

1. Description

1.1 Name of society, language, and language family: Menominee; Menomini (1)

1.2 ISO code (3 letter code from ethnologue.com): alg (1); SIL code: MEZ (1)

1.3 Location (latitude/longitude): Formerly the Menominee Reservation, Keshena, WI; 44° 59' 39", -88° 38' 33" (2)

1.4 Brief history: “‘Menominee’ derives from the Chippewa *mano mini*, meaning ‘wild rice people.’” (3) “In the mid-seventeenth century the native groups neighboring the Menominee included the Chippewa to the north, the Winnebago to the south, and the Sauk, Fox, and Kickapoo to the west. The tribes that maintained the closest relations with the Menominee until immediately prior to the reservation period were the Winnebago and Chippewa. Inter-marriage with these groups was so extensive that close links have continued through the modern period. Contact with French fur traders occurred about 1667 and with Jesuit missionaries in 1671. As close allies of the French, the Menominee prospered in the fur trade and by 1736 had become one of the dominant tribes in the region. In 1815 the Menominee came under the Control of the United States. At about this time, game in the Menominee territory was being rapidly depleted, and consequently the Menominee began ceding their lands to the United States. By 1854 the Menominee had ceded all of their lands and were removed to a four-hundred-square-mile Reservation along the upper Wolf River in the heart of their former territory. In 1961 federal jurisdiction over the Menominee reservation, guaranteed by treaty in 1854, was terminated and then restored in 1973.” (3) “In aboriginal times the Menominee followed a semisedentary seasonal village pattern organized around hunting, fishing, gathering, and horticulture. As a result of Menominee involvement in the fur trade, the village pattern disintegrated and was replaced by a more nomadic way of life oriented toward hunting, trapping, and trading. When the Menominee were removed to their reservation in 1854 a more sedentary settlement pattern was required. For a half century the Menominee dispersed widely across the reservation, but since 1900 they have tended to concentrate in the village centers of Neopit and Keshena, the latter being the location for the buildings and operations of the U.S. Indian Service.” (3)

1.5 Influence of missionaries/schools/governments/powerful neighbors: A large decline in population after exposure to European diseases. (3)

1.6 Ecology: “The region is dominated by northern hardwood forests, mixed with spruce forests north of the Menominee River. Annual precipitation averages about thirty inches per year. Temperatures may reach as high as 90° F in the summer and dip as low as —30° F in the winter.” (3)

1.7 Population size, mean village size, home range size, density: “39 first language speakers, 26 second language speakers, 15 others ages 30 to 50, who have learned Menominee in order to teach it, and 50 ages 20 and above who have learned it to understand it (1997 Menominee Historic Preservation Office), out of 3,500 population (1977 SIL).” (1)

2. Economy

2.1 Main carbohydrate staple(s): Squash, beans, maize, rice (3)

2.2 Main protein-lipid sources: Sturgeon, bison, deer (3)

2.3 Weapons: Bow and arrow, blowguns?: Guns when the French arrived (4)

2.4 Food storage: Unknown

2.5 Sexual division of production: “Traditionally, men's responsibilities included hunting and fishing, warfare, ceremonial activities, preparing sacred artifacts, and manufacturing canoes and hunting and fishing equipment. Women's responsibilities included cooking, caring for children, collecting wild foods, gathering firewood, carrying water, dressing skins, making clothing, weaving mats and bags, and manufacturing pottery and household utensils. In the 1950s there was extensive sharing of economic roles between men and women among traditional Menominee. In addition, there was considerable occupational diversity among Menominee, most of it related to the lumber industry.” (3)

2.6 Land tenure: “During the fur trade period families claimed customary rights over particular river paths and hunting Territories, as game was depleted and hunting parties were forced to range over progressively wider territories.” (3)

2.7 Ceramics: Yes (3)

2.8 Specified (prescribed or proscribed) sharing patterns: Down the patrilineal side (3)

2.9 Food taboos: Unknown

2.10 Canoes/watercraft: Yes; Dug-out and birch bark canoes (3)

3. Anthropometry

3.1 Mean adult height (m and f): Unknown

3.2 Mean adult weight (m and f): Unknown

4. Life History, mating, marriage

4.1 Age at menarche (f): Unknown

4.2 Age at first birth (m and f): Unknown

4.3 Completed family size (m and f): Unknown

4.4 Inter-birth-interval (f): Unknown

4.5 Age first marriage (m and f): Unknown

4.6 Proportion of marriages ending in divorce: Unknown

4.7 Percent marriages polygynous, percent males married polygynously: “In aboriginal and early historic times marriages were arranged by kin groups and polygyny was practiced. A newly married couple usually lived with the husband's Parents. With the growing emphasis on mobility and smaller groups accompanying involvement in the fur trade, Monogamous marriages gradually became the norm.” (3)

