

COMPARISON OF BLACKFOOT AND HOPI GAMES
AND THEIR CONTEMPORARY APPLICATION:
A REVIEW OF THE LITERATURE

Daniel "M" Sommerfeldt
Bachelor of Arts, Brigham Young University, 1971

A Thesis
Submitted to the School of Graduate Studies
of the University of Lethbridge
in Partial Fulfillment of the
Requirements for the Degree

MASTER OF ARTS NATIVE AMERICAN STUDIES

Native American Studies
University of Lethbridge
LETHBRIDGE, ALBERTA, CANADA

Daniel "M" Sommerfeldt, 2005

DEDICATION

I would like to dedicate my thesis to my wife, Shirley, and my children who have supported me with encouragement and time.

ABSTRACT

This thesis compares the ancient games played by the Blackfoot Confederacy and the Hopi Pueblos and examines their contemporary application. A literature review resulted in the aggregation of 34 Blackfoot games and 34 Hopi games. The 68 games were clustered into games of dexterity, guessing games, amusement, and games in legend. Twenty games were selected to be compared in the areas of equipment, purpose of play, how the game was played, number of participants, the gender allowed to play, the age of participants, season of play, the length of time to play the game, scoring, and how a winner was declared. This study also examines, through the literature review, personal communication and Internet information that the ancient games of the Blackfoot and the Hopi have contemporary application, which may be achieved with slight variations. Additional information on the composition, origins, linguistic families, possible tribal associations, and some European encounters of the Blackfoot and the Hopi was provided. This information is included as context to aid in the exclusion of games that may have been adopted from the Europeans. The thesis concludes there is an urgent need to identify the ancient games of the Blackfoot and Hopi before knowledgeable elders are gone. Also it is recommended that this not be the end of the study of the games, but that it only be a beginning on which to build.

ACKNOWLEDGMENTS

I would like to thank my wife and children for their patience and assistance in making the time I needed to research, write and work on my thesis. Without out that I would have not been able to find the necessary time to accomplish this work.

I would also like to thank the ever-present tutorship and assistance of my professor, Dr. Leroy Little Bear, who was always ready and available to assist me in writing and preparing my thesis.

I would be amiss to not also thank Dr. Cynthia Chambers for her insightful assistance in the mechanical structure of the writing process and her candid and constructive comments.

I would also like to thank Kathy Schrage for her help in ensuring that I had all of the paper work in place and her continual assistance through the entire process of my Masters thesis.

There are many others that have contributed to the success of this thesis, whom I shall not name, but I would like to acknowledge their contribution and support in the writing of this thesis.

TABLE OF CONTENTS

	PAGE
Signature Page	i
Dedication	iii
Abstract	iv
Acknowledgments	v
Table of Contents	vi
Figures	viii
Tables	ix
Forward	x
Terminology	xi
Limitations	xi
Chapter One: Introduction	1
Research Sources	1
Purpose of Games	3
Chapter Summaries	4
Chapter 1 - Introduction	4
Chapter 2 - Background of the Blackfoot and Hopi	4
Chapter 3 - Blackfoot and Hopi Games	4
Chapter 4 - Comparison of the Blackfoot and Hopi Games	5
Chapter 5 - Contemporary Application	5
Chapter 6 - Summary	5
Chapter Two: Background of the Blackfoot and Hopi	6
Origin of the Blackfoot and Hopi	6
Blackfoot and Hopi Tribal Composition	11
Linguistic Family of the Blackfoot and Hopi	12
Trade and Physical Connections	13
First Major European Contact	16
First European-Hopi Contact	17
First European-Blackfoot Contact	18
Chapter Three: Blackfoot and Hopi Games	20
General Game Data	20
Purpose of Games	20
Participants in Games	22
Sportsmanship	22
Reckoning and Rules	23
Clustering and Designations	24
Gambling	24
Blackfoot Games of Dexterity	26
Hopi Games of Dexterity	31

Chapter Three Contd.	
Blackfoot Guessing Games	36
Hopi Guessing Games	37
Blackfoot Games of Amusement	38
Hopi Games of Amusement	44
Blackfoot Game in Legend	47
Hopi Game in Legend	48
Chapter Four: Comparison of the Blackfoot and Hopi Games	51
Games	51
Games of Dexterity	52
Guessing Games	66
Games of Amusement	69
Chapter Five: Contemporary Application	76
Chapter Six: Summary	81
Conclusions	81
Recommendations	83
References	85
Appendix A Blackfoot Origin	91
Appendix B Hopi Origin	92
Appendix C Blackfoot and Hopi Tribal Composition	95
Appendix D Physical Connections	97
Appendix E Flute Player Location in Alberta	98
Appendix F Clustering Background	99
Appendix G Glossary	101
Appendix H Hopi Games	103
Appendix I Blackfoot Games	107
Appendix J Lesson Plans	112

FIGURES

Figure One: Tribal Lands at the Time of Contact	ii
Figure Two: Gray Flute Player	16
Figure Three: Kokopelli in Grotto Canyon	16
Figure Four: Hopi Runners	34

TABLES

Table I:	Games of Dexterity	60
Table II:	Guessing Games	68
Table III:	Games of Amusement	73
Table IV:	Anasazi Pecos Roberts Classification	94

FORWARD

I grew up in rural southern Alberta in the home my grandparents built, which was only a stone's throw away from a teepee circle that remained undisturbed during my childhood.

While my grandparents lived there it was an oasis for the Blackfoot Confederacy travelers that passed by annually going north and south. It was customary for them to stop and water their horses and visit. Even in later years when the migrations ceased and my grandparents moved to the edge of the Blood Reserve, the relationships continued.

I have spent many years working and living among the Hopi, Apache, Kootenay and Navaho. The years that I have spent among the various nations have been very rewarding and I have gained many friends and acquaintances.

While I was living among the Hopi I worked with a Boy Scout Troop. One Scout activity involved the instruction by Judge Emery Sekuquaptewa, one of the Hopi elders, who taught the boys the hoop game. None of the boys had ever played the game before, but they had the privilege of gathering the willows to make the hoop and the dried corn cobs, sticks and feathers to make the darts that were used to throw through the hoop. It was very rewarding to observe these boys playing one of their ancestral games and enjoying it.

I also taught among the Hopi and became close friends with Oswald White Bear Fredericks who recorded the source materials and drawings for the *Book of the Hopi*. In the copy I received he wrote "our friend who understands and love[s] us Hopi as one brother."

My enthusiasm in writing about the Hopi and the Blackfoot evolved into my thesis of comparing the games played by the Blackfoot and the Hopi nations. As a teacher, I can see their contemporary application in the curriculum. I do not stand alone as a teacher who is interested in the contemporary application of the games. There are other educators such as James Higgins, a teacher at Browning Middle School, Browning, Montana. I perceive that the preservation of the games is important as they are part of the cultural heritage of the Blackfoot and Hopi.

In writing the thesis two areas of discussion arose, terminology and limitations, which require being addressed.

Terminology

Certain terms, such as the word *tribe*, are words that have been used in anthropology, but in recent years have come to be out of usage. New terminology as *First Nations* or *Aboriginal* are in more current use, but in some instances the word *tribe* is still used such as in the Blood Tribe. The Hopi also refer to themselves as *a tribe* as is indicated in three of their informational headings, which read: “about the Hopi Tribe - quick links...history of the Hopi Tribe...[and] Hopi Tribal Government” (Hopi Tribe, 2005. About the Hopi Tribe, p. 1). The Blood Tribe, which is part of the Blackfoot Confederacy, and the Hopi Tribe are both used in the thesis. I have chosen – in some instances to use the word *tribe* – but it should not be interpreted to be understood to mean *primitive*, *savage*, or *nomadic*, which are terms of days gone by.

Limitations

This particular type of study can be undertaken from a cultural perspective or from

a descriptive point of view. A cultural perspective would of necessity bring about a discussion of cultural background including the world view and social values upon which the games are based.

A descriptive approach focuses on the games themselves and would include the equipment used, the purpose of the games, how the games were played, the number of participants in each games, the gender of the participants, the age of the competitors, the season of play, the length of time it took to play the game, how the scoring was conducted and how a winner was declared.

This study was conducted from a descriptive perspective for the following reasons.

The thesis was written such that any person can look at the thesis and actually learn how to play the games. Teachers, for example, can learn and show students how to play the games from the game descriptions.

The information in the thesis also includes the age level for each game, which makes the thesis useful for Scout Masters and Camp Directors in determining a selection of games for the age group of his or her participants. Also, the gender of the participants has been included, which will assist many organizational leaders in selecting games.

The games, where possible, have the background information of the games. This information assists in addressing the Native perspective. The thesis is written in Native American Studies and thus addresses the Native perspective as well. The fact that the thesis is written about all Native American games, with an emphasis on Blackfoot and Hopi games, in and of itself articulates to the Native perspective.

I am very passionate, in my thesis, about the games and pedagogy and pursuant to

this passion I may – in some places in the thesis – appear to be assertive, but the reader should keep in mind the passion that I have for these games.

Friederes (1988) wrote that "no historian is free of bias" (p. 5). I have carefully attempted to avoid biased or emotional statements in the literature review, comparison of the games, conclusions and recommendations.

Dan Sommerfeldt

May 2005

Chapter One

INTRODUCTION

This thesis is a comparative study of the Blackfoot Confederacy and Hopi Pueblo games and their contemporary application.

Four subproblems, regarding the games, arose from interviews and the literature review, which resulted in: 1. isolating the ancient games of the Indians from their European counterparts; 2. identifying only the games of the Blackfoot and the Hopi from other Indian people; 3. a comparison of the Blackfoot and Hopi equipment, purpose of play, participants, gender of participants, the age of the participants, the season of play, length of play, how the scoring was conducted and how a winner was declared; and 4. after the games were isolated, identified and compared, determining if the ancient games have contemporary application.

This thesis discusses the games of other tribes of the Americas, but only when the inclusion of the information aids in better understanding the games of the Blackfoot and Hopi.

Research Sources

The literature used was drawn from primary and secondary sources, which included an Internet newspaper report and game sites, an interview and a review of historical books.

The Internet sources of information included a newspaper article entitled, "Senators and Canadiens Alumni Meet in Shiny Game on Rideau Skateway," dated February 10, 2004, which was used as a current source to demonstrate that the game of

shinny has contemporary application. The Hopi Tribe (2005) Internet site is the official web site for the Hopi Tribe and listed several of the games that were of an ancient origin.

An interview was held with James Higgins (2004), a Blackfeet educator at the Browning Middle School in Browning, Montana. James has done research on the games of the Blackfeet from primary book sources and personal communications with Blackfeet elders. Unfortunately some of these elders have already passed on. James has also included many of the ancient games he has researched into his school curricula and when not teaching he has conducted presentations for interested groups in Montana and Illinois (personal communication, April 7, 2004).

The literature review was taken from older, primary sources such as the account of Henry Kelsey (1724), which was republished in 1929 and in 1994. Other primary sources have also been used “as little can improve on a well-written firsthand account” Karklins (1992, p. 7). These sources provided information on the games played by the Hopi and Blackfoot before European intrusion.

Some older sources, from the past century, also indicate that the games were considered applicable to play in more modern times as well. For example, Barker (1937) integrated the game of “*shinney*” (p. 100) into the Physical Education program for schools and colleges in the province of Alberta. The authors Gilliland and Reyhner (1988) devoted one chapter of their book, *Teaching the Native American*, to Native American games to be played in the physical education program of that decade (pp. 177-184).

In some instances only one source was found for a particular game. This appears to be a result of some authors generally combining many games with similar components,

such as games using cups, hands or moccasins, which are labeled guessing games.

Examples are the moccasin game of the Blackfoot and the hidden ball game of the Hopi.

The sources for the literature review are a compilation of primary and secondary sources, which comprise the necessary information for the purpose of the thesis.

Purpose of the Games

McWhirter and McWhirter (1977) state that

the origins of sport stem from the time when self-preservation ceased to be the all-consuming human preoccupation. Archery was a hunting skill in Mesolithic times (by c. 8000 B.C.), but did not become an organized sport until about 300 A.D., among the Genoese. The earliest dated evidence for sport is c. 2450 B.C. for fowling with throwing sticks and hunting. (p. 503)

Sports or playing games stem from ancient times, according to McWhirter and McWhirter and although they did not mention the Americas, games were played in this hemisphere long before the arrival of the Europeans in 1492. The McWhirters indicate that it took some 8,300 years for archery to grow from a hunting skill to a game. Craig (2002), in discussing the Indians, does not give a time frame for the transition of archery from a hunting skill to a game, but he does write that “young people and adults both practiced archery in a competitive format to hone their skill, because it was an important tool for securing food and for warfare” (p. 19).

Not only archery, but many other games such as foot races, horse races, hoop and pole competitions and kick-ball races sharpened skills needed in every-day life.

Chapter Summaries

Chapter one. This chapter is the introduction and addresses the purpose of the thesis, which is to compare the ancient games played by the Blackfoot and the Hopi and to also discuss the games and their contemporary application. Sub problems were discussed, which include the isolation of the Blackfoot and Hopi games from the European and other Indian games. Limitations concerning age, gender, and the focus on the Blackfoot and Hopi games are also discussed. The literature review is taken from older, primary sources, and secondary sources that are found in books and on the Internet.

Chapter two. This chapter discusses some possible theories of the origins of the Blackfoot and the Hopi as well as possible dates of their arrival in their present homelands. Other topics discussed include the tribal composition of the Blackfoot and Hopi, their linguistic families, the possibilities that the Blackfoot and the Hopi had knowledge of each other through trade and physical interaction, and some of the first encounters that the Hopi and the Blackfoot had with the Europeans in the sixteenth and eighteenth centuries respectively.

Chapter three. Chapter three reviews or mentions 68 games that were played by the Blackfoot and the Hopi people and clusters them into games of: dexterity, guessing, amusement and in legend. Each game is further discussed with regards to the equipment used, the purpose of play, the number of participants, gender of participants, the age of the participants, the season of play, length of play, how the scoring was conducted, how a winner was declared, and where possible the Blackfoot or Hopi name.

Chapter four. This chapter compares 20 of the games that the Blackfoot and the Hopi played. The games are compared in the areas of equipment, purpose, play, participants, gender, age, season of play, length of play, scoring, and how the winner was declared. To further aid in the understanding of the comparative nature of the games, tables have been included.

Chapter five. The contemporary application of the Blackfoot and Hopi games are discussed in this chapter. First-hand accounts of the usage of the games in contemporary settings are cited. Also an invitation by Reyhner is extended to interested users of the games, in which he suggests that the background knowledge of the games be coupled with the play of the game. This notion of coupling – the story or legend that accompanies the game – is what makes a game Blackfoot or Hopi. An example of coupling is cited and found in the Blackfoot game of gathering stones, page 43. The use of the games and where possible the coupling demonstrate the contemporary application of the games.

Chapter six. This chapter summarizes the Blackfoot and Hopi games and their contemporary application. Conclusions drawn indicate the need to swiftly identify the ancient games of the Blackfoot and Hopi before the knowledgeable elders are gone. It is also concluded that the ancient games of the Blackfoot and the Hopi have contemporary application. It is recommended that this not be the end of the study of the games, but that it only be a beginning on which to build.

Chapter Two

BACKGROUND OF THE BLACKFOOT AND HOPI

This study will briefly discuss the origins of the Blackfoot Confederacy and the Hopi Pueblos, but is not intended to be interpreted as a complete study of the Blackfoot or the Hopi origins. This study will also briefly discuss the Blackfoot Confederacy and the Hopi Pueblos tribal composition, linguistic families, first contacts with the Europeans, and their possible interactions with each other.

This information will aid in ensuring that the games played by the Blackfoot and the Hopi are isolated as ancient games that were played before European contact and that the purity of the games were preserved and not lost through possible interactions that may have lead to interchange of gaming ways.

Origin of the Blackfoot and the Hopi

The origin of the Indians is a subject that has puzzled scholars for a long time. Their lack of knowledge has prompted statements such as “the origin of the inhabitants of this continent, cannot be traced with any degree of certainty” (Heriot, 1807/1971. p. 273). Leinwand (1983) suggests that the Native Americans “came from Asia across the Bering...Straight” (p. 133), but Dewar (2001) concluded that the Bering Strait theory is not credible (p. 532). Dickason (2002) introduces the sea as an option and adds that the “Japanese current...provided a natural aquatic highway” (p. 6). Waters (1963) also supports the sea notion based on a Chinese account by “Shan Hai King, compiled in 2250 B.C....[which] describes a voyage across the ‘Great Eastern Sea’ and a two-thousand-mile journey down the length of the land beyond” (p. 116).

Amidst these varying postulations Underhill (1965) suggests that there are two points that the archaeologists agree upon, which are that the “Indians did not originate in America...[and that they] came to America well developed and well equipped” (p. 3). Whether this statement is correct or not could occupy the focus of another thesis, but as was noted above the purpose of this thesis is not intended to be a study of the origins of the Indians. But this thesis would be amiss if the Indians notion of their origins was not included, which suggests that they were created on this continent and as Little Bear (2003) writes that “out of nowhere and without much reference to time, place and cause, the BIG BANG THEORY occurred” (p. 5).

Champagne (1994) suggests that most of the Native North Americans “account for their origins with creation histories, [which]...in many ways are analogous to the Judeo-Christian account of the world’s creation” (p. xviii). He continues to write that they speak of migrations, on and below the world, and being guided to the lands where they settled. These migrations and creation stories “account for their origins...[and] provide a strong sense of place, and a sacredness of place” (p. xix).

Blackfoot origin. There are several theories regarding where the Blackfoot came from to their present home on the western plains. One states they came from the north, another from the south – another that they came from the eastern woodlands or were Slave Indians – and one states that they were always here. Their time of arrival, Kelly (1980) speculates, based on “rough estimates of Indian traditions...that it was somewhere around the year 1650 A.D., that a band of Slave Indians ventured south...into the unknown prairies on the great Saskatchewan” (p. 61). Karklins (1992) writes that the

Blackfoot “nation was the first group of Algonkian-speaking peoples...in the plains”

(p.99). Additional information is found in Appendix A.

