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GEORGE FIRST RIDER

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

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

HIGHLIGHTS:

- The Pigeon Society: role of various members; women in the society.
- Competing for wives.
- The Crow Carriers Society.
- The Brave Society including a story of a fight against the Cree when the enemy was scared away by the dancing of the Braves.
- The Scraping dance.

George First Rider: Okay, the Pigeons. There are various kinds of Pigeons. Here are the Pink Pigeons; a non-beloved boy will join the Pink Pigeons. A Pink Pigeon Bundle is cheaper. A person's Pink Pigeon Bundle also has a power root and there are headpieces too. The one that is going to paint the face of the Pigeon member has to count four coups. He'll just tell a story about grub to paint the face of the Pigeon member. Then he will have the power root in his mouth and he will take the real paint and he will pour some of it on the palm of his hand. He

will not mix it with grease. He will take a sip of water and he will spit the water on the ochre. With this he will paint the face of the Pink Pigeon member. He will paint the head and all over the body and the face and the feet. A pair of moccasins go with the transferal. He will also use ochre on the moccasins. After he has him all pinked up the former owner of the bundle also gives a waistband. In the transferal a waistband means a belt. Those are the only two items that he gives in the transferal. After the Pigeon member is painted and when he is made to get up and dance, the one that transferred his bundle will dance with the bow and arrow first. The reason why he is going to dance with them is just like as if he is going to teach the new received how to dance with them. Some of the arrows have sharp arrow points and two are just sharpened. They kill dogs with these arrows. Although the Pink Pigeons are given blankets in the transferal but they never did use them to cover themselves with them. They sit up all night for four nights. After a first transferal the Pigeons will dance four nights until morning.

The Pink Pigeons are the ones that are treated rough. They have headpieces. Their headpieces are stripped feathers. They are not eagle feathers. Their headpieces are out of the wings of a chicken hawk and they also have the feathers attached to their arrows. The power root is also attached to one end of the arrow. Sometimes the power root is attached to the headpiece. That is how they are given for the painting. There is not one place of their bodies that is not painted. Their moccasins, their arrows too.

Okay, here are the Yellow Pigeons. The Pink Pigeons had their beds on the side where the leader has his bed. On the left hand side are the four Yellow Pigeons. The Yellow Pigeons are the ones that make the rules. They are the leaders of the Pigeons; whatever they say will be. They kill dogs and if they say, "We will kill that dog," they will kill that dog. But if the dog's face is painted they will not kill it. A dog's face will be painted like a bear; that is why they don't kill them. The Yellow Pigeons got the authority over the Pigeon members. They are the leaders and they give out the rules and they will

lead the way to the place where they are going to take something to eat. The Yellow Pigeons are painted yellow all over their bodies, their faces and on their heads. The person that is going to transfer his bundle will hire somebody to transfer his bundle. That one that is going to transfer his bundle but will pay the one that is going to transfer his bundle for him. The new receiver of the Yellow Pigeon Society bundle will not pay the ceremonialist. The ceremonialist will transfer the bundle to the new receiver. There are headpieces in the Yellow Pigeon Bundle. The power root is attached to the headpieces. The ceremonialist will take the power root and he will use it to strengthen himself and his powers before he paints the new receiver of the Pigeon Bundle. He painted him all yellow. The recipient was given a pair of moccasins and a waistband. A waistband is a belt, a real good one. And he was also given a blanket and his bow and arrows. The Yellow

Pigeons will lead the members to the place where they're going to have their dance. The Yellow Pigeons will not be shot even if they cover themselves with their robes when it is a cold night. They are the authorities and at their dance they'll dance facing the centre and the Pigeons will start dancing the other way and when they are at a distance away they turn around the other way and the Pigeons will dance back to where they started from. The Yellow Pigeons will turn around the other way again and the Pigeons will start dancing the other way again. The Yellow Pigeons have headpieces and there are also some feathers attached at the point of the arrows to make them look shaggy. The Yellow Pigeons never did any shooting. They are just the leaders and if they want to snatch some food they'll say, "We'll take that," and the Bears will take what the Yellow Pigeons told them to take. That's the end of the information of the Yellow Pigeons.

Okay, there are four men that have their beds on the east side of the tipi. These are called the Bear Pigeons. They're painted all over their bodies with real paint. The Bear Pigeons have different pairs of moccasins. Their moccasins are made different and they are also painted with real paint. The person that is going to be a Bear Pigeon will be asked, "How do you want to have your bangs?" If he says, "Cut a little of my hair," a bunch of his hair will be cut off from the back of his head with a knife; the knife will not be sharp. It is called the Bear's bangs. A bunch of his hair is cut off. If the new receiver of a Bear Pigeon Bundle says, "Cut a big bunch of my hair," then a small piece will be cut. After a part of his hair is cut off a real paint will be mixed with water and his head will be painted with it and his hair will stand on ends. His face is thickly painted with real paint. It is like this. His face is just muddied with real paint. To muddy the face

is, it's mixed with water and his face is painted with it. The black ochre is already crushed. The black ochre is mixed with grease and the eyes are painted wide with it and they have plumes for headpieces. The Bear belt is right up to his armpits and down to the hips and at both ends of his bow a plume is attached and he has four arrows. He has four arrows; one of the arrows is called blunt arrow. The blunt arrow is not sharp. It is carved into a ball point. They use this blunt arrow to shoot the Pink Pigeons and the other Pigeon members; that is if any one covers himself with his robe. The Bears have no relatives. They are mean. They look mean because their eyes are painted with black ochre. The Bear Pigeons are given a fur robe in the transference. The fur robe will be of any color but there will be no white fur robe. The colors of the robes will be black or red. They wear them with the fur on the outside and when the dance is about to start the Bear Pigeons will stoop over and cover themselves with their robes.

The Bear Pigeons will put their bows and arrows in front of them. They will also put the blunt arrows with their bows. They use the other three sharp arrows to kill dogs and they'll use one arrow to shoot their members. When the dance is about to start they stoop over and the dance starts and the children

will throw something at them and make noises at them. But they just lay there. Dried manure is thrown at them and all of a sudden they'd rear up and perform. This is their dance and they'd stoop over again and cover themselves up and the children will throw something at them again and making noises at them, then they'd rear up again. They will not stand up. They'd just get on their knees and perform looking in all directions and they'd stoop over again. The children will make noises at them again four times and on the fourth time they'll get up and dance. One will dance in one direction and the other one will dance the other way. The Pigeons will all start dancing away. The Bear Pigeons will be dancing behind. They will be chasing the Pigeons. The Bear Pigeons have the hardest dance. They are the ones that hunt for food. The Bears will also look for firewood. They are the Bear Pigeons. If anybody tries to disturb the Pigeons the Bear Pigeons will shoot this person and they'll grab him and will take him into their tipi and they will take away all his belongings. Nobody will disturb the Pigeons on account of the Bear Pigeons.

