

**Chapter 1 : Facts for Kids: Blackfoot Indians (Blackfeet, Siksika)**

*The Blackfoot (True Books) [Christin Ditchfield] on calendrierdelascience.com \*FREE\* shipping on qualifying offers. Details what the day-to-day life and traditions of the Blackfoot Indians were before European settlers arrived in the Americas.*

History, Culture, Society You are here: History The Blackfoot Indians: History, Culture,â€¦ The Indians originally came over to North America via the Bering Strait at a time when the ice age caused the gap to freeze over. They came from Asia by following herds and in search of more. During their travels, some decided to stop and settle down, hence the many different tribes. The Blackfoot consisted of three main tribes: The tribes differed little in their speech, but were politically independent. Blackfoot population varied, but was less affected by the arrival of the white man than some tribes due to their location. The total population of Blackfoot varied as follows: In 1781, the Blackfoot had their first serious attack of smallpox. An epidemic of smallpox again occurred in 1782, 1783, and 1784. In the winter of 1785, the tribe was struck with measles and about 1000 died. This was mainly the result of official stupidity and the disappearance of the buffalo. The Blackfoot were typically large-game hunters and were mainly dependant on the buffalo for their diet, clothing, and receptacles. They also hunted such animals as the elk, deer, and antelope. This method required the use of horses and was done by surrounding the herd, after which they were shot down. Another method was accomplished by driving the game down a cliff, in which the fall would injure the animal enough to hinder their escape. A third method used was impounding, which resembled modern day cow herding. The hunting party would build fences into which they would herd the animals. Yet another method was to encircle the herd with fire. In times of need, the Blackfoot would catch fish by using crude basketry traps. They also made use of the wild plants, including berries, chokecherries, wild turnips, and many others. The wild turnip was dug up in large amounts in early summer and was peeled and dried for winter use. Maize, beans, squashes or pumpkins, and sunflowers were the principal crops grown. Most of the cultivation of agriculture was done by women. The Blackfoot, as all Indians, grew and used tobacco mainly for ceremonies and other solemn occasions. The seeds were inserted in early spring in separate fenced gardens, about 21 X 18 ft. In mid-June, the blossoms were picked and dried indoors. The blossom was more prized than the stem or leaves, which were picked just before the frosts came. The stems provided the greater part of the smoking tobacco. Both crops were oiled with buffalo fat before being stored in a pouch for future use. Seeds were set out for the following year without selection. The cultivating of the tobacco plant was done by old men, and women assisted them. Men were the main smokers of tobacco, but some women smoked it in small pipes. Being a superstitious people, some Blackfoot would not smoke while old pair of moccasins was hanging up; others put the pipe on a slice of buffalo tongue before use. The peace pipe was always passed by the host to his vis-a-vis left-handed neighbor, who puffed it several times and passed it on to his left. This left pass routine was continued until the end of the line was reached, at which time the end man either returned the pipe to the host or sent it back toward the right. No one would take a puff until the pipe was returned to the host, who smoked it and sent it around again. The Blackfoot were a nomadic tribe that lived throughout the year in tepees and had seasonal migrations. The tepee was originally covered with buffalo skins, but later they were covered with canvas due to the lack of buffalos. Women were considered the owner of the tepee and were in charge of its care and maintenance. Blackfoot tepees consisted of four poles and among the Indians were the most elegant in shape and painted decoration. The Blackfoot tepee had a broad band of dark color painted around the base to represent earth, and on this a series of circles, or dusty stars. They had seasonal grouping of the tepees in a large circle. The fireplace was made in the center of the tepee, with an outlet for smoke at the top. The tent cover had flaps to which two poles were attached outside the general framework to form a closable doorway. The entrance to the tepee faced east with the place of honor in the rear. Ceremonial objects were kept in the rear also, along with the bedding, backrests, rawhide containers, and utensils such as wooden dishes, horn spoons, weapons, and implements. When the tribe traveled, the tepee was collapsed and carried on a horse. However, before the introduction of the horse, the tepee was probably smaller with lighter poles, and covered with bark or mats. Warriors combed a narrow lock