Ewers (1967) discusses that the older men and women of the Blackfoot Confederacy relate how Napi, “the Old Man, was the creator of the world and every living thing in it” (p. 3). The elderly also relate how the earth was formed and his wife, the ‘Old Woman,’ was formed from a lump of clay. After the people were formed the Old Man showed them how to forage for roots and berries, how to make weapons to hunt with, and how to make clothing. Once Napi had completed all his work Francis, Jones and Smith (1992) state that he retired to his home at the head of the Oldman River located in the mountains in the province of Alberta (p. 1).

Information written by McClintock (1999/1968) indicates that the Old Man came from the south and left via the east and was “like Hercules of Greek and Roman legend and...was the personification, in human form, of strength and super-natural power.” He quotes Spotted Eagle, a noted Blackfoot medicine man, that “Old Man first came to the Blackfeet from the south...and disappeared towards the east ” (p. 338).

On the other hand, Little Bear (2003) writes, “the Blackfoot philosophy consists of and includes ideas of constant motion/flux, all creation consisting of energy waves, everything being animate, all of creation being interrelated, reality requiring renewal, and space as a major referent” (p. 3). Little Bear continues with the notion “similar to the scientific notions of the beginning of existence where out of nowhere and without much reference to time, place and cause, the BIG BANG THEORY occurred, Napi appears on the scene” (p. 5). Unlike some of the scholarly approaches where the Amerindians moved

from north to south, Napi is noted to have moved from south to north.

At one time the land was covered with water and Napi being a curious individual wanted to know what lay below the surface of the water. He sent a duck, an otter and a badger into the depths of the water, but they all came back empty-handed. He then sent the muskrat and he came up with a lump of mud, which Napi blew on, forming the familiar land we know. Upon this land he made mountain ranges with rocks, rivers, and planted all forms of foliage from the blade of grass to the tall trees. As he reviewed his work he was pleased, but he had no one to share it with. "So from a clump of clay he made himself a wife and child. Together they made people and taught them how to live" (p. 6).

Napi and his wife had a discussion on the length of time a person should live, which was resolved by throwing a stone into the water. If it floated, people would die for four days and then come back to life, but if it sank they would die forever. The rock sank and thus the people would die forever. At the death of their daughter his wife wished to change the rule, but it was not to be.

Little Bear writes that Napi traveled further north and "crossed the North Saskatchewan River [and then] disappears from the Blackfoot" (p. 6).

This is only one version of the Blackfoot creation and Little Bear directs "readers to *The Sun Came Down* by Percy Bullchild for the formal and longer version and to George Bird Grinnell's (1961) *Blackfoot Lodge Tales* for the Napi version of the Blackfoot creation story" (p. 30).

Hopi origin. The scholars' general theory, regarding the Hopi, is that the Hopi were descendants of the Cliff-Dwellers known as the Anasazi. To aid in the determination

of that knowledge Folsom (1971) states that a group of archeologists met in Pecos, New Mexico, in 1927, in which they exchanged information and worked out terms that were agreeable to all and that information became known "as the Pecos Classification" (p. 35)

Table IV found in Appendix B.

Using the Pecos Classification table Malinowski and Sheets (1998) state that "archeologists definitively place the Hopi on Black Mesa, which is on the Colorado Plateau, by 1350" (p. 121).

Other accounts of their beginnings have been postulated, but the Hopi recount their origins, as recorded by Oswald White Bear Fredericks and written in book form by Frank Waters. Waters (1963) writes that the Hopi speak of four worlds.

In the First World the Creator, Taiowa, created Sotuknang, who was assigned to create the universe in endless space, which he did. Sotoknang next created Kokyangwiti, Spider Woman, who was his helper on earth. With the aid of Spider Woman, people were created and "with [their] pristine wisdom granted them, they understood that the earth was a living entity like themselves" (p. 7).

In the Second World people multiplied and became numerous. The people, the birds and animals were mingled until Lavaihoya, the Talker, came among them and told them of their differences and the animals and people separated themselves from each other. As time elapsed the people that believed in the Creation laws were removed from the non-believers and taken to the Ant People for safety. The earth was burned with fire, which ended the First World. When the earth had cooled Sotuknang instructed the people to enter the Second World. Once again there were those who followed the Creation laws

and those who did not. Sotoknang instructed the good people to live with the Ant People again while the earth was frozen in ice. After being instructed by Sotuknang they were allowed to enter the Third World.

In the Third World people spread across it and multiplied in such large numbers that cities and civilizations were established all over the earth. Because of the corruption of the people upon the earth the good were taken to Spider Woman who cut reeds and put the people inside and sealed it up. It was then that the deluge of water engulfed the earth and killed all the people not protected in the reed tubes.

After the flood the reeds were recycled and used to create boats, which the people rode in until they came to land where they went ashore. They were again required to make rafts for travel when they came to the waters again and traveled upon them till they came to land. It was on their last aquatic journey that Sotuknang came and told the people that they had come to the end of the Third World.

It was upon this land – the Fourth World – that the people first encountered Masaw, who was the caretaker of the land. In the Hopi stories they refer to their journeys to the four directions of the earth and would emerge at the location where they should reside (Waters, 1963, pp. 8-22).

Both the Blackfoot and the Hopi speak of a Creator and how humans have participated in the events of the world. Additional information on the origin of the Hopi may be found in Appendix B.

Blackfoot and Hopi Tribal Composition

Blackfoot tribal composition. The Blackfoot Confederacy did not always

constitute three tribes, but one. In the distant past, during a period of plentiful food, the tribe flourished in population. As a result of their numbers “for various reasons they had to separate” (Schultz, 1980, p. 311) and become three tribes: the Blackfoot, the Peigan and the Blood. Stepney and Goa (1990) record the three tribes as the Siksikah, or Blackfoot; the Piegan [variously spelled Peigan or Piegan]; and the Kainah, or Blood (p. 33). Hungry Wolf (1989) states that the three groups constitute four tribes, which he calls the Siksikah, Kainah, North Peigans, and South Peigans (p. 3). A more full account may be read in Appendix C.

Hopi tribal composition. The Hopi predominantly reside in 11 villages on three mesas with an additional satellite village located near Tuba City, Arizona. First and Second Mesa each have three villages and there are five villages on Third Mesa (see Appendix C). At one time there were more villages but a reduction, according to The Hopi Tribe (2005) resulted “in the late 1200's, [when] a massive drought forced 36 of 47 villages on the Hopi mesas to be abandoned” (History of the Hopi Tribe, p. 2).

Linguistic Family of the Blackfoot and the Hopi

In the United States and Canada there are six different linguistic families. In the far north the language group is labeled as Eskimo-Aleut. The other five: Algonquian, Athabaskan, Uto-Aztecan, Penutian and Hokan-Sioux are spread across the North American continent. Underhill (1965) boldly states that these “enormous language families, each differing from the others in sounds and grammar as much as English from Chinese” (p. 24). Spicer (1967) states that one of the most “frustrating differences” (p. 10) the Spaniards encountered, when they visited the various pueblos, in the early 1500s, was

the differences in the languages spoken. The Blackfoot and the Hopi linguistic families differ and thus English is used as a common nomenclature when discussing the games.

Blackfoot linguistic family. The Blackfoot belong to the Algonquian linguistic family and as Underhill (1965) writes they had “separate tribes with the same language but each with its own organization” (p. 183). There are other tribes that also come from the Algonquian linguistic family, but Ewers (1967) adds that the “Blackfoot [Algonquian dialect] differs most markedly in its word formation from the presumed parent tongue” (p. 6).

Hopi linguistic family. The Hopi Indians “formerly called Moki or Moqui” (Bridgewater & Kurtz, 1968, p. 970) speak a language which is Uto-Aztecan. Malinowski and Sheets (1998) add that the Hopi speak a “Shoshonean language of the Uto-Aztecan linguistic family” (p. 121).

Trade and Physical Connections Between the Blackfoot and Hopi

The Blackfoot and the Hopi have had possible connections between them through trade and through a physical proximity being in the homeland of each other. These two possibilities are discussed below, which could lead to cultural exchanges as well.

Trade connections. The trading of the Amerindians was far more scopic than realized. This was a result of, as Dickason (2002) writes, the “uneven distribution of resources [which] ensured that all of these people traded; indeed, the rich kaleidoscope of Amerindian cultures could hardly have been possible without such an integrative institution” (p. 58). Obsidian, shells, silica, cobalt, copper and other goods found their way east, west, north and south. The network was extensive with some areas as Taos, New

Mexico becoming trade centers. Many of the trade routes of the Amerindians have become automobile highways of today.

Archeological digs in the plains area have unearthed potsherds dating from 1525-1650 A.D. Many of the items found, besides some of those noted above, were turquoise, occasional glass beads, and objects of iron believed to be of Spanish origin. Schroeder (1973) adds that Coronado reports that in 1541 “the Querechos and Teyas, nomads of the Southern Plains, journeyed to the Pueblos for trade purposes during the winter” (p. 47).

From the evidence that has been unearthed and early recordings of sixteenth century authors, trade items of each tribe, the Blackfoot and the Hopi, may have found their way into each other’s society.

Physical connections between the Blackfoot and Hopi. It is evident that there was a lot of trading being conducted by the many tribes of Amerindians in the hemisphere. Although many items of the Hopi and Blackfoot Confederacy may have arrived in their cultures by trade, the notion that they have stepped foot into each other’s world is evidenced by the following accounts.

In 1787 a Blackfoot raiding party left from around Edmonton, Alberta and headed south in search of horses. Their search took them 1500 miles until they reached the present southern border of New Mexico. James Willard Schultz (1980), an avid researcher of the Blackfoot during the late 1800s, recorded the following account as told to him by Many-Tail-Feathers, the Montana, Blackfoot Tribe historian.

Then, we know not how long ago it was, a war party of the Pikunis (Piegans) traveling into the far south, the Always Summer-Land, made a very strange discovery, so very strange that they could hardly believe what they saw;

enemies of some kind were riding animals (horses) as big as elk and leading others packed with their belongings. (p. 312)

A second account was related to Hugh Munroe in 1816. Monroe, then in his eighteenth year, was apprenticed to the Hudson's Bay Company and "was ordered by the factor to join the Piegan tribe of the Blackfeet, travel with them during the winter, keep them supplied with powder and ball and tobacco...and above all it was impressed upon him that he must learn their language" (Schultz, 1982. p. 127). Corbett (1934) records the information that was related to Munroe by Lone Walker, the chief of the expedition who had gone to the "always-summer-land" on a raiding expedition. Walker

showed Munro a coat of mail and a long sword on which was inscribed the name of Francesco Alvarez, Barcelona, Spain, 1693, and told him he had, when a young man, traveled far south...and in a desperate encounter with Spaniards had killed the man who wore the shirt of mail and carried the long sword. (p. 33)

See additional information regarding this expedition in Appendix D.

The Hopi people tell of the migrations that preceded the emergence into the Fourth World and when they reached it the mahu, flute players, divided the people into four groups and they went in four directions in the Western Hemisphere. As they traveled Waters (1963) writes, they "carved pictographs of him, the Flute Player, fig. 2, on rocks all the way from the tip of South America up to Canada" (p. 38).

This is more than a myth or a legend for such a sketch of a Flute Player has been found in Grotto Creek, which is located west of Calgary, Alberta. Keyser and Klassen (2001) describe the rock etching as "a small, hunched human [fig. 3], with legs bent at the knees and thin 'antennae' sprouting from its head. With both hands it holds a long, thin

object to its mouth” (p. 105). (Description of the location of the etching in Appendix E.)

This appears to be the Hopi Flute Player previously described in the Hopi



Figure 2.

Gray Flute Player

Kokopilau

Waters (1963), (p. 38)



Figure 3.

Kokopelli

Grotto Canyon, Alberta

Keyser (2002), (p. 105)

migrations. The reporting of the Flute Player – Waters (1963) – was approximately forty years before the discovery and recounting in the book, *Plains Indian Rock Art*, by Keyser and Klassen (2001).

It is important to note that the Hopi and Blackfoot did not only encounter each other’s culture through trade, but evidence states that the Blackfoot had traveled into the Hopi domain and the Hopi had left their mark in the homeland of the Blackfoot.

First Major European-Indian Contact

The first major contact of the Europeans with the Indians of the Americas occurred in 1492 with the arrival of Columbus. In the 1500s the Spaniards deliberated on

their treatment and relationship with the Indians. Queen Isabella (1474-1504), the Spanish Monarch, expressed her disapproval of the way Columbus had treated the Indians he had brought back from the New World and instructed they be returned.

Tyler (1980) wrote that “the Queen had suggested that Indians should be treated in the same manner as free Spaniards. In 1500, it was decreed that they should enjoy personal liberty and, in theory, be able to freely dispose of their persons and property” (p. xxxviii).

When Queen Isabella made that decree the Europeans were still not aware of the Blackfoot or the Hopi , but in essence, what she had stated applied to them equally as well. This became more literal, for as Tyler (1980) states the “Spanish law became the basis for French, English, Portuguese, and United States law pertaining to the Indians” (p. xxviii).

First European-Hopi Contact

The Hopi Pueblos encountered the European community in 1540 with the arrival of Vasquez de Coronado. Coronado was a military man and after two years among the Pueblos he packed up and left on 5 May 1541, but not until he had exhausted his friendship through plunder and murder of several hundred people. His departure was welcomed, and as Dozier (1970) writes he had “laid the foundation for the mistrust and antagonisms that thereafter characterized relations between the Pueblos and Spaniards” (p. 44).

The next major encounter the south-western Pueblos had with the Spanish occurred in April 1598 when Don Juan de Onate and his wife, Isabel, the granddaughter of

Cortez, arrived with about four hundred colonists in the Rio Grande Pueblos. Spicer (1967) writes that Onate claimed all the land “from Taos to El Paso and from Pecos to the Hopi villages...properly subject to the King of Spain” (pp. 156-157). Once again their purpose was to not only take the land for Spain, but to engage in trade with the conquered.

The Hopi along with the other Rio Grande Pueblos were not pleased with the way they were being treated and decided to throw off the Spanish yoke. This was accomplished on August 10, 1680 with the Pueblos successfully driving the Spanish out of their lands.

First European-Blackfoot Contact

The Blackfoot, in their homeland, had contact with the Europeans at a much later date than the Hopi. It is noted that their first contact occurred in the later part of the seventeenth century on the western Canadian plains with a Caucasian Hudson's Bay Company employee named Henry Kelsey. Kelsey (1929/1724/1670) wrote an entry in his journal, dated July the 28th, 1691 in which he received a message from the “Stone Indians” stating that they “desired of us for to meet [them] at a place called Waskashreseebee” (p. 8). In the Kelsey (1994/1724/1670) account Charles Napier Bell, President of the Historical and Scientific Society of Manitoba, stated that the word *Waskashreseebee* is a Cree word and is a “place name...for Red Deer River” (p. xvi).

Other Hudson's Bay employees also followed such as Anthony Hendry or Henday in the 1750s. He also had come to open trade between the Blackfoot and the Hudson's Bay Company. Hendry had not only come to open trade with the Blackfoot, but he had

heard about their equestrian abilities. In August of 1754 his patience and determination paid off and as Kelly (1980) writes he “met various bands of horsemen, [who were] members of the Blackfoot Confederation” (p. 68).

In the above noted accounts of European contact with the Hopi and the Blackfoot each came primarily for trade, but in the case of the Spanish explorers they also claimed the Hopi as subjects of Spain. The Blackfoot encounters with the Europeans, Kelsey and Hendry, were also to advance trade, but with the Hudson’s Bay Company.

Although the Blackfoot used some of the tools the Europeans introduced and the Hopi adopted some of the husbandry practices of the Spanish Europeans, there is no mention, in the literature review, of any of the European games being introduced into either tribe.

Chapter Three

BLACKFOOT AND HOPI GAMES

General Game Data

Games were a part of life in both societies and were played by both genders and all ages. Some games were connected to a religious activity while others were played to hone skills for everyday duties such as hunting or warfare for the men and house erection and household duties for the women. Young boys and girls often played games that mimicked the daily activities of the adult community and the games the adults played. In spite of the time spent in play for skill perfection – there was still time available for playing games for the sheer enjoyment.

The games the Indians played – such as archery and racing – were for the same purposes, honing daily skills used in hunting or warfare, as their counterparts in other parts of the world.

Based upon the accounts of the early explorers regarding the games played by the Indians, Oxendine (1988) writes that “sports occupied an extremely prominent role in the traditional life of most Indian communities. In fact, it can be argued that the role of these activities was excessive” (p. xii). The use of games in Indian cultures is not *excessive* when one takes into consideration the number of games played for the purpose of preparation for life skills and religious activities.

Purpose of games. Throughout history people have not only played games that enhanced their habitat, occupations, festivals, religious ceremonies, planting, and harvest, but they have played games that involved the battle between forces of nature. The

game of tug-of-war, which is a game between natural forces has religious importance. In some cultures, even today, “the game represents the generative forces of nature’s struggle to destroy the ‘evil’ forces of winter” (Blakey, Littlejohn & Phair, 1981. p. 50) in preparation for the coming of spring.

The question may be asked, “Are sports a new found activity for the Amerindian people?” In older movies and many books that are written little or no mention is made of the Amerindians engaging in any sports activities.

Reyhner (1988) writes that

traditionally, the values and skills which a Native American needed for survival were perpetuated through games and sports. Activities often simulated hunting, food gathering, tipi building, relaying vital messages, or fighting...Games tested the strength, stamina, speed, pain tolerance, and courage required for life. (p. 255)

Games were a very important part of the tribal culture; and, although “the nature and variety of games differed from tribe to tribe” (Oxendine 1988, p. xix) the games were woven into festivals and ceremonies, involved birth and death, included other important events in the community, and “frequently reveal[ed] the habitat, habits, and principal occupations of the tribes which played them” (Macfarlan, 1958, p. 13). For example, the tribes of the plains played games that involved hunting and war and those of the Southwest included games predominately associated with corn, grains and weather. Some games were associated with legends and myths in which supernatural beings challenged human contestants. In these games, the contestants required strength, speed, and the occasional use of magic. Unfortunately, the religious aspect of the games played has eroded away over time leaving “essentially athletic contests of great popularity”

(Oxendine, 1988, p. 5).

