In this lesson, students are introduced to a prehistoric group of Native Americans called the Hopewell. This name comes from a farmer in Ohio, Captain Mordecai C. Hopewell, on whose land many mounds were found and studied.

The main GLCEs for the lesson are:

- 3G4.0.2 groups who came here and why
- 3G5.0.2 adapting to and using natural resources
- 3H3.0.1 historian questions
- 3H3.0.10 time lines of history

When was it?
In this lesson we will go back about 2,000 years!

People to Meet
Native Americans (nay tiv • am air uh kins) (42)
Hopewell people (hope well) (42)

Words to Welcome
artifact (art eh fact) (42)
diversity (dih VER seh tee) (44)
dugouts (dug outs) (43)
historians (hiss tor ee ans) (44)
mound (41)
ornaments (orn ah ments) (42)

Thinking Like a Historian
Look back into the past. Ask what happened? When did it happen? Who was there? Why did it happen? (44)

When was it?
In this lesson we will go back about 2,000 years!
Interesting People from Long Ago

Think about this while you read:
Did early Native Americans trade for things from far away?

Indian Mounds

At school Linda and Josh were looking at maps. They looked at a map of their city. Linda asked Josh, “I see a road called Indian Mounds Drive. What is that?”

“I never heard of it. Let’s ask our teacher, Ms. Ortiz,” says Josh.

Their teacher said, “That is the road which goes by the old Indian mounds.”

“What is an Indian mound, Ms. Ortiz?”

She said, “It is a place where some Native Americans buried their dead. They are along the shore of the Grand River.”

Here is a Hopewell mound. This one is not in Michigan.

The Warm Up

Ask your students if they have ever thought about the people who long, long ago lived where your town is now located. This lesson may give some ideas about them.

The Hopewell people are included in the study of Michigan because:

1. It helps students to realize the people here have changed over time.
2. Diversity is not a new thing to Michigan.
3. Trade has always been important.
4. Artifacts are important to learning about a culture.
5. The geography always influenced the people living here.

3H3.0.5 adapted to and modified the environment.
Josh and Linda’s eyes went very wide. They both said, “There are dead people there?”

Ms. Ortiz went on, “Yes, there are old, old bones. There are also clay pots, arrowheads and spearpoints. Fancy ornaments were buried too. Suppose you wanted to study these people. What could you learn from these things?

“The spearpoints may tell how they hunted. We may learn which animals they hunted. Maybe we can see how they made the points. What kind of stone was it? These are some of the things we can learn. All the things from the mounds are artifacts. Artifacts are things left behind by people who lived long ago.

“The people who made the mounds were called the Hopewell (HOPE well). This group lived here before the Native Americans we hear of today. We do not know what these people called themselves. Hopewell is the name of a farmer. Some mounds were found on his land.

“The Hopewell had villages in many states. Grand Rapids and Muskegon are about as far north as they went. There were mounds near Detroit too.
“The Hopewell probably farmed. They never moved too far north. We think they lived where their crops grew best.

“Most often the Hopewell lived along rivers. Perhaps they used the rivers to go to other places and trade. They may have made dugouts. Dugouts are logs hollowed out into boats. There are things in their mounds from far away. Some mounds have sea shells. Where is the nearest sea? Some have things made from copper. Where is the nearest copper? Some of these came from places over 1,000 miles away. Trade was important to the Hopewell.

The Hopewell Traded with Faraway Places

This is a sea shell from Florida.

This is copper from the Upper Peninsula.

Here is some flint stone from Indiana.

A Hopewell made this hand from mica. The mica may have come from Tennessee.

This glass from a volcano in Idaho is called obsidian. It can be made into arrowheads and other things.

You can also discuss things we use today that come from other places. This will build a foundation for understanding imports later.

Bring in something made in another country. Perhaps you can show students the label from a shirt made in China or Costa Rica. Find that country on a world map.

Ask what people 500 years from now might learn about us from things we leave behind. If that were all they knew about us, what kinds of misunderstandings might they develop?

Options for Lesson 1

Mysterious Mound Builders (Worksheet)

Trade & Travel Long, Long Ago (Get Into the Act!) page 44

Hopewell on the Move (Map activity 5 from ML-3)
“They were good artists and metal workers. They made things from copper and sometimes silver. They carved pipes from stone and used them for smoking. They made clay pots and baked them until they were hard. All we know about them we learned from their mounds. The Hopewell people disappeared hundreds of years ago.

“The Hopewell did not live here by themselves. Other groups were here too. Michigan had diversity a long time ago. Diversity is a core democratic value. It means different kinds of people living and working together. The Hopewell worked with their trading partners.

“Now most Hopewell mounds are gone. People made room for farms and homes. The mounds were removed. That is sad. Once special features like these are gone, we cannot get them back. They are lost forever.”

Linda said, “Wow, the Hopewell sound interesting!”

Ms. Ortiz went on, “You can see things found in the mounds. They are in the museum downtown. You can also go to web sites on the internet. Keep in mind the Hopewell lived in other places. Michigan was just a small part of the area where they lived. They lived so long ago historians can only know a little about them.”

This activity shows where materials found in Hopewell mounds originated.

A map of the US, such as a AAA map, is cut into 7 to 10 pieces. Choose a student to hold each map piece. First, the team of players must line up so the map sections they hold are in the proper order. Select an item card showing a picture of obsidian or seashell that was found in a Michigan Hopewell mound. Hand the card of the object to the student at the starting place and it is passed to the student holding the map section with Michigan.