of hair over the bridge of the nose, cutting it square. The Blackfoot were responsible for some of the most impressive costume on the Plains. They frequently used ermine in their clothing and decorated their war costumes with paint, beads, etc. These costumes were considered to have spiritual powers, and hence were rarely worn. The people formed lines or circles while featuring headdresses, shields, lances, painted ponies, and ermine fringes on clothing. They also wore animal skins from the animal they had the powers of as a symbol of a transfer of power. For everyday attire, the men in warm weather wore a breechcloth and moccasins. In cold weather, men wore deerskin shirts, long skin leggings, and a buffalo robe. The length was below the knee and it was held on the shoulders by straps. In cold weather, sleeves could be added by tying skin cords at the back of the neck and moccasins, leggings, and buffalo robes were also worn. The Blackfoot Indians had fur-lined moccasins and fur caps with ear flaps. They also painted their bodies with bear grease to keep warm in the frigid temperatures. The myths and stories were about such things as the beginning of time, the sun, moon, and stars, the formation of the earth, powers of the animals, the wind, the clouds, and thunder and lightning. Stories were usually told around a campfire with many people both to tell the stories and listen to them. The stories always followed the same formal order, but each time they had a different emphasis. Each speaker had their own favorite introductions and narrative style that made each story unique. In the beginning, Napi Old Man created everything: From the east he journeyed to the west, spreading mud before him to form the earth and making this large so that there should be plenty of room. He went to the south and, touching northwards, made the birds and animals, all of which could understand him; he also made the prairies, mountains, rivers, and valleys, and put trees in the ground. So that the animals should have something to eat, he covered the prairies with grass; then he marked off a section in which he caused the various roots and berries to grow: In certain places he put red paint in the ground. Since the Blackfoot were a nomadic tribe, transportation techniques were very important in their lives. Before the arrival of the horse, domesticated dogs were used to carry belongings. The dogs consisted of two different varieties: Some tribes used the dog as a food source, but the Blackfoot did not. Midway down the poles, a frame was attached that was either in ladder form or a heap with netting and thongs. To this a 60 or more pound load was attached. The travois was also used to carry firewood; relieving the woman of this job. Dogs were named according to its appearance or deeds done by its master, such as Red-spot, Feather-lance-carrier, and Took-away-his-shield. The Blackfoot also trained their dogs for bear baiting and flushing smaller animals out of hiding. The horse was introduced by the Spanish after The Indians quickly adapted their travois for horse use and made riding gear that mimicked that of the Spanish. Saddles were high-pommed and reserved for women, while men used either a pad saddle or frame of elkhorn tree and cantle with wooden side bars. Stirrups were made of wood and were bound with rawhide. Not only did a horse represent a better form of transportation, but also more prosperous buffalo hunts, and improved military position. To transport babies, the Blackfoot used a cradleboard. While on horse, the mother would sling the cradle from the saddle. To cross rivers, they would only use crude temporary hide rafts to ferry across a deep stream. It was towed by able-bodied men and woman, usually by swimming out and holding the tow lines with their teeth. Marriages were usually arranged with a go-between, but the couple was allowed to fall in love before they got married. A lover would convey a message to his beloved by playing a tune on his flute, with each tune meaning something different. The young men were shy and would wait near a stream hoping for a glance when the girls came to fill their bags. If a young man was in love with a certain girl, he would often prod his parents to take further steps. Girls married young and looked forward to becoming mothers. Marriages were simple and men usually had two to three wives. This was in part because of the shortage of men due to warfare. The family unit was very close and consisted of an extended family. They camped together in several tepees that included grandparents, great-grandparents, unmarried brothers and sisters, parents, and children. Women walked a few paces behind the men when in public, but ruled the tepee and wielded behind-the-scenes influence in major tribal decisions.