In summary the purpose of the games which were played by the Blackfoot, Hopi and their counterparts was amongst other things to hone the skills of everyday living as: food gathering, combat, hunting, tipi erection, rapid communication and re-distribution of wealth.

Participants in the games. The games that were played by the Blackfoot and Hopi, as well as all tribes, were designed for children, youth, adults and in some instances, all three age groups. Of course, the games of the adults were more challenging and aggressive and were an important aspect of their lives into old age. Games were not limited to boys or men, as girls and women played as well. Both sexes played ball games, team games as lacrosse, and ran races on foot and on horses. One difference being that the games the women played were modified somewhat and generally their participation lessened as they became adults or had children. Craig (2002) writes that the Amerindians can look back on their “ancient heritage as a source of equal opportunity for women athletes...[as they] could exhibit strength, quickness, and agility, [and were] actually encouraged” (p. 176).

In some instances games were not allowed to be played by just anyone. For example, the Pueblo hoop and javelin game in which men were the only ones permitted to play the game as it was associated with their War Gods.

Sportsmanship. Good sportsmanship of the Blackfoot and Hopi, as well as all Amerindians, was an important part of the game. That does not mean that they did not have the occasional altercation. Oxendine (1988) indicates that they had to be good

sports, especially “given the vigorous nature of the games, the great number of participants on the field (sometimes several hundred), the lack of standardization, and the small number of officials” (p. 16), which would make it almost impossible to monitor the game. Craig (2002) states that good sportsmanship was important, but “that the results were determined by a higher power” (p. 185).

Reckoning and rules. The reckoning or number of points that may be needed for a win varied from one play of a game to the next. Even the idea of remembering who the winner was, was not of importance. Unlike the Romans, of 2000 years ago, who kept detailed records of the chariot race winners and other sporting events, the Amerindians were more like the “Greeks, [who] despite their creation and promotion of the original Olympic Games, were...indifferent to record keeping” (Oxendine, 1988, p. 16).

The rules that they played by varied from game to game. For example, the number of players was not an issue as long as the two teams playing were of an equal number. Oxendine emphasizes that the “more important the contest, the greater the numbers on each team” (p. 14).

The size of the playing field, for the same game, varied from one play to the next. The length of play, in many games, depended on the amount of time that could be devoted to the game. Although some parameters were set, it was a decision that was reached by both teams before they began playing.

There were only a few areas where the rules were stable and left no flexibility for change. For example, in the games of lacrosse, shinny, double ball and the ball race, the players were not allowed to touch the ball with their hands. Also “the procedure for

starting the contest and for scoring points were also consistent” (Oxendine, 1988, p. 15).

Although the tribes of the Blackfoot and the Hopi were not singled out, but lumped in with all Amerindians, the preceding rules applied to them as well.

Clustering and designation of games. The games that the Blackfoot and the Hopi played have been clustered into four designations which are: games of dexterity, guessing games, games of entertainment, and games in legend. Background on the selection of these four designations may be read in Appendix F and the definitions of each designation may be found in Appendix G.

In regards to the fourth designation of “Legends,” which was forged by Waters (1963) in “Part Two, The Legends: Migrations of the Clans” (p. 29), only two games in legend, one Blackfoot and one Hopi, have been selected. The two games are included in the *legends* designation.

Some of the legends of the Blackfoot and the Hopi, found in the literature review, involved considerable running, but were not true games involving a specified course or defined as a game. With that criteria, the selection of the Coyote-Swallow Race at Sikyatki and the race between the Old Man and the coyote have been chosen as examples, because they are each an actual race with a specified course. The importance of these competitions is their connection to the principle of running. But since this is not the primary focus of the thesis they are cited only as examples of how the game of racing has been woven into legend.

Gambling. Gambling among the Blackfoot was an activity that both men and women participated in and perhaps the men more than the women. Ewers (2001) quotes

from David Thompson that the Blackfeet bet “Bison Robes, clothing, their tents, horses, and Arms, until they ha[d] nothing to cover them but some old robe fit for saddle cloths” (p. 239). Although betting was keen it was forbidden to wager their wives or children’s belongings. Oxendine (1988) writes that the betting served a variety of purposes and provided the people an opportunity to relieve their strong gambling interests. He continues by saying that the winnings “stayed within the community...[it was] a type of ‘circular economics’” (p. 31) for the winners did not take the winnings and flee. Many games were played in which gambling on the winner was engaged in by the audience. One such game was the hoop-and-pole game, but, as Ewers (1967) explains, there was no “recounting of war exploits or prayers to the sun before rolling the wheel” (p. 157). All the participants stated was what their declared targets were.

Gambling was also engaged in by the Hopi, which was supposed to add more zest to the race. Yet little is said about it except what Nabokov (1981) writes that the Hopi also participated in gambling, but he softens it by stating that “betting was allowed” (p. 160). Gambling was something that the Indians did with most events. It would be much the same as today when people bet on football games, horse races, basketball games, Olympic events, Oscar winners for the best movie, etc.

Therefore, although gambling was an important part of the Blackfoot and Hopi culture, gambling for the most part was an activity that was more prevalent among the spectators. Only four games associated with gambling, two from the Blackfoot and two from the Hopi, are noted under the designation of “Guessing Games.”

Blackfoot Games of Dexterity

The word *dexterity*, in this setting, evokes the notion of physical and mental quickness, skillfulness, and expertness in the games played. Yet there was more to the games than play, for the games were very valuable and important in preparing and maintaining skills needed for everyday use in securing food, as well as, in warfare. Archery, running, and other physical games all aided in this quest.

The Blackfoot games of dexterity are discussed in the following order: several games of archery, various games involving the use of a wheel or hoop, foot races and horse races, team games employing the use of sticks and balls, and a collection of several other games. This order has been employed as the bow and arrow, spears and running were essential prior to the advent of the horse.

Archery was an important skill that was needed for everyday use in securing food, as well as in warfare, and therefore expertise was recognized to be honed at a very early age. Craig (2002) writes that “by the age of five it was common for young boys to be given their first bows” (p. 19). The bow was made of ash or choke cherry, which provided durability and spring. The arrow was fashioned to fit the size of a child and was five hands and three fingers long. It was the responsibility of the uncle or a grandfather to not only make the bow and arrow, but to teach the child how to use it (Higgins, 2004, personal communication April 7, 2004). The opportunity to practice did not end with the children, but included both youth and adults. To achieve the highest degree of excellence they engaged in various archery games. Four youth games were: the stationary arrow, the walking arrow, the moving target and hoop target games. Adults also had archery games

that they played.

Stationary Arrow. The stationary arrow game was played by physically placing an arrow in the ground about fifty yards distant from the shooting area. As a precaution a site was selected, which was below the crest of a hill. Each participant took turns shooting at the arrow and the contestant closest to the target would win all the arrows that were shot. A variation, which added an additional challenge was for the participants to try and lean an arrow against the target arrow (Miller, 2002, p. 18).

Walking Arrow. The walking arrow game was played by one young “boy shooting an arrow and all the others using it as a target” (Ewers, 1967, p. 150). Other contestants tried to shoot their arrows further. Instead of going back and shooting at the same arrow one boy would shoot another arrow, which was used as a target and the contestants would each take their turn. Regardless as to how many times this was repeated, after each set the winner took all of the arrows.

Moving Target. The moving target game was an extension of the stationary arrow and the walking arrow games. The winner of either of these two games would shoot the arrows won at a moving target made of a five-inch bundle of buckbrush. The contestant would throw the bundle into the air and then shoot at it before it hit the ground. “Each arrow that failed to hit the target was returned to its original owner” (Ewers, 1967, p. 150).

Hoop and Arrow game. This game is either a Blood or Peigan game and was played by placing an 8 or 10 inch board vertical in the ground and holding it in place with stakes. Another, identical board, was placed about 12 feet away and held in the same

fashion. The adult participants played in pairs. Each held an arrow in their right hand, but only one held the ring, which had a special mark placed on it. Both participants were running and the one with the ring rolled it along the ground with such force that it struck the board. Both participants would “throw their arrows against the board, and as near the wheel as they” could (Culin, 1992b, p. 444). The throw was won by the arrow point that was closest to the special mark on the wheel. The winner was declared when the preset score was reached by one of the two players.

Wheel game (It-se-wah). Grinnel (1961) states that the Blackfeet had “a favorite pastime in the day [which was played] with a small wheel called ‘it-se-wah’” (p. 89). This game was a variation of the hoop and arrow game and was believed to be a very old game. The game was played on a flat surface and a log was placed at each end. Two adult players had a small wheel, about four or five inches in diameter, with four or five spokes strung with different colored beads. The players attempted to throw an arrow or three foot long dart through the spokes as the wheel neared the logs. Depending where it went through and the proximity to the colored beads, determined the points earned. Higgins (2004) indicates that the “section value[s] are: Black (1), White (2), Red (3), and Blue (4) (personal communication, April 7, 2004). If the dart or arrow went through the spokes no score was made as there was no proof through which spoke it penetrated. The player that reached ten points or the greatest number of points was declared the winner.

Ewers (1967) adds that the colors of the beads represented “a different kind of horse (red for sorrel, copper for bay, yellow for buckskin, white, and black)” (p. 156). Each contestant would go to the center of the field, raise the pole towards the sun and

offer a prayer, in which he recounted his exploits. The prayer would state which color he was going to hit as it was selected for one of his war experiences which he had with an enemy with that color of horse. Ewers also adds to the arrow description above that the *arrow-like pole* was about three feet long. The game was played until one or the other participant pierced the center hole of the wheel or scored his point.

Running was a very important part of the daily life of the Blackfoot. Strength and stamina were required so that messages could be delivered swiftly, for chasing animals, fighting in warfare, and trade purposes. The need for running lessened with the acquisition of the horse, but games of running or games that involved running were continually held.

Foot Races. Youth and adult formal foot races were run between contestants usually at the summer camps. The races were not prescheduled, but came about as one society would extend a challenge invitation to one of the other societies in the camp. The length of the course may have been for a half mile or more for as Ewers (1967) writes “the challenged society had the right to determine the distance to be run” (p. 158).

Shinny. The game was also referred to as the *shinny field game* and was played with sticks that were curved at the end and were about three to three and one-half feet long. The participants, adult and youth, played on a field that was of a designated distance of about 120 feet. The players were not to touch the ball, but must use the sticks to move it towards the opponents goal posts, which were made of three saplings. Two of the saplings were set in the ground and the third, about three feet long, was laid horizontal between the uprights.

Teams were selected by a blindfolded mocker, a judge, who picked the sticks and

placed them into two piles, one on the east side and one on the west side. The participants got their sticks, which had their mark on it, and lined up in a straight-line formation from the center to their goal. At each goal was a red guard and a yellow guard. The red team tried to score into the west goal and the east goal was the place where the yellow team wanted to score. When at the west goal, for example, the yellow guard tried to keep the red team from scoring and the red guard, at that goal, was permitted to assist in putting the ball in the goal. At the east goal the reverse was the case.

After a brief ceremony, by the referee, the game would begin in the center of the field where he would place the ball (Macfarlan, 1958, pp. 258 - 261). The referee or mocker gave three shinny commands to begin the game. Shinny one was to alert the players to point their sticks to the ground; shinny two was for the players to set themselves in position without motion; and shinny three was the command to toss the ball between the two lines of the players (Higgins, 2004, personal communication April 7, 2004). When one or the other team reached a goal of three points the game was ended.

Horse Races. Adult horse racing was taken seriously and was held between the men's societies during the summer encampments. Race horses were prized animals and as Ewers (1967) explains "a winning race horse was the most valuable horse a Blackfoot Indian could own" (p. 228) These animals were bred for just that purpose and they were not used for ordinary work as pack animals or riding. A horse race, which was held in the summer, was a big event. The challenge was issued by one society to another with a fanfare of gun shots. The race course was usually between two to four miles and the best riders and the best horses were selected for the event. When they reached the finish line,

usually there was a spread of fifty to one hundred yards, which made it easy to determine the winner. Yet they had two judges at the finish line to ensure who the winner was, should that be necessary. Ewers (2001) writes that the Blackfeet enjoyed a good race and would pit their fastest horse against “a neighboring non Blackfoot tribe” (p. 228). Stepney and Goa (1990) add that “in some instances, the Blackfoot made a temporary peace with other tribes just to hold horse races” (p. 39).

Eight additional Blackfoot games of dexterity are recorded in Appendix I.

Hopi Games of Dexterity

The games of dexterity played by the Hopi involved the physical and mental quickness, skillfulness, and expertness when played. Yet, there was more to the games than mere play, for the games were very valuable and important in preparing and maintaining skills needed for everyday use in securing food and protection. Archery, running, and other physical games all aided in this quest.

The Hopi games of dexterity are discussed in the following order: several games of archery, various games involving the use of a wheel or hoop, foot races and horse races, team games employing the use of sticks and balls, and several other games.

Archery was an important skill that was needed for everyday use in securing food and protection, should it arise, but other measures were also employed to prevent having to resort to warfare. Small birds and animals were the usual game sought. Therefore the honing of life-long skills for everyday survival began being taught at a young age. The opportunity to practice did not end with the children, but included both youth and adults. To achieve the highest degree of excellence they engaged in various archery and archery-

type games.

Archery. The game was played by the youth making two sloping embankments about four-feet wide and about 200 feet apart. In the center of each embankment was placed a very obvious marker, which may have been a piece of cotton cloth or a shiny object. The participant that shot the closest to his or her target got the first shot at the other target. This Mishongovi game, Culin (1992b) stated, was played by both boys and girls (p. 390).

Throwing the Wheel (Motowu). The game was also called “throwing at the wheel” and was a boy’s game. Wooden-tipped corn cobs, which were about one-foot long, have two feathers in one end and a pointed sharp stick in the opposite end. Four of these darts were used in the play of the game. The target was made of corn husks shaped into a ring about seven inches in diameter. One half of the ring was wrapped with a red cord and the other half with a white cord. Culin (1992b) writes that the two darts were thrown at the same time and the middle finger was placed between the “two arrows” (p. 496) or darts.

Hoop and Pole. The game is similar to the “throwing at the wheel” game (see above). The wheel, which was made of corn husks was used as the target and the dart was made of a long corn-cob with feathers on one end and a sharp, wooden stick on the other. The game was played with the hoop being rolled on the ground and the participants, usually two, throwing their corn-cob projectiles at the hoop. Points were scored as the hoop was penetrated with the corn-cob dart. Culin (1992b) refers to the hoop as a “netted shield [of] 5 ½ inches” in length (p. 424). Fletcher (1970) calls the game the “hoop and javelin” and adds that “the game is very old...[as] articles used in playing it have been

found in ancient graves, in the cliff dwellings of the Southwest” (p. 108).

Running was a very important part of the daily life of the Hopi. Strength and stamina were required for hunting animals, delivering messages swiftly, and for trade purposes. Even with the introduction of the horse the Hopi preferred to run on foot. Their great ability in running is explained in the following account. In 1903 George Wharton James hired a Hopi runner to deliver a message “from Oraibi to Keam’s Canyon, a distance of seventy-two miles and he has run on foot the entire distance, delivered his message, and brought me an answer within thirty-six hours” (Nabokov, 1981, pp. 21-22). The Hopi were great foot racers and had races of various lengths.

Foot Races. Hopi foot races were run by children, youth and adults, and depending on the purpose various ages, ran in the same race. But, male and female participants were not mentioned running in the same race as they had their own. For example, when the clans competed in races the men and the women ran separately and on different days. Some races were run in conjunction with a special religious occasion as the Snake dance. The race was run between two or more contestants, depending on the purpose of the race. When a race was run a designated course was defined, not on a track as such, but more a *metes and bounds* route. For example, the race may be run from the edge of the village around the mesa point and back to the starting point or it may start at the base of the mesa and end up in the village plaza. To start the race the contestants were required to line up at the starting point as may be seen in the photograph, fig. 4, taken by J. H. Bratley in 1902 (Oxendine, 1988, p. 79).

The Hopi not only had foot races, but they played many other games that involved

running as shinny, kick-ball and double-ball.

Shinny (Nahoydadatsia). The Hopi played the game of shinny with curved sticks, which resembled hockey sticks and were approximately 28 inches in length. The sticks



Figure 4.

Hopi Runners

Oxendine (1988), (p. 79)

were peeled and one that has been found had half of it painted red with a couple blue bands painted near the middle. The ball, measured between three and one-quarter to five inches in diameter and was generally made of buckskin and was either tied or sewn around the middle. The playing field was 400 yards across. Players attempted to put the ball in their opponents court, which resulted in their team scoring a goal (Hopi Indians web site retrieved March 19, 2003). The ball was further described as being “a flattened spheroid, with median

seam; diameter, 3 ¾ inches” (Culin, 1992b, pp. 633-634). Krupat (1994) adds that the ball was stuffed with deer hair and the Hopi called the game “nahoydadatsia” (p. 480).

Football Race. The game had a ball that resembled a football and bore the markings of the kiva the participants belonged to. The ball was kicked in front of the participant, which may be a child, a youth or an adult. The ball was described as being made of horsehair from a fast horse and then sewn shut. In the spring this game was played every few days (Culin, 1992b, pp. 678-679).

Kick-ball. The Hopi did a lot of running and kick-ball required that skill. The game was played with teams which came from the various kivas. These teams, which could vary from one game to the next, extended their race course to eight or ten miles in the summer as there was more time to play. In other seasons, the course was reduced to about four miles. Regardless of the season of play, the kiva teams would kick the balls, in the soft sand, around the designated course. The ball, Nabokov (1981) wrote, was made of “sandstone, pinon sap, or micaceous material which [had] been powdered, mixed with urine and formed into nodules” (p. 159).

The game was played much as the Papago play it, except the race took the Hopi around the springs at the base of the mesas. In an effort to better understand how the Hopi played the game a description of the Papago game follows. A ball or a stick was used as the objects that were kicked. The participants, which often consisted of two teams made up of four to six members each, took turns kicking the ball. The participant, while running, would position his foot behind the ball and flip it forward about 50 yards. If it consisted of a team they would take turns doing this. The race would cover about 25 miles on a

predetermined course (Oxendine, 1988, p. 83). The game was an adult game and was also played by women, but with a variation. The stick was used to toss a hoop forward as they ran along.

