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Truman Michelson field notes from the Munsee in Kansas
and the Delaware in Oklahoma, 1912-1913
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1 'The suit is made of bearskin';
To whom does this apply?

When are the duties represented
by the false faces seen on the
earth.

Delaware for God?

2 Division of old people.
3 div. of the 2. ed men
would be God.

4 'Get the faces down'. Meaning.
division of boys who go hunting; and
their leader.
division of chief

5 division of wearers of bearskin.

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5

Are there 12 wooden false faces? or
11 + the false face man.

6 Division of attendants who raise flap.
... drummers + singers.

What happens on 5th day.

7 who distributes the sassafras? division

10 word for God?

11 division of attendants.

Will the next man be of special division?
get more information about the turtle.

12 attendants.

11 division of the women + men who
do the painting.

11 division of selected men.

12 beat as? English 24.

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12

divisions of men & women eyes.
localizations.

division of woman leader. its

3 men & 3 women, attendants.
division

14 division of attendants.

15 division of chief.

.. singer of the 12 songs.

15 .. woman attendant.

14 ~~div~~ div. attendants

Delaware meeting house

The Delaware church was given the title when all nations were given churches in case they wanted to live a good life & be with God. This Delaware meeting is in the beginning of spring. Then the people plant the crops. Every body is glad because the crops are good so in the fall they give thanks to God at this meeting house. For what good they have seen they attend the meeting house to extend it for another year. The back generation always said it has been known that this meeting to be held 12 nights. They have the 12 days is because the sky is divided into 12 tiers, & the Supreme Being is in the 12 tier. So they have 12 wooden faces, $\frac{1}{2}$ black, the other ^{half} red. Made of sugar-maple. White marks represents the eyebrows. Each represent a being not seen on earth except at certain intervals. Each can take our service to the next tier till it reaches the Supreme Being. The suit is made of bear skin. There was one time during a war they had a war so long that the Delawares could not hold their meeting on that account. Then there was no meeting house. So in the meantime, the earth shook for one year. So the Delaware not having a meeting house, knew of no way to

check this. So the Chief had 2 bark houses
 combined. So they held their meeting
 there. After they started this meeting up,
 all day long they shook hands with each
 other. The earth continually shook. Trees
 sank down. Directly big pools of
 water could be seen - after they held
 the meeting for 6 months, the earth
 began to stop shaking a bit. After that
 in the meanwhile they built a
 meeting house like the one across
 the river. They held a meeting in the
 bark house until they completed this
 meeting house. During the time they
 held this meeting about March or April
 at this time they held the meeting in the
 new meeting house. So one night they
 heard those deities represented by the
 wooden faces coming for several
 nights. Every night they come closer.
 They could hear them hollering.
 So in the meeting house one night
 the older people got up and said "If
 there is any one here in the meeting house
 that knows those parties [i.e. had a gift
 from those people]. So one fellow said

said "Yes. I can go & talk with them. I've been gifted by them." So the two other old men went along with this fellow and when they got over there where the wooden poles were, this fellow who said he had a gift from them, asked them what they came for [those ^{deities} represented ^{by the poles} left, but the old men & fellow followed them and entered into conversation]. So they said that God sent ^{them} down to tell the people to stop the meeting at this time; it is time to plant your corn, your garden, anything to live on, the earth had stopped shaking; and not hold another meeting till the coming fall. Then those false faces told those 3 men that hereafter they must never quit this Delaware meeting we have. They came to assist the tribe in carrying on the meeting; also they had control of all the deer and these deer were to be used in carrying on the meeting. And at the time of the meeting in the fall they would give the deer close to the meeting house so they

could be easily found by the hunters; and for the Delawares to also make faces out of wood representing the authorities' looks identically in the faces. So when you get the faces down representing your looks, we will put the power in them same as the power in us."

