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:
- Making tools for working on hides.
- The process of dressing and tanning hides.
- The making of bows and arrows; some specialized arrows.
- The uses of various pelts.

George First Rider: Okay, now I am going to tell a story again. I am telling the stories of what I am questioned. The reason why I talk slow is for you to catch on good. If I say them fast I'll skip some words in the story. Now I will illustrate the tools of the women, what they use for work. I am going to tell a story of that.

This is why a woman urges her daughters; that is why the man urges his sons; that is why he never left them because he disciplines them. The man gives a hard talking to his son while he is still unmarried. When his son gets married and has his own home he is by him all the time. He keeps his son in
order. That is why the singing of praise existed; they sing songs of praise for their sons. They sing songs of praise for them when they go on the warpath, when a sacred artifact is going to be transferred to them, and when they are going to be dignified. It's the same with the woman. She really urges her daughter so that she could live in order to gain wisdom. If a woman is wise she'll never be abused by her husband; she will live quietly. The people all like that; that is why they urge their children.

A woman will wait for her daughter. She will determine to have her get married before she knows about crazy life. The reason why she is going to marry an adult, it's because the man's life is complete* so the girl will just proceed. There are some that are both young who are going to get married. The man will furnish his son with equipment so that he will have his own home, with what to go on his own.

The father will know if his son is wise so he will give him something to go on his own. But if his son is not intelligent his son will not move out from his home; he still stay with him. He will show him every day how to live the life so that he will become a man. We will say with what to become a man. It is not a red pocket chief. The man, in the white man saying, that man that has a home. Us, we cannot explain the word man; so that is what he is after. The same with the woman, something that her daughter will become a woman with. She is not a K'OKONA anymore. The man and the woman will call their son-in-law daughter K'OKONA, and they'll call their side relative K'OKONA.** A parent's own child will be the one that will be called K'OKOWA so that is how the word is in two (K'OKOWA and K'OKONA).*** Our real child is the one that we will call K'OKOWA and the one that is not our real child and as long she is young we'll call her K'OKONA. That's what is it, K'OKONA.

*The man's life is complete means that the man has all the property that he needs.
**K'OKONA means girl in Blackfoot. A son-in-law daughter is a granddaughter. A side relative is a distant relative.
***K'OKONA and K'OKOWA have the same meaning (synonyms).

Now we are moving camp into the forest. We are waiting for the mountain people. When they are coming out on the plains to hunt for food they burn a portion of the forest; that's what is called burning trees. The people on the other side of the mountains and then they move camp out into the plains. There, buffaloes will just stand in bunches here and there on account of the smoke from the forest fire. They say that the buffaloes will not stampede. If there is no smoke the buffaloes are always on the alert; they are wild. This is why they set a forest fire. So we know that the mountain people are going to move camps out on the plains. They are just all mountain people.

The Kootenays are religious people. They don't kill. They don't scalp the person that they kill; they just take the hair. But they are proclaimed chiefs for killing a bear. That is
what the mountain people are. They are all one mountain people. We don't know any farther of the territory to know how it is where we pick fruit.* We know the closest part on this side. When the people move camp back on the other side of the mountains they go and cut their lodge poles. If they can't go they use saplings. They keep moving camps so the tipi poles don't have to be long. The tipi poles got longer recently when we settled down here at the Belly Buttes.

The people go to the mountains and they kill elks. They look at the antlers and they chop them off and they move camp with them back here. The springs that boil are called hot springs because they don't freeze in winter. Water is just pouring out from some springs. They are springs but they don't use them; they use the spring that is boiling.

The thong, they carve the antler and they will string it and they'll stick it in where the spring is boiling out from. I have a grandmother. Her name is Under Making Noise. I have a grandmother her name is Catching Amongst. And there is an old woman, she looks like a white lady, her name is Duckling Woman. I saw those women - they made a flesher. They say if the bone is big in diameter it will stay in the mud for two days; if it is thin it will stay in the mud for four days. The antlers are

*Where we prick fruit is the state of Washington, U.S.A.

kind of rotten like inside. This rotten bone is not like a rotted old tree. The marrow bone have pores; those are rotted bones. The boiling water goes into these pores; a still water will not drain out the marrow. They wash them out in the spring water. The sand goes into the bone. Let's put it this way, they take them out from the water after two days and while they are soft they shape them up and that is a scraper and a flesher; they are made in the same place.

The tamp is the antler. They drive it into the ground. They drive a stick into the ground to make a hole and then they put the tamp into the hole to shape it up. They are slightly bent. The scraper is carved into shape. They are twisted a little to the right. They break rocks to carve them with. They are treated with grease after they are carved into shape and they are dried in the sun. They dry up and they bend at where we hold them. They bore a hole at one end and they string them with a thong.

A hide is cut out like the sole of a moccasin; this is put on the face of the scraper. Iron was used recently. Shoulder blades are used. The shoulder bone is sharpened and it is sawed like teeth, and it will be tied onto the scraper. The shoulder bone is the scraper; the oblong stone is there already. When it is completed and then a hide is scraped with it, women that are good at tanning hides. When the hide is done then the woman that is good at tanning hides is called. The girl takes the scraper - she is now going to work with it -
and then the woman that is a good worker is called. When she got there incense was burned. The scraper was held over the incense and it was given to the woman. She stood on the hide. She had a blanket on it so that she won't slip on it. The reason why she did this so that she will not cut her foot if she misses the hide.

