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Ethnology + stories
(Rabbit)

HAWTHORNE LINEN FABRIC



Sank



Oct. 14th

1

C. N. Nullake in ferment - about 30.

on Puyto.

A ^{Comanche} man had two wives. Then he was exiled. The reason why was because his wives fought & one woman was killed. Then the relatives of the woman was killed were going to kill him. Everytime he was watching, he would be puffed from out of the branches of the creeks; and he stayed in the woods all the time. Everytime he puffed over the hills, he thought he saw a man watching him.

He did not know who he was, but he thought it was the man who was trying to kill him, that is the man related to this woman. It seemed as if he was being spied all

the time. He had him in his mind constantly. This happened 3 times. Everytime he made a fire he saw the man in the fire. The 4th time a spirit came to him, and he was told, "Tonight you will make a tipi." The same manitou gave him medicine, a drum, and a little gourd. Then he told him to make a fire inside the tipi and to sing. When day light came the manitou came in + stood on the fire and scattered it. Then he went up in the air through the smoke hole. That was

the last time the man saw him.

"Well, that is how I want you to do with the medicine."

Then he told this. He was grieved him for being by himself and starving - He was

given directions to eat the medicine at night when dreaming; and that by so doing he could see any he wanted, whatever was in his mind; and his past life.

"So I want you to go back; the people who wanted to kill you will not dare to harm you."

I do not believe in it be-

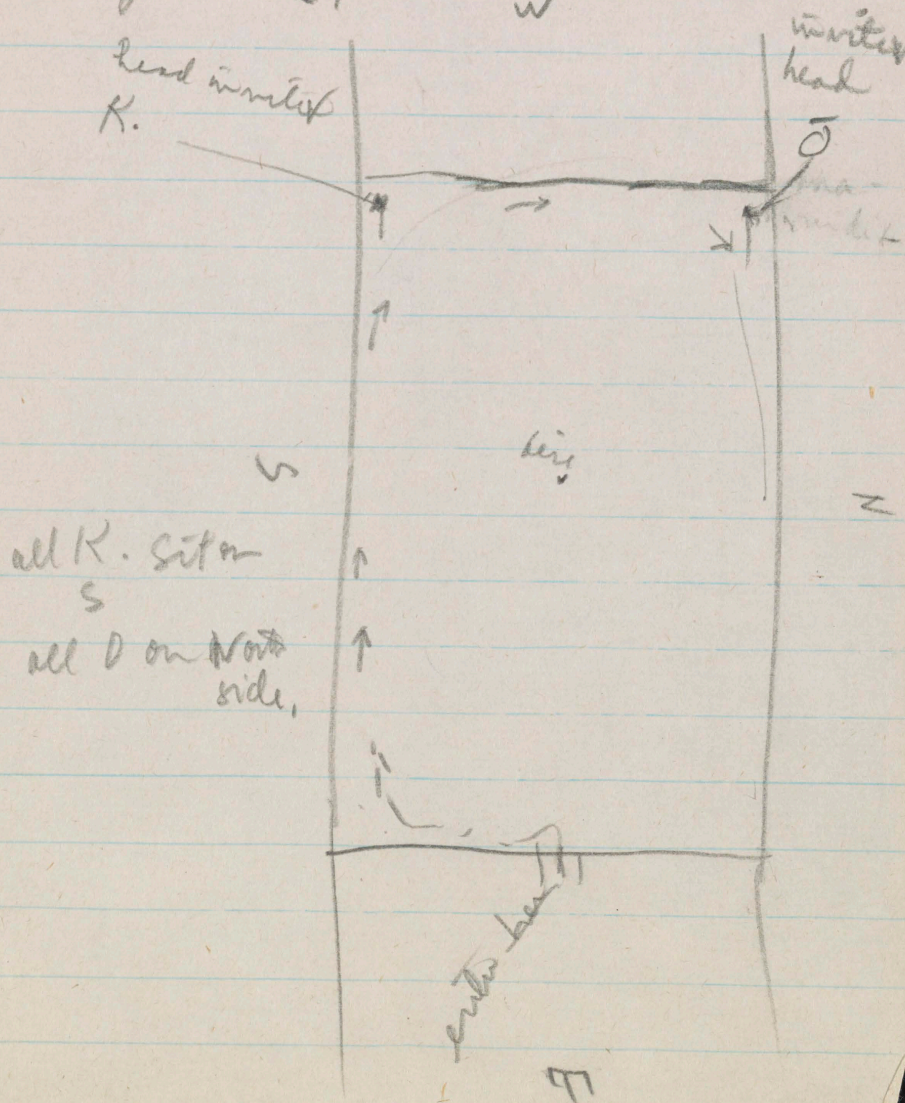
Cause it gives you the same
 effect as whisky when you
 are drunk four or five days;
 only peyote will affect when
 you eat it once. I have eaten
 it, there is nothing in it. I quit
 five years ago. And another
 reason why I do not believe in
 it is, because the man did
 not know who the manitou
 was who did the talking;
 because the men fortified
 by manitous, among us Banks,
 knew who they were, such
 as Wolf, Wisake, Turtle, or
 such as that. "Ed Butler
 brought it here. He obtained it

