

DOCUMENT NAME/INFORMANT:	GEORGE FIRST RIDER PIGEON SOCIETY OF THE BLOOD INDIAN
INFORMANT'S ADDRESS:	CARDSTON ALBERTA
INTERVIEW LOCATION:	CARDSTON ALBERTA
TRIBE/NATION:	BLOOD
LANGUAGE:	BLACKFOOT
DATE OF INTERVIEW:	OCTOBER 24, 1968
INTERVIEWER:	J.C. HELLSON
INTERPRETER:	DAVE MELTING TALLOW
TRANSCRIBER:	JOANNE GREENWOOD
SOURCE:	PROVINCIAL MUSEUM AND ARCHIVES
	OF ALBERTA
TAPE NUMBER:	IH-AA.006
DISK:	TRANSCRIPT DISC 45A
PAGES:	12
RESTRICTIONS:	NONE

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:

- Pigeon Society: the acquisition of the Pigeon Society by the Blood Indians; the ceremonials of the Pigeon Society, including the transfer of bundles.

George First Rider: Okay, I will tell a story about the Pigeon Society, the Pigeon Society how it originated. Myself, I don't exactly know how. It is the story that was told to me how it originated. There are some that don't know how it originated, the Pigeon Society. We were called The Gray Horse Owners and when we were in the Pigeon Society some South Peigan Indians came to the Sun Dance so we had a dance. There was a man by the name of Maniac. He taught us how to dance the Pigeon Dance. He told us the story how it originated.

The Pigeon Society came from Peigan, South Peigan. A man named Blade Roast went out to sleep in places he dreamed. He saw a flock of pigeons flying around, the wild pigeons, the Indian pigeons. He slept where they sat in a group. They told him, "We are going to have a dance. Watch us how we are going to dance." So he saw them. When they started to dance they were naked. They just had moccasins and painted themselves with ochre and they had plumes for head ornaments and their bows and arrows were all painted too. At one end a plume was attached. They had four arrows. They were just all sharpened. When they started dancing there were only a few of them so they started to dance. The drums were small drums and they were laid upside down. Sometimes they drum on a rawhide that the Water Bundle Society use. For rattling on they beat them on the ground. In their singing, there are a lot of songs. Some of the songs are tapping on a stick songs; they include those. There are a lot of songs. When they started to dance like that, the other Peigan Indians dreamed about the bears. They danced in the manner they were four. The four men wore belts made out of bear hides. The ones that had belts, four plumes are attached onto the belts and they painted their faces with ochre, real paint and black paint on their eyes. Some of them that don't have bangs, the front part is cut. It is called the bear bangs and it is rubbed with ochre and the hair is all messed up. That is the bears. They have four arrows. Some have arrow points and one is called the blunt arrow -- it is curved into a ball point at the end. It will not penetrate through anything. Those are their arrows.

The other one that is coming had ordinary clothes. He put excrement on a staff. If a person is walking slow, slacking behind, he'll smear him with it. This is a different person. That is what he dreamed and the other one also saw the same pigeons. There were four of them. They used yellow ochre. They had feather headpieces. Their headpieces are tailfeathers. Those are the ones that had power roots. Their pet is the coyote. The coyote is the one that goes around and catches its prey. The coyote is skinned and the Pigeon member dances with it. The coyote's nose is painted red and that is how the facial painting is.

When they met they demonstrated what they received in their dreams and they said, "Let us put them together." It doesn't

matter if they are more than ten. They are called the Red Pigeons and the four Yellow Pigeons. There are two persons to the Coyote Bundle and there are four Bear Pigeons. These are the ones that have bear belts. Those are the ones, we'll say they are always watching the people. The transferal lasts for four nights. When they succeeded to put together what they received in their dreams then they demonstrated the society to the Peigans and the young Peigan Indians wanted the bundles to be transferred to them. In that period of time all they pay is crushed meat and some will pay one round of ammunition and some will pay fur robes. You don't pay much for the bundles.