**Chapter 2 : Blackfoot (Two Monarchies Sequence, #2) by W.R. Gingell**

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Sarcee , Gros Ventres The Confederacy had[ when? The basic social unit of the Niitsitapi above the family was the band , varying from about 10 to 30 lodges, about 80 to people. European Canadians and Americans mistakenly referred to all the Niitsitapi nations as "Blackfoot",[ citation needed ] but only one nation was called Siksika or Blackfoot. This size group was large enough to defend against attack and to undertake communal hunts, but was also small enough for flexibility. Each band consisted of a respected leader[ citation needed ], possibly his brothers and parents, and others who were not related. As well, should a band fall upon hard times, its members could split up and join other bands. In practice, bands were constantly forming and breaking up. The system maximized flexibility and was an ideal organization for a hunting people on the northwestern Great Plains. Chief Aatsista-Mahkan , c. During the summer, the people assembled for nation gatherings. In these large assemblies, warrior societies played an important role for the men. Membership into these societies was based on brave acts and deeds. For almost half the year in the long northern winter, the Niitsitapi lived in their winter camps along a wooded river valley. Where there was adequate wood and game resources, some bands would camp together. During this part of the year, buffalo also wintered in wooded areas, where they were partially sheltered from storms and snow. They were easier prey as their movements were hampered. In spring the buffalo moved out onto the grasslands to forage on new spring growth. The Blackfoot did not follow immediately, for fear of late blizzards. As dried food or game became depleted, the bands would split up and begin to hunt the buffalo. In midsummer, when the chokecherries ripened, the people regrouped for their major ceremony, the Okan Sun Dance. This was the only time of year when the four nations would assemble. The gathering reinforced the bonds among the various groups and linked individuals with the nations. These ceremonies are sacred to the people. After the Okan, the people again separated to follow the buffalo. They used the buffalo hides to make their dwellings and temporary tipis. In the fall, the people would gradually shift to their wintering areas. The men would prepare the buffalo jumps and pounds for capturing or driving the bison for hunting. Several groups of people might join together at particularly good sites, such as Head-Smashed-In Buffalo Jump. As the buffalo were naturally driven into the area by the gradual late summer drying off of the open grasslands, the Blackfoot would carry out great communal buffalo kills. Waiting and Mad, Charles Marion Russell , Painting of a Blackfoot woman. The women processed the buffalo, preparing dried meat, and combining it for nutrition and flavor with dried fruits into pemmican , to last them through winter and other times when hunting was poor. At the end of the fall, the Blackfoot would move to their winter camps. The women worked the buffalo and other game skins for clothing, as well as to reinforce their dwellings; other elements were used to make warm fur robes, leggings, cords and other needed items. Animal sinews were used to tie arrow points and lances to throwing sticks, or for bridles for horses. The Niitsitapi maintained this traditional way of life based on hunting bison, until the near extirpation of the bison by forced them to adapt their ways of life in response to the encroachment of the European settlers and their descendants. Nearly three decades later, they were given a distinct reservation in the Sweetgrass Hills Treaty of In , the Canadian Niitsitapi signed Treaty 7 and settled on reserves in southern Alberta. This began a period of great struggle and economic hardship; the Niitsitapi had to try to adapt to a completely new way of life. They suffered a high rate of fatalities when exposed to Eurasian diseases, for which they had no natural immunity. Eventually, they established a viable economy based on farming, ranching, and light industry. Their population has increased to about 16, in Canada and 15, in the U. With their new economic stability, the Niitsitapi have been free to adapt their culture and traditions to their new circumstances, renewing their connection to their ancient roots. They had typically dyed or painted the soles of their moccasins black. One legendary story claimed that the Siksika walked through ashes of prairie fires, which in turn colored the bottoms of their moccasins black. Due to language and cultural patterns, anthropologists believe the Niitsitapi did not originate in the Great Plains of the Midwest North America, but migrated from the upper Northeastern

