

DOCUMENT NAME/INFORMANT:                   GEORGE FIRST RIDER  
   HOW THE HORN SOCIETY WILL TAKE  
   OVER WHEN THERE IS NO HOLY LODGE

INFORMANT'S ADDRESS:                        BLOOD RESERVE  
   CARDSTON, ALBERTA

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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 Horn Society dances.

George First Rider: Okay, my relatives, now I am going to tell a story again. This is the Liar moon: it is the 19th day. It is Sunday and now I am going to tell a story again. I am still telling stories about the Holy Lodges that I know. I haven't sing all the songs. I sing them at individual times and I tell stories with the songs. Does Not Own Nice Horses (Jack Low Horn) own the Horn Society Swan staff and I (First Rider) was a member. I did not join the Horn Society with my wife.

I (First Rider) was a secondary man to the staff with a rattle. There was Elk Bear. This was in the year of 1935. During that winter the Horn Society started to collect. My friend Elk Bear was given the authority to hold the collections. He (Elk Bear)

said, "My friend, First Rider, will hold the money collections that we are going to use." The Horn members all agreed for me to hold the money. That day my life was bad -- my drinking, stealing, all the bad habits in life -- but still I was given the job to be the treasurer. At paydays I (First Rider) go there and I start collecting money. I had had a secretary and I keep the files. I come to think that the job was religious so I thought I'd stand good to it. So we Horn Society members assembled at Doesn't Own Nice Horses' (Jack Low Horn) home which was located along the Greasy Buffalo Jump (Bull Horn Coulee). In the meeting they said, "The time is near when a Holy Lodge will be built and there is no one to sponsor a Holy Lodge. Now the time has come for the circle encampment, let us look for someone to sponsor a Holy Lodge." It is almost similar to the subject that I (First Rider) illustrated before, when the tongues were taken around the camps, but this is different. I (First Rider) gave the amount of the money collections at the meeting. What the Horn Society collected were five hundred dollars. I (First Rider) held the money.

The Horn Society members said, "We will give two hundred and fifty dollars to the one that is going to sponsor a Holy Lodge so she can use the money to buy what she needs." So we went to Yellow Tail Feather's wife; her name is Nicely Lakes. She said, "Assemble the camps. I will give you my decision at the assemblance of the camps." Nobody went to the circle encampment.

We got together again. The Horn Society members selected the major bundle owners. I (First Rider) was selected. The owner of the Associated Staff was selected also; the one that leads out the Horns was also selected and the owner of the Marten Staff. So four men were selected. Two men will go west on the reservation and two men to the east side of the reservation.

In the assembly, the reason why we were invited, I (First Rider) did not mention of the other meetings we had. We were having religious meetings. The work of the first Horn

Societies was called. The people of the earlier times feared the Horn Society. They feared for their daughters to be invited to the Holy Woman's Lodge. The parents will be embarrassed if their daughter is sexy. The girl's be invited for nothing. That is the reason why people hate to go to the circle encampment. The various clans that I (First Rider) named, they (clans) ridicule each other. That is the reason why people flee from the circle encampment. Now the elderly members of the Horn Society illustrated how we will operate. I (First Rider) was in the group that were to obligate on people. I (First Rider) and Low Horn will travel up to the west side of the reservation and two will go around to the east side of the reserve.

A day was set when we were to go. On Sunday everybody stays home. On Sunday morning we will start going around to call on people. Early on the Sunday morning I (First Rider) got my team. I wore my moccasins and I didn't wear a coat I just took

my robe and I started off on an errand. We called on the Horn Society members, even the non-Horn Society members. We called especially on the chiefs of each clan.

The first place I came to was Flop Eared Wolf alias Old Man Sun (Chief Shot On Both Sides). He was outside. When he saw me he went inside. So I (First Rider) got there and I tied the halter ropes of my team to a wagon and I took my robe and I went in. He (Shot on Both Sides) said, "Okay, sit on the NAPO (north side). So I (First Rider) sat on the north side. Him (Shot on Both Sides) and his wife did not speak. I (First Rider) spoke. I told them, "Burn the incense." The woman (Long Time Pipe Woman) got up. The incense tong was there, the forked stick for picking up the hot coals from the fire. She (Long Time Pipe Woman) took the incense tong, she picked some of the hot coals from the fire, she dropped the hot coal on the incense burning place, she took the fragrant smell (sweetgrass) and she burned the incense. She prayed, "I burned the incense for a good life. May we have luck and may we raise our children happily. May I live with my children up to the end of my time and that young married man (First Rider), may he succeed what he travelled for."

