George First Rider of the Blood Reserve was born in 1904. He had no formal schooling but became an accomplished horseman and worked for a time on the rodeo circuit. After working as a farmer he ended up in jail as a result of alcoholism and theft. He attributes his reform to his conversion to Christianity. He prides himself on his ability as a storyteller and on his knowledge of Blood culture, particularly the holy societies many of which he joined as a young man.

HIGHLIGHTS:

- Discusses various Horn Society practices, including the exchange of wives among the members.
George First Rider: I am going to talk about the Horn Society, the origin and rules of the Horn Society. I told the story already. The Society is of various groups. There are the Tails, the Bulls, the Foxes, and the Horns. They are the Buffalo Society. The story and illustration of the various animals in the society. I must say there are no animals that will not crossbreed. They all do. The people that tell stories fall short in giving full information of what is happening. There are no Horn Societies in the North and South Peigans. The Bloods and Blackfoot celebrate the Horn Society in different ways. When the Blackfoot Indians realized that the society was hard to maintain they stopped carrying on with
the Horn Society. The Blackfoot Horn Society members are the ones that rattle on a rock with a rock. A person is going to rattle a rock on a rock so that he may have the opportunity to get in contact with a woman. To get in contact with a woman means to have sexual intercourse with a woman.

The people knew then about relationship. When a person wants to transfer his secret ceremonial bundle to somebody else he finds out that the woman is his relative. If a person transfers his secret ceremonial bundle to his female relative how can he have a sexual intercourse with her? There are two special songs in the Horn Society. There Horn Society members will encourage each other with these two songs. The words in one song are: "My friends, have courage." The other song is worded about the woman. The words are: "Why can't I see her?" In the past when we think of our lovers we sing about them. We word our songs, "Why can't I see her?" Some of our lovers will cut a lock of their hair. They will braid the hair lock and they will give it to us to remember them by; this is real love. The earlier Blackfoot and the Blood Indians are shy to see their son-in-laws because a person will give his daughter to a boy for all the bad experiences in married life. We know why they are joined together; that is why the mother is shy to see her son-in-law and she cannot sit with him in the same place. It is said that the Crees do not know about life; they live in the same place with their son-in-laws. Today people are taking after the Crees; they are not shy at their son-in-laws.

People take their son-in-laws for close relatives. The reason why the people of the past are shy at their son-in-laws because of all the dirty works in married life. But today some in-laws will live with their son-in-laws. So that is how the Horn Society is. When the Blackfoot couldn't transfer the secret ceremonial bundles they stopped celebrating it; the rattling of a rock are stopped. There were no transferals in the Horn Society for a length of time and some of the Horn Society bundles went to the grave with the owners and the other bundles laid around idle that were owned by younger people. In the past the young people don't join the Horn Society because at that stage a young man is very jealous of his wife and besides a young man has no willpower to join in the Horn Society because if the young man joins the Horn Society he will send his wife to the man that transferred his bundle to him. And if the former owner refuses to go with the woman they will pay him just to get him to have a sexual intercourse with the woman. That is how it is. So the Horns didn't carry on any more with the Horn Society celebrations. The white men are wise; they grow up and learn to write. Before that the older people didn't know how to count the years. The elderly people count the summers and they count the nights and today the white man count the days and they count the months. The people of the past are not like the whites. We can't say, "The Horns didn't transfer their bundle in such a number of the year," and we cannot say, "The Horn started to transfer their sacred bundles again in such a number of a year." But someone will know the year when the Horn Society transferred their sacred bundles again.
Now the Horn Society bundle of the Blackfoot are all remade; that is why the Swan Staff is decorated differently. It's not... the Swan Staff and the Rider's Staff is not the original one. Also the Rider's Staff was transferred to here on the Blood Reserve. This man's name, Holy Walking Down, was the one that transferred the Rider's Staff to the Bloods. He cut his otter bandolier from his arrow shaft in strips to make an arm band for the staff. It didn't have an arm band for the staff. It didn't have an arm band before. The arm band was made later. The late Holy Walking Down was the one that transferred the Blackfoot Rider's Staff with arm band to the Bloods. The Blackfoot Rider's Staff is the staff that was newly made. This Rider's Staff is the staff that is called the Buffalo Staff. An arm band was added to the staff lately. I (First Rider) know when the arm band was added to the staff. The arm band was out of an alarm clock; my father took the clock apart. The owner's name of the staff with the Arm Band is Dog With A White Spot On The Back. His Society is called the Crow Parted Hair. The owner of the Staff with an Arm Band is Dog With A White Spot On The Back. His other name is Sitting In The Night. The owner of the Swan Staff's name is Coming Up Over The Ridge With A Tail Feather. My father took the alarm clock apart with which the arm band was made. An elder man -- his name is Black Antelope and his younger brother's name is Not Marvelled -- are the ones that replaced the arm band with the casing of the alarm clock. The old arm band was thin brass. It was replaced with the casing of an alarm clock; it belongs to the whites. The armband was added to the staff in number 1913. There, I will say in English, 1913. That was the time when the arm band was added to the staff.

