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:

- Account of First Rider's initiation into the Horn Society. (this is the conclusion of the account given on IH-AA.081).
- Initiation into the Horn Society sweat lodge.

George First Rider: Okay, the story is going to be completed. This is the continuation of the story that I told, and now it is going to be all told. As he stopped singing when he finished singing the fox songs he sang three songs; on the seventh song he sang the ground song. When I (First Rider) am given the job to sing, I will sing all these songs. I am not told yet to sing. The Horn Society members did not dance at this point; it was just a hymn sing. The singing stopped; seven songs were sung, four Horn Society songs and three fox songs. He made a sound like an owl in the ground song. The
ground song is different. So there were seven songs.

Now we sat quietly, Low Horn went out and laid by the tipi. He was watching the tipi where the woman went. The story that I told is a man's work. The woman did not come out from the tipi where she went to, she came home from a different direction. When he (Jim Low Horn) knew that the woman was coming, he came in and we all sat listening. In a little while she coughed from outside of the tipi. Everyone sat quiet; everyone sat listening.

After the woman coughed she called me she said, "Miserable Boy (George First Rider), you got a facial paint." I (First Rider) ran as fast as I could to the door; the participants tried to get ahead of each other. The woman stood there and I (First Rider) made a downward brushing motions from her head down to the elbows. Then I kissed her and she pushed the power root into my mouth with her tongue and I (First Rider) held the power root in my mouth.

The participants that followed me all kissed the woman. Elk Bear was at the rear; he was the last one to kiss his wife. Another man has just got through having a sexual intercourse with her. That is what it is. Elk Bear kissed his wife because he was not mad.

Once there was a woman who was seduced by a lot of men, so in the secret ceremony the participants just kiss the woman. They will not have an intercourse with her. That's what it is and that's how it operates.

I jumped inside. Her bed was ready made. She slept on the left hand side of the altar. As she had left her dress in the tipi, I (First Rider) took the dress and I put it under her pillow. The participants had all come in so I went out to her and put my arm around her and I took her in and she laid down with her robe. She laid facing the wall. I (First Rider) covered her with my robe. The participants went out and I slept with Elk Bear. The woman laid there and the rest all slept in the tipi.

It was in the night. It must have been towards dawn when we slept. Elk Bear woke me up. He said, "My friend, it's getting daylight. Take your woman out." So I (First Rider) jumped up. When I checked on her she was awake so I burnt the incense. I held my hand to the incense; I had the power root in my mouth.

I (First Rider) held my hands to the incense. I spat on my hands just what the ceremonialist does. I spat on the palm of my right hand and on the palm of my left hand and I sprayed my right hand and my left hand, then I held my hands over the incense. And I (First Rider) sprayed my right palm with my spit, I sprayed my left palm, again I sprayed my right hand and I sprayed the palm of my left hand and I held her on the arms where the muscles are and I (First Rider) shook her. Again I made the same sound again like a squirrel. I held my hands again over the incense and I sprayed the palm of my right with
my spit and I spat on the palm of my left hand and my right hand and I spat again on the palm of my left hand. Then I (First Rider) held my hands to the incense and then I held her on her hips and I made a sound again like a squirrel.

The woman got up after I held my hands on her four times. When she got up I saw her. She had her dress on. She must have put her dress on when we went to sleep. I (First Rider) took her out. We went around on the south side of the tipi. We stood on the west side of the tipi, then I lifted her dress from the back, then she lowered herself and relieved herself. I (First Rider) took her like as if she was my wife. She wasn't shy at me. After she had relieved herself she got up and she called me. "Miserable Boy, what happened is very hard. Remember I will give you we are going to take and you sell it in the future." I (First Rider) was just listening to her.

We went completely around the tipi and I took her inside and she sat on her bed. It was daylight already. When she sat down I sat beside her. When the sun started to rise the men that kissed the woman started to come in. I (First Rider) went for the old man. He came in; he walked around on the south side. The Horn Society members all got up and the old man walked behind them and he walked to the back and he sat down.

