George First Rider of the Blood Reserve was born in 1904. He had no formal schooling but became an accomplished horseman and worked for a time on the rodeo circuit. After working as a farmer he ended up in jail as a result of alcoholism and theft. He attributes his reform to his conversion to Christianity.

He prides himself on his ability as a storyteller and on his knowledge of Blood culture, particularly the holy societies many of which he joined as a young man.

HIGHLIGHTS:

- Description of the ceremonies associated with the construction of a Holy Lodge.

NOTE: The title of the original text is "Sundance in 1908." However, this would appear to be an error, since the entire document deals with the construction of a Holy Lodge.

George First Rider: Okay, I am going to tell a story again. I am First Rider. This is the Duck Moon (March) 22 -- it is Sunday night. I am going to tell a story again. I am through telling the story that I heard how the Holy Lodge originated. My story is coming up to the time I (First Rider) first witnessed a Holy Lodge. Now I am going to tell a story about the Holy Lodge that I (First Rider) saw and then I will tell a story about a Holy Lodge that I participated.
There is a deceased old woman. She is our grandmother; her name is Catching Amongst. Her husband's name is Bull Plume. I (First Rider) know the time she (Catching Amongst) sponsored a Holy Lodge. All the elderly people like Sun Chief (Eagle Plume) and Wolf Chief, all those older people, it went actually to her to sponsor a Holy Lodge. But she didn't sponsor a Holy Lodge. It was announced that she was going to sponsor a Holy Lodge but she did not sponsor a Holy Lodge. She (Catching Amongst) was going to sponsor a Holy Lodge in the year 1908 but she did not sponsor a Holy Lodge. All the would-be participants of the Holy Lodge were all prepared. If there is no one to sponsor a Holy Lodge the Horn Society will look for someone to sponsor a Holy Lodge. The Horn Society control the circle encampment; even a great chief has no authority over the whole camp circle.

I (First Rider) told the story of the time when the Holy Woman was transported to another campsite in 1908. The story that was told me was about the happenings of the following summer. The reason why Catching Amongst didn't sponsor a Holy Lodge, it was because something happened in the family of the people that were going to transfer the Natoas Bundle to her. So that is how she did not take the Natoas Bundle so the people couldn't do anything to put up a Holy Lodge.

In the past we get our rations on the fourth day of the week and after three days we will get our rations again. That is the centre ration day. The people of the west end get their rations at the west end and the people of Stand Off get their rations at Stand Off and the people of the east end of the reserve get their rations at the east end.

Now this is a ration day, so the Horn Society took the tongues. The Horn Society ochred a tongue. The ceremonialist was the one that worked on the tongue; the Horn Society sang about the black ochre.

WORDS IN SONG:

"The black ochre I take, it is holy."

This is the song that they sang when they black ochred the tongue. When the Horns started out the ceremonialist took the lead. The Horns did not work on the tongue; the grandfather (ceremonialist) of the Horn Society was the one that worked on the tongue. This man's (ceremonialist) name is Lone Bull. He was the one that worked on the tongue. An old woman told me the story. She is Mrs. Striped Wolf; she just died recently. This society were the young Horn Society and Mrs. Striped Wolf was a member and she was the one that told me the story.

After they had worked on the tongue they started out. The owner of the Swan Staff didn't take the lead. Their elderly comrade took the lead and the Horn members followed behind in single file. Not all of the Horn members went; only the high ranking Horn Society members went.
Their elderly comrade took the lead and behind him was the Swan Staff owner and behind him was the Associated Staff owner and behind him was the owner of the Staff with an Arm Band and right behind walked the man that leads out the Horn members. There is the owner of the marten and behind him walked the owner of the Lighter Staff. That is how many men there were. They had their robes and they all wore holy moccasins they all had just their breechcloths and their robes.

The procession led to the east entrance of the camp circle. Mrs. Striped Wolf said that the men walked on the outside of the camp circle. The other one that told the story said that the procession was in the inside of the camp circle. Mrs. Striped Wolf told me that the procession was on the outside of the camp circle, so I (First Rider) will take the word of Mrs. Striped Wolf.

