

DOCUMENT NAME/INFORMANT:	GEORGE FIRST RIDER HORN SOCIETY 5 (PERSONAL EXPERIENCES OF GEORGE FIRST RIDER)
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GEORGE FIRST RIDER

George First Rider of the Blood Reserve was born in 1904. He had no formal schooling but became an accomplished horseman and worked for a time on the rodeo circuit. After working as a farmer he ended up in jail as a result of alcoholism and theft. He attributes his reform to his conversion to Christianity.

He prides himself on his ability as a storyteller and on his knowledge of Blood culture, particularly the holy societies many of which he joined as a young man.

HIGHLIGHTS:

- Discusses the Horn Society practice of exchanging wives. George First Rider: Okay, I am illustrating the Horn Society and I want to illustrate it good. A man named Miserable Boy, he never joins his friends. He lived a good life and he is wealthy. His friends go through transferal ceremonies and join them and he doesn't co-operate. Finally they came up to the Horn Society. The people, the transferable artifacts, the Fly Society -- the small Flies and the big Flies -- and next are the Brave, the Pigeon and the All Brave Dog Society came recently. Okay, the Braves and the Black Seizers these are transferred first and then they take over the Dog Society; they take over the Dog Society when they get old.

Miserable Dog [Boy] joins in all these societies. Finally the time came where he was going. Where he was going was the Horn Society. His friends said, "Let's give our friend the major bundle." The major part in the Horn Society was open to him. The Rider's Staff was given to him, so he took it. He is very jealous of his wife. His partner was really aggressive. He had joined the Horn Society before. He is really aggressive. He doesn't hold his wife back; he gives her away. So the Horn Society bundles were transferred to them.

When they go through the secret ceremony, when they get a facial painting, where they give away their wife, the Preliminary Bundle owner gave her away. He stripped her and he took her out to the man so that the man will have an intercourse with her. When they do that they'll go to their house with the woman and the people of the home will give her a big treat. They'll cloth her, they'll give a horse. She got paid for the intercourse that she had with the men. The one that gave the woman away treats her real nice. The husband sits idle away from his wife because he gave her up to be taken to other men. He became a chief on account of his wife. So that what the man did.

So the Horn Society bundles were transferred to them. He took the Rider's Staff. This is the first transferal they had. At night the dig-outs were sent for. This dig-out is a tamp stick. It's not a tamp stick; they are different. They are called dig-outs. They are tamp sticks but they are different. Those were sent for. So they set it up in the altar in an upright position; a chopped up tobacco is set beside it. It's an opposite way if the tobacco is on the west side; it is the truth if the tobacco is on the east side. The leaders went for those and he was one of the head men but he didn't go for the dig-out. His partner was eager. His friend never told him, "Okay, my friend, go ahead, whatever you think. I give you my wife." He (Miserable Boy) hated to tell his friend, "Okay, my friend, let us go and get the dig-out." He was shy at him. The ones that went for the dig-outs were two men so two women will go out during the night. Those are the women that go out for an intercourse are of the men will carry the others. The

leader is the one that gave away the woman and the second one carries the paints and there are people behind and the woman walks at the rear. It's the woman that was taken out and who was intercoursed so that what the man did; he took the paints.

They got through. They'll dance out in four days. Every night they'd go and get the dig-out. Different ones go out at night. The one that is called Miserable Boy never went out. He was too stingy of his wife because he saw the women that were going out were stripped naked; he didn't like to give his wife away. The Sundance is over. The Sundance broke up and in the fall when the leaves turned yellow the man invited the old men. He told them, "I am very disappointed. I was anxious and my friend didn't give me his wife. I envy the ones that were having facial painting. So think it over for me. Is it good

to start with my wife?" They told him, "It is all right for you to start with your wife. You offer a smoke to your friend and let him go out with your wife."

He invited the members. They built a sweat lodge. It's not a vow they just built a sweat lodge. After the sweat bath he told the man who is called a grandfather, "Go and notify my father. Tell him the secondary man is now going on the holy walk with his wife." The man went to the father. There is no Sundance; it's in the fall. So he went to him and he told him, "The young one send a word to let you know." The man said, "Yes, but give me four days to get prepared. They will bag lunch and we'll exchange foods. I am too glad to have my son. Tell my son not to use his friend and not to let him come along."

So things went underway. When the four days were nearing he invited the Horn members. The Preliminary Bundle owner invited the Horns. He told them, "Friends, we are given four days." The people of the past don't count the days, they count the nights. He told them, "We are given four nights and things will get under way." When the four days came a tipi was erected and the other one moved his camp too; so the two tipis were in a place where there are no people around.

