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***NAA MS 2776, folder 4***  
***Truman Michelson field notes from the Munsee in Kansas***  
***and the Delaware in Oklahoma, 1912-1913***  
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p. 2

get <sup>name of</sup> divisions of attendants & leader

p. 3 Give the way mentioned yesterday. find out.

Who will place the doll?  
what division

p. 4 straighten the two queries -

p. 5 division of the one that places doll? division of attendant,

division of speaker? doll-taker?

the man drummer, singer? man + woman

leaders of the dance - divisions of men + women followers of dance-leaders

p. 6 "Lead Dance?"

division of drum-beater + player

... & women dancers? <sup>special</sup> order of bands?

... women's leaders.

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- p. 7 localization of the 2 main divisions  
speaker's division  
"general dance" does that imply  
before dancers belong to one particu-  
lar division?  
regular stomp dance: get description  
division of attendants.
- p. 8 why does this bear represent  
bread. cf bread-line b. 4
- b. 9 band of speaker? particular  
band of those next to bear, + person

# Doll Dance

Long time ago the children were playing making dolls out of rags. There were principally little girls that were making those dolls. One of the little girls went out playing one day, and saw a little stick, and recognized that stick resembled a human being. So the little girl thought "I'd better take this; it will make a better doll than these others." And she got the stick, fixed it up + dressed it up like some person. It showed the very appearance of a person. So the old folks told the little girl "Why is that you want to do this?" "Because that wood looks more like a human being than anything else." "The reason why we give you rags is so that you can make dolls from them." So they told the child that thing was liable to harm her some time. So they told her to throw it away and she did. After she threw it away, one night this same doll appeared while she was asleep. It appeared as if it were a living person.

So this doll kept appearing to this  
 doll every night when she slept.  
 It seemed as if this doll would  
 molest this girl in various ways, such  
 as clutching at her throat as if to  
 kill her. Finally the girl took sick  
 on that account. So they had the  
 Indian doctors to doctor her. Through  
 their power they discovered that  
 that doll was the cause of that  
 girl being sick. So these old men  
 doctors told the parents that they  
 would have to make a doll  
 that resembled a human being,  
 a live person. So they said that  
 doll would have to be kept by the  
 parents. Then this old man who found  
 out they had to make a doll, & what  
 they had to do with the doll, told them  
 that there had to be a dance to  
 go with this doll, a stomp-dance  
 which they would have to have <sup>take place</sup>  
 every year, and that there had to be  
 a woman & a man elected to clean  
 the grass off the ground, to clean  
 a ring for them to dance, and  
 one man to take the lead

on a deer hunt, and any that  
 wish to go should go with <sup>him</sup> ~~him~~ <sup>into</sup>  
 so there had to be one deer <sup>at any rate</sup> killed  
 or more, to be used for this dance.  
 So they built a fire <sup>the way</sup>  
 mentioned yesterday, with 2 forks  
 of peeled trees & sharpened branches. &  
 a pole over it to hang kettles on.  
 The <sup>deer</sup> hunter is instructed to return to-  
 morrow at noon. So when they  
 brought the deer, it is to be placed  
 on ~~the~~ forks in ~~the~~ dancing ground.  
 Next day in the afternoon they will  
 cook the venison. In the mean-  
 while they have ~~two~~ or three wooden  
 mortars burnt out by fire in front  
 of the tent of the owner of the doll  
 and getting this dance. So the  
 women folks beat up corn in those  
 mortars. In the meanwhile the doll  
 is placed on a stick about 4 high.  
 the doll is tied on facing the east. The  
 face is painted like an Indian woman,  
 has leggings, moccasins, beads about  
 its neck. This doll is supposed to  
 look on where they are beating  
 the corn up in the mortar.

The man at the same time is  
 supposed to be cooking his venison.  
 When the women folks have the  
 corn beat up to a flour, that  
 meal is taken out, and bread  
 is made of it; nothing but hot water  
 and meal is used. So when the  
 corn is all stirred up they make  
 it up into little round balls. Some  
 of it will be made to represent a  
 turkey (represents one band), some  
 to represent a bear, and a turtle.  
 The bear is made by the family getting  
 up the dance, it's in the bread line. A  
 deer can be made by a member of  
 the deer band. They make 1 bear,  
 and they make 1 man. Each of  
 them own a certain number of those  
 cornmeal balls. After all this bread is  
 made, ~~these~~<sup>1/2 the</sup> balls are cooked  
 in boiling water 1/2 the balls are cooked  
 in the hot ashes of the fire; they are  
 covered up. So then when they  
 are all cooked, the women will  
 clean all of them up, get the ashes, &  
 get a good appearance to the balls,  
 put them in the baskets, & the venison

what meaning?

