

She was two years old when she went into the White Buffalo Society and the women would carry her on their backs in the dance. The singers were: Crows Paunch, Bear Looks Out, and Poor Wolf

The Goose Society was first and the women selling out the Goose bought in. The society also came from the Mandans but it passed over to the GV long before the Goose Society was passed over. Women were around 45-50 when joining in. Bear Looks Out and Poor Wolf liked the ways of the society and they went to the Mandans and bought it.

Members of the society were: Calf Woman (a child) Otter, Dances Along, (Calf Woman today only person of Mandans or GV with right to tell stories of it) Different Sage, Root (Juneberries did not belong as joined with some women into another Goose Soc) Lone Woman, Good Paint, Long Hair, both of the Sioux Women All Blossoms, Flying, Spring Woman, Cherry Women and all those who had belonged to Goose Soc except Juneberries.

Calf Woman and Bears Arm both claim that after a group of women sell their rights in the Goose Society they still have the right to attend their meetings and dance.

Everything in buying in is the same as with the Goose Society and the sale is made in the fall. They meet each night for sixty nights, during that time those who are buying the society bring in food for the society they are buying out. At the end of the 60 nights, the older people give the clothing needed in the ceremony to the ones who are buying in.

Otter wore the white robe, the middle person was Calf Woman wearing the little calf robe, Flying was the third person to wear one of the special robes of a calf and was well into the 40s at that time.

doesn't remember the story of the origin as she was young when she joined it
see notes of My Holdug(? p. 1) Eagle

Would meet in the winter time when the days are the coldest, also in early winter when the days were shortest. The leader wears the white robe they call MitE Tuki, the middle one a calf robe is called Nak;tsi-ri-tsa-ki, "good calf robe" MitE A-tu-ki" means "White Robe; the third officer is "Na-ka-i-tsu-ki. Make incense of a fine pukpy yellow material such as used in Bear Ceremony and comes from the Crow. Lead or Lone Woman, aunt of Calf Woman was keeper of the incense. The last woman in the line holds the robes over the smoke before they put them on, then Calf Woman, the middle one. Dance in circle like in Goose Soc, The singers in the Goose Soc. kept their rights even when the women sold out. Two women sit back of the woman with the white robe, wearing a skunk headdress and it is their job to look after the crowd. Lone Woman attends to the incense, getting incense to the first three officers, then to the buffalo skull is fourth and then goes around to all the women. and then to the singers. They dance in the winter when they want the buffalo to come and any other time except when warm for crops on invitation. When they sing the songs in the spring after the crops, the frost will kill all the plants so they are afraid to sing or dance then. Would not meet even in the winter time if someone did not offer them a feast, but feel that they must dance once in the year anyway even though no one puts it once, smoke the robes and skull and dance, All the dancers wear a headband of white buffalo, two magpie tail feathers and white down feathers of eagle together with owl feathers. They dance four times beginning in the evening and it takes them late into the night. The fourth time when they dance, Lone Woman stands up and takes all their robes off and they dress in buckskin dresses Person giving the ceremony would sit with wife next to the singers and towards the door.

Always meet in the leading woman's lodge, in this case Otter's lodge. Otter had three daughters, three sisters and a mother living in that lodge and that way there there were 8 of them; they would hitch up the dogs and bring in wood for the ceremony, also the water. She had three sons and a son in law and they brought the buffalo meat, killing the animals and that was what they had when they danced. She was "Keeper of the Ceremony" and when they danced, she fed the whole society. If another was putting on the ceremony, it would still be best to hold it in Otter's lodge. Old Packineau used to invite them in often. Otter makes corn balls for the ceremony, and after the first dance she passes small pieces to each of the women.

(Manda W Buf Soc singers were Moves Slowly, Red Buffalo Cow, Short Bull, and Iron Eyes; Brown Nose, wife of Bear on Water)

One time they danced in winter camp north and opposite to Independence and while they danced, a buffalo came and walked up to the door and they killed it there. They would take Calf Woman's little robe and tie to a stick and tie all the headdresses to the stick and then put it outside of the lodge, putting it out in the morning after dancing all night, then in evening they would take them back, doing that everyday and taking them down for four nights dancing. During the four days of the ceremony, they stay at the lodge, sleeping there when the ceremony was no in session. After the dance, each woman makes cornballs, one of the singers with his rattle, in this case was Red Wing, and would sprinkle water on them and when he does that the crowd comes in and they pass the cornballs four times to the people who come to look on. They lay their headdresses and robes in a row and cornballs in front of each one, then the owners come and take the cornballs that are placed in front of their robes. They give Red Wing many things for doing this for the women and singers and he is the one

There were four old women in the group who sold out, Corn Woman, Brave Woman, Spring Woman, and Flying Woman and each had from four to six younger women that they had to claim as "daughters" and had to give them robes and clothing to be used in the ceremony.

Corn Women had no daughters of her own, Spring Woman had one daughter, Calf Woman and took as her daughters Cherries, Long Hair, Many Yellow, Root, Different Sage, Flying Woman, seven in all but not all were Chicken Clan. Brave Woman took in Calf Woman, Cherries, and Peppermint. Corn Woman took in Lone Woman, the two Sioux Women, and another Cherry Woman; All Blossom took in all the rest of the women who were left. Red Wing had Crow Paunch, Bear Looks Out and Poor Wolf, Red Wing was the only one of the old singers who had belonged with the four old women, Women in dancing paint left side red and right blue mud, buckskin dresses and robes but three have special robes, headdresses, paint temples; singers dress in any manner they wish, also any face paints they want.

After the ceremony is over, Red Wing cleanses the articles and each puts his things away carefully ready for the next ceremony. After that different once invite them to some lodge immediately to feast and then they go back to their own lodge, having been away for four nights. Calf Woman only girl in her family and they thought so much of her that they urged and helped her to join different societies.

At Fishhook Mandans and GV kept their ceremonies apart, meeting in Moves Slowly's lodge, Moves Slowly was head singer, begetting his rights of Corn Woman's father, Enemy Face Ceremony of the two tribes identical. Songs were alike.