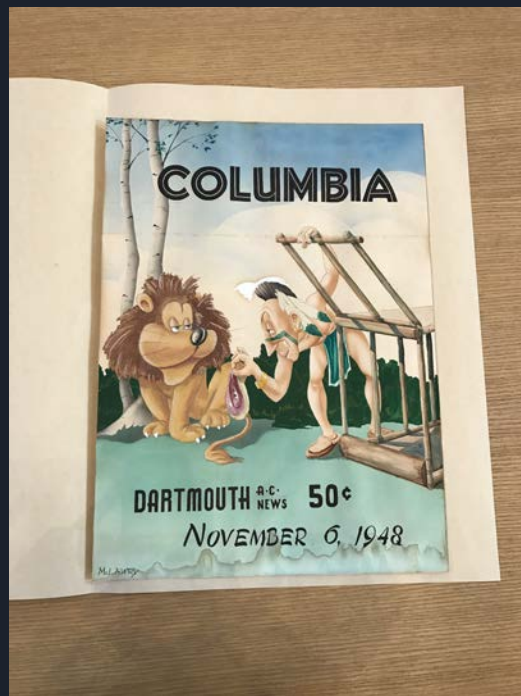
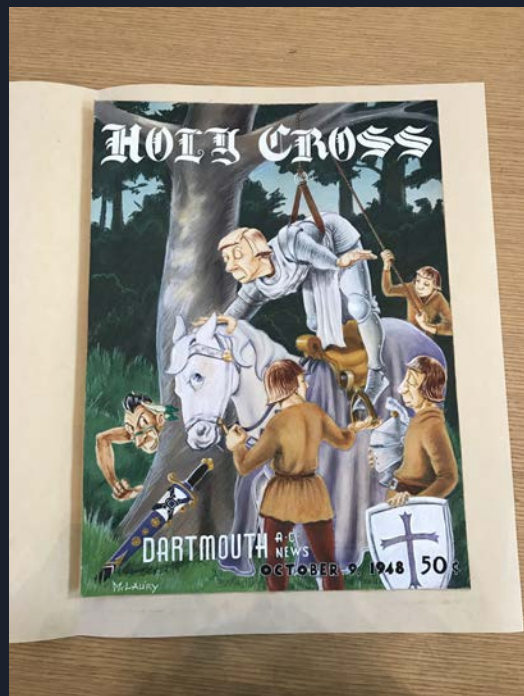
Native Americans and Cultural Misappropriation -- The “Dartmouth Indian” Mascot



Native American Caricatures at Dartmouth







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



101 X D BC H A STS V CL K-R

1242 ANNUAL DINNER

THIS IS IT, FOLKS ... A BOOTIN', TOOTIN', DARTMOUTH BOY-GIRL PARTY THAT SHOOT THE WORKS WITH DINNERS, DANCING AND TOP ENTERTAINMENT -- ALL IN HIP-SHORTIN' WESTERN COWBOY STYLE!

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 out -- make up your own party!

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.

OR ANY SORT OF INFORMAL CLOTHES!

FUN GALORE! 2 BIG FEATURES! SPECIAL ENTERTAINMENT!

- 1 - **CHARLIE STARRETT '26**, Western movie star, will act as Grand Marshall and Emcee for the evening.
- 2 - **DANCE MUSIC AND TELEVISION SHOW!** -- **TEX WILLIAMS** and his 13-piece **WESTERN CARAVAN**, featuring Smokey Rogers and Deuce Spriggins, will play for dancing -- and as a special attraction, will do a repeat performance of their popular weekly television show features over KNEB-TV, including cowboy music, songs and comedy acts.
- 3 - **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.
- 5 - **ELECTION OF OFFICERS!** -- No speeches! Repeat: No speeches!

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

RESERVATIONS: To assist Committee and the Rancho Management, reservations should be made by Monday, April 27th. 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 Assn. of Southern California.

For additional information on the party (except reservations) call Frank Danzig, Chairman, Glendale 1089 -- or Bill Adams, Madison 2661 -- or Howie Almon, Michigan 1354.

