



**RIVER RAISIN NATIONAL
BATTLEFIELD PARK 2016 CENTENNIAL
ART AND ESSAY CONTEST**

National Park Service
United States Department of the
Interior

River Raisin National Battlefield Park
1403 E Elm Ave, Monroe, MI 48162
[\(734\) 243-7136](tel:(734)243-7136)

Website:

<https://www.nps.gov/rira/index.htm>

THANK YOU TO OUR SPONSORS

**Community Foundation for Southeast Michigan
Michigan Humanities Council
River Raisin National Battlefield Park Foundation
Wayne County Regional Educational Service Agency
Monroe County Intermediate School District
Wyandotte Nation
Wyandot of Anderdon Nation
Little Traverse Bay Band of Odawa Indians
La-A-Boy Inc. and La-Z-Boy Foundation
Monroe Bank and Trust**

2016 ART & ESSAY CONTEST RULES

THEME:

Everyday Life of Wyandotte (Wyandot or Huron) and Odawa (Ottawa)

OVERVIEW:

Please join River Raisin National Battlefield Park as we celebrate the National Park Service Centennial and Native American History Month by encouraging students' creativity through essay writing and artwork. This year's theme will be the Everyday Life of Wyandot or Odawa nations in the 1700's and 1800's.

TEACHERS' PROCEDURE:

1. Teachers will be given a short essay to read to students, describing the lives and customs of the Wyandot and Odawa nations. Students should then be allowed to have a class discussion about the characteristics and everyday lives of the Wyandot and Odawa people and may conduct additional research. Attached are short essays designed in four educational bands (*included in the packet*). Teachers are encouraged to use grade appropriate Wyandot Journey Towards Understanding curriculum to aid in classroom instruction. Curriculum will be available online at www.nps.gov/rira by September 1, 2016.
 2. Students will then create an original piece of artwork that showcases Wyandot or Odawa nation's livelihood. Each student must also submit an essay describing their artwork (*See ESSAY*).
 3. Teachers will then judge their classroom's artwork based on **JUDGING CRITERIA FORM** (*included in packet*) and select the top two pieces of artwork.
 4. Once the teacher has selected the student's artwork with the highest two scores, the teacher may then submit the winning pieces to the River Raisin National Battlefield Park. The student that is selected will compete against other students in the same grade group from within their category (*see attached prize categories*).
 5. Please only submit two students per classroom per grade group. (For example, if your school has four, 3rd grade classes, only eight students artwork will be chosen out of the four classes to be submitted to River Raisin National Battlefield Park to compete for the top prizes.
-

ART REQUIREMENTS:

Any student may enter within their grade group. Students will be separated by prize categories and will compete against each other for 1st, 2nd, and 3rd place prizes.

Grade Groups:

- 1ST – 3RD Grade
- 4TH – 6TH Grade
- 7TH – 9TH Grade
- 10TH – 12TH Grade

Prize Categories: 1st through 3rd place prizes will be awarded in each of the following:

Michigan and each of the following specific Michigan counties:

- Emmet County
- Lapeer County
- Livingston County
- Macomb County
- Monroe County
- Oakland County
- St. Clair County
- Wayne County
- State of Michigan, Counties not otherwise listed

Ohio and each of the following specific Ohio counties:

- Wyandot County
- State of Ohio, Counties not otherwise listed

Kansas and each of the following specific Kansas counties:

- Wyandotte County
- State of Kansas, Counties not otherwise listed

Oklahoma and each of the following specific Oklahoma counties:

- Ottawa County
- State of Oklahoma, Counties not otherwise listed

Other States and Nations including all other States, Counties and Nations not otherwise specified.

The art must reflect or showcase the lives of the Wyandotte or Odawa\Ottawa nations.

Flat media (drawings, paintings, printmaking, collage, photography, and mixed media. etc.) may not exceed 24 inches on each side.

Freestanding artwork may not exceed 24 inches in height, width, or depth. Three-dimensional artwork needs to be securely mounted to a firm, flat support. River Raisin National Battlefield Park or our sponsors are not responsible for damage of artwork during shipping. Loose items or those that are not fastened securely may be subject to loss or damage.

Please do not include live, potted plants or any food items, such as peanuts.

Please contact River Raisin National Battlefield Park if your student plans to create art entries that may need special handling.

Artwork entries including all intellectual property rights, trademarks, or patent rights of the selected winners or images become the property of the National Park Service. The National Park Service and its licensees may reproduce, distribute, publish, or display, create derivative works and otherwise use the materials for any purpose in any form and on any media without any further payment of royalties other than the initial prize specified in the Contest Guidelines.

ESSAY:

All students' artwork must be submitted with a written description of their artwork. This description will be included in the scoring of the overall art piece and must follow the guidelines and grade appropriate format below:

All grade levels:

Each essay must have 1 inch margins at the top and bottom of the page and 1 ¼ inch from the left and right hand sides of the page.

The following is required in each entry:

- A label with the following information must be affixed to the lower, right corner of the **back** of each entry, out of the view of judges:
 - Student name with grade
 - School name and building, if appropriate
 - Teachers – art teacher and classroom teacher, if appropriate
 - A teacher daytime telephone number
 - School email address for each participating classroom teacher and for each participating art teacher
 - **Art Entry Sheet** and **Writing Entry Sheet** must be submitted at the time of entry (*See Art Entry Sheet and Writing Entry Sheet attached*).
-

Essay Requirements for 1ST – 3RD Grades:

Each student is required to submit a title and detailed description on the concepts and themes in their artwork. Students in this grade group must submit **4 complete sentences** with their artwork that describes the meaning or intent behind the artwork's creation. It is important to communicate the story behind your art. This description can be handwritten or typed. Longer essays will not be judged. Essays must be signed by the student on the back.

Essay Requirements for 4TH – 6TH Grades:

Each student is required to submit a title and detailed description on the concepts and themes in their artwork. Students in this grade group must submit **1 full page** with their artwork that describes the meaning or intent behind the artwork's creation. It is important to communicate the story behind your art. This description can be typed or hand written. Typed essays must be double spaced. Longer essays will not be judged. Essays must be signed by the student on the back.

Essay Requirements for 7TH – 9TH Grades:

Each student is required to submit a title and detailed description on the concepts and themes in their artwork. Students in this grade group must submit **1.5 pages** with their artwork that describes the meaning or intent behind the artwork's creation. It is important to communicate the story behind your art. This description must be typed and double spaced. Longer essays will not be judged. Essays must be signed by the student on the back

Essay Requirements for 10TH – 12TH Grades:

Each student is required to submit a title and detailed description on the ideas, concepts and themes in their artwork. Students in this grade group must submit **2 full pages** with their artwork that describes the meaning or intent behind the artwork's creation. The essay must also include the treaty negotiations between the U.S. and the Wyandot and/or Odawa tribes and their results. Longer essays will not be judged. Essays must be typed, doubled spaced and signed by the student on the back.