Okay, here is another one of the Pigeons - the Pink Pigeons, the Yellow Pigeons, Bear Pigeons and the Coyote packer. The one that packs the Coyote did the same thing when he is going to transfer the Coyote. He took a real paint and red paint. He gives a blanket and a pair of moccasins in the transferal, the

Coyote and a rattle. The former owner of the Coyote, at this point he will tell the other, "So and so is the former owner of the Coyote. We will tell him to transfer the Coyote for us." So this man will transfer the Coyote; the owner sits idle. Now he is going to be painted. The one that is going to pack the Coyote didn't take his clothes off. His face is just painted; the power root is also included. The power root is used to strengthen the powers. Coups are counted to paint the nose pink of the Coyote. The coups are not the kind to be made a chief with, they are just about food. Four coups are counted. When a coyote is eating its face will be red with blood; that is the reason why it is called Its Nose Is Painted Red. This paint of the nose red is like as if a person's nose is peeled. He has a bloody face, that is what it is. Other people will not recognize the meaning of red painted nose. That's what it means so a person will know who is going to listen; that is why their noses are painted red as a coyote when he find its meal; his nose will be red with blood. Coups are counted. A person will count four coups about his success in getting some food. Then its nose will be painted red. Then the new receiver is just given the Coyote and he also has a headpiece and packs the Coyote on his back. His partner takes the rattle. The Coyote and the rattle are the same. They are like the Horns. The Coyote owner has a partner. The Coyote and the rattle. All the Pigeon members are all painted at this point. They are not made to get up and dance yet. The coyote pelt is placed on the new owner. He didn't take his clothes off and he wasn't painted all over his body. He was only painted on his face. He was given a blanket in the transferal, the moccasins, and then he was given the coyote pelt. The nose of the rattle owner was also painted red. They are the same. There are two men to

this bundle. That is the end of the information.

Okay, here is another one which is not clean. I told the story about it and that is the name of it. This was transferred to this other person. These are all the members of the Pigeon Society. So there are the different kinds of Pigeon members: the Pink Pigeons, the Yellow Pigeons, the Bear, the Bear Pigeons, the Coyote packer, and here is the other one. What he owns is called excrement. It is also called the smearing pole. A travois pole is a wood and kind of wood. That is what they call the travois pole. It is not a green wood; it's an old wood. At the end of the staff a cloth is wrapped or a rawhide and they will walk away with it out of the camps. And the end is smeared with a fresh discharge and there will be a lot of excrement on it and then they will take it back to their home. And then four feather headpieces are tied to it and it is covered so that there will be no odor from it. Now it is going to be transferred. There is nothing given to the owner of the

excrement in the transferal. He doesn't have to dress up nice. In this new generation we will say he will wear his work clothes as he has a filthy thing that he is going to use and what he is going to dance with. He will be given in the transferal a blanket that the old men use for a robe. They are called Gray Blankets. They wear them half covering their heads. We can't really recognize them. We'll wonder who the smearer is. They are given a pair of moccasins in the transferal and the excrement. The owner of the excrement have a facial painting with real paint with a wide black paint across the face. I didn't see any of the smearers in the past. They say that their faces are painted like a Medicine Pipe owner. So they didn't want to spoil the Medicine Pipe style as the thing is filthy, so they are painted around the face with black ochre. That is how the facial painting is; around the face of the smearer is painted with black ochre and they dance alone away from the others. They are not made to get up and dance separately. They are made to get up and dance to one song. When they are made to get up and dance at this point and when they start dancing and when the Bear Pigeons get up to dance the Pink Pigeons will dance away. The Pigeons danced like as if they were fleeing from the Bear Pigeons. The Bears danced behind and the smearer. As they were dancing away the Yellow Pigeons danced facing away from the centre. Sometimes they're almost chased to the other side of the circle encampment and while they are dancing if any one is lagging behind they'll smear him with the excrement and they would dance faster. When the Yellow Pigeons turn around, the Pink Pigeons will start dancing back and behind them is the smearer watching the Pink Pigeons. If anyone slows down they'd smear him. Sometimes a Pigeon will trip and fall while they're dancing. Coups will be counted, then he will be led up. The smearer will help him to get up. The people of the past are scared of everything. Misfortune will befall the one that fell; that's why coups have to be counted and they are helped to get up so they'll dance back where they started from. The Yellow Pigeons will then turn around again at this point. The Pink Pigeons will dance the other way again. They dance four

times to-and-fro - twice away from the centre and twice back to the centre. They will not disperse when their dance is concluded. They will go home to the tipi that is pitched in the centre. They sit up all night and they'll go out to dance very early in the morning. They dance for four days. If there is a Medicine Pipe dance or what kind of a dance it is going to be and there will be some lunches that were brought they'll all go and the Yellow Pigeons will say, "Take that. We will eat it." The Bears are the ones that will take it and the smearer. If a person gets mad about the food that they took that they are going to eat, the smearer will smear him. He will smear

him in the face. He will smear him in the face with the excrement if he gets obstinate. The Bears will shoot him with what is called a blunt arrow. That will not penetrate the skin but they'll hurt him. They are the same ones that go around gathering wood. They take some from every tipi. Finally they'll have a lot of firewood as they sit up for nights. During the four nights they have no bought lunches. They'll go home with what they take. They take meat that are on meat racks and they'll cook them. They don't have to go to the bush to get some wood; they'll build their fire during the night with the wood that they took. It is not rightly said that the Pink Pigeons, the Yellow Pigeons and the Bear Pigeons are going to be made to get up and dance one song. What they sing are all their songs. They are made to get up and dance to one song. When they are singing, the Pink Pigeons will stick their bows upright into the ground and they will use their arrows for drumming. They drum on their bows. They give a sound; their stick tapping sound quite loud. They sing all night and when they sing so many songs; they didn't just keep on singing the Pigeon songs. They'll also sing the stick tapping dancing songs. They will enjoy themselves in all sorts of ways. If a boy disturbs them they'll grab him. They'll take the best thing he owns from him and if they hold him prisoner the parent will come in to get him. He brings some dry goods to take him out.

