Indian Education for All

Traditional Games Unit

Developed by the International Games Society

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Indian Education Division
Montana Office of Public Instruction

Indian Education for All Traditional Games Unit

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Traditional Games Unit

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Traditional Games Model Lesson Plan

Ring Games – Kindergarten

Stage 1 Desired Results

Established Goals

The health education content standards for kindergarten are that each student will:

3. identify characteristics of family and social health, including those of contemporary and traditional American Indian cultures and practices.

The physical education content standards for kindergarten are that each student will:

1. perform basic locomotor, nonlocomotor, and manipulative skills;
11. follow instruction and direction when prompted;
13. share equipment and space with others;
17. acknowledge that some physical activities are challenging or difficult;

Essential Understanding 1: There is great diversity among the twelve sovereign tribes of Montana in their languages, cultures, histories, and governments. Each tribe has a distinct and unique cultural heritage that contributes to modern Montana.

Essential Understanding 3: The ideologies of Native traditional beliefs and spirituality persist into modern day life as tribal cultures, traditions, and languages are still practiced by many American Indian people and are incorporated into how tribes govern and manage their affairs.

Understandings

- Understand everyone has a culture. It shapes how families see themselves, and others.
- Understand we may not agree with each other, but conflicts can be solved without harm to ourselves or to others.

Essential Questions

- How does family (kinship) shape what we believe?
- When playing games, how are disagreements settled?

Students will be able to…

- keep “practicing” until improvement occurs.
- demonstrate control of stick and ring so at least one “ring” occurs.
- play with any partner assigned.
- solve a problem regarding disagreements in rules or points.

Students will know…

- what eye-hand dexterity means.
- how to place ring on floor and lift stick with soft jerk to cause the ring to fly into the air and have the stick's end go through the ring at least once.
- family and culture make people different from each other, but we can share similarities.
- how to share one idea for solving a conflict about points in game.

Stage 2 Assessment Evidence

Performance Tasks

1. Practicing
2. Ringing the Stick
3. Cooperating and taking turns
4. Problem solving

Stage 3 Learning Plan

Teaching Area

Area large enough for students to play side by side with sticks in hand. Space per pair should be 10'x10'.

Equipment Needed

One "Ring the Stick" per student. For a kindergarten aged child, the willow should be 18" long, with a string (sinew) 18" in length, tied to a hoop 6" – 8" diameter.

Courtesy of DeeAnna Brady-Leader

Game Rules

Ring the Stick (almost universal American Indian youth game). Starting with the "ring" on the floor and the stick in hand (ring attached to stick by string), the student will jerk on the stick so as to make the ring fly up into the air, then the student will attempt to put the far end of the stick through the ring for a point.

(Once learned, there can be many variations on the progression of play such as an inside circle playing against the players on the outside of circle, pairs, or teams.)

1. Understand that manual dexterity (hand-eye coordination) improves with practice.
2. Understand that eyes, hands, muscles, and brain move together to achieve the task.

Vocabulary

Dexterity - Skill in using one's hands expertly.

Territory - The land and water(s) under the authority of a band, clan, or nation.

Tolerance - Understanding of others' views, beliefs, practices, etc.

Kinship - How a person is related to another. Each person in the old Plains Indian culture had to "Obey the kinship rules; one must be a good relative." (Ella Cara Deloria, *Waterlily*. University of Nebraska Press, 1988, preface) "Every other consideration was secondary—property, personal ambition, glory, good times, life itself. Without kinship, they would no longer even be human (civilized). And to be civilized was to keep the rules imposed by kinship for achieving civility, good manners, and a sense of responsibility toward every individual. Thus, was it possible to live communally (with others) with success; that is to say, with a minimum of friction (trouble) and a maximum of good will."

Concepts

Understand that American Indian tribal people of long ago gathered to trade things they had made or gathered. Children also shared their play toys and ideas for games. Tolerance (getting along with others who were different in age, language, band, clan, or family) was expected by and through the kinship system**.** Some games had family or band rules about whether boys or girls could play certain games or whether children of a certain age could have the play equipment (such as tops or bows and arrows).

Concepts: tolerance, circle, territory

Safety

Make certain students understand the space needed to "Ring the Stick" without the equipment touching anyone else or a barrier.

Resources

<u>Books</u>

Bruchac, James & Joseph, *Native American Games and Stories,* Fulcrum Resources, Golden, CO, 2000.

Ring Games – Kindergarten

Culin, Stewart*, Games of the North American Indians*, New York: Dover Publications, Inc., 1975.

Holmes, W.H., *Twenty-Fourth Annual Report of the Bureau of American Ethnology to the Secretary of the Smithsonian Institution 1902-1903,* Washington Government Printing Office, 1907.

International Traditional Games Society, *Blackfeet Children's Games,* July 2013.

DVD

Eagle Watch and International Traditional Games Society (ITGS), "Recovery of American Indian Games."

Websites

International Traditional Games Society

Montana Office of Public Instruction, Indian Education for All

Great Falls Public Schools, Indian Resource Library and Indian Education for All lessons.
Scroll over District, Click on Department List and choose Indian Education for All.

Traditional Games Model Lesson Plan

Rock in the Fist – Grade One

Stage 1 Desired Results

Established Goals

The health education content standards for first grade are that each student will:

2. give examples of physical, mental, emotional, family, and social health, including those of traditional and contemporary American Indian cultures and practices.

The physical education content standards for first grade are that each student will:

10. accept personal responsibility by using equipment and space appropriately.
11. follow the rules or parameters of the learning environment.

***Essential Understanding 1*:** There is great diversity among the twelve sovereign tribes of Montana in their languages, cultures, histories, and governments. Each tribe has a distinct and unique cultural heritage that contributes to modern Montana.

***Essential Understanding 3*:** The ideologies of Native traditional beliefs and spirituality persist into modern day life as tribal cultures, traditions, and languages are still practiced by many American Indian people and are incorporated into how tribes govern and manage their affairs. Additionally, each tribe has its own oral histories, which are as valid as written histories. These histories predate the "discovery" of North America.

Understandings

- Montana Indian cultures have values for winning or losing.

Essential Questions

- How is winning or losing shown in traditional Indian games?

Students will be able to…

- play "Rock in the Fist" with correct rules.
- participate in a giveaway with a generous attitude.

Students will know…

- how to play the "Rock in the Fist" game with correct rules.
- how to behave with care for opponents' feelings (compassion).
- how to take part in a giveaway.

Stage 2 Assessment Evidence

Performance Tasks

1. Playing “Rock in the Fist” with correct rules.
2. Participating in a giveaway.

Stage 3 Learning Plan

Teaching Area

Empty space approximately 20’ x 30’ (indoors or outdoors or in a gym)

Equipment Needed

One small rock to fit in a hand comfortably “without showing” for each student and three counting sticks per student.

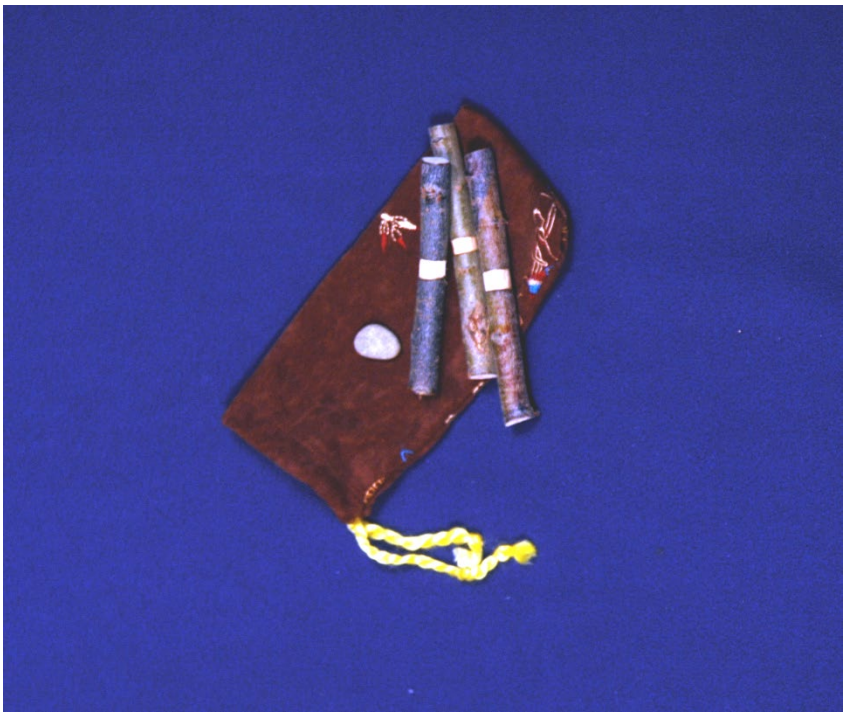


Photo courtesy of DeeAnna Brady-Leader

Game Rules

Rock in the Fist. This is considered a hiding game or an Indian youth game that leads up to the hand or stick games played by adults. Players sit across from each other. On the floor between them is one small rock and three sticks on a piece of tanned hide or trade cloth. The rock should be small enough to fit in a hand without “showing” (by larger grasp) the rock. The sticks can be 6” to 12” long and decorated or just simple-cut sticks. The person hiding the rock exchanges the rock, from hand to hand, in front or back of his/her body, or under a shirt or cloth. When ready to “show,” both hands must be

put forward to the other player with fists closed in up, down, or any position to show “ready for guess.” The player who is guessing may take as much time as needed to decide by observing and sensing, then deciding by *pointing* to the hand the player thinks holds the rock (it is considered bad manners to touch the hand). If the player guesses wrong, the hider gains a stick, which is placed in front of him/her. If the player guesses right, no stick is awarded, but the "guesser" now gets the rock and he/she will be the “hider.”

When all three sticks are gone from the middle, the game is not over until one player has won all three sticks. Students play, gaining sticks from each other, until all sticks are on one side. After everyone has learned to play the game, a tournament can be held.

Tournament Play: Divide into groups of players so each has a partner to play against in the first round. All players are facing each other in two straight lines. If a player wins the first round that person will move up to the next row and play the next player who advances to the second row. Players who lose the first round stay in their row but must play another person who has lost the first round. Players will advance out of the first row as they get a win, thereby moving to the second row where they play until they get a win in the second row, thereby moving up to the third row. If there are 26 players, each player should have a set of sticks and a rock. Place them in the tournament space as shown below:

```
X   O
X   O
X   O
X   O               X   O
X   O               X   O               X   O
X   O               X   O               X   O               X   O
X   O               X   O               X   O               X   O           X   O
X   O               X   O               X   O               X   O
X   O               X   O
X   O               X   O
X   O
X   O
X   O
X   O
  ^                 ^                   ^                   ^               ^
FIRST ROUND     SECOND ROUND        THIRD ROUND     FOURTH ROUND    WINNER
```

As players advance through the winner's station, the game will have first place by the first student to pass through the winner station, the second by second winner, and so on, until you have five places for the giveaway.

Giveaway Rules

After the players have practiced the game enough to know the rules, each player places a small object on a blanket in front of the room: pencils, erasers, pennies (if money is allowed), plastic pencil sharpeners. This is the “giveaway” blanket for the end of the game. The winner and second, third, fourth, and fifth places will do the giveaway. The second, third, fourth, and fifth place players take the

corners of the blanket. The winner will choose a gift from the blanket (usually the nicest item in the blanket) for his/her toughest competitor, and then going around the blanket to each of the other places, a gift is given by the winner. Then the blanket goes on the inside of a circle of the rest of the players with the winner giving each person a gift and each person generously giving care and "thank you" or "congratulations" to the winner. The last item in the blanket is for the winner. He/she takes it and thanks all the players for "good games" and for "trying their best." Some like to honor the last person in the back row who never won but kept playing because that person played with "great heart," never quitting.

Vocabulary

Observation - The act or power of noticing, seeing with intention of learning.

Values - actions of "worth" or "not of worth" to others.

Giveaway **-** Presenting gifts to persons who are being honored for their values or actions.

Intuition - The immediate knowing or learning of something without the conscious use of reasoning.

Concepts

Game: Participants play to learn the rules of the game, to improve observation skills, and gain skills in understanding winning and losing. Respecting the feelings of winner or loser is important {learning care, compassion, cleansing, through a "give-away"}.

The games of Montana Indians that were called "games of chance and intuition" were used to develop keen observations of people and the environment. This game of "Rock in the Fist" was a way *to develop observations about others and about self.* American Indian culture valued humble behavior and keen observation.

American Indians placed less value on "winning" by:

a. *valuing a humble behavioral nature (not bragging and by sharing winnings);*
b. *giving away any prizes won, to those who were the hardest competitors (those who made the winner try harder, thus do his/her best).*

Safety

If games are set-up on gym floor, make students aware to look for game-sets as they move up one row after winning.

Resources

Books

Cajete, Gregory, *Spirit of the Game: An Indigenous Wellspring.* Skyand, NC: Kivaki Press, 2005.

Culin, Stewart*, Games of the North American Indians*. New York, NY: Dover Publications, Inc., 1975.

Holmes, W.H., *Twenty-Fourth Annual Report of the Bureau of American Ethnology to the Secretary of the Smithsonian Institution 1902-1903,* Washington, DC: Government Printing Office, 1907.

Blackfeet Children's Games. East Glacier Park, MT: International Traditional Games Society, 2013.

Note: Blackfeet Handgame is on page 269 of both the Culin and Holmes books.

DVD

Eagle Watch and International Traditional Games Society, *Recovery of American Indian Games*.

Websites

International Traditional Games Society

Montana Office of Public Instruction, Indian Education for All Unit

Great Falls Schools, Indian Resource Library
Scroll over District, Click on Department List and choose Indian Education for All

Traditional Games Model Lesson Plan

Kickballs – Racing and Footbag Games – Grade Two

Stage 1 Desired Results

Established Goals

The physical education content standards for second grade are that each student will:

3. identify games, sports, or dances performed in other cultures.
13. recognize the role of rules and etiquette in teacher-designed physical activities.

***Essential Understanding 1*:** There is great diversity among the twelve sovereign tribes of Montana in their languages, cultures, histories, and governments. Each tribe has a distinct and unique cultural heritage that contributes to modern Montana.