the same way. He had 2 wives
+ was afraid he would be arrested
by one. He went among the
Tonkawas + was given it, and
brought it here. That is how the
Sanks got it. This medicine
is the same midamari
to the Comanches, etc. In
the early days women were
not allowed to be members. And
the man who gave the man
this medicine made it a rule;
and that it should be used
in wartime. That is all I know.
It is only a war-bundle among
other tribes. That is all that
ought to be told.

6. 5. in put on hundred side.

The Ki Kemo thi Ki are only
be on the north side among the Saak.
Among Meru we Kis then with on south side.

boy nenege A
nenegeisa < girl nedem A.



The Merkwakis always quarrelsome,
that is why their Ki Ke no tti Ki
sit on the South Side. The Sanks only
take up arms when abused; but
the Merkwakis when anything
goes wrong -

At first the Thunder clan
used feathers, shaking them in
their hands. Later they got to
using gowds. The French
were the 1st whites the Sanks
met. From that time they be-
gan to use gowds, plates, etc -

4 men were created in
the early day. The eagle clan
sat in the centre. He is a

master of all.

Pagimocwa'wa clan was
the first clan brought here

Nema'cl. was the 2 d clan.

These two seem to be the same but
when they Ki Ke no watti, they
are different. The 1st is the
main one; named by K. M.

N named by W.

Bear clan 3 d. comprises

Fox 4th ~~Kee~~ ^{and} ~~ugimawagi~~

Mānōgimawagi was clan. Separated
later.

This is how the story.

This how the Fox clan split:-

When there are several of us, one
must be mean; so they are

mean, & so they were put
on the south side.

M ——— | ——— K.
South. north

This Kede & Kima was the
4th made, & he had 4 sons.
one son, the eldest one, disloyal
his father, everytime he was killing
his father's friends from other
tribes. He would follow them
on their return from their friendly
visit. After the man could
do nothing with his son, he said to
him "Will you go on the
other side," and he put him
on the south side, and told

him: "You will be the war-
chief from now on." That
is how the Meskwat's got their
sitting. They are a warlike tribe.
Their descendants from that chief.

K. Misclon is Ockaca, head
of all.

Bear clan is Kicko

Kemo . . . Kicko

Kedeo Kima = Ock.

We mi Kaki.

5 The Kesi is Ockaca
waiter of all. Head waiter.

4 Deer is O

7 Partridge is I

includes turkeys

8 Ketci Ka miso tcigi. au \bar{O}
 9 mā' b̄~~thia~~gk' " K-
 = Snow, or Rabbit.

10 A me' kwagk' " K

11 a p'iga na qk' " K
 = Bat

Should be 12 Clans.

12 me'wa wi so tti ki = \bar{O}

- 1 Pig. 2 Nam. 3 Bear. 4 Fox -
 (2 divis.) . 5 Eagles - 6 Munders.
 7 Partridges. 8 Deer - 9 Rabbit -
 10 Bass. 11 Sea - 12 wolf -
 Revised order, by Nullake + Ler.

The 1st men of the clans
 were K. or \bar{O} as the case might
 be.

If a man is \bar{O} his children
 will be all \bar{O} unless his wife
 is K, and she wants some of
 the children to be K. they can
 if she belongs to a different.
 English are \bar{O} . French
 K.

In all games and war the
 two perform. The \bar{O} supposed to be

bravest in war.