On the fourth time she was given the scraper and she was initiated into scraping. On the fourth time she started to scrape the hide. It is said aggressive women would jump around while they are scraping a hide. When she got through scraping the hide she had it on a clean blanket.

She gathered the fur from her first scraping, she gathered the fur. She scraped the hide thin. The thing is, she has scraped the fur off from the hide. The fur was put in a different place. She made a pad saddle out of it; she used it for insoles; she made a cushion with it; finally a fur saddle.* The people of the past sit on those. They are called shedded wool. They also gather the shedded wool and they use them.

* A saddle blanket is called a fur saddle in Blackfoot. She changes the carpet and now she scrapes it. She will concentrate on where it is thick, we'll say on the thigh of the hide. She will scrape it thin. She will try hard to have the hide all even in thickness. She gathers the scrapings; she puts them in a rawhide bag. They eat them they are just like those grunting hides* that we buy now; that's the kind of food they are. They're boiled with blood. I don't know how they taste; I never ate some.

Okay, the hide. A female buffalo hasn't got a very high muscular hump. It is natural. When they're killed a portion is cut where the hump is on the hide. When the hide is brought home it is spread out and it is stitched together where it was cut and it's spread out even.

What is put in the spring? The shanks of a black tail deer and a common deer are used. They are not laid out to stink; they are put in the spring. They peel off. The tendons get soft from the water and it peels off. This tool is called flesher and the other one is a scraper. The hide was sewn together and the woman hung it on a forked pole. A rawhide thong was tied in a loop at the back of the knee; the loop hung down. This is tied. The fringes were up; they are cut in fringes. Rawhide is added to it to make them look large. They are cut in fringes; they are smeared with blood and they dry up glossy.

As the hide is green, the bones are cut where the phalanx secundus are. The hide was hook on to the forked stick and she peeled the tissue on the hide and then she started to work on it with the flesher. Now she scrapes off the tissue. The fleshing of a hide is the same. A woman that tans good, as the hide is stabbed with the flesher and if she cuts a hole in the hide she will stab herself or she may hit her hand. She will be made to use the flesher on the hide when she does this. It
is a tissue. The people of the past will leave a thick tissue on the hide. The tissue that is scraped off is cooked on an open fire. We eat them; there is meat on them. When she gets through working on it with the flesher she then spreads it out and pegs it down tight. It's two ways. When the people are moving camp, it is called stringing through a hole. Willows are bent into an arch. The arched sticks, we will cut. There are two sticks; they are put together and they will have the shape of a wheel. The arched stick are in four corners. They punched holes in the hide and they strung it with rawhide thong and had it spread out tight. We will take the hide along in the move. It will dry up; it will not have to be folded. If it is folded up it will dry up in wrinkles.

* A grunting hide is a pigskin.

If we are not going to move camp it will be spread out and pegged down tight. At night they will cover them up with shedded fur. They'll put the shedded furs underneath and that dries the hide on both sides and it still has fur on it. When it dries up it is a hard rawhide and then it is scraped at this point. The shoulder bone is tied to the shoulder of the scraper, the oblong stone, where the shoulder bone is sharpened the same as a sharpened knife. It is sharpened backwards, (leveled) the stone. As it is a bone it is sharpened backwards so that it will not cut the hide. If it is sharp it will tear the hide. So that is used to scrape the fur off.

After the fur is scraped off, as I told you, they take the fur and then it is scraped again and it is scraped all even. Then it is oiled. After it is scraped, it is oiled, and it is dried. It is not dried in the sun. After it is oiled it is put in the shade. If it is dried in the sun it will be saturated in some areas. The hide will be cooked here and there. The places where it is cooked will tear, that is why it is put in a shade. So that is a tanned hide. She is going to make a tipi.

Now the portion that is cut out from the hide, as she is finished to oil the hide, she has put it in a shade. She had it saturated by the wind. She cut the portion of hide that was cut from the hide in strips. She will not cut it wide, let's say the width of our two fingers. The portion of hide is thick; they don't use thin hides. She will use the hide where it's thick. When she gets through cutting it, she cuts it to two finger width.

The curved gut is filled with blood; sometimes the paunch is used to contain blood. The blood is used to treat the hide. Some women will just shave the hide. She has no scissors to cut with; she will shave the hide with her knife. That's the fur. She will not shave it off so good. Then she treats it with the blood. She had already nailed something which is high from the ground or if she wants to construct it in the woods, she ties a stick to the - there is a loop, she stuck the pole
into the loop. She takes the other stick then she starts to turn it. Now it's being twisted; it is soaked with blood. It is turned. She looks at it and she stretches it as she is turning it. When it got all even, then they stretched it and then they dried it. They didn't dry it by the fire, if the day is too bright they'll bend a willow and they'll cover it with leaves. The thong is underneath and it's in a shade so that it won't burn. They get burned by the sun. And it's there. How many days it will be there and it will dry. When it dries up it will be greased with kidney fat, it gets shiny. After it is greased it's put back in the shade and the grease got dry.

