

Held in Black Shield's own lodge but could have used the big Manda lodge if he had wanted to. When they first had the ceremonies, it was customary to hold medicine doings in any large lodge but when coming to Fishhook the Mandans built a large lodge kept by an old man of WaxikEna clan and the G.V. would pay them for the use of the lodge for ceremonies.

When they were ready to go in, F.C. took the Bear Hide in and lays it on a robe, with the bear's head facing towards the sweat house. F.C. goes by ix-ta-ki, in eagle trapping he is the one sitting next the door.

Then the people go in and take their seats, Old Woman Crawling told Black Shield to fill up the pipe and have it ready; he filled it and took it over in front of the Bear skin; then OWC told FC to bring some coals and make a smudge in front of the hide with some sweetgrass, before burning it he holds it to wnes, then up, then down and when he is through with that he puts it in the coals and while it is burning he holds the hide over it, then the hide to west, north, east, and south for there are bears in that directions, also a bear in the clouds as I told you Raven Paunch saw, also a bear below. Old Woman Crawling called to another to go before the buffalos skin and a pipe before that and they smoked it, pine used there for incense, held the pine in four directions but not above or below and the same with the buf skull., this was the same pipe in both places, then they light up the pipes and all have a smoke, each having his own pipe along. Then OWC would tell holy men for one man to go light the pipe and offer smoke to skull but one would go and he would take the goods on the skull for his pay as lighting the pipe.

When the singer is ready, he produces a little cord and has Black Medicine on end and ties it to the robe, and this Black Med is Mahaguac and Atutic to keep out evil and the cord is to catch any evil that comes, Everytime they sing, F.C. is supposed to add some more wood to the fire in the center of the lodge where the rocks are heating. for four time. OWC the singer and Bears Arm his assistant

When the ceremony first began, the F.C. went in there himself and the Buffalo skull was there for he went to the buffalo and told them that they would have to have a buffalo in it and the buffalo sent the oldest one of the buffalo bulls. On the way over the buffalo sang, hooking from side to side singing as he came to the village. When he got to the village the F.C. said that he would have to be by himself, that is why the skull is alone. While the holy men sing, lead by the OWC, F.C. walks over and takes the skull and hooks if from side to side and when the singing is over he puts the head down, goes back and takes his seat. Each time they sing, they must sing four different songs.

Buffalo song has NO WORDS.

When they have this should have two elks, a male and a female two otters male and females, two beavers, male and females, a dog for they thought the dog belonged to the bear family and when they had a bear feast would cut a piece of meat off the dry meat and call and give it, do that for dog watches place, call one bear-bird and this one had raven feathers and an eagle feather painted in red for the dark represents Mahaguac and the other Atutic and the bat is in that bundle for the bat is supposed to do the work in the night and am an who had medicine of bat, the bat would enter his house and one time a bat came in here but we never found it. After the first ceremony when all the animals were there, the people began to take the part if they had medicines of elk, beaver, otter, etc. The first two men next to singers were Two Men and they gave one bow and two arrows and the other two arrows and every since that the bow and arrows go with it. OWC said, "When you want to put the cord on the boy and when putting the knot over bow, place on buffalo manure" but one day I was on horseback when I needed a new cord

but when I was ready to shoot, the horse fell down, all because I did not put the cord on the buffalo manure, the buffalo causing my horse to fall down.”

In the ceremony, if Black Shield wants to get the bow and arrows, he has to get things separate for them if he wants them and could get the whole thing right there in the one ceremony. He takes all that goes on there but the arrows belong to the two holy men, Mahaguac and Atutic and had power and would remain the same from generation to generation (FCP(?) brought a dog and some pups and told them they should keep them and if there were any bad spirits they would chase them away and the bear thought that the dog should be in the family of bears; real elk came first and wanted to come in and help the people, people had no guns then but run them on slippery ice and elk told them that they could take his teeth; beaver stays around and told the people that if they drank water in the water and then go vomit that it would loosen the bitter stuff inside them and told the people that they should take a bath every morning and the people did that and they were strong if they kept that up they would live to be old: the otter was the one made it easy for women to give birth to children and if a man shot he could cure that; told how Four Bears was cured by Cherry Necklace. elk was a doctor too, if he was shot through, he would let out his blood and be cured and a man could cure himself by letting his blood out too if shot.)

