NAA MS 2824, folder 1
Menominee stories and notes collected by
Truman Michelson, 1910
National Anthropological Archives, Smithsonian Institution

Please cite the material in the following format:
"NAA MS [Manuscript Number], National Anthropological Archives, Smithsonian Institution"

For example:
“NAA MS 2108, National Anthropological Archives, Smithsonian Institution"
List of nations:

Omanominiwak
Washantunwak
Valumawak
Utepiwak
Wigwanskiwak
Winnishowak
O sake wak
Apositudawak
O sawtoowak
Ko a powak
Haspa Aspiyowak
Wamitekotawak
Sakkamask
Moxko namask
Amimowak
Maxkwewagiask
Capke tojewenak
Hosektunak

Menomini
St. Bridget's Mission
O neidas
Serpent
Chippewa
Sioux
Winnebago
Black Hawks
Black feet (Shawnee)
Shawnee [Southerns]
Rickapow
Mexican Indian
French [Differ from Indians]
English [Higher Reds]
White people (American)
Germans [3]
Negros [Blackman (black)]
Flat-heads [Flatheads]
Irish [Kines]
Apiskānask || Nēgōs (darksk flesh)
Nōmōstak || Suckers || White; mediately like
Nahēkwaniminak || Scotch || 2 mi. north
Napakājikak || Italians? || The Spider
Mēsāhtak || 7
Sanœkikak || Cherokees (Coochées)
Kākahikak || Crows
O sāsak || Osages
Mēskendakapia || Prairie Buffalos
Uōgi:sta Mōmītsitaw | Esquimaux
Mōwākikak || 7
Mānepōwak || Giants (North Borealis)
Pōtōw-te-mēwak || Potowatomie
Ôtōwak || Otaheets
Ô testowaka mēwak || Algonquin [Ottawa]
Mēskikā-pōkāwak || Chinee
Wōostēsikânuk || Savage Pagans
They consulted in heaven how the rules were to be.

God came with the great servants in heaven. They consulted together, and agreed to just an island down here. "Let it be done through you." The servants said. He created this earth.

"Now I have it made in accordance with your consent. What shall you now do?" They consulted again. They said to each other: Who is going to walk on the earth? "Then he spoke to the servants. I am going to make two women: one will be the mother of the other." Then God placed two women on the earth. He breathed into them and they became alive.
Then the two began to know each. The mother knew right away she was the mother of the other and told her so. "Now we are both part of this great creator."

This was early in the spring. "We must find a shelter." When they were in the shelter it was summer. They both got hungry. There was nothing to eat. The mother said to her daughter: we're now hungry, we must go out there for some thing which I know is provided for us." That was Indian potatoes. They dug potatoes all day. It came back in the middle of summer. And spoke to his..."
servants saying 'What shall we do?' We placed two women down there. After they consulted, the Creator said: 'We will cause that the daughter shall be in a family way. She must have offspring.' 'How shall that be done?' the servants said. The Creator said: 'We will throw life from her into her womb so that there shall be offspring.' Then the Creator said to the other servants: 'I shall send one one from here into her body who shall be born from her. He shall watch over this island, this earth. He shall be guardian of it; he shall walk around it.'
make they fame for the two women. While digging at potatoes, she perceived there was something like a family way with her; she heard a roaring noise attended with wind. It smacked both women. It flung around the daughter's dress so that it flew up like an umbrella; the creature put into her a living being. The daughter persisted that something was the matter with her womb. She knew it was a human being in her. "How is it mother? I believe I feel as if somebody, some life were in me." A short
time after while at their own lodge, in the night a little baby boy was born to the daughter. The old woman attended as nurse. She grasped the baby boy and said as she grasped it:

"This is my little grandchild given to me. This is little Mänäpsä." The old lady was pleased when she grasped the little boy and named him straight away.

I a bunch of tobacco is now put in the fire to be consumed for Mänäpsä. I. The old lady put him away and the mother was still feeling another being on
In person. The second birth was a buffalo. The old lady drew it out. Then came a moose or elk, and all other animals. The old lady took them outside one by one; they walked way. All that are now known were born. Then the daughter died. Then the old lady said: I'll, it has been done. It is well done what was given to us by the Creator. Then the mother then cried. Now she said: "The great Creator has given us enough anywhere. I shall be content with little. Ma'nii pusott." The grandmother perceived that 2 or 3 days after the mother died.
little Mānāpusto got up, walked, and talked. Then little Mānāpusto said to his grandmother:

"I do not be sad for my mother, having died and left us, I will afterwards look after her."