The men walked on and when they got around to the south side of the camps they stopped and they prayed. There is the leader, the Swan Staff owner, the owner of the Associated Staff, the owner of the Staff with an Arm Band, the man that leads the Horn members out, the owner of the marten and the owner of the Lighter Staff walked behind. There are seven of them. Each of the seven men prayed.

The men started walking again. They walked slow. When they got to the southwest side of the camps they stopped again. The leader prayed; and when he got through praying the Swan Staff owner also prayed; and he got through praying and the owner of the Associated Staff prayed; and he also got through praying and the owner of the Staff with an Arm Band started to pray; and when he got through praying the man that leads out the Horn Society members also prayed; and he got through praying the owner of the marten also prayed; and when he also got through praying the owner of the Lighter Staff prayed last.

The men started walking again and they stopped at the northwest side entrance of the camp circle. They did not sit down; they kept standing up. The leader prayed again and when he got through praying the Associated Staff owner also prayed. Each man prayed slow and low, waiting for someone to approach them.

Any one of the elderly comrades of the Horn Society that can sing a song of praise will sing a song of praise for each clan in the camp circle. I (First Rider) will illustrate this way. There are the Many Childs clan and there are the Fish Eaters clan. The men that are going to sing a song of praise, I (First Rider) will also illustrate it this way. They just sang a song of praise. One man sang a song of praise like this. Their names were not mentioned. It was just said that they sang a song of praise like this.

SONG OF PRAISE: NO WORDS IN THE SONG OF PRAISE.

Ho-o-o-o-o-o. So a song of praise was sung for the Fish Eaters.
clan and we also say the Many Childs clan. A song of praise is sung for a clan and also songs of praise are sung for the women that sponsor Holy Lodges. There are a lot of these songs of praise.

SONG OF PRAISE: NO WORDS IN THE SONG OF PRAISE.

Hoo-o-o-o-woh. So a song of praise was sung for them. The women that sponsor Holy Lodges were the particular ones that they sang songs of praise for. An elderly woman that sponsors Holy Lodges sang a song of praise. This woman's name is Hewed.

SONG OF PRAISE: NO WORDS IN THE SONG OF PRAISE.

This is the song of praise that Hewed sang for the woman that sponsored Holy Lodges. Then the owner of the Associated Staff started to pray. Mrs. Striped Wolf told a story about this man. Mr. and Mrs. Striped Wolf owned the Lighter Staff. These are the young Horn Society. There was Morning Writing (Willie White Feathers). He joined the Horn society at the age of 12 years; he is the longest member of the Horn Societies in AKANAIx-. That is New Stylish Woman, Morning Writing, White Tail Feather, Tail Feather Child is the same person.* Now the Horn Society members prayed like this:

*Willie White Tail Feather took four names. His childhood name was White Tail Feather. Then he gave himself the name New Stylish Woman. His third name is Morning Writing. He lost his two other former names except his third name, Morning Writing. Correction -- his first name was Tail Feather Child. His fourth name was Morning Writing which he still uses.

"Help, O Sun, may someone take this tongue. O Sun, bless the tongue yourself so that someone may build a lodge for you."

There was no one to sponsor a Holy Lodge at that time. That was the reason why the tongue was taken around the camp circle. There was only one tongue. The rest of the tongues were at the Horn Society tipi. The owner of the Arm Band also prayed. The next one that prayed was the man that leads out the Horn members. Next was the marten owner and next was the Lighter Staff owner. After they had all prayed they started to walk again. They stopped a little ways from the east entrance of the camp circle; this was their last stop. The men that were singing songs of praise got real worried. Where the Horn members stopped were the camps of the Lone Fighters clan and the men were singing songs of praise.

WORDS IN THE SONG OF PRAISE:

"My children, when they were long gone I was delighted."

The Horn members prayed again. The owner of the Lighter Staff was the last one to pray. They got through praying and as they started to walk again, a woman, a big tall woman, came out from
her tipi shaking her Hudson's Bay blanket and then she put her robe on covering her head. As the Horn members started again, they will enter the camp circle and they will go to the Horn Society tipi. They will fix the tongue that they carried around the camps. After they work on the tongue they will take it out and away from the camps and offer it to the sun.

