

Is account of ceremony coming from his grandmother, Otter to her daughter, Strikes Many Woman, to Wolf Chief and his brothers and sisters. Say that the ceremony was almost like the Missouri River Medicine. One time beaver, otter, turtle, and mink were up in the north and decided to come south to the people and help them cure the stick, taking black medicine along; they decided that they should have songs for the people to use. They talked to the buffalo skull and it came to life, travelled south to Knife River and there showed how to put up a sweatlodge, there were songs at each stage by different animals of the water.

The ceremony of purchase follows the pattern of the other bundles with medicine feast and ceremonial transfer, all the important medicine men taking part. Fact that Brown Woman's husband had not offered a scalp to his mother in law excluded him from the ceremony.

My grandmother's name was Otter. My mother's name was Many Strikes Woman. Otter woman put up the ceremony for the Creek Ceremony. My mother was about ten years old and she used to her when she put on the ceremony. All this time my mother's step father Big Cloud loved my mother and always treated her very well and when she was 20 years old she promised to put on a big ceremony. She made the promise and then put up many buffalo hides and a big feast and that way she bought the medicine that her mother had. She used to put up the sweats for the medicines even though she owned the medicines and also put on many feasts to her medicines. She was taught to doctor and most of the times she did the doctoring and cure the sick persons and only few of them died during my time. All this time when she kept this medicines she used to let me make offerings to the mink, otters and turtles, giving robes for the medicines belonged to my mother.

She used to tell me that this medicine is almost like Mo. River as there were the otters, mink, turtles and also I used to make offerings to the Missouri for that reason.

One time we were down below by the old village but on the west side and we went across the river and I killed one and cut the lower leg off and took it for the grandfather and offer it to the grandfather in the river and I heard that it was customary to put meat and calicos on the bank for the grandfather so I took the ankle and fastened it to the stick and dropped it into the river saying, "My grandfather, I am giving you this"; I was 19 then. Often my mother taught me to pray to these medicines. She would say, "If you make offerings often and say, 'I want to save my life' and when I come to the enemy I would pray to them.

My mother gave me the otter hide and that I should keep it and when I went out to attack the enemy I should put it on and that when wearing it I would have no trouble.

One time beaver and otter, turtle, were up in the north and they were talking of coming to the people to be the doctors and teach the people how to care for the sick. Before they started out they said, "We better take some of this black medicine (She called it wood medicine but it is the same as black med, wolf chief says.) We will take that along and if sometime we find some of the people dying they can spit it on them and they will be cured and get well and when they do they will completely recover. When we will bring big medicine and burn that around them. There will be two more things, the peppermint, hi-cu, and use that for the bath and also the willow, mira-ha-tsi, the sandbar willows. We must have a sweatbath there too to have something to dip water also to put on the stones and we will take a buffalo from the left side for that purpose. We must have a holy song and some sage to rub the people with when they are sick and when we rub their body with the sage they will come back to life. There might be some person sick a long time and very thin and we should have songs for that and we should have some fat so we will use the fat around the buffalo heart to grease up the person who has been sick a long time. There will be holy song for the person who might be sick in the stomach and some evil spirit there and we will have a doctor from the river say, "Get out maxupari ci-hE, a spirit with a long tail lives there" and then the evil spirit will get out. There might be some woman who would have blood from sex organ and if they come near the sick and then the sick would get worse and we will fix that to protect the sick persons. We will do it that way, we will use the short sage growing around on the high lands and make four bundles and have it here and have the woman with monthlies walk around it four times and then there will be no ill effect for the sick on." (my mother used to tell me that if I had children and they would be sick often but this was natural for women, have the children when they are sick smell the burning sage and there would be no ill effect. When you do that sing the holy song. and say to me even if I am gone remember these and talk to me just as though I am here when asking for help.

Custom that in monthlies, woman should not go near sick or sick person will die.)

All this time mink, otter, and turtle were talking about coming. Before they started they had the buffalo skull and said to it, "You will lead and have a holy song. Buffalo head, you will be our leader." They started out from the big timber to the north with the buffalo skull ahead saying, "We will sing this holy song and it will bring him to life again." When they finished singing the skull came to life and was a buffalo again. When the buffalo got up they wanted him to shake himself even though he had no flesh on and he did. That was the sign that any ick person that got up and shook himself, he would be alive again. They travelled south to a creek where there were dry sticks and while they were there they sang another holy song, "THE MINK WALKS TOWARDS THE PEOPLE"

They sang another song, WE ARE WALKING TOWARDS THE PEOPLE and mink threw some water towards where the brush was and they became fresh and had new leaves on and were alive. They travelled on the next day and came to the hills near the river and sang a mink song, THE MINK IS WALKING TOWARDS THE PEOPLE: HE WILL DO THE DOCTORING and then everything looked green again.

