

Michigan Studies

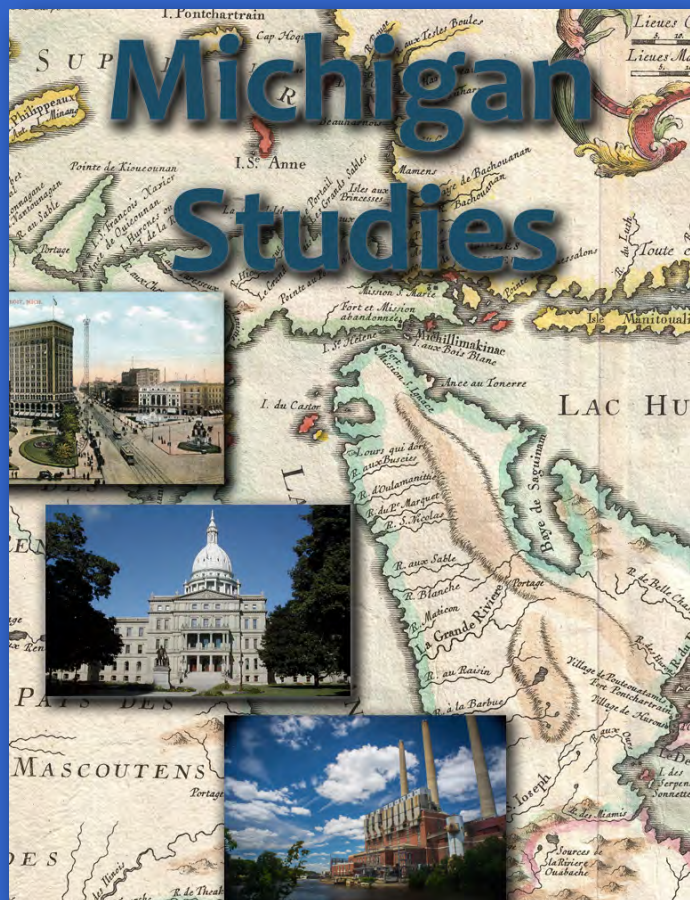


McAnn Bradford, Sandra Freeland, Elizabeth Kastl,
Joy Kooyer, Marilyn McCauley, Andrea Raven,
Susan Welch





MICHIGAN **OPEN BOOK PROJECT**



This is version 1.2 of this resource, released in February 2017

Information on the latest version and updates are available on the project homepage: <http://textbooks.wmisd.org/dashboard.html>



MICHIGAN OPEN BOOK PROJECT

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The Michigan Open Book Project

Project Manager: Dave Johnson, Wexford-Missaukee Intermediate School District

3rd Grade Team Editor: Carol Egbo

Authors

McAnn Bradford, Kaleva Norman Dixon

Jannan Cotto, Little Traverse Bay Band Odawa

Sandy Freeland, McBain Rural Agricultural Schools

Elizabeth Kastl, Mesick Consolidated Schools

Joy Kooyer, Holland Public Schools

Marilyn McCauley, West Branch

Dorothy Perry, Little Traverse Bay Band Odawa,

Andrea Raven, Ludington Area Public Schools

Alison Simon, Little Traverse Bay Band Odaw



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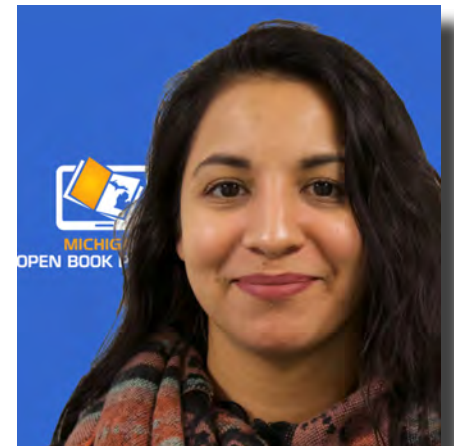


Jannan Cotto

Little Traverse Bay Bands of Odawa Indians

Education Department

An advocate of social and eco-justice, Jannan Cotto, Education Director for the Little Traverse Bay Bands of Odawa Indians, has worked in Indigenous Education for 9 years in both urban and reservation communities with the goal of contributing to the educational sovereignty, healing, and well-being of Indigenous people. She graduated from Northeastern Illinois University with a degree in inter-disciplinary studies with an emphasis in English and Education and a minor in Psychology. She is currently studying in an online Master's program at Eastern Michigan University studying Social Foundations of Education with a concentration in eco-justice. She serves as the current Chair of the Confederation of Michigan Tribal Education Directors and serves on the Board of Regents for Bay Mills Community College. One of the focuses of her work includes developing Indigenous land-based education for both Indigenous and non-Indigenous learners that emphasizes Indigenous perspectives, encourages relationships with land, and inspires critical thinking and critical action in our global community. She is currently working on curriculum development through part-



McAnn Bradford

Kaleva Norman Dickson Elementary

Kaleva Normon Dickson Schools

McAnn teaches third grade all subjects at KND Elementary in Onekema Michigan.

Sandy Freeland

McBain Elementary School

McBain Rural Agricultural School

Sandy is a full time teacher at McBain Elementary School in McBain Michigan. She has taught Kindergarten and Third Grade during her time there. In addition to classroom teaching she's also provided technology professional development for the district. Outside of the school day she can be found learning from others in Twitter chats, participating in groups on Facebook, and working on developing a coding club for her school.



Beth Kastl

Floyd M. Jewett Elementary School

Mesick Consolidated Schools

Beth is an elementary teacher from Floyd M. Jewett Elementary school, where she has worked in a variety of grade levels including first and third grade.

Joy Kooyer

West K-7

Holland Public Schools

Joy received her Bachelor of Science degree from Southern Wesleyan University in Early Childhood Education and her Master's degree in the Art of Teaching from Marygrove College. She has always taught third grade and thinks it the best grade ever. She is the chairperson for the National Geographic Bee. Joy has been Holland Sentinel's Teacher Of The Year and been chosen for WGVU's, "Cool Teacher" award. She enjoys traveling. Her goal is to see all of the 50 state capitals and visit all of the MLB parks. Joy finds great pleasure in reading, scrapbooking and spending time with her husband, Jason and three children, Julia, 12, Harrison, 9 and Jameson, 2.



Marilyn McCauley

Surline Elementary

West Branch Rose City Schools

After attending a wonderful 2 year experience with the amazing professors at Kirtland Community College, I continued to work toward a Bachelors of Science Degree with the wonderful professors at Central Michigan University, also obtaining a teaching certificate. My focused subjects at CMU were language arts and social studies. Michigan State University, with its outstanding professionals, is where I enjoyed working for my Masters Degree in Education. Learning is a continuous journey I treasure through our expert COOR District and Surline Elementary instructors. I also enjoy independent studies I have done



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Dorothy Perry

Academic Services Coordinator

Little Traverse Bay Bands of Odawa Indians

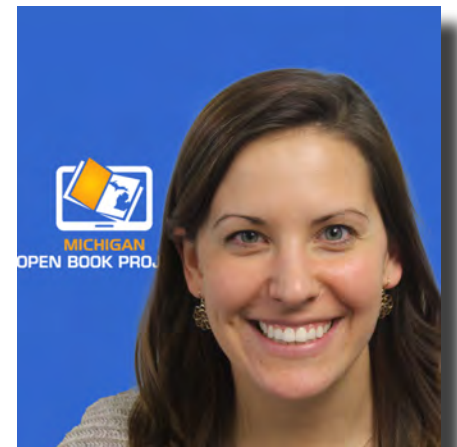
Coming from a long line of Educators, Dorothy Perry has continued to follow in this direction with passion and commitment. The culmination of 25 years in the field of Education includes, Early Childhood Education with a focus on the whole child through self-led discovery and learning. Continuing as a Family/School Liaison and supporting parents with infant/toddler development. For the past 14 years, Dorothy has concentrated on building Indigenous Education programs for youth and community, including developing Land-based cur-

Andrea Raven

Foster Elementary School

Ludington Area Public Schools

Andrea Raven currently teaches 3rd grade at Foster Elementary in Ludington, Michigan. She earned a Bachelor of Arts Degree in Elementary Education and Spanish from Albion College. While at Albion, she studied abroad in Spain. It was a positive experience that allowed her to immerse in the culture and education system. She is completing her seventh year of teaching and has taught both 5th and 3rd grades. Andrea serves as the Social Studies Department Chair at her school. She has earned her Master's Degree in Curriculum Instruction from Grand Valley State University. Outside of the education world,



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Alison Simon

Curriculum Specialist/Grant Writer

Little Traverse Bay Band of Odawa Indians

Biography Forthcoming!



Susan Welch

Fenton Area Public Schools

State Road Elementary

Susan Welch currently teaches 4th grade at State Road Elementary in Fenton, Michigan. She has earned a Bachelor of Science Degree in Elementary Education from Central Michigan University and a Master's Degree in the Art of Teaching from Marygrove College with additional graduate work done at Arizona State University. While at CMU, Susan traveled to Perth in Western Australia to study their use of integration to deliver instruction and meet the curriculum standards. Upon graduation, she started her teaching career in Arizona teaching in the Casa Grande and Kyrene school districts. During this time, Susan taught in a fully inclusive elementary classroom with students with many diverse learning needs including monolingual and bilingual Spanish speaking students, as well as various physical and mental challenges. She also was able to learn about the many different Native American cultures represented within her schools. Susan has taught both 3rd and 4th grade in the Fenton Area Public Schools for the past 11 years and also serves as

Carol Bacak-Egbo

Editor

Carol Egbo has more than 40 years of experience in education as a teacher, curriculum developer, staff development specialist, and social studies consultant. She is currently a special lecturer in the Teacher Development and Educational Studies Department at Oakland University, and a contract consultant for the Oakland Intermediate School District. She has been project director for two federal Teaching American History Grants, and was the primary curriculum designer and writer for grades 2-6 of the Michigan Citizenship Collaborative Curriculum (MC3) Project. She has extensive experience in presenting professional development for teachers including summer institutes at University of California-Los Angeles, institutes for the Michigan Department of Education, teacher networks, national and state conferences, teacher seminars sponsored by Michigan State University, Saginaw Valley State University, and Oakland University. She is the recipient of numerous awards including



Carol Gersmehl

Cartographic Consultant

Carol Gersmehl is a map maker and teacher trainer. She worked in a census-data research office, then taught cartography and Geographic Information Systems for 17 years at Macalester College in St. Paul, Minnesota. In 2005, she became co-director of the New York Center for Geographic Learning and co-coordinator of the New York Geographic Alliance. While in New York, she also taught Advanced Placement World Geography and helped advise teachers at a K-12 school in Queens. She still flies back occasionally to work with schools in New York, but now she is cartographic advisor, educational materials author, and teacher-trainer for the Michigan Geographic Alliance.