Essential Understanding 3: The ideologies of Native traditional beliefs and spirituality persist into modern day life as tribal cultures, traditions, and languages are still practiced by many American Indian people and are incorporated into how tribes govern and manage their affairs.

Additionally, each tribe has its own oral histories [beginning with their origins] that are as valid as written histories. These histories pre-date the "discovery" of North America.

Understandings

- We live in a world that has many cultures.
- How people in these cultures practice their traditions is often different.

Essential Questions

- Why are the game pieces often different in each tribe?
- Why is it important to know the different tribes' games?

Students will be able to…

- participate in moves through the different kickball/bag stations, practicing the games of the Paiute, Northern Cheyenne, and Tewa tribes.
- participate in a class group discussion regarding:
  - why the game pieces are often different in each tribe; and
  - what is the value of studying the different tribes' games?

Students will know…

- four types of Indian kicking games.
- four types of Indian kicking equipment for races and games.

Stage 2 Assessment Evidence

Performance Tasks

1. Moving through the different kickball/bag stations.
2. Participating in a class group discussion.

Stage 3 Learning Plan

Teaching Area

Full gym or large playing field outdoors

Station 1: Paiute football game needs alleyway on one side of gym or field about 50’ long by 25’ wide.

Station 2: Northern Cheyenne kickball race needs alleyway on other side of gym, 100’ x 10’.

Station 3: Tewa Slingball game needs alleyway on the end of the gym, 30’ long x 10’ wide.

Station 4: Northern Cheyenne foot-bag game needs center of playing field with enough space for a quarter of the class size, approximately six players, to play kickbag (hacky sak) against partners.

Equipment Needed

Station 1: Two Paiute footballs. Buckskin ball filled with hair, 3” diameter. Goals are 8’ high made of willow with a tripod appearance.

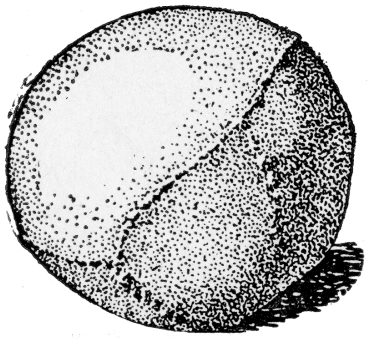


FIG. 921. Football; diameter, 3 inches; Paiute Indians, Nevada; cat. no. 37155, Free Museum of Science and Art, University of Pennsylvania.

US. 305.8 SI 11 BAE, Vol. 24 (1902-1903). Holmes, W.H., *Twenty-Fourth Annual Report of the Bureau of American Ethnology to the Secretary of the Smithsonian Institution 1902-1903,* Washington Government Printing Office, 1907. Montana Historical Society Research Center, Archives.

Station 2: Two Northern Cheyenne kickballs

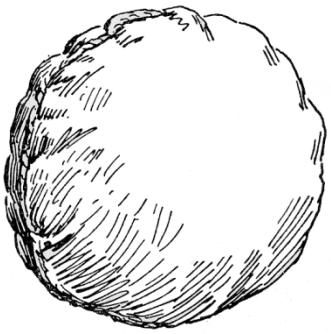


Fig. 924.

FIG. 924. Hand-and-foot ball; diameter, 7½ inches; Cheyenne Indians, Montana; cat. no. 68977, Field Columbian Museum.

US. 305.8 SI 11 BAE, Vol. 24 (1902-1903). Holmes, W.H., *Twenty-Fourth Annual Report of the Bureau of American Ethnology to the Secretary of the Smithsonian Institution 1902-1903,* Washington Government Printing Office, 1907. Montana Historical Society Research Center, Archives.

Station 3: Two Tewa Slinging balls

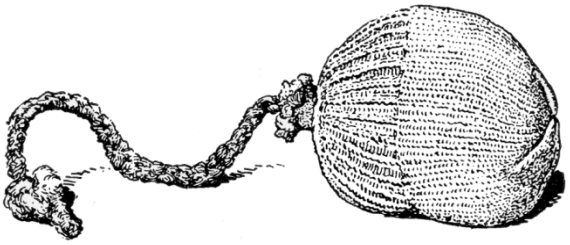


Fig. 904.

FIG. 904. Slinging ball; diameter of ball, 3½ inches; Tewa Indians, Hano, Arizona; cat. no. 38619, Free Museum of Science and Art, University of Pennsylvania.

US. 305.8 SI 11 BAE, Vol. 24 (1902-1903). Holmes, W.H., *Twenty-Fourth Annual Report of the Bureau of American Ethnology to the Secretary of the Smithsonian Institution 1902-1903,* Washington Government Printing Office, 1907. Montana Historical Society Research Center, Archives.

Station 4: Three Northern Cheyenne footbags

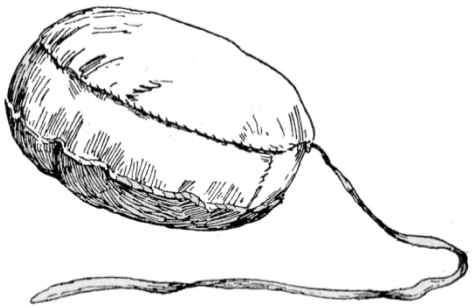


Fig. 923.

FIG. 923. Hand-and-foot ball; diameter, 9¼ inches; Cheyenne Indians, Montana; cat. no. 69978, Field Columbian Museum.

US. 305.8 SI 11 BAE, Vol. 24 (1902-1903). Holmes, W.H., *Twenty-Fourth Annual Report of the Bureau of American Ethnology to the Secretary of the Smithsonian Institution 1902-1903,* Washington Government Printing Office, 1907. Montana Historical Society Research Center, Archives.

Game Rules

Participants will move through four stations of racing or kickball games learning the rules and culture from which the balls or bags for kicking originated.

Station 1: Paiute Football: Four players advance down a 50' field to place-kick their balls between tripod goals. The ball must pass under one of the three sticks of the tripod first to be the winner (ball must be advanced without the use of hands). (Holmes p. 704)

Station 2: Northern Cheyenne: Kickball Race is run by two runners, down the alleyway and back, with the runner whose body and ball crosses the line first as the winner. (Holmes p. 705)

Station 3: Tewa: Slingball is used in a game in which the contestants lie on their backs holding the tail of the slingball between their feet and then sling the ball backward overhead. The slingball going the farthest distance in the air is the winner. (Holmes p. 680)

Station 4: Northern Cheyenne. This game is played by one person against another or by one pair against another pair. The goal is to keep the footbag up in the air by kicking it to oneself or back and forth between partners. The person or pair that keeps the footbag up for the greatest number of kicks (like hacky sak) is the winner. (Holmes p. 704)

Vocabulary

Kickstick - A small 3" billet (stick) which was used as a ball in a race. Most tribes in the southwest used kicksticks in their races.

Kickball - Small wood, stone, or buckskin balls used in games or races.

Kickbag - Bladder balls with netting on the outside, larger than kickballs. Kickbags were often used in games that allowed hands and feet to advance the game.

Football - Elliptical or round ball used by many tribes to play games similar to soccer or modern football.

Concepts

Algonquian tribes such as Blackfeet, Cheyenne, Chippewa, Cree, Gros Ventres (White Clay) all had kickball games; however, each tribe had variations on how the race was run or game played and what type of ball was used. For the footbag and football games the same was true.

There were differences in the types of kickstick, kickball, football, and kickbag games of Montana tribes and other tribes. Those differences were determined by the *lay of the land*, the types of natural materials available for the balls, and the traditions, culture, and customs of each tribe.

Photo courtesy of DeeAnna Brady-Leader

Note: Old-time buckskin balls are hard to make and materials (buffalo hair and tanned buckskin) are expensive. After many years, ITGS Montana tribal members have recommended knitted hacky sak balls with braided yarn tails sewn to the balls. Those are ordered from Oriental Trading Company. The Styrofoam beams are taken out of the knitted balls and a small balloon filled with sand is put into the balls, then the hole sewn shut and the yarn tail added. These balls last through many months of play.

Concepts: respect, elders

Safety

There should be concern for safe distances between the four stations of play and matching of ability levels.

Resources

Books/Article

Culin, Stewart*, Games of the North American Indians*, New York, NY: Dover Publications, Inc., 1975.

Holmes, W.H., *Twenty-Fourth Annual Report of the Bureau of American Ethnology to the Secretary of the Smithsonian Institution 1902-1903,* Washington, DC: Government Printing Office, 1907.

Nabokov, P. and Margaret MacLean "Ways of Indian Runnning," CoEvolution, 26 (Summer 1980).

DVD

Eagle Watch and International Traditional Games Society, *Recovery of American Indian Games*.

Web sites

International Traditional Games Society

Montana Office of Public Instruction, Indian Education for All Unit

Great Falls Schools, Indian Resource Library

Kickballs – Racing and Footbag Games – Grade 2

Scroll over District, Click on Department List and choose Indian Education for All

Traditional Games Model Lesson Plan

Ring Games – Grade Three

Stage 1 Desired Results

Established Goals

The health education content standards for third grade are that each student will:

19. express ways to show respect for self and others, including those of traditional and contemporary American Indian cultures and practices.

The health education content standards for third grade are that each student will:

1. perform a combination of motor skills in various contexts.
3. discuss the origin of a game, sport or dance, including traditional and contemporary American Indian contributions and cultures.

***Essential Understanding 1*:** There is great diversity among the twelve sovereign tribes of Montana in their languages, cultures, histories, and governments. Each tribe has a distinct and unique cultural heritage that contributes to modern Montana.

Essential Understandings 3: The ideologies of Native traditional beliefs and spirituality persist into modern day life as tribal cultures, traditions, and languages are still practiced by many American Indian people and are incorporated into how tribes govern and manage their affairs. Additionally, each tribe has its own oral histories [beginning with their origins] which are as valid as written histories. These histories pre-date the "discovery" of North America.

Understandings

- There were similar Indian games with different values for the outcomes of the games.

Essential Questions

- What is the main idea of games of ring and pin?
- How can the skills of ring and pin be used in the modern world?

Students will be able to…

- move through four stations of manual dexterity (eye-hand coordination) and learn concepts of tribal values and origination.

Students will know…

- four examples of ring and pin games (Assiniboine, Sioux, Northern Cheyenne, Zuni).
- the values associated with playing ring and pin games.

Stage 2 Assessment Evidence

Performance Tasks

1. Practicing each of the four games, rotating through stations.
2. Explaining the differences in rules.
3. Telling what values “winning” meant in the historical playing of the games.

Stage 3 Learning Plan

Teaching Area

(indoors or outdoors or in a gym) 50’ x 50’ for 24 students in pairs, six per station

Station 1: Assiniboine Ring & Pin (Tashea)

Station 2: Sioux Ring & Pin (Tasiha unpi)

Station 3: Northern Cheyenne (netȯhenestȯtse or love game)

Station 4: Zuni (Tsikonai ikoshnikia or ring play)

Equipment Needed

Station 1: Three Assiniboine Rings and Pins called Tashea which are seven phalangeal bones, perforated and strung on a thong, with a bone needle at one end and a triangular piece of buckskin, perforated with holes, at the other end.

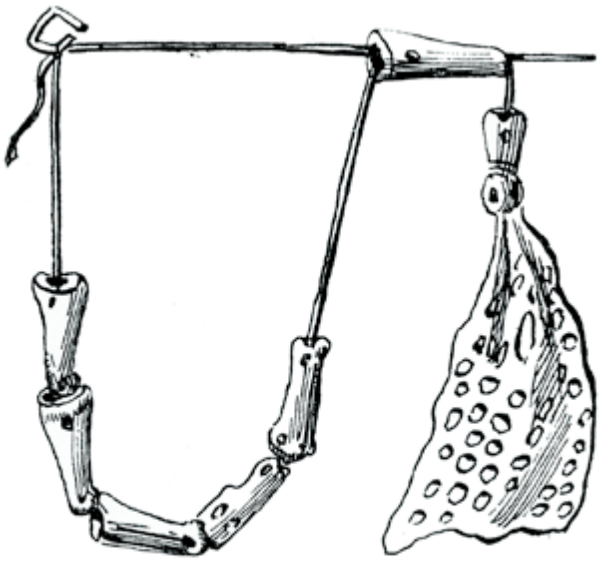


FIG. 737. Taseha; Assiniboin Indians, Montana; cat. no. 60205, Field Columbian Museum.

US. 305.8 SI 11 BAE, Vol. 24 (1902--1903). Holmes, W.H., *Twenty--Fourth Annual Report of the Bureau of American Ethnology to the Secretary of the Smithsonian Institution 1902--1903,* Washington Government Printing Office, 1907. Montana Historical Society Research Center, Archives.

Station 2: Four Sioux Ring and Pins called Tasiha unpi which are six phalangeal bones of deer, strung on a thong 11 inches in length, with a brass needle, 5” in length, attached at one end of the thong, and seven loops of variegated glass beads at the other end. The bones are fluted at the upper edge, except the one nearest the needle, which has small holes around the edge.

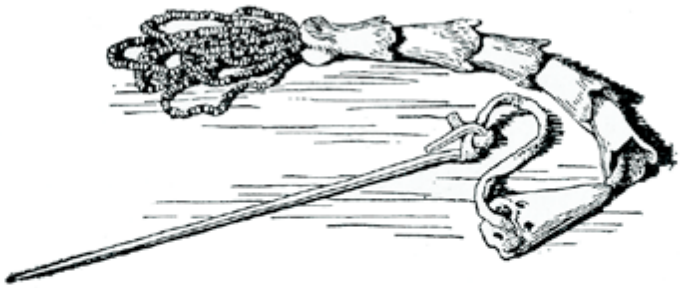


FIG. 739. Tasiha; length of implement, 23½ inches; Oglala Dakota Indians, South Dakota; cat. no. 22122, Free Museum of Science and Art, University of Pennsylvania.

US. 305.8 SI 11 BAE, Vol. 24 (1902--1903). Holmes, W.H., *Twenty--Fourth Annual Report of the Bureau of American Ethnology to the Secretary of the Smithsonian Institution 1902--1903,* Washington Government Printing Office, 1907. Montana Historical Society Research Center, Archives.

Station 3: Four Northern Cheyenne Ring the Sticks (called love game or netȯhenestȯtse in the Cheyenne language). The sticks should be 26” to 28” long with a fake sinew string 28” long attached to the narrow end of the stick. A 2” to 3” willow ring is tied to the other end of the string.