At this time they came to the village at the Knife River. When they came in Mink said to the others, "Let's have some dry sticks for we came here to doctor some sick people. We will need some ash with which to put up the sweat bath and we will have two ash sticks in front where we put up the door and this ash will last for a long time. The rest can be any kind of sticks for the sweat bath. Wic-ga-rE, a term meaning my holy persons)" After they finished the sweatbath they called in all the people and after they came in the animals said, "We fetched this good thing, the sweat, so that when anyone gets hurt you can use it to make your self better."

When all the people came, Mink said, "Now I am going to sing a holy song and I will mention the earth first and next will say a stick came standing up which will be myself the two sticks in front of the sweatbath. There was a stone came meaning that when they have stones for the sweat; next I will say that there was a water came and that means that you will use water for the sweat and to rub on the people and they will have new life again. (I forgot: the people had brought in much food and I think they brought the cover of the sweatbath)

There was a pipe made of broken stone and glue and has a stem and mink said, "I am going to use the pipe and strike the ground with the pipe." He had some sage and put the pipe inside and before he went in he sang, A see white shoot Earth came it did; wood came it did; stones came they did; water came it did." After he sang the song four times, he had the pipe in hid hand, wet the pipe, called the people around and scattered it all over the people.

After he finished, the Mink said, "I am going to sing a holy song again, "THERE WAS A HOLY MINK CAME HERE: HE IS HOLY repeated and the second time THERE IS THE PEPPERMINT CAME HERE: IT IS HOLY.

There was a big frog here. It said, "I am holy too and I wish that they would use me too in doctoring for the sick. I always stay in the creek and sometimes in the Mo and the people in the future will be like my children and I will sing you my holy song" and he sang it THERE IS A WOMAN IN THE WATER IS HOLY (herself) THAT IS MY HOLINESS

"In the future they will repeat my song and call me holy" the frog said.

The Mink said, "We have brought the Black Medicine and it is to be used for the sick and anyone who gets poisoned. This clam shell in the future can be scraped and some of it mixed with peppermint and hot water and anyone nearly dead will drink it and become well and as strong as before. This turtle will be here and when doctoring the turtle, pick it up and throw it at the sick person and if it sticks to the person she or he will recover but if it drops down, the person

will not recover. We have here a buffalo skull and it may be that in future some person will be real sick and unable to get up and then save some fat from the buffalo heart and rub on the sick person and he will recover. In the future you can use the goose head wet it and use it for the sick person and there is a song for that. When all these different animals are used, the running cedar to burn before doctoring. The people might have bad luck and the enemy attack and then they should paint the buf skull red.”

All this time they had all these things stretched on the ground in a row. By this time the sweat was ready and they called the people to come in. The people were praying and asking help of these people and the Mink said, “You can stick your head out and say you are thankful and that you will have a long life and plenty to eat and you will conquer your enemy.

I did not put up the ceremony to own the med but my mother owned it and my brothers used to put up much stuff and had the ceremony and own it from our mother.

It is a little over 50 years ago that my two brothers, Spotted Bird, the youngest one, Two Teeth, and my sister Brown Woman went together and bought my mother’s Creek Medicine. They made the promise that they would want to own the medicine so they went up the Missouri hunting game and trying to save a lot of dry meat. Brown Woman had a husband and he did his share of the hunting too. While they were up there they came to Crows Fly village and asked that they put in a little as they were going to put in the meat too and they invited in the Indians there to bring in robes and dry meat to help in the feast. It was during the dance that a person having a “son” and their sons would do most of the real help, giving blankets and thinks they could use, knowing that their “fathers” would need it in the ceremony to be given later. (Good Bear when getting up the Sun Dance put up a feast up there and had the people collect robes, telling them that he wanted to get robes for the ceremony was so big) They came back in the spring when it was green and the trees in bloom

When they put up the ceremony they called in the holy men though really didn’t have to tell them for they knew that they were expected there so all those holy men were expected to be there. My mother was the head one there and she knew all the songs and at that time all those who had buffalo skulls in their bundles came.

