



SECONDARY ✦ TEACHER INFORMATION

Where Montréal Began

FORT VILLE-MARIE, WHERE IT ALL STARTED

You will soon be visiting Pointe-à-Callière, Montréal Archaeology and History Complex with your students. The tour of **Where Montréal Began** takes place in an exceptional archaeological and historical setting where students will learn how to read, understand, and interpret the ruins and artifacts.

They will also have the remarkable experience of walking on a glass floor over the ruins of Fort Ville-Marie, where Montréal was founded in 1642. The ruins also encompass the estate of governor Louis-Hector de Callière, which was built on the site of the fort after it was abandoned.

BEFORE YOUR VISIT

ACTIVITY 1 An exceptional site museum

Pointe-à-Callière is a site museum, i.e., it preserves and enhances ruins in the same place where they were discovered. It also exhibits actual artifacts and ecofacts excavated from these same ruins.

OBJECTIVES

- Learn what a site museum is and understand the differences between ruins, artifacts, and ecofacts.
- Learn about the excavations at the site.
- Understand why these ruins are important and how they are useful.
- Make a connection between the artifacts and the day-to-day activities of the Montréalistes.

COMPETENCIES DEVELOPED

- Take an interest in facts, actors, actions, causes, and consequences of social phenomena.
- Master the concepts of continuity and change in reference to the present.
- State criteria that indicate the heritage value of a site.
- Place scientific and technological knowledge in its context.

MATERIALS NEEDED

Worksheet **An exceptional site museum**

BEFORE YOUR VISIT

 45 MINUTES

INSTRUCTIONS

- 1 Hand out the worksheet **An exceptional site museum**. Have the students read the first page and then lead a discussion about the archaeological digs at Fort Ville-Marie.
- 2 Have the students (in groups of two) read the paragraph at the beginning of page 7 and the question about the importance of the ruins and artifacts, discuss it among themselves, and write their opinion on the worksheet.
- 3 Still on page 8, have the teams imagine the Ville-Marie colonists' day-to-day activities in the 17th century. Then on page 9, they must find the function or daily activity that they think the illustration on the left represents. These images are photographs of artifacts that the students will see during their visit to Pointe-à-Callière.

The answers appear on pages 21 and 22. They may also be used to nourish a discussion when students volunteer their answers.

Go over each team's answers with the rest of the class. Make sure everyone understands that the ruins and artifacts help us understand the past and how people lived in an age when there were no photographs, videos, or news reports on TV, radio, or the internet to document things. The importance of knowing the past to better understand the present and prepare for the future might also be discussed (see inset on worksheet).

BEFORE YOUR VISIT

ACTIVITY 2 People who made history

Fort Ville-Marie is a symbol of the courage, determination, and problem-solving abilities of the women and men who dedicated their lives and worked relentlessly to establish - and survive in - a colony in New France.

OBJECTIVES

- Know why Montréal was founded.
- Understand the obstacles faced by the Montréalistes and the measures they took to establish and maintain the colony.
- Learn about the trades practiced by the Montréalistes.
- Reflect on the notions of pride, commemoration, and resilience.

COMPETENCIES DEVELOPED

- Examine social phenomena from a historical perspective.
- Master the concepts of continuity and change in reference to the present.
- Construct a consciousness of citizenship through the study of history.

MATERIALS NEEDED

Worksheet **People who made history**


 45 MINUTES

INSTRUCTIONS

- 1 Hand out the worksheet **People who made history**. First, ask the students to choose the reason why Montréal was founded.
Then learn about who the Montréalistes were - the 49 pioneers of Montréal - and the trades they practiced. Using the two questions at the bottom of page 11 of the worksheet, discuss the importance of commemorating figures from the past.
- 2 Two exercises on page 12 will teach the students about the completely new and difficult living conditions that Montréal's founders faced
First, have the students familiarize themselves with the obstacles the Montréalistes had to overcome to be successful in their mission. They must unscramble the letters of the words in the right-hand column and use them to complete the statements on the left.
Then, have them identify the means the Montréalistes used to face the human

and environmental challenges they faced by checking all the statements they think are correct. The answers to both exercises appear on page 13.

Finally, remind the students about the bravery, determination, and resourcefulness that the colonists of New France needed to survive, become established, and thrive. Start a discussion by asking them if their **resilience** is still inspiring today.

Resilience: the ability to “rebound” and recover from life’s hardships.

BACK IN THE CLASSROOM

Collect comments from the students. Did they enjoy the visit?
What did they get out of it?

BACK IN THE CLASSROOM

ACTIVITY 1 The Great Peace of 1701

In the exhibition you visited at Pointe-à-Callière, the students saw the huge white ring with pictogram-signatures of the Indigenous nations who ratified the treaty of the Great Peace of Montréal, initiated by the governor of New France, Louis-Hector de Callière. The Great Peace was a decisive turning point in the rise of Montréal and New France.

OBJECTIVES

Understand the main events surrounding the Great Peace of Montréal in 1701.

- Oral communication: Obtain information by watching to a documentary.
- Reading: Criteria 1 - Understand the meaningful elements of one or more texts.

COMPETENCIES DEVELOPED

- Examine social phenomena from a historical perspective.
- Take an interest in facts, actors, actions, causes, and consequences of social phenomena.

MATERIALS NEEDED

Worksheet [The Great Peace of 1701](#)

50 MINUTES

INSTRUCTIONS

- 1 Have the students watch these four short YouTube videos (uploaded by Pointe-à-Callière in 2012). They cover the main events surrounding the Great Peace of Montréal in 1701.



[1701, The Great Peace of Montréal – Introduction](#) (1:23)

[1701, The Great Peace of Montréal – Part 1 of 3](#) (1:58)

[1701, The Great Peace of Montréal – Part 2 of 3](#) (1:42)

[1701, The Great Peace of Montréal - Part 3 of 3](#) (1:39)

- 2 To study the **notable facts** about the Great Peace in greater depth, have the students read the statements and highlight the word or group of words that they feel best reflects or supports the main idea of the message being conveyed. There are four examples on page 14 with the word(s) highlighted in grey.

