

# Michigan Studies



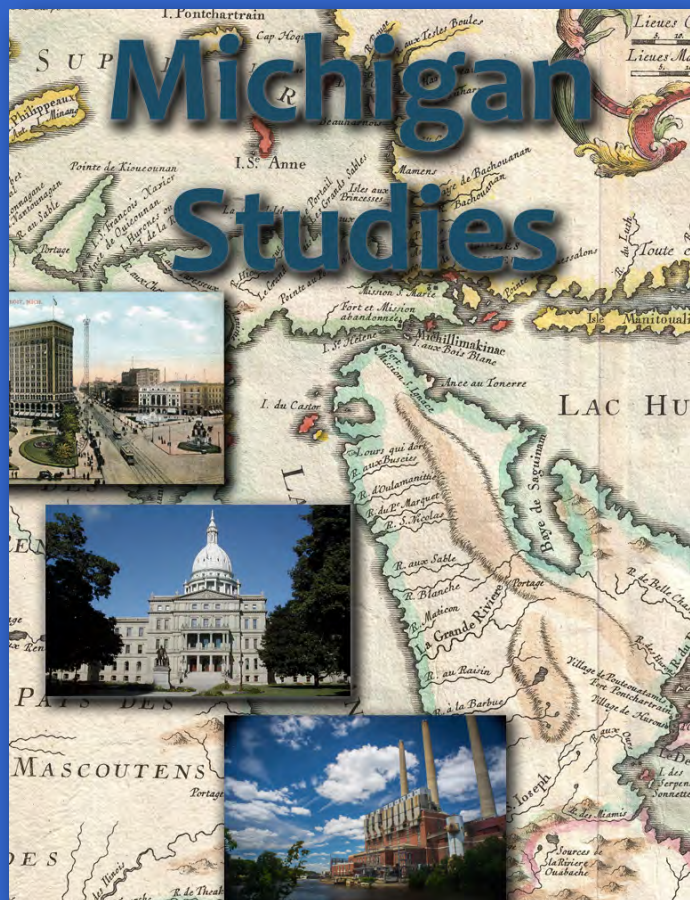
McAnn Bradford, Sandra Freeland, Elizabeth Kastl,  
Joy Kooyer, Marilyn McCauley, Andrea Raven,  
Susan Welch







# **MICHIGAN** **OPEN BOOK PROJECT**



This is version 1.2 of this resource, released in December of 2016.

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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### 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-

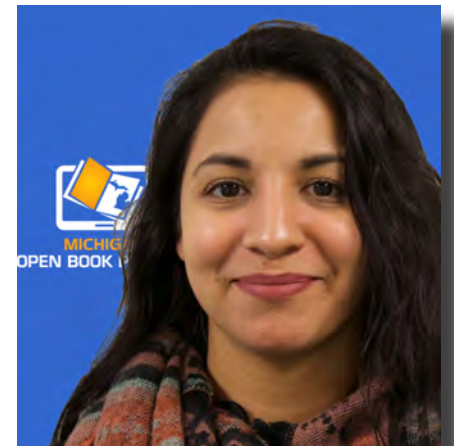


### McAnn Bradford

#### 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*

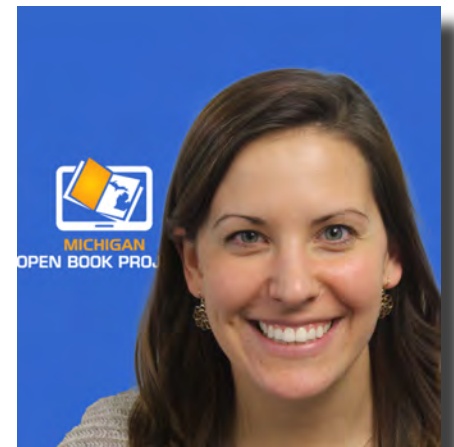
Coming from a long line of Educators, Dorothy Perry has continued to follow in this direction with passion and commitment. The culmination of 25 years in the field of Education includes, Early Childhood Education with a focus on the whole child through self-led discovery and learning. Continuing as a 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.*



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## Chapter 4

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

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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!

<b>What?</b>	
<b>Why?</b>	
<b>When?</b>	
<b>Who?</b>	

### **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.

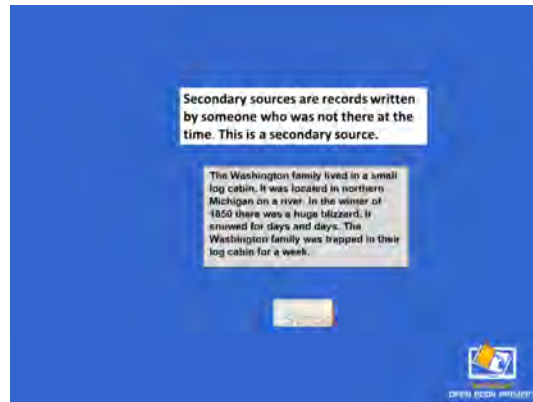
Imagine that someone in the Washington family wrote a letter describing the blizzard. Would that be a primary source or a secondary source? Since it was



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 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](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. Click [here](#) to learn more about this award and the project.

