

New Roots for Alberta

In 1807, Marie-Anne Gaboury was on the adventure of a lifetime. Together with her husband and a small group of other fur traders, she travelled from Québec halfway across North America. The only way to make the journey was by canoe.

These people were looking for a steady supply of animal furs. They travelled across huge lakes, up raging rivers, and through thick forests, heading towards the West.

Along the way, Marie-Anne gave birth to two children. Eventually, she and her husband arrived in the settlement that became Edmonton, their home for four years. There, her third child, Josette, was born. She was the first baby of Francophone parents to be born in Alberta.

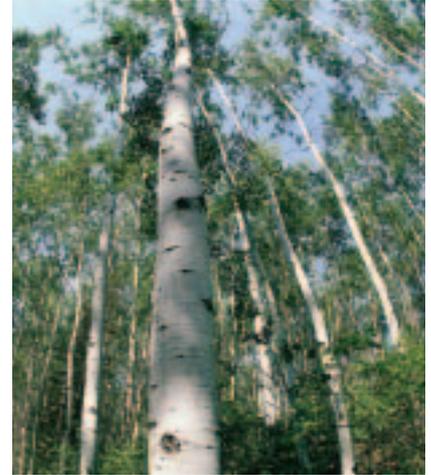


Alberta's Story

In the last chapter, you learned that the First Nations have lived here the longest. Their **roots** are an important part of Alberta's story. In this chapter, you will discover how the land and natural resources made other people want to come here, too. You will see how Francophone, Métis, and British roots became part of Alberta's story.

words matter!

Roots are deep connections to a place where we belong.



Inquiring Minds

Here are some questions to guide your inquiry for this chapter:

- Why did different groups of people come to Alberta?
- How did Alberta develop Francophone, Métis, and British roots?

Look for answers as you read. Then look further if you want to find out more.



How can I organize my research and questions? I will use a KWL chart to record

- what I **K**now
- what I **W**ant to know
- what I **L**earned

What Drew People to Alberta?



Why do some communities have French names? I will record my question on my KWL chart.



This is Canada's first official postage stamp, issued in April, 1851. Why do you think the beaver was used on the stamp?

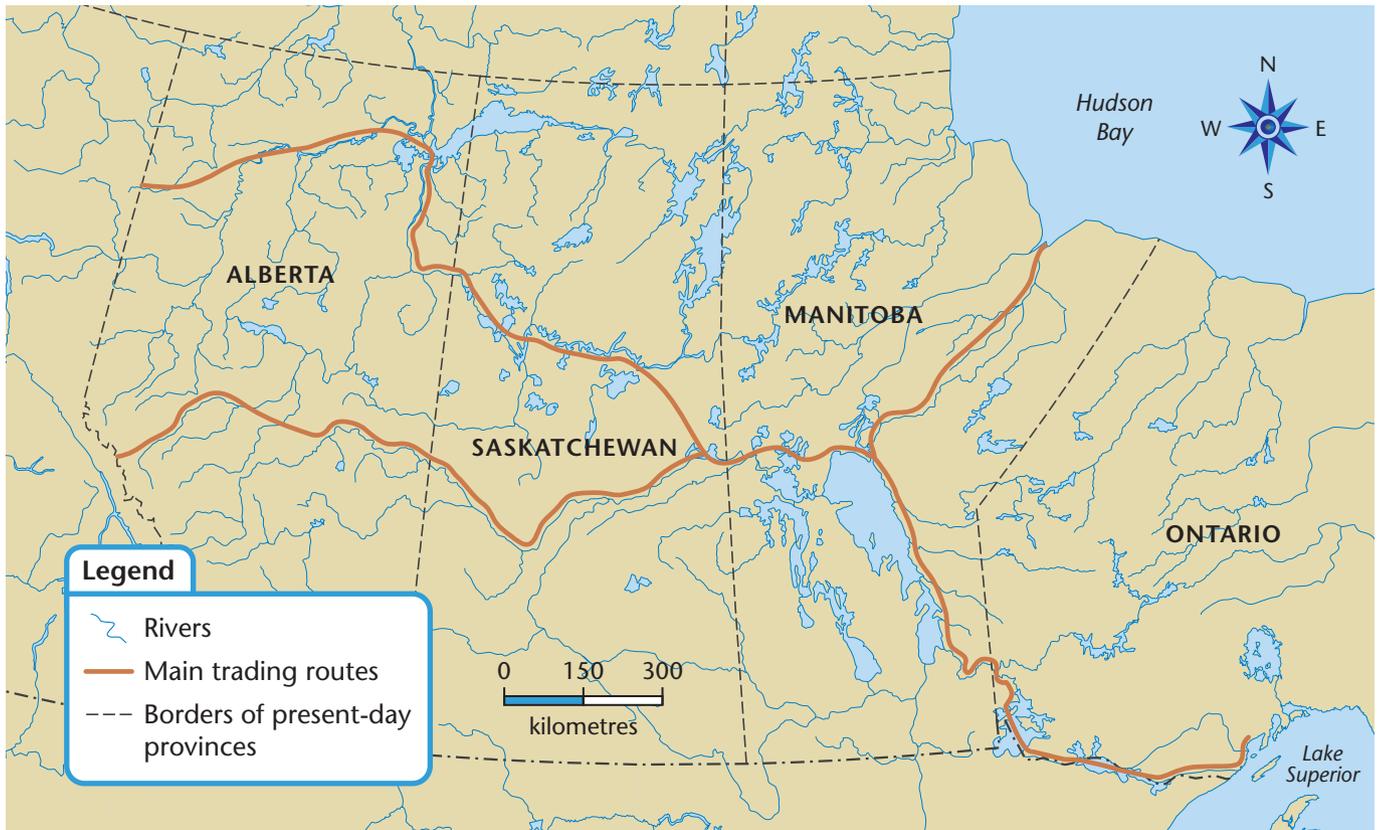
Grande Prairie, Lac La Biche, Morinville, Lacombe—these are communities in Alberta today. Can you see what they have in common? If you said their names are all French, you're right! Alberta has many other Francophone communities, too. In this section you will see how these Francophone roots began. There are also communities that have British names. Lloydminster, Dunvegan, and Strathmore are just a few. We'll see how Alberta's British roots formed as well.