Review the exercise with the whole class.

ACTIVITY 2 Montréal, place of welcome and peace

OBJECTIVES

- Understand that from its beginnings until today, Montréal has always strived to be a place of welcome and peace.
- Learn about Montréal's coat of arms and flag.
- Think about how to make the city more inclusive.

COMPETENCIES DEVELOPED

- Examine social phenomena from a historical perspective.
- Take an interest in facts, actors, actions, causes, and consequences of social phenomena.
- Plan to write a text or oral presentation.

MATERIALS NEEDED

Worksheet **Montréal, place of welcome and peace**


30 + 75 MINUTES
INSTRUCTIONS

- 1 Hand out the worksheet **Montréal, place of welcome and peace**, and have the students read the two pages and answer the questions.

The answers appear on page 26.

- 2 Inform the students that they are to think about and research a subject as if they were preparing to write a paper or oral presentation. In fact, actually writing the paper or presentation could also be part of the assignment.

More specifically, they must come up with a project that will solve one of the two proposed problems (their choice):

- How can we help Indigenous peoples regain their place in Québec society?

OR

- How can we represent all of the over 120 ethnic communities in Montréal, who have helped it grow and make it such a lively place today?

The students should write their information and ideas directly on the worksheet, following the proposed steps:

- What I know;
- What I would like to know;
- What I have learned;
- What I think / want to express;
- My ideas for a project / steps / means.



BEFORE YOUR VISIT

SECONDARY ✦ STUDENT WORKSHEETS

Where Montréal Began

ACTIVITY 1 An exceptional site museum

What is a “site museum”? Here is a definition from the International Council of Museums:

A site museum is conceived and set up in order to protect natural or cultural property [...] on its original site, that is, preserved at the place where such property has been created or discovered.

The Pointe-à-Callière Museum, which you will soon be visiting, is precisely that. **More specifically, it is located on the very site where Montréal was founded.**

So clearly, this visit will take place in an **exceptional archaeological and historical setting**. You will get a chance to walk “on” the **ruins** of Montréal’s birthplace, Fort Ville-Marie, which date from over 375 years ago.

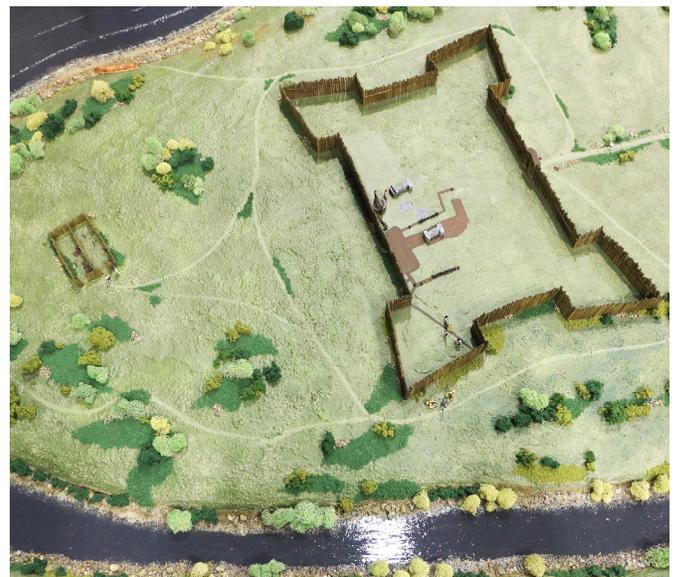
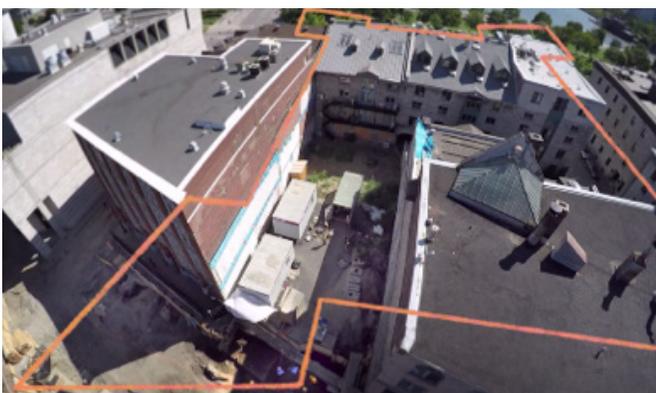
You will see real **artifacts** and **ecofacts** unearthed in these very same ruins.

Did you know that for over 25 years, we were unsure of Fort Ville-Marie’s exact location? It was a real mystery; **no one knew where it was**. There were no reliable drawings of the fort in the surviving 17th-century documents, and only a very few descriptions. We didn’t even know its shape or size.

Ruins might be things like walls, foundations, remnants of stakes, wells, fireplaces, channels, graves, or debris.

Artifacts are object made by human beings, such as sundials, terracotta bowls, arrow points, glass bottles, coins, iron nails, or tools.

Ecofacts come from nature - things like food remains, bone, charred wood, seeds, or fossils.



To solve these mysteries, the Pointe-à-Callière Archaeological Field School and **archaeology students** from Université de Montréal spent 15 years thoroughly excavating the land where the museum pavilion you will visit is located.

They also excavated underneath the sidewalk of Place d'Youville in the summer of 2015. And that is where, two metres below the surface, they made an **amazing discovery**: a section of the Fort Ville-Marie bastion. Based on this discovery, they were able to “recreate” the fort on paper and make a model of it. So it turns out that for all those years, they were actually excavating inside the fort.



Why are these ruins important?

A site museum like Pointe-à-Callière has a duty to protect the ruins of an archaeological site and ensure its integrity. It must also preserve the artifacts and ecofacts found on the site.

... **Why do you think they must be preserved? Why are they important. Who benefits?**

The museum also has a mission to document these ruins and objects, generate knowledge, and make them “reveal their secrets” to scientists, historians, students, and to audiences of all ages both today and in the future.

