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James O. Dorsey papers, circa 1870-1956, bulk 1870-1895
George Miller drawings of Omaha tents and robes, 1889
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Mun-za gošta, Insha-kä bës' father.
Ni-ke-a - miniba represented. Only the pipe stems are shown not the pipes. The eagle feathers are also represented in the picture.
Obtained by Geo. Miller from an Omaha.

This noble belonged to the Pannees.
Eba-hom-be's blanket, painted by his father.

Not known what the painting represents, only given to Eba-hombe by his father.

* I'ba-ha"li (in Buraan alphabet).
Pegiu thungao wairuya atai

Mun kun li (Makainhi)

Ni ki ya atai

Pishapo jabe makan.
Chos'hasenda. Wa-tha ga az'a, the scarf is blue and red worn around the neck was shown to you before in a tent. It was folded up, but where on the war-path the enemy's camp (Sim) was found it was worn around the neck and then the arrows. He carried the war-path from the head.

The quiver and the bow were on the head and was in the winter.

W Cu-de gi'na
Wa-gi-de-xe fatze
Ti-ha qu-de, gray fox
Me-ha
Má-xá ga. Wild Indian Turnips. Toto were painted behind also.

(Wa-ga-ga, Cactus)
Man-chu man-ba. Yellow Smoke: Hand represented on each side 3 doors way and two behind aide. To represent the capture of all enemy or to represent how they caught or hit them. On his robe there were a great many hands.

1) Man-chu man-ba, or Two Grizzly-bears, also called
2) Cal-de na-zii, Smoke he has made it Yellow.
"Há vín-cha žhíngas tent, Little Soldiers. The hordes represent those brought back from the river where the Comanches live on the war-path."

*Wá-na-le žhíngas*)
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