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Menominee stories and notes collected by
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The Midewin

1st night. Stories of Maini bus.

The medicine dance lodge must
have towards East first

4 head leaders, the initiates beside them,
30 articles, 4 new blankets, 26-27 pieces
of calico, 4 yds each.

2 men ~~at~~ at the ends.

Tobacco must be laid down before
the stories of Maini bus.

Minapins 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 Bones here also - rock hammer left out.

Twitts story almost like Fox in Men.

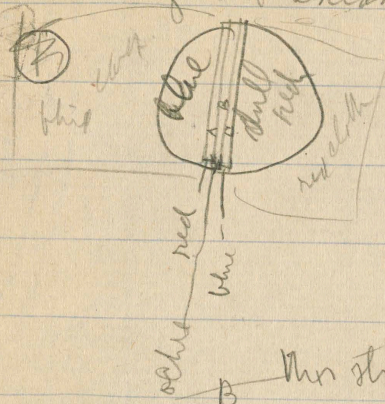
Unimation in time. Manafous makes maple sugar. ~~Did not~~ before it came out of this in syrup form. Pouring out quickly it must be spoiled.

Minapins & twisted branch.

skunk

Must not forget to take with leaves.

The drum of the Dream Dance



Mr strip should be 2 as wide as it is. Both ends of drum same. edge of top has mix skins then bead & bone work. Bells & dollars & 1/2 dollars around

In the tent.

4 drum men. Each single stick

1 dancer (a head man). 1st song no words

The dancer does not sing. Really moves in time with the beating. Chief head man quits & dances too. 3 drummers now. Another joins dancers. dancers occasionally give sharp backs.

Another drum brought in on the right
grass plot also arranged so red half
of the drum on the East. ~~side~~

[No women are allowed to dance; they
sit only, each dropping some tobacco
as they enter to the left. They may sing].

The receiver of the tobacco raises it
before depositing in banketup.

The 2 ceremonial pipes shaped
like gimlets or corkscrews nearly half way down
down then flat. Red & black (or
dark blue?) spirals.
When joined, raised before smoke takes
whiff.

The two drums not beaten at once. The
dancers usually thus   but not
all.

The women in front of the drummers,
on the south ~~side~~ and west. None on the
East side or north.

ask about exchange of ceremonial
pipes.

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

Midwin

A drink given to the novice 1st of
all. Then told to follow the advice &
instructions of the 4 old men forever.
The 4 old men give the instruction
They say if you carry out what
we have told you, it will be good;
you will see your own grey hairs.
If you disobey you will not live long.
You will be lost." The novice buys
medicine from the 4, and they give
instructions, what a number has to
do; and the stories of Mani-pus.
The novice buys more and more
instruction. Then the drum & songs
are bought. [The medicines are
shown on ground before him &
prayer & formulas. The drum fixed up]
At the end.

Days for ponies.

The old people tell about Esquimaux.

Afterwards heard it from whites.

59

They said to him: "Sit right
here near the door at our
left hand side." He sat down
there. One of the 4 said
Mānāpū you are invited
into this lodge. You now see
all your grandfathers here
in grandeur, and this mite-
yitka as it has been pre-
pared to satisfy you; and
you see the decoration of it
inside as it has been purpose-
ly made for you to enter.
and be pleased according
to the way it has been
prepared so that your
anger may be ~~the~~ wiped
away. You are permitted.

to be given presents." 60
This was done to wipe away
his sadness. "Now, Minajous,
we want to tell you, do not
be offended. All your
grandfathers inside this
mitwikan have made
a great mistake in
taking away your little
brother, and the trouble
they have caused to your
grandfathers are known.
Be not offended for all
your grandfathers have
concluded to do this to
make it be right, and
your grandfathers wish you
to choose this way of this

lodge, and they are all⁶¹
and each of them, are going
to give you their medicine
power of different kinds
of roots that are growing
on this earth; and each of

^{p. 7} ~~them~~ a mākešemo¹⁰ -
[An I am other skin ^{bag} con-
taining 10 ^{and 10} shells,] acc. each bead.

[The initiate takes in clam-shell
with ^{yellow} powder with a fine bead; he
drinks - swallows the bead, thereby
becoming a member.]

[The largest med. bag. was also
in the lodge. One old member
gave it Mānāpus. who at first refused
it.]

