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:

- Account of the original Holy Lodge (It is a follow-up to IH-AA.112).

George First Rider: Okay, I am going to tell a story again. I took a long rest from it. I am waiting for what I need but they are not here yet, and now I am going to talk again. It is the 20th day of the Duck Moon (March) and now I am going to tell a story again. I am talking about how the Holy Lodge originated and now I have done a lot of illustrations. I am going to use a whistle, I am going to use a drum and I am going to use a rattle, but they are not here and now I am going to start talking again.

I mentioned this before, the Holy Lodge did not exist. All at once, it's the same with the group comrades. They didn't originate from the same point. They were scattered and they
were put together and they were illustrated, and it was all in
one and it was transferred in one.

Now the Holy Lodge. Now as I told my story up to the Holy
Lodge. When it really started, when the crotch of the Holy
Lodge was erected, that is the lodge, the lodge that was built
for the sun. The girl that was taken up into the heavens, and
the person where the elk clothing came from, it started from
jealousy, the elk woman that had a little fawn.

I don't know the stories. I did not come from them myself. I
am telling the stories that I believe, the stories that were
told to me. The Utility Bag Bundle owners. The same thing is
said. The big lake. It was said that the man's wife was taken
into the Montana Big Lake (St. Mary's Lake). At the same
place, a place is called Broad Forest.

When we had tipis, that is where they cut their tipi poles.
They say that Broad Forest has nice trees. That is where the
man chased the elk all day, at Broad Forest. That is where the
female elk rubbed its cheek, the elk woman that has a fawn. I
just mentioned that.

When it got under way, when it started to form - let's put it
this way - the Holy Lodge is made into a corral. There are
posts in the Holy Lodge. The posts were not tamped down yet
like we tamp post today. It is still like that now. The
Motokikch still drive pegs around their lodge tipi pole; that
is the way they erect their tipi pole. It is not dug with a
digger, it's just like this. Pegs are driven into the ground
and the peg is moved to make the hole bigger and a peg is
already tied to the pole to a certain height where the other
tipi poles will rest. The pole is erected and tipi pegs are
driven into the ground around the pole that secures the pole.
So that is what is done to the centre Holy Lodge pole. The
hole for the Holy Lodge centre pole is dug with a knife and it
is not dug too deep and the dirt is scooped out with the hands.

A hole was dug for the centre lodge pole. Eight holes were dug
- four posts on one side and four posts on the north side.
They're all forked posts and they're all dug. The posts were
set up first. Wooden wedges are driven into the ground to
support the posts, so the posts are all set up and seven poles
were set up as crossbeams. The pole for the back was not set
up.

Now the centre lodge pole is raised. When they succeeded to
build a lodge like that then the Motokikch gave the Natoas to
the Holy Woman. I illustrated this before. The Motokikch
carried the Natoas around. The Natoas belongs to the
Motokikch. The lodge of the Motokikch is the same as the Holy
Lodge, only the Holy Lodge is just covered with trees. The
Motoki lodge is all covered and the Holy Lodge is not covered
with cloth, it is covered with leaves. When the Holy Woman's
Lodge was available, when they had horses, the Holy Woman was
the travois for transportation. Nothing is going to be put by
the Holy Woman's Lodge. Okay, the old people, the travois was
transferred to the Holy Woman and the travois was all ochred.

The Motokikch had travois too and they used them to build up their lodge. The sponsorer of the Holy Lodge didn't use her travois in the Holy Lodge. Now they are called Holy Lodges. Any woman cannot sew a lodge. Jealous women can't sew on the smoke flaps of a tipi. If a jealous woman works on a tipi, the tipi will always be smoky. A non-jealous woman sews on the smoke flaps of a tipi, so that is why it is there.

Okay, the man, the lodge dancer. As the woman alone is virtuous, she cannot sponsor a Holy Lodge with her husband. Now a person that also had a vision represents the sun. That is the lodge dancer. He will dance in his lodge. The owner of a lodge will have his bed at the back and a person that is staying in another man's tipi will have his bed by the door. So that is what it is.