JUDGING:

Evaluations conducted by teachers and judges are final. Contest entries will be judged by the National Park Service using the following criteria:

ART REQUIREMENTS:

1. Creativity
2. Originality
3. Technical ability
4. Expression of the theme

ESSAY REQUIREMENTS:

1. Presentation
2. Mechanical correctness
3. Sentence fluency
4. Word choice
5. Voice
6. Organization
7. Idea development

AWARDS

River Raisin National Battlefield Park appreciates all students who participate in the contest and teachers are encouraged to appropriately recognize students in the classroom. River Raisin National Battlefield Park will issue prizes for each of the category winners in each grade group specified (*See prize categories above or prize sheet*). Prizes will include cash and teacher classroom prizes. There will be 1st, 2nd, and 3rd place winners in each grade group and areas specifically. Only 2 entries from each classroom will be accepted.

DEADLINE:

The deadline for all entries is **November 4th, 2016**. Entries will also be accepted any time before this date. If mailed they must be postmarked by or on this date. Judging will begin **November 7th, 2016**. Up to \$20 in assistance for transportation of artwork and essay shipment may be reimbursed per school, while funding lasts. (***Please see Artwork & Essay Transportation Reimbursement Form attached***). Teachers are encouraged to group artwork together from the same school for transportation. Art transportation scholarships are available only while funding lasts. If you need assistance, please don't wait until the last minute.

DELIVER OR MAIL ENTRIES TO:

River Raisin National Battlefield Park
Attn: 2016 Art and Essay Contest
1403 E Elm Ave,
Monroe, MI 48162

For more information call the Battlefield at: [\(734\) 243-7136](tel:7342437136)

Teachers or students are required to pick up their artwork from the Battlefield by **December 1st, 2016**. Artwork not picked up will become property of the River Raisin National Battlefield Park and may be used for display or be disposed of.

TEACHER JUDGING CRITERIA FORM

This form will be used for teacher to evaluate their student's artwork. The students with the two highest scores per classroom will have their artwork submitted to the River Raisin National Battlefield Park. *(This form does not need to be included in the entry).*

Student Name: _____

Contest entries will be judged by the following criteria:

1. Creativity
2. Originality
3. Technical ability
4. Expression of the theme

Place one of these numbers in each box below, then total carefully.

- 5 — Outstanding in nearly every detail 4 — Minor defects
 3 — Lacking finesse and/or interpretation 2 — Basic weaknesses 1 — Unsatisfactory

SCORE	JUDGING CRITERIA	COMMENTS
	Creativity Consider: Use of the imagination or original ideas	
	Originality Consider: Exhibit's creativity	
	Technical ability Consider: Appropriate for artist's maturity and ability	
	Expression of the theme Consider: Details on Everyday Life of Wyandot and Odawa	
TOTAL		



Art Entry Sheet



Teachers, please submit:

1. This completed Art Entry Sheet
2. Attach this form with art entry

If you have any questions, please call the park rangers at [\(734\) 243-7136](tel:7342437136)

Classroom Teacher/Art Teacher: _____

Student Name: _____ Grade: _____

School Name: _____

School Address: _____

State: _____ County: _____

Email Address: _____

Daytime telephone Number: __ (____) _____

CONTACT INFORMATION

River Raisin National Battlefield Park

1403 E Elm Ave, Monroe, MI 48162

[\(734\) 243-7136](tel:7342437136)

Website: <https://www.nps.gov/rira/index.htm>



Writing Entry Sheet



Teachers, please submit:

1. This completed Writing Entry Sheet
2. Attach this form with your student writing entry

If you have any questions, please call the park rangers at [\(734\) 243-7136](tel:7342437136)

Classroom Teacher/Art Teacher: _____

Student Name: _____ Grade: _____

School Name: _____

School Address: _____

State: _____ County: _____

Email Address: _____

Daytime telephone Number: __ (____) _____

CONTACT INFORMATION

River Raisin National Battlefield Park
1403 E Elm Ave, Monroe, MI 48162
[\(734\) 243-7136](tel:7342437136)

Website: <https://www.nps.gov/rira/index.htm>

**River Raisin National Battlefield Park
2016 Centennial Art and Essay Contest
Everyday Life of the Wyandot or Odawa Nations
Prizes to be Awarded**

1st, 2nd and 3rd place prizes will be awarded to students in the following categories, states, and counties:

States, Counties and Nations not otherwise specified:

- 1st – 3rd Grade
- 4th – 6th Grade
- 7th – 9th Grade
- 10th – 12th Grade

State of Michigan Counties Not Otherwise Listed:

- 1st – 3rd Grade
- 4th – 6th Grade
- 7th – 9th Grade
- 10th – 12th Grade

Emmet County, Michigan:

- 1st – 3rd Grade
- 4th – 6th Grade
- 7th – 9th Grade
- 10th – 12th Grade

Lapeer County, Michigan:

- 1st – 3rd Grade
- 4th – 6th Grade
- 7th – 9th Grade
- 10th – 12th Grade

Livingston County, Michigan:

- 1st – 3rd Grade
- 4th – 6th Grade
- 7th – 9th Grade
- 10th – 12th Grade

Macomb County, Michigan:

- 1st – 3rd Grade
- 4th – 6th Grade
- 7th – 9th Grade

- 10th – 12th Grade

Monroe County, Michigan:

- 1st – 3rd Grade
- 4th – 6th Grade
- 7th – 9th Grade
- 10th – 12th Grade

Oakland County, Michigan:

- 1st – 3rd Grade
- 4th – 6th Grade
- 7th – 9th Grade
- 10th – 12th Grade

St. Clair County, Michigan:

- 1st – 3rd Grade
- 4th – 6th Grade
- 7th – 9th Grade
- 10th – 12th Grade

Wayne County, Michigan:

- 1st – 3rd Grade
- 4th – 6th Grade
- 7th – 9th Grade
- 10th – 12th Grade

State of Ohio, Counties Not Otherwise Listed:

- 1st – 3rd Grade
- 4th – 6th Grade
- 7th – 9th Grade
- 10th – 12th Grade

Wyandot County, Ohio:

- 1st – 3rd Grade
- 4th – 6th Grade
- 7th – 9th Grade
- 10th – 12th Grade

State of Kansas, Counties Not Otherwise Listed:

- 1st – 3rd Grade
- 4th – 6th Grade
- 7th – 9th Grade
- 10th – 12th Grade

Wyandotte County, Kansas:

- 1st – 3rd Grade
- 4th – 6th Grade
- 7th – 9th Grade
- 10th – 12th Grade

State of Oklahoma Counties Not Otherwise Listed:

- 1st – 3rd Grade
- 4th – 6th Grade
- 7th – 9th Grade
- 10th – 12th Grade

Ottawa County, Oklahoma

- 1st – 3rd Grade
- 4th – 6th Grade
- 7th – 9th Grade
- 10th – 12th Grade

Grand Prizes will be issued in the follow:

- 1st – 3rd Grade
 - 4th – 6th Grade
 - 7th – 9th Grade
 - 10th – 12th Grade
-

1st Place Prize: \$50 for the Student & \$50 for the Classroom (64 First Place Awards will be given out)

2nd Place Prize: \$25 for the Student & \$25 for the Classroom (64 Second Place Awards will be given out)

3rd Place Prize: \$10 for the Student (64 Third Place Awards will be given out)

Grand Prize: \$100 for the Student and \$100 for the Classroom (Four Grand Prizes will be given out. One in each grade category)

Up to \$20 in assistance with artwork and essay shipment or transportation may be reimbursed per school. Teachers are encouraged to group artwork from each school for transportation. Transportation funding is limited and available until expended.

