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GEORGE FIRST RIDER

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:

- Description of the ceremonies involved in the construction of a Holy Lodge.

NOTE: The title of the original text is "Bull Plume's Second Sundance Lodge." However, this appears to be an error, since the entire document deals with Holy Lodges.

First Rider: Okay, I am going to tell a story again. There is something that I am waiting for. I am waiting for you guys (Ethnology Division) to bring me a drum to use in my story, and now you haven't sent the drum yet and I am going to tell a story again. This is the 14 day of the Liar Moon and now I am going to tell a story again. I am First Rider and I am going to tell a story again. I am talking about as far as I know of how the Holy Lodge started. That is what I am talking about

and I am still giving the history of it. During my spare time I cite wise on the story of what I know and now I (First Rider) have come to the point of how I know about the Holy Lodge and now I am going to tell a story again. This is the ninth story that I am going to tell on tape about the Holy Lodge. The construction of Holy Lodges at the Belly Buttes. A Holy Lodge was located on the north side of the road that runs from over the hills of the Belly Butte. That Holy Lodge is called the Holy Lodge on the Side of the Hill. There was a Holy Lodge on the other side of Butte which I didn't know; I was not born yet. That Holy Lodge was called The Holy Lodge in the Valley. The Holy Lodge on the Hillside was sponsored by Catching Amongst. When we moved camp to the site everybody was just sitting idle. People were killing cattle on the sly for their meat supplies. They were donating the beef tongues. That was where I was taken to the Holy Woman's tipi with a beef tongue to have my face painted.

At that time Centre Speaks' (Mr. Iron) daughter -- her name is A White Stripped Back -- she voluntarily took a tongue* from the beef tongues that were taken around the camps. The woman's husband's name is Good Watching. The Horn Society elder comrade went around the camps and gave an order. "Be quiet. The Horn Society members are going to walk around the camps. They will announce their plans so you will all know what is going to happen," the caller made an announcement right around the camps.

A certain person doesn't have to be told to tell us kids that are playing to be quiet. Anybody will go around telling us keep quiet and children will all go home. We did not know when the Horns came out. Suddenly they were heard singing on the north side entrance of the camp circle.

NO LYRICS IN HORN SOCIETY PARADE SONG.

"So you people to all know, on ration day (Thursday) we will build a sweat lodge and the Horn Society will have their dance,"

*A woman who thinks that she is pure in heart and lived a virtuous life will go forward and take a beef tongue from the tongues that are taken around the camps. She will take the tongue home and cut it for the Holy Women.

and they start singing again as they walk around the camps. When ration day came I was still sleeping and my mother woke me up. She told me, "Look at those." They were all on horseback; those were the Pigeon Society.

NO WORDS IN GENERAL PARADE SONG.

The riders rode with the one hundred willows and they took one hundred rocks. They rode around the inside of the camp circle clockwise, the way the sun travels. The Holy Woman's tipi is situated on the south side on the inside of the camp circle.

That is where the riders put the willows and the rocks and the sweat lodge was built for the Holy Woman. Two men are held back. Those rare reliable men; those are called orderlies. Those are the ones that tend the Holy Lodge. The other two men are different. They are the men that will go around to seize a child; they will seize a beloved child to cut the hide. A child cannot cut the hide; the two men will cut the hide. The crow feather headpieces will be transferred to the two men so that they will tend the Holy Lodge. Those two men will paint the hide. The hide was taken at the ration house and it will be cut in long strips; the hide is cut inside the Holy Woman's tipi. The posts of the Holy Lodge are set up and the crossbeams are all in place. The rafter poles are all rested on the crossbeams. There is the sweat lodge. I will repeat this again. The entrance of the sweat lodge is on the east side and the exit is on the west side. The ceremonialist and the other entered the sweat lodge from the east entrance. The rocks are not necessarily heated to be real hot; the rocks are just heated to be warm so that they will not crack. The rocks are one hundred; 50 rocks are ochred and 50 rocks are ochred with black and there are 50 willows on the south side and 50 willows on the north side. On the south side of the sweat lodge is ochred and the 50 willows on the north side are ochred with black ochre. The bison skull is dotted on the right side with ochre on the face and the left side of the skull is dotted with black ochre. One horn is ochred with black ochre and the other is ochred with real paint.