The lodge dancer is the one that dances out from the Holy Woman's Lodge. Finally he transferred his necklace to him. These men, this man, the ones that met in a ditch and that gambled, those are the ones that originated the Holy Lodge necklaces that the sponsorers of Holy Lodges wear. That is why the beads are there; the beads mean horses that were stolen from the enemy.

The reason why the earring is included and the scalp that is the big arrow*, it is put there and the scalp and today we are still saying my opponent. There are four beads on one side

*A big arrow is a spear.

and three on the other side. The earring is on the side where the three beads are. It is not the kind to put on the ear, to call it an earring. There are gristles below the ear of a buffalo, we chew on them. These are called earrings.

The phalanger are different. There is a sharp bone below the knee of the front foot. They are the same as the earrings (gristle). The old people use them for awls; those are called awls. The earring is different. They are not a person's earrings, those. Let's put it this way. The thing that a person is to open his ears with. His ears are closed and he will open them with it. A thing that a person was to open up his ears. His ear is closed and he has the instrument to open up his ear. That is his only hearing aid. He opens both of his ears with it, that is why it is called earring. So those are attached to the necklace. That is why if a woman of the past is caught with another man her ear is cut off. We will put it this way, it's because she has no ears*. A man is jealous of his wife and he tells her not to do this and that be he caught her with another man and he cut her ear off. And now a crazy person will be told not to do this and he does not know that he is told not to do this and that, we will say he (she) has no ears. That is why it is said and that is what the earrings are.

I illustrated this before. An old man, it is actually in a
Group Smoking ceremony, four old men are invited. They are of no use any more. He cannot go on the warpath any more. He is now an old bull. He is of no use any more. Where we all go they will always be last because of their clumsiness. They will soon be left behind. The people of the past will leave behind the old people and the blind**. They are almost reaching the time when they will be left behind. So they are the ones that are invited and they are the ones that sing the laying down songs in the Group Smoking ceremony. They are invited and they are the ones that will sing last at the conclusion of the ceremony. I will illustrate it this way. "God Save The Queen" is sung at the conclusion of a big gathering; so that is what the old men are.

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*A child or any other person that does not pay attention to what he or she is told is called No Ears.

**In the past old people and those that are blind are left behind to starve and die because they are of no use.

The old men are the first ones to make a confession in the Holy Lodge. The woman that cuts the tongue made a confession; the sponsor of a Holy Lodge also made a confession. It occurred if the woman that is making a confession makes more than four confessions she is of no use. If she refuses five men she can not take a tongue from the centre.

I am First Rider. I found it myself in the holy writings*, the words of our Father. It says when a woman married five men she is of no use. It is the same with the sponsoring of a Holy Lodge. If a woman is approached by five men she is of no use any more and she cannot participate. Some women are pure and they are the ones that sponsor Holy Lodges and they make confessions.

Okay, the people of all ages from generations to generations, let us say our winters. A boy – it is said a twelve-year-old boy goes on the warpath. They went on the warpath when they are young. In their ages, in those times, some are two years older. A boy will go on the warpath if he is at the age of twelve and his brother is fourteen years old and that will be the teasing opponent, which means they will be running down each other. That encourages them to be good, so that is what it is.

When they put everything together, the Natoas and the clothing, the digging stick, the crow feather headpiece and the Slant Faced**, when they were all there, when these were all there, they then all transferred them in one group.

The Motokikch transferred their medicine, and at this point it was taken this way. It is the turnip from the woman that was taken up into the Heavens and now they constructed it. So they had the Natoas in their medicine hat.

The woman that was taken up to the heavens didn't have a husband before. When the star took her away she married the
star. She had a baby by him. When she came down with her child, when she came to earth with it, it was a star, those dusty stars.

The woman delivered her child in the proper way. Her baby was human; it was a boy. She was lowered down to earth with it, and when she came to earth her child was a star; it was not human any more.

*The holy writings are the Holy Bible.
**A Hard Slant Faced is a badger.

