

# Anishinaabe Pre and Post Visit Materials



Kenosha Public Museum  
5500 1<sup>st</sup> Avenue  
Kenosha, WI

Kenosha  
Public  
Museum



Kenosha Public Museum  
Anishinaabe

Anishinaabe is an hour long museum experience designed for grades 2-4. Through hands-on learning activities and exhibit investigations students will learn about the Potawatomi and how they used the resources of Southeastern Wisconsin.

Program Goals:

- Students will work collaboratively in small groups to build understanding and make claims about the Potawatomi people of this area and their relationship to the environment.
- Students will think like anthropologists as they examine artifacts and share out information they learn.

Learning Standards:

Wisconsin Grade 4:

- B.4.1- Identify and examine various sources of information that are used for constructing an understanding of the past, such as artifacts, documents, letters, diaries, maps, textbooks, photos, paintings, architecture, oral presentations, graph or charts.
- B.4.10- Explain the history, culture, tribal sovereignty, and current status of the American Indians tribes and bands of Wisconsin

Illinois grade 3:

- SS.IS.5.3-5- Develop claims using evidence from multiple sources to answer essential questions.
- SS.IS.6.3-5- Construct and critique arguments and explanations using reasoning, examples and details from multiple sources.
- SS.EC.1.3- Compare the goods and services that people in the local community produce and those that are produced in other communities.
- SS.G.2.3- Compare how people modify and adapt to the environment and culture in our community to other places.
- SS.H.2.3- Describe how significant people, events, and developments have shaped their own community and region.

Common Core:

- CCSS.ELA-LITERACY.SL.3.1
- CCSS.ELA-LITERACY.SL.3.4

This packet of information will help prep your students for this program and allow for a debrief back in the classroom. Please go over information with your students, prior to the visit.

## **Key Vocabulary**

Anishinaabe: (an nih shin ah bay) The ancient name for the a group formed by the Ojibwa, Odawa, and Potawatomi tribes.

Artifact: An object that has been made or changed by humans for their use.

Ecofact: Plant or animal remains found at an archaeological site.

Natural resources: Something that comes from the land in your area.

Neshnabek: (neh shnah bek) An ancient alliance of Ojibwa, Odawa, and Potawatomi Nations in a Potawatomi oral tradition.

Oral Tradition: Passing down stories by telling them over and over without writing them down.

Pelts: Animal furs that are dried for trade.

Potawatomi: (pah tah wah tuh me) A Native American tribe that lived in Southeastern Wisconsin during the 1600s-early 1800s.

Reservation: Areas of land set aside by treaty for tribes to live on.

Voyageurs: (voy uh jurz) French-Canadian traders who canoed along the waterways of the Great Lakes and adopted Native foods, medicines, dress and customs.

Wigwams: Traditional homes of the Great Lakes Native people made of animal skins or tree bark stretched over poles.

## **Resources:**

Forest County Potawatomi: <https://www.fcpotawatomi.com/>

Potawatomi History, Milwaukee Public Museum: <https://www.mpm.edu/wirp/ICW-152.html>

Tribal History, The Prairie Band of Potawatomi:  
<http://www.pbpindiantribe.com/tribal-history.aspx>

## **Pre Visit Activity**

### Trash Talk

Objective: Students will learn how to think like archaeologists as they analyze artifacts.

Materials:

- Clean trash bag
- Garbage- receipts, take away menus, empty vitamin bottles, to go coffee cup, empty food containers, mail, etc
  - Note: Make sure garbage is clean

Set Up:

Prior to your class, place the garbage in the bag and make sure there is enough pieces for all your students or each group.

What you need to know:

Archaeologists study past peoples and cultures. One way they do that is by looking through what is left behind, including their garbage. This garbage give archaeologists insight on what their lives were like. Sometimes pieces of jewelry or tools are found to show what they wore and how they survived.

Archaeologists don't just try to understand prehistoric people. Archaeologists can also study more modern history that is closer to the current era and how people interacted with the land and others from artifact analysis. The artifacts and ecofacts tell archaeologists the story of the past people's life because often times they did not leave their own story in writing behind.

Procedure:

1.) Generate a list of what archaeologists might find at a site with your students. Ask them why these items would be important and what does it tell about the people who used them?

2.) Explain to your students that they are going to be archaeologists for the activity and need to think like one. Generate a list of questions an archaeologist might ask about an artifact to understand what it is and what it says about the people who used them.

3.) Explain to the students that they will be looking at someone's trash and that they need to make some assumptions about the person based on what was left behind. Pass out a few pieces of garbage per group of student.