The story begins with the trading of some of Alberta's precious natural resources. First Nations had been trading with each other for many years. Around the middle of the 1700s, people from eastern Canada and Europe were also coming to trade. The resources they wanted were the furs from animals such as mink, marten, and muskrat. Most of all, they wanted the thick, soft fur of the beaver.



Hats like these had become very fashionable in Europe. Traders made long, dangerous journeys across land and sea to get as many furs as they could.

What Was the Fur Trade?



These are the routes that fur traders followed. Look at the map on pages 316–317. How far did people from Britain and France have to travel to get furs from Alberta?

In eastern Canada, people from Québec and from England and Scotland had been looking for furs for some time. They would meet with First Nations people who knew where to find and trap the animals. In exchange for the furs, they offered First Nations people goods such as kettles, cloth, metal tools, and weapons. This exchange became known as the **fur trade**.

Canadian and European traders began pushing farther west in search of more and better furs. The journey over land to the West was long and hard. Some traders travelled more than 3000 kilometres, paddling most of the way in their canoes.

words matter!

During the **fur trade**, European traders exchanged goods for furs. These furs came from animals trapped by First Nations people. The fur trade lasted from about the 1750s to the 1830s. After that, silk hats became more popular than hats made from beaver.

How Did Fur Traders Travel?

How did the fur traders find their way? What did you notice about the trade routes on the map on page 125? They were on the rivers—the highways of the 1700s!

When you are travelling along a modern highway, do you ever have to get out of your car and carry it across some rough land or up a steep hill and down the other side? Of course not, but that’s what people had to do then. To get from one river to another, they would carry the canoe and the trade goods on their backs. This was called a **portage**. The canoes were made of light materials, but when loaded, they were very heavy. The men had to be very strong to carry them.

There were advantages to travelling along the rivers. If you were moving in the direction of the river’s flow, the current would help to carry you along. If you were going the opposite way, it was hard work. The Cree, Nakoda, and Dene in Alberta had used these trade routes for hundreds of years. The traders from the east wanted to learn from these First Nations and use the same routes.

words matter!

The word **portage** is a French word that comes from the verb *porter*, which means “to carry.” To portage is to carry a canoe and supplies over land.



Voyageurs at Dawn by Frances Anne Hopkins (painted in 1871). How is the canoe being used in this painting?

How Did the Fur Trade Change Alberta?

Imagine this! You are a young man in Montréal looking for adventure. You hear stories about the rugged land of the west. Rushing rivers, steep cliffs, mountains that seem to touch the sky, forests so thick you can barely walk through them. You want to see these wonders and make your fortune. You get a job as a **voyageur** for a fur-trading company, helping to paddle a canoe halfway across the continent.

Whatever the weather, as long as there is daylight, you and your fellow voyageurs paddle the canoes filled with items to trade for furs. You paddle to the beat of the folk songs you learned from your parents and grandparents. Between waterways, you portage with the canoe. You have to carry your pack as well, and it can weigh almost 150 kg! The trip is exhausting, but you see sights that you could never have imagined. If you were this voyageur, how might you feel? What changes might you bring to the land? ♦



Shooting the Rapids by Frances Anne Hopkins (painted in 1879). What can you tell about a voyageur's life from this painting?



I have another question. What did a voyageur's folk songs sound like?

words matter!

Voyageurs travelled by canoe, working for the fur-trading companies. Many of them were Canadiens, from Québec.

Canadiens were Francophones who were born in Canada. Their first language was French.

Yellowhead Pass

Yellowhead Pass is a narrow passage through the Rocky Mountains on the edge of Jasper National Park. It was named after a blond voyageur known as Tête Jaune.

How Did Alberta's New Roots Start to Grow?

words matter!

The **British Isles** include England, Scotland, Wales, and Ireland. The people from these countries are sometimes referred to as the British, even though each country has its own culture and traditions.



In this painting, Anthony Henday is shown entering a Blackfoot camp in 1754. This painting was done by George Franklin Arbuckle in 1951.

During the time of the fur trade, explorers from the **British Isles** and the United States came to Alberta to try to find routes to push the fur trade farther west. Some explorers were fur traders as well. Others came to make maps of the area. Who were some of these explorers? What contributions did they make to Alberta?

Anthony Henday was born on the Isle of Wight off the southern coast of England. He left on his first expedition to the interior of Canada in June, 1754.

David Thompson travelled widely, making maps. He was known by First Nations people as “the man who looks at stars.” Why do you think he was given that name?

