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HOLY LODGE OF THE BLOOD
INDIANS

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GEORGE FIRST RIDER

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

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

HIGHLIGHTS:

- Origins of the Holy Lodge.
- Story of the Holy Turnip. (same story as IH-AA.020)
- Story of the elk woman and her jealous husband.
- Story of the widows who offered themselves to the sun.
- How these events led to the offering ceremony and then to the Holy Lodge. (This account continues on IH-AA.112)

George First Rider: Okay, I am First Rider. Now I am going to tell the story how the Holy Lodge originated. I am going to tell the story right in my home. This is the third day of the Duck Moon (March). Right now it is night and I am going to tell the story. It is seven o'clock and now I am going to tell the story. I will tell the story; all that I know about how the Holy Lodge originated. That is what I am going to

illustrate.

There are some stories that I have already told before and now I am going to tell the stories over again. Before it was just a story and now the Holy Lodge is going to be erected and the real story is going to be told.

Now all the mystery, the first thing that was there, those are the ones that we tell stories about. They're not all. It will be a mystery for a person to know what is going to happen. Now they are told this way; they're all various kinds. I (First Rider) told the story about the Horn Society before, about how all the various societies that joined in to form the All Comrades (Horn Society) and they all went into one society and that is called the All Comrades.

Now the Holy Lodge didn't just exist and to be told in one story. It's also of various things and they are put all combined and the Holy Lodge was in one. The Holy Lodge is not just one. There are a lot of various societies that are implicated in the Holy Lodge.

The first one was the girl. The girl was a beloved child. In the past there were no children of great chiefs, there only the beloved child. A girl doesn't get married because she is so loved by her parents. They live by themselves. They have their own homes and they have their supplies just like elderly women. Finally they will grow older and they will become old maids. Some will never know about men. They never get married; that is how they live. They get scared to get in relationship with a man. They are scared if they marry a man they might have a baby; that is what they are scared of.

Now a girl has grown older. She was outside with some other girls. The boys, the men were surrounding. (Surrounding is a buffalo hunt.) They went out shooting game, that is what it is. It is not rifle shooting, it is arrow shooting.

There was the girl, the beloved girl. They were walking around outside and there was a pile of wood. The women of the past live proudly with their properties and they are also handsome with their pile of wood. Firewood will be piled at a distance

from a chief's tipi. The chief will have all the finest wood. His tipi will be cleanly erected. There will be no mess around it. A chief will live proudly in that manner. They eat nicely by sharpening a stick and they pin the meat with the stick to eat.

Those are the people that paint their mouths white. They mix white earth with reddish earth and they smear their mouths with this mixture. They say that they'd look like as if they never eat. A person that never eats, his mouth will not be greasy nor reddish. A person's mouth will be grayish. A person loves that.

The people of the past live that way. They will say, "He looks

like as if he never eats." And they hate the sight of people that have big bellies. They hate the sight of people that have mustache; that is why people of the past all have tweezers. That is the kind of a man the chief is and his daughter. The chief did not want to have too many children because his bed might stink. So his children might not make a mess in his home and so that his children might not wet their beds, he did not like to have too many children. He'd rather live clean and his daughter has grown to a big girl.

The girl was outside. She was not out to flirt. She was out because she was expecting her father to come home. The girl laid against the pile of wood at this point. She was gazing up into the heavens. The other girl said, "Those that are on the hunt, I will marry the one that killed the most. I will marry the one that brings home the meat with the most fat." She was not serious; it was her joke.

The girl who is the only child did not mention to get married. She did not say to marry one of the hunters. She was just gazing up at the stars. She saw a star that shone very bright. It gleamed very pretty. It shone with beams of red and blue. Her girl friend said that she will marry the one that killed a fat buffalo and that brings home the meat with the most fat. The girls were not serious; they were just joking. The other girl told the only girl of her parents, "Who are you going to marry?" "My friend," she answered, "I haven't thought of getting married but now I am going to get married. I wish I could marry that star that shines so bright, that shines red, blue and white. I will marry that star." So they laid there. The hunters did not come home yet and it was late at night so they went home and they went to bed.

The girl did not have any man to run around with. She had no boy to have an affair with. The girl was just living a single life. So the girl slept. She was just thinking of her father,

that he was going to bring home some meat, so that she will know what delicious things her father would bring her. She knows that her father treasured her. She was just thinking of that. The girl told her father, "Get me a bricket, a kidney, I will peel off the fat myself." These were the things that the girl was thinking of, so she slept.

The next morning the girl's other mother (auntie) woke her up. "Get up, your father will be here anytime now." The girl's own mother went with her father on the hunt. She stayed home with the secondary wife. The girl got up. Her auntie had already cooked breakfast so she ate. After she ate she went out and she thought, "The hunters will come home from that direction. They will be heavily burdened and tired and they will sleep on the way and now they will start early. They will be here anytime." The girl thought, "I might as well go for some wood because there is going to be quite a commotion when the hunters come home, so I will use the wood for the meat that I am going to get." The girl took a strong rawhide rope. A hard rawhide rope is cut from the back of a buffalo hide; that is what they

use for a rope. So she took the rope and away she went. She went to the woods. As there wasn't any boy to disturb her she was not afraid to walk alone, so she walked alone. The girl started to gather up some wood. She picked the very best wood. She picked the finest wood just what like her mother and her auntie used to get. They know what to use for firewood. After she had picked enough wood she piled them up, then she bundled them up so that she can pack them on her back. As the rope was a hard rope she laid down. The women will lean back against a bundle of wood and they'd put the burden strap over the head and down a little lower from the shoulders. The burden strap is not any lower down to the muscles; it's a little lower from the shoulders. The women will sit up and then they will get up with the wood on their backs. That is how the women pack wood on their backs. If their burden is too heavy they will use a walking cane.

As the girl leaned forward and before she got up with the bundle of wood, the rope broke (the rawhide rope was unbreakable). So she tied the two ends together. After she had tied the ends together she sat down and leaned back against the wood and she pulled the rope over her head. She did as she did before, and as she lifted herself up the rope broke again. Again she tied the burden strap together. This time she fastened it real secure and as she lifted herself with the bundle of wood the knot slipped loose. This is the third time the incident happened. This time she tied the two ends real tight.

The girl sat down again and this time she managed to sit up with the bundle of wood. As she sat up she looked and she saw a boy standing in front of her. The girl told the boy, "Why are you blocking my way? Go away from me." The boy told her, "I came to you and why did you tell me to go away?" The girl told the boy, "I don't know you and I did not tell you to come."