**MICHIGAN
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Chapter 4

How did the Movement of People Impact the Early History of Michigan?

1. In what ways have the people of Michigan interacted with their environment?
2. What push and pull factors influenced the movement of people in Early Michigan History?
3. What consequences resulted from the interactions between various cultural groups?



How Do Historians Study the Past?

QUESTIONS TO GUIDE INQUIRY

1. In what ways have the people of Michigan interacted with their environment?
2. What push and pull factors influenced the movement of people in Early Michigan History?
3. What consequences resulted from the interactions between various cultural groups?

TERMS, PLACES, PEOPLE

history: what happened in the past

historian: a person who studies the past

historical sources: things that tell us about the past

primary sources: records made by people who saw or took place in an event

secondary sources: records written by someone who was not there at the time

You have learned that there are different areas of social studies. You have learned about geography. You have also learned about economics. In this chapter you will learn about history. You will discover that **history** is what happened in the past.



Work with a partner and make a list of words that come to mind when you think of the word “history”

What Do Historians Do?

In chapter one you learned that geographers ask lots of questions when they study a place! Some of these questions were:



- Where is the place?
- What is it like there?
- How do people use places?
- How is a place connected to other places?

In this chapter you'll discover that historians ask a lot of questions too. Geographers ask questions about places. Historians ask questions about the past.

You learned that geographers use tools to study places. They use tools like maps, globes and satellite images. Historians use **historical sources** to study the past. These are things that tell us about the past. They

are things like photographs, diaries and old letters. They can be objects like old toys.



Think about your own past. What historical sources could a historian use to learn about your past?

MEET A MICHIGAN HISTORIAN: Eric Hemenway



Aanii (Hello). My name is Eric Hemenway and I am the Director of Archives and Records for the Little Traverse Bay Bands of Odawa Indians. All my life I have studied history by listening to others, visiting areas that tell stories and lots of reading. In my job, I am very lucky to collect important pieces of history for the Odawa tribe. These pieces of history could be photos, letters, books, peoples' stories, artifacts or important documents. Not only do I

collect these parts of history, I use them to teach others about my people, the Anishnaabek. The more we know about the people we live with, the better we will get along!

History is everywhere and everyone has a history of their own. It's important to know what happened to a place, a people or the environment. Sometimes bad things happen in history and we don't want that to happen again. Sometimes good things happen in history and we want to remember that too!

What Kinds of Questions Do Historians Ask?

One of the most important questions a historian asks about the past is: What happened? But is it enough to only know what happened? Not for a historian! Historians also want to know why things happened. Imagine a historian is studying the history of a small town. In a historical source she finds out there was a serious fire one hundred years ago. It destroyed many of the town buildings. Was the fire caused by lightning? Did a person start the fire? The historian will try to find out why the fire happened.



Historians also ask: When did it happen? In the example you just read the fire happened one hundred years ago. As you study Michigan history in this chapter it will be important to think about when things happened. There is still one more question. What's missing? Let's review. Historians ask: What happened? Why did it happen? When did it happen? But, what about the people? Who were the people

involved? In our example a historian might try to find out if any people were injured or killed in the fire.

You have probably figured out by now that historians are like detectives. They want to know what, why, when and who! You'll be working like a historian and detective in this chapter. You'll be asking these questions about Michigan history.

QUESTIONS HISTORIANS ASK

- What happened?
- Why did it happen?
- When did it happen?
- Who was involved?

Make a chart like the one below on a separate sheet of paper. Then, click on the widget to practice your historian skills!

What?	
Why?	
When?	
Who?	

Interactive 4.1 Questions Historians Ask



Read the story in this widget and work like a historian to determine what happened, why, when, and to who.



The Michigan Historical Center in Lansing, Michigan

Source: <http://www.michigan.gov/mhc/0,4726,7-282-65121---,00.html>

What Kinds of Historical Sources Do Historians Use?

Historians answer the questions of history by studying historical sources. These are things that tell us about the past. Here is an historical source. What kind of historical source is it?

January 12, 1850
A terrible blizzard started today. It keeps snowing and snowing. I am afraid we might get trapped in our log cabin.

You probably guessed that this is a page from a diary. How is it different from this next historical source:

The Washington family lived in a small log cabin. It was located in northern Michigan on a river. In the winter of 1850 there was a huge blizzard. It snowed for days and days. The Washington family was trapped in their log cabin for a week.

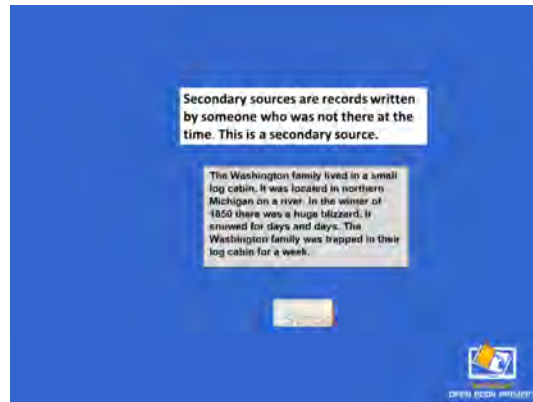
Both historical sources are about a family being trapped in their log cabin. The diary was written about the event in the past. Historians call this kind of source a primary source. A **primary source** is a record made by people who saw or took place in an event. The story about the family is a different kind of source. It is called a secondary source. A **secondary source** is a record written by someone who was not there at the time.

Imagine that someone in the Washington family wrote a letter describing the blizzard. Would that be a primary source or a secondary source? Since it was

written by someone who took place in the event it would be a primary source.

Imagine that you do a drawing of what you think the Washington's log cabin looked like. Would it be a primary source or a secondary source? Since you were not there to see the real cabin it would be a secondary source.

Interactive 4.2 Primary Sources



Click here to learn more about primary and secondary sources

PUTTING IT ALL TOGETHER

History is what happened in the past. Historians study the past! They study the past by asking questions. These questions are: What happened? Why did it happen? When did it happen? Who was involved? To answer the questions historians study historical sources. Historical sources are things that tell us about

the past. There are two kinds of historical sources. Primary sources are records made by people who saw or took place in an event. Photographs and diaries are primary sources. Secondary sources are records written by someone who was not there at the time. A story written today about an event in the past is a secondary source.



Writing Assignment: Find a partner. Each of you should write a short story like the one you read about the family getting trapped in their log cabin. Make sure to have a what, why, when and who. Then, trade stories and see if you can answer the questions about each other's story.

Indigenous People: Then and Now

QUESTIONS TO GUIDE INQUIRY

1. In what ways have the people of Michigan interacted with their environment?
2. What push and pull factors influenced the movement of people in Early Michigan History?
3. What consequences resulted from the interactions between various cultural groups?

TERMS, PLACES, PEOPLE

Indigenous People: The first people in a place.

Anishinaabek: Some of the first people of the Great Lakes region

traditional story: Important stories that are passed down through time

migration: people on the move

artifacts: objects from the past

archaeologist: a special historian who studies artifacts of the past

culture: the way of life for a group of people

reservation: land set aside for Indigenous People

In the last section you learned about history and historians. When historians study the history of a place they try to learn about the people who lived there. They often start by learning about the first people who lived in the place. We call the first people in a place Indigenous. They are the first people to live in a certain area. These people have special connections and rights to that place. In our country **Indigenous People** are sometimes called Native Americans or American Indians. All three terms refer to the ‘first people.’ In this section you will learn about Michigan’s Indigenous People.



Work with a partner and make a list of some of the questions historians ask when they study the past.

The Anishinaabek

Most Indigenous People living in Michigan are Anishinaabek. They were some of the very first people in the Great Lakes region. They call this place Anishinaabe Aki. It means Land of the Anishinaabek. Michigan is part of Anishinaabe Aki. . They have lived in the Great Lakes Region, including Michigan, for a long, long time. The Anishinaabek have special ties and rights to this land we call Michigan.

The Anishinaabek belong to different tribal groups including the Odawa, the Potawatomi and the Ojibwe. They speak a language called Anishinaabemowin. To learn about the Anishinaabek and their history it is important to study their traditional stories.

Interactive 4.3 Ohnekanus Nibi



Click here to hear a song in Anishinaabemowin. The song was written by some Anishinaabek children in Wisconsin. The song is about spring and the rain and the pride they have in their people:
<http://ojibwe.net/songs/childrens-songs/ohnekanus-nibi-water/>

Traditional Stories

You have learned that historians use historical sources to study the past. You learned that diaries, old maps and textbooks are all historical sources. Traditional stories are another type of historical source.

Traditional stories are stories that are passed down through time. They show the history, knowledge and beliefs of a group of people.

Traditional stories have always been very important to Indigenous People such as the Anishinaabek. These stories teach the Anishinaabek many different things. They teach them how to live. They also teach them about the world around us. Some stories teach right from wrong. Others teach how land features came to be.

The stories are all unique. They always teach a lesson and tell about the history of an area. The land is very important in Anishinaabek traditional stories. For

example, a traditional story might tell about a special hill or lake.



Traditional stories are connected to the land and water of a place.

<http://www.mackinac-island-insider-tips.com/ojibwa-indians.html>

According to the Anishinaabek there are special ways to tell a special story. Some traditional stories can only be told in winter. Some can only be told with special permission. Many Anishinaabek stories feature an important character named Nanaboozhoo.

Nanaboozhoo sometimes plays tricks on people and animals. His stories teach lessons. These stories are called Trickster Stories.