REMEMBER -- GIVE LEON YOUR RESERVATIONS BY MONDAY, APRIL 27TH!

N R R h 4 U Y/P 3R UT W

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!"

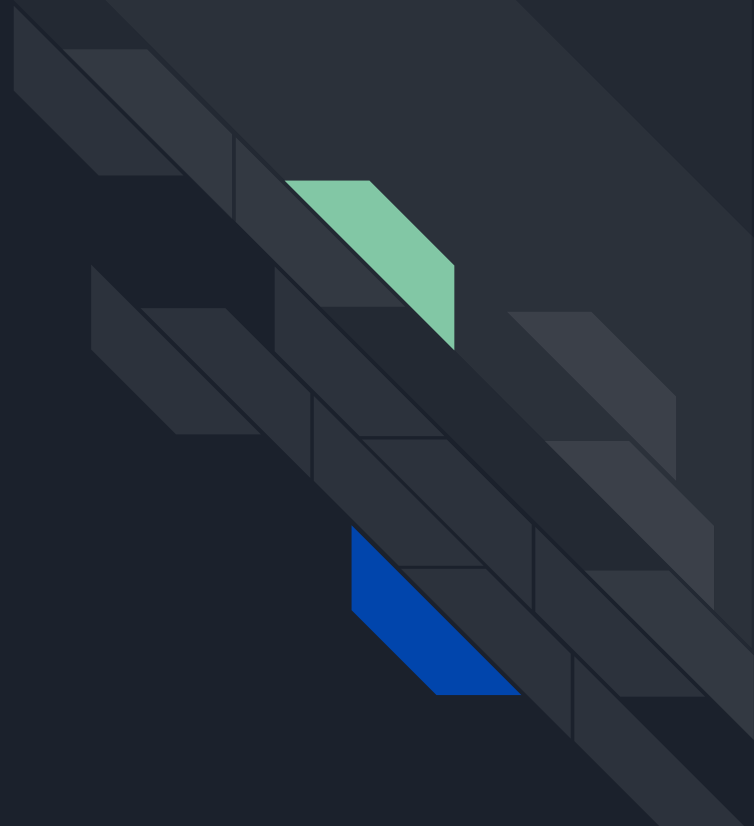
DARTMOUTH ALUMNI ASSOCIATION OF SOUTHERN CALIFORNIA
Jack Reeder '25, President

General Committee for Annual Dinner
Frank Danzig '37, Chairman

Bill Adams '34	Furber Haight '21	Cap Palmer '23
Howie Almon '22	Murray Hawkins '19	Dick Rogers '29
Dave Boyle '40	Buzz Heydt '26	Leon Rothschild '24
Bill Eldridge '34	Dick Hood '30	Jack Rourke '40
Fred Fuld, Jr. '40	John Lyman '28	Jerry Schnitzer '40
Bob Guggenheim '33	Rudy Pacht '35	Charlie Starrett '26
		Bobo Williams '26

The "Dartmouth Indian" used for Promotions

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



Connecticut Dwelling Indians

By Mrs. Arthur J. Hale

IT IS ONLY a little more than three hundred years since the State of Connecticut was entirely possessed by a race which has steadily faded from existence. Their language was unlike any European tongue; their government rude and founded solely upon custom and their religion was a singular system of idolatry without idolatry. Their character was ferocious, yet not undistinguished by virtue and their mode of life precarious and unsettled. For subsistence they depended wholly upon fishing and hunting. The forests were filled with animals suitable for food and others valuable for their furs. Wild turkeys, quail 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 glorious of all human occupation and carried it on almost incessantly.

Knowing little of European modes of life, judging the colonists greatly by themselves, they supposed that the latter would cultivate but little land and support themselves by trading, fishing and hunting. Little did they think that in the course of years the white population would increase from scores to hundreds and from hundreds to thousands and that the deep forest would be cut down and the wild animals would disappear and the fish would grow few in the rivers. That a poor remnant of the once brave race would eventually leave the graves of the fathers and wander away to other lands. Could they have anticipated that a challenge so remarkable would be met? Surely follow the coming of the white man, they would have preferred the wampum tribute of the Pequots and the scalping parties of the Five Nations 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 Connecticut River and settled at Hartford and Wethersfield.

