

## **“PADDLE THROUGH TIME” CURRICULUM**

Created by: Cathy Techtmann, Education Coordinator  
Kathleen Morgen-Environmental Educator  
UW-Extension, Northern Great Lakes Visitor Center

Location: Immediate Chequamegon Bay shoreline area,  
Ashland WI



General: The program objective is to increase participant’s understanding of the how natural resources, economic development, and society needs (the elements of the sustainability triangle) have affected the sustainability of the Lake Superior Basin from fur trade days to the present. The curriculum is delivered through “costumed” interpretation by a cast of “real voyageurs” made up of NGLVC staff who stay in character during the program. Through the program delivery, participants learn more about the life and lore of the voyageur. They also have the unique experience of paddling a replica of a canoe d’Montreal, the freight canoes used in fur trade days.

Participants become members of a 1793 Northwest Fur Trade Company voyageur brigade and paddle the 34-foot voyageur canoe, *Dream Catcher*. The canoe becomes a time machine allowing participants to explore how different eras in natural resource use have influenced the sustainability of Lake Superior’s communities. As the canoe is paddled in a circle in Chequamegon Bay. The interpretive story line begins with fur trade era history and examining of how the balance between the use of natural resources, the need for economic development, and society’s demands affected the Lake Superior region and the sustainability of its communities. As the trip continues, the following “eras” of natural resource use and sustainability issues are introduced: logging & farming (1880’s-mid-1900’s), tourism (1900’s – present), iron ore mining (1880’s-1960’s), and a glimpse into the future as predicted by the Ojibwa prophecy of the Seventh Fire. Between these discussion, voyageur songs and lore are entwined.

The program ends with participants coming back to present time with the challenge to use their new voyageur knowledge and skills to help address environmental issues affecting the sustainability their own community.

### AGE LEVEL

12 years and older. (NOTE: UWEX has set a minimum age limit as 12 years for all on-the-water programs)

### SKILLS

Paddling, visualizing, role-playing, critical thinking, teamwork, cooperation

## CURRICULUM AREAS

History, Social Studies, Language Arts, Environmental Education

## TIME NEEDED

2-2.5 hours

## PRIOR EXPERIENCE

Participants do not need to have prior experience in a canoe, however they must adhere to the programs requirements as outlined in the **Voyageur Canoe Safety Manual** and as prescribed in program participation waivers.

## MATERIALS NEEDED

See the Voyageur Paddle Chequamegon Bay Safety Manual for a complete list of safety materials required to implement this program including health forms and waivers. In addition, each staff member should be dressed in 18<sup>th</sup> century voyageur costume and will stay in character as a French Canadian voyageur throughout the program.

Additional materials needed (besides safety equipment, ballast, and canoe equipment):

- Fur trading props (fur skins, simulated bales of fur hides)
- The dream catcher amulet tied on the front of the canoe
- Brigade flag tied on the canoe's stern
- Tobacco and pouch
- Voyageur pipe
- Voyageur sashes for each participant to wear
- Voyageur's map (a waterproofed copy of a circa 1700 map of the Lake Superior Basin)
- Voyageur characterization cards and character props



Prior to the program's start, collect and review participant waiver and health forms

## **CURRICULUM** *(narration noted in blue)*

1. **SETTING THE STAGE** (Maslowski Beach shore).  
The year is 1793. Staff should enter with paddles in hand, singing a voyageur song, stay in their voyageur character throughout the program. Speaking with French Canadian accents is highly encouraged! Acknowledge the participant group as if they are new recruits to the Dream Catcher canoe brigade. The group may be surprised at your voyageur costumes and speech, but this is all



part of the fun that makes this program work. Encourage them to get involved in the role-playing during the program!

### Introduction

The Gouvernais can serve as primary narrator or script delivery can be shared among staff. Use the introduction as an icebreaker to help participants get involved in role-playing the part of voyageurs.

Bon jour! Ah... you look like strong recruits. Can you swim? (if anyone says "yes", remind them that they have made their mark on the contract and why voyageurs don't know how to swim). Do you like to sing? Voyageurs love to sing and paddle – we will teach you!

