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NAA MS 4800 [190]
James O. Dorsey papers, circa 1870-1956, bulk 1870-1895
George Miller drawings of Omaha tents and robes, 1889
National Anthropological Archives, Smithsonian Institution

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(Plate I) Geo. Miller's white blanket.

Geo M's father used to wear a buffalo robe decorated in this style. It was his personal "mystery", and no one could use it. Even members of his gens feared to imitate it. The father ~~desired~~ ^{gave} & promised to make 4 such blankets for Geo.; made 3

but died before making the 4th.

Geo. cd. make this 4th one if he desired & cd. wear it. He could make more than this; not limited in number, but can't bequeath the W. to his children.

The W. to make such a decoration intimate with one who had a vision, & a member. (refers also to Plates II & III)

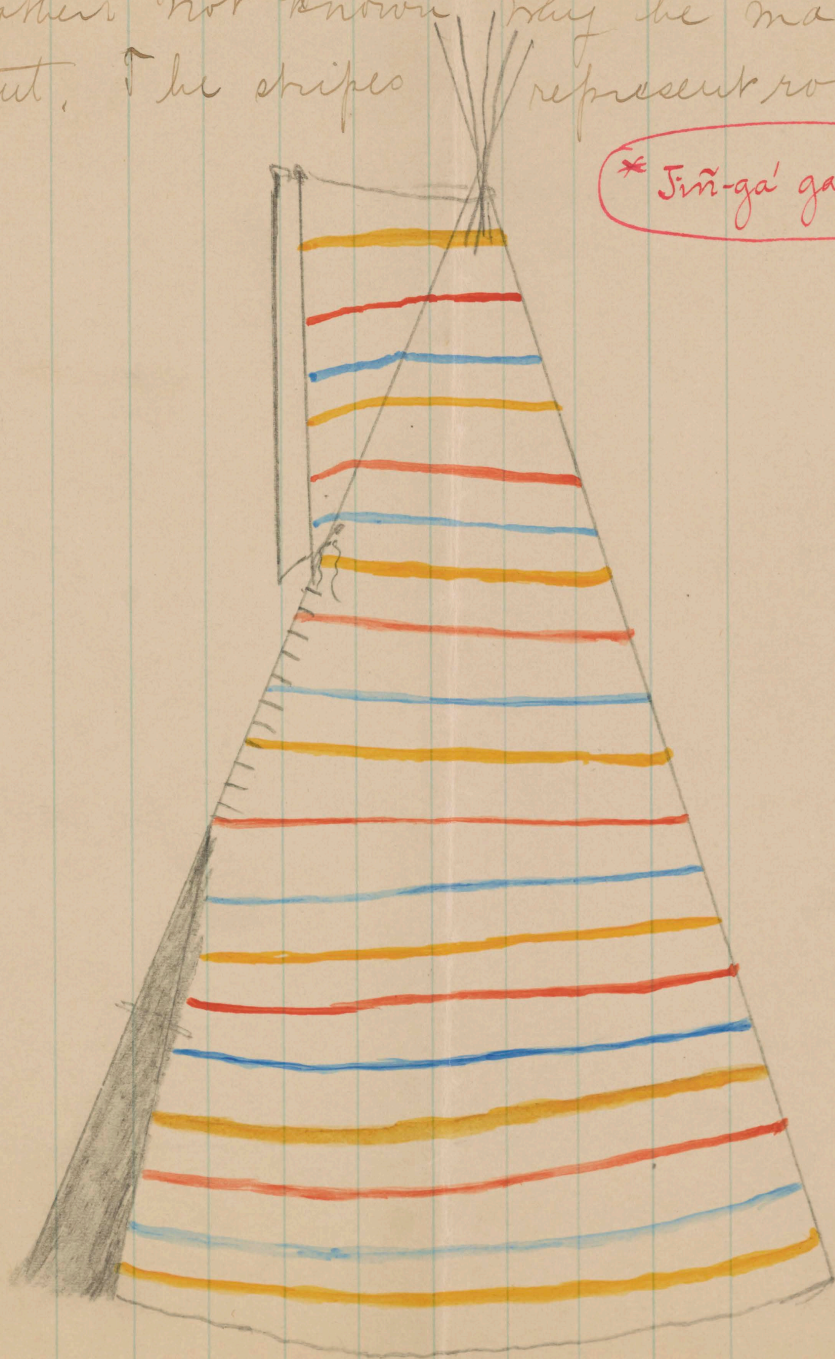
Wackamand's father & 2 Cmro's father, leaders of society. When one had a vision of thunder, mom, stars, etc. & painted a robe, he had to call all the society to a feast & hang up robe to show to them. If this was done all rejoiced & the man had then to wear the robe. If he wore it without inviting the society, he offended the members & he wd be apt to become unfortunate. (Edadaw juaji a'kipa to Edagauh uete ama) If any one who had not had such a vision dared to wear such a decoration, he was in danger of being struck by lightning. Geo M. wd not dare, for instance to have bears' claws, horses' hoofs etc in his robe, as neither he nor his father saw a bear or horse in a vision. All Omaha's feared to put on robes any obj not seen in vision. Penelthe's differed.

Geo wore them 1st before he married, was about 16 or 17 yrs old

Plate II, Paletape saw 2 stars & ^{young} moon - in a vision. Became a member of Inga itaema after having vision.

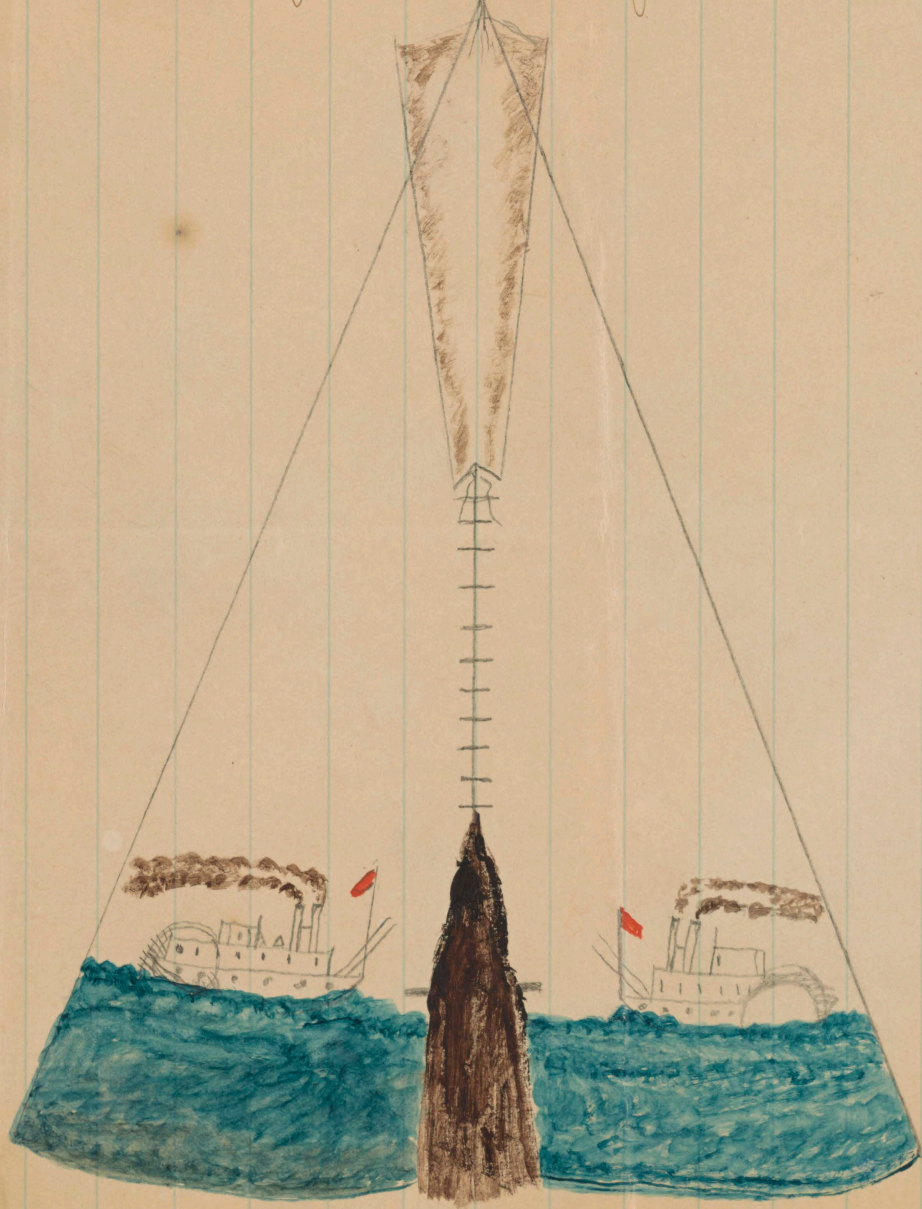
- 1 If one dreamed of thunder etc. did not tell.
- 2 If joined war party, & reached somewhere told it or got into trouble
- 3 If the dreamer ^{killed a foe} made a thunder song
- 4 " " ^{or caught hold of} brought back a horse from foe, he made thunder song
- 5 after some he made robe & called society to feast
- 6 Then wore robe ^{with safety} & cd transmit right to his son but the son cd not transmit the right to his son unless he had a similar vision
- Geom's father painted a robe ^{with his personal} "mystery" & gave it to 2 Crows (also a member of the Inga itaema, as his father was "ata") who wore it, but cd not make another like it but cd not transmit the right to his son (Paitapi) 2 Crows who were afraid to wear or make a copy of the robe had he not been a member of the society
- A father clothes his son in such a robe when the son is large enough to go courting. He cannot give such a robe to his daughter; but he cd to his son's son if a large youth or to his daughter's son

Zhīn-ga-ga-be-gā's* father. Little chief's
father not known why he made the
tent. The stripes represent roads.



* Jīn-ga' ga-hi'ge

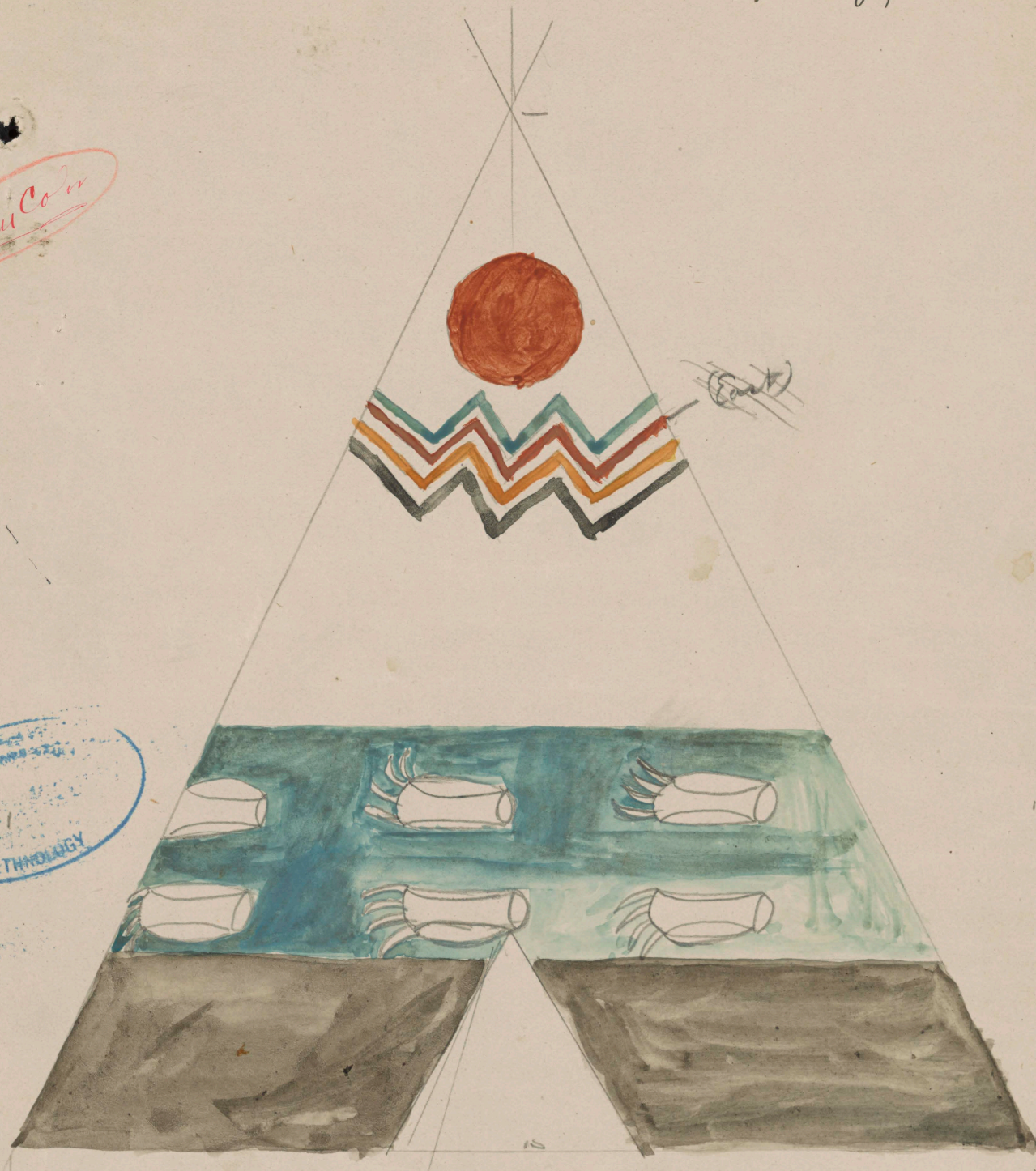
Old Big Elk's Hut. The steam-boats he saw when he went to Wash-
ington and saw the white people there for the first
time. To show that the white people acknowledged
him as a great chief.



Bureau of Ethnology.

(See Annual Report 1882 Pl. XXXI
facing p. 237)

in color



Pl. III, Tent of Agaha-wacue. Hupega, Sr.,
and Agaha-wacue.



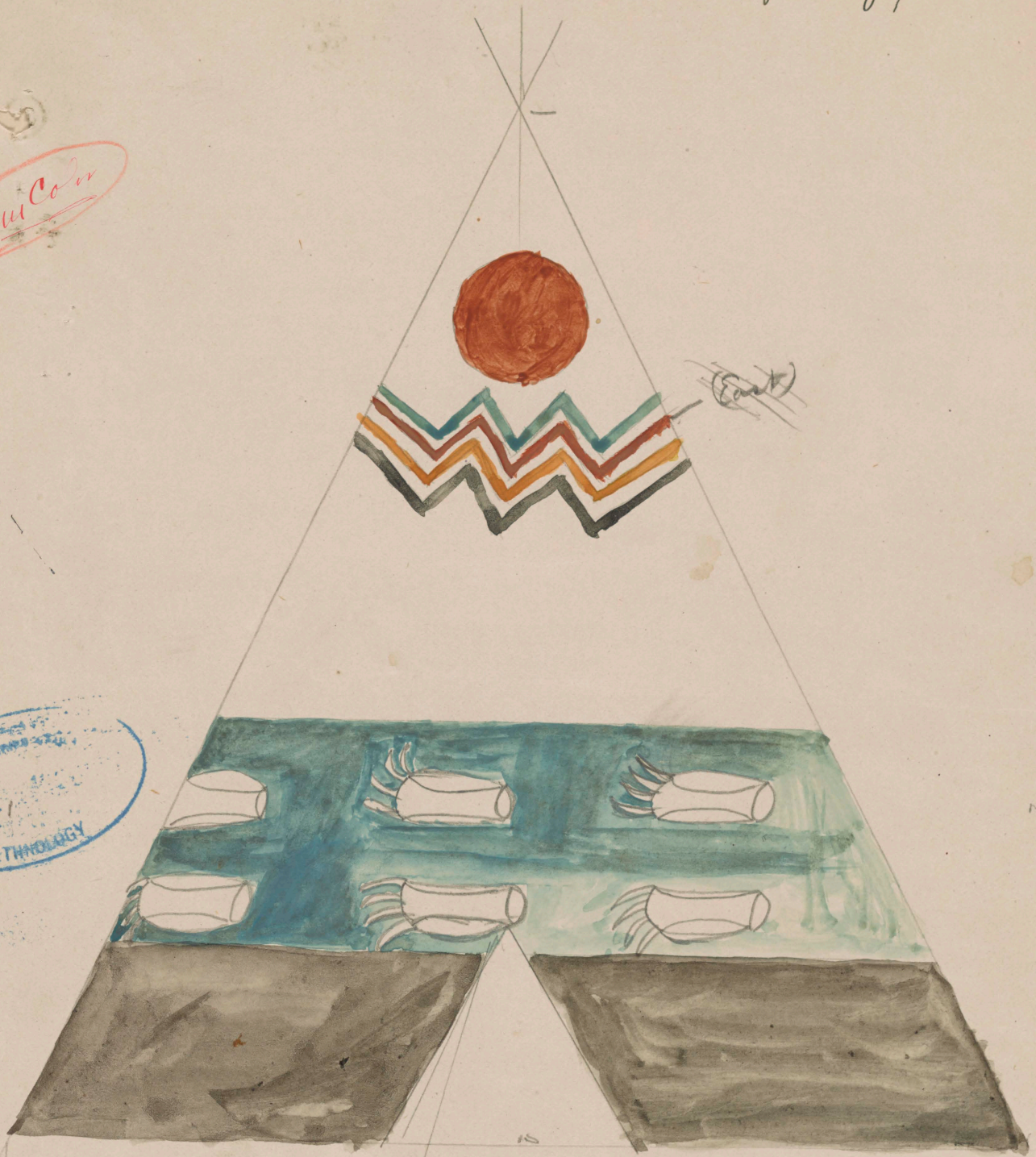
Described on p. 38 of Copy.
"Siouan Cults" - Dorey - 8th Eth (S 43)

[INV 08724900]

Bureau of Ethnology.

(See Annual Report 1882 Pl. XXXI
facing p. 237)

in Color



Pl. III, Tent of ~~Agaha-wacue~~ Hupeda, Sr.,
and Agaha-wacue.

BUREAU OF AMERICAN
MANUSCRIPT VAULT
MAY 1926
ETHNOLOGY

~~11~~

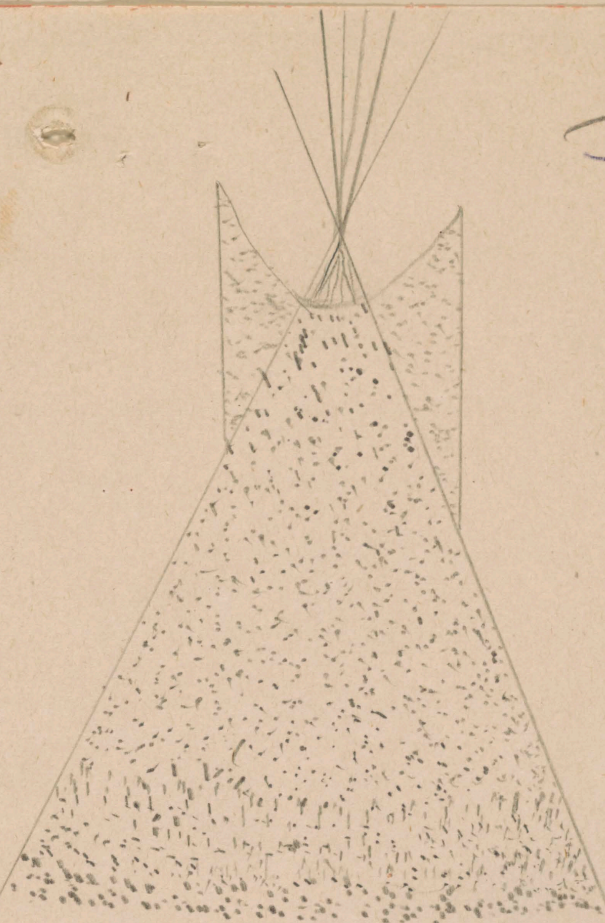


Jeut A Mikadib^m, ketia^m A Maet^m
mar^m A Mainga^m fataji^m fadyu^m, fatat^m feno,
Guala tribe.



Described on p. 40 (843)
 Dorsey, "Siouan Cults", 8th Eth.

~~Tent of Nukubibtan, better of Maekto
 name of Maekto, Maekto, Maekto, Maekto
 Maekto tribe~~



Pl. XIV. Another tent of Nukubibtan.

Pā ghā chū tā's tent. The red and blue striped ^{banner} broadcloth sometimes made of feathers was carried by the chiefs or leaders of a band on the warpath are on a dancing 'town. The banner(?) was held up the in the middle and the ends are pointed so sometimes they could be used as weapons. It was carried on the war path 4 times. It is called *wa ōtha gā gā*. Sometimes it was painted on the tents.