Nanaboozhoo

The Anishinaabek believe Nanaboozhoo was sent to teach them how to live. He taught right from wrong through his adventures. He offered lessons on how to live in harmony with the natural world. Nanaboozhoo was a trickster. He could change into different shapes and personalities. He was half spirit and half human. He had some of the same good points and some of the bad points that people have. Nanaboozhoo could be selfish or generous. He could be caring or mean. He was always curious and mischievous.

In 2014 the Royal Mint of Canada created a series of coins honoring the stories of Nanaboozhoo. They were designed by Ojibwe artist Cyril Assiniboine. One coin shows the story of Nanaboozoo and the Thunderbird. In this story Nanaboozhoo climbs a cliff to get to the

Thunderbird's nest. He takes feathers from the young birds to make his arrow stronger. However, the Thunderbird catches him in the act! Lightning flashes from his eye. Thunder rolls from his beak. Nanaboozhoo escapes with the feather on his arrow.



Nanaboozhoo and the Thunderbird's nest



Nanaboozhoo and the Thunderbird

Interactive 4.4 Underwater Serpent



Click here to see a video of an Anishinaabek traditional story about an underwater serpent. It was created by Odawa students from the Little Traverse Bay Band

Migration Stories

History is often the story of migration, or people on the move. The Anishinaabek have special stories of how they came to Michigan. These stories are known as migration stories. **Migration** stories are a special kind of traditional story. Click on the interactive to read an Anishinaabek migration story.

Interactive 4.5

Anishinaabek Migration Story



Click here to read an Anishinaabek migration

Artifacts

You can see now how traditional stories can be very important historical sources. They can help us better understand the Anishinaabek.



Artifacts, or objects from the past, can be another kind of useful historical source. Recently some artifacts of early Anishinaabek life were found in Ottawa County. They were found along the Grand River. Workers from the Michigan Department of Transportation (MDOT) were preparing land so that a new road could be built. While doing that they made an amazing discovery!

The road project was stopped so that archaeologists could investigate the site.

Archaeologists are special historians who study artifacts of the past. The archaeology team



Ottawa County

https://en.wikipedia.org/wiki/Ottawa_County,_Michigan



A Road Construction Project Leads to an Amazing Discovery!

Photo courtesy of the Michigan Department of Transportation

began to carefully dig at the site. The archaeologists worked together with Indigenous People from six tribal nations of Michigan. This teamwork effort earned the group the Governor's Award for Historic Preservation in 2015.

The team found evidence of hearths, or places where Indigenous People long, long ago had built fires. They also found storage pits. They found pieces of pottery and tools. Some of these artifacts may be 1000 years old or even older! They found bones from Lake

Sturgeon in old garbage pits. This showed that people at the site had eaten Lake Sturgeon. There was also evidence found that manoomin, or wild rice, had grown there. All of these are key parts of Anishnaabek life.

Interactive 4.6 M-231 Project



Learn about how the M231 project received the Governor's Award

Archaeologists think the site was used over many, many years in spring and fall. It was used for gathering, processing and storing food.



Some Members of the MDOT team accepting the Governor's Award for Historic Preservation <http://www.sagchip.org/news.aspx?newsid=432#.WDSEtrIrLIU>

Interactive 4.7 M231 Project



Click here to learn more about this archaeology project.

Anishinaabek Life

As you learned before, the Anishinaabek call their lands Anishinaabe Aki . Their lands include Michigan. Today, the Anishinaabek live in Michigan's towns, cities, and **reservations**, or land set aside for Indigenous People. In the past, however, the Anishinaabek traveled to different parts of Anishinaabe Aki each season. For example, there was a group of Anishinaabek who lived in a place called

Waganakising. This is a place in the northern part of the Lower Peninsula now called Emmet County.

In the summer the Anishinaabek from Waganakising would gather along Lake Michigan in their summer camp. They gathered in this area along the shoreline because there were many fish in the Great Lakes. They were able to gather in a large group because there was enough food to feed everyone. They also farmed corn, squash, and beans. They used their time in the spring, summer, and fall to prepare stores of food for the winter months.



Manoomin, or wild rice photo credit: Daugherty Johnson

Winter months were harsh. It was very difficult to survive the winter. In the winter months the Anishinaabek from Waganakising traveled to what are now known as the Muskegon and Grand Rapids areas of Michigan. The reason that they left Waganakising during winter was because there was not enough food and other resources to support the large group. Instead, the group split up into smaller family groups as they traveled south.

They settled along the major rivers that still flow through Muskegon and Grand Rapids today. There they would trap animals such as beavers. They would hunt deer. They would still do some fishing, but not as much as they did during the summer. In summer they returned to Waganakising.



The Anishinabeek counted their birthdays not by years but by the number of winters they had survived. That tells you how hard it was to make it through the winter! If you are eight years old now you are ‘eight winters!’”

All Things in the Land Are Gifts

The Anishinaabek believed that all things in their land were gifts. This included plants, animals, water and rocks. They also believed all things were part of their family. Because they were family, the Anishinaabek were responsible for them. The Anishinaabek respected all things. All of this is true of the Anishinaabek today.

The Wyandot

The Wyandot were another Indigenous group that lived in Michigan. They were also known as the Huron. They were different in many ways from the Anishinaabek. The Wyandot spoke a different language. The Wyandot were known for trading with other Indigenous People in the Great Lakes region

Like the Anishinaabek, the Wyandot lived in large groups in the summer. Unlike the Anishinaabek, the Wyandot did not split into small family groups during the winter. Instead, the large groups that the Wyandot

lived in stayed together all year long! They lived in a structure called a longhouse. A longhouse was a place where an entire family would live together. That meant that grandmas, grandpas, aunts, uncles, cousins, parents, brothers and sisters would all live in the same house together. Can you imagine!

This was great for the children because they were able to learn much from their elders, or older members of the family. They heard stories from their grandparents.



THE ATMOSPHERE IN WHICH LEGENDS WERE TOLD.
FROM A PAINTING SHOWING THE INTERIOR OF A BARK LONG-HOUSE, BY RICHARD J. TUCKER.

A Painting Showing the Inside of a Longhouse <https://commons.wikimedia.org/w/index.php?curid=48266585>

Girls watched their mothers, aunts, and grandmothers work in the longhouse and harvest items from the garden. Boys went hunting with their fathers, uncles and grandfathers. They learned valuable lessons from these elders. All children learned to respect each other for the skills that each was able to do. They also learned to respect all life in nature.

Indigenous People Today

As you learn more about Indigenous People, you need to remember that they are not only a part of Michigan's past. They are also an important part of Michigan's present and future. They are citizens of Michigan. Currently there are twelve tribes in Michigan.

Interactive 4.8 Snowsnakes



Click here and learn how to play snowsnakes!

These groups have their own tribal government. Remember, government is a group of people chosen to make laws and decisions. Tribes can make their own laws. Some of these laws tell how people can hunt and fish. Many tribes also have their own police, hospitals, and schools. Each tribal group in Michigan has its own lands. As you learned before, these lands are called reservations.

Just like you, Anishinaabek children go to school, like to have fun and play sports. Many also learn about and practice their culture. **Culture** is the way of life of a group of people. Traditional stories, language and activities are still important. Basket-making, drumming and dancing are still a part of their culture

Interactive 4.9 Twelve Tribes

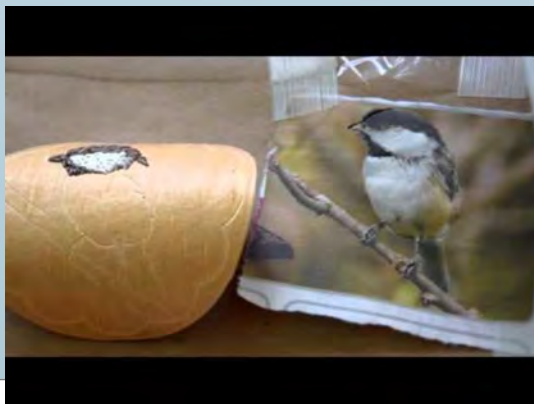


Click here to see where the twelve tribal groups of Michigan are located Section 2.3 PPT Tribal Groups



Yvonne Walker-Keshick is an award winning artist. She is also a leader in the Odawa tribe. She makes baskets and porcupine quillwork. Quillwork is pictures made from the quills of a porcupine. She comes from a long line of quill workers. She is continuing this tradition. She has taught her children and grandchildren quillwork. Watch the video to hear Yvonne Walker Keshick talk about her life.

Interactive 4.10 Yvonne Walker Keshick



Aryana Robinson of the Ojibwe tribe dances in the Dance for Mother Earth Powwow at Saline Middle School.

<https://www.flickr.com/photos/annarborcom/5541132926/in/album-72157626177096011/>



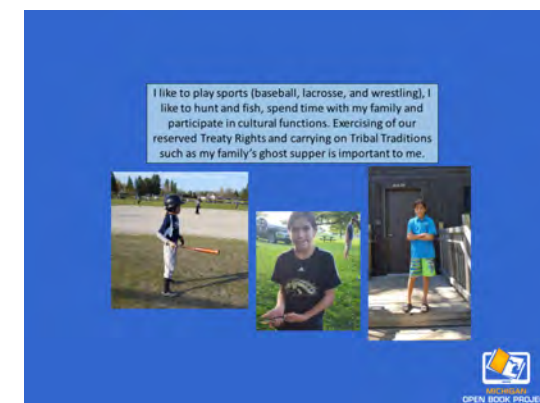
Caption: The Grandmother Moon Drum Circle

<https://www.facebook.com/Ojibwa.Culture/photos/pb.119881341445181.-2207520000.1454303170./680348108731832/?type=3&theater>

PUTTING IT ALL TOGETHER

Most Indigenous People living in Michigan are Anishinaabek. They were some of the very first people in the Michigan. They were a very important part of Michigan's history. You can learn about the Anishinaabek by learning about their traditional stories. You can also learn about them from artifacts used long ago. But they are not just people of the past. They are a very important part of Michigan's present and future.

Interactive 4.11 Meet Three Anishinaabek Michiganders



Click here to Meet Three Anishinaabek Michiganders

Section 3

The French and the Fur Trade

QUESTIONS TO GUIDE INQUIRY

1. In what ways have the people of Michigan interacted with their environment?
2. What push and pull factors influenced the movement of people in Early Michigan History?
3. What consequences resulted from the interactions between various cultural groups?