Titiev (1972) describes a race that was held February 18, 1934 in which one playing-ball was made of pinon sap and others were made of sandstone. Each of the clans was represented with a participant. The race track was set from Flute Spring, below Kiktemovi and back to Oraibi a distance of about three and one-half to four miles (pp. 322 - 323).

Horse races. Horse racing was an adult game and the races were held between either two competitors, called *ka-wai'-yo ak-wa-zri*, or an undetermined number of competitors which they called *ka-wai-yo-mu-i ak yuh-tu* (Culin, 1992b, p. 807).

Five additional Hopi games of dexterity are recorded in Appendix H.

Blackfoot Guessing Games

Hands. The game of hands was an adult and youth Blackfoot game that was played with two to one dozen participants and had several variations. According to Culin (1992a), one variation of the game was like the game of "Button, button, who's got the button?" (p. 269). The game was played with the participants playing in two teams, which were seated opposite each other. One team, which had earned the right to begin the game was handed a small object – a pebble, bead or bone – by the leader. The team either pretended or passed the object from one player to another while swinging and swaying to the music, which was sung. Each participant of the team, that was guessing, had a drum stick and would beat out the time for the music. When one of the participants on the

guessing team believed they knew who had the object, they would point the drum stick at the hand they thought it was in and say “Hi-i.” If correct, the leader would put one of the counting sticks of the opposite team in front of that person and then it became that team’s turn to pass the small object and the other team became the guessers. If the guesser was incorrect the team hiding the object received a stick from that team. The game may have taken considerable time to play before a winner was declared for as Fletcher (1970) indicated the game continued “until one side or the other ha[d] won all the thirty counting sticks” (p. 83).

Moccasin game. This was a children’s game which was played while the adults were engaged in stick games. Two children would play together. One, the hider would take off both of their moccasins and place them in front of the one guessing. The other child, the guesser, would close their eyes or look away while the hider would place a painted pebble in one of his/her moccasins. When completed the guesser would attempt to guess the moccasin with the pebble in it. If they did they would then get one of the counting sticks of the hider and then become the hider. The game lasted until they decided to end the game and the contestant with the most sticks won (Higgins, personal communication, April 7, 2004). Craig (2002) writes that “usually, a set of 20 sticks” (p. 215) were used. As in adult games the hider used several methods as music and gestures to distract the person guessing (Macfarlan, 1958, p. 204).

Hopi Guessing Games

Hidden Ball game. The game was played by using four cottonwood cylinders six inches high and two and one-quarter inches wide. Holes were carved in the center of the

cylinder and were described as being one and one-quarter inches deep by one inch in diameter. The figures on the cylinders varied and a set from Oraibi had a rain cloud and a five-pointed star on one cylinder, an eagle and a butterfly on another, the third cylinder had a bear's paw design and the last had the design of the Heart of the Sky god and an eagle. A small sandstone pebble was used as the hiding object. When the object was hidden it was kept from view of the guessers by placing a blanket in front of the cylinders. Macfarlan (1958) adds that the person hiding the pebble could also make gestures and noises to distract those making the selection (p. 205). After the object was hidden the contestants would call out the number or design that was marked on the cylinder as his or her selection.

The point system was based on the number of tries to get the correct cylinder and which hand was used in the selection. If it was chosen correctly and with the right hand, on the first try, a score of two points was achieved, but if done with the left then it was worth only one point. If, after three tries the player failed then on the fourth, which would be correct, he lost one point. When one player reached 10 points the player took the stake and assumed control of the game (Culin, 1992a, pp. 357 - 359).

Guessing game (Sosotukwipi). This game was reported to be played by everyone, although it was a woman's guessing game, in which two cottonwood cups were used. While one woman tried to determine which was the correct cup the other players sang ditties in an effort to confuse the one guessing so that they would lose (Hopi Tribe, 2005, Traditional Games, p. 2).

Blackfoot Games of Amusement

The Blackfoot had several games of amusement for the various age groups. The

games were a more leisurely form of play in a non-serious setting and were played for the enjoyment received, although, some of the games taught the participants good sportsmanship and sharpened other skills used in everyday life. Where at all possible the Blackfoot names are included, but for several games the Blackfoot names are yet to be found.

Buzzer. Buzzer was a children's game and was made by cutting three willow handles and slicing off a piece from both sides. A leather thong, about two feet long, was cut and then tied to the end of each handle. The buzzer was made to work by pulling the leather, which made the center handles rotate. The faster they rotated the greater the humming that would occur. Higgins speculated that the Blackfeet may have adopted this game from the European children when they were observed playing with a button. He adds that some Europeans have told him that they used to play this game, but that they used a button (personal communication, April 7, 2004). The notion that the Blackfoot game of buzzer was adopted from the Europeans may need to be reevaluated. Why? Culin (1992b) writes that the Hopi game of buzzer was a game of antiquity for a *buzz* was found in the "cliff -ruins in the Canyon de Chelly" (p. 751). In another account Culin (1992a) indicates that some of the Indian games played had material variations and that there was possibly a gradual change in what may be "the oldest forms of existing games from a center in the southwestern United States, along lines north, north-east, and east" (p. 31).

Spinning Tops. Tops were whittled from birch wood and were about two and one-half inches high and one and one-half inches in diameter and tapering to a point.(Ewers, 1967, p. 152). Culin (1992b) adds that the tops resembled whip tops (p. 734). The tops were spun on ice or hard packed snow. The boys started spinning the tops and the continuation of

spinning was achieved by stroking the tops with the lashes of a deer skin whip. The game was played on a circular area about 20 feet in diameter. Cross trenches were dug in the circle to add another dimension of skill. The participants, all children, would see how far around the circle they could keep their tops spinning while jumping the trenches. If two boys were competing the boy to get his top across the trench and keep it spinning won the top of the other as a prize.

Travois (Onesteh). Ewers (1967) refers to the game as *the travois game* (p. 154); Culin (1992a) refers to the game as *onesteh, the stick, or travois, game* (p. 56); and Blakey et al (1981) refer to the game as *onesteh, stave game, sticks or travois game* (p. 12). Other differences are found in the number of staves used in the play of the game, the length of the staves, which measured from five and three-eighths to eight inches, and the formation of play.

The Blackfeet game was played by two women seated opposite each other with each having five flat bones about six inches long and blunt on the ends. Four of the bones had a snake design on one side and the fifth bone had a snake design on both ends, but the reverse on all five bones was left plain or blank. Ewers (1967) explained that the first contestant threw “the four snake-marked bones from a hollow shank bone shaker” (p. 154). The object was to get all four bones, snake-side up, but that rarely happened. Therefore the fifth bone was permitted to be thrown, in spear fashion, eight times to try to turn the plain bones snake-side up. A count was taken of the number of bones snake-side up and then the opponent took her turn. The game was concluded when one of the contestants reached the point total previously agreed upon.

The Blackfeet were also reported to play the game with only four staves. Two staves

were marked with a zigzag pattern on one side and were plain on the reverse. The third stave was called the *chief* and had 13 holes on one side and plain on the other. The fourth stave, called the *four*, had one side with three sets of bands, each composed of three grooves, and two sets of bands, with four grooves, which were on each end. Four holes were spaced between the five bands. On the reverse side the bone was plain except for a band of three grooves around the middle. The women sat in two lines, opposite each other, and “each player (was) contesting with her opposite neighbor” (Culin, 1992a, p. 57). Each set of players had a pile of 12 sticks sitting on the playing area between them. From this pile the players took the number of sticks that their throw amounted to. When that pile was gone they took the *throw* count from their opposing contestants sticks until one had all 12 sticks. There were seven possible scores with each throw of the sticks. A count of six was achieved if the staves showed three plain staves and the *chief*. Four points were scored if the *chief*, the *four* and two zigzag staves were displayed. Three points were made if three plain staves and the reverse side of the *chief* were showing. Two points were counted if the *four*, two blanks, and the *chief* were facing up. A score of zero was counted if one of the following three combinations occurred: the *chief*, two blanks and a zigzag were facing up; one zigzag, the *four*, one blank and the *chief*; or two plain, the reverse side of the *chief* and a zigzag was showing.

The Blood tribe played the game of onesteh, but only used three bones. Two of the bones had a snake design, which was painted red, on one side and were called the *snakes*. The third bone had a series of holes on one side, which were painted blue, and were called the *man*. The back side of all three bones were blank or plain. In this game the players sat in a

circle and cast the bones. The way the bones landed determined the points each contestant received. Four points were received if all marked faces were up or if all plain sides were up. Six points were possible if one *snake* and two plain faces were up, or if two *snakes* and one plain face were up. There was no point scored if the *man*, one *snake* and one plain bone was facing up (Blakey et al, 1981, pp.12 - 13).

Building a Stone Lodge. This team-game was a youth relay race in which five stones, colored red, black, yellow, green and white were used. The playing area was about 15 paces from the start line to the building location. The stones were piled in a tipi fashion with the red stone on top. The first contestant took the red stone to the finish line and laid it down; but could not drop it. The other four stones were also carried and placed so that they formed a tipi-style pile. Lastly, the red stone was placed on top.

The game was patterned after the lodge erection by women when they moved to a new location. Therefore, the stones represented the stones that were used by the women to hold the edges of the tipi in place (Higgins, personal communication, April 7, 2004).

Crack the Whip (Skunk With No Hair on the Backbone). Seven or eight girls would grab hold of the waist of the girl in front of them and the leader would say “Skunk with no hair on the backbone” as they ran and would “swing the line so that she could turn and tag the last girl in the line” (Ewers, 1967, p. 148). The girl at the end of the line could try and escape the touch of the leader, but was not allowed to let go. If touched she became the leader and the current leader took the position at the back.

Higgins discussed this further and explained that a skunk with no hair on it would be an ugly creature. He also stated that this game included all children, both girls and boys.

He added that the game was played by the leader trying to detach the last child from the line up. When that occurred that child then became “the leader and the rotation continue[d] until all the children [had] had a chance to be leader” (personal communication, April 7, 2004).

Gathering Stones. The game was played by both youth and children. A red stone, about one to two inches in diameter was thrown into the air. Seven other stones, about one inch in diameter, were painted blue. As the red stone was thrown into the air the contestant started to gather only one blue stone. On the second toss the player gathered two and so on. Higgins suggested that this was much like the European game of jacks, but it was patterned after the legend of the Seven Brothers, in which the sister married a grizzly bear and it was shot by family members. In turn she became a bear and killed all of her family except two younger children and her brothers who were away. The significance of the gathering of the bluestones was her swipe of the hand trying to kill her remaining brothers. He stated that the “story could be found in our Blackfeet legends...and it’s called...The Seven Brothers story” (personal communication, April 7, 2004).

Sliding Sticks. This event was usually held at the summer sun dance camp and was played by the male children. Each participant would cut a willow about two-feet long and the size of a pencil. They would then peel off the bark and harden the stick in the fire. The object of the game was to see who could send their stick the farthest. This was done by holding the back of the stick between two fingers and the thumb and then sliding the stick along the ground. “Informants claimed some boys could make [their stick] travel about one hundred yards” (Ewers, 1967, p. 149). The winner, as a prize, got all the sticks of the competitors

Snow Snake. Snow snake was a game that was played by all the northern tribes not just the Blackfoot. The playing area was prepared either in the snow or on ice. Once the playing area was completed the snow snakes, which were sticks that varied in length from 30 inches to five or six feet long were often “carved with designs which were the pride of the owner” (Blakey et al, 1981, p. 26), and were slid along the icy surface. To make the snow snake go further the participants would wet it down and allow a thin film of ice to form on it. The scoring of the game was determined before the contest and was set at either seven or ten points. The *snake* that went the furthest received one point and when the player received the agreed upon points he was declared the winner.

Oxendine (1988) described a variation of the game in which the “players were usually organized into teams of two to six and as in bowling, track or gymnastics, scoring was cumulative” (p. 106).

There are seven additional Blackfoot games of amusement recorded in Appendix I.

Hopi Games of Amusement

The Hopi had several games of amusement for the various age groups. The games were played for the enjoyment received from playing although some of the games taught the participants good sportsmanship and did sharpen other skills used in everyday life. Therefore the games have been recorded reflecting the games with honing skills followed by games which were played more for fun. Where at all possible the Hopi names have been included, but for several games the Hopi names are yet to be found.

Buzzer. The game of *buzzer*, also called *buzz*, was a youth and children’s game that was made of five disks of clay. Each disk measured one and three-eighths inches to two and

one half inches in diameter. Two holes were drilled in each disk and a woolen cord threaded through and tied on both sides culminating in a loop on both ends. Often the disks were left unpainted, but there was a set in which two of the disks were painted black, white, and red with flower or star-shaped designs. Culin (1992b) states that this was a game of antiquity as a *buzz* was found in “the cliff-ruins in the Canyon de Chelly” (p. 751).

Pat-Tol Stick. This adult, male game was one of luck and strategy and had “some similarities to backgammon” (Craig, 2002, p. 212). The game was played with three die, which were made of wood and measured four to five inches long, one inch wide, and one quarter of an inch thick. Two of the die were plain on one side, but all three die had two diagonal lines drawn from the upper left hand corner to about two inches from the bottom. A second line was drawn from the lower right hand corner to about two inches from the upper left hand corner. The flip side of one die had the same pattern with the addition of a line drawn from the lower left hand corner to the upper right hand corner. Thus, six combinations were possible to achieve. Depending on the combinations the score for each throw may be one, two, three, five, ten or fifteen points. Fletcher (1970) wrote that the game was played by as many players as could be seated around in the three to four foot playing area (p. 68), but generally the game was more comfortably played with only four players.

Blakey et al (1981) spelled the game as *patol* and claimed that this was a more interesting game than *onesteh* or the *travois* game. To play the game 40 stones were gathered and placed in a circle with a break after every ten stones. The gaps determined where each player began. A larger stone was placed in the center of the circle and was used to throw the three *patol* sticks against. The *patols* were marked with two diagonal lines drawn on each of

them. The reverse side of the patol had the same pattern drawn with an added line going from the upper right hand corner to the lower left hand corner. The backs of the other two patols were blank. Besides the patols each player had a horse or a marker, also referred to as an *effigy*. Depending on the number the player scored with each throw he was able to move his horse that many spaces. Should the throw be a 10, which would land the horse in the river – one of the spaces – the player was entitled to another throw. The next participant had a turn and could go either to the left or to the right for the object of the game was to land on another player's horse, which killed it and that player must go back to his starting point. A winner was declared when the player could get his horse completely around the entire circle and back to where he started from (pp. 16 - 18).

Tops (Riyanpi). Hopi youth and children played with a couple styles of tops. One was a whip top which had a conical-shape ending in a point at the bottom. A protrusion, either whittled or inserted, was in the top. This made it possible for the participants to spin the top with the fingers. The top was kept going by the participant stroking the top with a little whip. The other style of top was about 19 inches long and made with a wheel-shaped disk with a slender shaft through the center of the disk (Oxendine, 1988, p.125). Tops, which were carved by older brothers or fathers, were played with by boys and girls. The whip tops were about four and three-quarter inches high. The boys' tops were painted with red, white and black stripes, and the girls' were left colorless. As the tops made a sound like the wind, they were not permitted to be played with during the early spring. It was thought it would bring rain, which would harm the plants. Older boys used the tops for races and would toss the spinning top in front of them or keep them going with the whip (Culin, 1992b, pp. 743-744).

Parchesi (Totolosopi). The game pieces for this board game were played with pieces of dried corn or “animal as the Hopi call it” (Culin, 1992b, p. 161). The playing board was made of a 12 ½ inch stone with a rectangle drawn upon it and with the lower right hand corner open. Four small rectangular boxes, with circles on them extended from that opening into the center of the larger rectangle. On the outside of the larger rectangle, beginning in the lower right hand corner was marked five lines and then a circle, five more lines and then a circle, which was placed on the lower left hand corner. Along the left side it continued with three sets of five more lines, each being separated with a circle. The top end was the same as the bottom and so it went along the right side as well. The players, according to the Hopi Tribe (2005), advanced on the board by throwing two split bamboo pieces. How they landed determined the next move of the participants. If the pieces landed in the “tsivot” (both facing up) position the player received five points or could move one space forward. The next possible throw was the “tsoma” (both facing down). This position was worth 10 points or the player could advance two spaces. The last possible outcome of a throw was the “qa himu” (one up and one down) and was not good, for the player lost a turn (Traditional Games, p. 2).

There are 14 additional Hopi games of amusement recorded in Appendix H.

Blackfoot Game in Legend

The Blackfoot have legends in which the skills needed for everyday life are employed. The skill of racing was used in a match between the Old Man and a coyote. The contest was merely called “The Race.”

The Race. The Old Man was out walking around one day and happened on a group

of singing cottontail rabbits. The rabbits had built a fire and would not only lay in the hot ashes, but would have another one cover them with the ashes. Of course they did not stay very long as they would get burned.

The Old Man asked them how they could lay in the hot ashes and not get burned. They told him that if he sang their song and only laid in the ashes for a short time he would not get burned. The Old Man laid in the ashes and did as they said and he was not hurt.

He told the rabbits that what they did was very nice and he encouraged the rabbits to lie on the ashes again, which they did. He then covered them, not only with the ashes, but the whole fire. A pregnant rabbit pled with him not to put her in the ashes, and he felt sorry for her and let her go, which ensured that the species survived.

In due time the rabbits, that were in the ashes, were all nicely cooked and the Old Man began to eat them. It was not long after that a coyote, which professed a lame leg, came along and asked for some of the cooked rabbits. The Old Man declined several of his petitions, but finally told the coyote that they would have a race to the distant butte and back. Should the coyote beat him he would give him one cooked rabbit.

The race began and the Old Man raced ahead of the limping coyote, but when they reached the butte the coyote raced back quickly for he did not have a lame leg at all. By the time the tired Old Man returned the coyote had eaten all the rabbits and then sauntered off across the prairie (Grinnell, 1961, pp. 151-152).

Hopi Game in Legend

The Hopi have legends in which the skills needed for everyday life as well as for playing the games are employed. In some *games in legend* the “stories of racing trickery

also set the precedent for human beings to use magic to ensure success” (Nabokov, 1981, p. 26). An example of racing is an integral component of the Coyote-Swallow race at Sikyatki.

