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:
- Tells legend of the creation of the moon.
- Gives the various months in the Blackfoot calendar.

George First Rider: Now I am going to give an information on how we count. Counting is used everywhere. Counting occurred to us so that we will know how long we've been gone, and the dates. A woman will count the days when she will have her baby, and we will be counting the years of a child and we know that counting is up to one hundred; that is how long people live.

Now a strange old story. That is where the story of a woman came from. We will say she has no pity. She had a little boy. The woman found a lover. Now she cheated her legal husband. Her husband never abuses her because her husband loved her too much. Her husband never gets mad at her for the way she behaves and she's got nothing against him to leave him so she's
got no reason to leave him. The woman found a scheme. She pretended to be sick and she died and she was taken to the burial place. The people of the past are very scared of the dead; they won't ever go near a dead person. The burial place is called a scaffold; that is where the woman's body was laid. The bachelor takes some food to her and he'd sleep with her where she was laid. The woman came out after she had spent four days with her common-law husband where she was.

The woman dressed herself like a man and they'd walk around the camps; the young man was her friend. The woman would see her only son walking around and she'd go up to her son. She and her common-law husband took the little boy as a brother. The little boy told his father, "Na-ah (parent)." He did not call him "father," he call him "na-ah (parent)." "Those brothers of mine are very kind to me. The shorter man looks like my mother." The man told his son, "My poor son, your mother is dead." He cried because he pitied his son. The two friends would go to the boy and repair his moccasins. The man's stitching was not very good and the sinew was not stranded good, but the woman's stitching was very neat and the sinew was stranded nicely; it was nice and round. Today we will say it was neat just like a catgut.

The man had a suspicion when he saw the difference between the stitchings. The man never went to the burial place of his wife and besides they have moved camp from the burial place of his wife so he did not know that his wife was up. The man told his son, "Your brothers are out standing in the rain. Your mother was bitten by a dog when she was a little girl and she got a big scar on her calf. Go to your brothers and try and see the calves of the one that you suspect. If there is a scar on one of her calves, that is your mother." The two bachelors were barefooted. The boy walked around them. The little boy rolled up his leggings and the man rolled up his leggings too, as it was raining. The woman did not roll up her leggings. The leggings were black; that is how the Blackfoot Indians got their name. The little boy told the woman, "Brother, please roll up your leggings." When the little boy rolled up the leggings for her he saw the big scar on her calf. The boy just made sure. When he got home he told his father, "Na-ah (parent), one of them has got a big scar on the calf. I think that is my mother." The man told his son, "Go and tell them to come." This wasn't the same day, when they came into his tipi. The man prepared a meal for them and he fed them. When the boy cut the meat his cutting was different and when the woman cut the meat her cutting was different too. So the man started to recognize her by her motions. He thought, "That is my wife." When the man knew really that it was his wife, the woman didn't do manual work, the man went to the door. He went out and he lowered the curtain for the door and he came back in and he spoke to them. He told his wife, "My, you have no pity for what you did. It gives a pain in me for mourning for you. Didn't you pity our son when you pulled your scheme? And now I am going to kill you just where you're sitting," the man told his wife. She took a plume and she blew it up and it floated
up. The man's ax was a quartzite with a bone handle. He hit his wife on the leg with his ax. The woman's leg was chopped off. The woman floated up and out through the top opening of the tipi and she floated on up into space and there she is the moon. Now people call her moon, they call her the old woman, now she is dead. The nights are counted since she left. So they counted.

There are 30 nights in counts so that is one moon (one month). When the 30 nights are counted, in 30 nights the moon will disappear. It will not be seen for four nights and then it will be seen again. These four days are called the opening; she is dead during these four nights. The nights are counted, so the moon (Indian calendar) has 34 days.*

Now I will say the fourth month of the winter months is called the Wicked Moon (month). The Wicked Man is the only moon (month) that the moon will be seen again. The moons are counted up to seven and it is spring. This moon (month) is called the Summer Christmas Moon (month); this is a new name for the month of July. The seventh moon (month) is called When The Sun Is Still. Then the moons (months) are counted for fall. There are seven summer months and winter comes, and then the summer moon (month) is not called When The Sun Is Still. It was told in a story, the counting of the openings. Now we will say this New Year Moon (month) is one that is called All Supplied With Weapons. It is the month when all our supplies are used up. It is like this. There is no work for us in the month of January and the food supplies are all used up, because there is no work. So that is the meaning of the name of

*The Indian calendar hasn't got 30 days, it only has 26 days not counting the four nights which the Indians call the opening. They start counting the nights again on the fifth night of the opening when the moon is not seen for four nights. When the moon is not seen (disappears) for four nights the Indians say the moon is dead.

January in the Indian calendar.* We arm the moon (month) with what we have. In the Indian calendar January has 30 nights; we count the nights. The other moon is called the Wicked Moon (month). There are a lot of blizzards in the month of February. The other month is called the Black Bear. A Black Bear will not go very far if he charges. He will go for a little ways then he'll stop and he'll lay low. A blizzard will come and then all of a sudden it will clear up. February is the shortest month; the moon will not be seen for only two nights and then it will be seen again. The next month, March, is the spring month. The nights from the first quarter to the last quarter of the moon are counted; every night is counted. We start counting when we see the moon again. We count the moon of the night; we don't count the days. We count the nights. There are 30 nights in one moon (month) plus the four nights in the open space of the moon (month), then the moon comes out again at night. The next moon (April), the ice on the
rivers will break in the month of April, and the following month (May) the big snow storm comes, and the following month (June) the grass comes up and the following month, (July) the 10 day rain comes as it makes the leaves grow bigger and that makes seven months.