TERMS, PLACES, PEOPLE

explorer: someone who travels into an area that he or she has never been to before.

voyageur: A French person who was part of the fur trade

missionary: A person who travels to a new place to teach their religion to people

In the last section you learned about the Indigenous People of Michigan. They were the first people to live in Michigan. You learned about some of their traditional stories and some of the artifacts they left behind. You learned some important things about their history and their culture. You also learned that they are not just people of the past. They are a very important part of Michigan's present and future. Finally, you learned that most Indigenous People living in Michigan are Anishinaabek. They have been in Michigan for a long, long time.



Make a list of three important things you learned about the Anishnaabek

In Search of Trade Goods

Explorers are people who travel into areas they do not know well. Have you ever gone exploring? Where did you explore? What were you looking for? About 500 years ago some people from the continent of Europe were exploring. What were they looking for? They were looking for a way to sail between the continent of Europe and the continent of Asia. You learned in Chapter 1 that a continent is one of seven very large landmasses on Earth. That would be a long, long sailing trip! Why were they trying to do that?

People in many countries of the continent of Europe had come to love silk, spices and other goods from countries like China and



Image source: shutterstock

India. These countries were part of the continent of Asia. People in Europe wanted to trade for these goods. Therefore, explorers were looking for ways to sail from Europe to Asia. They were also looking for lands to claim as their own. But, they discovered a very big problem!!! Something was in their way!

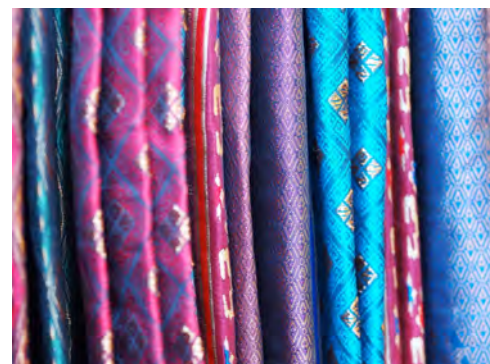
Interactive 4.12 Blocking the Way



Click here to find out what got in the way of the early explorers!



Spices, not unlike the ones many Europeans were looking for! Image source: shutterstock



Silk fabric, image source: Shutterstock

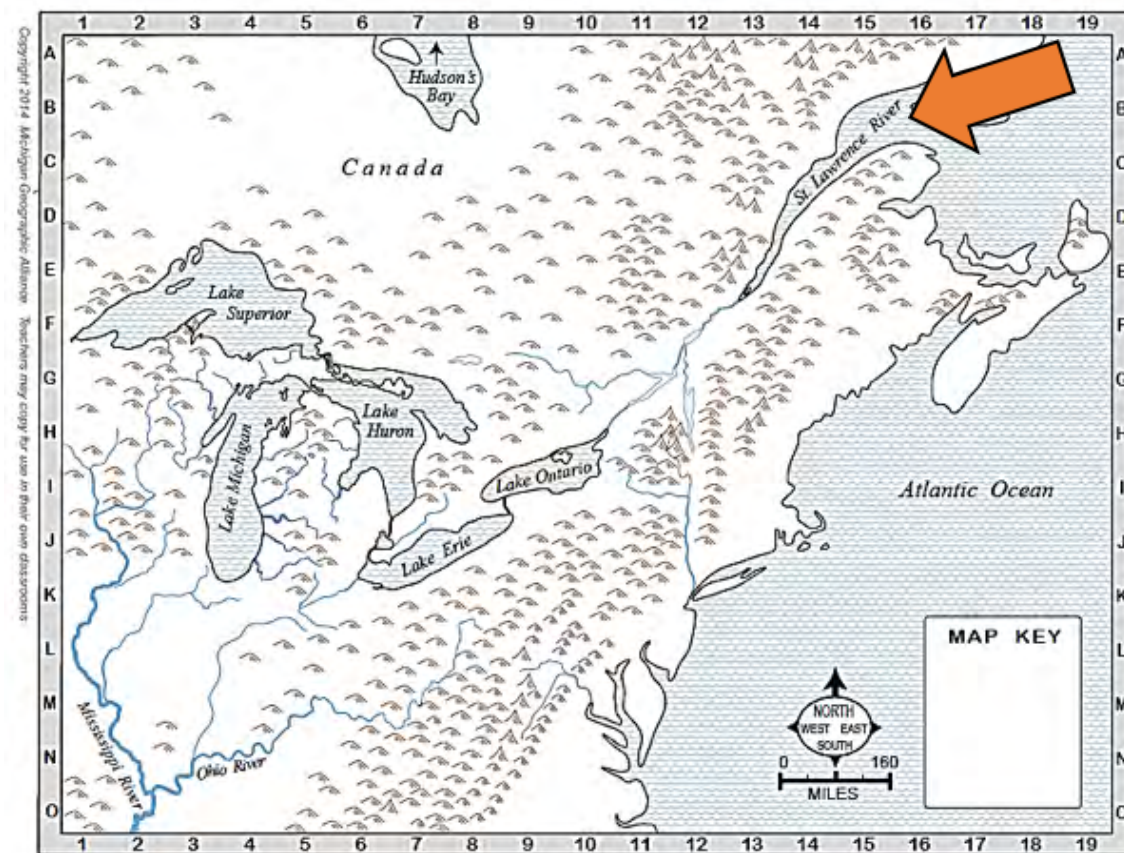


Think of your favorite goods, your favorite products. Are they spices and silk? Probably not. Why do you think favorite goods change over time?

You have learned that the continents of North America and South America made it difficult to sail easily from Europe to Asia. But, people in Europe did not give up!!! They wanted to trade with Asia!

Here Come the French!

Explorers from the country of France had joined other explorers trying to find a sea route to Asia. Since North America was in their way the French decided to try and find a short cut through North America. They decided to sail down the St. Lawrence River. They hoped that this river might run all the way across North America. If it did it would take them to the Pacific Ocean. Then, they could sail on to the continent of Asia. What do you think? Did their plan work?



You can see by the map that sailing on the Saint Lawrence River took French explorers into the Great Lakes region. They explored further and further. They came into the area that would become our state of Michigan. The French never did find their shortcut. However, they became interested in the Great Lakes region and Michigan for another reason! They wanted to make these lands part of their kingdom and trade with the Indigenous People.

The Fur Trade

Have you ever traded one thing for another thing? Maybe you traded a cookie for a candy bar. Think about why you made the trade. People will “make a trade” when they want something they think is valuable. In the 1600s and 1700s, Indigenous People who lived in Michigan like the Anishinaabek had valuable things that people in France wanted. On the other hand, people in France had valuable things that Indigenous People in Michigan wanted. Trade began between these two groups over 300 years ago. What goods do you think they were trading?

Interactive 4.13 Trade Goods



Click here to learn about goods traded between Indigenous People and the French

A trading system began between Indigenous people of the Great Lakes region and the French. Indigenous People hunted beavers and other fur bearing animals. They traded these furs to the French. They also offered other trade goods such as food and birch bark canoes they made. Food included meat, corn and maple sugar. They traded these goods for French knives, cloth blankets, cooking pots, guns and other goods.

The worth of goods was based on the value of beaver furs. For example, let's imagine that an Indigenous person brought a large sack of wild rice to a trading post. It might have been given the value of 3 beaver furs. At the trading post a French cotton shirt may have been given a value of 3 beaver furs also. The Indigenous person could then trade the rice for the cotton shirt.

Interactive 4.14 Trade Systems

Sample Value of Some Indigenous Goods	
1 sack of wild rice	3 beaver furs
100 white fish	5 beaver furs
15 pounds of bear grease	4 beaver furs

Sample Value of Some French Goods	
1 hatchet	1 beaver fur
1 blanket	3 beaver furs
1 cotton shirt	3 beaver furs

If an Indigenous family brought 1 sack of wild rice and 100 white fish to the trading post could they trade for 3 blankets? Why or why not?

Click here to learn more about how the beaver fur system worked.

At first the French fur traders would go to the villages of Indigenous People to trade. Later the French built trading posts. Furs were moved from these trading posts by French voyageurs. These were traders who moved the furs by canoe.

Interactive 4.15 Trading Posts



Click here to learn about the trading posts.

Interactive 4.16 Digging at Michilimackinac



Archaeologists have been digging at Fort Michilimackinac since 1959. Click here to see a Gallery of photographs of some teachers from Waterford, Michigan who had a chance to take part in the dig one summer!

How Did Indigenous People and the French View the Fur Trade?

Indigenous People and the French traded because both groups benefited from trading. They did not view the fur trade in exactly the same way, however. Study this chart that shows the point of view of each group. How were the points of view different? How were they alike?

Point of View of the French Voyageurs	Point of View of Indigenous People
<ul style="list-style-type: none"> • We need the beaver pelts that Indigenous People can trade. • We need the canoes that Indigenous People can make. • We need Indigenous People as guides. • We need Indigenous People because they own the trade routes. • We may marry a woman from one of the Indigenous tribes. • We may learn the language of Indigenous People so we can trade. • We will learn about the government of Indigenous People so that we can trade. • There are many of them and few of us. 	<ul style="list-style-type: none"> • We need the guns that the voyageurs can trade. • We need the metal cooking pots that the voyageurs can trade. • We will trade our furs for the things that make my life easier. • We will help them because we both are enemies of the Iroquois people. • Our sisters may marry a voyageur, so he may become a part of our tribal families. • We may learn French so we can trade. • We will learn about their government so that we can trade. • The French are here to stay, so we will tolerate them.

Interactive 4.17 The Fur Trade



Here is some additional information on the Fur Trade in Michigan

Interactive 4.18 Voyageurs



Listen to this song from Kitty Donohoe about Voyageurs.

Who were the French Missionaries and Why Did They Come to Michigan?

French explorers had come to the Great Lakes region including Michigan about 400 years ago. Next came French traders and voyageurs. There was also a third group that came. They were called missionaries. Missionaries are people who travel to a new place to teach their religion to people.