4.) Each group should take time working on their arguments about what type of person this might be based on their trash. Are they sporty? Are they environmental conscious? Do they have kids? What might they do for their career? Students should use the guiding questions they came up with at the beginning of the activity.

5.) Once each group has finished, have each group share out their findings. Have a conversation with your students about their answers and if all groups had the same assumptions about the person. Explain to students that sometimes archaeologists don't agree all the time, but they need to use the evidence for their theories.

What is going on here:

Archaeologists need to look at each artifact as if it were a clue to the culture they are trying to better understand. Each artifact can build on others found at the same site to build a better understanding of the people. During the activity, students might have had a different idea about their person as more garbage was shared from the different groups. Archaeologists have to take all artifacts and ecofacts in to account when building their understanding.

Extensions:

Have students make a list of what they throw away in one day. Once they have the list of what they throw away each day, have them write a journal entry as a future archaeologists studying people from the 21<sup>st</sup> century; what will their trash and garbage say about who they are?

## Post Visit Activity

### **Potawatomi Language Arts**

Objective: Students will understand that the Potawatomi language is still spoken today by learning simple words in the Potawatomi language.

Materials:

- Pencil
- Worksheet
- Whiteboard or smartboard

Set Up:

- Make copies of worksheet


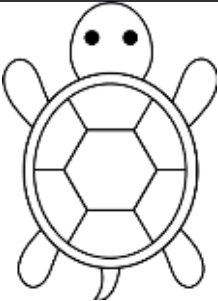
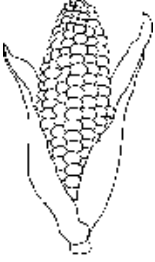

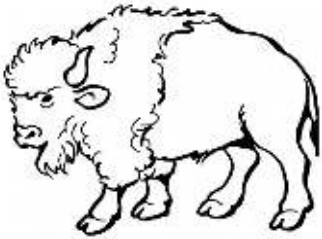

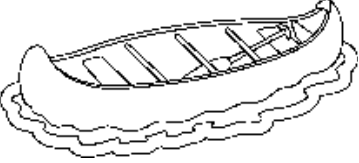
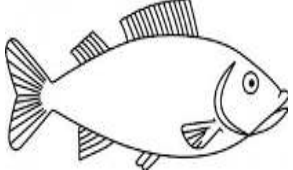
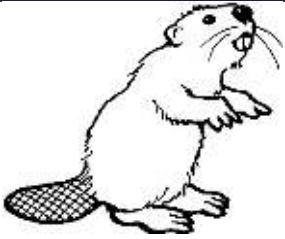

What you need to know?

The Potawatomi are an active culture with tribal land in several states, including Wisconsin. The traditional culture, arts, and language are still in use and being passed down from generation to generation. The Potawatomi language has grown to incorporate modern words, that were not around during the Fur Trading Era, and when Potawatomi were more prevalent in Southeastern Wisconsin. This language arts lesson features language from the modern Potawatomi dictionary.

Language is a part of any cultural identity. Language helps bring people of the same family or culture together, and allows for active communication. Most American Indian Nations had different languages, although some were similar. The Potawatomi were once in the same group as the Odawa and the Ojibwe called the Anishinaabe, but broke apart to form three similar but distinct cultures. The Odawa and Ojibwe have similar languages to the Potawatomi, however they are not the exact same.

Procedure:

- 1.) Ask your students if any of them speak another language at home. Who do they use the language with? Explain to them that sometimes families or cultures still use their native language to communicate. Explain to them that the Potawatomi also have their own language that is still being spoken by tribal members today. This language helps connect them to their ancestors and to the other members of their culture.
- 2.) On the board draw an image to match to the Potawatomi language. With your students go over each word and the Potawatomi word for it.

	apple mshimen		turtle mshike
	corn mdamen		deer seksi
	bison bgoj- bzheke		bear mko
	birch bark canoe wigwas- jiman		fish gigo
	beaver mek		wild rice Wete- mnomen

3.) Have students work on their worksheet to pair the Potawatomi word with the picture.

4.) Review the students' answers with them, to make sure everyone got them right. Encourage students to a discussion about different languages and the cultures that they represent. The words in this lesson are words that would have been important to the Potawatomi in the Fur Trade era in Southeastern Wisconsin. Ask your students what words would be important to them now?

Extensions:

- Create flashcards with the new vocabulary words.
- Create a story in English, with the vocabulary words woven in to practice Potawatomi.
- Draw a scene with all animals, foods and items in it and have students label them in the correct Potawatomi terms.