Okay, that is where they got together and they started the Pigeon Society and they had the one name the Pigeons. And when they started to dance the ones that dreamed were instructing members how to dance. Nobody will sleep the following night of the transferal; they will be singing all night. They will be singing the stick tapping songs. There are a lot of songs that they sing and then they will take some of the Pigeon songs and when the members started to get drowsy then they would sing the dancing song. The men will give their bows and arrows to the women and the women will dance with them instead of the men. This is in the tipi that is pitched in the centre of the camps. It's not outside; it's the tipi that is pitched in the centre. They dance in their home with the bows and arrows all night. They'll keep on dancing and at dawn they will go out in the open to dance. And then daylight comes and when the sun rises they'll go around the camps and they will take some wood from wood piles. The Yellow Pigeons are the leaders. They will tell their fellow members what to take, some wood. And they'll take some dried meat from a rack. If the owner of the tipi gets mad about the meat the Yellow Pigeons will tell the Bear Pigeons about that person, "He is mad about the meat." The Bear Pigeons will shoot the person with the blunt arrows, not with the sharp ones, so the ones that are mad at them will flee. If there is a Medicine Pipe dance and there will be some berry soups, the Yellow Pigeons will tell the other members, "Take some of those berry soups." The Bears will go forward and they'll take some of the berry soups and if someone forbids them not to take some they will shoot. Then they'll go home with what they took and they will build a fire and then they'll eat what they took to eat.

They're always watching each other. If someone goes to sleep the Bears will shoot the one that went to sleep. They'll wake him up with the arrow that is not sharp; where they hit will be terribly swollen. Okay, they made a rule that the Red Pigeons will never cover themselves with their robes. They sit inside a tipi and they are cold in the night. The Red Pigeons get cold; they are the ones that get the worst of it. And when

they go out to dance in the morning, when they get out to dance, the Yellow Pigeons will dance facing away from the centre and the rest of the Pigeons will dance the other way. They'd almost dance up to the other side of the camps. When the Yellow Pigeons will turn around facing centre, the other members will then turn around and dance towards to the center. They'd get very tired. They are just mean to them. They have four dances. They dance twice away from the centre and twice back to the centre; that makes four dances. Then they'll go back into their tipi. Then the relatives will bring food to the tipi and then they will eat at this point. After lunch it will be evening; they'd get out to dance again. They have two dances in a day and they'll disperse on the fourth day. Before the fourth day the Holy Lodge will be erected. The Pigeons will sit by at the point of raising of the centre pole. The Horns will attend and a society called the Flies will also attend. It's a small society. They makes noises at the centre pole; that is their work.

Okay, when the Pigeons will go around the camps, they'll start killing the dogs. If a person loves his dog he'll tie a plume on its head and paint its face and he'll turn him loose. The Pigeons will not kill the dog when they see that it has a head ornament and a painted face. And also they will not kill a dog with a bobtail. Also they'll not kill a shaggy dog especially if it is curly. The dog that they are going to kill is just wounded and runs inside the tipi for refuge. An elderly member of the society that had war exploits, that had stolen something from an enemy tipi that he entered and took out what he stole from the tipi or he had killed an enemy, this man will count coups (four) for the wounded dog that ran into the tipi. He'll count four coups then he'll grab the dog and he will take him outside; then they'll kill it. These are all their rules. The people in the past never did have so many dogs on account of the Pigeons. This happens to be in the time when people had dogs as for horses. They hitch them to travois, that is why they favor their dogs. If somebody doesn't want his dog to be killed which hasn't got a bobtail and that is not a curly dog which he will not want to be killed, he'll go to the Pigeons. He will tell them, "I have some dry goods that I am giving you, so don't kill my dog." The Bears will paint the face of the dog. That is how dogs are safe.

The people in the past are really afraid of them. At nights the boys that wander around during the night, the Pigeons will come out and if they see the one that is wandering around at night they will grab him and they'll take him in. A relative will pay for his relative and he will take him out.

Here the dancers, the dancers, the one that owns what is called the smearing staff is always watching them as they dance at a long distance and the one that gets tired and slack behind he'll smear them. And I'll say the clumsy ones have excrement all over them by being smeared. These are all the included rules of the Pigeons. Now it started to change as it got older.

