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:

- How the Indians caught eagles.
- Various uses of eagle feathers.
- Describes the significance of various headdresses.

George First Rider: Okay, now I tried to tell a story about... I don't know if the tape recorder is working good, and now I tried to tell a story. I will try to talk into it and we'll find out if it is good.

What these old people said, they said the people of the past, the first people, as they have nothing to hunt with, it's the people that started to use eagles. I am going to talk about those people. I am going to illustrate those people that used eagles -- how they kill them. Those people of that time had no
guns; they had nothing to make use of.

Okay, a man was walking along. Those people of that time travel along so there he was walking along. He found a dead person; he slept beside it. When he slept beside it he found out that it was a strange person. He stayed all night beside it. The next night the man told him, "I appreciate very much that you came to visit me and now I will give you a treat. Invite all the young married men to your lodge. Take them at their good ages. Take the women at their good ages." This means when a person is over twenty years of age, that's what the spirit meant. The spirit instructed him what to do. He slept there and the spirit gave him instructions very clearly. They have used eagles but they didn't know how to kill them. There were just bows and arrows. Good arrows are feathered at the bud with eagle tail feathers. Eagles are too precious, that is why arrows are not feathered at the bud with eagle tail feathers. Crow feathers are used. They don't get wet in the rain, that what they are. If owl feathers are used on an arrow and if the arrow is shot up into a tree it will not get stuck up in the tree. Duck feathers have big quills; they are not good.

He invited the young married men, the ones that have their own lodges, the well-to-do. They all sat in the lodge. They didn't use rattles, they just sat and they sang. A ball of pemmican was put in the mouth of an eagle pelt and its head rested on a pile of dirt from where the altar was scraped on the ground. It was laid on a cloth. The men sat on the south side, the women sat on the north side, the ceremonialist sat alone at the back. Okay, the one that is going to lie in. So they sang at night. The song is like this. When a person is worried, he’ll get worried, "I might die of something." That's the kind of a song it is.

WORDS IN SONG: "I gladly think."

Here is another one.

WORDS IN SONG: "The first ones that fly by, I have gone home with them."
The man is saying, "may I make ten. Wo-ho-ho-, wo-ho-ho-, wo-ho-ho-, wo-ho-ho-."

These are their songs. This man asked to make ten then he hoot like an owl. And there is another one.

WORDS IN SONG:

"Let's go in with an eagle."

So these are their songs.

WORDS IN SONG:

"Man have pity on me with my children and the eagle man have pity on me with my children."
So the women sang and the men. They are all young. If an old man sits amongst them the man will catch a spotted tail feathered eagle, but if they are all young people his catch will have tail feathers like a shoulder blade.

Oh, the four lively people walked on; they looked for a good place. The people of the past don't often lie in pits on knolls. They do better lying in pits on protruding hills. Magpies and crows love valleys. The crows sleep in the bushes. They find their game by those. That's why the coyote is worded in a song. Okay, the coyote is killed and it is skinned. Its legs are still on and the head. The ribs were just taken out and the neck which has a tough meat was put inside the skin and a hole was cut on the side and the blood was all over the coyote.

The four people went to the protruding hill and they were digging; they dug like a grave. They put the loose dirt on their robes and they take the dirt away and they empty the dirt by badger holes; the work is very hard. The pit is deep enough for a person to sit up in it. It was not said how many feet deep it was; footage just came lately. It was just said that the pit was dug to a depth so that a person will sit up in it and he'll raise his hand and there is the flooring. So that's how deep the pit was dug for the man. Two hollow places were dug on each sides of the wall where his hips are.

After they had taken all the dirt out, wild cherry trees were taken. They were cut and peeled -- just the black bark was peeled. They took what they had peeled and they laid them over the pit for flooring, then they put the peelings on and they put some sage grass and the coyote was laid on it. A hole was cut on its side and the meat was secured on to the hide. A hole was punched right through the hide and a long strand of thong was strung through it and it was tied to the man as bandolier. If the man goes to sleep and when the coyote is eaten the bird will be pulling on the meat and the thong and the person will be awakened.

When the pit was completed, the coyote is not taken to it yet. They invited each other again. One of them is going to deliver the coyote and the coyote song.

