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 physical effects of syphilis.
- Tells how names are given.

George First Rider: Now I have something to tell a story about. I told stories lately. I illustrated why bad women existed. The bad women are filthy. Their existence originated from the Horn Society. A bad woman existed because of a curse; she was going to be put to death but her husband made her suffer all her life.

Today those old men are not extinct. They are called a Husband Left Behind. A Husband Left Behind means a dead person. We
will say our husband is dead and his wife has taken another husband. A woman will take another husband while her husband is still alive. It's different when a woman elopes with another man; eloping is different. But this way his wife took another husband; that's what it is.

The dead person's wife is married again, the dead man is not a husband any more. The elderly men that illustrate the high Indian language -- I'll say if we say it in English we will call it high English language -- that is what the Indian language is. There are some people that know them good and there are some people that don't know the high Indian words; even a full-blooded Indian will not know. There are a lot of people that don't know the high Indian words. Now I am illustrating the high Indian words. There are a lot of people that don't use the high Indian words. Now the high Indian language is idle and now we are translating the English language into Blackfoot; we are talking English into Blackfoot.

Now myself (First Rider) I am using the high Indian words, and I tell the meanings of the high Indian words. I wish I could find a person that knows the high Indian words and we will tell stories to each other using the high Indian words. And a full-blooded Indian will also be sitting amongst us and when we start using the high Indian words the also full-blooded Indian will not know what we're talking about.

The reason why there is a bad woman, a bad woman is put in a different way. There are a lot of various meaning of bad women. It's not just a one word. And now if we use the other, another Indian might not know the other word. There are a lot of different ways to use the word bad woman that came from the Horn Society.

Now the woman is the woman that married a husband that was left behind by his wife. The husbands that were left behind are old men and they are of no use any more. They have no wives any more because they are bad men. Some pass water without knowing and some their penis are pussed up and some the skin peels off. They are called He Is Eaten. The one that is eaten has no place to stay because the people think that he is filthy and they have a bad odor. In the summer they go swimming and wash away the filth; in the fall when the waters are cold they can't swim. They just sit by the fireplace and they get stinky by the heat; that is how they are mentioned. Now the reason why the women are abused, the reason why a woman is mistreated and whipped, she went with the man that was left behind and who is full of syphilis is the man that is eaten. The ones that the skin of their penis peels off are the ones that are eaten.

I know a person that is like that. Half of his penis rotted away. His name is Spotted Eagle. Everybody knows this Spotted Eagle; that is Skunk's (Bob Black Plume) father. And another man, his name is Took Rifles Just A Little Apart -- his other name is Green Grass Bull -- his penis was also rotted away.
Those are called They Were Eaten. Between the legs of a woman gets all rotten, and where the woman has her baby on (womb). This is a new name for the womb; us Indians we call it, Looks Like a Human. If the woman's womb is too badly rotten Looks Like a Human means where the baby forms (womb).

Let us say a woman will be very shy. She will not talk in a gathering and will not use obscene words in a gathering, and when she gets mad she'll say, "You have tumor in your vagina." This is an Indian swearing, tumor in the vagina. There is another swearing. We tell a person, "dog face." If a person doesn't say "dog face" he will say, "You are a damn." If he doesn't say this he will say, "You are a dog cracked faced person." This is their worst swearing.

A person that doesn't hear what he is told, we will say he just shakes off what he is told from his ears. So that is what these words are. Now a woman is that kind of a woman. She is of no use any more and she cannot get married because the womb is rotten and she stinks. It is different when a woman's baby dies in her womb. She is called She Has a Spirit and they have a very bad vagina odor. Some babies just rot in the womb. Women get to be like that because of their syphilis, a woman's baby cannot come to life. And a woman that has tumor, her womb gets raw and rotten. The people of the past will build a shelter outside for the people that have the disease. They don't stay in other people's homes. There is no cure for syphilis. Some people that have syphilis are left behind and nobody knows how they die. That is what it is. The people of the past are scared of a person that has that bad disease.

When syphilis is detected on a woman she has no chance of getting a husband. A man that has syphilis will never get a wife; people will say, "He is eaten." So that is what a woman is; a shelter is built for her outside.

A woman by the name of Cutting Amongst was a very pretty woman. She was so pretty. She got a man that was eaten. She went with him and she got sick and her husband got her disease, her syphilis. So her husband died of his syphilis. The man's rectum and inside of his stomach was all rotten. Everything was badly rotted; his guts came out. His name was He Brought Down The Sun.