The Coyote-Swallow Race at Sikyatki. The story was told, many centuries ago, of a beautiful girl that lived in Sikyatki, and she had suitors from Oraibi, Awatavi and Sikyatki.

After several months only two young men, Sikyatki boys, caught her attention. One was from the Coyote Clan and the other from the Swallow Clan. Eventually she chose the man from the Coyote Clan, but the other man, from the Swallow Clan, was jealous and on the day of the wedding the leader of the Swallow Clan stopped the wedding and proposed a contest.

A race was declared by the Swallow Clan, which the Coyote Clan had to honor. The day of the race parallel lines of black, blue, red, yellow and white were drawn on the ground. An obsidian knife was stuck in the ground at both the south and the north ends.

Each runner wore a tunic, had a red line drawn across their nose and cheeks, and wore a feather, which represented their society, in their hair.

The rules of the race were set. They were to run east to the Rio Grande, north to the San Juan, south to the Salt River and north east to the Rio Grande and then back home to Sikyatki. The stakes were high. The first man to cross the finish line got the girl and the other lost his head. The race began amid cheering from the large crowd that had gathered.

Coyote Boy fell behind Swallow Boy and try as he could, he could not find Swallow Boy’s tracks. Following the council of his Elders he sounded the call for help and they responded by sending out a messenger to the north point to spy on Swallow Boy. As

they had feared Swallow Boy flew by as he had been turned into a swallow.

Knowing what the Swallow Clan had done, the Coyote Clan elders made it rain and hail. The water soaked Swallow Boy's feathers. To escape the hail and rain he sought shelter. This impeded the progress of Swallow Boy sufficiently so that Coyote Boy could pass him. Unfortunately the rain made it muddy, which slowed Coyote Boy down and Swallow Boy took the lead again. They raced to the points designated. On the final leg Coyote Boy had not only caught up, but was able to get a little ahead of Swallow Boy. He crossed the finish line, grabbed his obsidian knife and cut off Swallow Boy's head.

Four days later the Swallow Clan was escorted from the village by the Coyote Clan. Sikyatki, which was abandoned in the years that followed, was about three miles from First Mesa. In 1895, part of the village was excavated by J. W. Fewkes and F. W. Hodge of the Bureau of American Ethnology and they had with them, Lesso, a Hopi from Walpi. After the team left, Lesso returned, with permission from the Coyote Clan, and did some further excavations. His purpose was to find evidence that Sikyatki was a Coyote Clan village. His efforts paid off as he found on the wall of one of the kivas a mural depicting the race (Waters, 1963, pp. 97-102).

Chapter Four

COMPARISON OF THE BLACKFOOT AND HOPI GAMES

Games

After reviewing the trade, direct interaction, the legends, their arrival, their homeland, linguistic families, and the nature of the people of the Blackfoot Confederacy and the Hopi Pueblos it was found that they share a knowledge of each other through their trading. It was found that the Blackfoot Confederacy and the Hopi had ventured into the homeland of each other. The Hopi left the mark of their Flute Player in Grotto Canyon and the Blackfeet had gone south to the Always Summer-Land on raids and have been reported to be as far south as the Mexican border. Their legends share a common bond in their Divine beings, Massaw and Napi, as personages that are approachable by people. It is likely that they have both been in their present locations for a long time after migrating there from other locations. The Hopi Pueblos having arrived some three hundred years earlier than the Blackfoot Confederacy. The Blackfoot Confederacy and the Hopi Pueblos come from different linguistic families, the Algonkian and Uto-Aztecan, respectively. The two share a form of isolation, although, achieved in different ways. The Blackfoot Confederacy reached isolation through fierce warfare and the Hopi Pueblos by choice of location in the desert and on top of the mesas.

Primary and secondary research sources yielded a total of 68 games for the Blackfoot Confederacy and the Hopi Pueblos combined. Of those for the Confederacy were located 16 games of dexterity, two guessing games, 15 games of amusement and one game in legend. For the Hopi Pueblos' 13 games of dexterity, two guessing

games, 18 games of amusement, and one game in legend were located. It is from these 68 games that 20 games were selected to compare on the basis of similarities and differences. The criteria for the selection of the 20 games was based on similar or same words in the name and at least one other similarity which was taken from one of the following areas: the equipment used, the formation or how to play the game, number of participants, gender, age, season of play, length of play, how the games were scored and how a winner was declared.

The games are described in the order of their usefulness for honing skills used in everyday life. Therefore the games are discussed in the following order: dexterity, guessing games, amusement and games in legend. In the designation of dexterity the first games discussed are the games involving archery and the use of the lance or spear as they were skills needed for hunting and warfare. Although the horse was a vital part of the Blackfoot Confederacy horse races are discussed later as the horse did not become a part of their life until the 1700s. The Hopi, although they knew of the horse in the 1500s, did not adopt the use of the animal as readily as the Blackfoot.

The names of the games of the Blackfoot Confederacy and the Hopi Pueblos were found to be different when they were in the native tongue, because Hopi and Blackfoot are different languages. Therefore the English names are used.

Games of Dexterity

The Blackfoot Confederacy and the Hopi Pueblos have more similarities among their combined 29 games of dexterity. From those 29 games, 12 were selected to compare, although, several others were extensions or modification of those selected.

It is in the games of dexterity that the Blackfoot Confederacy and the Hopi Pueblos placed great energies in training and honing of skills. On some occasions the Blackfeet would call a truce with an enemy tribe to hold a horse race, similar to what was done by the kings of Greece prior to and during the Olympiads.

The Confederacy and the Pueblos placed a great deal of emphasis on the games of dexterity. It is from this clustering of games that in modern times Hopi men such as, Louis Tewanima – who won silver medals in the 5,000 and 10,000-meter races at the 1912 Olympics (Oxendine, 1988, p. 292) – have emerged.

To assist, besides the text explanation, in the understanding of the comparisons and differences of the selected games of dexterity the reader is referred to Table 1, Comparative Table of Selected Games of Dexterity of the Blackfoot and Hopi. In the table the description of the differences between the selected games of the Blackfoot and the Hopi the letters “B” and “H” are used to designate the Blackfoot and Hopi tribes respectively.

#1. Stationary Arrow and Archery. Stationary arrow is a Blackfoot game and archery is Hopi. The similarities begin with the names of the two games, which imply the notion of the use of a bow and an arrow (arrow and archery). The equipment used in both games is a bow, arrow, target and embankments. The purpose of the games was to hone skills for hunting and warfare. The way the play was done was very simple as in each game the arrow was shot at a target. In order to play the game in both cultures two or more people participated in shooting an arrow. The gender was male and the age group was youth. The season for the play was in the spring and the summer. The length of play was

determined by the number of participants for each had the opportunity to shoot one arrow at the target. Scoring was determined by the person that came the closest to the target and the winner was determined with the same criteria.

The differences between the two games was also important and there were six, which began with the equipment. In the Blackfoot game they searched out a slope in which to place the target and in the Hopi game the players made four embankments on which to place their four targets. The targets themselves also differ for the Blackfoot used an arrow which was placed near the chosen slope and the Hopi used a piece of cloth or a shiny object to put on each man-made embankment. The purpose of the games were similar, but differed in that the Blackfoot honing was for warfare and protection, and the training for the Hopi was for protection – should they be attacked. The method of play was also a little different. The Blackfoot placed an arrow in the ground as a target and the Hopi put a piece of cloth on the embankments. Differences occurred in the gender of who could play. The Hopi game of archery not only included the boys, but allowed girls to participate also. The Blackfoot limited the game to boys. In the Hopi game the person that got the closest to the target in the first set of shooting began the next part of the game by shooting at the next target. In the Blackfoot game the winner got all the arrows of the participants.

#2. *Wheel Game (It-se-wah)* and *Throwing the Wheel (Motowu)*. The wheel game (it-se-wah) was a Blackfoot game and throwing the wheel (motowu) was a Hopi game. The similarities in the names of the two games, even after translation from their original tongues, do not bear much in common except for the “Wheel.” The equipment used in

both games was a wheel to roll and arrows or darts. The purpose was to hone the skills of accuracy, which were used in hunting and warfare. The play of the games were the same in that the wheels were rolled along the ground and the participants were to throw their arrow or dart through the wheel. The number of participants was the same for both games and that being only two. Both games were played by male contestants. The season of play for both games was set in the summer.

There were four differences between the two games, which began with the construction of the equipment. The Blackfoot made their wheel from wood (willow) and was about five inches in diameter. On the other hand the Hopi used corn husks to fashion their wheel and the diameter of it was about seven inches. Another difference in the wheel was that the Blackfoot had spokes in their wheel and the Hopi had none. Each of the spokes in the Blackfoot wheel were colored black, white, red and blue. The second difference was found in the age of play. The Blackfoot game was for adults and the Hopi for the youth. The scoring of points also differed. The Blackfoot scored points, depending on where the arrow went threw the spokes. Black scored one point, white two points, red three points, and blue four points. The determination of a winner for both games was also different. The Blackfoot declared a winner after 10 points or the predetermined score was reached. Whereas the Hopi winner was declared when the dart was thrown through the wheel.

#3. *Hoop and Arrow* and *Hoop and Pole*. The hoop and arrow was a Blackfoot game and the hoop and pole was a Hopi game. There were eight similarities between the two games beginning with the equipment used. Both games used a hoop and a projectile

(arrow, dart, pole or javelin). The purpose for the games was to sharpen the skills needed for hunting and warfare. The play was very much the same for the players threw their projectiles to come to rest on or through the hoop and both games began from a start line. The number of participants in each game were limited to two. In both games the gender of the contestants was male. The season of play was during the summer. The scoring in both games required that the projectile go through or near the hoop and points were earned depending on the proximity to the hoop. The person that reached the preset number of points was declared the winner.

The two games had four differences. The equipment used had some slight variations. The Blackfoot used a hoop with spokes while the Hopi hoop had webbing with a hole in the center. The construction material of the hoops was also different as the hoop of the Hopi was made with corn husks and the Blackfoot hoop was made of wood. The Blackfoot play of the game required the participants to throw their arrows against the upright boards and either penetrate or come near the hoop. On the other hand the Hopi participants were to throw the dart or javelin through the hole in the hoop. Differences occurred between the two games as the Blackfoot had both contestants playing at the same time whereas the Hopi contestants took turns throwing at the rolling hoop. The field of play for the Blackfoot game was about 12 feet apart whereas the Hopi had no designated area. The scoring of the games also varied. The Blackfoot scored points regarding how close to the hoop they came, but the Hopi required that the projectile went through the hoop to score a point.

#4. *Foot Race and Foot Race*. The Blackfoot and the Hopi had various forms of

racers, but in this thesis, only foot races will be compared. The Blackfoot and the Hopi had no equipment needed for foot races except a predetermined course and all ended up at a designated location. The purpose of the races was to hone skills of endurance, which were needed in hunting, warfare, trading, and rapid communication. The play in both tribes required that the participants begin at a starting location and run a predetermined course. The designated course may even change from race to race. In both tribes the number of participants varied from two and more. The gender for the tribes included both male and female participants, but male and female contestants did not compete in the same race. The age for the races included children, youth and adults although they may not be running in the same race. Foot races were usually held in the warmer season of summer. The length of play for the race was predetermined before the race began. Scoring was simply the first across the finish, which was also the way that the winner was declared.

#5. *Shinny* and *Shinny (Nahoydadatsia)*. The English name of the Blackfoot game of shinny and Hopi game of shinny (Nahoydadatsia) are identical. The equipment needed for the Blackfoot and the Hopi game of shinny were three to three and one half foot sticks, which were curved on one end – for each player – and a ball. The purpose of the game demanded endurance, which honed the skills for hunting, warfare and rapid communication. The play of the game required the teams to line up before it began. The object was to put the ball into the court of the other team, but the participants were not allowed to touch the ball with anything but the curved stick that they played with. The participants formed two teams, which were equal in number as neither tribe had a maximum limit. The gender, for both tribes was male. The age group, in both tribes,

included the youth and adults. The season of play was in the summer. The length of played varied depending on how long it took to obtain the predetermined score. The scoring was done when a goal was put into the opponent's court. The winner was determined by the predetermined score.

There were five differences between the Blackfoot and Hopi games of shinny. The first was the equipment used in the fields of play. The Blackfoot field was about 120 feet long with a goal, consisting of three posts, at each end. The Hopi played on a field that was about 400 yards wide. The play was different for the Blackfoot for they had two guards at each end of the playing field who watched the goals to ensure that the ball went into the court and a score was obtained. They also had a mocker, a person that began the game, and before the play began the mocker gave three commands to get the game underway. There was a difference in how the team participants were selected. The Blackfoot mocker wore a blind fold and selected sticks, that bore the mark of their owners, and placed them in two piles. The scoring was also different as the Blackfoot played to a score of three whereas the Hopi played to a predetermined set of points. In the Blackfoot game the winner was selected when the first team reached three points. The Hopi winner was declared when the predetermined score was reached.

#6. *Horse Races and Horse Races.* The Blackfoot horse races and the Hopi horse races share the identical name. The equipment needed for the horse races were a horse, a jockey and a predetermined race track. The purpose of the games was for hunting, rapid transportation and quick communication. The play for both the Blackfoot horse races and the Hopi horse races was a starting line whether the race was between two

horses or several. The play of the game was simple, in both the Blackfoot and Hopi horse races the contestants raced along a designated track. The number of participants was two or more. The gender of the game was usually male. The age was usually adults. The season for the races was usually in the summer. The length of play depended on the length of the predetermined course. The scoring and winner was determined by the first horse and rider across the finish line.

There were two differences: the judges at the finish line and the purpose. The Blackfoot had two judges that monitored the finish line to ensure that the winner was truly the winner, but the Hopi had none. The purpose of the game had more intrinsic value for the Blackfoot as they used the horse for such things as hunting, warfare and moving camp. The Hopi, on the other hand, did not adopt the use of the horse as readily.

Following are comparative tables of the *similarities* and *differences* of the games of dexterity of the Blackfoot and Hopi, which will assist the reader.

TABLE 1

Comparative Table of Selected Games of Dexterity of the Blackfoot and Hopi

#1. Stationary Arrow (Blackfoot) and Archery (Hopi)

AREA	SIMILARITIES	DIFFERENCES
Equipment	bow, arrow, target	*H: 4 embankments & targets
Purpose	hunting, warfare	none
Play	shot at a target	**B: arrow is the target H: piece of cloth is the target
Participants	two or more	none
Gender	male	H: females also
Age	youth	none
Length of Play	till all participants shoot	none
Scoring	arrow closest to the target	none
Winner	arrow closest to the target	none

* "H" will stand for Hopi here and after

** "B" will stand for Blackfoot here and after

#2. Wheel Game (Blackfoot) and Throwing the Wheel (Hopi)

AREA	SIMILARITIES	DIFFERENCES
Equipment	wheel, arrow or dart	B: 2 logs, wood wheel & spoked H: corn husk wheel, dart
Purpose	hunting, warfare	none
Play	wheel rolled	none
Participants	two	none
Gender	male	none
Age	none	B: adult H: youth
Season	summer	none
Length of play	until predetermined score made	none
Scoring	none	B: 10 points H: when dart goes through wheel
Winner	none	B: 10 points or preset score H: dart goes through wheel

#3. Hoop and Arrow (Blackfoot) and Hoop and Pole (Hopi)

AREA	SIMILARITIES	DIFFERENCES
Equipment	hoop, projectile	B: hoop & spokes, made of wood H: hoop & webbing, made of corn
Purpose	hunting, warfare	none
Play	hoop rolled, projectiles thrown, began at start line	B: throw arrow against board, both contestants play together H: throw dart through hoop, contestants take turns
Participants	two	none
Gender	male	none
Season	summer	none
Length of Play	until predetermined score made	none
Scoring	projectile in relation to hoop	B: closeness to hoop H: projectile to go through hoop
Winner	player to reach preset score	none

#4. Foot Race (Blackfoot) and Foot Race (Hopi)

AREA	SIMILARITIES	DIFFERENCES
Equipment	none, predetermined course	none
Purpose	endurance, hunting, warfare, communication	none
Play	begin at start line, predetermined course	none
Participants	two or more	none
Gender	male and female	none
Age	children, youth, adults	none
Season	summer	none
Length of play	until first across finish line	none
Scoring	first across the finish line	none
Winner	first across the finish line	none

#5. Shiny (Blackfoot) and Shiny (Nahoydadatsia) (Hopi)

AREA	SIMILARITIES	DIFFERENCES
Equipment	curved sticks, ball, court	B: court 120 feet long, goal posts H: court 400 yards wide
Purpose	hunting, communication, warfare	none
Play	teams lined up to start, cannot touch ball	B: mocker gave commands, two guards at each end
Participants	two teams of equal numbers	B: teams selected by mocker
Gender	male	H: females could also play
Age	youth and adults	none
Season	summer	none
Length of play	until set number of goals made	none
Scoring	none	B: until three goals scored H: until predetermined goals made
Winner	when predetermined score reached	B: three goals scored H: predetermined goals reached

#6. Horse Races (Blackfoot) and Horse Races (Hopi)

AREA	SIMILARITIES	DIFFERENCES
Equipment	horse, jockey, predetermined track	B: two judges at finish line
Purpose	hunting, communication	B: warfare
Play	race on designated track	none
Participants	two or more	none
Gender	male	none
Age	adult	H: also youth
Season	summer	none
Length of play	till first across finish line	none
Winner	first across finish line	none

Guessing Games

Gambling or wagering was a common form of entertainment for both the Blackfoot Confederacy and the Hopi Pueblos. From the research only four games that are exclusive for gambling purposes are noted. The hands game and the moccasin game of the Confederacy, were played with small bones, a pebble or a bead and a pebble respectively. The game of hidden ball and the guessing game (sosotukwpi) of the Pueblos were both played with wooden cups and a sandstone pebble.

Gambling, as a form of entertainment, was not only employed in guessing games. Even their everyday life became an opportunity for wagering. The Blackfoot women would wager their clothes, their cooking utensils, and even their lodges when they were erecting a new camp. They would make a game out of seeing who could erect their lodge the fastest.

The Confederacy and the Pueblos also placed bets on the various races they had as well as other games played. Gambling, as a game, was enjoyed by both societies with equal passion. The passion for gambling helped to spur the contestants on, whether, the game was one of dexterity, a guessing game or a game of amusement. Where a game was held the audience gathered like bears to honey and then the wagering began.