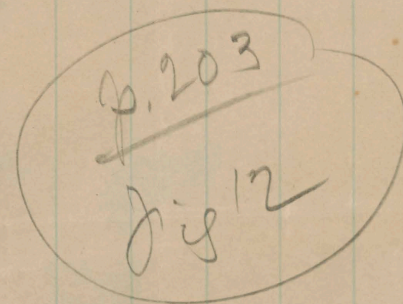
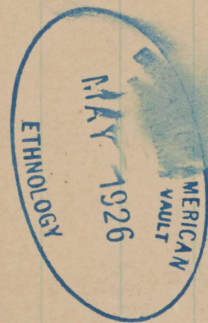
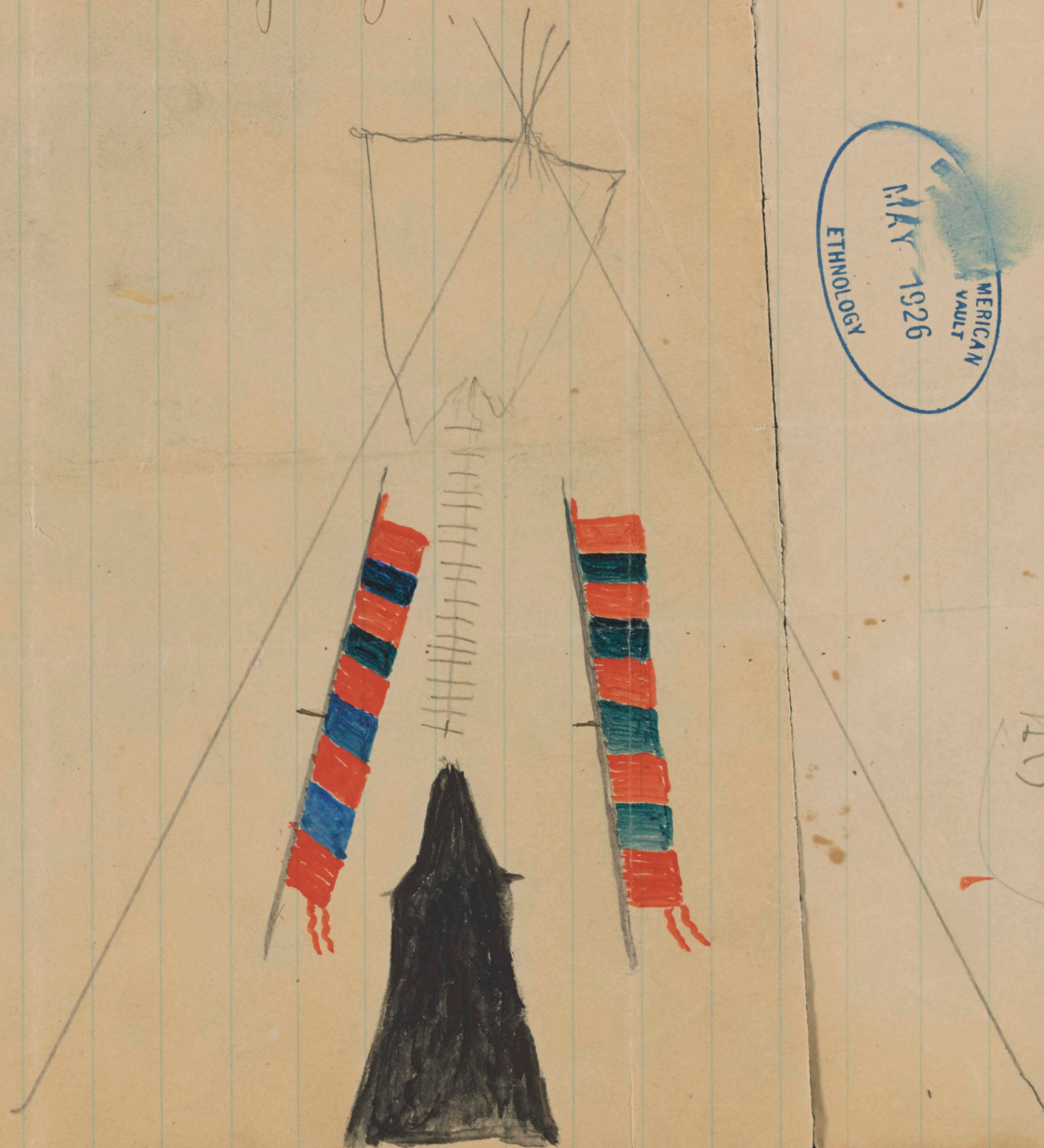
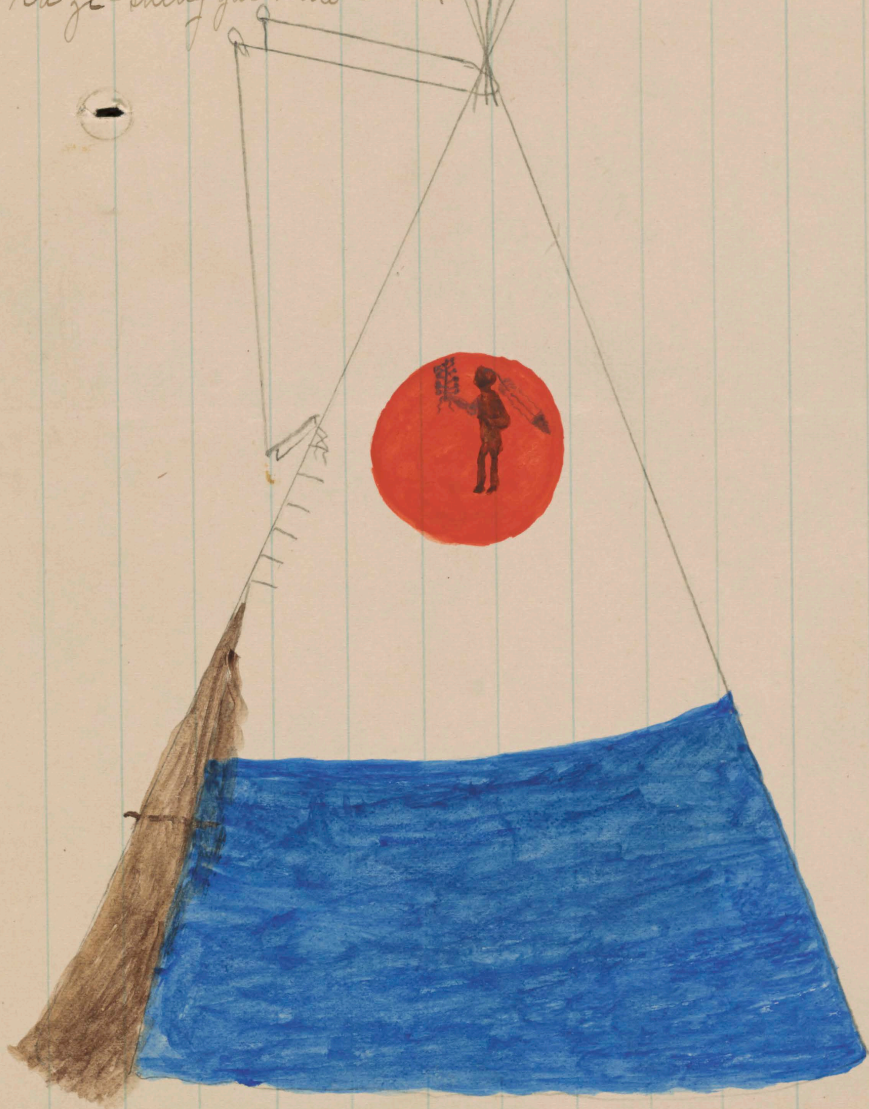


Fig. 12. Tent of Pejequta.
Described on p. 203

XLX

1860 Collins - 361
2023 Bw Eth. - list -

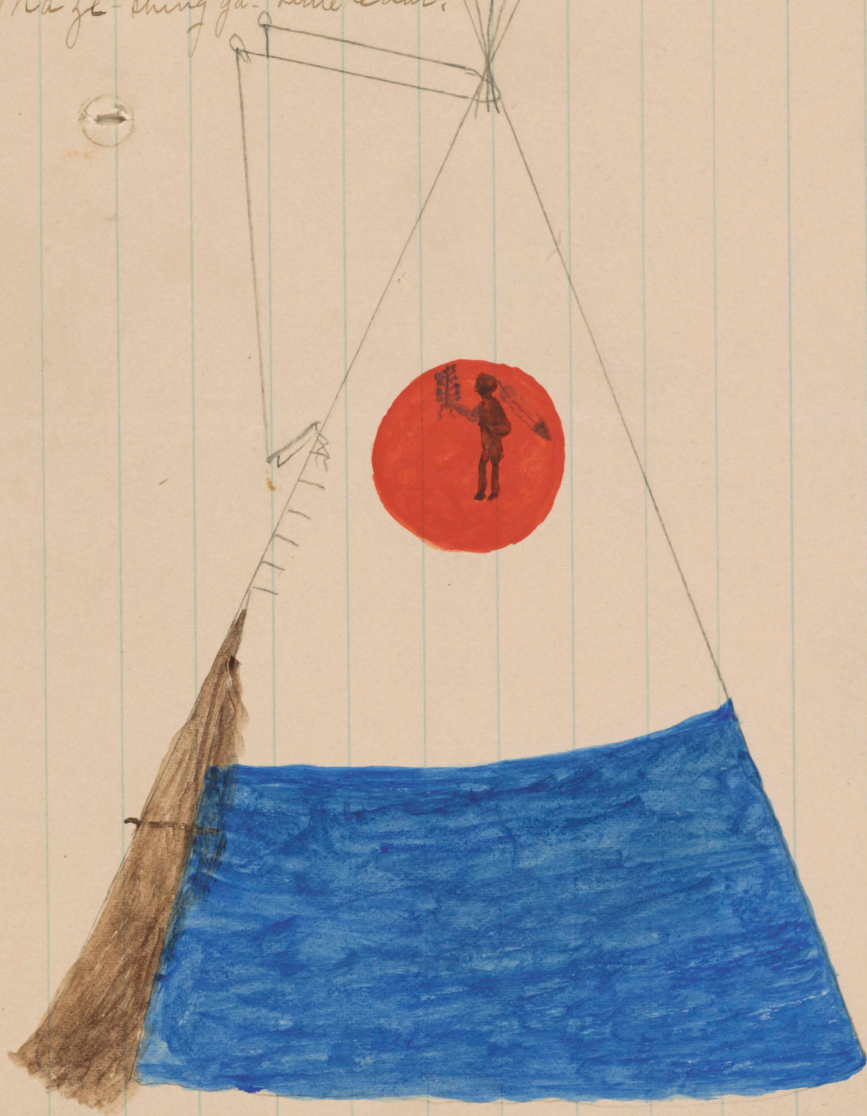
Red circle represents the sun. The man is holding
 in his Pá-shá-ga, the hard callous knobs found near the
 hoofs of deer. These knobs are split hollowed out and strung
 on sticks. Wá-cu-bá-ga-xa- (Holy) - The tent being large the
 figure was almost full size and a real feather was tied on.
 Maze-shing-gá- Little Cedar.



Described on p. 40 (\$43)

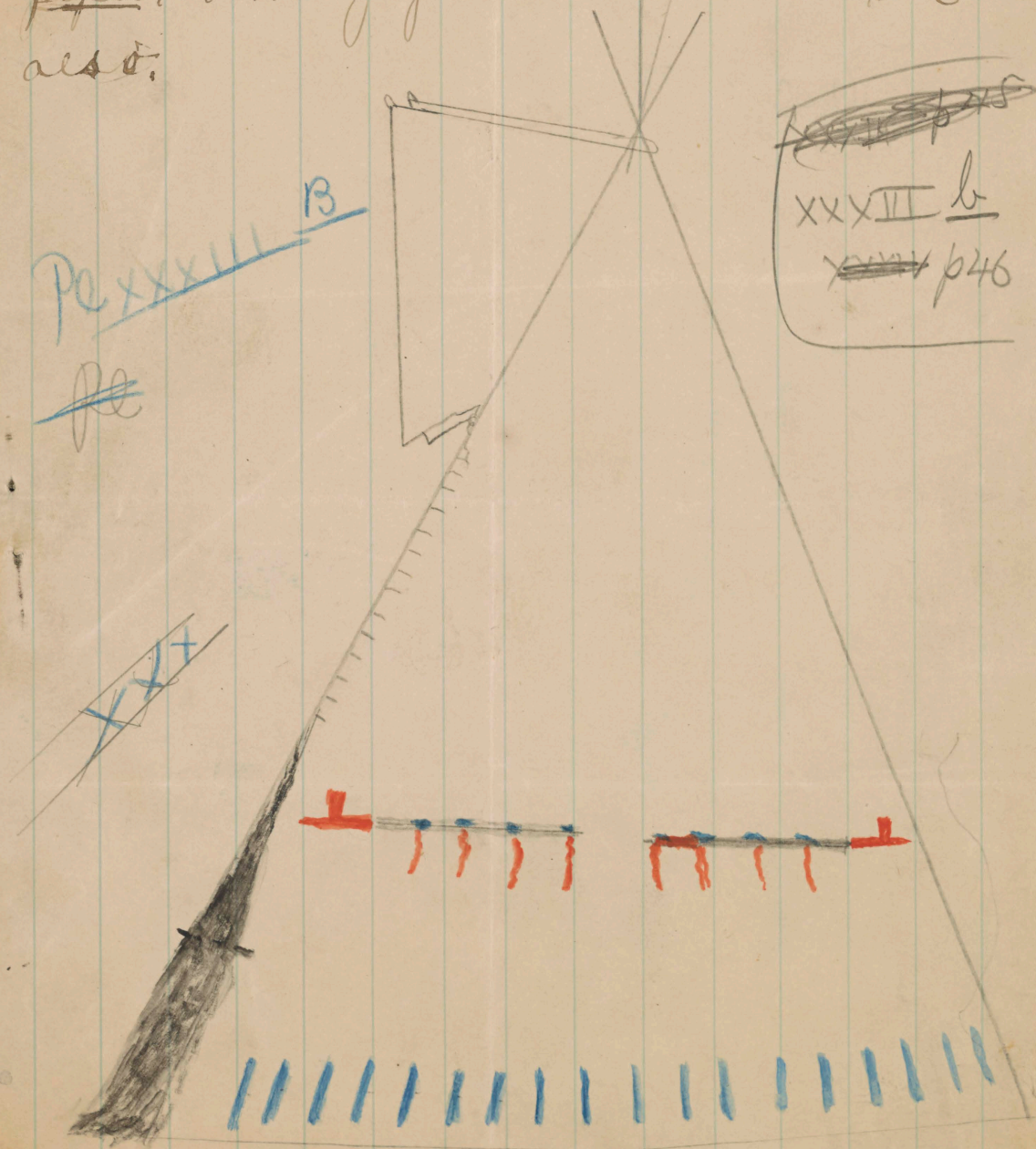
color Dorsey, "Siouan Cults," 8th Eth.

Red circle represents the sun. The man is holding in his *Pä-shä-ga*, the hand callons knobs found near the hoofs of deer. These knobs are split, hollowed out and strung on stakes, *Wä-cu-bä-ga-xa* (Holy) - The tent being large the figure was almost full size and a real feather was tied on. *Maze-shing-gä* - little cedar.

Pl. XII. Tent of *Mazi-jīnga* (man in the sun).

Ni-ke-ā-ta. Hā cha-ga- (Tapa).

He represents on his tent the sacred
pipes. And pipes on the other side
also.



~~VIII~~

in color



all yellow



~~Kase Paul's father's tent~~

~~(Hauga man)~~

~~"gwo eta"
idada~~

Described on p. 43)

Dorsey, "Siouan Cults," 8th. ETH.

[INV 0872-5400]

(543)

~~XXXX~~

in color

~~"gube eta"
idador~~

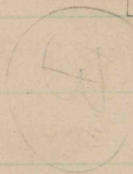
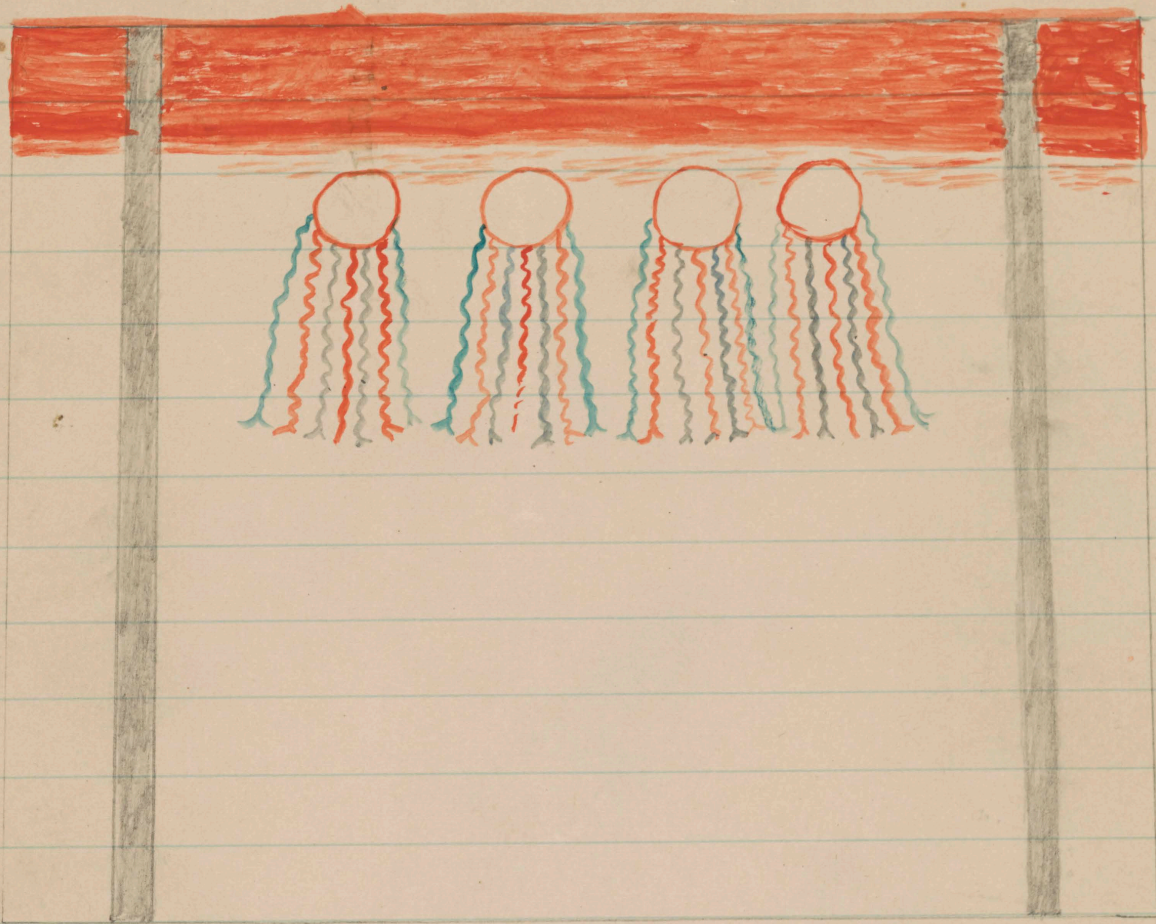
~~Kaxe-pa-ba's father's tent
(Hanga man)~~



Pl. XXV. Tent of Kaxe-^aba's father.

[Pl. XLIV, fig. D]

George Miller



George Miller

Described on p. 37 of Copy (S 43)

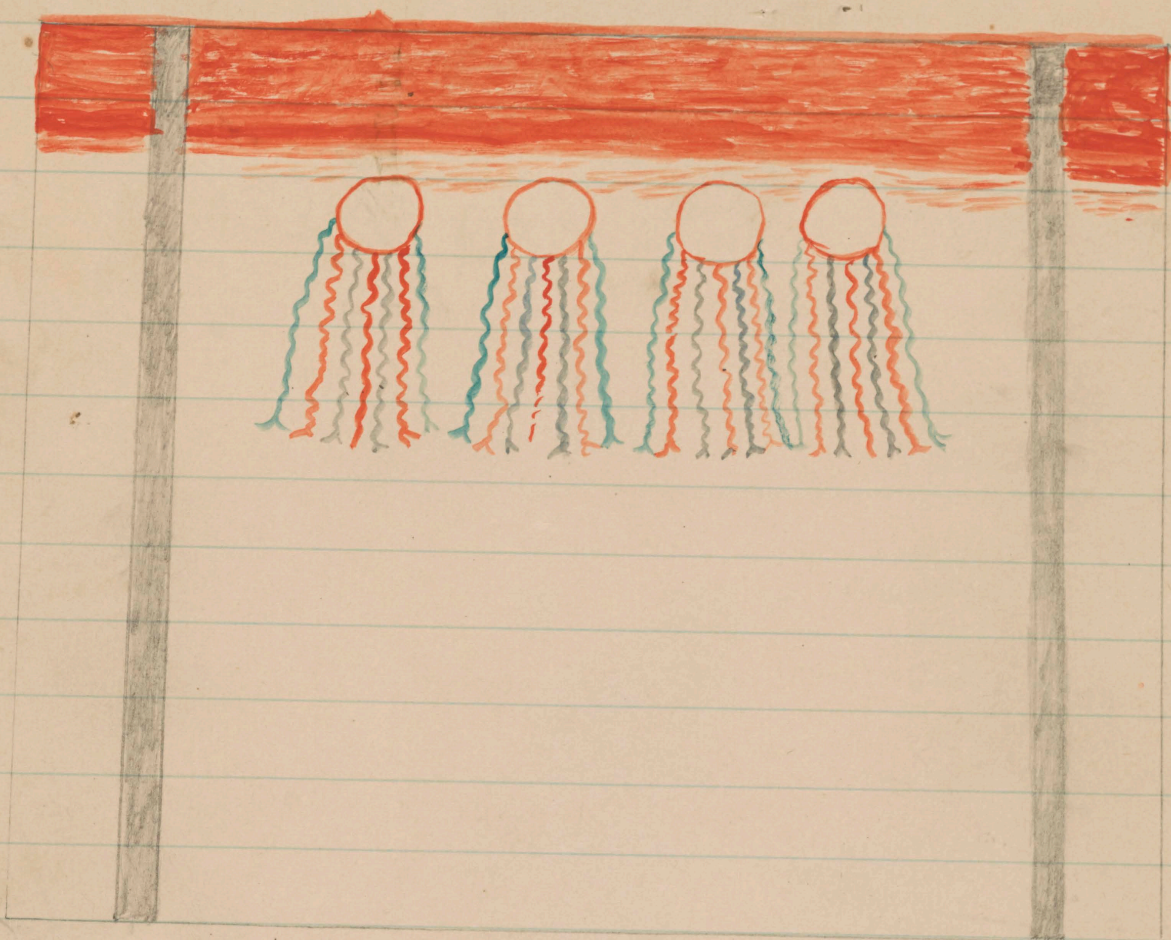
"Siouan Cults"

Dorsey

8th Eth.

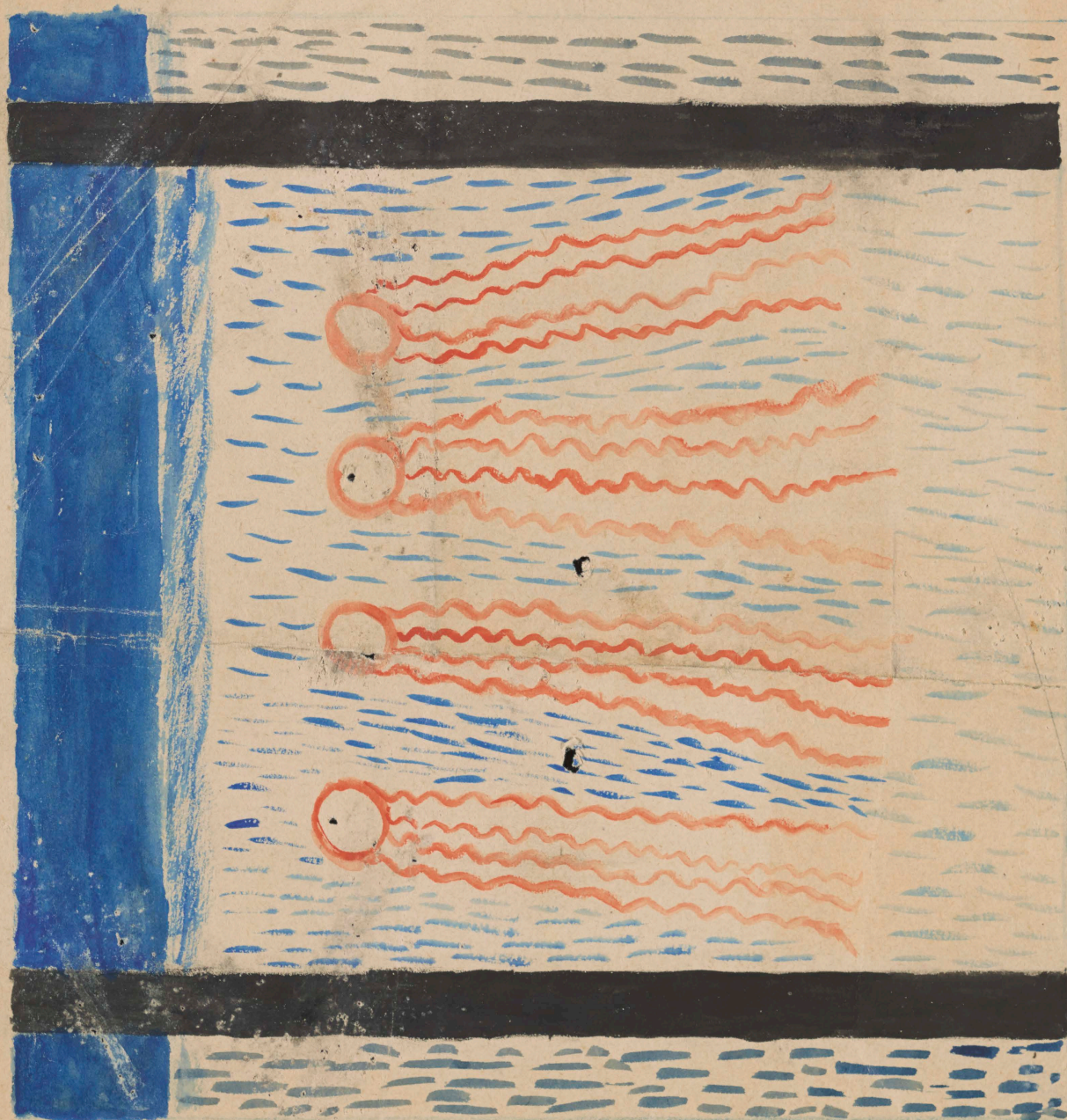
[INV 08725500]

George Miller



Pl. I. George Miller's personal mystery decoration.
Furnished by himself.