As the International Council of Museums explains:

These are silent witnesses, but all bear messages from the world of the past, messages that must be deciphered so that the world of today can understand the legacy it must care for and pass down to the future world.



Knowledge of the **past** helps us understand the **present** and be better prepared for the **future**.

In other words, these relics, remembrances, and clues are valuable because they **tell us about the lives of the people** who lived on the site at different times before us. Since we do not have books, photographs, or films to document this history, they are vital. Archaeology contributes to our knowledge of history, places, and people.

The museum is still studying the 350,000 artifacts found on the site since 2002. Once interpreted, they will help us better understand how the first French colonists inhabiting Fort Ville-Marie in the 17th century lived.

What do the ruins tell us about life at Fort Ville-Marie?

The 49 pioneers of Montréal had to work hard and improvise in order to adapt and survive in their new and not always hospitable home. The artifacts presented in the exhibition on Fort Ville-Marie illustrate the various aspects of the lives of the **Montréalistes** (as they were called).

... _____

Describe what you think Montréalistes did in their day-to-day lives in the 17th century.

What do the ruins tell us about life at Fort Ville-Marie?

Here are some artifacts from the exhibition you will be visiting. Determine what function or activity each might represent (see example with the last image). Work in pairs.

Did you know that the Huron and Algonquin were allies of the French? The formidable Iroquois, who had been at war with the other Indigenous nations, sided with the English.















PLAY

Of course, they also had to take their minds off things, relax, and play. While banned by the authorities, gambling offered an escape from the constant state of tension. For soldiers, gambling was a way to pass the time, distract themselves, and possibly win some money to settle down and purchase farming equipment.

SOURCES

"Musées de site archéologique", International Council of Museums (ICOM, 1982 (PDF document)).

"Aménagement des sites", Archéologie et société, Universalis.
<https://www.universalis.fr/encyclopedie/archeologie-archeologie-et-societe-amenagement-des-sites>

Tour scenario for "Where Montréal Began", guided tour of the permanent exhibition of Fort Ville-Marie and the Callière estate, December 2016.

Binh An Vu Van, "Retour au berceau de Montréal", Radio-Canada, Découverte, April 28, 2017.
<http://ici.radio-canada.ca/nouvelle/1030141/fort-ville-marie-berceau-montreal-archeologie-pointe-calliere-debut-fondation-colonie-maison-neuve-mance-youville-premier>

La Presse Canadienne, "Des chercheurs déterminent la forme et l'emplacement du fort de Ville-Marie", Radio-Canada, Société, November 24, 2016.
<http://ici.radio-canada.ca/nouvelle/1002127/chercheurs-determinent-emplacement-fort-ville-marie>

ACTIVITY 2 People who made history

Fort Ville-Marie is a symbol of the courage, determination, and problem-solving abilities of the women and men who worked relentlessly to fulfill an ideal, establish Montréal, and merely survive.

Why was Montréal founded?

Check what you think is the correct reason:

- They wanted to set up a fur-trading post in Montréal.
- They wanted to found, populate, and develop a French colony.
- They wanted to establish a mission to spread the Catholic faith among the Indigenous people, convert them, house them, and care for them.



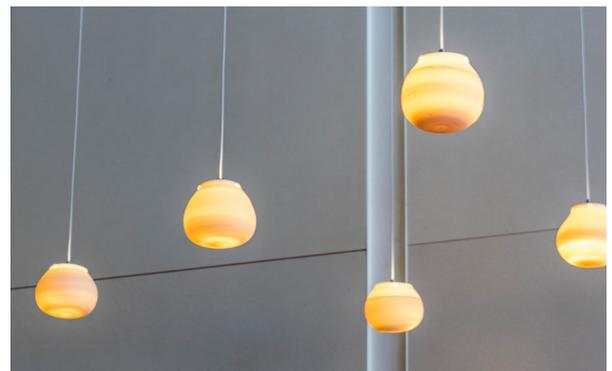
NH Photographie

Who were the first inhabitants of Ville-Marie, called Montréalistes?

- The co-founders and mission leaders, Paul de Chomedey de Maisonneuve (the first governor of the Island of Montréal) and Jeanne Mance (a nurse and an *économiste*, i.e., an administrator).
- Catherine Lezeau, Jeanne Mance's lady-in-waiting.
- The Godé family, including Nicolas Godé (master joiner), Françoise Gadoys and their four children (the youngest of whom, Mathurine, was only five).
- Trades people: a baker, a surgeon, and a sailor.
- Land clearers (7).
- Specialized workers and craftspeople (4): joiner, carpenter, masons, and stone cutters.
- And 26 unknown Montréalistes who contributed their know-how and energy to the project.

Others would join them in the months and years to come, helping Montréal to take hold.

In the exhibition, a stele was installed to honour these 49 Montréalistes who dared to cross the Atlantic from France to found a new society, the Ville-Marie mission. Lamps, representing these souls, are permanently lit in their honour - as if to say "be proud of the courage of the men and women who founded our city and left it as their legacy."



Raphael Thibodeau

Do you agree? Should we be proud of these people, even if they are not our direct ancestors? Why?

... Do you agree with the museum that it is important to remember them? Why?

The Montréalistes certainly deserve our respect and admiration, because they were able to find solutions to the many challenges they faced. Today, it is difficult for us to imagine how hard life was for these people, day after day.

... What obstacles did the Montréalistes have to overcome to be successful in their mission?

Have fun unscrambling the letters in the right-hand column to complete the statements.