It is then put away. The edges are sharp. It did not dry up in a way so that it will break; it is very hard as it is a hide. This is just like a file. After it's done it's put away. It is not broken; it is rolled in a circle and then it is wrapped in a hide. It will not break. It is put away. It is put away after it is done.

The greased hide is taken and it is weighted down in the water. We'll know when it is all soaked as it is greased. When it gets all soaked, when it gets soft, it will then be taken out from the water. A stick is stuck in a hole on the hide and then it is twisted and the water is all squeezed out. When no more water come out, as it is soaked, it is twisted real hard and it is tied. The stick that is used to twist it is tied to the hide. It is hung up to drip.

It is almost got dry, then it is untied and it is spread out. A raw liver is cooked; it is cooked in the fire. When it got real cooked the top is then peeled and it is crushed with the hand - they are also crushed with a stone. It is greased with fat. If stomach fat is used it will dry up hard, so a fat is used. After it is greased it is folded and weighted down. It will stay there for a while and then it is spread out. When it is spread out, as it is a green hide, the liver is then shaken off.

Dogs were invited for the solvent that was used to treat the hide. The woman is going to untie it; she invited the dogs. She called them (sisum) "kih-kih-kih-kih-kih." The dogs trotted up to her; she invited them for that. The dogs' names are "sisum." She called, "Sisum" and when she tells them, "Come here - kih-kih-kih-kih-kih," the dogs went up to her. The dogs ate the stuff that she used to treat the hide with.

She untied the twisted hide rope, she drove a wooden peg into the ground, or she takes it into the bush. A rawhide thong is already there. She inserts the thong through the loop and she wrapped it around the tree. She tied it at the bottom. She had another rawhide thong. She inserted the raw rope through the loop; she also wrapped it around the tree; she had it a little loose. She has soaked the hide and it is not dry yet and now she starts to rub it. She had it through and she rubbed it on the rawhide thong in a to and fro motion. The hide is dried
on that, so she worked on it.

The edges of the rawhide rope dried up real hard and that peels off what is going harden up on the hide. Where the woman sat, some will stand up if the hide is large. The women will sit down if the hide is small. Where they sit gets white with what they scraped off from the hide. Now they started to work on it. I didn't mention this - when a woman is going to scrape a hide, she is going to shave off the fur.

They will go where the grass is thin. There are some plants that grow there; they are gray and they have staffs that are like kinnikinnik. Those are flat on the ground; they are all over the creation. They're flat on the ground. They have small gray leaves like sage but they are not sage. They pick those and they chew them. They chew a lot of them and they smear the palms of their hands so that the scraper will not slip off from their hands. I didn't mention those. That is why they spit on their hands so they won't slip the tool and their hands will not get blistered. If they don't use them they get big blisters in palms of their right hands. They'll put a rawhide on the palms of their hands. This rawhide is slit at one end and it is tied at the wrist. Those are called protectors. If they use the shrubs they will not get blisters on their hands.

Now the hide is on the hard rawhide rope. The hide is discolored in some places so she breaks a rock and she scrapes it where it is stained. When she gets through scraping it then she works it on the rawhide rope. She will know when it is all dried up and it is soft, then she quits on it. That is how the Peigans got their name Scabby Robe. Their wives are lazy, so that is how the hide is tanned. I'll close my story for now. I haven't spoke about the other part. That's all.

Okay, I am going to start to talk all over again, I am talking about tanning. I talked about the Peigans. If a woman is not well taught how to work the hide that she tanned, there she is. She is a young girl; she tanned a hide for the first time. She will be working on the hide, she will see where it's not dry, she will take the stone that is broken, and she will scrape the spot. And then she will rub it on the rawhide rope and the hide will dry up all even.

If she didn't do a good job, if she works in a hurry, if she did not do her work well, she will not dry it completely. When it dries up, the place where it is still wet will dry up hard and that is scabby tanning. That is why I illustrated that way. Us, if an Indian doesn't paint his face, if he doesn't oil his face, there will be places on his cheeks where his face is dry and he is called "He Has A Scabby Face." That is what it is.

A girl that is well-educated how to tan a hide, the hide will
not look scabby. She will be educated the same way in the other tanning. After she got through tanning the hide that she is going to make a tipi with, she didn't cut the holes off that were cut all around the hide. She still needs them. She is through tanning the hide.

There are women that will tan a hide and it will look wooly. Some women will tan a hide which will be glossy and that is not good too. A woman that tans good, the hide that she tanned will just be soft and smooth. The ones that will tan a hide too thin, the hide is stretched too tight and if bead work is done on the hide the beads will sink into the hide and the tissue will just show. That is why we concentrate on what we tan.

When a woman gets through tanning a hide she folds it up and that is a refined leather. It's not a tanned hide any more, it's a refined leather. She puts it away and now she has cut off all the holes around the hide. The reason why she cut off the holes, it's because she can't tan them soft. She disposed of them, then she folds it up and that's a refined leather. The next job she did, she worked on the hide the same as she did before. How many hides is she going to tan? Then she will get a woman and this woman is the one that is going to cut out the tipi. So that is why the old lodges exist, a dilapidated tipi. A person will have a tipi for one year and then it will be called a dilapidated tipi.