Shelters have to be built for the woman so she will not stay in other people's homes. She was so badly infected with syphilis she doesn't know when she passes water. She passes water continually; she cannot hold her water. She cannot even babysit for anybody because she has a very bad breath and with bloodshot eyes; she was filthy. She has scabs on her face and on her lips too because her breath was hot. The infections were caused from her syphilis.

Shelters were built for her outside. As she went to sleep one night, she had a vision. A man approached her. It was said it was the sun. The sun that gives heat was the one that approached her. The sun told her, "You will be living on earth
and whenever I come down to earth I will come into your shelter. You will be my wife." So she took the sun for her husband.

When the sun comes down to earth he goes right into the shelter of the woman because she was his wife. The woman doesn't have good food. She was given what was unfit to eat, she was that filthy. A person cannot give Cutting Amongst the food that she has in her home, she will give her what she is going to dispose of. But she was given something that she can cook herself; she was fed in a way just to keep her alive. There was no decision for Cutting Amongst to be put to death; she was of no use any more.

The sun took her (Cutting Amongst) for a wife. Nobody saw him (sun) to have her for his wife, but Cutting Amongst said, "The heat giver (sun) is my husband." The sun's wife is the moon. The moon is the one that her leg was chopped off. The moon had a child, the morning star. The morning star's father is the sun and now the sun also went down to earth to have Cutting Amongst for his wife. That was the woman that was of no use any more and she cannot have a husband. We'll say she is a very filthy woman and the sun managed to have her for a wife. The sun told her (Cutting Amongst), "What you wish for will come true. Whatever you wish for I (sun) will grant you." And now Cutting Amongst said, "My husband is the sun and the moon is now her friend."

Now the moon is her (Cutting Amongst) sister and the sun sits with the moon and he also goes with Cutting Amongst. It is like this. The sun takes Cutting Woman around; that is what it means.

Now Cutting Amongst stays outside she doesn't stay in the homes of other people. She was considered as a closed vagina. Closed vagina means that her vagina is sealed for good. It's just like closing a door. That's what closed vagina means. It's an obscene word; a person doesn't know that the word closed vagina is an obscene word.

A child will have an ear trouble and its ear will stink and his neck will be all pussed up and we will say, "I think of that child as a closed vagina." The word was originally used on account of Cutting Amongst. She is filthy, that is what it is.

Big Snake and Nobody Pities Him got into trouble. Nobody Pities Him was cursed by Big Snake Person. Big Snake told Nobody Pities Him, "You will never find a horse trail any more and you will have no success in your war exploits." Nobody Pities Him told Big Snake, "You are not the only one that has supernatural powers." So when Nobody Pities Him went on his next warpath he came home without any success. He (Nobody Pities Him) went on the warpath without four times and he failed every time. Nobody Pities Him went out into the wilderness to get a vision and he'd make a raft and floats himself down the river and he'd spend four days on the river. He doesn't eat nor drink and he'd get on his raft and he'd let it drift out into a
lake but he gets no vision.

A holy spirit that approaches him (Nobody Pities Him) would tell him, "For what reason did you come out here to sleep?" He'd tell the holy spirit, "I came out here to sleep to get a vision so that I may be victorious in battles." The holy spirits would tell him, "We are too shy at Big Snake Person." He (Nobody Pities Him) would offer a smoke to old people that he think are holy, to pray for him to be successful in his horse raids and to be a new chief again.

Some people don't know the meaning of to be a new chief. It's very easy how what new chief means. Now we say a boy is a boy. We will start from the time he was born. He is called an infant and when he is able to be up and around we know that he is a boy and he is called son. So he is a boy now, then he is a bachelor, then he is a married man, and then he is a full grown man, and then he is a chief. When he gets to that stage he will be successful in a battle then his chieftainship will come. He is now a man. He is a war chief at that stage; he is a chief when he makes a success in a battle or a raid. So that is why he is trying to get the old men to grant him (Nobody Pities Him) the powers to be a new chief again. He is a chief. When he kills an enemy and when he gets a gun, then he is a new chief again. So that is the meaning of to be a new chief. So he (Nobody Pities Him) was after to be a chief again, so he (Nobody Pities Him) couldn't do anything.

He (Nobody Pities Him) spoiled himself with the trouble he had. The people knew then that he was right when he took the enemy gun. Big Snake Person told him, "You got the rifle and now I am going to take it." Nobody Pities Him told him (Big Snake Person), "I took the gun and I am not going to give it to you." So that is how the trouble started.