In 1637 some 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 Connecticut River. One New Haven company settled at Milford in 1639, and

There they were Indians whose hands 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 Pequots. The Pequots drove the Indians further eastward into the New England country where they again found strong resistance. From here they faced southward and attacked the Narragansetts, cutting that tribe in two and settled at what is known as the towns of Groton and Stonington where they were joined 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 sachem 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 scalp 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 other Indian.

However, Sassacus, that powerful chief, was seen no more and the great Pequot tribe as such had perished. Refugees had scattered among the other tribes. They were prohibited from using the name Pequot. By 1632 these remnants were considerably mixed with white and negro blood.

The Scatahook tribe was founded by a Pequot chief Manwetu 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 three Indians and the remnant of this tribe may still be living just above Kent.

Among the outstanding Indians of Connecticut were Ocum, the scholar, and Uncas, the warrior.

Around 1750 the Indians became interested in religion. The Reverend Adams and David Jewett labored among them for many years. At this time there was an institution which was long a ground of hope to those who labored with anxiety for the conversion and civilization of the Indians of this North America. Eleazar Wheel-

With the football season fast approaching and the name "Dartmouth Indians" likely to figure prominently in the Eastern sports pages, the Lo's readers are again reminded that this appellation stems from the origin of the College and not from the behavior of its gridiron heroes.

Like so many other things, the absence of real Indians at Dartmouth today can be blamed on the war. In the past, and right up to the outbreak of war, there was seldom a college generation without a number of American Indians here on full-tuition scholarships which Dartmouth granted partly for traditional reasons.

It all began back in the middle of the 18th century when the Rev. Eleazar Wheelock, then a minister at Lebanon, Conn., decided to devote his life to the Christianizing of Indians through education. Over a period of 25 years he induced Indian braves to send to him for education some sixty of their sons and a few of their daughters, intended by the good Doctor to be wives for his reformed Indians.

A young Mohegan brave, Samson Ocum, proved to be Wheelock's star pupil. He it was who, with the Rev. Nathaniel Whitaker, Princeton 1752 and a friend of 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 Ocum had departed from the beginning of Dartmouth's being of much help to his race. "I think your College has too much Worley 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 came to Hanover during the years

"Wah-hoo-Wah" Indians Boast A Colorful History

English speaking nations, author of many books on Indian life and history, and lecturer. It was he who, at the instigation of President Theodore Roosevelt, gave English names to 30,000 Indians and helped to revise land laws to protect their rights.

Though Dartmouth may sometimes forget its Indian origin, the legend persists among Indians and fifty or sixty a year who have not heard that Moor's Indian School was closed for all time in 1915, write the College hoping to be admitted. The Indian who attends Dartmouth today must meet all its educational requirements and only the outstanding student is able to touch the College's monetary heart.

Dartmouth has matriculated about twenty-five Indians in the twentieth century and most of these have graduated from the College. Some have contributed to Dartmouth lore. Notably, John Meyers '05, of baseball fame; Ralph Walkingsick '18, athlete who led the college in Indian yell; Fred (Hoof) Owl '27, from the Dakota tribes, who played varsity baseball; Roland Sundown '32, a soloist with the varsity Glee Club. Dartmouth's most noted Indian graduate, and perhaps the most eminent American Indian of all time, was the late Dr. Charles A. Eastman '87, a Sioux who never saw white men until he was fifteen. His roster of achievements after graduation from Dartmouth lists: a degree of Doctor of Medicine from Boston University, Bachelor of Laws from Columbia University, government physician, Indian service inspector in 1922, National Councilman of the Boy Scouts, director of Brookings-Bryce Foundation for peace among

up to 1800, only three won any sort of a degree from the College. Only eight of the fifty-nine Indians who attended Dartmouth between 1800 and 1892 graduated. This is not to be wondered at for the records show that two Indians at the school (1832-1833) were but 4 years old.

