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HIGHLIGHTS:

- Describes how campsites were chosen.
- Describes traditional clothing.

It is the same thing I am telling about. I am telling about the life of the people in the old days. What I have seen and what I didn't know I just heard about it. A man, it was night when he invited. He invited the old people, also some really hard workers. A hard worker is usually a fast runner and hard runner. We will not say a hard runner we will say a hard trotter. This hard trotter means he is used to running in the hard snow. That is why he is called the hard trotter. He is not lazy. Those are the kind he invited with. It might be two or three or even four. They all came into this man's tipi and he gave or told them the good news. The people had no other work but their hunting. Hunting is the only life they lived.

The people invited had received the good news. He told them, "Now the reason I invited you with those others, so you can plan for them how they should run. They will run ahead." These old people thought over how it was where they camped. The people at that time, after making camp, the old people went

up on the hills and looked around. That was their habit. If it was two that he invited with, one he will tell to keep going up river and check around there. The other he will tell to go down river to look for a good place for camping. He told them what to do. The next day these men got ready. The snow had not fallen yet. One went up river and the other went down river. The one that went up river found a good sheltered place. It was a hopeful place where the buffalo, deer and antelope could seek shelter too. There was plenty of dry trees. These are what they looked for. Let's say this is what he found. He went farther up. There he found another sheltered place where antelope will seek shelter. He found all he can to pass the winter. He looked over the trees. Yes,

here they have dried trees and bark. He went still farther up. He found another place. It was not touched or tramped. It was thick with trees and was in a sheltered place. The deer or what was edible will come to this place too. There was a spring there that would not freeze up, where the animals would come to drink; buffalo and things like that.

He ran back. Late that evening the man invited the old people back. The one that went down river found out how it was. There he found a thick tree area, a place with a lot of dried bark and dried trees, also a place with a back water. There was a lot of those trees when burnt that give off a smelly scent. He knew that the antelopes and other animals would seek that place for shelter. The buffalo would go there for shelter too. He went farther down. In this travel there was two of them. They did not pack lunch or water to drink. They just went like that. This not eating or drinking, they would say they ran on nothing. There he found another spot, checked the trees and the dried ones. The people in those days had no axes. So they just made fire at the bottom of the trees. When they had burned through they fall and take them home. That is called, "the burning down." The other found the same things. He went back home, so did the other. They had gathered to wait for these runners to come back. They did not just sit, they were praying for them to have luck in finding a good place for them to camp. Late in the night everyone is still waiting for whoever will come home first. If the one that went up river or if the one that went down river, whichever one will come home first will come home. There is one sitting on the side. This one is called The Listener. He is listening for the signal from the runners. Then he hears it, "Who, who-who whoo." Then he'll run in and notify the

ones inside that the runner is coming home. Right away they burned incense and prayed that he didn't run for nothing. Or maybe this runner will just come in. They made him sit at the far side. They waited for the other one. If he will get back he will. There are some that do not come back, that sleep on the way. They just sleep out in the cold winters any place. If they both get back and the listener will say if he is coming. He will make that signal, "who-who," to tell that he is coming, then he'll come home. As he comes in he will sit at the far side too. One of the men sitting in will be asked to

tell about a lucky incident, like how lucky he stole a horse or how lucky he killed a person or how luckily he got a bow. Those are what he will tell about. Maybe he will say that person. He didn't know the many different kind of Indians. The people to the east were Cree, so they were considered all Crees. This one will say, "An East Cree man I killed with that I listened to him. Four real good things that made him a chief, those are what he will tell about before this runner can talk. The runner will tell about the first location and after they had camp there, there is another location, "I found where we will go then after this one is another location." If they both came another will have to tell about four things before he can tell of his findings. Every time they say that they are bestowing spiritual help on them. The old men are all glad to hear the news. He tells about four good happenings, then the runners are able to tell their news. The one that went up river will tell how he ran and where he found a good place for the winter. He will tell how many places he found. Maybe it will be four that he found. Sometimes they do not find four but I just said four.

The one that went down river will have his turn and tell of his findings. He knew what was needed for the winter.

There are times when one might not be back the next day. He will have to wait until nightfall before he can start back. He will give his signal when he gets near. The people all heard the signal knowing it was the runner. They all go back to the tipi where they meet. It is like this because they had burned incense and made it holy for that purpose. In that tipi they will tell the story that will ring a happy winter life for the people. It is another way of praying. That's why they do that. Then came the runner, whichever it is. The one that went up river or the one that went down river. But it usually is the one that went up river that tells his story first. Then the other will talk, telling why he didn't come the day before, that he had gone far. Then he will tell of his findings.