In this ceremony by Black Shield, Bears Necklace was the F.C., others there, No Milk some med through Cherry Necklace for relate Bear Heart got bear rights he got of father, Bad Horn; High Hump the large Yellow-brown Bear; and others as Seven Bears

Bears Necklace rubbed the skull sidewise and each time they sang a buffalo song, another man would go up and rub the skull and take the goods, the second one going up was Poor Wolf

The singer sings six songs and the seventh one would be a buffalo song and then he would take the skull and rub it.

The first song is that of the buck elk, no words

Second song that of female elk

Third song the male otter

Fourth song the female otter

Fifth song male beaver

Sixth song female beaver

Seventh song buffalo song.

Black Shield had a whistle and red willow bark, took out in evening and painted red, painting it red and yellow and while he is doing that he sings the elk song in his mind while he is singing to to the four directions and there will be a young girl come out to meet him; believed that a man with one of these whistles would never want for girl friends, making them lose their minds. (In the beginning there was a young man got the elk medicine and the whistle and got married and the elk said, “Now, you wanted that young woman and I got her for you. Now you teach that song to your wife and you can doctor a man who is wounded with that whistle and there will be a war at the edge of the village and they will kill one of the enemies and it is up to you to strike him and in turning back you will be shot through and call for your wife to bring that whistle and red willow leaves she will bring some coals along too and when it gets to you see is supposed to blow to west, north, e,s and she will walk along towards you and touch you, walk first to west, then back to east, she blowing all the time, third time rub you and go north and last time to south and then she will make you walk to camp and she following you blowing the whistle and in the four times that she touches you, wiggle yourself and the blood will come out

and when you reach home you will want something to eat by the time you reach home you will be all healed.” The Elk told him all of that.

Brown Old Man went out eagle trapping with 8-10 young men and among them one named Two Arrows, went up Little Missouri; Two Arrows, named after Two Men, had a dream now and then but when he was going eagle trapping, the dreams came oftener and he told about the dreams and the other men said, “You better make a promise before it is too late; if you don’t make a promise to give the ceremony, it might be too late and there would be some bad luck. The other young men promised to help and then he was glad and made the promise. But the enemy came and there was a fight and Two Arrows shot one and struck him and in coming back he was shot but got back to his party; after that he died. They laid him on a hill with the robes over him and rocks over the edge of the robes. This had happened the next day after they camped there. The next day the rest of the party started back for home, camped three times on the way and the third night, and the following morning they saw someone coming from the direction they had come from; the man who died had a dog and that dog had come earlier that morning and they wondered who the man coming afoot could be for though they thought there might be some other camp around they did not know who it could be. When he was nearer one of them saw that it was the man who had been killed by the enemy.

When he came back to his party, they were glad to see him back and he sat down and told them how he had come to life again. “Someone was kicking at my feet and I knew there was someone there and I lifted my robe away from my face and saw that it was my dog kicking me.” The Dog said, “You made a promise. Ket(?) up; you have got to do what you promised” I got up then and followed your tracks. After he got back, he gathered things for one year and after that bought the medicine.)

After they go through the seven songs, there is generally a little lunch of dry meat and cornballs. After the seven songs they sing the FEMALE BEAR SONG and daughter of Old Woman Crawling would come out from the spectators, F.C. making the announcement, “We are going to sing the Female Bear Song and any of you women who can dance it can get up and dance.” After that, they repeat the song and 7-10 women will dance and while they dance they must go, sister is sitting down this time, Black Shield steps in front of Bear skin with cornballs and as each woman goes around by him gets a cornball, second time each another cornball, until first woman has four and all the others follow and get theirs until all have four cornballs. All through this they use the same song.