Now the autumn month comes next. It has the same number of days. It has 30 nights and the grass turns white. It's not green any more and that is the time when we cut hay and then the months are re-counted again, and we will say the sun is still. The months are counted in the other way. August is the month when the 10 day rain comes again in the fall which makes the leaves turn yellow. August has 30 nights plus the four days that are not counted. The next month (September) starts. September is very windy; that blows the leaves from the trees. The following month (October) also has 30 nights plus the four nights that are not counted. This is the month when the leaves will come off from the trees. The following month (November) we just notice that the birds migrate south in that month. That is when little children will stand outside and when they see a flock of geese they will say, "You geese, take along my lice with you."

Winter starts in November and the geese will migrate. People will know what the winter will be. If the geese fly high the people will say, "It's not going to be cold this winter." And if the geese fly low the people will say, "They're almost

*January is not called Armed By Everyone. That name is given to February; it is also called the Eagle Moon. January is called Helping To Eat. It is a very cold month and the people can't go out in a buffalo hunt and the people will eat up all their food supplies. touching the ground, so you people better get your food supplies. It is going to be a hard winter." The people will know what kind of a winter it will be on the 11th month. People will also know by the moon what kind of a day it will be. If the crescent of the moon is pointing up that means it's not going to be so cold but if the crescent of the moon stoops over we will say, "It's going to be very cold." So that is how they know what the weather will be like by the 11th moon. Now the following month (December) is called When The Rivers Start To Freeze Together. The 12th moon (month) also has 30 nights plus four nights which are called the opening space. The other moon (month) is the 13th month; that is when the river are solid frozen together; the 13th month is called the Cold Moon (month). Now here is the 14th moon (month) is a very cold month. It also has 30 nights plus the 4 nights which are called the opening space. If there are no clouds we will say the night is clear. Everything is solid frozen in the 14th month. The ground is frozen, there are a lot of winds and the snows are blown away leaving the ice bare.

Now the spring months will start. In one year there are seven winter months and seven summer months. Now later on when the white men came the counting got different. In the past, the
nights that we count, the nights of the moons (months), the reason why the nights are counted was on account of the old woman that her leg was chopped off and when she went up into the heavens the nights were counted from the time she went away.

Now as the old people can't write, some of the old people will count the days. An elderly man will cut a rawhide in strips. He will cut them like shoelaces; there are 14 strips that are cut. Now when the night comes in the first winter month he will tie a knot on the rawhide thong and morning comes and things are carried on and when night comes again the man will tie another knot on the strip of rawhide and they tie a knot on the rawhide thongs every night and if somebody asks for the date of the month they count the knots on the rawhide thongs and they'll give the date of the month. The Indian count is not counted over 10, not any more than 10. Like nisii (1), natohka (2), ninka (3), nisowo (4), nissito (5), naaho (6), ihkitskika (7), naniso (8), pihkisso (9), kipo (10), in the white way. I will illustrate this way. The counts are just like the A.B.C. Things are all in various places. The nissii is one and we'll use one to count one night.

The man will tie 30 knots on the rawhide thongs and he will tie separate the four nights that are called the open spaces. After the man ties all the knots on one thong he will put it away and he will start counting again when the new moon appears. After the man ties knots on all of the rawhide thongs he will have special knots as memos to remember the dates when famous people die and all the bad weathers that occurred on such dates of the months. They will know that something happened on such a day when a knot was tied and they'll know the ages of people by knots that they tied on the thongs. They'll say, "Someone died on such a year. Something happened in such a year." I'll illustrate it myself this way. We had the chicken pox in such a year. We had the chicken pox in the summer when the other 7 months were counted again. That is how we count. I (First Rider) saw a woman, her name is Dry Good Woman. When you tell her, "When were you born?" She'd say, "You asked a silly question. It was awkward the way I was born," and she'd sing. She sings the song when the centre pole is being raised. When she sings the song she'd say, "The next summer." So we will know the Crow seven persons were massacred. These seven persons are the ones that froze. Before they died of exposure they sang a song for the last time. When the old woman sings the song we'll know that she was born the summer after the Crow Indians were frozen. That is how the old people illustrate their winters and their summers. If anything happens in the other summer months or if anyone dies they'd tie two knots on the rawhide thongs. They will know that on certain date of the month something occurred. Some are blind but they'd just feel the knots and they'll know what the knot means. Now the new count of the other months will also be illustrated.
<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>CALENDARS</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>-names of the months</td>
<td>IH-AA.065</td>
<td>CALENDAR 1</td>
<td>53</td>
<td>3-5</td>
</tr>
<tr>
<td>STORIES AND STORYTELLING (SPECIFIC)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>-origin of the Moon</td>
<td>IH-AA.065</td>
<td>CALENDAR 1</td>
<td>53</td>
<td>2,3</td>
</tr>
</tbody>
</table>