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 the significance of the Medicine Pipe.

George First Rider: I didn't give a full information on the construction of a pipe, but now I am going to give the full information. I spoke about the construction of a pipe. I did not say that I am speaking of a certain pipe; I am just talking about the construction of a pipe. Now there is going to be dance with the pipe that is constructed. The person that constructed a pipe didn't have to hire somebody to open his pipe; he did it himself, because he knows about the pipe and he also knows what is going to be used. The pipe is newly made.

The former Medicine Pipe owners were present. Now the man that dreamed about the pipe is going to be given some tobacco by one
of the men. The man that is going to give him some tobacco is a former owner of a Medicine Pipe and the tobacco was transferred to him. Now things are being transferred to the man that made the pipe. One of the men transferred his drums to the man that made the pipe. The drums were transferred to this former owner of a Medicine Pipe and they were transferred to the new owner of a Medicine Pipe. The Medicine Pipe sweat lodge was transferred to another man and so he donated the sweat lodge. The reason why the buffalo skull is associated with the Medicine Pipe, because it was transferred to one of the men. This man was also invited and he took the buffalo skull along with him and it will be with the Medicine Pipe. The man that was initiated into getting on the riding a horse also gave what was transferred to him. The man that made the Medicine Pipe can't dream all these items. It's the former owners of Medicine Pipes that transferred these things to him and all the miscellaneous items that are in the Medicine Pipe Bundle. And a former Medicine Pipe woman donated the pine needles for burning the incense.

The incense burning place didn't belong to the man that dreamed about the pipe. It was transferred to him by another man. And one of the men that has a whistle that was transferred to him will bless the whistle that was just recently made. The rattle will be blessed by the man that owned a Medicine Pipe rattle and the man that owns the topknot will also transfer his topknot to the man that made the pipe.

The man that dreamed about the medicine didn't furnish all the miscellaneous items that are in the Medicine Pipe Bundle. It's the former Medicine Pipe owners that transferred them to the men that made the pipe. That is why there are so many various items in the Medicine Pipe Bundle. It's the former Medicine Pipe owners that transferred them to the man that made the pipe. That is why there are so many various items in the Medicine Pipe Bundle that the man made.

The man sang to his pipe. He sings the Medicine Pipe songs. The only thing he will add to his pipe, he will perform a miracle with his pipe to prove that it was given to him in his dream by the Great Spirit. We've heard a lot of miracles being done with Medicine Pipes that were constructed by men. Any ordinary person cannot just walk up to transfer a sacred bundle that he saw being transferred before. There are a lot of people that want to be hired to transfer a sacred bundle just to get the money. They don't know how to transfer a sacred bundle; that is the reason why our transferal ceremonies are changing. People don't know any more how to transfer some of the sacred bundles. A person will transfer a sacred bundle just the way he thinks; he does that just to make money. People give wrong informations. They'd say, "We don't care about them. They're white man. Why should we give them an accurate information?"

People don't think of the significance of a sacred bundle. We give some of these sacred things to other people as for
safeguards. That is why we give holy necklaces to children. We give offerings to the Creator. It's just the same with the white people. A priest will baptize a child so that the child may live. That is our way of living as Indians.

Now people will just transfer a bundle when they don't know how; that is why our ways of transferring holy bundles are changing and that is why our holy ceremonies are not as holy as they used to be in the past. The man that dreamed and made a Medicine Pipe did a miracle with his pipe to prove that it was given to him in his dream. The former Medicine Pipe that was just transferred, a person will admire the pipe. The reason why he admired the pipe, it's because a miracle was done with it and because he believed in the pipe.

The man was told about the pipe from the former Medicine Pipe owners. He told one of the men, "Go to the owner of the pipe and tell him to give me his pipe and I will give him two horses for just asking for his pipe." The owner of the pipe said, "Yes, I will give him my pipe." The man that dreamed invited the former Medicine Pipe owners. The one that asked for the pipe didn't take anything. He just went to sleep. He is going to be captured with the Medicine Pipe. The next morning he got with the pipe, he lifted in a blanket and he was carried to the home of the owner of the pipe and the pipe was transferred to him in the home of the owner and he performed a miracle.

When the horses were brought in front of the tipi, the man that is transferring his pipe went out to inspect the horses. He looked at the horses that were given to him for his Medicine Pipe. The horse that he wanted was not there so he walked back in and sat down and he told the drummers to sing a song. The words in the song are, "Why don't I see that horse?" The drummers sang the song. They sang about the horse that the owner wanted. The words in the song are, "Why don't I see that horse?" The recipient told someone to go and bring that horse that he wants. He is going to turn loose the ones that were brought here. When the horse was brought to the tipi the owner of the pipe went out to look at the horse. He said, "Yes, that is the horse."

