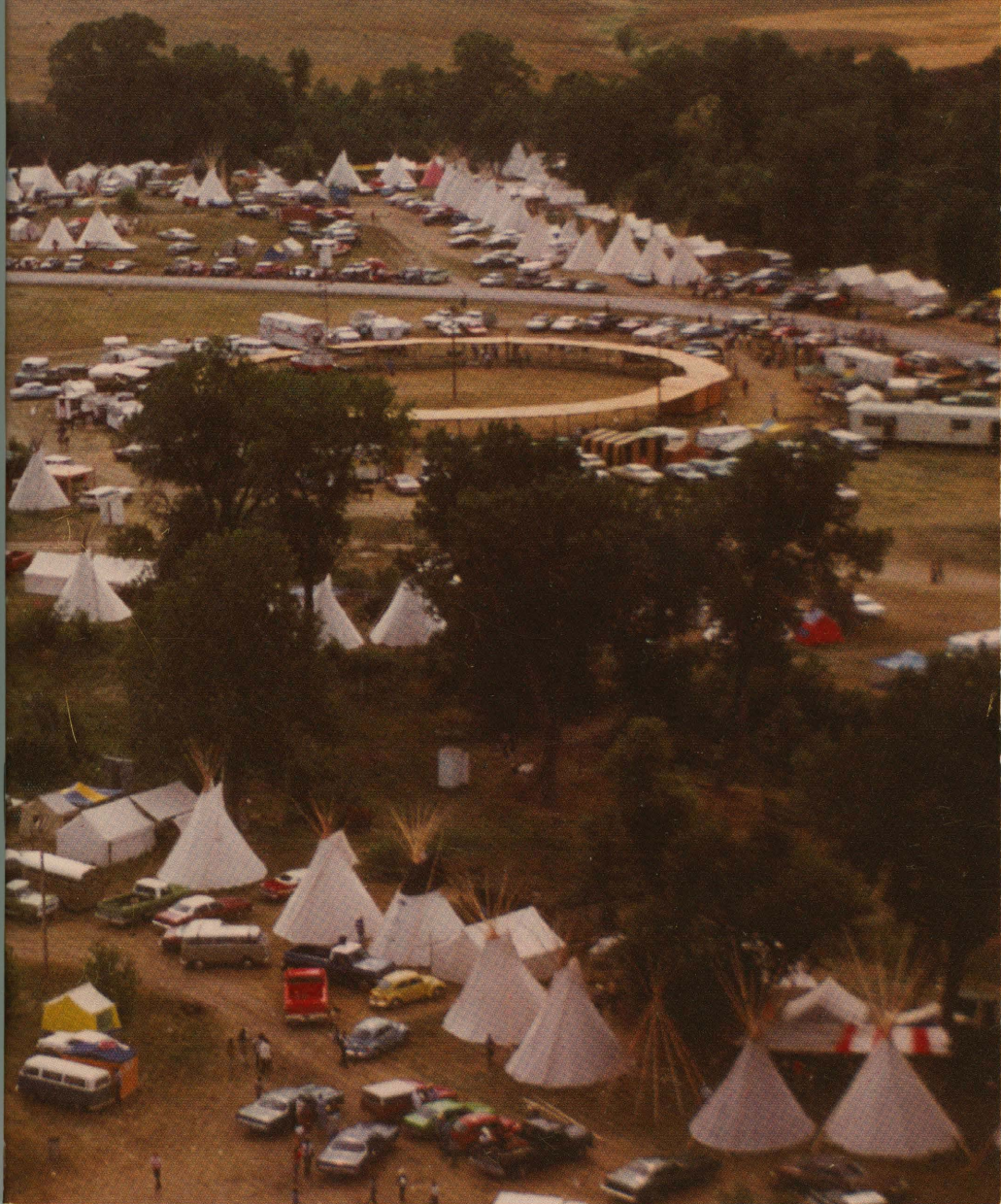


# History of Crow Fair: *A Family Tradition*



# History of Crow Fair: *A Family Tradition*

Prepared by:  
Hardin High School History Club  
2010

Grant Funding made possible by  
Montana Office of Public Instruction  
and  
Montana Historical Society

*Cover Photograph by Dennis Sanders*



Crow Fair is an event that was started by both U.S. Indian Agent, Samuel G. Reynolds, and Mr. A. Buchanan, friend of Agent Reynolds, in the early 1900's to showcase the Crow Indian's crops each year. Sources conflict about the date of the first year that the Crow Industrial Fair was hosted. While some sources suggest that the first industrial fair was held in 1904, and was a complete failure, others seem to indicate that 1905 was the first attempt. With further research, it was found that the first fair was indeed held in 1905. There have been trials

## **History of Crow Fair: A Family Tradition**

*"Over 1,500 teepees will be pitched along the Little Bighorn River, where thousands of Crow Indians will open their arms to everyone, to share their culture and their way of life as Native Americans."*

**- Big Sky Briefs, 2003**



Crops and garden produce were among the items displayed at the early Crow Industrial Fairs.

Crow Fair is an event that was started by both U.S Indian Agent, Samuel G. Reynolds, and Mr. A. Buchanan, friend of Agent Reynolds, in the early 1900's to showcase the Crow Indian's crops each year. Sources conflict about the date of the first year that the Crow Industrial Fair was hosted. While some sources suggest that the first industrial fair was held in 1904, and was a complete failure, others seem to indicate that 1905 was the first attempt. With further research, it was found that the first fair was indeed held in 1905. There have been trials throughout history that has dampened Crow Fair, such as the Great Depression, leaving behind few crops to market; as well as the building of Yellowtail Dam. Crow Fair is now held the third weekend in August.

Today Crow Fair is held on a forty-acre tract, which was originally reserved for agency purposes



Crops and garden produce were among the items displayed at the early Crow Industrial Fairs.



Fourteenth Annual Crow Indian

**INDUSTRIAL FAIR**

CROW AGENCY, MONTANA

**OCTOBER 6 7 8 9**

For 14 years the CROW FAIR has been a success Socially, Financially, and Industrially. This year's Fair will assuredly be better than all preceding Fairs. Good Hotel accommodations. Good roads from Hardin to Fair Grounds—thirty minutes drive. Trains arrive at Crow each morning and leave Crow each evening.

**Grand Industrial Parade Each Morning**

The Agricultural Hall will be filled to the brim with unexcelled home farm products, which speaks volumes for the fertility of the Crow lands. Livestock and Industrial exhibits are special assets of Crow Fair.

Wild West events, such as would have made Buffalo Bill envious, will be going on all the time during the Fair—a real, natural Wild West for four days. No imitation or film stuff goes at the Crow Fair.

For real broncho-busting, horse-racing, feats of horsemanship, fancy rope-spinning, bull-dogging steers, and sham-battles visit

**THE CROW FAIR**

Be SURE and bring your family. ALL are invited to OUR Fair

While at the Crow Fair see the Custer Battlefield and have a little talk with Curly, Custer's scout and sole survivor of CUSTER'S LAST FIGHT. Indian war dancing is to be one of the interesting features.

**Information for Land Seekers:** For full particulars to those desirous of leasing Crow Lands, stop into our office. The office force will furnish you with all information desired. Maps of Crow lands are available.

**MUSIC BY ST. XAVIER BAND**

LIBERAL PRIZES WILL BE GIVEN BY THE INDIAN OFFICE TO THE DIFFERENT FARMING DISTRICTS

**BIRD HORSE, President**

**OLD RABBIT, Chief Committee**

A model place is Crow Agency for a model fair

**HOLMAN CEASLEY, Secretary**

**RALPH SACO, Chief Judge**

A model place is Crow Agency for a model fair

In 1920 *The Hardin Herald* featured a full page ad on the 14th Annual Crow Indian Industrial Fair to be held October 6, 7, 8, and 9th.

and is now set aside for the community. On this acreage, a race track is laid out, and nearby is a grandstand that holds refreshments stands and booths, with the capacity being several thousand. These modern facilities were built in 1967 as Pius Real Bird reflected during an interview. The first industrial fairs consisted of showcases of crops that the Crow Indians would display in the exhibit hall that resided on the premises. The "country fair" scheme was originated as a means of interesting the Indians in the work of home building and earning their living from the soil, as well as to give them the opportunity of coming together and enjoying themselves. Some of their displays included canned fruit, jellies, vegetables, wheat and other farm products. To satisfy the male population, there were competitions for the best kept farms, largest yield of crops and best stock. The prizes for the winners varied depending on the event, but all prizes were money awards that started at one dollar.

Crow Agency, Montana was and is the beating heart of the Crow Reservation. The Bureau of Indian Affairs (BIA) was the fire behind the fair, but they allowed the Crow Tribe to participate in the planning of the fair. The Crow Indians would elect the President, Secretary, and Treasurer, with each district electing a district committee of three members. The tides turned in the 1930's when the BIA handed over complete ownership of the fair to the Crow Tribe. Since then, the Crow tribe has had complete control of every aspect of the fair.



**"Teepee Capital of the World"**  
**83rd Annual**  
**CROW FAIR CELEBRATION**  
**POWWOW, RODEO & RACE MEET**  
**AUGUST 16 - 20, 2001**



**President**  
Stephen House

**Vice President**  
Emilio Small

**Treasurer**  
Rudolph Shane

**Secretary**  
Helen Coulter

**Arena Directors**  
Jack Redbird  
Zachary Fichter  
Oliver Hall  
Joseph Stewart

**Singing Judges**  
Gordon Plunkett  
Donald Medicine Horse  
Stephen House  
John House

**Master of Ceremonies**  
Dale Old Horn

**Miss Crow Nation**  
Candace Brian

**District Princesses**

**Wyola**  
Miriam Old Crow

**Lodge Grass**  
Nichelle Graybull

**No Water**  
Audrey Good Luck

**Off Reservation**  
Kristy Big Lake

**Black Lodge**  
Gloria TurnPanty

**Reno**  
Kelsey Birdground

**Big Horn**  
Lauren Stewart

**River Crow**  
Josephine Littlelight

**Arrow Creek**  
Sula Plains Bull

**Introducing preliminaries for "The World Dance Championships in Los Angeles 2003" sponsored by Sky Dancer TV Inc. and NBC**

**POW WOW**  
Grand Entry Fri. & Sat. 1:00 & 7:00 Sun. Traditional Entry @ 1:00  
 Adult Categories: Crow Traditional • Traditional • Southern Shoshoni • Chinle Dance • Fancy • Grass • High  
 Teen & Junior • Crow Traditional • Traditional • Fancy • Grass • High • Tiny Tot

**Singing Contests**  
Traditional, Southern, Contemporary  
 Daily Drum Money  
**Parade**  
 Fri. Sat. & Sun @ 10:00 am  
**4 Days of Rodeo & Horse Racing**  
 Announcer Lloyd Pickett  
 Entry fee \$80.00 Bandstand Chaddle Brien • Bull Riding • Bull Riding • Steer Wrestling • Barrel Racing  
 Breakaway • Steer Riding • Team Riding  
 Crow Fair Youth Rodeo (17 & under) & Old Time  
 Set, Open Bull Races • Saddle Race • Bandstand \$500.00 purse & buckle to winners  
 Stake Race & Regular Daily Races  
 Crow Breakers Family Estimated Purse \$14,000 • a horse trailer  
 8 Furlong Track 1/4-1/2 mile straphouse  
 Permanent Bleachers  
**Arrow Throwing Contest Daily** see news info Chaddle Big Lake @ 745-7635  
 Also Featuring the "Tough Warrior Contest" Fri & Sat call Larry Chaviz for registration info(406) 248-6910

**Host Northern Drum**  
Walking Buffalo  
Big River, Canada CrowFair 2000  
Singing Champions

**Host Southern Drum**  
Young Bird  
Pawnee, OK  
United Tribes Singing Champions

**General Manager**  
Michael Hill, Sr.  
Box #711  
Lodge Grass, MT 59050  
(406) 639-8982

**Racing Commissioner**  
Melvin Three Irons  
(406) 638-2508  
(406) 638-3809

**Rodeo Manager**  
Robert BirdinGround  
(406) 638-2644  
(406) 638-8914

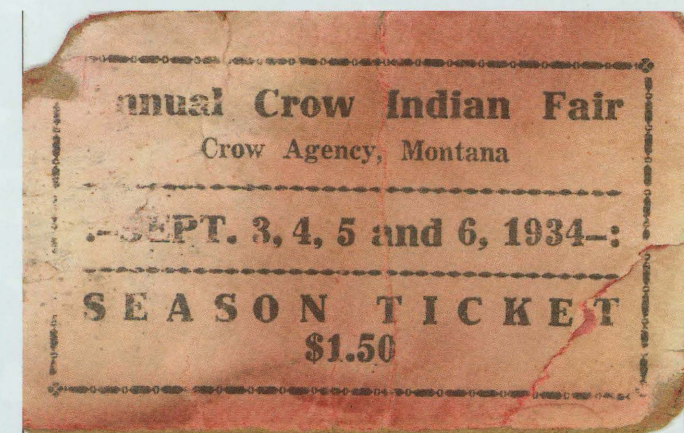
**ADMISSION:** Adults \$10.00 per day • Children 6 & under FREE  
 Weekend Workshop \$15.00 good Thursday through Sunday  
 For POW WOW Concession and Arts & Crafts Vending Please call: (406) 248-6910 E-mail: crowfair2001@aol.com  
 Not responsible for Theft, Accidents, Fire or Short funded Travelers. No Drugs, Alcohol, Fireworks or Firearms allowed!

83rd Annual Crow Fair Poster

Crow Fair currently has attention from all sources of media. In 1905, the first fair was not meant to be advertised to the outside population, with reference to Agent Reynolds, who stated that he "did not want outsiders to come to the fair because he wanted the fair to be only a source of entertainment for the Indians". This sentiment from Agent Reynolds did not last very long, for Crow Fair has grown to be the largest Indian gathering in the United States and is internationally known as the "Teepee Capital of the World". The success of the Crow Fair can be attributed to the traditional Crow Tribal values of family, dancing, music, rodeos, and cuisine.

*"As flourish of colorful and foppish attire greeted the eye amid the splendid glory of a thousand teepees, while the mind's eye was soaked in vibrant sounds and ceremonial chants."*

**-Big Horn County News 2000**



1934 Season pass for Crow Indian Fair



## Camping

*"People are in a hurriedly manner setting up their kitchens, bringing their tables and tents, and setting up their make shift homes for the week."*

- Cameron Three Irons

Camping is the concrete that supports Crow fair. In 1909, forty acres of land were reserved for special events that are involved with Crow fair. This land is a large bend on the Little Bighorn River. The land was split up to occupy the space needed for the fair events. The Indians that were involved with this in the beginning laid out the plans for the land. A race track was built which was half a mile long. There was also around one-hundred and thirty feet set aside for agricultural land. Three hundred feet is now occupied by a shed and a horse barn; a grandstand that seats eight hundred people was also built.

These camps are family oriented. Traditionally, women will set up and take down



Crow Fair Camps in the 1930's

the teepees by themselves, where men and children will help out as needed. Each family has a campsite that they go back to every year to camp for the week, which either belongs to the husband's family or the wife's family. Historically, people would camp with their clans. The Crow originally had thirteen clans, now only eight remain.

