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:

- Describes various aspects of Horn Society ceremonialism.

George First Rider: Okay, I am trying hard to put my illustrations all straight so that the news will be good. I am now starting to tell the story of the Horn Society. I told a story before of the variety of the Horns, the reason why it is called All Comrades.

The society is like this. We will all dwell in a lodge. There is nothing that is going to be used in the lodge; that is how the people lived in the lodge. All that is there... I will illustrate it this way. The transferable artifacts are just like To Eat With.* If there is no pitch fork, we can't eat with our hands. If the To Eat With is not there, there are things that are going to be picked out clean. That's what it
is. The artifacts that I am going to illustrate separate how they were transferred. Now the reason why I can't tell accurate stories about them. If I had kept on telling stories continually it would have been better if I wrote them down.

Now the way I can illustrate it, the owner of the Staff with an Arm Band has his bed right at the back and there is the bed of the owner of the Associated Staff. The Associated Staff is a spear. Those are the weapons that the people of the past use in battles. They are big arrows; they get food with them. On the other side is the owner of the Swan Staff and next is the Associated Staff and there is the Staff with Arm Band and next are the... the Blackfoot Rider's Staff stands there now. And the rest are all staffs and there are the Fox Staffs (the staffs of the Fox Society), they all stand there. There is the Lighter Staff -- the snakes own the Lighter Staff. The headpiece and necklace of the Lighter Staff are beaded snakes. The snake also put his life in the society; the people can have mixed sexual intercourses by that. The woman is stripped naked; there will be nothing on the woman. A holy ceremony is going to be sponsored with her. She will be given a different pair of mocquaains to wear. Her dress, her necklace, her rings, and her earrings are taken off; she is completely stripped. Her braids will be unbraided. The snakes that the owner of the Lighter has are his penis. That is called to have a facial paint. The facial paint and the entire painting of the woman's body with real paint represents the blood; that's when she is sexually intercoursed. So this occurred.

Now there is the marten. The marten is the ruler of the animals that run on the earth. On the other side is the leader's bonnet. It is a headdress and a sham is added to it. The man wore it in a battle. When he went through the enemy he was going to gore his opponents. He had a bow and arrows.

*A table fork is called To Eat With in Blackfoot.

Bow and arrows don't exist any more, guns exist instead. The Horns use the children when they are about to conclude their dance. They are yelled at; they are the ones that use a gun.

There are the ones that dance the opposite way; there are four of them. The one that has a rattle dances on the outside. I (First Rider) own that rattle, that is why I know he always dances on the outside. The headdress has a trailer means a person ran out. It's the same as the person that forced his way through the enemy line. The four headdresses all have trailers. There are other four headdresses, round headdresses, straight up headdresses. A crescent-shaped ornament is attached to the first headdress and a real plume. The crescent-shaped ornament is the moon; the red plume means a person is killed and he is bloody. It's the same with a tail feather headpiece. The man attached the red plume to show his bravery. That is why the red plume is added to the Horn Society headdress.
The feathers were put on hats recently. Before, they were put on a headband of stiff hide and the headband is tied at the back and it is a straight up headdress; those are the first made headdresses. The next one is the Blackfoot Rider's Staff and now it is set at the back and it is yellow-ochred. I (First Rider) also owned this yellow-ochred Horn Society staff. The garters are mine and I do the dancing. I owned the Preliminary Bundle, that is why I know it. So there is the Blackfoot Rider's Staff and next to it is the Swan Staff and there is the Associated Staff and next to it is the Staff with an Arm Band.

The reason why the bonnet is with the Swan Staff, the bonnet has horns on it; the horns are black. It is said... I told a story about Scar Face before how he killed the swans. He was considered as a buffalo at the time he charged back and killed the swans with the stick that he picked up for a weapon. The buffalo had horns like eagle claws so that is how the horns were made on the bonnet to the Swan Staff. Animal skins are not used on it. Birds' skins are used on the staff. The feathers that are attached to the Swan Staff are the swans that Scar Face killed.

When the Swan Staff was transferred, the recipients showed off. They go on foot when they dance around the camps. The man said, "I stole a white horse and my mount was a white horse and I killed an enemy. I rode a white horse and I ran over an enemy and I stole a white horse." He counted four war coups so he put in a white horse. Painting was transferred to the white horse. The four times that the man was encountered by the enemy were painted on the horse. The one that was going to ride the white horse paid him for painting the horse. He painted a circle on the right shoulder of the horse. The other man also painted a circle on the right shoulder of the horse. The other man, who was also encountered by the enemy, also drew a circle on the left cheek of the horse. He paid the other, who was also encountered by the enemy, and he also painted a circle on the left shoulder of the horse. He paid the other man who was encountered by the enemy and he painted a circle on the left thigh of the horse.