This activity can be extended to speculate on what Michigan material was traded for the item from far away. Students can speculate if the Michigan Hopewell made the trip all the way to the source or if the materials passed through many hands along the way.

(We supply color or black and white PDFs for the items used on the CD.)
Historians are detectives. They try to solve mysteries from the past. They study clues people like the Hopewell left behind. They do this to learn what really happened. They try to put the puzzle of the past together. Historians may need to make guesses. The longer back in time, the more they have to guess. Some facts may always be unknown.

The Hopewell were not the first people here. They came and went. Other groups came after them. All of these early people may be called Native Americans.

Think About It. Write About It!

1. What clues did the Hopewell leave behind? How do these clues help us know about them? 3H3.0.1 (p 42-44) The Hopewell left behind artifacts like clay pots, arrowheads, spear points and fancy ornaments. These clues help us in several ways. The spear points may show us how the Hopewell hunted. We may learn which animals they hunted. Maybe we can see how they made the points. What kind of stone was it? These are some of the things we can learn. All the things from the mounds are artifacts.

2. Did the Hopewell trade for things far away? Explain your answer. 3H3.0.1 (p 43)

Most often the Hopewell lived along the rivers. Perhaps they used the rivers to go to other places and trade. They may have made dugouts. Dugouts are logs hollowed out and used as boats. There are things in the mounds from far away. Some mounds have seashells. Where is the nearest sea? Some have things made from copper. Where is the nearest copper? Some of these came from places 1,000 miles away. Trade was important to the Hopewell.

3. What did the Hopewell do with their dead? 3H3.0.1 (p 41)

The Hopewell buried their dead in dirt mounds.

Brain Stretchers 3H3.0.5

Compare and contrast the Hopewell with people now. Make a chart showing trade, travel and taking care of the dead. Label each part of your chart.
Take a Stand!

Historians want to learn more about the Hopewell. Should they dig up their mounds to do this? Is this respectful of the dead in the mounds? Give reasons to support your stand. 3H3.0.5, 3G5.0.2, 3P3.3.1

Yes, we should dig up the mounds to increase our knowledge of our country’s history. It is always good to improve our knowledge. The people have been dead so long, they will not care. Students might add this is for the common good.

No, it is not respectful to the dead nor to the living Native Americans because they do not want the graves dug up. Would you want your ancestors’ graves dug up and parts of their bodies studied or put into museums?

[Note: Are there cultural differences between what European based groups think about ancestors from long, long ago and what Native American groups feel about distant ancestors? The Hopewell may not even be directly related to today’s Native American groups, but does it matter? What would you, or the Native Americans, say if there were Viking graves in Michigan and they were dug up?]
This lesson introduces students to the groups of Native Americans who lived here at the time of European contact.

It discusses some of the theories why various tribes came to Michigan and how they adapted to the environment and used its natural resources.

The main GLCEs are 3H3.0.5 adapted to and modified the environment
3G4.0.2 groups who came here and why
3G5.0.2 adapting to and using natural resources can also be added here

Chapter 2 Lesson 2

Ideas To Explore
adapting to the environment - changing the way you live to use what nature provides. (51)

People To Meet
Anishnabeg (ah NISH nAH beg) - the people (54)
Gijikens or Giji (gij eh kins) (54)
Nabek (na bek) (54)
Odawa or Ottawa (oh DA wa), (ott uh wa) (50)
Ojibway, Ojibwa or Chippewa (oh jib way) (50)
Potawatomi (POT a WAT oh me) (50)
tribe (50)

Places to Discover
Alaska (ah las ka) - a state in the United States (52)
Asia - a large region across the Pacific Ocean (52)
China (chy nuh) - a large country in Asia (52)
Europe (YOUR up) - an area of land across the
Atlantic Ocean (France is a country in Europe.) (55)
India (in dee uh) - another large country in Asia (50)
North America - the land where Canada, the
United States and Mexico are found (51)

Words to Welcome
Birchbark (55)
Canoe (cuh new) (55)
Moccasin (mock uh sin) (54)
Sap (56)
Wigwam (wig wam) (50)
Wild rice (56)
Michigan’s Tribes

Think about these questions while you read:

Where did the first people in Michigan live before they came here? About when did they arrive?

What I Found At the Farm

It was April and I was ready for spring. I was restless. School was getting on my nerves. I liked my teacher, but you can only take so much sitting in a classroom. I had forgotten all about the field trip Mrs. Sanford had planned. We were going to a farm, but this was not a modern farm. On this farm they used horses as they did over 100 years ago. Mrs. Sanford thought it would be good for us to learn about the old ways farmers once used.

Finally the bus stopped and they let us out. Now we could stretch our legs. There were two horses on the other side of the fence. They were the biggest horses I had ever seen. I mean HUGE! Mrs. Jackson came to help keep an eye on us. She parked her car next to the fence. You will not believe what happened. One of those horses walked over by it and licked her window. Gross! Mrs. Jackson let out a little squeal. She ran over and shooed the horse away. That was funny.
The farmer hitched the horses to a plow. He explained why it was important to plow a field before planting the seeds. He told us it was hard work for the horses to pull the plow. Then they went to work. They slowly moved across the ground. The metal plow turned the dirt over as it went. He said using horses is much, much slower than using a tractor. He had to stop and let the horses rest. You could see they were all sweaty. While they were resting, he asked the class to come over and see how the plow worked.