The same man (Howard Hind Man) burnt the incense. He filled the pipe. He took the wool which he ochred. It's the same wool that was used before. It was ochred with black ochre before and now it's ochred with real ochre - and he plugged the pipe bowl with the wool. The pipe was filled with tobacco. He ochred the pipe. The pipe was taken with the cleaning probe.

I (First Rider) got up. This time the pipe was given to me. I held my robe in a way to hold the pipe; he did the same thing. He held the pipe to the incense and then to me. He did not spit on his hands this time. He held the pipe to me, held the pipe again to the incense and he tried to give it to me and he gave it to me on the fourth time. So I took the pipe with the cleaning probe.

I (First Rider) walked to the door and stood there. George Good Dagger sat close to me; he will take the ochre. He also went up to the altar and sat down. He also held his robe the same way as I (First Rider) did. The ceremonialist took the ochre and held them to the incense and he tried to give them to George Good Dagger four times. The ceremonialist sprayed the ochre with his spit and he tried to give them to him. He (ceremonialist) sprayed the ochre with his spit four times and he tried to give them to George Good Dagger. The ceremonialist holds the ochre over the incense. On the fourth time he (George Good Dagger) was given the ochre.

He (George Good Dagger) held the ochre in his robe and walked up to me and the participants all followed and we went out and we all stood facing south. The woman was the last one to get up. Elk Bear walked at the rear of the men. Behind him was
the woman. She carried the wooden bowl with pemmican in the bowl which she is going to feed our holy father. She carried
the pemmican.

I (First Rider) started to walk. I walked slow. There was a woman standing outside of the tipi to where we were going. The woman was praying all along. She was going to open the door so we kept walking up to the tipi. I (First Rider) prayed for happiness to be a nice day and nothing to go wrong during the day. I (First Rider) went forward again and I stopped and I prayed again.

"Now, O Sun, you are going to inspect us. Today you are going to be painted on our bodies. O Moon, may there be happiness in this day." This is the third stop. So we started to walk again and we stood at the door. This the fourth stop and we prayed again because we are going to exchange foods with our holy father.

"Now, Sun, we are about to exchange food with this man. May we taste the food that we are going to exchange with him."

Then I (First Rider) started to walk. The woman opened the door and I went inside. I did not put away my robe because I held the pipe in it. The woman was our holy mother, the wife of Wolf Child. I (First Rider) made a downward brushing motion on one side of her with my right and I made a downward brushing motion on her other side with the same hand and then I kissed her and walked up ahead. The two men were our holy fathers. Gambler's friend was Wolf Child. I (First Rider) made downward brushing motions on Wolf Child and on Gambler too and I kissed him too. Then I (First Rider) went up to the altar. I set the pipe down the way it's supposed to be. After he (George Good Dagger) had kissed the woman and the two men he put the ochre on the left hand side of the altar and we stood there and the participants passed us. After they had kissed the woman, the other woman came in and set the pemmican in front of her. She (Fled Far Out) did not kiss her, she just walked on. She did not bother with the men; she just walked by them and she sat down. After she had sat down, us, we all went out.

Our holy grandfathers will ochre us. They send for, and we didn't eat yet and we did not drink, so we went out. I (First Rider) went for the ceremonialist and my holy grandfather, the holy grandfather that I (First Rider) picked, his name is Dog Ribs. I went and got him. We did not wait then. As soon as we got our holy grandfather we go inside the tipi. We walked around inside in the same direction and we kissed the woman and her two husbands. The ceremonialist is in. We don't kiss him. We just make downward brushing motion on him. We all sat down. As soon as we sit down we will not move again.

After we sat down the ceremonialist told the woman, the owner of the tipi, the woman that is called our mother, he told her, "Burn the incense." The purple paints that they prepared were already there. The pemmican that the woman made was there and
the water. They were in two wooden bowls. So the incense was burnt and he (ceremonialist) took the pemmican that was just brought in. He held it to the incense and tried to put it down. He held it again to the incense and tried to put it down. Again he held it to the incense and tried to put it down. He held it again to the incense and then he set it down.