04

like wise in baskets. They take the  
 baskets of bread + venison over to  
 the person's camp who is running  
 the dance. The doll is in front + the  
 grub right by it. The attendant cuts  
 up some hickory sticks about 1 yd  
 long; these are flat. He takes the  
 deer's skin of the slain deer, places  
 hay inside next to the fur; the hide  
 is folded so the raw side will be  
 exposed, the fur will be next to  
 the shaw. 2 sticks are on the top  
 + two on the bottom of this bundle. Then  
 they make 2 more paddles to  
 strike the bundle with. So then  
 the speaker gets up, tells them "we  
 have our drum completed + every-  
 thing cooked." So they take this  
 doll, stick it on close to the  
 fork where the fire is built. Then  
 they select 2 men to beat on  
 this deer skin + sing. 1 man  
 + 1 woman are chosen to lead  
 in the dance. This man when  
 he starts to dance picks the stick  
 up with the doll tied to it. So they  
 start to dance, going East,

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turning right always (particular  
song by drummers). When the head  
dancer has gone enough (20-30  
young men behind him) he gives to  
Lead women dancer (who will have  
women dancers back of her). The  
men will be to the West of the women.  
When the woman leader has gone  
2 or 3 times, she hands the stick +  
doll to the woman behind, + this  
doll will be passed back until it  
reaches the last one. The doll  
is supposed to be dancing. When  
they quit dancing, that portion  
is over, + the doll is stuck <sup>on stick</sup> in the  
original spot near fire - So then  
there is a temporary rest 10-15 minutes. They  
dance that way 6 times more. Then they will  
proceed in the "Lead Dance". The deer  
skin is beaten no more. But the doll is still  
in use. They dance 3 times (the dancing  
with doll same as before). When that's over, they  
will pick a little drum like a 2 gallon  
jar with buck skin tied over it. Then  
the women dance by themselves,  
3 sets. The leader always picks up the  
doll; passes it back as before -

There will be logs on the South  
 side of the dance-ring. Those who  
 beat the little drum will be there. It  
 will 1 drummer, another probably to help  
 him sing. Then deer-skin will be  
 on the pole across the fire in the  
 forks; one man will be on one side,  
 another on the other. It will not be  
 beaten while the little drum is. After the  
 women have finished the 3 sets, the  
 speaker gets up, tells them "Well this  
 is the last of our grandmother's dance."  
 This grandmother is that doll. The  
 reason they call this doll our  
 grandmother, made out of a  
 certain kind of tree, is the Delawareans  
 claim trees are their grandfathers.  
 Therefore this doll is supposed to be  
 a woman, + hence must be called  
 "grandmother". After that dance is  
 over then a general dance, just  
 for fun, for the young people, a  
 regular stomp dance is held.  
 Towards daybreak the attendants,  
 women & men, clean off all the  
 ashes where the fire was built;  
 then they dampen the ground

to keep the dust down, so then they  
 place the bread & meat on the  
 West side of the dancing ground  
 in front of the camp of the one  
 giving the dance in a line north &  
 south - Then as many <sup>pans</sup> as there  
 are of bread & meat they have as  
 many men & women. They all  
 stand up beside the pans, having  
 those round balls of bread in each  
 hand. On the South end they have  
 a bear made out that bread. It  
 represents bread. He has a necklace  
 of wampum; it passes under  
 his left ~~left~~ arm. On the north  
 end of the line of pans of bread  
 & meat is a Kuman being  
 made of bread. He is supposed to be  
 a Delaware. He has 1 yd of beads  
 (wamp<sup>um</sup>) like the bear, arranged  
 the same way. They people will have  
 the balls of bread in each hand, but  
 the end persons of the line will have  
 the bear & person in one hand &  
 a ball in the other [The bear will be  
 of the bread 4 inches high, person the same]

The speaker will now tell them

"Well, we will throw our grand-  
mother's bread up," and they will  
throw the bread eastward. They motion  
12 times before they throw. The  
bear will be thrown diagonally;  
any one catching it gets the beads.  
The person will be thrown diagonally;  
the catcher gets the beads. 1<sup>st</sup> bear,  
then person, then the bread & meat,  
catch it in air - That's the end of  
the doll dance. The speaker  
gets up. "We are all well, by  
another year we'll dance with  
our grandmother again." A year  
from then they will have the dance;  
but it will be a little different,  
they won't use balls of bread, they  
will use mush. And they will  
cook the venison the same as  
before. This doll has her dance in the  
day time, not at night as in  
the year before. When her dance  
is over (they dance 12 times), then  
the mush & deer meat is distributed.  
Then if they want to, they kind have  
a general dance all night -

A long time ago the woman house  
burned down into whose hands  
~~the~~ doll had come throughout  
generations. The doll burned  
up. The woman's nearest relative  
fell sick. Those with power said  
that doll was the cause of her  
illness. It was because the original  
doll, though burnt, was in a way  
still alive, and should have been  
replaced. The woman who <sup>had</sup> owned  
the doll also fell sick. Those with  
power knew the doll was the  
cause of it. A new doll was  
made. And the woman got well.  
The dance has been going on  
ever since -

There was a man by the name  
of George Wilson, an old man. He  
was selected to make this doll.  
He was given 1 yd of wampum  
beads. And George Wilson started  
before daylight. He got to the tree  
he had selected. It was some  
kind of a maple tree - sugar maple.  
Before the sun came up he took  
tobacco, + built a little fire

by the tree. He burnt this tobacco in that fire. While dropping hand-fuls of tobacco, he talked to that tree telling why he was going to cut off part of that tree. He cut off the necessary part. It all had to be done before the sun came up. He chose the East side of the tree to make the doll of. When he completed it, that's the doll old lady Elk Hair has now.

This doll still has the same dances. This may or June 1913 this doll will have another dance. This doll was transferred after the old woman whose house had burned to Old Lady Elk Hair, her nearest relative.

I by Silas Longbone. During the last cyclone the Elk Hair woman grabbed the doll, & talked good to it. It's her belief that she was spared by the cyclone for that reason.

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



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