Okay, the Blood Indians that go south (Montana) saw the Pigeons. When they saw the Pigeons they told a story. They said this Blade Roast, his members, the ones that they taught the Pigeon Society, went on the warpath and a good battle raged between the two parties. Suddenly the two Yellow Pigeons charged. A good battle was on; they kept on running. The shooting got too hot so they dodged into a hollow place. Then gunshots were cracking here and there, they couldn't get gun shots cracked here and there, they heard them singing. When they sang everybody listened and both parties stopped shooting. They listened to them and when they stopped singing they gave an invitation call. They gave an invitation call for nothing. They gave an invitation call like this, "Pure tobacco smokers, you are invited. Go and attend." Go and attend means hurry, come. That is what it means. Who is courageous enough to run to where they were sitting? This man, Blade Roast, went around the back of his members, the Peigan Indians. He went around

the back of them singing his war song. He walked to the end and he walked around in front of the people that are shooting. When he got to the west end he went a little further and he walked back the other way and when he got to the east end he walked a little further to the centre and then rifles started cracking. The thought was, "When is Blade Roast going to be shot down?" And when he got to the west end again then he started to run. The Yellow Pigeons were lying low. He ran past them and he had the enemy on the run. He killed some of the enemy then he ran back. Both parties were shooting. He got to the ones that gave the invitation call and laid beside them. A smoke was seen; they had started to smoke. They used those lighters, they are called flint stones, and they smoked. After they had smoked they sang a Pigeon song. When they stopped singing they said, "The pipe has burned out with which we got together. We are going home now. We are going to disperse." And the shooting started again. Blade Roast ran the opposite way and had the enemy on the run again and the ones that invited him fled back to their own line. The next time Blade Roast charged, when he came back he was on horseback. A Cree jumped off his horse and led it away on foot. When Blade Roast got up to him, the Cree dropped the rein and fled. He grabbed the rein and jumped on the horse. This was a fast horse so Blade Roast got a horse. They went home victorious and the people sang the victory song.

The Blood Indians liked very much to own the Pigeon Society. The South Peigans transferred the Pigeon Society to the Bloods, that is why the Bloods didn't know how the Pigeon Society originated. So the Pigeon Society was transferred to the Blood Indians. The Blood then used the power root. There is a power root attached to the headpiece of the Yellow Pigeons. A power root is tied to the headpiece of the Red Pigeons and also on one end of the bow. When the Bloods owned the society the power is a medicine. We will say they will curse a man with it. In the real Blackfoot language we will say they will have a wicked thought on him with the power root. The society started to get holy, the Pigeons, the Red Pigeons. So people started to copy the bundles and the Pigeons increased in number. The Yellow Pigeons were never changed, the Bears were never changed, the Coyote was never changed. The bad one which is called the Smearing Staff is always new every summer. It is always changed. The name Smearing Staff was never changed, it is the smearing that is always changed because it is bad. It is filthy.

Now it happened when the young people were going to form a society they are Flies. They are called Little Flies. They will join the Pigeons at a certain age and they will be All Brave Dogs when they get older again and when they are All Brave Dogs then they are Big Flies - the Little Flies and now they are Big Flies. Okay, then they are Black Seizers, Crow Carriers, and the Dog Society, and when they become Dogs then they are Horns at this point. They come after another. They are just like as if they were counted from small numbers up to big numbers. When they are Dogs then they join the Horns.

The Pigeon Society never extincted and finally the Pigeon Society was associated to the Holy Lodge. The Pigeons also look after the one that up the Holy Lodge (the Holy Woman). The Holy Woman didn't have to go for firewood. As the Pigeons walk around early in the morning, some time at night, they start taking wood from wood piles. They'll take one from a tipi and one wood from another. They take one wood from all the camps. Finally they'll be carrying a lot of wood. They each carry the wood and they'll put them by the Holy Woman's tipi. And the water that she is going to use they will get it from the camps. They will take anything by force and they will carry some water to her. Okay, if there is a Medicine Pipe dance, a Water Bundle dance, these Water Bundle Society will sing at the circle encampments (Sun Dance). The Pigeons will take the food that they brought for lunch and they'll take some to the Holy Woman so she'll have something to eat. The Pigeons will not just look at a thing what they are going to take. If they see it is useful they'll take it and they'll help the Holy

Woman with some of it and they are the ones. The Horn Society know all what happened. The Horns will announce, "The Horns are going to sing," and the people will say, "Keep quiet."

The Horns are now walking around the camps. They are going to tell a story. They are the ones that tell what is going to take place in the circle encampment (Sun Dance) and we will sit and listen. The Pigeons are singing, still making noise and dancing in their tipi when the Horns were about to start singing and when they were about to go around the camps. They also sat and listened. Then the Horns will say, "At a certain day we are going to build a sweat lodge." It's just like telling the Pigeons, "Get ready. We are going to build a sweat lodge on that day." The Pigeons are the ones that will go and cut the willows to build the sweat lodge. They didn't use any kind of material. The ones that they are going to use to build a sweat lodge are called rabbit willows. They will cut down one hundred. And the stones will not be large in size; they will also count them one hundred. They will be all on horseback and they will all carry the willows and the one hundred stones and then they will come into the camps singing. They'll go around the inside of the camps; they will go in the direction of the sun. It is said that in the way where the sun is crawling and when they come to where they come from.