Then Old Woman Crawling went into the sweatlodge, Bears Arm next and sat beside his father and CWC called, “We are ready; any of you want to come in and they take places in order from Bears Arm and F.C. (ix-ta-ki) carries in the stones. There is a little hole in the bottom of the pit of sweatlodge makes a little image of enemy and as each stone is put in on top of the image, each man in the sweat strikes the stone, meaning that he is overcoming this enemy. F.C. put in four rocks and each stone is an enemy and they must strike them; after that they put in the rest of the stones and then Ix-taki carries in the Bear skin and the buffalo skull. When the skull is in the sweat, the OWC took up wooden dish which ix-taki brought him with sweetgrass mixed in it unbraided, dipped the sweetgrass in the water and sprinkled over bear hide and skull. Then Black Shield was called and he and his wife were called and sprinkled. Then it was turn for some of the other old men who did not go into the sweat to come over and be sprinkled, then the spectators, even the little children, this going on until everyone in the lodge was sprinkled.

(omitted. Ixtaki put a robe at front of the sweat, OWC takes bear hide over to it and F.C. said to Black Shield, “Come over and sit on the robe” and the wife of Black Shield walked over

and pressed the hide to her breast and then OWC went into the sweat and F.C. took the hide back to west of lodge, then F.C. takes a cornball over and puts it in front of where they go into the sweat and OWC breaks up the cornball and gives a piece to all of the men in the sweat who called relatives to take it away as they can't keep it in the sweat. He gives everyone who comes to be sprinkled, a little piece of cornball. These cornballs were kept in a large bag and all got one and if there was any left, Black Shield's wife got them and the bag that goes with them for she brought them there.

Songs in sweat are Bear SWEAT SONGS BUT 20(?) words.

Old House had made the sweat and heated the rocks for he wanted to fast. He came up to the door of the sweat and said, "In the Bear Medicine there are different kinds of Bears and different gods gathered there and I asked the man who got up this ceremony and got his permission to heat these rocks for the sweat and the reason I asked to heat the rocks was that I wanted to be pierced. I am poor and I want to do this so that some god might have pity on me and make me lucky. Rule is that one goes to man of father's clan takes two of them but I was in the sweat and do not know who did it. He was pierced in four places, two in wrists, and two in chest. He went in to the back of the lodge where he had fixed up special poles to be tied to.

When he was fast to the poles, OWC said, "It is a rule that we must pour 20 horns of water but he could not stand that so any time when it is hot enough, anyone can call 'That is 20' already. I will sing three songs, and the fourth you will all take hold of the sweathouse and shake it. He poured water in the rocks twice and then the people in the lodge called, "That is 20 already." OWC called to F.C. "Lift up the robes" and they found Old Mouse lying there dead; they took him out and poured water on him and told him to go home." While he was lying there dead, he saw the bear skin lying in the place at the head of the lodge.

Then they took the bear skin and went back and the men inside poured water over them.

After that Old Mouse went on the warpath and killed two men and got some fine spotted horses and lived a better life. All this shows that when a man have even a little thing they respect it.

ADDITIONAL NOTES

Once a man has given the ceremony, and has the gods he does not have to give it again but it is up to the children to give it if they want it. Person often makes offering of things to gods as horses, robes calicos etc and then no one can take it. GV would give gun to a god, any of them, tie a piece of something to it and keep in the house, and if a man wants to use it, will loan it but is told he must return in and when he is back from hunt must bring it back; then years later, he takes it out on hill and says to god, "I have brought you the gun that I promised you; I have kept it nicely in my house for many years but now I am going to give it to you." When a man offers a gun to a god, no one will dare to keep it lest it bring him bad luck. The reason they keep the gun when giving to god is because when started out, used a bow for god said "Keep the bow you have given me and when you are in battle, you will get the best of your enemy for the god you gave the bow to will help for I do not want you killed or someone who is not my son will have it and not take right care of it. When you are on warfare or hunting if you will talk to the god whom you gave the gun or bow to, you will have no bad luck. I will be your god for I have blessed you."?

