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:

- Information on transportation by horse and travois.

George First Rider: Okay, we are illustrating the Indian language. Now these words, if we study the words that we are going to be saying we'll find it easy. Now we are going to talk about tipis. I am going to illustrate how tipis existed.

Now the tipi, how it was given a name. It's like this. A buffalo sat in a crouched position. A tent got its name by the buffalo that sat in a crouched position, Crouched Lodge. A real lodge is called Real Lodge. It got its name from Crouched Lodge. Real Lodge, my home. The tying is the same. The lodge will be tied, the pole will be tied. A tipi is going to be sewn; it is called It Is Going To Be Tied. The name came from
the tying of the travois, Tipi Is Going To Be Tied. A man
lives in other people's homes and now he thinks that he should
have his own home. The reason why he had many wives so that he
can make use of his wives. He went hunting. He started
butchering. He cut the hide where the hump is. If he doesn't
cut off the hump there will be a big hollow in the hide and how
can it be tanned good? They cut off the humps and they sew
them together and they'll be neat. So the hide was tanned.
It's a buffalo hide. They are put all in one place. There are
some, a person's tipi has this many hides. Let's put it this
way, the ones that have the biggest tipis got famous and they
got their names. Their tipis were made out of thirty buffalo
hides and so they were called Thirty Hide Lodges. The other
people who have big tipis will have twenty to twenty-five
hides; that's the biggest they have. Some with fifteen hides
and twelve, that's how they have their homes. The tipi is light
because it's all hide.

Okay, when the men got all the hides that he was going to have
a home with, his wives do the tanning, when he got all the
hides. Okay, who is going to sew up the tipi? Good women had
to be looked for, ambitious women, the one that is going to
break a strand of sinew neatly. A woman that is not so smart
will not break a strand of sinew so neatly. A good woman, an
ambitious woman, will break a strand of sinew neatly. Okay,
the buffaloes, they say there is a sharp point below the knee
of the front legs. The people of the past takes those for an
awl. There is just the awl, the bone awl, and the sinews. The
women started to break off strands of sinew.

The tipi was cut out as soon as it was spread out. It was not
cut with scissors; it was cut with knives. They stick the awl
into the hide and then the sinew is threaded through the hole.
The sewing is very slow. There were no needles. The hides
were gradually joining together. When it was cut up to the
neck the women were checked. Yes, they cannot sew the ears of
the tipi. That's what they are called, where the spreader
poles are. Who is going to make holes in the ears and who is
going to sew them?

They looked for the gentlest woman. They told her, "Please
make a hole in the ears and gon(?) will sew the ears." The
woman never was jealous. She doesn't get mad. She was the
only one that could sew the ears. The inside of the tipi will
be smoky when the fire is on. This is their taboo. Any woman
cannot sew the ears of a tipi; the gentlest woman will have to
be looked for and she'll be the one to sew the ears. She'll
make a hole in the ears; that's where the pole is inserted. So
she sewed the ears. Ropes are sewn on the lower part of the
ears. Those are moved to close the bottom of the ears. One
will be pulled around to one side; that closes the opening of
the ears, and the other one will be pulled the other way. If
it's just a good wind the ears will be pulled apart to direct
the air out. The pinned front of the tipi - let's say a woman
will also be searched for that doesn't lie; an honest person
will be the one that will make the pin holes and they'll be straight so they will not be missed. The sticks are inserted from the right hand side. The sharp points of the sticks point to the south; the door is to the east. The south side will go under and the north side will be on top and it will be pinned from the right hand side. The sharp points will be on the south side.

Below the door at the bottom will be tied together with a strong thong; the top will also be tied together with another strong thong that's there. And there is another thong at the top at the back of the tipi which is tied to a pole to hold the tipi up. Now there are four pins below the door. The sticks are also inserted from the right hand side; those are called pins. A place named Wide Forest - it's below St. Mary's Lake. It's not the mountain, it's the forest. It's called Wide Forest. That's where that elk went into. That's why the Holy Women rub their cheeks on a tree; it's found at the same place that's where people cut their tipi poles.

The poles are not long. They did not use all the pines. Bare pines are not used. They didn't use curly pines, pines in the gully, new growth. They didn't use the red cedar. They use the real pine. The lodges are not big. So they cut the poles. They counted twenty-five; that's how many they cut. They had no axes to cut with. They use quartzite; that's what they cut with. The quartzite is broken on a rock. They cut the pine with those and they peel the poles with them too and they cut some poles where they'll lay the tipi poles on. They are not peeled right away.