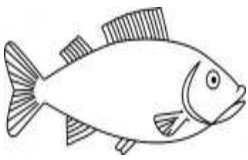
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### Potawatomi Vocabulary

Draw a line connecting the correct term to the picture.



mshimen



seksi



mek

wigwas-jiman



mko



gigo

wete-mnomen



mdamen



mshike

## Post Visit Activity

### Trading Post Math

Objective: Students will learn about the trading relationship between the Potawatomi and traders in Southeastern Wisconsin and the importance of the beaver in the fur trade.

Materials:  
Hand outs  
Pencils

What you need to know:

Beaver hats were the fashion in Europe during the 1650-1850s Fur Trade Era. They were in such demand that many areas, including around Europe, made the beavers became over-hunted. To gain access to beavers and other furs, European traders made their way to America and started relationships with Native Americans that led to partnerships in the trade business. Beavers were the most sought after fur or item, so it was often seen as currency. If a Native American brought in three beaver pelts, they could get 3 yards of Calico fabric to make clothing. Some items in the trading post could be beads, food, canoes, metal weapons or tools, snowshoes, fabric, etc.

Due to this partnerships between the Native Americans and the European traders, anthropologists and archaeologists have seen many cross overs between the two separate cultures.

Procedure:

- 1.) Ask students to think back to their visit to the museum and what they saw in the *Potawatomi Four Seasons* exhibit. Make a list of items that you saw that were trade goods from the European traders. (Answer: metals, patterned fabric, kettles, ribbons, etc)
- 2.) Explain to your students the purpose of currency and how we pay for items. Explain that in the past, people didn't use money to pay. Instead they traded for items that they might need, like a kettle or needles for sewing.
- 3.) Have students work in pairs on the Trading Math worksheet to see if they can do the work of a trading post during the 1650-1850s. Put the exchange rates on the board.

Items	Value in Beaver Pelts
1 Deer pelt	$\frac{1}{2}$
1 yard of calico fabric	1
15 pounds of maple sugar	2

1 sack of corn	3
1 trap	5
1 large kettle	5
1 15 foot canoe	10

Small beaver =  $\frac{1}{2}$  pelt

Large beaver = 1 pelt

4.) Go over answers with your students. Remind them that the list of items were just some of the items in a trading post. The trading post would be a one stop shop where they could get goods and services using pelts or other valuable "currency."

Extensions:

- Have students create their own currency system. What would they use as their "price" like the beaver pelt? What could they exchange it for?
- Create cards for students with trading prices on them. Have them exchange the cards to make sure they have food, something for warmth, and something to help them survive? Was it easy or hard? Did they get everything they needed?
- Have your students create their own ledger and journal entry if they were a trading post worker. What would be in their trading post and how much would it cost? Who would visit their shop?

Name: \_\_\_\_\_

### Trading Math Worksheet

Items	Value in Beaver Pelts
1 Deer pelt	$\frac{1}{2}$
1 yard of calico fabric	1
15 pounds of maple sugar	2
1 sack of corn	3
1 trap	5
1 large kettle	5
1 15 foot canoe	10

Small beaver =  $\frac{1}{2}$  pelt

Large beaver = 1 pelt

- 1.) If you go hunting and capture 4 small beavers, how many pounds of maple sugar can you get?
- 2.) If you have 30 lbs of maple sugar, how many large beaver pelts does that equal?
- 3.) If you need four yards of calico fabric to finish your dress, how many small beaver pelts can you trade in?
- 4.) If you have one trap, 3 deer pelts, and 3 small beaver pelt, do you have enough for a 15 foot canoe?
- 5.) If you have 4 large beaver pelts and need a large kettle, how many deer pelts can you bring in with the beaver pelts?

## Trading Math Worksheet Answer Key

Items	Value in Beaver Pelts
1 Deer pelt	$\frac{1}{2}$
1 yard of calico fabric	1
15 pounds of maple sugar	2
1 sack of corn	3
1 trap	5
1 large kettle	5
1 15 foot canoe	10

Small beaver =  $\frac{1}{2}$  pelt

Large beaver = 1 pelt

1.) If you go hunting and capture 4 small beavers, how many pounds of maple sugar can you get?

15 pounds

2.) If you have 30 lbs of maple sugar, how many large beaver pelts does that equal?

2 large beaver pelts

3.) If you need four yards of calico fabric to finish your dress, how many small beaver pelts can you trade in?

8 small beaver pelts

4.) If you have one trap, 3 deer pelts, and 3 small beaver pelt, do you have enough for a 15 foot canoe?

No, you would be short 2 large beaver pelts.

5.) If you have 4 large beaver pelts and need a large kettle, how many deer pelts can you bring in with the beaver pelts?

2 deer pelts