As she had the child in the rightful way, and when he turned into a star she hasn't known men yet. I'll say her hymen is not broken yet. Her baby is a star and she keeps it under her dress. She illustrated Notowabas. That's what it is, Natowabas, and it came as Natoas. Some people call Nato-owas-owas (Holy Mane) (Mane). No it's not that. It is Natowabas (Holy Turnip).

Now I am still seeing those mas [?]. That's how they are. That's what it is, Natowabas, and they constructed it and they had it in their medicine hat. The Motokikch also originated from the ones that met in a ditch. He is the one that transferred to them. That is why the scabby bulls are in the society. As the buffalo jump is a motoko, so they are called by that, Motoki. The buffalo jump is a motoko and the monuments are called mounts. Those are the people that shake their robes. Those are all female buffaloes and those are bulls and the bulls are of no use any more. They were in the transferal. So those are separate group and I didn't tell the story how they became to be a separate group.

The sponsorer of a Holy Lodge. It turned out, a woman made a vow to sponsor a Holy Lodge because her husband is jealous of her. It occurred. When they had horses, it started to improve. The people that are on foot, I've said this before, there is no drum. A hide drum is used to drum on and now the new people just know drums were invented. There were no drums before.

Later on it was still there; there were no drums. The ones that spy on the enemy, the spying on the enemy is called a dugout; it is dug. The war party will not necessarily take a drum along with them. It's just the clapping of the hands, that's what it is. So they are associated to the Holy Lodge.

The Motokikch, the Horn Society, the Horns are all big men. Next is the small society, the Dogs. They will take over the Horn Society after they are in the Dog Society. The old men will take over the Horn Society and the very old men don't go through transferals any more. They are walking around idle.

There are the Horn Society and next are the Dogs, the Braves,
and after them are the Black Seizers and after them are the Seizers. And there are the Flies and after them are the Little Flies and after them are the Eagles. So those are the various societies. The Pigeon Society and the All Brave Dog Society just started recently. Before that these are the societies.

Each society will move up to another society. Finally they will come to the point when they will be in the Horn Society.

The Horn Society will kill people and they become chiefs. They put down their war exploits. Everything started to improve when they had horses. The Horn Society had a holy ceremony because they will look after the centre lodge pole.

The best man amongst the Horn members and who killed a man will be the one that will kill the centre lodge pole. The one that is going to kill the centre lodge pole will make a big holy say* that it is true that he killed an enemy. Those are the ones that took the centre lodge pole.

As the Motokikch owned the Natoas (Holy Turnip) when they transferred it they remade it, which is just called the tipi pole. But it is the same Natoas. Now it is just called tipi pole. The Motoki medicine hat and the Natoas are the same and the Motoki Lodge and the Holy Woman's Lodge are erected with them and the Holy Lodge.

The Motokikch also added something. It's that woman that is going to hang herself. Because the birch willows are black, those are the ones that are clicked with a knife, because they are black. They represent the man that was taken up into the heaven, the man that the sun took. That is how the man was laid to rest on a scaffold and he transformed into birch willows so the Motokikch put them between the forked end of the centre pole. They just put the leaves on their heads for headbands. The sponsorer of the Holy Lodge also used them for eye shades. The leaves are put around her lodge and the Holy Lodge is covered with them.

The lodge that was built for the sun is a big offering. An offering, no one is going to take it. Later on the self-torture occurred but my story hasn't come up to the one that went through the self-torture; but my story will come up to it.

The group comrades that took the centre pole, that is where it occurred. They had to paint their faces; that is their holiness. The man, the reason why the buffalo dung is there and the cleaning probe - some call it a tamp stick, it is not a tamp, they are called cleaning probes - the cleaning probe will be taken and the man will send his wife out with it. It got the name by the man that he is going to send her to. He sent his wife out through it, so he will have to do that.