You had to be careful as you walked. The dirt was soft after it was plowed. There were also some big stones in the dirt. So I was watching when I saw something in the ground. It just caught my eye. It did not look like a normal stone, but it was made of stone. I picked it up. It was thin and pointed. I held it up and asked, “What is this?”

The farmer spoke. He said, “Young lady, what you have there is a spearpoint. It is something made by the Native Americans probably hundreds or thousands of years ago. It is made of a kind of stone called flint.”

I stood and gave it to him. He told me, “You keep this artifact and take it to school. Your class can study it. Maybe it will get all of you
excited to learn about the people who lived here a very long time ago.”

Back on the bus I passed the spear point around. Everyone got to hold it and look at it. We were all excited and we did want to learn more. We had many questions for Mrs. Sanford by the time we returned to school. Who exactly made the spearpoint? How long ago did they live here? What was life like for those people? What sort of homes did they have?

You may wish to discuss the parts of the spear that are missing. What happened to the shaft and sinew or leather fastenings. Why is only the stone part left behind after thousands of years?
Go Back in Time

Let’s answer some of those questions. What was happening hundreds of years ago right where you are sitting? What would you see? You might see wigwams. Wigwams are made of birchbark. The bark goes over a frame of wood. The birch bark was peeled off birch trees.

The people you see speak differently. They dress differently too. Who are they? They are Native Americans. They were the first people here. Native means first. These people may also be called Indians. The name Indians was used by people who were lost. Those people came here from far away and thought they had found India!

Let’s meet the people who first lived where you live now. They lived in tribes. A tribe is like a big, big group of relatives all living in the same neighborhood.

They may be called Odawa. This sounds like oh DA wa. They might be Ojibway. This sounds like oh JIB way. Others were the Potawatomi. This sounds like POT a WAT o me. These are the names of three tribes. Each tribe had its own ways of doing things. Each had its own beliefs and language.
They Lived Close to Nature

Most of us live very differently than these first people. They lived very close to nature. If they needed something, they found it or made it. They adapted to the environment. They changed the way they lived to use what nature provided. Today, we depend on a store having it. We use money to pay for it.

When they were hungry, the tribes hunted or fished for food. They could not open the freezer to get something for supper. If they needed a plant, they grew it or knew where to find it. Almost every day they saw the sun rise. They saw the sun go down. They saw the stars at night. You are probably watching TV when the sun goes down. Most nights you do not see the stars because you are indoors.

They understood that all things are connected. Each plant and animal is a part of a bigger picture. The tribes did not kill more animals than they needed for food. They knew each animal gave up its life so they could use it for fur or food.

How Did They Get Here?

Have people always lived here? Most who study history do not think so. These historians think there were no people in North America at first. North America includes three nations. They are

3G5.0.2 adapting to and using natural resources

Get Into the Act!
Why Would They Live There?
3H3.0.5, 3G4.0.2, 3E1.0.3

Tell the class they are a group of Native Americans long, long ago. They are looking for a new place to live. Have them walk around the classroom or around the school on a pretend trek. As they walk, talk about their needs. Help them break their needs down into the most basic requirements—food, water, shelter and other resources. Which of these is the most important? Rank them.

You could have pictures of things they need to find as they walk along... a lake for water, etc.

What causes people to settle in a place? What things are they looking for? Ask them if they would settle where your town is located? Why or why not?

Extend the activity by asking where in your town would you camp and why? If they had been Native Americans from long ago, what things would they have left behind in the garbage? Has anyone ever found such things from very long ago? To find out, check with your local historical society or a local museum.
Canada, the United States and Mexico. They think the first groups moved from Asia. To help you find Asia, look for China on a map. China is a nation in Asia. These groups crossed a strip of land to reach Alaska. That land is now covered by part of an ocean. We call this area of water the Bering (BEAR ing) Strait. Some historians think they may have moved from other places instead. The first people here may have come from South America. Historians are still searching for the final answer.

The first people reach Michigan. The gap they crossed from Asia is now called the Bering Strait. DNA from some Hopewell teeth tells us they had ancestors in Asia and South America.

If no one lived here, why did they come? People move for different reasons. Perhaps there was not enough food in Asia. This would push people away. Maybe the hunting was better in
North America. This would pull them here. Maybe they wanted to explore. Maybe they wanted to escape a war. That would push them away. Once in North America, they spread out. Finally, some of them reached Michigan.

**When Did They Arrive?**

How long ago did the first people come here? We think it was about 12,000 years ago! They reached southern Michigan first. Why?

Before that time, this land was covered with ice! Yes, it was covered with a glacier of ice. Thousands of years ago this ice began to melt. It melted first in the south where it was warmer. People could live in the south while it was still icy in the north.

How do we know these things? People who study the past tell us. These historians look for clues buried in the ground. Sometimes they dig up things left behind by the first people. They may find arrowheads, stone tools and other clues. Do you know anyone who has found an arrowhead or spear point?

**How Many Were There?**

Going back 400 years, when the tribes lived here alone, there were fewer people. Maybe 35,000 to

The first people who lived in Michigan probably came here about 12,000 years ago.

A stone arrowhead is an artifact from the past.

If you want to make this lesson more interesting and have an appropriate place, make an archaeological dig outside. Buy some things that might be related to a Native American village. Examples can be stone arrow points, spear points, stones used to grind grain and bones from foods that may have been eaten. Bury these objects a few inches under the earth and let students carefully dig them up. Discuss what these objects tell us about people who lived here long ago.