We are members of the *Dream Catcher* canoe brigade, working for the Northwest Fur Trade Company – the best fur trade brigade, oui? (encourage the participants to say "oui" in response). Bon! It is 1793, eh, but I will let these voyageurs tell you their own story.

### Character Introductions

Staff members gives a brief introduction to their characters: name, how many years a voyageur, where they are from, and some interesting or humorous antidote about their character. Main narrator continues:

We are experienced "voyageurs". It is our job to paddle a cargo of trade goods in the *Dream Catcher* from our company headquarters in Montreal Canada 2500 miles across the Great Lakes to the Rendezvous at Grand Portage in what you call "Minnesota" and back. At the Rendezvous, we pick up beaver furs from the *hivernants*, the experienced voyageurs who over winter in the North Country. All last winter, these hivernants traded with the Native Americans for furs in exchange for what we call "trade goods": metal tools, axes, cloth, tobacco, and blankets.

Ah, but it is not all work. The Rendezvous is great fun for the voyageur. Here we drink the "high wine", dance with each other because there are few ladies, and sing. Then it is back to work. We will leave the trade goods we brought and load our canoe with 5000-6000 pounds of beaver furs. These we will paddle across Lake Superior and through the other Great Lakes to Montreal Canada. They will be loaded into big sailing ships and taken to Europe to be made into fashionable top hats that worn by the gentlemen. We will be gone about 6 months from our families and friends.

Next summer, we will bring more trade goods from Montreal to the Rendezvous and bring back more furs. I guess you could call us "truck drivers". Our truck is

a big canoe, our shipments are furs and trade goods, and we deliver between two cultures: the Native American and the European.

Can you imagine, the little beaver that swim in Lake Superior's coastal wetlands will end up as a felt top hat in Europe? Do you know how they make these hats. It is not out of the beaver pelt, but out of the special soft under fur (demonstrate with beaver pelt). The hat maker, called a "hatter", shaves off this fur and presses it together to make a thick waterproof felt. Perfect for top hats. Have you heard the expression, "mad as a hatter"? It is because the hatters use mercury, a nerve poison, in preparing the top hats. The mercury poisons them and drives them mad. Maybe it is better to be a voyageur?

The fur trade is a BIG BUSINESS that starts here in the Lake Superior country. Who would think that fashion is driving many changes to the culture and environment in the Lake Superior territory. Who can say how many of these changes will be good?

We voyageurs are not smart, but we figure that the \$2000 worth of trade goods we brought with us, will purchase \$30,000 worth of beaver furs from the Native Americans. But we will not get rich though; all we get is the glory and adventure of being a voyageur. We work hard, sing hard, and paddle hard. That is the life of a voyageur.

#### Voyageur Attire: Making Our Participants into Voyageurs

As the Gouvernais explain the basic voyager dress, staff help each participant put on a voyageur sash as a symbol that they are now members of the Dream Catcher brigade. (Option: If voyageur character cards are used to give each participant a persona, let each participant read his/her character description to the group and give him/her a symbol of their character).

And so we welcome you to the Dream Catcher brigade, the finest Northwest Fur Trade Company canoe in the old Northwest. As new voyageurs, you are probably wondering why we dress this way. Let me tell you.

I will start at the top (use yourself or another staff voyageur as a model to point out costume elements). The voyageur often wears a toque (a "wool cap" pronounced "took") on the head to keep warm and because it is "pretty". (It is fun to put the toque on the group's leader). Our shirts are loose so that we can paddle and lift without getting tied up in clothes.

Do you know why we wear the big sash around our bellies? (Let group offer some ideas. Then prompt them by pretending to strain while picking up a great weight). It is because the voyageur must be able to lift two 90-pound fur packs at

one time. That is more than what most voyageurs weigh! Voyageur lifts; guts come out – what you call a “hernia”. Behind drowning, this is the most common cause of death among voyageurs. So the sash works like a weight belt.

Our pantaloons are short so they do not get so wet we when get in and out of the canoe. Around our legs we where a little sash called a “garter”. Does anyone know why we could wear this? It is to stop the little mosquito from flying up the pant legs. On our feet, we wear the moccasin. We have learned this from our Native American friends.