1164

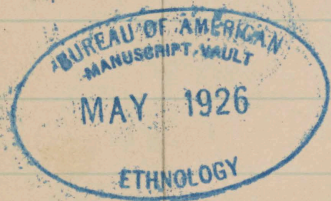
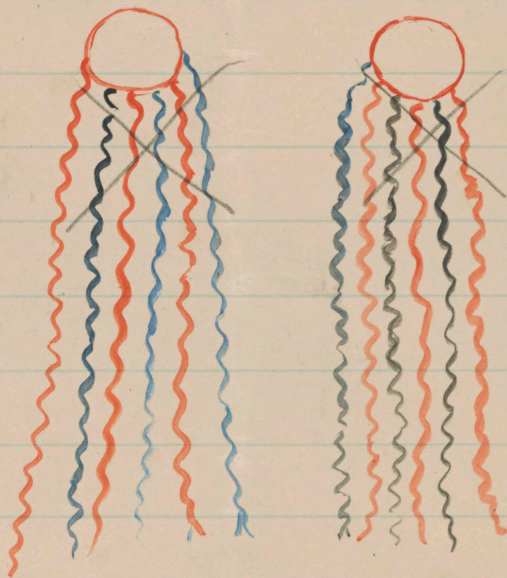
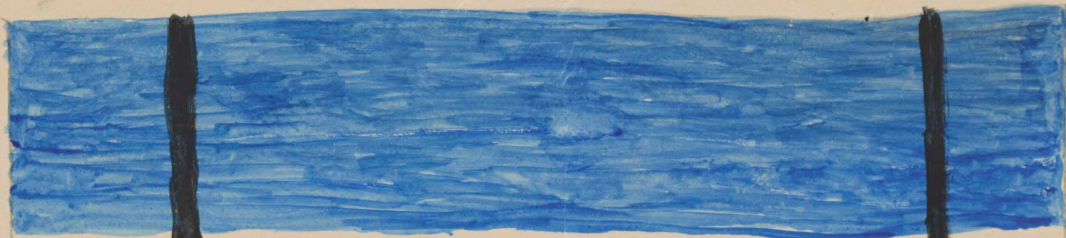


(bottom)

(Drawn in Washington)

Decoration of white blanket of Geo. Miller
of Ictasanda gens of Dinaha tribe. (Plate I)
("A")

1164



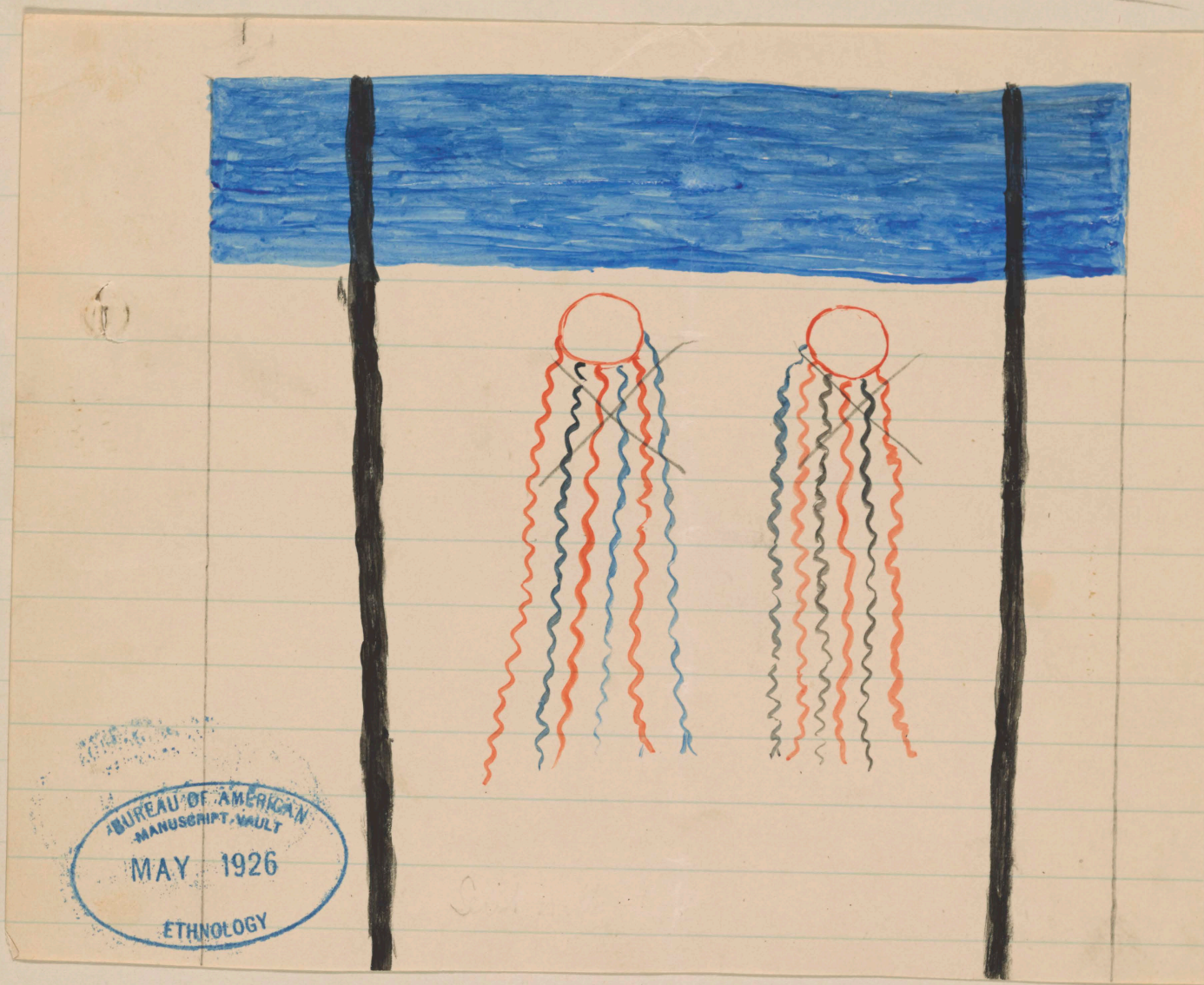
[INV 08725700]

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"Sioux Cults"

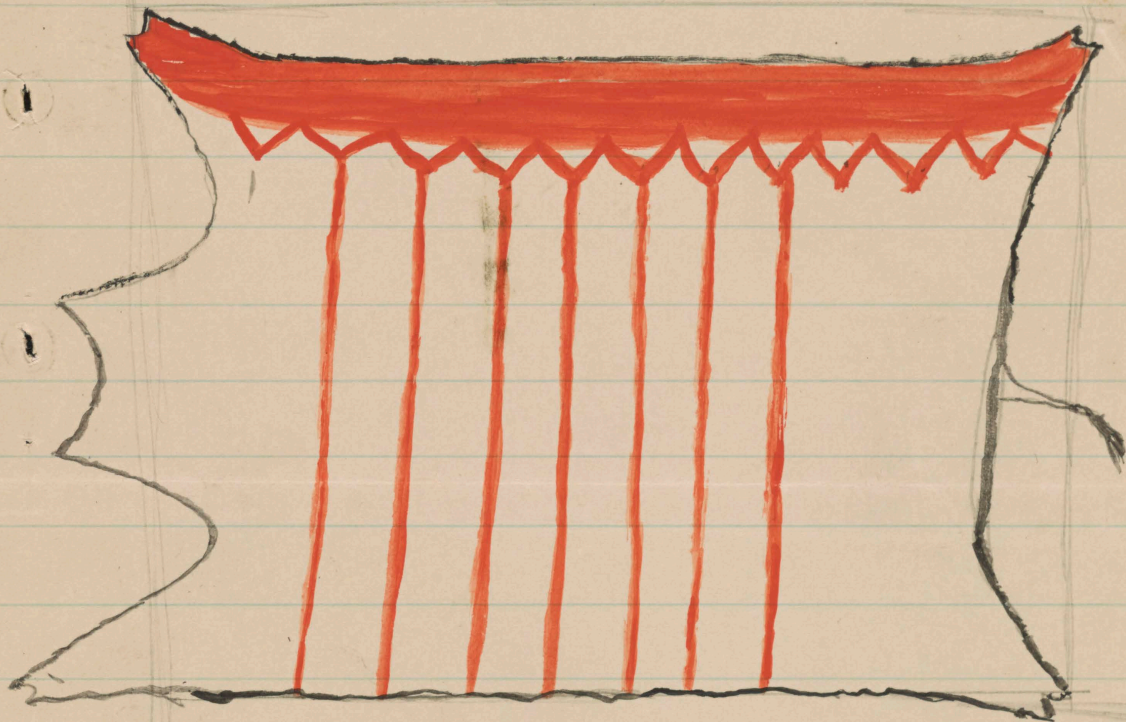
Dorsey

8th Eth.



Pl. II. George Miller's personal mystery decoration
(a variant, furnished by himself)

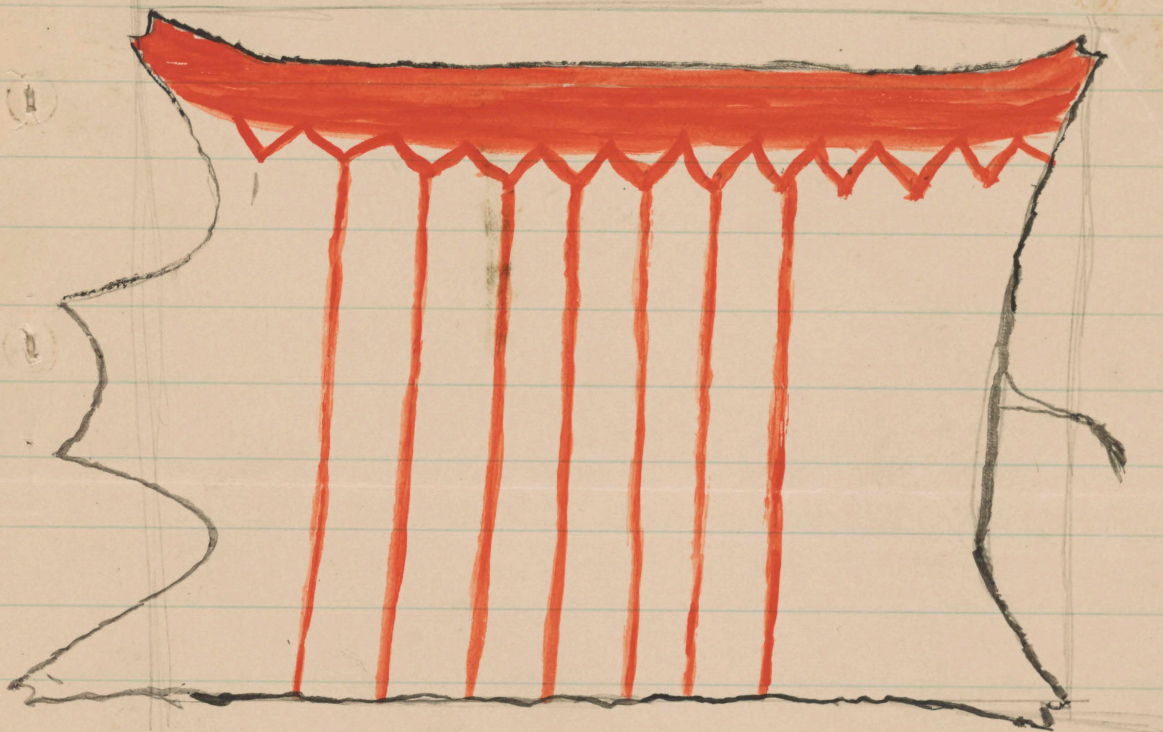
(Top)



Pl. I.V. 3. Robe of Wanukiges.

Described on p. 38 of Copy.
 Dorsey "Siwanu Cults" (S 43), 8th Eth.

(Top)



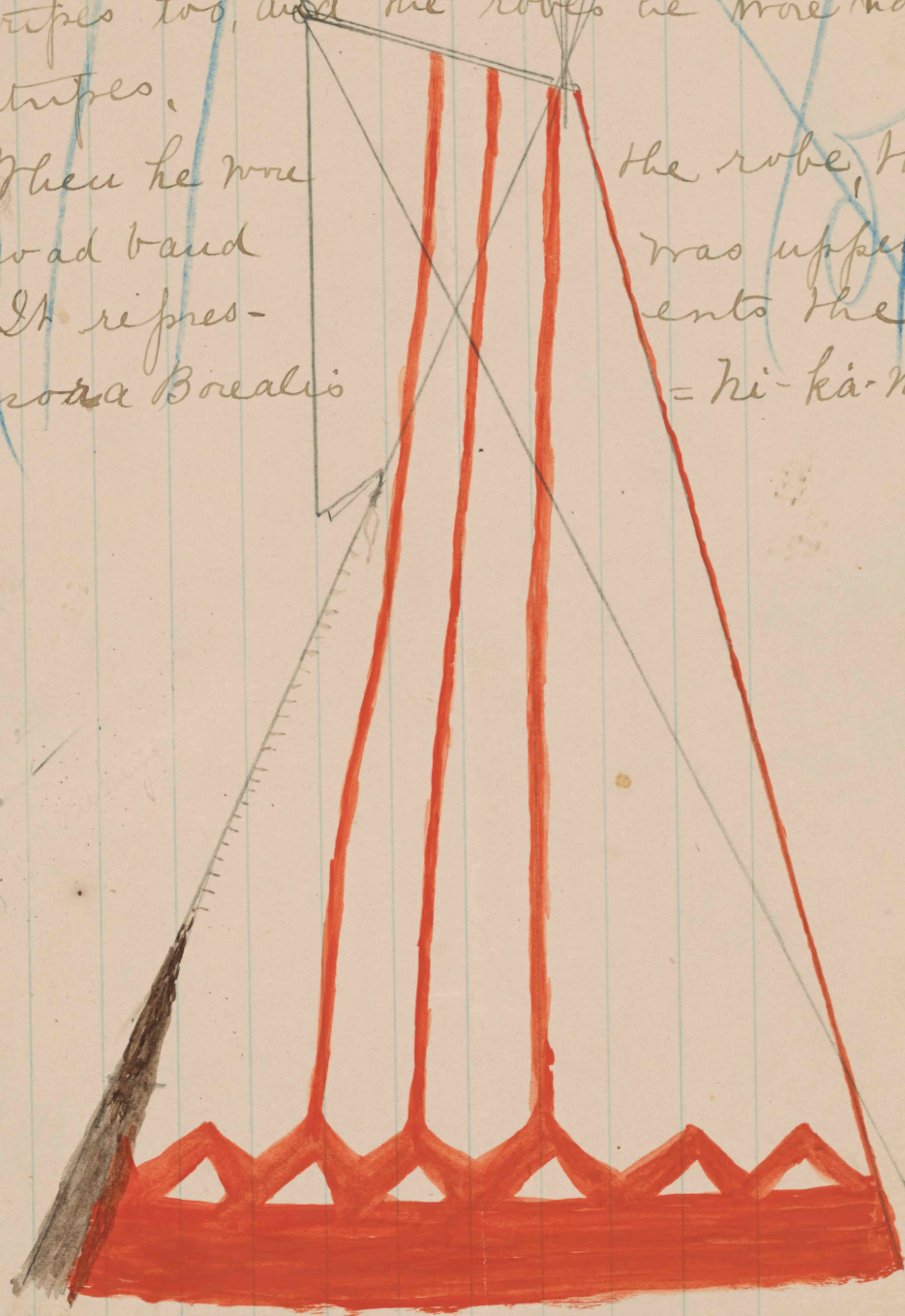
Pl. I V. 3. Robe of Wanukiges.

Yá-mu-ki-gá's tent. Three stripes on each side
and one behind. Look at the robe - it has
7 stripes too, and the robes he wore had
7 stripes.

When he wore
broad band

It repres-
Aurora Borealis

the robe, the
was upper-most,
into the
= hi-ká-nunga,



Described on p. 38 of Copy
Dorsey, "Siouan Cults" (§43), 8th Eth.

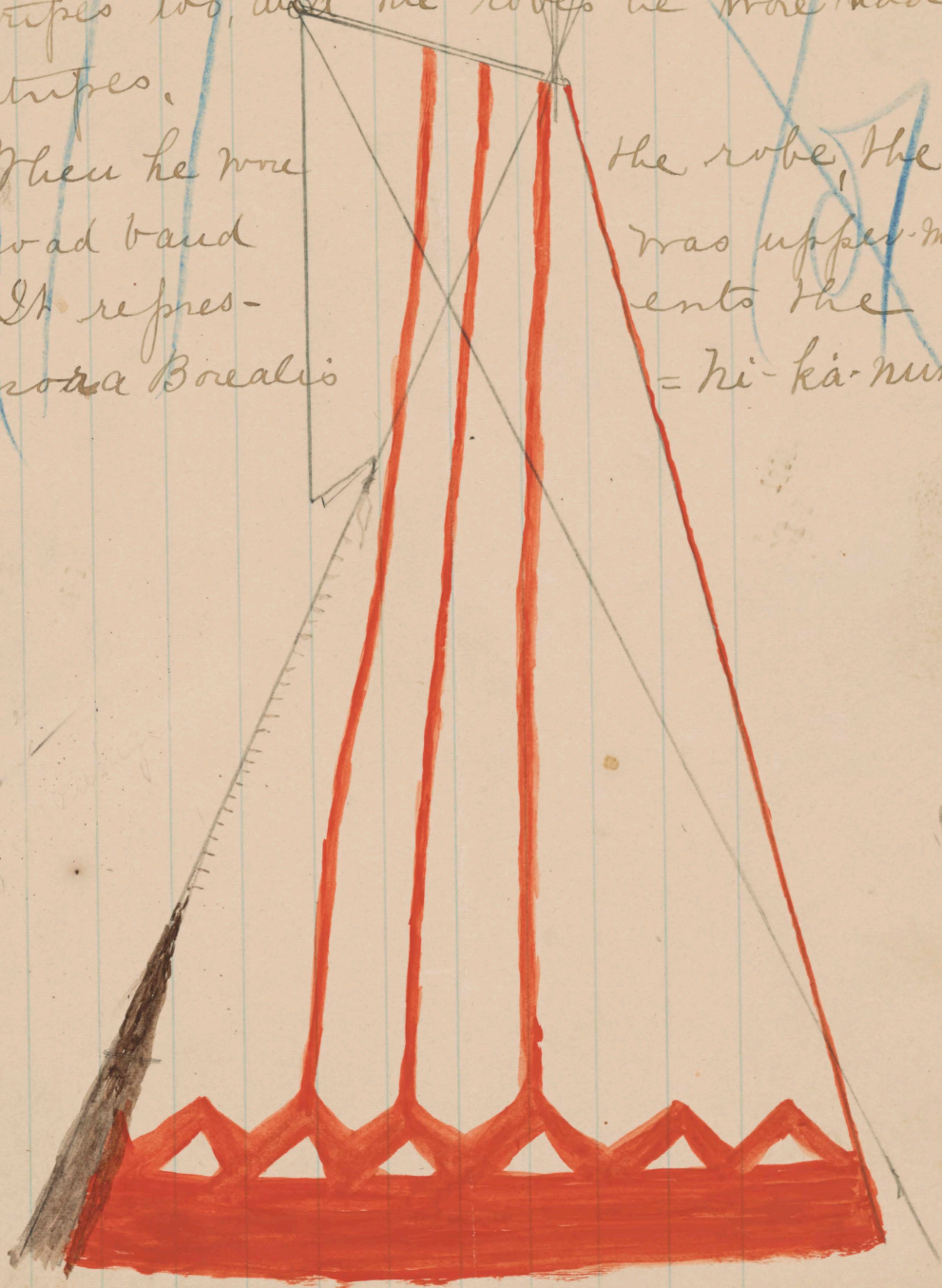
[INV 08725900]

Wa-mu-ki-ga's tent. Three stripes on each side
and one behind. Look at the robe - it has
7 stripes too, and the robes he wore had
7 stripes.

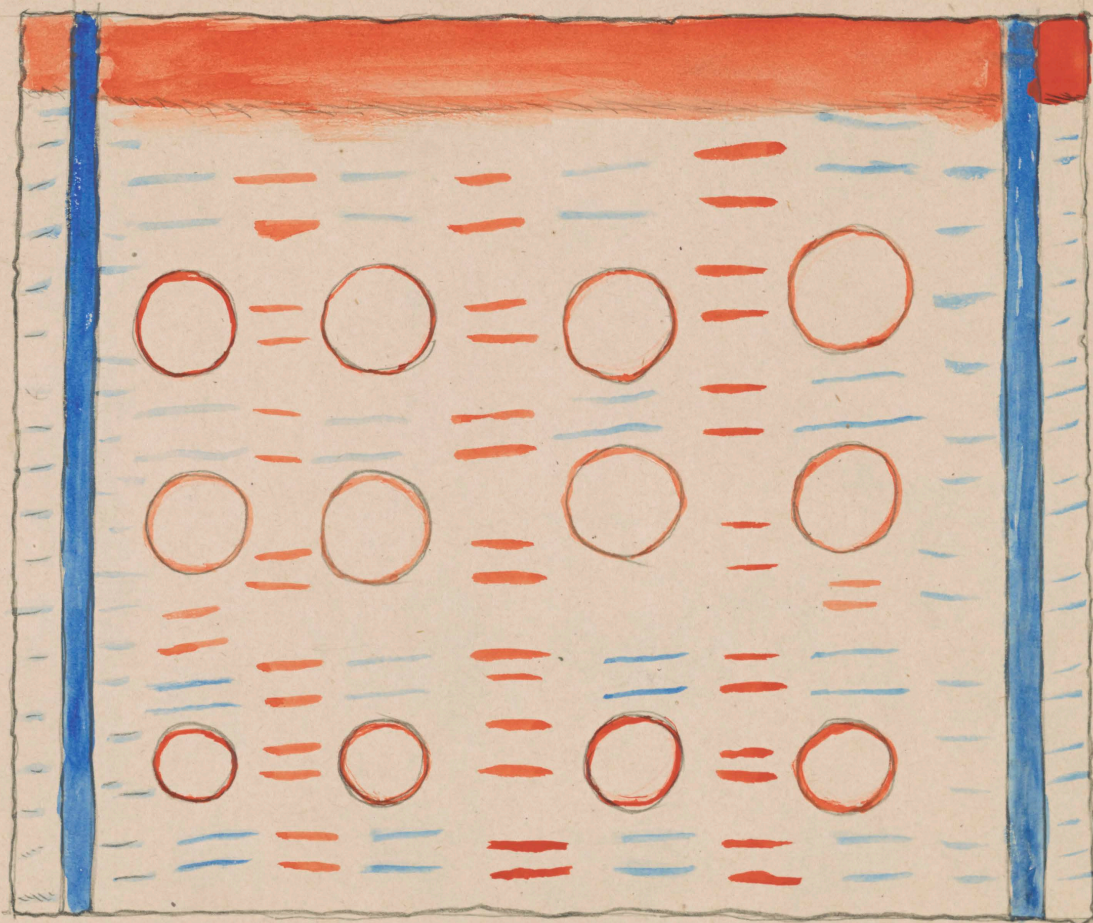
When he wore
broad band

It repres-
Aurora Borealis

the robe, the
was upper-most,
into the
= hi-ka-nunga.



Pl. V. - Tent of Wanukige.



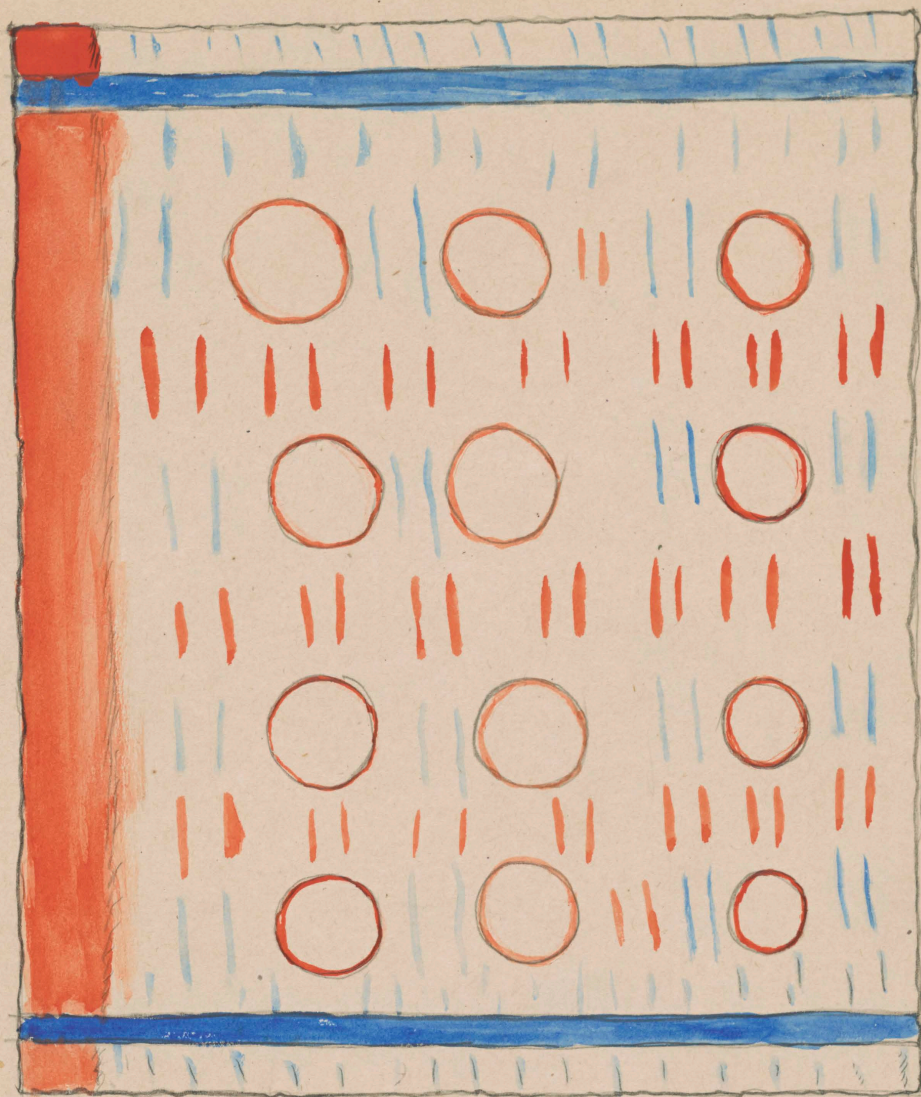
(bottom)

(1) "Quilt" of Jaquibel of Kanze gens.