As the Horn members started to walk the woman came out of her tipi. As the woman walked away Calf Chief came out. This is the song that he sang. The man that sang a song of praise for the Lone Fighters is a different man. Calf Chief came out. The woman was walking towards the Horn Society members that had started walking already. He (Calf Chief) sang.

SONG OF PRAISE FOR MANY KILL.

As the Horn Society members started to walk they were poking each other saying, "There is someone coming." Iron Necklace’s (Heavy Shield) wife walked up to the Horn Society members. As she walked straight up to the Horn Society members, the men stopped. She (Many Kill) stood in front of the leader holding her robe in a bowl like. The tongue that was carried around the camps was held with sage grass and a braid of sweetgrass. The tongue was not carried in a dish it was laid on the sage and sweetgrass.

She (Many Kill) did not say a word. The man that carried the tongue around the camps didn’t say a word; he just gave her (Many Kill) the tongue. When he gave her the tongue the rest of the Horn Society members made a downward brushing motion at the woman and uttered, "Aye." As she (Many Kill) stood there she was facing northeast. She turned to her right and went to her home, and the man changed the words in his song. The man was the woman’s father. He sang.

WORDS IN SONG OF PRAISE FOR MANY KILL:

"Many Kill Woman, when she started to walk I was delighted."

The people all sang a songs of praise. Some of the women were singing and dancing. The Horn Society member walked away immediately. They walked around on the south side of their home in the direction the sun travels and around to the north side and they went in. They immediately went out and made an invitation call, "All you Horn Society members are all invited." The woman had gone in with the tongue.

Iron Necklace’s name was not mentioned; Many Kill was mentioned. The virtuous women were individually called, "Many Kill has invited you." So the virtuous women assembled immediately. The Horn Society members immediately went to their tipi. They said, "Okay, it’s us that took the tongue around the camps and we are the ones that will make payments. She (Many Kill) will just sponsor the Holy Lodge. Us, we will make the payments."
Okay, the Swan Staff owner, the man that leads the Horn Society members out, the rattle owner and the arm band owner -- these four men went to hear the news.

When the women went in the tipi, there was tumult in the camps; people were singing songs of praise. The tongue was taken around the camps and Many Kill took the tongue. Now someone is going to sponsor a Holy Lodge. People were singing songs of praise continually.

Let's say the man never did suspect his daughter-in-law have another man besides her husband. The men actually went out and sang a song of praise for his daughter-in-law. This means that he is saying, "Invite my daughter-in-law to get a tongue." They didn't know that she (Many Kill) was going to sponsor a Holy Lodge. No one made a vow. So the tongue was taken around the camps. Suddenly, there was great tumult in the circle encampment.

The man went to hear the news. "Okay," the woman said, "you are the ones that took the tongue around the camps and you men almost went back inside with the tongue without anybody taking it. I took the tongue at my own will. You Horn Society members will get me a father." Getting a father means that you will look for someone to transfer a Natoas bundle. These are the native high words; a person doesn't know how to explain the meaning of a word.

The woman told the Horn Society members, "I didn't think to sponsor a Holy Lodge so you Horn Society members will get me a father. You will stand for everything and you will get someone to transfer the Natoas Bundle and, the one that is going to transfer the Natoas to me, you Horn society members will pay him so the Natoas will be just transferred to me and you people will make the payments."

In the future the sponsorer of the Holy Lodge will remember the ones that helped in the transferal and also the four Horn Society members that acted as messengers will know the ones that helped with horses and dry goods. When Many Kill transfers her Natoas Bundle she will pay back the ones that helped with payments at the transferal and she will also pay back the Horn Society members.

The women that were going to work on the tongues were all present. There was quite a confusion for the women helpers to be at the Holy Woman's tipi immediately. The four men that went to hear the news went right back to the tipi. One of the Horn members, the one that leads out the Horn Society members, is the one that looks after the grub. The leader gathered the tongues that were in the Horn Society tipi. The number of the tongues was not mentioned. It was mentioned that twenty head of cows were slaughtered for beef rations. I (First Rider) remembered six or eight head of cows were killed for beef rations. The Horn Society members gathered the tongues and
they wrapped the tongues in a cloth or a blanket and the leader took them to Iron Necklace's tipi. The rest of the people were still in the tipi making plans and the tongues were brought in and the leader of the Horns laid them at the back and he told Many Kill, "Here are the tongues."

