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FIRST SUNDANCE ON THE BLOOD
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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:

- Discusses the construction and rituals connected with Holy Lodges.

NOTE: The original document is entitled "First Sundance on the Blood Reservation." However, this appears to be an error, since the entire text deals with Holy Lodges.

George First Rider: Okay, I am going to tell a story again. I am First Rider. I am telling how the Holy Lodge originated. This is the twenty second (22) day of the Duck Moon (March). It's a Sunday night and I am going to tell a story again.

I concentrate on the stories that I am going to tell; that is how I can tell my stories. I surmise to illustrate my story very plain and accurate. Now the story that I am starting tell is the origin of the Holy Lodge. The story that I am going to

tell now will be on the sixth roll of tape. It's not too close to when I will get through telling stories.

It is a lucky thing that I (First Rider) am telling these stories. People that are living now in the year of 1970, the people that are alive cannot tell any stories to their children. In this new life the Indian children are educated to be dominants. They are not listening to their fathers any more. It is written in the Holy Scriptures, "If your fathers forbid you to do anything wrong you will live a long life." The girls are told, "If your mothers forbid you to do anything wrong you will live a long life." This kind of life is extinct.

It is a lucky thing that I (First Rider) am telling the story of the origin of the Holy Lodge. In the future, people of my age, we will be extinct and who else is going to tell the story of the Holy Lodge. I think nobody else knows too good about the Holy Lodge like the way I illustrate it and like the way I told the story of the Holy Lodge. I think I am the only person and now I am going to tell the story again. Now the woman has made a vow again. She said, "Now, Sun, I am going to build a home for you." She did not say, "I am going to sponsor a Holy Lodge," she said, "I will build a home for you." She will make a vow for her sick child or it may be her husband or a relative that is ill. So she makes a vow, "Sun, I will build a home for you."

The woman goes out of her tipi, she faces the sun and raises her hand. She says to the sun, "Okay, Sun, you are looking down on me at this moment. You know how my life is. I will build you a home so that my relative that is ill may recover." She goes inside and sits besides her ill relative and she makes a downward brushing motion on both his sides from the head down and she tells him, "OKAHai-i-i I will build a home for the sun so that you may recover." She just told him that. Immediately the husband invited the older people. The older people came into the tipi and the sick person was there. They did not wait

for the sick person to get better they just hurried with the vow. The man that sat at the back of the tipi was told, "Okay, the woman made a vow for this sick person. She will build a home for the sun. You will select a man that will be her father.*" Immediately the older men considered the ones that sponsor Holy Lodges. They said, "That person that sponsors Holy Lodges, misfortune always comes to his relatives. That because the Holy Lodges that he sponsors are not good. His Holy Turnip must not be good. Maybe the ones that constructed the Holy Turnip didn't construct it good. He is unlucky."

They found the one that sponsored a Holy Lodge very accurate. That man that sat at the back went to the one that they select. He took a black stone pipe. I (First Rider) will add this. The Blood Indians, the Blackfoot Indians, I know these two tribes didn't use catlinite pipes. They use black stone pipes. That is the kind of pipe that the man took and a blanket. So

he went to the person that they found, that sponsors Holy Lodges.

The man entered the selected man's tipi and offered him a smoke. He told the man, "This is your smoke and these are your dry goods. I came to get a father for the one that made the vow." The woman took the pipe and prayed for the sick person to get well. After she prayed the man went back home. When he entered the tipi all the men were still seated and the sick person was lying there. The man said, "Burn the incense." So the incense was burned. The man held his hand to the incense with his right hand and held his hand over his mouth. He held his left hand to the incense and laid his hand on his head. Then he held both of his hands to the incense. When the smoke touched his hands he flourished himself with the smoke. Then he told the woman, "It is settled. I got a father for you," and the rest rejoiced.

A Holy Turnip is going to be transferred to the woman. She got up and went to the sick person and makes a downward brushing motion on the sick person from the head down and she told the sick person, "I will build a home for the sun so that you may survive." After she had spoken in that manner the patient started to get well.