You will notice that the voyageur likes the color red. This is because it is the color of strength. You know the voyageur has a long day.

We wake up very early, eh 3:00 am, pack the canoe and eat a little “rubaboo” – it is grease and peas. We paddle all day, with no lunch, stopping only for the pip break. We will tell you more about the pip break later. Finally in the evening we stop and make camp. We must unpack the canoe and bring her up on the beach for we will sleep under her. Then we have a dinner of... rubaboo. This is the life of the voyageur. Sometimes when we begin to get tired after paddling many hours, we look at our red sash or red paddle and we feel strong again.

Bon, now each of you have a red sash and are a member of the Dream Catcher Brigade!

2. **INTRODUCING THE SUSTAINABILITY TRIANGLE.** **This is the key concept of the entire program.** We want participants to understand and apply it. We introduce it on land first so that everyone can easily hear the explanation and visually see how each element forms the triangle and how the triangle is out of balance if anyone of the elements is removed or altered. Make sure that this concept is explained well and clearly understood. NOTE: There are other models to depict sustainability that can be used This one works will using materials readily available.



As voyageurs we work hard and have fun. But we do not always sing and paddle. Sometimes around the evening campfire we think about the natural resources of this region. *(at this point use 3 stones or sticks to represent the 3 key elements of the sustainability triangle that this discussion represents)* We think about the beaver and how dependent we are as voyageurs upon this natural resource.



Without the beaver, there would be no voyageur. Let this stone represent the **natural resources- the beaver**. (*place 1<sup>st</sup> stone on the ground at first point of the triangle*).

Of course, the beaver are very nice by themselves, but it is the **demand and needs of the society** to have beaver felt hats that brings the fur trade! Without this demand, there would be no need for the voyageur to be a “truck driver” to take the furs to Montreal. (*put the 2<sup>nd</sup> stone down*). Demand is what people want and the natural resources can provide.

Even with the demand and the resource, there is still something missing – a way to bring the resource and demand together. That is what the *bourgeois* does. He is the “big boss”, like Alexander Mackenzie, the boss of the Northwest Fur Trade Company. He represents the **economic development**. This is the business that brings demand and resources together. Without economic development there would be no jobs, no work for the voyageur. (*place 3<sup>rd</sup> stone to form a triangle of stones*).

All of these are important, but we think that just like the big canoe, they must be in balance in order for communities to support themselves for a long time, what we can call “**sustainable**”. What will happen without this balance or when one element is missing or demands too much? Like the canoe that is out of balance, the community can collapse.

#### Introducing the time travel concept

It is important to introduce this element of the story so that when the on-the-water curriculum changes to different time periods, participants are ready for it. The time travel concept adds drama and unexpected fun to this curriculum! A staff member can insert this narrative as an “interruption” or the Gouvernais can deliver it. Other staff should also act as if they are noticing the time change. We want our participants to get a sense of wonder and anticipation here!

Before we paddle, maybe we should tell our new recruits that lately, we have noticed that the Dream Catcher seems to move back and forth in time. Sometimes we see things that we have never seen before. It is like when we are in the Dream Catcher we can paddle through time. How can this be? Ah, but do not let it concern you; we will reach the Rendezvous and return to Montreal before the snow flies.

But so much for such seriousness! We are glad that you have signed on as our new “milleux” (middle paddlers)- our new voyageurs. Of course, you will be *Manger du lard* – a “pork eater” until you prove that you have learned voyageur ways. As milleux, you are like the pistons in the engine that powers our canoe forward. So let us now teach you the skills to paddle the Dream Catcher.



### Paddling Practice.

Each is given his/her own paddle. In-the-water Instruction in basic paddling procedures and etiquette follows.

Gouvernais or Avant takes participants into the shallow water to demonstrate the following paddle strokes and encourage participants to try each several times and on each side: basic forward and reverse strokes, front and reverse sweeps, and stop. Be sure to demonstrate how the voyageur stroke is different from canoe paddle strokes participants may be familiar with. *(The voyageur stroke is a quick dig with the paddle lifted almost straight up out of the water. Also, participants only paddle on one side of the canoe.)*

Ah, now you are a true voyageur because you have your own paddle. The paddle is most important to the voyageur... without it we cannot move the Dream Catcher! So we take good care of them. We do not rub their noses in the sand or use them like a pry bar. We rest them on our foot or place them on the ground when we are not using them.