They have two women comrades. Okay, two women are Pigeon Women. These women are their women comrades and they will do the cooking for the Pigeons. The Pigeons now, I am one of them. I am a Yellow Pigeon. My friends are all alive yet and there is a woman; she is our friend; she is a Pigeon Woman. One old woman is dead.

The faces of the women are just painted. There are former Pigeon Women and these former Pigeon Women will transfer a bundle to the women. The faces of the women are painted too and they also wear plume headpieces. Nothing else is given to them. In the transferal, the Bear Pigeons will look at the members and whoever has the best waistband (belt) the Bears will take this belt away from this person and it will be given to one of the women. And they'll look for another one and whoever has the next best waistband (belt) - a waistband is a belt - the Bear will take the belt. The owner will not refuse; he will just give up his waistband (belt) and it is also given to the other woman. The same Bear Pigeon will look for a

member that has the best robe. The Bear Pigeon will walk up to him and make a sound like a bear and he'll take the blanket. He has already given a belt to one of the women and now he gives her a blanket. Again he looks at the members and he walks up to the person who also has the best robe and he again makes a sound like a bear and takes the blanket and gives it to the other woman.

The Pigeons have two women comrades. These women are naturally there; they are Pigeon Women. The Pigeons go around taking food from the camps and if they get some meat the women will cook the meat; that is why they take them. The two women will help the drummers in singing at their dances and sometimes they'd dance. They'll take any of the members' outfits to dance with because they are entitled to them. In the morning when they start going around the camps to take their friends out from their tipis the Bears, Yellow Pigeons, the Coyote packer and the smearer is usually the last one. They'd go around the camps and even if their Pigeon friends are still sleeping and even if a Pigeon goes away they'll look for him and they will take him out from the place where he went to. If a Pigeon member refuses and makes an excuse saying "I am going to do this," the Bear Pigeons will shoot him. They'll shoot him with the blunt arrows to make him go to the centre. They'll grab him and they'll take him out. The women comrades, the Pigeon Women, even if they are married and even if they are going some place with their husbands, when the Pigeons come, they will tell the woman, "Let's go. We came for you. We are going to the centre." The woman will say, "Wait, I am going someplace with my husband." The Bears will approach the woman and they'll grab her and if the husband tries to put up a struggle for his wife the smearer will smear him. He will not smear him on the body; he'll smear him on the face. What he is going to smear him with is very filthy, so he is unable to hold his wife. These are the things that keep people away. The woman is taken to the centre and they'll use her all day. She will be cooking and doing some other chores. The Pigeons themselves will sit up all night long and late at night they will tell the smearer, the Bear and the Yellow Pigeon, "Take our friend home." These men will take her home and if a boy tries to do something to her, the Bear Pigeon will shoot him and if someone tries to jump in by force, the smearer will smear him and they'll take her to her home. This is their job and nobody will take the woman away from them - a different man to take away the woman. That is the reason why they have women friends. It is different.

They have four elderly comrades, the ones that drum for them. Small drums came lately. They turn their drum upside down and drum on it on the ground. I heard that farther back the Pigeons drum on a hide and just lately they use small drums and recently I saw a big drum. It was used at the dance of the Pigeons. The Pigeons are associated to all societies.\* The

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\*"The Pigeons are associated to all societies" means that the

Pigeons will look after and work for any of the various societies.

one that is going to put up a Holy Lodge. Just lately the Pigeons are the young comrades of all societies. The man is going to put up a Holy Lodge. The Pigeons are the youngest of all societies.

One of the Pigeons will go to the one that is going to put up the Holy Lodge. He is called the orderly. Being an orderly is they will make fire and cook for the one that puts up the Holy Lodge and they will look after the hide that is going to be used to tie the Holy Lodge. They will get the material for the sweat lodge and they are the ones that will distribute the tongues. They will wear crow feather headpieces. The Pigeons are mostly associated with the Holy Lodge. When the dance in the Holy Lodge starts, the young society, that is the Pigeons, will dance the dugout dance. Their four elderly comrades are also Pigeon members. They are the ones that drum for them at the dance. They are the ones when the dugout dance starts in the Holy Lodge, the four men will lead them into the Holy Lodge. The four men might be very courageous old men. They are the ones that will count coups. The people in the past will boast like this. "I will go and try to cook for nothing," and one of them will go and cook for nothing. You don't hear some of these words. We have lost a lot of native words. When the Pigeons enter the Holy Lodge the two women will do the chores; that is why they join in the society. They will serve lunch and they will help in the singing and the Pigeon Women will make yodelling sounds. There is no old woman that is a Pigeon Woman. An old woman will be clumsy and lazy. A girl who is light and lively will be a Pigeon Woman. That is how the Pigeon Women use their Pigeon membership. That is why the Pigeons treat them good. They supply them with clothes. If the women's dresses are not good or anything else, at every assembly of the Pigeon society, the Yellow Pigeon Women will supply them with dresses, necklaces, and bracelets. They will dress the women neat in any way they can even if she is a poor woman. They will treat her good so that she may look pretty because they use her; that is what the Pigeons are. Okay, the Pigeon Women - the Pigeons have a strong hold on the Pigeon Women because they do the chores. Now the Pigeons are all young men. They have four elderly comrades and they are all courageous men. They all had success in battles; that is why they had the Pigeons for young comrades. The reason why the Pigeons had the four elderly comrades is because they are courageous. The Pigeons cling to their elderly comrades. Today it is still like that, all various societies. I know a lot of various societies and there are elderly comrades in

every society. They are the ones that direct us and they give rules. Life is smoother on account of them. They are all young men; they had no home.

In a certain tipi, the pigeons started drumming and singing. In those times their transfers will take place in any tipi.

They all got together. They had no home. They have selected a tipi. They came out; their elderly comrades didn't lead the way. The Yellow Pigeons led the way and next are the Bears and next the Coyote packer and next the Pink Pigeons and as usual the smearer is always walking behind. And behind the smearer are their four elderly comrades. They had the drums. They went, they have found the tipi that they wanted to take. It is called They Have Selected It. It doesn't matter what kind of a tipi it's going to be; even if it is a Medicine Pipe owner's tipi or even if it's a Horn Society tipi, they will select any tipi. "Here is a good one, it is large. We will pitch it in the centre." When they stood by it they stood in front of it. Then their elderly comrades sang. They sang a sharp walk song. The sharp walk song is a wearied song. A person will think some; "How I am going to die?" That is what the sharp walk songs are. They sang the sharp walk songs because they are going to take the tipi. Usually they sing four songs. They sang it four times. After they had sang, one of their four elderly comrades counted coups from what tribe will be the men that he killed. "I come to that tipi and I took something from the tipi."

