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Wisconsin. However, with the aid of an atlas this is easily overcome and does not take anything away from what should prove a most useful resource for students of American prehistory.

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**Keeper of the Delaware Dolls.** By Lynette Perry and Manny Skolnick. Lincoln: University of Nebraska Press, 1999. 202 pages. \$12.00 paper.

Lynette Perry was born in 1914 in Oklahoma the daughter of a Delaware woman raised by the last keeper of the Ohtas, two ancient dolls sacred to the Delaware that had been passed down through many generations of women in the Turtle clan. When Perry's great-grandmother, Grandma Wahoney, died in 1908 at the age of 108, she chose to have the dolls buried with her, fearing that the burden of their care would be too much for her granddaughter: "In a few years, no one will care. Only you. And that will break your heart" (p. 38). Although Perry never saw the Ohtas, they "whispered and cajoled at the edge of consciousness" all her life, and she continued to mourn their loss until she found a way to creatively resurrect them (p. 39). In her later years Perry became a doll maker, crafting her first doll in the image of her great-grandmother, and renewed the Delaware traditions that had persevered despite frequent relocations, intermarriages, and Christian conversion.

Perry was moved to tell her life story not by a sense of individual importance, but by a belief that the quietly multicultural milieu of the rural Oklahoma she had lived in throughout the twentieth century had passed from commonplace to exotic, and "I don't want [it] to pass beyond exotic to forgotten" (p. 1). Preserving that memory was "a duty I owe to land I've loved. A duty I owe to the life I've lived" (pp. 9–10). She worked with her son-in-law, Manny Skolnick, a Jewish Chicagoan who had previously helped his wife Linda, Perry's daughter, publish her memoirs, which convinced Perry that there might be a market for a "modest but important story," well-told (p. 2). The three decided what should be included and, in long phone calls between Oklahoma and Chicago, Perry told her story, chapter by chapter, and Skolnick sent her drafts of each one. The three later met to edit each page, producing a manuscript that satisfied Perry and presented "those things that were important in my life about as well as I'm able" (p. 4).

In spite of this carefully explained writing process, this book remains a coauthored life history, a genre problematic for scholars who prefer an unmediated text, more closely approximating the feeling of listening to an individual recount personal experiences in an authentic voice, complete with feeling tones and conversational quirks. Finding the narrator's self-interpretation within the writer's smooth prose presents a challenge to readers concerned about allegiance to the teller's own truths. When the coauthor is a family member, questions about how the relationship affects the text—which topics are not talked about with a son-in-law—are also bound to arise. This

book is short on details in some of the themes women would more readily share with another woman, particularly experiences as wife and mother. Instead, it highlights Perry's childhood, education, and religious conversion, the parts of self that a woman of her generation might more comfortably make public.

With these major limitations clearly identified, however, the book is well worth reading for the perspective it offers on Native residents of the former Indian Territory and their experiences in twentieth-century, post-allotment Oklahoma. Perry begins her book sketching the life of her great-grandmother, born in 1800, who raised her orphaned granddaughter and, in protecting her from the responsibilities of being Doll Keeper, propelled her into assimilating into the white world. Perry's mother, Dolly Whiteturkey, grew up speaking Delaware, helping her grandmother garden with a digging stick and attending traditional Gamwing (Big House) ceremonies. Then she married a white man, Amos Reeve, became an Episcopalian, sold some of her allotment to build a two-story house, and sold her wampum belts to buy school shoes for her five children. The family lived in Coon Creek, a small settlement in the Delaware Purchase, with Cherokee, white, and Osage neighbors, during the gas and oil boom. Perry's mother was an accomplished seamstress, gardener, and cook; her dad was an oil pumper and handyman. Perry, the middle child, was an avid reader, devouring Tarzan books and learning some Delaware history through *The Light in the Forest*. She enjoyed Delaware stomp dances, "Indian football" with the men against the women, the Dewey Roundup rodeo, and traveling circuses, the rites of a multicultural community. She labels this, the longest section of her book, "A Memory of Paradise."