When she (Long Time Pipe Woman) sat down I (First Rider) took the tobacco. I said, "Here, Sun Old Man, this is your tobacco. Today you will move camp. You will move to the circle encampment." He (Shot On Both Sides) took a little of the tobacco and he filled his pipe with the tobacco and he gave me the pipe. "Okay, this is your smoke. May I (Shot On Both Sides) live a healthy life." And I (First Rider) prayed for him. After I got through praying for him I proceed on my journey.

My next destination was Lone Medicine Pipe Owner's place. He was not a chief, he was just an elderly man. Flop Eared Wolf will go around to tell his clan that they will move camps to the circle encampment. So I (First Rider) came to the Lone Medicine Pipe Owner. He was home. When I entered his home he told me the same thing, "Okay, sit on the north side." He (Lone Medicine Pipe Owner) didn't speak. I (First Rider) told him the same thing. "Burn the incense." So the incense was burned. I held my hand over the incense and I held my hand over my mouth and again I held my hand over the incense and pressed my hand on my head and again I held my hand over the incense and I held my hand to my heart and then I (First Rider) held both of my hands over the incense and I made downward brushing motions from my head and down on both of my sides.

I (First Rider) told Lone Medicine Pipe Owner, "The reason why you are offered some tobacco, you will move camp to the circle encampment." He (Lone Medicine Pipe Owner) took the tobacco and he cut some of it. He filled his pipe and he gave me the pipe and I (First Rider) prayed for him and he made the same wish, to live a healthy life. He (Lone Medicine Pipe Owner) said, "I will move camp today."

I (First Rider) went to Chief Owl's place. He told me, "Come

in." This was a house. He told me, "Sit on the chair." I (First Rider) told him, "Put some hot coals on the incense burning place." He had nothing where to burn the incense and he (Chief Owl) is a rich man. I (First Rider) told him, "Could you have anything where you could burn the incense?" He opened the lid of his stove. He had nothing to burn the incense with. When he (Chief Owl) didn't have anything to burn the incense with, I gave him the tobacco. I (First Rider) told him, "This tobacco is offered to you by the Horn Society. You will move camp today." He (Chief Owl) said, "I am very busy. I cannot move camp. I am working." I (First Rider) didn't speak to him. He (Chief Owl) took the tobacco and I (First Rider) took off.

My fourth destination was Holy Going To's (Rough Hair) place. I got there; they were sitting outside. When I (First Rider) got there he went inside. He (Rough Hair) knew what I was, so he went inside. When I (First Rider) went inside his house there were some chairs. He (Rough Hair) told his wife, "Spread out a blanket on the floor for him," and I (First Rider) sat on the floor and he (Rough Hair) also sat on the floor on a blanket.

The woman's name is Cloth Woman. I (First Rider) told her, "Cloth Woman, put some hot coals on the incense burning place." She picked a hot coal with the tong and placed it in the incense burning place. I (First Rider) told Chief Owl, "Here

is a plug of tobacco." I (First Rider) told him (Chief Owl), "You will move camp this day. We are having a circle encampment." He (Rough Hair) took the tobacco and cut some of it and he offered me a smoke. I (First Rider) prayed for him. After we were through I (First Rider) continued on my journey.

I (First Rider) came to a very young man; he is our age. His name is White Horse (Victor Chief Moon). He was a Horn Society member. His other name is Stinky Soup. When I got to his place he was not home. His wife took me in and I (First Rider) also sat on the floor. The woman burned the incense, then she said, "What is the reason of your journey?" She was a young girl. I (First Rider) told her, "Okay, old woman, here is a tobacco. You and your husband will move camp today. You will move to the camps." She said, "He (Victor Chief Moon) will be back tonight and we will move to camps tomorrow." The woman said, "What shall I do with the tobacco?" I (First Rider) told her, "Cut some of it and I will pray for you." So the girl started to some of the plug of tobacco. She does not smoke and I (First Rider) don't smoke very much. Then she gave me the pipe. She said, "May we be fortunate. May I live to be an old woman and may my husband and me live together until our times are up." I (First Rider) prayed for her just as she wished.