Four poles are crotched and the tipi is tied to one pole to hold it up. There are two door poles, there are two smoke flap spreader poles and then there are four support poles. Some have three support poles. That's how many tipi poles there are. As soon as they cut them they'll lay them out, the other poles that they cut. We'll go back on the subject what did they trip. They put one leg around a slim tree and they'll sit down with it and they will break the tree. And now if we want to break a tree we put one leg around and we lower ourself with it. We'll put our weight on it and we'll bend it down and they hit it with the quartzite and they'll cut it with the quartzite. Later on they scraped with knives. They say they are scraped when they are quite dry. They crack if they are scraped when they are still green; they will not be good. If it rains, if there is snow on them, the water will go into the cracks and the tipi will leak. They are scraped when they are quite dry. The under layer of the bark dries up in a red color and the poles are red when they are scraped. They are not bright red, they are a little pale; they are pinkish. The poles don't crack when they dry up. They say they dry up hard, the middle pole of the west side of the frame is the biggest because it holds the tipi and it is cut real good. The end is cut like a hoof and they are dug and they fit in real good. The tipi will not move even if the wind blows.
The four poles are also sharpened neat. They are also cut in an angle and they are also dug. Then they going into the hole so that the tipi will not be moved by the wind. If it rains the water will trickle down the pole and into the ground. The length of the tipi is measured on the four support poles and the poles are marked where the top of the tipi reaches. Four hands will be measured up from the top of the tipi on the poles and then the poles will be marked with ochre. Where the crotch is, is ochred every time we break camp. They cut the forehead of a buffalo in a strip and those are used to tie the crotch. They are very strong; they will not break.

Okay, there are two smoke flap spreader poles. They are a little slender, they are very well sharpened, they are straight and lightweight. They are always moved. They are also marked to a suitable length for the smoke flaps and short sticks are tied on where they are marked. The stick is tied in an angle pointing up. They are tied permanently with the strong thong; they'll never be untied. Some lazy women will tie the sticks onto the poles with buckbrush and when she breaks camp what she tied will come off and she'll tie anything on again. And when she inserts the poles into the ears they'll be wrinkled or else it will be higher. The women will have to be good that are breaking camp that insert the poles into the ears. There'll be no trouble with the tipi if the sticks are set permanently on to the poles.

Two poles of the crotch are at one side and two on the other side. The poles are put in place from the right hand side and the rope is pulled around from the right hand side. It is tied very solid then the poles are raised. When the crotch is tied then the strong rope is tied over it. The rope that is tied over it will be threaded into the rope that the crotch is tied with. The poles can't be pulled crossways if the rope is just tied to the crotch. The rope that is going to be tied to a peg inside the tipi is tied to the same poles. There is a peg driven into the ground inside the tipi and it comes down from the crotch. It is tied to the peg to pull down the poles. If the rope is just tied to the crotch the poles can't be moved. The poles can be moved if the rope is tied to the rope around the crotch. This same rope is used to raise the four poles when those are in place. They'll also be dug and they'll settle. The support pole for the tipi is not raised yet.

When the tipi poles are cut - the people are going to cut their tipi poles - a person will say, "Go and tell that person to lead us. We are going to cut our tipi poles." Okay, a man walks along and he counts war coups, he says, to lead this man that is going to cut tipi poles. That's what he said at the time. "I started from that place; I came straight to a place. I didn't go in another direction. I brought home something safely, so that this man that is going to cut tipi poles may gain something. Again I went to that place and I brought home something safely so that this man may gain something. I went to that place and I came home straight safely. That is why I brought this man to cut tipi poles."
They saw the pole which is very straight. The one that is going to cut was brought to it. Incense was burned. The ax that was going to be used for cutting was held over the incense and then to the tree. Again it was held over the incense and to the tree. It was held over the incense again and to the tree and again it was held over the incense. They gave a gentle stroke on the fourth time and then the ax was given to the one that is going to do the cutting. Okay, now you start cutting. He'll give something to the one that initiate him into cutting.

The initiation into cutting is illustrated this way. A person has a very nice figure. His height, he is not potbellied or bow-legged, he has a very neat figure. The people will say, "That person has a very nice figure. He looks like as if an initiation in cutting is going to take place on him." A woman that has a very nice figure, the men would say, "She looks like as if an initiation in cutting is going to be performed on her." That's the people's gorgeous illustration.

At this point the person is given the authority to cut the poles, just poles. So he cuts the pole. Okay, he cuts the four support poles and he cuts the doorway poles. The doorway poles are also stiff poles. Then he cuts the spreader poles, then he cuts the rest of the poles. He cut twenty-five poles. Every tree that he is going to cut he'll say, "Now I am going to cut. I'll say, 'I'll start with, "the smoke flap poles. The doorway poles, the crotch poles and the pole on the west side that holds up the tipi.'" He'll name all the poles that he is going to cut. A good man is also hired to sharpen the poles. They count war coups before they sharpen the poles. They say, "The trees in Wide Forest are like an arrow. An arrow is very straight." That is where the people of the past cut their tipi poles.

