

DOCUMENT NAME/INFORMANT: ONE GUN AND HIS WIFE
INFORMANT'S ADDRESS: BLACKFOOT RESERVE

INTERVIEW LOCATION: BLACKFOOT RESERVE

TRIBE/NATION: BLACKFOOT
LANGUAGE: BLACKFOOT AND ENGLISH
DATE OF INTERVIEW:
INTERVIEWER: J. HELLSON
INTERPRETER:
TRANSCRIBER: JOANNE GREENWOOD
SOURCE: PROVINCIAL MUSEUM AND ARCHIVES
OF ALBERTA

TAPE NUMBER: IH-AA.035
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RESTRICTIONS: NONE

HIGHLIGHTS:

- Various ceremonial songs.

One Gun wore a tartan shirt, grey trousers, his hair was braided and tied with red stroud. No shoes.

Mrs. One Gun wore a green dress and a yellow sweater, hair braided and tied with red stroud.

The audience wore everyday clothes. Mrs. Nat Owlchild wore moccasins. The time is 10:45 and we are ready to start. One Gun and his wife seated themselves on the buffalo hide on the floor in front of the T.V.

He placed a small drum in front of him. There was no paint or pipe used.

SONG:

This song is known as the Rider Song. It is a dance song, and is sung by all members of the Holy Horn Society when they are performing at the Sundance. This song is sung when the members are dancing around the Sundance camp, on the outside. They dance around the camp four times. They are on foot with the exception of two horsemen. This song is to be repeated four times.

One Gun: Okay, I am now going to sing this Rider's Song. These white men want to hear it badly so I am going to sing

this Rider Song which I got at the sandhills; I got it myself, I am not only saying it's mine. Okay.

There were no motions with this song; this song is not connected with our bundles.

SONG:

Centre Pole Song. Drum used. One Gun and wife. This song is known as the Centre Pole Song. It is not a dance song. It is sung by all members of the Horn Society when they are cutting the centre pole and returning to the camp with it. It is also sung at night by the Society members when they serenade around the camp. It is to be repeated four times.

SONG:

This is Song No. 2. Repeated, it has to be sung twice.

Anthony Pretty Young Man and wife joined us. This song is for the badger claw wristlet which is worn by the Holy Woman who sponsors the Sundance. The wristlet is worn on the left wrist. This word song, no drum used. This wristlet is contained in the bundle.

"The man said the summer is holy." Repeat three times. The wristlet is held in the right hand in front of the body and moved forward and backward to the chest. At the end of the song the right hand is raised above the head with forefinger pointed upward.

This song is for the elk tooth wristlet which is worn on the right wrist by the Holy Woman who sponsors the Sundance. This is the word song. This wristlet is contained in the bundle.

SONG:

The words of the song are: "The man says it's holy, holy, holy." Repeat three times. The motions are the same as in Song 4. It is contained in the bundle.

HISTORY OF WRISTLETS:

One Gun: This wristlet (badger), 14 horses it cost me. Pochskia (Shedding of the Face) I have now sold it to this white man. Now this wristlet cost me one horse with a black and white face. In all both wristlets cost me 15 horses. Pochskia was the former owner of the wristlet (woman).

SONG:

This is the song for the Sundance necklace which is contained in the bundle (H65.33.4). No drum. Motions are made up and down vertically with the right hand with the wristlet in the hand and brought under the left and right armpit.

ELK SONG:

This song is sung at the Sundance in the Medicine Lodge. Motions are made with both hands starting with the right hand with forefinger pointed upward. Hands are crossed on chest.

This song is sung in the Medicine Lodge. Motions are the same as Song 7.

This song is sung in the Medicine Lodge. Motions are the same as songs 7 and 8.

When these songs are sung the woman does not make any motions. The songs that are recorded here that are not accompanied by a drum should have been accompanied by a rattle.

There are only two men living who know these songs, One Gun and Amos Leather.