The rulings of this Delaware meeting, after 4 nights of meeting that day night at noon the boys get ready who want to go on the hunt, just as many as want to go. And they elect a leader + all the boys hunting are to listening to what he says, he is to give the instructions. So they will all march in the meeting house who go hunting. They eat their dinner in there; all who camp nearby. After dinner they form in a line and the chief instructs them. When they are in the line they face the north. The right foot of each will be placed on the left foot of the next. The gun is held in the hands, the butt on the ground between the feet. So the Chief gets up + instructs the head leader. The head leader carries a bucket, brass-

kettle on his back to cook meat in.
 He carries the supply of grub to be taken,
 it is in sacks, etc. Then the Chief has
 tobacco. He instructs the boys, encourages
 them, + tells them to have nothing on
 their mind but killing deer. Then he
 walks to the fire in the meeting house,
 he stirs up the coals; then he has
 pipe in his hand to blow which had
 been full of tobacco but it has been
 cut up fine. About this time the
 false face with the bear skin on
 comes in. He goes to the four end of
 the building + stands about in the
 centre, and he hears the instruction
 that's given by the chief. The chief then
 burns this tobacco asking those 12 false
 faces that as these young men going
 off on a deer hunt, they must drive
 all the deer right in the way of those
 hunters. He repeats those words as he
 drops the tobacco on the coals of the
 fire. And the false-face wearing
 the bear skin listens to all that has been
 done. And this is the way the Delaware
 were instructed by the false faces
 in case they wanted anything for

sure and in earnest, that they must
 burn this tobacco, and they will get
 their wish by doing this. After that
~~the~~ hunters march out after the
 attendants raise the sheet up. There
 are 2 men who sing and beat
 on a deer skin. Those singers sing
 a song about the false faces & drive
 deers in the way of the hunters. Those
 fellows who hunt then get right on
 their horses. They are to hunt for three days.
 The 3d day at noon they are supposed
 to return at noon. That's the day they
 will have a lot of good grub & the
 meeting hours for the hunters. Those
 hunters are instructed anytime they
 kill a deer in those 3 days, one man
 could bring it home, or if more than
 enough to carry the meat. But the
 head man is not to return till 3d day
 at noon. When they come back,
 after eating their dinner then each be-
 gins to tell how many deer he saw, why
 he didn't kill one etc, & don't talk about
 the hunt. So then that some day, those
 singers sing songs till the 4th day
 the hunters have been out hunting.

After the 6th night meeting, they make
 everything new. The meeting is then
 generally ended; straight business now
 takes place: wants wishes. They build a
 fire by a revolving stick. (There is
 a wheel with buck skin stings, by pulling
 up & down revolves shaft of mulberry.
 This shaft rests on a block of mulberry.).
 After the fire is built before the starting
 of the meeting, new hay is spread
 where the people sit down along the
 edges in side. Then they repaint their
 false faces. Every body then comes in -
 12 sticks of sassafras about $1\frac{1}{2}$ feet long are
 distributed. There are a few turtle
 shells, stripped (prairie turtles). These
 are distributed. They are lined in a
 row right in front of the leader of
 the meeting (he will be on the north side
 of those shells). The leader takes a
 string of beads fully a yard long
 called wampum, he measures the
 length of the back of the turtles. he cuts
 the beads so as to correspond. Then the
 nearest relative walks up. Then they
 take beads off each turtle shell, and
 then after he takes those beads, he

hands the turtle shell to the leader of the meeting, keeping the beads.

Those attendants (~~the sweeping~~, getting wood etc) are 3 men + 3 women.

They are called up by the leader, a yard of beads is to be poured out in the center of the church building.

Those 6 attendants all kneel down + kind of hum, pick up the beads with the left hand + place those beads in their mouths. After the beads are so gathered, they go to the door where they are supposed to stand (on the East end of the building). Then they count how many beads each got. After that the meeting starts in for that night. The head man he takes one of the turtle shells (they have shot or socks in to make a rattle). It is answered by the singers across the building by 3 strikes on the deer skin (on the south side: the building runs east + west). The leader tells the people what he saw when a child. This will be about some animal who turned into the appearance of a person. He will tell

what the animal told him. What
 help will be rendered him. Mean-
 while he shakes the turtle-shell slowly
 with the rate of his talk. He will tell
 what caused ~~what~~ him to see the
 animal, may be his parents
 abused him or ban him off home. At
 this point, then he starts to singing.
 Then he will say "That's the way I heard
 them sing." So then he will go on
 telling this dream again. The next
 time he sings again he gets up.
 Then he will tell further what he
 saw in his dream. And he will
 sing again. Meanwhile the
 singers accross the room keep
 time beating on the deer skin.
 When he stops singing, the singers
 will sing the same song but in
 the same time but as a second (like
 musical instruments T. M.), ~~all~~ When
 the singers sing the leader will
 dance. All will look at him.
 Others as volunteers, young men &
 women, and dance ^{up} behind
 him. When he is through telling
 his dream & singing, all go

