

Calf Woman joined at age of five. At time Dances Along (Xura) Otter, daughter of I-ta-I-ri-I who himself was one of the singers: Poor Wolf, Crows Paunch, Wounded Face, Big Bull were the other singers. Is now only one living

Different Sage, Root sisters of Otter and wives of Bear Looks Around.

Juneberries, Lone Woman, Good Red Paint Sioux Woman, also another called Sioux Woman, All Blossom, M (Lavender blossom) Flying (sister of Calf Woman) Spring Woman, Cherry Woman, this is all.

When one new group is buying the older ones out they bring in food for 60 nights: collect bes pieces of meat and dry them and the internal fat and dry. Put up two posts with a rail and put all the meat they are going to give away on it. Select two young men to run away with the dried meat. When the two young men do that, the woman who hung the dry meat out cries; she puts sticks through the meat and gives it to the spectators; they select two brave ones to run for the meat, the woman hanging the meat is not supposed to take anything back; the young men selected are honored for their success if war./ all this takes place at edge of village. After that the ones buying in dance. It is one of the buyers who put the things out. Pass the meat around and dance, then feed them and then dance a second time that day. Third time the same, passing out the dry meat, on sharpened sticks; then dance pass out dry meat.

One man has the pipe, Poor Wolf's brother stands at distance with pipe, women carrying sage in arms returning to their lodges taking their sage to Otter's lodge where she ties them where she is keeper, hanging them on one of the posts. In returning to Otter's lodge, they dance four times and the new group by that time has learned the songs, that is they dance four different days and each day they dance four times and after that the society belongs to the new ones who bought it

Forgot to mention Corn Woman who also belonged. After they finish with the sage bundles, they wrap goods around the bundles and take them to the outskirts of the village so that there would be as many of these standing as there were people joining.

Poor Wolf and his brother gave Calf Woman and her mother the headdress Corn Woman, Spring Woman and All Blossom furnished the headdresses of goose heads for the others. (forgot three others, belonging, Yellow Head, Many Yellow, and Cherries, another Cherry)

Just before dancing mix black medicine and sprinkle on themselves, headdress of geese, when they first announce that they are going to buy another one, the old ones make up new headdresses to give to the new ones. It takes a year to put goods and food away necessary for the occasion, says clan no especially important in the passing down but it usually happens that a woman goes to her mother to fix her out with the things she needs. Calf Woman belonged to the older Goose Soc but when all her mates died, she went into the new society by invitation. If a man giving ceremony puts a pipe in then the society is supposed to give Black Medicine and corn. If you had asked Mrs. White Duck she would have told her shoe would have explained it. The group above were members of the GV society. At the time I joined there were two societies but in 1932 since so many were dead, they joined together into a single society; is jealousy between Scatters and White Duck over the three Mandan skulls

Customary for two young girls to join, in Calf Woman and Dances Along. Calf Woman's duty was to give the pipe and dry meat with stick through it to the lead woman, Otter (Now Mrs. White Duck has that leader's job)

In spring before Geese come back, anyone may get up the sweat so that they will have good crops and the corn not get dry. The singers go in the sweat and the society is fed by the giver

Also in spring, anyone of goose society may put up offering n the prairie to the geese, directed by leader of singers and head woman.

Goose Society was Poor Wolf's medicine and he passed it over to Mrs. White Duck and the position of singer to Bears Arm and Calf Woman says that the society began with the Mandans, Calf Woman 78 and before that time GV had the society. Says that Holding Eagle group mean and some of them split off and passed the society down to the GV. Three Mandan Skull Owner also singer in Goose Society and when they went to GV Mandans were angry. Corn Woman's father, Enemy Face one of those who sold out to GV.

Time of meeting was in spring and stored things away through winter for this purpose. Also any time person wanted to give things for them they would dance. Sometimes a person would have a dream of the Society and then begin storing things away and when they had property ready would have them meet. When the corn is plentiful, woman would pile her corn in one place, cover it with goods then invites the society and feeds them has one of their children invite society in, call on one of the heroes to take the goods off and he keeps it, strikes it as though he were striking an enemy.

Says Mandan Songs a little different from GV songs in the ceremony, order of performance identical, words of song interpret to mean the same but tune a bit different, use the short wideleaf sage in the ceremony, sometimes when the weather is dry the head of the society (Poor Wolf and skulls) can burn this sage and then there is a heavy dew. and Mrs. White Duck has the right to do it today.

Poor Wolf and Bears Look Out were the main leaders of the society and the women occupied a secondary position. Society always met in Bear Looks Out's Lodge