Peter Pond was another explorer who made maps and traded in furs. Pond was American, but came to Alberta in 1778 for the huge numbers of furs that could be found here. His journeys took him to the Athabasca area.

Alexander Mackenzie travelled down the river that was later named after him. He made his journey in 1789, hoping the river would take him to the Pacific Ocean. Did it?



Skill Smart

With a partner, find out more about one of these explorers. Look in books or on the Internet. Put your information on a concept map. Add pictures.

Rival Companies

By the time the fur trade reached Alberta, it was controlled by two big companies. One was the Hudson's Bay Company, which was owned by the British. The other was the North West Company. It was based in the city of Montréal in Québec, where most Canadiens lived. Each company tried to get as many furs as it could.



Thinking It Through

How were natural resources in Alberta used before the fur trade? How did the fur trade change the use of natural resources?

- ◀ The Hudson's Bay Company became The Bay, with many stores across Canada. The Hudson's Bay Company was famous for its blankets. Why do you think they were so useful?

Many of the people who worked for the fur-trading companies were **Francophones** from eastern Canada. Others were English-speaking people from England, Scotland, or Ireland.

When these people arrived in the area that became Alberta, they brought their culture, their heritage, and their ways of thinking with them. Alberta began to change. Alberta's first Francophone and British roots began to grow.

words matter!

Francophones are people whose first and main language is French. The first Francophones in Canada came from France, but by the time of the fur trade, many were Canadiens—born in Canada.

A Vast Land

Pierre de la Vérendrye and his sons were the first people from Québec to explore the West. They had a Cree guide, who was known as Auchagah (Ow-ka-gah). With his help, they explored Canada almost to the Alberta border in 1732. As a result of their travels, people began to understand just how big North America was.

How Did Trading Posts Develop?



I learned the Canadiens and the British came to Alberta to trap animals and trade furs. I'll add that to my KWL chart.

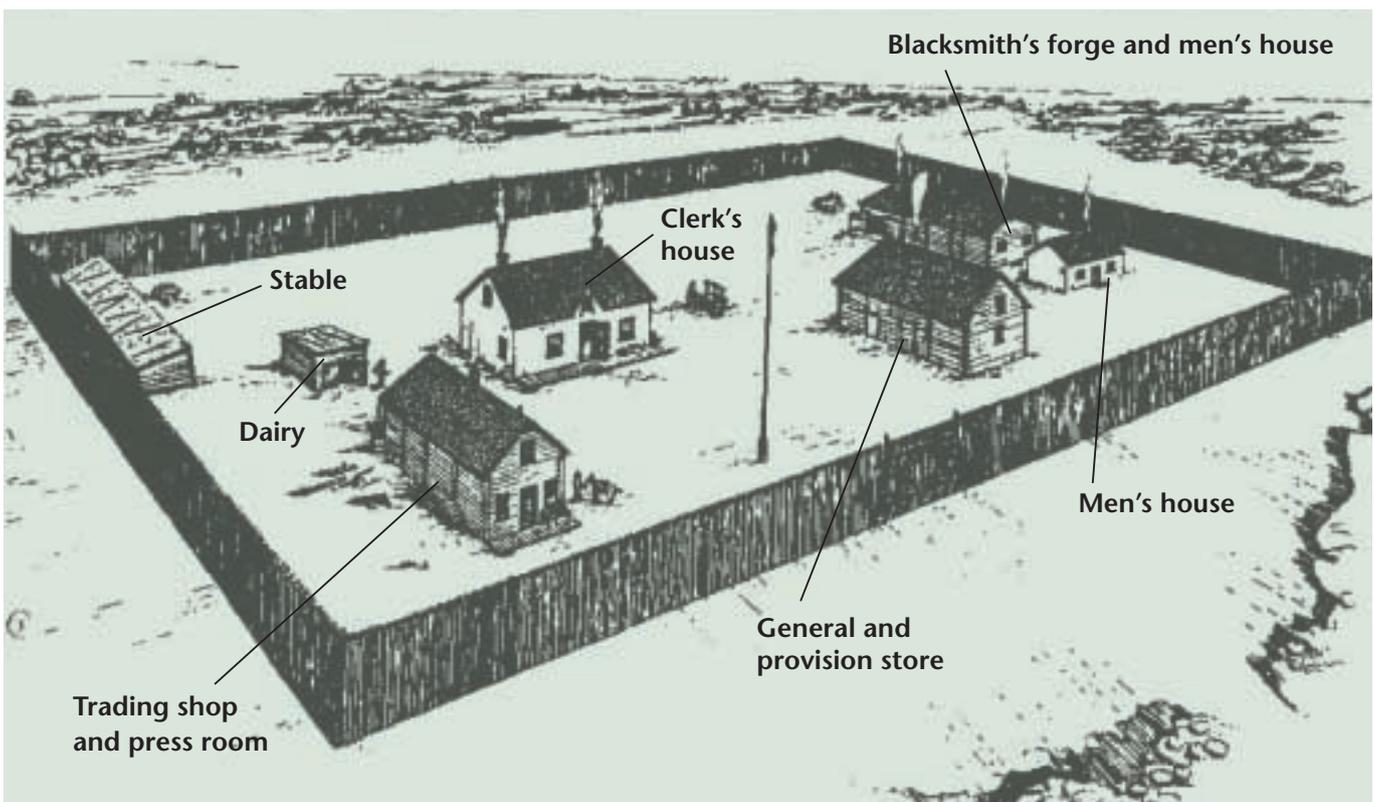
words matter!

