NAA MS 2736
Sauk notebook October 14, 1913
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"
Oct. 14th
C.N. Nullake in Portland about 30.

on Puyst-a

A 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. Every time he was watching, he would be prep from out of the branches of the creeks, & he stayed in the woods all the time. Every time he jumped over the hills, he thought he saw a man watching him. He did not know who the 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 on.
the time. He had him in his mind constantly. This happened 3 times. Every time 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 medicine gave him medicine, a drum, and a little gourd. Then he told him to make a fire inside the tipi and bring. When daylight came the man took the smoke inside the tipi 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 
guilty for being by himself and staring. He was 
given directions to eat the medicine at night when 
drumming, and that by 
saying it could see any 
his mind, and his past life. "So I want you to go back. 
the people who wanted to 
killed you will not dare to harm you."

I don't believe in it re-
Cause it gives you the same effect as whiskey when you are drunk for five or five days, only people will affect you if you eat it once. 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 manitous were who did the talking, because the man did not know the manitous, among us bunks, knew who they were, such as Wolf, Wiseake, Turtle, or such as that. Ed Buxton 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
Potawatomi was given it, and
brought it here. That is how the
Santeet got it. This medicine
is the same medicine
of the Comanches, etc. In
the early days, women were
not allowed to the medicine. And
the medicine who gave the man
this medicine made it a rule,
and that it should be used
in war. That is all I know.
It is only a war-bundle among
other tribes. That is all that
ought to be told.
The Ki Kev Apiki among are on the north side among the stack. Among meek ki is they will be on south side.

resegisa [girl medemit]

[Diagram showing a map with labels and arrows indicating directions and positions.]
The Meshwakis always quarrel some. That is why their Kiiks do not Kiik sit in the South Side. The Sanks only take up arms when things go wrong. The Meshwakis when anything goes wrong -

At first they used gourds, making them in their hands. Later they got to using gourds. The French were the 1st whites the Sanks met. From that time they began to use gourds, plates, etc. 

4 men were created in the early days. The eagle clan sat in the centre. He so
master of all.

Pagemo, wala clan was the first clan brought here.

Ntšu čl was the 2nd clan. These two seem to be the same but when they Ki Keem watti, they are different. The 1st is the main one, named by K. M.

N named by W.

Bear clan 3d. comprises Fox. 4th. Neco regimanggi. Mānōtregimanggi 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...
mean, so they were put on the south side.

This Rede o Kima was the 4th son, he had 4 sons.

One son, the eldest one, disobeyed his father, every time he was killing his father's friends from other tribes. He would follow them on their return from their friendly visit. After this 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 this
You will be the water chief from now on. That is how the Meskwaki got their sitting. They are a war party tribe. Their descendants from the chief.

K. Miclan is Ockaca, head of all.

Bear clan is Kicker.
Wemọ is Kicker.
Kedeokima is Ock.
Jítú.
Wemι Koppikí.

5. Me Ke Si is Ockaca, writer of all. Head writer.
4. Deer.
7. Partridge.

Includes turkeys.
Ketei Kami so tegi am 5
9 ma' 808356K = snow, a Rabbit.
10 A me' kwa7ki = K
11 a pi gana 95 = Bob

Should be 12 clans.

one ma we twi ti ti = 0
1 Pog. 2 Nam. 3 Bean. 4 Fox.
(2 divs.). 5 Eagles. 6 Thunder.
7 Partridges. 8 Deer. 9 Rabbit.
10 Bear. 11 Sea. 12 Wolf.
Revised order by Vullake & Co.

The 1st man of the clans
were K. or O as the case might
be.

If a man is O his children
will be all O unless his wife
is K, and she wants some of
the children to be K, they can
if she belonging to a different
English art O. French
K.

In all games and war the
two forces. The O supposed to be
brave a war.
All war bundle have many bent in them. Then
the birds have 1 bucket of
cleanfeet. The other clans will
always have & invite a member
of the W. E. M. K. T. Ki, who must
weigh. He will divide 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 win-
path; if O beats, he will kill 1st
man on win-path].

An Indian named
Kitchi Ba'ge got just met
The French through K. M. He was told by K. M. at the first sight of this fact that she would meet the Frenchman the next day at noon. Next day at noon when he met the Frenchman, the Frenchman 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.” They shook hands. And the Indian told him that he (the Indian) was 0, “and by me being 0, I will give you the title of K.”
That is why Frenchmen are K. In return the French
men gave the Indians
cooking utensils, and such like,
blankets, guns, and that's
the beginning of Indians
adopting the way of French
men 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
diving now. So all the stuff
was taken to the P again clean.
"You take this what was given
me by the Frenchmen. One 4th time the P. took it. If the P. had not received it this 4th time the Wemí Ktí Ki would be chief today. Matís the Wemí Ktí Ki is next to the P.

Of the Wemí. The Mêné will be invited to.

Of K. matsé 50. 5 sets on 5 sides.
I am going to tell you a happening.

There was once four men out hunting to stay one night. They went from 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 thickest 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 a brecc and said, "I went to bring the wolf forty back in safety." The third wanted to be a good hunter. He gave him a deer. The fourth man said all women that did, he wanted the power of making a girl at any time he wanted. So the old man got up. "I will give you all 17 for what you have asked for. Only this man who wants women folks, I'll give him my own daughter."
morning they went in all directions to hunt. The man that wanted the women heard some snarling in the distance when the sun was very coming up. These people happened to be women. They came with him and he sparked them right away. He got money paying with them and corresponded with both of them. He finally gave one of them. The woman folks killed him. The man who had come to him in the 1st place was a deer. And the 2 women were deer-fawns. After they killed him, they
took, & he is presently still married to them. I tell Indians claim it takes 4 times to kill a deer forever &c. The deers were human once.