The other one will also get up and count coups about a tipi and what he took. They might actually steal a tipi. The other one counted coups about a tipi, about a tipi that they took from the enemy. They didn't only steal a tipi, they took what is a relative to the tipi. There are four of them and each counted one coup. The Yellow Pigeons started walking - two men around one side of the tipi and two men on the other side. Two of the Bear Pigeons walked behind the two men and the other two Bear Pigeons walked behind the other two and behind them are the Pink Pigeons and the smearer stands behind. They went around the tipi and they whooped. At this point they immediately started to dismantle the tipi. Even if the owner of the tipi is a respected man and even if he is a great chief, the Pigeons are there and he has no choice. The owner of the tipi will never say a word. If he does say a word saying, "Don't take," the Bear will shoot him. I never heard anybody refuse. So they took the tipi, the pegs, liners and the pillows (backrests). They took what they wanted to take. They rolled the tipi on the pole that was attached to the Yellow Pigeons and the Bear Pigeons didn't carry anything and the Coyote packer, the Pink Pigeons all carried something. The Pigeons pitched their tipi not quite in the centre. They don't pitch their tipi in the centre of the camps.

They pitch their tipi like the one that puts up the Holy Lodge. The All Brave Dog Society also pitched their tipi towards to the centre of the camps. Only the Horn Society will pitch their tipi in the centre of the camps. After the tipi was erected, the Pigeons left the Pigeon Women with the rest of the chores. The Pigeon Women started making the beds and if there are not enough pillows (backrests - the pillows are not there for nothing, they use them for shelter\*), the Pigeons will go into any tipi and they will take some more backrests. And if they want to take some firewood from a woodpile they'll take one from each of all the woodpiles and if they want to take

wood from one woodpile they'll take any amount they want. They will take the wood to their tipi. The Pigeons will also look for what they are going to eat, a food that is exposed that they are going to eat. We did that ourselves once. When the Horn Society brought the food that they bought for their dance there was a box of yellow lookings (oranges). As the Bear Pigeons were about to take them a man told them, "Why are you taking them? They cost a lot of money." The other man told him, "Why are you talking to them? They have taken them and they will shoot you." So he didn't have anything to say after that so we took the yellow looks (oranges).

The Pigeons will take any food that they want. The Pigeon Women will attend to the food. They do the cooking. The wives of the Pigeons do the cooking too. Doing their duties is just like keeping the camps clean. They capture the boys that wander around at night and also the ones that are doing bad jobs. Whoever they catch doing a bad job (I cannot explain the bad job he did) those are loaded on a travois. It is the Pigeons' job. Around the face of the smearer is painted with black ochre. The boy that is caught doing a bad job will be painted the same way only with excrement and he will be tied to a travois. This is the law of the Sun Dance. A bone whistle will be stuck into his mouth and the thong that is attached to the whistle will be tied at the back of the neck and if he tries to talk the whistle will blow. Those are called Loaded On A Travois. It's the Pigeons' job. If a man catches a boy doing a bad job he will grab him and he will take him to the Pigeons and he will tell the Pigeons, "I caught this boy doing a bad job." He will be given the law and he will be loaded on a travois and the travois is erected in the centre of the camps and the whistle is tied in his mouth. Some know about this, myself I can't explain it. It is a dirty story. Why I said it

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\*The tipi liners overlap at the base of the tipi and the pillows are used to weigh down the tipi liners to prevent the draft from coming in and that shelters the occupants of the tipi.

is because it's the Pigeons' duty. That is why the smearing stuff is transferred to them.

The first Pigeon Society paint their face the same way like the Medicine Pipe owners. The Medicine Pipe owners didn't like the way the smearers were dressed and painting their faces like the Medicine Pipe owners so the smearer's facial painting was changed so their faces were painted with black ochre. Around the face, excrement will be painted on the one that is loaded on a travois with whistle in his mouth; that is the job for the Pigeons. When the Pigeons are hunting dogs they will not kill dogs that are called Gray Hairy Mouth With A Bobtail. The gray-mouthed dogs are shaggy dogs. Those are called gray-mouthed; the Pigeons don't kill those dogs. It doesn't matter what color a dog will be as long as it's got a bobtail. Bears have bobtails, that is why they don't kill the dogs with bobtails. If a person likes his dog -- it will be of any color

-- a plume headpiece will be tied on its head. The plume will be painted with ochre and its face will be painted and the owner will turn it loose and as soon as the Pigeons see the dog, immediately they will say, "He is our friend, we will not kill it."

When the Pigeons are out seeking for their food, they'd take a whole beef by force and if a dog approaches they shoot the dog. And if a dog with a painted face approaches they'd say, "He is our friend," and they'd feed the dog. And the same with a bob-tailed dog, they'd feed it too; it's their friend. These are all their jobs.

Now it comes to the sham performance. The Pigeons go around by them men in every tipi that have upright structures. Upright structures are the backrests. The people of the past decorated the backrests. Us, we carved the tripods for the backrests and we also burned them. The Sarcees and the Crow Indians paint their backrests. Now if there is going to be a dance we will paint our faces in any fancy way; that is how they paint their backrests. The pinking\* is different with us. The people of the past are the ones that do carving; different tribes do the pinking. That's what it is.

A man, a single man or a married man, and he has a brother who is older than him and he will do some carving on a wood. And he tells a man, "Take this to my brother. Why I carved this

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\*If anything is painted with real paint or seven paint, the Plains Indian will say it is painted pink in their own language. And painting mostly anything is called pinking.

wood is for one of his wives. The carvings are of war exploits." He will take it to the brother and he sticks the carved stick into the ground in front of the man. (The Sarcee copied it. The Crow paints them with real paint.) The man will tell him, "This is a carving by your young brother. He carved this wood for that wife of yours." He tells him the first carving is such and such and the second carving is that and that. He started to talk about what he did in his battles. His war exploits were carved on wood. The husband will start counting coups. He will say, "I made a success at that place that he carved. I took this and that." And if he is short with his war coups he will tell his wife, "Get ready."