When a dilapidated tipi is cut in pieces, the ears of the tipi* are used to make a pair of moccasins. They don't get soaked when we make a pair of moccasins with them. Now the old tipi is a bad lodge at this time. A young buffalo is killed. The hide of an old buffalo is not good to use. The young buffalo is skinned and it is brought home. The person is going to make a robe out of the hide; that is going to be made into clothing. He is going to make a pair of gloves and a fur cap. Fur caps are made out of where the hump is on a buffalo.

The hide was stretched out and pegged down all around the edge. It wasn't stretched and pegged down right away. It was strung when it was brought home and it is hung on a branch. Now the flesher is taken; the woman used the flesher. She started to scrape off the tissue of the hide. The tissue that is scraped off is the thing that we eat.

The animal was skinned neat and clean. The animal may be butchered on the snow. The hide is immediately washed with the --------------------

*The smoke flaps of a tipi are called the ears of a tipi.
white people don't cut them off so now they also eat stomach tissue. They taste good. So it was finished that way.

It was folded up after it was scraped. It didn't lay there too long. Then it was spread out on a clean smooth surface. The loops around the hide were cut thin and it is stretched out tight and it lay there. It will be strung through the loops onto the circular structure and they are dried. When it gets dry it will be oiled. Now when it dries up it will be scraped over again. Now the scraper is used, first the flesher was used.

The woman scraped it deep where it's thick and it is scraped all even in thickness. The scrapings are the ones that we also eat. I am saying the white people toast pigskins. The shavings of tissue from a hide are the same kind of food as the toasted pigskins. The shavings are boiled in blood or in broth. I saw some that were cooked, and what the old people were slurping at looked to me like macaronis. Yes, I saw some. After the tissue is scraped off, it's the same. Sometimes they are oiled with a brain, they are soaked with a brain. The soaked tanned hide - the hide that is tanned with the fur still on - was not soaked, it was just oiled; it will be no good if it is soaked. It will take a long time for the fur to dry so it is just soaked for that. It is spoiled if it is soaked. It will be put in the water and then it will be wrung.

The hide is just oiled - a brain, a liver. In this new life we mix the substance with flour to oil the hide and the hide will turn out white. The white massagers are growths. They grow almost like a white dried tree. Those are white massagers; they make the hide turn out white after it's tanned. White earth is also used.

It is folded after it is massaged and it is weighted down. It laid there for a while with the brain and the liver that were used. It might be there for one day, one night, then it will be unfolded in the morning. The dogs are invited for the stuff that is used to massage the hide. The woman called them, "Sisum, sisum, kih, lah-kih-kih." The dogs lifted their heads as we say "Sisum." As soon as we say "kih-kih-kih" a dog gets up, goes to what he is invited for. The substances that are used to massage the hide are emptied to the dog and the dog ate them.

(It also occurs if a dog is barking the owner of the lodge will say to it, "makchis-kchis-kchis-kchis." He is telling his dog, "go ahead and bite." The person will be attacked by the dog and if he tells the dog, "makchis-kchis-kchis, the dog will bite him. That's what it is.) So that is a dog food. Now she has put away the stuff that she used to massage the hide. When she put it away, again she took the hard twisted rawhide rope and she starts to work the hide on it. She tanned the hide with the fur still on. Where the hide still has tissue and meat falls off, she will find the places where it is still green. She works hard on those. She is working dry. It's
just like if an apparel is going to be ironed, it will have to be wet. And then it is ironed; it will get dry by the hot iron.

Where the hide is still wet will be tanned and when it gets dry it will look scabby. They'll take a broken rock and they will scrape the hide with it where the hide is still thick and then she rubs it on the hard rawhide rope, and they are stretched. They stand on them and they stretch them and it dries up that way. If they are stretched too hard they will be hollow in some places. When she gets through scraping it and when she gets through rubbing the hide on the rawhide rope, she will know when it is dry. And she will quit rubbing it on the rawhide rope and she'll quit scraping it.

She spreads out the hide and then it's cut all around the edge. They are cut with a knife so that the fur will not be cut. So it's cut all around the edge and the holes are thrown away and the hide is done. And now it's a fur robe. He just ochred his robe and a person's dream, yellow ochre. And a Medicine Pipe owner will ochre his robe just the way he paints his face. Fur robes are designed at this point. They are fancy trimmed, some are. It is called teeth cut.* In the past, holes, there are loops all around them. They are named by the holes. They are teeth cut all around. That's what it is; that is the man's robe.

The children wear calf robes, children, calf. Calves have all sorts of names. The buffaloes, these are the white calves. The calf will be tanned for a person. He will not have the robe for long and they are offered to the Great Spirit. Following are the beaver furred; they are brown. There are the beaver furred that we got an name from. They have white backfats. We got the name White Backfat; the beaver furred have white backfats. The white calves are not pure white. The people of the past said, "That white calf is handsome. It looks just like a grease." That's what they said about them.

*Teeth cut is a Blackfoot word for serrated.

I saw one of the white calves. They have striped hoofs. The streaks on their hoofs are not black but the streaks show, they are not pure white. That is why they call them It Looks Like Grease. They are almost yellowish white in color. The people of the past didn't keep them long for robes. They kept the beaver furred robes for a long duration. We got a name from them - White Backfat. They have brown backfats.