The ceremonialist laid a stick across on the wooden bowl and covered it so it will not get dusty and he sat down. He told the woman, "Burn the incense." The woman got up and burnt the incense again. After, when she had burnt the incense and when she sat down, then the stone was taken and all the participants cleansed themselves with the stone and our holy grandfathers did the same. The cleansing is an oath we will not hide anything with ourselves.

When the stone came back to the ceremonialist he put it down with sage grass. Then the pipe was smoked. The ceremonialist smoke it all himself, then he gave it to the man next to him. One puff is taken and blow the smoke on the palm of your left hand and touch yourself with it, and again you will blow a smoke on the palm of your right hand and you will touch yourself with the smoke. All the participants did the same.

The performance ended with the one that sat by the door and the pipe was handed back the other way round to the man that sat close to the door on the south side and that is where it ended. It was done two ways. The next time we did the holy walk the one that sat close to the door on the north side got up with the pipe and gave it to the woman who sat on the south side. After each performance we got up and greet the woman and the two men.

The same woman was told to burn the incense so she burnt the incense again and the ceremonialist told me, "Which one is your paint?" I (First Rider) told him, "This is my paint." So my paint was put to one side too.

When the ceremonialist took the paint he held it with sage grass. He told me, "Who is your holy grandfather?" I (First Rider) told him, "Dog Ribs is my holy grandfather," and the ochre was given to Dog Ribs. And George Good Dagger's paint was also picked up. He picked a woman for a holy grandmother. Her name is Nice Going In. The paint was given to her. The rest of the participants were told, "Which is your paint?" and they'd say, "That is my paint." And they be picked up and held to the incense and then the paints will be given to their holy grandfathers so the paints were all handed out.

Our mother was told again to burn the incense and she burnt the incense again. After she had burnt the incense, we walked around. Again we did the same thing; we kissed the woman and the men. After I kissed them I walked to my holy grandfather and I (First Rider) sat by him (Dog Ribs).

When all the participants sat by their holy fathers the
ceremonialist said, "Don't look at your woman." Our holy fathers laid down facing the wall. They had their faces covered with their robes.

At this point the woman, Elk Bear's wife, I (First Rider) took her out. She (Fled Far Out) was stripped naked again at this point. She took her dress off again as she wore only one dress. She also took her moccasins off. There was nothing on her. Then she was painted. There is not one place where she was not ochred; her legs were ochred. Her feet and her vagina was ochred too so that she will not be allergic in having intercourse.

These are the things that the storytellers don't want to tell. I (First Rider) expose them. After she was painted, she was painted with real paint and her face was painted with seven paint. A round thing was painted on her right cheek and a cross was painted on her left cheek and a round thing was painted on her chest. It's the Moon, and the crescent of the moon was painted on her back. And there were strips painted on her forehead down to her right eyebrow. These give the number of times that she went through the secret ceremony. Only one strip was painted on her face and the same with us because this was the first time we did the holy walk.

If some of the Horn members will go through the secret ceremony again we will count with the first time we participated in the holy walk so we’ll have two strips painted on our foreheads.

After we all had our facial paintings, our wrists were painted purple and our ankles were also painted. After we were all painted, sage grass were put in our moccasins. Then we put on our moccasins and we got up and sat down at our original places.

The incense was burnt again, then we made another round and we kissed our holy fathers and our mother. When we sat down the woman was given the stick and she prayed with it. After she prayed she gave it to me and I (First Rider) also prayed with the cleaning probe and the stick was given to the participants and each one prayed with it. Then she took the stick and now she has her facial paint.