Now he (Nobody Pities Him) cannot succeed to be a new chief again, and he (Nobody Pities Him) went and slept in various places and walking around crying. Even he prays to the dogs to give him powers to be a new chief again. He prayed to the birds, any animal that he sees, to give power to be a new chief. He (Nobody Pities Him) cannot succeed to be a chief. Whoever he begs to give him something to be a chief refused him. They'd tell him, "I am too shy at Big Snake Person."

They say this Big Snake Person had an amulet of the sun which he wears as a war charm and his war-horses's name was Warrior Black. So Nobody Pities Him approached Big Snake Person. He (Nobody Pities Him) approached Big Snake Person crying, "Ah, ah, ah, help me, na-ah (parent). These are your properties and a horse. May I get a gun from the enemy again?" Big Snake Person told him (Nobody Pities Him), "There is nothing that I can do about it. Maybe I may do something about it later so go away with what you are offering me."

An intelligent and sensible man approached Nobody Pities Him. He told Nobody Pities Him, "I pity you for the way you are carrying on, sleeping out in the wilderness just to get a vision and sometimes you almost lose your life to gain
something. There must be something behind all this. Big Snake Person associates with the sun. That is his friend. Okay, that old woman, Cutting Amongst, she says, 'My husband is the sun.' She said, 'I pity that boy for sleeping in places to get a vision. There is no problem how to gain something for himself. Why doesn't he come to me for help? My husband is the sun. The sun will not refuse me.' You should approach her." He (Nobody Pities Him) didn't even hesitate and as he was a former chief he took what he was going to offer Cutting Amongst and he approached her. She (Cutting Amongst) was alone in her home. Everybody watched him. "There he (Nobody Pities Him) goes again, ah, ah, ah, ah, ah." He was walking towards Cutting Amongst's home. He (Nobody Pities Him) was leading a horse. He took some clothing, women's apparels, dresses, leggings, moccasins and some food for her (Cutting Amongst) to eat. All the food that were ready cut were in a real dish (wooden bowl) for Cutting Amongst, and his (Nobody Pities Him) pipe. He had a bearer; he (Nobody Pities Him) had lots to offer.

Those filthy women are always wearing their robes. I (First Rider) saw some of those filthy women and they are lazy women too. The reason why they are always wearing their robes, it's because they never make a fire; their homes are always cold. There is a diseased old woman; her name is False Loon. She was a lazy and filthy woman. I (First Rider) saw her. She is that filthy she never washes her face and she doesn't comb her hair and wherever her dress tears she just knots them together. She never wears moccasins. Cutting Amongst was like that and she must be stinky.

Nobody Pities Him was approaching. He raised the door curtain of her shelter and he (Nobody Pities Him) went in and as her (Cutting Amongst) mouth was terribly pussed up he (Nobody Pities Him) kissed her. He told her, "Help, na-ah (parent). Help, na-ah. Pity me. May I have success. This is your smoke and these are your goods. These are your food and that is your horse."

The woman told him (Nobody Pities Him), "My son is mythical." "Old woman, pity me," and he'd (Nobody Pities Him) kiss her again. Finally Cutting Amongst took the pipe and she told Nobody Pities Him, "Son, sit here. Just sit a little aside," and she held the pipe in a certain manner. She (Cutting Amongst) didn't pray yet, she sang.

"I feel delighted. Sun, look at me. My son, my son, you will hear. I pity him, ho-oho-o-o."

PRAYER:

"Help, O Sun, help, O Sun. You said, 'Whatever you ask from me I will grant you.' Now I give my son all the horses. Now I give my son all the weapons to take again. I pity my son. He has suffered long enough, my friend, my elderly sister."
She said two words, 'my friend, my elderly sister.'

CONTINUATION OF PRAYER:

"Tell our husband I pity my son. Tell him (Sun) to give him (Nobody Pities Him) success."

Cutting Amongst was holding the pipe towards the heavens and she hung her head down. Not long after she hung her head she lifted her head. She told him (Nobody Pities Him), "Now, my son, light the pipe." Nobody Pities Him had to go to a tipi and light the pipe from the fireplace and he gave it to her (Cutting Amongst).

Cutting Amongst blew a smoke on the palm of her right hand and made a downward brushing motion on her right side. She blew a smoke on the palm of her left hand and she made a downward brushing motion on her left side down to the ground. Again she blew a smoke on the palm of her right hand and made a downward brushing motion down to the ground. She again blew a smoke on the palm of her left hand and made a downward brushing motion on her left side and let the smoke go on the ground.