Artwork must be received at River Raisin National Battlefield Park by the deadline to be eligible for prizes.

River Raisin National Battlefield Park
Attn: 2016 Art & Essay Contest
1403 East Elm. Ave.
Monroe, MI 48162

Many thanks to our Prize Sponsors!

- **Community Foundation for Southeast Michigan**
 - **Michigan Humanities Council**
 - **River Raisin National Battlefield Park Foundation**
-

Artwork & Essay Transportation Reimbursement Form

Please include this form in this shipment of items (Artwork and Essay).

Classroom Teacher/Art Teacher: _____
(Print name)

Student Name: _____ Grade: _____

School Name: _____

School Address: _____

State: _____ County: _____

Email Address: _____

Daytime telephone Number: __ (____) _____

Department	NPS
Business Purpose	Centennial Art & Essay Contest

Item Description:

Date	Item (Artwork or Essay)	Cost

Total Amount Reimbursed
 (Maximum amount \$20.00)

--

Teacher Signature: _____ Date: _____

River Raisin National Battlefield Park

Approval Signature: _____ Date: _____



Reading Lesson 1-3

Wyandotte Nations

When explorer Jacques Cartier journeyed up the St. Lawrence River in 1534 he met some Huron Indians. They were among the first Native Americans to have contact with the French.

The French called the Wyandotte “Hurons” from the old French word “Hure” which means bristly or unkempt, which was in reference to the way the Wyandotte men wore their hair, brushed upward and back with a bristly appearance.



Wyandotte women generally wore their hair braided. Married women had one braid and unmarried or younger girls had two braids. Painting by Fran Maedel,

The Wyandotte had two main villages in the Detroit region, Maguaga and Brownstown, but also had several outlying areas where tribal members lived. Maguaga was located on high ground free of marshes along the Detroit River, and Brownstown was located along Brownstown Creek and the Detroit River. The Brownstown village was also near the confluence of the Detroit River, Huron River and Lake Erie. West of the villages was a dense hardwood forest that

provided the Wyandotte wood for their homes and canoes. The woods also provided lots of game (wild animals) for the men to hunt. The Wyandotte traded furs and crops with the French, and later British and United States. In exchange for their furs, the Wyandotte were provided silver pieces, glass beads and other goods. The silver was often fashioned into pieces that could be worn such as broaches, wrist cuffs, pendants and hair pieces.



Reading Lesson 1-3

Odawa Nations

The Odawa are a native people to Michigan.

The Odawa, along with the Ojibway and Potawatomi, call themselves the Anishnaabek, which means “the good people”. The Odawa are also called the Ottawa. Odawa means “to trade” in their native language.

The Odawa, along with the Wyandotte and Potawatomi, co-founded Detroit with the French in 1701. All the tribes had villages around Detroit. The Odawa lived all over Michigan but always lived closed to the water, especially on Michigan’s west coast, Detroit and the islands of Lake Huron and Michigan. Multiple Odawa villages made up the area called Waganakising (it is bent) or known by the French as L’Abre Croche (the crooked tree). Waganakising is also called Emmet County. Other Odawa population centers are at Grand River, Grand Traverse, Manistee

River and Manitoulin Island, where Odawa still live to this day.

Odawa men and women worked together in their villages. Men hunted, fished and when necessary, went to war. Women farmed, processed food and made medicines. Both made clothing, artwork, raised children and carried out cultural beliefs. Elders taught younger Odawa, with story-telling and teaching children necessary skills to survive.

The Odawa women wore dresses and in the winter, robes made of moose and bear skins. Odawa men wore loin clothes and leggings, as well as moose and bear skins in the winter. Men wore shirts, made of buckskin, when the weather was cold. In the summer, men were shirtless. Everyone wore moccasins. Men also wore paint and tattoos. Women had long hair. Men had



Sketch of an Odawa man made on Mackinac in the 1690s . Provided Courtesy of Mackinac State Historic Parks, Michigan.

long hair and also shaved their heads, leaving only a small amount of hair on their head.

As Europeans began to live in Michigan, the Odawa began to use European clothing, such as shirts, blouses and dresses. They mixed their traditional clothing with the new. The Odawa decorated the new