One of the most well-known missionaries in Michigan was Father Marquette. He founded the mission at Sault Ste. Marie. The mission included a church, but also became a center for trade.

Missionaries wore long black robes. Because of their religion they did not marry. They had no wives or children.

They wanted to teach their religion to Indigenous People. Sometimes they also tried to help Indigenous People. For example, they went to try and help people when they were sick.

How did Indigenous People like the

Anishinaabek view the missionaries? The missionaries must have seemed very different from them. Anishinaabek wore very different clothes than black robes. Most had a wife and a family. Read this Anishinaabek description of the missionaries. What does it tell you about how they viewed the missionaries?

Anishinaabek Point of view:

“We did not know what to think of the Black Robes (missionaries) that came into our villages. Their clothing was made from different materials. Many wore long, black robes. They were very hairy, and did not have a wife and family. They told us our beliefs were bad.”



https://en.wikipedia.org/wiki/Jacques_Marquette



Why do you think it is important for historians to understand how different people viewed each other?

Trade and Conflict

Trade created enemies in the Great Lakes region. Other tribes, like the Iroquois in New York, wanted to take the resources of the Anishinaabek. The British, another group who had come to North America from Europe, wanted the French resources as well. People fought for trade resources and the lands where those resources were. War would change the lives of the Anishinaabek and the French. You will learn more about this in the next section.

PUTTING IT ALL TOGETHER

About 400 years ago French explorers were trying to find a water route to the continent of Asia. They wanted to get to Asia so they could trade for goods like silk and spices. They sailed into the Great Lakes region trying to find this water route. They did not find it. However, they found that the region had many fur-bearing animals like beaver. A trade in furs began between Indigenous People like the Anishinaabek and the French. Trading posts began at places like Detroit. Trade caused a lot of change. Sometimes it was good, sometimes it was bad.

The British in Michigan

QUESTIONS TO GUIDE INQUIRY

1. In what ways have the people of Michigan interacted with their environment?
2. What push and pull factors influenced the movement of people in Early Michigan History?
3. What consequences resulted from the interactions between various cultural groups?

TERMS, PLACES, PEOPLE

Britain: a country part of the continent of Europe

fort: buildings and land protected by a tall wall and often lookout towers

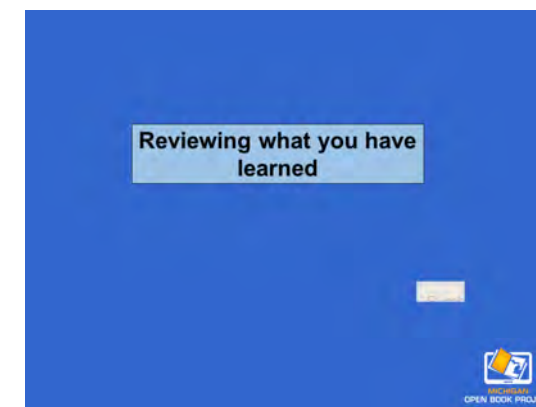
cause: an action that makes something happen

effect: something that results from something else happening

colony: an area of land controlled by another country

In the last section you learned that European people came to North America looking for resources and to trade. Trade was between Indigenous People like the Anishinaabek and Europeans like the French. Trade was part of why Europeans wanted control of North America. Trade caused a lot of change. Sometimes it was good, sometimes it was bad. How did this trading system get started? Click on the widget below to review what you have learned!

Interactive 4.19 Review What You Have Learned



Click here to review what you have learned.

Here Come the British!

The Anishnaabek permitted the French to settle on their land. The two groups of people had a tense relationship. This was because the French claimed Anishnaabek lands as their own. The two different groups of people learned to live together. The main focus was the fur trade and family since many French married Anishnaabek women. There were far more Indigenous People than French. Therefore, the Anishnaabek did not view the French as much of a threat. However, things changed! The French weren't the only group from Europe interested in trade and claiming new lands. Another group came into the story.



Interactive 4.20 The British Come to North America



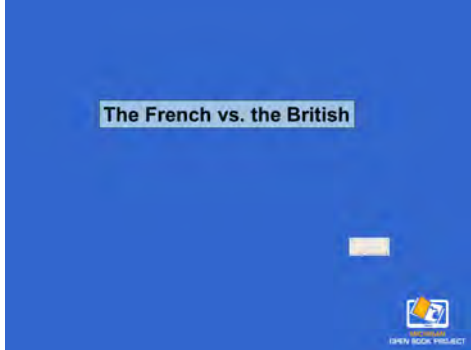
Click here to learn about another group who became part of the story.

As you just learned, the British claimed land along the east coast of North America. They established themselves in this area through several wars with Indigenous People. These wars were terrible for the tribes on the east coast. Many tribes were destroyed completely because of the wars. When land was claimed, the British farmed and traded in the area. Their success led to more and more British people coming.

British vs French

The French and British had a history of being enemies. They had often fought each other. Both groups wanted to control the fur trade. Both groups wanted to take over more of North America, as well as land in Europe, Africa and Asia. In order to do this in North America, each group wanted Indigenous People on their side. The Anishinaabek sided with the French. This was mainly because they were trading partners and had married with each other. The Iroquois sided with the British. There were several reasons for this. For one thing the Iroquois and the Anishinaabek were old enemies. The Anishnaabek and Iroquois had fought against each other before Europeans came to North America. The Iroquois also traded mainly with the British. So, what happened between these groups of people?

Interactive 4.21 The French vs the British



Click here to learn what happened next.

Conflicts Arise

As you just learned both the French and the British began building forts. Each side hoped to defend land they claimed. Each side hoped to take over the fur trade. Each side wanted to control resources and land. The British hoped for even more. They wanted to get rid of the Indigenous People. They wanted to take over all lands in the Great Lakes region. The British wanted all of the land and control for themselves. You can probably guess what happened next.

Conflicts arose between the French and the British. This led to what was called the French and Indian War. Remember that you learned in Chapter 1 that the term ‘Indian’ is sometimes used to describe Indigenous People.



The French and Indian War

Over nine years of battle from 1754-1763, the French and most of the Indigenous People fought against the British. This is how the war got its name. Only the Iroquois sided with the British.



From what you have learned so far, who do you think won the war? The French or the British? Why?

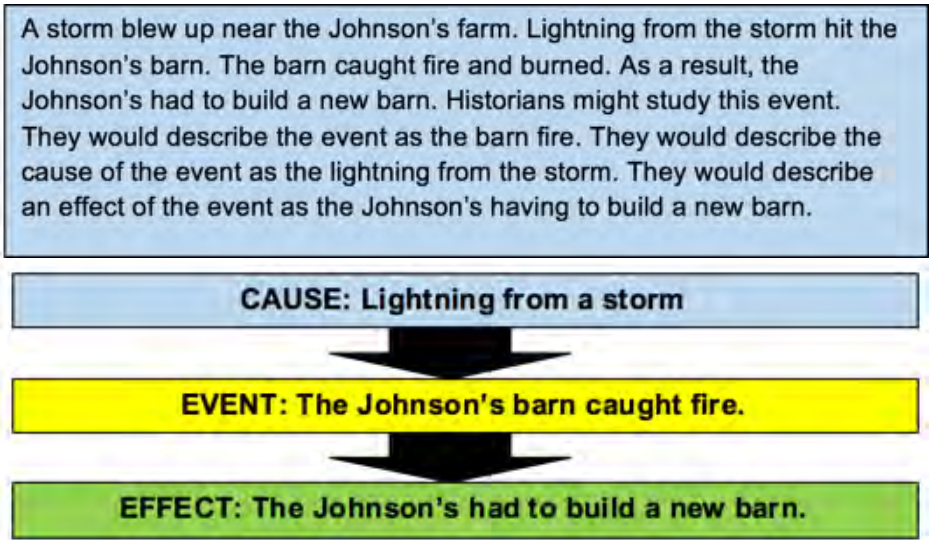
The British had a lot more people and resources in North America than the French. British troops pushed north and began to take over French forts and Indigenous lands. With more soldiers, weapons, and money the British were able to take control of more and more forts. The French lost control of the St. Lawrence River. This prevented them from sending supplies to their troops. All of these factors led to the British winning the war.



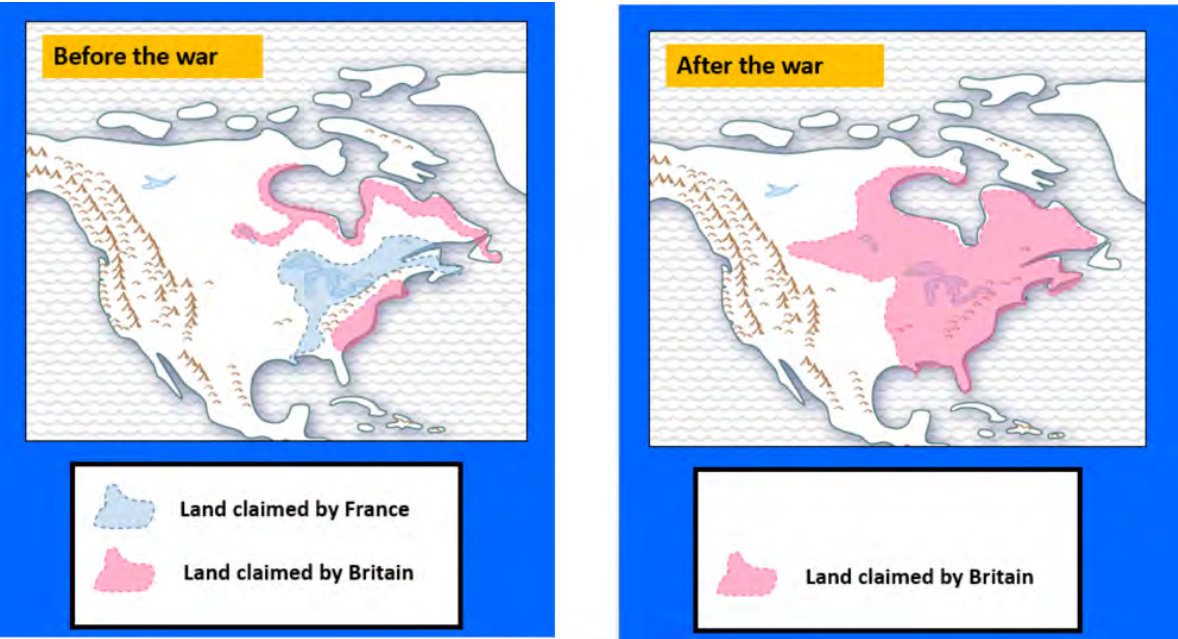
Cause and Effect

Historians often study the causes and effects of events that have happened in the past. A cause is an action that makes something happen. An effect is something that results from something else happening. Here’s a simple example of

cause and effect:

