David Thompson was important to the fur trade. He was a mapmaker during that time. In the late 1700s and early 1800s, he kept notes about his travels across Canada. He included fascinating details about his location, the environment, and the people he met.

My Dad treasures his copy of a thick, old book Grandfather gave to him. The book is called *David Thompson’s Narrative of His Explorations in Western America 1784–1812*. Joseph B. Tyrrell took responsibility for getting the book published.

The page edges are very jagged. Dad said old books used to be made with their page edges folded over. This meant the very first person who read the book had to slice the pages open. I think that would have been fun.

Another special thing about this book is that the back cover has pouches with copies of four large fold-out maps. There are also colour copies of the pictures David Thompson made while on his travels. I am sure he had many adventures on his mapmaking explorations!

I asked Dad about one of the maps in the book that was drawn by somebody else. It was dated 1784. This was the year Thompson first came to Canada to work.

Part of a big highway running through the Foothills region and leading to the mountains is named after David Thompson.
I couldn’t figure out this map. I could see the Hudson Bay and the Pacific Ocean were too close together. The map had a few river systems marked, but it also had a lot of empty spaces.

Dad told me that back then, mapmakers knew little about the middle, or interior, of Canada. I knew First Nations people lived in this area and were very familiar with the geography, but there were no towns or European settlements.

I wondered how much David Thompson had added to our knowledge of the interior. Did the fur traders need maps like those made by David Thompson? Dad said we could explore these questions. We should be ready, he said, to find all sorts of interesting answers. I think we might also find a few stories!
The Start of the Fur Trade

The fur trade began in eastern Canada where the French built the first fur trade posts. First Nations people brought furs from the interior. They traded them for European goods, such as pots and cloth. Francophone *coureurs de bois* (koo rur de bwa), or “runners of the woods,” from what is now Québec, also travelled to the interior for furs.

The skins of beavers and other animals were sold in Europe. They were turned into a thin, shiny material similar to felt. This waterproof, bendable material was used for hats and fashion. Felt hats like this one were made from beaver skins.

Hudson’s Bay Company

In 1670, the King of England gave the Hudson’s Bay Company trading rights in Rupert’s Land. This was not discussed with First Nations people in the area.

Rupert’s Land included the area with river systems draining into Hudson Bay. It covered about one-third of present-day Canada. Most of what is now Alberta was in this area.

Trading forts were built at the mouths of the rivers flowing into Hudson Bay. The forts housed the traders, goods, and furs. The forts often had *stockades*, high fences made of poles stuck in the ground. This helped provide protection against attack from other fur traders and First Nations groups who were their rivals.

In the summer, First Nations people came to what is now Montréal to trade furs for goods. This painting was done by George Agnew Reid in 1916.

---

Fast FACTS

In the early years of the fur trade, some French, Scottish, and Irish traders married Cree, Anishinabé, or Saulteaux women. Their children and their children’s children were the Métis people. Some *coureurs de bois* were Métis men.
Anthony Henday

Anthony Henday was hired by the Hudson’s Bay Company. In 1754, he was asked to paddle up the Saskatchewan River. His goal was to persuade First Nations people who were buffalo hunting to bring the hides to Hudson Bay posts.

On his journey, Anthony Henday travelled further west than any European explorer before him.

The First Nations people told him they did not want to make the journey north to the Hudson Bay. The Hudson’s Bay Company did not reward or recognize Henday’s efforts because he did not meet its goals. In 1762, he quit the company.

In 1670, the Hudson’s Bay Company held trading rights and built trading forts in Rupert’s Land.
The Fur Trade Brings Change

When the French and English began to settle in what would become Canada, they competed with each other for land and furs. Some First Nations were already enemies before the Europeans arrived. Their partnerships with either the French or the English increased their conflicts.