Now they are going to cut poles to make a travois. They count camps about their buffalo chase because the travois is tied, bound with hide. The poles of the travois are not too big. The poles are not cut short; the travois is long. The sticks for the loading section are cut. They are tied with spinal cords and they dry up hard on them. The back bands are made out of stiff hide. They tie and bind the travois with buffalo hide. There are which are called drag ropes on the travois. They tie their loads with the ropes, and the wood that they gathered, they are at the crosspiece of the travois. That's where they cut their tipi poles. They don't use willows. They cut their tipi poles at the Wide Forest. When they all dry up their tipi poles, the crosspiece of the travois where the ropes are attached, they call them fancy peeled travois. They make the flooring of the loading section with those. The sticks are seven; they make the flooring of the loading section with those. They tie them with spinal cords and they dry up hard on them. That's a new tied up section; they completed it. Those are not sharpened; they have blunt ends. Some put buffalo horns at the buds of the travois. The sharp point of the
buffalo horn is burned off; if the horse backs up the travois will not get stuck into the ground.

The big saddles actually existed, the bone saddle. That's where the poles are; the travois is on the bone saddle. There are a few women that can ride straight. Women ride sideways because they can't put their legs over the tipi poles that are on each side of the travois with their babies on their backs. Women climb up the tipi poles to get into the saddle; they don't get on the horse by the stirrups. When they are transporting, they load up their belonging on the travois; sometimes their children will sit in the loading section.

The husband that rode single, he looked after his horses. They tie up their travois in the mountains, the horses that they brought along. Some will cut the end off of their tipi poles and they will burn a hole through the tipi poles and they will string a rope through the holes to tie their tipi poles together. The horses, let's say they put fur robes on their backs, the rope goes on that, the tipi poles are tied to that. The horses pull the tipi poles with a wide thong tied around its breast, tied to the rope that's over the horse's back. He may use two horses to tie his tipi poles to, and the ones with travois and the horses that walked idle.

The ones that went to cut tipi poles, their travois get slippery on the way. The travois get slippery on rocks. They make trails if they just keep on travelling. They travel in a row. When they come to where there is danger, so that they will not be traced, the trail doesn't show, they tie a rope at end of the travois and on the other end. That brushes the grass up back into an upright position so that they will not be tracked down which way they went. When they are moving camp they travel in a single file and the trail shows. When they hide they tie a rope to the travois and they'll brush the grass up again.

The tipi poles, a person that went to cut tipi poles will cut more than the limit. He uses those for other purposes. It occurs we give a message to the ones that are going to go to cut tipi poles. A person who is very aggressive will cut four beds, sixteen backrests. He will dry up the backrests at the same mountain and he'll peel them in a fancy way.

The yellow ochre are on the ground; they are called buffalo yellow ochre. They make a fire and they make the buffalo yellow into a dough with water, then they press them with their hands. They'll build a fire. They'll take two flat stones; they'll build a fire on the flat stones. They'll put so many buffalo yellow on them and the other stone will be put on top and they build a big fire on them. There are also some wood underneath; they also burn. They burn on and on. They'll put more wood when the fire gets low. Okay, then they leave them there; they lay there. Some leave them behind for one night. They scrape them off in the morning. They'll take the flat stone and they put the baked soil - they'll put it on the stone
and they'll hit it with an oblong stone and they are baked red; those are the ochres that they made.

They paint the fancy peeled backrests with them. When they get home they tie with rabbit willows; those are backrests. It's at the same mountain they cut bedside supports. Some also fancy peel the support and they paint them. They use those. So I conclude my story here.

I am talking about the travois that are cut at the timber. People don't just go to cut tipi poles - like one person to go to the timberland to cut tipi poles. People will move camp. I never heard that anybody to cut tipi poles at Pine Cedars (Sweet Grass Hills). They cut their tipi poles here, they cut their tipi poles up north. People cut their tipi poles at the Porcupine Hills. Recently, straight up west, whiteman call it Waterton Lakes on this side. On the south side a place is Crow Bear's Jaw. That's where we cut our tipi poles. Myself, I (First Rider) cut my tipi poles there too when the canvas lodges came.

I ended my story at the point about people that make backrests. At this place they also cut, they are completed. They have finished to paint the fancy peeled backrests. They also burn the sticks at that place. They burned willows, red willows. The bark of the red willow is peeled off and it's bound with something the way it could be bound. When the fire burns up in flames then a rotten log is put in the fire. The rotten log went up in blue smokes; it is just smoldering. The stick that is going to be burned is just held over it and it is turned around and around. The stick is almost burned blue. They'll half burn it. They will throw the juniper on top. The juniper gives a black smoke. The stick was burned to a kind of bluish color. They'll dye half of it like that. They'll throw the junipers on top; the junipers will give a black smoke and the other half is held over it and it is dyed black. And then they took the stick away from the fire and it laid there for a while. Then the bark was peeled off. The stick didn't burn black where the bark was bound. They look nice. So that is how the backrests differ. A hole was burned through the first tipi poles at the end; that is where they are strung.

The ones that are going to go to cut tipi poles, they didn't have to go and cut tipi poles just when the circle encampment is going to start; they go to cut tipi poles in the spring. They keep moving their tipi poles during the winter and they break and they wear out at the ends which is not so good. The tipi poles get all ruined by spring, then they go and cut tipi poles. Now later on when the canvas tipis came, there are actually some women that sew canvas tipis. The people before that time are the ones that designed their tipis with spruce dyes. They use buffalo yellow ochre. Yellow ochres are cooked and they use them.