There was a man that was unlucky & could not kill game. He was of our 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 compete with the 1st one to kill this fall. So he killed one of them. And
he did as he said. While he was frugulating with the doe he painted to know nothing and the doe took him to he finally came to, and the doe told him that her father lived in a certain place and wanted him to go.

Then she said, "There are a lot of girls in the house. My sisters will look like me. When you enter, go to 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 and looked over the girls. He saw this one moving her little finger. He said, "This one." Now 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.
paid no attention to his wife. He picked out the 'right bunch. After he put them on all the dogs ran 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 it, 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 at 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 my waist in it and broke it, but received an answer, "If you don't say something, I'll hit you."

He hit him so his fist got stuck. "Let me go or I'll hit you again."

He hit him with his left hand and it stuck. He couldn't anything. "Let me go," he said after both hands were stuck, "or I'll kick you."

He kicked with one foot and it stuck. He did this 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
see him sticking on. One of
the women went back to tell the
villagers the rabbit was caught.
They took him before the
chief and had a council over
him. They said, "Will 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,"
she said, "Don't I'll kill."
They
threw him in the hung on the
briars dead. "We have
killed the rabbit who has been
destroying our sowing matter. We
may as well go." After the
villagers left, he got off to
run to the woods. He was saved.
That's how Rabbit got his teeth.

So Rabbit bought 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, "So on ahead, I want to go out!" So he picked some rocks, caught up with alligator or hit him on the head.
Alligator turned around and got away. So Rabbit turned into a squirrel. He ran from one direction and came to the horn. He hollered out, “Hey!”

“What do you want?” “I want you to come right away when they are having a medicine dance. Everybody is in but you.”

“No. The other fellow 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 and Will 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
deal-spot." "Where's it?"
asked the Squirrel. "Here, on
the hill!" Squirrel on the way
said, "Go on ahead, I want
to relieve myself." So he picked
up a rock and caught up
with Alligator. He hit him on
his deal-spot and 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 already
know what to do
Again the boys were walking
in the thicket and saw the
Rabbit. So they went back and
told the people that Rabbit
still lived. So they knew
he wasn't dead as 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 there to see him. By
skirring close to the woods he
stood up on his hind feet
and saw Lion lying dead.
so he told him, hollering, "I was there when your father died. Before he died he raised one of his hind legs, and broke wind vigorously. "So the lion raised his leg and broke wind vigorously. "That's the first time I ever knew a dead one could break wind vigorously."

and he scampers away in the words -

The Rabbit got in partnership with Wolf. They both became courting the same woman. But the woman seemed to like Wolf the best. So he went to the woman and said, "Why
is that you are talking any
best?" Then the woman asked,
"What is your got?" Rabit said,
"Wolf. You will see me riding
up some and I'll bring it by
if you don't believe it." Wolf
came to Rabit and asked
him to go with him courting.
Rabitt played sick, crippled,
so he said he could not go
on that account. So Wolf
insisted on him going. So the
Rabitt said, "If you have
to have one, 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 and they started. Rabbit in the mule. 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 coral 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 horse to the shed." So Rabbit went there and put a lock
on him. Wolf got mad and burried his way out and went home. And the Rabbit made a hit a slept with woman. So Rabbit went home in the morning. So Wolf got mad thereby and made an oath to kill Rabbit at eight. So Wolf saw Rabbit lying down afterwards in the woods and went after him. "You Slip these Rabbit," he said to him, "I'm going to kill you." "Wait my friend, I know when there is plenty to eat and I think you are hungry." So they
started on 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 the latest one. Finally Rabbit said, “This will do,” picking out one of the Rabbit. “But you can’t eat him alive. It’s too hot. Let’s drag him in the shade. But I want you to lead the way. I’ll drag the head or join my tail. So I 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 and woke him up. The horse jumped up and started to run. 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 glad. So he said, "Let us make a bed. We'll see what it's like through yonder big tree.
The quickest way t'be the blackberries. So Wolf said, "You go first." So Rabbit ran fast & dropped his tail close to the tree & turned around quick as a whisk. He stuck his tail up & came back to Wolf. So the Wolf in his turn. He got X within a short distance of the tree. He turned his head & looked his eyes. So he growled his head all to pieces. Took the last of the wolf. Rabbit got all the blackberries, He got rid of that wolf. He became little still a younger brother. He did the
some as the wolf. Wolf cut him out white speaking. So Rabi got angry and said to Ketai that he begged him to give him wisdom. K-M said, "Get out and get me a sack full of ants. So he brought a sack full of ants. He had K-M he asked for wisdom because wolf was cutting him out. K-M said, "First I want a sack full 17 black-birds. Then I will tell you." So he brought black-birds. So he was told to go and get 4 teeth of rattlesnake. And Ketai a rattlesnake.
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, but longer." "I don't think you can reach this far," Rabbit said. "He had that stick so he laid it down. The snake was almost the first too short, so the snake said, "I can stretch to that." So he started to stretch. He had an arch 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.

Cicigrennéd, the name of the man who sold the stuffed horse hide.

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


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