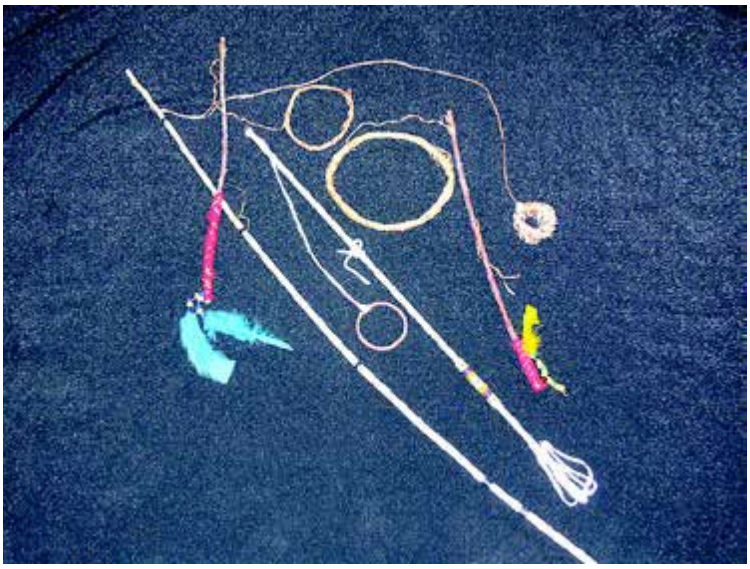


Photo courtesy of DeeAnna Brady-Leader

Station 4: Four Zuni ring play sticks called Tsikonai ikoshnikia Ring wrapped with blue yarn, 2 1/2” in diameter, having three smaller rings, 1 1/2” diameter (red, green, & black) suspended from it, and attached to the end of a twig, 17” or 18” long, by a blue yarn cord.

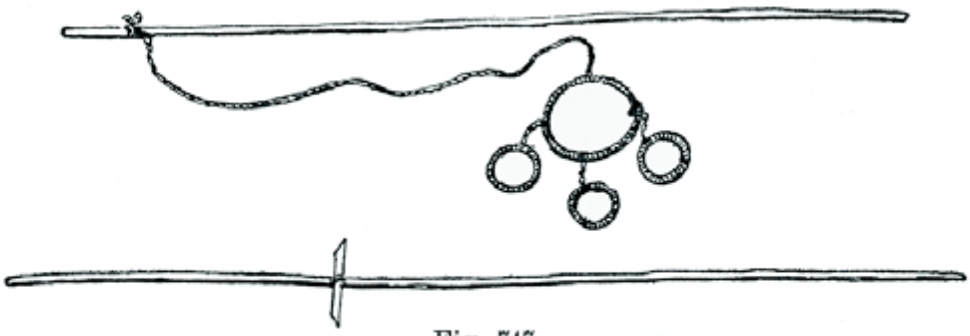


Fig. 747.

FIG. 747. Ring game; length of stick, 17½ inches; Zuñi Indians, Zuñi, New Mexico; cat. no. 3059, Brooklyn Institute Museum.

US. 305.8 SI 11 BAE, Vol. 24 (1902--1903). Holmes, W.H., *Twenty--Fourth Annual Report of the Bureau of American Ethnology to the Secretary of the Smithsonian Institution 1902--1903,* Washington Government Printing Office, 1907. Montana Historical Society Research Center, Archives.

Game Rules

Station 1: Assiniboine: Tashea A game formerly much played by young men and women and known as the courting game was played by the Assiniboine as the game of Tashea. The cup (toe bones of the deer, perforated) is swung forward and upward, the buckskin being held by the thumb and forefinger. As the cups descend the attempt is made to catch one or more of them on the end of the toe bones or into the perforations in the triangular piece of buckskin attached to the end of the cord beyond the last cup. The points played are generally 40 with the bones having a numerical value, beginning with the first bone, counting 1; the second, 2, the third, 3, the fourth, 4, the fifth, 5, the six, 6, and the last counted 40 (winning the game instantly). The small holes in the buckskin are worth 4 each, while the large hole (chaute, heart) has a value of 9. At the end of the game, it is important to thank each opponent with a handshake and a respectful nod of the head. The value expressed in this game is kindness and gratefulness for good competition and the fun of playing. (Holmes p. 555).

Station 2: Sioux: Tasiha unpi. Most of the Sioux bands played a version of ring and pin using six phalangeal bones of a deer foot, strung on a thong 11” in length, with a brass needle, 5” in length, attached at one end of the thong, and seven loops of variegated glass beads at the other end. The bones are fluted at the upper edge, except the one nearest the needle, which has small holes around the edge. The strand is swung in the air, and the wire thrust into one of the bones, counting from 1 to 6 for the bones and 1 to 7 for the bead loops, as many loops as the pin hooks through. The total is added for the score of each player. The social skills encouraged in this game are the ability for honesty in keeping scores for other players and for apology if a wrong addition to a score is made. Wagering one’s own goods was a part of the old-time game; however, today it is played just for amusement, without any stakes. (Holmes p. 556).

Station 3. Northern Cheyenne: Love Game. Play starts with a ring on the floor or ground. Bringing the stick up, causing the ring to fly up in the air, then end point of the stick attempts to go through the ring. One point is given for each successful "stick through ring" out of ten tries. (A Northern Cheyenne young man used this game to show his favorite woman he cared for her. If she accepted the game piece or played the game with him, it was an agreement for courting or betrothal.) In modern times, this game is played for fun and to learn eye-hand coordination. The social skill of this game is good humor and "soft" fair teasing" - not to hurt feelings. (Stands in Timber pp. 28 – 30).

Station 4: Zuni Tsikonai ikoshnikia. Players take turns trying to "ring the stick" by getting points according to the end of the long stick passing through one of the four hoops. The large ring, called tsam-mo-so-na, blue, counts 4. One of the small rings, tied with a piece of red yarn and called shi-lo-wa, red, counts 1; another, tied with green, a-shai-na, counts 3, while the third small ring, which is plain black, quin-a, counts 2 points. There are four attempts for each player with the number of points added for each try. The players not attempting the game for that turn are to keep track of the points and (social skill) to offer encouragement or compliments. (Holmes p. 561).

Vocabulary

Wagering - A promise to give something upon the outcome of an event.

Courting - To seek the love or marriage of an admired one.

Forgiveness - To pardon, or to stop being angry with, or giving up the desire to punish.

Humor - The ability to express what is funny.

Fair teasing - Free from meanness . . . in good humor or good nature . . . not mean.

Concepts

"These games are related to the "Hoop & Pole" (where a long arrow is thrown through a rolling hoop) games but are played in a more solitary form. A ring or target is attached to a thong or cord by means of which it is swung in the air, the object being to catch it upon a pin or dart fastened to the other end of the thong or to place the pin through a hoop or a hide piece that is full of small holes. Rings were used less frequently than bones and hides. In a Cree game, there is the flap alone, a disk of stiff buckskin with 23 holes, similar to the concept of the netted hoop of hoop and pole games. In the Siouan games the flap is replaced with strings of glass beads, which count according to the number caught. A cedar-twig and moose hair target of Algonquian tribes is analogous to the archery target of the Crows and the Gros Ventres. Wire needles were used by the end of the 19th century in the Cheyenne, Oglala, and other Siouan tribes, but originally they were all of wood or bone." (Holmes p. 527 – 528)

Some values like "wagering" or "gambling" have positive or negative values in different cultures. It means that "wagering" may not be "right" or "wrong" only "different" in other cultures.

Concepts: thanks, forgiveness, give-away, long nights

Safety

There should be concern for safe distances between all players.

Resources

Books

Culin, Stewart*, Games of the North American Indians*, New York, NY: Dover Publications, Inc., 1975.

Holmes, W.H., *Twenty-Fourth Annual Report of the Bureau of American Ethnology to the Secretary of the Smithsonian Institution 1902-1903,* Washington, DC: Government Printing Office, 1907.

Little Bear, Richard E., *We, The Northern Cheyenne People: Our Land, Our History, Our Culture.* Lame Deer, MT: Chief Dull Knife College, 2008.

Stands in Timber, John. *Cheyenne Memories*. Lincoln, NE: University of Nebraska Press, 1967.

DVD

Eagle Watch and International Traditional Games Society. "Recovery of American Indian Games."

Web sites

International Traditional Games Society

Montana Office of Public Instruction, Indian Education for All

Great Falls Public Schools, Indian Resource Library (books with games list)
Scroll over District, Click on Department List and choose Indian Education for All

Traditional Games Model Lesson Plan

Line Tag – Grade Four

Stage 1 Desired Results

Established Goals

The health education content standards for fourth grade are that each student will:

3. identify personal health enhancing strategies that encompass substance abuse prevention, nutrition, exercise, injury and disease prevention and stress management, including traditional and contemporary strategies from American Indian cultures.
19. demonstrate ways to communicate care, consideration, and respect of self and others, including those of traditional and contemporary American Indian cultures and practices.

The physical education content standards for fourth grade are that each student will:

3. Discuss the origin of a variety of games, sports, or dances, including traditional and contemporary American Indian contributions and cultures;
13. Adhere to rules of etiquette in a variety of physical activities;

Essential Understandings 1: There is great diversity among the twelve sovereign tribes of Montana in their languages, cultures, histories, and governments. Each tribe has a distinct and unique cultural heritage that contributes to modern Montana.

Essential Understanding 3**:** The ideologies of Native traditional beliefs and spirituality persist into modern day life as tribal cultures, traditions, and languages are still practiced by many American Indian people and are incorporated into how tribes govern and manage their affairs. Additionally, each tribe has its own oral histories, which are as valid as written histories. These histories predate the "discovery" of North America.

Understandings

- The human body is a tool for our own survival; physical skills such as throwing or hanging-on or balance are needed in everyday life. We also survive by our ability to invent things or work our solutions to problems.

Essential Questions

- How is our body an important tool for survival?
- What physical and mental skills must we have to survive in our modern world?
- Is survival easier by oneself or with others?
- How does sharing and cooperation help us survive?

Students will be able to…

- move through four stations to learn physical skills for survival, invention, and problem solving.

Students will know…

- what physical skills are needed in the Blackfeet games of Make the Stick Jump and Line Tag.
- how to make a string game design which they have "invented."
- how to seek solutions to the Tie-up game (sharing ideas).

Stage 2 Assessment Evidence

Performance Tasks

1. Practicing each of the four games, rotating through stations.
2. Demonstrating physical skills of throwing, strength (hanging on), and balance by participating in two Blackfeet games.
3. Demonstrating how *invention* is different from *solving* through the string game and the tie-up game.

Stage 3 Learning Plan

Teaching Area

(Indoors or outdoors or in a gym) 50' x 50' for 26 students in pairs.

Station 1: Blackfeet Make the Stick Jump game

Station 2: Blackfeet Line Tag game

Station 3: String Games (universal Indian game)

Station 4: Chippewa and Inuit Tie-Up game

Equipment Needed

Station 1: Make the Stick Jump - Six marking sticks and six footbags (hacky saks or bean bags)

Photo courtesy of DeeAnna Brady-Leader

Station 2: Line Tag - Marked off area 50'x50' (half gym) no equipment needed.

Station 3: String Games - Sit on floor in circle (six student circle) 10' diameter. One 24"string (tied end to end to form circle shape) for each player in group (approximately six players).

Photo courtesy of DeeAnna Brady-Leader

Station 4: Tie-Up game - One rope for each student with a slip knot at each end of the rope. Six students in station, then six ropes.

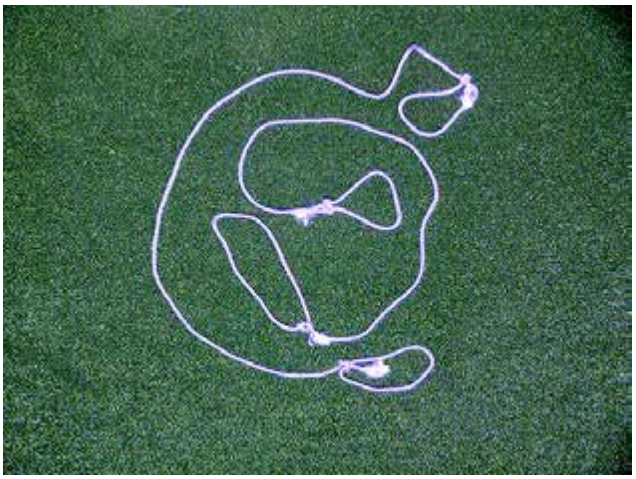


Photo courtesy of Ti Stalnaker, Blackfeet, ITGS Board of Directors

Photo courtesy of Ti Stalnaker, Blackfeet, ITGS Board of Directors

Photo courtesy of Ti Stalnaker, Blackfeet, ITGS Board of Directors

Game Rules

Participants will move through four stations to learn physical skills for survival, invention, and problem solving.

Station 1: Make the Stick Jump (Blackfeet). Five sticks are placed in line on the floor, about six feet between each stick. Three players stand behind a starting line that is 6' from the first stick and facing the opposing team that is 6' beyond the farthest stick, facing them. Three footbags are on the floor at the starting line of both teams who are lined up one behind the other. The first person in line 1 will throw three times. The first person in the line 2 then throws three balls at the sticks.