RELAX WITH JUST IN! A limited supply "Sweet Potato" HAVE FUN WITH MUSIC SHEET MUSIC — MUSIC MUSIC & RECORDS ALLE

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In the Tradition of Samson Ocum



Everett E. White '37

DARTMOUTH COLLEGE, an institution founded as Moor's Charity School for the education of the Indian, maintains its right to this title by again having included a direct descendant of the Indian race in its freshman class. Year after year, at least one member of the Indian race has taken his seat in freshman English, eaten his meals in commons, and enjoyed the many privileges extended to students of Dartmouth College. In addition, he has a scholarship which covers his tuition for four years thereby making possible these advantages which otherwise, in a majority of cases, would be denied.

This year Everett Edward White, member of that division of the Mohawk Tribe which is situated at the St. Regis Reservation at Hogsburg, N. Y., is an active participant in freshman activities and insists that "Dartmouth is all and more than I expect it to be."

White, except for his grandfather on his mother's side of the family, is truly a full-blooded Indian. His father, Moses White, was formerly chief of the Mohawk Tribe at the St. Regis Reservation and is now employed as an interpreter in the city. His mother, Lydia Terrance White, and Everett's brother and three sisters were born on that reservation and as far back as can be remembered the generations of the White family have made it their home.

Everett White continued his track activities of high school this past fall and virtue of his outstanding ability was elected captain of the freshman cross-country team

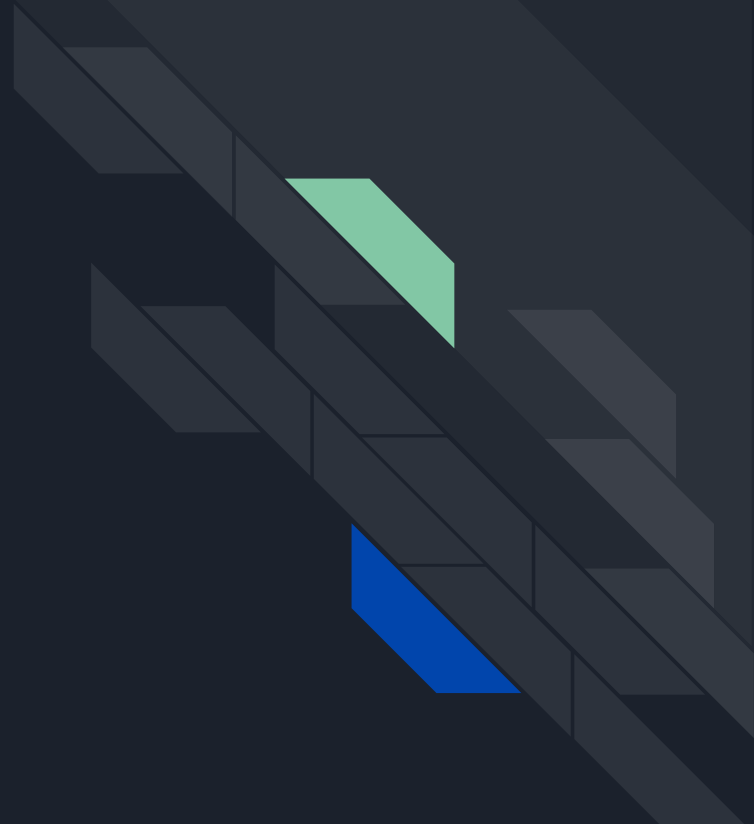
and won his numerals by leading the team to victory in two of their three meets. He broke the course record at the University of Vermont, covering it in 15:31 minutes.

Despite the fact that he lives on an Indian Reservation and has been surrounded by Indians all his life, he talks very little Indian. This is probably due to the fact that instead of going to the Indian grade school at Hogsburg he continued his studies by going to the Bombay high school which is 6 miles from the reservation and includes a great many Indian students. Not content with this education and seeing no opening at the time for entering a college, he took a post-graduate course for one year at Menasha High School in Hogsburg. It was here that he made first use of his ability in running, he now holds the school record for the mile, having done it in 4:41 minutes which, though not his best unofficial, is the best official time for the mile in that part of the State. At the same time he became an outstanding member of his class scholastically for which he was duly rewarded at the end of the year by being made salutatorian at the graduation exercises. During that year he worked with 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 graduate, his brother and one other Indian being the only holders of degrees.