The boy told the girl, "I came for you." The girl told him, "What is this all about?" The boy told her, "Did you know last night you were lying against a pile of wood. You said 'I will marry that bright shining star,' and I am the bright shining star. So that is the reason why I came. I came to get you. I came for you." She remembered then what she said. She disposed of her pack. Her girl friend saw her in the direction she went.

The boy told her, "Now close your eyes." The boy told her, "I will tell you when to open your eyes and then you can look." The girl closed her eyes and the boy told her, "Now you open your eyes." As she looked she was on a prairie and she saw the camps.

The boy told the girl, "There is my home. We will go there." So they went to the tipi that was the boy's home. He had a father and a mother. The people were the stars. This was during the day; everybody stayed home. When they entered the tipi the man told his son, "Who is that that you came in with?"

The boy told his father, "Yes, this is my wife."

The man told his son, "You intend to have a wife so don't travel. I and your mother will travel." The boy was no different from us. He was just like us, a human being. All the people on that planet ate exactly the same food what we eat, but the girl just didn't know the people but she understands what they say. She talks with them.

The boy and the girl ate. The mother gave some clothes to the girl. The girl changed clothes and she put her own clothes away. She wore the clothes that were given to her. When night came, just when it was getting dark, she heard someone speak. The man made an announcement saying, "Hurry, before it gets dark, just all get going." The people all went out, they all scattered. Their chests are the ones that shine; that is what made them stars.

As the boy was glad to have a wife he did not go out, so the star was there no more. Now people call it the day star. I (First Rider) have never seen that star. People say that we will see it sometimes during the day. We will look up into the sky and it will be seen, the day star that got married on earth.

The boy went to bed with his wife. Us men, the way we use our women, just how we have sexual intercourse with our wives, the stranger had an intercourse with his wife in the same manner. At the time the boy had an intercourse with his wife the girl got pregnant. The boy stayed home with his wife for four days and the girl's pregnancy showed then. And after that the boy went out to do his duties; that is the day star.

The girl stays home alone and her husband comes home in the morning and the rest of the men all sleep during the day, and the girl was showing with pregnancy. The women all go out to dig wild turnips. The girl told her husband, "I will go and dig some turnips." Her husband told her, "Yes, go and dig up some wild turnips but there is a wild turnip with big stems, don't dig that one." The girl followed the women to where they were going to dig. The girl found the turnip. Those are the wild turnips, they are not the planted turnips. It's a prairie turnip and it was huge. The girl started to dig the turnip and the women that were digging all helped her and they had a difficult time to take it out. The girl called a badger to help her. The badger started to dig the huge turnip but the badger couldn't do anything. The badger was white. When the badger didn't succeed to take the turnip out, then it painted its face and today the marks of the facial painting is still on the faces of the badgers. But still the badger couldn't dig the huge turnip out. Two cranes flew by and the girl called out to them for help, "You cranes, please take this turnip out for me." The cranes had flown by quite a ways from the girl when they turned and flew back to her. The cranes sat on each side of the turnip. Two cranes sat on each side then they sang their medicine song. "The man is saying my digging lies holy."

Then they pried it out. The cranes took it out with their beaks.

A cold breeze came out from the hole. The cranes laid the huge turnip aside. As the girl looked down through the hole she saw the camps here on Earth. The circle encampment was neat in circle. The people just had a circle encampment; there was no lodge erected. Some were having awl games, hoop and arrow games and hand games. There were the games they were playing. The girl sat there crying. So she went home and laid down on her bed. When her husband came in he said, "You look sick. You must have dug the turnip." "Yes, I have dug the turnip,"

she answered. "I am very lonesome. I actually saw the camps." Her husband told her, "Yes, you are about to deliver your baby. When the baby comes you will go home." When the girl slept and when she woke up she was lying there with an infant. At the time of the centre star his father made an invitation. All noble and aggressive men came into his tipi. The man invited all the stars. The man said, "Now my daughter-in-law has dug the turnip, and now you men will go on a buffalo hunt and you will give us the hides. The hides will be cut in narrow strips; they will be used to lower down the girl back to earth." The people immediately all went on a hunt. Hides were just taken and they were brought to the man's tipi.

Now how the Wolf Trail (Milky Way) came into existence. The Wolf Trail was painted in the sky because the hide that was cut was painted with white earth. One was notched all around the edges and the girl was made to sit on the hide, then the hide was tied over her head. Then she was taken to the place where she dug the turnip, and she was lowered down to earth. Down, down, down she went. They kept tying the strips of hide together. The girl kept going down.

Children were playing in a hollow place outside of the camps. The girls that were playing were having this hollow place for a home. The girls had a little brother who has sore eyes with matter and scabs on his eyelashes. As the little boy laid on his back he suddenly saw an object coming down from the heavens. The boy told his sisters, "What is that thing that is coming down from above?" The girls looked up and they did not see the object. They did not look very well into the skies. They just looked up once and they told the boy, "You are seeing the scabs on your eyelashes." The boy rubbed his eyes and as he looked up again he told his sisters, "That thing is coming closer." They told him, "You are seeing the scabs on your eyelashes. If you say that again we will throw dirt in your eyes."

The boy looked up again. He saw the object that was coming down. He told the girls, "That thing is coming real close." The girls throw dirt in his eyes. That is why sometimes a dirt will get into our eyes because dirt was thrown in the boy's eyes. People of the past will blow into the eyes and if the thing that is in the eye can't come out they will stick the tongue into the eyes and the dirt that is in the eye will stick

to the tongue and the eye will be relieved of the dirt. The boy rubbed the dirt off from his eyes, and he looked up again. He told his sisters, "That thing is coming nearer." As the girls looked up they said, "He is telling the truth." The object was descending to the centre of the camps, and they ran

home and the girls told the people, "It's us that saw it." They didn't mention that the boy sighted the object first; they left the poor boy out. There was a noisy confusion in the camps. There is something coming down from above.

Everybody had already known that the girl was missing. When the father of the girl came home he said, "I got these for my daughter." The mother said she went for some wood. The missing girl's girl friend was questioned. She said, "I did not even know that she went for some wood. I just saw her going towards the woods. She did not tell me to go with her." The girl ran in the direction her girl friend went. The people searched the woods. The boys were checked in the camp. None of the boys was missing; only the girl was missing. The girl explained, "Last night, she said 'I wish I could marry that star.'" The people thought the star has taken her away.

The girl landed in the centre of the camps. The people gathered to it. They cut the thongs. When they spread out the hide there was the girl. She had her baby in her bosom. Her baby wasn't human any more, it turned into a star. Her baby was a star.

"I will stay alone in my home for four days," so she stayed alone in her home with her child, the star. (My story is leading to the Holy Lodge.) After she had spent four days alone in her tipi she told her father, "Now call the men and tell them to come with their wives and I will tell a story."