It is a taboo not to ride double on the horse. The Horn Society member is going to ride him in the dance around the camp circle. The Swan Staff is now also transferred to the horse. The horse is going to be ridden with the Swan Staff. It is transferred to the horse and nobody will ride double on the horse and a woman will not ride on the horse and meats will not be packed on the horse. That is what the horse is. The one that is going to ride the horse with the Swan Staff will put his foot over the incense. He will get on the horse from the right-hand side. His foot will be lifted up four times to the stirrup. His foot will be held over the incense and his foot will be lifted up to the stirrup. His foot will be held over the incense and up to the stirrup. He'll put his foot in
the stirrup on the fourth time.

The ceremonialist will chew the sweet cicely and he will use it on his hands and he'll hold his hands over the incense and he'll touch the man on the head and he'll make a sound, ishp. Again he'll use the sweet cicely on his hand and he'll hold his hands over the incense. The man has had his foot in his stirrup; he'll get on the horse from the right-hand side. He puts his hands again over the incense and he touches the man on his shoulders and he makes a sound again, ishp. He held his hands over the incense again, he held the man on the hips, he held his hands on the man's head, his shoulders, then on his hips again. He made a sound, ishp. Again he spat on his hands and he held his hand over the incense again.

As the man has had his foot in the stirrup, the ceremonialist held his hands to him and he held his hands over the incense and he held his hands to the man. Again he held his hands over the incense. On the fourth time he held his hands over the incense, he held the man on the thighs and he made a sound, ishp, and the man got on the horse.

The ceremonialist counted war coups for the Swan Staff. A man stood beside him. He said, "I'll put him on the horse from that certain place." People that gave a man a lift onto his horse from that certain place, people that gave a man a lift onto his horse, will count four coups and then they put the man on the horse. War coups are counted for the Swan Staff. The Swan Staff is held over the incense and it is held up to the rider. It is held again over the incense and up to the rider. It is given to the rider on the fourth time. The Swan Staff is inserted into the stirrup and the man settled on the horse.

The Horn Society Staff with the Arm Band is also carried on horseback. Riding with these two Horn Society staffs came just recently. The man took a black horse. The man stole a black horse. He rode a black horse and he ran over an enemy. He rode a black horse and he picked up a man to ride double with him. He rode a black horse and chased the enemy in a battle. This man also put his black horse in the Horns. It's not a one special horse; any black horse will be ridden. It is also the same thing. The man will look for people -- someone may be encountered by the enemy twice, or there might be someone that was encountered by the enemy three times -- he will find these people. The man that was encountered twice by the enemy could transfer two circular paintings. A circle will be painted on the cheek of the horse on the right side, on the right shoulder, and on the thigh on the right side, and on the left cheek, on the left shoulder and on the left thigh.

They pay on those circular paintings but the man will pay on them just once. In the next summer he'll do it himself because the paintings are already transferred to him. The man that is going to do the painting for him will pray very hard and the black horse will be painted. The man will get on the horse the
same way as the other rider. The man was initiated into getting on the horse. Incense was burned to get the man on the horse and the staff was handed up to him. I (First Rider) also rode that black horse in the dance around the camps. I explained how the arm band was added to the staff.

There is a staff among the Fox Staffs that is called Purple-Ochred Staff. It also has a headdress. The headdress also had horns on it. All the Horn Society staffs. How can the marten make a kill? The marten was forbidden to bite, it has nothing to use. That is why the Associate Staff existed; it stands right at the back. The owner of the arm band will take the Associate Staff and he'll get some food with it for the people that sat on the right hand side. The owner of the Swan Staff also takes the Associate Staff. The Associate Staff is the Swan Staff. The owner of the arm band took the staff and he will get some food with it so that the ones that have their beds on the right hand side will have something to eat. The ones that have teeth are forbidden not to kill is why there are rules for all the Horn bundles. That is why they give their wives away. It is like this. I gave away my woman; that is my wife. The food that we are going to eat, an Indian will break off a small piece of the food that he is going to eat, he will hold it up and he will say, "O Sun, I feed you this." He will ask for a long life and to have good luck and then he'll hold it low to the ground and he will say, "Okay, earth, I put you last and now I feed you this," and he will push it into the ground.