—R. T. FARRER '36

Native American Presence at Dartmouth



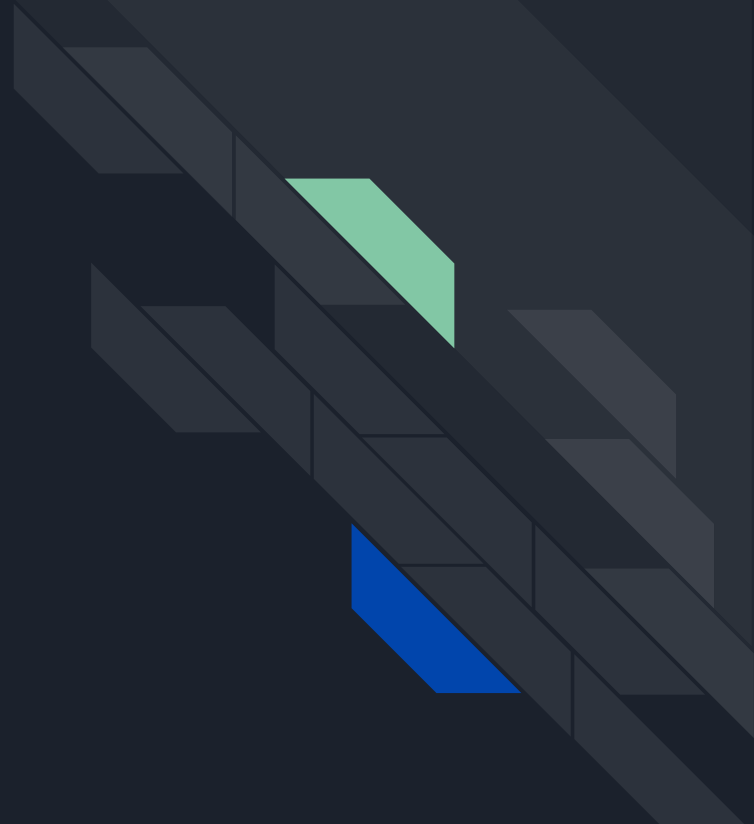
ore 1900 1971-1978



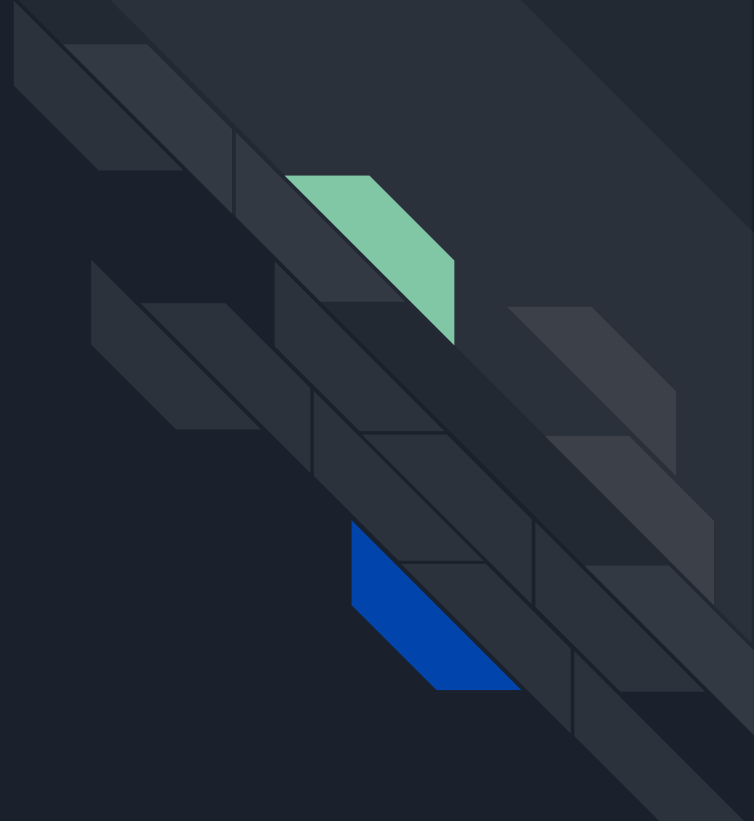
g) Daniel Štebet - 1777
 Daniel Štebet - semi-grad 1779
 g) Pavol Rakovomý - 1780
 g) Ľudovik Váňanský - 1781
 Pavol Štebet - semi-grad 1782