Along with teepees, arbors are also set up as a symbol of celebration. Arbors are made out of cottonwood trees, railroad ties, or plastic car ports. They are covered with tarps, canvas, or cottonwood limbs. They are set up to where they are all connected so each family can converse freely with each other. They are also very open and are only covered on the top in case of bad weather.



Crow women preparing meat to dry mid 1900's



Among the festivities, the “camp crier” remains a well-known tradition. The “camp crier” must own the right to be the “crier”; not everybody can do this, you must purchase the right from someone who owns it. In the earlier years of Crow Fair, the “camp crier” rode through camp on a horse at dawn to wake everyone up. Today, the “camp crier” uses a pick-up truck and a microphone to carry on this tradition.



Crow Camp in the Black Lodge District section of the campground



Crow Camp

The attractive camps draw visitors to Crow Fair. Teepees continue to be the main attraction. Eighteen to twenty one lodgepole pines, which are cut from the surrounding mountain ranges, are used as the structure for canvas covers. The spaces in between each pole is reserved for chiefs, which is a place of honor. Traditional teepees were made out of eight to ten buffalo skins. Today, teepees are made out of eighteen to twenty-two pieces of canvas. There are also different thicknesses of canvas depending on the weather. In the 1930's it was recorded that there were only a couple of hundred teepees; in 2003 it was recorded that over a thousand teepees were set up during Crow Fair.



Camp Criers 1938





Crow Camp. The cone shaped log building in the back was the Ivan Hoops Memorial Complex, also known as the Round Hall. The building was used as a multi-purpose building.

*"Crow Fair is an emotional family reunion, getting together with people you haven't seen in a while."*

—Ruby Peterson

*"Crow Fair is about families coming together, having fun with friends and swimming in a river; it's fun."*

—Cecily Real Bird



A Crow family gathering at the fair

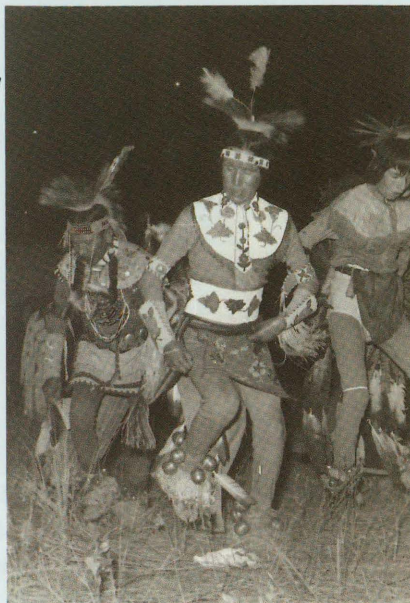
*"It's amazing to see the hundreds of teepees come up during the week when Crow Agency comes to life with Apsaalooke pride. We look forward to meeting our relatives from the past, and meeting new relatives and making new friends."*

—Cameron Three Irons



## Dancing and Clothing

The Crow Fair started out as an industrial/agricultural event, and then after the shift in the 1930's more emphasis was put on culture. This included things like horse racing, foot races, trick roping, and Indian war dancing. Now contest dancing is one of the main draws of the fair, along with drum group contests. Every year thousands of dollars are given away in prize money.



Crow Style Dancing



Crow Style Dancing

Men, women, teens, and children can all compete in contest dancing.



The Powwow begins with the Grand Entry in the late afternoon, followed by intertribal dances where everyone can dance, even people in casual clothing. Contest dancing begins soon after and runs late into the night. Dances include: Traditional, Fancy, Chicken, Crow Style, Southern Straight, Grass, Jingle, and Fancy Shawl. Specials are held if a family would like to sponsor them, which means they can pick whatever dance contest they would like to see and give away the prize money. Some specials include: Team Dancing, Push Dance, Golden Age, and the Sneak Up Dance.





Crow Fair Drummers and Dancers circa 1940's



10



Photo courtesy of Montana Office of Tourism



The style of clothing varies with the type of dance according to age and gender. Following is a list of dance clothing that can be worn:

### ***Men, Teen Boys and Tiny Tot Boys***

The regalia of the Traditional dancer includes the following: bells worn around the ankles, a headband, feather bustles, armbands, a beaded belt, a staff, a beaded purse, scarves, cuffs, a mirror case, a breast plate, breach cloth, a fan, and an angora worn around the ankle.



Photo courtesy of Montana Office of Tourism

Male Fancy dancers wear silk outfits and lightweight feathers and a purse, as well as bustles of feathers, which evolved from the Sioux.

The Grass dancers wear bustles of feathers, which evolved from Sioux design. The Sioux decorated their shoulders and waists with the feathers. The Crow, in an effort to create their own style, tied the feathers to their heads. Along with the feathers, Grass dancers wear a colorful outfit with fringe, a beaded headband and a beaded belt.

### ***Women, Teen Girls and Tiny Tot Girls***

Traditional or Crow Style female dancers wear the following: elk tooth dresses, beaded belts, moccasins, leggings, fans, shawls, purses, beaded ties, scarves, plumes, earrings, rings, and bracelets. These dresses can be made from a variety of materials, including buckskin or silk.

Note: \*Elk have only two ivory teeth. Historically the elk tooth dresses were made of real elk teeth. Today synthetic elk teeth can be used.



Photo courtesy of Montana Office of Tourism



Jingle Dress dancers wear dresses decorated with jingles made out of the lids of tobacco cans. The rest of the Jingle Dress attire includes: leggings, scarves, plumes, fans, beaded belts, and a variety of jewelry, which includes earrings, rings and bracelets.

Fancy Shawl dancers are easily recognized by the shawls worn around their shoulders, the rest of their attire includes: leggings, moccasins, capes, plumes, and beaded belts.

*"They would do a dance competition and then it became a powwow, and they can get prizes for different dances."*  
- William Redfield



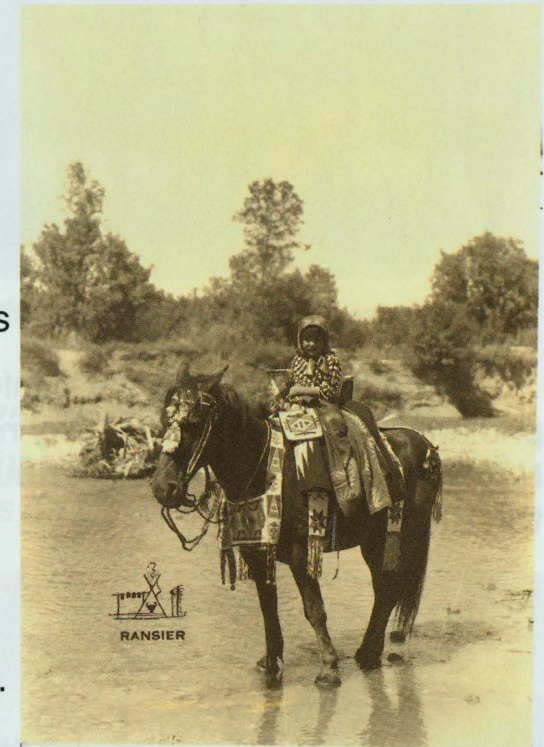
Photo courtesy of Montana Office of Tourism

## Rodeo and Parading

*"Horsemanship is most important during this time. It's a time to show off your skills as a rider and as a cowboy."*  
- Cameron Three Irons

The rodeo and parade have become an integral part of the modern celebration of the Crow Fair. Today there are thousands of dollars in prize money set aside for the rodeo competitors, while each morning of the fair is marked by a well-attended and colorful parade.

Pius Real Bird, a former rodeo manager, tells us that the rodeo first became an All Indian Rodeo in 1962 allowing participants from other tribes. The first rodeo hosted over 500 contestants. Today people come from 26 states and 2 Canadian Provinces to participate in the fair. The rodeo lasts for 5 days straight with contests being saddle bronc, calf roping, and team roping. Prize money is awarded to the top contestants in each event.



Young girl wearing an elk tooth dress





Girls dressed in regalia are ready for the parade circa 1940's

The following timeline is information collected primarily from Big Horn County newspapers: **The Hardin Herald, The Hardin Tribune-Herald and the Big Horn County News.**



Horses and riders are adorned during the parades



Early rodeo grounds at Crow Fair

**September 25, 1925-** The **Hardin Tribune-Herald** advertises a rodeo hosted by the Crow Tribe at the Hardin Fair Grounds on October 1-3, 1925.



Fairgrounds at Crow Agency circa late 1930s





47  
Crow men post the flags during the parade at Crow Fair

**September 7, 1934-** The **Hardin Tribune-Herald** reports that the 1934 Annual Crow Fair was a success, with various events including horse races, calf-roping and steer-riding.



Small child, dressed in an elk tooth dress. Note the fancy beadwork on the horse.



**1937-** Crow Fair is declared a "Huge Success". The **Hardin Tribune- Herald** reports a "2- mile parade" in which nearly 5,000 people participated.

**1952-** The newly formed American Legion of Crow Agency, the Clark Stops Post, marches in the parade, according to The **Hardin Tribune-Herald**.







**1962-** Pius Real Bird starts the first "All Indian Rodeo" that allows other Indian tribes to participate according to the 1962 Annual Crow Fair pamphlet which appeared in the **Hardin Tribune-Herald**.



Photo courtesy of Montana Office of Tourism  
Crow Fair Parade circa early 2000



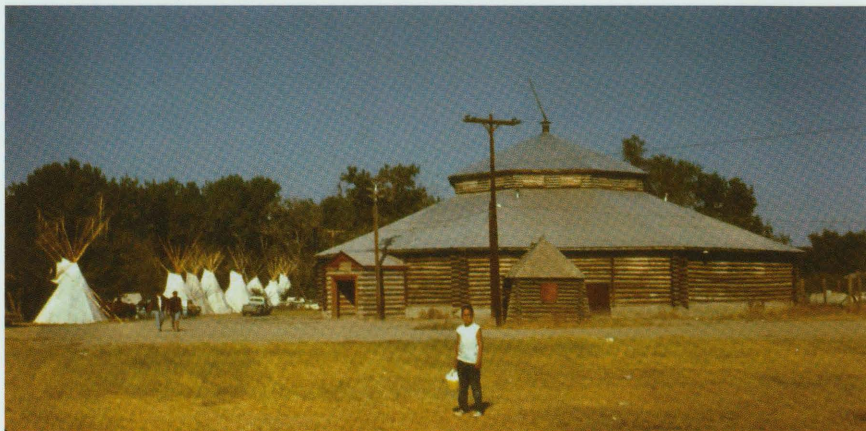
The colors are brilliant during the Crow Fair parade. Note the beautiful matching bead work on the horse and rider.

**1969-** Rodeo Princesses and Queen of the 1969 "Teepee Capital of the World" are announced in the **Hardin Tribune-Herald**.



The Edison Real Bird grandstands are packed during the rodeos





The Ivan Hoops Memorial Complex, also known as the Round Hall. The log complex was torn down in 2009

**1977-** The 1977 theme of the daily parade is “This is Crow Country” as stated in the **Hardin Herald**.

**1981-** Rodeo Manager, Truman Jefferson, heard of an effort to boycott the 1981 rodeo staged by some of the 1980 rodeo

contestants who were unhappy with prior years result. Jefferson was quoted by the **Hardin Herald** as saying “I don’t think there is anyway to stop the Crow Fair Rodeo.”



Photo courtesy Montana Office of Tourism  
Bull riding is a popular event at Crow Fair

**1983-** Fair officials predict that \$77,500 would be given to rodeo champions. **Hardin Herald**.

**1999-** This years celebration is advertised as “The 81st Annual Crow Fair: Celebration, Rodeo, and Race Meet” in the **Big Horn County News**.

**2006-** This year’s celebration was advertised in the **Big Horn County News** as the “88th Annual Crow Fair and Rodeo.”



*"The fair has changed a great deal since those days, and the agriculture and livestock are all gone. Horse racing, powwows and rodeos are the main attractions now."*

- Robert Yellowtail, Billings Gazette, 1978.

### Afterward

This exciting project manifested itself from collaboration between the Montana Historical Society and the Big Horn County Historical Museum through the Indian Education for All grant. Due to the prime location of the Big Horn County Historical Museum and the lack of written knowledge of Crow Fair, researching the history of Crow Fair became our target point. The grant has taken many routes and in a year's time high school students and elementary students have participated in activities to strengthen their knowledge of Crow Fair and Crow culture. Hardin High School art students created teepees to symbolize the different Indian Nations represented at the Teepee Capitol of the World. Pretty Eagle Catholic School students learned and demonstrated hand games that are played at Crow Fair. The students' efforts culminated during Kids History Day, May 12th, 2011 where activities were provided for fourth graders to learn about Crow fair. Six Hardin High School students researched and created this booklet to explore the history of Crow Fair.

Many The History of Crow Fair: A Family Tradition began with a team of people from the Montana Historical Society, Big Horn County Historical Museum, Pretty Eagle Catholic School and Hardin High School. After several ideas of how to collect research and what to create with the researched information, the decision was made to create this booklet. The grant requires that students actually do the research and write the book, so six high school students were recruited from the Hardin History Club. They quickly found out what little information written down about Crow Fair's history comes from the Big Horn County Newspapers and from papers written by the BIA director. Most of the history still resides in oral traditions and photographs. These high school students were able to develop skills in the history field that normally would not be part of their curriculum such as researching in the archives of the Big Horn County Historical Museum and Little Bighorn College, as well as obtaining, conducting and deciphering oral histories. Through all the struggles and determination of many people who were involved, the **History of Crow Fair: A Family Tradition** is readily available for public knowledge.

oral histories of Betty Peterson and Kana Yulcan  
Responsible for the history chapter

Sierra Espinoza- HHS sophomore. Researched the  
archives of LBHC. Responsible for the chapter on  
clothing

Ashley Bush- HHS senior. Responsible for the chapter on  
camping during Crow Fair.



Many thanks go to the determination and knowledge of the following people:

- Deb Mitchell-** Program Coordinator, Montana Historical Society  
**Shane Doyle-** Coach of Indian Education for All Grant  
**Diana Scheidt-** Director, Big Horn County Historical Museum  
**Bonnie Stark-** Assistant Director, Big Horn County Historical Museum  
**Jennifer Hurtig-** Intern, Big Horn County Historical Museum  
**Francis Takes Enemy-** Crow Consultant/Elementary Teacher at  
Pretty Eagle Catholic School  
**Janna Pennington-** History Teacher/History Club Sponsor at  
Hardin High School  
**Hector Alvarado-** Art Teacher at Hardin High School

### **Members of Hardin High School History Club**

- Riley Singer-** HHS junior. Researched the archives of BHCHM and LBHC. Conducted oral histories of Pius Real Bird and Cyle Old Elk. Demonstrated the Parade regalia at Kids History Day. Responsible for the chapters on parading and rodeo during Crow Fair.
- Autumn Whiteman-** HHS senior. Researched the archives of BHCHM and LBHC. Responsible for the chapter on dancing during Crow Fair.
- Michael Bush-** HHS junior. Vice President of History Club. Researched the archives of BHCHM and LBHC.
- Kasha Caprata-** HHS senior. President of History Club. Researched the archives of LBHC. Conducted the oral histories of Ruby Peterson and Kana Wuttunee. Responsible for the history chapter.
- Sierra Espinozo-** HHS sophomore. Researched the archives of LBHC. Responsible for the chapter on clothing.
- Ashley Bush-** HHS senior. Responsible for the chapter on camping during Crow Fair.