I (First Rider) started to experience the Horn Society life in 1913. I saw all the remade sacred bundle. Then the Blackfoot started the Horn Society again. They started transferring the sacred Horn Society bundles again. The Blackfoot Horn Society operated in a different way. They operated their All Comrade Society chiefly with the sacred power roots. The Blood Indians made their All Comrade Society chiefly with the staffs; the Blackfoot operated with the sacred power roots. The original transferal of the Horn Society here on the Blood Reserve was never changed up until now and now the Bloods are just living with the Society. But now 10 years back the society on the Blood Reserve started to change. Now I am talking in the year of 1969; I am saying the Horn Society of the Bloods started to change 10 years back. In the past a Horn Society bundle will never be transferred to anybody but the Blackfoot will transfer their sacred Horn Society bundles to anybody. Sometimes they'd celebrate the Horn Society ceremony when they're cutting hay. The Bloods never changed their operations of the Horn Society. When the owner of the Swan Staff is going to transfer his bundle and old men will tell him, "Somebody wants you to transfer your bundle to him," the owner of the Swan Staff will say, "Yes, I agree. But I am not leaving some of my Horn members behind. They will take them all." And then the old man will go and give the news to the man that asked for the
Swan Staff bundle. So for this reason the one that is going to be the recipient of the Swan Staff will assemble his friend into his home so that they may take the rest of the Horn Society bundles.

I did not just hear this over a news, I actually joined it. My friends were the Gray Horse Owners. I was so aggressive I gathered together the Gray Horse Owners and I spent a lot for inviting the Gray Horse Owners to have the Horn Society transferred to us. There are a lot of my friends that are older than me who fled from us. One of our elderly comrades ran out when we were going into the Horn Society. The women got him before he got out and he cried. He really cried not to join the Horn Society; that is how hard the Horn Society is. I slaughtered four of my own cows to feed the people that I invited at various times. I started to invite my friends in the fall and I kept inviting them all through the winter so that we may succeed to have the Horn Society transferred to us. I gathered together my friends because I was going to take the Staff with the Arm Band. The owner of the Staff with the Arm Band refused to give me the sacred bundle. The next morning after I was refused, a rope was tied to a post and to the other post and all the stuff were hung on the line, the stuff that I was going to buy the Associated Staff with. There were four medicine hats -- these four medicine hats were transferred to me in one day -- and four complete buckskin suits that I got for my payments for the staff. I couldn't get the sacred bundle. The owner said, "I will give it to a certain person." When the sacred bundle was given away a rope was tied across two posts and all the stuff which were going to be my payments were hung on the line -- all the dry goods and the four medicine hats and four buckskin suits and horses were rounded up. And the special horse that I was going to give away was used for racing on the Blackfoot Reserve. That was my horse; he is called the Blood Indian Black.