All war-bundle have
ma-ne-o-ne in them. Then
the birds have 1 bucket in
clawfast. The other clans will
always have to invite a member
of the Wemi Kr A Ki, who must
be O. He will divide ^{equally} the sticks,
K + O will get the
same amount of food.

[The reason for the eating
contest is that if the K beats,
K will kill 1st man on the war-
path; if O beats he will kill 1st
man on war path.].

Arl Indian named
Kitci Sa'gi to first met

the French through K. M.

He was told ^{by} K. M. at the first sight of his face that he would meet the French man ^{the} next day at noon.

Next day at noon when he met the French man, the French man asked him, "How did you have the knowledge to meet me?" "I was told by K. M. that I would meet you this day at noon." So they shook hands. And the Indian told him that he (the Ind) was \bar{O} , "and by me being \bar{O} , I will give you the title of K."

That is why Frenchmen are
 K. In return the French
 man gave the Indian
 cooking utensils, and such like;
 blankets, guns, and that's
 the beginning of Indians
 adopting the way of French
 ways at the time. "I was
 also told by God that I would
 meet you here", the French
 man said. "Therefore I was
 prepared to meet you with the
 stuff I have given you". That's the
 beginning of the way we are
 living now. So all the stuff
 was taken to the P aga'wa clan.
 "You take this what was given

me by the French man" The 4th
 time the P. took it. If the
 P had not received it the 4th
 time the Wemi Kō Aki
 would be chief today + That is
 the Wemi Kō Aki are next to
 the P.

If the W. em. the Meneo.
 will be invited 1st.

If K. mites O. O sits on S. side
 + vice versa.

I am going tell true happenings
 not stories. There was once
 four men out hunting to
 stay over night. They went from
~~the~~ ^{the} main village, & when
 they camped that evening &
 close to the creek. After
 they ate that night they
 heard some one coming
 towards them through the
 thickets breaking the sticks.

This was an old man.
 He sat down by them.
 The 1st man handed him
 tobacco. "Whenever people
 go to war I want to kill
 the 1st man." The

second man handed him the beer + said, "I want to bring the war party back in safety -" The third wanted to be a good hunter. He gave him tobacco. The 4th man said all women hated ^{him}, he wanted the power of man-ying, getting a girl any time he wanted. So the old man got up. "I will give you, all 7 you, what you have asked for. Only this man who wants women folks, I'll give him my own daughter." The old man got up + left. Early in

morning they went in all directions to hunt. The man that wanted the women heard some laughing in the distance when the sun was barely coming up. These people happened to be women. They came to him & he sparked them right away. He got monkeying with them & copulated with both of them. He finally gave out & died. The ^{old} women folks killed him. The man who had come to him in the 1st place was a deer. And the 2 women were doe-fawns. After they killed him they

took, + he is probably still married to them. All Indians claim it takes 4 times to kill a deer forever + ever. The deers were human once.

There was a man that was unlucky + could not kill game; he was of no account. This was when the deer were breeding in the fall hunt. He was angry because he could not kill game. He said to himself, "I will copulate with the 1st doe I kill this fall." So he killed one of them. And

he did as he said. While
he was copulating with the
dove he fainted & knew
nothing. and the dove took
him & he finally came to,
and the dove told him that
her father lived in a certain
place & wanted him to go
~~that~~ "Then she said." "There
are a lot of girls in the
house. My sisters will look
like me. When you enter,
enter the east side of the
door. As you go in, we
will all be on the north
side of the fire - "she said.
"You will know me by

moving my left hand little
 finger. And when you are
 asked which is your wife,
 you will point to me." So
 they did ask him as he came
 in, "Which is your wife?" He
 stopped & looked over the girls.
 He saw this one moving her little
 finger. He said, "This one".
 Then the old man asked
 him "Which feathers do you
 want to wear?" (feathers = horns).
 When his wife told him to
 pick out two feathers hanging
 in a bunch, he looked at
 them, & got stuck on a
 big bunch of them. He

paid no attention to his
wife. He picked out the
big bunch. After he put
them on all the does ran
out, & he had to run after
his woman. When they came out
he was the biggest buck
in the country. He never could
catch his woman. He was
always behind. That is why they
are not allowed to do anything to
deer after they kill it. The
Indian went back to his tribe

Rabbit.