Later on when the tipis came then they used red ochre. Shoulder bones are used for designing; ribs are used for drawing a line to separate the designs. It is strange. The ochre paint will not run onto the line; it gets even with the
separating line. At this time cutting tipi poles differed. We worked with an ax. The tipi poles got longer and the tipis were much larger. The ones that had hide tipis are famous. They got the name Thirty Hide Lodge. This man that has the Thirty Hide Lodge he is Many Striped Horses. This Many Striped Horses had two fireplaces inside his tipi because he had a big tipi. His tipi consisted of thirty buffalo hides.

This Thirty Hide Lodge, his tipi poles protruded high. The other tipis have short poles. I told you that a hole is burned through the tipi pole and it is not too long; the hide tipis are small. This Thirty Hide Lodge is the one that has protruding tipi poles; he didn't cut his tipi poles short. Travois are not cut short because the poles wear out and they'll just have to be pulled backwards. When they wear out to where they are small they break. Time came to the summer and the woman binds up a new travois. Some women's travois have big poles but a horse's back will get swollen from the weight of the travois. Travois slide back, that is why the saddles have breast straps and cruppers. Okay, they didn't exist now.

In the old times the Horn Society did not use, they did not cut their own poles. The Horns used backrests, that's what the Horns use. That's why the ones in the Horn Society that have feather headdresses still use backrests. The arch of the staff is a willow and they are offered to the sun. Recently people will go to cut tipi poles and the Horn Society will tell the people, "Please cut me a pole." The one that is told to cut a pole, any one of the people is not told to cut a pole. A former Horn Society member will cut a pole for the bundle that he owned before he’ll pray. So he has cut the pole and they'll cut some willows at the same time. The willows that grow up in the mountains are different. They cut them seven hands long (twenty-eight inches) and the man will bend it into an arch right there. He tied the arch. He peeled it and then he bend it into an arch and he tied it. Then he tied it to the old travois*; that's how he took it home.

Okay, the canvas tipi. When the canvas tipi was sewn it was sewn with a thread and a needle. There are women that sew tipis. The Blood Indian sewn tipis, one section of canvas goes straight up and the others are sewn in an angle. They counted those too; some have seven strips. The strips of canvas on a Blackfoot sewn tipi are sewn in angles right from the start; that is why the Blackfoot tipis spread out wide. The Blood tipis are slender up. They lean backwards; that's because a section of canvas is sewn straight up at back. The crotch is tied good; the crotch is tied to lean backwards. The doorway poles are longer and the poles at the back are tied shorter.  

*An old travois is the stick that goes across the travois of the loading section.
The tipi poles are marked at where the crotch is tied and the poles lean westward and the door is in an angle and the back leaned a little. The Blood tipi is up even; the Blackfoot tipi
spreads out at the base. It's on account of the way the canvas is sewn. The other tipi stands the way it is because a strip of canvas is sewn straight up at the west side. Some tipis have two strips and the other strips of canvas are sewn to those in an angle.

There has to be someone that will sew the ears; she is the one that will make the nostrils.* Still the gentle woman that is not jealous will have to be looked for. It is said if a jealous woman sews the ears of a tipi the inside will get smoky when the fire is made. The tipi will be good but it will be smoky. The tipi is not holy yet but there is a taboo. In the first place, all the women that are going to sew it will not just go ahead and sew it; a woman that is just good will not sew it. The gentle woman that does not get jealous will be looked for. She is the one that is going to sew it and the ears will be good that she made.

It is measured when it is done. The back pole is then cut at this point; the tipi poles are not just cut. Okay, the beds are counted. Some have four beds and some have six beds. It all depends on the sizes of the tipis. Backrests are made for all of them. Okay, women that sew the backrests are also scarce. They are also measured; the height and the width, they are the same. The one that made the nostrils, those are, the woman had a reason for making the nostrils, the person that made the nostrils, because we lay our heads to them, why she is going to sew it, her brother, her relatives. It's not her husband.

This is a black strand and this is a black strand. He is given the black ochre, the new chieftainship. He will decorate it with the killing that he saw. He will decorate the backrest with that. The red strand came. It's the blood. With that he decorated the backrest. The nostril that is made are the captured things. These things don't exist any more. We sew up anything that we think is pretty. Some of the backrest drops are fringed. Why are they fringed? They are fringed by what the man captured. The bottom of the backrests, the sewing at the bottom where they end, they are pegged down. That peg represents the peg that the horse he took was tethered to; that is why he pegged it down.

Those pegs are not there any more. They are there so that the backrests will not be moved by resting on them. They are also measured, how high they are and how wide they are. Myself

*The holes at the tips of the ears of a tipi are called nostrils.
(First Rider) will not give a false information. The willows to a backrest are counted. I don't remember how many they are. I (First Rider) will be very glad if a person knows how many willows there are to a backrest. They are counted. They are not just made in any way; they are going to be decorated with all the war exploits. They are not made in any ordinary way.