Another change brought by the fur trade was the new goods that were exchanged with Europeans for furs. First Nations people had traditionally used natural resources to meet their needs. They started to use trade goods to make their lives easier. Trade goods changed their way of life. They began to use metal pots. They began to wear wool and cotton clothing. Metal blades replaced stone tools. Many First Nations people started to rely on the trading posts for goods.

By 1764, Piikani people were using a calendar, called the Winter Count. They used symbols and figures to show the most outstanding event of each year.

### Trade Goods

<table>
<thead>
<tr>
<th>First Nations</th>
<th>Fur Trading Companies</th>
</tr>
</thead>
<tbody>
<tr>
<td>• furs, such as beaver, fox, and wolverine skins</td>
<td>• metal goods, such as guns, traps, knives, and pots</td>
</tr>
<tr>
<td>• hides</td>
<td>• wool blankets and cotton cloth</td>
</tr>
<tr>
<td>• meat</td>
<td>• beads</td>
</tr>
<tr>
<td>• horses</td>
<td>• tobacco</td>
</tr>
<tr>
<td>• animal fat</td>
<td>• liquor</td>
</tr>
<tr>
<td>• pemmican</td>
<td>• tea, sugar, flour</td>
</tr>
</tbody>
</table>

“Trade goods were like candy; people knew they could live quite well off the land by fishing or hunting moose, woodland caribou, beaver and spruce grouse, but tea, tobacco and sugar made life more enjoyable.”

—Joe Mackenzie, Behcho Ko (Fort Rae), *Yamoria the Lawmaker: Stories of the Dene*
Aboriginal Contributions

Many Aboriginal people acted as guides for explorers and traders. Early maps included much information they had provided.

First Nations people had established trading routes and contacts long before Europeans came. They helped the Europeans set up the fur trade. Aboriginal people brought furs to the Hudson’s Bay Company forts to trade.

Many Métis men travelled to the interior for the fur trading companies. They were interpreters, helping the Europeans and First Nations communicate. They hunted buffalo. Métis and First Nations women made pemmican. It was light to carry and did not spoil, so it was an ideal food for fur traders.

The Aboriginal people made canoes using birchbark. They taught the Europeans how to use canoes. Canoes were light and easy to use. They could be portaged, or carried over land, when the waters were rough. They could also be overturned to provide shelter.

The North West Company

Over time, competition from Québec fur traders increased. They worked for merchants in Montréal and Québec, not for fur trade companies. They used canoes to travel to First Nations people.

Eventually, some of these traders began to join together. By 1783, they officially formed the North West Company. Together, they built their own forts. Peter Pond, for example, built a trading post on the Athabasca River in 1778. The company hoped to get furs from the Aboriginal people before they reached Cumberland House, a Hudson’s Bay Company fort.

To compete, the Hudson’s Bay Company started building trading forts nearer to the First Nations hunting grounds. Métis voyageurs worked for them, travelling to the interior.

Fast FACTS

During the fur trade, most clothing was made by Métis women from deerskins and moose hides. Men wore wool stockings and moose-hide moccasins. For warmth, they often wore a capote. This was a parka-like garment made from a Hudson’s Bay Company blanket.

Québec traders were competition for the Hudson’s Bay Company. They also competed with each other. Sometimes, conflicts arose and some became violent.

1. What was the purpose of the fur trade forts?
2. What might the Europeans have needed to learn from First Nations people?
The North West Company was run by Scottish merchants in Montréal. They hired Francophone voyageurs from Québec and local Métis voyageurs. The voyageurs were strong, hardy men who were skilled at paddling canoes.

The voyageurs transported trade goods from Montréal, up the river system to the forts. After trading, they transported loads of furs back to Montréal.

Wanted:
Men to work for the North West Company.

Jobs Available:
Proprietor: responsible for the entire brigade, usually five canoes.
Clerk: to keep track of the goods and manage the men.
Guides: experienced voyageurs who can judge the water and who will be responsible for safety of canoes and goods. Must be prepared to paddle with the voyageurs.
Voyageurs: must be able to paddle for 16 hours every day and help carry 200 to 450 pounds on portages.
Interpreter: must speak French, some English, and be able to communicate with various First Nations.