When the owner of the pipe saw the horse, he was satisfied and the drummer sang a song. The words in the song are, "That is what I want." Then at this point the recipient was given the pipe that he wanted. When the recipient was given the pipe he took the pipe home. The ceremonialist was in a Medicine Pipe transferal is the only one that is paid and the ceremonialist will pay his helpers. The topknot is transferred, the tripods are transferred to the woman, the sweat lodge is transferred to an individual and the painted robe is transferred to another individual. All these men that are implicated in the transfers will help the new owner when the time comes for him to open his pipe. The owner will invite the man that is going to open his pipe. The ceremonialist that is going to open the pipe will hire all the participants. The ones that are going to be invited didn't ask for any payments. They are going to
the pipe opening to bless the owner of the pipe and they will also go for the berry soup and to pray for his children and for him that he may live a good life, to be a good provider and to be successful in life. The former Medicine Pipe owners do not go to a Medicine Pipe opening to get something out of it. They attend a pipe opening to transfer something; that is how they operate. When a person uses the Medicine Pipe that was transferred to him it could be at a Sundance and the Holy Woman is out in her shade and the Horn Society members are seated on the east side of her. The Medicine Pipe owner sends for the former Medicine Pipe owners. They come into his tipi and opened the Medicine Pipe, praying while they were unwrapping the pipe. They took the main pipe, the Medicine Pipe. Tobacco that is cut is there and the big stone pipe bowl was filled with tobacco, they kept on praying. They didn't have to sing nor do any drumming. After the pipe bowl was filled the stem was inserted.

The owner of the pipe might go with his wife. The owner will dress himself up in his usual way of dressing himself. He put on his topknot and the feather on his head. The ones that put up the Holy Lodge are already seated and the Horn Society members are also seated. I saw the ceremony; I went through it.

I am First Rider; I saw that kind of a ceremony. A man by the name of Calling First, he was a Medicine Pipe owner and us, we were the Horn Society members. He offered a smoke in his Medicine Pipe. His pipe is called the Cree Pipe. It was transferred to him by Big Eagle (Steven Fox). He (Calling First) is the one that I saw that stole a Medicine Pipe and the pipe was transferred to him and the following summer he offered a smoke in his Medicine Pipe. The Medicine Pipe owner went to the Holy Woman. The Holy Woman was the one that prayed with the pipe. After she had prayed with it, the pipe was lit. Then he went to the Horn Society members with the pipe. The mouthpiece was held to the first man and the man bit it. He took four puffs out of it and the man that sat next was also made to smoke out of the pipe. He also took four puffs and the next was also given the pipe. The Horns were all ochred. They were made to smoke in the Medicine Pipe. That is how you offer smokes in Medicine Pipes. They are opened at the time they're going to be used in smoking. I saw another man that offered a smoke to the Horns in a Medicine Pipe. His name is Many Back Fats (Weasel Moccasin). I was again in the Horn Society at that time. I also saw Big Eagle when he offered a smoke in his Medicine Pipe; I saw all those. The other pipe was a man-made pipe. It was constructed by Lone Invitation Caller, the pipe. He constructed a Water Bundle Pipe before he constructed the pipe. It was a Black Covered Pipe. He constructed the pipe in a different way and it became a Water Bundle Pipe and eagle tail feathers that were strung together like a fan were attached to the pipe. I (First Rider) donated two beaver pelts and the pipe was constructed. The pipe was useless. It is called the Hairlode Pipe. It was a Black Covered Pipe and it was constructed into a Water Bundle Pipe with heirlocks (airlocks?) attached.
I told the story about the original Water Bundle Pipe, how it was brought out from the water. The newly constructed pipe is different from the Medicine Pipe. When the Water Bundle Pipe was constructed it was made in a different way. The newly constructed pipe is different; it is made like the Water Bundle Pipe. The pipe was made by Night Caller. After he (Night Caller) constructed the pipe he gave it to his friend Bull Limper; he transferred the pipe to him. Night Caller didn't perform a miracle with the pipe, he just transferred the pipe. He transferred the pipe at the home of Spear Chief (Bull Limper). It takes four days to transfer a Medicine Pipe but Night Caller didn't transfer his pipe in the proper manner. He didn't perform a miracle with the pipe that he constructed. It's obvious that the pipe was a fake; he just made it up. It was not given to him in a dream and he didn't do a miracle with the pipe and he gave the pipe to Spear Chief.

Before winter came, Spear Chief's wife died. Then he realized that the pipe was a fake, so he cut the tails from the beaver pelts and sold the pelts. Later on Spear Chief died and his son, White Chaps (Harry Spear Chief), kept the pipe. White Chaps took sick and he almost died too. Then he gave it to Little White Weasel Calf. When Little White Weasel Calf came in with the pipe, I (First Rider) told him, "Put that pipe away; it's a fake."

The pipe was taken across the U.S. border, and it was there for a year. Nobody ever bought the pipe because it was newly made. Then it was brought back and Little White Weasel Calf gave it to Little Eagle Ribs. After Little Eagle Ribs took the pipe Little White Weasel Calf's wife died and Little White Weasel Calf died too. Little Eagle Ribs took the pipe and before it was transferred to him he died too. Little Eagle Ribs' stepson took the pipe. The boy got drunk and gave the pipe to Calling Last for some liquor. Calling Last found out that the pipe was a fake so he went and sold it in Browning, Montana. So that is where the pipe was sold and that was the end of it.