Rabbit went to the village spring early in the morning, always making it dirty for the people.

"Well, Rabbit, we would like you to help us clean & fix this well." "No," he said. "I don't want to help." "No I don't need it, I get my water from the dew." Through that they suspected him of dirtying the water every morning. One day the people an image of a man of glue (glue made of deer-horn) & stood it by the spring. That next morning early he went down to the spring & dirty it again.

but as he was about to do the work he saw this image. He got up & went to it & spoke to him, but received no answer. "If you don't say something, I'll hit you." He hit him, & his fist got stuck. "Let me go or I'll hit you again." He hit him with his left hand and it stuck. He could nothing. "Let me go," he said after both hands were stuck, "or I'll kick you." He kicked with one foot & it stuck. He did the same with the left foot. "Let me go or I'll hit you." He hit him and was stuck. The women folks went after water and

saw him sticking on. One of the women went back & told the villagers the rabbit was caught. They took him before the chief & had a council over him. They said, "We'll kill him".

He said, "If you do your village will be wiped out!" "Well we'll throw him in the thicket among the briars." "No," he said, "don't. I'll live." They threw him in & he hung on the briars dead. "We have killed the rabbit who has been dirtying our spring water. We may as well go." After the villagers left, he got off & ran in the woods. He was saved.

That's how Rabbit got his 4 teeth.
So Rabbit brought the rattlesnake's
teeth; but he was then told he
had to go after alligator teeth,
"Then I will tell this time. He
knew alligator liked to take
part in the medicine dance.
So he went to alligator's house,
and cried out, "I have been
sent to invite you to the Medicine
Dance, right away. On the way
to the medicine dance, they come
across a stony place. So Rabbit
said, "Go on ahead, I want to
go out". So he picked some
rocks, caught up with
alligator & hit him on the head.

Alligator turned around +
 got away. So Rabbit turned
 into a squirrel. He ran from
 another direction + came to X's
 house. He hollered out, "Hey!"

"What do you want?" "I want you
 to come right away to where they
 are having a medicine dance."

Every body is in but you."

"No. The other fellows who come
 after me nearly killed me."

"I guess it was Rabbit. He's bad."

He said, "I going with you
 myself." "Wait till I get
 dressed up" - So he went, +
 started out with squirrel.
 As he was going along he was

telling how Rabbit had
 hit him on the head. "It's
 lucky he didn't know my
 dead-spot." "Where's it?"
 asked the Squirrel. "Here, on
 the hip." Squirrel on the way
 said, "Go on ahead, I want
 to relieve myself." So he picked
 up a rock & caught up
 with Alligator. He hit him on
 his dead-spot & killed him,
 and took his teeth out; then
 he turned back into a rabbit.
 He took the teeth to K. M. "Well
 you are pretty smart, I can't
 tell you anything. You al-
 ready knew what to do

Again the boys were walking in the thicket and saw the Rabbit. So they went back & told the people that Rabbit still lived. So they knew he was not dead & they planned how they could get rid of him. So they agreed to send Lion to some spot to pretend to die. They sent another man to tell Rabbit. He told him, "our friend Lion is dead. I want you to go see him." So the Rabbit started out to see him. By skirting close to the crowds he stood up on his hind feet and saw Lion lying dead.

So he told Lirr, hollering, "I was there when your father died. Before he died he raised one of his hind legs, and broke wind vigorously." So the Lirr raised his leg and broke wind vigorously. "That's the first time I ever knew a dead one could break wind vigorously," and he scampered away in the woods--

The Rabbit got in ^{became friends} partnership with Wolf. They both were courting the same woman--

But the woman seemed to like Wolf the best. So he went to the woman & said, "Why

is that you are talking to my
best?" Then the woman asked,
"What is your pet?" Rabbit said,
"Wolf." You will see me riding
up some and I'll prove it to you
if you don't believe it." Wolf
came to Rabbit and asked
him to go with him courting.
Rabbit played sick, crippled,
so he said he could not go
on that account. So Wolf
insisted on him going. So the
Rabbit said, "If you have
to have me, you'll have to
carry me on your back."
So the Wolf consented.
So he put his hat on, saddled