Due to limits in space, only men under 5 feet 8 inches in height need apply.

Voyageurs paddled as much as 20 hours a day for 21 days in a row. Sometimes, they would sing to help them keep the paddle rhythm.
The Métis Sash

I have a sash like the ones originally worn by French-speaking voyageurs from Québec. Métis voyageurs also wore sashes. It is a finger-woven belt made out of wool. The French name for it is *ceinture fléchée* (san tewr flay chay), which means “arrowhead sash.” The main colour is red, and the designs show colourful arrow shapes.

The colours are special. Red is the historical colour. Blue and white stand for the Métis Nation flag. Green means growth, and yellow is the colour of the sun.

Some sashes were over six metres. Voyageurs wrapped them around their waists to provide warmth. The sashes also provided support for their backs to prevent injury. Small items, such as matches, could be tucked into the sashes. Sashes could even be used as ropes for hauling canoes over land.

The sash is a reminder and a symbol of how hard the voyageurs worked and how hardy and skilled they were. Métis people see the sash as a symbol of their culture. The people come from a variety of cultures, languages, and traditions. The lives of the Métis people are woven together, just like the wool in the sash.

The sash is often worn proudly at special events, such as multicultural celebrations. Dancers usually wear sashes when they perform, and sometimes they do steps over crossed sashes. Sashes are often given as a gift to graduating students. Métis women sometimes wear the sash over their shoulder as a symbol of their identity.

I really like knowing my Métis sash has such a special connection with history.
David Thompson was born in England in 1770. His father died when he was two, and David and his mother were very poor. He attended the Grey Coat School of London, and he was good at math.

The Hudson’s Bay Company often asked the Grey Coat School to suggest students who could work in the fur trade. When David was 14, he sailed to Hudson Bay. He never returned to see his mother or England again.

His work was difficult. He broke a leg falling down a river bank. There were concerns he might not live because of infection. He spent some time at Cumberland House healing. While he was there, he was given some training in navigation. Navigation involves using maps and instruments to chart a course.

Thompson recovered, but he walked with a limp the rest of his life. He also became blind in his right eye. This was probably due to observing the sun without proper eye protection.

In 1793, Thompson travelled up the Saskatchewan River and reached Buckingham House near the present-day town of St. Paul. This fort had been built up the hill from the North West Company’s Fort George. During the winter, Thompson kept weather records and mapped his journeys. Wherever he went, he made notes about the location and surroundings.

The Hudson’s Bay Company wanted Thompson to focus on trading and stop his explorations. So, in 1797, he decided to join the rival North West Company. He was able to speak French, the language of the new company.
More Exploration

The North West Company encouraged Thompson to explore. Much of his work was finding new trade routes. He used the stars to chart the course of his journeys.

In the spring of 1799, Thompson married Charlotte Small. They had 13 children. Whenever they could, the family travelled together on Thompson’s journeys. He wrote about his wife in his journal.

My lovely wife is of the blood of these [Cree] people, speaking their language, and well educated in the English language, which gives me a great advantage.

By the end of his career, Thompson had mapped over four million square kilometres. In 1836, when he was 66, he retired and moved east. In the end, he was paid very little for his maps. He died in Montréal in 1857.

In 1926, Joseph B. Tyrrell and the Canadian Historical Society gave Thompson’s grave a tombstone, calling him “The greatest land geographer who ever lived.”

1. Why were accurate maps necessary in developing the fur trade?

2. What challenges do you think David Thompson faced in his work? How do you think he dealt with them?

Joseph B. Tyrrell used the Thompson maps because of their great accuracy. Even with today’s modern satellite equipment, very few changes have had to be made to Thompson’s maps.
Rocky Mountain House

In the latter end of May 1806, at the Rocky Mountain House (where I passed the summer) the Rain continued the very unusual space of full three weeks, the Brooks and the River became swollen, and could not be forded, each stream became a torrent and [there was] much water on the ground.