People there were: Small Ankle was there for had buffalo skull and eagle trapping; Different Wolf for had buf skull; Young Turtle, 3 clan son of Mo. River med of Buffalo Dance which was just like other ceremonies, needed much meat and grease, cornballs, Poor Wolf was leader covered in buf hide hair inside, cedar on head and call old Woman Society in others crying on lodge crying “My son you have given ceremony so that you will be lucky and old Women would give out meat and corn and man said because you gave it your people will be lucky) Different Wolf had Buffalo skulls, Bear Looks Around; Bears Heart; Poor Wolf; Wolfs Eye; Raven Paunch; Red Tail; Son of Star; Hairy Coat; Chipewa; Smell: Long Bear had Missouri R medicine.

They used the Mandan Okipa lodge for the ceremony. Anyone who had even a small part of the Creek Medicine were supposed to be there. About this time my brothers filled pipe and filled it to give tone of the waterbuster “fathers.” All that time my mother was using the rattles and singing the holy songs. As the pipe was going around they would say, “You are going to have a long life and have a good home” they would say to my brothers. When my brothers finished making the offerings to my mother who every time she would sing one of the holy songs, they would give her a valuable, each time she finished a song. they would have many plates for the roasted corn and there was a large pile of cornballs in the center of the lodge. She would have four songs to sing and she got one pile of hides. Again she sang four songs and got

another pile of hides; there was a sweatbath there and they used fine robes to cover it; many of the robes were fine fancy ones worked in quills. About this time she went into the sweat and said, "Any of you old men who want to may come into the sweat after I clean all of you and afterwards, you can distribute the cornballs and other articles. All you men walk towards the sweat and stand in front of it and I will sprinkle you with water and give you a new life again. "She said to Spotted Bird, "Bring all those medicines from in front of the altar to the front of the sweat."

Spotted Bird brought all the medicines to the front of the sweat and then she said, "You sit by here and I will sing the holy songs for you want to get the medicine so listen carefully. Do not forget them for you want to keep them for the future." Then she repeated all of the songs that came from the beginning to him. After the singing was over, she called some more people saying that she would sprinkle water over them, said that even women or children could come because they would all get good out of it.

When she finished, she called Spotted Bird, Two Teeth and Brown Woman and myself to sit down and she began to sing the holy songs and began to sprinkle water all over us. Finishing, she called Spotted Bird and Two Teeth's wives, the two brothers and Brown Woman to sit in front of the sweat but she did not call Brown Woman's husband for he had no right to it. And then she sang the songs again.

Then they took all the medicine away from the sweat. They had a stone ready to put in the sweat and my mother said "Some of you want to break up a chokecherry stick and throw it inside where the stones are and that will mean that you will kill an enemy. My son, break up one four different times and each time mention the name of an enemy you want to kill" Spotted Bird mentioned a Sioux Two Bear that he wanted to kill and threw in a stick; another one Beads Stick out of his Side a Sioux; Medicine Bear a Sioux; Red Spear a Sioux. He had heard of these enemies by name. all holy men of the Sioux. When he did that all the rest put in the other stones and the sweat was ready. Before she put water on the stones, she said, "You men here in the sweat wanting to fast may do so for you have many enemies. I am ready to pour the water and then you might have a god dream and get good luck." While she was singing she repeated all the songs and the men in the sweat were crying for they wanted to be chiefs. The men in the sweat at that time were mostly the people who had the skulls.

I heard them saying in there, "I want to kill my enemy; our enemies we have thrown into the sweat pit and we want to kill them. We are poor and we beg you to help us." Then the sweat was over and she said to the older people who had buffalo skulls, "You bring me a stick so I can feed these my medicines first" and then she fed the medicines and when she had finished she said, "My sons and daughter are the ones who put this on and you should say a prayer to them and you men who have black medicines might give them black medicine and peppermint and help them to be lucky." Before she fed the medicines she said, "Now it is going to pass out of my hands and they will be in Spotted Bird's keeping. I have always treated you well and I hope that when these two men keep you there will be no trouble." She touched the different kinds of food with the stick, cornballs etc and then touched the medicines saying, "You eat this. Your son has given this to you and you can see what he has done. It might be that there is some holy spirit standing outside" so she made a motion with her stick as of feeding them also. She touched the food and motioned the sticks to the different creeks and river and said, "Your grandsons are giving you this. They want to be lucky and a long life; sometime they may want to cross over you and you look out for them when they are crossing."