They waited for the sick person. When the patient got real better the man invited the people again. This time he invited the newly married girls that he knew that were married in the proper way. Those girls were called, and he invited the Holy Lodge sponsors that he knew and the women helpers that cut the tongues.

*The selected father for a Holy Woman is a ceremonialist.

At the time when the man made an invitation call the holy ceremonies started. It may be in the spring or at the early start of the winter. From that time they started to gather the tongues. At this point the ones that he included in his invitation call started to participate in the holy ceremonies. How many months did the woman that is going to sponsor a Holy Lodge did not eat the regular way she eats? Everything differed. She was just having holy communions then.

The one that is going to sponsor a Holy Lodge, the woman that is going to build a home for the sun, her husband's friends were included in the invitations. The man told his friends, "Now, my friends, you will all help me." His friends had aggressive thoughts. They said, "Our friend is going to build a home for the sun." The people got urgent and they started to assemble at individual times; they started to get ready for the transferal. There was going to be a transferal for the one that was going to sponsor a Holy Lodge, the people started to sone(?). The Holy Turnip did not cost as much as the number of people that are going to pay.

The ones that were included in the invitation calls, the man's friends and their friends attend and they got urgent too. The man may be inviting 50 people. These fifty people will each give him a horse for payment so there are fifty head of horses right there. That is how the price went high on the things that we transfer.

In the past people will make payments with dogs and a dog travois, moccasins and fur robes. That is how they pay. Lately at the transferal of the Horn Society I (First Rider) saw the sticks (Staffs) that they take. The payments were, a pad saddle (they had to make a pad saddle to give as payment), a pail with a crease below the rim, a steel knife sharpener, a knife and an awl. There were five items that were paid for the staff. Those are the first payments; that's why the prices of the sacred bundles went up because of aggressiveness.

Okay, the time came when to start getting food supplies. They know. We call them O-tsi-ki (Buffalo flower). These O-tsi-ki have yellow flowers. They look something like -- the earlier Blood Indians call them Walking Back to Them (homing). The O-tsi-ki, are almost like Homing. They have gray stems and the flowers are yellow.

The Indians keep checking on the Buffalo flowers. When the buffaloes start feeding on the flowers, that is when the Indians start to get supplies of backfat and blood. The blood is put on a rawhide. The material was changed when canvas was

introduced; the blood was put on canvas. When the blood is turning into clot the rawhide is spread out on the ground. When the blood is dry it is neated out with the hands and they are put in bags. The blood is used during the winters for brewing; it turns out just like fresh blood. Those are the supplies of the people of the past.

Okay, the friends of the sponsorer of the Holy Lodge and the younger group are their opponents; they are not their associates. The third group of the brothers are associated to the first group. The first person, the second person and the fifth work together. In the second group the second person, the fourth and the sixth person also work together. They knew then. They said, "Now our friend's wife is going to build a home for the sun."

Okay, when it came to the time of horses, although there were horses before but they were not used at the Holy Lodge. The ones that went to cut the Holy Lodge centre pole, the tools that are used to chop down trees are carved quartzite. They could be illustrated. The stones are tied to rawhide thongs. These are used to cut down trees and the trees are not big yet.

When the centre pole was erected it was still supported by braces. All the braces were supported at the base with tipi pegs so that they will not move. It's not usual for a Holy Lodge never to fall. It doesn't take long after the break of camps when a Holy Lodge will fall to the ground.

The Horn Society took the job of going out to cut the centre pole. Here's what they do. The one that is going to kill the centre lodge pole, if there is no one amongst the Horn Society members that killed an enemy, they get their older comrade, but they will have to paint his face so that he can participate. Then they'll take him. This man will deal them to the cutting of the lodge centre pole.

When the Horn Society members go out to chant around the camp circle, first a caller will go around the camp circle saying, "All you children go inside and be quiet because the Horn Society members are going to chant around the camps and you will hear the news." The caller was a Horn member. An older man also told the children to be quiet, and there was silence in the whole camp circle.

The Horn Society members came out. All the Horn members that have good voices went together; the women walked behind the men. The non-able-bodied Horn members stood behind in the tipi. They went to the east side of the camps. When they got

to the east side of the camps they stood on inside of the camp circle facing south and they prayed. When they prayed the people knew that someone was praying and everybody sat quiet. After they got through praying they sang.