	2012-13	2013-14
719 Niall Hanna (Wang)	Not	place to return
817 David Nardale (Chenabed)	Not	
817 Tracy Nardale (Chenabed)	Not	
819 Stuart Jones (Nashchind)	Not	
820 Charles Smith (Chenabed)	Not	place to return - in camp
911 Cynthia Stephens (Chenabed)	Not	
122 Brian Tordella (Wang)	Not	
	Communicate, Existing Name	
123 Robert Allan (Chenabed)	Not	
124 Yveline Kinkquith (Chenabed)	Not	
125 Elizabeth Austin (Huang)	Not	
126 Samuel Huang (Chenabed)	Not	
127 Victoria Jones (Huang)	Not	
148 Rachel Thomas (Chenabed-Huang)	Not	
158 Steven Melzer (Huangabed)	Not	
161 Roberto Joe (Chenabed)	Not	
161 Janelle Kinkquith (Wang)	Not	
162 Claudia Lopez (Chenabed)	Not	
163 Susan Jones (Chenabed)	Not	
164 James McCallie (Huang)	Not	
168 Michael Paige (Huang)	Not	
168 James Perreault (Huang)	Not	
169 Donald Turner (Kinkquith-Huang)	Not	

Protests Over the “Dartmouth Indian” Mascot -- 1970s



Response to Protests and Efforts to Attract Native American Students



After a week with a gross rating of 100, the Bulletin is pleased to announce that it has been selected as the "most interesting" newspaper in the country. The Bulletin is the only newspaper in the country to have been selected as the "most interesting" newspaper in the country. The Bulletin is the only newspaper in the country to have been selected as the "most interesting" newspaper in the country.

The Bulletin is a weekly newspaper published in Hanover, New Hampshire. It is the only newspaper in the state to be published weekly. The Bulletin is the only newspaper in the state to be published weekly.

FOOTBALL FAME
The Dartmouth football team is currently leading the Ivy League in scoring. The team has won four of its last five games. The team is currently leading the Ivy League in scoring.

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Friday, May 26, 1972

THE BULLETIN

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

Some NA Demands Met During Year

By BOB ANDERSON

The Native American Studies Department (NAD) has met many of the demands made by the Native American community at the college during the past year. The department has been successful in many of its efforts to improve the Native American presence at the college.

DCAC Responds to NAD Demand on Symbol Use

By BOB ANDERSON

The Dartmouth College American Council (DCAC) has responded to a demand from the Native American Studies Department (NAD) regarding the use of symbols. The DCAC has agreed to meet the demands made by the NAD.

Native American Studies Wins Faculty Approval

By BOB ANDERSON

The Native American Studies Department (NAD) has won the approval of the faculty. The faculty has agreed to support the NAD and its efforts to improve the Native American presence at the college.

and responding to the demands made by the Native American community at the college during the past year.

Main St. Views 'Indian Symbol'

By BOB ANDERSON

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Dorris, of Franconia, Named NAS Chairman To Teach Anthropology

By BOB ANDERSON

Dr. Robert Dorris, of Franconia, has been named chairman of the Native American Studies Department (NAS). Dr. Dorris will be teaching anthropology at the college.

ON A STUDENT CENTER

The student center building is a new addition to the college campus. It will be used for student activities and events.

The Pow-Wow Committee