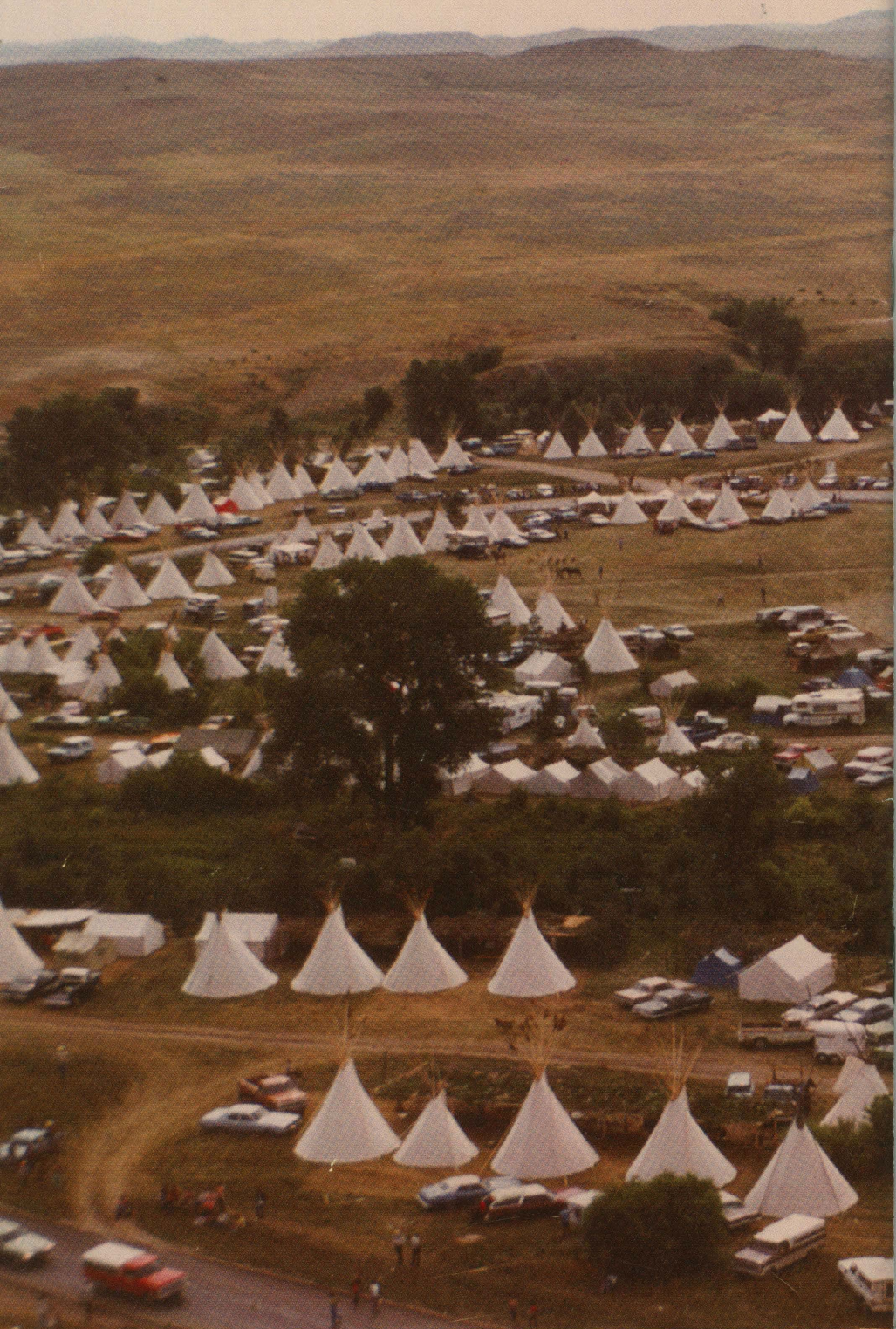
Oral Histories were recorded from the following people:

Pius Real Bird  
Ruby Peterson  
Cecily Real Bird  
William Redfield  
Cameron Three Irons  
Cyle Old Elk  
Kana Wuttunee

**Sources:**

Big Horn County Historical Museum Archives  
Little Bighorn College Archives  
Montana Office of Tourism photos











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Home

Introduction

Contents

Contributors

About

(<http://plainshumanities.unl.edu/encyclopedia/>) (<http://plainshumanities.unl.edu/encyclopedia/>) (<http://plainshumanities.unl.edu/encyclopedia/>) (<http://plainshumanities.unl.edu/encyclopedia/>) (<http://plainshumanities.unl.edu/encyclopedia/contributors>)

## CROW FAIR

Crow Fair, called the "Tipi Capital of the World," is an annual event held the third weekend in August on the Crow Reservation in Montana. It is one of the largest Native American events in North America and is run by a committee of the Crow tribe. Crow Fair combines a celebration of Crow culture, reunion of family groups, powwow, rodeo, horse racing, and commercial vendors. Native Americans of various tribes and many non-Indian people, including visitors from around the world, gather to celebrate and enjoy themselves. There may be 1,000 tipis, along with wall tents, pickup campers, trailers, and mobile homes. Each family has its own camp area, and people visit and eat under arbor shades and awnings.



(<http://plainshumanities.unl.edu/encyclopedia/ima>)

*Dancers at Crow Fair*

[View larger](#)

(<http://plainshumanities.unl.edu/encyclopedia/ima>)

These camps surround an open circular dance arbor with bleachers. Immediately around the dance arbor are commercial booths that serve food as well as sell Native crafts, arts, supplies, and children's carnival toys. Social and popular dances are held for young people in the Round Hall. An all-Indian rodeo and horse races are held at the racetrack arena adjacent to the fairgrounds. Crow Fair runs four days for the tribe and general public. A fifth day is devoted to Crow tribal members and their immediate friends and includes dances, giveaways, feasting, and the Parade Dance around camp with a salute to the mountains.

Each morning there is a parade, and spectators line the edges of the road, sitting on folding chairs, in cars, or in the beds of pickup trucks, many holding umbrellas for shade. The procession is led by a color guard of Native American veterans. The main parade includes people on horseback, on foot, and riding on cars and floats. Most are dressed in powwow finery, wearing traditional Plains regalia, including fancy beaded vests, eagle-feather bonnets, shawls, and elk tooth dresses, mixed with cowboy dress. Many horses are outfitted with traditional Crow saddles, beaded or painted saddlebags, Pendleton blankets, beaded rifle bags, and cradleboards. Vehicles and floats also are covered with traditional finery; along the sides, draped banners declare titles of tribal or family affiliation. The floats have displays such as a small tipi and arbor with elders and children or a drum group with dancers. The paraders smile, wave to the people lining the roadside, and throw candy to the children. The current Crow Fair princess leads "visiting royalty" who have won princess titles at other reservations and powwows. Awards are given for the best dress outfits, decorated horses, and floats.

Drum groups, dancers, and spectators assemble at the central dance arbor for the afternoon and evening powwow. The grand entry is led by an Indian veteran color guard, followed by distinguished individuals, honored guests and elders, and then male traditional dancers, male fancy dancers, women traditional dancers, girl's shawl or fancy dancers, jingle dress, grass dancers, and tiny tots. The powwow includes announcements, jokes, dance competitions in various categories and age groups, and intertribal and social dances. Honor songs and dances, giveaways, and adoption and naming ceremonies occur. After the powwow, there are sometimes forty-nine dances and tipi doorway singing. The all-Indian rodeo and horse races are held at the nearby racetrack arena. The rodeo includes saddle brone and bareback riding, bull riding, bulldogging, calf roping, team roping, and barrel racing. Quarter horse and Thoroughbred racing are featured. There is much betting on the outcomes of the races.

Crow Fair started in 1904, when the Bureau of Indian Affairs agent and Crow leaders agreed that a country fair format would help induce the Crows to become self-supporting farmers while at the same time allow the people to showcase aspects of Crow culture. Crow women exhibited traditional Native foods, clothing, and handicrafts. People brought ponies, calves, pigs, turkeys, and chickens for exhibit as well as potatoes, pumpkins, squash, grain, jellies, pies, bread, butter, and cakes. Schoolchildren exhibited basketry, embroidery, and various crafts and played band music. A committee of chiefs and elders scheduled entertainment events and arranged a parade, foot and horse racing, relay races, rodeo (including bucking broncos), and dancing to the beat of singers around drums. Storytelling of war deeds by veterans, victory dances, sham battles and reenactments, and the distribution of gifts to tribal members and visitors became popular. Prizes were given for the best-pitched and decorated tipis, tipi-pitching races, farm exhibits, horse work teams and wagons, buggies, and races.

Federal Indian policy at that time generally forbade traditional singing, dancing, and ceremonies, but the combination of agricultural assimilation and traditional culture coincided with public interest in tourism. Visitors included non-Indians as well as members of many other tribes. The fair became a successful national



model for Indian events. After World War II the agricultural aspects of Crow Fair were dropped, and the combined Crow and modern pan-Indian event has grown to become one of the most popular cultural celebrations in the world.

See also NATIVE AMERICANS: [Crows \(egp.na.024\)](#); [Powwows \(egp.na.091\)](#).

C. Adrian Heidenreich Montana State University, Billings

Baasaxpilua: Northern Plains Celebration. Video. Denver Museum of Natural History, 1982.

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Wisher, Edwin L. "The Friendly Crows in Festive Panoply." *National Geographic* 52 (1927): 315–22.

Previous: [Crosby, Bob \(egp.sr.011\)](#) | [Contents \(egp.sr.000\)](#) | Next: [Cunningham, Glenn \(egp.sr.013\)](#)

XML: [egp.sr.012.xml](#) (<http://plainshumanities.unl.edu/encyclopedia/doc/source/egp.sr.012.xml>)

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**From:** mmsw922@aol.com  
**Subject:** Fancy dancing Email #1  
**Date:** November 4, 2013 8:30:42 AM PST  
**To:** cddoig@comcast.net

Good morning Carol and Ivan,

I've been a laggard in my fancy dancing homework project. And it's all interesting when I attend to it.

**1. Some first basic (and fascinating) information: .**

Some sources attribute this dancing to the Wild West Shows ("fancying it up") —and early reservation attempts to entertain visitors. Other sources pin fancy dancing and the FORMAT we know about powwows more to Oklahoma tribes in the late 1920s. In this historical frame, these dances are identified as a direct response to governmental banning of religious dances. So after traditional dances had gone underground, fancy dancing brings dancing back out into the open.

Fancy dances are loosely based on war dances.

While the term "powwow" is one more likely permutation of a native term, the kind of event we know seems to have take root really after World War II and the greater (and deliberate) urbanization of Plains Indians by the Bureau of Indian Affairs (which set me to thinking about Seattle's Indian population).

**Most critically, fancy dancing and powwows are clearly Pan Indian—even though there's some evolution into northern and southern styles of costume and dance and song.**

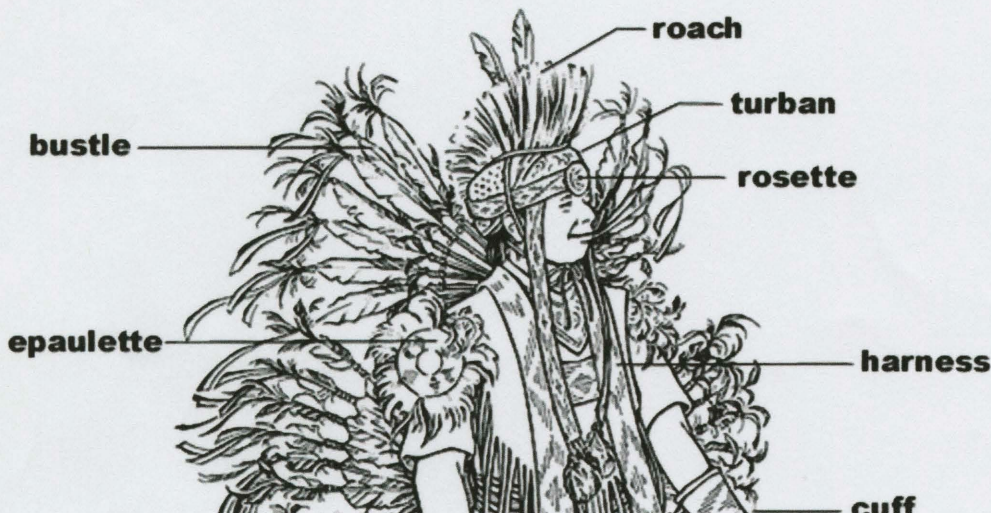
**2. The first Native American Indian Days Celebration in Browning occurs in 1950!**

**3. From the Waicipi Pow Wow Page—a Minnesota pow wow featured on "Indian Country Today," that pretty well respected print and electronic newspaper.**

**MEN'S FANCY DANCE**

One of the more modern dances in the PowWow, Men's Fancy dance is the most strenuous and athletic. To be good at this dance, the dancer must train for stamina and agility. The dance is fast and features jumps and twirling. The regalia is said to represent the rainbow spirits in its bright colors and flying feathers and ribbons. The Men's Fancy dancer typically wears two bustles of bright colored feathers with added ribbon, feather or horse hair hackles and bright arm and head bands repeating the colors and patterns. The dancer also wears a headdress roach trimmed in colored horsehair and featuring two eagle feathers. The roach is designed to keep the feathers either spinning or rocking in movement. It is part of the dance to keep the feathers moving constantly throughout the song. Dancers also carry coup sticks which are highly decorated with ribbons or feathers. The coup stick was originally a small stick carried into battle by a warrior. It was considered a great sign of bravery if you were able to touch your enemy with your coup stick (much more brave than killing your enemy).

**5. And all those terms are wonderful. And here in diagram form—to make the description mean more.**







6. And here - from a great site, another verbal explanation with more great terminology:

Fancy Dancers have many objects in their outfits that are unique to them. Starting at the top, all Fancy Dancers have a roach, usually a little shorter than normal and with brighter deer hair. The main difference in the head gear of a Fancy Dancer is the rocker spreader, with two eagle feathers that are often decorated with plumes and reflective tape. Some dancers wear scalp feathers, but it is not as common. Most also wear beaded headbands, sometimes with a rosette on the front. Fancy Dancers usually don't wear a ribbon shirt, but are covered in beaded and fringed aprons over the shoulders and waist. Some also wear loom beaded harnesses that are draped over the neck and hang past the waist. Most also wear small arm bustles that are made from a disc with feathers glued around it. The signifying mark of a Fancy Dancer is his bright, twin bustles. Southern bustles are made from stripped feathers that are decorated with dyed hackle feathers and plumes. One bustle is tied around the neck, and the other is tied to the waist. A newer twist to this is making the bustles from eagle wings, which gives more of a "flying" look. This is more common in the North.