Now they are back from the place where they got the materials to build a sweat lodge. They'll look for a place where to build the sweat lodge. This is the job for the Pigeons. They all dismount with the one hundred willows and the stones and their mounts were taken home. They sat there, did not eat; they were just sitting there. Then they started building the Holy Lodge, sweat lodge. The Holy Woman is just sitting idle. She knew the young All Comrades, the Pigeons, were going to build the sweat lodge. The old men, these are their older comrades and they are the ones that directed them. The word direct means they are the ones that give them instructions and show them what to do. They went through. They know life so they are the ones that will tell them, "It is going to be this

way." So they took a peg, a tipi peg, not a great big long peg, a stone which is oblong; it is called the Long Time Rock. They took that, incense was burned, their elderly comrade started to pray. The stone was held to the incense and tried to strike the wood with which the sweat lodge is going to be built, where it was going to be put. It is held and tried to strike it. It was held over the incense - this is the Long Time Rock - and tried to. And the fourth time it was struck and it was hammered into the ground and moved in a circular motion and made a hole in the ground. The door and at the back there is another door.

That is from where they started to bend the willows. There are fifty willows on the south side and on the north side there are fifty willows. The door of the sweat lodge is facing east. There is another door on the west side. It's got doors on both ends. And there was the dugout after the willows are bent. And then white earth is searched for; the white earth is taken and spread out inside. The incense burning place is there; the moon is drawn on it. When it is half it is not right in half; it is in a crescent shape. That is the way it was drawn. There are two holes at the sharp ends of the moon and incense is burned in the holes with creeping cedar and the main incense burning place is there. The ones that are on the south side, they are called the red willows; on that side is all painted with ochre. The fifty willows are painted and it is painted right in the centre with black ochre. At the border of the painting and on the other side, on the south side, all the bent willows are painted with black ochre and on the side where the black ochre is and the paints are separated in two parts in the centre. On the side where the painting is, a black strip of black ochre is painted right in the centre and on the side where the black ochre is, a strip of paint is also painted. They are designed right in the centre. The skull is done in the same way. On the south side of the skull is done in the same way on the south side of the skull on the face from the Horn is done with paint, dotted with paint. The left side is done with black ochre. The eye is painted black. The buffalo, the buffalo head is dotted and right in the centre of its head where it's done with black ochre the paint is used and where the paint is, it is also. They are called Where They Are Separated, and that is where the buffalo head is laid. Fifty rocks are done with real paint and fifty rocks are done with black ochre. They then are put into the fire. They are heated in a way so that they will not break. They are just warm. Then they are taken in.

When the rocks are warm an invitation call is given. The ones that put up the Holy Lodge - this is called the Holy Woman's sweat lodge - and there are the Pigeons. Their elderly comrades were the ones that directed them and tell them what to do because they know everything. They select them to be instructed by them. Now a sweat bath is under way for the Holy Lodge of the Holy Woman. The cutting of the hide now takes place. One of the Pigeons will go there to work, or two go there so that will be two men. They are called the orderlies.

The Pigeons will cut the hide so they'll enter the Holy Woman's tipi. They are the ones that do everything. The strips of hide to tie the Holy Lodge is the Pigeons' work. When the tongues are distributed it is the Pigeons that distribute them.