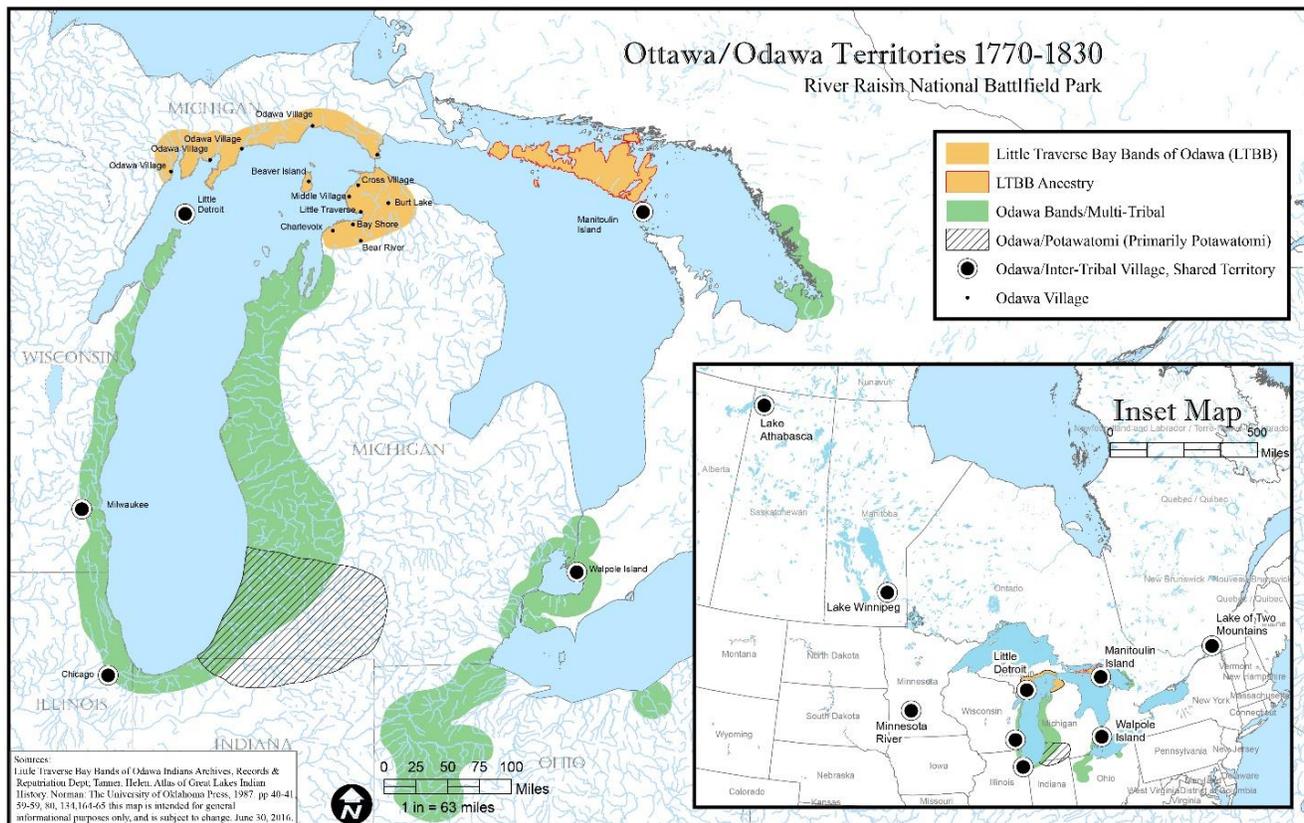
River Raisin National Battlefield Park

clothing with fancy artwork.

The Odawa were farmers, as well as hunters and fishermen. The Odawa grew corn, beans and squash but corn was the most important crop. Fishing was the main source of meat. Maple sugar was also very important for the Odawa. The Odawa would produce

so much maple sugar and corn, they would trade these with other tribes, and later the Europeans, for other foods and goods.

Written by Eric Hemenway and edited by the National Park Service.





Reading Lesson 4-6

Wyandotte Nations

The French called the Wyandotte “Hurons” from the old French word “Hure.” Hure means bristly or unkempt, which was in reference to the way the Wyandotte men wore their hair, brushed upward and back with a bristly appearance.

The Wyandotte had two main villages in the Detroit region, Maguaga and Brownstown, but also had several outlying areas where tribal members lived. Maguaga was located on high ground free of marshes along the Detroit River, and Brownstown was located along Brownstown Creek and the Detroit River. The Brownstown village was also near the confluence of the Detroit River, Huron River and Lake Erie.

In the early 1700’s the Wyandotte lived in wigwams, and communal dwellings called

longhouses. The longhouses that were as large as 200 feet long by 20 feet wide by 20 feet high. Longhouses were constructed of wood pole frames with sheets of bark woven between the poles to form the roof. A doorway covered with animal hide was located at both ends of the house, but they did not have windows. On the interior, the homes had raised

platforms along the walls that were used for sleeping spaces. Being close to the water allowed the Wyandotte to obtain water, fish and easily use their canoes. The Wyandotte would use spears and fish traps to fish. When the fish were caught they would be hung out to dry on poles.

West of the villages was a dense hardwood forest that provided the Wyandotte wood for their homes and canoes. The woods also provided lots of game for the men to hunt.



Wyandotte women generally wore their hair braided. Married women had one braid and unmarried or younger girls had two braids. Painting by Fran Maedel. Provided by the National Park Service.



Reading Lesson 4-6

Odawa Nations

The word “Odawa” has a complex history. In 1615, a group of French explorers met a group of Anishnaabek near the Georgian Bay in Lake Huron. Neither group could speak each other’s language at the time, so they used sign language to communicate. The two strangers began to trade goods. Because of this trading, the word for trade was shared. The Anishnaabe word for trade is “odawa”. These Anishnaabek were the main traders of the Great Lakes and became known as such.

The French also named tribes by their appearance. The Odawa, upon first contact, wore their hair quite differently, in an elevated fashion. Because of this appearance, the French also called the Odawa the “cheveux releves” which means “high hairs” in French. The Odawa became known as the Nation of the High Hairs by Europeans. The

French would also name another tribe in the Great Lakes by their hairstyle; the Wyandotte or as the French called them, the Huron. The Odawa called themselves the Anishnaabek or the Odawa.

The term “to trade” fits well for the Odawa. They were master navigators of the Great Lakes and rivers. The Odawa were an important part of a wide-ranging trade system in the Great Lakes. Before European arrival in the 1600s, the Odawa were trading food and goods to other tribes. They did so in their birch bark canoes. Odawa villages would be located near the Great Lakes or rivers, for easy access to travel. Odawa traders would cover hundreds of miles to trade and spent months on the water to do so.

When the French arrived to the Great Lakes and



Odawa by the name of Awbonwaishcum painted by Paul Kane in the 1845. Provided by the Royal Ontario Museum.

wanted to establish trading partner, they did so immediately with the Odawa, for several reasons. First, the Odawa knew the waterways and how to navigate them in their canoes. Second, the Odawa had access to certain waterways. Third, the Odawa had far reaching family networks throughout the Great Lakes, enabling them to trade in many different communities. Without permission to go on these



River Raisin National Battlefield Park

waterways and different tribal communities, the result would lead to war.

Michigan became an important location for the trade that soon developed between Great Lakes tribes and the Europeans. The original center of the Tribal and European trade was Mackinac. Mackinac was an Odawa village and the Odawa controlled the trade that happened there. The Odawa became

important middle men in the fur trade of the 17th and 18th century. Odawa traders would go east to Montreal, to secure Europeans goods, such as knives, kettles, guns and cloth. They would take those goods and trade them for furs, as far west as Minnesota and Manitoba. Many times, the Odawa were the first people to introduce European goods to western tribes. The Odawa would take the furs

to Montreal, or Mackinac, and begin the cycle of trade again.

The fur trade led to war with the Iroquois in 1640 over control of the resources and water routes. The Odawa, Ojibway and Anishnaabek fought against the Iroquois invasion. As the Iroquois War came to an ended around 1700, the Odawa, Potawatomi and Wyandotte co-founded a





River Raisin National Battlefield Park

new center of Trade with the French in what became known as Detroit.

Many French men inner-married with Odawa women, creating powerful family ties between the two nations. These family ties were the deciding factor in whether the Odawa would support the French or not and vice versa. The trade relationship also was one of social, political and economic nature. It was a part of everyday life.