If you have a local museum, it may have real items that have been unearthed in your town.

You may wish to extend the discussion to the things we leave behind today and what those items may tell future archaeologists about us.

[The same idea for making your own dig is found in chapter 3 on page 122.]
Chapter 2

45,000 people lived in Michigan then. It is hard to know for sure. Historians make the best guess they can.

More About the Ojibway

Let's walk into the woods and meet a brother and sister. They are your age. They are Native Americans. The girl’s name is Gijikens (sounds like- GIJ eh kens), which means small cedar tree. Those in her family call her Giji. Her brother’s name is Nabek (sounds like- nah beck) and it means a boy bear. They are members of the Ojibway tribe. Their home is in the Upper Peninsula.

They want to tell you about their tribe. The word Ojibway is a kind of moccasin (mock uh sin). Ojibway is a name used by nearby tribes. The Ojibway called themselves Anishnabeg (ah NISH nAH beg). It means the people. Each tribe had a word in its language meaning ‘the people.’ That is the name they usually called themselves.
Nabek says, “Our tribe is a large one. It does not just live in Michigan. We live all across the area of the northern Great Lakes.”

Giji says, “Our people have lived in other places at different times. Our legends say we moved from the East long ago.”

**Do Not Be Confused**

The names of tribes often have different spellings. This is because the tribes did not use written words. People from Europe wrote the same word, but often spelled it differently. Ojibway is the same as Ojibwa, or even Chippewa. *They all mean the same tribe.*

**Clothes and Food**

Furs and animal skins were used to make most clothes. Everything used was found in nature.

Finding food was very important. There were no stores. There were few ways to keep food from spoiling. The tribes had to hunt or fish almost every day.

The tribes often lived along the lakes and rivers. Nabek enjoyed fishing with his father. They went out in a **birchbark canoe.**
Wild rice was important food for some tribes. It grew in swampy places. Giji and Nabek used a canoe to harvest the rice. Nabek paddled through the tall rice. Giji pulled the plants over the canoe and shook them. The dark ripe grains of rice fell into the canoe.

School?

Ojibway boys and girls learned by being with dad and mom. They watched what their parents did. Soon they could hunt or make clothes too. They did not spend time in classrooms. They learned by watching and doing.

Winter Could Be Hard

When Giji and Nabek were very young, winter was an adventure. They thought the snow was fun. As they grew older, they realized winter was not an easy time. It was hard to hunt in the deep snow. Food became hard to find and there was less to eat.

Thank You for Spring!

Wow! Spring! Warmer weather meant more to eat. It was also the time to make maple sugar! The Ojibway went into the forests to collect sap from the maple trees. They boiled away the water in the sap. Finally it became maple syrup or maple sugar. The warm sticky sweet was a treat! The tribes used maple sugar and honey to sweeten their food.
Maple trees can live to be two hundred years old. Maybe your maple syrup came from the same tree used by the tribes long ago! You can learn more about maple sugar in the next lesson.

Think About It. Write About It!

1. What did Native American homes in Michigan look like? 3G4.0.4 (p 50)

Native Americans lived in wigwams. A wigwam looks like an upside down bowl. It has a door and an opening on the top for smoke. Wigwams are made of birchbark. The bark goes over the frame of wood.

2. How were Native American children educated? 3G4.0.4 (p 56)

Ojibway boys and girls learned by being with dad and mom. They watched what their parents did. Soon they could hunt or make clothes too. They did not spend time in classrooms. They learned by watching and doing.

3. What does the word Anishnabeg mean? 3G4.0.4 (p 54)

The word Anishnabeg means the people.

4. Name three things from nature used by the tribes. Tell how each was used. 3G4.0.4 (p 55-56)

1. Furs from animals were used to make clothes.
2. Wild rice was an important food for some tribes.
3. They would use the water from the lakes and rivers that were near them.
4. They used birchbark to make their canoes and wigwams.
5. Fish were caught and eaten.
6. Animals gave them meat to eat.

5. Give one reason Native Americans moved from place to place. 3G4.0.4 (p 52-53)

They may have moved for better hunting and more food. They may have moved to explore the land. They may have moved to escape a war.
6. What did the Michigan tribes eat and what kind of clothes did they wear?

The tribes ate wild animals, fish, corn, beans, pumpkins and wild rice. They wore clothes made from animal skins and furs.

**Brain Stretcher**

Explain how important nature was to the tribes. How did this affect their beliefs?

Nature was key to the survival of the tribes. They had to hunt and fish for their food everyday. They also ate corn and beans that they grew. They had to use furs from animals to make clothes. They used the birchbark from trees to make their wigwams and canoes. Nature provided the tribes with their food and homes so it was very important.

**Words In Action!**

Imagine you are an Ojibway boy or girl from long ago. Tell about a day in your life.

Students can use their imaginations. Here are some ideas.

Ojibway girl: This morning I had to collect water from the stream. I carried it in big gourds back to camp. I helped make clothes and moccasins from deerskins. I picked berries with my sisters. I helped mother cook the food. Then, to preserve some of the food, we dried it over the fire. Finally, I boiled sap to make maple syrup.