WORDS IN THE COYOTE SONG:


The other song sounds the same.

WORDS IN THE COYOTE SONG AND THE HOWL OF A COYOTE:

"People I pity now. Wo-wo."
These are two songs which sound almost the same but they differ in a way. Okay, the other one.

WORDS IN THE COYOTE SONG AND THE HOWL OF A COYOTE:

"Knolls, when I am running to them I see carcasses a long ways off. Smoke rises from carcasses. I am the traveller. When I run up on knolls and when I look around I see carcasses a long ways off and smoke rises from them. Wo-wo."

The coyote was carried away. It was carried on and it was put top of the lay in it had nobody around. Now they waited for the wind to blow and when the wind blew they took it to the place. Okay, at the same time the one that is going to lie in the pit will be going. At this point the coyote is carried away and it was put down. They sang again at night; they used rattles when he was going to lie in the pit.

WORDS IN THE GHOST SONG:

"My bones are dried up, my bones are dried up. We are being mourned for our bones have dried up."

This is the song of the dead person. "We are being mourned for our bones have dried up." He said, "We don't see ghosts. We don't see them. Whenever we are going to meet someone we'll meet but he won't see us." They catch eagles with that. So they drank berry soup. At this point the eagle pelt's mouth was closed with a raw meat in it. It laid with its head to the fireplace. Moccasins will not be stitched in the man's lodge; no sewing will be done in the lodge. If sewing is done in the lodge the eagle will claw him when he grabs it. The occupants will not eat tomatoes*, wild tomatoes, Indian tomatoes. If the people in the lodge should eat some, the eagle will start to scratch itself all over and if the man tries to grab it, it will fly away as it hasn't started to eat. Okay, a child will not throw a piece of rawhide into the fire. If an eagle perches above the man who is lying in the pit the eagle will smell a bad odor from him and it will fly away. These are taboos. Okay, the woman that owns the lodge will not sleep during the day. If she sleeps, the eagle will sit at a distance away from where the coyote is laid. That's the lay in. The eagle will be just sleeping there; it will not go forward to eat. These are taboos. There might be some more; I still remember these four.

Okay, the man -- it is said when the birds start chirping the man starts at that time. He will walk on and on. When he goes near to the place he will take a willow and he will start to walk backwards brushing the grass that he tramped down so that the grass will stand upright again and he is praying at the same time. When he got to the place he threw the willow downwind as far as he can throw it.

His robe was a fur robe. He folded it lengthways. He stood in
the direction from where the sun rises. He swung his robe around and he slammed it on the ground. As it's very early in the morning, as he throws his robe down it sounded like a gunshot. That's how it was slammed as it was a fur robe. It was slammed and it sounded like a gunshot. After he slammed it on the ground he wailed, "Ahoo-ahoo-ahoo-ahoo. Okay, ghosts, you are invited to this carcass." There were four wails so the ghosts were invited.

He went on in the direction where the sun sets. He went around the south side of the pit. Again he swung his robe around and he slammed it on the ground again and it sounded like a gunshot. Okay, he wailed again. "Ahoo-ahoo-ahoo-ahoo." Then he gave an invitation call, "Okahahacei, all you long tail feathereds, you are called for this carcass. Come and attend." These long tail feathers are the magpies. That's what long tail feather means. He went on again and he stood on northwest side. Again he swung his robe and slammed it on the ground. It sound again like a gunshot and he again made an invitation call, "Ahoo-ahoo-ahoo-ahoo." Four times. "Akahaai, black skin, you are invited to this carcass. Come and attend." The blackskin are the crows. That's what they are called, blackskins. The crows are invited to the carcass to feast on it.

*Rose berries are called tomatoes in Blackfoot.*

He walked on again and he stood on the east side. He already had folded his robe. He swung around and slammed again on the ground. When he slammed it again it sounded like a gunshot. That's how it sounded. Okay, he gave an invitation call and he wailed again, "Ahoo-ahoo-ahoo-ahoo. Here is a carcass. All you eagles are invited. You are invited, shoulder blades. Come and attend, shoulder blades." The fans of the people... tailfeathers are white; they use them for fans. They boast about them that they are like shoulder blades. The eagles were invited in that name, shoulder blades, so that the man may catch the young and brightest eagles.