The goal of this game is to gain points for your team by hitting the sticks and making them "jump or move." The first stick closest to your team is worth 1 point if hit; the second is worth 2 points; third stick, 3 points; fourth stick, 4 points; fifth stick, 5 points. Points can be kept by each side or a selected player can use counting sticks from a can beside the playing court, to make two stacks of sticks, one for each team, with one counting stick placed in the team's pile for each point earned. The counting sticks are added at the end of the game. The game round is each player having one turn throwing; however, more than one round can be played according to rotation time. The value expressed in this game is sharing turns, truthfulness in counting and hitting sticks. (Blackfeet Games Project, 1991, Browning Middle School)

Station 2: Line Tag (Blackfeet). All players form a line holding hands. The idea of the game is for the first person in line to tag the last person in line. Everyone else simply "hangs-on" and tries, to help the first person reach the last person, to tag him/her. If the line breaks, the last person goes to the front of the line to become the "tagger." Every time the last person is tagged, he/she becomes the "tagger" at the front of the line. The idea of the game is to avoid being "tagged" longer than anyone else. The social skill in this game is humor, laughter, and encouragement. The physical skill is strength, against the odds of five to one, because everyone is trying to help the "tagger" tag the tail or end-of-line person. (Blackfeet Games Project, 1991, Browning Middle School)

Station 3. String Game (universal game of Indigenous people of the Americas). This is a game played throughout the Americas, most noted in the Eastern tribes, but found in all regions. The social skill of this game is sharing your idea or invention with others. (Use examples above under "equipment" to start.) Storytellers in winter lodges used string figures to help illustrate the story. With the string, they formed pictures of objects from the stories. Children shared different ways to make figures such as drums, tipis, or cradles. (Titus, David*)*

Station 4: The Tie-Up Game (Eskimo and Turtle Mountain Chippewa). In the old Indian culture of some tribes, there was a way of making young people learn to work together. If two young people were fighting or arguing, an uncle or aunt would often tie the two together in a way that cooperation between the two had to occur or they would not be able to get out of the tie-up. In this game, the two would be loosely connected by one rope passing over the other person's rope with both ends of each rope simply holding each wrist with a slip knot. The two players are told they must work together to become separated from each other "without taking the slip knots off their wrists." After much encouragement to keep trying or after both players are talking to one another and cooperating with

one another, then someone can help them solve the puzzle. The social skills are sharing, cooperating, and conflict resolving.

Vocabulary

Invention - Something new, devised, or thought out by the mind.

Solution - An explanation or answer to a problem.

Conflict - A sharp or intense disagreement between persons.

Survival - Living beyond the life of, or continuing longer than another person, thing, or event.

Concepts

Survival a long time ago meant that everyone in an Indian village had to have physical skills of strength, dexterity, and endurance. They also needed to develop skills of problem solving and inventive ideas for food, shelter, and safety. Today, what physical and mental skills must we have to survive in our modern world? Is survival easier by oneself or with others? How does sharing and cooperation help us survive?

Concepts: strength, manual dexterity, invention, problem solving

Safety

There should be concern for safe distances between all players and during the line-tag game, rough jerking of players should be discouraged.

Resources

Books

Culin, Stewart*, Games of the North American Indians*, New York, NY: Dover Publications, Inc., 1975.

Holmes, W.H., *Twenty-Fourth Annual Report of the Bureau of American Ethnology to the Secretary of the Smithsonian Institution 1902-1903,* Washington, DC: Government Printing Office, 1907.

International Traditional Games Society. *Blackfeet Children's Games,* Press, 2013.

Titus, David, *Native American String Figures*. WRDSMTH Productions, 2003.

DVD

Eagle Watch and International Traditional Games Society "Recovery of American Indian Games."

Websites

International Traditional Games Society

Montana Office of Public Instruction, Indian Education for All Unit

Great Falls Schools, Indian Resource Library
Scroll over District, Click on Department List and choose Indian Education for All

Traditional Games Model Lesson Plan

Shinny – Lead-up Games (Gros Ventre and Northern Cheyenne) – Grade Five

Stage 1 Desired Results

Established Goals

The health education content standards for fifth grade are that each student will:

2. describe personal health enhancing strategies that encompass substance abuse prevention, nutrition, exercise, injury and disease prevention, and stress management, including traditional and contemporary strategies from American Indian culture.

The physical education content standards for fifth grade are that each student will:

3. *recognize that many different countries and cultures have been the origin of games, sports, and dance, including those of traditional and contemporary American Indian cultures.*

Essential Understanding 1: There is great diversity among the twelve sovereign tribes of Montana in their languages, cultures, histories, and governments. Each tribe has a distinct and unique cultural heritage that contributes to modern Montana.

***Essential Understanding 3*:** The ideologies of Native traditional beliefs and spirituality persist into modern day life as tribal cultures, traditions, and languages are still practiced by many American Indian people and are incorporated into how tribes govern and manage their affairs. Additionally, each tribe has its own oral histories, which are as valid as written histories. These histories predate the "discovery" of North America.

Understandings

- Native peoples competed for hours, sometimes for days in their shinny game competitions. The games were rough and good endurance (lasting the full game) was honored as much as winning; however, the rules were distinct and unique to the tribal heritage.

Essential Questions

- Why were some of the Indian team games of long ago played in different seasons or by slightly different rules?

Students will be able to…

- move through two stations of lead-up games to Shinny with the Gros Ventre (White Clay) and Northern Cheyenne rules.

Students will know…

- how the White Clay and Northern Cheyenne shinny games were different and how they were (and are today) the same.

Stage 2 Assessment Evidence

Performance Tasks

1. Playing the White Clay and Northern Cheyenne rules for shinny and demonstrating the differences.

Stage 3 Learning Plan

Teaching Area

(Indoors or outdoors) 100’ x 50’ for 26 students in four teams with two teams on one field (half court) and two on the other half.

Equipment Needed

Station 1: Northern Cheyenne Shinny (Ohonistuts) Sticks about 31’ in length and a buckskin ball, flattened with median seam, 4’ diameter and painted red with sign of four directions painted on other side.

Fig. 797.

FIG. 797. Shinny ball and stick; diameter of ball, 3¾ inches; length of stick, 31 inches; Cheyenne Indians, Montana; cat. no. 69979, Field Columbian Museum.

US. 305.8 SI 11 BAE, Vol. 24 (1902-1903). Holmes, W.H., *Twenty-Fourth Annual Report of the Bureau of American Ethnology to the Secretary of the Smithsonian Institution 1902-1903,* Washington Government Printing Office, 1907. Montana Historical Society Research Center, Archives

Station 2: Gros Ventre (White Clay) Shinny (Kakawaasethi). Sticks curved at end 28’ long and flattened slightly on each side. Ball is buckskin with median seam (two circles sewn at seam) leaving a small opening that would be stuffed with buffalo hair and sewn.

Fig. 799.

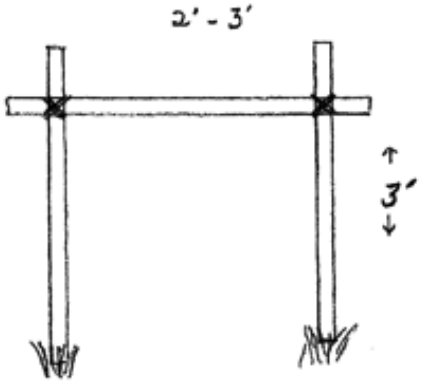
FIG. 799. Shinny ball and stick; diameter of ball, 3¼ inches; length of stick, 31 inches; Gros-ventre Indians, Montana; cat. no. 60356, Field Columbian Museum.

US. 305.8 SI 11 BAE, Vol. 24 (1902-1903). Holmes, W.H., *Twenty-Fourth Annual Report of the Bureau of American Ethnology to the Secretary of the Smithsonian Institution 1902-1903,* Washington Government Printing Office, 1907. Montana Historical Society Research Center, Archives

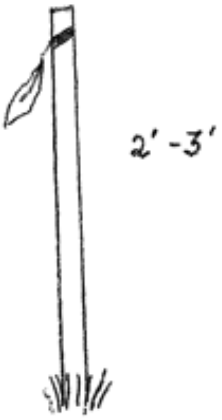
Shinney Goals

Outdoors

Northern Cheyenne
Stakes and cross bar



Chippewa
Single pole



Indoors may use floor cones for goals

Game Rules

Station 1: Ohonistuts (Northern Cheyenne) Two stakes are set up at each end of the field. The object of each party is to drive the ball through the goals of the other. Each goal is a "game." The object is to win the most "games" until the time is up. In the old days it was played until very dark. (Holmes p. 617)

Station 2: Kakawaasethi (White Clay). As nearly as can be determined, the White Clay played with a single pole at the end of the Shinny field. The idea was to strike the opponent's goal pole (which they guarded) for a score. The game lasted until an agreed upon time or score. (Holmes p. 621)

Vocabulary

Teamwork - A joint action by a group of people, in which each person subordinates his/her individual interests and opinions to the unity and efficiency of the group; coordinated effort.

Patience - a. The will or ability to wait or endure without complaint; b. Steadiness, endurance in task.

Perseverance - To persist in any task undertaken once it has begun. To keep going or doing.

Shin - The lower front bone in the human leg. Most tribes called this game of "Shinney" by the word in their own language that meant shinbone.

Concepts

When the Europeans arrived in the Americas, they witnessed all tribes and their people of all ages (youth through adults) participating in hundreds of physical activities that kept them in excellent health (physically, mentally, socially, and spiritually). Often in written reports by European observers of these wild, fun, yet serious competitions, the observers made comments like "They are like children, they play all day." Even today very few people realize how important physical health is to survival and long life. All indigenous peoples of the Americas honored strength, courage, and endurance because it meant that young and old could survive rough times. Therefore, when food storage was set, when enemies were far away, and the weather permitted, *games were enjoyed!* In fact, the International Traditional Games Society members have not found a general word for "play" because most Montana tribal languages use words that describe the *action* or the *object* used. As Henry Anderson, Little Shell elder, has said, "Everything had, and still has, a purpose."

Teamwork takes patience (to watch and wait for the opportunity to play the ball), perseverance (to keep going even if others give up), and self-control.

Native peoples competed for hours, sometimes for days in their shinny game competitions. The games were rough and good endurance (lasting the full game) was honored as much as winning.

Resources

Books

Culin, Stewart*, Games of the North American Indians*. New York, NY: Dover Publications, Inc., 1975.

Holmes, W.H., *Twenty-Fourth Annual Report of the Bureau of American Ethnology to the Secretary of the Smithsonian Institution 1902-1903.* Washington, DC: Government Printing Office, 1907.

Cajete, Gregory. *Spirit of the Game: An Indigenous Wellspring*. Skyand, NC: Kivaki Press, 2005, p. 23.

Deloria, Ella Cara. *Waterlily*. Lincoln, NE: University of Nebraska Press, 1988, p. 61.

Flannery, Ragina. *The Gros Ventres of Montana Part I Social Life.* Washington DC: University of Nebraska Press, The Catholic University of America Anthropological Series No. 15. p. 151.

DVD

Eagle Watch and International Traditional Games Society "Recovery of American Indian Games."

Websites:

International Traditional Games Society

Montana Office of Public Instruction, Indian Education for All Unit

Great Falls Schools, Indian Resource Library
Scroll over District, Click on Department List and choose Indian Education for All

Traditional Games Model Lesson Plan

Shinny – Lead-up Games (Chippewa and Crow) – Grade Six

Stage 1 Desired Results

Established Goals

The health education content standards for sixth through eighth grade are that each student will:

3. analyze behaviors that promote health enhancing strategies for issues such as substance abuse prevention, nutrition, sexual activity, exercise, injury and disease prevention, and stress management, including traditional and contemporary strategies from American Indian cultures.
5. identify characteristics of physical, mental, emotional, family, and social health, including traditional and contemporary strategies from American Indian cultures.

The physical education content standards for sixth through eighth grade are that each student will:

3. research the history and origin of various games, sports, and dance, including those of traditional and contemporary American Indian cultures.
18. cooperate with classmates on problem-solving initiatives during adventure activities, large group initiatives, and game play.

Essential Understanding 1: There is great diversity among the twelve sovereign tribes of Montana in their languages, cultures, histories, and governments. Each tribe has a distinct and unique cultural heritage that contributes to modern Montana.

Essential Understanding 3: The ideologies of Native traditional beliefs and spirituality persist into modern day life as tribal cultures, traditions, and languages are still practiced by many American Indian people and are incorporated into how tribes govern and manage their affairs.

Understandings

- Working together as a team takes responsibility and self-control.
- Native people competed in their shinny game competitions to gain honor through their actions in the games.
- The games encouraged ways to help another teammate score, to protect a teammate who had control of the ball, and to show no anger or pain if struck in the shins by a stick.
- These ideas continue today as modern youth play their traditional Indian team games.

Essential Questions

- What does responsibility and control look like during team play?
- How is honor gained and how is it expressed?

Students will be able to…

- play two types of shinny games, Chippewa and Crow.
- exhibit two of the expressed values of the games (responsibility, control, honor, or protection).

Students will know…

- how to play the two types of shinny games, Chippewa and Crow.
- some of the expressed values (responsibility, control, honor, and protect) of those games.

Stage 2 Assessment Evidence

Performance Tasks

1. Participating as a team member in each of the two games, rotating to stations.
2. Discussing with teammates how the games were different or the same.

Stage 3 Learning Plan

Teaching Area

(Indoors or outdoors) 100' x 50' for 26 students in four teams with two teams on one field (half court) and two on the other half.

Equipment Needed

Station 1: Chippewa (Little Shell and Turtle Mountain). Shinny sticks about 24"-26"in length and a buckskin ball, flattened with median seam, 4 ½" diameter and painted with a cross in red on both sides and a red circle around the middle seam.

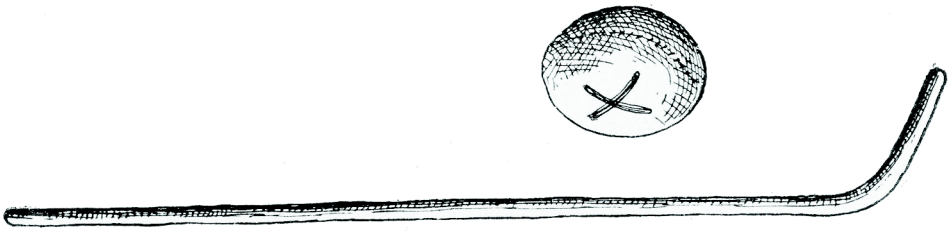


Fig. 798.

FIG. 798. Shinny ball and stick; diameter of ball, 4½ inches; length of stick, 24 inches; Chippewa Indians, Turtle mountain, North Dakota; cat. no. $\frac{59}{4723}$, American Museum of Natural History.

US. 305.8 SI 11 BAE, Vol. 24 (1902--1903). Holmes, W.H., *Twenty--Fourth Annual Report of the Bureau of American Ethnology to the Secretary of the Smithsonian Institution 1902--1903,* Washington Government Printing Office, 1907. Montana Historical Society Research Center Archives.