(2) Could also be used by Geo. Miller's father, but not by Geo. Miller.

Flu

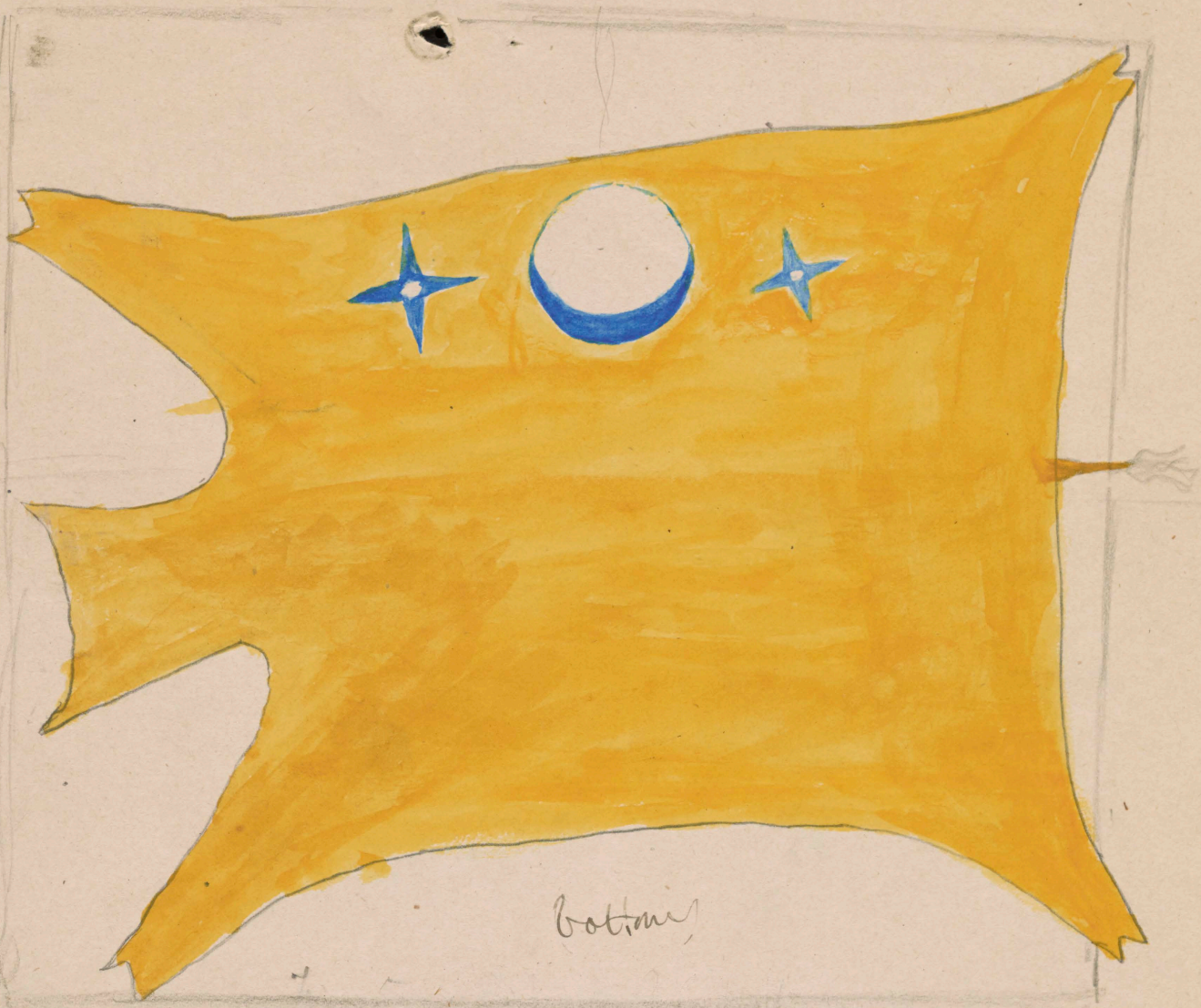
described on
To p. 38 of Copy.



(bottom)

(11) "Other" of Jaquib of Kazez. (12) Could also be used in Jaquib's father but not by Jaquib.

Pl. VI. Robe of Jaquib.



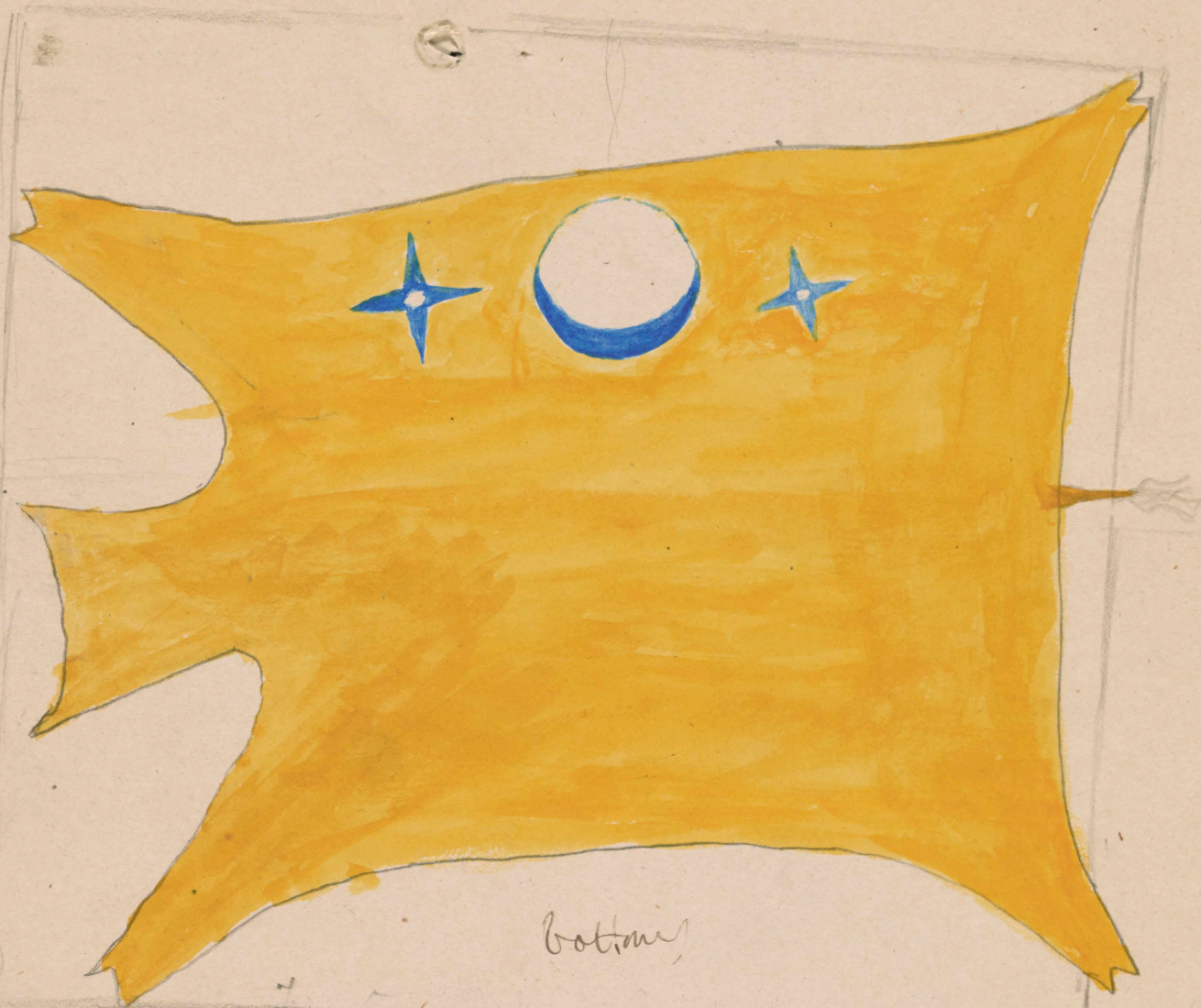
bottom

Worn by Pahe tape^{cu} Ker^m sub-gen^s (now dead)

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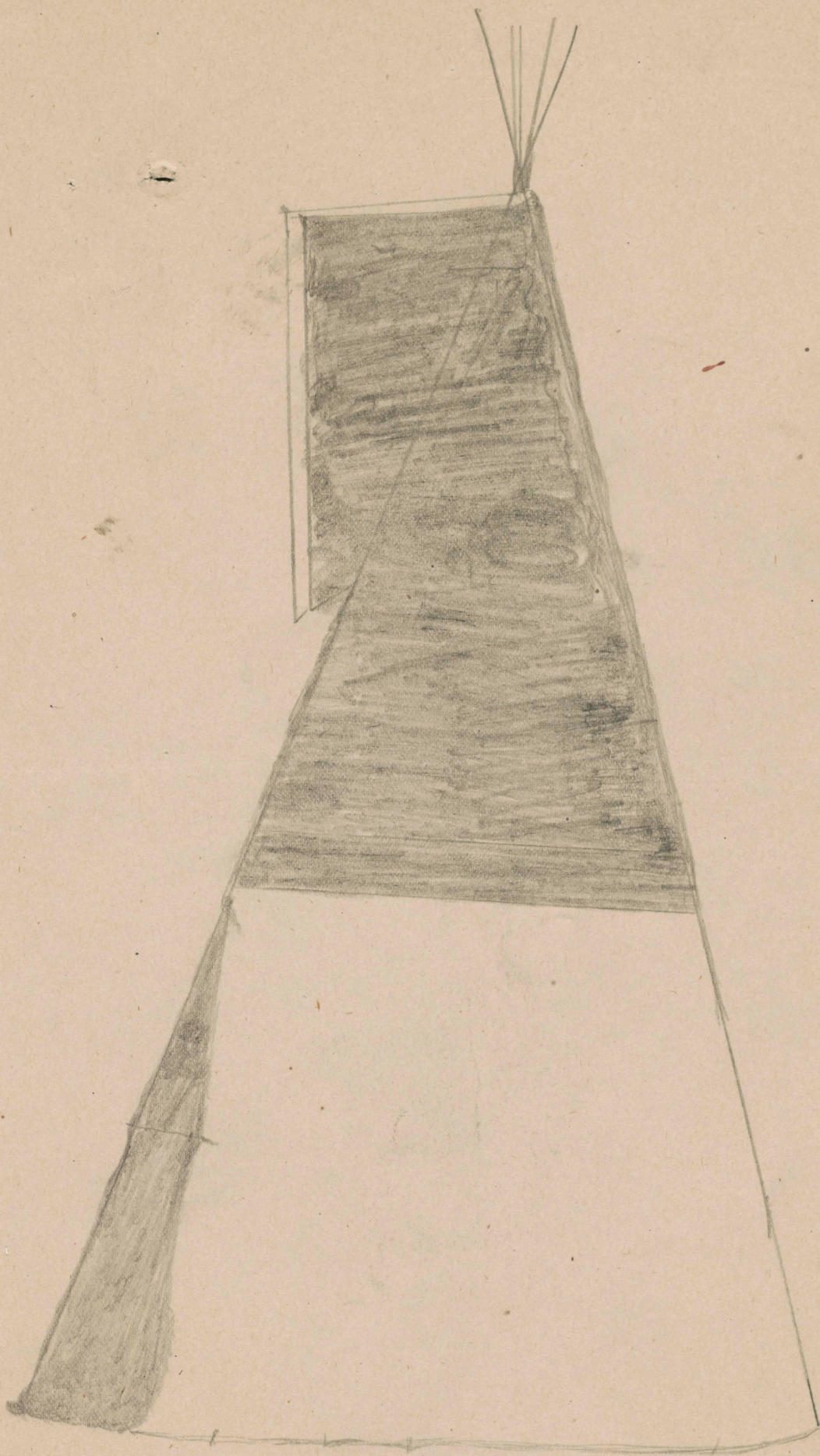
[INV 08726100]

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Dorsey, "Siouan Cults" (\$43), 8th Eth.

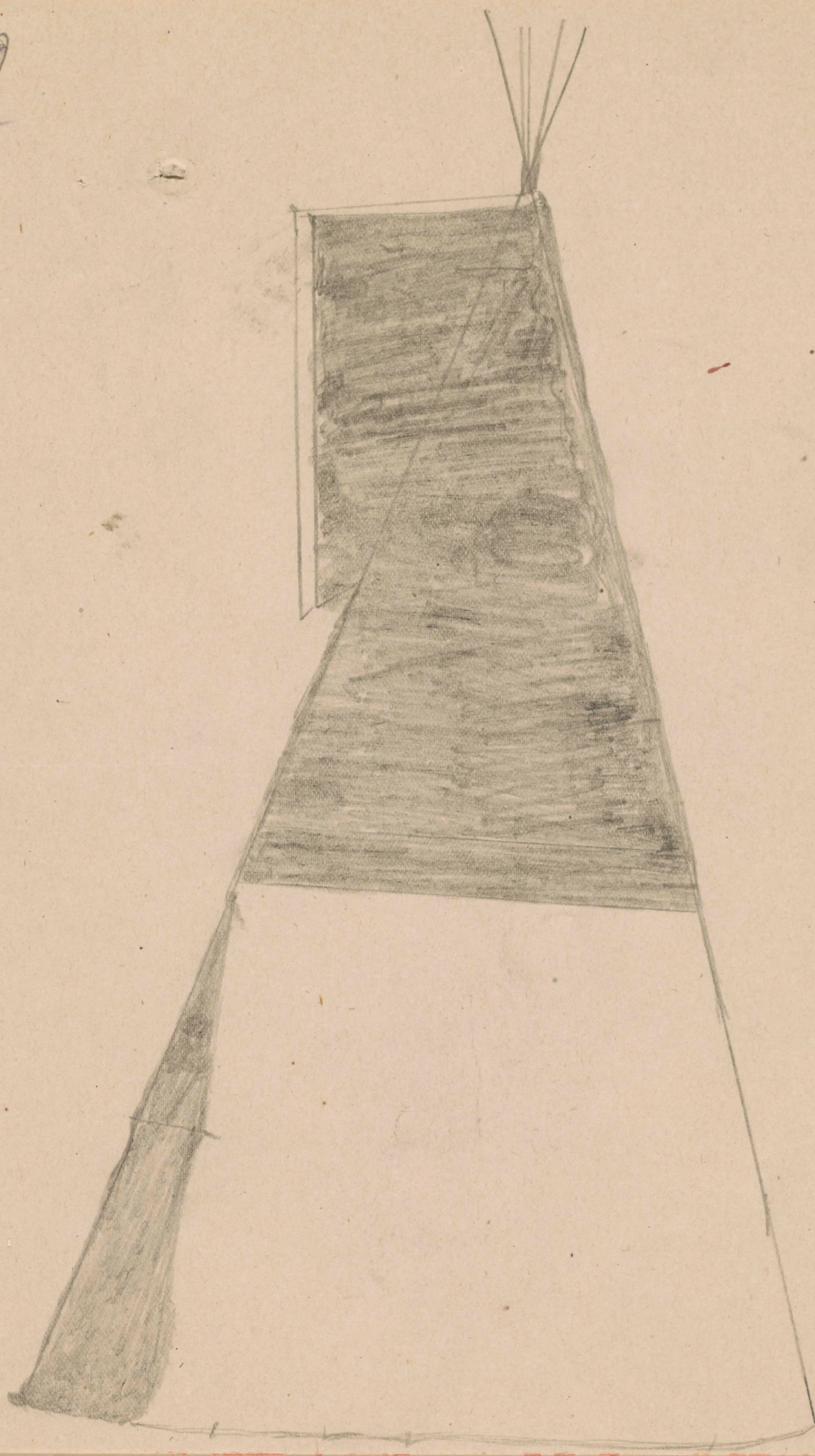


Worn by Pahe-tape^{ku} Kém sub-geus (now dead)

Pl. VII. Robe of Pahe-tape^{ku}.



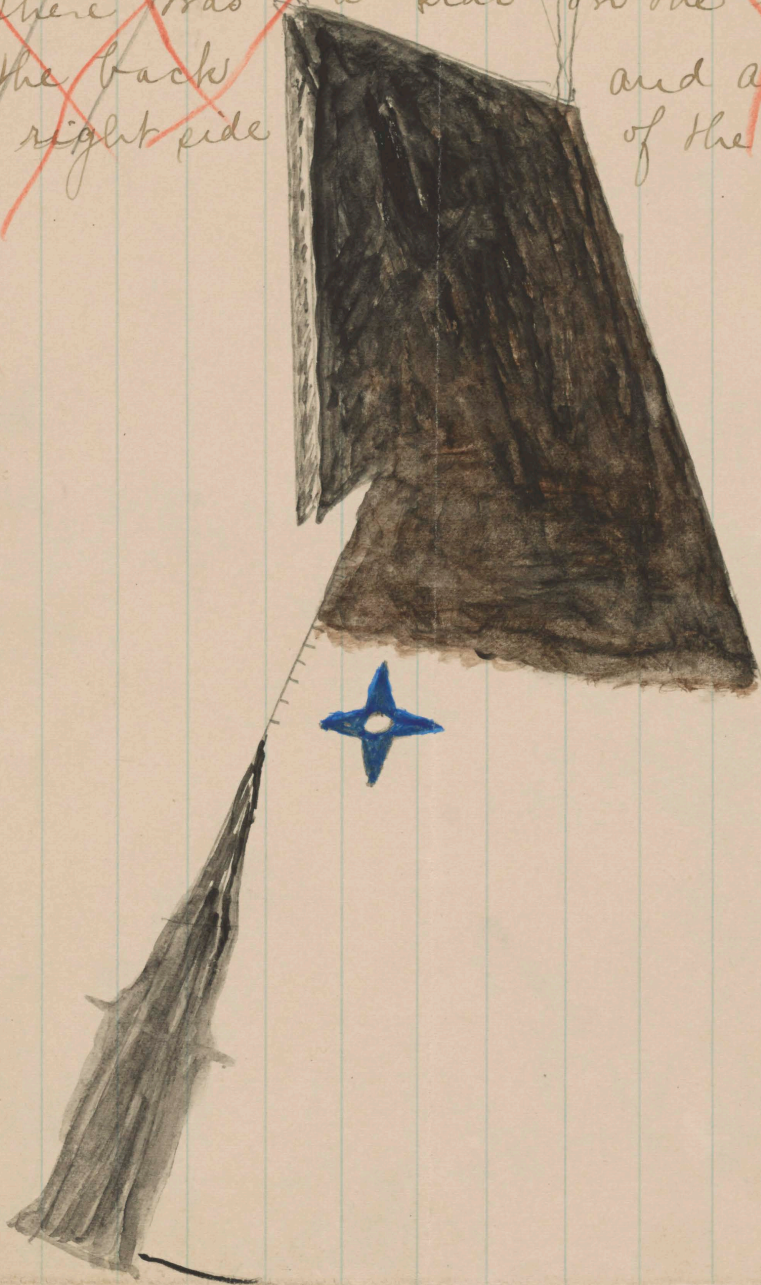
described on p. 39 (§43)
 Dorsey, "Siouan Cults", 8th 8th.



Pl. VIII Generic decoration, referring to
 6th. Night, etc.

~~Old Um-pa-ska's tent, The black part~~
~~of the tent represents Night and the star~~
~~represents, the Morning Star.~~

~~There was a star on the left hand~~
~~at the back and another on~~
~~the right side of the tent.~~

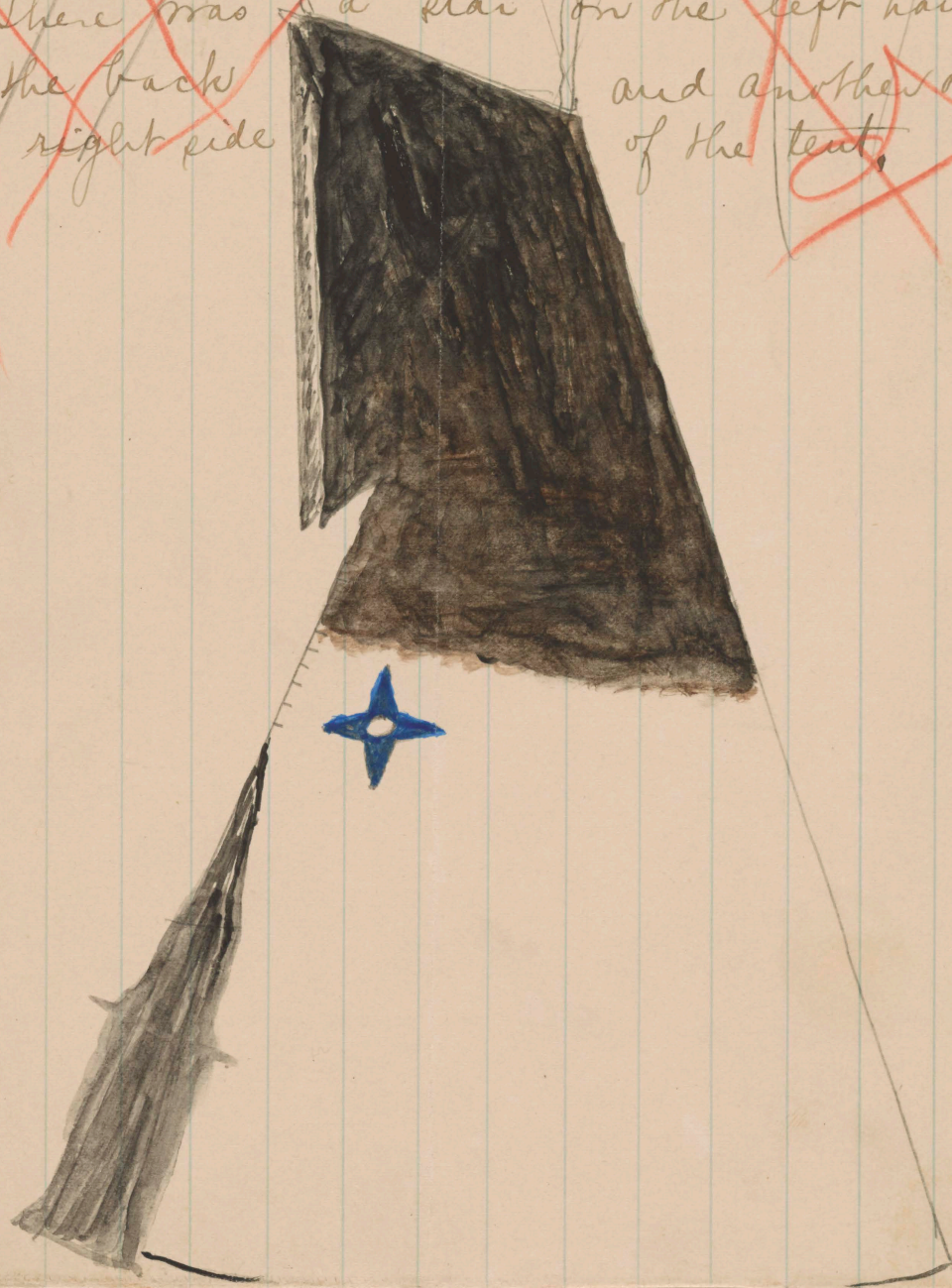


Described on p. 39 (§43)

Dorsey, "Siouan Cults", 8th Eth.

~~Old Umpa-ska's tent. The black part
of the tent represents night and the star
represents, the Morning Star.~~

~~There was a star on the left hand
at the back and another on
the right side of the tent.~~



Pl. IX. Tent of Ampanska, Sr.