When he got through calling he made an opening in the flooring of the pit and he went into it and he reached out and covered it up. He laid down on his robe just the way he wears it. As he has to open his arms, he didn't cover himself with it. He laid there. Finally a magpie come flying to the place; magpies make a lot of noise. The crows came, kaw-kaw-kaw-kaw. Magpies were flying away from the carcass.

The ghost was the first one to be invited and the pit was dug the same as his grave. How can the person be seen that is lying in the pit? An eagle came flying. They say when an eagle is walking it makes a hard thumping sound. The eagle sat at a distance and it was looking at the carcass for a while. The eagle walked up to it when it was not stirring at all. The eagle stopped and stood. When the eagle stood there for a while, it advanced again, it stopped again. The eagle has
stopped twice from where it sat. They'll walk on the bait on the fourth time; it's always like that. The eagle sat on the coyote. The meat could be seen; the crows and the magpies have all cut it up. The eagle started to eat. The man felt it; it was pulling out big chunks of meat and it moved the carcass and at the same time it's pulling on the thong and that moves the man too. He knew that there is an eagle above. He knew that the eagle will be facing west, so he made an opening on the east side very gently. He held his arms out very quietly and he grabbed the eagle on both of its legs. When he grabbed its legs the eagle just laid there with its wings spread out. It didn't struggle and he pulled it into the pit. When he brought it in he just held its legs apart. He knelt down with one knee on the eagle's back. They say that their backs would break if we press the knee on their backs and they'll die.

When he killed the eagle he put it on the right side. Another one came and the crows and magpies all flew away. The other eagle sat away at a distance so it went forward and it also stopped. It went forward again and it stopped again. They get to the carcass on the fourth stop; it's fantastic. When the eagle started to eat steady -- at the start they peck off a piece of meat and then they look around. They will not be on the lookout when they start eating steady; that's the time when they pull them in. Okay, he held his arms out to it and the eagle just spread out on the coyote. He pulled it down and he pulled the legs apart and pressed his knee on its back and he laid it on the left side. He sang at his lodge to catch ten eagles. He might catch five eagles in one day. If his ceremony is very, very holy he'll catch ten eagles. He will put five on one side and five on the other side. And I was saying when they first went to the place, suppose he catches three eagles in one day, he puts two on one side and one on the other side. He looks at them. Yes, this one has spotted tail feathers and these two their tail feathers are just like shoulder blades.

Okay, he went home when darkness came. The men were already sitting in his lodge. He coughed when he got into amongst the camps so that he may be noticed. When he coughed, "There, the one that lays in is coming." Then he hooted, "Ka-ka-no-ts-too-ki, ka-ka-noo-ts-too-ki*." "My, he made a nice catch. He made a very nice catch. Who Lies In hooted like an owl. The eagles that he caught, their tail feathers almost have no black tips." Okay, if he catches a spotted tail feathered eagle amongst his catch he'll hoot, "Ka-ka-noo-ts-too-ki. Kaw-kaw-kaw-kaw." "Ha, he also crowed like a crow. His other catch is a spotted tail feathered eagle." If he just catches a spotted tail feathered eagle he'll be just crowing like a crow when he gets home and we'll know that he got a spotted tail feathered eagle. He'll not say, "I got that kind."

So he went into his lodge. Okay, he just drank some water. He took four sips of water; his meal was four chews of pemmican. If he eats before he goes to where he is going to lie in he may want to relieve himself of his meal, he will have to get out
and relieve himself; that is why they don't eat. And if they
drink too much and he'll want to urine he'll have to get up.
And if he urines in the hollows that are dug on the sides of
the walls of the pit, we know where a child urines all the
time, it will give an odor and the eagle will smell it and it
will go away. That is the reason why they don't urine in them
and that is the reason why they don't eat.

When he came home, singing was done for him. It is the same,
the coyote. They are called stick-tapping songs.

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*Ka-ka-noo-ts-too-ki is a Blackfoot word. It means ears apart.
An owl says its own name when it hoots.