The two games selected for a comparison are the hands game of the Blackfoot and the hidden ball game of the Hopi.

#1. Hands and Hidden Ball. Hands was a Blackfoot game and the hidden ball game was Hopi. The equipment used in both games was a pebble. The play of the two games shared a similarity in trying to guess where the hidden object was. There were two

or more participants in each game. The gender for the game was male. The age was set for adults. The games had distractions to break the concentration of the contestants. The length of play lasted until the predetermined score was attained. The scoring was done with points, which could be given or taken away. The winner was declared when the required number of points was reached.

There were nine differences found between the two games. The first difference occurred in the equipment. The Blackfoot not only used a pebble, but also a bead or a small bone. They also used the hands of the participants whereas the Hopi hid their object under one of four cylinders. The play was different as the Blackfoot hid the object in the contestants' hands and the Hopi held a blanket up in order to conceal under which cylinder the pebble was placed. The participants in the Blackfoot game were divided into two teams whereas the Hopi had one player playing against all the other participants who were guessing. The gender was different also as the Hopi allowed the females to play. The age group was different for the Blackfoot as they also allowed youth to play the game. The distractions for the Blackfoot consisted of singing and swaying and the Hopi made gestures and noises. The length of play was determined by how long it took for the Blackfoot to get all 30 sticks and the Hopi to get 10 points. The scoring was also conducted differently. In the Blackfoot game those hiding the object received one stick when those guessing were incorrect and the guessers received one stick from the hiders when they guessed correctly. The Hopi guessers received one point when they were correct, but lost one when incorrect. Also the Hopi earned different points according to which arm was used and which guess was being made. The winner was declared when one

Blackfoot team acquired all 30 sticks and the individual Hopi player achieved 10 points.

TABLE 2

Comparative Table of Selected Guessing Games of the Blackfoot and Hopi

#1. Hands (Blackfoot) and Hidden Ball (Hopi)

AREA	SIMILARITIES	DIFFERENCES
Equipment	pebble	B: bead, bone, hands H: cylinder, blanket
Play	hide the object, guess where hidden	B: hide in hands H: hide in cylinder & behind blanket
Participants	two or more	B: two teams H: one hider
Gender	male	H: females also
Age	adults	B: youth also
Distractions	allowed	B: singing and swaying H: gestures and noises
Length of Play	predetermined score reached	B: to get all 30 sticks H: to get 10 points
Scoring	points given and taken away	B: used sticks H: used points
Winner	when required number reached	B: all 30 sticks H: 10 points

Games of Amusement

The Games of Amusement of the Blackfoot Confederacy and the Hopi Pueblos numbered 33 in total. Of that number there were six games, three from the Confederacy and three from the Pueblos, that were selected to be compared. The three Confederacy games are *buzzer*, *travois (onesteh)*, and *spinning tops*. The three games from the Pueblos are *buzzer*, *patol* and *tops*. To better understand the similarities and differences between these Confederacy and Pueblo games, for example *buzzer* and *buzzer*, they will each be discussed as companions. To assist in understanding their similarities and their differences see Table 3.

#1. *Buzzer* and *Buzzer*. The first noted similarity between the Blackfoot Confederacy game of *buzzer* and the Hopi Pueblo game of *buzzer* is their name. If they were named in their respective linguistic language it is evident that a name difference would occur. There are five other similarities in the two games, the next being their play. The Blackfoot pulled a leather thong that held the willow handles together and the Hopi pulled a string which held the clay disks. When pulled, the willow handles and the disks rotated making a whirring or humming sound. There was no set number of participants as all who wanted to play could. The Blackfoot and the Hopi allowed males to play the game. The age group was for children and youth. The season of play was in the summer.

There were six differences between the two games. The first difference was in the equipment used. The Blackfoot made three willow handles and used a leather thong to attach the handles to. The Hopi used five clay disks with holes in them through which the string was threaded. There was a gender difference as the Hopi allowed females as well

as males to play the game. The Blackfoot did not allow adults to play the game as they believed that it summoned harmful winds. The Hopi were not allowed to play the game in the spring as it was thought to invoke rain which would harm the spring crops.

#2. *Travois (Onesteh)* and *Pat-Tol Stick*. The first look at the two names, travois and pat-tol stick, the games appear to have no common ground at all. The Confederacy game of travois is also called *onesteh* the *stave game* or *sticks* by Blakey et al (1981). The Pueblo game of *pat-tol stick* – as described by Craig (2002) – is simply called *patol* by Blakey et al. The similarities begin with the equipment of the two games. While the Blackfoot use staves and the Hopi use die, this is just a semantic description, because the staves and die were both flat objects with designs on one side. The play of the game was much the same as the staves/die were thrown in an effort to get the desired pieces facing up to achieve the highest points. The age for both games was adult. The scoring was done the same way for the points achieved was dependant on the way that they, the staves/die, were assorted face up.

The two games have six differences. The first was in the equipment. The Blackfoot used five staves and the Hopi used three die. The staves of the Blackfoot were made of bone and the Hopi die were made of wood. The designs differed in that the Blackfoot used a snake motif and the Hopi drew lines. The Hopi had a playing area made of 40 stones, which were set up in a circle. The count for the stones was 10 stones, a space, 10 more stones, a space and was repeated two more times. The Hopi had four horse effigies made out of an animals back bone. These four playing pieces were used by each of the four participants and were moved by the number achieved when the patol die were thrown.

The play of the Blackfoot game required one of the participants to throw the staves and hopefully the staves would all land snake side up. The one who threw the stave was allowed to use the fifth stave to throw, spear-like, to attempt to turn the desired staves over. The Hopi threw the three die against a large stone, took the count, and the participant was permitted to move their horse forward that many spaces. The Blackfoot game pitted two players against each other, although, there may have been more than two playing at the same time. The Hopi usually held to four players. The gender for the Blackfoot was female, whereas the Hopi was for males. The scoring of the Blackfoot game was done by the number of staves that were snake-side up. The Hopi count was determined by the configuration of the lines on the die that landed face-up. The winner of the Blackfoot game was declared when the most points were scored. The Hopi declared a winner when a player made it all the way around the circle, which was back to where he started.

#3. *Spinning Tops and Tops*. The Blackfoot Confederacy and the Hopi Pueblos both had games involving *tops* and the similarities involved more than their names. The equipment used for both games were whip tops, made out of wood, and a whip. The play of the game was spinning the tops and keeping them going with the whips. The number of participants ranged from two to as many as wanted to play. The gender for both the Blackfoot and the Hopi was male. The age group for playing with tops was children.

The differences between the Blackfoot and the Hopi games began with the equipment. The Blackfoot tops were made about two and one half inches long and the Hopi tops averaged about four and three-quarter inches. The Blackfoot played the game

on ice or hard-packed snow courts and the Hopi played on packed sand. The gender for the Hopi also included the females, but the Blackfoot did not. The season of play for the Blackfoot was in the winter and the Hopi played in the summer and fall. The Hopi did not allow the tops to be played in the spring as it was believed that the humming would invoke the wind and bring rain. The length of play among the Blackfoot was determined by how long it took for a participant to maneuver their top around the ice-circle. The Hopi length of play was set by whose top could be kept spinning the longest. The winner in the Blackfoot game was declared when the contestant got their top across the finish line. The Hopi winner was declared by the top that spun the longest.

TABLE 3

Comparative Table of Selected Games of Amusement of the Blackfoot and Hopi

#1. Buzzer (Blackfoot) and Buzzer (Hopi)

AREA	SIMILARITIES	DIFFERENCES
Equipment	none	B: 3 willow handles, leather thong H: 5 clay disks, string
Play	handle and disks rotate	none
Participants	one or more	none
Gender	male	H: also females
Age	children, youth	B: never adults
Season	summer	H: never played in spring
Length of Play	no set time	none
Winner	no winner	none

#2. Travois (Onesteh) (Blackfoot) and Pat-Tol Stock (Hopi)

AREA	SIMILARITIES	DIFFERENCES
Equipment	flat objects, designs	B: staves of bone, snake design H: die of wood, line designs, large rock, 40 stones, 4 effigies
Play	staves/die thrown	B: 5 th stave thrown H: throw staves against rock
Participants	none	B: 2 players in pairs, many pairs H: usually 4 players
Gender	none	B: female H: male
Age	adult	none
Length of play	none	B: when preset points reached H: player made it around circle
Scoring	by designs facing up	B: snake designs H: line designs
Winner	none	B: person with most points H: first person around circle

#3. Spinning Tops (Blackfoot) and Tops (Hopi)

AREA	SIMILARITIES	DIFFERENCES
Equipment	whip tops, whip, wood	B: tops about 2 ½ inches high, played on packed snow or ice H: top was 4 ¾ inches high, played on packed sand
Play	spinning tops, keeping them going	none
Participants	two or more	none
Gender	male	H: also female
Age	children	none
Season	none	B: winter H: not in spring as it was believed to bring wind and rain
Length of play	none	B: by how long to go around circle H: top that spun the longest
Winner	none	B: across the finish line first H: top that spun longest

Chapter Five

CONTEMPORARY APPLICATION

The Blackfoot Confederacy and the Hopi Pueblos played many games during the past centuries, but only 68 of the games were analyzed in the literature review and of that number only 20 of the games were compared. Out of the 68 games only a couple games, shinny and gathering stones, have been selected to be discussed in regards to contemporary play. When the two games were first played is not recorded, unlike some games from the European world, which note the oldest recorded game to be a “throwing sticks” and “hunting” game dated in c. 2450 B.C. Ball games were noted to be played in Egypt as early as c. 2050 B.C. Based on arrowheads discovered in South Africa (Mc Whittier & Mc Whittier, 1997) write that “archery developed as an organized sport at least as early as the 4th century A.D.” (p. 503). In 776 B.C. the winner of the Olympiad, Coroebus, was the first Greek to be documented as a winner of a foot race (Messinesi, 1976, p. 23). Of course, all of these games would not be known about had it not been for the murals, artifacts, and writings.

The above noted games all predate the estimated arrival, by the archeologists and scholars, of the Blackfoot Confederacy and the Hopi Pueblos in their homelands. But, as written in the *Origin of the Blackfoot and Hopi*, the origin of the two tribes, through creation and migration accounts, place them in their respective homelands much earlier at an unspecified date. In order to support the following point it is necessary to have a date to work with and therefore the estimated dates will be employed.

Using just the sport of archery as a bench mark – that alone predates the estimated

arrival of the Hopi Pueblos in First, Second, and Third Mesa by some 900 years. In the case of the Confederacy's arrival in the plains, in 1650 A.D., it predates their arrival by some 1350 years, but that does not mean that any of the games the Blackfoot or the Hopi played were copy-cat games from across the ocean.

Unfortunately the Blackfoot and the Hopi did not maintain written records of their daily lives and activities. The closest to such a record would be the Winter Counts that the Blackfoot kept and the murals on the walls of the Hopi kivas and pottery drawings. The first written records began with the arrival of the Europeans in Central America and it was not until 1540 that the Spanish pushed north and began their documentation of the Hopi. The European documentation of the Blackfoot came almost 200 years later in the 1750s with the arrival of Hudson Bay employees. From those early dates to the present information on the Hopi and Blackfoot has been recorded, which fortunately, included some documentation of the games they played.

Therefore, are the games that the Blackfoot and Hopi played applicable to play today? The answer is in the affirmative. Efforts have been made to ensure that the games are preserved and that they continue to be played. For example, the game of shinny, which is a game of the Confederacy and the Pueblos, is a game that has already bridged the past and present and is applicable to play today.

In the literature review, shinny was listed by Barker, in his 1937 Physical Education book for School and Colleges, as a game to be played. Barker also added instructions on how to play the game.

The Rideau Canal, during the month of February 2004, became the site for

extensive Shinny playing. There were 110 games of Shinny played by 1500 minor hockey participants and one alumni game played by NHL professionals, the Ottawa Senators and the Montreal Canadiens (Senators and Canadiens Alumni. 2004).

Higgins has taken several games of the Blackfoot Confederacy such as buzzer, gathering stones, and skunk with no hair on the backbone – to name a few – and plays them with students that he teaches at the Browning Middle School, Browning, Montana or when he is giving a demonstration for special engagements.

Macfarlan (1958) authored an entire book of some 150 games, not all are Confederacy or Pueblo games, but the point is that the games are designed for play today. He tailored them so that they could be used by Boy Scouts, Girl Guides, colleges, parents, camp counselors, teachers and youth groups.

Craig (2002) listed scores of games from the various Amerindians of North America. After naming the games he continued to describe their play and then added a section, which included suggestions for their modern day play.

Reyhner wrote that

an Ontario, Canada task force on Native American education (1976) recommended emphasizing activities with a cultural background of participation that also promote physical fitness. Such activities would include Lacrosse, track and field events, and field hockey. Furthermore, they recommended that Native American students design their own recreation programs.

A curriculum for Native American students should introduce traditional activities such as those mentioned here. Beyond these, innumerable games recorded in the literature are easily incorporated with the curriculum. When introducing a game or a sport, a physical educator appropriately might give background information that links current participation with that of the children's ancestors. (p. 266)

There is no doubt that the games of the Blackfoot Confederacy and the Hopi Pueblos can and are being played in today's many recreational and educational settings, but it is the invitation that Reyhner suggests that the background knowledge of the games be coupled with the play. This notion is where the games become more than a generic sport, but true games of the Blackfoot and the Hopi. An example of the coupling of a game and the background is found in the Blackfoot game of gathering stones (See p. 43).

As was previously discussed under the heading of "Blackfoot Games of Amusement" the game of gathering stones is coupled with the legend of the Seven Brothers. The play of the game is conducted with the red stone being tossed in the air and while air borne a blue stone is picked up and so it progresses until all seven blue stones are gathered in the final toss. The swipe of the hand in picking up the stones, beginning with one and ending with seven, represents the sister trying to grab her brothers. It is the legend and the game that make this truly a Blackfoot game.

In order to bring the game of shinny, gathering stones or any of the other Blackfoot and Hopi games of dexterity, guessing games, and games of amusement, from antiquity to the twenty-first century it is necessary to first identify them. Once that is completed the next step is to learn all that can be learned about the games. Such as the equipment used in the game, the purpose of the game, how the game is played, the number of participants, the gender of those allowed to play the game, age of the participants, season of play, length of play, how the game is scored, and how a winner is declared. With this information the games can be prepared into lesson plans for contemporary application (see Appendix J).

There is no question that these games cannot be brought into the twenty-first century as games that not only the Blackfoot and the Hopi can enjoy playing, but also all individuals.

Chapter Six

SUMMARY

Conclusions

The Hopi and Blackfoot have been in their present homelands for centuries. Archeologically, the Hopi arrived in about 1200 A.D. and the Blackfoot in about 1650 A.D., but from the Hopi and Blackfoot perspective they “have memories of prehistoric times through their creation and other stories” (Little Bear, 2003, p. 28).

Although the Blackfoot and the Hopi have ventured into the homeland of the other, there is no evidence that there was any physical interaction or commerce between them. Yet, through the extensive trade routes on the continent, it is possible that goods of the Blackfoot may have reached the Hopi and goods of the Hopi the Blackfoot. It is known that the Hopi had buffalo hides and the Blackfoot are claimed to have had pottery. The interchange of ideas, songs and games did occur and it is very plausible that through the trade routes the games were exchanged until a Hopi game reached the Blackfoot and a game of the Blackfoot moved in reverse to the Hopi. Although the Blackfoot and the Hopi come from different linguistic families it would not make a difference as the traders between the Blackfoot and the Hopi spoke more than one language. The acquisition of the horse made it possible for the Blackfoot to move more easily about on the plains, whereas the Hopi lived a more sedentary life in the southwestern desert. But both peoples, after the work was done, found time for leisure activities, such as games. Both, the Blackfoot and the Hopi played games and when clustered, these games formed the same designations, games of dexterity, guessing games, games of amusement and games in legend.

The games that the Blackfoot and the Hopi engaged in developed needed skills for daily living, such as hunting and warfare. The Blackfoot, more than the Hopi, played games that honed their war skills. Many of the games that the Blackfoot and the Hopi played shared similarities. Among the variations that were noted the climate and terrain were factors. For example the Blackfoot game of tops was played in the winter and on a smoothed area of snow or ice. The Hopi played their game of tops in the warmer seasons and on a smoothed area of sand. There were also variances in the materials that were used for play. For example the Blackfoot used willows to make hoops and the Hopi would use corn husks. Each tribe used the materials that were more readily available to them, but the basic structure of the game, as the Blackfoot hoop and arrow and the Hopi hoop and pole games, were similar in play.

It was suggested to James Higgins (personal communication, April 7, 2004) that perhaps the Blackfoot game of buzzer was an adopted European game in which a button was used. Information regarding the Hopi game of buzzer, which uses different equipment but produces the same humming sound, suggests that this is a game of antiquity for a buzz was found in Canyon de Chelly (Culin, 1992b, p. 751).

Bringing the Blackfoot and Hopi games into contemporary play is being done. Over the past decades there have been books written, such as the *Book of American Indian Games* (Macfalan, 1958) and *American Indian Sports Heritage* (Oxendine, 1988) and seminars and classes are being taught, such as those by James Higgins (personal communication, April 7, 2004), on bringing these games into contemporary play. But, to make these games uniquely Blackfoot or Hopi it is important to not only play the game,

but to know the background behind why some of the games were played.

Recommendations

September 1, 1914 bears no special significance or meaning to most people, but on that day the last, living passenger pigeon died in the Cincinnati, Ohio zoo. This North American bird ceased to darken the skies on its migrations. The major decline in the population of the pigeon began in 1870 and ended in 1914 (Passenger Pigeon, 1974, p. 786). In only 40 years, two generations of people, the bird was extinct.

The Lethbridge Herald, a newspaper published in Lethbridge, Alberta, published an article entitled "Native languages in trouble." The article states that "of Canada's 50 aboriginal languages, 47 face extinction within one or two generations" (October 25, 2004, p. A1). The article issued a clarion call for immediate help from the government and all interested people. The Blackfoot and Hopi games are on a similar endangered list of extinction. Therefore, this study of the Blackfoot and Hopi games must be by no means an end, but a beginning on which to build.

