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Menominee stories and notes collected by
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The Medicine

1st night. Location of Mani'a bus.

The medicine dance lodge must face towards East first.

4 head leaders. The initiates beside them.

30 articles. 4 mus. blanket 25-37. Prices of calico 4 yds each.

2 men overhead the ends.

Tobacco must be laid down before the sitting of Mani'a bus.
Mani Johns stole tobacco from an old man who lived south of this island.

The servants of the Creator are stationed at the 4 quarters.

Story of Bull Boonis here also - post human left out. 

Putting story almost like Fox in Men.

Умация in this. Манагны, makes maple syrup. 

Don't hurry before it come out of his or syrup slow. 

Manapu - twisted branch.

Bark.
This drum of the dream dance

The top should be 2 as wide
as it is. Both ends of drum same.

In the tent

4 drummers. Each single stick.

1 dancer (a head man). Posing as warrio.
The dancer does not sing. Really moves in time
with the beating. Chief headman quit, 8 dances
too. 3 drummers now. Another joins dancer.

dancer occasionally give sharp beats.
circular wink
laid behind the drum

3 other thick - other elliptical end
in they join - warmer, redder yellow
rags at junction of the curved piece;
also at ends. Decorations which changed, missed what was done.

Drum it go out. But the back hanging feathers remain. Later thus go to the

hanging feathers remain. Later thus go to the circle
in this circle.

The drum on the left side as you enter,
has red side facing the East.

The drum supported by 4 sticks with sharp
points, curve out (3 seen by one more.)
Another drum brought in on the right.
grass plot also arranged on red half of drum on this East.

I No women are allowed to dance; they set only, each dripping some tobacco as they enter the left. They mapanga.

The whiskey of the tobacco cools it before depositing in the handcup.

The 2 ceremonial pipes shaped like grinder or corsair nearly half way down then flat. Red or black (in

[unreadable]

When proud raised before smoker takes whiff.
The drum is not beaten at once. The dancers usually thus but not all.
The women in front of the drummers, on the south and west. Now on the East side or north.

Ask about exchange of ceremonial papers.

Ask about when drummers of drum on right (E) quit and join those of the left; and when they go back to their own drum.
Midwin.

A drink given to the woman is all. Then told to follow the advice of the old man forever. The old men give the instruction. Any way if you carry out what we have told you, it will be good; you will see your own grey hair. If you disobey you will not live long. You will be lost.” The medicine brings medicine from the sky, and they give instructions. Shot or medicine has to be done, and the stories of Maniwjas. The medicine brings more and more instruction. Then the Drum and Songs are fought. [The medicines are shown on ground before men and prayers and formulas. The drum is fed up]
Dogs and pines.

The old people tell about Esquimaux.

Afterwards heard it from whites.
They said to him: "Sit right
there near the door at our
left hand side." He sat down
there. One of the 4 said:
"Mr. Jones, you are invited
to this lodge. You now see
all your grandfathers here
in your bare. And thismite-
ythen as it has been pre-
pared to satisfy you, and
you see the decoration of it
inside as it has been purpof-
ty made for you to enter.
and be pleased according
the way it has been
prepared so that your
anger may be wiped
away. You are permitted
to be given presents."  
Mrs. Chase to write away 
this sadness. "Now, Miss Six, 
we want to tell you, do not 
be offended. All your 
grandfathers inside this 
minute have made 
a great mistake in 
taking away your little 
brother, and the trouble 
they have caused to you or 
your grandfather not knowing. 

Be not offended for all 
your grandfather have 
concluded to do this to 
make it right, and 
your grandfathers wish you 
chose this way of this
A 40-year-old man, about 5 feet 2 inches tall, with a white beard, has difficulty making a decision. He feels that he is making wise decisions when he chooses a clear, cold drink. In the hot room, he feels that the drink is just right with a fine laugh. The President takes care of the business, and each of them are going and back of them are going, and they are all 6.
eul of the medicine bags, the name of each root. Let me examine them," he said.