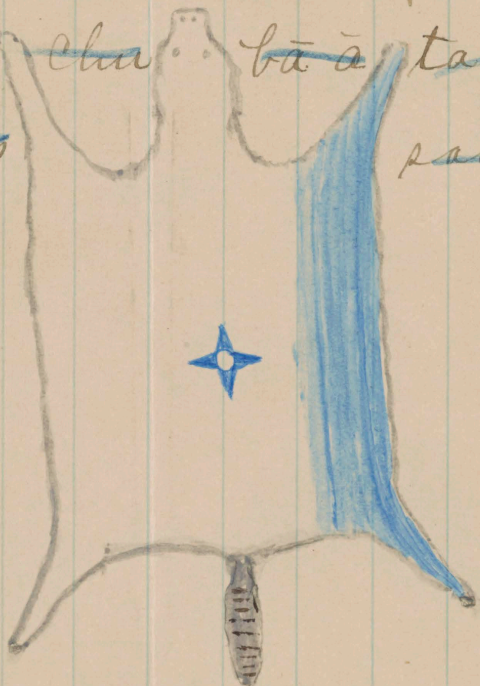
Old Um-pa-sha, when Um-pa-sha was
a young child he used to let him
wear this wolf skin. (Me-ha-se)

It is the same as the tent.

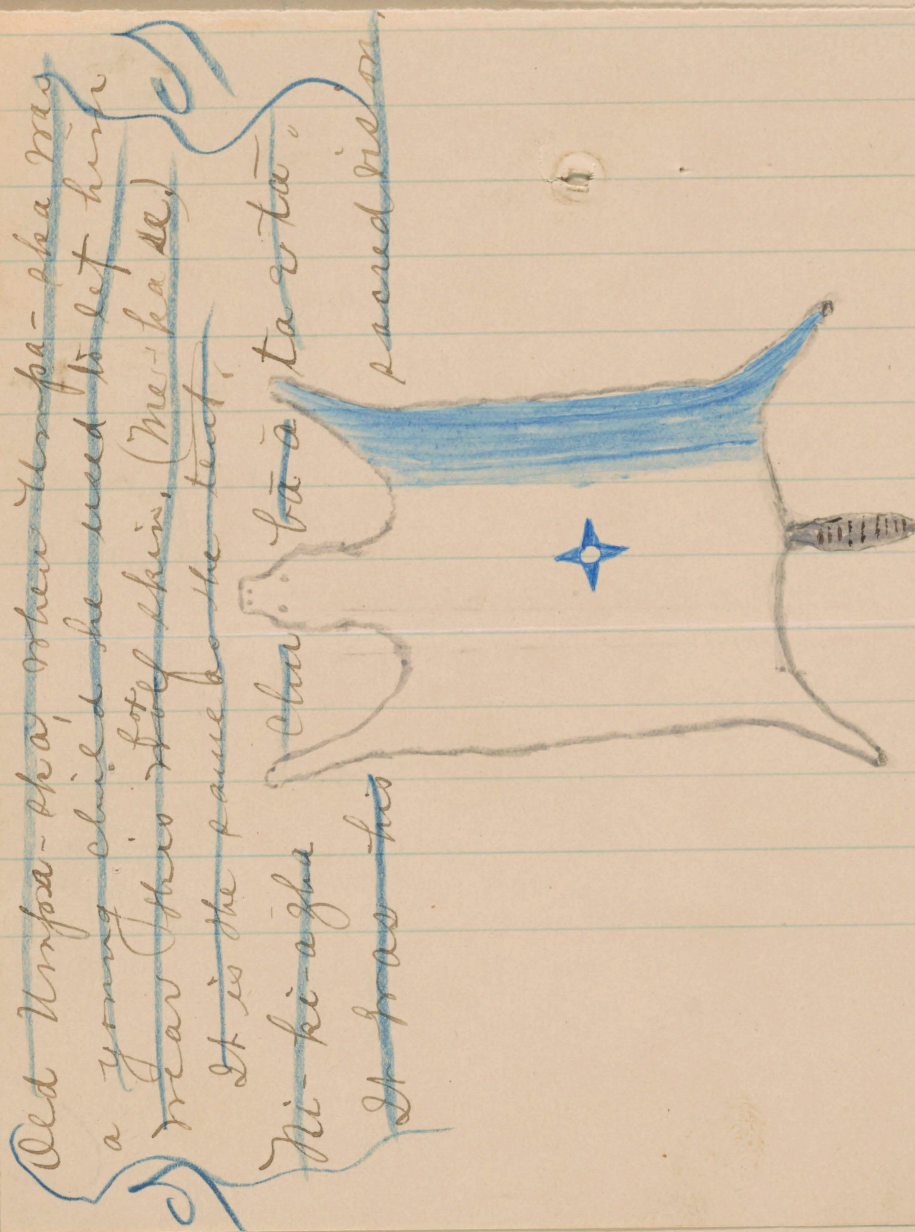
Ni-ki-a-ga Chu... bā ā ta r tā.

It was his

sacred vision.



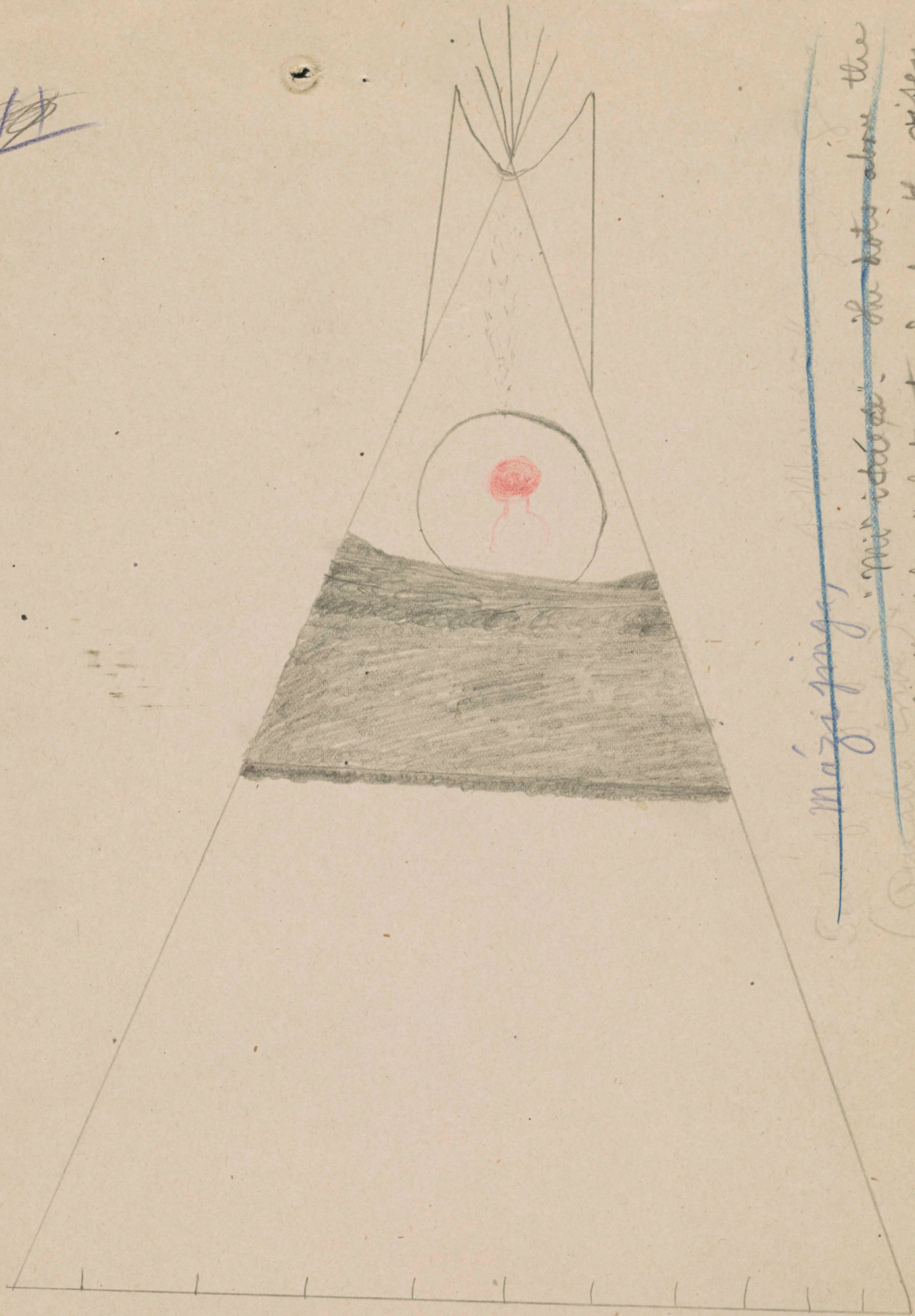
To face p. 39 (S43) - Dorsey, "Siouan Cults", 8th Eth.
Described on [INV 08726400]



Pl. X. Robe of Anpa-ska, Sr.

Not published. Variet on figures 156 and 157

~~1/2~~

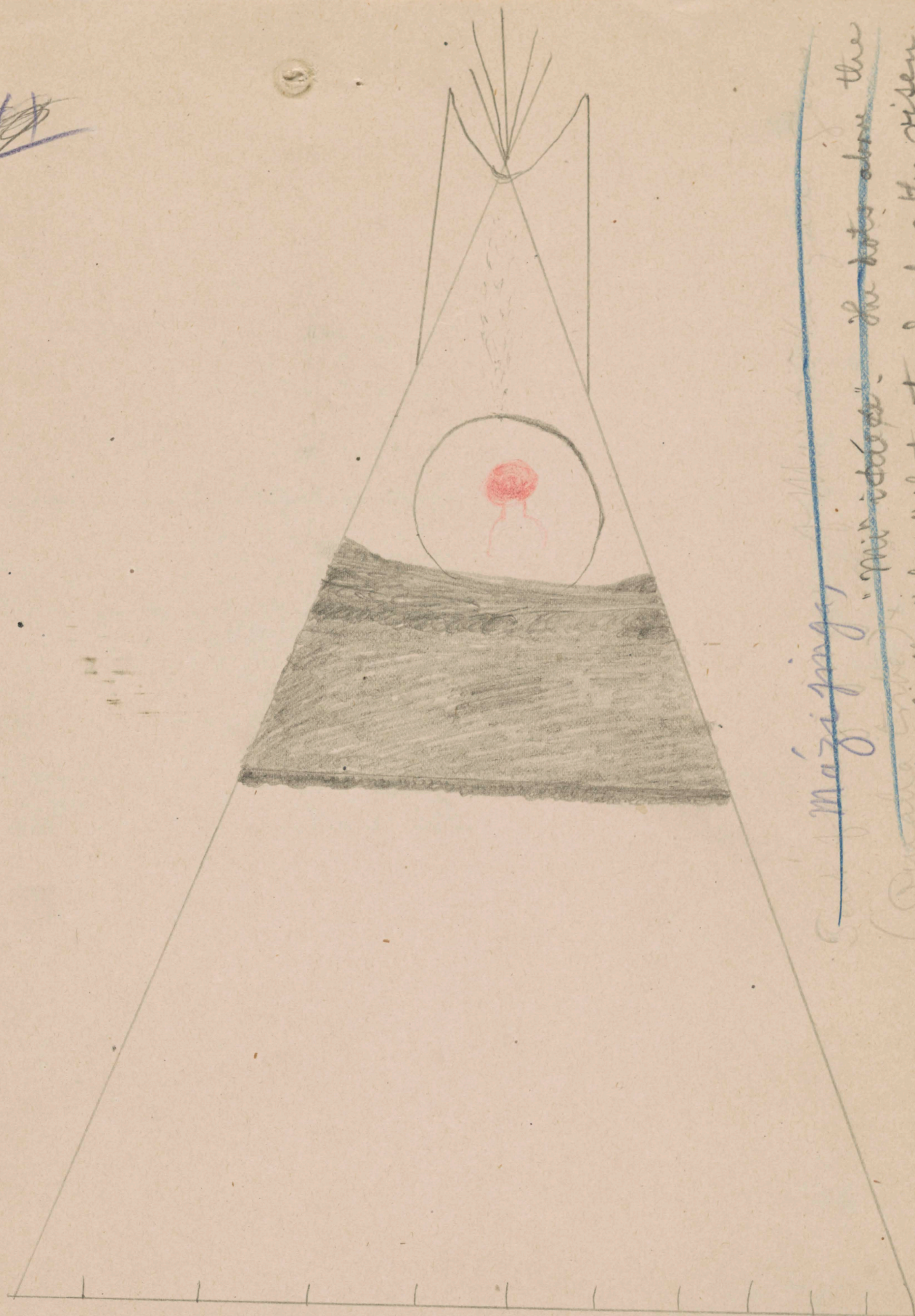


Mazings

"Mazings" - the dots above the
moon refer to the "white" that stands above the risen
sun or moon.

Tafel p. 39 (§43), Dorsey, "Sioux Cults," 8th Eth.
 Described on [INV 08726500]

~~V. 1~~

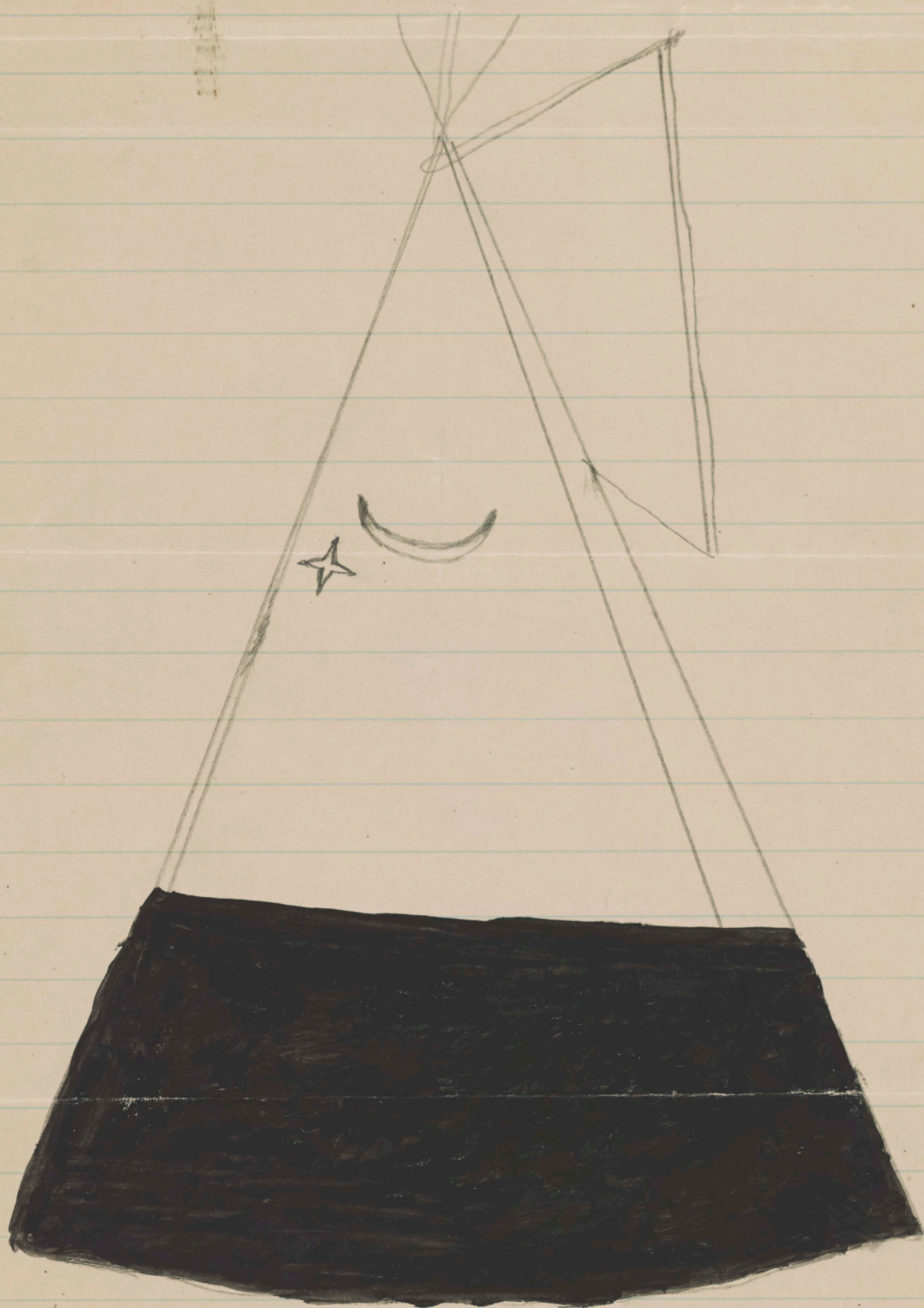


Mazijinga, "pit idole" - he sits above the
 moon - refers to the "white" that stands above the risen
 sun or moon.

Pl. XI. Tent of Mazijinga (ghost vision).

~~Wa-skhu-mun-shin's father's tent.~~

~~The black band on the tent represents Night -
The old man named one of his grandchildren
Hunta he pa, named from the tent.~~



alt.

Pl. XIII. A tent of Nukupibgan.

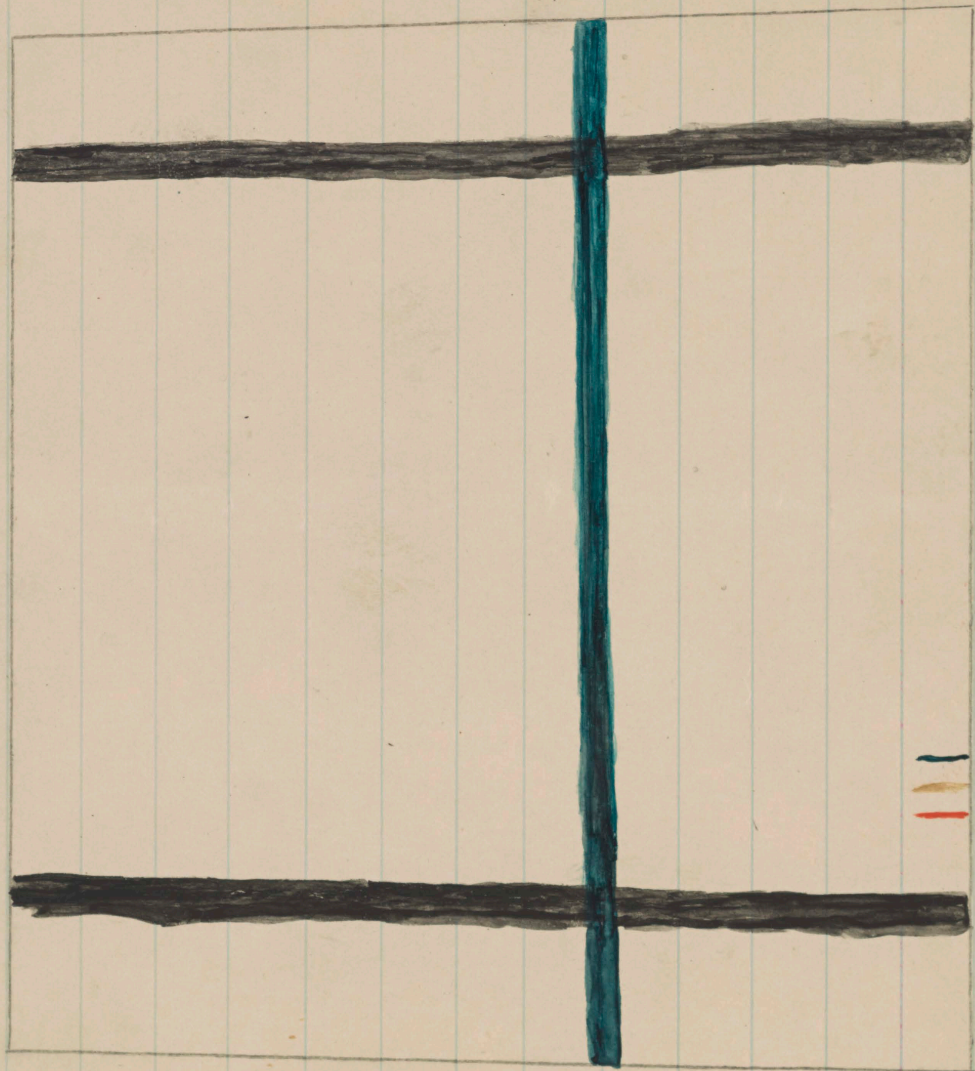
Described on p. 40 (S 43) - Dorsey, "Siouan Cults," 8th Edn.



Mukufib's "qube" etc. / dark green stripe
 reddish
 The stripes extend ~~to~~ back of tent along the side + down on
 one side of the ~~door~~ door-way. Another ^(mande) ~~door~~ is on
 the other side (mande) of the tent

(Wajinga Salabaji Outgus)

~~Shoo-kä muntis (Ru Pa. (Holy).) pon. Ka xä gi-un,~~
~~Silberk Monis Blanket.~~



Ref. =

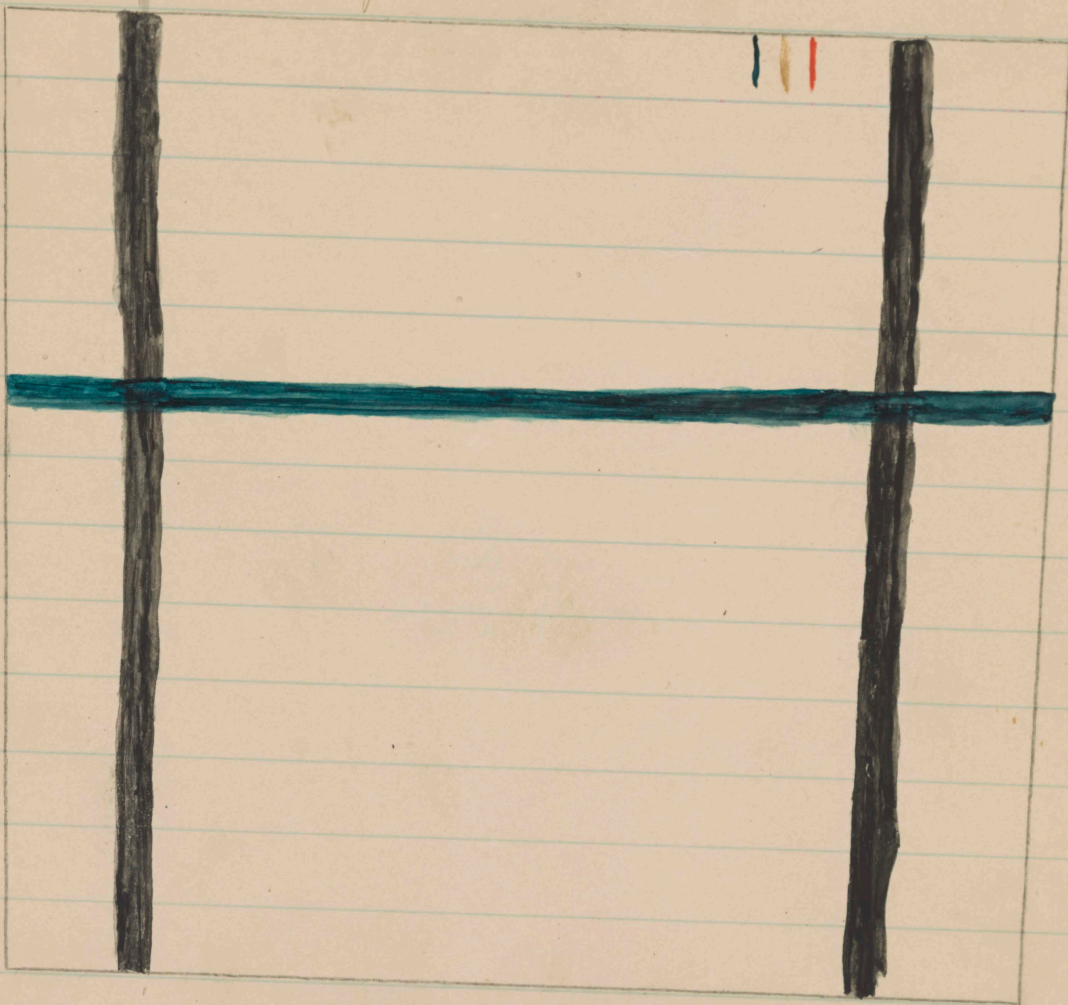


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Dorsey, "Siouan Cults," 8th. ETH.

[INV 08726800]

Pop.