Ojibway boy: I started my day by cutting wood for our fire; then I collected birch bark and cut small trees to make a wigwam. My older brother showed me how to make arrows and to shoot them with a bow. Father showed me how to make stone ax heads. Later in the day, I joined some men to see how they hunted rabbits.
This lesson continues with more information about the Odawa, Ojibway and Potawatomi. It tells how they are grouped together and called the Three Fires. The Native American legend of how maple sugar was discovered is in this lesson.

The main GLCEs are 3H3.0.4 Native American legends, 3G4.0.2 groups who came here and why & 3G5.0.2 adapting to and using natural resources.

3G4.0.2 groups who came here and why & 3E1.0.1 scarcity, opportunity costs were added to the list of GLCEs.

### Ideas To Explore
- migrate (mi grate) (60)
- scarce (59)

### People To Meet
- Huron (hYOUR on) tribe - also called the Wyandotte (wine dot) tribe (63)
- Menominee (meh NOM eh nee) tribe (62)
- Miami (my AM ee) tribe (62)
- Three Fires tribes (62)

### Places to Discover
- mishi gami (mishee gamee) - means big lake (64)
- Wyandotte (wine dot) (63)

### Words to Welcome
- customs (kus tums) (62)
- legend (lej und) (64)
- longhouse (63)
- trade (59)

Columbus reaches America in 1492. As far as historians know, the Native Americans lived alone in Michigan for all this time.
Who Were the Three Fires Tribes?

Think about this while you read.

Which tribe lived where you live now?
What did they call themselves?

Who were Giji and Nabek’s neighbors? The Ojibway shared the land with the Odawa and the Potawatomi.

The Odawa may also be called Ottawa or Odawe. All these names mean the same people. This tribe lived in the northwest Lower Peninsula. Odawa comes from the word “adawa” or “adawe,” which means to trade. The Odawa traded corn, sunflower seeds and tobacco with other tribes. Trading has always been important here. People still trade or exchange things with each other.

People trade something they have plenty of for something that is scarce. If it is scarce, they do not have much of it. A Michigan tribe might have copper nearby. They might trade it for a buffalo robe from a tribe in the west.

The Warm Up

Ask students if they ever traded for anything. Baseball cards could be an example.

Why did they make the trade?

Was it to get something they felt was more valuable or scarce to them?

3E1.0.1 scarcity, opportunity costs
Once the Odawa and the Huron lived to the east in Canada. Then they moved when other tribes attacked them. Moving to escape war is one reason to migrate (MY great) or move. People may migrate to find food. People may migrate to avoid disease. Some things push people away from one place. These things make them want to leave. Other things may pull them to a new place. These things make them want to move there.

The Potawatomi (POT a WAT o me)

The Potawatomi also moved from place to place. By 1750 they settled in southern Michigan. The Potawatomi name comes from Ojibway words for fire. It may mean “people of the place of the fire.” They often burned their fields before planting crops. This may be why they have that name.

This tribe lived farther south than the Ojibway and Odawa. Since they lived in a warmer area, the Potawatomi could farm more. The land where they lived also had better soil. This helped their crops grow. They planted corn,

**Burning fields before planting crops is changing or modifying the environment.**

A digging stick used by the tribes for planting crops. Art by Aaron Zenz.
squash, beans, tobacco, melons and sunflowers. Because of their crops, the Potawatomi did not move their villages often. They did not need to always look for food.

This map shows the areas used by the tribes living in Michigan about 1760. Remember, the tribes moved from time to time. The boundaries often changed.

This is a time line. It shows what happened and when.

3G1.0.2 use thematic maps

Boundaries are only approximate when shown on maps like this one that represents something from so long ago.
The Three Fires

The Potawatomi, Ojibway and Odawa are related. These tribes are sometimes known as the “Three Fires.” The three tribes all spoke a similar language. They could talk to each other. They lived in the same kind of homes. They did things the same way. Sometimes the three tribes worked together. They might do this to protect themselves from an enemy. These are the reasons they are grouped together.

In the 1700s and 1800s, the Three Fires were the main tribes living in Michigan. They were not the only tribes though.

Other Tribes in Michigan

The Menominee (meh NOM eh nee) lived in the Upper Peninsula. The Menominee River is named after them. Menominee is an Ojibway word for “wild rice people.” Wild rice was an important food for them. Their customs were much like those of the Ojibway who lived nearby. Customs mean ways of doing things. It includes foods, habits and holidays.

The Miami (my am ee) lived in the Lower Peninsula near Niles. This was in the southwest corner of Michigan. Their area was quite small. Their tribe did not have many people.
The Huron (hYOUR on) tribe once lived in Canada. Later, other tribes attacked them. This forced them to move. The Huron tried different places in Michigan for a new home. They moved near Mackinac Island. Next they tried Detroit. The tribe was also known as the Wendat or Wyandotte (wine dot). The city of Wyandotte is named after them.

The Huron spoke a language that was different from those of the Three Fires. They also had a different kind of home. The Three Fires tribes lived in wigwams. The Huron lived in longhouses. Longhouses were larger than wigwams. Several families lived in each one. The Huron sometimes built walls around their villages. They made their villages into small forts.

When fighting their enemies, some tribes used war clubs and shields covered with hide. Art by Aaron Zenz.

A Huron longhouse. Art by Tim Pickell

You may want to help your students build models of wigwams and long houses.

Hardware stores usually stock thin wooden dowels that can be cut and soaked in water so they can be bent to make a wigwam frame.

A contractor may have scraps of 1” thick Styrofoam™ insulation that will allow the dowels to be stuck into it to support your Native American dwelling. See the wigwam frame below.
The Legend of the First Maple Sugar

What is a legend? A legend is an old story. Legends have been told over and over for a long time. A legend may have some make-believe parts.