The Odawa were forced to fight for their land, resources and way of life several more times during the 1700s including the Fox Wars, French and Indian War, Revolutionary War and Little Turtle's War. Their role in the fur trade played a major role in the Fox and French and Indian Wars. Part of that role was their kinship ties to the French. The struggle with Europeans over Odawa lands continued into the 1800's with the War of 1812 and major Tribal Confederation

victory over the United States western expansion at the Battles of the River Raisin. A victory that ultimately lead to the war's Aftermath, the forced removal, relocation and attempted forced assimilation of all Odawa people.

*Written by Eric Hemenway
and edited by the National
Park Service.*



Reading Lesson 7-9

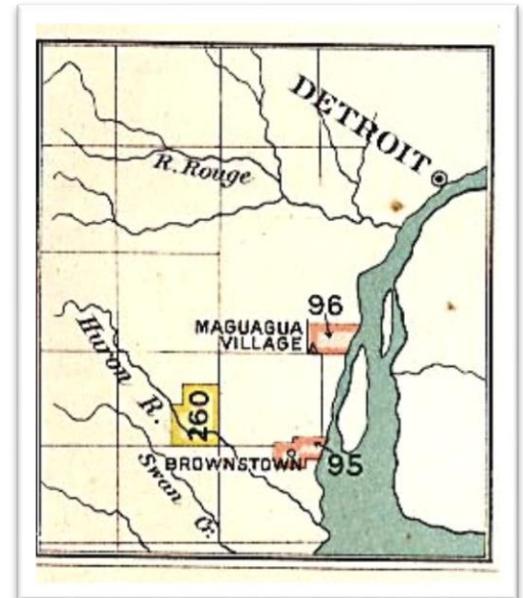
Wyandotte Nations

In 1615, while sailing up the St. Lawrence River, French explorer Samuel de Champlain was greeted by a group of Aboriginal people, which included the Wendat. The French called the Wendat “Hurons” from the old French word “hure” which means bristly or unkempt, which was in reference to the way the Wendat men wore their hair, brushed upward and back with a bristly appearance. The English who encountered the Huron called them “Wyandot”, which was a corruption of their aboriginal name of Wendat.

Starting in the 1730s the Wyandot living near the French settlement of Detroit moved south along the shore of the Detroit River and built homes that became known as the villages of Maguaga and Brownstown. Maguaga was located roughly 12 miles south of Detroit, where Wyandotte, Michigan is located today. The Wyandotte also had homes in outlying areas

where tribal members lived. Maguaga was located on high ground free of marshes along the Detroit River and Brownstown was located along Brownstown Creek and the Huron River. The Brownstown village was also near the confluence of the Detroit River, Huron River and Lake Erie.

Traditionally, the Wyandotte lived in communal dwellings called longhouses. The dimensions of these homes could vary, some as large as 200 feet long by 20 feet wide by 20 feet high. They



were constructed of a wood pole frame with sheets of bark woven between the poles to form the roof. A doorway covered with animal hide was located at both ends of the house, but they did not



Painting by Fran Maedel and provided by the N.P.S.



River Raisin National Battlefield Park

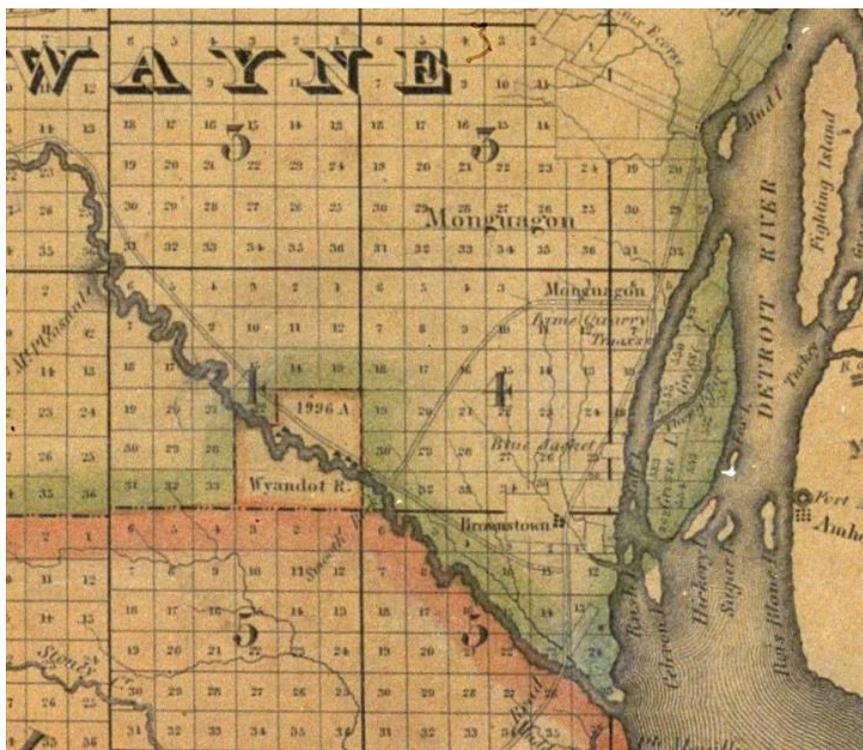
have windows. On the interior, raised platforms along the walls were used for sleeping space. Fires were placed along the center of the house, separating the families that lived within. Each fire was shared by the two families which it separated. There is evidence to suggest that the Wyandotte at Maguaga may not have built longhouses, but rather smaller, single family homes, similar to the hewn log shelters built by the French settlers in the area.

To the west of the village was a dense hardwood forest where the Wyandotte would hunt and retrieve the wood used to build their birch bark canoes and homes. In the early 1800s, the village contained approximately 20 houses. Within the village, the Wyandotte successfully grew corn, wheat, beans, squash and other crops. They also planted several small orchards and kept livestock. The women attended to household duties, planted and tended the crops, and made pottery, clothing and sleeping mats. The men would hunt, fish, conduct trades, and build the canoes and homes.

The Wyandot's Effort to Retain Their Villages:

Beginning in the late 1700's several Indian Nations began ceding land to the United States through treaty negotiations. On August 3, 1795 the Wyandotte were one of the tribes present at the signing of the Treaty of Greenville. This treaty was a declaration of peace between the United States and Native forces which ended the Northwest Indian War.

During the War of 1812 the Wyandotte in Michigan and many other Indian Nations joined forces to fight for their native lands in the Great Lakes. With the conclusion of the War of 1812, many settlers began moving to the Michigan Territory. Michigan's new Governor, Cass, felt the Wyandotte were a national security risk in their villages along the Detroit River. At the end of the War Governor Cass quickly worked to move the Wyandotte out of



This map, from 1825, depicts the 4,996 acre reservation created for the Wyandotte through the Treaty of St. Mary's, signed Sept. 20, 1818.