When the men and their wives were all in her tipi, she told them, "Now, you men, it occurred to me." She told the girl that she went around with, "Come in," and she sat with her. She told the people, "This girl is my friend. While we were lying outside she said (that is when you all went on a hunt), we are lying besides our woodpile, my friend said, 'My friend, I will marry the man that kills the fattest buffalo and the one that brings home the beef that has the most fat.' She told me, 'And you, who are you going to marry?' I told her, 'I wish I could marry the bright shining star with its rays of white, red and blue, and I will marry that star.' When I went home that night I was just thinking of the things that my father was going to get me. In the morning when my other mother (auntie) woke me up, I know that the hunters will be home if they didn't sleep too far from the camps and that they will come home from where they slept. I thought, 'I will go and gather some wood, because I am going to take care of the meat.' I walked. You people must have found my bundle of wood. I was looking for the finest wood. The wood was going to be used for cooking. After I had piled the wood I tied them with a hard rope. After I had tied them and I laid down and put the burden strap over

my shoulders and as I was about to get up the rope broke. I tied the two ends together and I got up again and the rope broke in another place. The wood were not so heavy. I tied the two ends together and as I got up again the knot that I had tied slipped loose. That was the third time my bundle of wood broke loose, so I tied the rope together and this time I tied it real secure. So I laid down again and I jerked the rope. This time it will not break and I got up. As I got up a boy stood in front of me. He was very handsome. When I saw him standing there I moved aside from him. He walked in front of me and blocked my way. I told him, 'Why are you blocking my way? Go away from me.' The boy told me, 'I came to you and why should I go away? I came for you.' I told him, 'You're a maniac.' He said, 'The reason why I came because you said to marry me.' The boy told me, 'Last night you was lying by a wood pile and you said "I will marry that bright shining star," so that is the reason why I came.' So I did not say a word any more and I relieved myself of my burden.

"The boy told me, 'You will come home with me. Now close your eyes, don't look. I will tell you when to open your eyes.' So I closed my eyes and I felt a little emotional, at the point when I closed my eyes. He told me, 'Now look,' and as I looked I was on a prairie and there are a lot of camps. The tipis were all pitched here and there.

"I went with him into his home. His father said, 'Why are you with her?' The boy told his father, 'That is my wife.' His father told him, 'You got a wife at your will so don't go out any more.' When night came someone called, 'Get ready, and we will all start before it gets dark.' I was curious to see the people; my husband's father and mother went out too. The people went in all directions and lay on their bellies. Their chests are the ones that shine. So I went to bed with my husband. When we got in bed he told me, 'The reason why I went a long ways to get you because you said to marry me and now I am going to have a sexual intercourse with you.' So he had an intercourse with me. I got in a family way at the time he had a relationship with me."

They spent four nights together in this state and then her husband started to go out again. The girl told her husband, "I am lonesome. I will go with the women that go out digging." Her husband told her, "Yes go with them but there is a turnip with large stems, don't dig it."

"As I went I found the huge turnip. I thought, 'I will dig it out.' When I couldn't dig it, all the women helped me and when they had no success I called a badger for help. The badger painted its face. It was white and it threw some red dirt on

its back; that is why they have that color today. But the badger couldn't dig the huge turnip. Along flew two cranes. They had flown by when I called them for help and they turned and flew back. Today cranes don't fly continually. They fly in a circle once in a while and they resume their flight. They were the ones that took the turnip out."

She told the people, "This is their song." (NOTE: No words in song.) The cranes were the ones that dug out the turnip. The Natoas (Holy Turnip) originated from the girl and the hide was produced by the girl, and that is how the hide is painted.

It is different up north. At Elk River (Red Deer River) is where the elk man lived with his wife and they had a child. Out south (U.S.A.) there is a river that is called South Elk River. An elk bachelor came from that place. He was a young bull elk. The young bull elk met the elk man and the elk got jealous. The young bull elk started back for home. The young bull elk took its route along the foothills; he went home to the South Elk River.

I (First Rider) am telling a story of the Holy Lodge. It is going to take me a long time to tell the story of how the Holy Lodge started.

After the young bull elk had gone home the elk man started to abuse his wife. He told his wife, "The young bull elk is your lover, that is why he came." The female elk told her husband, "He is not my lover." "No, he is your lover," the elk man said.

The elk man started to mistreat his wife. He gored her and he got real vicious at his wife. He gored her under the elbow. While the female elk was still standing there the male elk gored her in the forehead; he punctured both of her eyes. The female elk has supernatural power. She treated herself. After she had treated herself she came up to a dead elk. She took the eyes out from the dead elk and as she was blind she stuck the eyes on herself. She stuck them in the wrong place instead of putting the eyes in her eye sockets. The female sang: "Man, if you don't pity me, may I survive." She transplanted the dead elk's eyes into hers and she gained her eyesight again. The female elk told her husband, "Since you did not have any mercy on me I am leaving." The male elk said "Yes, go away. Get to that young bull elk." During the night the female elk snuck away. She went up the Elk River (Red Deer River). She took her route along the foothills through the forest. Elderly people say the Broad Forest. The Broad Forest is in the territory of the St. Mary's Lake. A man was camping alone at the Broad Forest. He was there camping alone. In the morning he saw the female elk.

The man followed the elk but somehow the elk eludes him. The man was unable to get close to the elk; the elk couldn't find a way to get away from the man. The man kept getting in her way. The female elk couldn't do anything. The man was chasing her all day until evening. The man was determined to kill the elk. The elk's little one was getting tired and slowing down so the female elk went deep into the forest.

As the man walked very cautiously up to her, the elk moved a tree and as the man took a good look he saw the elk sitting by the tree. As he walked up to her, he saw her clearly that she

was a woman. She wore her own hide for a robe and her child, the child was a boy. The man saw them plainly. The woman was sitting by the tree. The woman sang her medicine song. The woman rubbed her cheek on the tree and the other cheek.

(NOTE: Words in the song are indistinct.)

While the elk woman was rubbing her cheeks on the tree she was whooping, "shii, shii, shii, shii." That is how she made the sound. The elk woman told the man, "My son, you got me exhausted from chasing me. My body is spoiled therefore you cannot eat me. Here is my medicine I give you, and my robe and here is life that I also give you." The man was just looking at the elk woman. As the man looked at her, the elk woman was dressed in elk skins.

The way the elk woman was going around, she never had any affairs with another male. The elk woman said, "My husband is the only one and I actually left him. Now you will spare my life and I give you the way I am dressed." So the man abandoned the elk woman and her son.