and sit down. He will remain at the main guide post at the centre of the building. He will be standing. Then he will extend his kind thoughts to the people in the meeting house. And then he will tell them he thanks them all, thanks God he is able to perform his duty in the meeting house. And then he will sit down on the north side of the building. Those 2 attendants (men) will go out & cook one or two deers whole. Another man will follow out with a turtle shell and tell his dream. They will go on till the turtle shell goes around the house to where it started from. Then the chief (not the leader) gets up & tells them the turtle that's been long here has returned. Then those attendants are told to bring in the meat that they have cooked. That meat is put in brass kettles, sometimes baskets, before the leader (not the chief) to divide it to the old people first, not young men & women. Those attendants are then notified to distribute the balance to all the people in the meeting

House as far as it will go. Those 2
singers across the hall get the
deer heads. (The new fire No. 7. will
be used till the 9th night, when
a new fire will be used till end,
till 12th night. Next morning they take
it out + clean up the meeting
house) That will go on 2 more
nights. Then the last night the women
have their evenings, tell what they have
seen + sing. Before the women
start, cedar is burnt, + everyone
is painted on the left cheek.

The paint is out of weed in a little
wooden bowl. 2 ~~women~~. First the
men paint the false faces, deer skins,
+ sticks + turtle shells. Then they paint
with paint + grease from the marrow
of deer with one finger. 1 man paint,
another grease. Then 2 women
paint all persons in the meeting
house, grease on left side of head,
paint on the left cheek (paint dark
red *pê-kōn*; crimson; grows in timber)
Then the chief tells the women to go out
+ get ready for their part; to form
in line outdoors, and elect 2 men

They will be each side of the
 woman who is going to lead.
 Then ^{the women} ~~they~~ tell when they're ready. Then
 the ² men will cry out *kutia* ^{first}
 women ^{second} *hi!* 2 times. They raise
 the flap up, those singers beat as
 cross the floor. As the women enter
 the men inside will cry *hi!* and
 everybody will hold-up their
 right hands. The flap will be let
 down. The men + woman fall back.
 One ^{man} will be on the south side of the (1st
 woman, the other man similarly for
 next woman. The woman-leader has
 6 songs which must be song which
 were gifted to her. Then the turtles will
 be passed + all those that can
 sing will have to sing. The 2^d woman
 sings 4 songs, the 3^d sings 2 songs.
 The others can sing 1 or let it go if they
 can't sing (more than 1 if they want to).
 When that's over it will be 12 P.M. all
 those attendants 3 ^{second} men 3 ^{first} women
 will take a hand in this singing. If
 can't sing the songs they must hire a
 substitute. The substitute will
 get 1 yard of beads.

after this, this part is ended. After they
get back to the head man, the ~~head~~^{head} ~~man~~^{man}
of the women will be told to end
the services. He will sing 12.

Those 2 deer skin singers across
the building they follow after him
with a second. He dances 12
steps in his dances. At the 12 step he
will be at the entrance door. The
women will dance following him.
at the 12th step, the chief will
call the attendants to raise the
(wagon) ~~flap~~^{flap}. They all will march
out in a line as they come
in. Then as going they will
cry hi! with the right hand
upraised. The deer skin beater
will beat time. After the exit, the
flap is dropped. The 2 men
that followed accom^{pany} the women.
The deer meat will be in baskets
out doors. all those that sang,
men + women will get a
share in the deer meat. The 2 men
distributes the meat to those that
sang. That part of the services is
over. Then the attendants are

called in. They sweep the building with turkey wings, 1 man & 1 woman. They use the left hand. The woman sweeps on one side, the man the other (next time the man will sweep the woman's side & she his). After ~~the~~ hall is swept the attendants have the privilege of going out if they want to. Still the Chief tells them "You must all go out, if you can help it, come right back in again." So then he tells them "our meeting is getting short. It will be over tomorrow at noon." Then this head man after all are in, takes the turtle shell, & tells about his dream, sings again in the usual way. The turtle goes from hand to hand. Tell anyone who has had a dream to sing. And the deer skin drummers sing a second to his song when they are assembled & begin dancing. They beat the deer skin while he sings before. When the turtle shell reach the 2 deer skin drummers that the turtle will stop right there & remain all night (it will be the 12th).