HORN SOCIETY SONG: NO WORDS IN SONG.

"Now for you people to know, after tomorrow the Horns will have their dance and the next morning they will build a sweat lodge." That is all what the caller announced. They kept on walking and talking. They went around in the way the sun travels and they sang again. The women would sing with shrill voices.

HORN SOCIETY SONG.

The caller will say, "For you people to all know, after tomorrow the Horns will have their dance and the next morning they will build a sweat lodge." They kept on walking around on the north side and when they came back to where they started from, they went back to their tipi. All the people know that a sweat lodge was going to be built for the Holy Woman.

When the appointed day came small society members were invited and then there was horse riding. The first ones that went for the materials for the sweat lodge, they went on foot. They'd carry the stones in their robes. Some will ride a horse that has the same color as the horse that he stole from the enemy. They are dressed with the things that they apprehend from the enemy. So they all went down the hill. They had already selected the place where they were going to cut the red willows. They are called red willows and they are also called rabbit willow. They grow on sandy places. They are called red willows. Those were taken to build the Holy Woman's sweat

lodge; they numbered one hundred (100).

They went away and picked one hundred rocks that were not too big so each rider carried some rocks and rode with two or three willows. People were watching out and towards high noon people were heard that song.

SONG: NO WORDS IN SONG.

After they sang they shouted; they did do any shouting. After they shout they sing again. They paraded inside of the camp circle. When they got back to place where they came in from they paraded to the Holy Woman's lodge and they all dismounted in front of the Holy Woman's lodge and from there they took the materials for the sweat lodge outside of the camps where they were going to build the sweat lodge.

Recently the Holy Lodge sweat lodge was built in the centre of the camp circle. I (First Rider) know that sweat lodges are built outside of the camp circle. The ones that cut the willows were the ones that built the sweat lodge. The south side of the sweat lodge was painted with ochre and the other half was painted with black ochre, although the rocks were ochred but they were burnt black. Fifty rocks were ochred with real paint and the other fifty rocks were black ochred.

Two young men went to the Holy Woman's lodge. Crow paths headpieces will have to be transferred to these two men. These two men took the tongues out from the Holy Woman's lodge. They are ones that worked at the Holy Woman's lodge. After the sweat lodge was completed the two young men laid the buffalo skull on top of the sweat lodge. They did not just put the buffalo skull on the sweat lodge. They dotted the skull with real paint on one side and they dotted the other half with black ochre.

In the earlier times buffalo skull that were complete were used. Nowadays only the top of a buffalo skull is used as there are no more buffalo bones. At this point the sweat lodge ceremony was over. The next morning songs were sung for the one that was going to sponsor a Holy Lodge. At this point there were seven moon songs that were sung. This is why I (First Rider) waited for a rattle and a whistle.

There are seven Moon songs and there are also seven elk songs. The badger came out on those songs and the crow feather headpiece was transferred. That is when the sponsorer of the Holy Lodge rubbed her cheek on the tree. The elk woman rubbed her cheek on that tree; that is why it is planted in the Holy Lodge sponsorer's tipi. The friends of the man whose wife is going to sponsor a Holy Lodge paid for every at this point.

Horses were not brought inside the Holy Lodge that were used in the reenacting of war exploits. Children -- I (First Rider) was still a small boy too. I used to act like a horse in the reenacting of war exploits. Finally I reached the point to go inside the Holy Lodge. I am First Rider. I am just giving the

history of the origin of the Holy Lodge. My story will come to the point of the Holy Lodge that I witnessed. My story will come to the time I was implicated in a Holy Lodge transferal.

After the transferal the sponsorer of the Holy Lodge came out of her shade. The transferal was not completed when she came out. The sponsorer of the Holy Lodge wore her Natoas and she was laid down with it in her shelter. That is where the tongues were distributed and that is where the woman that helped to cut the tongues made a big confession.

