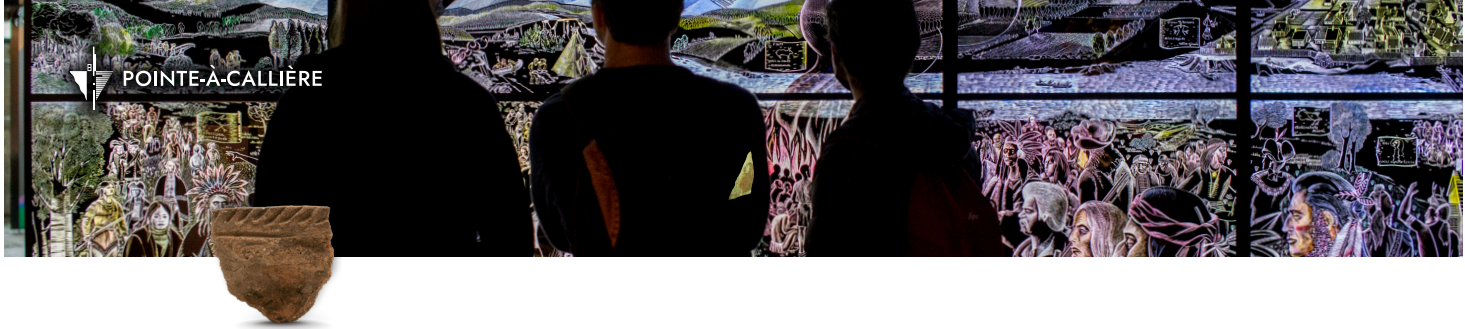




Crossroads Montréal Photo: Sébastien Roy © Pointe-à-Callière, Montréal
Archaeology and History Complex
Fragment: Bfj-101_381

TEACHER'S GUIDE

First Peoples on the Point

FROM PREHISTORIC TIMES TO THEIR MEETING WITH THE FIRST FRENCH SETTLERS

You will soon be visiting Pointe-à-Callière to take part in the **First Peoples on the Point** interactive workshop. Spark your students' curiosity with the activities suggested in this guide. Then, back in the classroom, further the learning process by building and reflecting on what students saw during their cultural outing.

BEFORE YOUR VISIT

ACTIVITY 1 Centuries of History

Ask your students to use a timeline to situate various periods in the history of Indigenous peoples, from their arrival in North America to the signing of the Great Peace of Montréal treaty in 1701. This chronology will be discussed during your museum visit.

OBJECTIVE

Situate, in time and space, the evolution of Indigenous peoples' presence in Québec and the arrival of the Europeans — in particular, the French — in America.

COMPETENCIES DEVELOPPED

Geography, History, and Citizenship Education

- Interpret a territorial issue.
- Interpret social phenomena using the historical method.

*History of Québec and Canada*¹

- Characterize a period in the history of Québec and Canada.
 - Establish historical facts by retracing events and identifying historical actors and witnesses.
 - Establish a chronology by referring to reference points across time.
 - Consider geographic features to identify traces of settlement.

REQUIRED MATERIAL

Centuries of History Worksheet

 15 MINUTES

INSTRUCTIONS

- ① Hand out the **Centuries of History** worksheet to students. Ask them to complete the timeline by placing each letter under the corresponding image.
Answers: A – C – G – B – E – D – F
- ② Ask students to share their answers with the group. Do they have any questions about the images? Take note of them. You can ask the Museum's interpreter-guide for answers.



1. PFEQ – History of Québec and Canada :
http://www.education.gouv.qc.ca/fileadmin/site_web/documents/education/jeunes/pfeq/PFEQ_histoire-quebec-canada_2017.pdf

2 / 10

ACTIVITY 3 Signing the Great Peace

Ask students to create their own symbolic signatures, inspired by the Indigenous signatures on the Great Peace treaty seen at the Museum.