The leader of the Horn Society looked at the old men that were in the tipi. The one that sat at the back was Wolf Shirt. He told Wolf Shirt, "Go to the Horn Society tipi." The Horn member got in the Horn Society tipi first and he told his fellow members, "The old man is coming." So Wolf Shirt got into the tipi and the Horn Society members all got up and stepped forward to the centre and Wolf Shirt went to the back and sat down. He did not pass in front of the Horn Society members.

The Lighter Staff owner got up and burned the incense. Then they told Wolf Shirt, "You will get a father for Many Kill. Now who shall we tell?" Mrs. Striped Wolf didn't tell me the name of the one that did the transfer of the Natoas. She said, "I forgot the name of the one that did the transference." Of course, Mrs. Striped Wolf was still young at that time. She said, "I must have been at the age of twenty."

Wolf Shirt went out from the Horn Society tipi to tell the one that was going to do the transfer. The owner of the Natoas Bundle did not refuse. She said, "I am glad that I am going to transfer my Natoas Bundle to her." Wolf Shirt went back to the Horn Society tipi. He did not enter the tipi. He (Wolf Shirt) stood outside and told the Horn members, "It is agreed. She will transfer her Natoas to Many Kill." Wolf Shirt went back to Iron Necklace's tipi where the other men were having a meeting. He (Wolf Shirt) told her (Many Kill), "I got you a father." So from there Iron Necklace moved his camp to the other side of the camp circle.

I (First Rider) have heard a lot of old people saying the Holy Woman's tipi is never pitched on the north side of the camp circle; they're always on the south side of the camp circle. For example, the Blood Indians, the people from the east end of the reservation will set up their camps on the north side of the camp circle and the woman that is going to sponsor a Holy Lodge is from the north side. She will have to move her tipi to the south side of the camp circle. I (First Rider) saw two Holy Women tipis pitched at the same time on the south side of the camp circle.

Mrs. Striped Wolf said Iron Necklace moved his tipi from the north side on to the south side of the camp circle. Iron Necklace's friends took his tipi down so his (Iron Necklace's) tipi and just their bedding were moved to the south side. Backrests are not used in the tipis of Holy Women but the women's travois is always there. Holy Women's travois are all ochred. The tipi is got to have beds all around the inside because the Holy Men and the Holy Women are going to be
The Holy Women's tipi was erected on the day when the Horn Society members took the tongue around the camps.

Many Kill covered her head at the time she took the tongue and she will not uncover her head from then on. She will not see anybody and nobody will see her face. Many Kill is a pious woman from the time she took the tongue. Many Kill's bed was made and then she was taken to her tipi; the former sponsors of Holy Lodges helped. She walked very slow across to her tipi. If a person walked real slow people would say, "I think that person is going to sponsor a Holy Lodge, the way he or she is walking." That is how a sponsorer of a Holy Lodge walks and she cannot look around. If she is going to cough she will cover her mouth with her hand so that the people will not hear her, that she is coughing. That is how hard to sponsor a Holy Lodge.

So she (Many Kill) was taken from the north side across to her tipi. The virtuous women walked with her to her tipi and she sat on her bed. So she settled down. She did not braid her hair, she did not have wristlets, she did not have a necklace and she did not have earrings. She (Many Kill) has brought herself into loneliness; she has nothing to enjoy herself with.