She called two Teeth, Spotted Bird, their wives and sister and said, "I am going to sing a holy song that belongs to the frog and that will be the end and when I sing the song, it will mean that you will have a good living and increase your children." She finished and passed it over to them saying, "I have got much good out of having these gods but now I have got good things for it and am ready to give it up."

"Through my part, I want to pile all the things I got and I will divide them in two and before they distribute to you, I would like to have all you older men say a prayer to my sons for each of you have medicines and I am sure that you would have something to say to these sons of mine that they will have good luck and conquer their enemies and someday be leaders." They did. Then she said to the older people "We should divide this food among ourselves and I would like to have it distributed well before I go home." The Two brothers went around distributing the robes and each man would say a prayer and then take the offerings. Brown Woman and the two brothers distributed. There were so many that it took long to distributed for there was much meat and cornballs piled there in paunches. When they finished eating the mother said, "we are through eating and we are all glad for what our son has done for us. You must go back to the places where you belong, so some of you belong to the creek others the Mo and every direction and you should pray for our sons for what they have done that our people will always be lucky.

Formerly we did not get pay unless the patient lived for if the patient died they were afraid to take what was offered but in the last 40 years the younger people took it.

I do not know how many times she doctored a person but after I was older I remember her curing several times. When I was about 12 four sisters Juneberries, Bird Woman, Different Sage, and Roots, the mother in law of Percy Rush and one of their daughters was ill and different doctors tried and the mother came with a red pipe and went up to where my mother's bundle was and said, "I have come over here and want you to come over and doctor my daughter." She had a robe and some calicos with here. Mother said to her husband, "Shall I go or not?" She asked him because before this happened he said that she did not dare to doctor too many you might get a bad disease and their children get it. Well I think they need your help awfully bad so you should go over there and find out, you know how to tell by feeling of her stomach and if it is impossible you do not have to go

They offered to pay three horses and several robes to have the girl cured. The woman who came to ask she left the pipe before the bundles and before she left, my mother smoked it before the bundles talking to the bundles. When she finished, my mother took the pipe and they went back.

After my mother came back to my mother and said, "When I went there, the girl was awfully skinny and when I got there they gave me two sets of eagle tails" and then Small Ankle said, "I will give you some assistance in doctoring." The parents wanted my mother to stay in the lodge with the sick girl over night for it was then that she was always worse. "I let the sick girl swallow some water and she swallowed some of it so I think I will stay over there in the night and then I can tell better if she will get better."

I did not see how she doctored for I did not see it. Next day my mother came back close to noon and she told my father what had happened. "I felt of her stomach and I could notice that on the back side had a pulse on both sides beating away and I pushed it and the one side seems to have got better so if that improves, I think she will recover." I know only from what she told my father.

The second time she came back my father asked if the girl ate and my mother said, "She would not eat yesterday but today she wanted roasted corn and I gave her a little." Small Ankle was a good doctor too for he had a dream from a bear and buffalo but he could not doctor for his neighbors, only his own children and did not like to doctor other people. He said to her, "I will go along with you this time and help you a little bit." She said, "Yes you come along and help me for I think we can cure her for by feeling her stomach close to the backbone for it seems that it is getting soft on the one side and it would be a good thing that you would come and assist me."

My father went to his bundles and I heard him praying and then the two went off together. When they went over there to where the sick girl and the parents were there and my father said, "I am not a regular doctor but I will help for in my dream I saw myself doctoring. If I see that she is going to get well, I will stay with her and help her along." They were glad and promised him a good horse saying, "We are glad that you are going to help your wife and we hope that our daughter will get over her sickness." He began to doctor, telling how he had a dream from the bear. At that time he sang the holy song he heard from the bear, blowing water on the sick doing it four times and the sick girl sat up and said, "I am well now and can eat. There is some food that I would like to have" and the parents asked what that was and she said, "I would like to have some chokecherries." Small Ankle said, "I am glad that you say that for my god is the bear and his main food is chokecherries." It was a hard time to get chokecherries for it

was just before they were ripe but they thought that there was someone in the village who had some for it was customary to put them away for future use.

At last they found some and brought them back to Small Ankle and he told them to leave them beside his medicine and they did. S.A. began to talking to the grizzly bear and said, "I saw you in your dream and you taught me how to doctor and I am doing that. You showed me in my dream doctoring with these chokecherries." There were some young men come in and he told them to bring some chokecherries with leaves on. S.A. said, I am going to mix there chokecherries and leaves, mash it up well, cook it and feed her that for a food." During the time he burned some cedar where he was working, chewed up some of the cherries and leaves, sang the song taught by the bear. While he was chewing the cherries, he said, "I would like to see the sick girl lie down stretched out on her back" and he stood at her feet and sang the holy song saying to the sick, "Open up your mouth" and put the chewed up mixture in her mouth. She chewed it and said, "What I am eating now are fresh chokecherries" and he said, "That is fine. You are going to get well because you have eaten the fresh cherries. How do you feel?" and she said, "It seems that I could carry myself around and that I could get around by myself."