part of the country. They coalesced as a group while living in the forests of what is now the Northeastern United States. They were mostly located around the modern-day border between Canada and the state of Maine. By , the Niitsitapi were moving in search of more land. They left the Great Lakes area and kept moving west. The travois was designed for transport over dry land. From the Great Lakes area, they continued to move west and eventually settled in the Great Plains. Depiction of Bison being driven over a "buffalo jump". The buffalo jump was one of the most common ways. The hunters would round up the buffalo into V-shaped pens, and drive them over a cliff they hunted pronghorn antelopes in the same way. Afterwards the hunters would go to the bottom and take as much meat as they could carry back to camp. They also used camouflage for hunting. By subtle moves, the hunters could get close to the herd. When close enough, the hunters would attack with arrows or spears to kill wounded animals. The people used virtually all parts of the body and skin. The women prepared the meat for food: This processed it to last a long time without spoiling, and they depended on bison meat to get through the winters. The women tanned and prepared the skins to cover the tepees. These were made of log poles, with the skins draped over it. The tepee remained warm in the winter and cool in the summer, and was a great shield against the wind. Both men and women made utensils, sewing needles and tools from the bones, using tendon for fastening and binding. The stomach and bladder were cleaned and prepared for use for storing liquids. Dried bison dung was fuel for the fires. The Niitsitapi considered the animal sacred and integral to their lives. Up until around , the Blackfoot traveled by foot and used dogs to carry and pull some of their goods. They had not seen horses in their previous lands, but were introduced to them on the Plains, as other tribes, such as the Shoshone , had already adopted their use. The Blackfoot called the horses ponokamita elk dogs. They could be ridden for hunting and travel. Photographed by Edward S. Horses revolutionised life on the Great Plains and soon came to be regarded as a measure of wealth. Warriors regularly raided other tribes for their best horses. Horses were generally used as universal standards of barter. Medicine men were paid for cures and healing with horses. Those who designed shields or war bonnets were also paid in horses. For the Indians who lived on the Plains, the principal value of property was to share it with others. In addition both groups had adapted to using horses about , so by mid-century an adequate supply of horses became a question of survival. Horse theft was at this stage not only a proof of courage, but often a desperate contribution to survival, for many ethnic groups competed for hunting in the grasslands. They had to withstand attacks of enemies with guns. Then, the tribe moved southward to the Milk River in Montana and allied themselves with the Blackfoot. The area between the North Saskatchewan River and Battle River the name derives from the war fought between these two tribal groups was the limit of the now warring tribal alliances. Blackfoot war parties would ride hundreds of miles on raids. A boy on his first war party was given a silly or derogatory name. But after he had stolen his first horse or killed an enemy, he was given a name to honor him. Warriors would strive to perform various acts of bravery called counting coup , in order to move up in social rank. The coups in order of importance were: Loosely allied with the Nehiyaw-Pwat, but politically independent, were neighboring tribes like the Ktunaxa , Secwepemc and in particular the arch enemy of the Blackfoot, the Crow, or Indian trading partners like the Nez Perce and Flathead. Once the Piegan gained access to horses of their own and guns, obtained from the HBC via the Cree and Assiniboine, the situation changed. By David Thompson reports that the Blackfoot had completely conquered most of Shoshone territory, and frequently captured Shoshone women and children and forcibly assimilated them into Blackfoot society, further increasing their advantages over the Shoshone. During the so-called Buffalo Wars about " , they penetrated further and further into the territory from the Niitsitapi Confederacy in search for the buffalo, so that the Piegan were forced to give way in the region of the Missouri River in Cree: Around , the alliance between the Blackfoot and the Gros Ventre broke, and the latter began to look to their former enemies, the Southern Assiniboine or Plains Assiniboine , for protection. The Blackfoot had established dealings with traders connected to the Canadian and English fur trade before meeting the Lewis and Clark expedition in . On their return trip from the Pacific Coast, Lewis and three of his men encountered a group of young Blackfoot warriors with a large herd of horses, and it was clear to Meriwether Lewis that they were not far from much larger groups of warriors. Lewis explained to them that the United States government wanted peace with all Indian nations, [31] and that the US leaders had successfully formed

alliances with other Indian nations. In the ensuing struggle, one warrior was fatally stabbed and another shot by Lewis and presumed killed.