After her (Many Kill) tipi was erected the tongues were taken care of immediately. Because the tongues were going to be used in a hurry they were sliced very thin and a fire was built in the fireplace. A big fire was not built; a fire was built just enough to heat the place. Tripods were set over the fire where the tongues will be hung to dry; it is the work of the women that slice the tongues. Many Kill was a pious woman from the time she took the tongue. I (First Rider) saw this woman, Many Kill. She is a tall woman. She is not fat, she is just stout. I (First Rider) also saw Iron Necklace (Heavy Shield). He is tall and thin; he is left-handed. Iron Necklace suffered with his wife. The Holy Woman will be boiling berries and she will prepare the food that she is going to feed to the people. The Horn Society members did try to get everything what the Holy Woman needed. They went to their tipis to get something to help out the Holy Woman. The Horn Society members brought their stuff to the Horn Society tipi and from the Horn Society tipi the goods were taken to the Holy Woman's tipi. When the women all get into the Horn Society tipi and their men partners who joined in the Horn Society as single men, so one woman had two men partners.

If one of the Horn Society members doesn't come to the meeting the Horn Society women members will go to his tipi and his woman partner will tell him, "Come. We will go to the Horn Society tipi. There is going to be a meeting." So his woman partner will take him out from his tipi to the Horn Society tipi. The woman will tell her partner, "I will help out with some grub and you will donate something." The man's woman partner might tell him, "You donate some money that will be used. The man might be told by his woman partner to give ten
dollars ($10.00). He will go out. He will not walk home; he will run and he will take something that is worth. Or he might get a horse and sell it to somebody that has money. So he sells the horse to this man and he takes ten dollars to his woman partner. He tells her, "I have ten dollars here." The woman takes the money and she takes them to the Holy Woman.

Night came and none of the Horn members went home to sleep. The Holy Woman laid down to sleep and her husband laid down beside her. The Holy Woman's legal husband slept in the middle and the man that acted as her holy husband slept on the other side of her legal husband. They are all under one blanket. That is how the Horn Society members sleep; so is the Holy Woman and her legal husband and the man that acted as her holy husband. When they woke up in the morning, the wife of the man that acted as the Holy Woman's husband slept alone in her tipi. She cooked breakfast in the morning. She took the food to the Holy Woman's tipi. She stood outside and called her husband, "Here are some food for the Holy Woman to eat." The man that leads out the Horn Society members took the food in. The Holy Woman fed her legal husband and she ate with her acting husband from the same plate. So that is how they ate.

The next morning everything was over. Some of the Horn members went away to get something to help out the Holy Woman. In the evening when they all brought what they got into the Horn Society tipi, one of the Horn members who hasn't worked yet -- he doesn't have to be a perfect man to go on an errand -- he is told, "You will go to the Holy Woman." The man didn't just go. He told the bishop, "What will I do?" The Bishop told him, "You go to that man. He will advise you what to do." So he had to go to a different man and he paid him. The man went to the Horn Society tipi and he went with the Horn member away from the tipi. So they sat down out in the open. The adviser told him, "You will go to the Holy Lodge tipi from here and when you go into the tipi you will take your robe off and you will put it on the right hand side of the doorway and then you will go around making downward brushing motions from the head and the arms on every man except the Holy Woman and the women helpers. And when you get back to your robe you will pick it up and secure it around your waist wearing it like a skirt. You will sit down and you will tell them, 'It is all over,' and they will tell you, 'Yes, it is all over. It is up to you Horn members whatever you think.'"

The messenger didn't have to wear holy moccasins. He wore his ordinary moccasins and a breechcloth and his robe. He ran to the Holy Lodge tipi. Before he entered the tipi he coughed and the people inside all sat in order.

The messenger went inside and he put his robe on the right hand side of the door and he went around making downward brushing motions on the Horn Society women except the Holy Woman. He passed in front of her and continued to make downward brushing motions on the men. When he got back to his robe he picked it up and secured it around his waist then he sat down; he sat on one of his feet.
Nobody said a word. Then the messenger told them, "I came over to notify you people that the Horn Society members are through." The Holy Woman never spoke a word and her husband didn't say a word too. The ceremonialist told the participants, "Everything is done." If there are not enough tongues the ceremonialist will tell the messenger, "Are there any more tongues that you are going to bring?" The messenger will tell the ceremonialist, "No, we haven't got any more."

The messenger went out and ran back to the Horn Society tipi. When he got inside he told the Horn members there are not enough tongues for the Holy Woman. So the Horn members all went out to get some more beef tongues. The people at that time all had cattle. The Horn members would slaughter a cow from a herd and they'd cut the tongues and take them to the Horn Society tipi.