The ones that owned the fake constructed pipe all died. So now it's dangerous to construct a fake pipe or any other sacred artifact and it is also dangerous for a person to transfer a sacred artifact falsely. A Medicine Pipe owner has another pipe with a big stone pipe bowl which he offers smokes in. He has his main pipe; the other pipe is called the secondary pipe. The Water Bundle Pipe also has a secondary pipe. A Medicine Pipe owner will offer a smoke in the secondary pipe which has a huge stone pipe bowl; the pipe owner will offer smokes to the participants before he lets them go. The pipe owner will take the pipe and he tells his wife, "Okay, put some hot charcoal in the incense burning place." So a hot charcoal was put in the incense burning place and pine needles were used to burn the incense then the pipe was held over the incense. The man turned the pipe around and held over the incense. The man turned the pipe around and held the mouthpiece of the pipe over the incense again. He turned it around and held the pipe bowl over the incense. The woman lit the pipe with a hot charcoal
and after several big puffs he held it upright and pass it to the man that sat next to him. The visitor is a former Medicine Pipe owner. The visitor held the pipe bowl with his left hand, the stem with his right hand and he smoked. After he had smoked he passed to the man that sat on the right hand side; the next man held it in the same manner. Some will make a sound when they take the pipe. They will make a sound like this, "ishp." They smoke of the bears. The man started smoking. He also passed it to the next and just the way he held the pipe. When the pipe gets to the last man, then the pipe is handed back to the owner.

It is forbidden to pass a pipe across the doorway to the man that sat on the other side. They will have to hand it back to the owner; then the pipe will be passed to the man that sat by the door on the south side. The man also smoked and he'll pass it on to the next man, et cetera, so everybody smoked. They will smoke four rounds in that big pipe. The Medicine Pipe owners will pass a pipe to a man with the pipe stem pointing up. The Horn Society members will pass a pipe to a member with the mouth end of the stem pointing to the member at a level range. The Horn Society members forbid and they are scared to be pointed at with a hot pipe bowl because misfortune will come to them. A Medicine Pipe owner will open his Medicine Pipe Bundle and after the Medicine Pipe dance he'll give out some tobacco and the woman that he hired will help his wife to serve lunch to the people.

The outer wrapping of a Medicine Pipe is a bear skin and it is forbidden to say the word bear in a home where there is a Medicine Pipe. The reason why the word is forbidden to be said in a home where there is a Medicine Pipe, it's because if the word bear is said in a Medicine Pipe home, the wife of the pipe owner will have tumor in her vagina. If the word bear is said in a home where there is a Medicine Pipe the owner will build a Medicine Pipe sweat lodge. They are afraid and forbid to say the word bear in a home where there is a Medicine Pipe. When lunch is served, the Medicine Pipe owners will be served in their wooden bowls. The wooden bowls will be filled to the brim with berry soup and they will not be able to drink the berry soup all and they cannot take them out. But they will tell an elderly man to count so that they will be able to take lunch out. The man will count four coups; then they will be able to take their lunch out. We cannot say the word bear in a Medicine Pipe home and we cannot take a lunch out. Somebody has to count four coups before we can take our lunch out.

There are taboos to every sacred bundle that is transferable. An ordinary person cannot sit on the place where the Medicine Pipe owner sits. If he does he will have tumor in his rectum; that is the reasons why we cannot sit where the Medicine Pipe owner sits. Any ordinary person cannot borrow anything from a Medicine Pipe owner. Supposing an ordinary person borrows a horse from a Medicine Pipe owner to go on a buffalo hunt. The Medicine Pipe owner will lend him a horse and when the man comes back from his buffalo hunting, he will take the horse
back to its owner. The Medicine Pipe owner will not take his horse back; he'll give it to the person that borrowed the horse. When a Medicine Pipe owner lends away any of his property he will not take it back; he'll give it away. Medicine Pipe owners will not lend away anything. If they do they will not take back what they lend away; that is their taboo.

A Medicine Pipe owner will be going to a tipi and even if there are a lot of people inside, he will be seated at the back; a Medicine Pipe owner will not sit by the doorway. Now on the other hand, anybody cannot pass in front of a Medicine Pipe owner, a Beaver Bundle and the Holy Woman. The Horns will do anything. The Horn Society is the major society. The Horn Society forbid not to pass in front of them while they are smoking and their food will not be stirred with a knife because they will loose their teeth. And if you pass in front of them while they are smoking, they will lose their sight. And no meat is to in a Horn Society home. If a Horn Society woman is ready to go to the Horn Society tipi to have her face be painted, and if she has her menstruation, she can't enter the Horn Society tipi. A different woman will substitute for her. The Horn Society members are afraid of blood. A Horn Society member will not chop up a buffalo skull. The reason why we split open skulls, it's because we eat the brains. A Horn Society member will not eat a brain. How can a brain be cooked? It has taboos to it. If he wants to eat some of the brain, he will eat it raw. That is the only way he can eat some of the brain; that is what the taboos are. Now I (First Rider) will close my story at this point. I will tell some more stories and I'll illustrate things. I will close my story now because I might not complete my story; the tape is almost to the end. That is all.

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