After I (First Rider) got through praying for her I went out and as I went out I saw the other Horn Society messenger. He had called at the house that I (First Rider) didn't go to. I met him. He said, "I've called at all the other places, so you

go back to the camps."

He did not come to a place unpeacefully. On my side, this Chief Owl (William Big Sorrel Horse) that made excuses, he was the richest man on the Blood Indian Reservation in the year of 1935. He (William Big Sorrel Horse) was the only one that did not know about the holy life. He was the person that transferred his Horn Society Bundle to our head man, Doesn't Own Nice Horses (Jack Low Horn), and yet he didn't know the work in the Horn Society membership. The youngest girl of the Horn Society knows the work of the Horn Society instead; that is how mystic the native life is.

So I (First Rider) drove home. When I got home my father was sitting in the open. He had already packed to move to the circle encampment. As I (First Rider) got home my father told me, "Okay, did you have any luck?" I told him, "Old man, I did. Only one person is not moving camp. He is working." My father said, "There is nothing wrong with that."

My father had already packed, so we pulled out for the circle encampment. When I (First Rider) arrived at the location where the circle encampment will be, Sun Old Man (Chief Shot On Both Sides) was already there. In two days the Blood Indians were all there. On our fourth day at the camps we (Horn Society) went around visiting the women that sponsor Holy Lodges. There was no construction of a Holy Lodge at that time. That was in the year of 1935.

I (First Rider) will illustrate how we operate when there is no construction of a Holy Lodge. We (Horn Society) invited the owner of the Motoki centre tipi pole. She couldn't come into our tipi; she sat outside. She was told, "You will erect your lodge." She was given one hundred dollars (\$100.00) to put up her Motoki lodge up. We (Horn Society) took four hundred dollars (\$400.00). At this point she assembled the Motoki Society.

We (Horn Society) we were in the centre. We see everyone that moves into the camp circle. As people move in we all go to them and we help them to erect their tipis. At our fourth day at the camps, the Horn Society members were all there in the night. The Motokikch were all there, and we all stood in line outside. Now the song is here again.

SONG: NO WORDS IN THE HORN SOCIETY SONG.

An announcement, Low Horn spoke. "Okaha-aaai, for you to all know in the coming morning the Horns are going to have a dance. This coming morning Motokikch will build their lodge. Medicine Pipe owners, Utility Bag Bundle owners, Pigeons and All Brave Dogs, get yourselves ready to beat your livers.\*"

No one governs the circle encampment. The Horns govern the circle encampment, so they sing again. It is not said that they will sing so many songs, it's up to them. Whatever the

Horns think when they get through singing they make the same announcement. Nothing stirred in the circle encampment. When they (Horn) walked completely around, when they came back to the east exit where they started from, they went back inside.

In the morning, I (First Rider), my team, my wagon, I rode in the wagon with some of the members. There is another wagon; this was an empty wagon. Then we went to He Speaks Cree\*\* (Mr.

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\*To beat your livers is a high plains native word meaning 'to have your dance'.

\*\*Mr. McNeil once had a general store and post office on the west side across the Belly River at Stand Off.

McNeil). At Stand Off is the He Speaks Cree. The monies were four hundred dollars (\$400.00). We took some grub with one hundred dollars (\$100.00). When we drove back the place where we were going to have our dance was already staked out, the grub were unloaded there and the wagons were taken away. Then we went inside.

We untied our Horn Society bags (parfleches). My friend Elk Bear, the bundle with a rattle, the medicine hat is hung on the tripod of a pillow (backrest). We (First Rider & Elk Bear) obtained it. We painted our faces with yellow ochre. Elk Bear counted war coups. He counted four war coups and we ochred the staff ourselves. All the others that were there, some didn't have anything to count war coups; their comrades counted war coups for them. First of all, the staffs were all ochred and then we bound them ourselves. We tied on the trailer of my medicine hat.

We slicked ourselves up. My friend Elk Bear painted my face with yellow ochre. I (First Rider) wore the suit that I have, we'll say the suit that I dress up with. I painted my face with yellow ochre and with red ochre across my face.

They all got through binding their staffs. Us, we already had strung together the medicine hat and the ones that were going to drum came in. They just sat inside the door; there they were. They sat with their backs to the fireplace, then they sang. They tried to beat the drums and on the fourth time they sang.