In a few days he grew to quite a boy; in a month's time he was a big young man. He began to go off. He had already made a bow and arrow. He would start in the morning, he would walk all over the earth and come back at night. He did so a few times. He said to his grandmother: We should not be lonely. There are lots of us.
little brothers existing in the wilderness. I found them—they
we should be happy. He meant the animals. He
had told them to remain where
they were. He had told his
little brothers what they should
eat. He told them that Manisop-
was the elder brother,
that he would give them advice,
and instructions.

After lunch, Manisop used to
go out in the morning;
and return at night. His
grandmother asked him where
she went. He said: You have
asked me and I shall tell
you. I have to circle this
island every day to take care of it. Make are some evil things. There are the great serpents. I quarrel to keep them away. I keep them off this island. I am just over this island to protect it.” He went out and when he returned she asked why he went out. He told her the same. Meanwhile the old grandmother thought on this. At night she thought: I wonder what it may be. Why does little Māna persist to put to protect the island from harmful monsters.” Then she said to herself: “This must be nice. This little Māna persists
must have power, it may have been given to him by the greater power above to control this island. And I do believe this because little Manopustok was the 1st one born here on this earth, to be the leader and guardian of all things existing on this island. And he must be powerful, I shall have to respect and reverence him." Then the old grandmother knew it. So she said to her grandson, "My grandson, I do know you to be true and great, that you have power over this earth, this island, as the leader and guardian, and..."
that it is left with you. You having that power will do just as you please. You may go when you want to, and never mind me. I'm an old lady. I shall be about by myself and away from you. Anytime you want me, you shall simply say: "Grandmother, where are you?" When you say "Grandmother come here," I shall suddenly appear to you every time. You, my grandmother, I shall do what you say to me: of course I'm not to see you only when I want to see you. Then I shall go about.
The whole earth, visit my little brothers, and see them. So he did so for a few times. Every time he called them his younger brothers. While he was travelling all at once, he thought to himself: It is not good for me to be alone. I am rather lonesome. If I had a true brother of my kind, I would be enjoying with him, talking to him occasionally. He sat down and started to think: I wonder whom I could find to be a brother to me among all my younger brothers. He considered then who could be this brother.
He thought all of them over. He concluded that if he could find a little brother it would be a great happiness for him. He finally thought of the wolves. He saw they were powerful. He thought if he could get one of them it be a little brother to me, perhaps I could get in good way. He thought the wolf would hunt for him. "I shall have to get up with them."

He thought. He started wishing to see the wolves. White on his way he met a brood of wolves. He looked at them and stopped. The
The incident of the buffalo - bite 14
fits in here. But the story is that the wolves
flung in liquid N., and tried to pick out their
'living blanket'. He dodges. Old Wolf picks up,
becomes buffalo bite.

The wolves approached Minutus
in a fell. He saw the one
coming in the rear was the
largest - that was the father.
He also carrying a pack, with
blanket. The young wolves
were ahead about to hunt.

"Well my brother wolf. I have
this to say to you. I'm lonely.
you are my brother. May I
go with you - and live with
you and be in company
with you? I desire to follow
our sons, if I went along.
may be I would have a better
life from what our sons
kill." Then the wolf consented.
They went together. When night
came they camped. The old wolf said to Mänipus, "Here is where we will camp." The sons came there in evening. Each had a deer. They threw them down. The first came and vomited up his kill. So the 2nd and 3rd. The 4th came and vomited before Mänipus. He didn't like it. They prepared to come. They broke bows, and rested over night. In the morning the old wolf said to Mänipus, "It won't do for you to keep with us. You might not like it. Our sons are always chasing the deer. Are they always going?"