The next morning the man killed two elks. They were big female elks. Female elk hides are thinner than bull elk hides. As the man was camping alone, the man lives alone because he was very jealous of his wife. The man told his wife, "If you confess that you are not taking no other man besides me you will have the clothing of that elk woman." The woman told her husband, "I have no other husband but you and I will wear the clothing of the elk woman, so you will not be jealous of me no more." "Yes," the man said, "We will go to Sundances so that people will see you in your clothes."

The woman got busy on the hides in a hurry. She had them tanned real soft and she made one hide into a robe. The woman made two quilled rosettes with thongs strung through the middle of each rosette. The rosettes are stitched on the robe. These are to tie the robe in front when the woman is wearing her

robe. The two corners of the robe are the front legs of the elk. The woman trimmed the cuffs with strips of hide in loops. The hands are put through the loops and performs and make sign motions with them.

That robe was ochred with yellow ochre. Now they are not yellow ochred. The reason why the robe is ochred with yellow ochre, because elks have yellowish color. The elk that beats his wife, he gored his wife under the elbows and the fur was stained with blood. That is why the hair is reddish colored under the elbows of elks.

The dress was real stitched (native stitch). The women of the past don't sew their sleeves together. The sleeves are open from the armpits down to the cuffs. The dress was stitched with real thread (sinew); the dress was also yellow ochred. The lower skirt of the dress was not all around even. The hind

legs overlapped on the right and on the left side with two quilled strips on the legs and the dress was also ochred with yellow ochre. These are the only decorations to it. When the man moved camp to the camps he dressed up his wife. Everybody knows him that he was a jealous man. The woman dressed herself and the only celebration she participated was the victory singing celebration. She danced with the scalp and then she confessed to the men. She told them, "My husband camps and alone with me because he is stingy of me, so I resolved that my husband may not have any accusations against me and now he will tell you the reason why I am dressed like this."

The man said, "I was camping at Broad Forest. As I went out to hunt in the morning I spotted a female elk; she had a calf. I couldn't have a chance to get close to her, then I started to chase her. It was in the morning up to until the last yellow rays of the sun. The elk went into a growth of poplar trees and I followed her and I saw a tree move, yet I couldn't see the elk. And when I managed to see her, when I saw her, she was a woman. I was still walking towards her when I saw her plainly. She wore the clothes that my wife is wearing now. I saw her plainly. She was sitting by a tree and sang: 'Man, look at me. The shrubs are our medicine. Hoo-hoo-hoo-hoo.' That is how she rubbed her cheeks on the tree."

The people all heard the story. The man said, "She told me, 'My husband abused me. I don't have no other man besides him. Now look at me. I just went away from my husband. His jealousy is over an elk from the South Elk River. That elk is not my lover. I am wearing these clothes because I don't have

no secondary husband. Me and my husband were still young when we got together and this is my child. I said the truth so that nothing may happen to my boy. Now I give you my clothing.'"

The man said, "The reason why I am staying at Broad Forest, because I am hiding away with my wife so that she might not cheat on me. My wife told me, 'I don't cheat on you.' When I saw the clothing I told my wife, 'I've killed two elks. If you are telling the truth that you are not taking a secondary husband, you can have one hide for a robe. You will quill your rosettes and you will put loops at the cuffs of the front legs and you will put your hands through the loops and you will make your performance. People will never see you in your naked body.' I told my wife, 'You will put a loop on the right hind leg which will be even with your ankle and on the left you will have the loop even with your ankle and you will make two strips of quill work on each leg and they will be ochred with yellow ochre.' I told my wife, 'You can have the clothes if you are telling the truth that you are not taking no other men.' Now my wife will tell you what happened then."

The woman said, "Yes, he is right. I have no other husband but him (husband) alone. The reason why I put these clothing on I know that I have no other man besides my husband. The proprietor of these clothes is a mysterious person. As I am wearing the clothes now I will never sin with them and I will

never commit adultery then, so that I may raise this child of mine."

The female elk had a calf and the woman had a child. The female elk swore on her little one and the one that wore the clothes also swore on her child that she doesn't go with other men. The female elk had supernatural powers. The human that was camping out alone because of his jealousy, he happened to be chasing the elk and the elk confessed to him that she doesn't take no other men besides her husband.

The woman whose husband was so jealous of her took the clothes. She also swore on her child. She was not ashamed to wear the clothes. She was also right that she doesn't have any affairs with other men, only her husband. She was very aggressive.

Now when she wore the clothes, when she owned the clothes, when she wore the clothes, her husband respected her. Herself, she got aggressive. She did not get mean for being mistreated; instead she was kind to all the people. Now the women that are virgins are kind to all the people. Now this elk robe also

ended at this point. I (First Rider) am going to tell a lot of various stories and there are a lot of things that I am going to illustrate and I will tell my story up to the point of what the Holy Lodge is.

I have a long story to tell before I finish the story. I (First Rider) have already illustrated and told some of the stories before. I will put them together and I will illustrate how the Holy Lodge originated. I will illustrate the sequence of the Holy Lodge. Now the story that I am going to tell is the longest story. The story that I am going to tell, and how I am going to illustrate, I (First Rider) said before that I will not give false information. Myself (First Rider), I will illustrate the things that I did at the Holy Lodge. I also was an orderly, I also cut the hide, and I also wore a crow feather headpiece.

Now I have no whistle. I have to use a whistle in my next story. It's going to be a real good story the way I am going to illustrate. And I conclude the story of the elk robe. I (First Rider) will tell the stories individually and I will combine them to have the origin of the Holy Lodge and now I (First Rider) now close my story. That's all.

Okay, I am going to tell a story again. I am First Rider. I will tell a story about what I know. It is the fourth day of the Duck Moon (March). I am telling stories about the Indian life, the lives of the ones that have left us. Now I am telling the story of the origin of the Holy Lodge, the way I understood the Holy Lodge. There are things that I know and I will all include them in my story and the news that I heard. There are stories that I don't know and I will not include them in my story. I am after the truth. I started my story from the origin of the Holy Lodge. It is not just a Holy Lodge.

The people that had dreams about the Holy Lodge, the people that were given favors for the Holy Lodge, put together their experiences of the Holy Lodge. That is what I am illustrating. My story will go a long ways and I will tell all the story of the Holy Lodge. I concluded my story with the elk clothing and now I am going to tell the story of the elk clothing. I have already illustrated the reason why they wore the elk clothing - it's over jealousy. All the birds and animals are mad over their mates. Ducks are also famous for loving their mates. Now we will notice a married man is very jealous of his wife; that is how the Holy Lodge originated.