I go to rodeos and I compete in the best horse team contests. I won first prize for five consecutive years in the best horse team contest. When I was taken around the camps by an elderly man who was singing songs of praise for me my prize winning team were led behind me and the rest of the horses that I was going to pay for the bundle were also led behind. The horses were led around the camps in mates. They were all broke for team work and they all had white stripes down the face and I rode the horse that was called Blood Indian Black and I wore one of the medicine hats and I wore one of the buckskin suits. After I was brought back to my tipi the owner of the Staff with the Arm Band sent a word that he'd give the Staff with the Arm Band. A relative of mine that told me, "Don't take it. He has refused to give it to you. Take the leader's headdress." So I took the leader's headdress and I didn't take the Staff with the Arm Band. The Staff with the Arm Band that I didn't take, the owner didn't get very much for it and I'll say the recipient paid him a scrub horse for his bundle. Then he cried to transfer his sacred Horn Society bundle to me.
Now in the past 10 years and up until today the Society is mixed up. Let us say a wild animal will have a litter at any time; that is how the Horn Society is operated now. A fox will have its litters in the summer, the bull animals will crossbreed with the female animals in the summer, the tails will have their young ones in the summer, and the buffaloes will have their young ones in the summer. So that is why the sacred Horn Society bundles are sold out only in the summer; that is how the holy Horn Society was operated in the past. People will give up their wives during the winter to be seduced by other men in order to be pregnant beforehand and then they'll have their babies in the summer.* That is why it is called they are families.

-----------------

A person that makes a vow to join in the Horn Society will not sell his wife to the owner of the bundle that he asked for in order for his wife to be pregnant and to have her baby in the summer and for the former owner of the bundle to claim the baby. When a sacred bundle is transferred to a couple the recipients are born again; the former owners of the bundle are their holy parents. The Holy Bible says Nicodemus went up to Jesus and told him, "What shall I do to be saved?" Jesus answered, "You must be born again." Nicodemus said, "I am a full-grown man. How can I get back into my mother's womb and be born again?" Jesus said, "Repent and be converted." That is how it is in the Horn Society. Maybe the Bloods will do such like this.

When a person transfers his sacred bundle to another person he will say, "He is my father." That is how the story was told. The one that transferred his bundle will say, "He is my child." We will say when his daughter get in heat, when she gets sadistic, she will go back to him and he will wife her and she will get pregnant. That is why they are shy at each other. It is very easy how to understand how the Horn Society is operated. Now we will say if a Horn Society member is going alone with his wife, how can his wife be with child? We will recognize a woman by her child. We'll say, "That child looks like a certain man." A woman will be staying with her husband and the woman's baby will look like the other man; that is how the Horn Society is. The breeding time for the animals is in the winter. It is called the kicking the snow facial painting. It is also the breeding time for the Horn Society and the women will have their babies in the summer and that is the time to transfer the Horn Society bundles. These stories were told to me by the old people.

Now a person will join the Horns and he knows that he should not let his wife go with another man but when he goes to the assembly of the Horn Society and they start singing and suddenly they will sing about his wife is in the tipi. The words in the song are, "Why don't I see her?" And all the members will know that the man hasn't painted his face yet; this means that he hasn't given his wife away. The words in other song are, "My friends have courage." Then the husband will get up and dance. I (First Rider) went through this too. I took my pipe bag. My pipe was tied to it and I wore my robe
up to my waist and when the encouraging song was sung I got up and danced. I was whooping while I was dancing and when I sat down I told a man who sat at the back (his name is Rabbit), I told him, "Now, old man, you saw me dance. I am with envy. You will give something to go and cut down something." And that very same night he went to my holy father. When the old man came back he told me, "You will start tomorrow night." After our singing session was over we all went out; this kind of life is joyous. All the men walked in front and the women were behind. When we got to the east entrance of the camps we walked inside of the camps on the south side and the men started singing. They sang the song when the Horns go around the camps at night. My, there is happiness in singing.