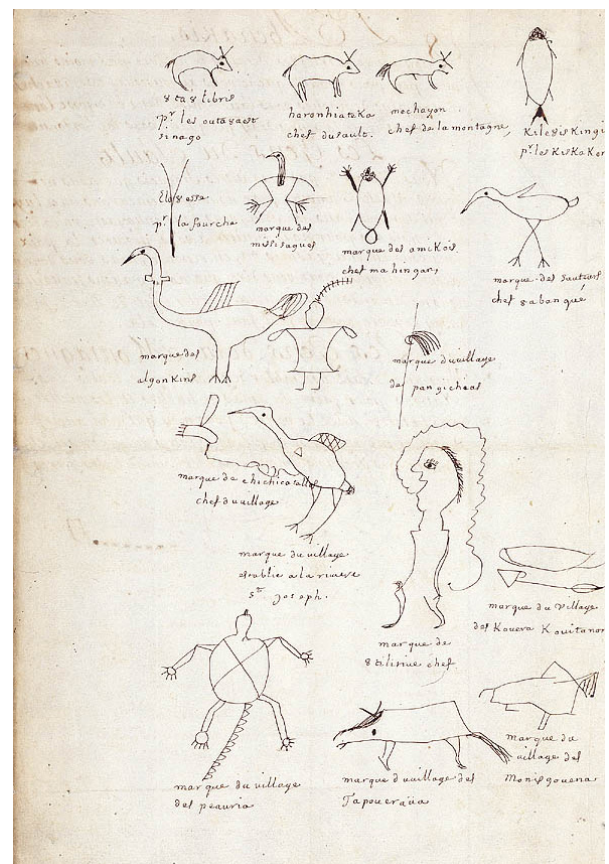
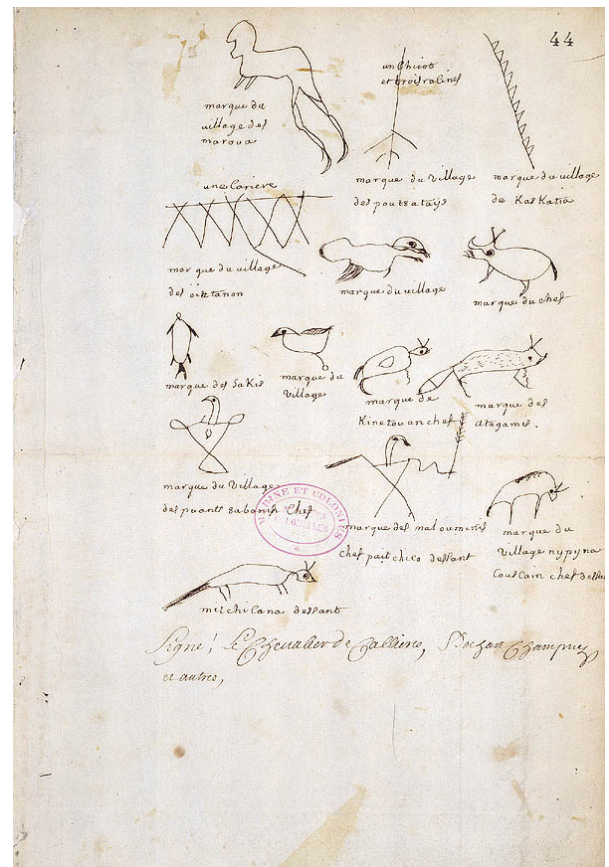
OBJECTIVES

- Understand the presence and cultures of Indigenous peoples in southern Québec.
- Increase awareness and understanding of the context surrounding the Great Peace of 1701.

COMPETENCIES DEVELOPPED

History of Québec and Canada

- The Indigenous experience and the colonization project (from its origin to 1608).
Alliances, trade, environment.
Culture and society.



© Archives nationales d'outre-mer (France)

 15 MINUTES

INSTRUCTIONS

- 1** Project the reproduction of the Great Peace treaty on an interactive whiteboard.

Find the signatures seen during the Museum visit, including that of Wendat chief Kondiaronk.