When it was over, when she took the stick, we got up again and kissed our holy fathers and our mother and we all sat down again. Wolf Child said, "My son made a mistake. I pitied him, that is why I gave it to him. My daughter is wise." I (First Rider) did not mention - after the wool were stuck in our hair a short stick like a pencil is also stuck into the hair. Four wool are stuck on the right side and three on the left side. The small sticks are used for scratching the head; you cannot scratch your head with your fingers.

Soil is used at this point; that is why the ground song was sung. After we got all decorated we went out. We stopped outside and when all the participants came out we started walking. This time we did not stop. We went to the Horn
Society Tipi. We went around on the left side and we went inside. I (First Rider) stood towards to the centre and the rest walked around behind me and when they all sat down then I sat down too and there was the stick we received.

The stone was given back to me and I (First Rider) took the stone away. I left it in the direction where the sun rises, the stone that we prayed with; that is how we operated. When we came back in we got ready again. We left the stick and the pipe, then we went out. We went around on the right hand side and on to the west opening of the camp circle and went around the camps. We sat down four times and people brought forth their offerings and smokes were offered. That is why there was a given name. The name is Given Offerings Around.

The older people use the offerings when they sing the laying down songs. We sat four times around the circle encampment. We came in from the same place on the east side of the camp circle. As we came out we went straight to the east opening of the camp circle and we wait around on the south side.

At the first turn we sat on southeast side of the camps and offerings were brought forward. We started walking again and we sat down on the southwest side and offerings were brought forward again. We walked on again and we sat down on the northwest side of the camps and people all brought their offerings again. The offerings are going to be tied to the rafter poles of the Holy Lodge.

We walked on again and we sat down close to the east entrance of the camp circle and offerings were brought forward again. Some were hide offerings and some are black cloth. The offerings all had wing feathers.

Willows are bent into a circle and feathers are attached to this circle. There are seven feathers attached to the circle structure, not more than seven feathers. We did not just go in our tipi. We went around and put the offerings on the west side of the tipi. We went inside and we came out again. Saddle horses were ready so we all got on our horses. It was still morning. There was a team and wagon and we went down the hill to the woods.

When we got down, our elderly friend searched for the centre lodge pole. One Spot (Eagle Child) searched for the centre lodge pole. Suddenly he was heard shouting on the run - "whoo-oo-whoo-oo-whoo-oo." We stood in a semicircle. I (First Rider) will sing, once this song was sung at this point.

(NOTE: No words in the song, in the dugout song.)

This is a dugout song. One Spot came out into the open. Holy Elk went to meet him. He (Holy Elk) counted four war coups to lead on One Spot. He (One Spot) said he is there. He did not
tie his horse. The prepared fireplace was scattered and the sticks were grabbed as if taking a weapon from the enemy. Then we all went to the centre lodge pole. The Horn Society members sat in a circle by the centre pole; they were half-naked. The ones that had clothings on were the ones that cut down the centre lodge pole.

We prayed real hard for the centre lodge pole to fall in the direction from where the sun rises and so that the forked end will not be damaged. Incense was burnt, four drums were taken along and when they started to hew the centre pole the Horns sang. They sang four songs and they danced on the fifth song.

The Horns danced four times and they stopped singing and the centre pole was cut down and it was loaded onto the wagon. The centre pole was carried far ahead and behind were the women that went through the secret ceremony and behind were the men that are half naked. Some were on horseback.

Four of the Horn members rode on the centre pole. These four men sang; they sang the reminding song. The centre lodge pole was taken around the inside of the camp circle. The centre pole was taken in from the west side and when they came back to west side it was taken to the centre and it was unloaded.

(NOTE: The conclusion, which follows, was recorded two weeks later.)

Now the centre lodge pole is cut down. The ones that didn't have facial paints loaded the centre lodge pole on the wagon. There were four drummers, all half-naked. They sat on the centre lodge pole. Behind the wagon were the two women that went through the secret ceremony. I (First Rider) rode with my woman; her name is Fled Far Out. And we rode in the same wagon and Elk Bear road on horseback.