Now everything is done and your young son is going to start, yes. "There is nothing wrong with it," said the father. When the Horns were all seated, the four drummers sat in the south side. The drums are not heated by the fireplace, they are heated by the sun, but they couldn't heat the drums by the sun because it was in the fall. A curtain was set up by the fireplace and the drums were set there. The Horns all came in; the one that owned the Rider's Staff sat by the doorway. None of the people were neighborly to him. He is called a jealous man. He is called, he is of no use, although he was very good,

generous and he feeds the people. He was good at that but since he got stingy with his wife he was called a bad person. But he was sitting in there. His friend's wife went to the back and sat down. She is going to be the chieftess of the lodge; that woman is the one that is going to intercoured tonight that is why she is the chieftess. She wore a baggy dress, she wore holy moccasins. She had no ring, she had no earrings, she didn't wear a necklace and she had no panties. They just started wearing panties lately. When it came to be like that, he looked over the men and who he thinks is a good man he told him, "Okay, my friend, take your clothes off and go to our father and tell him, 'Okay, how many are the payments?'" The man took his clothes off and he went out. He walked up to the door of the man and he coughed. They sat there ready. He sat at the back and his wife sat on the south side. The man walked in and he laid his robe on the north side of the doorway. He crossed his arms with his hands on his sides and he bent low and he approached the woman and he made a downward brushing motion from her head and down on both of her sides and he kissed her. He went forward; he held his arms and hands in

the same manner as before. He approached the man and he spread out his arms and made a downward brushing motion from his and down on both of his sides and he kissed him. After he had kissed him he told him, "Okay, the payments." The man told him, "Sit down." He went past him and sat down. He passed him and he sat down and the man counted the payments. The people of those times will take a food container, a saddle, a knife, a grind, dried meat, moccasins. Horses were scarce so they are not included in the payments. So he got through counting the payments and he got up and went out. He took his robe and put over himself and he went out and he ran home. The Horns were all seated, waiting. He went inside. He went around the tipi in the direction the sun travels. He sat down; he burned the incense. The one that burned the incense said, "Okay, my friend, what did our father say."

The man sat down, as the incense is already there. He said, "A food container, a pad saddle, a knife, a sharpener, a pail. We'll pay five items." The people all donated and the same man was told to deliver the payments. He picked up the payments, the five items, so he delivered them. He got to the doorway. He coughed again. The man and his wife got ready so he went inside the lodge. He took his robe off and laid it down on the north side of the doorway and he approached the woman and made a downward brushing motion on her with one hand and he went up ahead and laid down the payments and he crossed his arms with his hands under his arm pits and he made a downward brushing motion on the man and he told him, "There are the payments."

The man walked to the door and he was listening. He fitted up his robe and yet he was listening, but the father didn't speak. So he went out and he ran home and he jumped inside. He burned the incense when he was seated. The man that sat at the back said, "Okay, my friend, what did our father say?" The other man said, "My friends, our father didn't speak," and the members all gave thanks; the father was satisfied. Everybody was seated. Four people were called and they sat down. Those four people sang; they just started singing the Horn Society songs. They didn't try to start singing, they just started singing. At this point it's up to the head man of the singers the way he wants, but here's how it is. There are rules. They will not sing over a limited time. If they want to sing four songs they will sing four songs. If they want to sing seven songs they will sing seven songs. On the seventh song they will sing the prayer song. If the man is in a hurry he sings the prayer song on the fourth place. They pray and they give thanks.

They'll start singing. On the fourth song the prayer song was put on. They sang three other songs and the song that they danced on made it eight songs. They all went out when they got through dancing. When they went out, they went out to relieve themselves and they all came back in and they'll never move from then on. They didn't eat that evening so that they'll not have a bellyache and they might want to go out and relieve themselves. They will not eat and they will not drink so that

they will not go out to urinate. When they all came back inside, the one that is going to walk with the woman put a cloth on the ground and he started to whittle a wood. Where he got through he tied the chips in the cloth and he was given four matches; that was all that was given to him. He tied them to his breechcloth, the four matches. When he got through he went and sat down at the back. When he sat down he took a fur robe. He hired one of the men that were seated. The man got up and they spread it and held it in front of the woman and the woman took her dress off and now there is completely nothing on her. She folded her dress and she put it behind the bed and then there is nothing on her. The two men held the robe high; they did not peep over. She just shook the robe and when the men looked at her she seated. She was covered with a robe. She just wore her holy moccasins and the two men sat down.