Station 2: Crow Shinny sticks are curved at end, 38" long, and are unpainted saplings. The ball is buckskin with median seam (two circles sewn at seam) and decorated with yellow on one side showing a bear's foot in green on the other, 4" diameter) (page 637, *Games of the North American Indians*).

Fig. 819.

FIG. 819. Shinny ball; diameter, 3¾ inches; Hopi Indians, Arizona; cat. no. 84286, United States National Museum.

US. 305.8 SI 11 BAE, Vol. 24 (1902--1903). Holmes, W.H., *Twenty--Fourth Annual Report of the Bureau of American Ethnology to the Secretary of the Smithsonian Institution 1902--1903,* Washington Government Printing Office, 1907. Montana Historical Society Research Center, Archives.

FIG. 828. Shinny ball and stick; diameter of ball, 2¼ inches; length of stick, 39 inches; Oglala Dakota Indians, Pine Ridge reservation, South Dakota; cat. no. 22117, 22118, Free Museum of Science and Art, University of Pennsylvania.

US. 305.8 SI 11 BAE, Vol. 24 (1902--1903). Holmes, W.H., *Twenty--Fourth Annual Report of the Bureau of American Ethnology to the Secretary of the Smithsonian Institution 1902--1903,* Washington Government Printing Office, 1907. Montana Historical Society Research Center, Archives.

Game Rules

Station 1: (Chippewa) Two stakes are set up at each end of the field. The object of each party is to drive the ball through the goals of the other. Each goal is a "game." The object is to win the most "games" until the time is up. In the old days it was usually played until very dark. (Holmes p. 620)

Station 2: (Crow) 1901, Mr. S.C. Simms reported the game is played only in the spring, when the grass is green, the men on one side and the women on the other. The goals each consist of two blankets, spread side by side on the ground. A man or a woman selects one of the goals. The ball is tossed in the air among the crowd of players, at the opposite end of the field from the goals. The object is to drive the ball to the goal selected (by the men or the women). Today, this game can be played by boys against girls or by coed teams playing against each other. (page 637, Games of North American Indians) More information about Crow games in *The Crow Indians* by Richard H. Lowrie.

Vocabulary

Responsibility - Able to distinguish between right and wrong, and to think and act rationally and then to be accountable for one's own behavior.

Self-control - Control exercised over one's own emotions, desires, and actions.

Protection - To cover or shield from danger or injury; to defend; to guard.

Concepts

Shinny can be a woman's game or played by men alone, or by men and women together, or by men against women. It may be regarded as practically universal among the tribes throughout the United States. The ball may not be touched with the hand, but is both batted and in some games, kicked by the foot. The sticks are usually curved at the end, with some having greater length in the foot of the stick. Some are painted or carved with designs. Some have the original bark on the stick. Most sticks are made from hard wood saplings. The ball can be of wood, buckskin, bark peelings, or woven. The wooden ball occurs chiefly on the pacific coast and in the southwest. The buckskin ball is generally used by the Eastern and Plains tribes and is commonly flattened with a median seam. The opposite sides being painted and sometime with different colors. The goals consist of two posts at each end of the playing area. Some shinny games have single post goals, blanket goals, or "hole in the ground" goals. The distance was not always recorded but some that were reported were 100 yards to 1,400 yards. The game of shinny is frequently referred to in the myths. It was commonly played in the late 1800s without ceremony but may have had "power" ceremonial ways earlier. The shinny stick may be regarded as analogous to the club of the War Gods. (page 617, Games of North American Indians)

Concepts: responsibility, self-control, breathing capacity (wind/breath of life)

Resources

Books

Culin, Stewart*, Games of the North American Indians*. New York, NY: Dover Publications, Inc., 1975.

Holmes, W.H., *Twenty-Fourth Annual Report of the Bureau of American Ethnology to the Secretary of the Smithsonian Institution 1902-1903*. Washington, DC: Government Printing Office, 1907.

Cajete, Gregory, Spirit *of the Game: An Indigenous Wellspring*. Skyand, NC: Kivaki Press, 2005.

DVD

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Websites

International Traditional Games Society

Montana Office of Public Instruction, Indian Education for All Unit

Great Falls Schools, Indian Resource Library
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Traditional Games Model Lesson Plan

Doubleball – Lead-up Games (Chippewa, Cree) – Grade Seven

Stage 1 Desired Results

Established Goals

The health education content standards for sixth through eighth grade are that each student will:
3. analyze behaviors that promote health enhancing strategies for issues such as substance abuse prevention, nutrition, sexual activity, exercise, injury and disease prevention, and stress management, including traditional and contemporary strategies from American Indian cultures.
5. identify characteristics of physical, mental, emotional, family, and social health, including traditional and contemporary strategies from American Indian cultures.

The physical education content standards for sixth through eighth grade are that each student will:
3. research the history and origin of various games, sports, and dance, including those of traditional and contemporary American Indian cultures.
18. cooperate with classmates on problem-solving initiatives during adventure activities, large group initiatives, and game play.

Essential Understanding 1: There is great diversity among the twelve sovereign tribes of Montana in their languages, cultures, histories, and governments. Each tribe has a distinct and unique cultural heritage that contributes to modern Montana.

Essential Understanding 3: The ideologies of Native traditional beliefs and spirituality persist into modern day life as tribal cultures, traditions, and languages are still practiced by many American Indian people and are incorporated into how tribes govern and manage their affairs.

Understandings

- All life should be respected. The willow sticks used in the games of doubleball gave their life for the playing of the game. The sticks were gathered with prayers and offerings of tobacco for the life of the willow and for the safety of the people playing the game. No one should be hurt during play.

Essential Questions

- How life is respected in games of doubleball.

Students will be able to…

- demonstrate respect for “life” during doubleball play.

Students will know…

- two ways the games of doubleball were played the same by Cree and Chippewa.
- how life is respected in games of doubleball.

Stage 2 Assessment Evidence

Performance Tasks

1. Participating as a team member in each of the two games, rotating to stations.
2. Exhibiting cooperation, concern for safety, and generosity to opposing players and the game equipment.

Stage 3 Learning Plan

Teaching Area

(indoors or outdoors) 100’ x 50’ for 26 students in four teams with two teams on one field or half the space and two on the other half.

Equipment Needed

Station 1: Chippewa (Little Shell and Turtle Mountain.) The doubleball was two oblong balls stuffed with buffalo hair and sand about 20” in length. A separate thong about3/4” wide connected the two balls. The ball could be elaborately beaded with a cross of the four directions in green beads on both sides of each ball. The stick was 26 1/2” long without a curve at the end. It could be covered with cloth and circled by one band of red beads and three bands of white beads. The ball could also have decorative beads. The goal post was single, 22’ poles at each end of the field (about 160’).

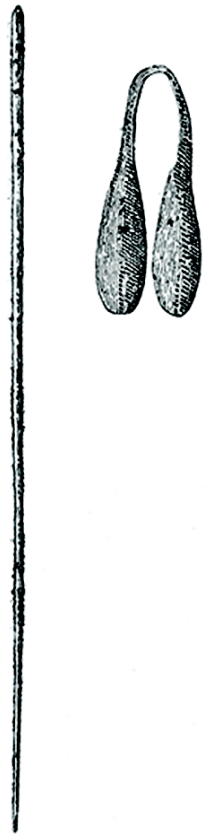


Fig. 853.

FIG. 853. Double ball and stick; length of ball, 18½ inches; length of stick, 44 inches: Chippewa Indians, Fort William, Ontario; cat. no. $\frac{50}{4727}$, $\frac{50}{4731}$, American Museum of Natural History.

US. 305.8 SI 11 BAE, Vol. 24 (1902--1903). Holmes, W.H., *Twenty--Fourth Annual Report of the Bureau of American Ethnology to the Secretary of the Smithsonian Institution 1902--1903,* Washington Government Printing Office, 1907. Montana Historical Society Research Center, Archives.

Station 2: (Cree). A buckskin bag of 12” in length, with the ends filled with sand was made as a single piece on top and another on the bottom with stitching on the end of each ball to hold the sand in place. Today, the sand is held in small balloons and buffalo hair or deer hair is stuffed around the sand balloon. It helps keep the sand in place and not getting very hard if the ball gets wet during play. The stick is 37” long of peeled, undecorated willow. With permission, decorations of Cree origin may be added to the sticks.

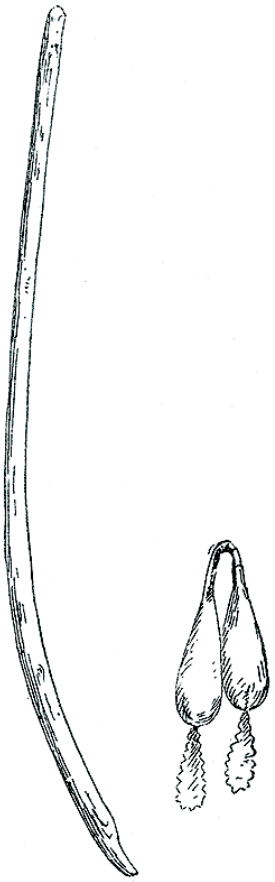


Fig. 858.

FIG. 858. Double ball and stick; length of ball, 12 inches; length of stick, 37 inches; Cree Indians, Alberta; cat. no. 15060, Field Columbian Museum.

US. 305.8 SI 11 BAE, Vol. 24 (1902--1903). Holmes, W.H., *Twenty--Fourth Annual Report of the Bureau of American Ethnology to the Secretary of the Smithsonian Institution 1902--1903,* Washington Government Printing Office, 1907. Montana Historical Society Research Center, Archives.

Game Rules

Station 1: Papaskawanag (Chippewa). There are varying reports on the type of play for Chippewa. J.G. Kohl says: (Culin 650) "The ball play, which means literally, 'the throwing game' played by two large bands, who collect around two opposite single poles, then as the game starts, they try to throw the ball over their opponents' pole."

Today, the Chippewa game is played with tripod goals and the scoring is: 3 points for a wrap of the ball on the cross bar, 2 points for placing the ball into the goal, and 1 point for over the top of the goal.

Station 2: Puseekowwahnuk (Cree). Past era report by Mr. J. A. Mitchell, who describes the game under the name of 'puseekowwwahnuk': (Culin 652) "The game is played by women only, any number, but not by the oldest women, as great powers of endurance are required. It is in many respects similar to lacrosse. The players are given various stations in the field and carry sticks. The goals are usually 1

mile apart. Players gather in a circle at the beginning and the doubleball is thrown aloft from the stick of one of the leaders, when the scrimmage commences and is kept up until one side passes the ball through its opponent's goal. The game is a very interesting one and develops much skill. It is, from a hygienic point of view, highly beneficial, as it develops a fine, robust class of women. As with all other Indian games, this game is invariably played for stakes of some kind." Nowadays, the Cree game is played by passing the ball through the opponent's goal for 3 points. (Culin 652) The goal posts are 16' tripods with a pole across the top (10' – 12' off ground) stretched between the top of the ties on each tripod.

Vocabulary

Generosity - The willingness to give or share; unselfish.

Cooperation - To act or operate jointly with another or others, for the same goal; mutual effort.

Power - The great ability to do or act; vigor, force, strength; by self or with spirit.

Métis - The Métis are people living in Montana and Canada who are descendants of French, Chippewa, and/or Cree ancestors. They are recognized in Canada as a separate cultural group of three types: European, Indigenous (Indian), and Métis.

> *When we judge others, it is from our own cultural context.*
> "***There is no "right or wrong" way to play doubleball, just different ways.***"
> *International Traditional Games Society*

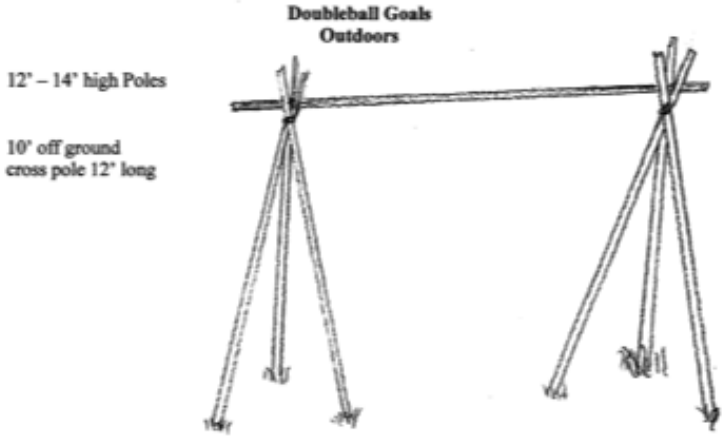
Concepts

Doubleball, in the past, among east coast and plains Indians was played almost exclusively by women and was commonly known as the woman's game. In northern California however, it was played by men. In the past 20 years as the interest in this game had a resurgence, it has been played by youth eight years old to older adults; always with great enthusiasm. The implements for the game consist of two balls or similar objects attached to each other by a thong, and a curved stick with which the objects are thrown.

Among the Cheyenne, two small, slightly flattened buckskin balls are used. Among other Algonquian tribes the balls are oblong, weighted with sand, cut from one continuous piece for one side and the same for the other. Some southern and west coast tribes used two billets tied together by a cord about the same length as the thong between the two buckskin balls of the Chippewa and Northern Cheyenne. Algonquin (Blackfeet) tended to use the two-ball pattern with variations in length and size of the Chippewa. The doubleball sticks are made from green saplings that are slightly flexible and usually 23" to 6' long, with the most accepted length for Chippewa, Cree, and Blackfeet as "armpit to tip of fingers on one arm." (Richard Horn, Blackfeet, year 2000 summer camp). The goals or bases were about 300 yards (Chippewa) to a mile (Cree). Nowadays, a football field can serve as an excellent playing field for the game. The goals could be a lower cottonwood limb that stretches out over one end of a clearing and one cottonwood at the other end of the field. In open fields, the goals used are two small tipi pole goals of 7 poles each. One goal has two tripods about 10' apart with a cross pole between each that is tied to the top of each tripod. The crossbar, as played today, is about 10' off the

ground. There are stories about doubleball that pertain to the twin war gods; however, these stories have not surfaced in oral traditions of doubleball games of the Chippewa, Cree, or Blackfeet.