- 4.8 Bride purchase (price), bride service, dowry?:** Bride Service (7)
- 4.9 Inheritance patterns:** Bilateral (3)
- 4.10 Parent-offspring interactions and conflict:** Families often live together down the patrilineal side (3)
- 4.11 Homosexual activities, social attitudes towards homosexuals:** Unknown
- 4.12 Pattern of exogamy (endogamy):** Exgamous (7)
- 4.13 What is the belief of the role of males in conception; is paternity partible? Are these “other fathers” recognized?:** The male aids in conception and is attached to the child in the patrilineal blood line. Extremely important (3)
- 4.14 What is the belief of the mother’s role in procreation exactly? (e.g., “receptacle in which fetus grows”):** the mother carries that fetus and tends to the child. She is attached to the child through the matrilineal blood line. (3)
- 4.15 Is conception believed to be an incremental process (i.e., semen builds up over time?):** Unknown
- 4.16 Occurrence of sexual coercion, rape:** Unknown
- 4.17 Preferential category for spouse (e.g., cross cousin):** Must be from another clan
- 4.18 Do females enjoy sexual freedoms?:** Unknown
- 4.19 Evidence of giving gifts to extramarital partners or extramarital offspring:** None
- 4.20 If mother dies, whose raises children?:** The patrilineal side of the family (7)
- 4.21 Adult sex ratio: number of adult males divided by number of (reproductive) females:** Unknown
- 4.22 Evidence for couvades:** None
- 4.23 Different distinctions for potential fathers (e.g., lesser/younger vs. major/older):** The better hunters took on families first (7)
- 4.24 Kin avoidance and respect?:** Respect (7)
- 4.24 Joking relationships:** Yes (7)
- 4.25 Patterns of descent (e.g., bilateral, matrilineal) for certain rights, names or associations:** Bilateral in regards to sacred objects of the totem group (3)
- 4.26 Incest avoidance rules:** Yes (7)
- 4.27 Is there a formal marriage ceremony:** Unknown
- 4.28 In what way(s) does one get a name, change their name, and obtain another name?:** Marriage (7)
- 4.29 Is marriage usually (or preferred to be) within community or outside community? (m/f difference?):** Outside the community for both males and females (7)
- 4.30 Are marriages arranged? Who arranges (e.g., parents, close kin?):** Unknown
- 4.31 Evidence for conflict of interest over who marries who:** None

Warfare/homicide

- 4.14 Percent adult (male) deaths due to warfare:** Unknown
- 4.15 Outgroup vs ingroup cause of violent death:** Unknown
- 4.16 Reported causes of in-group and out-group killing:** Unknown
- 4.17 Number, diversity and relationship with neighboring societies (external relations):** Many positive relationships with surrounding groups (7)
- 4.18 Cannibalism?:** Unknown

5. Socio-Political organization and interaction

- 5.1 Mean local residential (village) group size:** 3,500 people at most (3)
- 5.2 Mobility pattern:** (seasonality): Nomadic, move up and down the Menominee River to Lake Michigan (3)
- 5.3 Political system: (chiefs, clans etc, wealth or status classes):** “The formal political structure of the aboriginal Menominee consisted of a tribal chief, who was the head of the Bear moiety and whose position was inherited, and several lesser hereditary chiefs, who were heads of the various totemic descent groups. Descent group chiefs constituted a village council and regulated civil affairs to a limited extent. In addition, there were chiefs who won Prestige through dreams or special prowess and who served as keepers of the war medicines and as public spokesmen for the hereditary leaders. Under the influence of the fur trade, Leadership qualifications were modified to include success in obtaining furs, directing hunting and trading expeditions, obtaining credit, public speaking, and getting along well with whites and other Indian tribes.” (3)
- 5.4 Post marital residence:** Patrilineal house (3) (4)
- 5.5 Territoriality? (defined boundaries, active defense):** Between families, yes (3)
- 5.6 Social interaction divisions (age and sex):** Unknown
- 5.7 Special friendships/joking relationships:** Yes
- 5.8 Village and house organization:** Houses are organized by partrilineal blood lines (4)
- 5.9 Specialized village structures (mens’ houses):** No
- 5.10 Sleep in hammocks or on ground or elsewhere?:** Unknown
- 5.11 Social organization, clans, moieties, lineages, etc:** “In aboriginal and early contact times the Menominee were organized into two moieties subdivided into totemic descent groups or clans. This system began to disintegrate in the 1700s under the impact of European contact and the nomadic way of life required by involvement in the fur trade. Totemic descent groups were patrilineal.” (3)
- 5.12 Trade:** Yes, with French explorers as well as other local groups
- 5.13 Indications of social hierarchies:** Yes (3)