### Chapter 3 : Blackfoot Physics: A Journey into the Native American Worldview by F. David Peat

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Some things just work that way unmagic? Annabel was such a neat character. I have so many questions, even now! Like, how did she get caught by the witch in the first place? She grew so much, too. I thought this for most of the book. I really ought to reread Spindle and see if I can make more connections with it fresher on my mind. The castle was amazing! It sort of had a mind of its own like Castle Glower in Tuesdays at the Castle. Some was Rorkin or Mordion, but I like to think the castle itself was thinking. I think this, too, irony intended. This one sentence describes him so well. There were so few characters in this book. How did WRG make it all work? First, there were basically 2 bad guys, 1 MC, 2 good sidekicks, a mother, and a castle. All the main pieces are in place. We have a character as antagonist, a character as protagonist, and all the supporting foils to make our MC grow into the hero. The biggest struggle with a small cast, I think, would finding the right setting. Most places have so many people that authors would have to go out of their way to make the story avoid all those characters. Not so when you plunk the MC in a magically sealed off castle. The biggest benefit here is that each character means more to the story. The real question should be, why do other books need MORE characters?

Chapter 4 : Blackfoot Trail - Wikipedia

*The Blackfoot by Christin Ditchfield, March , Children's Press (CT) edition, Paperback in English.*

We encourage students and teachers to visit our main Blackfoot website for in-depth information about the tribe, but here are our answers to the questions we are most often asked by children, with Blackfoot pictures and links we believe are suitable for all ages. Photographs are the property of the sources we have credited. Where did this name come from? Some Blackfoot people are annoyed by the plural "Blackfeet," which is obviously an anglicization. But most Blackfoot people accept both terms. Where do the Blackfeet Indians live? Most Blackfoot people still live in this region today. Here is a map showing traditional Blackfoot lands and the location of their reservations today. How is the Blackfeet Indian nation organized? There are three Blackfoot bands in Canada and one in the United States. The American band is called the Blackfeet Tribe. These four Blackfoot bands share a common language and culture, but they are politically independent. Each of them has its own government, laws, police, and services, just like a small country. Each Blackfoot community lives on its own reservation or reserve, which means land that belongs to the tribe and is legally under their control. In the past, the Piikani, Kainai, and Siksika Nations were each led by a council of chiefs, one from each clan. The Blackfeet people really valued harmony, so every chief had to agree on a decision before action could be taken this is called consensus. The Piikani, Kainai, and Siksika were frequent allies and were sometimes known as the Blackfoot Confederacy, but each group always had its own leadership and made its own decisions. Today, Blackfeet council members are elected like governors or mayors are What is the population of the Blackfoot nation? Today there are about 25, citizens of the four Blackfoot Indian bands. About 10, of them live in the United States, and the rest live in Canada. There are also many other people who are Blackfoot descendants but are not tribal members. What language do the Blackfeet speak? Most Blackfoot Indians speak English today, but about half of them also speak their native Blackfoot language. Blackfoot is a musical language that has complicated verbs with many parts. Most Blackfoot words are very long and difficult for English speakers to pronounce, but one easy word that you might like to learn is "Oki" pronounced "oh-kee," meaning "Hello! What was Blackfoot culture like in the past? What is it like now? Blackfeet flag Here is the homepage of the Blackfeet Indian tribe of Montana. They have lots of information about Blackfeet history and culture on their site. You can find information there about Blackfoot traditions in the past and today. You can read a simpler article about the Blackfoot Indians here. Sponsored Links Blackfoot doll Blackfoot children do the same things all children do--play with each other, go to school and help around the house. Many Blackfoot children like to go hunting and fishing with their fathers. In the past, Indian kids had more chores and less time to play, just like colonial children. But they did have dolls , toys, and special games. Here is a picture of a hoop game popular in the Black feet tribe. Blackfoot mothers, like many Native Americans, carried their babies in cradle boards on their backs--a custom which many American parents have adopted now. Houses belonged to the women in the Blackfoot tribe. Blackfoot men were big game hunters and sometimes went to war to defend their families. Most Blackfoot chiefs and warriors were men. Both genders took part in storytelling, artwork and music, and traditional medicine. What were Blackfoot homes like in the past? Blackfoot tipis The Blackfoot lived in buffalo-hide houses called tipis or teepees. Here are more tipi pictures. Since the Blackfeet moved frequently to follow the buffalo herds, a tipi was carefully designed to set up and break down quickly, like a modern tent. An entire Blackfoot village could be packed up and ready to move within an hour. Today, Native Americans only put up a tepee for fun or to connect with their heritage, not as shelter. Most Blackfoot people live in modern houses and apartment buildings, just like you. What was Blackfoot clothing like? Did they wear a feather headdress and face paint? Men wore buckskin tunics and breechcloths with leggings. Blackfoot dresses and war shirts were fringed and often decorated with porcupine quills, beads, and elk teeth. Both Blackfeet women and men wore moccasins on their feet and buffalo-hide robes in cold weather. Later, Blackfoot people adopted some European costume such as calico dresses and felt hats. Here are more images of Blackfoot clothing , and some photos and links about Indian clothing in general. Blackfeet chiefs wore tall feather headdresses, different from the long