They sit there when it is about time to distribute the tongues. The All Brave Dogs, the Pigeons, and the Horns all sit together and as it is all the work of the Pigeons they are the ones that distribute the tongues. The women that are about to start putting up Holy Lodges are there. They are called Taking From The Centre. It is as if the Pigeons are going to make the Holy Woman confess. That is the importance of the Pigeons; that is why they own the power root. They make people swear on it. Their elderly comrade will give them the power root. The power root is tied to the head piece of the Yellow Pigeons. The power root is tied to one end of the Red Pigeons' bows as they are all comrades. One of them will go, that is his job, and the crow feather headpiece is transferred to him. He is the one that is called an orderly. These are all his jobs. He is the one that will cut the hide to tie the Holy Lodge. It is them at the Holy Lodge. The food containers that are full with dried tongues, the Pigeon is the one. One food container, in the past when it was rich with real eats (meat), he takes one food container to the Pigeons. The Pigeons will eat these and they will share with their relatives. They will distribute them. They gave some tongues to the Horns and they also gave some tongues to the All Brave Dogs to eat and the tongues that they handed away they didn't just give them away their elderly comrades. It is called the Reason Why They Directed Them. They counted coups to give away the tongues and when they give away the food container they will tell them, "This is given by that woman that took from the centre the tongues that she took." A relative of hers is sitting amongst the Pigeons and he is the one that fed the Pigeons. It is the Pigeon that gave away the tongues and they took them home to share with their relatives and they gave some to their relatives at their tipi. That is why all the people in the camps get a share of the tongues. They are the things we'll say in the future. When a Pigeon prays he will say, "At that Sun Dance, it was put up by so and so. It was me that gave away the tongues so that my relatives may recover. I did an honest job with my work." The way they did they will break camp and disperse. And during the winter all the boys that are eligible to be Pigeons, and the ones that are going to be Pigeons, kept on assembling during the winter their elderly comrades. And they will tell them, "Now you will place us," which means, "You will direct us what to do." The old men will pray. They will say, "Sun and heavenly beings, what I am going to say I say it just the way the pipe is so that I may lead my friends with luck." They're all young but they took him for a friend.

The Pigeons will investigate on one of the Pigeons, how he had lived, if he is faithful. They will tell him, "You will take that man's Pigeon Society Bundle." Before we became Pigeons we told our elderly friends, "Now you will advise us which bundles we'll take." They said, "Skunk (Bob Black Plume) will take the

Bear Pigeon Bundle. Bear Coming Up Over the Ridge (Nick Striped Wolf) will take the Bear Pigeon Bundle and him, his name is Black Pink Tail Feather (he is still alive) he will also take the Bear Pigeon Bundle." Three of them are pure Indians. They all have big noses and besides they have long faces; will really suit their bear costumes. Myself and Long Time Crow (Paul Melting Tallow) and the other one has a white man's name (English name) - his name is Dick Wells - we all have the same white complexion. So on account of our white complexion we will be Yellow Pigeons. The yellow ochre will look attractive on us; that is how they place us. The black Indians are all given the Red Pigeon Bundles and then they looked for a slim guy and who is tall; the Coyote is given to him. And they looked for a short and ugly person; he is given the bad thing, the smearing stick. He suits to be cruel to people. So that is how the bundles were given to them. Time is approaching summer and we all know that these young men were assembling to take over the Pigeon Society and they had their beds just where they'll be when they take over the Pigeon Society. That is how they sit in the place where they assemble. The following Sun Dance, Horns will pitch their tipi right in the centre the clan. A person belongs the clans of the people where they camp. And to whatever clan the Holy Woman belongs to, she'll pitch her tipi from there towards the centre. The holy woman's tipi will be recognized by the branches with leaves that are put around the base of the tipi. The Pigeons will pitch their tipi towards the centre; the All Brave Dogs will also pitch their tipi towards the centre. It will not be in the centre. It's only the Horns that pitch their tipi in the centre. The All Brave Dogs, Black Seizers, Crow Carriers, they're a lot of tipis that are pitched towards the centre but now it is not like that any more. The ones that are going to take over the Pigeon Society will also pitch their tipi towards the centre. Their home will not really be towards the centre. It will be just a little forward. They are at that point. The All Brave, the Pigeons will have a dance; they'll have a dance in the morning.

They'll still be in their full regalia at the point they disperse for their homes and the ones that are going to take over the Pigeon Society are assembled by their leaders and they would go onward singing. What they sang is not a holy song. It is called They Walked Sharp. The song they sang is a worried song. They are worried because the bundle they wanted to take might not be given to them. They all carried pipes and some will carry sticks. These sticks represent the horses that they are giving away and when they get to the place, their elderly comrade will count coups. The reason why I lead my

friends at that place is there are four of them. Each one will count one coup and that will be four coups. The coups that they counted were not of any importance, like for someone to be hurt or someone to be killed. What they told about is the things that they successfully took and the others knew that they were coming.