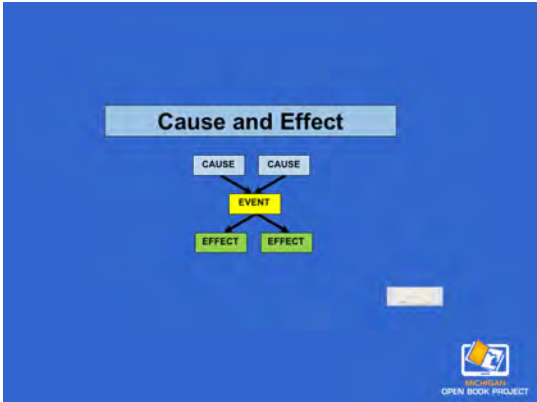


Events like wars usually have more than one cause. Think about what you have learned about the French and Indian War. It had several causes. For example, both the French and the British wanted to control the fur trade. Another cause was the fact that both groups wanted to control land and resources in North America. What about the effects of the French and Indian War. Compare these two maps. What effect of the war do they show?



As you can see in the maps, one effect of the war was the French lost all the land they had claimed in North America. The British took over this land. Therefore, another effect was that the land that would become Michigan was now claimed by the British. Another effect was that the Anishinaabek had to fight for the rights to their homelands.

Interactive 4.22 Cause and Effect



Click here to create a cause and effect graphic organizer of the French and Indian War.

Indigenous People and the British

After the French and Indian War problems increased between Indigenous People and the British. Indigenous People found the British much harder to get along with than the French. The two groups had very different points of view. Study this chart that shows the point of view of each group. How were the points of view different? How were they alike?

Point of View of the British	Point of View of Indigenous People
<ul style="list-style-type: none">• We want to total control over the fur trade.• We want more land for our people.• We want the Indigenous People to follow the laws of the British King.• We want to stop trade with the Indigenous People unless it is inside British forts.• We want the Indigenous People to leave this land.• These Indigenous People are in our way.• We want to use diseases as a weapon of war to rid these people of this land.	<ul style="list-style-type: none">• We want the British to continue to trade goods that make our lives easier, but they keep changing the trading laws.• We want to drive the British out of our land.• These people want us to follow their King and their laws. We have our own leaders and our own laws.• We want the British to let us live like we used to.• These people are worse than the French.• These people want to drive us out of our land.• These people make us sick with deadly diseases.



Writing Assignment: Imagine you are an Indigenous leader. Write a short letter to the British King complaining about how you are being treated.



What do you think happened between the British and the Indigenous People? Why

Pontiac’s War

You have probably predicted that there was conflict between the British and Indigenous People. Your prediction was right. There was conflict over land and resources. There was conflict over different points of view. There was conflict over Indigenous People wanting the right to govern themselves. These conflicts led to war.



<https://s-media-cache-ak0.pinimg.com>

After the French lost to the British dozens of Great Lakes tribes began to organize together to try and push the British out. The tribes said they had not lost to the British. They were led by Chief Pontiac. He was a skilled and smart Odawa leader. During the summer of 1763, the tribal nations took control of the Great Lakes. Of the thirteen British forts in the Great Lakes region, nine were taken over by the tribal nations. It became hard to hold on to these forts. Some Indigenous People had to leave to return home to prepare for the winter. There were also conflicts among the tribes. They were not

Did you Know?

Many things in Michigan have been named after Chief Pontiac. For example, there is a lake, a car and a city! Why do people name things after people?



used to fighting together. As a result, the British took back the forts in 1764.

This war was important for many reasons. It showed the British that the Great Lakes tribes, including the Anishinaabek, would not be pushed around. It was also a source of pride for many Anishinaabek because the people fought for their rights. It is still a source of pride today.

What Happened Next?

Most of the British were living in 13 colonies along the Atlantic Ocean. A colony is an area of land controlled by another country. They were ruled by a King. The King lived across the Atlantic Ocean. He was making decisions for the colonists that many of them did not like. He raised taxes. He did not give any of the people a say in what laws there should be in the colonies.



Image source: <https://sites.google.com/site/langhorstclassroom/unit-1-map-test>

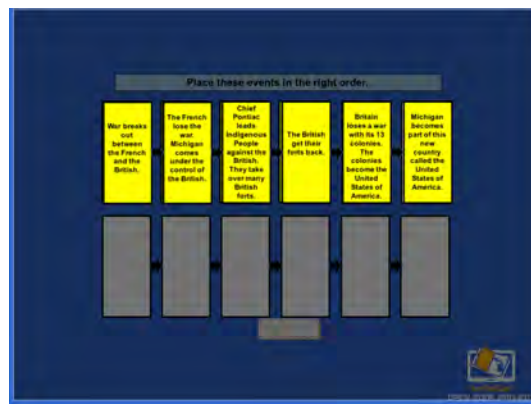
The colonists decided they wanted to be their own country. They wanted to make their own laws. The King was not happy about this. Battles began between the colonists and the British soldiers of the King. After many years of war, the British surrendered. The 13 British Colonies now became the 13 United States of America! Michigan became part of this new country. You will learn much more about these events in fifth grade!

Putting it All Together

As you can see in this lesson events in history are connected together. One event leads to another. Indigenous People were the

first people in Michigan. Then, came the French. Next, came the British. Then, Michigan became part of a new country, the United States. Through all these changes, the Anishnaabek stayed in Michigan. Can you put the events from this lesson in the right order? Click [here](#) to try!

Interactive 4.23 Putting Events in Order



Click [here](#) to put events from this lesson in the right sequence.

New Migration Into Michigan

QUESTIONS TO GUIDE INQUIRY

1. In what ways have the people of Michigan interacted with their environment?
2. What push and pull factors influenced the movement of people in Early Michigan History?
3. What consequences resulted from the interactions between various cultural groups?

TERMS, PLACES, PEOPLE

territory: the name for an area of land that was not a state

migration: people moving from one homeland to another

pull factors: things that pull people to a new place

push factors: things that push people out of a place

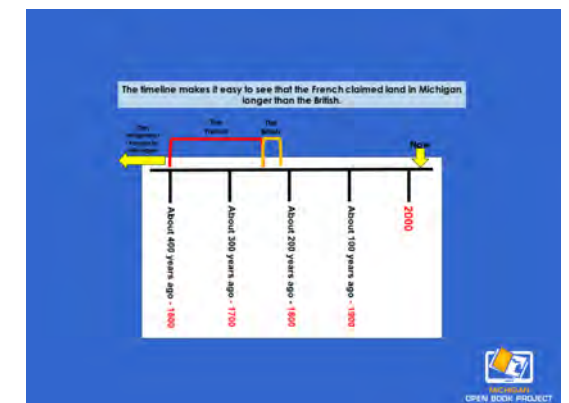
survey: mapping, measuring, and describing an area of land

settler: a person who moves to a new place and intends to stay there

treaty: an agreement between two nations

In the last section you learned that the British had come to North America just like the French. Both groups wanted to control land and resources in North America. Both groups wanted to control the fur trade. For reasons like these there was a war between the French and the British. Most Indigenous People sided with the French. You learned that the British won the war. As a result, the French lost all the land they had claimed in North America. The British took over this land. Not long after this the British lost a war with their own colonies. A new country was born: the United States of America!

Interactive 4.24 Keeping Track of Time



How do historians keep track of all these events? How do they keep track of time? Sometimes they use timelines. Click here to learn about timelines.

Michigan Before it Was a State

When Michigan became part of the United States it was not a state. It was part of a large area of land called the Northwest Territory. A **territory** is the name for an area of land that was not a state. Look at the map of the Northwest Territory. What other states, or parts of states, were once part of the Northwest Territory? Notice the numbers on each state. This was the year each area became a state. Which area became a state first? Which area became a state last?



The Northwest Territory

<http://oaa4thgrade2.infohio.org/images/unit3/chapter9/allimages/NorthwestTerritory.JPG>



In 1805 Michigan became its own territory. Look at the map of the Michigan Territory. Did it include all of the land that is part of the state of Michigan today?

As you can see on the map the Michigan Territory included only a small part of the Upper Peninsula.

Who was living in the Michigan Territory in 1805? There were still some French people. Their families had come to Michigan long before. There were still some British. Most of the people, however, were members of Indigenous groups like the Anishinaabek. This would begin to change. More people would start moving to Michigan.

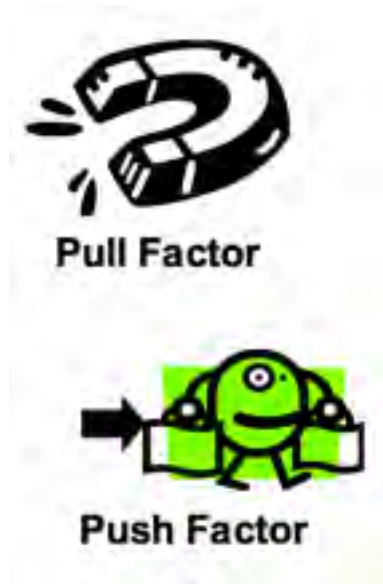
Why do People Move to a New Place?



What are some of the challenges of moving to a new place?

In Section 2 you learned that the Anishinaabek migrated, or moved, to Michigan a long, long time ago. In Section 3 you learned that some French people moved to Michigan. In Section 4 you learned that some British people moved to Michigan. Why do people migrate, or move, to a new place? Is it easy to leave your homeland and move to a new place? If you have moved or you know a friend who has moved, you probably know that moving to a new place can be hard.