The bison skull for the Medicine Pipe sweat lodge is different; it is done in a different way. I (First Rider) will get paid to give an information on how the Medicine Pipe bison skull is worked. Okay, the Holy Lodge sweat lodge. The doors are flipped open just four times and the sweat bath is over. Some beef tongues were taken out at this point. The tongues were fed to the ones that got the material for the sweat lodge. The next day the centre lodge pole was cut. The night after the sweat lodge ceremony is an idle night. The All Brave Dog Society erected their tipi in the centre. The Horn Society pitched their tipi right in the centre; the All Brave Dog

Society and the Pigeon Society pitched their tipis in the centre of the camp circle and the Black Seizers Society also pitched their tipi in the centre. Those are the three tipis that I saw that were pitched in the centre of the camp circle making four tipis with the Horn Society tipi. The All Brave Dog Society were drumming and dancing inside of their tipi. The Pigeons were drumming; the Black Seizers were drumming and singing. This night I was playing. Suddenly I heard the Horn Society calling to be quiet. They (Horn Society) did not go singing around the camps; they just bid everybody to be quiet. One of the Horn members with the loudest voice went around the camps telling the people that no one is to be out. The caller said, "The Horn Society ceremonies will soon start, so be quiet." People are scared to see the Horns taking their night walk. The person that sees the Horns walking at night, he will lose some of his relatives or one of his family or misfortune

will occur on him for seeing the Horn Society taking their night walk. This is a taboo; that is why people keep quiet. When everybody was asleep I suddenly heard drumming and singing from the centre. The Horns were drumming at this point. I will sing a few songs, the songs of the Horn Society.

NO LYRICS IN THESE FOUR HORN SOCIETY SONGS.

Okay, I sang four songs. There are seven songs in the starting holy ceremonies of the Horn Society. The songs that I sang up to this point, there are one other songs beside that are worded. One song is worded about our sister-in-laws and the other song is to encourage our fellow members. The seventh song is called Standing Amongst.

People here on the Blood Reserve, even people that are older than me and people of my age, don't know many of these Horn Society songs like I do. I alone know 21 songs. I (First Rider) also know 14 of the fox songs; I know two seven fox songs.

When I (First Rider) first joined the Horn Society I studied its functions and the second time I joined I started to sing for the society. Nobody can give me a skill testing question about the Horn Society songs. Right now nobody carried on with the singing. I am the one person carries on with the singing. I cannot be given a skill test of how the Horn Society life operates; that is why I sang these songs.

Other people can't work as I have worked, because I exposed my work. I did not hide anything. In the past I believed in the Indian religion. Then I knew that the Indian religion was going to die off. That is why I changed to pray to God our Father, the Creator; and now I believe in God. I am just illustrating the Indian life.

That is how the Horn Society members sing. After they had prayed the Horns danced. There is one song, also the night song, that they dance to. As soon as they (Horns) got through dancing the woman came out who had nothing on her. She just wore a pair of holy moccasins and a fur robe. She took her earrings out, her necklace and her ring and a different man took her out. The woman went to her holy father. I have already told the story of what occurs inside the holy father's tipi, when the woman laid down on her back beside the man represents the fall of the centre lodge pole. That is what it means.