To help preserve the Blackfoot and Hopi games it is recommended that the games be sought out and brought into contemporary play. To achieve this goal it is important that research be on-going from literature sources, interviews with elders, and the use of other information mediums, such as the Internet. The need to speak with Blackfoot and Hopi elders is urgent so that first-hand information is not lost.

To gather the information on the games, how to play them, materials needed, etc, is the first step. The second step constitutes more than the execution of the game for as

Oxendine (1988) writes the games “were interrelated with social issues...although it may not be apparent in most of today’s Indian communities” (p. 5). The coupling of the game and the *social issue(s)*, projects a game from being a game to one that is uniquely Blackfoot or Hopi. For example, the game of jacks is merely a game for enjoyment until the story of the Seven Brothers is added, which makes it Blackfoot.

Through the efforts of interested people as the Blackfoot, Hopi and others it is hoped to achieve the preservation of the games of these two tribes so that they do not suffer the same demise as the passenger pigeon. All that remains of the passenger pigeon is a mounted one in possession of the Audubon Society and a monument in the Wisconsin Wyalusing State Park with a caption which reads “This species became extinct through the avarice and thoughtlessness of man” (Passenger Pigeon, 1974. p. 786).

REFERENCES

- Barker, W. (1937). *Physical education for schools and colleges* (2nd ed.). Edmonton, AB: The Institute of Applied Art.
- Blakey, J., Littlejohn, C., & Phair, M. (Eds.) (1981). *Game for anything*. Edmonton, AB: University of Alberta Press.
- Bridgewater, W.; & Kurtz, S. (1968). *The Columbia encycloedia*. 3rd Edition, New York, NY: Rockwell House.
- Brody, J. J. (1991). *Anasazi and Pueblo painting*. Albuquerque, NM: University of New Mexico Press.
- Bullchild, P. (1985). *The Sun came down*. San Francisco, CA: Harper and Row.
- Champagne, D. (Ed.) (1994). *Chronology of Native American history from Pre-Columbian times to the present*. Detroit, MI: Gale Research.
- Chapin, F. (1988). *The land of the cliff-dwellers*. Tuscon, AZ: The University of Arizona Press.
- Corbett, E. A. (1934). *Blackfoot trails*. Toronto, ON: the Macmillian.
- Craig, S. (2002). *Sports and games of the ancients*. Westport, CN: Westport Press.
- Culin, S. (1992a). *Games of the North American Indians*. Vol I: Games of Chance. Lincoln, NB: University of Nebraska Press.
- Culin, S. (1992b). *Games of the North American Indians*. Vol. II: Games of Skill. Lincoln, NB: University of Nebraska Press.
- Dewar, E. (2001), *Bons, Discovering the first Americans*. Toronto, ON: Vintage Canada
- Dickason, O. P. (2002). *Canada's First Nations: A history of founding peoples*

- from earliest times* (3rd ed.). Toronto, ON: Oxford University Press.
- Dozier, E. P. (1970). *The Pueblo Indians of North America*. Chicago, IL: Holt, Rinehart and Winston.
- Ewers, J. C. (1967). *The Blackfeet: Raiders on the northwestern plains* (3rd ed.). Norman, OK: University of Oklahoma Press.
- Ewers, J. C. (2001). *The horse in Blackfoot Indian culture*. Honolulu, HI: University Press of the Pacific. (Originally published in 1985)
- Fletcher, A. (1970). *Indian games and dances with native songs*. New York, NY: Aams Press. (Originally published in 1915)
- Folsom, F. (1971). *America's ancient treasures*. New York, NY: Rand McNally.
- Francis, R. D., Jones, R., & Smith, D. B. (1992). *Origins: Canadian history To Confederation* (2nd ed.). Toronto: Holt, Rinehart and Winston.
- Friederes, J. S. (1988). *Native peoples in Canada contemporary conflicts* (3rd ed.). Scarborough, ON: Prentice-Hall Canada.
- Gilliland, H. & Reyhner, J. (1988). *Teaching the native American*. Dubuque, IA: Kendall/Hunt Publishing.
- Grinnell, G. B. (1961). *Pawnee, Blackfoot and Cheyenne*. New York, NY: Charles Scribner's Sons.
- Grinnell, G. B. (1962). *Blackfoot Lodge Tales, The Story of a prairie people*. Lincoln, NB: Lexicon Publications, Inc.

Heriot, G.(1971). *Travels through the Canadas: Containing a description of the picturesque scenery on some of the rivers and lakes; With an account of productions, commerce, and inhabitants of those provinces. To which is subjoined a comparative view of the manners and customs of several of the Indian nations of North and South America Vol. 2.* Edmonton, AB: M.G. Hurtig. (Original work published 1807).

Hopi Tribe (2005). *About the Hopi Tribe*. Retrieved January 27, 2005 from <http://www.hopi.nsn.us/about.asp>

Hoxie, F. E. (1996) (Ed.). *Encyclopedia of North American Indians*. New York, NY: Houghton Mifflin.

Hungry Wolf, A. (1989). *Indian tribes of the northern rockies*, Skookumchuck, BC: Good Medicine Books.

Karklins, K. (1992). *Trade ornaments usage among the Native peoples of Canada*. Ottawa, ON: Publishing, Supply and Services Canada.

Kelly, L. V. (1980). *The range men*. Toronto, ON: Coles.

Kelsey, H., ca. 1670 - ca. 1724 (1929). *The Kelsey papers / with an introduction by Arthur G. Doughty and Chester Martin*. Ottawa, ON: Public Archives of Canada: The Public Record Office of Northern Ireland.

Kelsey, H., ca. 1670-ca. 1724 (1994). *The Kelsey papers / with an introduction by John Warkentin ; and including the introduction to the 1929 edition by Arthur G. Doughty and Chester Martin*. Regina, SK: Canadian Plains Research Center, University of Regina.

- Keyser, J. D. & Klassen, M. A. (2001). *Plains Indian rock art*. Seattle, WA: University of Washington Press.
- Krupat, A. (Ed.) (1994). *Native American autobiography*. Madison, WI: The University of Wisconsin Press.
- Leinwand, Gerald (1983). *The pageant of world history*. New York, NY: Allyn and Bacon.
- Little Bear, L. (2003). *The story of Sokitapiwa' / Blackfoot*. Unpublished manuscript University of Lethbridge.
- Malinowski, S. & Sheets, A. (Eds.) (1998). *The Gale encyclopedia of Native American tribes*. Vol II. Detroit, MI: Gale Research.
- Macfarlan, A. A. (1958). *Book of American Indian games*. New York, NY: Association Press.
- McClintock, W. (1999). *The Old North Trail or Life: Legends and Religion of the Blackfeet Indians*. Lincoln, NB: University of Nebraska Press. (Originally published in 1968).
- McWhirter, N. & McWhirter, R. (1977). *Guinness book of world records*. New York, NY: Sterling.
- Mesa Verde National Park - History*. 2003.
- Messinesi, X. L. (1976). *A history of the Olympics*. New York, NY: Drake.
- Miller, B. (2002). *Our original games: A look at Aboriginal sport in Canada*. Owen Sound, ON: Ningwakwe Learning Press.
- Nabokov, P. (1981). *Indian running*. Santa Barbar, CA: Capra Press.

- Oxendine, J. B. (1988). *American Indian sports heritage*. Champaign, IL: Human Kinetics Books.
- Passenger Pigeon. (1974). *The Encyclopedia Britannica. Micropedia*. Vol VII. 15th Edition, Chicago: Helen Hemingway Benton.
- Roberts, D. (1996). *In search of the old ones*. New York, NY: Simon & Schuster Rockefeller Center.
- Reyhner, J. (Ed.) (1988). *Teaching the Indian child - A bilingual/multicultural approach* (2nd ed.) Billings, MT: Eastern Montana College
- Schroeder, A. H. (Ed.) (1973). *The changing ways Southwestern Indians*. Glendale, NM: The Rio Grande Press.
- Schultz, J. W. (Apikuni) (1980). *Blackfeet and buffalo: Memories of life among the Indians*. Norman, OK: University of Oklahoma Press. (Original work published in 1962).
- Schultz, J. W. (Apikuni) (1982). *Many strange characters: Montana frontier tales*. Norman, OK: University of Oklahoma Press.
- Senators and Canadiens Alumni Meet in Shiny Game On Rideau Skateway (2004, February 10). Retrieved June 3, 2004 from, <http://www.ottawasenators.com/news/2004/nr0210c.aro?>
- Spicer, E. H. (1967). *Cycles of conflict*. Tucson, AZ: The University of Arizona Press.
- Stepney, P. H. R., & Goa, D. J. (Eds.), (1990). *The Scriver collection*. Edmonton, AB: Provincial Museum of Alberta.

Titiev, M. (1972). *The Hopi Indians of Old Oraibi*. Ann Arbor, MI: The University of Michigan Press.

Tyler, S. L. (Ed.) (1980). *American west center the Indian cause in the Spanish Laws of the Indies*. Salt Lake City, UT: University of Utah.

Underhill, R. M. (1965). *Red man's America*. Chicago, IL: The University of Chicago Press.

Waters, F. (1963). *Book of the Hopi*. New York, NY: The Viking Press.

Appendix A

BLACKFOOT ORIGIN

Kelly (1980) writes that the Blackfoot, according to “rough estimates...that it was somewhere around the year 1650 A.D., that a band of Slave Indians ventured south...into the unknown prairies on the great Saskatchewan” (p. 61).

It is thought that the Slave Indians came south into the prairies and then continued on to the Missouri River and the Sioux and their allies, who didn't want them there, drove them back north. On their retreat they found the passage back north blocked by the Crees and Assiniboines who had moved into the area. Thus they became trapped in the plains.

Ewers (1967/1958) states that “of the six Algonkian-speaking tribes who were living on the plains before 1830, the Cheyennes, Plains Crees, and Plains Ojibwas are known to have migrated westward within the historic period. The Arapahoes, Gros Ventres, and Blackfeet were old residents of the grasslands” (p. 6). Yet, the Blackfoot Confederacy were the earliest inhabitants of the area as the Arapaho, from their traditions, indicate that they came from the Red River Valley of Minnesota and the Gros Ventres are a tribe that broke away from the Arapaho.

It is certain that the Blackfoot were in the plains long before other tribes moved into the peripheral area and it is assured that they were already established in the plains when Kelsey arrived in 1691 and Hendry in 1754.

Appendix B

HOPI ORIGIN

The question as to when the Hopi came into their present homeland on the mesas of Arizona was answered by the archeologists and the learned men and women who study the evidence that they find above and below the earth. The potsherds, burial chambers and crumbling walls all aided in their quest for knowledge to determine where the Hopi came from.

In a *Military Reconnaissance Journal*, dated 1846 to 1848, Chapin (1988) states that “Lieutenant Simpson, however, discovered in Chaco Canon deserted ruins of a people called Cliff-Dwellers, who are presumed to be the ancestors of the present Moquis and Zunis” (p. 67).

In 1874, according to the *Mesa Verde National Park History* (2003), “the first cliff dwelling[s] in the Mesa Verde area [were] known to have been entered by white men” (p. 3). This began the stampede of archeologists, ethnologists and others who have possibly spent, collectively, hundreds of years digging, writing, researching, conferring and adding knowledge about the Cliff-Dwellers also known as the “ancient ones.”

According to Roberts (1996) the fact that the Pueblos were descendants of the Anasazi was established “by 1890 scholars such as Jesse Walter Fewekes and Frank Cushing” (p. 120).

Even earlier than the other accounts, Chapin (1988) refers to a record stating that “the Utes have a tradition that the Moquis are descendants of the Cliff-Dwellers” (p. 117) and Folsom (1971) writes that the Navajos referred to the Cliff Dwellings, as the Anasazi,

which means “ancient ones” (p. 12).

By 1927 all doubt was dispelled regarding the ancestry of the Pueblos. It was accepted that they were the descendants of the Anasazi. Folsom (1971) states that a group of archeologists met in Pecos, New Mexico, that year, in which they exchanged information and worked out terms that were agreeable to all and became known “as the Pecos Classification” (p. 35), Table IV.

Brody (1991) adds that the Pecos and Roberts classification are the two Anasazi classifications that have been accepted (p. 7). Although they are nearly the same there is some variation between 450 A.D. and 1100 A.D.

TABLE IV

Anasazi Pecos Roberts Classification

ANASAZI	
Peco's Classification	Robert's Classification
2000	
1900	
1800	Historic Pueblo
1700	
1600	
1500	
1400	Regressive Pueblo
1300	
1200	Great Pueblo
1100	
1000	Developmental Pueblo
900	
800	
700	
600	Modified Basketmaker
500	
400	
300	
200	Basketmaker
100	
A.D.	
B.C.	

Appendix C

BLACKFOOT CONFEDERACY AND HOPI PUEBLO COMPOSITION

Blackfoot Confederacy Composition

Hungry Wolf (1989) divides the Blackfoot Confederacy into four tribes.

1. SIKSIKAH - The actual “blackfeet,” sometimes called “Northern Blackfeet,” or the “Canadian Blackfoot.”
2. KAINAH - meaning “Many Chiefs,” though better known as the Blood Tribe of Alberta.
3. PIKUNNI - meaning “rough-tanned robes,”....the *Ah-but-ochsi-Pikunni*, or North Peigans (spelled *ei* in Canada) are neighbours of the Bloods...
4. PIKUNNI - same as above, but *Amskapi-pikunni*, or South Pieigans (spelled *ie* in the U.S.), now officially know as the Blackfeet Tribe of Montana...

(p. 3)

Hopi Composition

Today, according to Malinowski and Sheets (1998) “the Hopi inhabit 14 villages, most of which are situated atop three rocky mesas (called First Mesa, Second Mesa, and Third Mesa) that rise 600 feet up from the desert floor” (p. 121).

The Hopi Tribe (2005) website, lists the 11 traditional Hopi villages, listed below, and the new village, Spider Mound (Yuh Weh Loo Pah Ki), established in 1974 from people moving in from the Jeddito area (Hopi villages 4, p. 1). The village of Hano, on First Mesa, is of Tewa origin.

First Mesa: * Waalpi (Walpi)

* Hanoki (Hano or Tewa)

* Sitsomovi (Sichomovi).

Second Mesa: * Songoopavi (Shongopavi)

* Musungnuvi (Mishongovi)

* Supawlavi (Shipaulovi)

Third Mesa: * Hoatvela (Hotevilla)

* Paaqavi (Bacavi)

* Munqapi (Moencopi)

* Kiqotsmovi (Kykotsomovi)

* Orayvi (Oraibi). (Hopi villages 1-3, pp. 1-3)

Appendix D

PHYSICAL CONNECTIONS BETWEEN THE BLACKFOOT AND HOPI

Blackfoot connection

Schroeder (1973), quoting Thompson 1916, adds a little more to the previous noted account of this Blackfoot raiding party.

We have record of a Blackfoot war party consisting of 250 warriors under Kootana Appe. In 1787 the early part of September, they proceeded southward near the east foot of the mountains in search of Snake Indians. Not finding any, they continued south until they sighted a long file of horses and mules led by black men (Spaniards). When they attacked, the Spaniards rode off leaving the horses and Mules. The place the war party started from is about 53 degrees 20' North (Edmonton, Alberta), and the place where they met the Spanish carrying the silver from the mines is about the latitude of 32 degrees North (southern border of New Mexico) a distance of 1500 miles in a direct line. (p. 49)

James W. Higgins (personal communication, April 7, 2004) adds, in reference to a book entitled *My Travel To Old Mexico*, that in the story "it was known that [the] Blackfeet adopted a Spaniard". He continues saying that the Blackfeet were on a horse raiding party to Old Mexico. On the way down they contemplated, when passing the Cliff People, in capturing one of them and bringing them back, but after the raid they were in such a hurry that they did not have time to stop.

Appendix E

FLUTE PLAYER LOCATION IN ALBERTA

This is more than a myth or a legend. A sketch of a Flute Player has been found in Grotto Creek, which is located west of Calgary, Alberta. Keyser and Klassen (2001) explain that it is accessible by taking Highway 1A from Canmore, Alberta for 10 km to the Grotto Mountain picnic area. After leaving the parking lot, follow the Grotto Creek trail for about two km to the imposing, encroaching point in the canyon and the figure is found on the west side of the canyon (p. 298). It is at this point that Keyser and Klassen describe them to be at the “narrowest point, [which] hardly seems coincidence...[but] a metaphor for a shaman’s spirit journey” (p. 105).

Appendix F

CLUSTERING BACKGROUND

Heriot (1971) records that the Indians “have games of amusement and of exercise, which tend to strengthen and give play to the muscles of the body” (p. 489).

Oxendine (1988) catalogues the games into three areas also. The first that he discusses concerns play. He refers to an activity as play, whether adults or children are involved, if it “is usually nonserious [and it is an] activity engaged in for enjoyment” (p. 4). He states that play becomes a game when it becomes an “organized, formal activit[y] involving competition” (p. 5). The final heading is sport, which he refers to as “a subset of games and typically requires physical exertion by the participants” (p. 5).

Craig (2002) adds three designations for grouping the activities of the people’s of the planet as “Sports”, “Play” and “Games”. “Sports” being defined as an activity that had significant religious or social activity by the participants and usually included an audience. “Play” is defined as “a loose collection of ludic activities where, generally, participation is stressed over victory” (p. xii). He defines “Games” to be either dice or board games.

Culin (1992) states that the games of Amerindians “may be divided into two general classes: I, games of chance; II, games of dexterity” (p. 31). He further defines the games of chance as games played with dice or a form of them and games, in which, the participants guess where a marked lot is hidden. The games of dexterity are defined as games of archery; sliding javelins or darts; shooting at a moving target, such as a moving wheel; games involving the use of balls; and games involving racing.

Culin continues with games of amusement, which children play. These are games

of mimic fights, top spinning, and some games that are patterned after adult sports (p. 31).

There are other designations put forth as well, but for this thesis there are four designations used, which are: games of dexterity, guessing, amusement, and games in legend.

Appendix G

GLOSSARY

Amerindians

The terms “Amerindians,” “Indians” and “Native Americans” may be used interchangeably as they all refer to the same people and their descendants that the Europeans found on both the North and South American Continents.