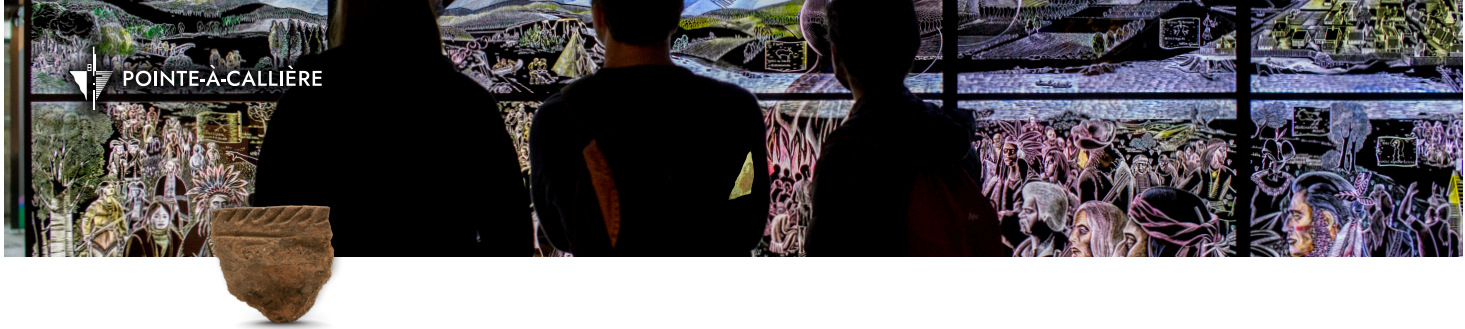
Discuss the meanings of these signatures for the various Indigenous nations.

- 2** Next, it's the students' turn: ask them to create their own signatures.

The illustrated signatures can represent an animal (mammal, bird, fish, insect...) or a plant, depending on the characteristics the students want to highlight to describe themselves.

Ask students to write the meaning of their chosen symbols under their signatures; for example: strong as a bear, fast as a deer.

Exhibit the signatures and ask the students to guess who each one belongs to!



Crossroads Montréal Photo: Sébastien Roy © Pointe-à-Callière, Montréal Archaeology and History Complex Fragment: BFF-101_381

BEFORE YOUR VISIT

STUDENT WORKSHEET

ACTIVITY 1 Centuries of History

Complete this timeline to learn about various periods of Indigenous history. Under each image, write the letter corresponding to the right description.

12,000 TO 10,000 8,000 TO 6,500	8,000 TO 6,500 YEARS AGO	(11th Century to 17th Century) 1,000 TO 400 YEARS AGO	16TH CENTURY
 © Sophie Limoges	 © Sophie Limoges	 Francis Back / © Raphaëlle & Félix Back	 1934.12 / © ANBAQ / Photo: Jean Guy Kerouac

1534	1642	1701
 © Bibliothèque et Archives Canada, C-011226	 © Musée McCord, M976.179.3	 Francis Back / © Raphaëlle & Félix Back

- A** Québec is partly covered in ice. Indigenous peoples rely on hunting for food.
- B** Indigenous peoples witness the arrival of the first Europeans in America.
- C** Indigenous peoples get their food by hunting, fishing, and picking wild fruit. Living as nomads, they never stay in the same place for more than one season.
- D** Paul Chomedey de Maisonneuve and Jeanne Mance found Montréal, called Ville-Marie at the time.
- E** Jacques Cartier makes his first voyage to Canada.
- F** Representatives of forty Indigenous nations join the French in signing the Great Peace of Montréal on Callière Point.
- G** The St. Lawrence Iroquoians grow corn, squash, beans, sunflowers, and tobacco. They are a sedentary people, living in longhouses. They trade with nomadic Indigenous groups.

AFTER YOUR VISIT

STUDENT WORKSHEET

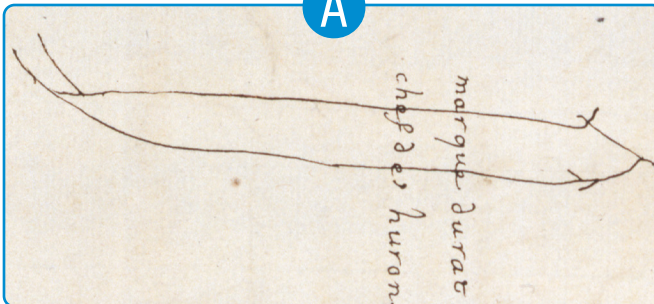
First Peoples on the Point



ACTIVITY 2 First Peoples in Montréal

Join an Indigenous person on a journey to Montréal to attend the signing of the Great Peace treaty in August 1701. First, choose an Indigenous person you want to accompany, either Wendat (A) or Anishinaabe (B). Then, follow in the person's footsteps by answering the questions in the order defined by your answers. Happy trails!

A

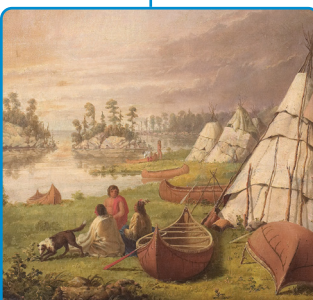


I am a Wendat.