I don't see how you can keep
"Well, Mañaps!" Mañaps listened. The old man said, "I will change it. You can live with one of our sons. You better stay so that you won't be walking always. Give you this one," pointing to a white wolf. He was the smartest of all. He is the fastest of all the sons. I give him to you. He shall take care of you." That fits the white wolf and Mañaps. He became a brother to Mañaps, the white wolf. When Mañaps saw the white wolf he said to him: You will stay here, you will be
my little brother. It won’t do for you to be as you are; you shall be changed to something like me.” When he said that, they went to bed. When they were going to bed Minâfus treated Rûd to have him changed. In the morning, they woke up. The wolf found himself a human being like Minâfus himself. Then Minâfus: “It is all good that you are a form like me; and you will be my younger brother all this time. I will be happy to be with you from now on to all time.”
When I was alone I was very lonesome. Now we will be always together. We will be happy. You and I will always stay together. You will always do the hunting. For me, said Manäipus to his little brother, "You will be active as you were in the other form. And so you were. So a very little white dog came back with the deer, home to his brother. Then Manäipus said, "Your name from now on will be Little Brother." He kept on hunting till everything froze. They slept that night. In
morning Minäipu said to his little brother. Everything is frozen over. There are no gods. There is no one more powerful than you. You did not know it. I told you. You are gods. We alone exist on the earth. In the evening, as he said that, the gods underneath heard him. They came together. We have heard Minäipu say he and his brother are powerful and as gods on top of the earth. It is true that Minäipu and his brother are powerful as gods on top of the earth. And we know it. They said to each other: He has said it, and we heard it.
Let us underneath try to take away Mianapus's brother as a joke. The next night they took count. Let us now try to get Mianapus younger brother away, and keep him four to see of Mianapus will know it, and tease him; although Mianapus has said he and his little brother are powerful on top of the earth. And he knows everything.
next morning Minajo said to his little brother, "The underearth gods are going to try to catch you while you hunt. The little brother said, "Yes, I know that too. I saw that at last night."

continued. Going back a little I said, "You and I are the only gods true."

Manaño said to his little brother, "There are, I, course, underearth gods. They don't know. The gods in the first layer, when they heard this, they told the gods below them to tell them. These below one white these are greater. They connect all..."
Together, "When we had counseled together and consented, we shall arrange it that the little of Mānāpū shall be taken away." The lower gods said, "We have water on the surface of the earth." Of course they had water, but it was frozen. "When he walks on the ice, we will pull him through." It was arranged by the chief gods that were white. They appointed White Deer. They told him that he was summoned by all the gods that he should think of himself on the earth, and run with Mānāpū's little brother would see him."
that they would enter the lake in the evening so that they might entrap him. White Bear did as was arranged. He lay close to where Mänäfjus and his little brother were camping, so in the morning the deer started away, leaving a track. When Mänäfjus’s little brother got up the next track and went straightway after it. Mänäfjus’s little brother chased the deer all day long, all over the earth, high over the earth, high over the land. He had been told by his elder brother that...
He must return always from hunting before sundown.

White hunting the thought of this "My brother told me not to let darkness overtake me white hunting." He stopped to look at the sun. The sun must was nearly down. He was scared. He quit the chase. He could not catch. He thought "I'll go home now as my brother said." He looked towards his home now. He undertook to go straight across that. He started on a run he came to an ocean. It was ice. He wondered. He could plainly see his brother
live on the other side of the ocean. Of course he had been forbidden at any time to cross the water at any time. When he came there, he said: I will run straight across this, taking my chances. Of course my brother has told me not to; I will try to reach our home before night. If anything happens to me, I will cry out to my elder brother across the ice, and he will run and assist me. He thought he could run across safely. When he got on the middle of the ocean, running on the ice, then a roaring...
noise underneath the ice. The ice all broke up. He was in the centre of it. The water heaved up as if boiling and he jumped from cake to cake to another hill he reached pretty close to the shore. Then he saw he could jump no further. He called to his older brother. Mānāpū, I am in danger. When the the older brother was lying down at home he heard his little brother calling him. He heard it plainly. He jumped up and ran towards the ocean to assist his little brother. Then the great monster
underneath that Minóps started to help his little brother, that he would be interrupted by the chirping of large birds. The birds interrupted him. He stopped to listen. Then he started again. When he got to the shore, his brother had gone down. He arrived there too late. Then Minóps walked up and down the bank of the great lake listening for him. It was all cold. He knew his brother had cried out at the shore—He wondered and looked walking up and down the
The shore. He examined the lake and ice. There was no difference at all. Of course the underneath gods had fixed it once again so that he could see no mark. He started back home. When he got home, he lay down. He said, "Why I am quite sure it was my little brother that called me to assist him down at the lake." Then the sun just set as he said those words to himself. He thought, "Perhaps later in the evening he may return to me." He laid down. While he lay down, he said: Well
during the whole night I shall think it over. I shall search for him in my sleep. I'll follow his footsteps where he last came to. I'll find out that way. And so he looked for him in his sleep. He followed his track and he came to the great body of water that was frozen. He saw the tracks end into that lake. He woke up then. It was morning. Then he found out that his brother was killed. He was very sure of it. His brother had been taken away from him. He had left his children.
I shall go around all over the world looking for my brother, inquiring from the monster gods that dwell along the famous shore of the ocean where great rocks jut out down to the water, where those spirits dwell. I shall ask each and everyone of them to tell me if they know anything of this where about. What he got down to the shore, Wampanoag man, every god that dwells beneath men (the) rocky shores. He entered the first god’s habitation.
you know anything of my little brother? I know he
has been taken away by the
gods that live under the
swat. He said: "I straight
out. He answered: "I have
not seen him. I do not
know him."

