Peter Stabbs: Okay, to have an idea how we should be, this young married man came from the Blood Reserve to my home. My name is SAWOKAKINIOPIX (SITTING WITH BACK EXPOSING). You all know me and the Blood Indians all know me also; they are my relatives. I am going to talk about the Pigeon Society, how the Pigeon Society originated, how the story was told by the people. Some people have visions of the various societies.

How the Pigeon Society originated. The man's name is False Boy; he was put to sleep by some pigeons. The Peigans were roaming the plains. We haven't any houses at that time; that is when this occurred. These birds (pigeons) put him (False Boy) to sleep. The pigeons showed him the Pigeon Dance. After he had memorized the performance of the Pigeon Dance, the False Boy gathered the young boys together. In the past we always camp in groups. We just separated lately, the Bloods, Blackfoot and the Peigans. We had one universal language. He (False Boy) snuck away with the boys. He takes the boys to a valley and he shows the boys the performance of the Pigeon Dance. The way the story was told, the boys wear crowns of leaves and willows for staffs. They have no clothing; they are naked.

He gathered the materials that the Pigeons used and how they
painted their faces. The Pigeons were painted entirely over their bodies. There were the Yellow Pigeons. They used yellow ochre; they used the yellow ochre for their facial paintings. The Bear Pigeons are the only ones that used fur robes. This is how False Boy told the story of the Pigeon Society. Suddenly all the boys would disappear. Where do they go? They assemble someplace. The elderly men were wise. They thought, "We will look for these boys." The men went in the direction of the boys went. They sense them. They (boys) were assembled in an open space in the woods; they (men) crawled up to them. They (boys) were singing. They were drumming on a hide.

The boys were all ochred. They all have bow and arrows. They peeled all their bows and arrows. The Yellow Pigeons had their bows and arrows yellow ochred.*

They (men) scrutinized how the Bear Pigeons were dressed. They (Pigeons) sang and I (Peter Stabbs) will sing the songs. First they (boys) sang while they were still seated and then they danced.

NO LYRICS IN PIGEON SONG

*The Yellow Pigeons did not have bow and arrows, all they have is rattles.

The ones that constructed the artifacts of the Pigeon Society are: my father, Exposed Chief, Iron Breast, Already Slept, Many Guns and Hide Iron. Those are the ones that operated the Pigeon Society. There were two white men, Holy Weasel and Bird, Cloth Robe and Chief Bull, but they did not take their clothes off because they were white men. They dressed up their sons; they are Wolf Plume and Bull Chief.

They started the Pigeon Society, the vision of False Boy. When they had an assemblance at the circle encampment, that is where I (Pete Stabbs) was watching them when the Pigeon Society started to perform. There was a great big pitch of two tipis erected together. Tourists were interested in them (Pigeon Society) and photographs were taken of them continually.

SONG - NO LYRICS IN PIGEON SOCIETY SONG

They (Pigeons) got up to dance.

SONG - NO LYRICS IN SONG.

The singers are, you all know, End Tail Feathers, Under Swimming, my father, No Bear, my father Sitting With Back Exposing and his friend Bull Black. These are the four men that drummed for them.

SONG - NO LYRICS IN PIGEON DANCE SONG

They all get up to dance; they'd bump into each other.
SONG - NO LYRICS

They were very interesting. Wish we could eat some of the boiled meat and grease bannock berry preserves. They (Pigeons) gather together with these food. I (Pete Stabbs) am imitating the recent Pigeon Society. There were a lot of spectators.

SONG - NO LYRICS

Now they (Pigeons) are going to word their song, they are going to word their song.

A comrade of the first Pigeon Society was killed in a battle. The following summer when they (Pigeons) invited the widow, she (widow) was married by this time. They sing about their fellow members' wives.

WORDS:

"I wonder where is Sparkling Woman. I don't see her any more. I don't see her any more. I wonder where is White Rattle Woman. I don't see her any more."