WORDS IN THE COYOTE SONG AND THE HOWL OF A COYOTE:

"When I am running to knolls and when I run up on them smoke
rises from carcasses.
When I run up on knolls I see carcasses far away. Whoo-o-oo-.
"

It's the coyote. It sees the carcass a long way off. It means
that the eagles will see him from a long ways. The eagles are
invited; that is why the invitation was called for them to come
forward. Okay, the other one, it's the same one, it's the
worded song of the coyote. These are the two songs. They
sound exactly the same but a person will know that they are
separate.

WORDS IN THE COYOTE SONG:

"Okay, why do people talk? Okay, why do they believe
themselves?"

These are the two songs, these are sung. And now the ghost,
the songs to his dried bones. Okay, the other song, "The first
one that flew by, I have gone home with it."

WORDS IN SONG:

"The first ones that flew by, I have gone home with them."

These are the songs. Songs were sung for him that night. He
just got up in the morning, just him alone, and he just went to
the place. When he got there he took a stick and he brushed
the grass so that what he tramped down will stand up again; he
was walking backwards. When he gets there he throws the stick
away. They spend four days in the pit. If he doesn't catch
any eagle during the four days, and if he doesn't make a good
catch, he'll go to another place. Those that lie in pits
steady get very thin because from no eating.

When he got there he did the same. As it was getting daylight
he folded his robe again. He stood on the southeast side and
he slammed his robe on the ground and he wailed again, "Ah-hoo-
ah-hoo-ah-hoo-ah-hoo, oka-haai, all you ghosts, you are invited to this carcass. Come and attend." He walked to the southwest corner and he made a call in the same way. He folded his robe and he slammed it on the ground and it sounded like a gunshot. And he also invited the magpies. "Ah-hoo-ah-hoo-ah-hoo-ah-hoo, oka-haai, all you magpies are invited to this carcass. Come and attend."

It is the coyote that he is making calls for. So he went forward to the northwest side and he swung his robe around again and he slammed it again on the ground. He slams his robe once at the four corners of the pit so he slammed his robe four times; they sound like a gunshot. So he calls again, "Ah-hoo-ah-hoo-ah-hoo-ah-hoo, oka-haai, all you crows are invited to this carcass. It's got a lot of fat on it." He went to the east corner and that where the eagles were invited. He swung his robe around again and he slammed it on the ground. "Ah-hoo-ah-hoo-ah-hoo-ah-hoo, oka-haai, all you shoulder blades are invited, all you eagles are invited to this carcass." He stood four times around the pit and called, and then they go into the pit.

Okay, let it be two nights. The stories that I told, they are the same during these four nights. Okay, he made an invitation call on the morning of the fourth night. He invited the young men and their wives and then he invited the people of the camps. All that he killed were all laid on the floor with their to the centre. The ones that laid on the south side of the tipi to the east and they are laid on the north side towards to the doorway. The ones that are laid on the north side have spotted tail feathers and on the other side they all have white tail feathers, and all the mouths of the eagles were stuffed with pemmican; they are fed.

Okay, the claws of the finest eagles are cut off on both feet; the claws were given to the old men. The claws of the spotted tail feathered were also cut off and they were given away and then the main plumes were plucked. There are two special plumes to an eagle so they were plucked. The young men that were attending were given four plumes each for headpieces; the finest ones were given to the young men. The old men made fans with the spotted tail feathers and they made necklaces with the claws.

Finally they got associated with sacred things. That is why the eagle claw headdress existed. I am not talking about the bear claw headdress of the Motoki; the eagle claw headdress is different. This eagle claw headdress belongs to Striped Wolf. He loaned it to me once. I (First Rider) danced with it; I went into the Holy Lodge with it. We danced the dugout dance and I wore the eagle claw headdress. When he died the eagle claw headdress went to the grave with him. I know the song to it. If there were some eagle claws I'd remake it; I know how it's made.

Okay, the tail feathers of the handsomest eagle are given to
the chiefs for upright headpieces. A person... this upright headpiece... a person that killed, who killed an enemy, will wear his feather at an angle to a little to one side. A person will also wear a feather headpiece of the same man because he saw him getting killed. He'll wear the feather straight. So now women wear headpieces; they wear them straight up. The one that killed a man will wear his feather a little to one and the one that saw the man that got killed will wear his feather straight up. That's what it is; a person will be recognized by the way he wears his headpiece.