Mānāparus
continued the whole day
asking the other gods that
live beneath in lonely
places, in rocky place
and did not find out
his brother's whereabouts. He
returned home at night.

White returning, when she
was nearly there, she thought
of his birth and was sad.
He wondered how his brother came to be lost. He got worse in heart, being sad. He was vexed and mad. He too blamed the place he first looked for him. When he saw that place it made him grieve, and such feelings came to his heart, he shed tears, thinking the whole matter over. It was now night. It was most night. Then he cried outright for his brother. Every time the word passed his breath, the earth trembled and the waters heaved down into the centre of the earth, almost away from
from the surface. At the same time the fears of heaven shook and trembled with great effect from his crying. When he arrived homeward in the evening, he said to himself: These powerful underneath gods that made the trouble by taking away my little brother, with sore feelings he said: "I am yet the great above them that are underneath. And they know one that I am the great god on the surface of the earth with power, and they do know my strength."
talking to himself after dark when he was lonely. White men, they added, that taking self, the creator with all his servants heard what Māmāpua said to himself. They knew and believed him. They knew his little brother was taken away and destroyed. Then he said to his servants: We know something in the matter down on the earth where Māmāpua is. Now we know it after hearing him say; but before we heard him, we did not know that his little brother was taken away from him.
Then Mānāipu said white at home talking to himself, 
I shall yet wait four days for my little brother to return to me. If my little brother does not return within these four days, then I shall be mad with my pain, and I shall go along the shores of the ocean, and knowing that all these evil monsters shall undermarch the earth, I shall pull them out and throw them in the deeper ocean. The Higher God in Heaven his servants heard Mānāipu say that. Mānāipu wanted
patiently the four days for his brother to be returned to him. I shall wait for my brother to be dismissed by the under
earth gods, hoping to receive in the same manner as when he was missing. If my little comes home without
being changed from his same body and nature, I shall accept my little brother friendly, and if they other
wise have changed him otherwise and he comes to me, I shall be still angry, shall not accept him, matching at
the same time. He knew his little brother was to return.
by his dream in the night. 
And it wondered Crow would look when he approached him. He saw him coming in a shadow, not naturally as when he went hunting. He knew then that evil creatures had dismissed him in that shape to come home. As he saw him, he thought still vexed with hard feelings. He thought it best not to receive the shadow of his little brother to enter his former home. He thought it best to tell him: go off by yourself entirely, away from me.
as I cannot associate with you any longer in the manner you come. It will not do to keep you in my house with me.

 Ministério saw his brother approach. As he saw him about to come into the house,

 Ministério said to his little brother: 'You stop there a little while. I want to speak to you. By telling you I forbid you to enter my home and your home formerly. I do not accept you to enter in this shape and manner that you come, being a shadow.'
It will not do for me when you to be the same little written as before. I therefore advise you to go right on your journey, and follow the sun set. When it sets still a little further than that. You make your home there, your place hereafter. There's when you will always remain. Yes little brother being obedient listening to those words strive and said: Oh my brother, it is a pity what you have said to me. As you began changed it at your days which should have occurred.
in the future about our descendants, children, they would have come back the same as I do on the 4th day; would have come to life. But seeing that on your way so I trust you, according to your order, I shall have to obey. But it is a pity you arrange it so.” Then Mānāpu said to him: “All our descendants! children shall make their dwelling there when they die with you in the shadow of their spirit.” That is the end.