Then Mānāpus after hearing
the 4 old men; asked them to
show him the good and

evil of the medicine bags, ⁶²
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;
~~he found them~~ "I will accept
this, it will be good for the
children of my parents in the
future" he said to the 1st. He
did the same to the rest.
Then he sat down when the
2nd came. He was given a
clam shell with powder

with a little water and 63
a bead. He was told to drink -
He drank it and became
the leader. "You will now
be a member. From hereafter
your children will have
to do this to become a
mitōwin". 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 Maniopus, you have
taken this really. Your grand-
fathers have given this to
make it good to you
what had been wrong -

fully done to you 64
before: which you
may ~~not~~ now forget
and forgive. Be very
careful! Listen and take
heed, and follow this what
your grandfathers in this
lodge have given you.
Receive it with honest,
good faith, that the people
in the future may follow
as you have done, and
do it well. Now, Mānāpū,
this is done to stop you
lamenting for your

little brother who
 was taken away." & It took
 four days for the grandfathers
 to instruct him and
 make him forget his little
 brother. There were no clouds, it was
 calm + noiseless. no wind

In the south breezes come from
 there to this lodge; all the
 great birds all flew in a circle
 overshadowing the lodge
 for these four days.

murder & pacify Mani'jus, they
took him into the meeting place;
they gave him the drink. They
then told him. Now Mani'jus
we have given you the drink
to take membership in this
lodge. Now you ~~if~~ will take
your circle walk. Go down
on the right hand side." He
made a circle towards the
west door, went around to
where he started from,
the east door. He stood there
a while. The four on the north
side had accompanied him.
They told him. Now Mani'jus,
you face the west. you see
the 4 grandfathers of yours

seated on the south, which²
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 what your
great grandfathers apportion
to you, want you to take.
Now take your walk
again. "Ma 4 put Mānā'jous
in front of them, followed
down towards the west door,
by the right hand side.
When they got down to the
west door, then told him
"You see this grand

spot, your spot, which ³
resembles sky-blue; of
course Manajous saw the
place. He did not know what
it represented. They showed
him and told him: you
sit down here. This was
near the west door in the
centre. The advisers from
the east door, came up
~~from~~ the south side, clear
up to the east door, and
took their 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 opposite

each other in the centre, 4
now you 4; all of you
get up and approach Mānō-
jous where he is seated
near the west door, and
shoot at him with your
beads [Mēkē sūk]. These
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 moved the D at
south in the centre. They came
up to where the east door
is and stood there with
their Mēkē; these were
several kinds; some had
serpents, some great birds in

them as medicine
bags. The leader said
to Mānājū: Now Mānā-
jū. This is what your
great grandfather pre-
sent to you. We are
going to ~~throw~~ it, our
mānājū (the little
beads) which are in the
medicine bags. The
leader said "I am going to
shoot at, insert into you what
your grandfather has given
you to be entered into you."
He then had his other medi-
cine bag pointed at him.
He fetched the medicine
bags' head to his mouth,
blew into it, saying

"I am going to transport it
to Mainafus. He had
blown in the head of
his bag. He started on a
dancing run towards
the western door, ~~to~~ down
the right hand side,
crying out at the same time on
a jobwaching Mainafus.

"Wi i hi ha, making
motions how he was going
shot at him. When he got
down there, he shot at
Mainafus square in the
breast, the Maigei struck
him fair in the breast
as Mainafus was seated
there. As soon as the lead
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, & came
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
(now leader)
man said to Minajus
"I am going to shoot at you
after your grandfather's
ways the way it is given
you." He raised his Medi-
cine Bag up to his mouth
& blew his breath into

it. Then he started on a
a dancing run with his
bag stretched out ready
to shoot Manāpus 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 shoot into you,
take effect, it shall be so;
if I have not the power
to do so, it will not be.

so". He took his medi-
cine bag and blew into
it. He started on a dan-
cing run, going down
the north side to the
west door, holding his
bag stretched, crying
"Wī i hū hū" as the other
two. When he passed
by Mānājous, he shot
at him. He had effect,
and made Mānājous's
flesh shake as the first
two. They came up to
the east door in single
file. They stood there a
moment. The leader

10
Made a little circle
and took the rear. The
fourth man was now
the leader. He talked
out aloud and said to
Mānōjō as R. was
seated: Now Mānōjō,
this is the will of these,
all your grandfathers in
this lodge. They are giving
it for you to take. And if
you have already
accepted it; and what
I say, if it is the truth,
it will affect you from
the sign of this mēkē
out of the medicine bag.

2P it takes effect, "11
It will show; it will
knock you down. 9
now shoot at you. 9P it
goes through you, it has
taken its effect." He
pulled up his medicine
and blew in to it. He
began on a lively
crouching dancing
run; as he approached
at the proper place, he
shot at him. When the
shot reached, Man-a-jus
fell. That showed it
him in the breast; had
penetrated him.

He fell flat on his face. 12

His hands were shaking.
One of the 4 at last end
on the north side, one
of them went down there
quick and said to the
4 who were there: "You
hurry up and revive
this Maniopus. 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 raised
his head a little bit

from the ground,
the Mexican dropped
out. They saw it. The
one who started from
the east door picked it
up. In the meantime
Mānājus revived, came
to life again. The man
said: "Now you have re-
vived from the 4th man's
shot, and now (putting
it in Mānājus' hand)
you take this. Shoot at
yourself." He threw
it at his mouth; it knocked
him down as the 4th
man had done.