The tongues are taken from the Horn Society tipi to the Holy Woman's tipi. As soon as the tongues were brought into the Holy Woman's tipi they're cut and sliced immediately; the tongues were cut during the night. The best singers were selected from amongst the Horn members and they were made to stand in a separate row with the women behind them. They paraded to the east side of the camp circle. When they got near to the east entrance of the camp circle they turned and paraded around the inside of the camps. Women with the sweetest voices were selected also. It was said that the women sang with shrill voices.

THERE ARE NO WORDS IN THE HORN SOCIETY SONG.

"Wooo-Ka-Haai! for you people to all know, after tomorrow a sweat lodge will be constructed. Nobody is to leave the camps so we will all help to construct the Holy Lodge. We will work on it after tomorrow and we will also construct the sweat lodge." The Horn Society members paraded around the inside of the camp circle singing and after every song they make an announcement. All the men in the camps kept silent. They'd say, "I wonder what these singers are going to say." Everybody knew then that a sweat lodge was going to be constructed the day after. People knew then that everything was done at this point and that the Holy Lodge ceremonies were about to start. Some had already knew what the plans were.

When the Horn Society members got back to the east entrance of the camp circle they paraded back to their tipi. The sponsors of the Holy Lodge heard the announcement so they got prepared immediately for the coming events. The reason why the Horn Society members set a certain date, so that there will be time for the newly cut tongues to dry; the tongues will be used in two days time.

The next morning everything was arranged and the following morning the sweat lodge was built. The young society members
got their saddle ponies and rode down to the river. They cut one hundred rocks. We'll say the rocks are smaller than a folded fist. White flint rocks and sand rocks are not taken; they are all ordinary rocks. It must have been about noon when the riders were heard, the small society members. The Pigeon Society was formed at that time. The riders sang plainly; there were no women amongst the riders.

THERE ARE NO WORDS IN THE PARADE SONG.

The riders paraded on the inside of the camp circle. They all got off from their mounts at the Holy Lodge tipi and their horses were led away. The sweat lodge was constructed. There are one hundred willows to a Holy Lodge sweat lodge. There is an east side entrance and the exit is on the west side of the sweat lodge. There are fifty willows on the south side and fifty willows on the north side of the sweat lodge. The willows on the south side are ochred with real paint and the other fifty willows on the north side are ochred with black ochre. The real paint represents the day and the black ochre represents the night.

The items that I illustrated before, the buffalo hides that are used to cover the sweat lodge are also ochred. The hides that are on the south side are ochred with real paint and the hides that are on the north side are ochred with black ochre. The story that I (First Rider) am telling, the willows are not ochred any more and the canvasses that are used to cover the sweat lodge are not painted.

In the legend that I told before, there is only one rock that was used in the sweat lodge. Lately one hundred rocks were used. The rocks are not heated to be red hot. The people that are in the sweat lodge didn't have to have the place real hot. Some still wear their moccasins. It is a sweat lodge just to reinforce the spiritual powers.

The buffalo skull was laid on the small pile of dirt which was scooped out from the dugout inside of the sweat lodge. The buffalo skull is offered to the sun. It is different with the Crow Indians; they put the buffalo skull by the centre lodge pole. Recently the buffalo skulls are not disposed of. They are put away so that they will be used again for the next Sundance.

After the sweat lodge ceremonies were over the Horn Society members got the things that were needed. The Horn Society members were painted during the night and in the morning they went to their holy father. When the Horn Society members had their faces and their entire bodies were painted then they proceeded to the woods to cut down the centre lodge pole. The Horn Society members were all ochred. Hand drums were invented at that time so the four singers all had drums. Some of the members were cutting the centre lodge pole and the drummers were singing. The drummers were singing and the other members were hewing the centre lodge pole. Now the centre lodge pole is cut down; the centre pole was hauled to the centre of the camp
circle. The Horn Society members rode on the centre lodge pole. They're all ochred entirely all over their bodies. They were drummers.