The woman went out to the man. It's like this. The woman played dead to him. The legend, when Napi found the woman, she
was dead and he found her and he said, "I wonder what the woman died of." So he checked her. He spread her legs apart and he stuck his hand into her vagina and he sniffed his fingers and the smell of the vagina he said, "Yes, she died of that." It smelled like an egg. He (Napi) will treat her. So he put her on his shoulders and carried her away. The woman was swinging her arm hitting Napi on the nose making his nose bleed. That's what it is. I am not going to tell all of this still but I'll come to it. They got the idea by those to kill the centre pole.

At this point the woman will have to be stripped naked. She will imitate the one that was killed. While a woman is still alive no man can just go on top of her and to have a sexual intercourse with her. The reason why the man had a sexual intercourse with her, it's because the woman went by the law.

Now when things got under way, when it occurred, and they got horses by now, the Horn members were invited. They are now going to build a sweat lodge. The clan chiefs, the lodge chiefs, are of no use at the circle encampment. The Swan Staff and the owner of the Arm Band are the ones that govern the circle encampment. When the Horn Society members are inside the lodge they cannot make any rules beside the Swan Staff owner and the Arm Band owner.

The leader is in charge of the grub. They are all individually in charge of something inside the tipi. There they are. They sang around the camps and they made plans. They will say, "Such and such will take place inside the Holy Lodge." My story will soon be in one about the Holy Lodge.

They set their plans. They said so many days. They did not say what day. The Indians count the nights. They said, "We will build the sweat lodge in so many nights." The Holy Woman is going to build a sweat lodge. When the time comes to build the sweat lodge the man sponsor of the Holy Lodge goes back to his helpers. It is like this man is at such an age and his young brother is his opponent in teasing. The third one is his helper. The second oldest brother's helper is the fourth brother. The fifth brother is also the oldest brother's helper.

The youngest society will be the ones that will build the sweat lodge. I mentioned before how they take the materials for the sweat lodge. The sponsor of a Holy Lodge will never pitch her tipi on the northeast side of the camp circle. She pitches her tipi on the south side and on the west side.

All these young people that are in a society, the elders sing for them, these songs, as the centre pole is going to be
killed. When a person has nothing to do, when he knows that he is going to die, he will sing the songs for the last time. It is like this. He is worried. Worried means that there is nothing that we can do. We know that I am going to die, so we will sing the songs for the last time. They are called the fleeing songs.

I mentioned this before. They all carried the willows to build the sweat lodge. I illustrated before but I am going to tell a little bit of it. If they are ten people each one will carry ten willows. The people will go on foot. There are one hundred rocks and each one will take ten rocks if there are ten people.

The Motokikch, the Horns will have a holy ceremony with a woman. The Motokikch will have their holy ceremony only when they use a man, so they are the ones that helped, the ones that got the materials for the sweat lodge. And the Motokikch also went and hewed. It is the same worried song. So there it is. The one that killed an enemy, the Horns had to hold a holy ceremony so that he will not fail in what he is going to do. They pray very hard because the tree is going to be cut, the forked tree. They try hard so that the tree will fall to the east from where the Sun rises. They pray hard so that the forked end of the tree will not be damaged. If the forked end is damaged they will not take the tree and it means that someone is going to die amongst the head men. That is the reason why they pray so hard.

Now the tree is cut down. I will tell my story up to when axes came out. Now the tree is bigger. Now it's not going to be roped and to be dragged out from the lensh[?]. A Holy Lodge was built out on the prairie very recently and the centre poles are hauled in wagons and they rode on horseback and there was some shooting then. Before there was no shooting, there was just blowing on whistles, shouting and singing. I am talking about when it first started.

Now it is burned down, this wood, as they all prayed to use the first wind and for the wind not to blow the opposite direction. Robes are held before the fire and the wind is blowing and the fire will not go up in flames. The tree is just burning around the bottom. They climbed the tree and tie a rope at the top so that they will pull it down and it will fall to where the sun rises from, and the others are making fire and the Horns are singing.

They will know when the tree is going to burn out and then they will pull on the rope and the tree will fall and they will put the fire out. Then they cut the branches. The horse's tail is tied into a knot and then rope will be tied to the horse's tail and the men on foot will help and the centre pole is dragged away. The posts and crossbeams are set up already and the centre pole is just dragged into the Holy Lodge.