The woman was given just her dress, she wore just the dress and then she settled down. They went out to their holy father, and they were painted, and during the meantime people started to construct their offerings. My mother turned a calf skin which was constructed for an offering. The Horn Society went to their home and put away what they carried, then they went to the door and they went out and walked around the camps on the south side clockwise, the way the sun travels. When the Horns went out through the east exit of the camps they sat down and

people came forward with their pipes and their offerings. I carried the offering and the pipe. I gave the pipe directly to the woman. I told her, "This is your smoke. May I get to be an old man," and I put the offering in front of her. She took the pipe and she prayed. After she prayed for me I took the pipe and I gave it to the next person. This person lit the pipe and smoked the pipe. Many people came with offerings. The offerings mounted up and each participant carried some of the offerings. The procession resumed on the south side of the camp circle. When the Horns got to the north side of the camps they sat down again and the people on the west side brought forth their offerings and the participants carried more offerings. The Horn members got up and walked on again. They stopped and sat down on the northwest side of the camps and the people on the north west side also gave the Horn members some offerings.

After the Horns had received offerings they got up and started walking again. They walked on the north side of the camps. When they came close to the east exit of the camp circle they sat down again and the people that camp there also brought forth their offerings. That is the reason why they (Horns) are called Given Offerings From the People Around the Camps. This was the time when Holy Lodges were constructed similar to tipi structures and later on they were called Holy Lodges. I have illustrated the beaded tipi before.

After the Horns had received some more offerings they went to the centre of the camp circle. They approached their tipi from the east and they went around the tipi on the south side. The

offerings were put at the back of the tipi on the outside. Some of the people took their offerings to the Holy Woman. The offerings were also put on the outside of the tipi on the south side. The Horn Society members went inside of their tipi and then horses were brought forth.

The women that went through the secret ceremony, who had their faces painted, I saw them using a team and a wagon at that time. Before, they rode on horseback when they go to cut the centre lodge pole. People also made vows to haul the centre pole. The Horns did the drumming when they hauled the centre pole to the camps. They did not sing any other song. They sang:

NO LYRICS.

The Horns sing this song when they go to cut the centre pole. They paraded on the inside of the camp circle. They paraded around the south side and on, and they came back to the entrance where they came in from, then they turned and hauled the centre pole to the circular structure of the Holy Lodge. The centre pole was unloaded inside the circular structure with the bud of the centre pole pointing to the hole that was dug. The centre pole was not laid flat on the ground, it is raised at the top with two pieces of wood that are tied into a crutch. These were not below the crutch of the centre pole.

At last the Motokikch came along after the centre lodge pole was unloaded. Some rode on horseback and some rode in wagons and they (Motokikch) also sang the general parade song.

NO LYRICS IN SONG.

They (Motokikch) paraded around the camps in the same way as the Horns and they unloaded the birch willows by the Holy Lodge. They all wore a crown of leaves which represent the trees that cover the circular structure of the Holy Lodge and the crowns of leaves also mean that the Motokikch are wearing the Natoas, acting as if they are wearing the Natoas, because they (Motokikch) owned the Natoas. Now they constructed the Natoas and now it's a Motoki headdress. That is why it (Natoas) is called Tipi Pole. That is the Natoas that is used in sponsoring a Holy Lodge.

I have already illustrated that the Natoas doesn't belong to the Holy Woman. The Holy Woman borrowed the Natoas and then it was transferred to her. The Utility Bag Bundle Society owned the digging stick. The birch willows were tied in the crutch of the centre lodge pole and immediately everything is in preparation. The two orderlies are still working at this point

and now the hide is being cut. As the centre pole was being raised two men capture someone to cut the hide and there was a transferal in the other tipi. The child that was captured to cut the hide was taken to the place where he'll cut the buffalo hide, but the child did not cut the hide. The two orderlies were the ones that cut the hide. The child's father paid a lot for cutting the hide; the child was given a feather headpiece.

The centre lodge pole was raised. People were told to tie tipi poles together at about 12 inches apart. The people formed in clans. There are the Buffalo Walks, The Cross Cut clan, the Lone Fighters, the Many Childs and the Fish Eater clan. These clans all have separate names and they are of the same band. I am talking about the Blood Indians. So those are the clans that participate.