#### HORN SOCIETY SONG

The dances were four. We danced twice facing the wall and twice facing to the centre, then they danced to the door. When they danced to the door, they walked out. They (Horns) stood in line outside. They stood in line outside, the leader danced in front. Behind him was the owner of the marten and there are the two men that dance the opposite way. Behind are the men with straight up medicine hats and then there are the men with arch staffs and next are the owners of the Aggressive lance.

When they (Horns) stood, the drummers now stood at the rear.  
The same song was sung.

#### HORN SOCIETY SONG

They (Horns) danced forward at this point. They danced forward four times and they danced to the east exit of the camp circle. The black horse stood on the south side. As they (Horns) will go around on the south side of the camp circle, the black horse

stood on the southeast side. When they (Horns) stood in positions the black horse stood on the south side. They (riders) mounted on their horses. At this point, they (Horns) went forward and the song changed. I (First Rider) also danced around the camps with the staff that has an arm band. I also know how to dance it, how to run to and fro. They (riders) went forward having their mounts at a fast pace.

The leader walked on the south side behind the rider. He owns the headdress that was shot on the forehead. Behind the leader is owner of the marten. Further back are the -- behind is the marten, then there are the ones that dance the opposite way. Next are the ones with straight up medicine hats and then there are the ones with the arch staffs.

They ran crossways at the south west side. They (riders) did not run their mounts, but it is called ran crossways. They walked crossways. The white arch staff owner rode in front, the owner of the arm band rode across behind. The riders dismounted and they (Horns) danced at this point. It's the same song.

#### HORN SOCIETY DANCE SONG

After they had danced they (riders) mounted again and they rode away. The gray horse is now walking on the inside and the black horse on the outside. As they (Horns) walked away they just drummed. The Blackfoot Horn Society will keep dancing around the camps. The Blood Horn Society don't dance around the camps. Then their singing is different.

#### HORN SOCIETY SONG

They (riders) walked their horses real fast. The drummers walked behind of the parade. Behind the drummers are the women, Horn Society women. They followed around; they're on foot. And behind are the riders. They are not Horn Society members; they are mounted spectators. Where they stood, they started walking again and they ran crossways again and now the black horse walks on the inside. The riders were all following behind. As the riders ran crossways the Horns halted. The Horn members just stood in line. The ones that wore medicine hats stood in front. There are the ones that dance the opposite way, there is the marten and there is the leader. He stood right in front.

The riders -- where the women stood, the riders were all behind

their backs. The riders remained where they stood. No rider rode alongside of the Horns; the riders just stood there. It's the same dance song. This one is sung during the day. The song that the Horns dance to at night is different.

#### HORN SOCIETY DANCE SONG

They (Horns) just started walking away again and the riders got on the horses again, when they came to the east exit. When they started to walk away the drummers changed to another song. They sang the same song.

#### HORN SOCIETY SONG

They walked crosswise at this point. The black horse now stands on the outside. They walked, just walked, crosswise and then they dismounted and they went back to the others and stood in position and the drummers started singing again.

#### SONG

They now dance into the camp circle. The leader danced in front at this point. The next one is on the south, outside. When they danced westward he was on the south side. He danced just a little behind the leader; that was the marten. Then there were the -- those had medicine hats with trailers, Horn Society medicine hats. The staff with a rattle is in that group. Four others are behind. They had straight up medicine hats. And then there are the Horns. They danced four by fours.

At the conclusion of the singing they stood there for a little while. They started again and they stopped again. They (Horns) didn't stop long and the singing started immediately. It's the same song. They came right up to the place. They (Horns) got to the place on the fourth song, the singing stopped, and they stood in order, the way the sun travels. The last one to get in position were the ones that have medicine hats. That is how they operated.

They just stood in position at this point. They all had tipi pegs ready and an oblong stone. Everyone was hammering pegs into the ground and then they all stuck the arch staffs into the holes that they made. Us (First Rider and Low Horn), we owned the bundle with a rattle. We use backrests and we also made a hole in the ground and there it was. We all put our robes behind the staffs and everybody sat down in order. The women sat in the centre.

The leader, the Lighter, the owner of the marten, the leader hired these men. Now the grub, the one hundred dollars that we what we will serve out, those were not the only ones. There was a cow that was slaughtered, there were some berry soups, and there were some white man fruit for making puddings. The Horns distributed food at this point. After they had fed the

people then they danced. They (Horns) just got up and danced. People that made vows to dance with a Horn society staff, at the time they're dancing in the same place where they stood. That is when the people that made vows dance with the Horn Society staffs. That is where the Horn members benefit by the people that made vows.