A band of Nahathaway [Cree] were at the house, waiting [for] the Rain to cease and the streams to lower, before they could proceed to hunting;...I was standing at the door watching the breaking up of the clouds, when of a sudden [they] gave a loud shout, and called out...On looking to the eastward, there was one of the widest and most splendid Rainbows I ever beheld; and joy was now in every face.

Alexander Henry the Younger, a North West Company fur trader, wrote about life in Rocky Mountain House during the winter of 1810. Just like Thompson's journal, his tells what life was like back then.

Nov. 20. [Desjarlaix] hunting; seven men out to raise dog trains; four laying up canoes and cleaning the fort; one making a wood train; one off for meat, one cutting wood, one carving, one making kegs. Our canoes are much split by frost and four of our large axes broke today being nearly as brittle as glass. Desjarlaix killed nothing.
A Mystery Fort

Paul Kane is world-famous for his paintings and sketches of people and places in the 1800s. His painting of a Rocky Mountain House fur trading post showed three sides of a uniquely shaped fort.

It had been many years since the painting was done, and bush had grown in the area. As far as anyone knew, there were no visible remains of such a place. Where had this fur trading post been?

In 1966, an archeological dig was being done at the site of the last Hudson’s Bay Company fur trading post in the area. The site and its remains were compared to the details in Kane’s painting. It was not the post in the painting.

Claude Vaucher, the head archeologist at the site, went up in a private plane to photograph the dig site. Without realizing it, he took some photos that showed evidence of another fur trading post along a modern-day road.

In the photo to the right, the clump of trees at the top is the location of the dig site. Below that and to the right of the road, in a farmer’s field, is the site of the other fort.

In the mid-1970s, archeological work was started at the site. Eventually, enough of the site was uncovered to reveal a fort with five sides. The old Paul Kane painting was once again studied for clues. Although the painting showed only three sides of the fort, the structure matched! The mystery had been solved with a painting from the past and the technology of today.
Rocky Mountain House National Historic Site

Parks Canada is run by our Canadian government. Parks Canada helps care for our National Historic Sites. It makes sure the sites are kept in good condition. Parks Canada also helps students and other visitors learn about Canada’s past.

Rocky Mountain House National Historic Site is visited by thousands of people each year. It has a visitor centre with displays about the fur trade, Aboriginal people, and exploration in the area. In the summer, visitors follow hiking trails along the North Saskatchewan River to see the places where the trading forts once stood.

Difficult Decisions

A few years ago, there were some problems. The visitor centre was in need of expensive repairs. There were also problems with the water supply, so drinking water had to be brought in.

Parks Canada has a certain amount of money to be shared by all the sites in Canada. It must think of everybody’s needs.

Parks Canada decided to make some changes at the Rocky Mountain House National Historic Site. It put together a report recommending the visitor centre be closed to reduce costs. It also suggested signs and recordings be installed to guide visitors around the site.

My family has close friends in Rocky Mountain House. When we visit, we often go to the site. I’ve had a lot of fun playing at the children’s fort. When I heard the grown-ups talking about the decision to close the visitor centre, my ears perked up. When I heard what some people did after the decision was made, I really became interested.

The decision bothered a lot of people. They got together to try to change the plans. The group included

- people from the community of Rocky Mountain House
- a group of volunteers called Friends of Rocky Mountain House National Historic Site
- the County of Clearwater
- Métis and First Nations people
- business owners of tourist services
New Ideas

People from Parks Canada met and talked with the group. The opinions of the group prompted the government to change its decision. Parks Canada decided to keep the visitor centre going. In fact, almost three million dollars would be spent on fixing up the centre and improving the site.