War exploits are counted for fancy peeling the tripods. War
coup is also counted for the tripods that are burned. The
Horn Society didn't use the burned tripods, the Horns used the
fancy peeled ones. Those are all illustrations. The ones that
are not marked, there is the miserable person that has a lonely
life. He didn't sharpen his tipi poles. That's how the Sarcee
have their tipi poles and the Kootenays too; they don't sharpen
their tipi poles. The reason why they don't sharpen their tipi
poles, it's because where they are is all bush and the wind
don't blow. Their tipis don't get blown down. It's rocky.
Their tipi poles wear out. That is why they don't sharpen
their tipi poles. Us prairie people, we sharpen our tipi poles.

Some peel their bed logs in a fancy way and holes are also
burned through them. Fur robes are put on horse's back and the
rope rests on it with the tipi poles tied together on each side
of the horse and they lead them. Women don't just have only
one travois. They have a spare horse with a loaded travois.
They pack some themselves on their horses. Food containers are
packed on other horses. The woman that the husband sits
beside also had a horse and travois. They loaded their holy
artifacts on it. She leads the horse; those are their holy
artifacts. The others all had a horse and travois. They
loaded their properties on them.

Recently when I realized I got nothing to take in a tipi, now
the stories that are already told about tipi designs, how they
existed. Now the plain white tipi, the hide tipi and the white
canvas tipi I am talking about those. I am talking about just
the furnishings of the inside. The buffalo chaser is the same
one. At this point he is through cutting tipi poles; he has a
lodge. There is nothing in his lodge; his backrests were idle.
The thing is, there is nothing inside the lodge.

The man went out to hunt again. He got a hide again. Now he
killed a bull buffalo. The women took the hide but they cut
the hide where the hump is. They use them in winter; they sit
on them and they use them for floor coverings. He killed a
bull buffalo; he took the hide. As he had cut out the hump the
women sewed it together. It is stretched out; they oiled it
when it got dry. It's not the soaking. They just oiled it and
they exposed it to the sun and it got crusted. Then the women
took it down. She took an oblong stone, a big long round
stone, so she started to pound the fur, as the hide is crus
ted. It's not a tanned hide, it's not a green hide, it is a hard
rawhide. It's not the hard rawhide; it got crusted up.

She started to pound the fur with the stone. She was knocking
off the fur. The hide turns white as she pounds it. It will
not be like that if it's a hard rawhide; it will be like that
if it's crusted. These are the war exploits; the backrests are
all illustrated by that. Now when the canvas tipis came the
tipi poles were not cut as they used to be cut. The long
protruding tipi poles were used then. Why it is like that,
it's because we don't roam any more, big tipis were made. The
ones that are called Thirty Hide Tipis they made their
fireplace. He threw up a person onto his horse so he made two
fireplaces. A lodge just doesn't have two fireplaces if they
had rode double on their horses. The two fireplaces are the lives of the Thirty Hide Lodges. That is why double fireplaces are found. When the cloth tipis came, when we had canvas tipis, I (First Rider) saw a man that had two fireplaces; his name is Steel. Steel didn't just have two fireplaces; the double fireplaces were transferred to him. It occurs there is a song to the two fireplaces that were transferred to him. That is why he had two fireplaces. Steel's name is Far Seen. I (First Rider) saw his two fireplaces.

They took the designs from the hide tipis when the big tipis came into existence. Let's say anyone will work just the painting of a tipi design. In the past the designed tipis, to cut for that is done with all piety. Nowadays these are not holy any more. Holy Women's lodges will not be abused when we get through using them. Nowadays dances are held in some tipis; gambling is done in some tipis. This is not the life of the people of the past.

Tipis are not good any more and the life that we are living and the days we are having all differed. The things that we use, it really existed. When I saw those, those messages, the poles that are cut for others, the thing that I already mentioned, the Horn Society staff that was made up in the mountains, the backrest was also finished up in the mountains. Today people that go up into the timber to cut tipi poles they go alone. A Horn Society member will tell him, "There's nothing wrong. Cut me that pole that I am going to use for a staff. It's just a stick." The man will cut it even if he is not a Horn Society member and he'll bring it home. This is also not good.

Now the people of the past that design tipis, when it's a nice day in the summer the man will invite the people. I (First Rider) saw this. Here is a designed tipi; it's half yellow other designed. I also saw this big other designed tipi. I also saw the striped designed tipi and I also saw the tipi with a marten tipi flag and I also saw the war designed tipi. That's how they were designed. All the old men were invited and they sat in a big circle. The tipi was spread out. There was a fire and they burn the incense and they started to pray so the tipi will be designed. They ate after they got all through praying. They fed the Great Spirit with a little piece of meat and they all confessed the way their tipis are designed. Okay, they looked for a good guy who is going to design the tipi. It doesn't mean that he draws good. It is like this. A good living person will design it so that the design will last for a long time; that is what it means.