The centre pole was dragged into the camps from the west side.
The centre pole is raised and the rafter poles are put in place. The girl that was taken up into heaven and she came down in a hide, now we just killed a buffalo and the hide is ochred, it was painted with white clay and it was cut in strips and the strips of hides are used to tie the rafter poles. A strip was cut from the top of the nose down to the tail and it is tied at the top of the centre pole hanging down. That represents the thongs that the woman was going to use to hang herself.

An effigy of a man hangs down from the tuft of the tail. It's an insignia. When the centre pole was raised, the people that are counting war coups are trying to burn the tuft of the buffalo tail. They illustrated all their wickedness and all what they stole, horses that they stole. They confess to build a fire. The Holy Lodge is a place where a person will make a big confession. He will confess all his wickedness and they burn their wickedness and they try to burn the tail. They say, "I tried hard to steal a lot, to go on the warpath many times, and to gain dignity so that I may burn out the tail in the future."

Other people will cut the hide, the strip of hide. And that he cut, he will wear it around his neck. He will tie a knot on it for every dignity that he gained. He knows why he tied a knot. "I tie a knot here for a thing that I did," et cetera. When they are old they wear them around their necks.

Now others will wear them around the neck and the thing will hang down to their umbilical. Some will tie knots from one end to the other. Those are the things that they stole. Those are what they stole in all their lifetime and when they get old they confess them.

The holy necklaces are different. The Holy Lodge necklaces, olivella shell necklaces and the horizontal necklace. The thong is a chief necklace. Now the man that first met the white men, his white friend gave him an ax and he regarded the ax chiefly so he wore it for a necklace. I (First Rider) told the story about this before.

Now us Indians our chieftain style is the rawhide thong necklace. Now others will wear an eagle claw necklace and others will wear a bear claw necklace. There are a lot of various necklaces but the knotted rawhide thong is actually our chieftain style. Now in the new life when we met the white men, it really got to be a chief. Our rawhide knotted necklace is still a chief. Now the white men have made us wear a necklace of iron*.

The chiefs are called Red Pockets and their chief necklaces, it's the knotted rawhide necklace. Some old men knot them and some will make notches on wood to mark what they gained in warfare. Some will knot. This is the winter and the next winter and that next winter. They also wear them around their necks. This is what it is and why they wear them. They put
them there for safekeeping. They are their necklaces.

A rawhide thong will be tied around the throat of a woman, a widow. She did not just ordinarily wore; it is to worsen her up. The widow and what was done to the other widow. The rawhide thong is cut wide and she wears it around her neck. She had it a little loose. It is not tied on her and she had rawhide wristlets and also on her ankles and she lived with those. The woman will never break them. They will get wet and they'll dry up. They deteriorate in four years. Some will wear them for ten years and the five thongs will break. When the thongs all break off then the woman will get married, so that is also their style. So today we have a chief necklace. That rawhide necklace of ours has not extinct yet, so we count war coups with them. The people have made a big confession.

The sponsors of Holy Lodges is the first one. She wore elk clothing because her husband was very jealous of her. She was denying that she does not take other men. Things started to add up and finally the Natoas was produced and the digging stick and now the Motokikch also constructed the Natoas so they just call it the tipi pole. The Natoas is just called - the Holy Lodge was not given a name it is just called Natoas (Natowabas). So that is how it is put.

Now that Natoas, the reason why the Hard Slant Faced** is there, the Natoas is put in it. It's the container. Later on parfleches were invented and the Natoas had a cylindrical parfleche. The Hard Slant Faced is very closely associated to the Natoas. There is no song to the parfleche but there is a song to the Hard Slant Faced bag. There is a song to the Natoas.

*A necklace of iron is a chief's medal.