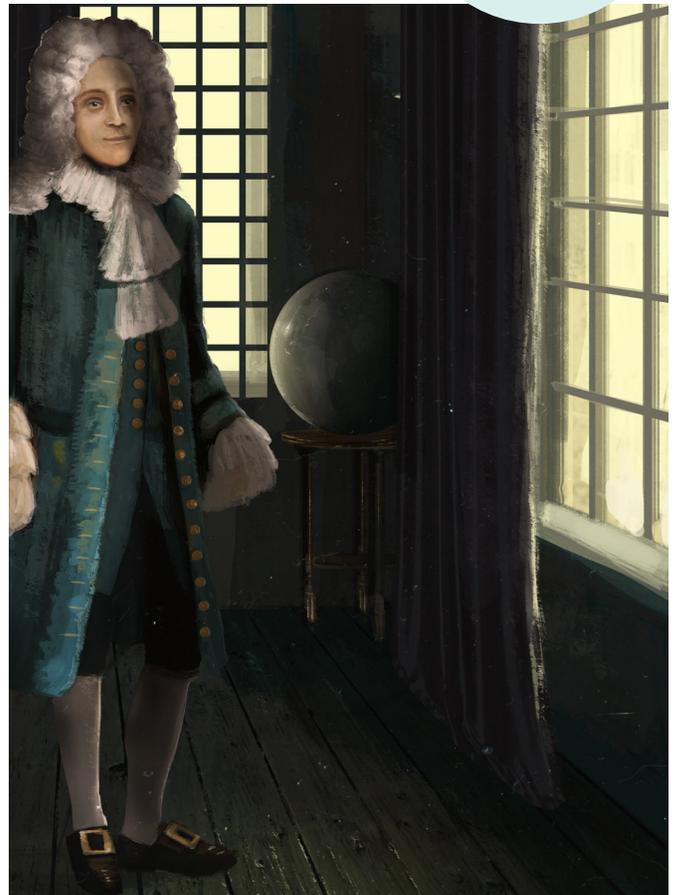
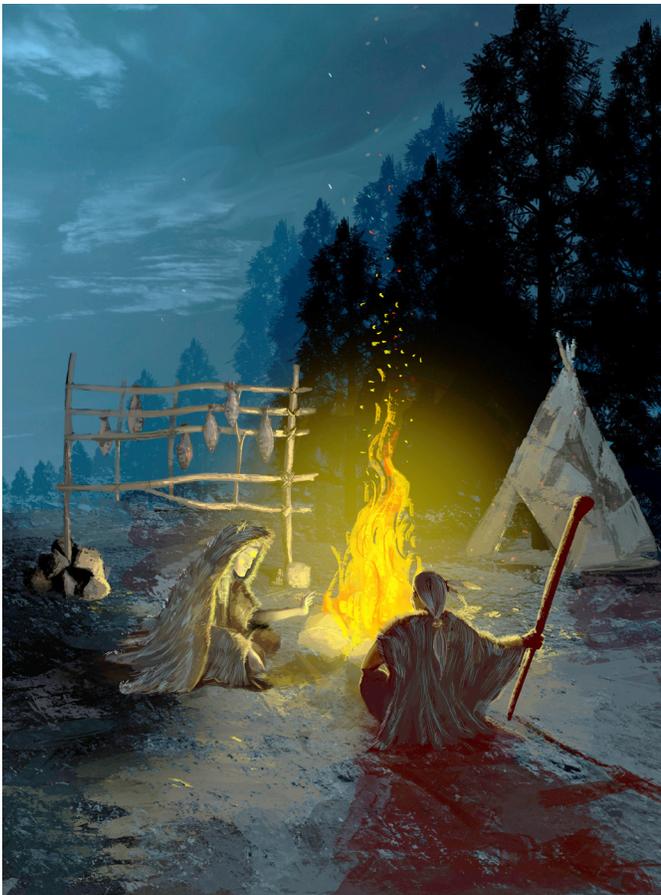
- Working the E A R T H (clearing, ploughing, planting, etc.) was difficult. A E H R T
- They also had to chop down trees and split logs to get wood for E G and construction. A E G H I N T
- The population was not very E R S and mostly made up of men. E M N O R S U U
- There was a lack of specialized W R S and services. E K O R R S W
- The O O might attack by surprise at any time. I I O O Q R S U
- In summer, thousands of M U I plagued the inhabitants. E I M O O Q S S U T
- Every T, there was a risk of famine. E I N R T W
- Winters were more harsh, and than in France. C D O L
G L N O
- There could be up to three metres of on the ground, which could make getting around very hard. N O S W
- There was also the threat of D A. A D E E I S S

How did the Montréalistes overcome the human and environmental challenges and survive?

Check all the answers you think are correct.

- | | |
|--|---|
| <input type="checkbox"/> Wage war against all Indigenous nations. | <input type="checkbox"/> Trade to acquire other goods. |
| <input type="checkbox"/> Study the area to find the best site for the colony. | <input type="checkbox"/> Return to France. |
| <input type="checkbox"/> Learn about the local resources: furs, wood, fish, fertile land, etc. | <input type="checkbox"/> Adopt Indigenous modes of transportation: snowshoes, canoes, sleds for transporting items over the snow. |
| <input type="checkbox"/> Build living spaces and services. | <input type="checkbox"/> Adopt certain Indigenous clothing for winter, such as mittens and moccasins. |
| <input type="checkbox"/> Learn how to hunt, fish, farm the land, and raise animals. | <input type="checkbox"/> Make friends with British soldiers. |
| <input type="checkbox"/> Make their own tools and other items for everyday use. | <input type="checkbox"/> Start families and take in new recruits. |
| <input type="checkbox"/> Use tractors and cranes. | <input type="checkbox"/> Make a pact with the Chinese. |
| <input type="checkbox"/> Exploit resources to generate income. | <input type="checkbox"/> Motivation, strength, and solidarity. |

Did you know that in the time of New France, "Canadien" referred to French colonists?





BACK IN THE CLASSROOM

SECONDARY ✦ STUDENT WORKSHEETS

Where Montréal Began

**ACTIVITY 1** The Great Peace of 1701

In the exhibition you visited at Pointe-à-Callière, you saw the huge white ring with pictogram-signatures of the Indigenous nations who ratified the treaty of the Great Peace of Montréal, initiated by the governor of New France, Louis-Hector de Callière.

Watch these four short videos on YouTube (uploaded by Pointe-à-Callière in 2012).

They will remind you of the main events surrounding the Great Peace of Montréal of 1701.