HORN SOCIETY SONG - NO WORDS.

The former women Horn Society members will cry when they hear this song. It was on account of me that we went singing around the Sundance camps. My name is Miserable Boy (First Rider). When the people heard us they told their children, "Keep quiet. The Horns are going to make an announcement." The one that made the announcement was Low Horn. He said, "For all of you to know, after tomorrow a sweat lodge will be built for the Holy Woman and we will go and cut down the centre pole for the Holy Sundance lodge." We went around the camps in the direction as the sun travels and when we got back to the east entrance from there we went back into the tipi. So that is how joyous the Horn Society ceremony is called not useful. He joined the Horn Society many times but he never did have a facial painting and he'll never have the qualification to do any facial painting to other people because he never sold his wife to another man. Even if a person joined the Horn Society only once but sells his wife often while he is in the Horn Society he will be highly honored for prostituting his wife. If a person joined the Horn Society once and knows that the Horn members are not going to do anything to gather them together to have facial paintings, in other words to sell their wives, when the encouraging song is sung the man will get up and dance. And after he dances he will say, "My friends, the reason why I danced, because I am giving my wife to all of you. If any one of you wants to use my wife you can use her." This means if anybody wants to sell my wife he can sell her. If a person does that, if he gives up his wife for somebody to sell her to another man, he is the principal of the Horn Society. Even if a person is very rich and had joined in the Horn Society and never sells his wife, he is useless. I realize now that things are happening here as on the Blackfoot Reserve. They have sold a lot of their sacred bundles. They sold them in a way that they will never be owned by the Blackfoot but in a way... a Medicine Pipe, a Water Bundle Pipe, and a Horn Society bundle, if it's going to be transferred to a person -- even if he is a white man, a Negro, a Chinese and what kind of an Indian he will be -- the sacred bundle will be transferred to him.

The giving away of something in a dance is different. A person
will get up and dance chiefly with his sacred artifact and he'll give it away or he will sell it for money. He will reconstruct the sacred artifact that he sold for money and that he gave away in a dance and then he will transfer it to another person. Now a sacred bundle that has been transferred cannot be remade and be transferred again. The thing to do is to find out accurately about the sacred bundle that we gave away if we can remake it again, the sacred bundle that we transferred away. I'll say Horn Society bundle will be transferred to a Blackfoot Indian. The Blood Indian has transferred his Horn Society bundle; he cannot remake it and transfer it back on the Blood Reserve; that is not the way. A person can remake the bundle that is given away free. The other may be a Medicine Pipe. The owner of the pipe will be buried with his pipe if nobody takes it. Another person will take the Medicine Pipe and he will sell it and the Medicine Pipe will be very cheap but if the person that took the medicine asks too much for it people will say, "He shouldn't ask too much for it because he took it from the burial place;" so the pipe will be cheap when it is sold. A sacred artifact that went to the burial place with its owner or a sacred bundle that has extinct, if a person reconstructs it he will not get anything for it if he tries to sell it because it's a fake. Now some people will say, "There is a sacred artifact that I will reconstruct and I'll sell it." The thing is a fake. The person that is going to remake a sacred bundle which is a fake, he cannot illustrate or give an information about the sacred bundle. People will do miracles with the sacred bundles that they construct and if there is no miracle done with a sacred artifact that is constructed it is useless. Now I will conclude my information about the constructions of sacred artifacts. That is all.

INDEX

<table>
<thead>
<tr>
<th>INDEX TERM</th>
<th>IH NUMBER</th>
<th>DOC NAME</th>
<th>DISC #</th>
<th>PAGE #</th>
</tr>
</thead>
<tbody>
<tr>
<td>SOCIETIES</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>-Horn Society (Blood)</td>
<td>IH-AA.077</td>
<td>HORNSOCIETY3</td>
<td>54</td>
<td>2-8</td>
</tr>
</tbody>
</table>