In addition to their aprons, Fancy Dancers wear matching sidetabs to cover their thighs while dancing. All dancers wear large sleigh or the smaller Hawk bells just below the knee. A large Angora goat hide is wrapped around the calves to produce the white fuzzy stuff around their legs. Moccasins are usually worn, although some will use neon Aqua Socks instead.

7. Now powwows include both traditional and fancy dancing. Here's a youtube video of finals in fancy dancing: <http://www.youtube.com/watch?v=ini9rvGWtaw>

8. Women's participation in powwows and how they fancy dance and what they wear is another topic all together.

So, that will be the next email.

Marcella



Beautiful Bad Lands: Tour Makoshika State Park

# MONTANA

MAGAZINE

March | April 2014

Wolf Point's

## Wild Horse Stampede

### Light show

Cathedral of St. Helena's  
stained-glass glory

### Kalispell Creamery

Last farm standing

DISPLAY UNTIL 4/30/14



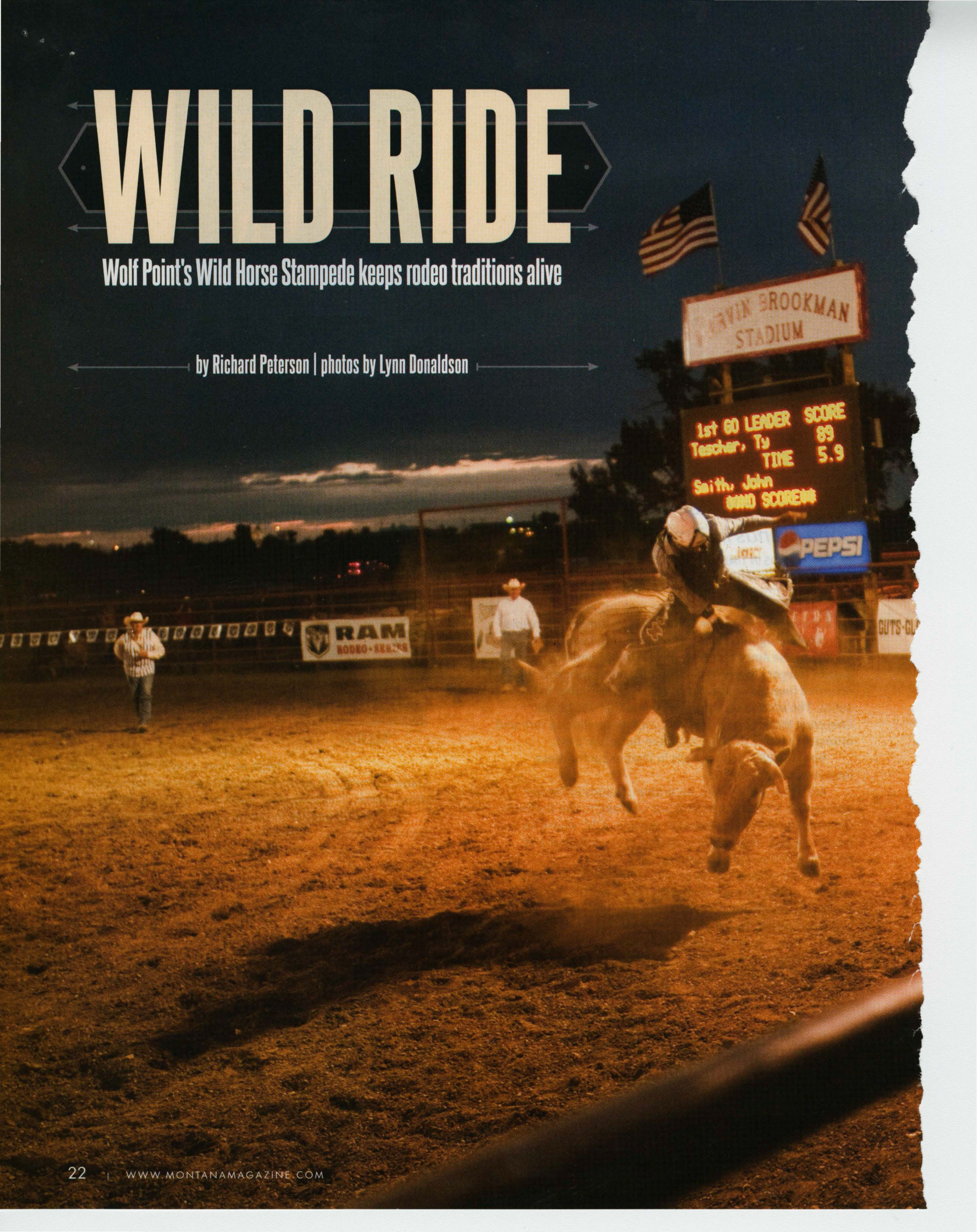
\$4.95 USA \$5.95 CANADA



# WILD RIDE

Wolf Point's Wild Horse Stampede keeps rodeo traditions alive

by Richard Peterson | photos by Lynn Donaldson







**W**olf Point's Wild Horse Stampede is approaching its 91st birthday but Montana's oldest professional rodeo shows no signs of aging or wrinkles.

Thousands of rodeo fans converge on this Hi-Line town of nearly 3,000 residents each year for three days during the second week in July.

It's a time of class and family reunions, parades, a carnival, "Catholic burgers," street dances and, of course, the main event: The oldest Professional Rodeo Cowboys Association event in the state that is known as the "granddaddy of Montana rodeos."

"For a lot of people who come here every summer for the Stampede, it feels like home," said Clint Long, who's been the chairman of the event since 1984 and has attended the rodeo since childhood. "Everyone remembers coming to the Stampede when they were kids. It's an amazing phenomenon. People want to connect with their roots again. So much is going on in a world that's moving too fast. Roots are shallow anymore."

The Stampede's roots go back nearly a century.

←————→  
A brave bull rider gets in on the action at the 2013 Wild Horse Stampede Friday night bull riding competition.





The Wolf Point area was frequented by Assiniboiné, Cree and Blackfeet tribes for centuries. The first recorded visit by non-Indians was in early May 1805 when Lewis and Clark were traveling up the Missouri River and made a stop a few miles from the current town site.

One theory from historians is that the town's name may have come from the Lewis and Clark journals, which described wolves as "very abundant" in the area.

The town was finally incorporated

in 1915. To generate some entertainment, local cowboys and Indians would stage impromptu rodeos on the dirt streets on summer afternoons.

Wolf Point's Commercial Club decided to make the rodeo an organized event in 1921 and held it in conjunction with the Palmer Brothers Circus that year. With the exception of three years during WWII, the Stampede has been the crown jewel of summer events in northeastern Montana for the past 90 years.

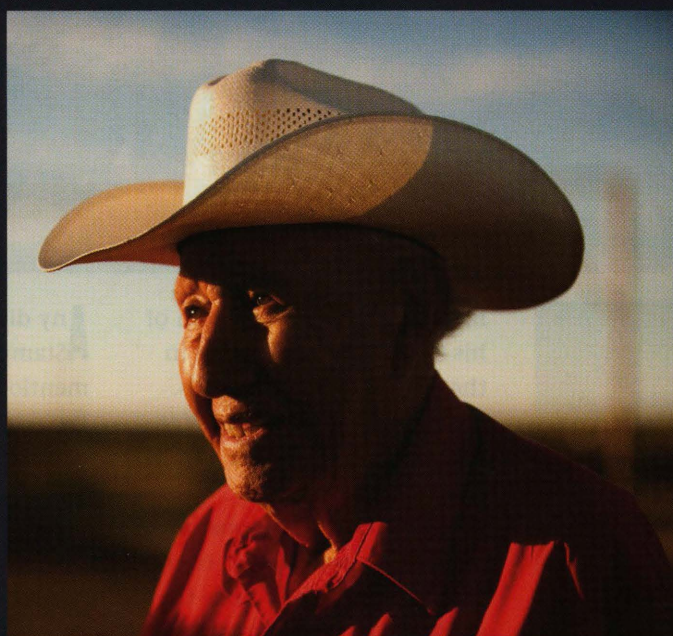
For three nights each July, rodeo fans get to see events ranging from barrel racing to bull riding.

"At a lot of other rodeos you see a lot of tourists or people who have never seen a rodeo. At the Stampede, our fans are the most knowledgeable fans around," Long said.

**W**hen some of those fans go rushing toward the arena midway through the rodeo, that signals the rodeo's main attraction: the wild horse race.

Numerous rodeos in the country





Left: Team ropers take on a calf during the Stampede's Saturday night competition.

Above: Brave cowboys Easton Copenhaver, T.J. Kerr and Morris Tattoo attempt to wrangle a horse during the Wild Horse Race on Friday night of the 2013 Wild Horse Stampede rodeo.

◀ Joseph "Shep" Ferguson was a regular fixture behind the chutes at the Wild Horse Stampede. He recalled the early days of the Stampede's wild horse races when riders bit the ears of horses to make them stand still. Although that isn't a part of the races any longer, the races in Wolf Point remain some of the most authentic wild horse races of any rodeo around. Ferguson passed away in September at the age of 88.

have a version of the wild horse race, but the Stampede's featured event is known as one of the more unique and dangerous.

"It's the greatest and wildest wild horse race in the country," PRCA rodeo announcer Randy Schmutz said.

Eight four-man teams sponsored by local businesses compete in the dust-filled event, which is held nightly at the Stampede.

When the gates into the arena open simultaneously, cowboys on foot attempt to saddle wild and

unbroken horses that bolt from the chutes. If a cowboy gets onto a horse, it must be ridden across a score line within a 2-minute period. Fans take part by wagering in a Calcutta with possible substantial payouts.

The event officially began at the Stampede in 1972, but its roots go back to the 1940s when Indian cowboys participated in the event during rodeos sponsored by the now-defunct Great Plains Rodeo Association, said Joseph "Shep" Ferguson, of Poplar, who often

participated in the event when he was younger.

Ferguson died in September at the age of 88.

The Stampede's version of the wild horse race is an original. Other rodeos have mimicked the idea but numerous restrictions to protect the cowboys have made those events less dramatic, he said.

"It takes a good, athletic man to do this because you put your body at risk," said Ferguson, who attended nearly every Stampede during his





lifetime with the exception of his four year stint serving in the U.S. Army in the 1940s. "Once you get the hang of it you want to try it over and over again."

The event has become more difficult for participants over the years, especially since the addition of the two-minute time limit, he said.

"Back in the 1940s, they used to bite the ear to make the horse stand still. They don't do that anymore, either," Ferguson said.

Any discussion about the Stampede can't go on without mentioning the late Marvin Brookman, the legendary stock contractor whose reputation for high-quality rodeo livestock helped put Wolf Point's rodeo on the map.

Brookman, who died in 2006 at the age of 92, was a driving force behind the Stampede and Montana's rodeo circuit, Long said.

Now known as the Brookman-Hyland Company, family members continue to

Above: A parade takes place every day of Wild Horse Stampede and is the wettest parade in Montana, as spectators and riders on floats often fire water guns at one another.

Left: Ted Rensvold drives his wife's Pontiac Bonneville convertible during the 2013 parade themed "90 Years of Dreams and Memories." The parade down Main Street happens at 1 p.m. on Friday and Saturday of Wild Horse Stampede. Rensvold, of Vida, was celebrating his 50th class reunion.

**MARK YOUR CALENDARS:** Want to experience the Wild Horse Stampede for yourself? Head to Wolf Point **July 10-13.**



**“Some of our volunteers have worked the Stampede their whole lives. I remember a guy who came with his oxygen tank, determined to help. Everyone has a piece of this.”**

run the company and have supplied livestock for the Stampede since 1941, and currently supply livestock to a third of the PRCA rodeos in Montana.

It was Brookman who brought that hometown atmosphere to the Stampede and it continues to this day, Long said.

“A lot of other rodeos offer a lot of flash but he kept the Stampede from becoming a carnival of sorts,” Long said. “In all my years with the Stampede, we never had a written contract with him. He believed your handshake was your word. You don’t see that anymore.”

The Stampede organizing committee – named 17 times as the Rodeo Committee of the Year by the Montana Circuit – is also gearing up for 2015, when Wolf Point will hold its 100th anniversary. They hope to make that year’s Stampede memorable along with the rodeo’s 100th anniversary in 2023.

The Stampede could not take place without the 100-plus volunteers that take three days out of their year to donate time and resources to the annual event, Long said.

Some former residents also return each year to help out during their vacation time, he added.

“Some of our volunteers have worked the Stampede their whole lives. I remember a guy who came with his oxygen tank, determined to help,” Long said. “Everyone has a piece of this.” **M**

*Richard Peterson is a freelance journalist who writes from his hometown of Poplar.*

Above right: The Catholic Burger Stand is manned entirely by volunteers that work 4 hour shifts, the stand serves “Catholic burgers,” which can only be had during the stampede. Some locals swear the secret of the burgers’ divine taste is the pickle juice that is splashed on fried onions placed on the burger.

Right: Dr. Mark Zilkoski, a local doctor in Wolf Point and co-owner of Missouri River Brewing Company, fries onions at the Catholic Burger Stand.



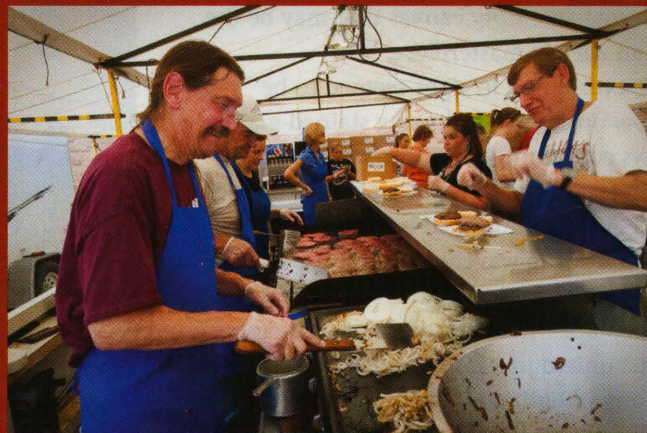
## ‘Catholic burger’ worth the wait

Along with the parade, rodeo and all the other traditions that come with the Wild Horse Stampede, it’s also a tradition for Stampede-goers to munch on a “Catholic burger,” an iconic food people are willing to wait for. Some wait for as long as 45 minutes in 90-degree plus temperatures to get a taste.

An annual fundraiser for the Immaculate Conception Catholic Parish in Wolf Point, the burger stand – open 24 hours during the Stampede – will go through a ton of hamburger and hundreds of pounds of onions in four days, parish member co-organizer Kerry Hanks said.

“That smell of fried onions and burger drifts down the block, and sometimes the line of people will, too,” she said. “That’s a big part of our success.”

Not quite as old as the Stampede, the Catholic burger stand has been in operation for 66 years. It started as a small concession stand on one of Wolf Point’s side streets, but its popularity forced it to set up on an empty lot on Main Street during Stampede.