Okay, the white calf is going to be treated. The ones that tanned a white calf before are the only ones that will tanned them. If a woman tans a white buffalo calf falsely she will get white blotches on her body. That's what the taboo is. The woman that is going to tan a white calf hide, her face will be painted.
There is another tanning method, bears. The outer wrapper of a Medicine Pipe owner's bundle is a bear skin. It will be tanned. The bear pelt will be tanned and a pigeon's belt is a bear, it will be tanned. A bear skin can be tanned by these. The one that is going to tan a bear hide will be painted. Her eyes will be ochred with black ochre. There is a song to the tanning of a bear hide. A song will be sung for her, then she will scrape the hide. I never heard it anymore for the past few years. Now every day, our eyes get bruised. In the past, women that got black eyes by being abused, she got a black eye by being abused by her husband, we will say, "That woman's face is bruised like as if she is going to scrape a bear hide." The ones that scrape bear hides, their eyes are darkened with black ochre. That's what we say about women that got black eyes by being abused. "She's got eyes like as if she is going to scrape a bear hide."

There is a woman, I saw her, she just started to scrape a bear hide. Her feet start to ache, her soles. She treats her feet in all kinds of ways. Her heels got chapped, her heels crack when they get too chapped. We'll say it's her fault. She wasn't painted for it; she just started to work on it. She wears fur moccasins in the summer. She is a woman - there are some people that know her. Her name is Holy Smoke. The fur moccasins protect her feet; that is why she wears fur moccasins. She just scraped the bear hide. We will put it this way - she was cursed by the hide that she scraped, that's all. Those that tan hides, various kinds of hides, beaver tanning. These are the utility bags. The utility bag bundle pipe just came, we'll say, to the utility bag bundle owner. Okay, I fled to your utility bags.* I will buy grub for

*I made a vow to buy some grub for your sacred utility bags. They are called Fetus Skin Bag; lately we call it Water Pipe. The first pipe that was transferred, the transferrers are all beavers. The Water Pipe was just transferred. When the Water Pipe was transferred, the skins of the participants were put in with it. The beaver skins were put in. It was the beavers' transferal ceremony, that is why their skins are included. The loons also participated in the transferal ceremony so their skins were also included. The ducks were in the transferal and they sang, so a duck skin was put in the bundle. Also, a lizard was at the transferal ceremony and its skin couldn't be tanned but an imitation lizard which is stuffed was put in the bundle. The hide drum. The buffalo's hoofs are used in the White Buffalo Dance, rattles were made out of his hide. Its hide was made into a drum, so that's what they are called Fetus Hide Bag.

They were instructed on all the tanned skins and their faces were all painted and today the one that is going to tan a beaver skin, which facial painting is going to be used. The Beaver Bundle Society have four different kinds of facial painting. We know the real beaver facial painting so the one that is going to tan a hide, that is why it is there. That is why there are a lot of facial paintings. What a person is to work at will have to be transferred to him/her and his/her face
Okay, the people of the past, these medicines they are called horse medicines. They are not those that we call medicine. The medicines for sickness are called horse medicines. The horse is going to be cured with the medicine. The one that is going to be made a bridle war charm, they are fringed. They are going to be worked with horse hide from where the stomach is, where the hide is thin, the one that is going to tan a horse hide. The bridle war charm is made out of that. The words in the song of the bridle war charm are funny. The song is sung for that. The song is worded like this, "If I don't see my intercoursing mate, I go running about neighing." I know the song. That is why the various kinds of tanning existed. The fur on a parfleche food container is not shaved, it's neated. I also saw how they are neated. They are neated with an oblong stone; they are flat. The women neat them out with these. The neating turns out white from the pounding. The rawhide food containers are made from those. The rawhide food container is not just made like a food container, it is cut out the same way the buffalo is skinned and that is a rawhide food container. It is tied together. It is called Don't Move These Artifacts I Laced Together. Those are stored dried wood*; those are old dried meat in that food container. I am done with my lacing together; they cannot be untied anymore. That is why this is said. For an instance, a man that is very jealous of his wife will not let his wife go out. He can't take her to where there is a crowd. When the people know that he can't take his wife to a crowd, his wife can't go out, they'll say that man has enclosed his wife in one of his laced up parfleches. That is what this laced up is.

So there they are. That is why mixed dried organ pieces were existing. The dried meat are put in the rawhide food container, they are laced together, they are tied up. That is hoarded food. It is called a food container. When they're ready they are taken to a safe place, they are put away, they are called food container. I also saw - elk heads are sewn together. Their mouths are cut off and a tanned piece of skin is sewn at the neck and it's tied and they are transported like that. And that's a rawhide food container.

They contain fat, mashed chokecherries, lungs. Some are cooked and they are put in like that. Some are old dried meat. The dried meat dry up white and they are put in like that. Those are old dried meat; they are called mixed dried organs. I am also always thinking now. My winters are 6.10s.15**. I thought I'll never eat hoarded food anymore, mixed dried organs. That kind of food is very delicious. We don't have to eat them with bread. They're of all different kinds. The greasy taste! Wild mint is also put in them. They have a cool taste. My, they are delicious! Today if somebody tells me eat some of those I'll pay what money I have; that is how I love that kind of food. The mashed chokecherries are greasy. We just melt them in our mouths; they are delicious. To melt in our mouths is like eating ice. That is the kind of
food they are; very delicious. They are all originate from the tanning of hides.