Let me tell you of a time from long ago. Come to Mishi Gami the land between the great waters. Springtime was beginning. The last of the snow had melted. Meet an Ojibway boy called Wasagesick (was uh gee sik). He enjoyed helping his mother. He was too young to join the men when they went hunting. That would come later.

Today his mother asked him to bring water she needed for cooking. Their camp was far from the river. It was a long walk for a young boy. Still, Wasagesick liked walking through the woods. He did not mind it. He watched the birds and listened for deer along the way.

Examples of PUSH forces:
1. war or fighting
2. sickness
3. lack of food
4. colder climate
5. trees or other resources used up

Examples of PULL forces:
1. lots of food
2. nice climate
3. many resources at hand - trees, water, etc.
4. peaceful neighbors
Wasagesick filled his birchbark container with water. It was now quite heavy. He could see camp when a rabbit jumped across his path. He looked at the rabbit and tripped. He did not see a big tree root and it caught his foot. He cried out in surprise. All the water spilled. He fell and hurt his knee.

His mother heard him and ran to him. “Are you all right?” she asked. He ran to her forgetting his container by the tree.

Wasagesick said, “Yes, Mother, I am fine. I am so sorry I spilled all of the water you needed.”

“That is all right, son. We will have stew another night,” his mother said.

The next day, Laughing Water was walking in the woods. She saw her son’s container where it rested against a big maple tree. It was almost half full of water. She said to herself, “Wasagesick did not spill as much as he thought.” She took it home and used it to make deer stew.

As the stew cooked it had a pleasing smell. She had never known her stew to smell like this. At that moment, her husband came home. He
smelled the stew. He took a twig and got a sample and tasted it. A big smile came to his face. He smacked his lips and told Laughing Water how good it was. Now she tested the stew. It was really good! She shared how Wasagesick left his container next to the maple tree. Maybe it had sap from the tree, not water as she thought.

Her husband told everyone in the camp about the sweet water from the maple tree. Now when it is early spring, the Ojibway gather the maple sap. They boil it down. They make maple sugar that they store in birchbark containers. Now they can enjoy a sweet treat all year long.

Collecting maple sap and making maple syrup is still fun.
It is something we have been doing in Michigan for a long, long time.
If you have a chance to do it, think of the Ojibway, Odawa and Potawatomi boys and girls who did it first.

Photo by the author.
Think About It. Write About It!

1. Which tribe lived in your part of the state during the 1700s? 2H2.0.6 (p 61)
   Answer will vary by location. By using the map on page 61, students can select: Menominee, Ojibwa (Chippewa), Ottawa, Potawatomi, Miami, Huron or none.

2. Which tribes were the Three Fires? 3G4.0.4 (p 62)
   Potawatomi, Ojibway and Odawa

3. What does scarce mean? Name something that is scarce today. 3E1.0.1 (p 59)
   If something is scarce, it means there is not much of it. Today, oil is scarce. In some parts of the world food and water are scarce.

4. What does the word migrate mean? 3G4.0.2 (p 60)
   Migrate means to move from one place to another.

5. Tell something that could push a tribe to move to a new place. Tell something that may pull a tribe to a new place. 3G4.0.2 (p 60)
   Tribes may be pushed to a new place to escape war. They may be pushed away to avoid disease. They may be pulled to a better hunting and fishing area.

6. How did the tribes get maple sugar? 3H3.0.4, 3G5.0.2 (p 66)
   In early spring, they collected sap from maple trees. They boiled it down to make sugar.

7. What is a legend? Why did the tribes tell legends? 3H3.0.4 (p 64)
   A legend is an old story. A legend may have some make-believe parts. Tribes told legends to pass stories to new generations.

Brain Stretchers
   Draw a map showing where Michigan’s main tribes lived. Use your left hand as a guide to make the two peninsulas. Show where each tribe lived. Be sure to label your map. 3G1.0.2
Chapter 2  Lesson 3

Are scarce things usually more valuable? Explain how being scarce relates to being valuable. 3E1.0.1

Usually, scarce things are more valuable and they cost more. The demand for scarce things is usually greater than the supply. An example would be antiques. They are no longer made so the supply is small. It may be possible to think of something that is scarce, but the demand for it is so small it is not valuable. Maybe old textbooks fall into that category!

Words In Action!

Explain why the Three Fires tribes are grouped together. How are they alike? How are they different? 3H3.0.1 (p 59-62)

The Three Fires tribes had many similarities so they are often grouped together.

They are alike in the following ways:
(a) spoke a similar language;
(b) lived in the same kind of homes;
(c) did many things the same way and sometimes they worked together.

How they are different:
(a) The Potawatomi did more farming.
(b) The Odawa and Ojibway lived near the Great Lakes and did more fishing. The Odawa were known for trading more than the others. (see page 62)
The Tribes in 1760

- Grand Rapids
- Traverse City
- Sault Ste. Marie
- Saginaw
- Flint
- Kalamazoo
- Battle Creek
- Lansing
- Detroit
- Houghton
- Marquette
- Menominee

Blackline master map for Meet Michigan by Hillsdale Educational Publishers
This lesson continues with more information about Native American legends. It also discusses other ways our society today is affected by Native Americans from the past. We still eat some of their foods. We use some of their inventions and we have many Native American place names in our state.