People move for many different reasons. Sometimes something pushes them out of the place where they are living. For example, they may be living in a place where there is a war. They decide to move to escape the war. In this case the war has pushed them out of their home. The war is a **push factor**. A push factor is something that pushes people out of a place. Sometimes something pulls people to a new place. For example, a person might be offered a better job in a new city. The job has pulled the person to a new place. The job is a **pull factor**. A pull factor is something that pulls people to a new place.



Interactive 4.25 Push/Pull Factors



Click here to learn more about push and pull factors.



More People Move to Michigan

Slowly people began to move to the Michigan Territory. Most of them came from the eastern parts of the United States. Some people were pulled to the Michigan Territory because land was cheap. They wanted land for a farm. Others were pushed out of the places where they were living. Some felt they did not have a chance for a good life where they were living.

It was a long and difficult trip. Coming by water across Lake Erie took a long time. Early travelers described the trip as "dangerous, unreliable and uncomfortable." Coming by land meant traveling on rocky, muddy roads. It also meant having to cross an area known as the "Black Swamp" in northwestern Ohio.

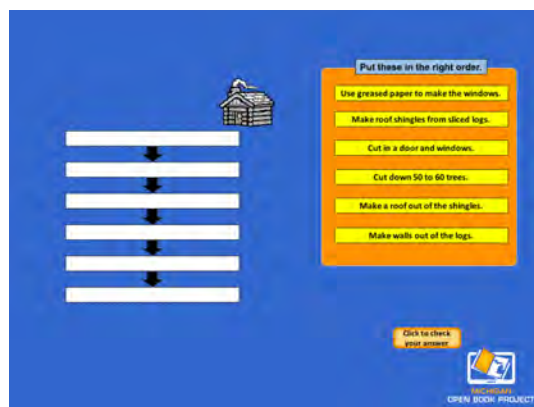


Once they got to the Michigan Territory there were more problems. Not much of the Michigan Territory had been surveyed. To **survey** land you have to measure and map the land. There are usually no maps of land that has not been surveyed. How did these people find their way in the Michigan Territory without maps? It must have been very hard.

There were few roads in the Michigan Territory. Without many roads it was easy to get lost. It was also very hard to get a wagon through an area that had no roads. There were no bridges so even small creeks were a problem. Despite all these problems people managed to get to the land where they hoped to start a farm.

Once they got there they faced a new set of problems. They had to clear land to grow food. They had to build a house. These early houses were called log cabins. These were small houses made of logs. How did they manage to build these? Click below to see if you can figure out how to build a log cabin!

Interactive 4.26 Build a Log Cabin



Click here to try and build a log cabin.

What was it like for a child living in the Michigan Territory in those early days? Mary Ann Williams came to the Michigan Territory in 1815 when she was eight years old. She came with her mother, five brothers and three sisters. They had come from the state of Massachusetts to join her father. Her father had come earlier to the town of Detroit. He ran a hotel there. She lived with her family in Detroit for 4 years. Then, the family moved several miles away to the shores of Silver Lake. They were the first non-Indigenous family in that area. That area is now a part of Waterford, Michigan. Later in life she described the family's first trip to Silver Lake.

In the early part of March at seven o'clock in the morning we left Detroit. We were all snugly packed in two sleighs. There was not much of a road, only the Indian trail. We stayed at William Thurber's overnight. We slept on beds made on the floor. We continued our trip the next day. At noon the next day we arrived at the famous town of Pontiac. It had one little log house. At this house we took dinner that was spread on boards laid on top of barrels. After dinner we left the little town for Silver Lake. We arrived about four o'clock in the afternoon.

Our house was not finished yet. The logs were all up and the roof was on. A rough floor had been laid down. But there was still a lot of work to be done.

On our first night we slept on the floor. A large fire was built in the fireplace. We fell asleep talking around the big fire. We talked about the big logs which the house was made of. We also talked about all the strange things around us.

Source: Adapted from: Lakeland's Paradise by Paul E. Ripley, Waterford, MI: Waterford Board of Education, 1961.



Think about what you have learned about historical sources. Is this a primary source or a secondary source? Why?

Mary Ann Williams, her mother and her sisters and brothers moved to the Michigan Territory from Massachusetts. Did they move because of a push factor or a pull factor??? Think about why they moved. They moved to be with Mary Ann's father. They were pulled to Michigan so the family could be together.

Interactive 4.27 The Williams Family



Click here to learn more about Mary Ann Williams and her family.

Indigenous People lived on the banks of Silver Lake also. They had been there a long time. What happened when people like the Williams family began to settle on Indigenous land?

How Did These Newcomers Affect Indigenous People?

For over 200 years people had tried to take over the land of Indigenous People like the Anishinaabek. First, it was the French. Next, it was the British. Now, it was American settlers. A **settler** is a person who moves to a new place and intends to stay there. In the beginning there were few of these settlers. However, as more

and more came they caused more and more problems for Indigenous People. Some of these problems were:

- These new settlers competed with Indigenous People for resources. These included land, water and animals.
- Settlers brought disease that killed many Indigenous People.
- Indigenous People began to have little voice in government.
- Settlers began to force their religion, education and ideas on Indigenous People.

These problems became more serious as the number of settlers grew. For example, settlers began to want more and more land in the Michigan Territory. Indigenous People had been on these lands for thousands of years. How did the settlers begin to control more and more Indigenous land?

Treaties and the Loss of Land

In order to get more Indigenous land the United States government began to make treaties with Indigenous People like the Anishinaabek. A **treaty** is an agreement between two nations. In these treaties Indigenous tribal nations agreed to give up millions of miles of land. Click here to see the land given up through different treaties.

Interactive 4.28 Indigenous Land Loss



Click here to see the land given up through different treaties.

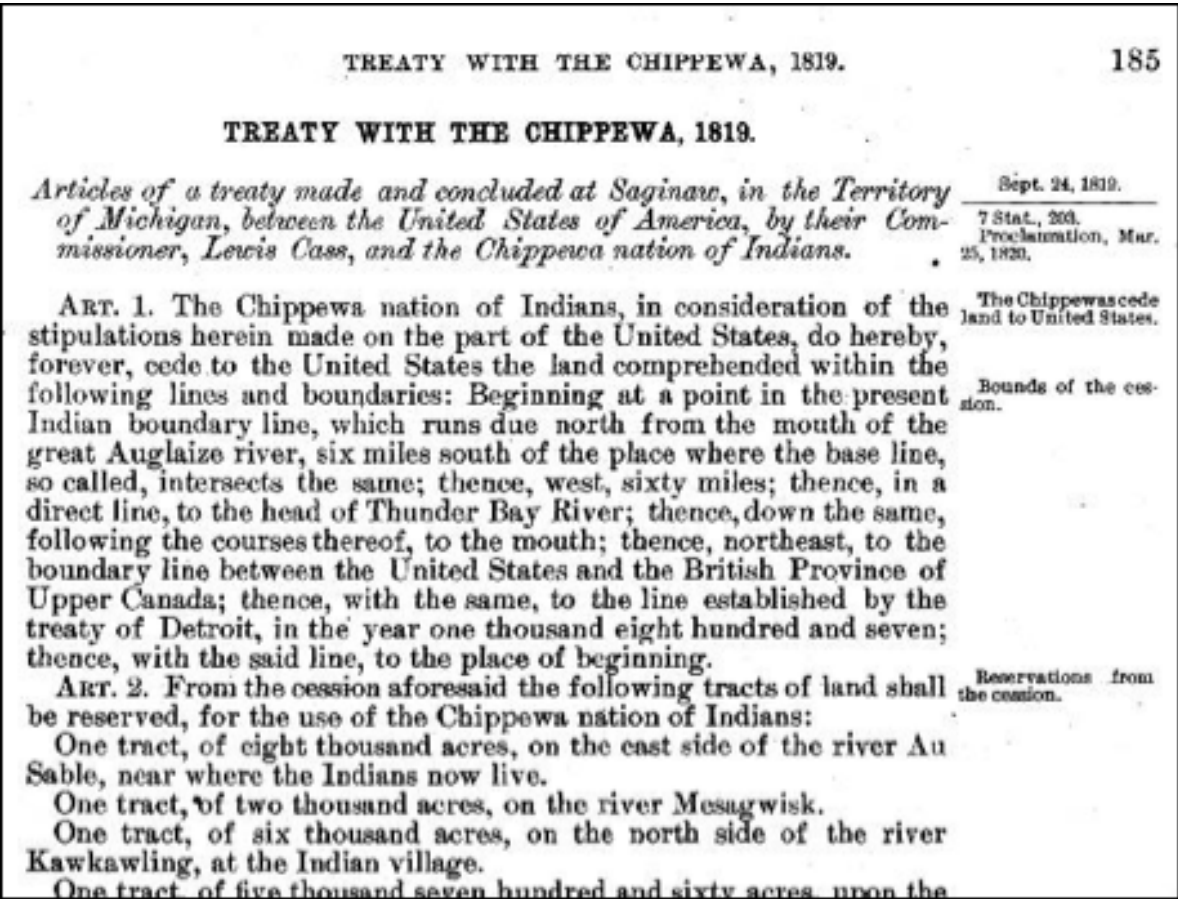
But, why would the tribal nations sign agreements to give up their land? Didn't they want the land anymore? Of course they wanted the land! You have learned that Indigenous People have always had a special connection to the land. As you can probably guess the U.S. government put a lot of pressure on them to sign the treaties.

Laws were passed that gave the U.S government the power to push Indigenous People off their lands. These laws allowed the government to force Indigenous People out of Michigan. Were these laws fair??? What do you think? Why? If a tribe did not make a treaty, the army would come and remove them from their land.

Therefore, in order to avoid being forced off their lands completely, tribal nations signed treaties. These treaties allowed them to keep tiny areas of land. They also gave the tribal nations some payment for their lands. Do you think the payments were a fair trade for the land? Why or why not?

Most of the tribes viewed the deals as one-sided. They felt they favored the United States government much more than the tribal nations. Remember in economics you learned that fair trades should benefit both trading partners. In this case, these trades were unfair. Tribes gave up millions of miles of land just to keep tiny areas.