The various kinds of tanning methods. The tanned hide is the tipi. A person that wants to improve his tipi will die and he is laid down to rest in his tipi. Okay, that tipi is real good. It's a hide tipi. Okay, the people gathered together, women and men. Now they are going to attack the tipi. The man took the lead in the dance, then a woman behind. A man and woman behind and a man. They all took their knives and they danced to the tipi. They danced like the Parted Hair Society and they danced like the Horn Society. The words in there are as follows: "Hide, hide, hide." They all sang together; they

*Stored dried wood - dried meat.
**6.10s.15 is Blackfoot for 65.

were dancing towards the tipi. They were dancing in a winding way. They are dancing to the tipi singing the same song. They danced around the tipi and they danced back to the door. They stood around it and they sang another song - "Give me some of your hides."

They sing once and they'll cut the tipi and the body is lying in there. They took the hides and the tipi poles were just left. They were to use the hides to make saddle pads.

Okay, there might be a property of the dead man that is still good. All their sacred properties are laid down to rest beside them. The ones that approached, the ones that went and took something from the burial place, will see something that is good. It may be his knife, the bow and arrows of the dead man, whatever it will be - there might be a sacred pipe - he'll take it. And if he is going to transfer it away, the people will tell him, "You can't raise the price because you took it from a burial place. So I'll give you a few things for it." So he could take it.

The thing is they have a taboo not to take anything from a burial place. That is why these sacred artifacts are reconstructed. The Fetus Skin Bags are remade because of the taking from the grave. They will remake the things that went to the grave. I'll say it this way, for instance, the Long Time Pipe will go to the grave and a Long Time Pipe is reconstructed. The owner has transferred it away and some one will tell him, "Please find out how I can get the Long Time Pipe." The Blood Indian will tell him, "The Long Time Pipe was given to the Blackfoot Indians. Since it's not here I'll construct a Long Time Pipe." So he will reconstruct a Long Time Pipe. That is why there are so many utility hide bag bundle pipes and Medicine Pipes. Some of the medicine pipes were taken from the enemy. One is called Cree Pipe. They are retanned, the reason why tanning originated.

The women will put a notch on their scrapers for the number of tipis that they tanned. They will mark the big jobs that they
did on their scrapers. So I am going to close my story; that is all the story I can tell. That's all.

I am still telling a story about tanning, the way it is, and now the reason why there are so many tanning methods. The tanning job is done the way we are going to use it. That is why the woman's flesher existed and her scraper, her awl, and her oblong stone. The thing that she sews with, the awl and the sinew. She also took the sinews in various kinds, the real sinew, the sinews on each side of the withers. The shoulder sinews are used for mending moccasins. They have short strands. The sinews from the withers are used for sewing big artifacts, maybe a tipi.

The buffalo is killed and it is skinned. If it's a bull buffalo its back is cut. Bull buffaloes are skinned from the back. The withers are on the back and that's where we get the bull sinews. The bull buffaloes are laid in a "bed down" position. They cannot be laid on their backs because of their humps. The female buffaloes and the young bull buffaloes are laid on their backs and their necks are twisted back to one side of the shoulder so that they will not tip over.

The sinew is taken; it is cut with the meat. The tender meat is used to make pemmican. The sinews also have various kinds of names. The trapezins is used to make pemmican. They are grind for the Horn Society. The trapezins is brought home. The woman scraped it off; she did not cut it off she scraped it off. And it's pressed against the tipi pole right away. It didn't stay there long and it peeled off; it is dry. She wrapped it in a rawhide and she put it away.

How many sinews is she going to have? She takes the sinews from every buffalo that is killed. She looked at them when they were all done. She gave one to her husband and he put the bull sinews in a bag. He is a chief. He knows that the people go to him for something. They collect things the same way as a storekeeper gets his store supplies. What we haven't got we'll get it at the store but we will have to have some money to get it.

In the Indian life a chief, we got for a chief so that we will go to him for something. That is why when a person is going to get another name, he is going to get another name he is held in the back. He is pushed away with the name. He is made to walk with the name. He will carry the name. He is going to live on his own. That is what the changing of a name is. He is going to change his name so that he will be kind to the people so that the people will go to him for something.

That's what we say. A person that we are going to change his name, we'll say, "This is so and so." We will call his childhood name. "This is so and so. His childhood name is
sitting here now; he has let it go. And here he is. Go to him and get whatever you are short of. Horse to go on a buffalo chase, a knife, whatever you want. Here he is." And he is pushed away. "So call him like that." In this way he is told, "Now go in your name." The people know his name is; we'll go and get something from him.

Everybody goes to this man for something; eventually he becomes a chief. When he became a chief, that's what they do. They get everything on hand what is going to be asked for. He breaks the sinews into strands in his spare time. When he had them all in strands he takes some cedar needles and he chews them. Some chew Fragrant Smell. He holds them together and he puts them in his mouth. He has a watery mouth. He chewed cedar needles or a Fragrant Smell. He soaks the sinew with his watery mouth.