"Before I accept them, you must tell me how they are used and what they are good for," [He was suspicious and did not want to be cheated]. He took them up and looked at them. I pointed them out. "I will accept this, it will be good for the children if my parents in the future," he said. "The [He did the same to the rest. Then he sat down when the clam shell with powder came. He was given a
with a little water and a brand. He was told to drink. He drank it and become the leader. "You will now be a mender. From hereafter your children will have to do this to become a mitówin. Your grandfathers give you this in order to make it good to you what had been wrongly done to you before," he was told.

"Now Mànîjëzas, you have taken this really. Your grandmothers have given this to make it good to you what had been wrong—"
Fully done to you before which you may now forget and forgive. Be very careful; listen and take heed and follow this what your Grandfather has in this lodge have given you. Receive it well with honest good faith that the people in the future may follow as you have done, and do it well. Now, remember this is done to stop your lamenting for your
little brother who was taken away. "E H took four days for the grandfather to instruct him and make him forget his little brother. There was no sound. It was calm and moonless."

In the south breezes came from there to the lodge; all the great birds all flew in a circle overshadowing the lodge for these four days.
The correct answer is:

Mum gave him New Year's present. They said goodbye. They promised to meet again. They walked up to the door. He stood there, waving goodbye. He made a circle around the place. Take care, Mum. Have a happy New Year. Say goodbye to Mr. Brown. I hope you have a happy New Year. Don't forget to send me a card. Take care, Mum. Have a happy New Year. Say goodbye to Mr. Brown. I hope you have a happy New Year. Don't forget to send me a card.
Seated on the south, which is a grand sight. Look down there. Still further beyond the 4 near the west door, you have noticed a spot, a grand blue spot representing the sky. This is what your great-grandfather apprised to you, want you to take. Now take your walk again. My first Mano juns in front of them, followed down towards the west door, by the right hand side. When they got down to the west door, they told him, "You see this grand
s'at, your apt. which resembles sky-blue. Of course Man;;;pus ran the
place. He didn't know what it represented. They showed
him and told him: you sit down here. This was
near the west door — the
centre. He advanced from
the east door, came up
from the north side, clear
up to the east door, and
took them places whence
they had started. When seated
one of them stood up. He spoke
out so that he was heard.
He said: Now you other
4 that are seated off point
each other in the circle. All of you get up and approach Mano-Joos. Where he is seated near the west door, and shoot at him with your heads [Meko stick]. Then two seated on the north started with their medicine boys. They went towards the west door. They made the circle and when they were back, they invited the D. at south in the center. They came up to where the east door is and stood there with their Mekik; there were several kinds, some had serpents, some great birds in
Then weads as medici

leader said

to Mānā: Nui Mānā

jurs. This is what your

great grandfathers pre-

sent & you. We are

going to throw it in

medee miki (the little

beads) which are in the

medicine bag. The

leader said “I am going to

shoot at, insert into you. That

your grandfathers him you
gout be entered into you.

He then had his other medi-
cine bag from tōt at him.

He fetched the medicine

bag, held to his mouth,

blew into it, saying...
"I am going to transfer it to Maniapu. I had blown in the head of his bag. He started one dancing run towards the western door, to down the right hand side, crying out at the same time on approaching Maniapu. "Wha hi hi hi". Making motions how he was going shot at him. When he got down there, he shot at Maniapu square in the breast, the Marqueses struck him far in the breast as Maniapu was seated there. As soon as the ball struck him, he felt it.
His whole body quivered, feeling the power of it. The other three were in single file; they passed in front of him, then around up the south side and came up to the east door where they started from. The leader made a little circle so as to be at the rear of the other three. The second man said to Minajims, "I am going to shoot at you after your grandfathers' ways. The way it is given you. He raised his Medi-}