Think for a minute: What language do you think the treaties were in? Take a look at this small part of a treaty to see:



Part of the Saginaw Treaty, 1819

<http://digital.library.okstate.edu/kappler/Vol2/pgimages/chi0185.jpg>

As you can see the treaties were in English. Not many Indigenous People spoke English during these times. Those that did know English found it hard to understand the treaties. You speak English. Try to read a little of this treaty! Can you imagine now how Indigenous People must have felt when they tried to read it.

Did the United States government honor the treaties? Did the tribal nations get to keep the tiny pieces of land? Did they get paid for the land? Read what historian Eric Hemenway has to say about this. You met him in Section 1!



The United States broke treaty after treaty with tribes. The Potawatomi, for example, had to sign many treaties. Often they were just a year or two apart. This was because settlers kept taking their lands. Until this day, the United States has never fully honored a single treaty with any tribe in the United States. This is over 400 treaties that have been broken.

These treaties opened up land for settler use. This land became a pull factor for many people moving to the Michigan Territory. For Indigenous People, these treaties meant they had to move off their land. They moved because of a push factor.



Writing Assignment: Imagine you are a member of an Indigenous family. Write a short diary entry describing the day you had to move off your land.

Putting it All Together

Slowly new settlers began to move to the Michigan Territory. Many were pulled to Michigan by cheap land. They faced many challenges. It was difficult to get to the Michigan Territory. Once they were there they had to clear land and build a log cabin. These settlers wanted more and more land. To get this land the U.S. government forced Indigenous tribes to sign treaties giving up their land. These settlers changed the way of life for Indigenous People forever.

The Road to Statehood

QUESTIONS TO GUIDE INQUIRY

1. In what ways have the people of Michigan interacted with their environment?
2. What push and pull factors influenced the movement of people in Early Michigan History?
3. What consequences resulted from the interactions between various cultural groups?

TERMS, PLACES, PEOPLE

population: the number of people in an area

governor: the leader of a territory or state

steamboat: a boat that is powered by steam instead of sails

canal : a human-made river

Congress: the law-making branch of our government

constitution: a written plan of government

You have learned that Michigan was once part of the Northwest Territory. It was not one of the states of the United States of America in the beginning. In 1805 it became the Michigan Territory. Somehow it became the state of Michigan. How did that happen? Read on to find out!



What were some of the reasons the population of the Michigan Territory was growing so slowly?

The Michigan Territory Needed People

A territory needed a **population** of 60,000 people before it could become a state. Population means the number of people in a place. Indigenous People could not be counted. By 1820 the population of the Michigan Territory was only 8,000. There were way more people living there. But, remember, Indigenous People could not be counted. The territory needed a lot more people to become a state! Why was the population growing so slowly?



In the last section you read about how hard it was to get to Michigan. If you came by water it took a long time. The trip was uncomfortable and often dangerous. If you came by land it took even longer. Since it was easier to get to places like Ohio, settlers were going there instead of Michigan.

Look at the graph below. What does the graph tell you?



What happened between 1820 and 1830? The population of the Michigan Territory increased quite a lot! What caused this? Read on to find out!

Surveying Michigan

You learned that to survey land you have to measure and map the land. Not much of the Michigan Territory had been surveyed. This made it hard to travel in the territory. This changed in 1816. A survey of the territory was done in that year. The people who did the survey were not very positive about Michigan! They said it was just a lot of swamps and sand. They reported that it would not be good for farming!



Do you think the survey report helped the population of Michigan grow? Why or why not?

Most of the people who were moving west were farmers. They were looking for good farm land. It didn't seem like moving to Michigan was a very good idea.

You have learned about the geography of Michigan. Is Michigan just a lot of swamps and sand? Of course not! Michigan has a lot of good farm land. In 1820 someone set out to prove that! His name was Lewis Cass. He was Governor of the Michigan Territory. A governor is the leader of a territory or state.

Governor Cass was determined to help Michigan become a state. He decided to do his own survey! He traveled with a team around Michigan. His survey showed that Michigan had a lot of good land for farming. People began to think differently about Michigan.



<https://commons.wikimedia.org/w/index.php?curid=16553202>

Improvements in Transportation

You learned that people trying to get to Michigan often went by land to Buffalo, New York. Then, they crossed Lake Erie on sailing ships. The trip was uncomfortable and often dangerous.

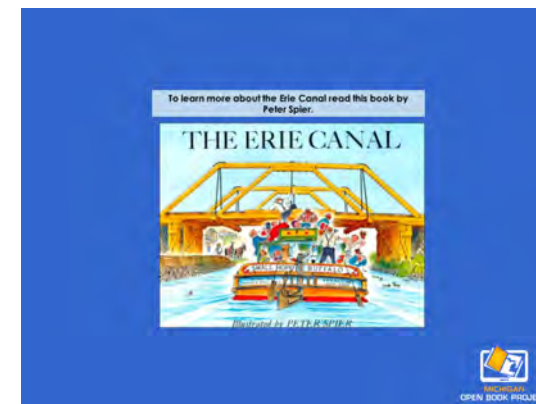
Remember how Ephraim Williams described it in the last section!

Steamboats changed this! Steamboats had a steam engine. They were a big improvement over boats that only had sails! They made the trip across Lake Erie safer. They also made it quicker! It was now easier to get to the Michigan Territory.



Steamboats made traveling to Michigan easier. However, people still had to travel by land to get to Lake Erie! This changed in 1825. That was the year the Erie Canal opened. A **canal** is a human-made river.

Interactive 4.29 The Erie Canal



Click here to learn about the Erie Canal

In 1818 the first steamboat arrived at Detroit. This was the beginning of steamboat travel between Buffalo, New York and Detroit.



1818 -The Steamboat “Walk on the Water”, the first steam ship to Detroit.
– Public Domain

The Erie Canal made it quicker and easier for people to get to the Michigan Territory. It was one of the reasons the population of Michigan began to increase more quickly.

Art Assignment: Design a poster encouraging people to move to the Michigan Territory.

Interactive 4.30 Erie Locks



[Click here to see how the locks worked on the Erie Canal](#)

Interactive 4.31 Erie Canal



[Click here to hear a song about the Erie Canal](#)

Enough People to Become a State



Look at this graph. What happened between 1830 and 1834?

In just four years Michigan had a huge increase in population. It went from 32,000 people to 87,000 people. What happened? You learned that improvements in transportation was one of the causes. There was something else, too! Think back to the last section of this chapter. What had Indigenous People been forced

to do? Use this map to help you answer the question:



Indigenous People had been pressured into signing treaties with the U.S. government. In these treaties they gave up millions of miles of land. This opened up a lot of land in the Michigan Territory for settlers. This led to a big increase in population. Michigan needed a population of 60,000 people to become a state. By 1834 it had way more than that!

Michigan Leaders Write a Constitution



There was one more thing the Michigan Territory needed before it could become a state. It needed a Constitution. A constitution is a written plan of government. In 1835 Stephens T. Mason led the writing of the Michigan Constitution. He had become acting Governor of the Michigan Territory when Governor George Porter died. He was only 22 years old.

In 1836, the U.S. Congress accepted the Michigan Constitution. The Congress is the law-making branch of government in our country. Congress was the group that had to approve statehood for a territory. Michigan asked the U.S. Congress to become a state. The Congress said ‘No!’ Michigan had over 60,000 people. It had a Constitution! What was the problem? The problem was Ohio!

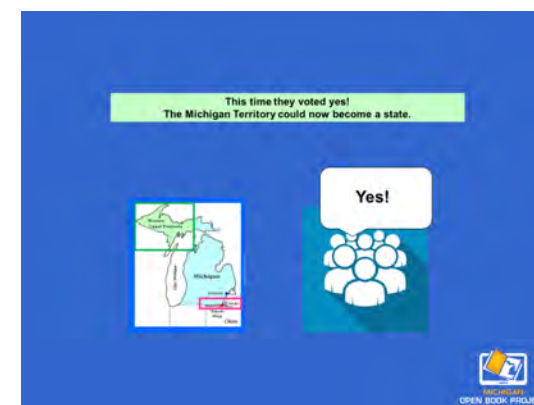
Problems with Ohio

The Michigan Territory and the state of Ohio had been arguing over a small piece of land. It was called the Toledo Strip. Michigan claimed it belonged to Michigan. Ohio claimed it belonged to Ohio. The U.S. Congress said this problem had to be solved before Michigan could become a state. How was it solved?

Activity: Find a partner. One of you should represent Ohio. The other should represent the Michigan Territory. Work together to come up with a plan for solving the Toledo Strip problem. Remember you both want the Toledo Strip!



Interactive 4.32 The Toledo War



Click here to see how the Toledo Strip problem was solved.

Putting it All Together

On January 26, 1837 Michigan finally became a state. It had not been an easy road to statehood. It took many steps. Governor Cass had done his own survey of Michigan. Steamboats and the Erie Canal had improved transportation. The Toledo Strip problem had been solved. Sadly, treaties had opened up land for settlers. The new state of Michigan was now ready to grow!

Interactive 4.33 Michigan History Timeline



Click here to put events on the timeline

Interactive 4.34 Quiz



Can you put all these events in the order in which they happened?

Stevens T. Mason

Stevens T. Mason was born in Virginia, but grew up in Kentucky. He came to Michigan with his family in 1830.

In 1834 Michigan's territorial governor died. Stevens T. Mason took over as acting governor. Because he was so young, people called him the "Boy Governor." He did not like this name. Old reports say he once punched someone for calling him this.

Despite his young age, he worked hard to help Michigan become a state. He wanted to prove that Michigan had enough people to become a state. He ordered that a census be taken. A census is a counting of people. The census showed Michigan had more than enough people.

Stevens T. Mason then helped write Michigan's first Constitution. A constitution is a written plan for government. Voters accepted the constitution in October of 1835. One month later,



The Boy Governor

<http://www.hal.state.mi.us/mhc/museum/explore/museums/hismus/prehist/settling/images/boygov.gif>

Stevens T. Mason became Michigan's first elected governor. This meant he was voted in by the people of Michigan.

In January of 1837, Michigan finally became a state. Stevens T. Mason had met his goal! He continued to serve as governor for two more years. As governor of the new state, he helped create a school system. In 1840 he moved to New York City with his new wife. He died there when he was only 31 years of age.