Now the story that I told about the elk clothing, that is how they separate; they're all separate. The other one is the one that had a dream. The one that was taken up into the heavens is different. The other one is the one that was wandering alone. She was a widow. They had no children. She missed her husband so bad she wandered away alone so that she may die, to face any kind of death. She did not like to be taken by our enemies and she did not want to be tortured by the enemy; she rather die than live.

That woman that slept by a tree, that woman that slept by a tree, when she went to sleep, when she was about to go to sleep, she started to pray. She said, "Now, all you holy people in the river, at this moment I give my body to all of you. Put me in a way so that I may just die because I missed my husband too much. There is no other that I go with but my husband alone, and now I will not marry again. I am too scared for another man to have affairs with me. He will not have the ways of my husband and the kindness my husband had for me. I may be greatly abused and there may be a lot of jealousy over me and now I will not marry again."

The woman slept. As she went to sleep, when she went to sleep, she was lying like this. She wasn't asleep yet. Suddenly she heard a man. One thing that I (First Rider) didn't mention, she said, "Sun, I give you my body." That is what I (First Rider) did not mention.

Okay, she heard someone; she was not asleep yet. It was not mentioned which way she laid her head. Suddenly she heard someone sang from straight above. We will notice the way a young man sings. Myself (First Rider), I will recognize the way a young man sang, and an old man that has spent my years I (First Rider) will know how he sings and I will know how a very old man sings. The woman knew the one that sang was middle aged. The singer worded his song and the woman knew the words of the song right away. "Man, who is the one that is giving me?"

When the voice sang again she noticed that the voice was asking, "Who is the one that gave the offering?" She told him, she spoke. In her word she said, "Ah-hoo-oo-oo, how come that you don't know me. It's me. I offer you my body." She went

out of hearing as she spoke. The voice told her, "You missed your husband and now you have given me your body. Now go home.

I am not going to take you and to torture you. Now I give you the medicine. With this you will build a lodge for the sun." As the woman looked it was a rectangular parfleche. It was not a cylindrical parfleche, it's a rectangular parfleche. It had two upright points on each side. She saw the Natoas (Holy Turnip) then she woke up. At the moment she woke up she started praying and she went back home. She slept on the way several times and she found the camps. (The trouble with these legends are, the names of the people that are involved are not mentioned. Later the names of people that are involved in legends are mentioned and there are very few people whose names are mentioned. This woman's name was not mentioned.) She got to the camps and somebody took her home. The person that took her in was her brother. She was older; that was her young brother. It is called her lodge man (brother). Her brother told her, "I didn't know where you were and now since you are back don't go away any more. I will live with you and I will look after you." When the woman got home and when she went to sleep the superbeing approached her. She dreamed about the Natoas. She was given the Natoas because she didn't no other man but her husband. She was given the Natoas to have dignity because she never took another man besides her husband. The woman told her lodge man (brother), "Invite the old people." The next morning the man invited the old people. When the old people were all in the tipi, the woman sat at the foot of her brother's bed. The man told the men, "I invited you people on account of my elder sister. She will tell you a story. She is given something from the spirit world."

The man filled his pipe with tobacco. The man that sat in the direction That Cause The Loss Of The Secondary Wife* (east) was given the pipe. He was the man that approached the woman with the pipe and offered her a smoke. The man told the woman, "What you are going to talk about you say it straight just as straight as the hole through this pipestem." The woman held the pipe to the incense and started to pray. She did not speak; she did not tell her story. This is an oath, an Indian oath. Then she told her story. She said, "The reason why I wandered away, O Sun, you are looking down on me. I wandered off because I missed my husband. I was young when I stayed with my old man. I married him. I never was unsettled and my husband was kind to me for that because he knows that I was not unsettled. I didn't have no other man to have any affairs with, only my old man."

*That Cause The Loss Of A Secondary Wife is a given name for the east by the plains Indians. A man and his wives were moving camp on a very cold winter day. A severe cold wind was blowing from the east that froze the secondary wife of the man. Whenever the wind is blowing or anything that is coming from the east the Plains Indians will say it's coming from the direction That Cause The Loss Of The Secondary Wife.

The woman said, "The reason why I didn't have any children because it is bothersome. Now my old man died, is the reason why I went away so that I may die out in the wilderness. The wild animals will get me and eat my body."

The woman said, "As I walked down the river I came to a tree that stood off from the woods. I sat by the tree. It was almost dark and I wept for my husband. After I wept I said, "Now, Sun, I am wandering around on purpose. Now I give you my body because I missed my old man. I never was unsettled. Only my husband was my husband; I have no other man. He is the only person and now I will not get married again because I might get abused and my husband may be jealous of me. I will not get married. Now I give you my body so that I will not be up to know my grieves."

The woman said, "At the moment I spoke I laid down and I must have went right to sleep as I laid down. Suddenly I heard a man sang straight from above where I laid my head. 'The sun is saying? The man is saying, 'who is that that is giving me.' I know then. I told him, 'Ah! How come you don't know me? I am myself. I give you my body.' The words, 'the sun is saying,' are not included in the man's song. I said the words myself. He just asked, 'Who is giving me?' It's me that is saying, the sun is saying who is giving me.' I told him, 'It's me. I give you my body.' When I slept he gave me. How mysterious he was. They were all centre plumes that were attached; that was the huge turnip that was dug."

The stems of wild turnips are called - they look white and there are some stuff that are on the stems that look like plumes - they are called testicles. A plant that has a stem like that is not a turnip. There are a lot of similar plants to the turnip, but if a plant that has testicles is a turnip. That is what the huge turnip is, the turnip that was taken out.

The woman really wanted to die. In the past, women, I told this before, I (First Rider) saw some of the women that cut themselves. They pierced their calves with small sticks and some on their shoulders. They are satisfied when they shed blood. This day there is a woman that is still alive, but she is old now. I (First Rider) saw her when she was a very young girl; her name is Brown Woman (Mrs. Wadsworth). When her mother died she tortured herself. A woman does that to herself.

Now the woman is given the headdress. A rawhide was used. The Natoas was on the rawhide and the plumes tied to it. A hole

was punched in the rawhide with an awl and a thick sinew which was stranded neatly with a big knot tied as it was threaded through the hole other way and knot on the inside again.

The knots numbered two sevens - fourteen knots. When the Natoas is put on the head of the woman it will be laced together very tight. The knot will be against the forehead.

This is done to put them in agony. I (First Rider) recognized it this way. The putting on of the Natoas on the woman's head is similar to the crowning of Jesus Christ with thorns. The woman was hurt with the knots just as Christ was hurt with the crown of thorns. The woman illustrated this, the men sat wise on that. They investigated what it was.