We talked about the people that carve and the ones that do the pinking. Those are the ones that we talked about. Now the people, the ones that couldn't do anything to the carved stick will also talk about this success in the battles and raids. He counts coups on the carved sticks and if he is short on his counts on the carved stick he will tell the one that the stick is carved for (his wife), "Pack up and go to my brother." So he'll take his brother for a son-in-law and he will be shy at

his brother. His brother won; he was better than him. There are some, a person will carve a wood. He'll think that his brother is not a fortunate man. The one that has a wife he carved a wood and when his brother counted coups on his carvings his elder brother had more coups than him. That is the reason why dirt is put on a person's back. If dirt is not put on the person's back, dirt will be put on the backs of his friends. To put dirt on the back has a very dirty meaning. A person that has dirt on his back, the person that got the dirt on his back is badly assaulted. You all know why there will be some dirt on a woman's back. It's just like calling a man, "You're woman and you tried to do some carving on a piece of wood."

Scabby Round Cut Robe was recognized by the same people. A woman that is running after a man is called her lover. The woman has a husband and she is running after the boy and when a dance is held their dance is a coup dance. A man will tell his wife, "Go. I always leave you home alone. I never watch you. You go to the dance." She'll say, "I'll dress up in a certain way." She will dress up in the same style as her lover. The dance will commence and she come out dancing. The boy will recognize the style. He'll say, "She is dressed in my style." He will walk up to her and he'll tell her, "Okay." At that time some will sing, "When the river is warm," and some will say, "When the ice are hard I will return from the battlefield triumphantly." When the appointed time comes the ones that said that they'd come back triumphantly went on the warpath and

when they come home, when they have brought home the articles that they came home triumphantly with, the woman dressed herself like one of the boys will run back to him. The boy will give her the things that he took from the enemy. If there is a scalp you will say, "May your old man wear this scalp around his neck." These things are given to the husband. Now he has received some gifts for his wife. Some will tell their wives, "Go and marry my brother. I got paid for you." So the women will marry the brothers of their husbands. These are the people of the past that carve their war exploits on a piece of wood.

The Sarcees will copy anything from other tribes and now in their style they use ochre and today the Sarcees will paint their tipis in any suitable way they like. When a person is going to tell a funny story he'll say, "I have a Sarcee behavior." That is the meaning. The Sarcee backrests, pipes, and their headpieces, they all paint them with ochre. On our banks there are some that do the pinking and now that has extincted. Us here, the Blood Indians and the Blackfoot Indians, are the ones that carve their backrest tripods and they also carve their bedrail guards.\* They didn't paint them with ochre. The Blood Indians and the Blackfoot Indians have different way of living. I know the Blood Indians and the Blackfoot Indians have a neat way of living. The reason why the South Peigans got the name Scabby Robe, they are man wives. They are treated like women by their wives. They will not utter harsh words or raise their voices against their wives to

do their work right and to work hard. So they'd tan the hides scabby-looking. That is why they got the name Scabby Robe. Us here, the fancy carving is scarcely used any more. Now we are using beadwork and deerhide on our backrests. Deer hides are used on backrests are very nice. The upright pillows (tripods) are bound with beads. The bedrail guard is also beaded. Before, the people used brass tacks on their tobacco cutting boards and now in our days those things are different and now nobody is going to carve his war exploits on a piece of wood to give away our wives. But now, I think, as the liquor rights are open to us, we will sell our women (wives) for liquor. That's all.

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\*A bedrail guard is a young tree cut to the length of the bed. This rail is laid on the side of the bed and two short rails for the head and the foot of the bed. Pegs are driven into the ground even with the rails to prevent the rails from rolling. There is no rail on the side of the bed that is against the wall. Sometimes this structure is filled with straw or hay as mattress and then the bedding is spread over the hay.

Now we will go to a different thing. I wasn't standing beside the happenings that I am interpreting now, I just heard the older people telling the stories to my father and now I am giving information on the stories. A man was walking alone. He slept on a scabby hill. A scabby hill is a hill that is bare. It has no grass growing on it and when it rains the water that is flowing down from it has a reddish color. The soil has a reddish color. When he slept he heard a man calling invitation calls and the man invited him to attend. As he looked in his sleep there was no tipi. Crows were all perched on a tree. He didn't know where to go. He was walking to nowhere and the crows all flew away. There was the scabby hill where he was sitting. The tree stood by the river and the scabby hill. He walked to the edge of the river bank. On his way the crows had flown away. He heard someone telling him, "Walk faster. You will go into this tipi." Maybe he actually went to the tipi or if it's just his dream. As he came over the cut bank he saw the tipi. This is a big bend. The camps were not in a circle. The tipis were here and there and then there was an opening and the tipi was there. As he approached the tipi a man that came out told him, "Hurry we are waiting for you. Things are about to commence." As he got to the doorway someone from the inside told him, "Just come right in." As he entered the tipi everybody was seated. On one side were Crows; those are the ones that are called the Crow Carriers. They were all seated and there were old travois poles. At this point he didn't know what they were for. And there were some wing feathers and the feathers were attached to the old travois poles. They were seated in various places; those are ones that are called the Crow Carriers. They're not painted in the same manner; they are painted in different ways. Their Crow Carrying staffs are old travois poles. They were decorated with long strips of cloth of various colors. There is a black, a red cloth, a black cloth and a red cloth. They are all sewn

together. They are like the blankets that we call crazy patterns. The long strips of various colored cloths are sewn like that. Others have red strips of cloth and some have black strips of cloth. The Crow Carrying staff is decorated with this. The staffs are in various positions. The owners of the black decorated staffs stood aside, separate. Their songs sound very exciting. Their songs and the Crow Carriers Society came from the Crees. The Crees know the songs better. The Crow Carriers are the Crows. They drum. They have four drums. They also have their elderly comrades. Their elderly comrades lead them in singing. Their elderly comrades will also lead them into the Holy Lodge. They will sing and at the conclusion of a song they will make a sound imitating the crows. Then they will dance and when they start dancing they will not scatter. They will dance in the same place where they stood.

Some have relatives. The relatives will run in to help their relatives in dancing and they'll give away something as a gift.

My father is one of the Crow Carriers. They didn't transfer their bundles. The reason why I understood the society, my father was a member of the Crow Carriers and he is also a member of the Pigeon Society. He is more interested in the Pigeon Society. I was painted in the Crow Carriers and so is my mother and I go with my mother to the Crow Carriers Society. It is not very amusing; they do a lot of singing. They go out to dance during the day and everybody watches them and they don't serve out lunch. The reason why people like to watch some societies is because they serve out lunch.