*Note: The handwriting is difficult to read in some parts.*
it. Then he started on a dancing run with his dog stretched out ready to shoot Mandaza when he came down the there. He shot at him right in breast and ran by the other three following. They came up to the east door and stood there. He made a little circle and went behind the other three. The third man was now leader. He said: If I am to be allowed to shot into you, take effect, it shall be so; if I have not the form to do so, it will not be.
so. He took his medi-q
and ran into
He started on a dan-
ing run, going down
the north side to the
west door, holding the
bag stretched, crys-
"Wi, wi, wi" as the other
two. When the jossed
bag, Mānājos, he shot
d at him. He had effect
and made Mānājos's
flesh shake as the first
two. They came up to
the last door in single
file. They stood there a
moment. The leader
made a little circle and took the rear. The fourth man was now the leader. He talked out aloud and said to Makojas. As he was seated. Now Makojas, this is the will of these, all your grandfathers in this lodge. They are giving it for you to take. And you have already accepted it, and what I say, if it is the truth it will affect you from the sign of this medicine bag.
If it takes effect, it will knock you down. If it goes through you, it has taken its effect." He pulled up his medicine and blew with it. He began an active movement: crouching, dancing, running. As he approached at the proper place, he shot at him. When the shot reached Marzio fell. That arrow had penetrated him.
He fell flat on his face. His hands were shaking.

One of the 4 at last and on the north side, one of them went down there quick and said to the 4 who were there: You hurry up and shove this Maripan. Hurry up and get that shot out of him. Hurry up and do it. They lifted him, shook him to get the shot out of him. When they they raised his head a little lot.
from the ground, the men tripped and dropped out. They saw it. The one who started from the cot door picked it up. In the meanwhile Manojust revived, came to life again. The man said, 'Now you have revived from the instant death, and now (putting it in Manojust's hand) you take this shot at yourself.' He threw it at his mouth; it knocked him down as the 4th man had done.
The man from the east door shook and got it out of him. He put it in Mānūfia's hand and told him to shoot himself again. It knocked it away. Then another.

From the east door came down. The same happened.

The third one, ran down and his moketi to the leader. The same happened.

The 4th man ran down. They gave him (Mānūfia's brother) a cadet's bag. The head-leaders said, these shots which have been
taken out of you are the same shot as the first four shot at you. You have received your medicine bag. You blow into your medicine bag. Now those shots that entered you, you have seen them. They are out of you. You blow on your medicine bag and shoot at the 4 of the South side. Those beads belong to them. Blow them when
they belong." He shot from the west door at the first man - he knocked him down. He fell slowly, he shot the 2d, 3d, 4th. It did not affect those four; they were merely examples. They had shot Māri jūs to instil their religion into Māri jūs.
The 4 returned to their seats. Māri jūs was ordered to the East door to receive instructions. He was told: Now the work we have done in you is fulfilled and you have accepted it and
the reason why this was done by your grandfather here, was given you from the Great Creator, was to satisfy you for your having lost your little brother, your crying, and your sadness. It was to help you to be satisfied; you will, therefore, after receiving this, teach your people in the future to do this which we have given you so that they
"May be saved." 

Maliojiro said to return to the 4TH, the east end, in the north side. Is that all I get from you? My grand-fathers, what you have just given me. "He said. Can-not you not give me anything extra besides that? I would like to have you give me your valuable medicine roots to help cure mankind so I that if I get them from you I might give it my people."

That will live in the future to use. They said back to him - well then Mōnapa, you have received much and great of what your grandfathers have given you & this meets you and its teachings; and we advise you to be very careful that you will to ask your parents and their people to always follow it and teach your parents to do in the future. What we have now told you in the meantime you will teach them that they will...
Have something to help them. Of course some will be sick and lie.
When you find one, you will pull them to make a lodge as we see now, and there this dance performed in the manner it was told, and those medicines which you ask are given to you by your grandfathers, which were given to us by our great Creator.
careful that it is not last by the future people. You will be the leader." He said in reply: "Well, my grandfathers, you have said everything will, what you have said! But then the 2 different articles that I hesitated of having come against my people, that they may get along well in this world. You have now apprised me with your herb medicines among them. I do not
wish you to have bad roots of the wild kind so that it might harm my parents, people as it would injure them. I simply ask if you will accept only your good honest best curing medicine roots as that will bring a wild spirit in this world to mingle with this religion you have given me and I do not any of this mixed with it. If you can the
give it to me, so my people may increase, and of the religion which you have given me, I want only the good of it. I will accept it if the Creator permits you to give it that way."
The girl who fasted too much.