Drumhop.com

Algonkian  
Apache  
Arapaho  
Bannock  
Blackfeet  
Caddo  
Cheyenne  
Cocopa  
Choctaw  
Compilations  
Comanche  
Cree  
Concow  
Crow

■ **Crow  
Celebration**

Eskimo  
Flathead  
Hopi  
Kiowa  
Iroquois  
Kootenai  
Kutchin  
Mandan and  
Hidatsa  
Laguna Pueblo  
Menominee  
Mountain Maidu  
Nisenan  
Navajo  
Nootka &  
Quileute  
Ojibwe  
Oklahoma  
Omaha  
Paiute  
Pawnee  
Papago  
Pima  
San Juan Pueblo  
San Ildefonso  
Sarcee  
Seminole  
Shoshone  
Seneca  
Sioux  
Stony  
Tolowa  
Taos  
Umatilla  
Ute  
Warm Springs  
Tribes  
Washo  
Winnebago

Witchita  
Yaqui  
Yuma  
Yurok  
Zuni  
Stories

## Crow Celebration

### *Recorded Live 1971, Crow Agency, Montana*

#### Canyon Records

This coming Crow Fair is August 18-22, 2011. 94th Annual Crow Fair. Crow Agency, MT.

Albert Gos-Ventre albertv@crownations.net or 406-638-3778,  
or 406-638-3719, Fax: 406-638-3880. geobuck@hotmail.com <http://www.crow-fair.com/>

Canyon Record C-6089

©1972 Canyon Records

CROW INDIAN FAIR AND CELEBRATION by Dan Old Elk.

It is the third week-end in August in south-eastern Montana.

A light high on a pole casts moving shadows through the great brush arbor, where dancers in beads and buckskins, war bonnets and roaches, moccasins, and shawls, move in unison to the insistent rhythm of the drums.

A tenor voice takes up the chant. Baritones and high sopranos join. The song is in the ancient language of the Crow people, and you go back in time more than a hundred years. It is easy to imagine that the flickering light is from a central fire, and that these are the braves and maidens who danced near the Little Big Horn before the coming of the white man.

It is Crow Fair time at Crow Agency, Montana, the "tepee Capitol of the World." Hundreds of teepees have been raised, just as they were in the old days. Now there are tents, too, and even campers - but the light catches the white cones of the teepees.

A horse whinnies - and you know he is one of many. He'll be ridden in the colorful parade through the campgrounds tomorrow morning, and in the afternoon, some Indian top hand will be aboard him as he competes in calf roping or steer wrestling.

The Crow Indian Celebration and Rodeo was once mostly an exhibition of prize vegetables and handicrafts. Now it is a real Indian celebration. The parade through the campground each morning is the first event of the day. Then comes the rodeo and racing program in front of the Crow Tribe's big new grandstand. There are quarter horse races and thoroughbred races, climaxed by the Crow Derby. The Indian relay races on horseback always have the fascinated interest of the of the crowd.

Dances last late into the night. Music is by Crow drum orchestras and singers, as well as by members of visiting tribes.

There are dancing contests for both children and adults. The Crows don't compete. They leave the opportunity to win prizes to their guests. These guests come from throughout the United States, representatives usually of some 40 tribes; Kiowa, Comanche, Apache, Navajo, Cherokee and others from Southwest; Sioux, Cree, Arapaho, Cheyenne, Assiniboine, Kootenai, Salish, Gros Venture, Blackfeet and Shoshone from reservations nearby. There have been Blood Indians from Canada and Menominees from Wisconsin. There are always many more.

Monday is a very special day at the Crow Celebration.

The rodeo is over and the champions have been named. The best dancers have been recognized. The races - and the bets of their backer - have been won and lost. This is a day of recognition, prayer and thanksgiving.

The Crows and their visitors don their finest Indian dress and gather where they hear the beat of the drums. Four young Crows have been selected for honor of leading the parade dance - chosen for their accomplishments and their service to the Tribe during the last year.

Everybody dances all the way around the camp grounds, paying tribute to the eagle who soars over nearby canyons and crags and to that Great Spirit (by whatever name he is know to each tribe) who guides all Indian people.

There are four stops. The leaders conduct giveaways for their clan aunts and uncles and for

special friends. Their relatives bring cigarettes and cool drinks for the dancers. At last all reach the brush arbor, where the earth has been beaten firm by the moccasins on the four previous nights. Dancing continues - war dances, fast and slow; forty-nines, all kinds of Indian dancing. The dancers may be children barely older than toddlers - they may be among the oldest people in the Tribe, or any age between. Each knows when to begin and when to stop, each moves in perfect rhythm to the music. Each has a costume unique to himself but representative of his Tribe.

This is Indian music, Indian dancing, Indian culture at its pleasantest and best!










Play song	Name	Performed by	Description	Native Words	Translation	Notes
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Song 1 Host Drum: Crow  
- Castle Rock

Crow



		Castle Rock Singers; Montana (Henry Rides Horse, leader)	
	Song 2	Northern Cheyenne Singers; Ashland, Montana (Clifford Bighead, leader)	Cheyenne
	Song 3	Assiniboine Sioux Singers; Harlem Montana (Charles Gray, leader)	Sioux
	Song 4	Parker-Cree Singers; Rocky Boy's Reservation, Montana (Videl Stump, leader)	Cree
	Song 5	Mesquakie Bear Singers; Tama, Iowa (Charles Pushetonequa, Sr., leader)	Mesquakie
	Song 6	Cardston Blood Singers; Cardston, Alberta, Canada (Edward Little Bear, leader)	
	Song 7	Wind River Arapaho/Shoshone Singers; Wind River Reservation, Wyoming (Felix Goesbeck & Duane Tillman & Singers)	Arapaho/Shoshone
	Song 8	Mandaree Singers; Mandaree, North Dakota	Sioux
	Song 9	Yakima Nation Singers; Toppenish, Washington (Gilbert Onepennee, leader)	Yakima
	Song 10	Kiowa Gourd Singers; Oklahoma (Vincent Bointy, leader)	Kiowa



**From:** mmsw922@aol.com  
**Subject:** Crow Fair  
**Date:** January 24, 2014 10:42:53 AM PST  
**To:** cddoig@comcast.net

---

Hi Carol and Ivan,

So, let me get seriously started on some Crow Fair hunting - with this as a starter set! Hope all is well!!!!

First, I've skimmed enough to know that you couldn't have hit upon a better tribal event for Donny and Herman. Crow Fair AND Rodeo seems to have been going on in some guise since the early 1900s---as a tribal celebration and a pan-Indian event. And for many years, the emphasis has been on tourism/education.

Begun in 1904.

Held at Crow Agency--both rodeo and the fair--at least now.

"Giant family reunion under the Big Sky"

A combo of pow wow, contest dancing, crafts, Indian rodeo, county-fair like exhibits--now an Indian relay too.

The descriptions always focus on the cities or seas of teepees.

The Wikipedia description actually seems pretty succinct and useful: [http://en.wikipedia.org/wiki/Crow\\_Fair](http://en.wikipedia.org/wiki/Crow_Fair)

Here's a link to music selections from the fair and an even more from-the-source information:

<http://drumhop.com/music.php?page=67>

Here's a link to Adrian Heidenreich's summary (MSU Billings):

<http://plainshumanities.unl.edu/encyclopedia/doc/egp.sr.012>

Here's a link to the current Montana Tourism/Department of Commerce website--full of quite a bit of color alone--the sea of teepees, the parade dance, showcasing traditional crafts, the all Indian rodeo:

[http://visitmt.com/listing/categories\\_NET/MoreInfo.aspx?IDRRecordID=8832](http://visitmt.com/listing/categories_NET/MoreInfo.aspx?IDRRecordID=8832)

A 1973 video clip - on YouTube. <http://www.youtube.com/watch?v=N9ReBrUBhBw>

A 1976 30 minute segment on YouTube: <http://www.youtube.com/watch?v=kCEXTnIJwTY> I had to play with it a while to make it run.

Photos below.

Marcella

And a big PS: NOT specifically focused on the Crow Fair, but I found this great site that summarizes content and covers from LIFE magazine by year: <http://2neatmagazines.com/life/1950.html> What a sterling way to get a sense of what we are attending to at any given time!

Crow Fair 1940:



**From:** mmsw922@aol.com  
**Subject:** **Not quite ready to stop**  
**Date:** January 24, 2014 10:47:22 AM PST  
**To:** cddoig@comcast.net

---

Hi Ivan and Carol,

Then, no sooner had I hit send than I found this: portion of pages from a U of Oklahoma book on native traditions:

[http://books.google.com/books?id=NPRfapshHkC&pg=PA133&lpg=PA133&dq=Crow+Fair+1955&source=bl&ots=v186Y1S1op&sig=r4abfsiVvdDIJjG9DDia5hfla\\_s&hl=en&sa=X&ei=WLTiUreiBILBoATV2YCIDQ&ved=0CCsQ6AEwAQ#v=onepage&q=Crow%20Fair%201955&f=false](http://books.google.com/books?id=NPRfapshHkC&pg=PA133&lpg=PA133&dq=Crow+Fair+1955&source=bl&ots=v186Y1S1op&sig=r4abfsiVvdDIJjG9DDia5hfla_s&hl=en&sa=X&ei=WLTiUreiBILBoATV2YCIDQ&ved=0CCsQ6AEwAQ#v=onepage&q=Crow%20Fair%201955&f=false)

If this looks good enough, I could summon it!!

And tomorrow, I'll try the MHS library vertical files ! :)

Marcella



XFINITY Connect

cddoig@comcast.net

+ Font Size -

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**Fancy Dancing Part #2**

---

**From :** mmsw922@aol.com

Wed, Nov 06, 2013 09:29 AM

**Subject :** Fancy Dancing Part #2**To :** cddoig@comcast.net

Good morning, Carol and Ivan,

No snow today--no slithering around Helena--but the great colors that were with us for awhile have disappeared for sure. Our condo maintenance crew--never ones to bestir themselves vigorously--should be here right now trimming and raking in this small window between lovely and permanently-frozen-into-place muck.

Today's news: the school levies here in Helena passed and the "right" folks for city commission won. I'm sad that John Bohlinger (clothing entrepreneur from Billings who was Schweitzer's lieutenant governor) has now joined the crew of weak Democratic candidates to run for Baucus' seat. A Wisconsin couple was just rescued from snowdrifts in the Beartooth Highway---having followed Google maps to leave Yellowstone headed for Miles City. Of course that was the shortest route---albeit not the one that was officially open. Dave would have such fun with that story. I passed up the opportunity to eat rattlesnake at Molly's birthday supper on Saturday night--but tried my hand at Japanese Ikebana flower arranging at the Holter during the day.

Scraping the bottom of the barrel for news, huh!!!

So on to business:

Fancy Dancing:

The Society appears to have no compelling books on the topic. So I'm back in web land for more on women's fancy dancing.

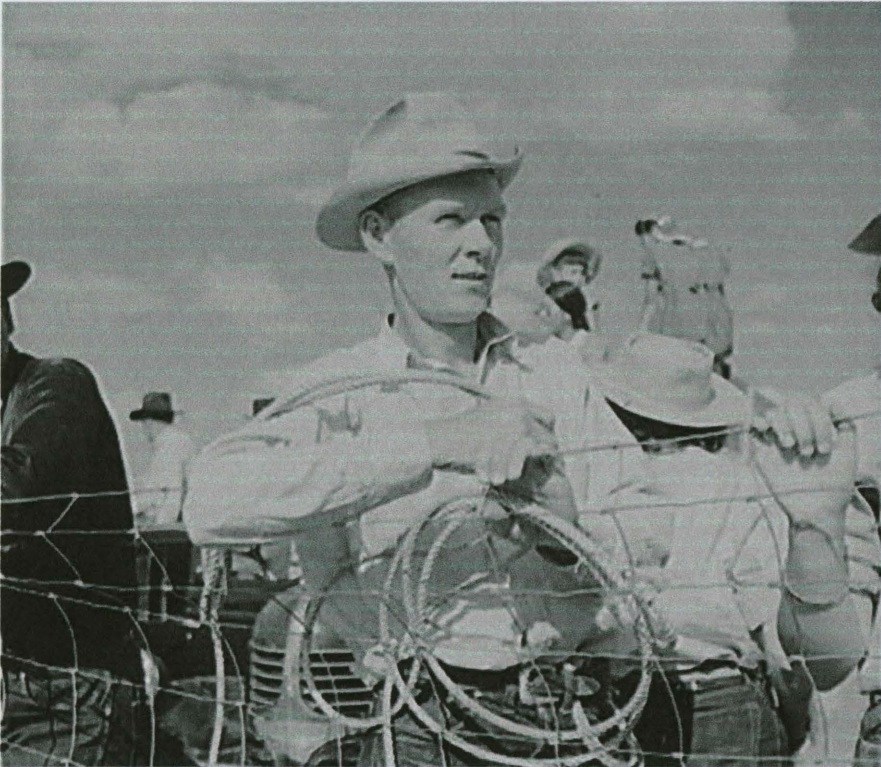
1. It comes into existence a little later than men's--later 30s for the first and then blossoming in the 1950s.
2. The variation that distinguishes women's dances is the shawl dance - butterflies emerging.
3. This has been one of my favorite descriptions: <http://indiancountrytodaymedianetwork.com/article/the-evolving-beauty-of-the-fancy-shawl-dance-22719>
4. Today I could find this description of fancy dancing with sections on both men and women's----and this time the emphasis is as much on how the dancing itself looks (as opposed to the costume--though there's a little of that). And I liked that; it seems like its own muscular prose. <http://iiamericas.org/the-pow-wow/fancy-styles/>
5. Here's another great set of diagrams for men's fancy dance outfits: <http://threerivers.nsbsa.org/files/Chapter%203%20Fancy%20Dance%20Outfits.pdf>
6. Women's jingle dances and dresses appear to be their own category---come from the Objiwa tribes - and don't really arrive in current form at pow wows until later than the 50s.
7. **Now the elusive link between moccasins and fancy dancing.** As best I can "read" pictures and diagrams, most of the moccasins worn with fancy dancing are high tops----at least high enough on men to meet the goat skin leggings. The contemporary images of women fancy dancing tend to show very tall moccasins. Here's a 1983 Library of Congress photo - that shows some of both---and a lot of other social customs at work! <http://www.loc.gov/resource/afcomahasi.0039/> Here's a somewhat broader set of images from the same collection: <http://www.loc.gov/folklife/sampler/NEphotoalbum.html>

Feel free to refine your directions for me, Ivan. Is all of this anywhere close to useful. More - zero in on something else!!!!?