[1701, The Great Peace of Montréal – Introduction \(1:23\)](#)

[1701, The Great Peace of Montréal – Part 1 of 3 \(1:58\)](#)

[1701, The Great Peace of Montréal – Part 2 of 3 \(1:42\)](#)

[1701, The Great Peace of Montréal - Part 3 of 3 \(1:39\)](#)



Notable facts

In each statement, highlight the word or group of words that seem to best reflect/support the main idea or message being conveyed (there are four completed examples on this page).

The Iroquois Five Nations and other Indigenous nations had been in conflict **long before** the French arrived.

After the Europeans' arrival, **two groups** formed. The French colonists and some 30 Indigenous nations formed strategic alliances to face their common enemy, the Iroquois. The Iroquois established trade and military ties with the English colonies.

For a century, armed conflicts in New France, separated by all-too-brief cease-fires, killed hundreds of people among the French and, especially, the Indigenous peoples.

In 1689, war was declared between France and England. In the colonies, the battles resumed with even more intensity on either side of the border.

In this never-ending war, people were becoming increasingly desperate, living in **terror** of deadly surprise attacks. It was dangerous to go into the woods to hunt or to travel for trade. As a result, potential French colonists thought twice about moving to New France, and the Indigenous peoples no longer wanted to come to Montréal.

The respected governor of New France, Louis-Hector de Callière, had had enough of this exhausting climate of tension. So he began the long process of **negotiating a lasting peace**.

Achieving peace was no easy task. It took years of negotiations and diplomacy to convince allies and enemies alike to bury the hatchet.

Kondiaronk was an influential Huron chief. He joined in Callière's efforts and became an ambassador for the peace project. A skilled mediator and remarkable orator, he managed to convince some 30 Indigenous nations to gather in Montréal to plant the "Tree of Peace." Unfortunately, he died of smallpox on the eve of the event. But the esteem in which he was held overcame the divisions and convinced the parties to come to an agreement.

The Iroquois chief Teganissorens was a fierce defender of Iroquois independence and neutrality in the heated conflict between the French and English. In seeking peace, he hoped to keep Iroquois territory, which was threatened by European colonial expansion, intact.

August 4, 1701: France and the 39 Indigenous nations, including the Iroquois Five Nations, were in Montréal and ratified a historic treaty committing them to a lasting peace.

In the summer of 1701, 1,300 representatives from 39 Indigenous nations - occupying a huge territory from Acadia to the edge of the Prairies and from the James Bay watershed to the Missouri River - converged on Montréal. All of these ambassadors came at grave risk because of a great epidemic that was raging. Without the epidemic, there would have been even more delegates.

“The official ceremony of August 4, 1701 was a solemn affair that borrowed from the diplomatic traditions of the two civilizations in attendance. For the Indigenous peoples, the treaty was sealed by an exchange of words borne by wampums and the passing of the peace pipe; for the Europeans, it was sealed with signatures at the bottom of a document, with the Indigenous representatives making their mark - the emblem of their nation, village, or clan, as the case may be.”*

The Great Peace was a decisive turning point in the rise of Montréal and New France. What were the consequences of this peace treaty?

- French and Indigenous peoples could travel freely and peacefully.
- The Iroquois agreed to remain neutral in the wars between the French and English (they did not really have a choice, since they had lost the support of the English).
- The governor of New France would be the arbiter of conflicts between Indigenous peoples.
- The Great Peace of Montréal opened the way to colonial expeditions and helped expand the French Empire from Montréal to New Orleans (thereby hindering the ambitions of the English).

The broad peace brought about by the 1701 treaty would last until the “French and Indian Wars” (1754-1763).

* Source: Denys Delâge, translated excerpt from *Le 4 août 1701 – La Grande Paix de Montréal : les Français et les Amérindiens concluent une alliance décisive*, Montréal, January 11, 2012.
<https://www.fondationlionelgroulx.org/Le-4-aout-1701-La-Grande-Paix-de.html>

ACTIVITY 2 Montréal, place of welcome and peace

FROM WAR TO PEACE

In June 1643, the Montréalistes had to build their **first cemetery** at the tip of the point to bury six carpenters and wood cutters. They had been working in the forest near Fort Ville-Marie when they were ambushed by about 30 Iroquois warriors.

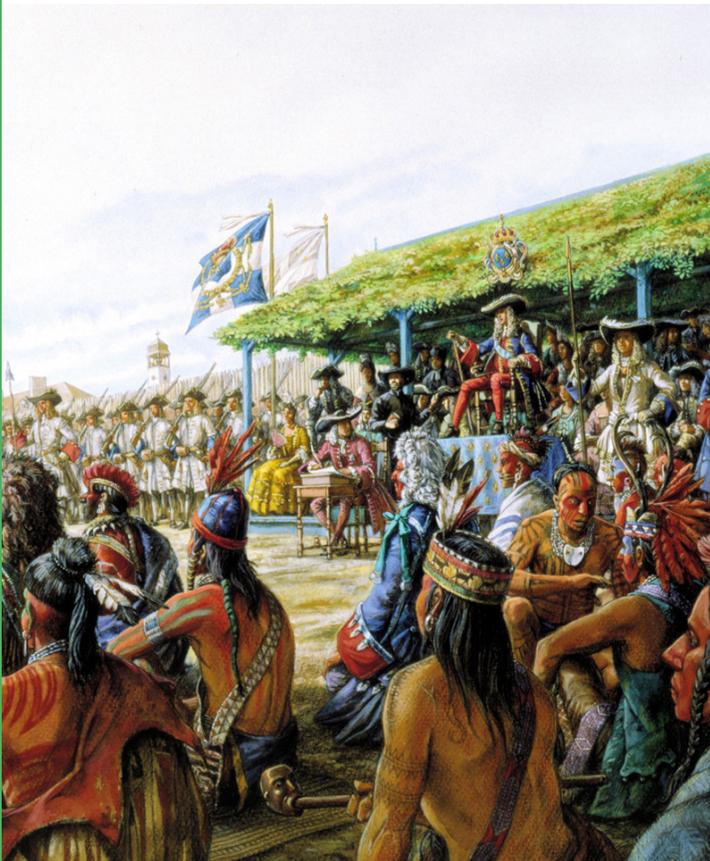
It was the first in a long series of **surprise attacks**, in both winter and summer. The Montréalistes had to constantly stay on guard. Every time the Iroquois raided, the French Indigenous allies would flee the fort, and the conversion efforts went back to square one.