When the sponsorer of the Holy Lodge came out and sat in her shelter, when the transferal was about to start, the Horns Society had celebrated the secret ceremony that night and they all started to walk that morning.* They rode on horseback at this point. They rode on horseback of their war exploits. They took a wagon and now there was an ox. The men were naked; they just had loincloths and moccasins. The woman just had a dress, no underwears, and she just had her fur robe. She was painted all over her body. Then they went to cut the centre lodge pole. Before the centre lodge pole was cut, the man that was going to do the killing spied on the selected lodge pole. That is where it occurred my stories will come to this same point. It never differed when the man that spied on the selected lodge pole rode into the bush. I (First Rider) recognize the war sketches.

The centre lodge pole is found and now it represents a Cree Indian. Someone shouted and immediately we stood in a semicircle; there was just the clapping of hands and they sang.

NO WORDS IN SONG.

The rider came. One of the men walked back to a pile of wood which were set like a fireplace. When he walk back to the pile of wood he counted coups. He told about four real good stories. I (First Rider) will put it this way for now. He said, "Okay, to improve this man, at a certain place I took a horse and I brought it back safely. Okay, to improve him, at certain place I took another horse and I also brought it back safely. At a certain place, to improve him, I took another horse and I also brought it back safely." They count four coups and then they will stand together. The scout will say, "He is there and he did not even tie his horse." The coup counter will go to the pile of wood and he will scatter them with a kick. The men that stood in a semicircle will run for the wood and they'll grab each one stick and they will say, "I got a horse. It's got such a color." These are the guns they took.

This taking of a gun is not an actual thing of taking a gun. A gun got its name from the bow. A bow is called a gun in the native tongue so that is why a rifle is called a gun in the native language. Then we approach the selected lodge pole. Coups are also counted for the pole, then it is cut. It is cut very neat just like as if it was sawed off. When the tree

*After the celebration of the secret ceremony, the man and the woman that endured the secret ceremony and the husband of the woman and the fellow Horn members will walk around the camps early in the morning. This is called the walk and it is considered very sacred.

starts to fall, the person that killed an enemy will take a shot at the tree. It's just like shooting it down. That is where the tree falls. Its boughs didn't break and the tree was trimmed.

The Horn members that went and cut the centre pole were naked. They just had loincloths and moccasins. The ones that were fully clothed loaded the centre pole, then they hauled it away. When they got to the edge of the camp circle, behind the driver four men sat on the centre pole and each had a drum. Behind the wagon was the woman that had only one dress and she was painted all over her body and behind her were riders. Now the reenacting of war exploits occurred at this point. They were riding on horseback.

They all got up to the wagon; the ones that were not painted were at the rear. When they hit the edge of the camp circle the Horns had drums. Then they drummed. (Now I mention it again, I am still waiting for the drums that will improve my stories.) Then they drummed.

THERE ARE NO WORDS IN THE HORN SOCIETY SONG.

The procession went around the inside of the camp circle. When they came back to the west entrance then they hauled the centre pole to the centre. They did not run; they went slow and they unloaded the centre lodge pole. Then the offerings were taken to centre, and the centre lodge pole was raised and the offerings were tied to each of the rafter poles of the Holy Lodge. The man that sponsored the Holy Lodge is out in the shelter.

The man drank with a wild rhubarb. He but(?) his hair and the wild rhubarb. The man had a black robe, a black shirt, a black pair of pants, and he painted his face with black ochre and he had a plume headpiece which was ochred. A rope was tied to the centre lodge pole. The rope was tied in a way to be untied easily. The clans -- here are the Fish Eaters. There are the Cross Cutters, the Lone Fighters, there are the Many Tumors and there are the All Shorties. All these various clans stood outside of their tipis towards to the centre. They all sang the various songs; they all came forward singing. Tipi poles are tied together at the small ends. These are used to raise the centre lodge pole. Women all stand behind the men, those are the happy times. There is not a drunken person amongst the crowd. There is no one that will not dress up merrily and to be amongst the crowd. The people were happy because they are going to raise the centre lodge pole, they are going to have a great time, they're going to make a confession. The people

sang. They did not wait for the other group; every group sang.

NO WORDS IN SONG.

These are the songs that they were singing.

NO WORDS IN SONG.