The participants pin together their robes at the neckline and wear a belt over their robes. The women all stand behind and they sang the same song.

NO LYRICS IN SONG.

After each clan gets through singing, they'll go forward and get a little closer to the centre pole. They'll sing again and then they'll go forward again. They have gone forward. They all stood by the circular structure of the Holy Lodge. They haven't gone inside as the circular structure is already up. They sang again and when they get through singing they lowered the tipi poles that they tied together. A rope was tied to the centre and it was raised. People were blowing on their whistles and shouting and the women were warbling and some were shooting up into the air. That is how the centre pole is

raised and it (centre pole) was set up.

The Holy Lodge centre pole is feared to be staggering while it's being raised. If the centre pole settles down without any trouble the people will all give thanks. If the centre pole sways to where a clan is standing the chief of that clan will die or if the chief doesn't die the oldest of that clan will die. That is why people are afraid for the centre pole to fall or anything to happen to it while it's being raised. The rafter poles were all set in place with offerings tied at the top of each pole.

Strips of hides that were cut were hung on each of the crossbeams. As soon as a rafter pole is set in place it is immediately tied with a strip of hide. As the Holy Lodge structure was completed, people got their horses ready to get the material for the covering of the walls of the Holy Lodge. That is where I saw young trees with leaves dragged with a rope. I saw the people that went for the material to cover the walls of the Holy Lodge. Women wore bodices beaded with cut beads. The women put their shawls over their laps so that

their legs will not be exposed. Some had tapaderos and some had saddle pockets with bear fur. Some tie otter skins behind their saddle. I didn't see any one to bob his horse's tail with a shield.

The boys dress themselves and their horses in cowboy outfits. Some wore their long fringed buckskin suits. To my (First Rider) imagination it's just like in a stampede parade, the way the people were dressed. They all took off. If the circular structure of the Holy Lodge is not all covered the riders will go back for some more trees to cover the open spaces in the walls of the Holy Lodge. They all come back and cover up the open spaces. There is only one song.

NO LYRICS IN PARADE SONG.

Women were singing; other women were making warbling sounds. The Holy Woman had already come out to her shade. That is where she wore the Natoas and she laid down with it. The knots were tied by force around her head. It's just like the torturing of the Holy Woman at this point. I will illustrate it this way. The woman's hands are pierced and she is in agony. The Horn Society sat on the north side. They sang four songs and then they danced. The Horns sang again. They sang four songs which were different and they danced again. They (Horn Society) sang again. They sang the first four songs that I (First Rider) sang. They sang the adjacent four songs; now they have sung eight songs. They sang four more songs; now they have sung sixteen Horn Society songs. They (Horns) danced four times.

The All Brave Dog Society were also dancing. The Pigeon Society were dancing too. The Pigeon Society are the society that are looking after the Holy Woman. If the All Brave Dog Society are the man's young comrades they (All Brave Dogs) will

get materials for the sweat lodge and they will also look after that Holy Lodge.

At this point the tongues are distributed to the people to eat and that is where the woman sponsor of the Holy Lodge reviewed the Holy Lodge. The lodge dancer used yellow ochre. The lodge dancer came out dancing. The song is the usual song.

NO LYRICS TO HOLY LODGE DANCING SONG.

This is the song that the lodge dancer dances to. It is called When He (lodge dancer) Comes out Dancing. The place where he is going to dance was ready made. That is where I (First Rider) first saw drums.

"Running Rabbit don't quit. Running Rabbit now really kill Pretty Young Man. Calf Chief just knock out Pretty Young Man."

SONG: THERE ARE NO WORDS IN THE FIRST TWO LODGE SONGS.*

This is the song that almost severed the truce with the Crees. Calf Chief performed his war exploits on Pretty Young Man (Cree). Running Rabbit and Calf Chief were mentioned in the song. What I am talking about didn't occur at that time. The worded song was sung later than that.

