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 of the importance of the antelope in Blackfoot ceremonialism.
- Mentions various tipi designs.

NOTE: The informant appears to be rambling incoherently. The document consists of a variety of stories which do not appear to have any logical relationship to each other.

George First Rider: Now I am going to tell another story. I am illustrating the subjects that I was told. I illustrate a subject the best I can. Now, how the antelopes were included; why were they included in tipis and other things that they are included in.

Now first I will mention the elk that was chased for almost a day and when she gave up. I (First Rider) heard that the chase
took place at Broad Forest. When she gave up she was seen sitting by a tree and she sang. She rubbed her cheek on the tree and she had her own hide for her robe and she had her dress of her hide. That is why the sponsors of a Holy Lodge wear elk clothes. So that is the same way with the antelopes. An antelope's food is the grass and berries. The antelopes eat berries; there are a lot of animals that eat berries. Now the bundles that are transferred, the animals and the birds that we are going to transfer, the artifacts that are transferred doesn't belong to one person. They're all of various kinds and they are all put together.

That pipe of the Beaver Bundle was just a pipe. Birds and animal skins started to be donated and finally there was a big bundle of birds and animal skins. The people of the past call them utility bags; lately they were called Utility Bag Bundle Pipe. The bundles were called utility bags. We will mention a bundle owner; we will say the pipe of his utility bags. The food is associated with the bundle; that is why they are called utility bags. Lately the name was changed, the pipe of the Utility Bag Bundle.

The man that had a vision of the tobacco planting, the ones that he invited, he invited all the birds and animals. Those are the utility bag owners.

Now the antelope will sing. The antelope sang. The words in his song are as follows, "The antelope is roaming." The antelope eats berries. The berries that the antelope eats, the albino berries that the antelope eats were taken. The antelope eats the albino berries. The antelope's droppings are all mixed with berries. The albino berry is mixed with the dropping of the antelope when it is planted. That fertilizes and makes the tobacco grow. It's the dropping of the antelope. That is why the antelope is included in the bundle.

The outer wrapping of the Utility Bag Bundle is the antelope's hide. The other part, the antelope said, "The tipi." As the antelope has no home the antelope said, "Draw me on the tipi." The antelope said, "You will draw me on the tipi. It is my home." When the Antelope Design Tipi was designed, a song was sung and the song was about the antelope. The tipi belonged to the man. That Antelope Design Tipi is still around. Incense is burned with antelope droppings in the Antelope Designed Tipi.

The Antelope Designed Tipi is painted yellow because the color of the manure of the antelope is yellow. Antelope rawhide thongs are used on the topknot. The Medicine Pipe olivella necklace is strung with an antelope rawhide thong and the Medicine Pipe wristlets are strung with an antelope rawhide thong.

The elk that donated its robe, the robe was an elk hide and its dress is an elk hide. That is why sponsors of Holy Lodges
wear elk clothing. And how many buckskin suits there are today, and how many long-fringed buckskin suits; that is why the antelope is included in the bundle. The blacktail deer have their own dance. A man saw a blacktail deer. The blacktail tail deer had its tail for a headpiece and now there are deer headpieces for the Blacktail Deer Dance. The lynx also was a guest in the Utility Bag Bundle ceremony and the lynx also donated its tail to the bundle. I (First Rider) owned two lynx tails. There were two lynx tails in a bundle and I took them both. I wear them when I cut the tobacco in Group Smoking ceremonies. The lynx claw wristlets are also donated by the lynx.

Now the fox, I (First Rider) told the story of the fox before. The fox was used in a buffalo hunt; that is why it was donated to the Horn Society. The bird and animal skins that are donated to the sacred pipes makes the bundles bigger. I (First Rider) understood. The reason is to make the performance more interesting to watch. The ceremonialist will say, "Now we will sing about that and that and that." So there are a lot of songs and makes the price high and makes it interesting to watch; so that is what the antelope is. The antelope is used all in life and the tipi also operates by the antelope.

The man dreamed about the antelope and he drew the antelope on his tipi. The otter tipi flag is transferred with the tipi with antelope design and there is also a Horse Designed Tipi. The Horse Designed Tipi is my father's tipi. The Horse Designed Tipi has a marten tipi flag and other tipi has a wolverine tipi flag.

There are other tipis. Whatever the tipi flag is, it is designed on the tipi. So that is why the antelope is included. It's the same with the bears. The bear skin is an outer wrapper and there is the tipi with a bear designed. Now the Horse Designed Tipi, all the horse medicines, the sweet cicely roots, are used for horse medicine. The sweet cicely roots are mixed with horse chestnut. If a horse is sick and coughs the compound will be burned and held in front of the mouth of the horse and the horse will not cough any more.