According to Plains Indian stories, often a doubleball game would be called by a woman whose husband was not treating her well. The women in camp would come together for a tough game to show the men their power and strength. The men would watch and tease the man whose wife called the game together. It was said the man usually treated his wife better after that.



Resources

Books

Cajete, Gregory. (2005) *Spirit of the Game: An Indigenous Wellspring*. Skyand, NC: Kivaki Press, 2005

Culin, Stewart*, Games of the North American Indians*. New York, NY: Dover Publications, Inc., 1975.

Holmes, W.H., *Twenty-Fourth Annual Report of the Bureau of American Ethnology to the Secretary of the Smithsonian Institution 1902-1903*. Washington, DC: Government Printing Office, 1907.

Pettitt, George A. *Primitive Education in North America.* Burkley, CA: University of California Press, 1946.

DVD

Eagle Watch and International Traditional Games Society "Recovery of American Indian Games."

Websites

International Traditional Games Society

Montana Office of Public Instruction, Indian Education for All Unit

Great Falls Schools, Indian Resource Library
Scroll over District, Click on Department List and choose Indian Education for All.

Traditional Games Model Lesson Plan

Hoop and Arrow Games (Salish, Pend d'Oreille) – Grade Eight

Stage 1 Desired Results

Established Goals

The health education content standards for sixth through eighth grade are that each student will:

3. analyze behaviors that promote health enhancing strategies for issues such as substance abuse prevention, nutrition, sexual activity, exercise, injury and disease prevention, and stress management, including traditional and contemporary strategies from American Indian cultures.
5. identify characteristics of physical, mental, emotional, family, and social health, including traditional and contemporary strategies from American Indian cultures.

The physical education content standards for sixth through eighth grade are that each student will:

3. research the history and origin of various games, sports, and dance, including those of traditional and contemporary American Indian cultures.
18. cooperate with classmates on problem-solving initiatives during adventure activities, large group initiatives, and game play.

Essential Understanding 1: There is great diversity among the twelve sovereign tribes of Montana in their languages, cultures, histories, and governments. Each tribe has a distinct and unique cultural heritage that contributes to modern Montana.

Essential Understanding 3: The ideologies of Native traditional beliefs and spirituality persist into modern day life as tribal cultures, traditions, and languages are still practiced by many American Indian people and are incorporated into how tribes govern and manage their affairs.

Understandings

- The earth begins to awaken in March.
- Winter supplies of food were low at this time of the year and the men had to leave camp to find large game.
- The youth were taught the hoop and arrow games to become skillful at bringing down small game for the village while the men were gone.
- The hoop and arrow games taught *truth in scoring* and *means of survival* for camps.

Essential Questions

- Why were the skills of hoop and arrow, as played by youth, important to the Salish and Pend d'Oreille?

Students will be able to…

- move through two stations of hoop and arrow games learning the Salish and Pend d'Oreille rules.

Students will know…

- How to play the Salish and Pend d'Oreille hoop and arrow games.
- The differences in the Salish from the Pend d'Oreille games of hoop and arrow.

Stage 2 Assessment Evidence

Performance Tasks

1. Playing games with honesty, safety, and enjoyment.
2. Practicing the timing of hitting a rolling hoop.
3. Understanding the differences in Salish vs. Pend d'Oreille games.

Stage 3 Learning Plan

Teaching Area

(indoors or outdoors) 100' x 50' for 26 students in two teams, half on one throwing area and half on the other.

Equipment Needed

Station 1: Pend d'Oreille equipment is a ring, wound with buckskin, 2 ½" diameter, the interior set with colored beads: and two arrows 23 ½" in length, with points, the shaft of the arrow being wound with buckskin at the ends and the middle At least two playing stations should be set up for this game, six players per station.

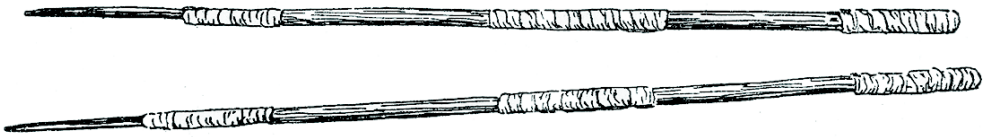


FIG. 640. Beaded game ring and arrows; diameter of ring, 2½ inches; length of arrows, 23½ inches; Pend d'Oreille Indians, Montana; cat. no. 51793, Field Columbian Museum.

US. 305. SI 1 BAE, Vol 24 (1902--1903). Holmes, W.H., *Twenty--Fourth Annual Report of the Bureau of American Ethnology t the Secretary of the Smithsonian Institution 1902--1903,* Washington Government Printing Office, 1907. Montana Historical Society Research Center, Archives.

Station 2: Salish Hoop and Dart Game equipment consists of a netted hoop, about 12” to 18” in diameter, and laced in a “dream catcher” pattern but reinforced by three knots at each juncture. A reinforced hole remains in the middle. The darts are 18” to 24” slender, peeled, straight willow sticks, with four sticks for each player that are decorated all the same on the end of the darts with white on end for team one and green on end for team two. Each team member has a special symbol on each dart that is different from other set of darts. Enough darts are needed for two teams of six players each (24 + 24 darts or 6 sets of four darts each).

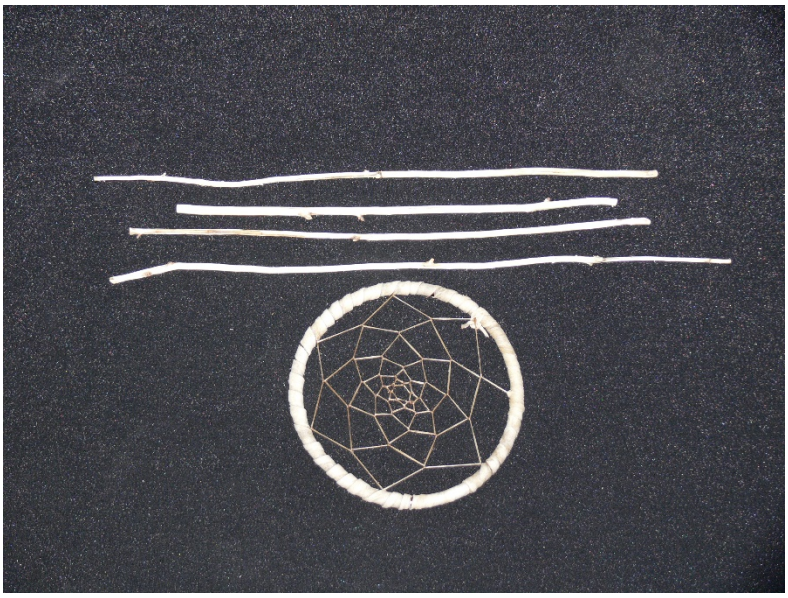


Photo courtesy of DeeAnna Brady-Leader

Game Rules

Station 1: Pend d’Oreille Hoop and Arrow game. A long pole is laid on the ground about 15’ from the players. The ring is rolled by a non-player toward the pole so it will hit the pole and fall down. The two players throw their arrows toward the place where they think the ring, after it hits the pole, will fall on an arrow, thereby awarding them the number of points as assigned to the color of the beads touching the arrow. The six beads are different colors and represent different points *as agreed upon by the players before starting the game.* Players seek the highest number of points per round for a win. Points may be added together for a team vs. team game.

Station 2: Salish Hoop and Dart game. Six players from each team line the opposite sides of a 30' long x 10' wide alleyway and attempt to throw their dart through a netted hoop that is thrown to roll down the alleyway. Players toss their darts at the rolling hoop in an attempt to slow it and make it fall on their own dart. The dart must be in the netting in order to score points. Points are awarded by 1 for anywhere in the netting and by 3 for the center hole in the netting. Points are gained by the team by adding individual scores together. The team with the most points by the end of the playing time will win. (Game presented to ITGS summer camp, 2000 by Kathy Felsman and Arleen Adams.)

Salish Hoop & Arrow Game
Indoors or Outdoors

Six players on each side, with 4 darts each. Tape near bark handle shows color of team.

X X X X X X

THROWER OF HOOP → ← **THROWER OF HOOP**

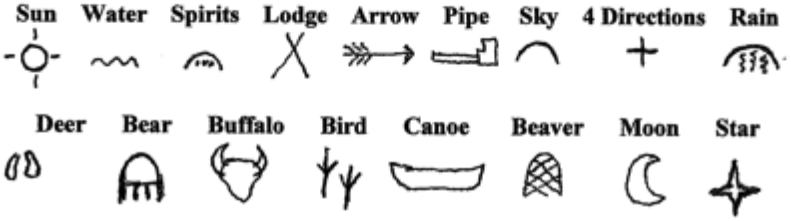
O O O O O O

Hoop is 12" TO 16" with dream catcher pattern

Four Darts per person with team color next to handle and one symbol per set of four darts.

Green Team **Red Team**

Symbols/Pictographs for use on each set of darts



When we judge others, it is from our own cultural context.
"***There is no right or wrong way to play hoop and arrow games, just different ways.***"
International Traditional Games Society

Vocabulary

Truthfulness - The honest presenting of facts.

Trust - The receiving of or giving of *confidence* in words or deeds.

Survival - To remain alive after or during a threatening event.

Resources

Books

Cajete, Gregory. *Spirit of the Game: An Indigenous Wellspring*. Skyand, NC: Kivaki Press, 2005.

Culin, Stewart*, Games of the North American Indians*. New York, NY: Dover Publications, Inc., 1975.

Holmes, W.H., *Twenty-Fourth Annual Report of the Bureau of American Ethnology to the Secretary of the Smithsonian Institution 1902-1903*. Washington, DC: Government Printing Office, 1907.

Oxendine, Joseph B. *American Indian Sports Heritage*. Lincoln, NE: University of Nebraska Press, 1995. Pp. xv – xxiii.

DVD

Eagle Watch and International Traditional Games Society "Recovery of American Indian Games."

Websites

International Traditional Games Society

Montana Office of Public Instruction, Indian Education for All Unit

Great Falls Schools, Indian Resource Library
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Traditional Games Model Lesson Plan

Lacrosse or Racquet Games (Gros Ventre, Chippewa) – Grade Nine

Stage 1 Desired Results

Established Goals

The health education content standards for ninth through twelfth grade are that each student will:

2. analyze the interrelationships of physical, mental, emotional, family, and social health on personal health, including those of American Indian cultures and practices.

The physical education content standards for ninth through twelfth grade are that each student will:

4. identify and discuss the historical and cultural roles of games, sports, and dance, including those of traditional and contemporary American Indian cultures.
6. use spatial concepts of locomotor and nonlocomotor movements in outdoor pursuits.
20. examine moral and ethical conduct in specific competitive situations.

Essential Understanding 1: There is great diversity among the twelve sovereign tribes of Montana in their languages, cultures, histories, and governments. Each tribe has a distinct and unique cultural heritage that contributes to modern Montana.

Essential Understanding 3: The ideologies of Native traditional beliefs and spirituality persist into modern day life as tribal cultures, traditions, and languages are still practiced by many American Indian people and are incorporated into how tribes govern and manage their affairs.

Understandings

- The racket games across much of the North American continent were played in all areas except the southwest.
- The game was to settle territorial disputes between tribes, to heal the sick, to teach tolerance of those smaller or weaker, and occasionally as a tactic to disarm and conquer an enemy.

Essential Questions

- Why were racket games so universally appealing to tribes historically?
- Are racket games universally appealing today?
- Why were racket games played?

Students will be able to…

- catch ball in racket from air toss or attain ball from the ground into the net.
- demonstrate fairness and tolerance in play.

Students will know…

- how to play the racket games with increasing skill.
- ways to make a “community” racket game fair for all players.

Stage 2 Assessment Evidence

Performance Tasks

1. Catching ball in racket from air toss or attain ball from the ground into the net.
2. Demonstrating fairness and tolerance in play.
3. Playing in two different ty pes of racket games of Plains Indians.

Stage 3 Learning Plan

Teaching Area

Indoors: 100’ x 50’ for 26 students in four teams, two on one area and two on the other. Outdoors: two fields of 50 yards each.

Equipment Needed

Station 1: Modern lacrosse sticks may be used for this game. Outdoors a regulation lacrosse ball may be used. Inside it is best to use a hacky sak or soft buckskin ball about 3” in diameter.

ITGS Photo modern Lacrosse sticks, courtesy of DeeAnna Brady-Leader

Station 2: The Chippewa racket is 26” in length with a circular opening about the size of a fist 4” – 5”. The ball should be about 2 1/2” to 3” in diameter with some weight in its center (sand or small clay ball) and stuffed around with buffalo or deer or horsehair.

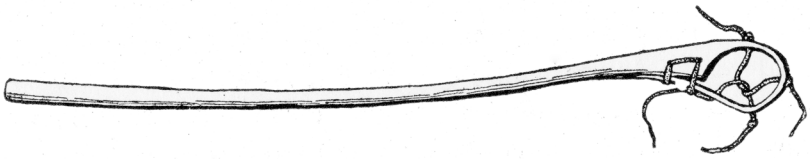


FIG. 750. Racket; length, 34 inches; Chippewa Indians, Wisconsin; cat. no. 22160, Free Museum of Science and Art, University of Pennsylvania.

US. 305.8 S 1 BAE, Vol 2 (1902--1903). Holmes, W.H., *Twenty--Fourth Annual Report to the Bureau of American Ethnology to the Secretary of the Smithsonian Institution 1902--1903,* Washington Government Printing Office, 1907. Montana Historical Society Research Center, Archives.

Game Rules

Station 1: *Traditional Community La Crosse: Gros Ventre (White Clay)*

This game came to Montana in 1999 from Robert Upham (White Clay), who worked for the Native American Blue Pony La Crosse League in Denver, Colorado. It was used as a community group warm-up before the single pole lacrosse games started. Since most schools do not have men, women, and children in the classes, this description can be used for special parent-student events.