A **fort** is a building or set of buildings surrounded by a strong wall.

The North West Company and its Canadian traders set up trading posts along the rivers. The trappers brought the furs to the trading posts and exchanged them for goods offered by the traders.

Look again at the map on page 125. Find Alberta and Hudson Bay. If you were a trapper, it would take you many weeks to take your furs to Hudson Bay to sell them to the Hudson's Bay Company. Why do you think that would be? The North West Company found a way to outsmart its rivals. It built trading posts on rivers. The trappers could get to them much more easily. The Hudson's Bay Company noticed this. It quickly began building trading posts on rivers, too.

Many of these trading posts were called **forts**. Some of the trading posts had thick walls for protection. Soldiers were posted inside.



An artist's idea of what a fort may have looked like

Rocky Mountain House

Did you know that you can visit a fur trading post? My sister and I went to a trading post that has been reconstructed at Rocky Mountain House. You can visit and watch people in costume relive daily life there.



Rocky Mountain House was the western-most trading post during the days of the fur trade. Both the North West and Hudson's Bay companies were based here. They competed for trade with nine different First Nations, including Blackfoot, Nakoda, and Cree.

When my sister and I went, we took part in the re-enactment of a trading ceremony. There were many steps trading partners had to take to show that they really trusted each other. We got to think about trading through the eyes of different people. I really enjoyed learning about the way trading was done back then.



How Did Today's Communities Grow from the Fur Trade?

The two companies tried hard to outdo one another by building forts farther and farther west along the Saskatchewan River. As soon as one built a fort, the other did, too! They also built forts along the Peace River and Athabasca River.

Look at the map below. It shows where the two trading companies built forts in Alberta. Now look at a map of Alberta today. How many of the trading post locations are still communities today?

Main Fur-trading Posts, Alberta, 1788–1825

Skill Smart

Visit a museum, historic site, or library. Find out how your community started. Look at historic photos, diaries, and maps. You could make an electronic chart to share what you learned.



This map shows where trading posts were built. Some were built by the North West Company, and some were built by the Hudson's Bay Company.

Exploring Historical Maps

What are some things you can learn by looking at historical maps? They can help you find out about land and people in the past. You can use them with maps from today. Look to see how some things have changed and how some things have stayed the same.

Practise the Skill

Look at the map on the facing page. Use it to answer the questions below.

1. Which direction did the fur traders first come from? (Hint: Look at the dates.)
2. Name the three main rivers the traders used. Which was used first?
3. What relationship do you see between the rivers and where the forts were built?
4. Name the two forts that are farthest south. What region are these forts in? (Hint: You can check the map of Alberta's natural regions on page 32.)
5. Think about why there were no forts south of this region. (Hint: What animal furs were the traders buying? Discuss your ideas with others in your group.)



How Did Alberta's Métis Roots Begin?

words matter!

The **Métis** are people descended from British or Canadien traders and First Nations. We use the term **Aboriginal peoples** to talk about First Nations, Inuit, and Métis people together.

Métis Crossing is a community not far from Smoky Lake. Like the Francophone communities we learned about earlier, this community takes its name from the history of the area. Let's see how it came about!

The arrival of the fur trade in the West also led to the birth of a new nation of people. British and Canadien traders married women from different First Nations. The children of these families married one another and had children. Over time, a new nation, the **Métis** Nation, was born.

The Métis Descheneau family are seen here in a formal photograph.



Who Are the Métis?

The Métis were descended from First Nations and Canadian or British traders. Some of their ways of life came from these roots, but the Métis Nation had its own unique identity. Let's look at some of the aspects of its unique culture.

Imagine this!

You are living long ago in Alberta. Herds of buffalo roam the prairies. In spring and summer, you see them in the grasslands. As fall comes, the herds move to the parkland and foothills where they can find water and grass to eat during winter. Close your eyes and imagine what it would look like to see thousands of buffalo thundering across the plain. ♦

Métis trading expedition, 1888. The Métis traded buffalo meat and skins, as well as furs.

ALBERTA VOICES

Buffalo Traffic Jam

My great-great-great aunt talks of having to wait for three days before they could cross the Milk River, as the buffalo were so plentiful. "We would have hundreds of riders [on horseback] galloping at full speed, after a herd of many buffalo, all running at full speed."

Sharon Morin



The Buffalo Hunt

Victoria Callihoo was a Métis from Lac Ste. Anne. She lived from 1861 to 1966. She remembers her first buffalo hunt in this journal entry.

I was thirteen years old when I first joined in a buffalo hunt. We left Lac Ste. Anne after the leaves were out on the poplar trees and our small fields and gardens were seeded or planted.

I used to go with my mother on these trips. She was a medicine woman who set broken bones and knew how to use medicinal herbs. The riders who chased the buffalo were often thrown, sometimes by the bulls charging the riders, or by the horses getting their feet stuck in badger holes.

We always camped close to water. We set our teepees in a larger circle outside the cart circle. A few of the fastest horses were kept in this enclosure and the others were herded all night by a night herder, for horse thieving was a common occurrence. A fast horse was the best possession. A hunter on a fast horse would kill more buffalo than others with less speedy ponies.



Cabin and
teepee at Lac
Ste. Anne, 1896

Skill Smart

Old diaries, journals, and letters can help explain the past. Reread Victoria Callihoo's journal entry, above. Make a map to show what the camp might have looked like. Use symbols and a legend.