The Crow Carriers didn't dance very hard; they just dance and make sounds but their songs sound nice. They sound like the stick tapping songs. The Crow Carriers also have dances. For four nights they sit up all night and sing and they dance in their tipi. There's nothing interesting to watch in the Crow Carriers Society. As we have said, the Crow Carriers Society don't belong to the Bloods and the Blackfoot. It come from the Crees. The Bloods and the Blackfoot didn't know very much how to use the Crow Carriers Society. The people of the past that go on the warpath made good use of the Crow Carriers Society. They take their bundles along with them to war. Every sacred bundle that is transferred is taken to war. Today the people think that the Horn Society is very holy. A Horn Society bundle is also taken to war. The Horn Society medicine hats are transferred in the same way as the ordinary medicine hats that are used in dances.

The Crow Carrier members are not all painted in the same manner. A crow foot is painted on the face of some of the members. The facial paintings are not all alike. The facial paintings are done in various ways. Some paint their faces alike. Some of the members attach owl feathers to their staffs to make them look shaggy; some use eagle tail feathers. The Crow Carrier staffs are almost the same and are very close to the All Brave staffs. The trimming on a Crow Carrier staff looks almost the same as the trimmings on a Horn Society staff. That is what they are and the story doesn't prolong. That is

the end of it.

Okay, a different subject, the Brave Society. The Braves and the Crows are almost the same. A story was just told of how the Braves formed a society. The Crow Carriers bundles were brought here to be transferred. The reason why the transferal was not accurate, because sign language only was used in giving instructions by the Crees. There are the Pink Braves. They're painted with real paint. They wore moccasins and red breech

cloths. Their moccasins are painted. A knife is attached at the end of the staffs. It didn't have to be a dagger; a knife is just attached at the end of the staff. The feathers, the red cloth. The first cloth materials that came out, the cloth is laid out and short laces of rawhide thongs are sewn onto the cloth. These are used for tying the strips of cloth onto the staff. The cloth is tied onto the staff and at the end of the staff the knife is attached and where the knife is a bunch of owl feathers are tied together. They're not hung. They're short. These are to make the knife look shaggy. The feathers that are attached to the cloth are of various kinds. The cloth is tied to the staff. The staff is not long in length but it's a little long. They are not the curved staffs. The staffs are the same in length as the Crow Carriers' staffs. The Pink Braves will wear a red Hudson's Bay blanket - that is if they have one - and some will wear just a plain red blanket and they'll wear a nice belt over them. It is not said how many members there were. The ones that I used to see are few. The next new owners increased in number. I saw those members and there are others that stood on one side. The cloths for the staffs are black with feathers attached to it at certain places to make the staff look shaggy. They are not fine feathers; they're owl feathers and various other kinds of feathers. There is a knife attached to the end of the staff and feathers are tied with the knife and the knife is covered a little. The knife is not all covered and at one end eagle tail feathers are attached to the staff. These men are called Water Container Owners. They paint their faces black; their robes are black Hudson's Bay blankets.

There is a man his name is Martin Runner. He also is a Horn Society member and his other comrades are the Braves. The Horns will have a dance. Martin Runner will join in the Horns and I will dance with his staff in Braves. On my back there is a berry bag. A berry bag is a rawhide bag to pick berries in. They are the same as the holy bags. In the berry bag there is a crushed dried meat mixed with beef fat. Those are my lunch. And a bladder which is tanned and treated and it is resoaked and then it is filled with fresh water, this is called a water container. So they are called the Water Container Owners. They wore ordinary clothes, wearing their robes over and they had owl feather headpieces. There are a number of them and when I joined there were eight Water Container Owners members. Four of the members were dressed in their dancing regalias and they had long willows for staffs. Those are called the Willow Braves; they are dressed real nice. The willows are long in length; they are birch. The branches at the top were not

trimmed off and a plum is tied onto every branch. There are the four members that are called the Willow Braves. There are other four members that are seated there. They are called the

Bear Braves. They had bear belts. Those are the ones that whi-in[?] their dance. They swing their bows in the air, they turn around with them aiming their arrows into the air, and they will start dancing. And at a certain point of the song they'll turn around again aiming as if they're going to fire a shot. And at the fourth time of their turnabouts they'll shoot up in the air. You can't see how high the arrow went; they go very high into space. The arrows have metal points. There will be a great multitude and the arrow will come shooting down and it is not said that somebody has been hit with this arrow. As the arrow is coming down closer to the crowd it will start to swing in midair and will land lengthwise on the ground. If the arrow lands in an open space it will go down halfway into the ground. Nobody will pull the arrows that pierced into the ground. If somebody was once hit with an enemy arrow and pulls it out himself will be the one that will pull the arrow point out from the ground. The men that are going to pull the arrow out from the ground are scarce.

These Bear members also snatch food. When they take the food the Willow Braves will walk up to them and they will whip the Bears in the faces with their willows. They'll take what the Bears took. The Bears will not eat the food that they took. They are called the Braves. Four nights of dancing are held with a lot of the sacred bundles that are transferred. I know a lot of the bundles that are transferred. The Horn Society will celebrate with what is transferred to them for four days. The Women Society, the Pigeons and the All Brave Dogs, all the transferals, Water Bundle Pipes, Medicine Pipes are all transferred four days and four nights. That is why they wake each other up. They'll sing a song with the words in the song are the wakening words. The Braves are not called the Braves at this point. The bundles are transferred to the Braves.

They were left behind dancing. The people have gone very far and they followed them. As they were walking along the trail they came to a lake. They were going to drink out of the weedy water. They had no provisions except their Brave staffs but they had sharp points. And the Willow Braves had nothing sharp on their Willow staffs. Only the Bears had sharp weapons. They only had four arrows. Two out of the four arrows had sharp arrowheads and the other two were blunt head arrows. They also shoot their friends with these blunt arrows. Those are the only ones that had sharp weapons.

They were still by the lake drinking. There was not a soul in sight. Some of the men said, "We are being attacked." As they looked, a wide range of attackers came running up over the ridge. They said, "There is nothing that we can do." Some

said, "Let's flee into the lake." They said, "What can we do if we go into the water? Let's surrender," they said, "and we will have our last dance." So they stood in their positions.