De Maisonneuve soon realized that the Montréal project needed a **change in direction**: they should establish a French colony rather than a mission. It was thus vital to recruit new colonists from France, and they had three recruitment drives, including the “King’s Daughters” (Filles du Roy).

SMQ Studio du Ruisseau



You can see the ruins of the first Catholic cemetery in Montréal at Pointe-à-Callière.



Francis Back

After the arrival of the Carignan-Salières regiment in 1667, a **20-year cease-fire** with the Iroquois allowed Montréal to take root for good and develop into a true little town, spreading onto the other side of the Petite rivière. Gradually, Fort Ville-Marie lost its defensive role, and the site was abandoned until governor Louis-Hector de Callière built his stately manor and estate there.

When France and England went to war in 1689, hostilities between the Iroquois and the French (and their Indigenous allies) resumed with more ferocity than ever. The signing of the Great Peace of Montréal on August 4, 1701 was a historic event. The treaty started a new era for explorers and merchants. And Montréal, more than ever, became a **place of peace and welcome**.

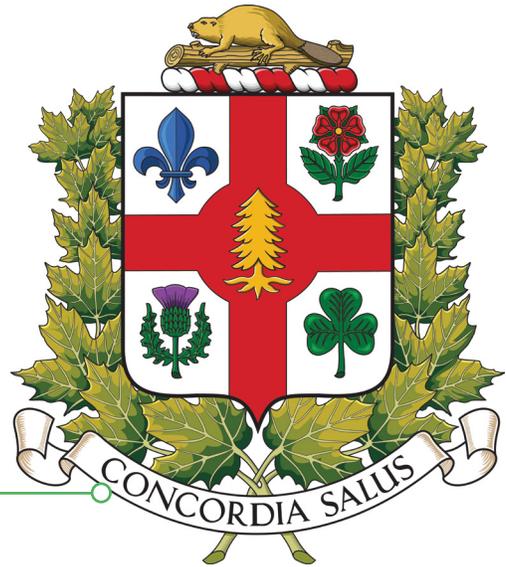
Grande paix de Montréal

LAND OF PEACE AND HARMONY

Did you know that the motto on Montréal's coat of arms is **CONCORDIA SALUS**?

This Latin phrase means "well-being through concord." In other words, salvation thanks to harmony and agreement among all.

Montréal's first coat of arms was adopted nearly 200 years after its foundation, based on a proposal by mayor Jacques Viger. The "concord" was intended to be among the city's four founding peoples: the French, English, Scots, and Irish.



...
Can you name the people associated with each symbol on Montréal's coat of arms and flag?

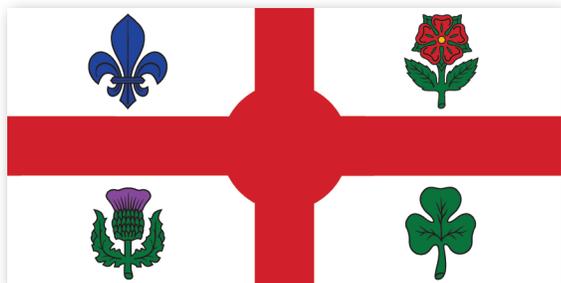




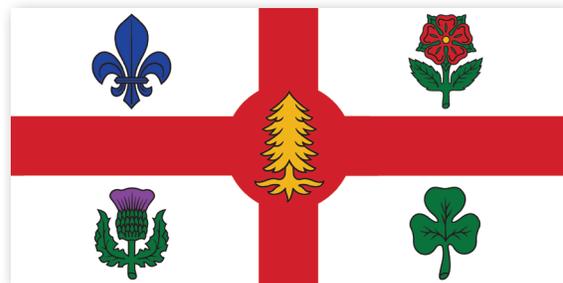




...
Do you see the pine tree at the centre of the cross? It did not appear on the original coat of arms or flag. Who does it represent?



Flag of Montréal, flown for the first time in May 1939



New flag, presented on September 13, 2017

Montréal wanted to take advantage of the celebrations surrounding its 375th anniversary to **recognize the value and contribution of Indigenous nations in its history and identity**. On September 13, day in celebration of the *United Nations Declaration on the Rights of Indigenous Peoples*, the city introduced its new coat of arms and flag. These now display a new emblem: the **white pine**, symbolizing the Indigenous peoples and representing peace, harmony, and concord. Indigenous peoples are henceforth included among the “founding peoples” of Montréal.

This recognition is part of a Canada-wide movement of reconciliation with Indigenous peoples, that, over 315 years later, echoes the Great Peace of Montréal of 1701.

LAND OF WELCOME

While Indigenous peoples and the French, English, Scots, and Irish all contributed to Montréal's early growth, its blossoming and growth into the great city we know today was also helped along by the hard work of the many immigrants who have come to live here. Montréal is home to over 120 different ethnic groups, many of whom have been here since the 19th and 20th centuries, such as Jews, Italians, Greeks, Portuguese, Syrians, Lebanese, and other Middle-Eastern groups; Chinese, Haitians, Eastern Europeans, Latin Americans, Vietnamese; and people from the Indian subcontinent and North Africa.

Living in Montréal means rubbing shoulders with interlacing cultures, savouring tastes from around the world, hearing the music of different tongues, and taking your bearings from a multitude of church steeples. Sharing a corner of the Earth where it seems that all of humanity has decided to come together.

Introduction, exhibition Montréal Love Stories, Pointe-à-Callière Museum



Caroline Bergeron

SOURCES

Pointe-à-Callière, “When Montréal Was Founded”, 2017, p. 29.