How Did the Métis Help the Fur Trade?

Earlier in the chapter, you learned how the Métis Nation came to be. Many Métis people could speak several languages. Some could speak French, English, or First Nations languages such as Cree or Blackfoot. This meant that Métis people could often translate for European traders when they met with First Nations traders. Some Métis also paddled and piloted the boats carrying furs and trade goods along the rivers of the West.

Food for the Fur Trade

The Métis also provided goods to the traders. From their buffalo hunts they supplied buffalo tongues, which people liked to eat. They also supplied robes made of buffalo pelts. Most important, they used the buffalo to make **pemmican**. Pemmican-making was a skill that the Plains Cree First Nations had. Pemmican was meat that had been dried and pounded. It was then mixed with hot buffalo grease and dried berries. It would become very hard. Traders had to use a sharp knife or even an axe to chop off a piece to eat. Pemmican never went bad and was very nutritious.



THEN AND NOW

The paths used by Métis families to hunt and to work became the highways that cross the Prairies today. They include Queen Elizabeth II Highway and parts of Highway 16.

Thinking It Through

Why do you think pemmican was so important to the traders?

Drying meat, as shown in this Kainai camp, was one of the steps in making pemmican.

How Did the Métis Solve Their Travel Problems?

Unique Culture, Unique Language

Some Métis developed their own language, Michif. It is a mixture of Cree and French. If you type “Michif” into your search engine, you can find a Canadian government Web site that will let you hear some Michif.

Over time, traders found that their loads were getting bigger and heavier. Canoes were too small and light to carry these loads. Larger boats were needed. Métis traders solved the problem by inventing the York boat.



The York boat could carry heavy loads.

Another Métis invention was the Red River cart (see the picture on page 135). It was made without any metal. Large wooden pegs were used instead of bolts, and small pegs were used instead of nails. There was no grease for the wheels, so the carts made a loud squeaking noise when the wheels turned. It was said that every cart had its own particular squeak!

Skill Smart

- What would you like to know about the York boat or Red River cart?
- In a small group, brainstorm five research questions.
- Look for answers in books or ask a librarian. Keep track of where you find information.

THEN AND NOW

Billy Loutit was a Métis mail carrier. There is a legend that he once delivered a letter from Athabasca to Edmonton faster than a man on a horse! Could someone *really* run that distance faster than a horse? Today there is an annual race in Athabasca called the Billy Loutit Duathlon.

How Did Métis Communities Start?

At first, many Métis people spent most of their time on the trade routes. Then more began to settle in one place. Some lived in or near the fur-trading forts. Others began to farm for part of the year, and hunt buffalo at other times. Soon, there were strong Métis communities.

The song below tells about life in a Métis community. It refers to Gabriel Dumont, a Métis leader. Although he lived in Manitoba, he was well-known among the Métis in Alberta.

ALBERTA VOICES

The “Society of Generous Ones”

In the fall of the year buffalo would run
Gabriel would ride out with his gun
To get some meat for the winter supply
'cause he knew that his people could starve and die.

He'd hunt until he needed no more
Then he'd hunt for the sick and poor
The lame and the old and the ones with no guns
He called it the “Society of Generous Ones.”

Don Freed, “Ride Gabriel Ride”

The Métis have a long history in Alberta. You will learn more about that history in Chapter 7. Today, some Métis people choose to live in different areas of the province. Others choose to live in one of eight areas in northern Alberta called Métis settlements. Here, the Métis govern their own communities. There are no official Métis settlements anywhere else in Canada. These Métis communities help to make Alberta unique.

Thinking It Through

- What does the song below tell about what was most important to the Métis?
- Write a response to this song.

Alberta's Métis Settlements Today



What Are Some Symbols of Métis Identity?



Jessie Clemans has a successful business making Métis sashes. She is famous for her “triple arrow” sashes. She uses the old method of finger-weaving to make them.

Many nations have symbols. When you see the symbols, you think of that nation. The Métis Nation, like many others, has a flag as one symbol. Another symbol of the Métis is the colourful sash.

Sashes were worn around the waist. They were woven in beautiful colours, but they had very practical uses. Traders were away from home for a long time. There were no suitcases or backpacks. What did they use? One of the things they used on their travels was a sash.

Traders carried their belongings in a sash, just as you put yours in a backpack. On the trails, sashes were used in many ways—as a scarf, a washcloth or towel, a saddle blanket, or a rope. When clothing tore, the long fringe could be used as thread! Sashes were also used by the East Woodland First Nation and by Canadiens. Each group made its own particular kind of sash. Métis sashes are used today in Métis games and other ceremonies.

ALBERTA VOICES

Métis Symbols

The sash today is usually red, white, and blue. The flag also has the infinity symbol, which

means never-ending. So the symbol reminds us of a culture that continues on forever, and the colours of the sash remind us how everything in life is woven together.

Mark McCallum, Métis journalist

Preparing to leave on a canoe trip along a fur-trading route from Edmonton to Métis Crossing, to celebrate Alberta’s 100th birthday. Why might a trip like this be an appropriate way to celebrate Alberta’s Centennial?



How Did Francophone Communities Grow?

While the fur trade was at its busiest, a few people began to see that Alberta had good farmland. In the fall of 1874, two brothers named Frank and Joseph Lamoureux came to Alberta. They were the first Francophone settlers to claim Alberta land for farming.