A horse will have strangles. Sweet cicely roots and fumweeds are brewed and the horse is thrown down and the liquid is poured down the horse's nostrils and shake the horse's head and hold the head steady for a while and let the horse go. The horse will jump up, the horse will sneeze, mucous will drop out and the horse is cured of its disease.

The sweet cicely roots and the horse chestnut are wrapped in rawhide and a race horse is brushed with it; that will make the horse run fast. This medicine is a regular horse medicine. There are a lot of other medicines for a horse. The sweet cicely roots and the horse chestnut are used on a horse before a buffalo chase so it will not stumble on the run and it will not be out of breath. That is what the medicines are for. So
a horse is designed on a tipi.

A bear took a woman by force for a wife and he gave his tipi as for payment. The tipi had a bear design, that is why there are Bear Designed Tipis. The woman that was taken into the lake by a beaver, the beavers gave a sacred pipe and a Beaver Designed Tipi as payments. The snakes that were taking the women by force also gave up their Snake Designed Tipi. The thunder also took a woman and he gave his tipi as payment, the Blue Tipi, the Thunder Tipi. The thunder also gave a Medicine Pipe as payment. The thunder also gave his leggings. They were all fringed with red-shafted flicker feathers; they are called the thunder leggings.

When all the animals are hunted down to be killed, they offer something. A man will see a vision. He will have a dream of a sacred thing. That is why the sacred bundles that are transferable exist.

I (First Rider) was asked a question about the antelope, why he is included and why he is so important. In the tobacco planting ceremony his droppings are used as fertilizers. Us people, we donated our body to the tipis. The tipi is called the Human Designed Tipi.

The sun also gave a tipi. The tipi has a name. Its name is the Sun Tipi. There is not a bird and an animal that is not included. The birds and animals give us the kind of life we are living so as to recognize the thing that we are going to use.

The antelope. There is a man, his name is Stale Face. I (First Rider) heard him. He was going around with an antelope. Sleeping in the wilderness, he (Stale Face) came up to an antelope. When he came close to it, the antelope ran away. He laid down where the antelope laid. When he (Stale Face) was asleep the antelope came back to him. The antelope said to him, "Why are you wandering around?" He told the antelope, "Yes, I want you to give me something that will make me a chief."

The antelope told him, "I will give you a gift like this. Look at me." As he (Stale Face) looked at the antelope it had transformed itself into a man. The antelope man wore a pair of antelope skin moccasins. The antelope man told him (Stale Face), "Now I give you my speed in running. Nobody will outrun you. I have nothing else to give you but my speed in running. You will benefit by it."

The town of Fort Macleod was already built, this is recent. There is a place called Pad Saddle. It is west of Fort Macleod. The chiefs were camping there. That is where he (Stale Face) went to get some tobacco for their head chief. The chief told him, "Stale Face, saddle up that gelding and start running to my friend Crow Big Foot. He is living at the Ridge In The Water (Crowfoot Crossing). Tell him I came for
some tobacco for your friend.

Stale Face rode off. When he got to a hill on the other side of the river he dismounted and left his mount there. He started off on foot. It was night when he started to run. He got to the Blackfoot Reserve in the morning, so he got some tobacco for his chief. Stale Face slept all that day and he started back at night and he got home the next morning. The people found out what he is. The police hired him to deliver a letter, so he (Stale Face) delivered the letter on foot. He slept all day the next day. When it was night again he ran home. He came back with a letter. It was written on the letter, "I gave this letter to this Indian at such hour." They didn't say how many hours it took him (Stale Face) to get back.

The police force sponsored a track and field meet at Fort Macleod. The police chief entered him (Stale Face) in the one hundred yard dash with the white competitors. When he was entered he was the only one with a dark skin and the stoutest, and when they all started he was far out in the lead.

Stale Face entered in the next event. This was a race from the distance of five telephone poles. A shot was fired and off they went. So again he (Stale Face) beat the white competitors. A white man from Red River (Regina) told him, "I will run you a race. We will run on a race track." He (Stale Face) was told, "You will run tomorrow. You will run against a white man that came from Red River (Regina). You and him will run around the race track." He (Stale Face) was a stout man.

In the morning he (Stale Face) put on the antelope skin moccasins, the pair that the antelope gave him, and he (Stale Face) just had a breechcloth. He got to the track. The white man wore trunks and a sweater and his shoes had spikes on the soles. So they ran a race.