“Coat of arms, flag and symbols”, Ville de Montréal, Democratic participation, City hall.
http://ville.montreal.qc.ca/portal/page?_pageid=5798,40709569&_dad=portal&_schema=PORTAL

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Video: *Montréal, proud of its Indigenous roots*, Ville de Montréal.

SAÉ, Service aux étudiants, Université de Montréal.
http://www.montrealenhistoires.com/wp-content/uploads/2017/04/SAE_03_IMMIGRATION_FR-total.pdf

Mémoire des Montréalais, Mémoires d'immigrations, CHM.
<https://ville.montreal.qc.ca/memoiresdesmontrealais/memoires-dimmigrations>

EXERCISE (optional)

- OR
- How can we help Indigenous peoples regain their place in Québec society?
 - How can we represent all of the over 120 ethnic communities in Montréal, who have helped it grow and make it such a lively place today?

Follow the steps below:

WHAT I KNOW	
WHAT I WANT TO KNOW	
WHAT I HAVE LEARNED	
WHAT I THINK / WANT TO EXPRESS	
MY IDEAS FOR A PROJECT / STEPS / MEANS	

ACTIVITY 1 An exceptional site museum, p. 9

Note: Some students' answers, while different from the explanations given in the exhibition, may still be relevant (e.g., holding an axe could also go with "Build").

What do the ruins tell us about life at Fort Ville-Marie?

Here are some artifacts from the exhibition you will be visiting. Determine what function or activity each might represent (see example with the last image). Work in pairs.

Did you know that the Huron and Algonquin were allies of the French?

The formidable Iroquois, who had been at war with the other Indigenous nations, sided with the English.


BUILD

The Montréalistes constructed buildings for shelter and work: homes, chapel, stable, governor's residence, hospital, etc.

They also built a wooden palisade to protect themselves.

The ruins and artifacts tell us about their building techniques and tools.


DEFEND

By the spring of 1643, the Iroquois realized that the French had settled permanently. They attacked and ambushed the Montréalistes to scare them off. The Montréalistes had no choice but to defend themselves.

The also had to build a cemetery for their dead.


LIVE TOGETHER

When a community settled in a new territory, it was very advantageous to adapt by learning from the Indigenous peoples. The Montréalistes became familiar with the peaceful Indigenous peoples and adopted their modes of transportation, some kinds of clothing, hunting techniques, etc.


EAT

The men hunted, fished, and farmed. However, hunting and gathering in the forest was risky, so they used rivers near the point to catch fish, beaver, and other aquatic animals.

Women helped in the harvest, took care of livestock, vegetable gardens, and barns, in addition to keeping house and cooking.

They also dug a well to have fresh water within the fort's protection.

ACTIVITY 1 An exceptional site museum (continued), p. 10



TRADE

The fur trade had started with the very beginnings of New France. Indigenous peoples exchanged their pelts for clothing, blankets, weapons, pots, and glass beads. Montréal would become a major trading centre. From 1660 to 1680, it hosted an annual trade fair.



PRODUCE

When building a new country, one must be self-sufficient and be able to make and repair the tools one needs to work and live. Uncertain delivery of goods from abroad made this necessary. People had to restore, recycle, and repair the things they used, and they relied heavily on the blacksmith-armourer and the forge inside the fort.



PLAY

Of course, they also had to take their minds off things, relax, and play. While banned by the authorities, gambling offered an escape from the constant state of tension. For soldiers, gambling was a way to pass the time, distract themselves, and possibly win some money to settle down and purchase farming equipment.

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ACTIVITY 2 People who made history, p. 11

ACTIVITY 2 People who made history

Fort Ville-Marie is a symbol of the courage, determination, and problem-solving abilities of the women and men who worked relentlessly to fulfill an ideal, establish Montréal, and merely survive.

Why was Montréal founded?

Check what you think is the correct reason:

- They wanted to set up a fur-trading post in Montréal.
- They wanted to found, populate, and develop a French colony.
- They wanted to establish a mission to spread the Catholic faith among the Indigenous people, convert them, house them, and care for them.



NH Photographie

Who were the first inhabitants of Ville-Marie, called Montréalistes?

- The co-founders and mission leaders, Paul de Chomedey de Maisonneuve (the first governor of the Island of Montréal) and Jeanne Mance (a nurse and an *économe*, i.e., an administrator).
- Catherine Lezeau, Jeanne Mance's lady-in-waiting.
- The Godé family, including Nicolas Godé (master joiner), Françoise Gadoys and their four children (the youngest of whom, Mathurine, was only five).
- Trades people: a baker, a surgeon, and a sailor.
- Land clearers (7).
- Specialized workers and craftspeople (4): joiner, carpenter, masons, and stone cutters.
- And 26 unknown Montréalistes who contributed their know-how and energy to the project.

Others would join them in the months and years to come, helping Montréal to take hold.

In the exhibition, a stele was installed to honour these 49 Montréalistes who dared to cross the Atlantic from France to found a new society, the Ville-Marie mission. Lamps, representing these souls, are permanently lit in their honour - as if to say "be proud of the courage of the men and women who founded our city and left it as their legacy."



Raphaël Thibodeau

Do you agree? Should we be proud of these people, even if they are not our direct ancestors? Why?

Answers will vary.

ACTIVITÉ 2 People who made history (continued), p. 12

 ...
 Do you agree with the museum that it is important to remember them? Why?

The Montréalistes certainly deserve our respect and admiration, because they were able to find solutions to the many challenges they faced. Today, it is difficult for us to imagine how hard life was for these people, day after day.

 ...
 What obstacles did the Montréalistes have to overcome to be successful in their mission?

Have fun unscrambling the letters in the right-hand column to complete the statements.