The brothers settled on the north bank of the North Saskatchewan River in a place that became known as Lamoureux. In 1875, Fort Saskatchewan was built right across the river. Over the years, the brothers brought friends and family members to the new settlement. Other Francophone families followed.

The brothers farmed and raised cattle, and also had several other businesses. Joseph had a pair of pliers, so he was the local dentist! Today, Lamoureux is a small community where about 50 people live.

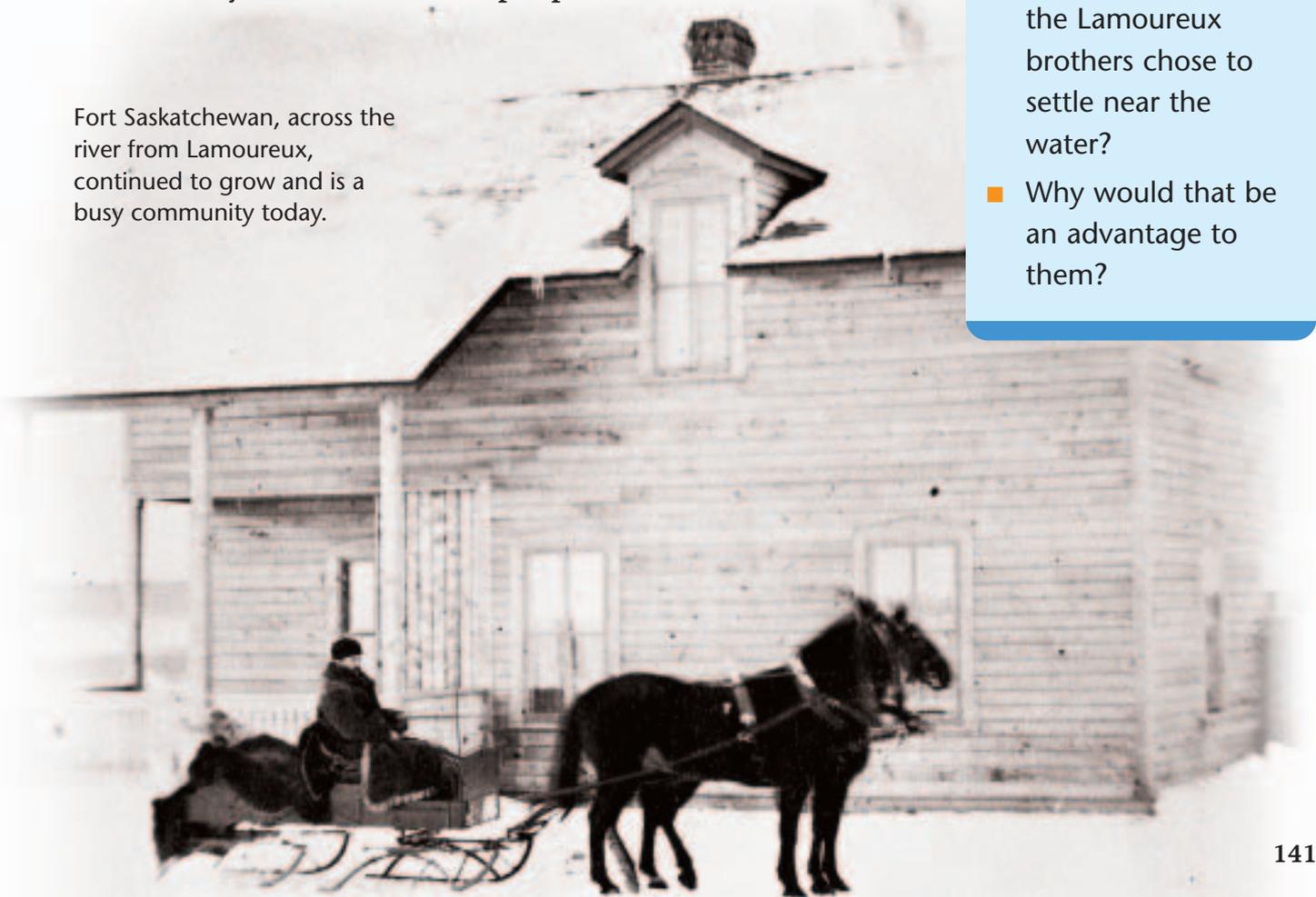
Fort Saskatchewan, across the river from Lamoureux, continued to grow and is a busy community today.



So many names of our communities come from long ago. I would like to find out about the people who started my community.

Thinking It Through

- Why do you think the Lamoureux brothers chose to settle near the water?
- Why would that be an advantage to them?



Where Did Francophone Communities Develop?



Franco-Albertans have always had a strong presence in Edmonton. Remember the story of Marie-Anne Gaboury on page 122? This street in Edmonton is named after her!



These are just a few of the many communities started by Francophones in Alberta.

Skill Smart

Find out more about one community from the map. Make a poster about the community.

- How did it start?
- How did it get its name?
- Include one particularly interesting fact about that community.

In the late 1800s, many Francophones moved from Québec to Alberta. Francophone settlements grew. New ones started in the northern part of the province. Look at the map. Do you live in one of these communities, or have you visited any? If so, you may have seen French signs or heard French spoken there.

How Did Missionaries Build Communities?