SONG: TWO LODGE SONGS ARE SUNG.

These are the songs that the Holy Lodge dancer dances to.

SONG: NO LYRICS TO TWO SONGS SUNG (LODGE SONGS).

Now there is the Holy Lodge dancer.

SONG: LYRICS IN HOLY LODGE SONG.

"It's been a long time since I sponsored a Holy Lodge. I should have been married. It's been a long time since I sponsored a Holy Lodge. I should have been married."

It occurred everything had proceeded at this point. There are the Holy Lodge singers, the fancy lodge singers. The fancy lodge songs and the Holy Lodge songs are the same. Now there are the ones that dance the dugout dance. Those are the ones that dance the mystic dance. That is where I mentioned before that Low Horn danced at the door of the Holy Lodge, in the Holy Lodges that his (Buff Plume) sister, Catching Amongst, sponsored.

NO LYRICS.

Low Horn just whoops while he danced, Who-Whi-Who-Whi-Who-Whii. That is how all the dancers whoop. They'd shoot up into the air and the gun smokes meet crosswise. The supposed enemy were shooting above Low Horn's head. He (Low Horn) is not the only one that dances like that; there are others that dance like

that. This is an actual performance in the Holy Lodge. It is called the He Danced at the Door. That is where the big reenactment of war exploits takes place. It means, the people of the past make a big confession. This naturally why people sponsor Holy Lodges, to make confessions of their lives.

Women take tongues to cut them and to confess their lives. It is like this. A woman's husband will release her of jealousy. Her husband will know that she is perfect and wise and she is

*The third lodge song has words in it but Running Rabbit was not mentioned in the song. Only Calf Chief was mentioned. The words in the lodge song are, "Chief Calf now really kill Pretty Young Man." Pretty Young Man is a Cree. Chief Calf was not Running Rabbit's friend; they're brothers.

sponsoring Holy Lodges. This makes women live a lonely life; this makes women to be shy. That is why today Holy Women have long dresses. It is strange when the white men came, the holy women (nuns) came -- they had big long dresses.

A woman that sponsors Holy Lodges, her naked legs will not expose. A woman that sponsors Holy Lodges will not be looking around in all directions. Even if a Holy Woman is younger than a man she will call him son. Even if a woman is older than her she will call her daughter. She (Holy Woman) will claim the people her children. They brought themselves to this point. They are now elderly fashioned at this point. They will not go to where life is obtrusive; that is the reason why their relatives make a full confession on them (the Holy Women).

People try hard to gain something in their war exploits so that they may confess in the Holy Lodge that their relative sponsored. People go around performing the stick-tapping dance. When men go on the warpath, when they are far out on the prairie, they sing the stick-tapping songs. A boy will be after a girl; he will get her through the powers of the stick-tapping dance and he will succeed in having a sexual intercourse with her. He will get a horse just as easily as he got the girl. My father also sang a worded song. I (First Rider) know my father's song.

LYRICS IN STICK-TAPPING SONG:

"We don't say there is Pretty Mouth Woman. She has no marrow, woo-woo-woo-woo."

When a coyote is all alone he gets lonesome and howls; that is the reason why men howl. That is how a man that is on the warpath is living now. He is all alone and lonesome; he has thought of his lover and he howls. My father sang about his lover; her name is Pretty Mouth Woman. My father said, "We are not saying there is Pretty Mouth Woman; she has no marrow." This word is like my father boasted about himself. We say a buffalo will be skinny but he'll be very lively but his aggressiveness will not last long and the buffalo will get

exhausted; it's because its marrows are watery. When a buffalo gets back to normal health it will have strength. A prairie deer has slim legs and so is its marrows and it is the fastest. It is said a prairie deer shouldn't have marrows. The prairie deer is lively because it has no marrow. So that is how my father boasted in his song. "We are not saying there is Pretty Mouth Woman. She has no marrow." These are the stick-tapping songs.