My nation is part of the Iroquois linguistic family, like the League of Five Nations (Mohawk, Oneida, Onondaga, Cayuga, Seneca).

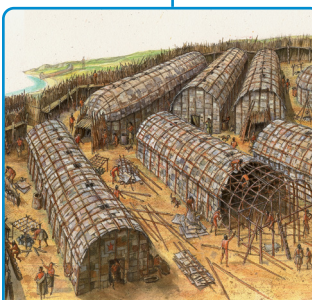
1

I live in the Great Lakes region.
Which of these images best represents my village?



CAMP

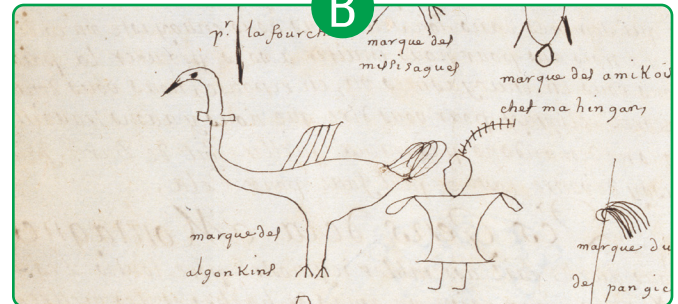
Go to question 23.



LONGHOUSE VILLAGE

Go to question 8.

B

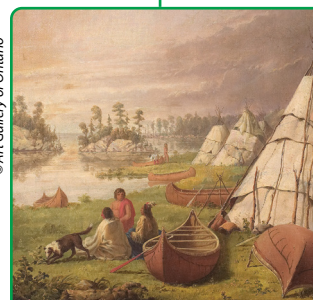


I am an Anishinaabe.

My nation is part of the Algonquian language family, like the Innu, Cree, and Atikamekw.

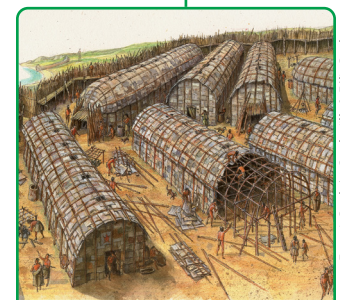
1

I live on a territory west of the St. Lawrence River, where I move around according to the seasons.
Which of these images best represents my community's way of life?



CAMP

Go to question 16.



LONGHOUSE VILLAGE

Go to question 23.

2

Yes, Indigenous ambassadors brought wampums to give out during the ceremonies surrounding the signing of the peace treaty.

From my village in the Great Lakes region, in what direction will I travel to get to Montréal?

- A I will travel east to Montréal.
→ Go to question 9.
- B I will travel west to Montréal.
→ Go to question 19.

3

The Anishinaabe were nomads. They gathered plants for food (blueberries, wild rice, etc.); they did not grow their own crops.

What types of containers do people in my community use to gather and preserve food?

- A Glass containers.
→ Go to question 14.
- B Containers made of bark.
→ Go to question 20.

4

Yes, the Wendats grew corn, squash, and beans, which are called the Three Sisters.

What types of containers do people in my village use to preserve food and prepare meals?

- A Clay pots.
→ Go to question 7.
- B Glass containers.
→ Go to question 24.

5

Yes, I'll get to Montréal in a birchbark canoe.

I'll load my canoe with furs for trading, a gun, and...

- A A dreamcatcher.
→ Go to question 11.
- B A wampum belt for the ceremonies surrounding the signing of the peace treaty.
→ Go to question 12.

6

The treaty was signed in August...
Snowshoes, in summer?

→ Go back to question 20.

7

Yes, the sedentary Wendats made containers out of clay (pottery).

To make my way to Montréal, what means of transportation will I use?

- A Snowshoes.
→ Go to question 17.
- B A birchbark canoe.
→ Go to question 10.

8

Yes, the Wendats lived in longhouses. They were a sedentary people who farmed the land.

Which of these plants are the "Three Sisters" — the three main plants grown in my Wendat village?

- A Corn, squash, and beans.
→ Go to question 4.
- B Blueberries, wild rice, and edible roots.
→ Go to question 13.

9

Yes, after a long journey lasting several days, I am finally in Montréal!

Who is the European chief who will greet me and all other representatives of the Indigenous nations in Montréal?

- A King Louis XIV.
→ Go to question 18.
- B Louis-Hector de Callière.
→ Go to question 15.