The front stroke should be used at the command “alle”. The stop stroke should be used as the command “arretz”. The Avant or front paddler will set the paddling pace and everyone should paddle at the same time. The Gouvernais will give the command “alle” or “let’s go” to start the paddling.

### Lifting Canoe in the Water:

If the canoe is on its cradle and the group is physically capable, ask them to help lift it into the water before proceeding with paddling practice and safety demonstration. The canoe weighs 600 pounds and is very heavy and cumbersome



to lift. Be sure to ask if anyone in the group should not be lifting and excuse that person from this activity. Participants should have their life vests on at this point.

Before moving canoe, attach bow and stern lines, but keep them inside the boat. Have a staff member check the landing to make sure it is clear of hazardous debris.

Put equal numbers of people on either side of the canoe. Two staff should take the leading end that will enter the water first because they will be walking out into the deepest water. Demonstrate how to lift the canoe by putting a forearm underneath a thwart and lifting using the knees. Tell the group that once the canoe is lifted, we will walk it right down into the water. If anyone needs to stop, they should say so, and the canoe will be lowered. *(try to avoid this since it is hard to get started again and hard on the canoe).* Gouvernais gives the signal to lift the canoe on the count of 3. Walk the canoe down to the boat landing, right into the water. A minimum of 2 staff should stay with the canoe to hold her parallel to shore once she is fully floating.



#### Loading Ballast Into Canoe.

Ask participants to form a line to carry and lift ballast down into canoe. Gouvernais directs placement of ballast for balance. Each ballast bag weighs around 30 pounds, so caution participants about proper lifting. Heavy bags may require 2 people to lift them.



#### Safety Talk (Delivered by Gouvernais or Avamt)

This review of safety issues and procedures is mandatory prior to on-the-water departure

Our canoe, the Dream Catcher, is a canoe d' maitre or canoe d' Montreal. Her design and that of all canoes is a gift of the Ojibwa people to us. She is 34-feet long and can carry 6000-7000 pounds of cargo and paddlers. She helps us bring trade goods from Montreal to the Lake Superior country each spring and return with beaver furs by fall. She is a very safe, seaworthy vessel, if she is handled properly.

To do this, we will need to teach you about how to paddle properly and canoe safety. First, we will give each of you a safety vest, provided by our Northwest Fur Trade Company. All voyageurs must wear this vest. See it is even red!

Gouvernais or Avamt continues safety talk to cover procedures for capsize, bad weather, and safety during trip.



Loading Participants into Canoe

Gouvernais is responsible for loading passengers and balancing the canoe. Before loading, the Gouvernais or other staff member directed by the Gouvernais should demonstrate different methods for loading and how to safely move in the canoe to keep it in balance. Instruct those who are in the canoe how to balance and steady it for people getting in.

Note: The canoe seems to balance and paddle better if it is slightly heavier toward the stern. It may be necessary to rebalance the canoe, by moving paddlers into different positions, during the trip if wind or water conditions change.

Tobacco Ceremony

Prior to on the water departure a tobacco ceremony is given by one staff member, usually the Avant, who explains its purpose. Participants should stand on the shore side of the canoe for this. This is a personal time for reflection before the journey and should be conducted with respect.

Each time we a journey, we stop to reflect and give thanks in our own way. This is a tradition we have learned from our Native American friends. I will pass around this pouch of tobacco and if you want, you may take some between the thumb and forefinger on your right hand and drop it in the water as you make your reflection. You may share your thoughts if you wish or do this silently.