Ha ah ha, those are happy times. Especially if there is a light wind, men will wear robes, Hudson's Bay blankets and fancy blankets. They'd pin them in front at the neck line and they'd wear a belt over them around the waist. They'd stick their arms out through the opening of their pinned robes. Women wore shawls. If there is a light wind the men sway with the tipi poles in the wind. They tie the tipi poles together at the top. That kind of life is the happiest time in the past; it makes you think of your times in the past. As I (First Rider) am telling the story my voice almost went out of tune and it moved my thoughts. I (First Rider) thought of the people that enjoyed themselves at the camp circle. Today that circle encampment is dead and now we just took it this way. We are telling the legends of the circle encampment.

The singers did not wait for each other, they just kept on singing. When they are through singing they'll go forward and they stand close to the Holy Lodge and they sang again. There are no horses used at this point, and they sang again. As they got through singing they all went inside the Holy Lodge and the centre lodge pole was raised.

The sponsorer of the Holy Lodge sat on the centre lodge pole. When they started to raise the centre pole he jumped down and he left his robe on the centre lodge pole and the centre lodge pole was raised. When we had horses and wagons, travois were not used any more to haul the centre lodge pole and the centre lodge pole is not dragged any more to the centre of the camp circle. When we had wagons the centre lodge pole got bigger in circumference. Then we got the idea to dig with spades and to tamp the posts of the Holy Lodge. Today the Motokikch still haven't tamped their tipi pole. There are tipi poles, if people want to go and see them now before the poles fall, they are all braced and supported at the base with tipi pegs.

When the centre lodge pole was raised and set, people got their horses right after, the various societies. They met an enemy that was moving camp. They fought the enemy and they captured the woman. That is why women ride on horseback and join in the parade of men that go and cut young trees to cover the sides of the Holy Lodge. This is another part of war exploits. As they have already shot the centre lodge pole, as they were raising the centre lodge pole the men were whooping at it and the women

were making noises too, and they were shouting at the centre lodge pole. They shouted and making noise at the centre pole. That is how the centre lodge pole is raised.

The men kept their rifles and they all went and got their

horses. Some will tie the tail of his stud into a knot. They'd dress themselves just the way they fight in a battle and they'd all go down the hill. There are some that cut the trees with leaves. Some of the trees are small and some are a little bigger in circumference. Those are going to be used to cover the sides of the Holy Lodge. Some will drag the trees with a rope and then they will all start. The riders will ride in a row and they all drag the trees at the same length with ropes and there are more riders in the back of the trees that are dragged. They also were dragging trees and the riders behind them all rode with trees. The Motokikch were in a separate section.

I (First Rider) forgot to mention the Motokikch in my story, but I will put them in. When the Horn Society members went to cut the centre lodge pole the Motokikch were in a different section. They carried the birch willows; they walked at the rear of the procession. When the Horn Society members cut down the centre lodge pole they sang the song that they sing around the camps. The Motokikch sang a song too.

NO WORDS IN SONG.

I made a mistake in not including the Motokikch in my story. When they got to the edge of the camp circle they sang. There will be as many people as one hundred riders or more. Some were dragging the trees and some rode with trees and they had one song.

NO WORDS IN SONG.

The riders were shooting.* The reason why they sang this song, it's because they have killed the centre lodge pole and now they have made a big offering of their kill to the sun. Today the enemy that they conquered and all what they stole from their enemies, they cannot hide what life they had lived. They are now going to expose themselves. These songs are the concluding songs.

NO WORDS IN SONG

*What the people were doing in the parade was all the reenacting of what they did in their battles and in their horse raids.

So that is what these songs are. The young trees are all brought to the Holy Lodge. Men that were around the Holy Lodge will untie the trees and set them up against the crossbeams of the Holy Lodge to make a wall. Each clan has its own section in the Holy Lodge. If one clan has nobody to haul trees for them their section is left uncovered. That is why they all try hard to join in the hauling of trees for their side in the Holy Lodge.

A person cannot join in the hauling of trees for the Holy Lodge

if he has nothing to confess about, so the other clans will cover the section of their neighbors. So that is what it is. We help each other in covering the sections of others in the Holy Lodge. If the walls of the Holy Lodge are not covered thick enough the riders will all go and cut some more trees and then the walls of the Holy Lodge are covered real thick. While the riders are gone back to cut some more trees men will be constructing the shelter for the Holy Lodge dancer.