When Sparkling Woman heard the song she said, "They are singing about me." She told her husband, "We will go and attend the meeting. Your friend was killed, that is my late husband, and now you will take his place." So that is how she (Sparkling Woman) rejoined the Pigeon Society. Now they are going to have a dance. There was Big Moon, Wolf Plume; they (Pigeons) took No Bear, End Tail Feather. They sang. The Pigeons are going to dance now with their bow and arrows.

SONG - NO LYRICS IN THE PIGEON DANCE SONG

The Pigeons danced swell aiming their arrow in all directions.

SONG - NO LYRICS IN SONG

Okay, I am going to imitate a different thing, our relatives the B.C. Indians. I will illustrate the Blacktail Deer Dance, how I heard about it and how it originated. The B.C. Indians moved camp out from the mountains. They were fleeing at the same time. The South Peigans wintered at Bear's River; they're of various tribes. This mirror is a Purple Indian (Shoshone). This tribe is very brave in their battles.

The white men attacked the Indians. The whites got up to them at Bear's Paw; they were captured there. This occurred to their dance and that's what I (Pete Stabbs) am going to illustrate. I am telling this in a way so that it will be understood.

The South Peigans wintered with the Kootenay Indians at that time, at Bear's River. The Kootenay Indians celebrated their dance and the South Peigans did not know what kind of a dance
it was. It was a Blacktail Deer Dance. It is their dance for a special occasion. They celebrate the Blacktail Deer Dance before they go out on a hunt. They discovered this from the blacktail deer. I (Pete Stabbs) will sing a song of the Blacktail Deer songs. This song was given to my father by Boy.

SONG - NO LYRICS

Okay, I will sing a different song. My brother goes to the Kootenay Indians. His name is Owl Squirrel; his changed name is Pikaka.* He also gave me his song.

*Pikaka - difficult to translate. No English equivalent.

SONG - NO LYRICS

Okay, you all know my grandfather Walking Around For Smokes. This is a song that he gave me.

SONG - NO LYRICS

The Blacktail Deer Society are the ones that officiate the dance. We don't celebrate that dance any more. The people that celebrate the Blacktail Deer Dance strongly are at High Woods (Little Badger Creek). Raven, Big Wolf Moon, All Talked To, and Stingy With His Tobacco, these are all the people that officiate the Blacktail Deer Dance; their recipients are extinct.

Chaser from Badger Creek also officiates the Blacktail Deer Dance and Gauntlet also officiates. Okay, here in Heart Butte, Wolf Moon officiates the Blacktail Deer Dance and Heavy Gun and Pink Head also officiate, and Crow Eyes. These are the men that I (Pete Stabbs) know that officiate the Blacktail Deer Dance. They are a lot of the officials at Cut Bank, Bull Head and etc. There some that they transferred their songs to. I don't know them all. They adore the dance. They celebrate the Blacktail Deer Dance before they go hunting and this is why they illustrated the dance. So that is how I heard about the legend of the Blacktail Deer Dance. That is all.

Okay, I am going to talk about how us Indians got our name. We were northern woods natives, beyond the northern side of the Crowfoot Crossing.

The way the story was told -- you all know my grandfather, Chief Mountain -- he is the one that heard about the story and that is how he told us the story, me and my father. This father of his, the original Chief Mountain, was the man that made truce with Shorty at Yellow Stone River where the rivers connect. There was a mixture of tribes. Before they made truce, a man went out to look for him. He came back to the Ridge in the River (Crowfoot Crossing). The man got up to him at the Crowfoot Crossing and from there the man brought him back.

The man told him (Late Chief Mountain), "You will make truce where the Yellow Stone River and the Crow Bear's River meet."
He (Late Chief Mountain) travelled from there (Crowfoot Crossing). The man told him, "I've something to give you. I came in that direction along the foothills. I came to a mountain. It stood out from the others and I named it Chief Mountain. Now I give you the name Chief Mountain." The name was not given to him (Chief Mountain) by an Indian, it was given to him by a white man. The original Chief Mountain, alias Woman Shoe. So he (Chief Mountain) made truce.