the Wolf, put on spurs. So
 they started, Rabbit on the
 wolf. The Wolf wanted
 him to get off before they
 came in sight of the
 house. So Rabbit said, "No,
 wait till we get in closer."
 He made the Wolf carry
 him to the corral near the
 house. He went to the fence
 and cried out, "hello!" So
 the woman came out. She
 was convinced that Rabbit
 had told the truth. The
 woman said, "Well take you
 home to the shed." So Rabbit
 went there and put a lock

on him. Wolf got mad
 and hurried his way out
 and went home. And the
 Rabbit made a list a
 slept with woman. So
 Rabbit went home in the
 morning. So Wolf got made
 thereby made an oath to
 kill Rabbit at night. So Wolf
 saw Rabbit lying down after-
 wards in the woods and went
 after him. "You stop there
 Rabbit," he said to him, "I'm
 going to kill you." "Wait my
 friend, I know where there
 is plenty to eat & I think
 you are hungry." So they

started out together. Rabbit
 led him to where there was
 plenty to eat. So when they got
 to a ridge, they looked down
 at the flats and saw horses
 all over - so they came to
 the horses, and examined to see
 the fattest one. Finally Rabbit
 said, "This will do" picking out
 one of the rabbits. "But you
 can't eat him here. It's too hot.
 Let's drag him in the shade.
 But I want you to lead the
 way. I'll drag the head &
 you by the tail. So he tied
 the horse's tail and wolf's
 tail together so he could drag him.

When Rabbit got around by the head he told Wolf, "all right, pull." Then he hit the horse in the nose & woke him up. The horse jumped up and started to turn. So Wolf was killed. Rabbit got rid of his friend.

So after Rabbit had killed Wolf, he became friends with Wolf's younger brother. They went out blackberry hunting. So the Wolf got more. Rabbit was jealous. So he said, "let us make a bet. Will see who'll go through yonder big tree

The quickest. We'll let our
 blackberries - so wolf said,
 "You go first." So Rabbit ran
 first & dropped his tail ^{down} close to the
 tree & turned around quick and
~~ran~~ ^{went} ~~the other way~~ ^{around the tree}. He stuck his
 tail up & came back to Wolf.
 So the Wolf in his turn. He
 got to within a short distance of
 the tree. He turned his head
 & shut his eyes. So he smashed
 his head all to pieces. It was
 the last of the Wolf. Rabbit
 got all the blackberries.
 He got rid of that Wolf.

He became with still a
 younger brother. He did the

same as the ~~red~~ wolf. Wolf
 cut him out white speaking -
 So Rabbit got angry and sent
 A Kitchimanitou. He begged
 him to give him wisdom. K-M.
 said "go out and get me a
 sack full of ants." So he
 brought ~~the~~ sack full of
 ants. He had ^{told} K-M. he
 asked for wisdom because
 Wolf was cutting him out.
 K-M. said, "First I want a sack
 full of black-birds. Then I
 will tell you." So he brought
 black-birds. So he was told to
 go out & get 4 teeth of rattles-
 nakes. And he saw a rattlesnake
~~Before~~ ^{to} see

He knew how long a rattlesnake was, so he cut a stick longer. He told the rattlesnake: "you are pretty short." "Well I can stretch myself + be longer." "

I don't think you can reach this far," Rabbit had that stick - so he laid it down. The snake

was about two feet too short - so the snake said, "I can stretch to that - so he started to stretch. He had an inch to stretch - so

Rabbit said, "You only lack an inch. If you try a little more I think you can do it." So by stretching the snake broke his back, so he died.

to get out of trouble. "That's all
I know. - - -

Ciciguanáca the name of the man who
sold the stuffed horse hide -

Dr. Truman Michelson

K. Truman Michelson

1915 50

1884 52

61

52

1915

1881

38

NEG. M'FILM ON FILE

2736
SAUK

MICHELSON, TRUMAN

Sauk notebook, containing ethnological notes, legends, and stories.
[Kansas.] Oct. 14 [1913]. A. D. 40 pp.

Informant: C. N. Nullake, aged "about 30."

Includes "On Peyote," pp. 1-5; stories about Rabbit (European)
pp. 23-39.

In Oct. 1913, Michelson "proceeded to Kansas to Investigate
the Sauk and Fox of the Missouri." (BAE-AR 35, pt. 1, Wash-
ington, 1921, p. 23),



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