When the hauling of trees for the cover of the Holy Lodge it will be almost night; sometimes they get through at night. That is why various societies go into the Holy Lodge to perform if the Holy Lodge should stay over idle without having any performance in it. There is a taboo in having the Holy Lodge too idle overnight but they will have their performance in the Holy Lodge the next day. Those are the opposition teams.

Drumming was done on hides. Just lately drums were used in singing the fancy home songs. Now who are the ones that are going to sing the fancy home songs? The ones that are going to sing the fancy home songs are real old men. The songs were not very many. When we lived in truce the songs increased in number. The Gros Ventres were our neighbors and also the Crees. One Holy Lodge was called the Cree Holy Lodge and there is the Gros Ventre Holy Lodge.

The Crees have Holy Lodge dancers all around the inside of their Holy Lodge and their songs are different. The songs of the Gros Ventres are also different. The Blood Indian and the Blackfoot Indian songs are also different. The drummers drummed on a hide and chanted. The lodge dancer dances to the drumming and chanting of the drummers. The drummers will sing and word the songs about men that are great chiefs.

"Striped Calf, don't quit, we are watching. Striped Calf, don't quit, we are watching. Striped Calf, don't quit we are watching."

These are the ones that were telling stories. They worded their songs, "Don't quit. Keep on counting coups. We are

watching." The lodge dancer danced to the songs. The men that sat in the back will fill their pipes with tobacco and he will pass it around to one side and the other man will pass his pipe to the other side as they are going to confess their wickedness. They will not be counting war coups for nothing. They will have to offer a smoke and they will feed the people.

Lately Three Suns on the Blackfoot Reserve is the only one alone that goes into the Holy Lodge and he feeds the Blackfoot Indians, the Blood Indian, the South Peigans and the Crees. Three Suns counts coups and feeds the people; that is how an Indian will succeed to become a chief. An Indian chief will feed the people free of charge and he will give the people horses for transportation. People that have no homes, he will give them tipis. People that have no horses for the buffalo chase, he will give them horses to go on a buffalo chase.

People that have no way of getting food, he will give them meat rations. He will give a person his gun, awl and sinew. He will give a person what he needs. That is what the Indian chief are; that is why Indian chiefs are scarce.

This year, 1970, people just want to be chief and councillors to make money. That is why the Indian Act is so crooked. Will there be another Holy Lodge for them to make big confession? When the Holy Lodge originated, life turned out good. Today the Holy Lodge has died and I (First Rider) am telling the legends of the Holy Lodge. That is what life is now.

Now myself, I am First Rider. I know both sides well. I know the Indian life well and today I also understand the white man life to a certain point. I (First Rider) am not afraid to speak of anything that I am talking about. I have gone far into it. I am 67 years old now. In only three years I will be seventy years old. I (First Rider) am not afraid to illustrate what I want to illustrate. There are men that are of my age and there are men that are younger and there are a few that are older. They are telling lies in these kind of stories just to make money. And now myself, I (First Rider) did not make good wages for telling accurate stories but I did not think that I should tell lies.

So that is what the Holy Lodge is. I made a little illustration of the happy times that I know. So each side sat in a row facing each other. One row consisted of young men and on the other side were older men. The elderly men will reenact their war exploits on their younger brothers but their younger brothers will have revenge on them when their turn comes to count coups.

If the elderly men catch their young brothers counting false coups they will put dirt on their backs. Some will put excrement in their mouths for telling lies. Things started to change. I (First Rider) saw some of the men that go into the Holy Lodge to perform, they dress up poorly. I saw some of the skin from the hock of a buffalo that they wear for footwear. Some of the performers will wear them into the Holy Lodge today. I (First Rider) know the styles of the people in those times. I will recognize a man if he goes on a raid during the winter. I will know him by the way he is dressed to go into the Holy Lodge to perform. Even in a dance I will know what a person is by the way he is dressed.