River Raisin National Battlefield Park

their villages. On September 20, 1818, in the village of St. Mary's, Ohio, the Wyandotte were forced to cede both of the 2,500 acre tracts of land which comprised the villages of Maguaga and Brownstown to the United States. In return they received 4,996 acres along the Huron River in present-day Huron Township. The Wyandotte resided on the reservation until 1842, when the Ohio Wyandotte signed a treaty with the United States, relinquishing their claim to the reservation. The United States was supposed to obtain the approval of the Michigan Wyandotte, but never did. Through this treaty the Wyandotte no longer owned land in Michigan. Most of the Michigan Wyandotte fled to Canada and some joined the Ohio Wyandotte, who were forced to move west to Kansas, and later many moved to Oklahoma. Some of the Wyandotte remained in Michigan and Canada despite the United States requirement to leave.



Reading Lesson 7-9

Odawa Nations

From the time the Odawa first met the French in 1615, they went through massive change including their name, appearance, land base, religion and even populations. Possibly the most devastating change to the Odawa was the effect European diseases had on the tribe. Small pox, measles and influenza killed thousands of Odawa, reducing the population by over 50%. All tribes were hit hard by diseases, with some tribes becoming extinct by the 1700s. As the Odawa increasingly interacted with the French, they adopted more of their clothing and goods into their lives. The Odawa began using European clothing and jewelry to add to their appearance, but maintained their traditional hairstyles, paintings, tattoos and piercings well into the 18th century. By 1750, it was very common for an Odawa man to have silver earrings and bracelets, a French blouse to go along with buckskin

leggings, moccasins and loin cloth (European pants would not be used until the mid 1800s). The men would still have their traditional hairstyle, mohawk, and scalp lock or long hair. Women began wearing cloth dresses as well, but still wore buckskin, if they chose to.

The Odawa religion began to change, slowly, as well. French priests, known as missionaries, convinced some Odawa to begin to incorporate Christianity into their lives. The missionaries tried very hard to convert the Odawa (and all other native people) to Christianity. Many Odawa did not convert, but those that did began to adopt Catholic beliefs in with their traditional beliefs and ceremonies. Christian Odawa often wore silver crosses to express their faith. Traditional Odawa continued to tattoo



Water color of Odawa Warrior Mookmanish (Little Bad Knife), from the Little Traverse Bay Band of the Odawa who fought in the War of 1812. Provided by the Canadian War Museum.

themselves. Despite their religious differences, strong family ties within the tribe enabled the two groups to co-exist peacefully.

The family ties extend well beyond Odawa villages throughout the entire Great Lakes region. The Odawa



River Raisin National Battlefield Park

Not all tribes came peaceably resulting in a horrible war that pitted the Fox against the Odawa and Potawatomi at Detroit in 1712. The Fox were driven back to their lands in current-day Wisconsin. The Odawa, and their French allies, success in these two wars enabled them to expand their trade even further into new areas.

European struggle for world dominance did not allow peace to last long. The Seven Years War, 1754-61, between Great Britain and France sweep impacted the entire Great Lakes and extended to four continents; Africa, Asia, Europe and North America. The battles fought in North America became known as the French and Indian War, due to the large number of native allies that chose to align with the French against the British. Odawa from northern Michigan were instrumental in the French and Indian War. An Odawa/French warrior from Mackinac, Charles

Langlade, was one of the leading figures in this war. His father was French and his mother Odawa. The Odawa fought to keep the British out of their lands, to protect their resources and position within the power structure of the Great Lakes during the 18th century. Hundreds of Ojibway, Odawa and Potawatomi warriors would follow Charles into battle. He was successful in the majority of battles he fought in, but the French ultimately surrender to the British who quickly moved into the Great Lakes.

The exploding European populations during the latter half of the 18th century caused a great deal of concern to tribes. As more European immigrants came to North America, they competed for resources with the native tribes. This competition for land and resources incited conflict between tribes and Europeans and later, the Americans.



Traditional Odawa War Club

After the Seven Years Wars, the native resistance to foreign invasion continued. In 1763, the Great Lakes tribes rose up against Britain. The Great Lakes tribes, including the Odawa, never officially surrendered to the British. Under the Odawa War Chief Pontiac, over a dozen Great Lakes tribes seized nine of the twelve British forts in the Great Lakes. For one summer, the tribes were successful in defeating the most powerful military force in the world. Slowly, the British were able to regain control of their forts and many of the tribal nations that once lived close to the French outpost in Detroit began to distance themselves.



Reading Lesson 10-12

Wyandotte Nations

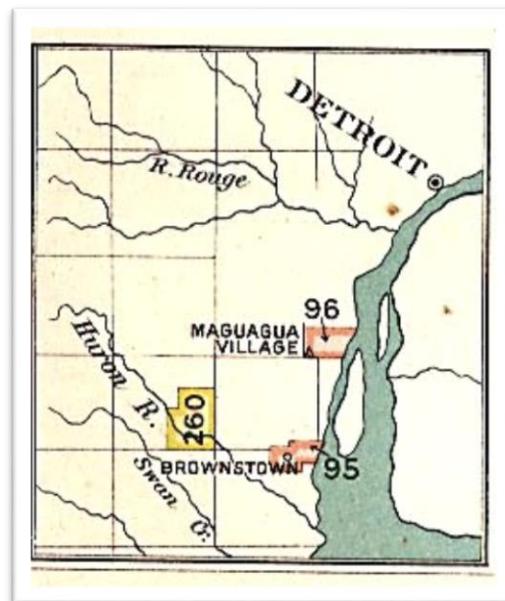
In 1615, while sailing up the St. Lawrence River, French explorer Samuel de Champlain was greeted by a group of Aboriginal people, which included the Wendat. The French called the Wendat “Hurons” from the old French word “hure” which means bristly or unkempt. The French were referring to the way the Wendat men wore their hair, brushed upward and back with a bristly appearance. The English who encountered



the Huron called them “Wyandot”, which was a corruption of their aboriginal name of Wendat.

Starting in the 1730’s the Wyandotte living near the French settlement of Detroit moved south along the shore of the Detroit River and built homes that would become the villages of Maguaga and Brownstown. Maguaga was located roughly 12 miles south of Detroit, where Wyandotte, Michigan is located today and Brownstown was located near present-day Gibraltar, Michigan.

Traditionally, the Wyandotte lived in communal dwellings called longhouses. The dimensions of these homes could vary, some as large as 200 feet long by 20 feet wide by 20 feet high. They were constructed of a wood pole frame with sheets of bark woven between the poles to form the roof. A doorway covered with animal hide was located at both ends of the house, but they did not



have windows. On the interior, raised platforms along the walls were used for sleeping space. Fires were placed along the center of the house, separating the families that lived within. Each fire was shared by the two families which it separated. There is evidence to suggest that the Wyandotte at Maguaga may not have built longhouses, but rather smaller, single family homes, similar to the hewn log shelters built by the French settlers in the area.