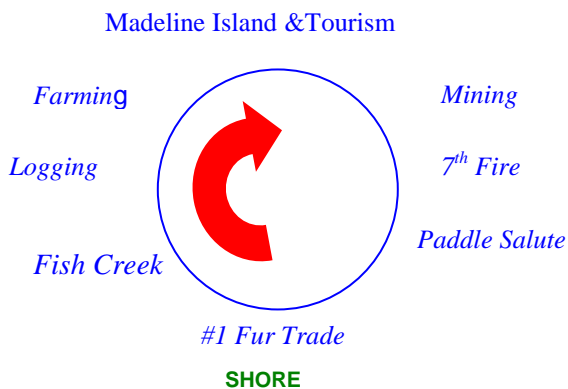
When the ceremony is completed, attach dream catcher amulet and the brigade flag to the canoe. Double check to make sure all safety equipment is on board. The Avant pushes the bow out and prepares for paddling.



The Gouvernais is the last person in the canoe and paddling commences with the command "ALLE".

**2. PADDLE THROUGH TIME CURRICULUM**

As the canoe travels in a large circle in Chequamegon Bay, it will point to different locations we will use to introduce different stories of natural resource use and sustainability. The canoe will stop at each story point so that participants can better hear the interpretation. Ideally, staff members should share responsibility for interpreting different points within the storyline. All staff should join in conversation to react to key points



and encourage participant response. Each of the different stops reflects a different mix of the elements within the Sustainability Triangle.

### Key Storyline Points:

- a. Radisson and Grossieller Cabin-Maslowski Beach (Fur trade, era 1793):  
General storyline: Story of how fur trading started in this area and the significance of that site. We will still be in the year 1793, at this point.

Radisson and Grossieller, two French explorers, with the help of their Ojibwa guides, landed here in 1695. History is fuzzy. Some say they were searching for a short cut across North America to the Orient where there were riches of gold and spices. Instead of the riches of China, they found the Chequamegon Bay's coastal wetlands full of beaver. Beaver was a highly prized fur in Europe for making rich gentlemen's top hats. In Europe, beaver were almost extinct from over trapping. Radisson and Groselliers knew that they had found a fortune in "fuzzy gold" right here along these shores. *(Point out the small log cabin at the Maslowski Beach parking lot that commemorates where they overwintered in 1793)*

Realizing the potential wealth they found, they returned to Europe and requested the French king to give them a charter to trade in the Chequamegon Bay country with the Native Americans for fur. We have heard reports that the furs they brought back from here valued as much as \$400,000!

Despite this wealth, the French king denied this request, so R&G went to the French king's rival – the King of England to request money to establish a trading company. The English King saw this as an opportunity to get ahead of the French, so he granted both money and ships to R&G to start a fur company. The company they started was the famous Hudson's Bay Company. It is a rival of our French Northwest Fur Trade Company- the best fur trade company, oui? Much of the rivalry between France and England, that even exists today, can trace its roots back to this shore.

So we have a natural resource, beaver, that brought Europeans to Lake Superior to trade for furs with the Native Americans. Both cultures were forever changed. But the natural resource could not get itself to Europe and on the top of rich men's heads. It took the business skills of the bourgeois or "economic development" to make the connection that would satisfy the society's demands. These were people like Alexander MacKenzie, the big boss of the NW Fur Trade Company.

What happened to the fur trade? By the late 1800's the little fuzzy beaver who had been so plentiful, became harder to find. The natural resource began to be depleted. More importantly, in 1840, fashions changed in Europe and gentlemen no longer wanted fur hats. They wanted silk hats.

Think about the sustainability triangle. By the late 1800's, supplies of beaver and society's demand for fur hats dropped. Yet there were still the economic development forces, like the Hudson's Bay Company, that wanted to profit from beaver fur trade. What happened? Two of the important elements of the sustainability triangle disappeared. The Fur Trade system was out of balance and could not be sustainable. It collapsed and with it came the end of the voyageurs and the fur trade era.

b. Fish Creek Estuary

As you paddle near the Mouth of Fish Creek, briefly mention the importance of the coastal waterways to accessing the densely forested interior country. Pose question of what it would be like to travel across the land with the same ease as the voyageurs can paddle the waterways. (this will create an interesting juxtaposition in the audience since highway traffic will be very evident). Explore the issue of how the development of water highways, and other "highways" has affected settlement patterns and pressures. We are still in circa 1793.

c. Pip Break (Time Shift)

As the canoe begins its turn from Fish Creek toward Washburn, the Avant calls for a "pip break" (pronounced "peep" - the traditional word used by voyageurs for a pipe break) to allow us to discuss the next issue. The canoe should stop with the bow pointed toward Washburn. Avant takes pipe out of pouch and pretends to light and smoke it. The Avant should explain that the voyageurs stopped for a 15-minute pip break about every 1-1/4 hour. Trips were measured in pip breaks, not miles.