The main GLCE is 3H3.0.4 Native American legends

Concerning 3H3.0.2 Some would consider Native American legends as primary sources, but others might not.

3G5.0.2 adapting to and using natural resources can be added to the list of GLCEs.

Chapter 2 Lesson 4

People To Meet
Hiawatha (HI eh WA tha) (70)
Henry Schoolcraft (70)
Jane Schoolcraft (70)
Henry Wadsworth Longfellow (70)

Places To Discover
Kalamazoo (kal ah mah zoo) (74)
Mackinac Island (MACK in aw • EYE land) (74)
Menominee (meh NOM eh nee) (74)
Muskegon (mus KEE gon) (75)
Pontiac (PON tee ak) (75)
Saginaw (SAG en aw) (75)

Words to Welcome
invention (in ven shun) (73)
snowshoe (73)
toboggan (tah BOG an) (74)
wisdom (wiz dum) (72)
Gifts From The Tribes

Think about this while you read:

Do the tribes still touch our lives today?

Stories and Legends

Do you like a good story? The tribes do! They give us some fine stories and legends. They tell legends and history to their children. This way they keep facts and stories about their past alive. Long ago, the tribes did not use writing. They joined around campfires. There they told about the past. In their tradition, winter was the time to share in this way. Some of their legends are now written for all of us to read.

The Warm Up

Ask your students: When you think about the people who long ago lived where our town is, do you ever wonder what stories or legends were told around their campfires?

In this lesson, you can learn about one of those legends that was rewritten and became very popular.
The Ojibway tell a legend about a man who did magic. He also played tricks on people. In the 1820s Henry Schoolcraft heard this story. Mr. and Mrs. Schoolcraft lived in the Upper Peninsula. Henry’s wife, Jane, was an Ojibway. She helped him gather stories from her tribe. The Schoolcrafts felt a need to write these stories. They did not want the legends to be forgotten over time.

Later, a famous writer read these stories. He was Henry Wadsworth Longfellow. He was not from Michigan. He was not a Native American either. Longfellow changed one legend to sound like a long poem. He also changed the name of the hero to Hiawatha (HI eh WA tha). We are not sure why he did that. He called what he wrote *The Song of Hiawatha*.

Many people like his poem. In it, Hiawatha’s grandmother sends him to find an evil warrior. Hiawatha goes off in his canoe. When the two men meet, there is a big fight. This warrior is strong and protected by a coat made of seashells. At first, Hiawatha can not hurt him. Then a woodpecker speaks to him.
The bird tells him where to aim his arrows. In the end, Hiawatha wins. Indian legends often have an animal with magical powers. This talking bird is an example.

There was a real man named Hiawatha. He lived in the 1500s. He was not from Michigan. The real Hiawatha was a leader of the Mohawk tribe. He taught how to plant crops and heal the sick.

Guidelines to Live By
The tribes know people need rules to live by. Some legends include rules. One of these is *The Seven Grandfathers and the Little Boy*. The story starts long ago. At that time the Ojibway had many problems. Their people were often sick.

The legend tells of seven spirits. They are called the seven grandfathers. These spirits are to watch over the earth’s people. A young boy is brought to the seven grandfathers. They want the boy to help the earth’s people. Each spirit

3H3.0.4 Native American legends

Get Into the Act!
Make Your Own Legend 3H3.0.4

Divide up into groups of 3 or 4 and have each one write a legend that explains why something is the way it is. You may wish to focus on a local geographic feature— the lake in the park or the big stone near the school, the hill near town, etc. Select a few to share their legends with the entire class. Students may want to add artwork to accompany their legend.
gives the boy a gift of wisdom. He is to go back to his tribe. Then he will share the things he learned.

Here are the gifts they gave to the boy:

1. To seek knowledge is to know wisdom.
2. To know love is to know peace.
3. To honor all creation is to have respect.
4. Bravery is to face the enemy with honor.
5. Honesty to face a tough problem is to be brave.
6. Humility is to know yourself as a sacred part of creation.
7. Truth is to know all of these things.

An otter guides the boy back home. Because of this, the otter is still very special to the Ojibway. The trip is a long one. By the time the boy returned, he is an old man. Then he tells the wisdom given to him. After that, the tribes have less sickness and live better lives.

To learn more about legends, talk to a Native American. Find one who really knows about them. Perhaps your class may visit a Native American center. One of these is Nokomis Learning Center in Okemos. There is another one in Mount Pleasant. Its name is the Ziibiwing Center.
Food and Crops

The next time you bite into a warm buttery ear of corn, think about the tribes. They were the first to grow it. The corn the tribes grew had smaller ears than today’s corn.

There would be no pumpkin pie without the tribes. They were the first to grow corn and pumpkins. They were also the first to grow squash and beans. Tobacco was also one of their crops. It was new to the people of Europe when they got here. Europe is a group of countries. Look on a map. You will find them across the Atlantic Ocean.

Inventions

Do you know what an invention is? It is an idea for something no one else has thought of before. Have you ever paddled a canoe? Did you go down a swift river? The tribes invented this type of boat. Michigan’s first people spent years learning how to make them just right.

It is hard to walk in deep snow. Have you tried it? When there was deep snow, the Native Americans had a way to walk over it! Their invention is the snowshoe. It lets people walk on top of the snow.

Here is an idea for an activity that may make the gifts from the tribes more meaningful.