He rubs them on his thigh and they twisted together. He twisted the sinews to the length of a bow. The cord started to get big and it got big. The man made the cord. It had loops at each end. One loop is idle. If you want to adjust it, it will be adjusted. The other loop is secured; it cannot be adjusted to any size.

The man had already scraped the bark off from the bows. He used the same sinew again; he tanned the sinew a little. He took the penis of the bull buffalo and he boiled it. When the penis boiled soft, he took a cloth for a mitt and he picked it up and he stuck it on the back of the bow. The penises are very sticky; that's what they use. And then he stuck the sinew on it. The sinew connected at the centre of the bow, the plastering was immediately tied with another sinew, and they are cut at each end and they glued to the bow and then they're wrapped with rawhide and they are put away. The cord for the bow is fastened on. He unties the bow; the coatings were dried up hard onto the bow. Even if it's out in the rain it will not get soaked. One end of the bow is inserted into one of the loops and the other loop of the cord is loose. When the bow string is going to be put on, we'll put our knee on the bow and then we bend the bow and the end of the bow is inserted into the other loop. Now it's going to be used to shoot with.

He's got them ready and he wraps them up again, the sinew. He used the penis that he boiled sticky on the bow string. It is a - let's say it got its name by the killing. A ghost, it appears in human form, and it is seen. We'll say what I saw is dead, it is like this we'll not clearly see what we saw. We'll be looking at a heat wave and we will not clearly see what we are seeing in the heat waves. That's what dead thread means. That's what it is.

So they are put away. Sticky chewing gums* are also used to smear a bow but they peel off. If it's a hot day they'll melt and if it's cold they break. The thing that is smeared with a penis was never ruined; they'll not be soaked even if they got
wet. The Gros Ventres, the Snake people, the Crow Indians - they smear their bows with snake flesh. It's just a style. A lazy person will just peel the bark off his bow and they'd break their bows if they are not smeared. That's what it is.

The tanning is still existing. The sinew is used to tie the feathers onto the butt of an arrow. The feathers are split in half lengthwise. The feathers are trimmed off a little and between the feathers on the arrow are colored red so that they will look fancy when they are put in the quiver. Red ochre. There were no ochres in the past. There is black ochre, white earth and red earth. The excrement of an unborn buffalo calf are also used for coloring. These are buffalo coloring.

So there they are. A woman has tanned all what she had to tan. When she got through working with her flesher and her scraper, she always uses kidney fat. Kidney fat don't harden up. So she greased the - she made holes in it. Those are the big jobs that she did. How many tipis she worked with the flesher, she made holes on the flesher because odd animals were scraped with it. We'll say these are bears, these are beavers. There is a way to recognize a mark on the scraper.

There is a bone in the lower part of a bull buffalo's sinewed leg. Those are called awls. We make awls of those. Where the scraper is bent at the face she will untie it. She'll take the sharp blade that she tied on to it, she'll take it out and she will scrape the flesher with it. As she spits on her hands and the flesher gets dirty from her dirty hands and she is scraping that off, then she greases it with the kidney fat. When it's greased with the kidney fat it is wrapped up and put away.

When the woman is going to work with it again after a length of time she will unwrap it and she'll wipe it off and it will be very slippery. It is polished with the kidney fat. It did not have to be worked over and it's all slippery. That's why they wear out when they hold them. Various jobs are done with them. Her tool kit is designed with it; her tool kit is called hard rawhide bag. That's where her tools are put in so those are all set. She just takes them out when she is going to work with them.

The woman has all kinds of various jobs to do. What she had tanned was very good. She is going to make a pair of moccasins for herself. "Kayao, this tanning of mine will go to waste when I have a pair of moccasins out of it. Wait, I will fix it. It will be tanned by smoke. A smoked hide doesn't dry up hard if we get it wet. A smoked tanned hide doesn't dry up hard if it gets wet."

Now she goes into the woods and she cut a slender maple tree. The woman went to the woods after she thought of a way what her
hide will be, how long it will last her. She took the slender maple tree and she had them in a circle. She tied them in a circle which is not so big, so she ties them in a circle. Then she bent the others, then she cut into an arch just like a sweat lodge. That is an actual place to tan hides by smoke. It's a little high but not too high, but a person cannot sit in it.

She took some dried chokecherry wood, so she took them. She didn't use any other wood; she used the chokecherry wood. She bent the maple willows into an arch; the maple wood don't burn they just pop out sparks. They don't burn, that is why they use them. These maple trees have long leaves. There are no berries on them. The barks have cracks in them; they are not smooth. They are bent into an arch and the dried chokecherry wood are burned. And when they went up in flames, rotten red osier dogwood were thrown into the fire and they just went up into smoke. The smoke was reddish yellow and the yellow smoke went into the hide. The hide is moved so that it will be all tanned.

The woman has two ways to tan a hide by smoke; the black smoke tanning and the yellow smoke tanning. The black smoke tanning is used for making moccasins; the yellow tanned hide is for general use. Okay, the third one is slightly yellow so there are three different kinds of way of tanning hides with smoke; those are going to be used.