The other woman was the same. She was a widow, she missed her husband, the same thing happened to her. She was never unsettled. Her husband was the only one. She went to the tree. The tree stood off alone from the woods, a great big forked tree. The rope, the stick that she broke, she tied the rope on the stick and as the tree was forked, she threw the stick over between the two prongs. The stick went over, she caught the stick and she tightened the rope.

After the woman had tied the rope to the tree then she called on the sun. She said, "Now, Sun, I give you my body this day. This day I am going to hang myself with this rope because I missed my husband. I never was an unsettled person. My husband was the only one. I give you my body. Take me. I will not get married again."

The woman was still praying. She felt drowsy and she sat down. She did not pray to the sun any more. She went to sleep. When she went to sleep the sun told her, "Now I took you and now I give your body back to you. Look at that tree." As the woman looked at the tree there were seven long poles to it with offerings at the end on every pole. The woman saw her late husband at this point.

The sun took the dead man. The dead man sat on the top of the tree, his robe was ochred with black ochre. The sun took the man; the man was offered to the sun. All the offerings were various kinds of calf skins. The poles were rested on the centre pole with the offerings. When the woman woke up she went back home. Things happened the same way. This other woman went into her elderly brother's tipi. She went in and sat down crying. She told her brother's wife, "Come with me." The husband told her, "Wife, go with her." He knew what was going to happen.

The woman took her brother's wife away. They went up the river. They came to the tree that stood off alone from the woods. She looked at the rope; she had already tied a noose in

which she will have her neck. The woman told her sister-in-law, "This is where I was going to hang myself and this is how I prayed. I said, 'Now, Sun, I now give you my body. Take me. Now I am going to hang myself because I missed my husband, before somebody proposes to me. It won't be the same. My husband was very kind to me. Now I give you my body.'" "

The woman told her sister-in-law, "Suddenly I didn't feel good so I sat down and as soon as I sat down I went to sleep. Suddenly he sang. I heard the one that sang. 'Man, who is

that man that is giving me?'" The woman said, "I didn't say anything and he sang again. 'Man, who is that man that is giving me?' I said to him, 'How come that you don't know me? It's me. I gave you my body.' He didn't haunt me any more, so I went back to sleep again and I saw this tree. There were seven poles to the tree with an offering tied on each pole. There were seven poles with various kinds of calf skins on each pole. The hides were ochred with yellow ochre with sketches on each offering, with feathers attached to each offering. My old man was on the top of the tree. He ochred his robe with black ochre." He had a hide robe, but she did not tell the others that her husband wore a hide robe because they know that. They have hide robes and there are the robes with the hair on one side. In the summer the plain rawhide robes are used.

The woman told her sister-in-law, "My husband had his robe ochred with black ochre and he painted his face black." The woman said, "That is how I saw him. The sun took my old man." The woman said, "The sun told me, 'I gave that tree. That is how you people will make your offerings to me. Now that tree is your home and that is how you will build me a lodge.'"

The new woman was now given the authority to build a lodge for the sun. After she told the story to her sister-in-law they went home. The woman told the story to her husband. She told him, "What happened is a mystery."

The man went out immediately and invited the people. The people said, "What is this? We are all going out to do our chores. Why did he make an invitation call?" The older men went into the tipi. The woman sat forward towards the fireplace close to the altar. Facing the altar she started to

pray. She said, "Sun, you did a mysterious thing to me, how I saved myself from hanging myself." The people heard this then. The woman told the men, "On account of my loneliness I stole my home man's (brother's) rope. I thought before someone proposes to me. I really missed my old man. I was young when I stayed together with my old man and I never changed in life. There is nothing where I was unsettled. My old man was my only husband."

The woman told the men, "I never was unsettled in life. When I was a young girl I married my husband and I lived with him and now I thought I will not marry a different man. That is why I thought to kill myself, to hang myself. The reason why I did not confess that I was going to hang myself because somebody might talk to me out of it and now it's a mystery how I survived. I took my sister-in-law to the tree. It's a forked tree. The poles that were up on to the top of the tree were seven, with various kinds of calf skins all yellow ochred and with sketches on them, with feathers attached."

Two willows at a considerable length are tied together like a cross and the third willow is bent into a circle. Seven feathers are attached to this circular and it is tied on to the cross and the hide is tied on each side, on to each end of the

crosspiece. There are never more than seven feathers and not less than seven. It is called the feathered structure. Whatever the offering will be it is still actually called the feathered structure. The woman illustrated these, and as she had already told them about the song, she said suddenly, "I saw my old man on the forked tree. There he was. He black ochred his robe and he painted his face black. There he was sitting on top of the tree where the bundle of willows were tied. The Sun took him." The old men made cross examinations. "Ah! That woman and that other woman and that woman, they had all the same visions."

Things went on. The one that had elk clothes, her clothes were made. The woman considered herself holy. People would offer her a smoke and she prays for them. As there was jealousy over her she cannot even speak to other people but when she received the elk clothes she started to be neighborly to people. The woman know how she had suffered and how she doesn't like to speak wrong to the people. People were gathered together. Some get sick. They were the ones; the ones that had mysterious visions were considered as pious people. When the elderly people sat together they told stories of the events; they talked about it. When the girl came down with her baby it transformed into a star when she got back to earth. The woman kept the girl. The girl remembered, "I got a husband, my

husband is up in the heavens." She knew, "My husband is looking down on me. I cannot cheat him." That is why we say, "Sun, you are looking down on me." The girl never did have any sexual desires with the opposite sex. There was no other man that she would admire. She knows, "I got a husband. He is up in the heavens." She got the habit of associating with the elderly people. She worshipped the person in the heavens.

When they did this, when the old people sat together about it, they were invited. The one that was taken up into the heavens was invited; the one that had elk clothes was invited too; the one that offered herself to the sun and the one that was going to hang herself. That makes four of them. So they told all the mysterious happenings. The old people told the women, "Get together. Three of you will just help and we will try and pray together." There was only one person that sat at the back. There was the one whose clothes made her holy. We will say she is outstanding. She won't back out on anything. She tried hard so that her husband will not be mad at her any more. She sat there. The three other women will take care of everything inside.

The Holy Lodge did not originate at that time, it was just a prayer meeting. What they prayed for came true. Their prayers all went to the sun. Now they are all comrades. In the summer the old men put it into consideration. They said, "Let us all give offerings." The women didn't eat, so now they will fast.