A person will count coups. He will use high native words that nobody will know, but I (First Rider) know what they mean. So that is the reason why I manage to illustrate things. On the last day, local societies will go into the Holy Lodge. A person that is not a chief cannot leave an offering in the Holy Lodge. The only time a person will make an offering is when he goes on the warpath.

Okay, when the people broke camp, the various clans... as they had confessed and counted war coups... before the camps break

up a person that is not so wealthy will think, "So and so counted a lot of war coups. He is a great chief the way he confessed. I will join his clan. I will follow him wherever he is going." He has a horse for hunting; he is on his own; he is now a leader of the clan. People found out that he was a great and aggressive man by the way he counted war coups in the Holy Lodge. People that wanted to follow him followed him.

The man that count war coups in the Holy Lodge will tell how good they are and some of the people of a chief's clan will follow him and this new leader will have its own clan. That is why they try hard to become chiefs. That's why the Blood Indians got a nickname. A person that doesn't look to be a good man and aggressive when he counts war coups, he will say, "I am good man. I am a chief." Other tribes gossiped about the Bloods. They said, "That tribe, they are all chiefs." Finally they were called Many Chiefs, while the name for them was Blood Indians.

The Blackfoot Indians and the southern people, they are called the South Peigans. They are the Blackfoot Indians. The northern people are called Blackfoot. People don't understand these. That is how it is. So the people broke camp. There are Holy Lodge sponsorerers on the Peigan Reserve and on the Blood Reserve and there are Holy Lodge sponsorerers on the Blackfoot Reserve. So the tribes dispersed. The names that

were given to each tribe were from gossips. They're just the same as the name Many Tumors, All Blackfaces, All Tall People and All Short People. That is just the same as the names that were given to each tribe.

The South Peigan Indians got their name Scabby Robe. The South Peigans are soft on their wives. The women never tan the hides right and they look scabby but the men will wear them like that so that is how they got the name Scabby Robe. And Bloods are very proud and dominant. They'll say, "I am a chief and I am good," etc. So other tribes gossiped about them. They'd say, "That tribe that are all chiefs." The northern people, the Blackfoot Indians, their leggings and their moccasins are always black, so that is how they got the name Blackfoot. The earlier Blackfoot Indian all have matted hair. The Bloods and the South Peigans don't have matted hair. The South Peigans got into a quarrel amongst themselves and a group came north and settled at the Porcupine Tail Hills and they are called the North Peigans. That is how the tribes are divided into four tribes and they all know about the Holy Lodge. In the earlier times when they were in one whole the girls and the women will sponsor Holy Lodges together. When we dispersed, when the North Peigans settled down and the South Peigans, the Bloods and the Blackfoot Indians, at that time there were a lot of reconstructed Natoas and each tribe went with a Natoas to their reservations. The Holy Lodge originated from the Utility Bag Bundle Society.

I (First Rider) don't know how the Crees operate their Holy

Lodge. The Gros Ventres had a different way of have a Holy Lodge and Crow Indians have a different way of having a Holy Lodge and I (First Rider) don't know how they sing their songs. The songs are different. There are Indians that put up Holy Lodges twice in a summer and they have good Holy Lodges songs. I was there one time and I know a lot of their songs.

I (First Rider) will say lately a woman from the Peigan Reserve sponsored a Holy Lodge here on the Blood Reserve and also a South Peigan woman sponsored a Holy Lodge here on the Blood Reserve. A woman from here on the Blood Reserve went to the Blackfoot reserve to sponsor a Holy Lodge. The Blackfoot Indians sang the Holy Lodge songs for the Blood Indians so that is how the Natoasikiks increased in number. The Motokikch also have a Natoas but they call it the tipi pole.

Later on a Holy Lodge was erected. When the white men came we started to use drums and then there was the Cree Holy Lodge. The South Peigans will put up a Holy Lodge with the Metis. The Blackfoot Indians put up Holy Lodges with the Crees. The Cree Holy Lodge and the Metis Holy Lodge are different. The Blood

Indians also got associated with the Metis. Men in the Crees and Metis will sponsor a Holy Lodge so a lot of that life is lost and the change of rules are strict.