Equipment

Equipment refers to the necessary items needed to play the game.

Formation

Formation refers to the size of the playing area, the configuration of the players on the field, and the physical surroundings of the game area.

Games

Games will include all games of dexterity, guessing games, amusement, and games in legend, which are played by both men and women and by all ages of people. Games are a more organized competitive, formal activity involving two or more participants.

Games of Amusement

Games of amusement are a leisurely form of play in a non-serious setting, regardless of the age of the participant(s), and the activity engrosses the attention of the individual(s) in an atmosphere of enjoyment.

Games of Dexterity

Games of dexterity are games of an athletic nature involving skill and are a sport,

which typically required physical exertion by the participants.

Games in Legend

Games in legend refer to games played in legends and involve powers beyond the bounds of the normal human beings.

Guessing Games

Guessing games are activities of others which amuse or entertain the audience or onlookers and are games involving guessing where an object is hidden.

Name

The name of the game is what the Blackfoot Confederacy or the Hopi Pueblos called the game whether in their native language or the English language.

Play

Play is defined as how to play the game and the rules that must be followed in order to play the game.

Appendix H

HOPI GAMES

Hopi Games of Dexterity

Alwiwakinnuma. The horn of a ram is thrown on the ground and the object is for the children, youth or adult participants, to take turns, to rope the horn (Hopi Tribe, 2005. traditional games, p. 2).

Aasa'tinuma. This is a game that appeals to various ages. The Hopi Tribe (2005) explains that the participants toss a stick towards a stick that has been previously stuck in the ground. The person, whose stick comes the closest, is the winner (traditional games, p. 4).

Kotkotlawu. This is a team game of tag that is played in a circle by all ages. Both teams, according to The Hopi Tribe (2005), have a prize that is placed behind them and it is their team's job to protect the prize. The object, of course, is for the opposing team to get the protected prize and return to their side again without being tagged (traditional games p.2).

Twenty-five Mile Race. No information by the Hopi Indians web site is given except that this is an adult game, It is evident that it was a twenty-five mile track (Retrieved March 19, 2003 from <http://www.parktudor.pvt.k12.inus/Hopi/>).

Zig-zag Races. The Hopi Indians web site just listed this as a game that was played by adults and youth (Retrieved March 19, 2003 from <http://www.parktudor.pvt.k12.inus/Hopi/>), but no information as to how it was played was given.

Hopi Games of Amusement

Aalalatami. The Hopi Tribe (2005) explains that this is a child's game that girls played and it is considered to be difficult. Two girls, whose arms and hands are joined, swing a third girl between them while they sing a song (traditional games p. 1).

Bean Shooter. Culin (1992) defines "the implement to which for convenience the name of bean shooter has been given" (p. 760). He continues to explain that this children's game probably is borrowed from the whites for it is only found in the Southwest and on the Northwest coast.

The shooter, about 12 ¾ inches long, was made from a cane. Holes were made into the cane and then a spring, a willow, was stuck in two of the holes at each end of the cane, but no explanation is given as to how the game was played.

Cat's Cradle (Mamalakpi). This is a finger game that was played by all, and employs the use of string. Utilizing both fingers and string intricate figures are made with both hands. It is a form of Cat's Cradle (Hopi Tribe, 2005, traditional games p. 2) and is also called "ma-mal-lac-bi" by the residents of First Mesa (Culin, 1992, p. 774).

Dice Games. This is a youth game that has been depicted on some Hopi pottery. The game is played with sticks and each stick has a different meaning. The Hopi Indians site states that the game is played with two to four participants, who split into teams. Pictures are drawn, [perhaps on the ground] and then the participants throw their sticks, called *stivaks* into the picture. Depending on where the *stivaks* land in the picture, it determines a winner or a loser (Retrieved March 19, 2003 from <http://www.parktudor.pvt.k12.inus/Hopi/>).

Hide and Seek (Tut'alangwa). This is a form of hide and seek and is referred to as a ghost game and is played by everyone. The person that is "it," of course, is to find the people that are hiding and reveal their whereabouts. The ones who are pursuing are given the whereabouts of those hiding by beating a drum (Hopi Tribe, 2005, traditional games, p. 2).

Kiki'i. This is a female children's game in which they play house with bone dolls (Hopi Tribe, 2005, traditional games, p. 1).

Marbles (Qololo tinumya). This children's game is played with large marbles and the object is to successfully shoot the marbles one has into a series of holes that are laid out in a designated course (Hopi Tribe, 2005, traditional games, p. 1).

Naahowilanta. This game is played on a sandy slope the Hopi Tribe (2005) states. One participant sits on the sand and others dig under the individual until the sand gives way and the individual then slides down the slope (traditional games p. 1).

Ngoytiwa. This as a co-ed adult and youth game. The men attempt to entice the girls or women, as the case may be, to chase after them. The carrot they use is flowers in the spring and food in the fall. The objects are held up by the men or boys and the women or girls chase after them and attempt to get the items they are holding (Hopi Tribe, 2005, traditional games, p. 2).

Pictionary (Katsinmamatslawu). This is a form of *pictionary*, only the sand is used as the sketch board. The object of this children's game is for the participants to guess the figure that is drawn in the sand (Hopi Tribe, 2005, traditional games, p. 1).

Stilts. Stilts were made from a sapling with a forked branch, which was cut off.

This made it possible for the participant to stand on the forked area and also hold onto the pole. Culin (1992) adds that stilts were made of cottonwood poles about 54 ½ inches long and the crotch was wrapped with colored rags (p. 731).

Suspaliw. This game is played in the evening with children going from one house to another, in which the children sing a song for the house selected. The purpose is for the boys and girls to solicit food. When the children sing there is a song for the boys and one for the girls.(The Hopi Tribe, 2005, traditional games, p. 1).

Tipcat. This adult Hopi stick and ball game is played with a stick and ball that is brightly painted in the four colors of the Hopi Indians. The object is to try to hit the colored part of the ball with the same colored part of the stick (Ed 72.74 a, b Retrieved February21, 2004 from www.museumeducation.org/pdf/Toys_and_Games1).

Tumutsa'yima. This is a game everyone played in which one person is blindfolded and the remainder of the group are not. The blindfolded person is lead through the village. After it is determined that they have been led far enough the blindfold is removed and they then are to try and recall the places that they have been led to (Hopi Tribe, 2005, traditional games, p. 2).

Appendix I

BLACKFOOT GAMES

Blackfoot Games of Dexterity

Battling Ours. This youth game was a form of shinny. Ten to fifteen boys and girls played on a field that was about one hundred yards long with a goal at each end, which was marked by four feet apart, upright stakes. A skin-covered ball, filled with hair, was tossed at center field and the participants batted it with curved sticks. The game was fast and rough and often took hours before a goal was scored, which ended the game. The prize for the winners was a prepared and served meal (Ewers, 1967, p. 154).

Bull Game. The youth played the wheel game, which was renamed the bull game. The wheel and the pole were modified. The wheel became a large hoop made out of sarvis-berry-wood and the pole was noted to be only as long as the participant could reach with his outstretched arms. The pole was made so that it was blunt on one end. When the boys were playing the game they pretended that they were lancing a buffalo as they threw their poles. Ewers (1967) explains that the interior of the hoop had a webbing “with a small hole in the center which the boys called ‘the belly button’” (p. 157).

Clay War game. The game was played by male children. They would get wet clay from a river bank and mold it into balls about two inches in diameter. They would also cut a six-foot long willow. The boys would divide into two equal teams and separate from each other by about 75 yards. Each would attach a ball of wet clay on the end of his willow rod, then swing it around and the pellet would fly through the air and hopefully hit one of the opposing team. Ewers (1967) explains that older men that had played the

game stated that the pellets traveled “like bullets [and] they sure hurt if they hit you” (p. 149). Higgins (personal communication, April 7, 2004) refers to this game as mud stick warfare. The purpose of the mud was so that when the opponent was “hit by one of the mud balls it would leave a mark” and thus identify the participant as having been hit.

Hoop and Lance. This game is also referred to by other names as *hoop and javelin* or *hoop and spear*, but is played with the same properties of a hoop and projectile (lance, javelin or spear). There are four players with two being partners. One from each team is at either the north or the south end of the playing field, which is between 50 to 100 feet long. The lance or spear was between 40 to 60 inches in length with a barb on one end. The hoop was thrown upwards and forwards and both contestants at the north end attempted to throw their lance partly through the hoop. If the lance went through there was no score achieved, but if one of the players was successful in getting the lance to stop with the hoop resting on the shaft two points were scored and his team-mate – on the south end – then became the person to through the hoop. Should the hoop come to rest on the barb portion of the lance only one point would be scored. This form of play was continued until one team scored 10 or more points. Macfarlan (1958) states that “great skill was required to play this game well, not only in throwing the javelin but also in tossing the hoop” (p. 270). The game helped the contestants to become very skillful at throwing the lance which aided them in becoming great hunters. The contestants were also taught to be ambidextrous, (Higgins. personal communication, April 7, 2004) which ensured that if the individual injured one or the other arm he could still throw well with the other arm.

Hoop Target. The hoop target game was initiated by one of the young men stating that they could shoot the furthest and most accurate than the others. A hoop was placed at the desired distance and the boys began to shoot their arrows. The one that came the closest won the arrows of the other participants (Higgins, 2004. personal communication 7 April, 2004).

There are several games the Blackfoot played that involved the use of a wheel or hoop and a projectile referred to as a lance or javelin. These games although competitive, also sharpened everyday skills needed for hunting food and warfare.

Okotoks. The game is played with a big round stone. The participants, adults and youth, stand with the heel of their foot on a pre-drawn line with their legs apart. Holding the rock in their hands they throw it between their legs as far as they can (Macfarlan, 1958. p. 143).

Snow Hopping. This child's game of amusement was played by hopping in the snow on one foot. The one who could hop the furthest was declared the winner (Ewers, 1967, p. 152).

Wrestling. Wrestling was played during the summer camps with two teams. The young boys camped on the south side of the village might extend a challenge to the boys camped on the north side. The leader of one team would call on one of his team to step forward and choose his challenger from the other side by grabbing him by the hair and helping him to his feet. The struggle continued until one of them was knocked off his feet. This continued until one contestant defeated four selected challengers and at that point all the boys joined in. On occasion it may become more than a wrestling match as

some boys “tried to strike members of the opposite side by kicking backwards like horses” (Ewers, 1967, p. 151).

Blackfoot Games of Amusement

Blanket Toss. This is a winter activity for children in which two sides were chosen and one team would take a small boy of the opponents, place him on a blanket or buffalo robe and with the team members pulling on the robe they would toss the boy as high in the air as they could. If he yelled he had enough, the team, doing the blanket tossing, won (Ewers, 1967, p.152).

Buffalo Robe. This game was played by the youth and children. The participants held hands around a buffalo robe. When the leader called “Pull” they all began attempting to pull each other onto the robe. If a player touched the robe with his or her foot he or she was immediately removed from the game (Macfarlan, 1958. p. 225).

Cree Woman’s game. Ewers (1967) calls this game the *Cree Woman’s game*, but offers no explanation why. The game was played by both the male and female youth. A 20 foot diameter circle was drawn in which the players were to remain. The two teams were on opposite sides of the circle. The object was to keep the ball in the air. Should it fall to the ground there was a scramble by both teams to get the ball and resume the game. As Ewers states this was a variation of a “volleyball game [that] demanded both speed and agility of those who played it well” (p. 154).

Fire game. This game was for fun, although, there were two teams. Each group of children had a large flat stone, which they would spit on to get it wet. A hot coal from the fire was placed on the wet stone and with a stone maul they would hit the hot coal. “This

would make a report like the crack of a gun” (Ewers, 1967, p. 150).

Humpies. This was a male children’s game and to play it they each had to use an arrow as an entrance fee. The game was played with the contestants taking turns throwing a piece of a tree, which was usually “a section of willow branch with a piece of the trunk or larger branch attached to it” (Ewers, 1967, p.150). The contestant that could throw the object the furthest was declared the winner and received the prize of all the arrows used to enter the game.

Ring and Stick. The game is a youth and children’s game in which a ring is laid out on a surface and then popped into the air while a contestant tries to stick a willow handle through the ring. The game is judged by the contestants and a winner is usually declared by getting the best out of five (Higgins, personal communication, April 7, 2004).

Sledding. Sleds were fashioned from the ribs of the buffalo by tying them together as runners and then connecting the runners with willow crossbars. A seat was fashioned out of the buffalos’ leg skin. A rawhide rope was fastened to the front, which was used for steering. At the rear was fastened a buffalo tail for decoration. The sled was drug around in the snow to get the runners caked with ice and then the fun began. Sledding was an enjoyable sport of the children as they would see who could slide the furthest and of course that individual became the winner. Not only sleds with runners were used as girls were noted to use a buffalo hide to slide down the slopes on (Ewers, 1967, p. 151).

Appendix J

SAMPLE LESSON PLANS

Four games have been selected to show how these games can be utilized by teachers. Three from the Blackfoot Confederacy and one from the Hopi Pueblos. The games will be treated individually to preserve clarity and ease of following the process.

Lesson Plan #1

Name. This game is a Blackfoot game and is entitled Gathering Stones.

Explanation. The game stems from a legendary background in which a young woman married a grizzly bear and did not tell her family of the union. Later the grizzly bear, her husband was killed by her family members. She was angry with them. She went to her husband and rubbed some of his hide all over her self and she became a grizzly bear also. In revenge she returned to her families home and killed all of her family except her two younger siblings, a brother and a sister, and her seven brothers who were away hunting. She attempted to kill them as well, but was unsuccessful as they escaped.

The swiping motion, that is discussed later, represents her sweeping her clawed paw and arm in an attempt to hit her family members.

This is a fun game and is patterned after the game of Jacks.

Equipment/Materials. One stone about one to two inches in diameter and painted red and seven additional stones about 1 inch in diameter painted blue. Other needed materials are red and blue paint and a paint brush.

Time. The time to play the game is 20 minutes or less as is needed for two players

Formation. The formation requires two participants who are seated across from

each other and a level playing area.

Play. Each participant takes a turn of play. The seven blue stones are held in the hand of the first player and then dropped on the ground. The red stone is tossed in the air and while that stone is airborne the player picks up one of the blue stones and then catches the red stone as well. On the second toss of the red stone into the air, two of the blue stones are to be picked up plus the red stone is caught. Thus it continues through the picking up of all the blue stones in one swipe.

When the first participant has either missed picking up all of the blue stones or has successfully done so it then becomes the opponents turn.

Lesson Plan #2

Name. The name of this Hopi game is Kick-Ball.

Explanation. This game does not have any legendary or story background to accompany it other than it was an individual or team game and the participants were sponsored by one of the kivas. The race was conducted in bare feet.

Equipment/Materials. All that is needed for equipment is a ball about four inches in diameter

Time. The game would take about 30 minutes. If variations are added it would lengthen the time of play depending on the predetermined distance of the race track

Formation. The formation for the game involves the participants to line up at the start line. The ball is then positioned on one foot of one of the participants.

Play. The participants line up at the start line and when given the start signal begin balancing the ball on the toe area of the foot and kick it forward. This is repeated during

the predetermined course of the game. The first person to kick the ball and also get themselves across the finish line is declared the winner.

Variations. This can also be played as a team sport. If done the participants on each team take turns kicking the ball forward.

The following lesson plans by Cara Foss (personal communication, March 26, 2004), provide another view of how ancient games can be brought into a modern setting. Each is listed with its name followed by the lesson plan.

Lesson Plan #3

Which Moccasin? This game was used by the Blackfoot people to teach their children about patience and concentration. It was also a good way to pass time.

Materials. The materials needed for the game are 2 pairs of moccasins (or shoes), 1 rock, and 3 sticks.

Set-up. The children are divided up into groups of two. The two children find a place to play and sit down beside each other. Both children take off their moccasins (or shoes) and set them side-by-side.

The children will take turns, one will hide the rock and the other will guess “which moccasin” it is in.

Play. The game begins with one child turning his/her back to the moccasins. The other child hides the rock in one of the moccasins. Once the rock is hidden, that child will say “which moccasin?”. the child guessing will be allowed two guesses to find the rock. If the child guesses the right moccasin he/she wins a stick. After three rounds, the child with the most sticks wins.

Variations. “Which Moccasin Tournament” can be played after each group has played three rounds the winner will move on to challenge a new player.

This game can be played for as little or as much time as you like.

Lesson Plan #4.

Building a Stone House. This game is a fun relay game that requires preciseness as much as speed.

Materials. Four stones that relatively fit together of which one stone is painted orange and the other three are painted green. The game also needs a start line and a finish line.

Time. The game takes about 20 minutes to play.

Set-up. Divide students into groups of four. Set-up each group’s stone house in front of them. Identify the start and finish lines. Each team will line up single file behind their stone house.

Stone houses are set up by placing each of the green stones together so they are all touching, and then the orange one is placed on top.

Play. To start the game the teacher will call, “Build a stone house.” The first player will start by taking the orange stone to the finish line and leaving it there. They will run back and tag the next player. The next player will take one of the green stones down to the finish line and leave it with the orange one. This is how the game will go until the last green stone is carried down.

The last player is responsible for building the stone hut so that all the stones are touching and there are no spaces. Once the last player is back with their team, behind the

start line the game ends. The teacher will then examine each team's hut, starting with the team that finished first.

If that team's hut is built properly, with no spaces, that team wins.

Variations. This game can be played with individual challengers rather than teams. If played this way, the players are only allowed to carry the stones one at a time to the finish line.

This game can also be played with larger teams. If played this way, students will be required to carry their hut to the finish line and then back to the start line before rebuilding it. (Cara Foss, personal communication March 26, 2004)

Lesson Plans can be written in various formats, but one that seems to be all inclusive and provides sufficient information to teach and play the game has six steps, which are:

1. Identify the name of the game.
2. Provide a brief explanation of the nature of the game.
3. List the equipment/materials that are needed to play the game.
4. State the time needed for the play of the game.
5. Explain the formation or set-up of the game.
6. Describe how the game is played.

With this information the teacher or instructor is adequately prepared to teach the game. He or she knows what is needed for equipment/materials; what the game requires for skill; the time required, which would ensure sufficient time for playing the game; how the game is set-up; and how the game is played.