The Depression ended this golden era, and Perry goes into much less detail describing her adolescent and early adult years, after she quit school to work in the bakery run by her sister's in-laws. She married her non-Indian high school sweetheart, Gordon Perry, and established a home in a small Baptist community, Winganon, where she experienced an intense conversion at a revival. Perry emphasized the common ground shared between Delaware and Oklahoma Baptist cultures, "strong feelings about home and family" (p. 150). Though she would like to see the Delaware Gamwing ceremony that her mother attended as a child, as a committed Christian, she would decline to participate (p. 156).

The final section of the book covers Perry's adult life, highlighting the family she and her husband created by adopting a pair of Apache sisters, aged ten and eight, from an orphanage. Perry tried to give them the happy childhood she had enjoyed, though a cool reception from some of her husband's family showed her that racism still existed, particularly since her girls weren't "Indians like me, pale and quiet about it" (p. 176). She also alludes to difficulties arising from the psychological damage of their early years and mentions, but does not dwell upon, her estrangement from them in their rebellious teen and early adult years.

Once her daughters left home, Perry began to explore her Delaware heritage. First, she restored a cemetery, and then she began making dolls, her first in the image of Grandma Wahoney. By linking herself to the Turtle clan

tradition of Doll Keeping, Perry got “back in touch with a part of myself that I’d lost” (p. 199). Widowed and independent, despite her Parkinson’s Disease, Perry is most proud of her daughters’ celebration of their Indian heritage: “I think it’s great that women today can be openly, aggressively, and proudly Indian. That was pretty hard for me to do in Oklahoma forty or fifty years ago” (p. 188). Perry now believes her grandmother “misjudged the world” when she despaired over the future and had her dolls buried with her. “Cultures are more resilient, tradition has a stronger hold on us. . . . The buried dolls come back, in different forms, to lend their healing power to new generations” (p. 202).

That central theme—the resilience of Delaware identity and tradition despite centuries of relocation and acculturation—is an important one, and this book provides convincing personal testimony about the ultimate failure of assimilationist efforts to erase Native cultures. Most of the published life histories of women of Perry’s generation were written in collaboration with scholars, not family members, and highlight individuals whose lives were grounded more completely in their Native traditions. Compared to Pomo basketmaker Mabel McKay, born in California in 1907, (Greg Sarris, *Mabel McKay: Weaving the Dream* [1994]); Crow grandmother Agnes Yellowtail Deernose, born in Montana in 1908 (Fred Voget, *They Call Me Agnes* [1995]); and Iñupiaq activist Sadie Brower Neakok, born in 1916 in Alaska (Margaret Blackman, *Sadie Brower Neakok* [1989]), Lynette Perry’s life was more similar both to many rural European-Americans of her own era, and to many Native women of subsequent generations. In spite of intermarriage, Christianity, and years of living in multicultural environments, an essential Native consciousness permeated Perry’s values, worldview, and sense of identity. I think a historical introduction, setting Perry’s story more fully in its complex cultural and historical context, would have enhanced the book; readers unfamiliar with Oklahoma history will miss some important nuances. Still, Lynette Perry’s voice, even though translated, remains powerful. Its message emphasizing cultural resurgence is an important one for this new century.

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**Lakota Culture, World Economy.** By Kathleen Ann Pickering. Lincoln: University of Nebraska Press, 2000. 173 pages. \$39.95 cloth.

Consider these statistics: Economically, the Pine Ridge and Rosebud reservations are the poorest and second poorest areas in the United States. Unemployment on the reservations exceeds 80 percent and nearly two-thirds of the residents live below the poverty line. The Pine Ridge Reservation has a median income of \$2,600—less than one-fifth the national average. About 30 percent of the residents are homeless and 60 percent live in substandard housing.

Given this bleak assessment, there is a strong and immediate need to examine the economic conditions found on the Pine Ridge and Rosebud reservations. Fortunately, Kathleen Ann Pickering’s *Lakota Culture, World*