Cowboy from Quarter Circle U at Crow Fair:



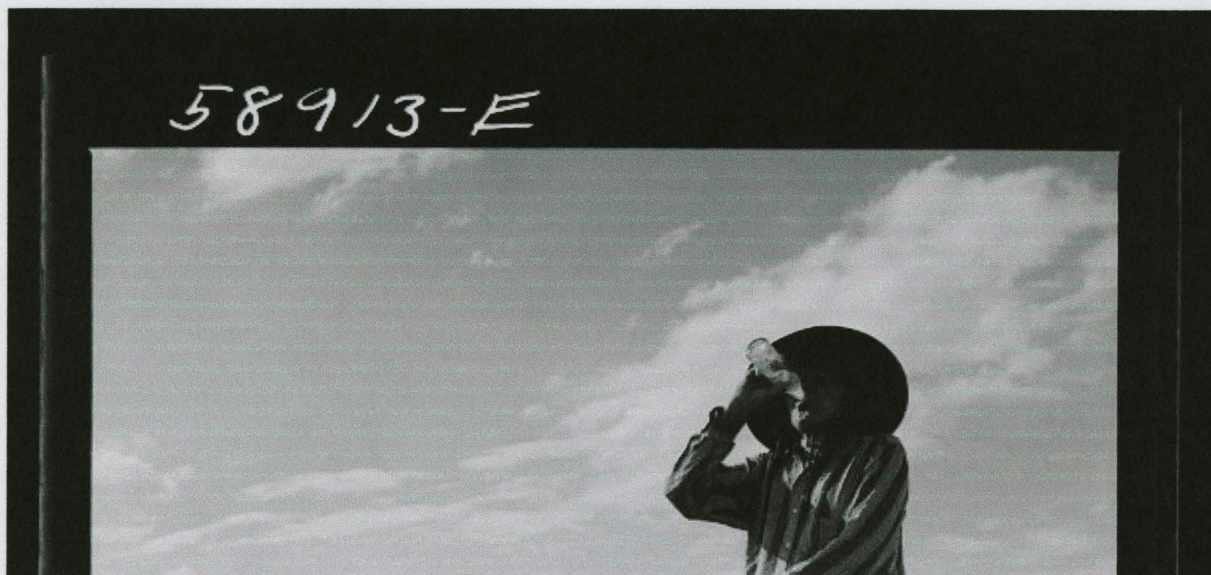




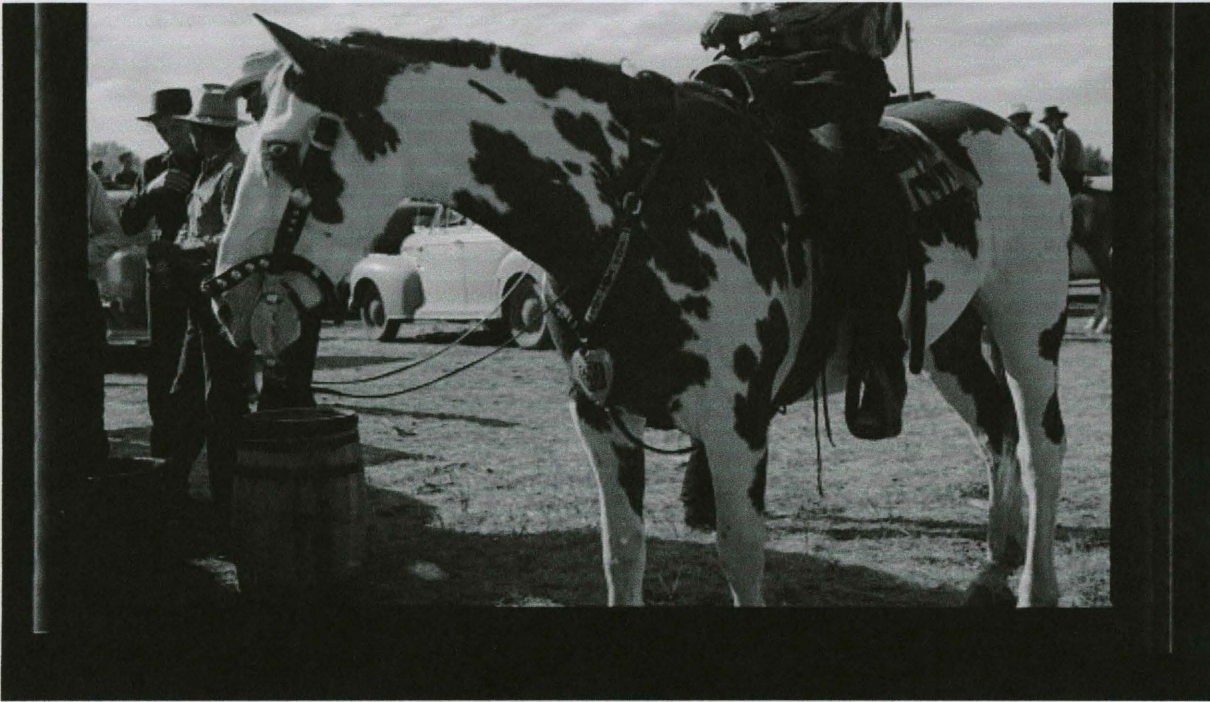
1941 teepee - Library of Congress image:



1941 - Library of Congress images:







1979 Crow Fair grounds - Crow Agency



1940 - Library of Congress:







**From:** carol doig <cddoig@comcast.net>  
**Subject:** Re: Not quite ready to stop  
**Date:** January 24, 2014 1:18:20 PM PST  
**To:** mmsw922@aol.com



Well, wahoo, if that's not politically incorrect. Just printed out your Crow Fair refs so far, it looks great--those tepees, terrific!--and likely more than enough without the U of Okla material; at least hold off on that until I digest what you have here. Am keen to see what the vertical files might hold, though--good hunting, but don't let it take over your life, hear?

Heading outside, trying to sneak yardwork in while the weather more or less holds. More anon. Have a good weekend if we don't communicate before. And happy imminent travels.

Ivan

On Jan 24, 2014, at 10:47 AM, mmsw922@aol.com wrote:

Hi Ivan and Carol,

Then, no sooner had I hit send than I found this: portion of pages from a U of Oklahoma book on native traditions:

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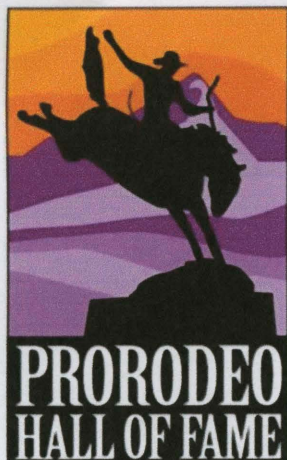
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If this looks good enough, I could summon it!!

And tomorrow, I'll try the MHS library vertical files ! :)

Marcella





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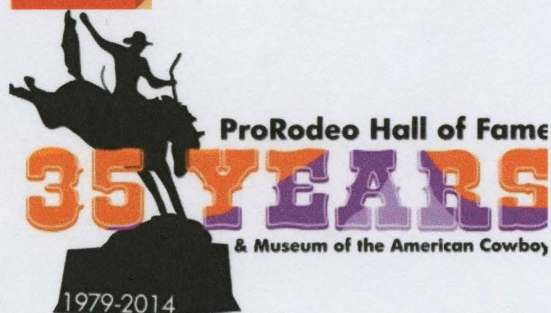


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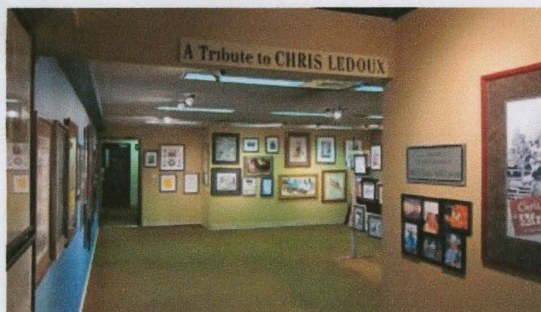


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A Tribute to Chris LeDoux from the private collection of Bill & Donna Vold Larsen is now on display at the ProRodeo Hall of Fame & Museum of the American Cowboy in the 101 Gallery. Enjoy memorabilia from LeDoux's rodeo and musical career. Everything from pictures to drawings, letters to music videos.

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## Upcoming HOF Events

These upcoming ProRodeo Hall of Fame events are all open to the public. Reservations are required for some events. To be added to our mailing list call 719-528-4732. Additional information about each event will be added as they become available.

[Bridal Showcase – January 14, 2014](#)

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[Bridal Showcase – July 22, 2014](#)

[35th ProRodeo Hall of Fame Anniversary Celebration – August 6, 2014](#)

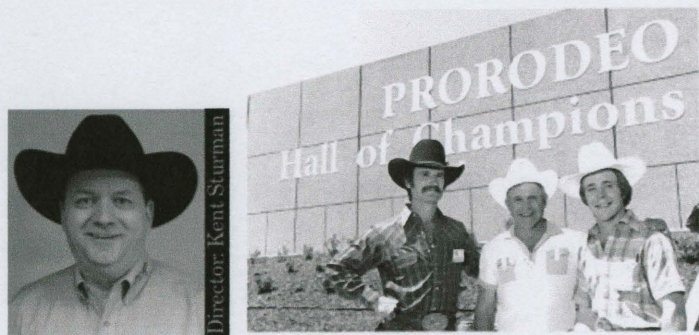
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## Director's Notes: Legend Announced



### Gay to be honored with ProRodeo Legend Award

COLORADO SPRINGS, Colo. – Eight-time World Champion Bull Rider Don Gay has been announced as the recipient of the 2013 ProRodeo Legend Award.

The ProRodeo Hall of Famer will be honored at the 6th Annual Wrangler Gold Buckle Gala on Monday, Dec. 2, at the South Point Hotel, Casino and Spa in Las Vegas.

"To be recognized as a major contributor to the sport that has been pretty much your everything is special," Gay said. "It's not a personal thing, it's an accomplishment thing, and that's what a guy works for." Gay won four consecutive world championships from 1974-77, the PRCA Regular Season Championship in 1978, and then followed with another three consecutive world championships from 1979-81. Since he won his last gold buckle in 1984, Gay has held the record with eight bull riding world titles.

"When you think of pro rodeo legends, Don Gay has to come to mind," ProRodeo Hall of Fame Director Kent Sturman said. "With eight bull riding world championships, he is arguably the best bull rider to ever compete. He comes from a great rodeo family and after he retired from competition, he didn't just walk away. Today he continues to promote professional rodeo and provides color commentary on professional rodeo." Gay has the third-highest marked ride in the history of professional rodeo, earning 97 points on the famous RSC bull Oscar at the Cow Palace in San Francisco in 1977.

He is the eighth recipient of the ProRodeo Legend Award, joining Dean Oliver, Shawn Davis, Larry Mahan, Harry Vold, Clem McSpadden, Jim Shoulders and Jake Barnes. "To be put in the same group as my heroes is a pretty awesome feeling," Gay said. The Gala, which benefits the ProRodeo Hall of Fame, will be held at 6 p.m. and include a silent auction, live auction, music entertainment and, of course, honoring Gay with an award statue provided by Montana Silversmiths. "I've attended the Gala every year since they started it, and to be honored at it will be nice," Gay said. "It's a great idea because it raises money for the Hall of Fame, and the Hall is something that needs to stay in the forefront because it's the history of the business and it shows what it took to get the train on the tracks."

For the third consecutive year, the live auction will feature a Massey Ferguson tractor generously donated by Hesston by Massey Ferguson, along with many other great items.

Tickets are on sale now; for reservations and tickets, call 719.528.4732. For more information visit [www.prorodeohalloffame.com](http://www.prorodeohalloffame.com).

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## Hall of Fame Mission



The ProRodeo Hall of Fame and Museum of the American Cowboy exists to educate the public about rodeo, its history, and its impact on Western American culture. The Hall of Fame will also provide recognition to rodeo notables of the past, present, and serve as an inspiration for the future.

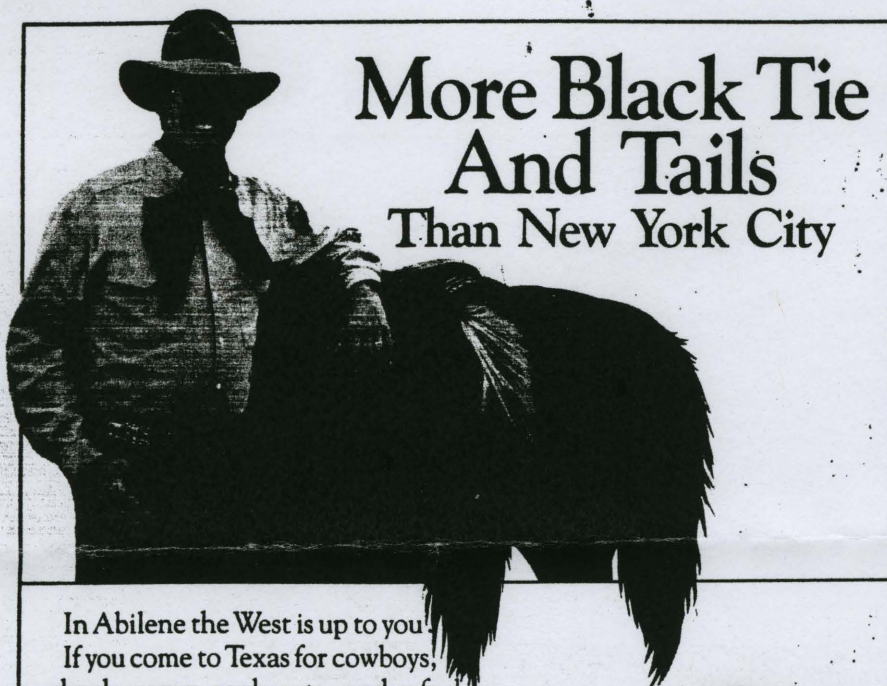
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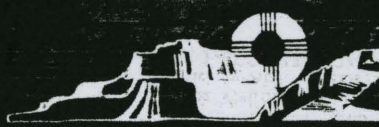


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THE AMERICAN WEST (ISSN 0005-1550) is published quarterly by American West Management Corporation. Issues are for February/March/April, May/June/July, August/September/October, November/December/January. Editorial, circulation, and advertising offices are reached at 7000 E. Tanque Verde Rd., Suite 50, Tucson, AZ 85715, tel. (602) 886-9999; fax (602) 721-0665. Newsstand price: \$1.95. Back issues: \$3.00 (includes shipping). Subscriptions: 6 issues \$7.85. Subscription correspondence and orders should be sent to Box 3733, Boulderville, CA 92025.