**A badger's Blackfoot name is Hard Slant Faced.

The rawhide where the Natoas is put and the seven knots on the thong are the seven stars. The seven knots are the ones that put the woman in agony when the Natoas is put around her head. It is very tight on her. We will say the knots are right into her scalp and then she is made to lie down so that she lay her head on them. If she moans, and if she is impatient, and if she takes them off, that means that she is not truthful that she does not go with other men. She is put in agony so that she will tell the truth that she takes other men besides her husband.

How many moons did the woman fast? They get skinny for fasting so long. That is why the women are afraid to sponsor Holy Lodges. A really truthful woman will give up her life so that her relatives will live a good life, so that her relative that went on the warpath may come back safely and that he may gain something to where he went. That is why she gave up her life. The woman is almost dying. That is why all the agony is in the Holy Lodge. That is where the one that went through the self-torture don't walk the earth too long because he has offered
himself to the Great Spirit.

There is no Indian that knows where the dead go. The Indians say that we go to the big sand hills. I (First Rider) will also illustrate why we say that people go to the big sand hills and yet we still see ghosts around here. The Indians don't know where they go in the hereafter.

So that is why a woman gives up her life so that people will believe her that she does not take other men besides her husband. Even if the woman goes through her sponsoring a Holy Lodge the people will be checking on her how she's leading her life. We will not say that she will be checked that many years. Even if it is over ten years since she sponsored a Holy Lodge and if a relative of hers dies she will have to be blamed. She sponsors Holy Lodges and yet her relative died. She must have told a lie.

The sponsorers of Holy Lodges are always traced; that is why they pull very hard. It occurs that there is no man that just sponsors Holy Lodges to sing the Holy Lodge songs. The Utility Bag Bundle Society owned the digging stick. They owned the crow feather headpiece, they own the rattles, and they own the hide drum. They wrapped their bundle on an elk hide. They wrapped their bundle on a buffalo hide. Whatever the outer wrapping is they will open their pipe in that way.

The digging stick represent the crane beak that dug out the turnip. It belongs to the Utility Bag Bundle Society. The Utility Bag Bundle Society own the rattles; they own the hide drum. The moon songs are the Utility Bag Bundle Society's songs. The elk songs are the Utility Bag Bundle Society's songs. Even if a man's wife is real crazy and as long as he is a Utility Bag Bundle member he will sing for the Holy Lodge.

I (First Rider) said before now it's only a year ago since Berry Eater (Amos Leather) died. Berry Eater (Amos Leather) died in 1969 and now it is 1970 so it is only a year since Berry Eater (Amos Leather) died. His wife is a Cree woman; her name is Many Rifle Woman. She does not sponsor Holy Lodges. He just joined the Utility Bag Bundle Society with her, and Amos Leather sings for the Holy Lodge. That is how it shows that the Utility Bag Bundle Society is associate to the Holy Lodge.

If a Utility Bag Bundle owner's outer wrapping is an elk he will open his pipe in an elk way. The sponsorer of a Holy Lodge doesn't have her own songs but the songs for the elk clothes that they sing are there and the digging stick. The digging stick represents the crane beak.

The Holy Woman took all these herself; she didn't put anything in the Hard Slant Faced pelt. She put her clothes in the parfleche, and the digging stick. When the Utility Bag Bundle owner loaned the digging stick to the Holy Woman he painted her face for the digging stick. When her face was painted for it
she took it. She knew, "It is transferred to me because my face was painted for it." So she made a digging stick. The Utility Bag Bundle owner knew that he has given away the digging stick so he remade a digging stick. There are two digging sticks in some pipes. The Natoas belongs to the Motokikch. The sponsorer of a Holy Lodge used it and she kept it and the Motokikch remade one.

There is no ancient medicine hat in the Horn Society. They are transferred and the new medicine hat will also be transferred in the Horn Society way. It is just like this. When the Horn Society medicine hats get old they are transferred so that the new one will last long. That's what it is.

There are some other skin binders that are worn off. When the fur is worn off by the hands they are offered to the sun. I saw some myself. I am First Rider. I saw some of the other skin binders that were offered up to the sun. The other skins are old, they are breaking apart then are replaced. A new other skin is cut in strips.