Lunch Break. One Gun suggested that we stop for some lunch and he wished to show me some tipi linings which he had painted; a history of his ownership of medicine objects such as Tipi Designs, Bundles, etc. and the five medicine lodges he had put up. The linings were held up by One Gun and Mrs. Owlchild. It stretched the full length of the room.

After lunch One Gun donned his Horn Society coat to sing the following songs. It was made from a three point Hudson's Bay blanket, beaded in places and adorned with weasel tails. Mrs. Joe Bear Robe joined the audience.

This is a tipi song for the sun design. It is a word song.

"The man sitting by the poor is saying my home is holy."
Repeat four times.

The drum stick is used as a staff. It is held in the right hand and used as a digging stick.

Motions same. One Gun, no drum, no words, repeated twice.
This is a tipi song, sun design.

Motions same. No drum, repeated twice, word song. This is a tipi song for the sun design. The words are:

"They don't hear, they only hear me."

Motions same. No drum, no words. This is a tipi song for the sun design.

Motions same. One Gun. No drum, word song, repeated twice.
This is a tipi song for the sun design.

Words are: "Sun, have mercy on me, may we be saved."

One Gun: Now I will tell you of how the Crazy Dogs started. Way down in the eastern states, they are the ones that gave us the Crazy Dog Society. The name of the man is Sun Embers. We got it from them and there were only boys in his family. Then these people "Easter Gros Ventre Namotsina" gave them the Crazy

Dog Society. And the riders that run over you are the ones that can ride and the people that walk in front are the Horns. The ones that they threw down from the horse, the only took, and that's what they said when the Blackfoot were asking for it. Then the Blackfoot came back with it and then all of a sudden the drums started to beat from the Sun Embers' tipi, the Crazy Dogs.

That is all (song). The horses were decorated with their faces painted and the horses that they rode to ride over people were there. And they started to file out, and there he was, Many Tail Feathers, riding. Manchild was one of them, and those others I cannot remember. And those the Horns and the Crazy Dogs who threw people off their horses. And there was Eagle and that man with the distorted mouth (Big Gossiper) is the son; he was one of them. And there was Buffalo Bull Man (Steer Man) (Nina Stumik), he was one of them. That's all I can remember; there were four of them. I cannot remember those Horns. It has been too long ago when it was told to me how they started. And they picked amongst themselves, the Blackfoot. Then they went over and told them, "We have the number required." I can only remember three of them. The man that lives down in the valley, Pink Buffalo Bull rode. Tomorrow Coming Over The Hill rode. And this man that was killed, he was shot to pieces, his name was Pretty Young Man. He was the man who helped his friends off the horses. And i don't remember the rest. I have lost everything that was told me. That is how we got it and it is still going on now, the Crazy Dog, and that is all.

CRAZY DOG SOCIETY SONG:

Drum is used.

Mr. Tom Scalplock of Cluny, Blackfoot Indian, Otter Staff, 65 years of age, wished to record four songs for us.

One Gun and Tom Scalplock:

Drum used. Mrs. Pretty Young Man. Scalplock used drum for first three bars and then handed drum to One Gun who continued drumming. Scalplock wore everyday clothes and seated himself on the buffalo hide beside One Gun. One Gun had difficulty in remembering the songs. This song is a Horn Society song for the Otter Staff Bundle. It is a dance song.

No drum. Rattle should be used. Mrs. Pretty Young Man. Scalplock used drum and then One Gun. This is Kit Fox Society song. This Society is now part of the Horn Society.

Drum used. This is tipi song for the human design.

This is a Prarie Chicken Society Song.

No drum. Word Song. One song repeated four times. This is a rare song, the Black Covered Medicine Pipe Song. A pipe stem is used in this song. It is held in right hand in the beginning of each song and raised above the head as a lance

and then passed to the left hand and raised, then passed around the body several times. At the end of each song it is placed on the ground in front of the participant and then raised slowly aloft with the right and shook like a lance.

This song has never been recorded.

Left One Gun's home at 3:30 p.m.

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