When they started Stale Face was behind. When they were half way on the other side of the track Stale Face picked up speed. The white man was blocking his way but he (Stale Face) passed him. The white man was way behind when he (Stale Face) got across the finish line.

Right after the race the white man said, "Take him to Regina and I will challenge a man to race him (Stale Face)." The interpreter told Stale Face what the plans were. The interpreter told Stale Face, "Can you win the race?" Stale Face said, "I don't know." Stale Face stayed at the police barracks and he was put on diet. He told the interpreter, "I fear that diet will weaken me. It's my body. I can run the way I am." So he wasn't put on a diet any more.

They went down to Red River (Regina). That is where he (Stale Face) ran. I (First Rider) saw the cut that he got from the white man. The white man tripped him and stepped on his hand. The white man was the fastest runner in Red River (Regina);
nobody could beat that white man. Stale Face outran him.

He (Stale Face) was entered in another competition. This time the race was inside an arena. There was no time limit in the race. The one that lasts the longest wins. There were seven of them. Two died in the race of heart failure and four of the runners sat down on the way. He (Stale Face) was the only one that was running around the track and he (Stale Face) won the race.

That deceased man (Stale Face), his tipi is still on the Peigan reserve. He had the best and nicest tipi in his time. His horses and his cattle. He (Stale Face) made a big success with his running. That is the late Stale Face. That is the life of the antelopes; that is why the antelopes are famous.

Okay, the fame of the antelopes. The massacre of the seven Crow persons took place at Antelope Horns; that is how the antelopes got their fame. There is a given name of Antelope Trumpeter and Antelope Woman. The antelopes are also famous by these given names about antelopes.

We've used a lot of things of the antelope life, the antelope hair is used for padding saddles and mattresses and roaches are made of antelope hair. The Chicken Dance went into organization by the antelope. As the antelope is frisky, the people that came to transfer the Parted Hair Society (Sioux Society), the Chicken Dancers dress light and the porcupine roaches are mix with antelope hair. That is how the Chicken Dance Society formed. How can a person perform in a Chicken Dance if he is fat although he is young? The antelopes are slim and light. A person that is slim and lightweight will dance the Chicken Dance; he will not go out of breath. These are things that the antelopes are famous about. Okay, what we transfer are all fast. The sound of one antelope song is fast. That is why the antelopes are famous; they are associated to all transferable bundles. The antelope is associated also to the Medicine Pipe. The Medicine Pipe olivella shell necklaces are strung with antelope skin thongs. The antelope is also associated to the Utility Bag Bundle. The outer wrapper of the bundle is an antelope hide and the sound of the songs are fast.

These are the questions that I was asked and I am just illustrating how they are used. A tipi that has an antelope design, the hoofs of an antelope are boiled and holes are drilled at the tips and strung together and are tied on the tips of tipi smoke flaps.

The pins of the first Antelope Designed Tipi were carved antelope ribs. I don't know about this. I just heard that had pins of antelope ribs and it had antelope hoofs as chimes on the smoke flaps.

Okay, that first Antelope Designed Tipi had a fawn skin tipi flag and the kinnikinnik bag is a fawn skin and the door...
curtain is an antelope hide. This is the first Antelope Designed Tipi. Later on it was redesigned onto another tipi and the pins were wood then and the words for the tipi are as follows: "The antelope is roaming. It has supernatural powers. The antelope's name is holy."

I (First Rider) also know the songs. The other tipi is a Bighorn Sheep Designed Tipi. It didn't have a bighorn sheep flag and it had hoofs together as bells on the tips of the smoke flaps. I (First Rider) am just illustrating these subjects. The horse tails on the top back of the tipi are not related to the tipis. A person that stole a horse from the enemy, he will cut the horse's tail when it dies and he'll attach it near to the top of his tipi at the back. They are just ornaments. They are transferable in a miraculous way. People will think it will be transferred to us.

Miraculous transferal means a miraculous thing is going to be transferred to a person. The horse tail is not transferred to a person. The person attached the horse tail onto the tipi himself. The horse tail was transferred to him in a miraculous way; that is how he attached the horse tail to his tipi. That is what it means.

Now I will trace these stories back and I (First Rider) will put them straight so that they'll be told in sequence. There are a lot of false transferals and stories that are not told correctly. The stories that I (First Rider) am telling I swore to tell them straight. The reason why I am telling these stories straight is to strengthen the bodies of the people that are going to listen to my stories, so the person that is going to listen may live. So that is why I (First Rider) am telling the stories straight. Now I close my story at this point. Now I conclude my story. That is all.

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