- Working the E A R T H (clearing, ploughing, planting, etc.) was difficult. A E H R T
- They also had to chop down trees and split logs to get wood for H E A T I N G and construction. A E G H I N T
- The population was not very N U M E R O U S and mostly made up of men. E M N O R S U U
- There was a lack of specialized W O R K E R S and services. E K O R R S W
- The I R O Q U O I S might attack by surprise at any time. I I O O Q R S U
- In summer, thousands of M O S Q U I T O E S plagued the inhabitants. E I M O O Q S S U T
- Every W I N T E R, there was a risk of famine. E I N R T W
- Winters were more harsh, C O L D and L O N G than in France. C D O L
G L N O
- There could be up to three metres of S N O W on the ground, which could make getting around very hard. N O S W
- There was also the threat of D I S E A S E. A D E E I S S

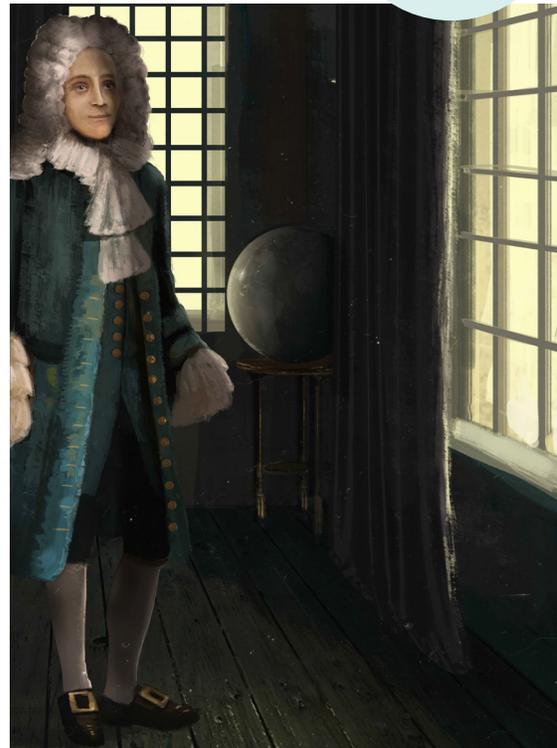
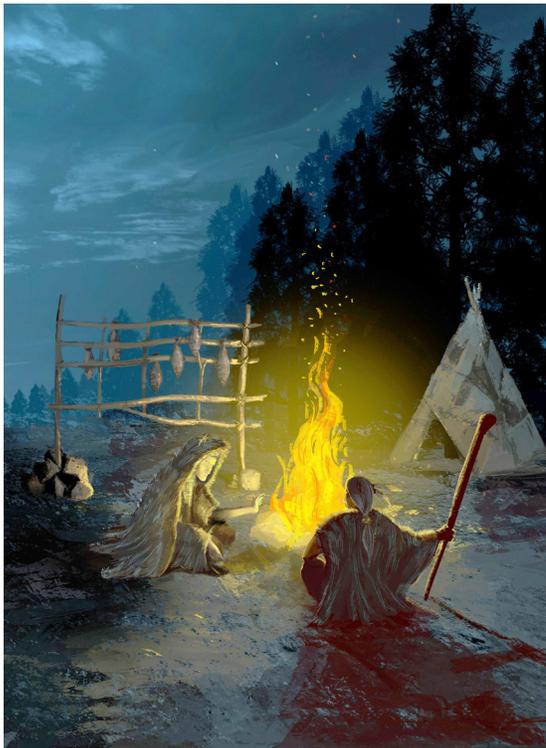
ACTIVITÉ 2 People who made history (continued), p. 13

How did the Montréalistes overcome the human and environmental challenges and survive?

Check all the answers you think are correct.

- Wage war against all Indigenous nations.
- Study the area to find the best site for the colony.
- Learn about the local resources: furs, wood, fish, fertile land, etc.
- Build living spaces and services.
- Learn how to hunt, fish, farm the land, and raise animals.
- Make their own tools and other items for everyday use.
- Use tractors and cranes.
- Exploit resources to generate income.
- Trade to acquire other goods.
- Return to France.
- Adopt Indigenous modes of transportation: snowshoes, canoes, sleds for transporting items over the snow.
- Adopt certain Indigenous clothing for winter, such as mittens and moccasins.
- Make friends with British soldiers.
- Start families and take in new recruits.
- Make a pact with the Chinese.
- Motivation, strength, and solidarity.

Did you know that in the time of New France, "Canadien" referred to French colonists?



ACTIVITY 2 Montréal, place of welcome and peace, p. 18

The beaver represents the industriousness of the Montrealers who have worked to develop our city.

LAND OF PEACE AND HARMONY

Did you know that the motto on Montréal's coat of arms is **CONCORDIA SALUS**?

This Latin phrase means "well-being through concord." In other words, salvation thanks to harmony and agreement among all.

Montréal's first coat of arms was adopted nearly 200 years after its foundation, based on a proposal by mayor Jacques Viger. The "concord" was intended to be among the city's four founding peoples: the French, English, Scots, and Irish.



The heraldic cross recalls the city's Christian origins.

Can you name the people associated with each symbol on Montréal's coat of arms and flag?



The fleur de lys represents people of French origin.



The rose represents people of English origin.



The thistle represents people of Scottish origin.

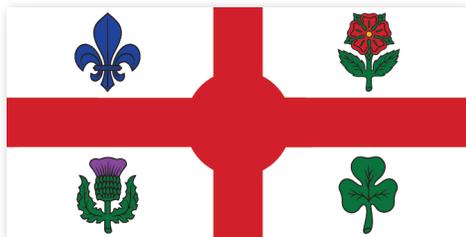


The shamrock represents people of Irish origin.

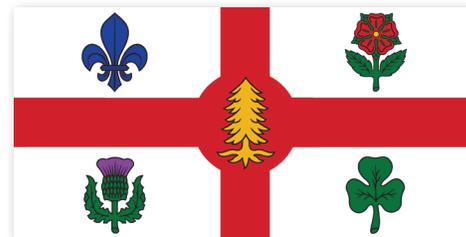
Do you see the pine tree at the centre of the cross? It did not appear on the original coat of arms or flag. Who does it represent?

Indigenous, Native, or First Nations peoples.

The protective **white pine** sits at the centre of a circle representing the circle of life and the council fire, a place for meeting and dialogue among Indigenous peoples.



Flag of Montréal, flown for the first time in May 1939



New flag, presented on September 13, 2017