The old people that sat around, as the designing started they prayed so that the painting will not erase, and so that it will not streak out. They'd sing their war songs and so that the designer's drawing will be even. It was dried when it was done. I am talking about the big other designed tipi. The men sang; they sang the other songs. The tipi is not erected yet; the flag is not there yet. They sang. They sang to the ruddy
duck, they sang to the loon, they sang to the lizard and the clouds gathered together and the other designed tipi was erected. They just got through designing it.

Nobody sat in the tipi and the rain came. The people were still sitting where they were. They made rain with the duck, the loon, and the lizard. The rain passed on and it got warm again and a breeze came. The men didn't go inside. They were still singing the other song and they were blowing their whistles. The tipi got dry and the design didn't wash off. So that's how the other designed tipi is used. The designs faded when the tipi got black with smoke and today I don't see that tipi any more.

Now the tipis that I saw the designs all wash off, the tipis don't look so good. The reason why it is like that is because they are not made holy. When the tipi with a marten tipi flag was designed, my father designed it because it's going to be my tipi - it's going to be transferred to me. It was designed the same way. The designer was a Blackfoot; he is Berry Eater (Amos Leather). He prayed very hard and he designed it. When he got through designing it, the men were praying and they sang. They made rain with the marten; it was brought there too. The rain passed by and it got warm again. When they looked at it the painting didn't wash off.

This tipi is the one that people come out from it drumming. I went to cut the tipi poles for it. I was instructed the ways the poles were supposed to be cut. The backrests and the support log for the bed, the forked stick where the drum is hung, I cut all those and the flag pole and they were all transferred to me, everything. I hauled them in a wagon. The people got to the Belly Butte. They cut their tipi poles up in the mountains. They go to cut tipi poles, they go to cut logs to build a house. They float them down the river and the logs are hauled out from the river at Stand Off. The people of the past cut their tipi poles all at one time but they mark their tipi poles and they pick them out and they peel them when they are quite dry.

Now everything has changed. If we tell stories about them, it's not just a life. Now myself, I don't hate to go and cut tipi poles. I was instructed in how to cut them and how to work on them. I saw some tipi poles, they are not so good. They are not the ones that are bought. That is why I say if a person is going to work on something it's best for him to know it. His work will be very poor if he does a fake job; that's why I say a person should do a neat job. That's the end of the tape.

Okay, we are talking about the tipis, how a tipi is going to be complete. The story that I told, the tipi that I mentioned, if there are no furnishings inside, it's the bull hide that I illustrated. It was stretched out and then it was oiled. It got crusted. When it got crusted she took the stone that I illustrated before. It's flat and long. It is thick; it is
not thin. The woman held it good with both of her hands and she started to pound the fur. She was scraping off the fur, as she is knocking off the fur. When she hits the fur again, the rawhide, the crusted part, when she hits it again it turns white.

She kept on pounding at it and she knocked off all the fur. When she got through pounding at it, it turned white. What is worked with a bone scraper will not be like that. The fur is knocked off; that is called refined. After it is refined they cut it out; they make a food container with that. She didn't use any kind for a food container; she made a food container out of the refined hide. It turned out white. Then she took the shoulder bones and she boiled them. She chisel them into shape. When they got dried she used those as brushes to paint her parfleches.

The dyes. There are other dyes that are found up in the mountains. The dyes that are on the prairie are like grass and like buckbrush. She painted her parfleche with those. She didn't paint it with not too many different colors. The woman started to paint her food containers. All the women don't paint. There are some women that can't paint and those that can't make food containers. There are a few that make food containers. The ones that make food containers also make the parfleches. The ones that make quivers are different. They make the parfleches; their food containers would be white.

The same ones also paint robes. They tan the hides white and they paint those. Finally it came the old people started to count coups and they'd write some of their war exploits on the robe. That is why those war designed robes came to be, and the fancy peeled backrests also came. These are all put with the tipi. If the backrests are not fancy peeled and if they are not burned they are red ochred. The red ochred backrests are ochred about a war exploit and it's the same when they tie a horse in front of a tipi.

The lodge, the tipi has all kinds of various names. The tipi will not be called a tipi. The reason why it has many various names, it's the designs. It will just be called that lodge with that design, that lodge that is designed like that, that lodge with that design. It's the same tipi, it is just called by the designs. It's the same tipi design, then we'll put it back to. Every different kind of animal and bird has a lodge. They are named with the kind of animal/bird that owned the tipi. It's the same tipi; a home started from a tipi.

We'll also say the home of the beavers. It's a beaver hut, muskrat hut. Eventually it came to the lair. That is their homes and they are all named in a different way. These words, there are a lot of words in the first Blackfoot language. It occurs that there are a lot of words in the English language. There are not very many words in the new Blackfoot language. The way tipi poles are cut for a tipi has not extinct yet. In the cutting, the tripods are also cut. A person will have two
tripods if he has too many holy artifacts. He has another tripod outside the door. There are also many tripods to complete a tipi.