I am now...
When one of the mides had died, they sit in the strong wigwam all night and ask the Manôpu's brother permission for the head to come back, that is his shadow.

Then Manôpu was given the power.

When Manôpu told his little brother to go his way, he was still sad because he had lost his little brother from the other gods having plagued him so often the Creator said: This, said Manôpu, will not be content henceforth having been offended by having
his little brother sent and let."
Then he said the servant:
"Get all together. Arrange it so
that it will be to the satisfaction
of Mānāpou. If you don't
got together in council and
five or six will make happy.
then he will make thought for
those that are here, between the
earth and heaven." The servants in
this way got together and
make arrangements. It was
left for one of them to say it.
He said to the 2 greater
gods who were white who
were underneath the ground:
You hurry up and make
an entrance from the
Surface of the earth where you are, so we can hear each other. When the above servants, one was appointed to give the talking of what they had said together. They said to him to come down from in the midst of heaven and speak from there also that he could hear the lower gods from there. The higher gods heard him. They answered that they were willing to do the work in a hurry in conjunction with the upper servants, and they said to arrange a place I need to make something new for Minijas, open all
all the underneath month—
gods together said: Let us
agree together and have
understood to till the servant
that is lowered down to
heaven. "They told this one
to till the field and his
servants: Let it be fixed
up there; let the council
be there, let a medicine—
doby built there. It is far
better to have it above, for
it was done below, Manasses
would still be dissatisfied:
so they met up above.
It was appointed by the above
servants, all the seven gods
were invited. So they went
Then I met, 'Let us build a lodge. Let us say how it shall be built, what manner and shape it shall be. Let us have it lay as the sun rises to sunset; let us have the entrance towards when the sun rises, and the other entrance towards when the sun sets.' So there are two doors you see on the surface of the earth. I. They made one; after it was made, "What shall we do now?" They said to each other. They said to each other: 'We are two sides; the good gods in heaven, and the gods under the earth.'
How shall we be partitioned off.

The sides shall we choose.

The under earth gods spoke first.

They said: We will take our

side on the north. The gods

chose this side where the light;

the south. They consulted

together. We have built our

lodge. We have chosen our

sides, and are ready. Let us

select each other. Now we

will be divided off. The

tower gods spoke. We choose

4 of us to sit near the east

doors, two of upper gods, and two

of the lower gods. At the center

of the lodge I upper god was

chosen for the south side.
I love gods were chosen for the north side. Then they said, "What further shall we do?" While they were consulting, above the greatest birds that always reside in the air, of every kind, came there; and the thunderbirds came, and also a good powerful small kind bird who is called mesimikåpe. He looked at the council. Meanwhile Manåfūs was at his lodge. He knew what was going on. He knew. It was arranged by the eight "Let us get mesimikåpe to invite Manåfūs to come here." He was selected. So he invited Manåfūs.
You are invited to come! I am sent for you." When Minä'pus, suspecting something, heard a roaring sound approaching him, "Minä'pus you and I invited up above when the medicine dance begins, when the great gods have assembled." He raised up and said to him, "Well my grandfather, you have done as I said; you are not the one who would have come; you are not of the side that made me cry for my little brother. Therefore I do not want to go." Then Mesënikáa.
returned to where she had been sent from by the servant, "Mānāputs refuses to come because you have chosen me from the side that no reaction arose from. It is the lower gods that made him lonely and said, and gave him the bottle. They said: It is too bad, it is a pity. We knew we could not get him to come here for the reason that the lower gods have made him so angry. The offense is so great. It is known that he had good reason not to come and the upper
gods: "And it is hard the way of Ra, happened." Then the servants sat still. They remained quietly because they knew they could not get Min in to come after Ra finished.

Then a voice was heard from the Creator among them: You cannot get Min in to come to whom you desired him to come because you have offended him so much, and grieved him. That is why you cannot get him, and he will not come to you. It is very hard."