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

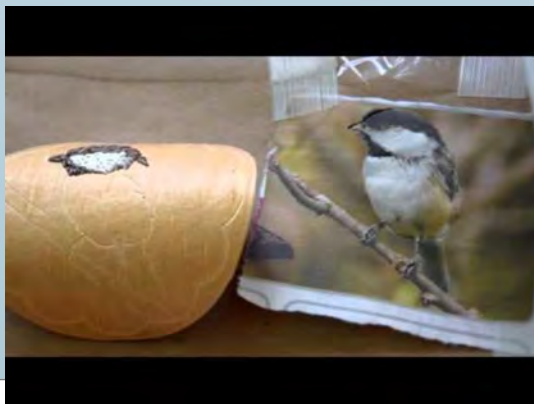


*Click here to see where the twelve tribal groups of Michigan are located Section 2.3 PPT Tribal Groups*



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/>





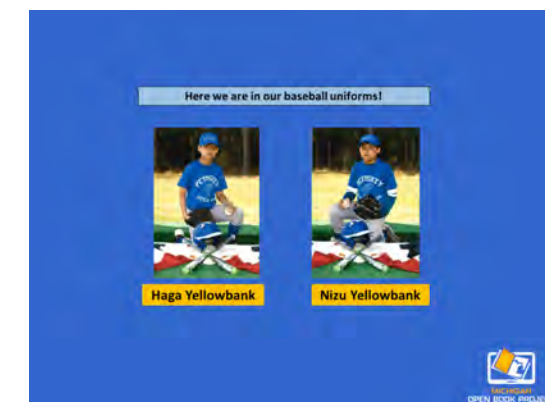
Caption: The Grandmother Moon Drum Circle

<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 Two Anishinaabek Michiganders



*Click here to Meet Two 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 is not well-known

**voyageur:** A French trader who moved furs through the Great Lakes region

**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

Have you ever heard of Christopher Columbus? If so, what do you know about him? What did he have to do with Michigan history? Did you

know that Christopher Columbus was an explorer who lived about 500 years ago. An **explorer** is a person who travels into an area that is not well-known. Columbus was looking for a way to sail between the continent of



Image source: Shutterstock

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 was he 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 India. These countries were in the continent of Asia. People in



Image source: Shutterstock



Image source: Shutterstock

Europe wanted to trade for these goods. Therefore, explorers like Columbus were looking for ways to sail from Europe to Asia. 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*

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 Columbus and 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?

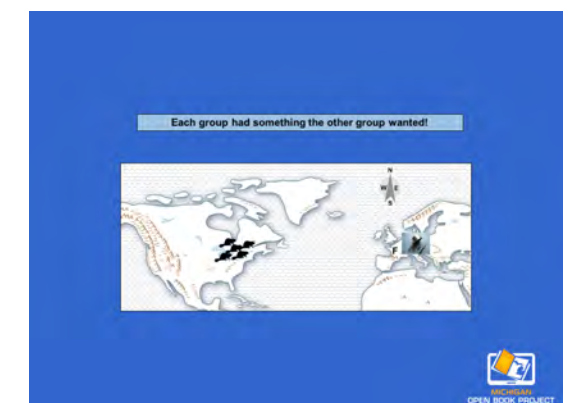


You can see by the map that sailing on the Saint Lawrence River took French explorers into the Great Lakes region. They explored further and further. They came into the area that would become our state of Michigan. The French never did find their short cut. However, they became interested in the Great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

### 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 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*





[https://en.wikipedia.org/wiki/Voyageurs#/media/File:Shooting\\_the\\_Rapids\\_1879.jpg](https://en.wikipedia.org/wiki/Voyageurs#/media/File:Shooting_the_Rapids_1879.jpg)

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	6 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?

OPEN BOOK PROJECT

*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.



Did the Anishinaabe come to Michigan because of a push-factor, or pull factor?

### Interactive 4.15 Trading Posts



Click here to learn about the trading posts

### Interactive 4.16 Gallery



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!

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

### 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?

### Interactive 4.17 The Mitten - Fur Trade



Learn more about the Fur Trade in this article from the Mitten!

### Interactive 4.18 The Voyageurs



Listen to this song about the 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 a third group that came also. 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. Sometimes they went to visit people who were dying.

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:



[https://en.wikipedia.org/wiki/Jacques\\_Marquette](https://en.wikipedia.org/wiki/Jacques_Marquette)

### 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 also always seemed to come when people were sick and dying.”

## **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.