The old man that sat at the back told one of the men, "Burn the incense." The incense was burned on the left hand side, that is the north side of the doorway. The man that is going to take out the woman took what he whittled from the wood. He walked to the doorway and he stepped over the smudge with his right foot and he lowered himself and then he stepped away from it. The old man that sat at the back told the woman, "Now turn

around." So the woman turned around facing the door. The man had a sweet cicely in his mouth. He spat on his hands. He spat on his right hand and he spat on his left hand. He spat on his right and he spat on his other hand. He spat four times and he held the head of the [woman] with both hands on each side above the ears and he made a sound, shp. Again he spat on his hand and the other hand. He spat on his right hand and he spat on his left and he laid his hands on the woman's shoulders and he made a sound, shp. He spat on his hands again. He spat on his right hand, he spat on his left hand, he spat on his right hand. He was using the sweet cicely. He spat on his left hand. He laid his hands on her ribs on the soft spot of the stomach below the lower ribs and made a sound, shp. He spat on his right hand and on the left hand and he spat on his right hand and he spat on his left hand. He held his hands on the woman's buttock and he pushed her up.

The woman got up and as she had no clothes on the ceremonialist said, "Don't look at her." So nobody looked at her when she got up. After, when she had her robe on, then the people looked at her. The old man that sat at the back, the small pipe, the scraped altar on the ground, on the right hand side where he sat a (?) during was there by the altar and the pipe was there. The pipe was blessed, it was filled in a holy manner and the bowl was covered with a buffalo wool which was greased and black-ochred. It was covered with a buffalo wool so that the tobacco will not spill.

The naked woman turned around to the man, facing him. The man spat on his right hand, he spat on the other hand, and he held out his hands to the pipe. He spat again on his hand and he spat on the other hand. Again he held his hands to the pipe. When he first held out his hands he didn't held them out far.

He held them out a little further the second time. Again he spat on his right hand and on his left hand. This time he almost touched the pipe. He spat on his right hand, he spat on his left hand, he spat on his right hand and he spat on his left. Then he held his hands to the pipe and he picked up the pipe. When he picked it up the Horn members all gave thanks.

The old man held the pipe bowl in his right hand, and he held the pipe stem with his left hand close to the mouth end. He held the pipe with both of his hands. He held the pipe to the smudge and then he held it to the woman. Again he held it to the smudge and he held it again to the woman. Then he the pipe to the woman. On the fourth time he held it to the smudge the woman turned completely around in the direction which the sun travels (clockwise).

The main owner of the Staff with an Arm Band just sat back watching. His wife was going to work like that. His partner used his wife instead. The owner was just look at him. The woman walked to the door and she stepped over the smudge which was on the north side of the doorway with her right foot and the door was opened four times. On their way, they stopped and the one that took out the woman prayed and they went forward and they stopped again and he prayed again. After he prayed they went forward again and he prayed again. On the fourth stop they stood in front of the door. He coughed and he prayed a little louder.

The man went inside. He opened the door and he went in slowly. He shut the door and he went to the fireplace and he placed the kindlings in the fireplace and he stroke a match on the rocks. When it burned he looked towards to the doorway. There were some fine wood on the north side of the door. He took some of them and he put them on the fire. He went out. When the fire went up in flames, he took the pipe and he went inside with it. The people were in bed.

The people in the tipi set the altar in the same way as the Horns and dung was set on the right-hand side of the altar. He saw it and he laid the pipe down. It was filled with tobacco. The pipe bowl was closed with a buffalo wool which is black-ochred and he walked around in a complete circle and he brought the woman inside. He led her in slowly. He opened the door slowly and he led her inside. When she came in then she shut the door. There was a bed on the southwest side and he made her to sit on it. She was facing to the smudge. After she sat down he uncovered her head putting her hair behind her ears.

He went to the woman and kissed her and then he went to the man who was sleeping and he kissed him. Then he walked to the door and he picked up his robe and after he had it on he told the man, "There is your smoke," and he went out. He started running when he got outside. He went inside the Horn Society tipi. There was the Preliminary Bundle owner; his wife was taken out. He got up and he burned the incense. He told him, "Okay, my friend, did you set your traps good?" His friend

said, "I set my traps good." That means, "I gave away that woman very good." I'll close my story at this point. The tape is almost up to the end.

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