They made plans how it should be arranged. I (First Rider) told the story how the Horn Society got together, that is why

they are called All Comrades. It is similar to the Holy Lodge. When the man slept he also had a vision of the Holy Lodge. He was given the songs, the Holy Lodge Songs. This man instructed that one person should sponsor a Holy Lodge. The one that had the elk clothes was the one that made the arrangements. The man saw the Sun's Lodge - that is Scar Face. He saw how the Sun's Lodge was. The woman and the man made the plans together; they made plans how it should be. They'd sit in a group. Finally they built a sweat lodge so that they may know what to do. When the sweat lodge originated, it was the instructions of the man. He said the sweat lodge will be constructed with rabbit willows. There will be fifty willows on one side and fifty on the other side. The young stones were not there. There was one big rock which was used. The sweat lodge has a door on the side and on the right side black ochre was used, hunk, real paint. The north side was ochred with black ochre.

Now the buffalo skull is put in. The buffalo skull was painted with black ochre on the north side and the right side was painted with real paint. It's the day and on the other half

the night. The buffalo skull was put on the sweat lodge. How can the rock get red hot in the fire? It's so big. It was just heated and rolled into the sweat lodge. The participants did not strip themselves, they went into the sweat lodge with their clothing and the man sang the Moon song. That is what I (First Rider) said. The songs will be sung in other times, the Moon songs. He sang those songs. He sang seven songs and the sweat bath ceremony ended. They combined their visions in the sweat lodge.

The girl that was kidnapped up into the heavens, the other woman had already dreamed about the Holy Turnip that she dug. After they had arranged what they were going to do, the one that had the elk clothes was given to put up a Holy Lodge. The girl that was kidnapped up into the heavens, the people went out to hunt. They ate the meat. The chief meal of the people of the past is tongue. That is how it was. When the woman became a chieftess, tongues were cut for her. She just pray for the person that donates buffalo tongues to her. Those are the tongues. The three other women are the ones that slice the tongues. They dry the tongues; they are going to use them in their celebration. In the first place the Holy Lodge was not like as it is now.

Now when they were going to build a Holy Lodge, they use the tongues. The one that has the elk clothes is the one that is going to put up a Holy Lodge and there is nobody to help her. A boy was hired to look after the Holy Woman's lodge. He will work. Those are the ancient people. They put all the gifts that were given to them and their visions together now. The Holy Turnip is produced and the elk clothes; the Holy Lodge centre pole is included.

Okay, where is the ax that they will use to cut wood with?

There is no ax. They burn down the trees. They'll wait when the wind blows then they will build a fire around the tree. The tree will burn out at bottom and the wind will blow down the tree. The tree is forked at the top. The centre poles are bigger now than the ones that were used before. They cut them to a size so that they can lift them.

The men carried the tree to the outskirts of the woods. The tree was planted into the ground and they made their offerings on that tree. That was the first Holy Lodge. Various kinds of hides, yellow colored hair calf skins, white calf skins and beaver hair colored skins. There are seven poles that are set up to the tree. The poles are set up like a shelter with a circular base. That is how they started the Holy Lodge. They kept working on it; it was the same Holy Woman and the others were helping her.

Finally it came to be, a woman's child got ill. When her child got sick, she was not implicated with the sponsorers of Holy Lodges. She prayed. She said, "Okay, Sun, you are looking at me. This is my husband. I never did have another husband. My husband is the only one person. Now, so that my child may survive, I am going to take that woman's clothes. I will also make an offering for you." The woman made brushing motions on her sick child. She told her child, "I will make an offering to the sun." The women were told the news. The old people had a sitting on that. It is the song. That is where the giving up to the heavens occurred. "Man, now I give you my robe, hoo-o-oo."

The man's robe was going to be tied on the top of the pole and his wife sponsored a Holy Lodge. She will make an offering, that is what it is called. They went to the sponsorers of Holy Lodges. The old people assembled immediately. The sponsorers of Holy Lodges were not all married. The girl that was taken up into the heavens was the only one that was married. Now the girl made a vow to give an offering to the sun; now she will make an offering with her husband.

The girl was the one that had a husband and she was the first one to make an offering to the sun. The elk clothes and the Natoas medicine hat were given to her. They were given to her in the transferal. Okay, at the time she said to sponsor a Holy Lodge the legally married women were invited. Three women were invited. The one that made a vow, the woman that had the elk clothes instructed her what to do.

The three women, the ones that they thought were honest, were questioned when they came in. One woman was asked, "Do you take other men besides your husband?" The woman answered, "No, my husband is the only one." "Yes, okay," the man said. "Now you," the next woman was asked. She also said, "Yes, I don't take no other man." "Okay. And you?" The third woman was asked. The third woman never spoke, and she was told to go home. So another woman was invited and this woman was also honest to her husband, so there were four women again.

The women started to take the tongues. They also helped to slice the tongues. The women were told, "First you will be cutting tongues like this and whenever you think, whenever you are desperate, you will have the qualification to make an offering to the sun."

Now it is summer. Their only fancy food is the berries. They check the berries. When the cherries and the saskatoons or Juneberries are evenly ripe they sponsored their Holy Lodge. At this point, it wasn't called Holy Lodge as yet; it was called The Making Of An Offering. Now nothing has been transferred to the woman. They said, "How is it going to be?" The others said, "We will sit in the lodge, the sun's lodge, yes." So it was erected. The altar was large and the crescent of the moon was shaped out on the dirt of the altar. Two holes are made at the two points of the moon crescent. In these two holes incense is burned with cedar, and there is the main altar which is separate.

The woman donated the young poplar tree. The way the woman rubbed her cheeks on the pole was reenacted in the lodge. The tipi that was erected was owned by the woman. The tipi was given to the other woman in the transferal. There was no rattling with rattles at that time; it was just transferred.

The woman is now an intelligent and a wise person. She didn't care to dress up any more. She did not want anybody to think that she is attractive because she doesn't take no other man besides her husband. She just lived. The woman got to be - the ones that are looking after her are called Taking From The Centre. Those are the women that look after the tongues. These women will also sponsor a Holy Lodge in the future.

Now the woman gave her tipi away at the transferal. The tipi represented the bush that the female elk went into. That is why the Holy Woman put branches around the skirt of her tipi. The one that received the elk clothes was moving camp. She painted her travois with ochre. She rests her travois against the wall on the west side of the tipi. That is why Holy Lodge travois were invented; that is her travois. And she weight down the skirt of her tipi with branches. A Holy Woman burns the dry branches that are high above. They don't throw sparks and they are not smoky.

Now it was given to him. He also tied his robe on the top of the pole. They all help to raise that pole up. The pole is not long, and they lay the poles up. That is the time when we imitate the sun's lodge. Offerings were all tied to the seven poles.

The offerings gradually increased because the people of the past want to live a long life. Now the woman owns the Natoas. She had nothing to use. The things that she uses were not available. The only ones that were available were the ones that jerky the tongues and the man that was given the songs.

