

THE ROSEBUD INDIAN CELEBRATION.

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The Rosebud Indians, like all other Indians, love to feast and make a great display. Feast days are their great days. At the present time but one feast is allowed them each year, that of the 4th of July. This year (1904) the Rosebud Sioux celebrated at two different places, at Cut Meat and at Butte Creek. The author attended the celebration at the latter place. Below are his observations:



Medicine Lodge and War Bonnets.

The morning of the 3d of July the Butte Creek Indians went into camp on the previously prepared celebration ground. This was a circular flat a mile in diameter with an artificial grove and circular arbor in its center. No building of any kind was on it. Nothing only a trader's

stand. Towards evening of that day other Indians began to arrive. A wagon train, carrying the United States flag as a banner, was reported approaching from the south by the Butte Creek Agency wagon road. At once the braves in war paint and feathers made a mimic raid on horse back upon the train, treating it as an immigrant train. The would-be immigrants, on seeing the painted savages charging furiously towards



Eating Puppy Soup.

them from a slight rise of ground, hurriedly unhitched their horses, put them and their families in the rear and made a breastwork of their wagons. Then they waited the onslaught. This came almost immediately. Guns were fired in all directions, and the blood curdling war-whoop filled the air. In fact it looked so much like a real battle that many of the Indian women were scared. For some minutes the sham battle raged, then the wagon train surrendered. The wagons were again hitched to, and the train was taken into camp by the captors.

Nothing further of interest happened till dawn the next morning. Then there was an elaborate parade, followed by religious services con-

ducted by the Reverend Dallis Shaw (Indian). As these services were closing, a giving away scene commenced. Each Indian who desired walked to the center of a congregated circular area, told the people how good he was and exploited the good deeds of his ancestors. Then he walked around the circle handing dollar upon dollar to his friends or "dishing" out groceries to them. This he varied in a few cases by leading



The Parade.

a horse into the circle and turning it loose to be taken by anyone who wished it. Breakfast followed this scene. It consisted, for the most part, of puppy soup and dog stew. It was eaten at the medicine lodge. After breakfast came the Indian brass band parade, then the Omaha Dance in the grove. In this dance several Indians chanted in the minor key, a squaw or two sang soprano, and an Indian beat the drum. The dancers were all men, were painted, daubed and decked with feathers. Each one wore a war-bonnet. And when dancing each crowhopped around somewhat like a baboon trips about in a cage.

While these were acting, the giving away performance, which always accompanies this dance, was going on. The principal things which were being given away were horses. A buxom young squaw would ride a horse into the center of the arbor, and whoever desired the horse would take its halter-rope and lead it away. This performance continued till the United States officials put a stop to it. The remainder of the day was spent in feasting.

The remaining celebration exercises, consisting principally of horse racing and feasting, lasted three more days. Then Uncle Sam's men declared the ceremonies at an end, and the Indians returned to their respective homes.