After explaining about the pip break, the Avant should announce that she/he notices that strange feeling that time seems to be "falling away or changing". Ask passengers if they feel this sensation too. (this will set the stage for our "time travel" to discuss more current issues)

The Gouvernais announces that the Dream Catcher is the only voyageur fur trade canoe on the Bay. What has happened? One staff members should check the map and conclude that they are "lost" in time. They look and point to the shoreline and "see" former voyageurs now working

as loggers and farmers. Staff can call to these voyageur friends to make the story more real. Time has changed... it is now the late 1800's.

At this point, the curriculum moves forward from explaining fur trade history to revealing more contemporary environmental and land use issues affecting the Lake Superior Basin.

d. Washburn Shoreline: (Logging, & farming. Era 1880's- present)

Engage participants in a discussion of the 3 elements that make up the "Sustainability Triangle" in regards to logging and farming from the 1800's to today. Discuss what lessons have been learned about the management of these resources to create a more sustainable community.

Important concepts:

- The natural resource has changed from trapping beaver to taking other products from the land: trees (logging) and farming. These resources are "renewable" (explain the meaning to participants).
- The bourgeois are no longer in Europe or far away fur companies in Europe, but in new towns like Washburn. The economic development is the new small businesses and stores that rely on the local natural resources to provide goods and services to these new towns.
- The social demand has changed from Europe to towns like Washburn for food and building materials.

The shift from natural resource use based demands and economic development from far away places like Europe, has been replaced with by demand and economic development in permanent new settlements or towns like Washburn. These changes moved Native American people from their traditional lands, brought Europeans here on a permanent basis, and changed the character of the land and its cultures forever.

Involve participants in a discussion of how development of the area's natural resources, and commerce between cultures, lead to establishing permanent communities. Issues of how the changing shoreline use affects environment and the character of land.

Bon jour Jacque, Pierre! (Wave as if you see friends on the far away hills). These men were once voyageurs. Now they are farmers and loggers. It is now the 1880. Look there is a village on that hill (point to Washburn).

What is it called WASH-BURN? What does this name mean, does the water burn the people there?

See how the great white pines covering these hills around Washburn are in great demand by society for timber to build homes. People need homes, do they? The loggers say that the timber is "inexhaustible". But what does that mean? Even the voyageur knows that trees will grow back, but it takes many years to do so.

Logging companies and mills are the new economic development that brings the natural resource to meet society's needs. Do you think that this use of natural resources is sustainable?

Engage participants in discussion of sustainability of old logging practices and how depletion of the forest resources, despite strong economic development opportunities and society needs, led to the collapse of the white pine logging days.

After the white pine timber was cut and the hardwood trees stripped from the land, some old voyageurs and new European immigrants settled here to farm the cutover land. What was the natural resource they relied on for economic development, it was the soil and the crops they could grow on it. The economic development was the stores and mills they sold to. Society had a great need for the food they could grow. Can we say that this early farming was sustainable? Well, in a way it was, but it too had many problems. The soil that the farmers relied upon was poor and it was damaged from the fires that followed the logging. We also know that farmers in other areas could grow more crops and more cheaply than farmers could here. By the 1920's many farms had failed here.

But look around, you still see farms and there are trees. Because these two types of natural resources are renewable (they will grow back if not totally depleted) and because there is still sufficient opportunity for economic development, as well as demand, they have been able to sustain themselves on a smaller scale.

- e. Madeline Island (Tourism, era 1900's - present)  
Tell story of how Apostle Islands got their name and importance of LaPointe to culture and economic development of Chequamegon Bay. Discuss the emergence of tourism in coastal areas in regards to each of the points on the Sustainability Triangle. Unlike other resource uses, tourism doesn't take natural resources off the land, but still relies on them. There is plenty of economic development (hotel, motel, tourism service industry)

and social demand for it. In this case, could too much social demand, rather than availability of resources, cause this industry to become unbalanced?