Hearing about new programs got me thinking. Adults plan the educational activities for museums and visitor centres. However, children often have different interests from adults. How can adults find out what children would find interesting and useful? How can children have input in what is being planned for them?

Having Input on Changes

1. When filling in comment cards, I often just write that I liked the display or activity. I'll try to be more specific next time. For example, I could have written how much I liked watching the David Thompson Puppet Show put on by the Friends of Rocky Mountain House National Historic Site. If Parks Canada knows how great their puppet shows are, maybe they will organize more.

2. I can phone, write, or e-mail suggestions about things that would be of help and interest to children. Children have lots of ideas for hands-on activities.

3. When groups are formed to work on plans, I will try to participate so children’s ideas are heard. I will encourage my friends to contribute, too.

Pause

1. How did Parks Canada and the interest groups work together to make changes?
2. Why is it important that children’s ideas are heard?
3. How will you contribute your ideas in the future?
In 1821, the North West and Hudson’s Bay Companies joined. Their fur trade posts and forts became known as Hudson’s Bay Company posts and forts.
Fort Edmonton

The Hudson’s Bay Company built the first Fort Edmonton in 1795. Five years later, a new supply of furs was needed. The fort was moved to a new location along the river. It was moved three more times before the last Fort Edmonton was built some time between 1825 and 1831.

The new fort was located on the bank of the North Saskatchewan River. For defence, it had a stockade, cannons, and huge gates.

The fort was a place to live and a business centre. Tradesmen at the fort made needed items, such as furniture, tools, and York boats. York boats were large wooden rowboats designed for shallow rivers. They could carry eight to ten men and large quantities of goods.

Furs, pemmican, and fresh or dried buffalo were carried downriver from Fort Edmonton in spring. The journey to York Factory took six weeks. Once there, trade goods were loaded.

The return journey was upriver and against the current. It took three to four months of heavy pulling and rowing upstream to return to Fort Edmonton.

Pause

1. What might the voyageurs have done when the rivers were too shallow or too dangerous for the York boats?
2. Why do you think the York boats did not last longer?
Trading at Fort Edmonton

When First Nations people came to the fort, they entered through a small door into a trading room. All the furs were examined. They were compared to a made beaver. This was a top-quality beaver skin that had to be

- so thick you could not see a person’s hand moving through the fur
- the width of five open hands
- a dark brown colour
- free from extra holes

Each fur was given a worth of a certain number of made beaver. Two poor-quality beaver skins or two otter pelts might be worth one made beaver.

When the value of the skins was added up, trading could continue. A gun might be worth 14 made beaver. Wool blankets had black stripes on the side. These stripes were signs of the size, weight, and quality of the blanket. Their made beaver value usually depended on their thickness and quality.
Workers

Different jobs at the trading post were considered to be of different importance.

Fort Edmonton, Dec. 31, 1832

The following is the inventory of furs for half the season:

- 24 badgers
- 116 bear
- 681 beaver
- 58 marten
- 40 mink
- 2592 muskrat
- 87 otter
- 17 wolverine
- 880 wolves
- 756 swan skins
- 81 buffalo
- 900 moose
- 121 buffalo robes

The clerk kept a detailed list of the furs taken in at the fort over time.

Staff at Fort Edmonton Park help visitors see history come alive. This man plays the role of a blacksmith.

Chief Factor: acted as head of the fort

Clerks: kept written track of the goods coming into the fort and the furs leaving it

Skilled tradesmen:
- Coopers (barrel makers)
- Blacksmiths (worked with hot metal)
- Carpenters (made furniture)
- York boat builders

Labourers:
- Voyageurs
- Cooks
- Gardeners
- Servants

Chief Factor: acted as head of the fort

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Skilled tradesmen:
- Coopers (barrel makers)
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- Carpenters (made furniture)
- York boat builders

Labourers:
- Voyageurs
- Cooks
- Gardeners
- Servants

Staff at Fort Edmonton Park help visitors see history come alive. This man plays the role of a blacksmith.
Visitors to Fort Edmonton Park can tour reconstructed buildings, including John Rowand’s house.