Men, women and children formed a long line. The men carried the rackets or lacrosse sticks. The leader of the line drums and sings while all other participants follow him into a circle around the pole, tightening the circle in whirl wind fashion to form smaller spirals around the pole; then, undoing the spiral by turning the inside the other direction until the spiral unwinds. This was to prepare the field and to ward off any badness that may be in the way. The whirlwind was the protector. The game then starts; men have lacrosse sticks, women and children can use their hands to throw the ball at the center pole. Men must use their rackets to propel the ball at the post. Children can run up to the post, ball in hand, and touch the pole. Any man hitting a woman or child with a stick or bumping into them is sent out of the game. Any woman bumping or hitting a child is sent out of the game. Women may grab a man's stick or arm to prevent a good throw. Children may grab and hold a woman's arm to prevent a goal. The score is counted 1 point for a pole hit, or 3 points for a big pole hit between the colors, which were cloth, or buckskin tied three feet apart at the top.

For the gym classes, an effective playing variation of this game is to use a single pole in the middle of each half court so two games can be played at once. There are no boundaries in single pole lacrosse so occasionally players will end up in each other’s courts to retrieve a ball. The object of the game is to hit the pole with a toss of the ball from the racket of any player. Players must be 10’ from the pole to have the score count. Outdoor play can be a circular field around a single tall tipi post that may be decorated to indicate different scoring areas.

Station 2: *Chippewa Racket Game*

The following is a description from Dr. Walter J. Hoffman, 1890.

> If the condition of the ground permits, the two posts or goals are planted about one-third of a mile apart. The best players of either side gather at the center of the ground. The poorer players arrange themselves around their respective goals, while the heaviest in weight scatter across the field between the starting point and the goals. The ball is tossed into the air in the center of the field. As soon as it descends it is caught with the ball stick by one of the players, when he immediately set out at full speed towards the opposite goal. If too closely pursued, or if intercepted by an opponent, he throws the ball in the direction of one of his own side, who takes up the race.
>
> The unusual method of depriving the players of the ball is to strike the handle of the ball stick so as to dislodge the ball: but this is frequently a difficult matter on account of a peculiar horizontal motion of the ball stick maintained by the runner. Frequently the ball carrier is disabled by being struck across the arm or leg, thus compelling his retirement from the game. Severe injuries occur only when playing for high stakes or when ill-feeling exits between some of the players.
>
> Should the ball carrier of one side reach the opposite goal, it is necessary for him to throw the ball so that it touches the post. This is always a difficult matter, because even if the ball be well directed, one of the numerous players surrounding the post as guards may intercept it and throw it back into the field. In this manner a single inning may be continued for an hour or more. The game may come to a close at the end of an inning by mutual agreement of the players, that side winning the greater number of scores being declared victor (Culin, 564 – 565).

For gym classes, this game could be played with single poles (old volleyball stands work) at each end of the court. The players attempt to score by hitting the racket-tossed ball against the opponent's pole for a score. For outdoors play, one side of the football goal posts can be used, or 22-foot tipi poles can be placed 3 feet into the ground at each end of a playing field. These posts can be decorated with Chippewa colors or have colorful cloth tied at the top and three feet down from the top to indicate a higher score for the ball hitting between the cloth marks.

> *When we judge others, it is from our own cultural context.*
> "***There is no "right or wrong" way to play Indian racket games, just different ways.***"
> *International Traditional Games Society*

Vocabulary

Tolerance - To recognize and respect other people's beliefs and practices.

Circle - American Indian beliefs that all things are in the circle (the Way of Life, Cycle of Life, Cardinal Directions, all spirit and matter, etc.)

Inclusion - Taking everything or everybody into account or into consideration.

Concepts

The elders helped the young people learn and practice the games. Cooperation was the essence of all sports. The best players held a traditional place of honor in the communities. Almost everyone played the games depending on their age and type of activity. Young people played the most rigorous games

of strength and endurance. The elders advised the young how to be good at the skills they were trying to learn.

Everyone was encouraged to participate in the spirit of the games. Prayers in which players asked for power and reward for their efforts were an important part of the gaming ways. Sometimes the clans and tribes would gather for days, fasting and praying, and playing the most exciting games. Many goods were exchanged in the bets of winning and losing in the adult's competitions. The children also wagered for the games they played, but this was not as common as the adult wagers.

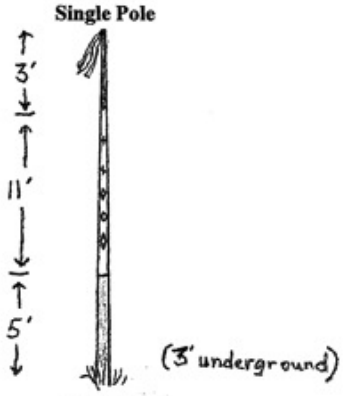
The most important aspect of all games was the development of the natural physical and mental skills of the people. This was highly integrated into spiritual- beliefs as well. Combining the efforts of mind, body, and spirit. Prayers by all members helped the players give their best to the competitions.

The judge usually carried an instrument or artifact of authority such as a staff or war club. The staff had a wooden shaft. Atop the staff was a hide or antler. The war club was a short thick stick of hard wood, which had a shaped hammer or clubbed head. Feathers or carvings decorated both staffs and clubs.

Concepts: tolerance, circle, all nations (including the animals), and territory

Lacrosse

Outdoors
Single Pole



Indoors
Single Pole (Old volleyball standard)

Plains Goals
Wrapped Willow Arch (3'tall and 4'-5' wide) with half leg attached.

Resources

Books

Cajete, Gregory. *Spirit of the Game: An Indigenous Wellspring*. Skyand, NC: Kivaki Press, 2005

Culin, Stewart. *Games of the North American Indians*. New York, NY: Dover Publications, Inc., 1975.

Holmes, W.H. *Twenty-Fourth Annual Report of the Bureau of American Ethnology to the Secretary of the Smithsonian Institution 1902-1903*. Washington, DC: Government Printing Office, 1907.

Upham, Robert, Gros Ventre (White Clay). Summer Camp of International Traditional Games Society, Village LaCrosse Game Rules and Song. July 1999.

DVD

Eagle Watch and International Traditional Games Society "Recovery of American Indian Games."

Websites

International Traditional Games Society

Montana Office of Public Instruction, Indian Education for All Unit

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Traditional Games Model Lesson Plan

Hoop and Arrow Games (Blackfeet, Crow, Gros Ventre, Sioux) – Grade Ten

Stage 1 Desired Results

Established Goals

The health education content standards for Ninth through Twelfth grade are that each student will:

2. analyze the interrelationships of physical, mental, emotional, family, and social health on personal health, including those of American Indian cultures and practices.

The physical education content standards for Ninth through Twelfth grade are that each student will:

4. identify and discuss the historical and cultural roles of games, sports, and dance, including those of traditional and contemporary American Indian cultures.
6. use spatial concepts of locomotor and nonlocomotor movements in outdoor pursuits.

Essential Understanding 1: There is great diversity among the twelve sovereign tribes of Montana in their languages, cultures, histories, and governments. Each tribe has a distinct and unique cultural heritage that contributes to modern Montana.

Essential Understanding 3: The ideologies of Native traditional beliefs and spirituality persist into modern day life as tribal cultures, traditions, and languages are still practiced by many American Indian people and are incorporated into how tribes govern and manage their affairs.

Understandings

- In every age, across time, in every country, the youth were taught the means to survival in their climate, with the resources and through the customs of the people.

Essential Questions

- What does it take to survive in today's culture?
- How were the old-time hoop games among different tribes of Montana linked to survival?

Students will be able to…

- demonstrate some physical and mental skills in hoop and arrow games.

Students will know…

- at least two variations of Montana hoop and arrow game rules.
- the differences in hoops of Montana tribal hoop and arrow games.
- what the use of the old time games was and how the games are used now.

Stage 2 Assessment Evidence

Performance Tasks

1. Practicing at four hoop and arrow stations.
2. Reviewing variations of hoop and arrow rules with a partner.

Stage 3 Learning Plan

Teaching Area

Indoors: 100’ x 50’ for 26 students in four teams, one in each area of across court 10’ x 50’. Outdoors: four areas of 10’ x 50’ each.

Equipment Needed

Station 1: Blackfeet Hoop and Long Arrow “It-se’-wah.” The ring or hoop is 3” in diameter, covered with buckskin, painted red, with eight spokes attached inside the rim at equidistant points, four being spirals of brass wire and four alternate ones of beads. Another variation of Blackfeet hoops have five to seven spokes. The spokes represent the types of horses acquired by Blackfeet with each different color representing a different colored horse. Generally, a red bead symbolized a sorrel, white a white horse, black a black horse, copper beads for a bay, yellow for a buckskin, blue for the blue pony (mustang coloring), etc. This game was played with long arrows, at least 36” long (longer than shooting arrows). A version of this game was also played by shooting regular arrows from bows.

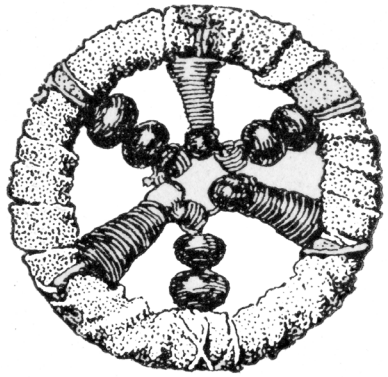

FIG. 577. Gaming ring; diameter, 2⅞ inches; Blackfoot Indians, Montana; cat. no. 22768, Free Museum of Science and Art, University of Pennsylvania.

US. 305.8 SI 11 BAE, Vol. 24 (1902---1903). Holmes, W.H., *Twenty---Fourth Annual Report of the Bureau of American Ethnology to the Secretary of the Smithsonian Institution 1902---1903,* Washington Government Printing Office, 1907. Montana Historical Society Research Center, Archives.

Station 2: Crow: "A-ba-tsink'-i-sha" is a netted hoop game played with two darts that have trident ends Hoop is 11" in diameter with the lacing or thongs attached over the hoop 34 times. Darts for the netted hoop game are 44" to 57" long with three forks (trident) at one end.

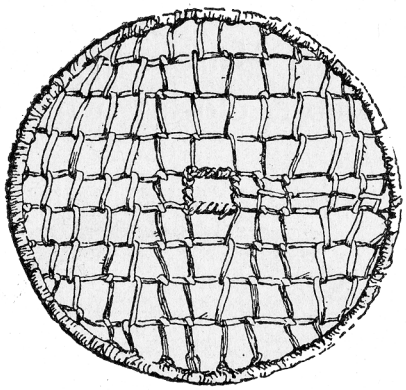

Fig. 661.

FIG. 661. Netted game hoop; diameter, 11 inches; Crow Indians, Montana; cat. no. 69651, Field Columbian Museum.

US. 305.8 SI 11 BAE, Vol. 24 (1902--1903). Holmes, W.H., *Twenty--Fourth Annual Report of the Bureau of American Ethnology to the Secretary of the Smithsonian Institution 1902--1903,* Washington Government Printing Office, 1907. Montana Historical Society Research Center, Archives.

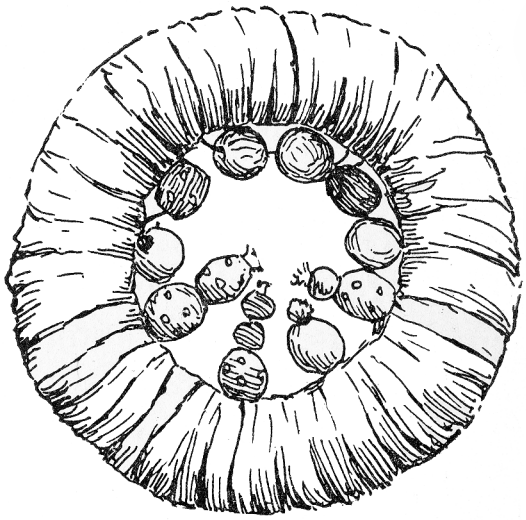

Fig. 663.

FIG. 663. Beaded ring; diameter, 2½ inches; Crow Indians, Montana; cat. no. 69650, Field Columbian Museum.

US. 305.8 SI 11 BAE, Vol. 24 (1902--1903). Holmes, W.H., *Twenty--Fourth Annual Report of the Bureau of American Ethnology to the Secretary of the Smithsonian Institution 1902--1903,* Washington Government Printing Office, 1907. Montana Historical Society Research Center, Archives.

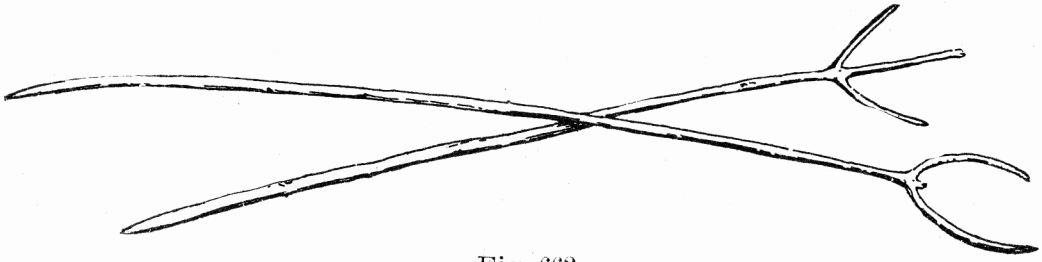

Fig. 662.

FIG. 662. Darts for netted hoop; length, 44½ and 57 inches; Crow Indians, Montana; cat. no. 69651, Field Columbian Museum.

US. 305.8 SI 11 BAE, Vol. 24 (1902--1903). Holmes, W.H., *Twenty--Fourth Annual Report of the Bureau of American Ethnology to the Secretary of the Smithsonian Institution 1902--1903,* Washington Government Printing Office, 1907. Montana Historical Society Research Center, Archives.

Station 3: White Clay (Gros Ventre) "Hatchieb." Netted Hoop, diameter 10". This is a bent sapling netted with hide, which passes over the ring 34 times in a pattern shown in figure 581. The slender darts are made of willow about 28" to 36" long.

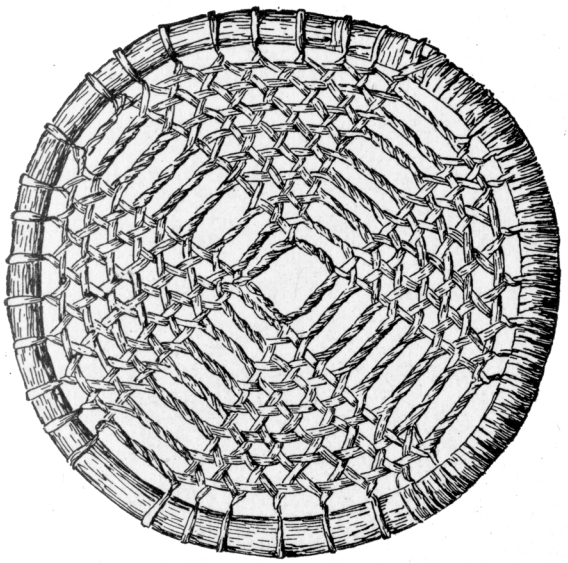

Fig. 581.