I saw a Horn Society medicine hat at the Big House (Edmonton). It looks white. It is a newly made Horn Society bonnet. Those are the newly made ones. There are no artifacts from long ago, but the war exploits are just all attached to them so that the artifacts that are transferable will look new. So that is what the tipi pole is, the one that was made by the Motokikch.

Now that is why there are many Natoas medicine hats. The woman that owns the Natoas that was transferred to her, she transfers it and she can remake another one and she will transfer it to another woman. And when the woman transfers away she will also remake another one. That is why they are so many.

The Blackfoot, the Akanowa, the North Peigans, and the South Peigans, the Natoas is the same one. They were transferring right along so they increased. Some went to the grave. If a Holy Woman's women relatives are all a crazy women and no one will take the Natoas, so it goes to the grave with the owner. But there are a lot of the ones that they sponsor Holy Lodges with.

Finally it occurred that the Holy Woman and her husband both sponsored a Holy Lodge. He imitates. That is why their robes are left on top of the centre lodge pole. That is why the hide robe that is ochred black is there. And now in the new life the one that painted his black had a black blanket robe, he had a black shirt and a pair of black pants.

Now there he is. When the centre lodge pole was about to be raised he sat on it blowing on his whistle. He imitated the one that was killed. When they started to raise the centre lodge pole he jumped down and left his robe on the centre pole, and centre lodge pole was raised with the blanket, the robe. Later on it was a blanket. So that is how the man whose wife sponsored a Holy Lodge offered it away.
Recently there are some that are. I know him; he is still living, John Coming Singer. His mother's name is Kill For Nothing. John Coming Singer's father's name is Coming Singer. John Coming Singer had a nose hemorrhage and he was at the verge of death and Coming Singer made a vow. "My wife will sponsor a Holy Lodge. My son will sponsor a Holy Lodge with his mother." So he is the one that I know that sponsored a Holy Lodge with his mother and he is still living. He is the one that knows that a hide is used to drum on.

I (First Rider) am telling a story towards them and my story will come up to them. Now I am nearing to the point when the horses are used at the Holy Lodge. The parade with young trees did not exist yet. The Holy Lodge was just covered. And I will also illustrate the parade with young trees. And now I (First Rider) am going to close my story. I will tell the story completely of how the Holy Lodge originated and I will tell a story up until today when we didn't build any more Holy Lodges. I know now that we don't have any more Holy Lodges. They are finished and I'd like to illustrate it real well the way the story was told to me. My grandmother's name is Under Making Noise. She sponsors Holy Lodges and she illustrates how the Holy Lodge is. My other grandmother, her name is Catching Amongst. She also sponsors Holy Lodge and she also illustrate to me how the Holy Lodges are.

My father's other woman relative, her name is Shaggy Haired Woman, she also tells stories about the Holy Lodge. It is my mother's relative, it is my wife's grandfather, you know him. His name is Wolf Chief; his wife's name is Wearing A Holy Headpiece. That old woman also always tell me stories and from her I also know how the Holy Lodge is operated.

There is another deceased woman. She has a son. His name is Ground (Fred Eagle Plume). Her name is Hoary Marmot. She tells the story of how the Holy Lodge is. I also listen to her. These are the old women.

I (First Rider) know the one. Her name is Child's Body. Her husband's name is Holy Elk. She sponsored a Holy Lodge falsely and she died of heart attack two days after the camp circle broke. It's on account of sponsoring a Holy Lodge falsely. I will come up to these stories some day.

I was too busy, that is why I took a long rest from my stories. I am waiting for the things that I need to be brought here and now they are not here and I am going to tell stories again and now I close my story at this point.

I am First Rider. I am a Many Chief Indian. I am a Blood Indian. I am a full Indian. I don't speak white man talk. I don't know the white way. My father is a full Indian, my mother and my grandparents. That is why I know a lot of stories and I close my story at this point.

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*First Rider means that he does not speak English when he said that he does not speak white man's talk.

(End of Interview)

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