Look far, about 200 miles to the north. There is the beautiful island named Madeline. The island was named for the daughter of the Ojibwa chief White Crane. Upon her marriage to Michel Cadotte, the island's first permanent European settler who moved to the island in 1793 to trade furs, she was baptized and her name was changed from Equay-Say-Way or "Daughter of White Crane" to Madeline. In her honor the island's name was also changed to Madeline.

This island could be called the "capital city" of the Lake Superior Ojibwa people. An ancient Ojibwa prophecy tells that the Anishinabe people migrated from the Great Waters of the East and followed a sacred megis shell. They stopped here at Madeline Island. This place was also an important stop for fur traders and voyageurs.

Bon, do you see some sailing ships and boats with what do you call, "motors", scooting around this island. There are new people coming to Chequamegon Bay. They are touring around looking at the pretty sites, that how I guess they got the name "tourists". So the natural resources these tourists want are the beautiful, unspoiled natural resources for them to see and enjoy. Now who is the bourgeois? It is the cafes, hotels, and shops that help give economic development and bring people to the resources. By the looks of all of the people coming here, there seems to be plenty of demand, too!

Voyageurs, do you think that this tourism use of Chequamegon Bay is sustainable? Unlike the fur trade, logging, or farming, these tourists do not take the natural resources away. There is much demand and much economic development.

But could this get out of balance if too much demand, like too many tourists, came to enjoy these resources? It would be like crowding too many voyageurs into the canoe! What would happen, we would sink! Perhaps this is something that the tourism bourgeois should think about?





There period of paddling between the Madeline Island stop and the next stop on the storyline. This is a good point to introduce an easy to learn voyageur-paddling song like “Alouette”

- f. Ashland Ore Dock (Iron Mining era 1884-1960’s)  
 Discuss how one non-renewable natural resource, iron ore, united the region to the country and increased settlement pressure and change. Relate the Sustainability Triangle to a non-renewable natural resource. Was this type of development sustainable and what were its impacts on the area’s culture, economy, and environment?

Voyageurs, do you see that big pier sticking into Lake Superior? Does anyone know what that is?

This is what is called the Ashland Ore Dock. It got its name because iron ore that was mined 50 miles east of here was transported overland by train to Ashland. Large ore boats tied up to the ore dock and trains dumped their loads of iron ore into them. At one time, there were 9 of these giant piers! Just like we voyageurs took our cargos by water, these ships took the iron ore across Lake Superior to steel mills in Ohio and Pennsylvania where it was melted down to make steel.

The iron ore was discovered in 1884 on the Penokee-Gogebic Iron Range. There were hundreds of iron mines, some almost a mile deep. It was called “red gold” since there was a great demand by society for iron and steel as America became more industrialized. It was used to make cars, railroads, steel bridges, and skyscrapers that everyone wanted. Mining companies like Oglebay-Norton provided the economic development to bring the iron to market. There seemed like there would be no end to the “red gold” and the thriving communities it sustained.

But iron ore is what is called a non-renewable resource – it cannot grow back like trees. Like taking marbles out of a bowl, when a non-renewable resource is used up, what happens? There are no more marbles. In 1965, the iron ore in the great mines was all used up. There was still plenty of economic development interest and demand by society for steel, but there was no more ore. The system collapsed and communities that depended on iron to sustain them, had to struggle to find new ways to support them. Now all that is left of the great iron mining era is this last ore dock.

Do you know of any other non-renewable natural resources that we depend upon? (*good example is oil*) What do you think the future holds for the sustainability of communities that depend on them?

Depending on time and the group's age, this would be an excellent opportunity to introduce the concept of conservation and use of renewable/non-renewable resources.

g. Prophecy of the 7<sup>th</sup> Fire

Paddlers stop paddling for this story delivered by Avant. See the Voyageur Paddle Program resource folder for more information about the prophecy. This important Native American story predicts that we are in the time when we must decide between two paths: using our knowledge to live more sustainably or using our great technology to use resources faster. The first path leads to more harmony between people. The second path leads toward strife between people as resources become scarcer and people fight for them. Pose the question, which path will you choose? *(allow participants time to reflect on the meaning of this prophecy)*

h. Paddle Salute

After the Prophecy and while the canoe is still stopped, Avant teaches the PADDLE SALUTE to be given when approaching shore. The paddle salute is given to show we are proud our Dream Catcher brigade, the finest in all Northwest Fur Trade Company.