When I joined the Horns, I know, because I love my wife I am stingy with my wife. I (First Rider) didn't quite understand the Horn Society. I just see the woman, a blanket is held in front of them for a curtain and they take all their clothes off. I used to take women out; I took a lot of women. I take them to another man; I go in and I wake up the man. Before I took the woman out, a man took me out. His name is Holy Elk. He told me, "Now that woman that you are going to take out, you will take your clothes off and you will go to the doorway. She will also take her clothes off. When you go to the doorway she will follow you and you will burn incense by the door. You will step over the incense with your right foot." If it is the other way I'll step over it with my left foot and I will go out and the woman will follow me out. She had nothing on her except she wore a fur robe. I started to walk away. I didn't go very far; I stopped and I prayed to trap the man good and to have luck. We started walking again and I stopped again; I asked for a long life and to take out women a lot. I went on again and I stopped; I started to pray again to have good luck and for the woman not to make a mistake, everything to be done right and to trap the man good. When I walk again I came to the door, I stood there and coughed.

I had some kindlings wrapped in a cloth that I whittled from a stick. I was given four matches and I was told not to strike them. I opened the door slowly. The woman was standing outside nude. I opened the door slowly, and I sat down by the
fireplace and I put down the kindlings taking care not to drop any. When I had set them up I took a match and I stroke gently and it burned and I made a fire and I took some wood that were put on the north side of the doorway and I put them on the fire and then I went out and I took the small pipe from the woman and I went inside with it. The altar was ready set up and the dung on which the pipe will lean on. So I put the pipe down, the mouth end pointed to the north and the bowl to the south. The mouth of the pipe bowl faces to the wall; that is how the man will pick it up.

After I had set the pipe in place I walked out and I led the woman in. I opened the door quietly and I led the woman in. I followed her in and I shut the door. I led her to the southwest side and I sat her down inside of the tipi. There was a cushion and I sat her on it and I pulled the robe off from her head. As she didn't have braids I pulled her hair behind her ears. When I had her settled I walked completely around. There was a woman sleeping on the south side of the door. I pulled the blankets off from her face and I kissed her and I walked on and there was the man sleeping. But he wasn't sleeping, he was watching me so that I may not make a mistake in my work. I took the covers from his face and I kissed him.

The man that is going to do the touch down for him sat at the back; I just made a brushing motion on him, I didn't take the covers off from his face. Then I walked to the door. When I took my robe I told the man, "There is your smoke." I went out and I ran home. When I got back, the husband of the woman that I took out burned the incense and he told me, "My friend, did you made a good trap with our old lady?" I told him, "I made a good trap," and the members sang a sacred song. They sang that they may have luck. The man was trapped with the woman so that we'll have good luck. The woman was given to him in a holy way so that he'll have a sexual intercourse with her, so that we'll know that we are glad to give, that we are not stingy.

This believing in the sun, the sun will know us, the sun, the Swan Staff. The woman that refused Scar Face when he had her for a wife, the man told him, "You will spend four days with her and you will give me the woman," and the woman was given to him. So that is the reason why the Horns give their wives away. The man that transferred, he will know why he shouldn't have an intercourse with the woman. If he is old and feels cold he cannot have a sexual intercourse with the woman; the woman will lie naked beside him.

They have holy ceremonies by those and they get together with the woman by that; that is why they are two people. The Preliminary Bundle owner will strip the clothes of his friend's wife and he will take her to a man who will have a sexual intercourse with her; that's what it is. That is why the Horns don't mention the holy intercourse; they operate by that. The man owns the sweet cicely in this occasion and he is holy. That is why the old men sit at the back. They paint the
people. A person will get mad at another man, the man will say, "I always ochre him and now he is mad at me but that will get back to him."

All the Horn Society staffs are different from one another. The headdresses with the trailers. I (First Rider) own the rattle. The headdresses are on the left-hand side; the owners dance the opposite way. That is why the Horn Society operate in many ways. A young Horn Society member will give his wife away. The woman will lie down beside the man naked and the man will have a sexual intercourse with her; that is what the Horn Society bundles are.

When a person is going to transfer his bundle -- I (First Rider) went through it too -- the person that I am going to transfer my bundle to, his wife is my relative. I will not think, "She is my relative," even she does not pay me enough for my bundles. I know that I am going to have a sexual intercourse with the man's wife, the one that I transferred my bundle to. That is the reason why people don't transfer a sacred bundle to his relative. So that is what the Horn Society life is.

I (First Rider) also owned the leader's headdress. As the warrior forced his way through the enemy line he got hit with an arrow on his forehead; that is why there is a miniature arrow attached to the leader's headdress of the Horn Society. The people of the past transfer the Horn Society headdresses; they go on the warpath with them. That is what they are. When the people know how the Horns have sexual intercourse, they took the bundles as holy bundles. They feared to join in the Horn Society. So I'll end my story here. That's all.