The people had buckskin ready, let's say a buffalo. They will kill the rough part of the skin they use as saddle blankets. The fallen hair, they gathered that too, for future use. The winter had not set in yet but it was getting close. When he knew that the winter was here for sure this man invited again. The helpful one that does the announcing was invited too. When they knew how they were going to move the camp they will tell him to tell it. The people in those days tell it. The people in those days camped any place, scattered. To the sunset he went, then went to the east to where the sun rose. He didn't go straight across, he went around to the east side. There he spoke, "Hear all you fathers." This "fathers" means the man with a tipi, not just a man. "We are going to plan for the bad weather." That's when he will say if they are moving down river or up river. He went farther leaving the place with the most tipis. He said something there, "Hear all you fathers, we are breaking camp. We are getting ready for the bad weather." The people and children were all told to behave so what is said can be heard. He went to the end of the camp.

There he spoke again. They also said it like, "We are moving the campers." When he finished here he went to the other end of the camp and there again he told what he had said. "Hear all you fathers, we are breaking camp. Get your horses near." Then they broke camp. The location that was found was the place they went to.

The women started sewing moccasins. This sewing, the inside of the foot from the toe along there. The moccasin was not cut. It is only one piece sewn from the toe to the ankle. That is the seal moccasin. It is new, this making of a sole for the moccasin. They used a dried skin for the sole and a buckskin for the top. Those are the ones with a sole. Now that everything has changed, they are not used any more. In the winter, let's say these with sole will rip but those real moccasins will not. They have high tops with a fur lining. But they are not like the buffalo hair. If the hair is too long they are cut because they mat and make blisters on the feet. The fallen hair or fur is matted. Those are their socks. Some take long grass and dry it by the fire. Because it is winter it is already dry but they make them really dry by the fire. They crush them soft and put them in these big moccasins. They said they were warm. They had no socks and that's what kept their feet warm -- the grass and the hair.

They usually make them much larger so they can stuff them with grass, fur and hair. A buckskin, he will measure it up to below the knee because that is how high the top of the moccasin is. He will put this lace around his legging to the top of his knee. Let's say the woman just had a high top moccasin. She didn't have leggings and had long laces. It is very big too and also stuffed them with grass and fur. They went up to the knee too. Those are her moccasins. She had a buckskin dress

and a fur shawl. That is why they had them over the head. In those days there was no silk kerchiefs. Then winter came. The same way they made their mitts. Down to the little finger is a seam. They stitched them around so the seam will not open. They had buckskin strings sewn on them so they can be worn around the neck. There was also a strip across the front to hold them. This way they will not lose them. The children had their mitts done the same way. The old people would (say that) the pants froze straight up. All the children had buckskin pants. They had no underclothes.

They just made a clearing in the middle of the thickness. There they set up their camp. They had linings of skin in their tipi and in here they made a big fire to dry the ground. When the ground is hot it dries. At nights the women go out to shut the top. We just recognized the lazy ones, the ones that sleep long. The top of the tipi is still closed. The women that get firewood, they carry it on their backs. They break the wood with their feet because they have no axes.

There are these that they call spring skin and others canvas. These they used for covering the wood. That's how

they went by these. Now let's say the winter is here and she went into the woods because the place had everything, like good grass and firewood. This woman took a rope. She found a piece of wood. I'll say about the size of a stove wood. In the middle of that wood she tied the rope. A good branch, she knows, will just break. She threw that stick with the rope up on it. The stick hung and with the rope she went under and wrapped it around. When she pulled on the rope it hooked on. She sat down with it and broke that branch. She just laid it there and looked for another. When she found another she did

the same, throwing that wood with the rope up on to that branch and broke it. That's what she did until she had a good pile. That is called "wrapping around a dried branch." It is wrapped around. Then she puts down the rope. If the branches broke to small pieces she carried them on a skin. So the woman brought them home to her tipi. If the woman is lazy she will put her wood close to the tipi but if she is a hard worker she will put them far from the tipi. Those are what they broke and piled beside the tipi, each side of the door. This thick hide, the middle back part of the buffalo is where it is from. That is what is used to cover this wood. Even if it rains or a real hard winter, that's just how it is. The woman made a bag. In this she put dried bark. She will not take too many. Then she went to cut this wood called "leaning dried branch." It is not a dead branch, just dried. She scraped them. These she put across her tripod. That's where she cooks meat medium done. Just cooked right, not too well done. Just right.

Now these men that found this place. Before them is those (A bis Kim) left far or sent far. What I am talking about is not too long ago. As the winter got worse these bachelors go from the camp a little ways and they howl. So the buffalo come down to seek cover. So it is time to hunt. They also made them slip on the ice.

When the camps were set dried skins were put on the floors and they used skins for linings. If there is a lot of trees around they used bark for their beds and blocks. These barks never get cold. Then they get good things. These good things, there is nothing that they put away or throw away. Now this is where I end my story. I will tell another story.

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