The Creator himself was offended. He found fault with his servants and scolded for making...
Mangipo was angry. It was quiet for a while. Another great god who makes his dwelling near the other island, who makes his dwelling on a high rock, the other knew what was going on. He said: Why not choose me who am the greatest of all of my kind living alone, having chosen this land to get Mangipo and failed to get him. This great old man was known by my great-grandfather, and lived on that rock. He was good, had power, and was always helping others out of...
their troubles. "I am the one, looking beautiful and
mean that power to dive and
wint all the underneath
Gods, and when I see them,
always make them good
honored and laughing me.
Why did they not choose me?" He
said to himself. Then he
began in a playfully at
his own lodge, to gather all
the little dust around. Then
were colors to paint. They were
the colors of the sky;
and other great things. He
started by his power to that
council. He got to the lodge in
which they were assembled.
He came to the door, opened it, pressed in, and looked at both sides. He said to them: "You have met together trying to get Mêna to come to you. Both sides have failed because you resented him. I know and all this and long to tell you. I thought I would come and tell you my fellow gods why did you not choose me in the first place to get Mêna for me? I am one of the greatest good gods of all among you."

"He found fault with them, although..."
I am the one of the great powers, and can go through the earth, and I am good-natured, and have done everything done. Why did you overlook me? Now I am going to fetch him to you where you want him and can get him," the otter started. He went to where Mānājūs was to get him. On his way the otter made such chirping noises that Mānājūs was laying down still in despair. He heard him coming. He got ready. The otter opened the entrance and pushed in. He looked
at Minyas and said to him, 'I have come after you. You must go your god and father, with all the other powerful gods, and have them counsel about you. And you must come. For the mean-while Minyas had said to himself: 'This is the one. He is coming to me.' He said it again.

Minyas saw this other feeling. 'This is one of them,' he thought beneath the floor of the kind that have offended me. I will go where I am wanted.' He said. Minyas no sooner heard theutenants, he started suddenly with power. He
He seized his tobacco bag.
He jumped and looked at where the THN had peered through, and did not see him. He went out to see what the other was doing. He looked up, and he saw the other nearly already out of sight, so swiftly he went with power. Mánāpu started with power as fast as he could to come to the second or third tier. He was where he stopped. The other arrived at the council place and looked in, and said to them: I have now
got Maniñços. He is coming.

Both sides thanked one

other to learn that he succeeded

in fetching Maniñços.

Maniñços immediately arrived

at the smile with Aniskut-

ten I last end of the lore. He

paused them awhile. He thought

"I wonder what side is proper

to enter the lodge." He raised

the flap and examined

the gods how they were

seated. He saw the under-

neath gods on the north

side that was his right

hand side. He looked

to the south side. He saw

the upper gods there."

I am
right. Now I know.' Then he intoned: "I shall choose and take the right hand side. I will pass by them, these are the ones who have caused great trouble for me, and affliction and sorrow." As he went, he passed the underneat:
gods, and made a circle walk in this mite with him; he came to the west flap and flew north towards the east flap. He stood there for a moment and looked at them all over. The underneat gods were on the right. He looked at them...
BUREAU OF AMERICAN ETHNOLOGY
CATALOGUE OF MANUSCRIPTS

No. 2824

Stock Algonquian

Language Menominee Dialect

Description: (words, vocabulary, dictionary, grammar, text, legends, notes)

Collector Dr. Michelson

Place Date

Remarks Texts; linguistic notes; legends, mostly published. (notes mostly worthless). 105 pp

5½ x 9½".
The Smithsonian continues to research information on its collections. Contact Smithsonian for current status.

Please observe the following rules for file sharing, which are intended to help protect the integrity of the material and associated information.

- Do not incorporate material into a publicly accessible database or website without checking with the National Anthropological Archives (NAA).
- Do not post whole manuscripts to a social media site, such as a blog, Facebook page, Twitter feed, etc;
- Do not modify or obscure the source information or copyright notice included in the material;
- If you deposit the material in a tribal library or resource center, make sure that the library or resource center knows the source of the original material and is aware of these rules. Please let the NAA know where material is deposited so that we can guide community members to it.

Questions? naa@si.edu.