My grandfather who is deceased, his name is Low Horn. He wears his headpieces on a hat and it looks like a straight up headdress. He wears headpieces all around his hat. Those are the men that he killed. He puts a white turkey feather at the front that represents White Dog whom he killed. He had eighteen headpieces, nineteen with White Dog. They also wear what they stole for headpieces. I know Crop Eared Wolf, Shot On Both Sides, he tied some feathers together. Old Sun, Crop Eared Wolf had eight feathers tied together; he stole eight times.

The ones that go on the warpath during the winter will wear wolf caps. A person that went on the warpath during the winter and he got wounded, he'll wear a coyote pelt on his belt to show that he was wounded during the winter. That's how the one that lies in gives away the tail feathers. Okay, the Horn society formed; that was the first society. Tail feathers are sewn on a rawhide and the ones that reenact their war exploits keep adding more feathers and finally they are headdresses. They keep adding more and finally the headdresses had trailers; those are war exploits.

Now the headdresses at dances, headdresses that are made out of eagles, they are not the headdresses. Those others are called straight up headdresses. Now the thing that you dance with which is called a headdress, how can a person do any curing with his headdress? It's a fake. Those spread out headdresses are of no use, they are just a style. The straight up headdresses are transferable and there are songs to them. The split horn headdress has weasel skins and there's a different song to it.

A spread out headdress that you dance with was transferred recently and there is no song to it. The horned headdress, I owned one of those horned headdresses, weasel skin. The horns were made out of spinal cords and they were bind with nice silk cloth. A headdress, a horned headdress, was transferred to me in 1915. It was covered with weasel skins. I was stripped of my clothes and I was painted with yellow ochre. I (First Rider) was painted all over my body with yellow ochre with red ochre over across my eyes, red ochre across my mouth. Eagle Speaker transferred it to me. There was a man, his name is Limping Bull. There is Chief Owl (Steven Fox), there is Big Snake Person, and Gros Ventre Person. These were all sitting
in the lodge when I went through the transferal and my father was there too. Here is the song to it.

WORDS IN SONG:
"A nice carcass I am asking for. May I chase the herd."

This is the song to the horned headdress. Okay, when I was made to get up and dance I danced at the back and at the centre on the north side, by the doorway and on the south side and I sat down. I danced four times. The shaman performed with the horned headdress to this song, okay, and when I was made to get up and dance.

SONG: THERE ARE NO WORDS IN THE SONG.

I was shouting while I was dancing. "A-hoo-a-hoo-a-hoo," that's how I was shouting. There was no eagle, etc. Headdresses are transferred in these two songs that I sang. The spread out headdresses are lies; they were invented recently. The straight up headdresses are the first made headdresses. There are songs to the straight up headdresses.

SONG: THERE ARE NO WORDS IN THE SONG.

This song is good to be sung when transferring headdresses. It's a shield; it's a song to shield. These songs that are sung when transferring headdresses are not even nearer to eagles; they are horned headdress songs. Why don't these people that are doing the transferals sing the songs of the headdresses what I know, people that heard my words? And if someone wants to argue he can argue over it and I will sit with him on that and we'll settle what these transferal ceremonies are. So that is how I spoke about eagles, how they are captured.

Later on they were shot with rifles. Many were killed and headdresses were made. Okay, now there are headdresses with double trailers. The reason why headdresses with double trailers are made like that, it's because if a person picks up a man who's on foot onto his horse, a person -- let's say the reason why it existed, it's a ridicule. A person will say, "He's always wearing a headpiece for the man that he killed." He is a show-off, that what it is, if he is always wearing his tail feather headpiece. They wear them only at the time they are going to count war coups; they don't use them all the time.

Now women all wear headdresses -- when they are going to a dance, when they are going on a parade, when their pictures are going to be taken -- and they'll be questioned, "For what reason did you wear a tail feather headpiece?" They don't know why they wear headpieces, okay.