People that don't try hard cannot be called this is that man's tipi. A person will say, "That man has no home." And for a person that has a home they'll say, "He is aggressive. He always have a home. His tipi is completely furnished." The same man will have a coup stick. The backrest are not spruce; they make them with red willow. The tripods are spruce. They don't use any kind of pine. They didn't use all kinds of different wood for pipe stems; they use yew. Over here the mountain and the Blackfoot. The first people didn't use catlinite pipes. They fear them. They say the catlinite pipes have blood on them. They use black stone pipes and the yews for a pipe stem.

The incense tongs are willows. They are not chokecherry trees they are saskatoon berry willows. The saskatoon berry willows are made into incense tongs. The pegs are saskatoon wood and they are cut and sharpened real neat. They are cut like hip bone and like a thigh bone so that they won't split when they are pegged into the ground. They are sharpened; they will not be damaged even if they're driven into a rocky place. They are not just worked, they are burned. And that dried them up real hard and then they are used. They burn black just like as if they are painted black. The tipi pins are saskatoon berry willows. Spruce are not used.

The things that are used - all sticks are not going to be used. There are special things that are used for a tipi. The rope for a tipi - a tipi cannot just be strung with a rawhide thong. Rawhide ropes are made from where the hump is on a buffalo hide. They are strong. Spinal cords are also used. The reason why bull back fats are there, those are used for the tipi. These words all came from the tipi. How to pack meats on a pack horse came from the tipi.

Now the tipi, the tipi pegs. It is called a rawhide bag. The rawhide bag is also designed. The pegs are put in there. The tipi pins are also covered. They are called rectangular parfleche. They are also called berry bag. The tipi pins are put in there. Okay, cutting for the tipi is not done at all. The hook stick is for hanging a pot for boiling, and the cooking tripods they also cut those. That's the tipi, these. It's the same tipi. Where things are spread out, this is also cut. What is this where things are spread out? There are four sticks. They are all forked sticks. One stick, sticks are used to make a platform. They are also seven. Two of the forked sticks are set up and the five sticks are laid on them in a horizontal way. A person dries his arrows on that. Those are also cut. The ones that he is going to dry up are arrows; they are heated on that scaffold. Those are the ones that they make arrows with. The same ones are called blunt arrows. They are put beside the altar. A stick is cut for the altar; it's the tamp stick. It is stuck into the ground. Those will all have
to be complete for the tipi. And now the person has a home. If a person doesn't complete these he is not called a "lodge person"; he is called "camping there." The person is just camping. The same, a jealous man will be called "camping alone, lone camp." That's an illustration.

The one that completely furnished his tipi is called "now he has pitched his tipi" inside the camp circle. The one that completed these and he pitches his tipi inside the camp circle is a chief. There are a puzzle for people to fully explain. We are known by the beds, the way a man's wives have their beds. There are more tipis with four beds; there are a few with six beds and with seven beds. There are the ones that have two tipis; their other wives have their own tipi. The lodge person also has a parfleche; he has those parfleches that are designed. They are rectangular parfleches. He put his tanned hide hobbles in it and the ropes that he tethers his horses with, and the pegs are contained in a tanned hide bag. He always moves camp to the prairies and he uses these pegs to tie his horses to. Others don't have their hobbles and pegs in containers. Some will carve out their whips. They make whips, the real whips (quirts). Other people of the past made quirt handles out of bones and antlers.

Later on people made quirt handles out of mountain maple. These are set ready for use, the one they make saddles with, the bones that they make quirts with. Straight antlers are scarce, but there are more mountain maple. They make stirrups out of them; they are contained in a rawhide bag. They'll cut the mountain maple while they are still green. They will not peel them and when they are going to work on them they will dig the ground. They'll dig it and they put water grass (aquatic plants) in. They put all of the water grass in. They put the mountain wood in and it will be covered with water grass, the buffalo hide with the fur on it.

First they'll soak the mountain maple wood. When they know that it is soaked right through they'll put it in the digging that is filled with water grass. They pour some water into the stomach, they hand it onto the cooking tripods. They pour it into the digging before a hole is burned into it and they will cover it with the portion of a buffalo hide. The water grass will be warmed up as they were wet before and so is the wood. How many times would they pour hot water into it, and the wood will get soaked hot and then they carve them out. They take them out and they carve them. They make stirrups out of them and they cover them with the same buffalo hide.

I saw them being manufactured. My grandmother, her name is Under Making Noise, she was making stirrups. My other grandmother, her name is Catch Amongst, she was making stirrups. I also saw she made a saddle with the same mountain maple tree. They planed the side bars flat and then they bend the saddle bow and the cantle and they tied them with green hide. Then they cover them with green hide and they sewed them up; then they dry them. When they got dry they burned holes
through them where they are going to string them. They padded them with deer hair. The saddle is complete. They threaded the stirrups with spinal cord, so the saddle is complete. They are also associated with the tipi.