They finished cooking the cherries and S.A. said, "You better give her some of the food" but the girl was weak and S.A. thought the mother should feed her. She began to eat by herself and before she could not even lift her hands. She sat up and ate it all up by herself and they gave her some more and she ate it by herself.

When this was done, S.A. said to his wife, "Now it is your turn. I know you have some medicines to doctor her with. You better use some of that peppermint to clean her up. You have many kinds and use it at once so she will get better the sooner. Now she is getting up by herself so doctor her right away and she will soon be up" and he teased his wife, "You saw how I doctored her; you are supposed to be the real doctor but you are supposed to be a real one and I am said not to be a great one but you have seen how I have done it and you should not sit there too long but do things." She began to doctor the girl. They gave her a plate and she wet the peppermint sprinkling it on the girl saying, "I would like to see this girl get better; I want to get these horses and I do not want to stay here too long but get out of here as soon as possible."

When she finished doctoring the girl she said to her husband, "You did not say whether the sick girl is going to live or die. I think you ought to tell me whether she will recover or not."

She doctored the girl a second time, taking some at from around the buffalo heart, sang the special song and the sick girl got up and said that she felt like a new person again. Mother had a little turtle and she said, "I am going to find out if she is going to die or not; it is time to find out." She burned up some peppermint. She took the small turtle and sang the turtle song MINK IS HOLY: HE CAME: HE IS HERE: MINK IS HOLY: HE IS CAME: HE IS HERE: Then she chewed it on the turtle and said, "PEPPERMINT IS HOLY HI CAME HE IS HERE and while she was singing, she held the turtle in her hand, motioned three times and said, "If I put the turtle on her and it stops on her she will get well but if it drops down, she will die. She threw the little turtle and the girl and it stuck on the girl and she said to the husband, "Take the stick with the turtle and hit it a little" and he took the stick and tapped the turtle a little and it came down slowly. After she finished, she said, "I will give my promise that the sick girl will get better and walk around inside of three days" They came over to see the sick girl after that. When they came back SA said, "I can tell that she is going to get well by her eyes and that she will soon be walking around. It was inside of ten days that the girl was walking around again so my mother came back one day and said, "She is well now and I am going to clean her." She went over to cleanse her and was glad to see that she was over the sickness. She gave her a small piece



of mink hide to put around her neck and to help her when she was going around for she was still quite thin. She recovered. After giving the mink hide she came back home; My father said, "It is alright; it was just like winning a game and it was alright for we heard that many doctors had tried and then we succeeded. We have many other children of our own and if you go out doctoring a great deal, you might get some sickness so if someone calls you again, you better not go."

Another time they came after my mother, this time a woman by the name of Picture. She said to my mother, "My boy is very ill (brother to Walks, name was Pete Standish)" It was the custom and when they beg saying, "I know you love your children and do not want them to have any bad luck." It was the custom when a person made this request, saying, "I know you love your children" one could not refuse. She went over there just to find out what it was and she returned and said, "You stopped me already going to sick persons but I went over just to make them think I was going to doctor. The woman came over and begged through our own children saying that they honored our children but I do not have to go over if you do not want me to. I want you do decide whether I should go." He said, "As long as that old woman came here and begged and honored our children, I do not see how we can refuse since she mentioned our children. You could go without taking your medicines and feel of his stomach and tell if you can cure him."

She went to where the sick boy was and felt the stomach all over and told the people there to put up a sweatbath and she would try to cure him in the sweat. When it was ready she took him in, sang the songs of the Creek Medicine and when he came out he was feeling better and begged for food. I heard her telling my father that she thought that he was going to recover and that his eyes looked sharp but the boy was very skinny. My father said, "as long as you think it is alright and they are going to pay you two horses, and that he is going to recover, I think it is alright for me to go over and help. It will be alright for you to stay over there one night." She tried hard to doctor the boy. She had been instructed how to examine the stomach and she found a hard place next to the backbone and she thought that was where the sickness was and she worked the stomach every few hours she pressed the abdomen and then she felt a beating inside. She came back home and told her husband that she had been up nearly all night pressing his stomach. She begged help from Small Ankle saying, "I think the boy is going to get over his sickness so I think you ought to go along with me and help the boy." He said, "You can go in the morning and I will be over there in the night and if I think he is going to get well, we will go together and then I can be sure that we can work the cure together."