LYRICS IN STICK-TAPPING SONG:

"Woman, don't think that I am dead. I will be eating berries on the way home."

A girl told her lover boy, "You seem to be in a hurry. Are you going away?" The boy told her, "Yes, I am going on the warpath again." The girl told him, "No, don't go. I will be very lonesome when you are gone. You are the only one that I love." She did not say, "You are the only one that I love." She told the boy, "You are the only one that has sexual intercourses with me." The boy told her, "Yes, I will not be gone very long."

This was winter but the boy started off. After he had gone for a long time he sang. He worded his song with the same words that his girl said. He sang and worded his song, "In the summer when the berries are ripe, I will be eating berries on the way home." Those are the people that have wolf skin clothing, the ones that sang.

LYRICS AND THE COYOTE HOWL:

"Woman, don't think that I am dead. I will be eating berries on the way home. Woo woo!"

When the girl heard the song she said (KiYaYo), "I am expecting him soon and here I (girl) will see him late in the summer. He will be eating berries on his way home." So these are the songs.

It occurs when a man successfully meets and talks with a woman when the man is walking alone, even if he is with the woman's relative, he will say the words that the woman told him. That is why a man will kill his sister if she embarrasses him. I saw the Long Time Pipe used to offer a smoke to the Horn Society. I will come up to the story. A man owned a Utility Bag Pipe. The pipe is opened and the Utility Bag Pipe was used for offering a smoke to the Horn Society. A Medicine Pipe owner will also open his pipe. The Medicine Pipe will be used to offer a smoke to the Horn Society. This is done at the Holy Lodge.

A young man will say, "I wish that I had the qualification to offer a smoke to the Horn Society. The Holy Lodges will soon be up." The young man will invite the elderly men. He will

tell them, "The reason why I invited you is this. I want to offer a smoke to the Horn Society. One of the men will tell him, "That man lived a good life by his pipe, so you will steal

his Medicine Pipe and use it to offer a smoke to the Horns." They watched the tipi. He (young man) had already invited the men that were going to drum. Late at night the Medicine Pipe owner went to sleep. Medicine Pipe owners lace their doors together so that dogs will not enter their tipis. The young man that was going to steal the pipe unlaced the door and he entered the tipi very cautiously. The men that are in the young man's tipi were singing holy Medicine Pipe songs so that the Medicine Pipe owner will be fast asleep. So the young man entered the tipi cautiously and he took the pipe. He walked out with it and took it into his home. Dawn was approaching and they're still watching out for the Medicine Pipe owner. Finally the smoke flaps were spread out. As the smoke flaps of a tipi are closed for the night, now the smoke flaps of the Medicine Pipe tipi are opened.

The woman will take the Medicine Pipe out before the sun rises. As she was about to take the pipe, it was gone. She immediately woke her husband. "The pipe is gone," she told her husband. The older people were invited immediately. They were told, "The pipe is gone." A caller goes out. "Who took that Medicine Pipe?" he'd say. The people in the other tipi will start drumming. Then the owner will know who took his Medicine Pipe and the pipe is transferred to the one that stole the pipe. I (First Rider) am not going to illustrate how a Medicine Pipe is transferred. After the transferal of the pipe the proceedings of the Holy Lodge were on and the young man had a way of offering a smoke to the Horn Society. It is a law. For instance, if I could go into the place where the bought Indian artifacts are stored, I will enter the play. By the law I will take what I want to take. The owner of a Medicine Pipe cannot arrest me for taking his Medicine Pipe. He'll know that I took the pipe, but the Medicine Pipe will have to be transferred to me. It is a set law to steal Medicine Pipes and to be transferred to the one that stole the pipe. So that is how I (First Rider) told my story and now I close my story and I will tell another story. That is all.

(End of Interview)

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