John Rowand, Factor

For 30 years, John Rowand was the Chief Factor at Fort Edmonton.

Rowand wanted to make Fort Edmonton known throughout the land. He built a three-storey Chief Factor’s House. It was the largest building west of York Factory at the time.

The large house was carefully constructed. The roof had three layers of planks, with the middle layer going a different direction to help keep the building waterproof. It also had glass windowpanes, a luxury at that time.

This portrait of John Rowand hangs at Fort Edmonton Park today.

Louise Umfrieville

There is a story about how John Rowand found his wife. It could be said, really, that she found him.

One day, Rowand went out riding. His horse reappeared at the fort without its rider. Nobody knew where he went except Louise Umfrieville who had watched as he left the fort. She went searching for him on horseback.

Eventually, she found him lying with a broken leg. She made a travois (tra vwa). A travois is two poles with a net, skin, or other platform placed across them, used for hauling. She brought him back to the fort, the horse pulling the travois.

Pause

1. How do you think people reacted when they saw the Chief Factor’s House for the first time?
Paul Kane’s Christmas

On December 5, 1847, Paul Kane arrived at Fort Edmonton. The winter was very cold, reaching as low as –45 degrees Celsius. His account tells much about the life in the fort.

On Christmas Day the flag was hoisted, and all appeared in their best and gaudiest style, to do honour to the holiday. Towards noon every chimney gave evidence of being in full blast.

Dinner started in the great hall of the Chief Factor’s House at two o’clock in the afternoon. Paul Kane sat with John Rowand, as well as several missionaries and clerks. Everybody joined in the fun, and most people danced until midnight.

At the head…was a large dish of boiled buffalo hump; at the foot smoked a boiled buffalo calf…My pleasing duty was to help a dish of mouffle, or dried moose nose.

All were laughing, and jabbering in as many different languages as there were styles of dress. English, however, was little used, as none could speak it but those who sat at our dinner table.

This is a painting by Paul Kane. Cunnewabum (koo ne wa bum) was a Métis woman he met at Fort Edmonton at a Christmas dance.

1. How different was Paul Kane’s Christmas to celebrations you are familiar with? Are there similarities? Use a Venn diagram to make a comparison.
Marie-Anne Gaboury-Lagimodière

How can we learn about Francophone culture and history in early Alberta?

In this interview, Liliane Coutu Maisonneuve (koo tu may zo nuh ve) talks about her great-great-great-grandmother, Marie-Anne Gaboury-Lagimodière (ga boo ree la zhee mo d yayr). She was the first non-Aboriginal woman to move to the west of what is now Canada. She lived in Fort Edmonton from 1808 to 1812.

Reporter: What could you tell us about Marie-Anne’s early life?

Maisonneuve: Marie-Anne was born in Maskinonge, Québec, in 1780. In 1806, she married Jean-Baptiste Lagimodière, a voyageur. Just 15 days after they were married, Marie-Anne insisted on going west with her new husband.

Reporter: What was the trip like?

Maisonneuve: They travelled the difficult fur traders’ route. She was the only woman among 40 men in 4 canoes. Their trek lasted several months and covered 3200 kilometres. She put up with little privacy, rough weather, and many mosquitoes.

Reporter: What was their destination?

Maisonneuve: They arrived in St. Boniface, a part of what is now Winnipeg, in 1806. However, Marie-Anne and her husband were soon on the move again. They arrived at what is now known as Fort Edmonton on September 30, 1808.
**Reporter:** How was it for her, being a Francophone in Fort Edmonton?

**Maisonneuve:** Right from the beginning, the North West Company had hired Francophone men from the Montréal area because of their hunting and canoeing skills and their knowledge of First Nations languages. The Hudson’s Bay Company had recruited more Métis and Francophone men from Québec to be competitive. On her arrival, Marie-Anne found herself in a place where French was the main European language spoken.