After she (Cutting Amongst) went through the motion she gave back the pipe to the man and the man made a downward brushing motion on each side of her and he (Nobody Pities Him) took the pipe and he smoked. As he took a puff he blew a smoke on the palm of his right hand and made a downward brushing motion on his right side down to the ground and let the smoke go. He blew a smoke on the palm of his left hand and made a downward brushing motion on his left side from his head down to the ground and let the smoke go. He (Nobody Pities Him) said, "Now all the misfortune is put away." He blew a smoke on the palm of his right and he brushed himself with it. He said, "Now bad luck is put away." He again blew a smoke on the palm of his left hand and he made a downward brushing motion on his left side from his head down and let the smoke go on the ground. As he let the smoke go he (Nobody Pities Him) said, "Now the misery is put away." He spoke four times.

He (Nobody Pities Him) smoked and he gave the pipe back to the woman and she also smoked. After she had smoked she told him, "Now, my son, tonight you go east from where the sun rises. You will come to a big ridge. There are four enemy camps and you will take their weapons. I (Cutting Amongst) gave a scalp and horses and you will get some weapons, so that is what I gave you and you will be a new chief again. When you become a new chief again, go to your brother and give him the weapons that you will take from the enemy and apologize to him. Approach him and tell him, 'Now, Big Snake Person, these are your property. Pity me and take the curse away from me.' If you satisfy him we will both give you powers and you will be the only chief in the tribe. Take my advice. If he (Big Snake Person) says, 'No, I have given you the curse,' his word will not come true. The tipis that I gave you, don't take too many men so you will get plenty. The enemy will not harm you."
Nobody Pities Him went home in a hurry. He was walking very lively, so he got home and took what weapons he needed and moccasins too. Nobody Pities Him thought the enemy must not be far so he just took one extra pair of moccasins and the ones that he wore which he just had changed. He took a rifle and his lariat; he never puts his knife away. The rifle is not the kind of rifle like the white man's rifle. The bow is the rifle. He didn't take his quiver; he just took a few arrows because he was too happy.

He (Nobody Pities Him) went in the east direction. There were only four of them and away they went. They walked very fast and whenever they think that the ground has a nice stretch they'd run so that they'd get farther. On and on they went. They were far away. When it was morning they were hiding. They kept on walking on and on; night came again. When night came they started to run again. On and on they went and it was morning again. Then they slept and when night came again they started to run.

When the birds started singing they came to the ridge. They thought, "This must be the ridge." So they hid themselves and spied around. When the sun rose high over the horizon they saw a rider so they just laid low and they saw him disappear over the ridge and they saw three other riders. Those are the four men that were given to Nobody Pities Him.

Where they sat was the only suitable place. He (Nobody Pities Him) told his comrades, "Two of us will sit where they will emerge and you two hide here. They'll be coming this way and when they get between us we will jump up and we will corner them in this hollow place." The four riders were out on a hunt. So they sat in two separate places; he (Nobody Pities Him) was given the four men to kill. The riders were coming. They had pack horses and their weapons. When the riders were between them Nobody Pities Him and his partner jumped up and the other two jumped up too. Nobody Pities Him shot an arrow before they had time to dodge and the arrows found their marks. There were seven of them; there were three women and four men.

Nobody Pities Him and his comrades killed the four men with just each one shot and they captured the women. They killed one woman and they took the other two women and they scalped the men. He (Nobody Pities Him) took the enemy weapons and the horses. There were seven head of horses. Four men and three women and three pack horses. Four horses were ridden and three pack horses, so there are ten head of horses that they took.

The leader (Nobody Pities Him) took one of the women and he gave the other woman to his friend who is second in command. He (Nobody Pities Him) told his friend, "Here you are, my friend," and they fled. Now they're on horseback. They rode on and on. Night came and they rode all night.

The people of the past count the nights. He (Nobody Pities Him) was gone for four nights and in the morning of the fourth
night, the sun was not high yet, the people looked towards where the sun rises. They saw some riders coming up over the ridge. They said, "There are some riders with some horses. Now they are lifting something, they are going to give a message." They lifted one item and threw it away; that is one. Again they lifted another item and threw it away; that is two. They lifted another one and threw it away; that is three. And another one and they threw it away; that is four. They lifted another one and again threw it away. That is the fifth time. Then they have killed, they killed five people.