A man can keep the gun as long as he is able to use it but when he gets too old and blind or sick then he puts it out on the hill. ie, Yellow Wolf's wife's father shot two enemies with a holy gun, was a gun that had been handed down from Raven Bull, Awaxawi, was all painted red.

When Bear Heart was a little boy 10 years old he was often riding a gentle mare; one day went out for the horse and a man came to him and wanted him to go but the boy thought he was too young and could not stand the trip on foot and the man said it would be alright for him to ride the mare and the boy said that he would go alone. They came onto a camp and sent out 6 scouts and when they came back had 30 head of horses and came back home; they painted the little boy with white clay and put him on one of the horses taken of the enemy, tied up the horses tail, white clay on the hip and shoulders. While he was gone, the boy's parents inquired for him and wondered if he had drowned. The parents were about to cry but the men told them not to mourn yet that he might with the warparty; at sunrise the boy was in the lead in the warparty and the parents knew where he had been.

During the trip the leader was Stirup with Two Human skulls. After he came back he thought of the time when he was so young going out and thought that he would keep it up and the last time was when Bears Arm was along and then Bears Heart was an old man, said he had been out 60 times

Remembers only Old Woman Crawling, High Hump, and Black White man with Bear Med and Black White Man got his of dreams and not ceremony, and Frosty Mouth only one with the Arrow Part of the cer. The Arrows had to stay in the Ceremony though a man might make an arrow from a dream but it would have no part with the ceremony, OWL had rights to the Arrows in Bear Ceremony but when he died, the bow and arrows were put in his grave, metal points, but the Raven feathers and the Red feathers are put away and used in warfare.

THE CEREMONY IS MAINLY FOR CURING FOR THE BEAVER AND THE OTTER ARE THE GREAT DOCTORS but at same time it made a man a leader of warparties., bear also cures his own, and the arrow is used to bleed a patient.

Instance of war use of Bear Medicine

The enemy came and stole horses from the camp and all the warriors went out after them and Old Woman Crawling was going to out afterwards saying, "I will go along the trail behind" and some men followed him. They came to a knoll and the OWC said he was going to stay there and they hid themselves in the deep snow. He lay there looking back towards the village from which they had come. The Sioux was the last to come out with two horses and OWC and his men stayed back and saw him, surrounded him in the brush and Two Shields, i-a-tEc shot the enemy and Two Shields saw the man lying dead but they thought he might not be. OWC had said that he would wait along the trail for it was customary for a warparty to cross back on its trail and get the enemy trailing them in the snow. That was why OWC stayed back.

They took the scalp and went home.

Another time camping in timber in winter and in dream he snared two snowbirds and light at Knife River and he thought he saw them light there and he woke up and thought that he had two enemies and that he had snared them already; he thought he had snared them for in Bear Med there was a cord for catching the enemy and the birds represented the enemies he had caught. The Sioux had come up and burned the village and had two wounded and took them as far as the Knife River and fixed them a fire and left them there. The OWC thought there would be two men there and they went down and found the two men dead, Knife was first, Assiniboin the second.

Another time at Yellow Water, is big timber at Mannhaven and killed 50 and OWC struck three of them. The Sioux came by the village and the GV had corn and squash in the caches and they found that and there were some Sioux living in village told their people to leave them alone as they needed it for seed and the leader learned if it, some of GV on Little Mo to

trap eagles and Sioux killed all of them and one of their dogs came with the Sioux when they came back and when near the village camped and sent some men to see if the cache was dug but they were not; saw some Sioux and told them they should not dig up the corn but the Sioux told them they could not find any food to give and could only have a smoke together and Sioux told leader of GV that he was going through the village for he said that the GV were nothing and GV went back and told the men and GV gave them a chance to camp there that night for in 50 camps would not be so many to clean out and that they would clean out the the morning; in morning the Sioux had things packed and began to move and then the GV took after them and killed all the men but not the women, taking the to the camp, Raven Bear was shot and wounded, captured an old man and wife and took him to Raven Bear's lodge as his father and for the people not to bother him and he doctored Raven Bear.