They (Horns) danced four times and they stopped dancing, and then they gave away the things that they received. After they gave away the stuff they pulled out the pegs. The staff owners have pulled out their staffs and the pegs. When a staff is pulled out then a pinch of tobacco is put in the hole and then the hole is tamped shut. This is done for every hole.

In the dance around the camps the drummers pinned their robes at the neckline and they wore belts over them. Those are the drummers. When they got to the centre then they secured their robes around their waists and their chests were exposed. In the first four dances they (drummers) just sat in the centre singing and now when they (Horns) pulled out their staffs and they put tobacco in the holes and then they all stood up. As they stood up the leader started immediately. The marten owner was just a little behind from him. They went that way. We will say they will walk around to the north. And then there are the ones that have medicine hats, the ones that dance the opposite way. There were the ones that have medicine hats, the ones that dance the opposite way.

The ones that dance the opposite way walked around that way. The one that owns the rattle stood on the outside. His right arm was out to the outside and there was the rattle. The song was the same song and it was sung again.

#### SONG

The leader led these that way around in the dance. There were a lot of girls and boys at this point. They stood on the east side. This is the time they took a rifle. Nobody saw the rifle; it was wrapped; it was hidden. Now in their third dance, it is strange, they dance in a circle. They will turn around to the right. They all turn around clockwise, the way the sun travels. The four people that have straight up medicine hats will turn around just the way they are, in fours. They will not turn around individually, they will all turn around at the same time.

The ones that dance the opposite way are the same. They will all turn around at the same time. The rattle will never be on the inside. When the owner turns it's always on the outside. On the fourth dance, they (Horns) all stood in line. The ones

that dance the opposite way now dance real close to the leader and behind are the ones with straight up medicine hats. The owner of the marten stood behind the leader a little ways on the left side. They almost stood in line with the ones that dance the opposite way.

Now they all dance around in the same direction. The song was the same song. They dance one dance four times repeatedly. At their first dance around the leader danced in a zigzag motion. He danced just like as if he was dodging. The children, boys and girls, throw manure at him. The leader is dancing in a zigzag motion, dodging from side to side, and the dancers behind him performed in the same manner. We will say good performers obtain the leaders headgear. I (First Rider) saw an old man, his name is Eagle Calf, he is very good the way he leads out. I (First Rider) really admire this old man the way he leads out.

There was Low Horn (Jim Low Horn); he was the leader. He danced around once more. As he danced towards them (children) he danced the same way. He was dodging from side to side. He danced just like as if he is going to charge. He danced a little ways out and then he turned and retreated. He danced around again. This time they did not dance backwards they were just dancing. As he danced again towards the children, he danced right into the midst of the children then he was forced to turn back. The boys and girls were throwing manure at him. The manure will not hurt him. He was moving his head from side to side so that the manure will not hit him on the face. The manure that they are throwing at him is not thrown with full force; they throw the manure at him lightly. He (Low Horn) danced around again and someone ran to him with the rifle and he took the rifle and he continued dancing. He (Low Horn) held the rifle in front of him pointed up. He danced real nicely at this round as he dodged. On and on he danced and the children were screaming. He (Low Horn) danced into the midst of the children. He danced into the midst of the children and danced right through. As he danced through, he fired a shot. As he fired, the children all fell down just like as if they were killed. They're not supposed to do that but it's the children's own ideas. As he fired a shot the rest of the men all straightened out.

They (Horns) walked through the children that all fell down, they walked to their tipi and they went inside and they stuck their staffs into the ground. The staffs were all stuck into the ground and then they wiped off their facial paints. They (Horns) were not ochred, they just danced. They sang that night and the occasion came when the woman strips herself

naked. At noon the next day we went to town again. We went to the store at Mr. McNeil's and we bought food with another one hundred dollars. There were some boiled meat and berry soups. This time the Horns did not dance around the camps, they just danced outside in front of their tipi. As they settled down at the place where they were going to dance, they did the same thing. They stuck their staffs into the same holes that they made the day before and they all sat by their staffs and we sat by our medicine hats. The leader hired a man. This time he hired me (First Rider) to feed the people. He hired the owner of the rattle, the marten and the owner of the lighter staff.