Her mother told her to fast.

It was on the Menomini river.

The old lady lived there with

her daughter. She took her

to a certain place and told her

to fast silently. And so the

girl fasted by herself. Mean-

while the mother went down

and asked the daughter

what she had dreamed of yet

for happiness. She answered her.

Mother, you

have placed me to fast here

and I have accomplished

something by my fasting.
As enough, I want you.
fasted enough. Her mother left her there. After the
appointed time she returned to see him when she was fasting. Her daughter
was not there when she was fasting. She saw the traces of a body of water
that encircled the place where the young girl had fasted. She found
the water had taken
the young girl under
the ground, and she saw
the specks of earth.
She was lone because
The girl had fasted too long, although she had received her dream. There is a large, high, dismal hill on the banks of the Menomini river where the girl was fasting. It was from there the water came by the power of the Monster who dwelt there.
At burial the old man says: "This child is of such much value. I say it on all may know, and that the leader in the West E. Min'pah, little brother shall know him. Some of his people have already gone there. The shadow that travels there, the leader sends a servant to say, 'Examine it, try it, and see what it is.' The servant examines and repeats. Then the new arrival is admitted because there are already people of that totem there."

Flesh of this totem not forbidden to members of that totem.
Minipins was existing by him self + the animals were just here. He saw all his little brothers. He spoke to all of them.

One time he said, "Prepare, select your choice to eat on the earth." He said, "I want to the deer. I want it to be so." The deer went its way. The wolf started its way. He came across the deer's track. This is my choice of eating. I have to pursue him. So he started him. They both were good runners. The wolf chased the deer all day. The deer ran all over this island. The deer got tired in the evening after running all day."
The wolf chased the deer till he got tired. It ran into the ocean. When he got on the shore he said, "May I be a takkomik?" (fish = kismis, white fish, silvery scale) As soon as he touched the water, he turned into a fish. The wolf being on his trail tracked him into the water. He saw where he had gone along the shore. He knew he had turned into a fish. The wolf said, "May I be a salmon?" He became a salmon and started to chase the fish.
He caught him and ate him up. The salmon returned to the shore. He turned back to a wolf. He returned to his dwelling place. Māngapua knew that wolf told the truth when he said he desired deer as his food. After a while, the deer came back in his shadow to where he started from. The wolf saw the deer's shadow and said this: I have proved to you what I said by catching and eating you. The wolf said you will be
My food as long as the earth exists I said.

In the shade of the deer.
So the deer and wolf are alike. So it comes a human have two totems.

Whenever one kind eats another, they are of one species.

The totems of the Indian have eaten one of its kind. So he has two totems.

Ben Adams, lieutenant of a fort.

Hoffman 6, 41
Osks
Bear Totem  Menomini

Wisksins (so kind are Birds). Flying Kind.

And there wolves came to
Osks + women to waters
They have wolf totem.

Me-animals visited Osks as a ten
Noma-rusk (Beavers). They began
turned to Menomini.
Crowd of cranes came to Osks
Kwit-te-tet) + turned into Menomini.
Their totem is crane.

We-jit-te-tet. White crane.

Name our clans of true polygamy
strictly kept, [after white gave kids]
[Today no barriers]. The Chief took
his father's totem (up to the present
kept). A sign of the totem just on child's grave
showing father's totem (kept up to present
time).

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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). 195 pp

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