The woman that went through the secret ceremony followed close behind. That is the woman that was sexually intercoursed. The Horn Society members reenacted their war exploits on that woman. Suddenly the Horns were heard when they started drumming. The circle encampment was located close to the river.

THERE ARE NO WORDS IN THE HORN SOCIETY SONG.

The centre lodge pole was hauled into the camp circle. Many Kill (Mrs. Heavy Shield) was out sitting in her shade at this point and the centre lodge pole was unloaded. The Horn Society members stood in line and went forward singing the song, the same song.

NO WORDS IN THE HORN SOCIETY SONG.

The Horn Society members brought forward their payments for the Natoas transferal to Many Kill. The Horn members carried some dry goods in their arms and each one led a horse to the transferal. They all helped Many Kill. The people turned around and tied tipi poles together approximately a foot down from the top. Every separate clan came forward singing.

NO WORDS IN SONG.

The people all jumped in the Holy Lodge. Heavy Shield sat on the centre pole. He had a black robe. His face was painted black. He (Heavy Shield) was blowing on his whistle. As the centre pole started to raise he jumped down leaving his robe on the centre pole. That is the usual way.

The centre pole was raised. Some were blowing their whistles and some were shooting up into the air. There was a big commotion and the centre lodge pole was set upright. Everybody worked and the seven rafter poles were set in place. The two orderlies that wore crow feather headpieces brought in the hide which was used to tie the rafter poles and the crossbeams. The cutting of the hide originated from the girl that was taken up into the heavens. The construction of the Holy Lodge was completed.

The people got their horses again and rode down to the river to cut young trees to cover the sides of the circular structure of the Holy Lodge. Good saddle horses were prancing from side to side. Some riders attached stirrup cover decorations; some wear fur chaps even if it is a hot day; some men will have war facial paints.

NO WORDS IN THE LOCAL SOCIETY PARADE SONG.

The riders were shooting and shouting. The riders will parade
around the inside of the camp circle and when they get back to
the east entrance of the camps where they rode in from, then
they'd run to the Holy Lodge. Some will get bucked off on the
way. The horses get shy at the trees that are dragged by the
riders and the horses will start to buck. The reason why they
do this, the plains Indians will ride into enemy camps at full
speed. They reenact their war exploits. There are men who set
up the trees against the crossbeams of the Holy Lodge. The
riders will then go home and turn their horses loose. The
sponsorer of the Holy Lodge comes out from her tipi to her
shade. The Horn Society members sat on the east side, the All
Brave Dog Society sat on the north side, the Braves sat on the
southeast side and the Pigeon Society sat on the southwest
side. The drumming of the various societies sounded at
intervals. The song of the Pigeons.

NO WORDS IN THE PIGEON SOCIETY SONG.

THERE ARE NO WORDS IN THE PIGEON SOCIETY DANCE SONG.

The All Brave Dog Society.

WORDS IN THE ALL BRAVE DOG SOCIETY SONG:
"Old age is bad."

NO WORDS IN THE ALL BRAVE DOG SOCIETY SONG.

I will conclude the story at this point. I (First Rider) will
sing the other song. My tape is almost up to the end. That is
all I can tell about what I witnessed, the time when the tongue
was taken around the camps. So I close my story at this point.
I will tell another story and I (First Rider) will sing all the
songs that the various societies sing. This story is about the
time when the tongue was taken around the camps. I (First
Rider) am telling the story; I am First Rider. I am a Blood
Indian. I am a full Blood Indian. My father is Blood Indian
and my mother is a Blood Indian and I am a full Blood Indian.
I don't speak English and I didn't go to school. As I am
telling a story, the only thing that I know is the Indian way.
That is all.

(End of Interview)

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- sweetgrass    IH-AA.115  1908SUNDANCE  60   6
SOCIETIES
- Brave Dog Society
  (Blackfoot) IH-AA.115  1908SUNDANCE  60   14,15
SOCIETIES
- Horn Society (Blood) IH-AA.115  1908SUNDANCE  60   2
SOCIETIES
- Pigeon Society (Blood) IH-AA.115  1908SUNDANCE  60   12,14
WOMEN
- Holy Women IH-AA.115  1908SUNDANCE  60   7-11