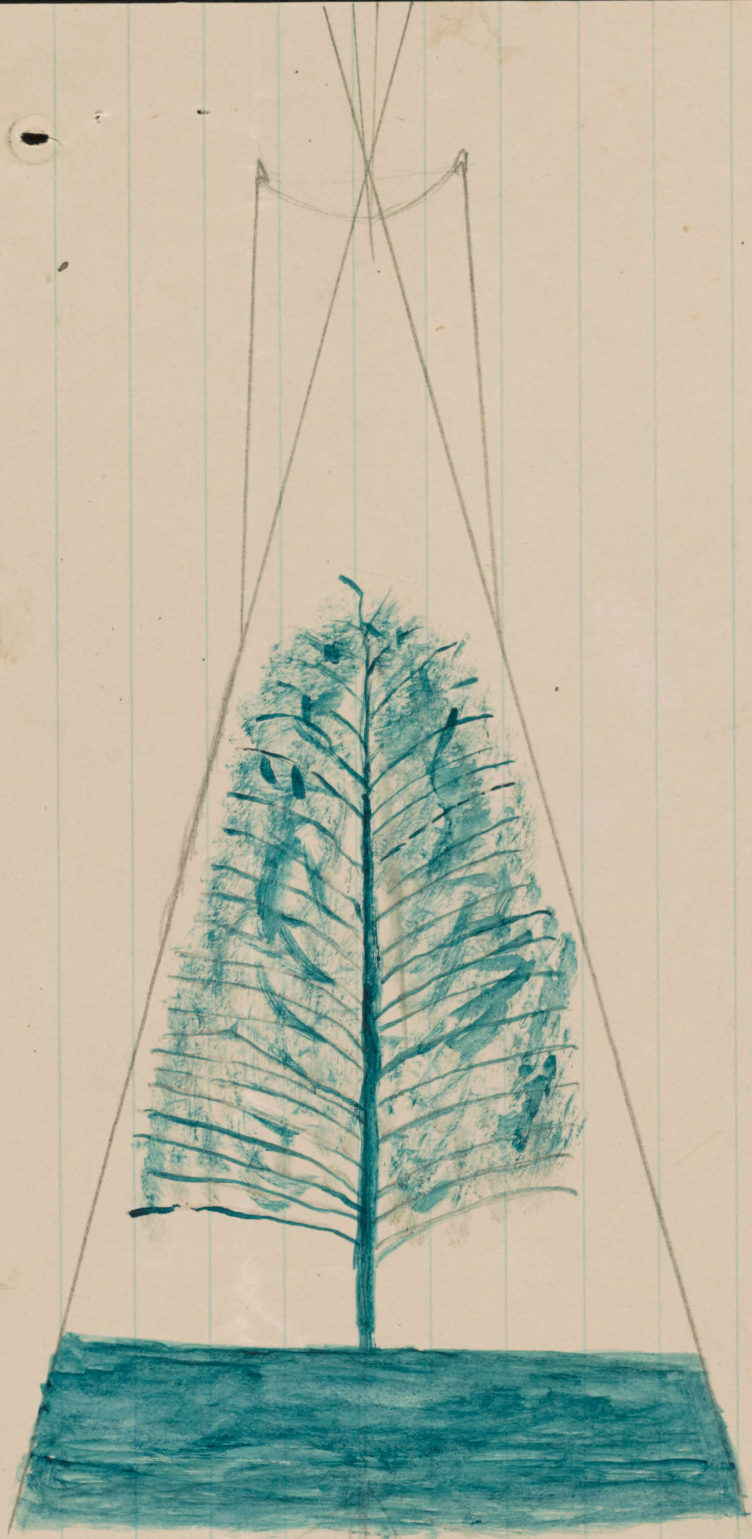


~~Shoo-ka munda (Wata (Wey)) por. Ka-xa-gi-un~~
~~Silbert Morris Blanket~~

Pl. XV. Blanket of Cuka-maⁿgiⁿ.

[Fig. 168]

~~Pā sun. Standing It anki father's tent. Represents a cedar~~
~~tree. It is Kula - (holys)~~

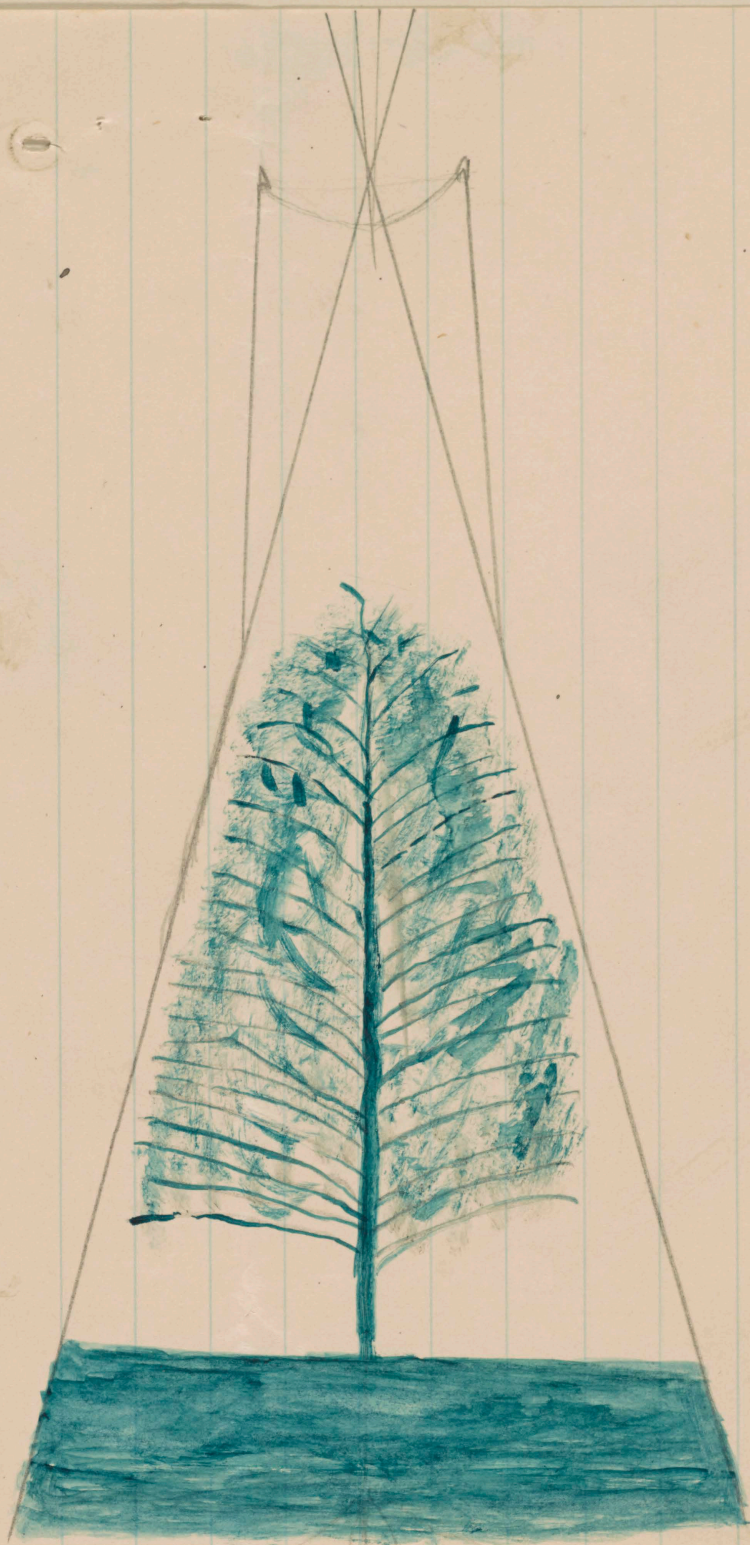


[INV 08726900]

Described on p. 40 (§43)

Dorsey, "Siouan Cults," 8th. ETH.

~~Pā sun. Standing Itanki father's tent. Represents a cedar~~
~~tree. Itis Kulā - (holys)~~



Pl. XVI. Tent of Te-saⁿ. (Vision of a cedar)



On the front of this tent were painted two horse-tails, one
on each side of the entrance: no other decoration.

(Decoration at rear of tent of Standing Hawk
of the Omaha Dakota gens.)

Described on p. 40 (§ 43)

Dorsey, "Siouan Cults," 8th. ETH.



On the front of this tent were painted two horse-tails, one
on each side of the entrance: no other decoration.

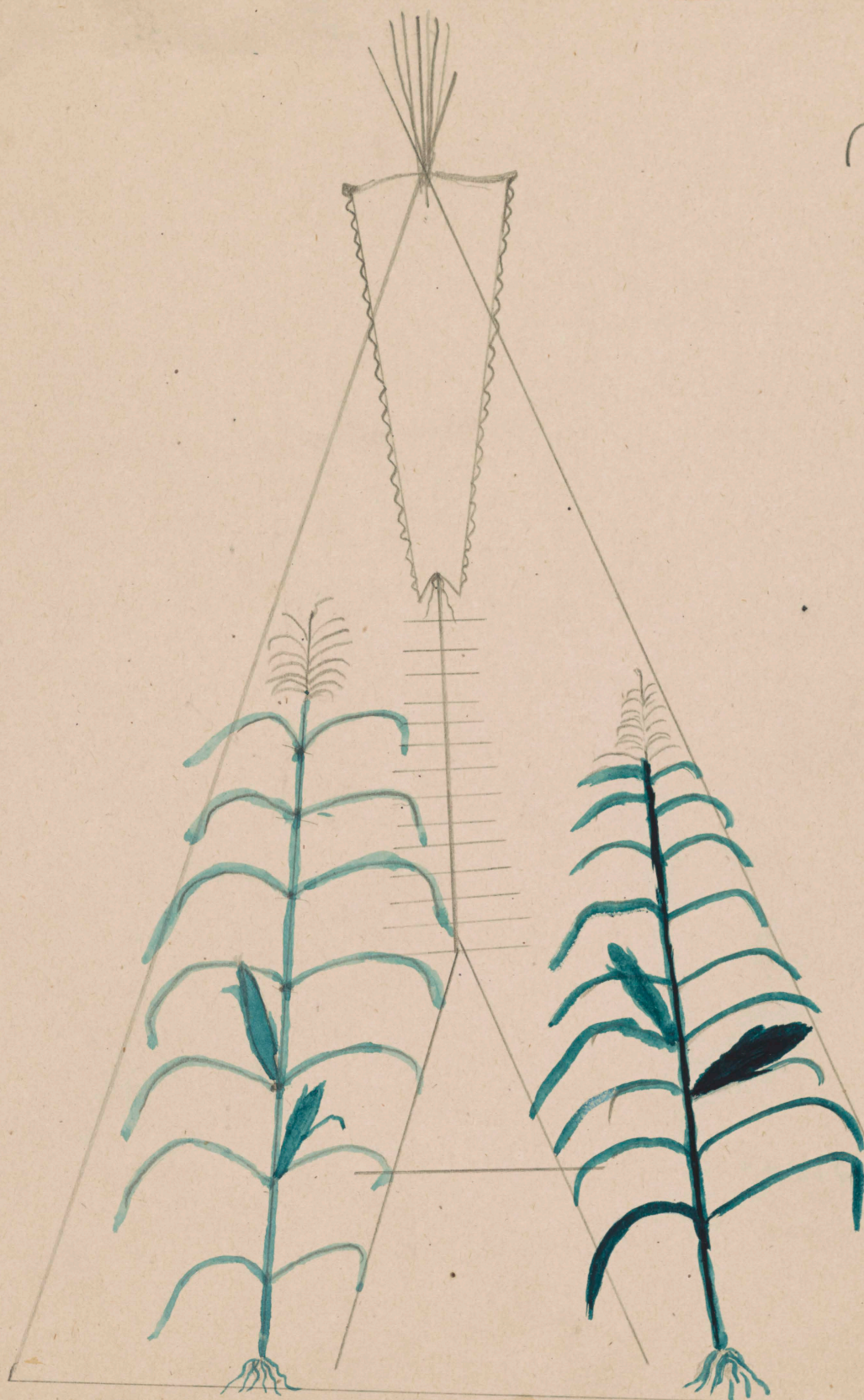
(Decoration at rear of tent of Standing Hawk
of the Omaha-Arataka gens.)

Pl. XVII. Tent of Te-saⁿ (Sun and rainbow vision).

(To face p. 414) (§ 43)

[INV 0872.7100]

Dorsey, "Siouan Cults," 8th. ETH.



[Waqaga (Siouan) had a similar tent]

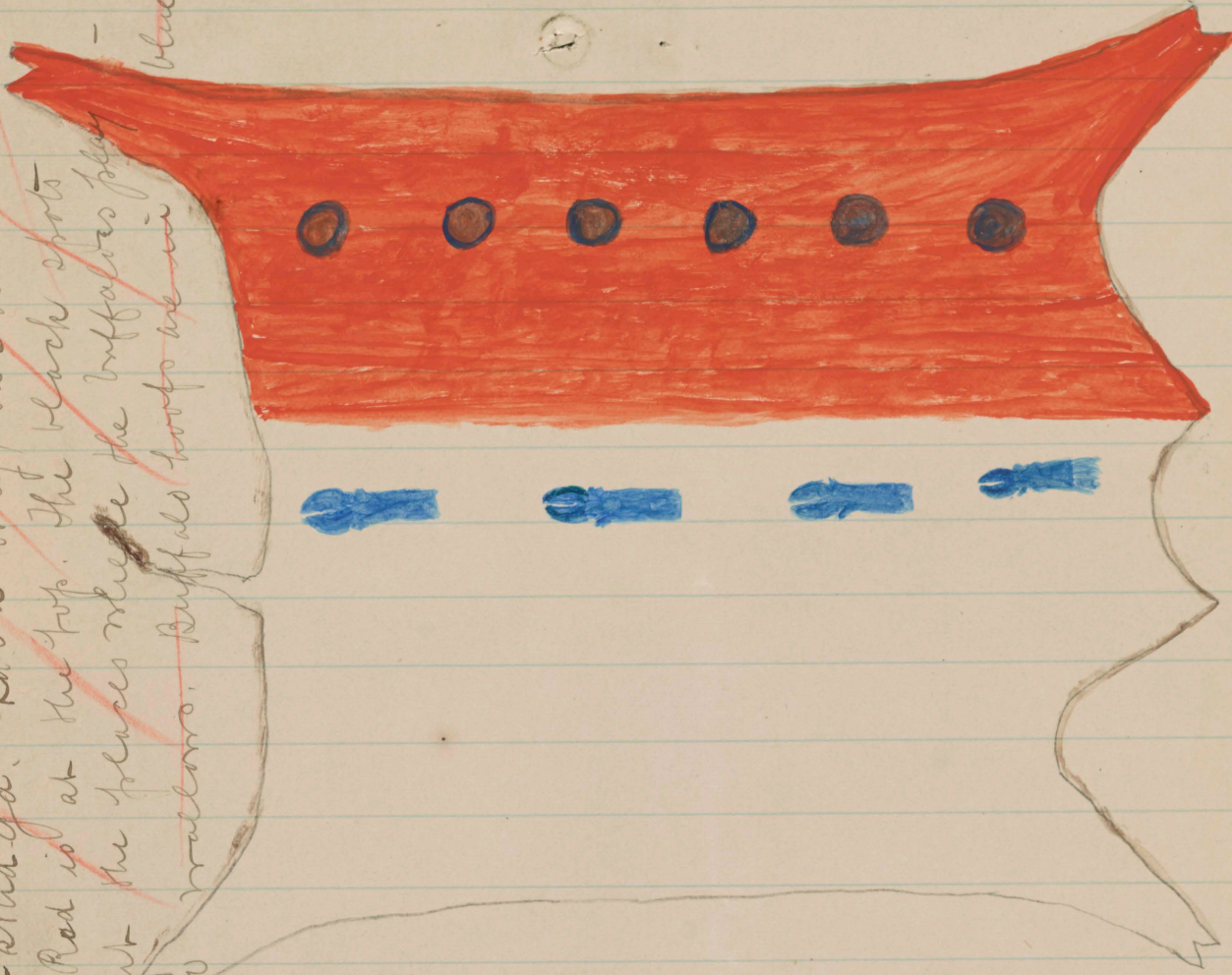
Pedegah's tent (Siouan of Catada gens)

green cornstalks, one green, tips of cornstalks } 2 similar stalks
in back of tent

Pl. XVIII. Cornstalk decoration of the tents of Fire Chief and Waqaga.

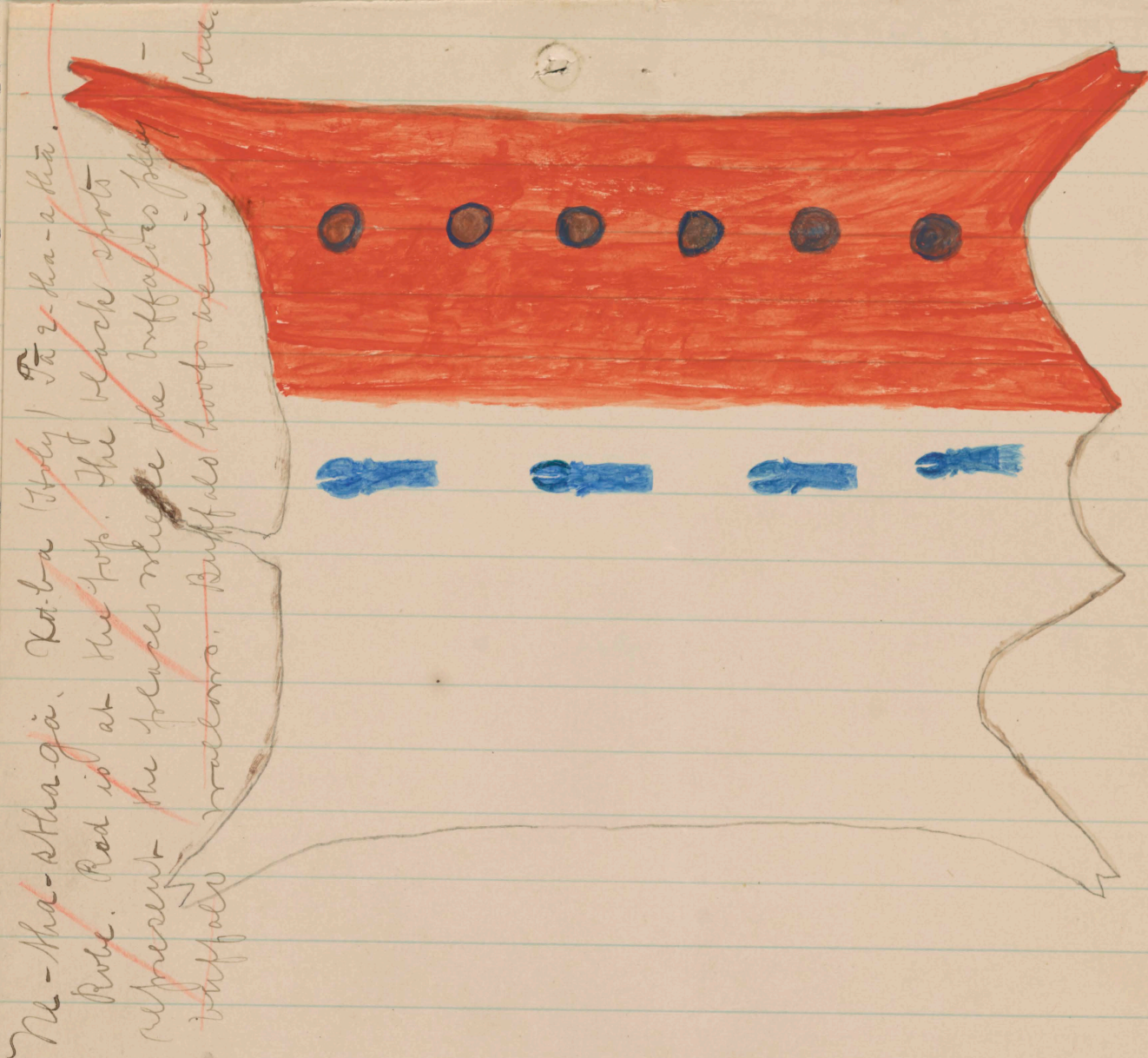
Ne-sha-shta-ga. Ko-ta July 1 To 2-ha-a-ha.

Red is at the top. The black spots represent the places where the buffaloes play -
buffalo wallows. Buffalo troops are in blue.



Described on p. 42 (§ 43)

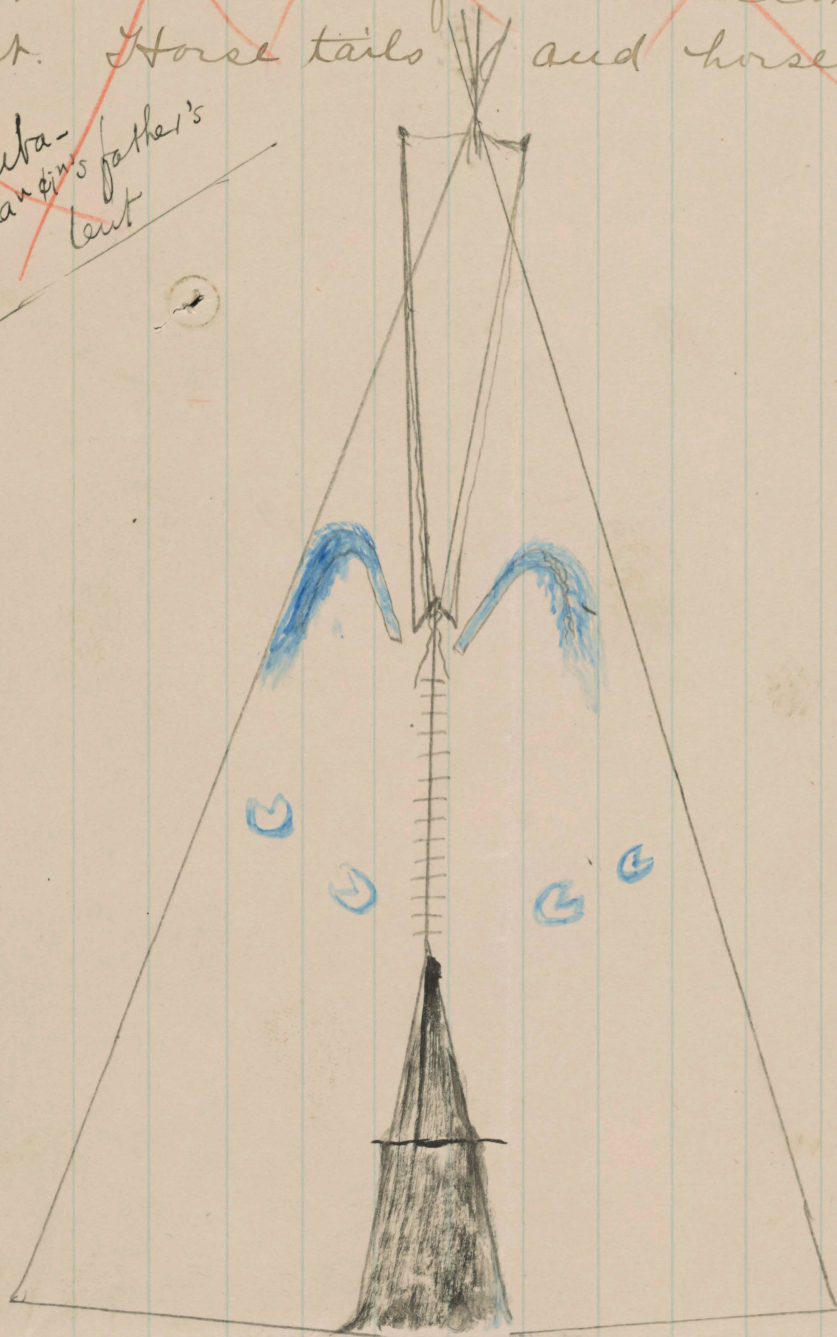
Dorsey, "Siouan Cults," 8th. ETH.



Pl. XIX. Robe of Ni-actage.