They lifted another item, and swing to-and-fro. They lifted another item and swing to-and-fro. The people said, "They have two captives." The people ran to them and they saw the two women. They were taken back to the camps, someone singing a song of praise for them.

Nobody Pities Him approached Big Snake Person. He (Nobody Pities Him) told his elderly brother (Big Snake Person), "Help me, brother. Help me, brother. Here is your horse and here is a scalp for you to wear as a necklace and here is a bow and some arrows. You got yourself some weapons and a horse and you killed an enemy and here is a woman to do the chores for you."

Big Snake Person was satisfied with the stuff and the horse and the woman that was given to him. He (Nobody Pities Him) gave one of the women to his friend for wife; his friend never did have a wife. And they gave the other woman to their friend that had no wife. Now he sang the same song.

SONG:

"Sun, you told me. Sun, I now give you my son. Sun, now I give you my robe, ho-o-o-"

PRAYER OF BIG SNAKE PERSON:

"Okay, Sun, I now pity my son. I give him (Nobody Pities Him) all the enemy weapons to own. Now I grant him all the good things of life. Now I (Big Snake Person) grant him (Nobody Pities Him) all these things."

Now he (Big Snake Person) has armed him (Nobody Pities Him). To arm a person means he (Big Snake Person) has paid back Nobody Pities Him. So that what it means, he has armed him. They made truce at this point. At this point Cutting Amongst was given another name. It's like this. A person will get a name for how he or she looks and the kind of life he or she has lived. As she (Cutting Amongst) was so holy she was named Holy Woman. She was not called by Cutting Amongst; she was just called Holy Woman.

Now although she (Holy Woman) is filthy she was honored when she succeeded to take the curse away from Nobody Pities Him;
the people considered her holy. She'd just pray for people and what she prays for will clearly come true. So she got the name Holy Woman. When she became a Holy Woman she gave her former name (Cutting Amongst) away. She (Holy Woman) gave it to a woman that was always sick. So she (Holy Woman) gave her the name Cutting Amongst. That is how the taking of other's names originated. When a person becomes a chief he'll take a chieftain's name. A boy will grow up and when he becomes a chief he will take the name of a chief that is deceased, so that the name will still exist. The person that is going to give the name doesn't just give the name away. He has his supernatural powers. He had a vision. We will say he was awakened by the vision. A person will have a dream and he will wake up with his dream; that is what it means to be awakened by the vision. So he'll give the name to the other person in a holy way.

Big Snake Person gave Nobody Pities Him in a holy way to be a chief. He (Big Snake Person) had to sing to the sun. He adopted the one (Nobody Pities Him) he cursed. So now he granted him to be successful. He (Big Snake Person) told the sun, "Now I gave you my son," so that the sun will advise Nobody Pities Him how to make success. So that is how the taking of other people's names originated. So now we take the names in a holy way. A person will be given a name when he or she is still a child and if the parents love their child they will pay whatever they can and the child will be given a name. I will illustrate this way. I was given the name First Rider; my name is First Rider. My father's elderly brother's name is Stripped Wolf. Stripped Wolf's face was painted for a headpiece. It was the headpiece of Holy Woman and he (Stripped Wolf) went to war with it. He was the first amongst his comrades to steal a horse; he (Stripped Wolf) was the first one to get a ride. So I was given the name First Rider about war exploits.

He (Stripped Wolf) stole a horse during the night and there is a boy that also got the name Night Rider and there is a boy that also got the name Rides At The Door. He (Stripped Wolf) stole a horse during the night and he got on the horse right at the door. That is why he gave the name Rides At The Door and he gave me the name First Rider. He (Stripped Wolf) gave the names with the one horse that he stole -- Night Rider, Rider At The Door and First Rider. So that is how we give names. Now I cannot give my name away, First Rider. The only way I can give my name away is to give it to my child. My child will be the one that I'll give my name, First Rider. My child will not take my name away from me. He is my child and because my name is my childhood name and I was raised with it, the only one that I give my name to is the little child. That is how it is we get our names through the visions of other people. When I (First Rider) started to go through transfers, let's say when I started to have my own homes, I was given the name of Miserable Boy. Miserable Boy means, people gossip about a
person. They will say, "He is no good," and we will say, "He is miserable." I (First Rider) will say a cow or we will say a buffalo, it's at the verge of starvation. The big open prairie is there with all the grass and the buffalo is starving through its own laziness. It is not even helping itself to be lively again; it is starving itself. So it is called miserable. Some hunters will see the buffalo standing there. They will say, "It's just skin and bones. It's a miserable thing. We will not have anything to eat on it so we will not kill it." So that is what it means. We think that a person is helpless. The people are jealous of a person just because he is handsome. The only trouble with the boy was he never did make any success in life. The people would say, "That boy acts like a big baby." Now when the boy got something in a battle, an enemy was killed between the lines, the boy made a run for the dead man and he took the dead enemy's bow and arrows. As he took the weapons he made a remark. He said, "Here are his weapons. I am Miserable Boy." He gave himself the name what the people call him.