Treaty Negotiations

Beginning in the late 1700’s several Indian nations began ceding land to the United States



River Raisin National Battlefield Park

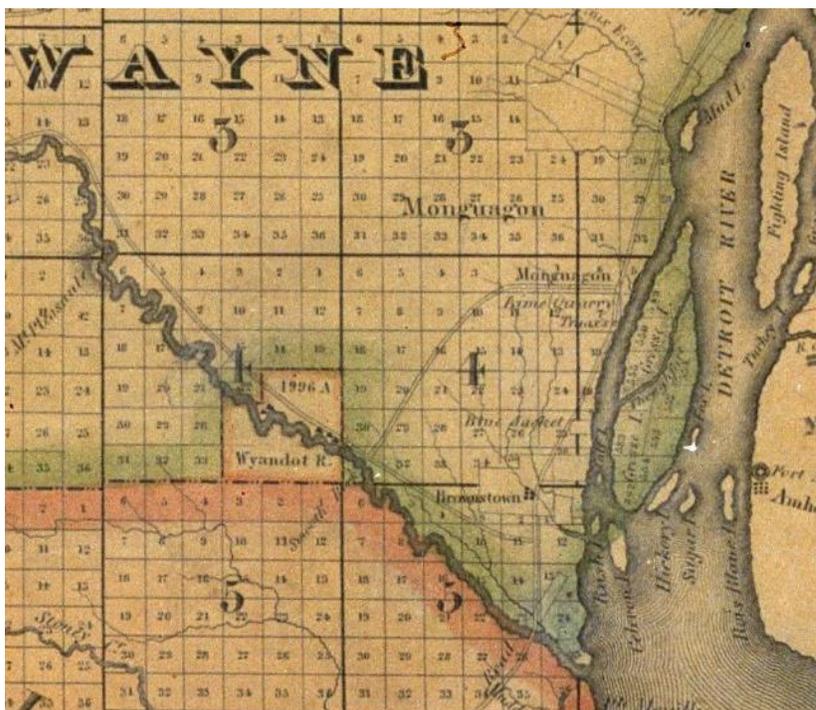
through treaty negotiations. On August 3, 1795, the Wyandotte were one of the tribes present at the signing of the Treaty of Greenville. This treaty was a declaration of peace between the United States and Native forces that were trying to keep the United States from taking their land and ended war. The treaty says the Wyandotte ceded land in the area around Detroit, which included their two villages, but the Michigan Wyandotte never agreed to give up their villages. General Anthony Wayne had promised to allow the Wyandotte to retain their villages along the Detroit River. Unfortunately for the Wyandotte, General Wayne died in December 1796; never expressing to the United States Congress the promise he made to Wyandotte.

On February 28, 1809, the United States Senate and House of Representatives approved a bill titled, *An Act for the Relief of Certain Alabama [sic] and Wyandott Indians*, which allowed the Secretary of the Treasury to supervise the creation of two reservations for the Wyandotte at Maguaga

and Brownstown. The United States said they could have their villages for a period of 50 years. Several Wyandotte Chiefs were in Washington D.C. when the act was approved, and upon hearing the results, refused the conditions of the bill and returned the title to the land. Three years later Walk-In-The-Water and seven other chiefs sent a petition directly to President Madison,

requesting that the Wyandotte be allowed to reside forever on the land from Maguaga to Brownstown. The United States Congress voted against the terms of the petition.

During the War of 1812 the Wyandotte in Michigan and many other Indian Nations joined forces to fight for their native lands in the Great Lakes. With the conclusion of the War of 1812, the Michigan Territory was opened to



1825 map depicting the 4,996-acre reservation created for the Wyandotte through the Treaty of St. Mary's, signed Sept. 20, 1818.



River Raisin National Battlefield Park

American settlers. Michigan's new Governor, Cass, felt the Wyandotte were a national security risk in their villages along the Detroit River. At the end of the War Governor Cass quickly worked to move the Wyandotte out of their villages. On September 20, 1818, in the village of St. Mary's, Ohio, the Wyandotte were forced to cede both of the 2,500 acre tracts of land which comprised the villages of Maguaga and Brownstown to the United States. In return they received 4,996 acres along the Huron River in present-day Huron Township. The Wyandotte resided on the reservation until 1842, when the Ohio Wyandotte signed a treaty with the United States, relinquishing their claim to the reservation. The United States was supposed to obtain the approval of the Michigan Wyandotte, but never did. Through this treaty the Wyandotte no longer owned land in Michigan. Most of the Michigan Wyandotte fled to Canada and some joined the Ohio Wyandotte, who were forced to move west to Kansas, and later many moved to Oklahoma.

Some of the Wyandotte remained in Michigan and Canada despite the United States requirement to leave.

Today, many Wyandotte live throughout the United States. There are three principle Wyandotte Nations in the United States, but the Federal Government only recognizes the Wyandotte Nation headquartered in Oklahoma.



Reading Lesson 10-12

Odawa Nations

The Battles of the River Raisin, during the War of 1812, resulted in the greatest victory for the American Indian Confederation during the entire War. When the War concluded, Great Britain and the United States agreed to go back to their pre-war boundaries, leaving many tribes facing an uncertain

future, including the Odawa. The Aftermath of the War of 1812 resulted in a massive migration of American settlers moving into the Michigan Territory. The tribes were unable to fend off settlers from their lands and the United States worked diligently to take more land from the tribes. For centuries, Odawa

warriors used military tactics to keep other nations from taking their homelands. Without the ability to meet enemies in armed combat, the Odawa had to develop new strategies to protect their lands and rights. The United States began developing policies to “civilize” native peoples as soon as it declared its independence from Britain. Presidents Washington and Jefferson both were proponents of creating policies to assimilate native