Incense was burnt and then the centre lodge pole was taken away. When we came to the foot of the hill we all got in our places. The reminding song was sung at this point. The song is sung when the centre lodge pole is cut. The song reminds some women about their late husbands; they'd mourn when they hear the song. So the centre lodge pole was taken around the inside of the camp circle. (What I am talking about, if I am just given to talk I'll not mix my stories. I am given to talk after so many days and I forget where I left off on my story.) The reminding song was sung at this point.

(NOTE: No lyrics in Horn Society song.)

This song is sung when they go to cut the centre lodge pole. So it was taken into the camp circle. It was taken in from the west side opening of the camps and around the north side of the camps. When they came back around to the west side, the centre lodge pole was then taken to the centre and it was loaded off. Saddle horses and teams were all taken home and we all went inside the tipi and we all came out again and there
was the centre lodge pole. The Motoki also followed and sang different.

(NOTE: No lyrics in Motoki Song.)

The Motoki took the birch willows that were to be tied at the crutch of the centre lodge pole. The Motokikiki carried the willows around the camps. After when they took the willows the Motokikiki did the same and the ones that went for the materials for the sweat lodge. But I (First Rider) haven't mentioned those. I am telling the story of the secret ceremony.

The Horn Society members came. They sat on the north side with their backs to the Holy Lodge and the Holy Woman came out and sat in her shade and the tongues were distributed to the people. There were the Horns, the All Brave Dog Society and the Pigeon Society. There were three societies that sat there. The All Brave Dog society were dancing, also the Pigeon Society and the Horns. The Horns sang four times then they danced then they sat down. They sang again, four times, and they danced on the fifth song. They sang again another four songs and they danced again on the fifth song. They sang another four songs and they danced again. The Horns danced to the day song. The sixteen songs were sung in sequence that is how it was operated. The tongues were distributed, and after the Horns danced four times they went in their tipi.

There was the cutting of the hide. Some will make a vow to cut the hide. The cutting of the hide is transferable. I (First Rider) also know the song of hide. The recipients were those, the people came to the centre. They tie together tipi poles at the small ends. All the different clans stood outside singing. The centre lodge pole was raised. When the centre lodge pole was raised there was a shot and a whistle. After, when the centre lodge pole was raised and set, the Horns went inside and then they ate; they exchanged food. The staff owners exchanged food with the medicine hat owners. It is a usual thing to exchange food with the other Horn Society members.

After the Horns had ate, people went to cut trees to cover the Holy Lodge. In the morning the Horns went in the Holy Lodge and they confessed their war exploits. After the Horns got through performing in the Holy Lodge they all went back to their tipi, then they danced, and it was over.

When the Horns sang again during the night some of the Horn members got up to dance. Low Horn got up to dance. He sent a word to his holy father, Little Pup (Percy Creigon). I (First Rider) took the ochre this time this was operated the same way as I said in my story. He (Low Horn) had the hailstone facial paint; the other is called the bull facial paint. The hailstone facial paint has a parting line but not the bull facial paint.

I (First Rider) will confess my life on this. Low Horn took the hailstone facial paint. Many Female Buffalo (Camoose
Bottle) had the hailstone facial paint. Low Horn had the hailstone facial paint. Low Horn had the hailstone facial paint, Many Female Buffalo had the bull facial paint. I (First Rider) participated in all these ceremonies.

When we broke came I (First Rider) built a sweat lodge for the bundle with a rattle. Our holy grandfather's name is Black Eagle. I (First Rider) paid a black mare for building a sweat lodge. I (First Rider) got to Elk Bear's place and I went with his wife to get wood for fire and we took some rocks and then we constructed the sweat lodge. Our holy grandfather sat on the west side of the sweat lodge and the fireplace is on the east side. A hot coal was taken from the fire to burn the incense.