Okay, I (Pete Stabbs) will tell the story of how we dispersed. Chief Mountain's father, Woman's Shoe, his other name is Old Woman Stretched Leg. This late grandfather of mine (Pete Stabbs), he (Old Woman Stretched Leg) was the man that told the story of how we became Blackfoot and of how we became Blood Indians and Peigan Indians.

The northern Indians did not change their tribal name. We were all northern woods Indians beyond the northern side of the Crowfoot Crossing. From there the earlier people came out to hunt for food. They were still living on the buffalo. They break camp and they come over here.

This chief of all tribes, the northern woods Indian chief, he is the chief of the four various Indians, before they separated. Chief Mountain said, before I told the story, he (Chief Mountain) said, "We dispersed on account of gossip, on account of people that gossip."

As each individual tribe leaves it is given a name. I (Pete Stabbs) will tell the story how it can be understood. The reason why a clan got the name Burning Green Wood, they are called Burn Green Wood because they burn green wood. Okay, the reason why the northern Indian society is called Hairy Nose, they claim that this Hairy Nose is dangerous. Before the people moved camp across the Columbia River, the head chief made plans for the following clan chiefs. They will disperse and hunt on their way to their destinations, and they will tan buffalo hides to make food containers. They hunt the buffalo and they make them jump over cut banks. The people of the past use dogs for transportation. I wonder how many wives the head chief of all tribes had? Some of the men of the past have ten wives. They claim that there were more women than men in those times. The chief was woman shy.

The chief's buckskin suits were always hung outside and his hair lock suits. Medicine hats are the people's precious properties. The head chief never tidied himself; he goes to gatherings just as he is dressed. He'd shape his leggings like an elbow stove pipe. The other people ridicule him for not tidying himself. The people said, "What kind of a chief is he? He never tidies himself. He attends in his everyday clothes and his feet are always black." When they broke camps, they moved south, the people gave him (head chief) a nickname. Some of the men from his clan, from the camps, visited the other
camp to see their relatives. He (head chief) came to a chief's place. The announcer said, "Someone came. We will get news from him." The people had already changed his name; they called him (head chief) Blackfeet, as he always have blackfeet and untidy. The people of the camps said, "Some of those Blackfeet are here."

As there are a lot of gossip people, a man told him (head chief), "You are called Blackfeet Indian." It occurred that they had a battle, as it occurs the people of the past live by wars. They had a fight and as he (Chief Mountain) was a chief, he ran right into the midst of the enemy. He (Chief Mountain) captures some enemy items like bow and arrows and a spear and he (Chief Mountain) killed an enemy and scalped him. He said, "I took these items. I am Blackfeet Indian, the Blackfeet chief." He gave himself the nickname that was given to him; the reason why the Blackfeet became the Blackfeet Indians.

Okay, how we got to be Peigans. A chief who was a chief of one group, his wives were all aggressive and ambitious. His (chief) wives were fast in slicing meat. They were, in fact, in every ways. Tanning hides, as they get through tanning they sew a tipi and the chief's tipi is up in no time. They use hides for a tipi in the past; their tipis would look like white canvas. The man was a chief. His wives would make him buckskin suits. As his wives were fast workers, they'd tan the hides in no time. He'd (chief) slick himself up with the suits that were made for him and his tipi would be erected, a new tipi which looks like white canvas.

As their roaming days were warm, the other peoples' tipis would be spotted with grease here and there. If the new made tipis are not good they will be greasy spotted here and there; the hides are still hard. Their wives prepare the hides, and the men's buckskin suits are still stiff and grease would come out in some places. One clan started to gossip about the other clan. They said, "Their tipis and buckskin suits are spotted with grease and now we will change their name. They will be called Scabby Robes. Their suits and their tipis look scabby. The hides are not thoroughly tanned." The chief was told, "Your name is changed on account of your wives. They don't prepare the hides thoroughly for your tipi. Your tipis are spotted with grease here and there and also your buckskin suits are like that too. Now you are called Scabby Robe."

It occurred, they fought in a battle and the chief gained dignity. The chief announced, "I am Scabby Robe (Pikani)," and now he (Scabby Robe) is a Peigan.

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