Weasels are snared. In the summer they are brown, the white weasels are snared. We'll see the tracks of a skunk. Now where the white weasel walked it will not make tracks back out
from the lair that it went into. Snow will be piled around. The snow will be piled high, a stick will be secured with a sinew tied to it, a hole will be made on the side and that's where the cord of sinew will be. The stick is already secured. The white weasel will stick its head out through the hole and when it jumps down it will have its neck into the loop. Sinews don't get loose and when it struggles it will get choked by the sinew. Weasel tail suits are made out of them and they are attached to headdresses. The weasel tail suit, the shirt, and the legging all have separate songs and now long fringed buckskin suits are being transferred. That's also false. I know these and now all the sacred things that are sold. A person doesn't the artifact that he is going to sell. It is best for a person to give an information on what he is going to sell. These old people will construct something, they'll construct what they dreamed, they'll perform a miracle with it; that's what it is. They are holy when a person performs with it, the one that constructed it. Now a constructed thing, a person just constructed it, it's of no use in making it. It may be a tipi and if he doesn't know how the tipi is going to be used then it's of no use. If the tipi that is going to be sold is holy we'll say we'll make good payments on it. A tipi with no design on it is not transferred, it will be just given away. There are some that are selling tipis. They get paid just for a plain tipi; the thing is to give it away free. A sacred artifact is sold because it is holy; that is why the eagle belt existed.

SONG: THERE ARE NO WORDS IN THE EAGLE BELT SONG.

In the Dog Feast the participants will all raise the hand. It's the glide of eagles and they touch the ground; that's their big oath. They are going to have a Dog Feast, oaths are made on the eagle belt. Okay, there is an eagle whip and there is a fox whip. Okay, a tipi has a name, Eagle Design. We say, "Who is the person that knows the actual song to the Eagle Designed Tipi, the Eagle Designed Tipi?"

WORDS IN THE EAGLE SONG:

"I, the eagle, I have supernatural powers."

This the song to the Eagle Designed Tipi. These are the ones that were captured. They are connected with the ghosts. I said this about the headdress that was transferred to me. How is it that these people that illustrate them don't know the songs? One day, I said this before, as it is true I'll always repeat it, four headdresses were transferred to me in one day. I just wiped my face and then my face is painted again and I am made to get up and dance. I took four headdresses in one day. I never sang the song to the headdresses that were transferred to me. I didn't make use of the headdresses that were transferred to me, I gave them all away free. I didn't transferred them. A big drum was also transferred to me and I transferred that away. I won that drum. It belonged to a
Navajo Indian. There are four stakes to it with two tail feathers tied to each stake. There are four stakes and the tail feathers are eight. I beat them with the song called The Loud Song. When I came home with it, Running Crane painted my face on it and he transferred it to me because he is a former owner of a big drum; so that is how I owned it.

Now I cannot find the song in which the headdresses are transferred. It's a false information. Now there are a lot of ways to use the eagles. The Beaver Society like to take the tail feathers. They worded their song with the eagle tail feathers. They worded their song, "One hundred eagle tail feathers I am asking for." They make fans with the tail feathers and they make a whistle with an eagle bone and the Motoki had eagle bone whistles and the Braves and the holy lodge dancers had whistles of them too. There is an eagle bone whistle in the Bald Eagle Designed Tipi. That is why people lie in pits. People take the wings and they take the tail feathers.

There is a song to the whistles; the fan has a song. Okay, we'll ask questions about them. We'll tell the people what is the song to the whistle; they will not know it. They are used in a lot of ways. After the main plumes are given away then the other plumes are plucked out. The ordinary plumes are attached to the belt of the Bear Braves. Plumes are attached to the whistles of the Bear Pigeons. The Pigeons have plume headpieces. The Dog Society used the plumes. There is the plume headpiece; the other one is ochred. The headdresses are also decorated with plumes. The one that lies in gives all these items away. So that's how many different ways they are used.

I am trying to find out the reason why the headdress didn't have its own song and it is transferred in the horned headdress song. Now it should be like this. They shouldn't be transferred; they should just be given away and the facial painting on them is the same as the facial painting of the horned headdresses and they are transferred in the horned headdress song and that is a lie. So I conclude the story of the lie in at this point.

Now myself I am always trying to straighten this, how these things are sold, to illustrate it in the straight way. If there is anybody who wants to argue with me over it I'll be glad when I sit face to face with him and I will put everything straight the way it is. So I end my story here.

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