ALBERTA VOICES

A Lovely Place

April 1861—In my travels from Edmonton to Ste. Anne, when I'd stop on a hillside to have my dogs rest, I'd gaze towards a certain hill with a lake in the distance, and just opposite a forest. As I'd gaze, I'd murmur to myself: "What a lovely place for a mission."

Father Albert Lacombe



I wonder what else the missionaries did.

This is how Father Lacombe described the area where he would build the community of St. Albert. Father Lacombe was a Catholic priest who came from Québec in 1852 to work as a **missionary** in the West. He spent many years in Alberta and established Francophone communities here. St. Albert and Lacombe are named after him.

To help the missionaries speak with Cree people, Father Lacombe wrote a Cree dictionary. He started hospitals and played a big part in starting schools in the West.

Father Lacombe also travelled, trying to encourage Canadiens to move to the West.

words matter!

A **missionary** is someone who travels to teach religion to a group of people.

Father Albert Lacombe



What Did the Francophone Missionaries Give to Alberta?

words matter!

A **nun** is a member of a religious community of women. The nuns spend their lives in prayer and service to others. The Grey Nuns were founded in Montréal in 1738. They are named for their long, grey robes.

In 1863, the Grey **Nuns** came to St. Albert. These religious women did the work of doctors, dentists, teachers, and nurses. The place where they lived was used as a school and a hospital. They looked after children who had no parents. They learned to speak Cree and wrote a Cree grammar text. Whenever the people had a need, the Grey Nuns tried to meet it.

The Francophone missionaries started small communities called missions. They also built hospitals and schools. They became known for their tradition of caring that many Albertans still value today. The photos on the following page show some of the ways in which the tradition continued.

Skill Smart

Look at the photographs and captions on the following page. What did the Francophone missionaries give to Alberta? Record your ideas using jot notes.



The Grey Nuns and some of the children they taught outside the convent in which they lived, in the late 1880s



A TRADITION OF CARING

The Grey Nuns set up a hospital ward in Fort Calgary. That ward became Holy Cross Hospital. The hospital closed in 1996. Do you have any relatives who were treated there?



The Grey Nuns also founded the Edmonton General Hospital, the first hospital in Edmonton. How do you think sick people were cared for before this hospital was founded?



The oldest school in Calgary is St. Mary's. It was started at the Rouleauville mission, which is now part of the Mission district of Calgary. The school taught children of all ages, but today it is a high school. Would you like to go to a school with such a long history?



Later in his life, Father Lacombe founded the Lacombe Home to care for elderly people and orphans. The hospitals founded by many religious orders in many parts of the province are part of the tremendous contribution by Francophones to the development of our province.

Who Were the Protestant Missionaries?



I will ask my teacher to help me search the Internet to find out more about Protestant missionaries.

Francophone missionaries worked to keep their Catholic faith and their language strong. There were also English-speaking missionaries in Alberta. Most were British and belonged to Protestant churches. Some of these missionaries also started schools. The first English-speaking missionary was Robert Rundle. He came from England to Fort Edmonton in 1840. Later, he built a mission on Pigeon Lake. You can still visit the mission buildings today.

Many of the Protestant missionaries travelled around, taking their teaching from one place to another. They learned First Nation languages, so that they could speak with the people they met. These missionaries brought British ideas and values to parts of Alberta.



The Protestant mission at Morley was started by George McDougall and his son, John. This drawing shows the mission in 1875.

Are There Different Opinions About the Missionaries?

There is no question that the missionaries played a very important role in making Alberta what it is today. Yet, there are different **perspectives** on their work. Read the following accounts to see what they are.

ALBERTA VOICES

A Francophone Perspective

Father Lacombe came here to teach the Métis. Those were the French speakers he came here to teach. He wanted to share that with others. He founded and ministered in many churches all over Alberta in the 1800s. People were grateful to have a place to practice their religion in French. They called him our wise elder and they looked up to him. His missions were the gathering places for French-speaking communities.

Émilie Chevigny, Plamondon

An Aboriginal Perspective

The missionaries tried to get rid of Aboriginal spirituality, which is an important part of the culture. They convinced the government not to allow the Sundance. It was very important to people so they still did it, but they hid it. Today, many priests in our city are highly regarded. It's not a problem—we can be Christians and also follow our own spiritual ways.

Laura Vinson, co-executive director, Ben Calf Robe Society, Edmonton

Thinking It Through

Sometimes different people can see the same events in different ways. Why do you think this is so? Use the Alberta voices on this page to support your view.

words matter!

A **perspective** is the point of view of a group of people. It is a way of seeing and understanding the world.



Some missionaries taught in the French language and helped to keep it strong in Alberta. That's one of the reasons why the French language is still spoken in Alberta today.



Lac La Biche Mission, in about 1850

How Can Place Names Help Us Remember Our Past?



What is the name of the street you live on? What is the name of your community? What do those names mean? Where do they come from, and why does it matter?

Read this newspaper story and letters to the editor to find out what some people think about these questions.

GRADE 4 CLASS SUGGESTS NAME CHANGE

Grade 4 students at the town school have an idea and they're taking it all the way to town council. The students asked the council to change the name of a nearby street to remind people of the history of the fur trade that is part of our town.

"Across from our school is a street called Third Street. We looked at old maps with our teachers. Part of that street was a route that voyageurs in the fur trade travelled to get to the river.

Most people don't even know that," says Violet Beaupré.

"If the town renames the street Voyageur Trail, people will start to ask questions and want to learn more about our history," her friend Trevor Lewis added.