Here were the Pink Braves and the Water Container Owners, the Willow Braves and the Bear Braves. They were with their four elder comrades. None of them had knives or anything that is sharp and they packed no lunches because they were left behind. At this point they immediately stood in their positions and their elder comrades immediately started singing. The Braves were half nude. Their breech cloths are red and their robes are red too and the staffs that they dance with are decorated with red cloth. And the ones that are dressed in dark, their staffs are decorated with black cloth.

They stood in their places and performance started immediately. And the attackers flanked each other and the people stop short by the performers and watched them. The Willow Braves started dancing. On they danced in a circle. I know the dance song for the Pink Braves, I know the song for the Willow Braves. The Willow Braves are the leaders in the dancing. After they had danced, the Water Container Owners danced. They turn around with their staffs. They turn in the direction of the movement of the sun when they raise and turn around with them. As they just all have a whistle, the whistles of the Pink Braves are painted red, the whistles of the ones that have the water containers are painted with black ochre, the whistles of the Willow Braves are painted with white clay. When they turn around with their spears they'll blow on long whistles and when they start dancing they keep blowing on their whistles just like the Women Society. When they turn around with their staffs the enemy gets ready to flee. The enemy said, "There are no people around. These are strange people; they are mysterious people. The way they are performing what benefit are we getting if we kill them? We can't kill them; they're all strange creatures." That's what they thought of them. The Bears were there lying face down wearing their robes inside out with their bows and arrows. The people that attacked were saying, "What are those that are lying there?" Others were saying, "Don't go near them; they are dangerous." The enemy had put their rifles in their cases. When the other members had danced, immediately singing started for the Bears to perform. The Willow Braves got up and walked up to the Bears and whip them with their willows. The Bears threw their robes off from their backs and reared up with folded fists against each side of their heads like the ears of a bear and as they looked around the people that attacked were almost fleeing from them but they were interested in watching them. The Bears ducked again and covered themselves and the Braves roused them up again. This is not how they dance. They are not supposed to be roused by the Willow Braves. Only the children are the

ones that will arouse them by throwing something at them; but they were in a dangerous situation, that is why they had to arouse them by whipping them. The Bear Braves reared up again turning their heads back mostly to their attackers and again they ducked. And their elder comrades were singing hard and the Willow Braves went forward and started to whip them again. "We are going to survive. Keep on whipping them," their fellow members told them. At this time they have performed three times. Some of the attackers started to mount their steeds.

The enemy said, "How come that they are strange? We didn't know them before." The Bear Braves ducked again. The other members were telling the Bears in a low voice, "Have courage. They are not going to kill us after all. They are scared of us." The other tribe were talking. They were warning each other, "Don't disturb them, they are dangerous."

On the fourth time they jumped up they just jumped, they didn't imitate the bears again. As they got up to dance they grabbed their bows and arrows as they usually dance with the sharp arrowhead arrows. When the enemy looked they saw the arrows had long sharp points. Their arrowheads were not metal. The Bear Braves started dancing. Two of them dance one way around and the other two the other way round. They danced at a certain space from each other. The same with the other two; they were performing at each other. The song came to the time when the Bears will raise and turn their bows and arrows around. The Bears raise their bows and arrows and turn them around. The rest of the members were blowing their whistles and the enemy were almost fleeing at this point. The Bear Braves wore bear skin arm bands just about their elbows. Their bear belts fit in from their hips and up to their armpits. Their backs are smeared with ochre as they are called bear backs and they paint their eyes with black ochre. They didn't paint their eyes neat with black ochre; they painted them black in a strange and frightful way, putting on a frightful facial make-up. When they raised their bows and arrows the enemy almost fled at this point. The singing came to the time to dance and so they started dancing again and they met at one end and they started dancing back.

Now they have performed three dances and they turned around three times blowing their whistles at the same time. In the fourth period of their dance, at this point as they came up dancing a little ways from where they started the singing came to the time to raise their bows and arrows and as they turned around with them they let their arrows go. The Crees saw the shots go off. When the arrows came plunging downward the attackers ran. They thought that they'll be hit by the arrow and it happened they plunged into the ground where they had stood and away they ran. The Braves said, "Let us keep on dancing. If we walk away they may attack us again." So the

enemy were chasing each other not to look at the performers. When they came to the ridge they all stopped. Taking their amulets, the things that they stole and what they carried, they laid down on the ground putting weights on top of them. These were their offerings to the Great Spirit for the Braves.

When everything was quiet and darkness came they fled. The people had camped and the Braves came to the camps so that is how they got their name Braves because they didn't run from the enemy. They did a brave deed. Now a fire will be burning in a tent or a tipi and frost will come in. Although we will be making fire but the frost will come in just the same. We will not call it The Frost Has Come In, it is called The Braves Are Sitting Inside. That is how they got their name, the Braves.

Okay, it happened to be with the Braves. I actually know them. My father's name is Dog Child. He has a bear belt which he uses for doctoring people. There is a man who is still living; his name is Old Wolf (Scraping White). He also owns the very same bear belt and he also uses it for doctoring people. When fighting ceases between all tribes these Braves were given the bear belts for curing people. The bear belts of the Pigeons were also used for curing. There is a man who is deceased; his name is Low Horn. He also used a Pigeon's bear belt for curing. The people of the past became chiefs with their bear belts. The Bears are brave and aggressive. That is why it came be that way and now to those that the belts are transferred to pay a fortune. For the belts, the ones that own the belts are the high ranking members of the Braves. That is how it is with the Braves.

Those are the first human race. They are the ones that are called the Deer Jump About. Two miles east from here in Men With Many Wives (Cardston) a man is buried there; his name is Long Hair. He is the one that told the history of the earlier people. The Brave Society branched off from the people of the past. It is said that those people die if a particle of meat gets stuck between their teeth. Those are the ones that we say they are barely living. They are the people that have dogs for horses. It is not the shaggy dog that was told in a story. What I am going to explain is a little recent than this. The people in those times also had a dance. It is not just a dance, it is their holy ceremony why they are going to have a dance. It is just like the people that built buffalo jumps; these people will hold a dance for their buffalo jump. This came next. The story about the man that sang and the words in his song are "One hundred head fell over the cut bank," is later than this. And an elderly man who was greedy told him, "Why only one hundred head?" The man sang again. This time the words in his song were "More than one hundred". That is not the one I am going to explain.

