



2011

## Fur Trade 10: Fur Trade Myths, Acknowledgements

Rachel B. Juen  
rachel.b.juen@gmail.com

Fort St. Joseph Archaeological Project

Follow this and additional works at: <https://scholarworks.wmich.edu/fortstjoseph>



Part of the American Material Culture Commons, Archaeological Anthropology Commons, Christianity Commons, European History Commons, History of Religion Commons, Indigenous Studies Commons, Military, War, and Peace Commons, and the Social History Commons

---

### WMU ScholarWorks Citation

Juen, Rachel B. and Fort St. Joseph Archaeological Project, "Fur Trade 10: Fur Trade Myths, Acknowledgements" (2011). *Fort St. Joseph Archaeological Project*. 42.  
<https://scholarworks.wmich.edu/fortstjoseph/42>

This Exhibition is brought to you for free and open access by the Intercultural and Anthropological Studies at ScholarWorks at WMU. It has been accepted for inclusion in Fort St. Joseph Archaeological Project by an authorized administrator of ScholarWorks at WMU. For more information, please contact [wmu-scholarworks@wmich.edu](mailto:wmu-scholarworks@wmich.edu).





# Fur Trade Myths

# Acknowledgements



## Fiction

## Fact

French fur trappers

The French traded for furs, but seldom if ever did any harvesting themselves.

Steel traps

The steel trap came along in the 19th century. Native hunters clubbed or shot the animals.

Muskets were so long because the traders made the Natives offer a stack of beaver pelts as high as the musket was long.

Weapon barrels were made long in an attempt to improve accuracy.

Traders cheated the Natives

While many tried, Natives had been trading for centuries. They knew quality and price, and how to get a good deal.

Hudson Bay blankets came in "Points": 2-point, 3-point, 4-point blankets. The points referred to the number of beaver pelts required to obtain one.

In reality, points denoted the size of the blanket, not its price.



## Funding:

Fort St. Joseph Archaeological Project  
Western Michigan University, Department of History  
Western Michigan University, Department of Anthropology  
Québec Delegation, Chicago

## Contributors:

Dr. Michael S. Nassaney, Professor of Anthropology, WMU and Principal Investigator, Fort St. Joseph Archeological Project  
Dr. José António Brandão, Professor and Chair of History, WMU  
Robert C. Myers, Curator, The History Center at Courthouse Square, Berrien Springs  
Barbara Schwaderer, Historical Interpreter and Costumer, Board member of The Northwest Territory Alliance  
Michael Zimmerman, Jr., Tribal Historic Preservation Officer, Pokagon Band of Potawatomi  
Rachel Belle-Schofield Juen, Public History Graduate Student, WMU  
Students of Dr. Nassaney's Spring 2011 Historical Archaeology course (ANTH 3030) at WMU, especially: Stephen Archambault, Bryan Bommersbach, Cathrine Davis, Tom Fleury, Eric Kolbe, Lance Meister, Krystine Newton, Kenneth Sarkozy, Erica Stone, Brian R. Van Hyfte, Chris Wood

## Special Thanks To:

Ian Kerr, Anthropology Graduate Student, WMU  
Jason Glatz, Maps Coordinator, Waldo Library, WMU  
Sara Keller, Local History Room, Kalamazoo Public Library  
Stacey Moore, History Ph.D. Candidate, WMU  
Members of the Fort St. Joseph Archaeology Advisory Committee

## Image Credits:

Bata Shoe Museum, Toronto  
Fort St. Joseph Archaeological Project  
Fort St. Joseph Museum, Niles, MI  
Library and Archives Canada  
Tippecanoe County Historical Association, George Winter Collection  
Western Michigan University, University Libraries Mapping Service, Jason Glatz  
Photographers: Stephanie Barranté, Barbara Cook, Cathrine Davis, Brock Giordano, Jessica Hughes, John Lacko, Andrew Robinson, Barbara Schwaderer