~~This tent was also his vision and
he wanted to represent it on his tent
but he died before he accomplished
it. Horse tails and horses tracks,~~

~~Duba-
Mancin's father's
tent~~

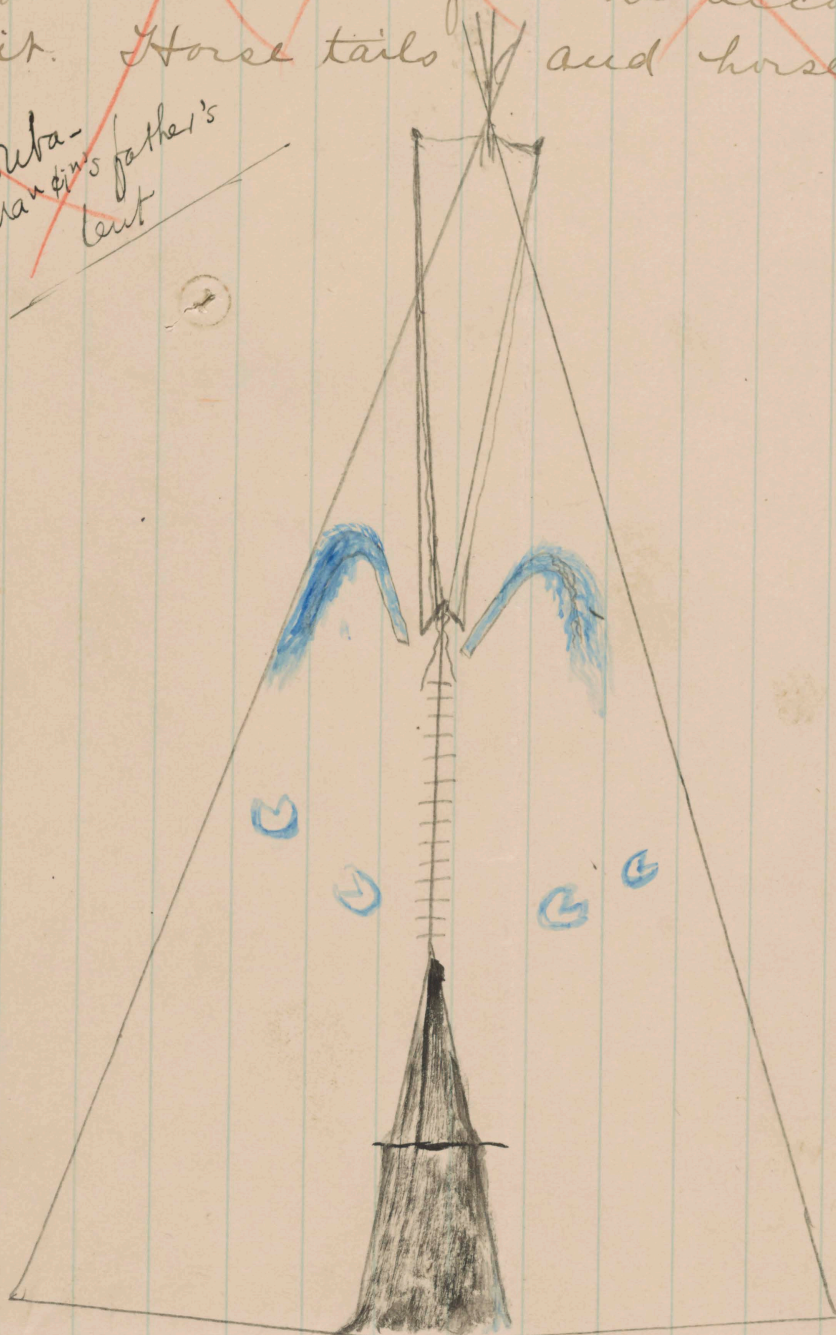


Described on p. 42 (S43)

Dorsey, "Siouan Cults", 8th. ETH.

~~This tent was also his vision and he wanted to represent it on his tent but he died before he accomplished it. Horse tails and horses tracks,~~

~~Duba-
maⁿzi's father's
tent~~



Pl. XX. Duba-maⁿzi's father's tent.

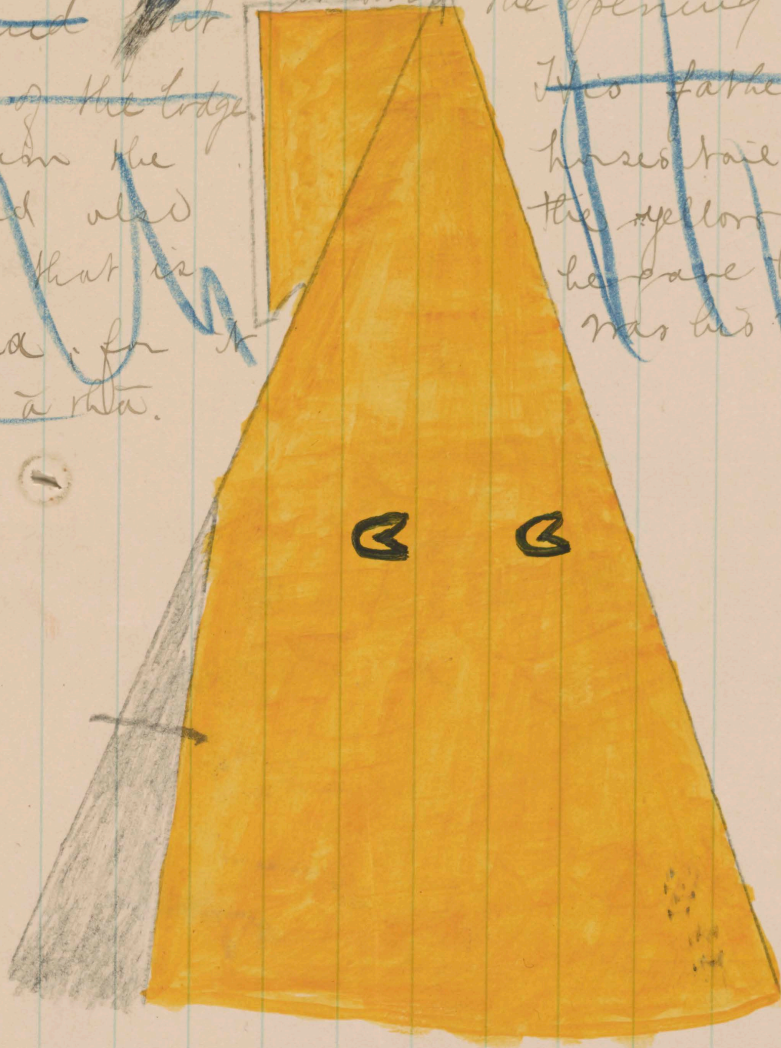
Yellow Smoke. Mun-dun-nun-bä. Horse
tail is floating from the top. Horses
hoofs represented on each side.
Even when living in a mud lodge
he put the horses tail on a long
pole, and put the opening in
the top of the lodge.
gave him the
hoofs and also
the top, that is
the idea for it.
Ema a rita.



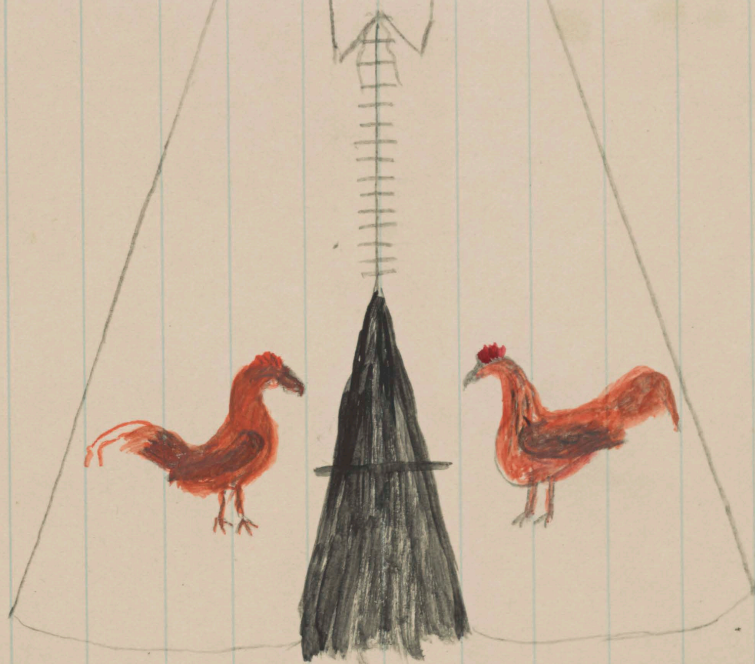
Described on p. 42 (43)

Dorsey, "Siouan Cults," 8th. ETH.

Yellow Smoke's Maⁿ-duⁿ-ba, Horse
 tail is floating from the top. Horses
 hoofs represented on each side.
 Even when lying in a mud lodge
 he put the horses' tail on a long
 pole, and put it through the opening in
 the top of the lodge.
 He saw him the
 hoofs and also
 the top, that is
 the idea for it.
 Ewaⁿ aⁿ aⁿ aⁿ.

Pl. XXI. Maⁿ-t^cu-naⁿ-ba's tent.

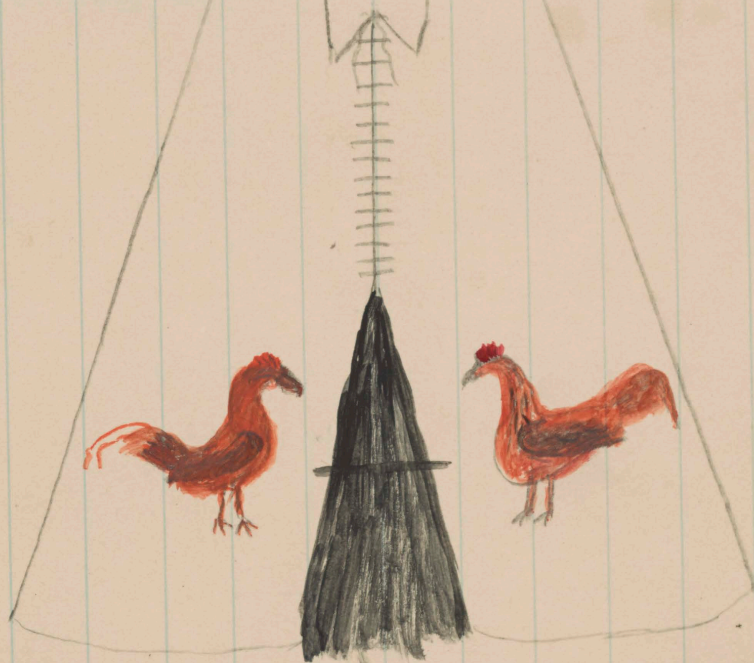
~~Tra-pkhun-hes tent. (Holy.) When the Amahas lived near
Homer, Neb. and he was a young child he went out
to play and fell into a sleep. he said he heard a
great many chickens crowing and cackling and the
noise woke him up. George says that there were no
white people around there any where, and now in that
same place there is a wealthy family living who has
a great deal of stock and a great many chickens.~~



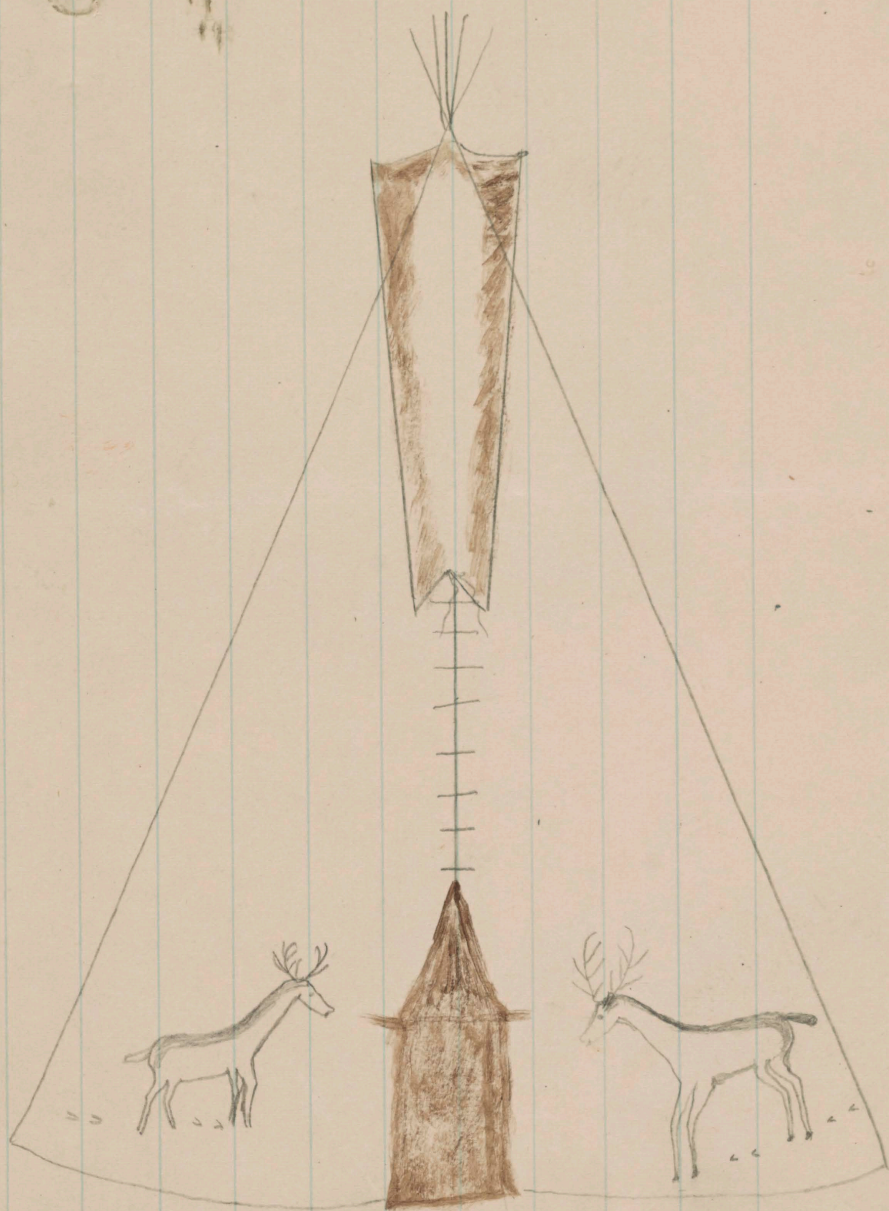
Described on p. 42 (§ 43)

Dorsey, "Siouan Cults," 8th. ETH.

~~Ta-pkhun-he's tent. (Holy.) When the Omahas lived near
Homer, Neb. and he was a young child he went out
to play and fell into a sleep. He said he heard a
great many chickens crowing and cackling and the
noise woke him up. George says that there were no
white people around there any where, and now in that
same place, there is a wealthy family living who has
a great deal of stock and a great many chickens.~~



Will send name later on. The deer he saw in
his vision.

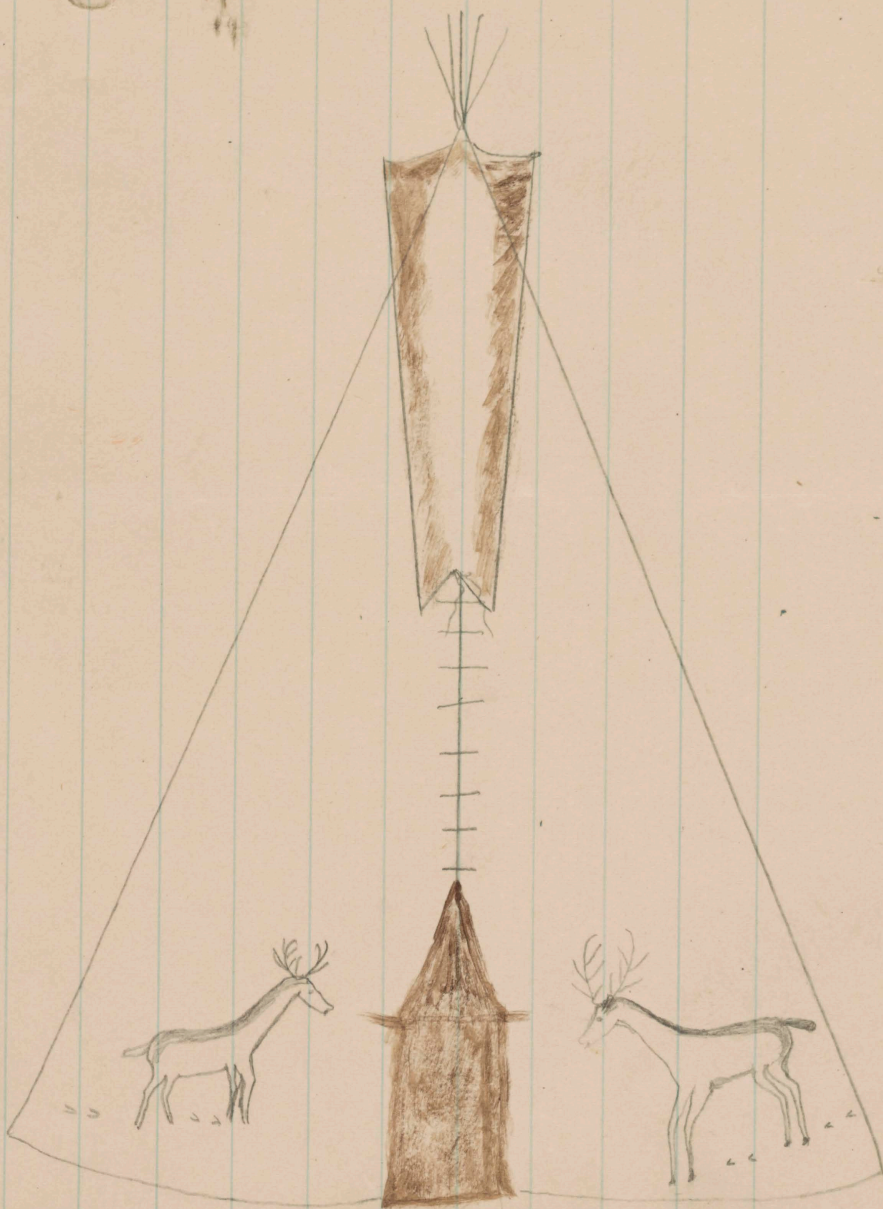


Described on p. 42 (843)

[INV 08727600]

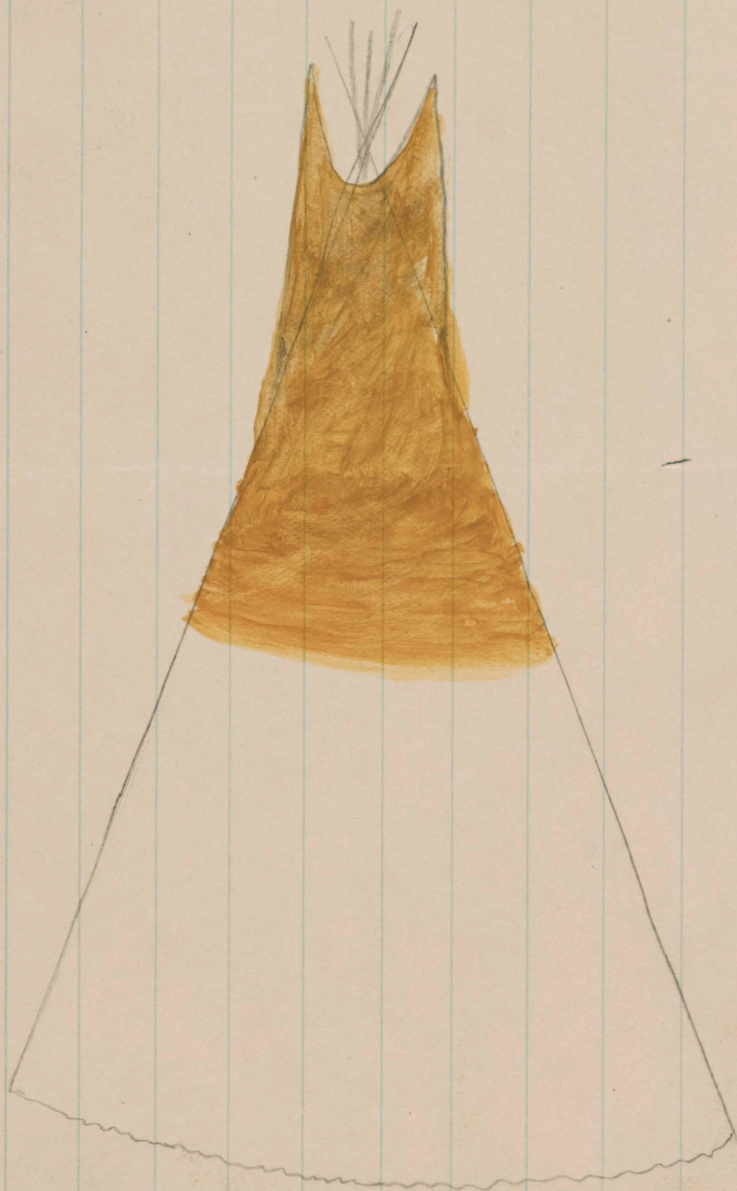
Dorsey, "Siouan Cults," 8th. ETH.

~~Will send name later on. The deer he saw in
his vision.~~



Pl. XXIII. Tent of an unknown Omaha.

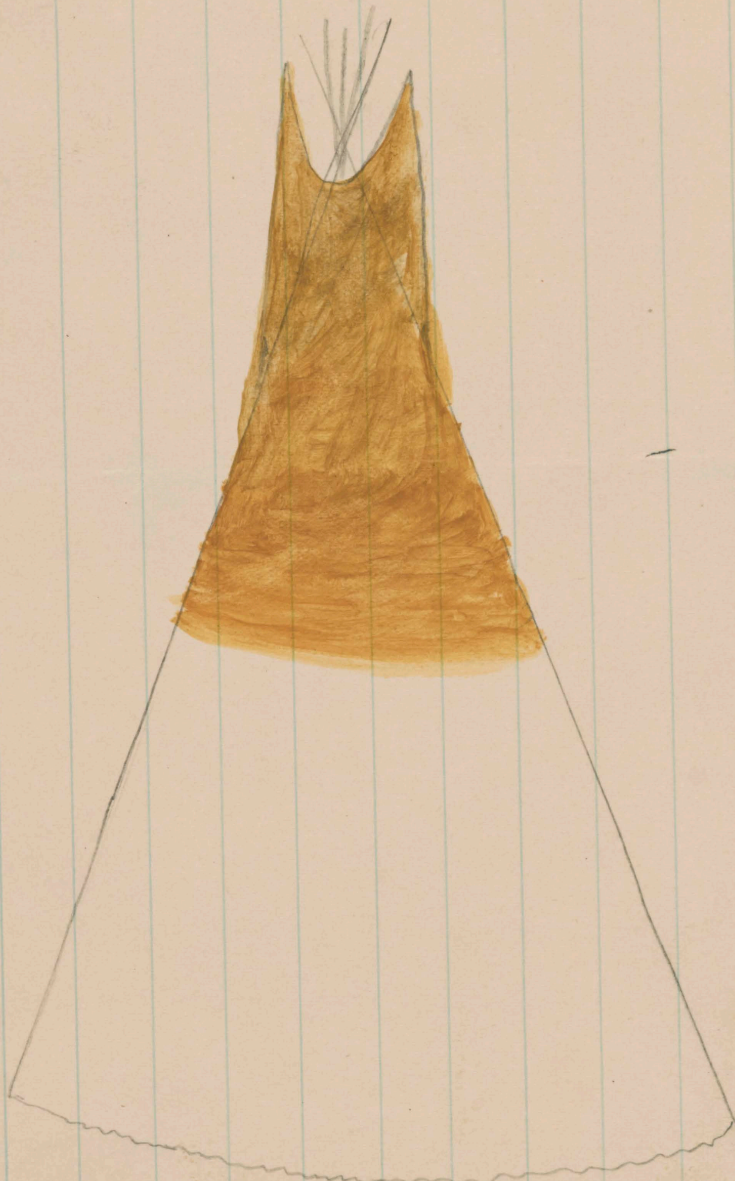
Tā-be ā. (Toad). Mun-chee- (bear) & Kha-a-kia & Kha-
The top of the hut was painted yellow.



Described on p. 43 (543)

Dorsey, "Siouan Cults," 8th. ETH.