When the incense was burnt I (First Rider) was initiated in driving a tipi peg into the ground on the southeast end of the sweat lodge. There are seven holes on each side; there are fourteen willows. After I made all the holes then I (First Rider) stuck all the willows into the holes that I made. Incense was burnt before I bent the willow. I (First Rider) was initiated into bending the willow then I got the rest of the willows together. So that is how I was initiated into building a sweat lodge.

Now I (First Rider) can build a sweat lodge because it was transferred to me. A Horn Society sweat lodge is hard. The Buffalo Staff Bundle was used in the sweat lodge. Four big cupfuls of water was poured on the hot rocks. They say that a buffalo will take a big mouthful of water when he is drinking. It was very hot in the sweat lodge. The door flap was flipped open then we looked out and we think and say something. I (First Rider) said, "There is my horses. Someone is driving them to the river to drink." It was surprising; I had a lot of horses lately after. They sang at the first opening of the entrances and on the fourth opening the sweat bath was over. I owned the Horn Society headdress and the rattle so I dug the hole in the centre of the sweat lodge in a triangular shape. Three Horn Society songs were sung and four fox songs, so there are seven songs that we sang. The eighth song is the dance song. There was no dancing but the dance song was just sung and the doors were flipped open.

When the sweat bath was over we crawled out through the west entrance. I was forbidden not to swim after I came out of the sweat bath because if I swim after I come out of the sweat bath it will rain. So I didn't swim. After the sweat bath we went into a tipi and we ate.

The ceremonialist knew that I (First Rider) took the woman to another man so he told Elk Bear not to hold a grudge on me. The ceremonialist said, "Now Elk Bear, your friend Miserable Boy (First Rider) is young. Don't get mad at him." Because I took his wife out and I took her to another man. So I (First Rider) end the story of the secret ceremony that I went through.
I (First Rider) know how to work a vowers' sweat lodge and I also know the offering sweat lodge and the Horn Society offering sweat lodge. The only one that I don't know is the big offering ceremony. The big offering is another sweat lodge. I (First Rider) know the Utility Bag Bundle offering but I don't know the Medicine Pipe offering in a sweat.

When I (First Rider) was initiated into the Horn Society sweat lodge, then I built a sweat lodge. I built a sweat lodge by the river. The centre of the sweat lodge was dug in a heart shape. I (First Rider) told Sun Chief, "I am going to build a Horn Society sweat lodge," and he worked it. The offering was a black shirt and there was a fine cut tobacco. Feathers were attached to the offering. He (Sun Chief) had seven facial paintings.

The first time, he (Sun Chief) took the holy walk. Again he went the following night. Again he took the holy walk. The third night again he went on the holy walk. He gave his wife away for seven nights; he (Sun Chief) never rested. He officiated the sweat lodge for having his face painted seven times.

After he (Sun Chief) had attached the feathers to the offering then he built the sweat lodge. Then he tied sage grass to the black cloth offering. The offering was put away and then it was untied; it cannot stay overnight.

Very early in the morning, I (First Rider) didn't eat and I didn't think, then I set back the offering. I just had my moccasins on. I took a needle and knife and a catlinite pipe, I filled the pipe bowl with fine cut tobacco. The tobacco was a fine twist tobacco mixed with kinnikinnik.

I (First Rider) filled the pipe and I held it to the incense. I just had a breech cloth. I went with my helper. We came to a hill and I put away my robe and I knelt down and the flesh at the tip of my little finger was pierced and my helper cut the flesh off with the knife. The knife was not made to be very sharp. The flesh was not cut off fast; it was cut slowly. I (First Rider) sought to suffer so that I may live. The flesh that was cut off was put on a charcoal that I took on a cloth. My other little finger was also pierced and the flesh was cut off, and then the lobe of my ear was pierced and was cut off too. The fleshes that were cut off were put on the charcoal. My other ear was also pierced and it was cut off too and it was also put in the same place. I (First Rider) laid down on my back and I stuck my tongue out. The tip of my tongue was pierced; the piercing of my tongue was painful. My tongue was pulled and the tip of my tongue was cut off. I don't know anything else that is more painful, but the pain of my tongue. The tip of my tongue was laid on the charcoal with the others.