The next time he (Miserable Boy) went on the warpath he stole a horse and a bow and arrows. He said, "I am Miserable Boy." The next time he went on the warpath he cut the rope of an enemy's horse that was tied at the door of the tipi and he said, "I am Miserable Boy. I cut the rope which this horse was tied with." He (Miserable Boy) made four successful raids and he gave himself the name Miserable Boy four times.

Miserable Boy's brother was younger than him. It was not his blood brother but it was his relative. Himself, his name was Miserable Boy and when his brother took some enemy weapons such as a bow and arrows then his brother was qualified for the name. As he took the bow and arrows he said, "I am Miserable Boy. These are his weapons."

He (Miserable Boy) was still a Miserable Boy when his young relative took the enemy weapons and his brother took his name Miserable Boy away from him. So Miserable Boy took the name Grand Old Man. Grand Old Man means a person will always dress nice and we'll say he is a well-dressed person.

The young man took some enemy weapons and he took the name Grand Old Man; this is the former Miserable Boy. So Miserable Boy was a Grand Old Man now and now he is not a chief any more. He is now a Grand Old Man.

A younger person cannot take my name First Rider but he will take Miserable Boy. Let's say my chieftain's name is First Rider and when my young brother becomes a chief even my children they can take the name Miserable Boy but they cannot take the name First Rider. It's up to me if I want to give my name to one of my children or to one of my grandchildren. Anyone that I want to grow up I will give him the name First Rider; that is what Indian life is.

Some people will give names by their lies. If a person lies in
giving a name the person that he gave a name will not live long
and if he lives misfortune will come to him now and then. So
that is the baptism and at the same time its the cursing of
other people. So that is the meaning in changing our names.
All the names are all from gossips. A child will have a name
just like I got my name First Rider and my first name is a bad
one. It's an obscene name. I (First Rider) will try hard to
erase that name.

My first name is First Rider. We went to the Gros Ventre
reserve. It's not for a war; we went there for a visit. When
I managed to get to the Gros Ventres my name was changed. I
was called Just Split Legs. A man by the name of Over Tipi
Design, he had a sister-in-law. He called her Just Split Legs
because she was a skinny woman; she was not a handsome woman.
He just makes jokes at her. She was skinny and she looked like
if her legs were just split apart, her legs weren't big enough.
So I was given the name Just Split Legs over that woman.

I kept the name Just Split Legs so when I got a little well off
-- I wasn't married yet -- when I got a little well off, my
grandfather -- I didn't even know this grandfather of mine. He
was shot on the shoulder so he had one good arm. His name was
Calf Chief; when he had one arm he was called Half Calf Chief
because he had one good arm. So he was called Half Calf Chief.
Now I have disposed of Just Split Legs and so now I got the
name Half Calf Chief. So I also kept the name Half Calf Chief
and when I got married and when I started to go through
transferals I also disposed of Half Calf Chief and now my
chieftain name is Miserable Boy. And when I get to be an old
man I will take an old man's name and I will die with that
name. That is how we operate life, so that is the information
I gave of how names are changed and the cursing of other
people.

I (First Rider) have a lot of high Indian words to put down and
I will give the meanings of them. I will interpret the high
Indian words and I said before that I will not give an
information for what I don't know and I will give the truth of
what I know and I think I know a lot. My father always invites
the old people and they tell stories and I listen to the
stories that they tell and how I am making a use of the stories
that I heard.

My father invites old people and they come to our house and my
father tells them, "Please give an advice to my son," and the
old men would give me instructions on how the sacred bundles
are transferred and they would teach me songs and they'd teach
me how a sacred bundle is transferred. Finally I started
taking the things that are transferable and I know a lot about
the sacred bundle and some I don't know. That is all.
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<thead>
<tr>
<th>Topic</th>
<th>IH-AA.107</th>
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