There is a Holy Lodge; it is called Riot. Beyond Stand Off where the Belly River and Kootenay River connect and up on the hill on the north side of a Holy Lodge was constructed. It was written that the year was 1888. There is a photograph of my wife's grandfather. He has a wolf fur cap; his name is Wolf Chief. He is one of the men that was in the riot at that Holy Lodge and there is another photograph of Eagle Shirt; he was also in that riot. That circle encampment is called the Riot. After that we did not have a Holy Lodge with the Metis. At that time the Holy Lodge changed again. We kept on having Holy Lodges at the Belly Buttes. Those are the Holy Lodges that I (First Rider) saw. This was in the year of 1908 and I (First Rider) was born in 1904 and that Holy Lodge was in the year of 1908. I saw that Holy Lodge. This occurred at a place called Big Coulee; everybody knows that Big Coulee.

Weasel Head lived on the hill on the north side of the Belly River and on the east side of Weasel Head's place there was a circle encampment. We moved in, me, my mother and my father, Dog Child. The next morning and the following night a caller announced, "We will break camp tomorrow. We will move camp up on the hill and that is where we will have the Holy Lodge." So the Holy Woman was moved to the new campsite.

I (First Rider) don't know the woman that sponsored the Holy Lodge at that time. If my father was living I'd ask him who was the woman that sponsored that Holy Lodge. I (First Rider) can't ask these old men who was the woman that sponsored that Holy Lodge. They will not know her; they will give me a false information. Early in the morning I saw the Holy Woman. She rode in a travois, her husband leading the horse with a

travois. The Holy Woman laid in the loading section of the travois. She was covered with her robe so that she will not see the people.

The camps were pitched on the north side of the Big Coulee and that is where the Holy Woman's tipi was erected. She was taken inside. Her head was covered so that she will not see. Somebody just told me that this happened in the year of 1908. That was the last time they moved camp to have their Holy Lodge in a new site. I (First Rider) can't explain this. I was a small boy at that time; I just saw that Holy Lodge.

I (First Rider) also remember that the Dog Society were having a dance. They sat in a semicircle and on the southwest side sat a man that painted his face black and he had a black dog skin robe. He pegs the skin to the ground and the other men

will knock the peg out and then they will get up and dance. This man that painted his face black was dancing and that night I was asleep and in the morning my mother told me that man that painted his face black is dead. This man's name is Not Chief. He died at that time and that was the last time that Dog Society, was the last time they had a dance. Later, in the year of 1912, the Dog Society transferred their bundles and that was the last time I saw the Dog Society.

I (First Rider) started seeing Holy Lodges from 1908. My father writes down the names of the women that sponsored Holy Lodges. When he died I did not care about his writings; I dispose of them. But now there are a few of my father's writings and his headpiece. I (First Rider) still have them and I don't intend to sell them. I will keep them. I still got my father's stuff I (First Rider) still got my father's pocket knife, the first pocket knives that were introduced by the white men and now I don't intend to sell them. I will keep them and when I go beyond in the hereafter then whoever wants to take them will take them. The man was the man from the USA. His name is Sorrell. I (First Rider) don't know his first name. His name is Paul. He is a big cattle rancher and those are his pocket knives with which he castrates his bull calves and I am keeping them. Paul was my father's stepfather.

Before Paul died he gave the pocket knife to my father and my father gave me the knife a year before he died and I (First Rider) don't know the age of the knife. They may be close to 100 years old and I am still keeping the knife. Now I (First Rider) will close my story at this point. In my next story I will tell about what I know. My story will come to the point when did quit having Holy Lodges.

I (First Rider) told the stories what I heard how the Holy Lodges were operated in those times. There are a few more stories of long ago that I am going to tell and then I come to the ones that I know. My story will come to the point in the times of the Holy Lodges that I participated in. Now I close my story at this point. My story ends here but there is quite a length of the tape that is blank but I (First Rider) don't

think that I should fill in because I got very little money for the tapes that I fill up. I don't want to tell them in short stories because there may be a confusion. This way me and my relative that translates my stories will help each other. If I explain my stories right so he will not find his work hard. That is why I illustrate my stories. Now I close my story. I am First Rider. That is all the stories I can tell and I will tell the stories again that are good. That is all.

(End of Interview)

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