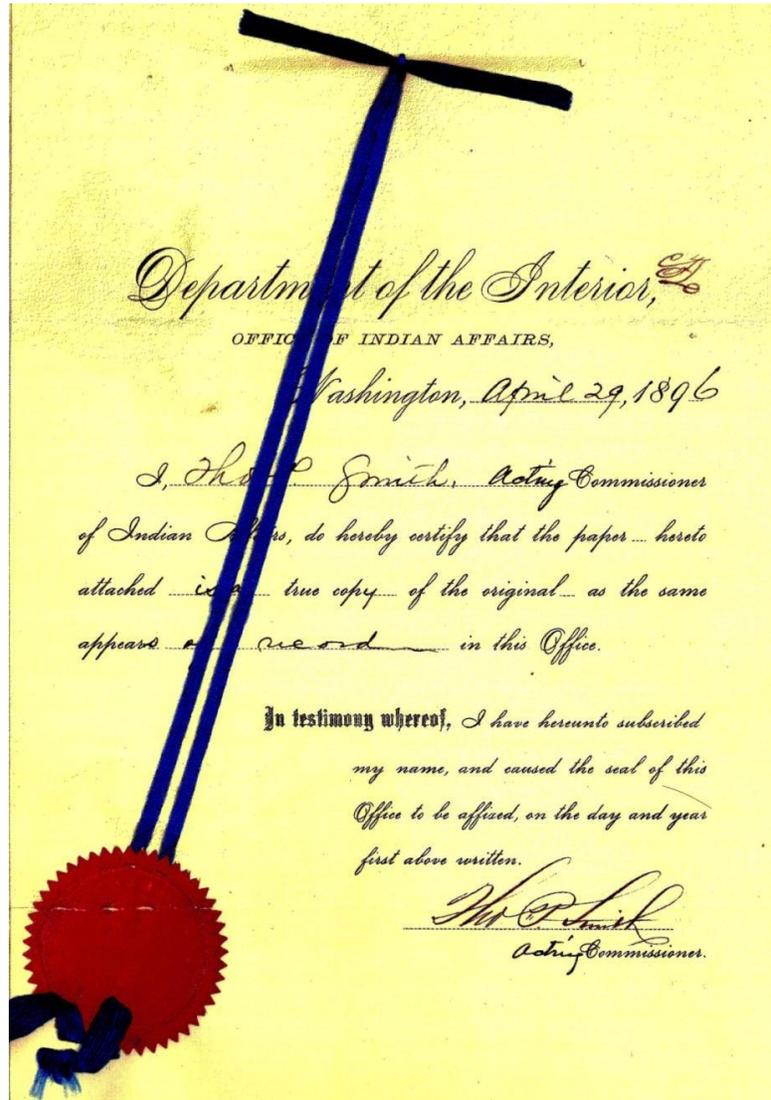


TREATY OF PEACEMAKING AND FRIENDSHIP BETWEEN THE UNITED STATES AND THE ODAWA IN 1761.



River Raisin National Battlefield Park

populations' into the American society, remove them to unwanted lands in the west or to "exterminate" them. Such policies were aimed at making natives more like the American's, like farmers and not hunters. The United States pushed for private ownership of land and individual wealth over communal ownership. Converting from indigenous beliefs to Christianity and obtaining a western education was a key to successful assimilation. At the center of "civilizing" tribes was the issue of land, which directly coincided with settlers obtaining land for themselves. American policy dictated that tribes did not need huge amounts of land and should own it individually, like western nations. Americans believed natives squandered their land and that settlers would manage the land better. Some Americans even believed they had a divine right to the land. This divine right would be known as "manifest destiny" and would be a powerful idea for the entire 19th century.



Deed from Petau (Maumee River Band of Ottawa) to Marquis Baldwin on February 23, 1836. The 80 acres at Presque Isle including the cabin and field were originally granted to Petau for indefinite period, but it was then sold in 1836 and when she was forced to the Kansas Territory.

The mechanism the United States used to acquire land from tribes, including those in Michigan, was by treaty. Treaties are formal agreements between two nations. Many treaties end

conflicts or promoted trade, but the vast majority of treaties between the United States and tribes were used to expand American territory and control of land. The United States used treaties



River Raisin National Battlefield Park

as their legal mechanism to acquire land from its indigenous owners.

Tribes began negotiating treaties very early in American history, but the process accelerated greatly for Michigan tribes after the War of 1812. No longer could tribes fight to keep invaders out. With no military recourse, the tribes had to make agreements to retain what they needed to survive; land, natural resources and compensation for lands ceded. Many of the warriors who fought in the War of 1812 would negotiate treaties for their tribes, while other leaders would step forward for their communities.

Odawa, Ojibway, Potawatomi and Wyandotte communities in Michigan negotiated multiple treaties, at various times. The majority of the Michigan treaties were with numerous tribes whom shared the same land base that the United States desired. Not all the tribes always agreed on the terms of the treaties and negotiations could take weeks. American demands

for lands and the policies of President Andrew Jackson (such as the Removal Policy of 1830) heavily influenced the tribes' decisions. Settlers were pouring onto native lands in Ohio and Indiana by the 1820s. When the Removal Policy became law in 1830, the United States further intensified its efforts to clear out natives to make way for settlers. The political and social environment of the first half of the 19th century steered all treaty negotiations in favor of the United States. If a tribe refused to enter into a treaty, the Army would be sent in to remove the tribe. Between 1830-1850's, over 100,000 native people were removed from their homelands east of the Mississippi River to Oklahoma and Kansas. Removal was not an idle threat, but a destructive storm tide that all tribes had to contend with.

The entire state of Michigan was acquired through treaties. The major land treaties for Michigan include the treaty of Detroit 1807, treaty of Saginaw 1817, treaty of Chicago 1821,

treaty of Washington D.C. 1836 and treaty of La Pointe 1842. Other, smaller, treaties were conducted as well. Michigan's territorial governor, Lewis Cass, and the Michigan Indian Agent, Henry Schoolcraft, carried out most of the early treaties in the Aftermath of the War of 1812.

Each treaty differs, as each tribe was an independent decision maker. But all tribes desired several treaty conditions in common; reserving lands for themselves (reservations), accessing natural resources and receiving compensation for the lands ceded. The United States advocated for the removal of Michigan tribes but the tribes refused to leave. For example, only two years after the Washington D.C. 1836 treaty, Henry Schoolcraft advocated for the removal of the six tribes whom signed that treaty. In some cases, unethical tactics were used during the actual treaty negotiations. Lewis Cass brought massive amounts of alcohol to treaty negotiations over the



River Raisin National Battlefield Park

Saginaw area in 1817, even though doing so was illegal.

Despite these legal agreements, the United States rarely upheld its end of the deal. Monies would not be paid in full for the lands ceded by the tribes. Settlers would pour onto reservation lands, ousting the native inhabitants. Goods and services would not be provided that were spelled out in the treaty. In southern Michigan, Potawatomi bands were actually chased by the American Army and hired contractors, for the purpose of forcibly removing them to Kansas and the Wyandotte were forced to flee their Reservation near current-day Flat Rock, Michigan.

Up until the 1850s, Michigan tribes had to contend forced removal or the threat of removal. New treaties were negotiated, to deal directly with that threat, including the 1855 Treaty of Detroit. This treaty was signed by the same Odawa who agreed to the Washington D.C. 1836 treaty. The 1855 treaty assured the Odawa in northern Michigan they could stay in their homes.

But issues of land title, patents and securing lands within the reservation continued to plague the Odawa many years. Other tribes were able to negotiate new treaties to stay home, - but some were not successful. In 1870, the United States declared it would not make any new treaties with tribes. For the entire 20th century, and up until the present day, Michigan tribes fought to have their treaty rights recognized by the federal government. Many U.S. Supreme Court cases have

been heard, and continue to be filed, relating to treaty rights that extend back to the Aftermath of the War of 1812 and Battles of the River Raisin.

To read the treaties, go to <http://digital.library.okstate.edu/kappler/Vol2/Toc.htm>

Written by Eric Hemenway and edited by the National Park Service.