warbonnets of the Sioux. Here are some pictures of these different styles of Native American headdresses. Men wore their hair in three braids with a topknot or high pompadour, and women wore their hair loose or in two thicker braids. Blackfeet people painted their faces for special occasions. They used different patterns for war paint, religious ceremonies, and festive decoration. Today, some Blackfoot people still wear moccasins or a buckskin shirt, but they wear modern clothes like jeans instead of breechcloths. What was Blackfoot transportation like in the days before cars? Did they paddle canoes? There were no horses in North America until colonists brought them over from Europe, so the Blackfeet used to use dogs pulling travois a kind of drag sled to help them carry their belongings over land. Once horses were introduced the Blackfoot culture quickly adopted to them and the people became much more migratory. What was Blackfoot food like in the days before supermarkets? Bison hunt The Blackfoot staple food was buffalo. Blackfoot men usually hunted the buffalo by driving them off cliffs or stalking them with bow and arrow. As they acquired horses, the Blackfoot tribe began to pursue the buffalo herds for communal hunts, moving their villages often as the buffalo migrated. In addition to buffalo meat, the Blackfoot Indians also ate small game like ground squirrels, nuts and berries, and steamed camas roots as part of their diet. Here is a website with more information about Plains Indian foods.

### Chapter 5 : Native American Blackfoot: May

*The Blackfoot by Christin Ditchfield starting at \$ The Blackfoot has 2 available editions to buy at Half Price Books Marketplace.*

### Chapter 6 : The Blackfoot Indians: History, Culture, Society – SchoolWorkHelper

*Includes bibliographical references (pages ) and index The Plains Indians -- Hunters and warriors -- Following the buffalo -- Blackfoot spiritual life -- New settlers -- The Blackfoot today Discusses the traditional and modern way of life of the Blackfoot Indians, examining their culture, religion, and politics.*

### Chapter 7 : The Blackfoot : Ditchfield, Christin : Free Download, Borrow, and Streaming : Internet Archive

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### Chapter 8 : The way of life for Blackfoot Indians

*The Blackfoot population was known for being difficult to get along with. They fought with those living in close proximity to them including the Assiniboine, Cree, Crows, Flatheads, Kutenai, and the Sioux.*

### Chapter 9 : Blackfoot Myths and Legends

*It is proper that something should be said as to how this book came to be written. About ten years ago, Mr. J. W. Schultz of Montana, who was then living in the Blackfoot camp, contributed to the columns of the "Forest and Stream", under the title "Life among the Blackfeet," a series of sketches of that people.*