night. Next morning, the fire will
 be taken out + the trash will be
 cleared up. Then they will
 proceed with the meeting again.
 When the turtle gets to the head-
 man, the chief then says "this
 turtle is back here again where he
 started from last night." So there'll
 be a man seated supposed to
 sing 12 songs. He'll be the last
 man to sing. ~~After~~ After he sings the
 12 songs, at the 10th song every
 one will rise to their feet + he will
 dance about the main part, every
 one crowding up towards him. After
 the 12th song all hold up their
 left hands crying h-t-4! h-t-4! Then
 all will be told to sit down where
 they came from. Then one of the
 attendants, a woman, will distribute
 beads (wampum) in a wooden
 plate. Each gets 2 or 3 beads. They
 are given because it is extending
 thanks to God. So then those attendants
 are notified bring in the deer
 hides of the slain deer. Then those
 deer hides will be piled up

in the middle of the meeting house. The Chief ask the head hunter (supposed to be one of the attendants) who were they who killed the deer. The oldest woman or man of the band (Wolf, Turkey, or Turtle) of the shayen will get the hide. The rest of deer (which are left) will be sent of doors Cooked in baskets, the attendants will be instructed to bring it in the meeting house.

Then the close relatives of the head man will get and distribute the meat to their nearest relatives, then to the older people that are in the house, then the attendants will take the meat + distribute the meat as far as it goes to all in the meeting house. Then those attendants 2 men (one at E. one at W., will begin the song. The 2 singers will beat the drum. Then the 2 attendants will go one on each side, 1 on S picking up the sassafras sticks, + deer skins. They are piled up in the middle of the meeting house. Those 6 attendants are called to the head-man. They are in line.

Then with 2 men with 6 yards
 of wampum. Each attendant will
 get 1 yd. Each near relatives, usually
 4-5, will hold the beads up with
 their hands. So then the chief tells
~~them~~ ^{what} good they have done
 since they were there, & during
 their time they were in earnest
 about their work, & their good will
 will be a benefit to them from heaven".
 So then attendants hold those beads in ste
 ad of cutting them up. The head-man
 will have hold of ~~the end~~ & ~~the last~~
~~other~~. They start out doors. When they
 are out doors, quite a way from
 the meeting house they hold the
 beads up & say by crying
 out hi! ho! 12 times. Then
 they go back to the fire in front
 of the meeting house, where
 they cooked the deer, then
 they distribute the beads, each
 getting as much as the other (that
 is 1 yd for attendant). In the mean-
 time the chief rises, makes a
 speech that they have all full-
 filled their work in regard to

The meetings regulations + rulings.
 Then all will proceed to march
 out of the meeting house +
~~they~~ will go out + form on the
 E. side. All will form a line
 north + south. They will ^{then} ~~will~~ go down
~~one~~ with right hand upraised,
 cry 6 times hō! Then they will
 stand up + cry hō! 4 times.

at ~~South~~ end of the line the man
 will cry hō! + the man at right
 also hō! Then it is carried north +
 south, → each taking it up. When
 they meet, the meeting is over.

1
The center post of the
Delaware Meetinghouse.

The Meetinghouse was used to keep anything down that was injurious to the people, such as floods, earthquakes, or anything injurious to the people, such as droughts, famines, etc. So as long as they kept it up we would raise good crops + everything else that was beneficial to the people. So that guide post in the center is what protects the people on the earth. So long as that stands up the earth will stand. It is that pole that holds the earth down. So when that Delaware meetinghouse, whenever that is quit + the house destroyed, the world will come to an end. And that's the belief of the Delaware tribe. All the instructions given about the meetinghouse are true.

In the Delaware meeting-house, the Turkey bands sit at SouthEast corner. The Turtle band owns the entire north side of the meeting house. They are ones who can start the performance. On South West corner belongs to the Wolf band. They sit over them.

No exogamy or endogamy - Female descent: Child belongs by right to mother's band; sits regularly with mother's band at meeting house; can however visit father's band at meeting house + sit with them.

(The divisions of Miami + Umalachtigo apparently completely obliterated today).

Each band has a chief, a putche (messenger), a Councillor (^{well known} supposed to be smart), a brave (hard to kill: shot at, will be missed: takes lead).

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MICHELSON, TRUMAN

MUNSEE

&

Delaware

Ethnological and linguistic field notes from the Munsee in
Kansas and the Delaware in Oklahoma. [1912]. 170 pp.
185

This field work is referred to in 34th Ann. Rept.,
B. A. E. (Washington, 1922), p. 16.



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