I (First Rider) got up. I tied the charcoal and my fleshes to the offering then I took the catlinite pipe and the offering.
I took them to the edge of the hill. I was crying and I started to pray. My prayer was not good. I (First Rider) couldn't talk because my tongue was swollen. I was unable to talk but still I was praying. I was praying to live up to 100 years, the same for my wife and my children, and so that I may be with them up to the end of my time.

I put down the offering and I held the catlinite pipe up to the heavens offering a smoke to the Great Spirit. Then I laid the all catlinite pipe with the offering and I took a rock and I weighted them down; then I went back home. When I (First Rider) came in and I was going to eat but I couldn't eat because my tongue was so painful. 

There are no Horn Society songs in the Horn Society offering in the sweat lodge; just the fox songs are sung in the sweat lodge. So I (First Rider) went home as I was going to eat I couldn't eat because the way my tongue was swollen. It must have been two weeks since I did not eat. I was just drinking soup; the soup didn't satisfy me. When my tongue got better, it was many days after. This was summer and it was almost July.

The reason why I built a sweat lodge is to know about the Horn Society. When I slept I knew I had a robe. It was a Hudson's Bay blanket; I wore a belt over it. I didn't recognize the three men we took the drums in my dream. I knew then that I was going to sing the Horn Society songs.

There was a man whom I recognized. He was the first Sun Old Man. He said, "Now, you people, the Horn Society songs are going to be sung. Now listen to Miserable Boy (First Rider), the way he is going to sing now. That is how the Horn Society songs are sung." And the people all gave thanks, so I sang. As I sang the Horn Society songs in my dream, I sang fourteen songs then they danced and I woke up and I prayed. "I (First Rider) had a strange dream. May I understand the songs." It came at a Horn Society meeting. I was told to help in the singing; I started to drum with the drummers.

We sold our Horn Society bundles, and I (First Rider) didn't know the Horn Society songs in sequence. When we joined again in the next Horn Society then I tried to sing and I (First Rider) succeeded to sing the songs in sequence.

Holy Elk taught me how to drum and now I knew very good how to drum. I listen to the singer and I started to know the songs. Finally I got to the fourteen songs that I sang in my dream. Gradually I started to know them. I know twenty-one Horn Society songs. My drumming is different. I drum the Horn Society drumming. Holy Elk taught me the Horn Society drumming. Now all the Horn Societies that I joined, I got one Horn Society staff from the Blackfoot reserve, the rest are all from here on the Blood reserve. And I just danced with one Horn Society staff around the same circle. It's the staff with the arm band and I sing the song in group smoking ceremonies.
When I started singing steady, when I sang the twenty-one songs. I know people that are still living today. I am 65 years old. Nobody is over me; nobody knows so many songs. The reason why I said this, in the Horn Society I carry on with the singing. Nobody is closer to me the way I know the songs and the Horn Society drumming and all the confusing work.

Now Wolf Old Man (Willie Scrapping White) is carrying on with all the confusing work in the Horn Society. I (First Rider) educated Wolf Old Man. I took the associated Horn Society staff on the third time I joined the Horn Society. My father ochres the women and he (Dog Child) refused to paint my wife. He told me, "Go and get Wolf Old Man (Willie Scrapping White) and I will teach him how to paint your wife." So I went for Wolf Old Man and my father taught him how to operate the Horn Society. He (Willie Scrapping White) started to work by my father and he started to work in the Horn Society by me (First Rider).

I (First Rider) still say that nobody is ahead of me the way I know about the Horn Society but I will not say that I know it right through but I just know a lot of it. Nobody that is living beats me in the Horn Society songs. I (First Rider) will say I know a lot of the Horn Society songs. I (First Rider) will say I know a lot of the Horn Society songs so that is how I stand. That is all the story that I (First Rider) can tell about my life. That is all. Now I am going to close my story. That is all.

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