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## FEATURES

**SOMETHING TO CROW ABOUT** Robert Kelleher provides a colorful portrait of the historic Crow Indian Fair. **12**

**VENI, VIDI, VANCOUVER** Travelers who come to see this cosmopolitan Canadian metropolis are soon conquered by its charm, as Jo Ann Roe reports. **18**

**FORT WORTH: TALL IN THE SADDLE** According to Tom and Joanne O'Toole, this town typifies what Texas is all about. **24**

**THE GLORIES OF GLACIER COUNTRY** John Holt shares the breathtaking beauty of Northwest Montana. **30**

**ARTE Y ALMA** Santa Fe's Canyon Road is spotlighted in this photo essay by Judith Tabor Gaugenmaier **33**

**ABILENE: IKE'S HOME TOWN** "I like Ike" is a popular slogan in Abilene, Kansas, during Eisenhower Centennial Celebrations. Margaret Hula Malsam describes what's going on. **34**

## DEPARTMENTS

**LETTERS** Across the editor's desk. **37**

**ALONG THE ROAD** Sights, places, events worth stopping to see. **40**

**WESTERN CALENDAR** Highlights of what's happening in the West during August, September and October. **54**

## THE AMERICAN WEST CHRONICLE

(located between pages 32 and 33)

**ORVILLE AND THE GOLDEN FLEECE** Robert Pelton tells the story of the thief who robbed the Denver Mint. **32A**

**ALEXANDER CULBERTSON: THE LEGACY LIVES ON** Fur trader Alexander Culbertson is remembered by Lesley Wischmann. **32C**

**WESTERN BOOKSHELF** Books about the West by western authors. **32E**

**REMEMBERING THE PAST** Human-interest photographs that capture the pioneer past. **32K, 32L, 32S**

**HOME SWEET HOME** Fred Raffaelli visits the historic Carson Mansion in Eureka, California. **32N**

**RIP ROARIN' BODIE, RELIC OF THE GOLD RUSH** Maryann Hammers remembers the wickedest town in the West. **32P**

**AROUND THE WEST** Information of interest to western travelers. **32T**

### ARTE Y ALMA

See page 33

Judith Tabor Gaugenmaier

**ABOUT THE COVER:** A cruise ship docks in Vancouver's harbor at Canada Place. Photo courtesy of Tourism Vancouver.

CELEBRATE THE WEST PHOTO CONTEST 16 / READER SERVICE CARD 48 / SHOWCASE 51

THE AMERICAN WEST (ISSN 0003-1534) is published quarterly by American West Management Corporation, 7000 E. Tanque Verde, Suite 30, Tucson, AZ 85715. Basic subscription price is \$7.80 per year. The issues are February/March/April, May/June/July, August/September/October, November/December/January. Second-class postage paid at Tucson, Arizona and at additional mailing offices. POSTMASTER: Please send address changes to THE AMERICAN WEST, Box 3733, Escondido, CA 92025.





*The Crow color guard. The man on the right wears a genuine eagle feather war bonnet. Note the two men in the center wearing the blue and silver Combat Infantry Badge. To this day, the Crows elevate warriors to positions of respect in the tribe.*

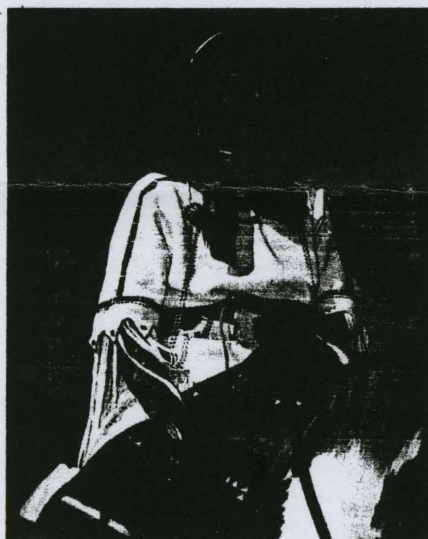
## SOMETHING TO CROW ABOUT

Text and photos by Robert Kelleher

Despite the end of their nomadic way of life, the Crow Indians of eastern Montana have preserved their traditional culture, notably through the Crow Indian Fair, held each year "in the moon when the chokecherries are ripe" (August). The Crow Fair is part Wild West Show and part sacred ceremony. It is an opportunity for those visiting Montana to experience firsthand the pride and pageantry of the American Plains Indian.

The first Crow Fair took place in 1904 at the urging of the Bureau of Indian Affairs, which wanted to reward the Crows' agricultural skill and spur the change from a nomadic lifestyle to an agrarian society. Within three years, however, the Crows had transformed the event from a country fair — emphasizing blue ribbon cattle and prize rhubarb — to a showcase of traditional Plains Indian culture.

Heat waves and dust rise from the hard packed parade grounds as throngs of visitors wait under the blazing August sun. Resplendent in red velvet dresses adorned with elk teeth and white cowry shells, Crow women sit proudly erect on their dappled horses. Crow men, also on horseback, sport richly beaded leather vests embroidered with multicolored wildflowers. Crowned with war bonnets of golden eagle feathers fastened to beaded headbands, they look every inch the fierce warriors of centuries past. But this is a time of peace. Crows, Kiowa, Cheyenne, Sioux, Navajo, Blackfeet, Chippawa-Cree, and



*Left: Kristi Not Afraid of the Crow tribe sits on her horse and waits for the start of the Parade through Camp. She wears a traditional Plains Indian costume of beaded, brain-tanned buckskin. Brain-tanning turns deer or elk buckskin white. Her attire also shows traces of influence from the tribes of the Southwest: turquoise and silver jewelry and a colorful Mexican blanket.*



*Right: A visitor to the Crow Indian Fair (not a Crow) is dressed for "fancy dancing." The costume is made of dyed turkey feathers with twists of horse hair at their tips. Note the inner circles of intricate beadwork.*



## DISCOVERIES

other Indians from New Mexico to Canada have convened for the annual Crow Indian Fair. In the past week, hundreds of white tipis have sprung up like mushrooms on the banks of the Little Big Horn. Drums pound rhythmically, bells ring on dancers' legs, and horses neigh impatiently. An announcer shouts commands and instructions in English and Crow. And all the while Crow men sing their hypnotic chants: "Hey!-ya-ya-ya, Hey!-ya-ya-ya."

Standing in the midst of these brightly feathered Indians, a white visitor might well think, "Now, I know how Custer felt." The feeling is forgivable — but historically inaccurate. True, the Crows did fight in the Battle of Little Big Horn, but they fought for the cavalry and against their traditional enemies, the Sioux and Cheyenne.

Because enemy tribes surrounded them, the Crows evolved a military culture in which they chose tribal leaders for their martial abilities. To become a chief, a man had to fulfill four deeds of valor: count coup on an enemy, snatch a gun from an enemy's hand, steal a horse from an enemy's lodge, and lead a war party.

"Counting coup was the most important," says Sam Takes Horse, 1990 general manager of the Crow Fair. "To count coup was not to kill an enemy, but rather to disgrace him. You hit him with the butt of your gun or knocked him off his horse. That's what it was all about — to humiliate him. Then if he came back, if that wasn't enough — then you killed him."

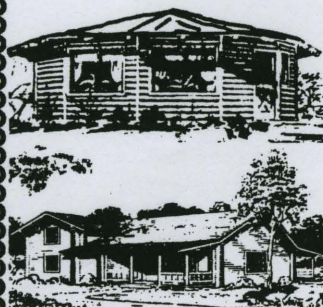
The martial spirit still shines today: a color guard of four Crow war veterans, wearing Army uniforms topped with feathered war bonnets, leads each parade through camp.

"And here they go," cries the announcer. "The parade is underway. The color guard first. These are your heroes! These are your veterans! This is your color guard! Crow men, you are real men! Great men! Heyyy! Heyyy!"

When the parade has traversed the camp and circled back to the parade ground, the dancing begins — ancient Crow ceremonies whose origins are lost in the fog of time and traditional powwow dances dating back to 1880 and earlier, as well as "fancy dances" created as recently as the 1960s.

Crows perform the powwow dance in a series of deliberate steps with the dancer's foot striking the ground twice: left foot, left foot, right foot, right foot, and so on. The Crow male in his costume for the

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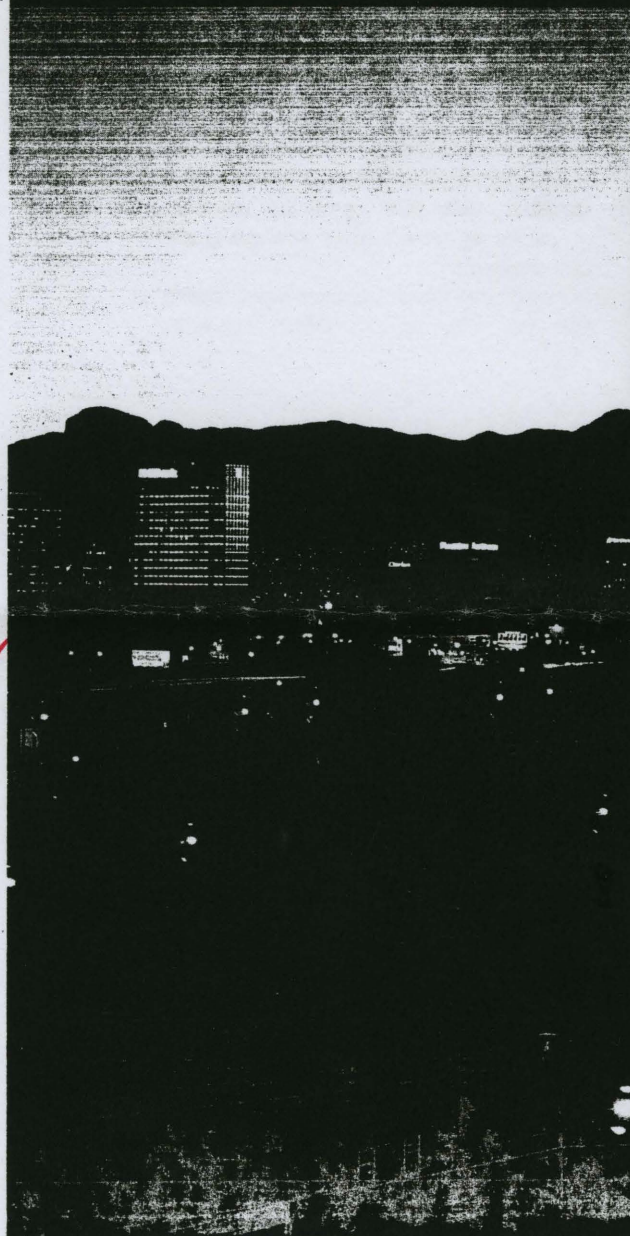
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powwow dance resembles a bird. He wears one or two feathers on his head; a satin vest over his shoulders, covered by a long, bone breastplate; a bustle of feathers on his back; and bells, sewn to leather strips down both legs, ending in a cluster of larger bells around each ankle.

Dancers can win cash prizes of up to \$1,200. Judges rate the dance contestants by their costumes, their footwork, how they keep time with the drums, and how quickly they stop dancing when the drums stop. "When that music stops, if you don't stop cold, you lose points," says Leo Hudetz, who served as finance director of the Crow Fair from 1986 through 1988. Leo, a CPA from Illinois, came to Crow country as a VISTA volunteer, married a Crow woman, and stayed on.

Leo is sitting on the low wooden bleachers of the open-air arbor pointing out the different dance costumes. The male fancy dancers stand out like courting peacocks. On their backs they wear two broad circles of brightly dyed turkey feathers arrayed around smaller beaded discs. In contrast to the slow-stepping, powwow dancers, the fancy dancers whirl about like dervishes.

"A lot of Crows don't like the fancy dancers," says Leo. "They just want to watch the traditional. Sometimes they look down on the fancy dancers as being too new wave."

Gladys Jefferson takes credit, along with her sister and a few others, for introducing women's fancy shawl dancing 25 years ago. "If you know how to fancy dance, you like it. If you don't know how, you don't like it," she asserts. Her 15-year-old daughter Janell, whose Indian name is Pipelighter, was elected 1989 Crow Fair Princess, the youngest candidate in a field of 12. The judges chose Pipelighter for her poise, her knowledge of Crow customs, and her ability to speak the Crow language. Pipelighter estimates nearly 75 percent of her generation still speak their mother tongue.

The Crow language is much in evidence at the Fair: heard over loudspeakers, shouted from horseback, spoken in casual conversation. In many ways, a visit to Crow country is like a journey to a foreign land. And like any foreign traveler, visitors to Crow country can benefit from knowing a few useful phrases. Crows greet each other with Shoda-zhee, which literally means, "How are you?" A pleasant response is itch-ik meaning "good." The

## DISCOVERIES

Crow phrase for "thank you" is A-bo. Crows normally don't say "good-bye." Even on the telephone, they hang up abruptly when a conversation ends.

...

Although the Crow Fair officially ends on Sunday (the last day for rodeo, horse-racing, and dance contests), Monday is a special day for the Crows—the day of the Parade Dance. "A lot of the Crows don't dance except for Monday," says Leo Hudetz. "It's a real ceremonial thing."

"This is a sacred dance," says Gladys Jefferson. "We make vows, we offer dried tobacco, we wave at the Big Horn Mountains. We praise the mountains for good crops in the summer, for the elk and the deer — for whatever is up in the mountains that we may use as food in the winter."

At the head of the Parade Dance rides the Pipeholder. A Crow announcer explains the significance of the Pipe: "Like many Indian tribes of the Northern Plains, we always start anything by placating the Great Spirits who live all around us, above us, below us, and also within us. So we always start with the sacred Pipe. We offer the Pipe and it is an offer that is not refused by mortals." It is taboo to cross the Pipeholder's path.

Both Dale Old Horn and Gladys Jefferson agree that few white visitors to Crow Fair violate tribal taboos. In the first place, most people who are motivated to attend Crow Fair arrive with a healthy respect for Native American values. Also, Crow announcers frequently explain proper conduct over the public address system. "We want cultural understanding," says Dale Old Horn, "so we try to inform visitors what we are doing in these ceremonies." To avoid any cultural missteps, he says, "Heed the announcements. Respect the dance area if you're not part of the ceremony. Don't cross the path of the sacred Pipe in the Parade Dance."

According to Sam Takes Horse, the Parade Dance makes four stops. Each stop represents a season. The purpose of the Parade is to pray for good fortune in the year ahead. At the first stop, the Crows smoke a dried cigarette left over from the year before.

Tobacco, the sacred medicine plant, came to the Crows through a chief's vision when they split from the Hidatsa tribe of North Dakota nearly 1,400 years ago. (The tobacco of the Crows is indigenous to Montana; it is not the same species that

continued on page 44



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## DISCOVERIES

continued from page 14

grows, for example, in North Carolina.)

"Tobacco is our being," states Gladys Jefferson. "As long as we have that tobacco plant and put it to good use, we will always be here."

Gladys Jefferson belongs to the Tobacco Society. The Crows govern their conduct based on dreams and visions of Tobacco Society members. When the Tobacco Society adopts a new member, he or she receives four medicine songs.

"I myself am not a member of the Tobacco Society," says Sam Takes Horse, "and I have never heard their songs. But I had a dream in which I saw a person (a spirit being) dressed in buckskin, holding a gourd and followed by four horses. The person walked into an open tipi filled with men sitting on the ground. The person sang a song and the men in the tipi started singing it also:

*I am from the other side of the mountain*

*I am a raven*

*Look at me*

*I am from the other side of the mountain.*

"Soon afterward, I told some friends about my dream and they told me, 'We know the one who owns that song.' It was one of my cousins. The family who adopted her into the Tobacco Society gave her that same song. They had handed it down in their family for generations. I don't know how it is, but through a dream I learned that song."

*Robert Kelleber, a Montana-based writer, made his fifth visit to the Crow Fair last summer.*

### The Crow Indian Fair

**Location:** Crow Agency, Montana, lies alongside Interstate 90, 11 miles southeast of Hardin and 57 miles from the airport in Billings.