Again OWC shot enemy with arrow and Raven Bull struck enemy but wounded again.

One time on warpath, Raven Bear was shot and he asked OWC to doctor him and when he put the bear claw over the wound, it did not swell so much. He had promised OWC some goods that he would give him when he got home.

On a wartrip I was on six were wounded and Beart Heart wounde doctored all of them; Wolf Eyes the leader and Bird Lying Down (Now living) as co-leaders and afterwards Black Horn came in and Does Good joined, also Four Bears (Chicken) so then five leaders. Since the leader, Four Bears Shot, no one blamed.

Beart Heart doctored by chewing up black medicine and singing one of the bear songs and praying to the bear.

Old Woman Crawling owned part A the Bear Ceremony and B The Arrow and used the arrows to doctor for they came from the Two Men from above and passed it down to the people so they could use them if they wanted to use them (Mandan Arrow Rights of Doctoring comes from Big Birds) When they come to get an Arrow Doctor, they take a pipe filled to the medicine of the man who they want to doctor and say, "We want you to doctor my sick relative." He lights the pipe and smokes it and when he is through, he gets ready to go to the sick person. He cannot take the whole hide but some small articles. When he gets to the sick person, lays the robe by the sick person and goods to be given and the Medicine man coming in lays the medicines on the goods and that means that he can take the articles. In a separate place there are goods, a horse stick, robes, warbonnets, etc, placed. Doctor takes the black medicine chews it, sings one of the Bear Songs and prays to the bear that the person may get well and when the person gets well he takes the goods he has the medicines on and also the other goods on the pile of string.

Cherry Necklace doctored often and could not see that his power was letting up. When a person is ill, parents think over the list of medicine men best without respect to clan. If person is apparently hopeless. When a man is called to doctor, he goes over and examines the sick one and if he is pretty low but thinks he might be able to do something, he will try a few days and if the person gets better or worse by spells, he will tell them that he can't do anything more and thus not lose prestige if he moves out but if he stayed on and he died it would hurt his reputation. Thus people finding case very bad, he offers to leave and they bring more goods and insist, he can stay until the patient dies; when a person dies that way by the relatives paying them to stay then he cannot doctor if in summer until the snow comes, if in winter no more doctoring until snow melts. If a person thinks that he will be wanted to doctor before the time comes, he can go to some other holy man and ask to be cleansed, pay him for that, and that way, he can get cleansed but it will cost him much to do that and by praying to another god, he will be clean; ie,

Bulls Eye doctored a person and was going to quit but they begged him to stay until the person died and he did, Bulls Eye the Missouri R and he went to another to be cleaned.

Was as Ree celebration and on way back a runaway and Kidney hurt and had Black Hawk doctor him, Hard Horn also and took Bulls Eye to doctor him at Shell Cr. Came to Slides west slide it was hot and Bulls Eye went to Mo to bath and suddenly a noise in front of him and it was a buffalo came up, Bulls Eye fell back, and buf into river and following night a dream and buffalo told Bulls Eye that "If you want to doctor, do like this and sing a song and blow the medicine and Kidney will get right up." Bulls Eye thought, "I am trying to help these old men along and you, buffalo showed me how to do this as though you were doing it yourself" and he sang the song that he heard in the dream the night before and blew the medicine cedar plant, and sang and went around the fireplace four times and Kidney spoke up and said, "My son, you win" meaning that he was well. He wanted to go out and walked around and in coming back he was laughing, saying that it was easy for Bull's Eye to doctor and that it seemed unbelievable, that all the pain inside went out. Before that the old man could hardly breathe. He asked for food and that he was able to eat much.

This Bear Med did not give him the right to lead Eagle Exp.

Acira and grizzly are both big bears but claws of acira is smaller than this bear., doesn't know what relative bears are in kinship and thinks not related.