The man from the east ¹⁴

door shook and got it
out of him. He put in
Mina's hand and
told him to shoot himself
again. It knocked it
him. Then another
from the east door came
down. The same happened.
The third one ran down
and his meke to the
leader. The same happened.
The 4th man ran down.
They gave him (Mina's
a medicine 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 medi-
cine bag. You blow
into your medicine
bag. Now these 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~~ where

they belong." He
 shot from the west
 door at the first man -
 He knocked him down.
 He fell slowly. He shot
 the 2^d, 3^d & 4th. It did
 not affect ~~the~~ four; they were
 merely examples. They had
 shot Mānā'ius to install
 their religion into Mānā'ius.
 The 4 returned to their
 seats. Mānā'ius 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 17
done by your grandfathers
here, was given to you
who received it from the
greater Creator. was
to satisfy you for your
having lost your little
brother, your crying,
and your sadness. It
was to coax 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." 18

Mama'jus said in return to
the 4 at ~~the north~~ east end
on 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
any thing extra besides
that? I would like to
have you give me your
valuable medicine
roots to help cure mankind
so I that if I got them
from you I might
give to my people of those

That will live in the 19
future to use; They said
back to him - Will then
Mānāpū, you have received
much and great of what
your grandfathers have given
you; this mite'win and
its teachings; and we ad-
vise you to be very careful
that you will teach your
parents and their people
to always follow it, and
teach your parents to do
in the future what we
have now ^{taught} told you. In
the meantime you will
teach them that they will

have something to help ²⁰
them. Of course some
will be sick and die.

When you find it so, you
will tell them & make
a lodge as we see now;
and have 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 ^{them} us by
~~the~~ great Creator. Be

21

careful that it is
not lost by the future
people. You will
be the leader." He
said in reply: "well, my
grandfathers, you have
said everything well, what
you have said. But there
are 2 different articles that
I hesitate of having coming
against my people, that
they may get along well
in this world. You have
now presented me with
your herb medicines,
among them I do not

22

wish you to have bad
roots of the wil kind
so that it might harm
my parents' people
and would injure them
I simply ask of you
and accept only your
good honest best
curing medicine roots,
as there will be an
evil spirit in this world
to mingle into this religion
you have given me
and I do not ^{want} any of
this mixed in 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 Menominee river.

The old lady lived there with
her daughter. She took her

to a certain place & 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. The daughter

answered her. Mother you
have placed me to fast here

and I have accomplished

something by my fasting

It is enough. I want you²
to let me eat." The mother
said. It is not enough.
You have not accomplished
much. You shall fast a
number of days longer to
make it more certain of
your dream. The girl
insisted that she should
be allowed to eat because
she had already gained
something great by fasting.
Her mother still insisted on
her daughter fasting. The
daughter had to obey her
mother, though she had

3

fasted enough. Her mother
left him there. After the
appointed time she
returned to see him where
he 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.
This was done because

4

The girl had fasted
too long although she
had received her dream
There is a large high dismal
hill on the banks of the
Menominee river where
the girl was fasting.
It was from there the
water came by the
power of the monster
who dwelt there.

2

at burial the old man
says: This child is of such +
such totem. I say it or all may
know, and that the leader in
the West L. Minnapi's little Brother }
shall know him. Some of his (her)
totem have already gone there.
The shadow then travels there.
The leader sends a servant & says
"Examine its totem and see what
it is". The servant examines and
repeats. Then the new arrival
is admitted because there are
already people of that ~~totem~~
totem there.

Flesh of the totem not forbidden
to members of that totem.

Minajus was sitting 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.

The wolf 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 it got tired. It ran into the
 ocean. When he got on
 the shore he said "May I
 be a tax komik? (fish = herring
 white fish; silvery scales) 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
~~the~~ 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 ⁵
him up. The salmon returned
to the shore. He turned back
to a wolf. He returned to
his dwelling place. Manāpus
knew that wolf told the
truth when he said he de-
sired 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 to him:
I have proved to you what
I said by catching and
eating you." The wolf
said you will be

my food as long as 4
the earth exists. He said

in the shadow of the deer.

So the deer and wolf ~~and~~
are alike. So it comes a
human have two totems.

Wherever 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		
{ Awa-sa	porcupine	} in same family
{ Kitemiwa	mud turtle	
{ Makéna		

Hoffman p. 41

Oskas . Bear Totem . Menominee
Wiskinō (10 kind were Birds) Flying kind.
Totem.

~~Some~~ ~~Wiskinō~~ wolves came to
Oskas + turned into ~~Wiskinō~~ Menominee
They have wolf totem.

The animals visited Oskas as a bear
Noma Kik (Beavers) They began
turned to Menominee.

Crowd of cranes came to Oskas
(Kut ete's) + turned into Menominee
Their totem is Crane

Wâpitetē A White Crane

These are Clans. Of true exogamy
strictly kept. [after white given ~~up~~ ^{up}]
[Today no barriers]. The Child took
his father's totem. (up to the present
kept). A sign of the totem put on child's grave
showing father's totem (kept up to present
time).

Menominee ethnology J. P. P. 1852
Age 74 as determined
by date of 1852
Present.

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

5 $\frac{1}{2}$ x 9 $\frac{1}{2}$ "



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