Now we are going to transfer our bundles so that they sat

there. They started to enter the tipi and whatever they wanted to take the Yellow Pigeon, the Bear Pigeon, the Red Pigeon, the Coyote and the smearing staff, whoever is going to take it will approach the smearer and will offer him a smoke. "Okay, this is your smoke and your horse is that color." He will not tell him, "Give that," he'll just give it to him. "Okay, this is your smoke and your horse is that color." He will take it and they also have four elderly comrades. He will walk up and give it to him and he is the one to say a prayer with it. And when he finishes praying with it then he'll make a brushing motion on him from the head down to the elbows and he takes back the pipe. When he sits down with it, the one that offered the smoke immediately goes to the hot charcoal and there is a stick ready. He burns the stick and lights for him and the smoke he offered is accepted. The pipe is smoked for him. Now the bundle is going to be transferred to him. The owner will not tell him, "I am going to transfer my bundle to you." He just smokes the pipe. He waits for him when he burns out the tobacco and just runs out and immediately they dislodge a tipi. They are called Setting Up A Tipi Like A Bridge. The tipi is set up lower. The rest were coming back out and went into the tipi that is set up like a bridge and they sat where their beds are. The tipi was set up by the other party. The others ran in all directions for their payment and then they went to the centre singing. On the way with their payments, as they enter the tipi, they sat by the ones that are going to transfer their bundles to them. The ones that are going to transfer the bundles each all hired one person. Those are the ones that transferred their bundles for them. The exchanged gifts for the recipients are a belt, moccasins and dancing aprons; that comes to only three items.

Okay, after the bundles were transferred to them they were made to get up and dance to one song. They all got up and danced. They are made to get up and dance. The singing stopped and they danced again. They danced four times and the transferal is over. The others went out and themselves they immediately took down the tipi and set up in the usual way and now they had their tipi towards the centre. As the former Pigeons got into their tipi they immediately broke camp and moved out from the centre. The new Pigeon Society had their tipi pitched to the centre instead and they immediately went out to dance at that

point. After they had set up their tipi they immediately came out to dance. They have sighted a woman after one or two dances. The people on the south side and the people on the north side saw the woman. They didn't look for a wealthy girl or a pretty girl. They looked for a poor girl and they took this girl while they were dancing. They had seen the - we'll say they had the girl as a selected buffalo. So immediately they said, "There is one." At that point two of the Yellow Pigeons and two of the Bears and some will go with the Coyote. They'll go in two separate ways stalking for the girl. They grabbed her. At the moment they got close to her, when he grabs her, he'd make a sound "eishp." So they captured her. Some girls that are captured will be screaming. The Yellow Pigeons, right away, they are not going to shoot. It's just their bluff. If somebody tries to interfere, this person

can't. Then when he starts to take her away even if the Bear has to lift her and one of them the same he will shoot anyone that tries to jump in.

Diane: How many girls do they take?

George: Two girls. The one's in the other direction. Two of the Bear Pigeons, two Yellow Pigeons making five men with the smearer. And there are also five men in the other group. One girl will bring forward a girl, a girl from the other direction, and will have them seated. They'll sit by their elderly comrades who are the drummers. How can the girls run away? They kept an eye on them. The slightest move the girls try to make they'd aim at them. They'll dance again and again. They'll dance four times. They had two dances already and they'll just dance two more. The Bears will go forward. Two of them will hold the girl on each side and the other two will also hold the other girl on each side of her and they are taken into the tipi. When they are taken into the tipi, the Pigeons that transferred their bundles, their, partners which are also women, will enter the other tipi and they will transfer their bundles to the captured girls. The Pigeons, the Bears will look at the Pigeons and who has the best - they are called the waistband. They are belts. They will walk to the best and they'll aim at him. They'll tell him, "Take your belt off." He takes his belt off and it is given to the girl. A cloth, they will also take a good blanket and it will also be given to the girl. The Pigeon - it's a woman - will be completely supplied. She will be the one that will always sit by the drummers. The old men, she will be doing the singing and making fires. That is how she works. The Pigeon Woman, they include those in the transferal.

Diane: There is only one Pigeon Woman?

George: There's two of them. Yes, there's two of them. They do all the chores in the tipi and they are the ones, the food that they go around and take to feed the people. They'll take them and they'll be given to their Pigeon Women friends and they are the ones that distribute them; that is their job. And if there is anything with a plume attached to it and if a plume drops off, it is the girls that will do the repairing. If there is anything that they want to be made they'll have the woman to do it and the one the messenger was sent to will be gentle to the messenger. The person will not get mad at him. This will make everything easy what we are going to do. And some will go forward and will say, "Please don't snatch." They will pay the woman and they will say, "Our friend got paid for it. She got paid for what we are going to take so we will not take what we want."

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