She came back before sundown and said, "I had a hard time today and there was a woman named Red Head come in and just as soon as she went out the boy became unconscious and I heard that this woman was her monthlies. I used that medicine that I am supposed to use when a woman like that come in but it seems that the boy is worse and I think that you ought to go along and you have the same medicines if a woman with monthlies comes around as I have."

The two went over to the sick boy. He lay still but they continued to doctor him. they took their bundles over there. They blew the peppermint over him and sang the songs and towards morning, it seemed that the boy was getting a little better. Small Ankle said, "I have been using the medicine that I got from the Bear but now I am going to use my Buffalo Ghost Medicine." Before doctoring the boy SA stood up and said, "I tried to have my own god and I found some buffalo skulls and bones and I piled them up in one place and I built a little lodge a distance from there. In the day I stood up by the pile of bones and at night I stayed in the lodge for it was winter. On the fourth day I cut my skin of the leg and offered it to my gods so that I

would be successful in all that I undertook. I want to remind you you that I did this on the hills and now I want to cure this boy and I am going to sing the songs you taught me and told me you were the ghost buffaloes and you gave me these two teeth and buffalo hair and now I am going to try to cure this boy. In my dream you showed me all this and I am going to try to cure this boy and get these two horses that they have promised to give me to cure this boy. "I will sing the sacred song." He did singing it twice and shook the boy and asked him if he felt any better and the boy said that he was feeling better already. Right after that the boy went to sleep and next day SA asked the boy how he felt and he said, "I feel much better and it seems that I feel my body now and should have something to eat

They doctored for about 14 days and then he was up and I saw him about that time and he was sick for a long time before that and he recovered flesh after that. After 14 days my father came back and said, "The next time we will have to clean the boy of the evil spirits in the sweatbath." When they fetched back all the things they promised them saying that the people would bring in all the horses they promised the next day.

Another time when I was 9 years old some people went out hunting buffalo and some enemies were near and the enemies went into the brush and made a hole to protect themselves. There was a fight but it was hard to go near for they were in a hole with wood in front of them and every time the gv went near, they shot them. The enemies were Santees. Four our people were killed already. A man by the name Little Bear was in the fight and was saying "If we stay around here we will all be killed; we should jump into the hole and drive the enemies out" and about that time he jumped into the hole and was killed. Another man named Bluestone took a spear and before he got to the enemy he was shot. Cedar was next and killed one of the enemy and then he was killed. By that time 6 of our people were killed and we had only one of theirs and Chokecherry said, "Wait until I can see how to get rid of those eight remaining Sioux in the hole." He said to his son in law, Bearnecklace "Come and stand in front of me. All you young men stand here and every time I sing, you make much noise and when I have sung the fourth time, run over there and jump in that hole and get them. You have a good shield, the bear hide and I want you to go ahead and you will never get killed as long as I sing my song, with that bear medicine." Besides the six killed, many were wounded.

This time Chokecherry said, "I do not think they can shoot you. I will give you this shield and the song I am singing is the one I was taught from the bear in my dream. Jump right in there and do not be afraid." He was sitting by the chokecherry brush and each time he sang, he shook the trees and the fourth time he said, "Go," and they jumped in and killed all of them, butchering them with their knives. They hit the shield with the bullets but would not go into his body.

When they were over the battle, they took the 6 dead back to the village and there was much mourning. There was a wounded man by the name of Bears Heart 3 clan shot through the ulna and radius. It was only a flesh wound. He came to my mother to cure him. She had the right to doctor the wounded too for she had a dream from the mink telling her how to doctor. (That was the only time she doctored for others the rest of the time she doctored for us) In the mink song there were words." IT IS BADLY SMASHED WITH THE BULLET BUT HE WILL BET WELL. She doctored him and he got well. (Even myself in my dreams I was taught a different song by the mink which I will sing you) Bears Heart recovered in a short time.

(WC once sick with chills only once and then mother dead. I had children with high fever and called mother over but did not pay her, did not think of paying her, same case with sister's children, but outside of those they would have to pay well before she would have doctored them.

I called in Indian doctors for my children and paid as much as five horses for it. She took the horses and went home and then the boy died.)