The salute consists of: on the count of 3 (given in French, of course!) all paddlers hold their paddles horizontally and rap them 3 times on the gunwale, then quickly extend them blade upward and give a shout. The paddles are held aloft until the Gouvernais yells "Alle", then all paddle forward.



- i. Coming into Shore: Sing a voyageur song and stop just before the shore for a final paddle salute.

3. **CONCLUSION- At Shore**



Coming into shore, Gouvernais instructs participants to remain in the canoe and help steady it until instructed to unload. Gouvernais and Avant are the first to exit canoe at landing and direct the unloading.

The canoe returns to shore in 2003 time period, but we find that we are still 1793 Voyageurs. This will allow us to stay in our character and let our audience "go back" to their own time. The Staff now notices that the new "millieux" look



different as evidenced by.

Gouvernais and staff should notice features of individual participant's clothing that is different from their own 18<sup>th</sup> century voyageur attire and point these out to the group. Other staff should make remarks from their positions in the canoe about the participants "odd" apparel and speech while each staff notices they are still 18<sup>th</sup> century voyageurs. Before unloading, Gouvernais concludes the program with a challenge to our "new voyageurs" as they go into 2003:

As voyageurs, we have explored many waterways, but I see that you are no longer look like us. Your clothes and decorations tell me that you are different from when we started. Time has changed for you, too. You are no longer "pork eaters". Bon, you are the new voyageurs. There will be many new passages for the Lake Superior country and the lands were you live that will affect the people, culture, and environment. How these changes affect the region and its future is up to your leadership and involvement – to balance the use of our precious natural resources with the need for economic development and to meet society's needs. We the members of the Dream Catcher Brigade leave you with this charge.

At this point, staff and participants unload. Paddles are collected. Participants may need to help put the canoe back on the cradle. Staff should stay in character for this portion of the program.



Time permitting conclude with each staff member reciting a portion of the voyageur quote and saying how good it is to be back in our own time, 1793, or just say thank you to our group and good-bye (in French!). At this point, the staff may go out of character for the program take down phase

#### 4. PROGRAM TAKE DOWN

If the group is being asked to help unload and lift the canoe back onto its cradle, instruct participants to leave their life vests on after they exit the canoe. Ask them to put their paddles on the shore. One staff member should take the participants over the grassy park area to the boat ramp. Do not let the participants walk in the walk to the ramp. At least 2 staff members should walk the canoe along the shore to the ramp.

Ask participants to form a line to unload the ballast. The Gouvernais or Avant should direct unloading and instruct participants where to put the ballast bags.

To lift the canoe out of the, place the strongest staff members at the end furthest out in the water since this will be the heaviest end to lift. The Gouvernais gives the command to lift on the count of 3. The canoe is slowly walked up to the cradle and gently placed on it.

Ask participants to take off their life vests. Collect program sashes and props from participants and staff. Remove dream catcher amulet and bow/stern ropes.

Thank the group for their help!

## 5. EVALUATION

The Gouvernais should give the group leader, with an evaluation form and stamped, addressed return envelope to the Center. If time allows, the group re-group on shore to ask questions, provide feedback, etc.

### PROGRAM REFERENCES:

"Voyageur Life, Interpretation Through Life Style Simulation".

A publication from the Wolf Ridge Learning Center, Minnesota. (no date given on publication)

"Voyageurs, Logging, and the Environment".

A compendium of reference materials on voyageur, fur trading, and logging history compiled as a class project in the OE361-Interpretative Program Design Course, Asst. Professor Clayton Russell, Northland College-Sigurd Olson Institute, May, 1999.

"Voyageur Program-Grand Portage" training manual, National Park Service

Voyageur Training Program, Ron Hobart-Instructor. May and June 1999.

Where Two Worlds Meet, Minnesota State Historic Society, 1982.

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