These four people fed the people. The old people sat here and there, women and married men. Behind are the riders. They watched on horseback. The Swan staff was taken to the south side of the camps. There was a man sitting there; he was the chief of the Montana people. His name is Chief Mountain.

The staff with an arm band was taken to the north side of the camps. There was Heavenly Old Man, a Blackfoot Indian. Two drummers followed the owner of the staff with an arm band; two drummers followed the Swan staff. Chief Mountain counted war coups. He did not count war coups with what was bloody, he counted war coups just about what he gained. The drummers beat the drums now and then for him (Chief Mountain) and the others did the same. He (Heavenly Old Man) counted war coups about what he gained.

When they came back the dance started immediately, dancing in the same place where they stood. As they did not dance around the camps they actually danced to the one song.

#### HORN SOCIETY DANCE SONG

They (Horns) will dance four times. On the third, they did the same thing. The staffs were taken out and they walked around again. The ones that dance the opposite way walked around the opposite way and the dance started. The song is now different at this point.

#### HORN SOCIETY SONG

When they danced around the third time the children all stood ready at the same place where they stood before. I (First Rider) did not mention this -- popcorns and cookies were bought for the children. The children were fed separate. Because the Horn Society needs them, there they (children) stood ready.

Then they danced around. The song that I (First Rider) sang is the song that they dance around to. When they danced the first

round they did not get too close to the children. Then they wheeled around. In the second round they got real close to the children and they danced around again. Nobody danced in the opposite way; they all danced in one way around. In the third they danced right into the crowd and they wheeled around again. In the fourth round they were given the rifle again. The rifle is already loaded. It was given to them again.

They danced again towards to the children. He (Low Horn) dodges while he is dancing. Finally he danced into the midst of them (children). When they danced into the midst of the children he (Low Horn) fired a shot again and the children all fell down again and the Horns stopped dancing immediately. They went right through the children that all fell down, and they (Horns) went back to their home and they went inside.

When they all sat down, the people that are sitting outside, women took food to the Horn Society tipi. The leader was

taking the food in. "These are for so and so." When the foods were all brought inside my friend told me, "Give these to that person. You will just put them in front and you will make a sound like this 'tahoo'. That is how you will give them to that person." I took the food and I walked with them. There was, his name is Eagle Feathers (John Healy). His other name is Small Nose Man. I (First Rider) put them down. As I put them (food) in front of him (John Healy) I (First Rider) made a sound (tahoo). I walked back and I sat down. Eagle Feathers (John Healy) and his friend also were putting something in a plate. They put the best food in the plate and his friend walked up to us with the dish. When he put the dish down he also made a sound. Those food were for us. That is where we eat with others; it is called feeding each other.

The ones that have medicine hats had all their beds on the north side; the staff owners had their beds on the south side of the tipi. Us, we got two people that we exchange food with. The ones that have their beds on the north side have more people that they exchange food with. They all have two people to exchange food with. Some have three people that they exchange food with. Some will give away all the food that were given to them to eat. They treat each other at this time. After they had feasted, they sang. The next day we bought again with another one hundred dollars. We had dances for four days. We spend all of the four hundred dollars in the four dances that we had. So that is how the Horn Society operate.

Nobody sponsored a Holy Lodge. If someone had sponsored a Holy Lodge the Horns will help her with her payments. In another place the same thing occurred. I (First Rider) know it, and

now I told a brief story of it and now I (First Rider) am going to close my story. Now that is the end of the tape. I will illustrate the other and that is all the story I can tell this night. I am First Rider. I am now going to close my story. That is all.

(End of Interview)

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RELIGION & SPIRITUALITY				
-Holy Lodge	IH-AA.118	NO HOLY LDGE	61	2,6
RELIGION & SPIRITUALITY				
-prayer	IH-AA.118	NO HOLY LDGE	61	3,4,5

RELIGION & SPIRITUALITY					
-sweetgrass	IH-AA.118	NO HOLY LDGE	61		3
RELIGION & SPIRITUALITY					
-tobacco	IH-AA.118	NO HOLY LDGE	61		3-5,10
SOCIETIES					
-Horn Society (Blackfoot)	IH-AA.118	NO HOLY LDGE	61		8
SOCIETIES					
-Horn Society (Blood)	IH-AA.118	NO HOLY LDGE	61		2-14
SONGS AND SINGING					
-ceremonial	IH-AA.118	NO HOLY LDGE	61		6-10,12