With their teacher's help, the students sent a letter to their town councillor. They hope to send two people to share their viewpoints at the next town meeting.

Some people had opinions about the students' idea, and they wrote letters to the editor of their local newspapers.

To the Editor,

Re: Grade 4 Class Suggests Name Change

I see that the Grade 4 students at our local school want to change the name of the road near their school to Voyageur Trail to remind us of the voyageurs. My family would like to see street names that remind us all of the First Nations who were here long before the fur trade. Things change all the time. We can't change names for every change that happens. We should select names from our history so that we always remember.

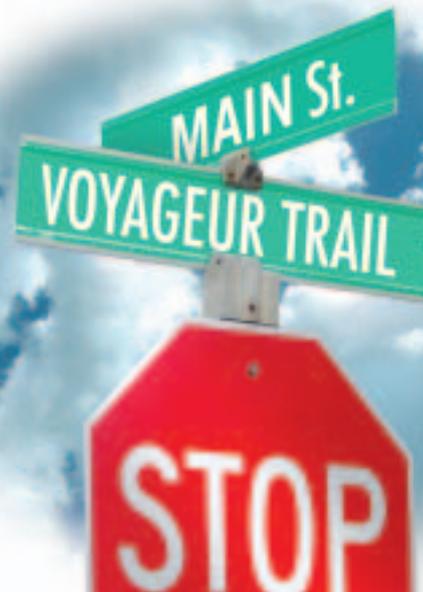
Sincerely,
Mrs. R. Sage

To the Editor,

Re: Grade 4 Class Suggests Name Change

I think we should focus on names that relate to the group that settled in an area. This area was settled by the British and many still live here. Let's use an early British family's name!

Sincerely,
R. Kent



Over to YOU!

1. Why do you think the students wrote to the town council? Whom would you need to contact if you wanted to make a suggestion like this one?
2. As a class, discuss the different viewpoints. Take a class vote to decide if the street name should be changed.
3. What areas or streets in your community are named after people or events? Do you think your streets should be named differently to remember the past? Give reasons for your views.

Set Your Skills in Motion

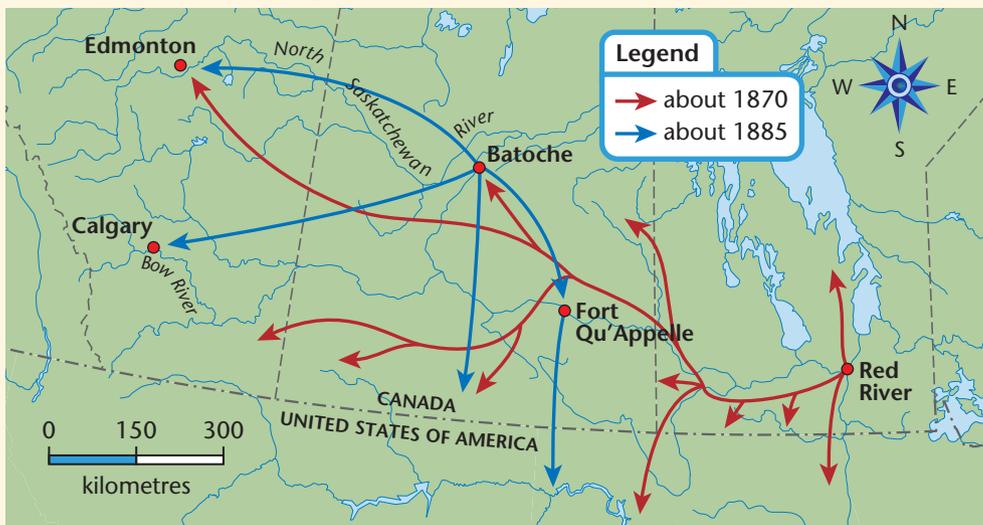
Use a Historical Map

Many Métis came from the Red River area, now in Manitoba.

Use the historical map below and answer these questions:

- From which province did the Métis start to move west in about 1870?
- When did a group go to Edmonton?
- How do you know that groups went to Edmonton and Calgary around the same time?
- Did any Métis go to the United States? How do you know?

The Spread of Métis Communities



Be a Responsible Citizen

Who is a responsible citizen helping to build a community in Alberta today? With a partner, look on the Internet, in a newspaper, or in a library database. Give a speech to share your findings. Include ways in which you, too, can contribute to your community.

Complete Your KWL Chart

Scan the chapter again. Record what you learned on your KWL chart. Can you think of any new questions to ask? Look in a variety of sources to find answers.



Look What You Have Learned!

Alberta has Francophone, Métis, and British roots. People from Québec, France, and Britain came to Alberta to trade goods for furs with First Nations peoples. Some of the fur traders stayed and married First Nations women. A new nation grew from those unions—the Métis Nation. Different languages and cultures are part of Alberta’s past. They are still part of the province’s identity today.

Review the inquiry questions for this chapter:

- Why did different groups of people come to Alberta?
- How did Alberta develop Francophone, Métis, and British roots?

Share what you have learned by writing a report. Choose one group you read about. Where can you see their roots today? Consider languages, religion, and traditions. Try to find “Then and Now” photographs or make drawings to illustrate your report.

Take Time to Reflect

Before you go on to the next chapter, think about what you have done in this one. How did you use maps to learn about the past? How might a KWL chart help you in the next chapter?



Choose something from this chapter to save for your Alberta Treasure Chest.