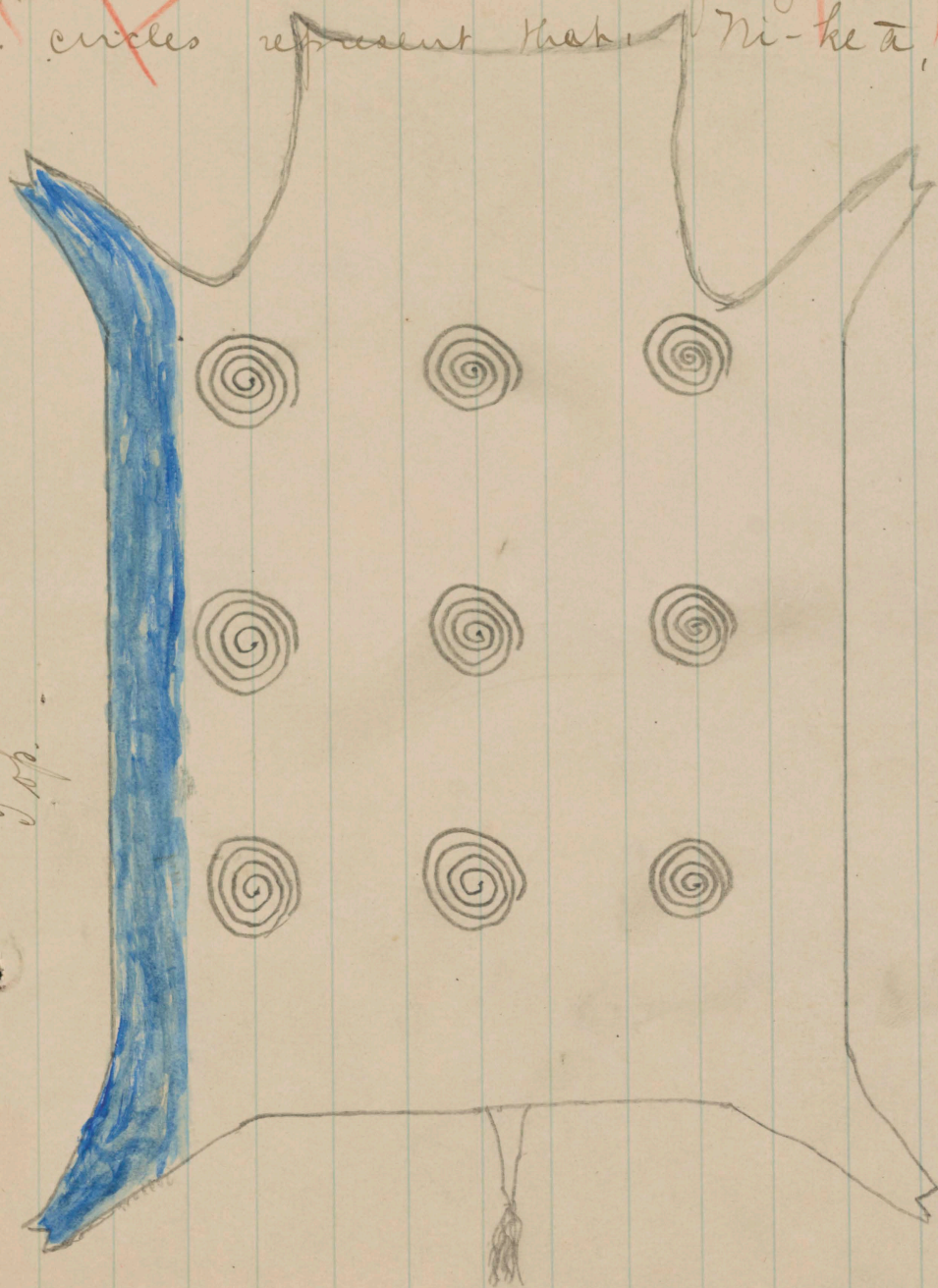
Tä-be-ä. (Toad). Mun-chu. (bear) & tha-a-hia & tha.
 The top of the tent was painted yellow.



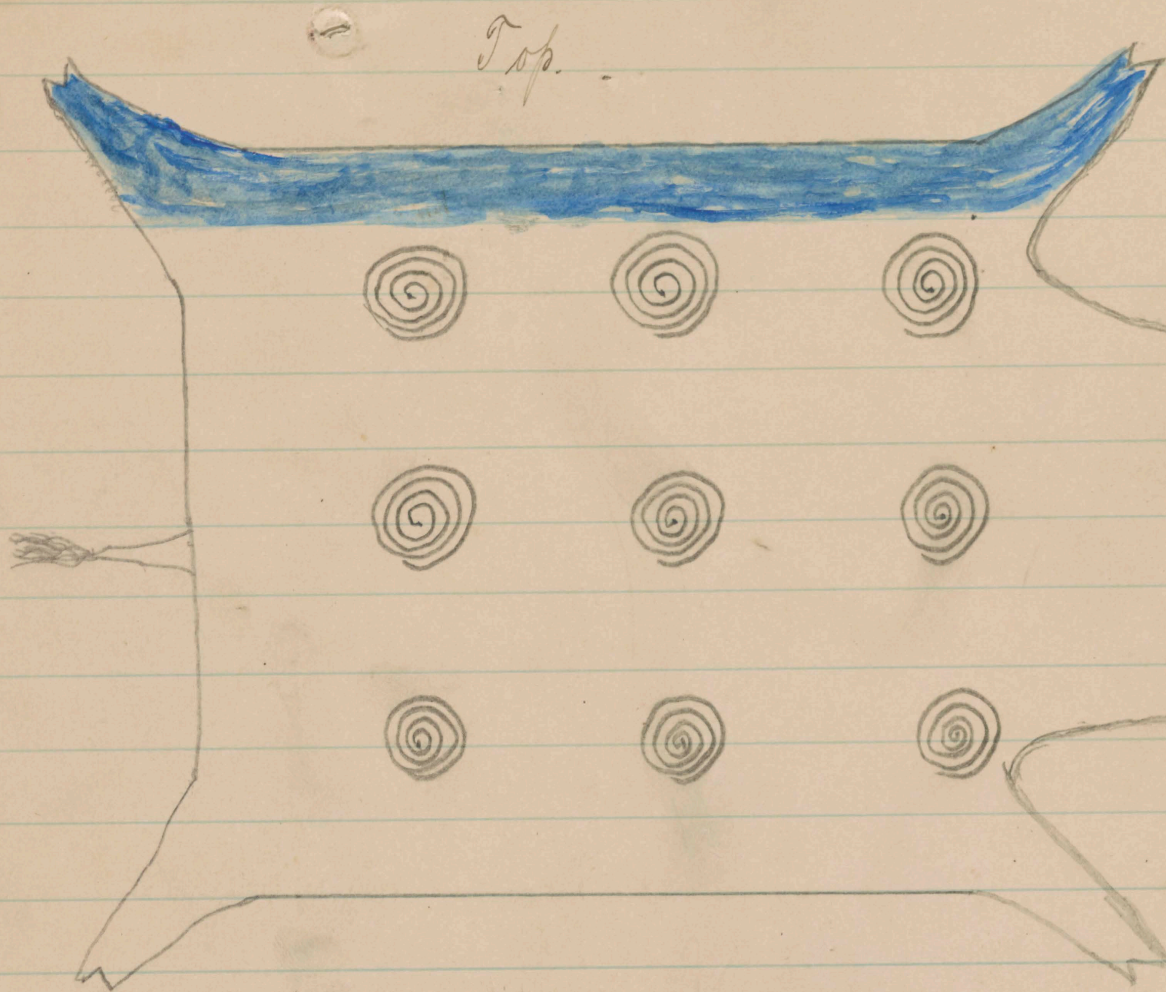
Pl. XXIV. Tent of Tebiá.

Ni ke-ā. Wa he-gi gha. Mungagoo hā robe.
His clan was called Wa he-ga-zhe - and
the circles represent knots. Ni-ke-ā.

Top.



Described on p. 44 (\$45)

Dorsey, "Siouan Cults," 8th Eth.

~~Mi-he-a. Ma-he-gi-gu. Mungas ha-a robe.
 This robe was called Ma-he-gi-gu and
 the circles represent Ma-he-gi-gu.~~

Pl. XXIX: Manzeguhe's robe.

[Fig. 181]

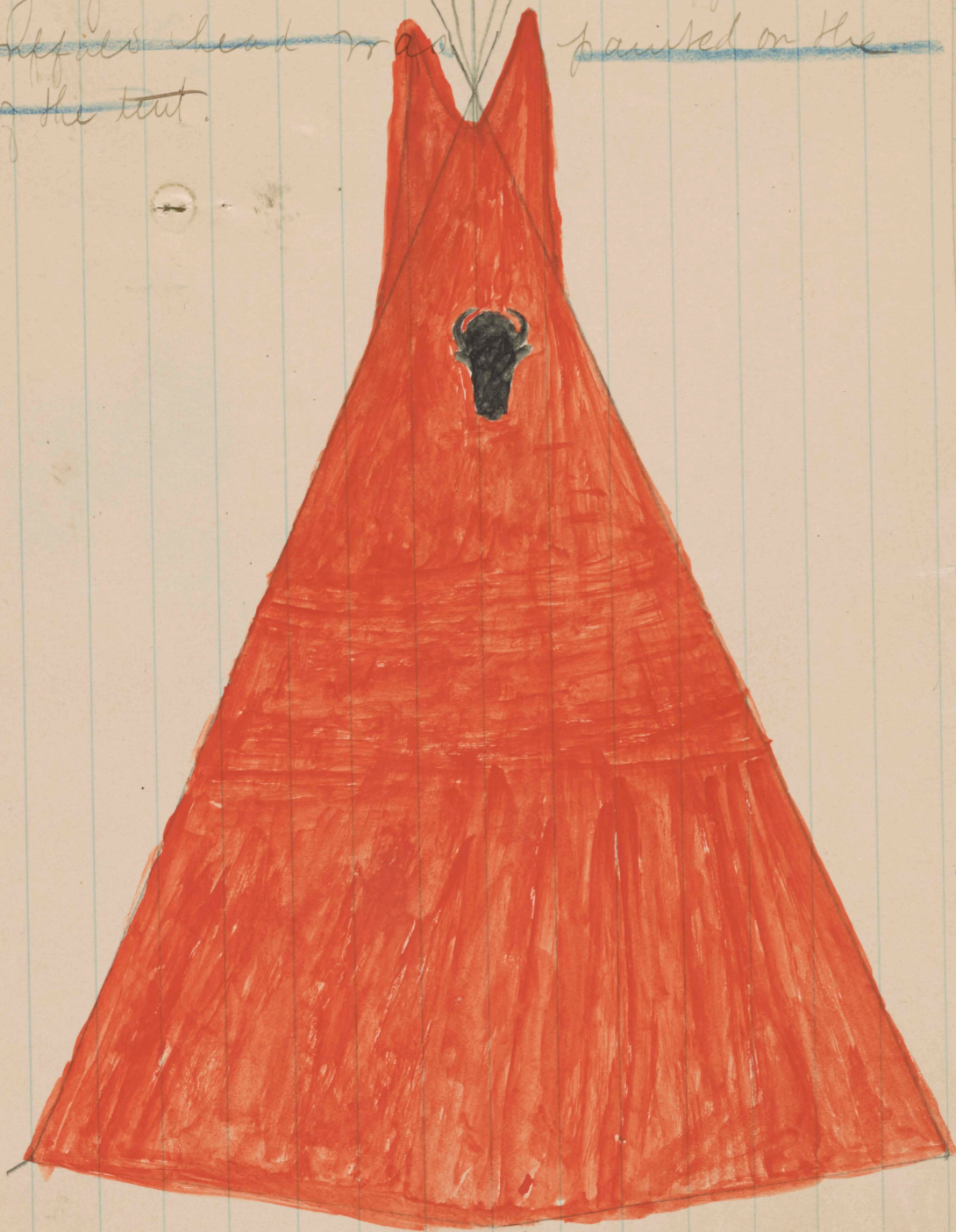
Mun-zā-gos hā's tent. Ni-ke-ā. A buffalo head.
The buffalo head was painted on the
back of the tent.



Described on p. 44 (§ 45)

Dorsey, "Siouan Cults," 8th Eth.

Man-zé-gó-há's tent. Ni-ke-á, a buffalo head.
The buffalo head was painted on the
back of the tent.



Pl. XXX. Manzeguhe's tent.

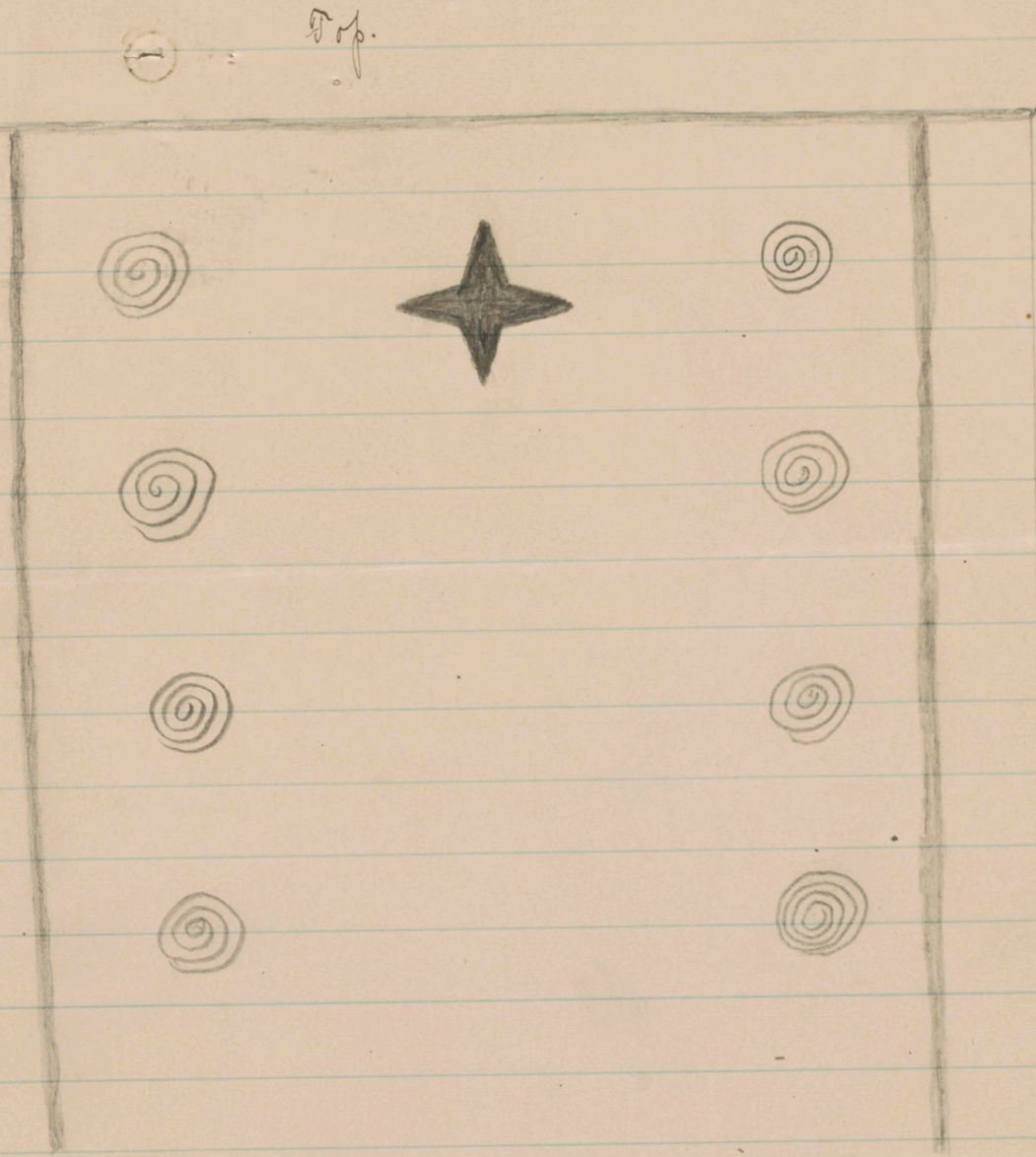
~~Du-ba-mon-the's father's blanket. A black blanket
embroidered with bead-work in circles.
Wa-the-gi zha. Star in beads. White beads.~~



Described on p. 44. (§45)

Dorsey, "Siouan Cults," 8th Eth.

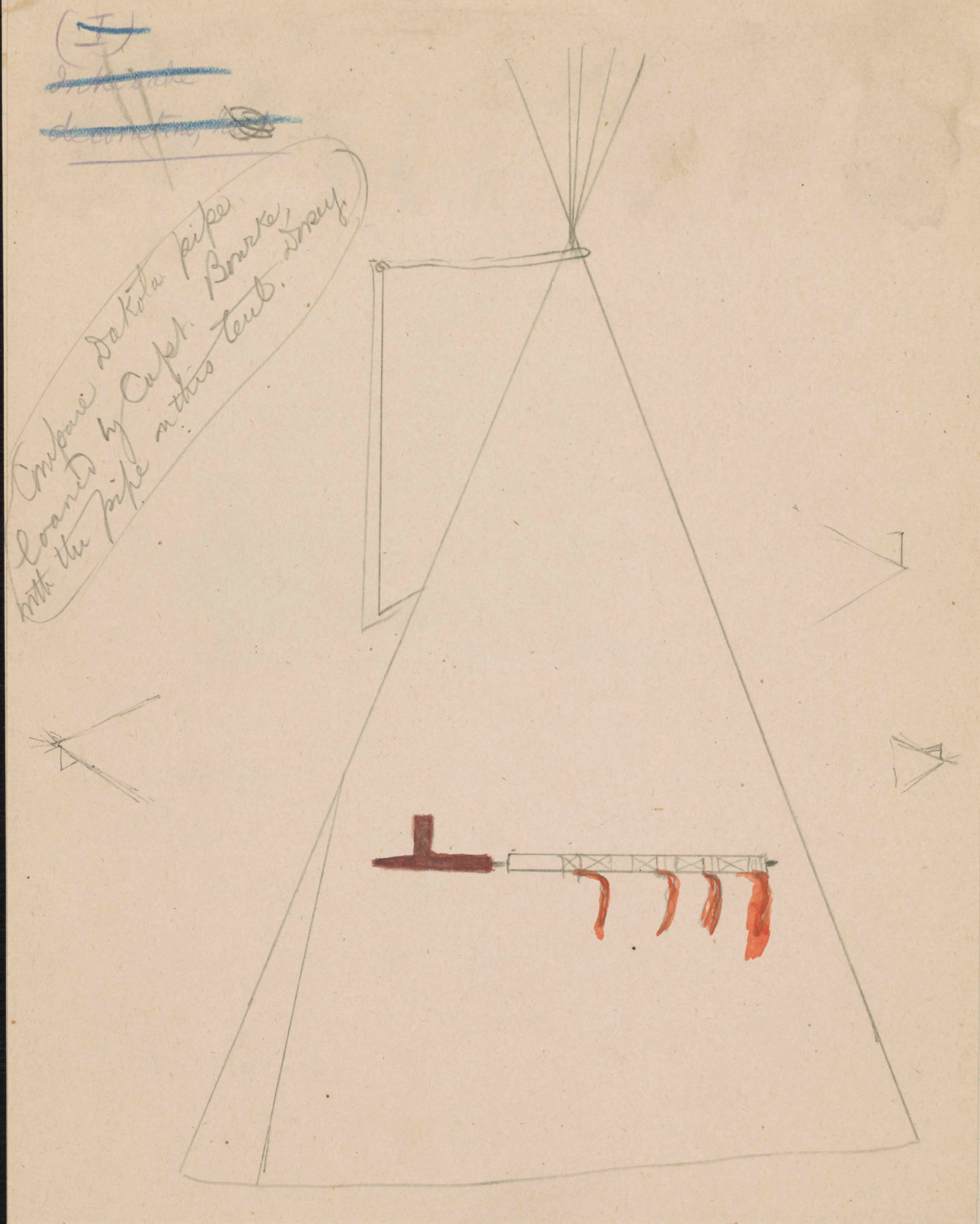
~~Duba-mankin's father's blanket. A black blanket
embroidered with bead-work in circles.
Wa-the-gi-gha. Star in beads. White beads.~~



Pl. XXXI. Duba-mankin's father's blanket.

described on
a ~~To face~~ p. 45 (845)
Dorsey, "Siouxan Cults," 8th Eth.

[INV0872-8100]



Pl. XXXII. Inke-sabi tent decoration.

described on p. 45 (§45)
 To face p. 45 (§45)
 Dorsey, "Siouan Cults," 8th Eth.

[INV 0872-8700]



~~Weaver decorated
 Inke-pabe tent (occupied by Weopéga).~~

Pl. XXXIII. Inke-pabe tent decoration.



Hā xā ga (Bura) His robe. Ni ki ā. Representing an
Angel.

To face p. 46 (§ 45)

[INV 08728300]

Dorsey, "Siouan Cults," 8th Eth.



~~Hä xä ga. (Bura) His robe. Ni ki ā. Representing an eagle.~~

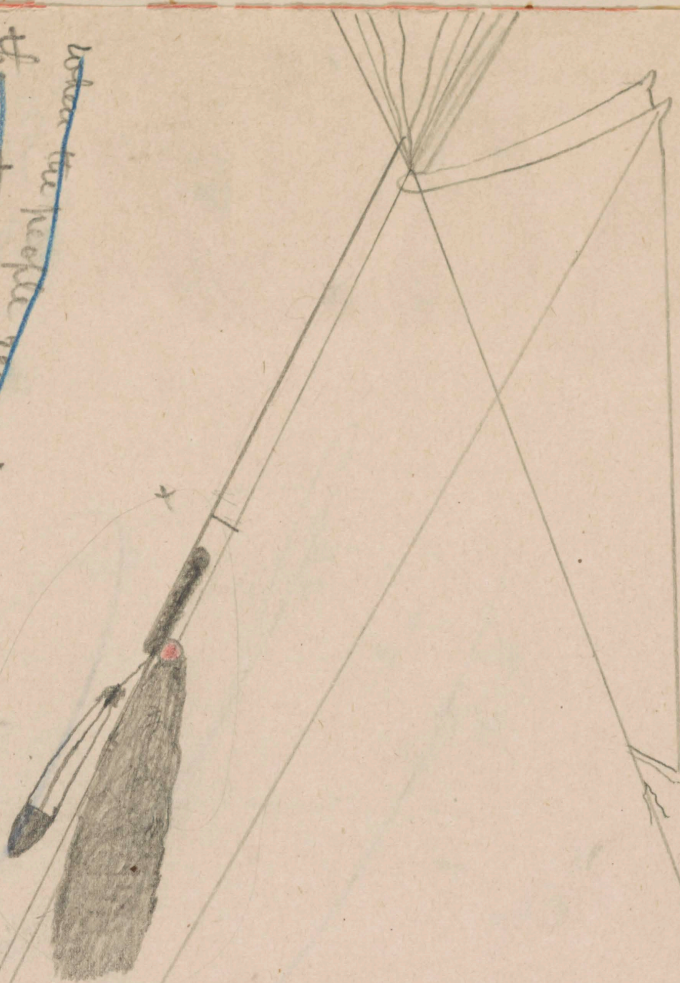
Pl. XXXIV. Waqaga's robe.

[Fig. 186]

To face p. 51 (§ 51)
Dorsey, "Siouan Cults," 8th Eth.

[INV 08728400]

When the people remained in their earth lodges,
the entrance to the sacred tent faced the
west. When the tribe migrated, the entrance to the
sacred tent faced the east. When the tribe
migrated, the entrance to the sacred tent faced the
west.



Sacred tent of (Hą́ga gens) Ojibwa & Dakota
Never painted. Old gods & the sacred pole
brought out & laid on tent at war.

Fig. Pl. XXXV. Sacred tent in which the pole was kept.

[Fig. 187]

4800

DORSEY

PAPERS:

Omaha

(3.2.1.1)

~~[1]~~

190

DORSEY, JAMES OWEN [collector]

Drawings of Omaha tents and robes by George Miller.
[1889]. 37 drawings in pencil and water colors.
Approx. 40pp.

Includes captions and notes by Dorsey. Published
in "A Study of Siouan Cults," BAE-AR 11, Washington,
D.C., 1890, pl. XLIV-A - -E and figs. 156-177 and
181-187. Several of these drawings appear to be
variants of the published drawings.

RDM/68

[old no. 1466(part)]

Extract from 11th ARBAE: "George Miller, of the Ictasanda or Thunder gens, is a full Omaha, from whom was obtained nearly half of Chapter III, including most of the Omaha illustrations." p. 362

The illustrations in this folder in

pl. XLIV -A, -B, -C, -D, -E

figs. 156 - 187 (not including 178, 179, and 180 which were probably done by another artist)



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