FIG. 581. Netted hoop; diameter, 10 inches; Grosventre Indians, Montana; cat. no. 60350, Field Columbian Museum.

US. 305.8 SI 11 BAE, Vol. 24 (1902--1903). Holmes, W.H., *Twenty--Fourth Annual Report of the Bureau of American Ethnology to the Secretary of the Smithsonian Institution 1902--1903,* Washington Government Printing Office, 1907. Montana Historical Society Research Center, Archives

Station 4: Sioux "Painyanka ichute" (see Culin pages 508, 509 with clearer references and pictures on pages 503, 504). Hoop is a sapling, 25" in diameter, with incised marks on both sides (See figures 664, 665, 666). The incised marks, first, a, nearest the junction, consists of three incised rings painted red; the next, b, is cut on both sides for about 1 1/4" and marked with black, burnt scratches; the third, c,

has a cut on both sides, marked on one with a cross and on the other with a single notch in the middle, faces being painted red; the fourth, d, is cut with a similar flat face on both sides, 1 1/4" in length, with five notches in the middle painted red and two on the outside of red ones, painted blue (seven altogether). The four rounded sticks, 38' to 39' in length, are slightly larger at the butt, wrapped with thongs, as shown in figure 666, and held in pairs by thongs 11" in length. One pair has the butts painted red and a small strip of red flannel tied to the connecting thong, and the other has black butts with a blue flag of flannel.

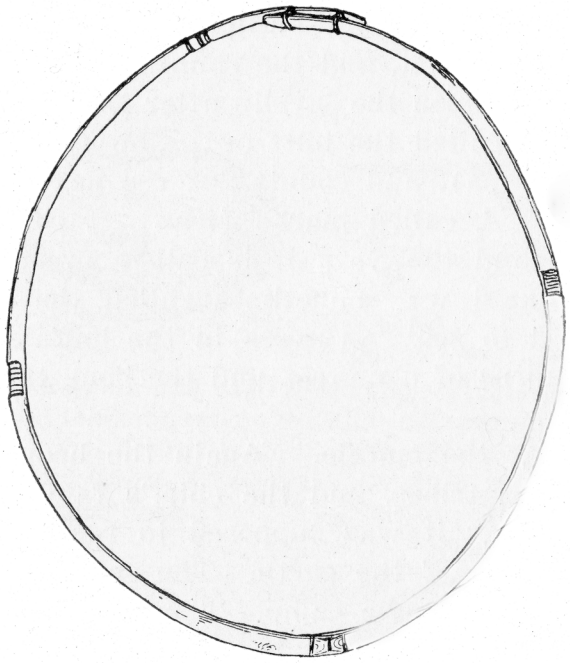

Fig. 664.

FIG. 664. Game hoop; diameter, 25 inches; Oglala Dakota Indians, Pine Ridge reservation, South Dakota; cat. no. 21945, Free Museum of Science and Art, University of Pennsylvania.

US. 305.8 SI 11 BAE, Vol. 24 (1902--1903). Holmes, W.H., *Twenty--Fourth Annual Report of the Bureau of American Ethnology to the Secretary of the Smithsonian Institution 1902--1903,* Washington Government Printing Office, 1907. Montana Historical Society Research Center, Archives.

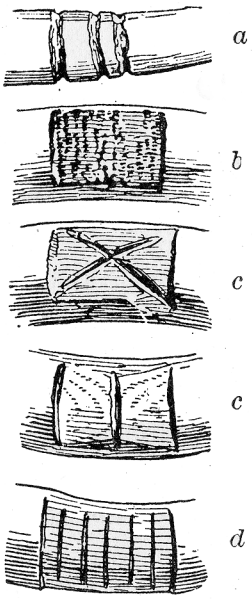

Fig. 665.

FIG. 665. Marks on game hoop; Oglala Dakota Indians, Pine Ridge reservation, South Dakota; cat. no. 21945, Free Museum of Science and Art, University of Pennsylvania.

US. 305.8 SI 11 BAE, Vol. 24 (1902--1903). Holmes, W.H., *Twenty--Fourth Annual Report of the Bureau of American Ethnology to the Secretary of the Smithsonian Institution 1902--1903,* Washington Government Printing Office, 1907. Montana Historical Society Research Center, Archives.

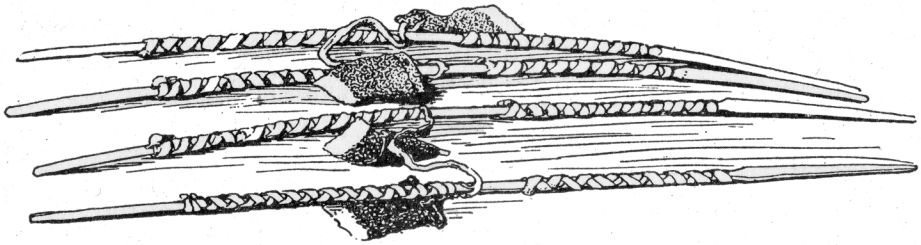

Fig. 666.

FIG. 666. Darts for hoop game; length, 39½ inches; Oglala Dakota Indians, Pine Ridge reservation, South Dakota; cat. no. 21945, Free Museum of Science and Art, University of Pennsylvania.

US. 305.8 SI 11 BAE, Vol. 24 (1902--1903). Holmes, W.H., *Twenty--Fourth Annual Report of the Bureau of American Ethnology to the Secretary of the Smithsonian Institution 1902--1903,* Washington Government Printing Office, 1907. Montana Historical Society Research Center, Archives.

Game Rules

Station 1: "It-se'-wah" (wheel) was played even before the horse culture; however, the horse was so important an addition to the "Way of Life" that this favorite "Dog Days" game quickly transitioned to represent the power of the horses in the color and scoring by the beads in the wheel.

Dr. George Bird Grinnell says "It-se'-wah" game was played on a level, smooth piece of ground where a log was placed at both ends. Two men are at each end of the course. "A crowd always surrounded them, betting on the sides" (competitors bet against each other). "The wheel was rolled along the course, and each man at the whence it started, darted an arrow at it. The cast was made just before the wheel reached the log at the opposite end of the track, and points were counted according as the arrow passed between the spokes, or when the wheel, stopped by the log, was in contact with the arrow, the position and nearness of the different beads to the arrow representing a certain number of points. The player who first scored ten points won." (Grinnell 183-184)

Rev. John MacLean of Southern Alberta (Culin 444) describes the same game being played by the North Peigan with two additions to the rules above: 1. The arrow falling nearest to the ring gains a point (if the wheel is not touching either arrow), and 2. Counting sticks are used to track the score. (These can be two sets of sticks with different markings to be laid on the ground at each side of the one end log.)

Station 2: Crow: "A-ba-tsink'-i-sha" is a netted hoop game played with two darts that have trident ends. The game is played by rolling the hoop toward an end log as two players attempt to throw the dart through the netted hoop center to win the game. If the dart passes into the net and stays as the hoop falls, thereby trapping the dart, a score of one point is given. The game is played until a certain score is achieved or one player gets a "bulls' eye." (Lowie 102)

Station 3: "Hatchieb" is the White Clay game of hoop and dart. The wheel is rolled forward on the ground for the players to throw the darts at the hoop with the object being to pierce one of the holes formed in the buckskin lacing of the wheel. These holes vary in size, and each has its own proper name and value as described: the hole in the center is the heart (ita) 6 points; the holes of the parallel lines crossing at right angles are the buffalo bulls (anatayan) 5 points; the holes outside the parallel lines are the buffalo cows (behe) 4 points; the places where lacing crosses the "cow" holes are buffalo calves (wuuha) 3 points; the large holes next to the wooden ring are wolves (chadjitha) 2 points; the small crossing the thongs next to the wooden ring are coyotes (caawu) 1 point. This game was played formerly by men but now all people can play. The points are kept in modern times by the length of the game playing time. In the past the game was won by achieving a certain number of points as agreed upon by the players before starting the event. (Flannery, *The Gros Ventres*, Part 1, 151)

Station 4: "Painyanka ichute" Yankton Sioux Fort Peck. The game is played with two players representing two sides, who throw one set of sticks each at the hoop as it rolls past. When the hoop falls, hopefully on the sticks, the scores are counted thusly:

- If the hoop junction (a), 3 incised rings painted red and called the stump (can huta), falls upon the dart or javelin, the score is 10 points.
- If the hoop junction (b) flatted black spot on both sides and called sapa, falls upon the dart, the score is 20 points.
- If the hoop junction (c), cross on one side and single notch on the other that are painted red (okaja or fork), falls on the dart, the score is 10 points.
- If the hoop junction (d) cut on both sides with 5 red marks in the middle of 2 blue marks (icazopi), falls on the dart, the score is 20.
- If the hoop falls exactly on both the can juta (stump) and the okaja (fork), it is a sweepstakes.

The game is for 40 points. Painyanka is sometimes called "shooting the buffalo." The hoop represents camps of all the Dakota tribes, and the chief's family locate different tribes upon it. It was also supposed to represent the rim of the horizon and the four quarters of the earth. The spaces marked are the openings or passes into the camp are marked by the spaces, which also represent the four winds. These are invoked before the person throws.

This same equipment, but made in a sacred way, was used for Sun Dances, healing the sick, and for the Ghost Dance. (Culin 438)

When we judge others, it is from our own cultural context.
"***There is no "right or wrong" way to play Indian racket games, just different ways.***"
International Traditional Games Society

Vocabulary

It-se'-wah - The Blackfeet word for wheel.

A-ba-tsink-i-sha - Crow word for the hoop.

Hatchieb - Sun/power

Painyanka ichute - Shooting the Buffalo

Resources

Books

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Flannery, Regina. *The Gros Ventre of Montana: Part I, Social Life*. Washington, DC: Catholic University of America Press, 1953.

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Stands in the Timber, John, *Cheyenne Memories.* Lincoln, NE: University of Nebraska Press, 1976. Pp. 28 – 30.

Hoop and Arrow Games – Grade 10

DVD

Eagle Watch and International Traditional Games Society "Recovery of American Indian Games."

Websites

International Traditional Games Society

Montana Office of Public Instruction, Indian Education for All Unit

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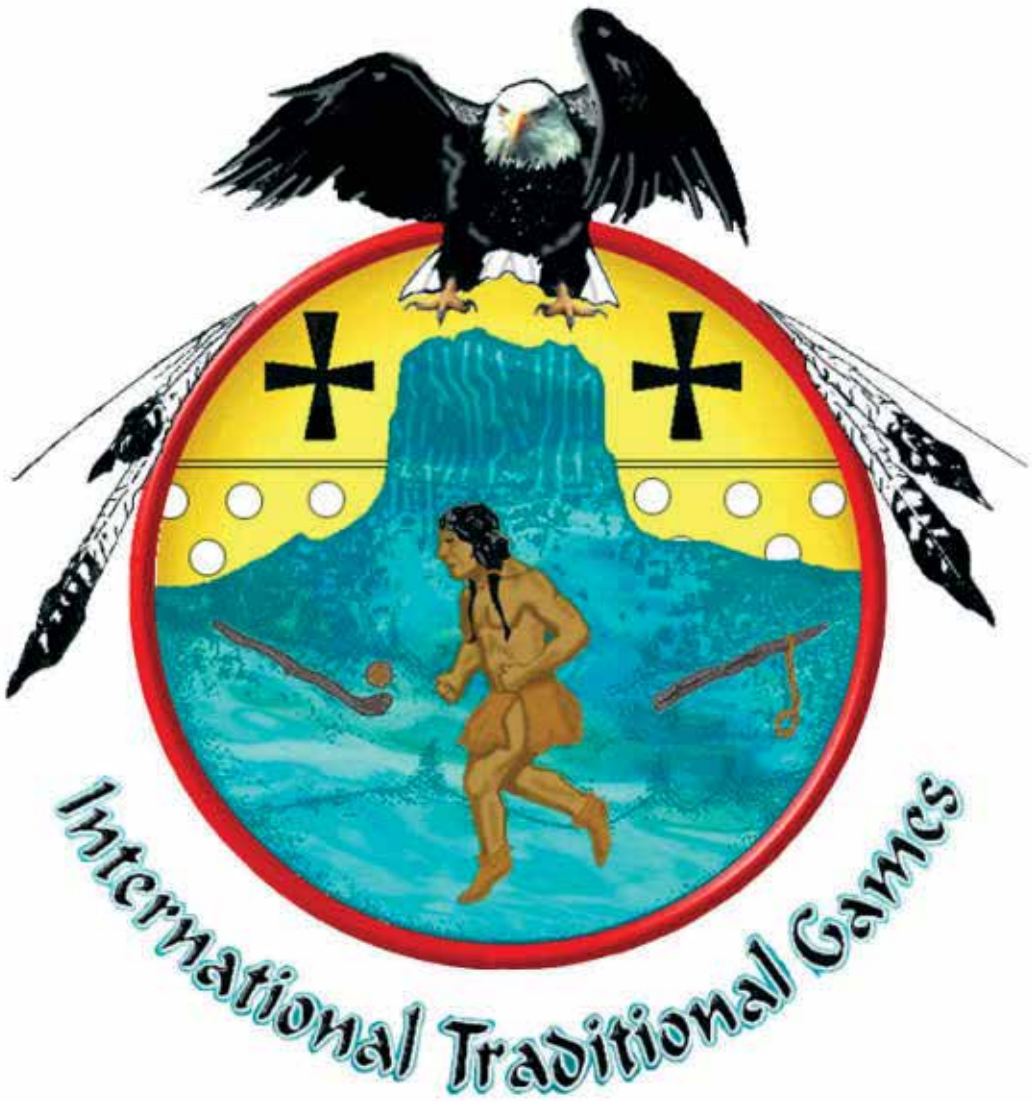

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