6. Ritual/Ceremony/Religion (RCR)

- 6 Time allocation to RCR:** Unknown

6.1 Specialization (shamans and medicine): "Illness was believed to be the result of the loss of one's soul through witchcraft. Diviners with special powers consulted with the spirits to find the source of the illness and then would attempt to coax the soul of the patient to return and enter a small wooden cylinder where it was imprisoned and delivered to the patient's relatives. The cylinder was then attached to the patient's breast for four days so that the soul could return to the body." (3)

6.2 Stimulants: None

6.3 Passage rituals (birth, death, puberty, seasonal): Children are related to the supernatural and are sacred. It is against Menominee laws to strike a child before they are 8 years old. (3)

6.4 Other rituals: Witchcraft rituals

6.5 Myths (Creation): Many stories used to discipline children, such as using owls and other creatures to threaten them with (3)

6.6 Cultural material (art, music, games): Art adorned with feathers and drawn with quills as well pottery (4)

6.7 Sex differences in RCR: Unknown

6.8 Missionary effect: Jesuit French introduced new things to trade

6.9 RCR revival: Unknown

6.10 Death and afterlife beliefs: "The ghosts of the dead were believed to linger around the grave indefinitely and to have a strong influence on the living. In spite of the fear of ghosts, mourners visited the burial place to offer food and games, and ritual activities were performed to keep the ghosts content." (3)

6.11 Taboo of naming dead people: None

6.12 Is there teknonymy: Unknown

6.13 Briefly describe religion (animism, ancestor worship, deism, magic, totems etc.): "The Menominee belief system was dualistic, with a continuing cosmic conflict between good spirits above the earth and evil spirits below. The highest tier of the universe above the earth was the home of the supreme deity, Mecawetok, and below him were the Thunderbirds or Thunderers, the gods of war, and the Morning Star. Beneath the earth and in the lowest tier was Great White Bear, the main power of evil. Others who resided in the evil underworld were Underground Panther, White Deer, and Horned Hairy Serpent, who inhabited the lakes and streams and tried to capsize boats in order to drag people to the underworld. The earth itself was believed to be peopled with evil spirits and hobgoblins. The central experience of Menominee religion was the dream revelation, in which individuals obtained special power in the form of a guardian spirit. With some changes, the pattern of securing a guardian spirit through fasting and dreaming persisted among traditional Menominee in 1960." (3)

7. Adornment

7.1 Body paint: Yes (5)

7.2 Piercings: Unknown

7.3 Haircut: Long and braided (5)

7.4 Scarification: No

7.5 Adornment (beads, feathers, lip plates, etc.): Beads and feathers (5)

7.6 Ceremonial/Ritual adornment: Beads and Feathers; headdresses (5)

7.7 Sex differences in adornment: Unknown

7.8 Missionary effect: Began trading new furs (4)

7.9 Cultural revival in adornment: Unknown

8. Kinship systems

8.1 Sibling classification system: Unknown

8.2 Sororate, levirate: Unknown

8.3 Other notable kinship typology, especially cross-cousin (MBD/FZD) typology (Crow/Hawaiian/Omaha etc.): None

9. Other interesting cultural features (list them):

1. Prone to drunkenness (6)

Numbered references

1. *Ethnologue* n. pag. *Ethnologue*. Web. 27 Oct 2011. <http://www.ethnologue.com/14/show_language.asp?code=MEZ>.
2. "Menominee Indian Tribe of Wisconsin." *Recovery.Gov*. Web. <<http://www.recovery.gov/Transparency/RecipientReportedData/pages/RecipientProjectSummary508.aspx?AwardIDSur=5402>>.
3. "Menominee." *Countries and Their Culture*. Web. <<http://www.everyculture.com/North-America/Menominee.html>>.
4. "Menominee." *Encyclopedia.com*. Web. <[http://www.encyclopedia.com/topic/Menominee.asp&xgt](http://www.encyclopedia.com/topic/Menominee.asp&xgt;)>.
5. Peroff, Nicholas C. *Menominee Drums: Tribal Termination and Restoration, 1954-1976al Termination*. Norman: University of Oklahoma Press, 1982. eBook.
6. "Menominee Indian Tribe History." *Access Genealogy*. 1906. Web. <<http://www.accessgenealogy.com/native/tribes/menominee/menomineehist.htm>>.
7. "Menominee Culture." *Indian Culture*. Web. <<http://www.mpm.edu/wirp/icw-54.html>>.