The mountain maple don't split by the heat. They make their wooden bowls out of them. They are associated with the tipi. The horn is split. It is already hollow; it is called a long tail (spoon). It is also associated with tipi. The horn is also heated. It was straightened out when it got heated and it is polished. It is polished with dungs. The dungs are burned and the horn is polished with that. It looked like a black shoe polish. The dung that was burned was mixed with grease and the horn was polished with that. That is the man's horn; it is associated with the tipi.

His bow and arrows are associated with the tipi. The saddle are associated with the tipi. The parfleches are associated with the tipi. The tripods are associated with the tipi. The reason why the man wanted to have many wives because the woman are associated with the tipi. He has many wives so that they could tend to what they are going to use. The reason why the man wanted to become a chief, why he strikes his enemy, is associated with the tipi. The reason why the man goes on a buffalo chase, they are associated with the tipi. The meats are associated with the tipi. That man, even if he is a great chief, he is of no use if he has no home where is he going to invite the people to.

Okay, the tipi is generally used - the tipi is used in a lot of ways. The tipi poles. In a battle the foe will dig trenches. Tipi poles will be tied in bundles, the people will lie behind them and they'll be fast rolling them forward. They'll be lying behind them and they just roll them forward. Eventually they get to the people that they are battling with. The foe will be just hitting the tipi poles and the tipi poles and the enemy will retreat. Others, the ones that dug a trench, the people will spread out a tipi and tie it to a frame and they'd throw it over on the enemy and they'd kill them. That is why tipi flags came into existence.

A tipi, let's say this tipi is called, it has a flag, an eagle flag. That's what the flag is. It's an eagle's lodge. This tipi with a wolverine flag, the flag is a wolverine. The flags to the tipis are said to belong to the tipi. Eventually people got a name by the tipis. They got a name by the tipi poles. The tipi poles are not a face. There is the person with protruding tipi poles and there is a given name, Red Tipi Poles. There is also a given name by the tipi designs, Yellow Tipi Design, Buffalo Tipi Design, Skunk Tipi Design. All the animals and birds are designed on the tipis.

Now the new life. People that just want to have a tipi will just look at a tipi and he'll copy it. He'll say, "Here is that tipi. I have finished it. Okay, I am going to sell it. I'll sell it for money." And the one, that one that is going
to buy it, doesn't know that the tipi is of no use any more. It is a real thing to sell the tipi in the right way so that the person will make a use of it. Now the tipis that are going to be sold if they are false, and they'll be put in one place and a person will say, "Look at those tipis," the people will say, "They are of no use. It's no use looking at them."

A person will lose on the thing that he took if it's false; that is what it is. People will not listen to a fictitious story. A person will not look at a false tipi. A person will not look at the tipi poles that are not rightfully cut. A person will be laughed at if he hasn't got the proper tipi poles. We'll say, "It look like a Sarcee tipi. It's a Sarcee tipi." It's to straighten out all these so that illustration will be good. It's the same with a house. A white man's will be good if it's complete inside. The house is not good if its not completely furnished. White man's homes, if a house is not made the way houses are made we'll say it's a bad house. So the bad house costs less.

Now the Indian illustration, if it's not good it is of no use. That is what I am after myself to talk about it straight so that it may not be called "it's of no use." It is all the better to listen good to what we are going to illustrate so that a story will be good. Now what I know that I am going to illustrate I will not be ashamed the way I illustrated them. I will truly illustrate them - I will not falsely illustrate what I don't know. I will illustrate it the truthful way. If I don't know, I will say I don't know it. I will not speak good beside it, to illustrate my good thought, I will tell the truth. I will not tell a story by a one person's talk.

Now the old people that lived have lost a lot of stories. The reason why they lose them, it's because they drink and they fight. That is why they lose them. Myself I thought of that to illustrate straight. There are lot of people that are going to tell stories that are not going to illustrate all of the Horn Society. They don't want to illustrate them. The reason why they are like that is because a person is still shy. A person that has a real life will not object to illustrate it, so that the new generation will know what it is, so that a person may not eat a bad meal by mistake, so that he may not eat what he is going to be poisoned with. If he is not worried he'll kill himself with it. I really think to illustrate the truth so that I will not mislead who is going to listen. Now I think at my age to illustrate it straight in the future whoever is going to get the news of my talk will know, this one that is talking is the one that illustrated this story straight. I am after these so that what I am after will be true. Now what I am going to illustrate I will illustrate the all truth. I doubt it, these words. There are a lot of hard words; the hard words that I use I correct them right away so that a person that is going to listen will recognize what I am saying. There is nothing that I am not going to explain what I am saying.
It occurs if I keep on talking I'll never lose what I am talking about. If I don't illustrate for a while I lose what I am talking about. I'll double illustrate them; but it is right to illustrate it again. The person that is going to listen to it will know that the old illustration is the same. "Yes, he said the same thing. That's straight life." I am after these as I am now talking. Now what I am going to say I'll say the truth. Even if there is an obscene word I'll say it so that people will know it. I am not going to say it to embarrass a person. I have son-in-law too. There are some that I am shy at. I'll say what the story is. I will not conceal what it's going to be. So I end the story here.

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