The black smoke tanned hide cannot be cut in strips because the hide is dried by the heat and they break. The yellow tanned hide that is used for clothing can be cut in strips. We make necklaces with silver berry seeds. They're strung with the yellow tanned hide. Even if we sweat on the thong it will not dry up hard. A buckskin rawhide thong will look nice but after a length of time it will dry up and it will break. The black smoke tanned hide is used for making moccasins. We will go into the water with them and we will just dry them; the sinews will not break. The sinews of an unsmoked hide will break, so that's what it is.

Okay, the smoked hide is ready. The other one is the smoothing of the hide. This is used for making rawhide food containers and bags. Nothing will stick to the smoothened hide. Let's say a berry will burst on the smoothened out hide, all we have to do is wipe it off. That's what it is; they are designed. The other one the fur is just pulled out. It looks dark and greasy. Where the fur is pulled dirt gets in there and they cannot be cleaned and they dye black. It is called black greasy tanned.

The one that is used for making a parfleche is also different; that is just a hide. The one that is made into a bag and made from the hump of the buffalo where the hide is thick, the bottom of a quiver is covered with the neck part of the hide. Let's say the quiver may be an otter skin or if we want to have a coyote skin for a quiver the bottom will be torn by the arrow heads. A portion of the hide from the neck is cut into a
circle and it is stitched onto the bottom of the quiver and it will not tear.

If a coyote skin is used for a quiver it is called wolf quiver. If an otter, well, it's an otter quiver. There is another bag in the long bag. They are called quiver linings. Those rawhide bags are inside the quiver; those are quiver linings and there are where the lost arrows are in. The reason why they are called lost arrows, we take an arrow now, we took a weapon out, that is taking a weapon, now we took it. When we shoot an arrow, when it shoots away, it means the arrow is lost. If we miss with it we will not find it. If we hit an animal with it the animal will get away with it; that is why they are called lost arrows. But they don't always get lost but naturally they are lost arrows. That's the different kinds of names they have.

They are also done this way. If we don't want to shoot far with them - let's say if we want to shoot up at the crotch of the Holy Lodge - the feathers on the arrow are untied at the butt where they are bound and we shoot with them. They'll not go far and they will not hit hard. It is different with Bear braves. They undo the feathers on their arrows then war coups are told and the feathers are tied on again, onto the arrows. That is a transferal. The feathers are also untied inside the Holy Lodge. In this case the arrows will not shoot far and they will not hit hard. As there are a lot of people around, somebody might get hit with them.

There are other arrows. We will shoot up at a bird that's got some young ones up in a tree, our arrow gets stuck up there. We cannot get our arrow. Now there is a lost arrow. We will trim our arrow with owl feathers and we will keep the arrows that are trimmed with owl feathers handy so if we shoot at something that is up in a tree, we'll take the arrow that is trimmed at the butt with owl feathers and we'll shoot up at the tree with it. The arrow with the owl feathers will drop. It will not get stuck up in the tree. An arrow that is trimmed at the butt with different feathers will get stuck up in the tree but some will drop down. That is what they are. That is why they keep the arrows with owl feathers. The feathers are untied when they are going to be used for a game. The feathers are untied so that they will not go far.

In the piercing game the one that hits the target good in the centre wins. The arrow will stop in the target if the feathers of an arrow are not untied at the butt; it will go right through the target. The other untying of the feathers, it's at a hoop and arrow game. The feathers will be untied on the arrow that is thrown at the hoop. These are the ones that I know when the feathers were untied on arrows.

The black smoked hide quivers are attached to the side of the main quivers. They will not dry up hard if they get wet and the arrow heads will not get stuck inside. The other one is
bruised hide on a buffalo skull. How can a person understand the word "bruised hide on a skull"? The skull is already there and it is pounded with a stone. It's an old skull and the hide on it is all loosened by pounding it and it is cut where the eyes are and it is just peeled off and it's a hard rawhide. A bruised hide is like this. The blood will go in between the hide and the skull and it will dry up and the inside will be bruised and when it is peeled off, the hide will be black underneath. And that's a bruised hide. It's turned over, that's what it is. I am explaining them so that the word will be recognized. Arrows are also put on this hard bruised hide. A beaver tail is attached to the bruised hide. When the people of the past skin a beaver they don't skin them with the tails. They were skinned with their tails recently. Those are all tannings. The beaver hide that is going to tanned is scraped. The story that I set is said that when a woman is beaten up by her husband, women that get black eyes by being abused, they say, "She looks like as if she is going to scrape a bear hide." That's on account of her bruised eyes. Whatever people are going to do, a person that is going to give an offering, his face is painted to give an offering so that he'll have the rights to make offerings.

Whatever people are going to do, it is transferred to them and they are initiated into them so that he'll know it. It's just like this. He is educated in what he is going to work at. Us children we teach each other. Our fathers teach us how to trim an arrow with feathers. These are what my father taught me and now I am illustrating them to others. Now I can make a rattle, I can make a drum, I can make lost arrows, all these. Otter necklaces - I'll make anything that's to be made, and I'll make a roach and I'll make a medicine hat. I know how to make all these. That's what my father taught me. So I end my story here, my story is all gone. That's all.

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