That is how they built their Holy Lodge. They are not called Holy Lodge, they are called Making An Offering. They are just like built shelters with a circular base. The seven poles are laid against the pole that is planted into the ground and the offerings are attached. Now things went on. The woman couldn't have anyone to transfer her bundle to. Now the next summer they make offerings in the same way. The people will say, "When the time comes again for the Holy Woman to give offerings I will make an offering of a strange calf skin for her," and people that have sick relatives or if a child is sick will make a vow to make an offering for the Holy Woman.

In the summer the people will look for a nice young forked tree for their offering celebration. They'd wait for the wind to blow and they'd burn the tree at the bud and the wind blows the tree down. Then they'd carry it out and erect it in a suitable place. The hole is dug and the pole is set in and they'd wedge it with wood. They didn't know to use the dirt that they scooped out. Then they will burn down the poles and they'd pack them on their shoulders to the pole, then they will attach their offerings to the poles and set up the poles against the forked pole.

Before the forked pole is raised and set into position the man will leave his robe on the pole where it forked out. Even if he has a fine robe he has to leave it on the pole; his robe is also his offering to the sun. The man that was taken by the sun also offered his robe. His robe was black ochred and he painted his face black; he is the one that was taken by the sun. So the robes of the men are ochred with black ochre and the centre pole is raised with the robes. The pole wasn't called centre pole at that time. Okay, finally one of the women helpers said, "It is my turn to make an offering to the sun." So other women were invited. Some of the women went back home, but finally there came the woman that doesn't go after other men but her husband to take the place of the new woman that made a vow to make an offering to the sun. So the women helpers retired, the three women that were just selected. The former woman that was making all the offerings to the sun also retired, but they went to back to the Holy Woman to show her what to do. So the new Holy Woman made offerings to the sun.

There were no re-enacting of war exploits nor sham dances in those times. No performances took place but the making of offerings to the sun. The four women and the man never separated; they lived to be kind to each other. They are not to get male. They're all unmarried women. They loved each other, they got to be wise and honest people. This is similar to the white religion.

Things went on. The new women are the ones that prepare the tongues. After the women had an experience of how to go about the duties of a Holy Woman, one of the women also made a vow to make an offering to the sun and the former Holy Woman retired too. The retired women go to the offering place.

People started to have visions and things started to materialize to perfect the offering place. Finally there were more women that made a vow to make offerings to the sun. Those are starting to be Holy Women. They're starting to realize not to take other men besides their husbands. The first women that worked were looked after by their husbands. The women will talk to their daughters, "If you are faithful and honest to your husband he will have you for his superior." This ceremony kept on, not for only a few years, and we don't know for how many years the making of an offering was celebrated. Finally the Holy Lodge originated. Okay, later on, as they have given away the things, the story of the women that first started have passed on, and the new ones started. Finally the circle encampment started (Sun Dance).

The ones that went through transferals, we'll say the Medicine Pipe owners, when all these things happened, the making of offering ceremony started to turn out perfect. Now the people have a lodge. The shelter-like structure is not there any more. They now have a lodge. The tipi that is sewn is called The Sewing.

The women have taboos too. If a woman knows that she is a jealous woman she will not sew the holes on the tipis of the smoke flaps. A nonjealous woman will sew the holes on the smoke flaps. A woman doesn't get jealous because she doesn't have the habit of flirting. Women that are crazy for men are very jealous; the women that take other men are very jealous. If a jealous woman sews the holes on the smoke flaps the inside of the tipi will get smoky from the fireplace. Women that work on the smoke flaps of tipis are scarce.

Okay, when it existed, let us say the ones that plan what is to be done - the minor societies, the Flies, the Big Flies, Dogs, Braves - those are the societies that put up dances. The chiefs of ceremonies started to arrange what is going to be done. As they now have tipis, and now they have renewed the tipi, they said, "Let us build the sun's lodge like the tipi." The structure was called The Making Of An Offering For The Sun.

When tipis were invented the people said, "Let us sew the sun's lodge." As they had nothing to use they said, "We will set up forked posts. We will put up a post at the east side and we

will put up another post at the centre on the south and we will put another post in the next centre. Another post will be set up here, another post will be set up here on the north side. We will set up posts right along and then we will put crossbeams on top and then we will tie the seven poles in the centre of every crossbeam and we will rest the poles on the top of the forked centre pole and we will cover the circular structure with young trees."

One of the men said, "How are we going to tie the poles?" "Yes," said the other man, "the woman that was lowered with the

strip of hide. We will kill a buffalo and we will take the hide into the Holy Woman's Lodge and we will cut the hide in strips in the Holy Woman's Lodge and we will use the strips of hide to tie the poles."

The hide rope that was used to lower the woman that was taken up into the heavens and the hide that she was wrapped in and the rope was cut in strips and she was lowered down, when she landed on earth. So we are doing this in the same manner. That is the reason why the hide is taken into the Holy Woman's Lodge. So they planned all these. So it will be covered with leaves, and he will be made to dance inside of it. It's the one that dreamed about the songs. He is the one that is going to dance in the Holy Lodge. His bed will be of creeping cedar and he will tie plumes on his little fingers and he will have a sweetgrass and a fan in his hands to dance with. And his whistle and his face and body will be painted with white earth. But they objected. They said, "No, the sun owns the yellow ochre."

The one that is going to dance is going to represent the sun. He imitates the sun also; that is why he danced from his tipi to the centre. This was the first Holy Lodge. Okay, there were no rattles. There was no hide to rattle on. There were no drums. Men just stood in a row and they drummed on a hide, a rawhide. Now the Holy Lodge originated. As the lodges are called tied together, it's not beadwork. The meaning is something will be wrapped and it will be dropped over. That is what it is. It is roped with sinew and it is tied together. Beads were introduced later, and now they are called beadwork.

There is no difference in how things are, but I (First Rider) don't the way things are going on now. There are only seven rails for the Holy Lodge. And now I (First Rider) am going to close my story. It is going to take long for me to get to the point of how the Holy Lodge is operated. The thing is, how I work now, I tell one story in one day that is how I can manage to work. I (First Rider) concentrate on the stories very carefully. I don't want to tell the stories in a hurry. I'll

tell them very carefully and plain; that is how I work. Now I will close my story temporary from where I ended the dancer in the Holy Lodge. He was dressed like the sun. He was the one that the Holy Lodge was built for. And now it is a Holy Lodge. It is roped and now it was put the other way. It became a Holy Lodge, and it is still called Holy Lodge. Now I (First Rider) close my story. I will tell another story tomorrow. That's all.

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