**Dates:** Aug. 2-6, 1990.

**Schedule of Events:** Parade through Camp, 10 a.m., Aug. 3, 4, & 5; Powwow dancing, after the Parade through Camp and at 7:30 p.m., Aug. 2-5; Rodeo and Horse Racing, 1:30 p.m., Aug. 2-5; Retrieving of the War Bonnet, time undecided, probably evening of Friday, Aug. 3; Kiowa Gourd Dance, time undecided, probably Saturday afternoon, Aug. 4; Parade Dance, 1:00 p.m., Monday Aug. 6. (NOTE: all times are approximate.)

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grown, for example, in North Carolina.)  
 "Tobacco is our thing," says Gladys Jefferson. "As long as we have that tobacco plant and put it to good use, we will always be here."

Gladys Jefferson belongs to the Tobacco Society. The group governs their conduct based on dreams and visions of Tobacco Society members. When the Tobacco Society adopts a new member, he or she receives four medicine songs.

"I myself am not a member of the Tobacco Society," says Sam Tates House, "and I have never heard their songs. But I had a dream in which I saw a person (a man) sitting on the ground, the person was sitting on the ground. The person sang a song and the man in the sky started singing it also."

I am from the other side of the mountain.

SW

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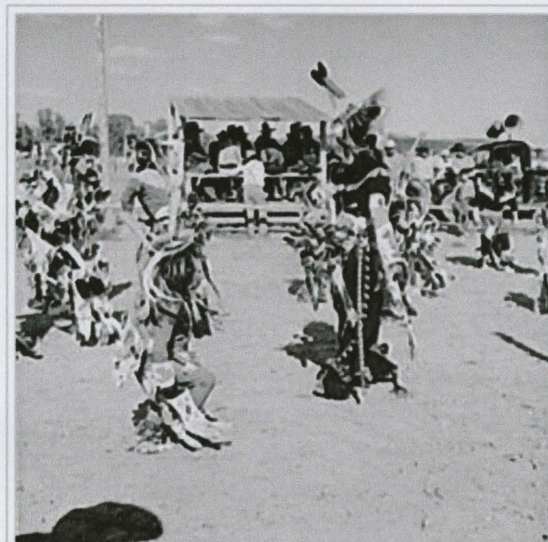


# Crow Fair

From Wikipedia, the free encyclopedia

The **Crow Fair** was created in 1904 by an Indian government agent to bring the Crow Tribe of Indians into modern society. It welcomes all Native American tribes of the Great Plains to its festivities, functioning as a "giant family reunion under the Big Sky." Indeed, it is currently the largest Northern Native American gathering, attracting nearly 45,000 spectators and participants. Crow Fair is "the teepee capital of the world, over 1,500 teepees in a giant campground," according to 2011 Crow Fair General Manager Austin Little Light.<sup>[1]</sup>

Held annually the third week of August on land surrounding the Little Big Horn River near Billings, Montana, Crow Fair is very similar to a County Fair. It serves as a venue for the display of the region's arts and culture, from crafts to physical feats. There are contests for best jam, butter, and household goods, and activities such as woodcutting and games, often involving cash prizes.



Dancers at Crow Fair in 1941

## Contents

- 1 The Parade
- 2 Dance Celebration
- 3 Rodeo
- 4 Committee
- 5 References
- 6 External links

## The Parade

The Crow Fair traditionally includes its own unique version of a parade.

The parade begins each morning of the Fair at ten o'clock. The Color Guard leads the parade with retired veterans and active members of the armed services. Following the Color Guard are the President, Vice-President, and First Vice-President of the Crow Fair. The President carries the American Flag. In the past, the royalty of the Crow Nation would follow the Presidents; however, in modern parades the Crow Tribal Officials replace Crow royalty.

The majority of participants in the parade are essentially members of the Crow Nation, dressed in traditional wear with eagle feathers, warbonnets, old-time saddles, western saddles, reservation hats, and extravagant beadwork. The beadwork of the Crow Nation is among the most technically proficient in the world.

The parade takes place on Friday, Saturday, and Sunday of the Crow Fair. The Sunday parade involves the greatest number of participants, and may extend as long as 1.5 miles in length.



# Dance Celebration

Crow Fair hosts one of several Dance Celebrations. The Crow Dance Celebration, commonly known as a pow-wow, is held every late afternoon and evening during the fair. The Crow Nation makes the distinction that dancing is the most fundamental form of celebration, as members may come to the dance arena simply for the pure joy elicited by dancing. However, pow-wows do often involve competition dancing.

## Rodeo

The Crow Fair Rodeo is sponsored annually by the Crow Nation. The rodeo is a daily feature at the Crow Fair, offering a full day's entertainment of youth events, professional Indian cowboys and cowgirls, and horse racing. Rodeos occur throughout the United States, through the various rodeo associations like the Professional Rodeo Cowboys Association. The Northern Plains Indian Rodeo Association, organized under the Indian National Finals Rodeo, is the current association that sanctions the rodeo event.

The Crow Fair Rodeo is held at the Edison Real Bird Memorial Complex, in Crow Agency, Montana. The rodeo arena, race track, stables, and campgrounds are all part of this complex.

## Committee

On the last day of the Crow Fair week, the Crow Nation annually elects a new committee to organize the next Crow Fair Dance Celebration, Rodeo, and Racemeet. The Tuesday morning and afternoon is filled with campcriers and announcers telling the campgrounds via megaphone of the candidates. Campcriers are hired by candidates to notify the campground of their candidacy. Often, rumors are flying before and during the Crow Fair regarding which individuals will run for election for the committee.

## References

- ↑ Maria Scandale (2011-08-18). "93rd Annual Crow Fair Celebration Under the Big Sky" (<http://indiancountrytodaymedianetwork.com/article/93rd-annual-crow-fair-celebration-under-the-big-sky-45570>). *Indian Country Today Media Network*. Retrieved 2013-01-17.

## External links

- Crow Fair Article (<http://www.drumhop.com/CrowFair.html>)
- The Elsa Spear Byron Collection (<http://www.montana.edu/wwwmor/photoarc/byron/byron-index.html>)
- Crow Fair (<http://crowindianfair-powwow1997.wikidot.com/crow-fair-powwow-1997>)
- Crow Celebrations* (photographs from 1911 to the 1950s)

Retrieved from "http://en.wikipedia.org/w/index.php?title=Crow\_Fair&oldid=560144499"

Categories: Annual fairs | Native American culture | Crow tribe | Fairs in the United States

- 
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**From:** mmsw922@aol.com  
**Subject:** Crow Fair and beyond  
**Date:** January 28, 2014 10:10:54 AM PST  
**To:** cddoig@comcast.net

---

Good morning, Carol and Ivan,

We're now enjoying more seasonally appropriate temperatures and some dicey ice underfoot--the old shiny, clear rinds that build up and may not budge--especially here at the condo. The temperatures are probably a good thing.

I'm starting to set out garments and lists--and need to soon just settle my mind on trip logistics and fun. I've not built in a visit with cousins who are staying at a rental place in Tucson.

AND, this morning I made a fast trip into the MHS library (and book store for hostess gifts). Oddly, there isn't a Crow Fair vertical file--but there was a Crow culture file with a great 1990 article on the Fair. So your instincts, Ivan, were dead on. I'll put the photocopy into today's mail--some great Crow words and some specifics on preferences and behavior--that seem like what the duo will encounter.

That is probably what I can do before I leave--so then tell me what might still be useful--post-trip.

I'll be wishing you all could be along on the ride!!!!!!

Love,

Marcella

-----Original Message-----

**From:** carol doig <cddoig@comcast.net>  
**To:** mmsw922 <mmsw922@aol.com>  
**Sent:** Fri, Jan 24, 2014 2:19 pm  
**Subject:** Re: Not quite ready to stop

Well, wahoo, if that's not politically incorrect. Just printed out your Crow Fair refs so far, it looks great--those tepees, terrific!--and likely more than enough without the U of Okla material; at least hold off on that until I digest what you have here. Am keen to see what the vertical files might hold, though--good hunting, but don't let it take over your life, hear?

Heading outside, trying to sneak yardwork in while the weather more or less holds. More anon. Have a good weekend if we don't communicate before. And happy imminent travels.

Ivan

On Jan 24, 2014, at 10:47 AM, [mmsw922@aol.com](mailto:mmsw922@aol.com) wrote:

> Hi Ivan and Carol,

>

> Then, no sooner had I hit send than I found this: portion of pages from a U

of Oklahoma book on native traditions: [http://books.google.com/books?id=NPRfapshHkC&pg=PA133&lpg=PA133&dq=Crow+Fair+1955&source=bl&ots=v186Y1S1op&sig=r4abfsiVvdDljiG9DDia5hfla\\_s&hl=en&sa=X&ci=WLTiUrciBILBoATV2YCIDOQ&vcd=0CCsO6AEwAQ#v=onepage&q=Crow%20Fair%201955&f=false](http://books.google.com/books?id=NPRfapshHkC&pg=PA133&lpg=PA133&dq=Crow+Fair+1955&source=bl&ots=v186Y1S1op&sig=r4abfsiVvdDljiG9DDia5hfla_s&hl=en&sa=X&ci=WLTiUrciBILBoATV2YCIDOQ&vcd=0CCsO6AEwAQ#v=onepage&q=Crow%20Fair%201955&f=false)

>

> If this looks good enough, I could summon it!!

>

> And tomorrow, I'll try the MHS library vertical files ! :)

>

> Marcella



941 - 111  
Neg.



Black Horse Shrine Patrol, Western Day's Parade, 1940's  
Billings, Montana

Donor: Edward Glassner  
Billings, Montana  
August 1955

From MHS





From the Web

1939  
Billings  
Western Day  
or  
Go Western

















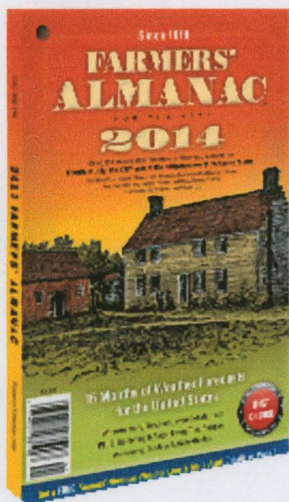












## Full Moon Names and Their Meanings

Full Moon names date back to Native Americans, of what is now the northern and eastern United States. The tribes kept track of the seasons by giving distinctive names to each recurring full Moon. Their names were applied to the entire month in which each occurred. There was some variation in the Moon names, but in general, the same ones were current throughout the Algonquin tribes from New England to Lake Superior. European settlers followed that custom and created some of their own names. Since the lunar month is only 29 days long on the average, the full Moon dates shift from year to year. Here is the Farmers Almanac's list of the full Moon names.

- **Full Wolf Moon – January** Amid the cold and deep snows of midwinter, the wolf packs howled hungrily outside Indian villages. Thus, the name for January's full Moon. Sometimes it was also referred to as the Old Moon, or the Moon After Yule. Some called it the Full Snow Moon, but most tribes applied that name to the next Moon.
- **Full Snow Moon – February** Since the heaviest snow usually falls during this month, native tribes of the north and east most often called February's full Moon the Full Snow Moon. Some tribes also referred to this Moon as the Full Hunger Moon, since harsh weather conditions in their areas made hunting very difficult.
- **Full Worm Moon – March** As the temperature begins to warm and the ground begins to thaw, earthworm casts appear, heralding the return of the robins. The more northern tribes knew this Moon as the Full Crow Moon, when the cawing of crows signaled the end of winter; or the Full Crust Moon, because the snow cover becomes crusted from thawing by day and freezing at night. The Full Sap Moon, marking the time of tapping maple trees, is another variation. To the settlers, it was also known as the Lenten Moon, and was considered to be the last full Moon of winter.
- **Full Pink Moon – April** This name came from the herb moss pink, or wild ground phlox, which is one of the earliest widespread flowers of the spring. Other names for this month's celestial body include the Full Sprouting Grass Moon, the Egg Moon, and among coastal tribes the Full Fish Moon, because this was the time that the shad swam upstream to spawn.
- **Full Flower Moon – May** In most areas, flowers are abundant everywhere during this time. Thus, the name of this Moon. Other names include the Full Corn Planting Moon, or the Milk Moon.
- **Full Strawberry Moon – June** This name was universal to every Algonquin tribe. However, in Europe they called it the Rose Moon. Also because the relatively short season for harvesting strawberries comes each year during the month of June . . . so the full Moon that occurs during that month was christened for the strawberry!
- **The Full Buck Moon – July** July is normally the month when the new antlers of buck deer push out of their foreheads in coatings of velvety fur. It was also often called the Full Thunder Moon, for the reason that thunderstorms are most frequent during this time. Another name for this month's Moon was the Full Hay Moon.
- **Full Sturgeon Moon – August** The fishing tribes are given credit for the naming of this Moon, since sturgeon, a large fish of the Great Lakes and other major bodies of water, were most readily caught during this month. A few tribes knew it as the Full Red Moon because, as the Moon rises, it appears



reddish through any sultry haze. It was also called the Green Corn Moon or Grain Moon.

- **Full Corn Moon or Full Harvest Moon – September** This full moon's name is attributed to Native Americans because it marked when corn was supposed to be harvested. Most often, the September full moon is actually the Harvest Moon, which is the full Moon that occurs closest to the autumn equinox. In two years out of three, the Harvest Moon comes in September, but in some years it occurs in October. At the peak of harvest, farmers can work late into the night by the light of this Moon. Usually the full Moon rises an average of 50 minutes later each night, but for the few nights around the Harvest Moon, the Moon seems to rise at nearly the same time each night: just 25 to 30 minutes later across the U.S., and only 10 to 20 minutes later for much of Canada and Europe. Corn, pumpkins, squash, beans, and wild rice the chief Indian staples are now ready for gathering.

- **Full Hunter's Moon or Full Harvest Moon – October** This full Moon is often referred to as the Full Hunter's Moon, Blood Moon, or Sanguine Moon. Many moons ago, Native Americans named this bright moon for obvious reasons. The leaves are falling from trees, the deer are fattened, and it's time to begin storing up meat for the long winter ahead. Because the fields were traditionally reaped in late September or early October, hunters could easily see fox and other animals that come out to glean from the fallen grains. Probably because of the threat of winter looming close, the Hunter's Moon is generally accorded with special honor, historically serving as an important feast day in both Western Europe and among many Native American tribes.

- **Full Beaver Moon – November** This was the time to set beaver traps before the swamps froze, to ensure a supply of warm winter furs. Another interpretation suggests that the name Full Beaver Moon comes from the fact that the beavers are now actively preparing for winter. It is sometimes also referred to as the Frosty Moon.

- **The Full Cold Moon; or the Full Long Nights Moon – December** During this month the winter cold fastens its grip, and nights are at their longest and darkest. It is also sometimes called the Moon before Yule. The term Long Night Moon is a doubly appropriate name because the midwinter night is indeed long, and because the Moon is above the horizon for a long time. The midwinter full Moon has a high trajectory across the sky because it is opposite a low Sun.