Have each student draw a picture of one of the gifts. Next, he or she puts the picture into a small gift bag, perhaps with an inexpensive bow added to it. Now the students exchange the gift bags with each other. Your class can complete the activity by each student commenting on how the picture represents a gift from the tribes.

(Thanks to the teacher who shared this idea with us.)

Snowshoes, invented by the Indians, make walking on deep snow much easier. Picture by Frederic Remington.

3G5.0.2 adapting to and using natural resources
Have you ever gone down a hill on a sled? Traveling on snow led to another invention. This was the **toboggan**. Today it is used to have fun. The Indians used it for work. The toboggan let them move their belongings over snow.

The tribes used the bow and arrow, but this had been invented and used in other parts of the world too.

**Names**

Do you remember that the tribes gave us the name for our state? Michigan comes from the words, ‘mishi’ and ‘gama.’ They mean great lake or big water.

Other Michigan names come from words used by the tribes. **Mackinac** (MACK in aw) is one. It comes from a word that means *great turtle*. The tribes felt the island looked like a big turtle in the water. Mackinac Island is between our two peninsulas. Look at the map on the next page.

Several Michigan cities have Native American names. Here are five:

- **Kalamazoo** (kal ah mah zoo) - means boiling water
- **Menominee** (meh NOM eh nee) - means rice gatherers
**Muskegon** (mus KEE gun) - means marsh
**Pontiac** (PON tee ak) - a chief’s name
**Saginaw** (SAG en aw) - named after the Sauk tribe

Did you know 26 counties have names from the tribes? Muskegon and Washtenaw are just two of them. See the map on the next page.

The tribes helped to make our state what it is. They have passed on to us things that are a part of our lives now. They have shared their legends. They have shared their foods. They have shared their inventions and names. Native Americans are not people of the past. They live in all parts of Michigan today. Native Americans live in cities and on farms. They may be artists, business people, farmers or teachers.

Today, Native Americans look much like everyone else unless they are dressed for a special event. Courtesy Bill Mull.

Most maps have a compass. It shows north, south, east and west. The idea for a map compass comes from a real compass. A real compass has a dial that points north. The dial is attracted to a magnetic place on the earth.
Several counties in the southern Lower Peninsula were named after people in President Jackson’s cabinet to try to influence the border dispute with Ohio.

They are Barry, Berrien, Branch, Calhoun, Cass, Eaton, Ingham, Jackson, Livingston and Van Buren.

Options for Lesson 4
How Do The Tribes Touch Our Lives Today? (Worksheet)
Make Your Own Legend (Get Into the Act!) page 71
Michigan’s Highs and Lows (Map activity 7 from ML-3)
Think About It. Write About It!

1. What did Henry and Jane Schoolcraft do to help save the legends told by the tribes? 3H3.0.8 (p 70)

Jane, Henry’s wife, was an Ojibway. Jane helped Henry gather stories from her tribe. Henry wrote them down and printed them in books. The Schoolcrafts felt a need to write these stories. They did not want the legends to be forgotten over time.

2. What did you learn about the poem, "Song of Hiawatha?" 3H3.0.4 (p 70-71)

Henry Wadsworth Longfellow changed one of the Native American legends to sound like a poem. He changed the name of the hero to Hiawatha for an unknown reason. He called the poem, "Song of Hiawatha."

3. Name three Native American guidelines to live by. 3H3.0.4 (p 71-72)

Any three of the following:

1. To seek knowledge is to know wisdom.
2. To know love is to know peace.
3. To honor all creation is to have respect.
4. Bravery is to face the enemy with honor.
5. Honesty to face a tough problem is to be brave.
6. Humility is to know yourself as a sacred part of creation.
7. Truth is to know all of these things.

4. Tell which Native American invention you believe is the best and why. 3H3.0.5 (p 73)

Students may choose Native American inventions such as the canoe, snowshoe and toboggan.

(a) The canoe is the best Native American invention because I like to use canoes on the lake.
(b) Snowshoes are the best Native American invention because they make it so easy to walk over deep snow.
(c) The toboggan is the best Native American invention because my friends and I love to use them to slide down big hills.
5. Do you think the name of your town is Native American? Explain your answer. 3H3.0.1

Answers will vary. Check with your local historical society if you are not sure.

6. Find three nearby places that seem to have Native American names. (They can be cities, counties, rivers or lakes.) List them. Use the Internet or your school library. Try to find what some of the names mean. 3H3.0.1 (p 76 for counties)

Answers will vary. Resources that may be helpful: Indian Names in Michigan, by Virgil J. Vogel or http://users.michiweb.net/~orendon/americans/glosary1.html#1.

Brain Stretchers

Explain what you have learned about the beliefs of the tribes by reading their legends. What ideas were important to the Native Americans? Why were they important to them? 3H3.0.4

Many legends gave guidelines or rules to live by. Some stories have a moral or the idea that a higher being or spirit is involved. They used legends to explain the world around them. Legends are used to pass along their culture and history to their children.

Words In Action!

How do the tribes from long ago still touch our lives today? Give four examples of things they have shared with us. 3H3.0.1, 3G4.0.4 (p 75)

The tribes touch our lives today through Native American names we use for places in Michigan. They touch us through their stories and legends that we read. They have shared foods they first grew such as corn, pumpkins, squash and dry beans. We still use some of their inventions, like the canoe, snowshoe and toboggan. (We also use the bow and arrow, but that invention came from several sources.) Students can give the four general categories: names, legends, foods and inventions or they can give specific examples.