**Reporter:** What can you tell us about her children?

**Maisonneuve:** Her first child was a daughter called Reine (ren), which means “queen” in French. She was born on January 6, a day set aside to remember the story of the Three Kings. To celebrate that day, we have a tradition of having a cake with a bean hidden in it. The first boy or girl to find the bean was called king or queen.

Just before her second child was born, Marie-Anne wanted to go on a buffalo hunt with her husband. She put Reine in a bag hanging from her saddle. Unfortunately, the charging buffalo spooked her horse. Marie-Anne was terrified for Reine’s safety. Luckily, Jean-Baptiste was able to gain control of the run away horse.

That night, Marie-Anne had her second child. He was also named Jean-Baptiste, but he was nicknamed “La Prairie” because of where he was born. Another child was nicknamed “Cyprès” because she was born in the Cypress Hills.

**Reporter:** What happened to Marie-Anne after she left Fort Edmonton?

**Maisonneuve:** She and her family moved to what is now Manitoba. Altogether, she had eight children. She saw the growth of agriculture and the beginning of such things as the first printing press and steamboats in the west. She died at age 95. Edmonton honoured her by naming a street “Rue Marie-Anne Gaboury.”

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**Fast FACTS**

Marie-Anne Gaboury-Lagimodière was the grandmother of Louis Riel. He was a leader of the Métis people in the 1800s. He worked to make Manitoba a province. You will read more about him in Chapter 11.

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Pause

1. Imagine you were arriving at Fort Edmonton with Marie-Anne Gaboury-Lagimodière. How would you describe your new surroundings? What kind of life would you expect to have?
What Have We Learned?

We explored the beginnings of the fur trade and the ways Aboriginal peoples contributed to its development. We learned about the forming of two companies: the Hudson’s Bay and North West Companies.

The stories of several fur trading forts and the people connected with them were told. This helped us begin to understand Alberta’s Francophone roots.

In our inquiry on pages 204 and 205, we considered how people made decisions about the future of the Rocky Mountain House National Historic Site visitor centre. We thought about how children can contribute their ideas.

Inquiring

1. Choose a museum or historical site in Alberta that you are interested in. Check if there is a web site. If so, explore the information. Find its e-mail or postal address. With a partner, write and send a brief note with your questions to find out the activities and displays it has for grade four students.

   Using the information you have gathered, decide what would be of interest to you. Reply with your thanks for any information received and tell the person which activities interest you and why. Include any ideas you have for new activities.

Developing Your Thinking

2. With a partner, study and discuss the map on page 193. How does this map compare to a map of present-day Canada?

   In your own notebook, complete each of these sentences:
   • In 1784, this mapmaker knew...
   • In 1784, this mapmaker did not know...
   • Map makers during the fur trade were important because...
   • Maps have changed since the 1700s because...
Appreciating Our Alberta

3. Write or draw your answers to these questions:

- How was the fur trade important?
- In what ways did fur traders contribute to what is now Alberta?

Reflecting

4. In this chapter, we have learned about Alberta’s history from many sources, such as historical maps, journal entries, paintings, a national historic site, and people.
   - How do the artifacts help us appreciate Alberta’s history and stories?
   - What is a benefit of learning from present-day people who share information about history?
   - Is one type of source better than the others? Explain your answer.

The Alberta Project

You have seen examples of historic sites, such as the Rocky Mountain House National Historic Site and Fort Edmonton Park. You want to help teach others about the importance of Alberta’s fur trade history. Why was the fur trade important? How did the fur trade help Alberta grow?

Create a shoebox diorama of a fur trading fort or trading room. Use Internet research, brochures from historic sites, and the pictures in this textbook to help you.

Write a short play or vignette of some events and the quality of life represented by your diorama scene. Record it on audiotape to play for others as they view your diorama.