What I am going to explain is a little recent. At that time those people are the ones that hold a scraping dance. A scraping dance is this. Long Hair sing only one song and I heard the song. Long Hair said, "A dance that is going to be held." Props are not used in erecting a tipi. The way the tipis are erected now is new. The first tipis were erected with props. The propped tipi is not set up any more. Now we say a tipi is erected with tipi poles. Tipi liners were just used to cover the circular structure and that is how they set up this structure and it wasn't very big. It is not the kind of a dance for the people to watch. It's a holy dance. This ceremony also came from the Brave Society. Those people are the ones that trap and that snare. They snare what they are going to kill. Those are called Having A Scraping Dance The scraping dance is, the meat is cut away from a shoulder blade and then it is propped up before the fireplace and scraping will be done on the hollow side of the shoulder blade. It's the same in peeling off the bark of a tree and the second coating is scraped, it is called the scraping. It is the same

with the shoulder blade; the shoulder blade will be scraped. The scrapings will stick to the knife blade. The knife is not like the knives of today. The knife is made of quartzite and it is used to scrape the shoulder blade and fat or sinew meat will stick to the knife blade and the man will eat that. While dancing we will be swinging the arm with the shoulder blade.

A man sat at the back. He is the one that did the facial painting. He just had a pipe. Those people are the ones that have the straight pipes; I didn't see any of those straight pipe bowls, that is the kind of pipes they have. The only property that there was in the scraping dance was a pipe, ochre and sweetgrass and they drummed on a rawhide. The one that sat at the back, next to him is a woman and a man and a woman. They sat all around the enclosure. On the other side there is a woman, a man, a woman and a man. They just all got up. The shoulder blades are bones. There is no meat on them. They are dry bones. They danced with those and he will hold his knife in one hand. It is like as if they are going to drum on the shoulder blades. They don't drum on them, they are just trying to scrape it; that is their dance. They sway to the right. They will dance by just lifting their heels. They will sway to one side simultaneously and the other way. The song is slow. I'll sing it in the future. That is the dance of the people of the past. It is a dance that they may have something to eat. The singing for food just done recently, the scraping dance is the dance of the people of the past. That is how they dance it. The deceased old man Long Hair sings the song. So many times I have heard him telling the story. Finally I know how he tells the story.

After that are the people that comb the front of their hair up. In those times the people would say, "Oh! he is handsome. The front part of his hair is sticking up like a ducktail." It is said that the young heifers have sticky milk. They used that as hair tonic, to curve their hair up at the end. The front part of their hair comes down the nose and they curved them up at the end of the nose and as it is sticky the hair dries like that. The generation before are the ones that dance the scraping dance. The dances came from all those things - the outside people. All various Indians are given their various dances. It's the fowls that give us their dances. When we started making peace with other tribes they started giving us their dances that were transferred to them and us we also give them our dances. It's the same with the tipis. The tipis, the designed tipis, are few that the Blackfoot and the Bloods dreamed. The rest are all from the outside people. Us here, we give our tipis to other tribes in return. It's because we are treating people good. And now today we have given them to our relatives, the white men. I don't mind giving our property to them.

#### INDEX

INDEX TERM	IH NUMBER	DOC NAME	DISC #	PAGE #
------------	-----------	----------	--------	--------

ANIMALS					
-in religion and ceremonialism	IH-AA.007/.007A	PIGEON SCTY2	45	2,4,12,15	
BUNDLES					
-Pigeon Society Bundle	IH-AA.007/.007A	PIGEON SCTY2	45	2,3	
BUNDLES					
-transfer of	IH-AA.007/.007A	PIGEON SCTY2	45	2,4,5,16	
CEREMONIALISM					
-clothing	IH-AA.007/.007A	PIGEON SCTY2	45	2-4,9,16,17	
CEREMONIALISM					
-dances	IH-AA.007/.007A	PIGEON SCTY2	45	2,4,6,15,16,18-20	
CEREMONIALISM					
-gift-giving	IH-AA.007/.007A	PIGEON SCTY2	45	3,7,14,23	
CEREMONIALISM					
-officers	IH-AA.007/.007A	PIGEON SCTY2	45	3,6,8,9	
CEREMONIALISM					
-paint and painting	IH-AA.007/.007A	PIGEON SCTY2	45	2-7,12,16,20	
CEREMONIALISM					
-smear sticks	IH-AA.007/.007A	PIGEON SCTY2	45	5-8,10-12	
CEREMONIES					
-Holy Lodge	IH-AA.007/.007A	PIGEON SCTY2	45	9,11	
CLOTHING AND PERSONAL ADORNMENT					
-ceremonial	IH-AA.007/.007A	PIGEON SCTY2	45	2-4,9,16,17	
CONTAINERS AND UTENSILS					
-backrests	IH-AA.007/.007A	PIGEON SCTY2	45	10-12,14	
CONTAINERS AND UTENSILS					
-water bags	IH-AA.007/.007A	PIGEON SCTY2	45	17	
DANCES AND DANCING					
-Scraping Dance	IH-AA.007/.007A	PIGEON SCTY2	45	22,23	
DANCES AND DANCING					
-Medicine Pipe Dance	IH-AA.007/.007A	PIGEON SCTY2	45	6	
FOOD					
-preparation of	IH-AA.007/.007A	PIGEON SCTY2	45	22	
PIPES AND SMOKING					
-Medicine Pipe	IH-AA.007/.007A	PIGEON SCTY2	45	6,18	
PIPES AND SMOKING					
-Water Bundle Pipe	IH-AA.007/.007A	PIGEON SCTY2	45	18	
POWER					
-amulets, charms (Blood)	IH-AA.007/.007A	PIGEON SCTY2	45	2,3	
RELIGION & SPIRITUALITY					
-sweat lodges	IH-AA.007/.007A	PIGEON SCTY2	45	9	
SOCIETIES					
-Brave Society (Blood)	IH-AA.007/.007A	PIGEON SCTY2	45	16	

INDEX TERM	IH NUMBER	DOC NAME	DISC #	PAGE #
------------	-----------	----------	--------	--------

SOCIETIES				
-Crow Carriers Society (Blood)	IH-AA.007/.007A	PIGEON SCTY2	45	15,16
SOCIETIES				

-Horn Society (Blood)	IH-AA.007/.007A	PIGEON SCTY2	45	10,16,17
SOCIETIES				
-Pigeon Society (Blood)	IH-AA.007/.007A	PIGEON SCTY2	45	2-23
SONGS AND SINGING				
-ceremonial	IH-AA.007/.007A	PIGEON SCTY2	45	10,15,16, 19,20
WARFARE, INTERTRIBAL				
-accounts of	IH-AA.007/.007A	PIGEON SCTY2	45	18-20