10

Yes, I'll get to Montréal in a birchbark canoe.

I'll load my canoe with furs for trading, a gun, and...

- A A wampum belt for the ceremonies surrounding the signing of the peace treaty.
→ Go to question 2.
- B A dreamcatcher.
→ Go to question 25.

11

Wrong!

→ Go back to question 5.

12

Yes, Indigenous ambassadors brought wampums to give out during the ceremonies surrounding the signing of the peace treaty.

From my Anishinaabe territory west of the river, in what direction will I travel to get to Montréal?

- A I will travel west to Montréal.
→ Go to question 26.
- B I will travel east to Montréal.
→ Go to question 9.

13

No, that is not the right answer.

→ Go back to question 8.

14

No, Indigenous people at that time did not make glass.

→ Go back to question 3.

15

Governor de Callière welcomes me to Montréal. The peace treaty is signed on August 4, 1701.



Francis Back / © Raphaëlle & Félix Back

CONGRATULATIONS! YOU HAVE MADE THE JOURNEY!

16

Yes, the Anishinaabe lived in temporary shelters — wigwams — and moved from place to place with the changing seasons.

Which of these plants do my nation's people gather for food?

- A Corn, squash, and beans.
→ Go to question 21.
- B Blueberries, wild rice, and edible roots.
→ Go to question 3.

17

The treaty was signed in August...
Snowshoes, in summer?

→ Go back to question 7.

18

Oops!

→ Go back to question 9.

19

That's not the right way!

→ Go back to question 2.

20

The Anishinaabe made containers out of tree bark.
They could easily leave them behind to travel light
when moving to another place.

To make my way to Montréal, what means
of transportation will I use?

A A birchbark canoe.
→ Go to question 5.

B Snowshoes.
→ Go to question 6.

21

Sorry, that is not the right answer.

→ Go back to question 16.

22

Nope!

→ Go back to the Anishinaabe side of question 1.

23

Unfortunately, that is not the right answer.

→ Go back to the Wendat side of question 1.

24

No, Indigenous people at that time did not
make glass.

→ Go back to question 4.

25

Wrong!

→ Go back to question 10.

26

That's not the right way!

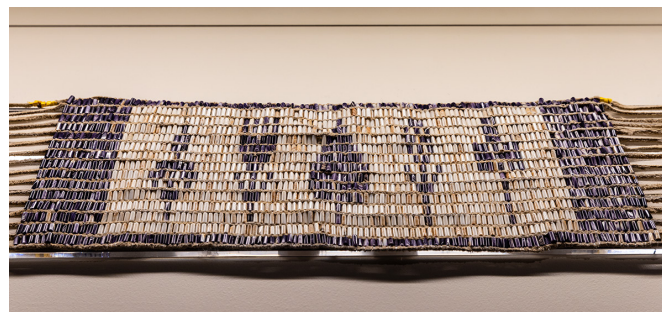
→ Go back to question 12.



© Pointe-à-Callière
B/11-101_1837

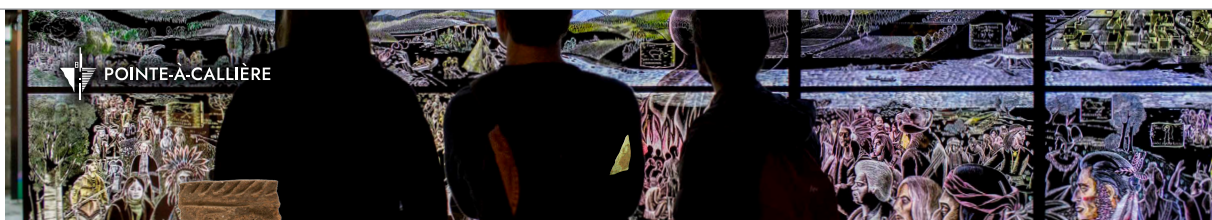
ACTIVITY 3 Signing the Great Peace

Create your own symbolic signature inspired by the Indigenous signatures on the Great Peace treaty seen at the Museum. The illustrated signatures can represent an animal (mammal, bird, fish, insect...) or a plant, depending on your personal characteristics. Write the meaning of your chosen symbol under your signature; for example: strong as a bear, fast as a deer. It's your turn to sign!



Troisième (Wampum), 2021, 68
Angel Horn, Sylvain Rivard, artisans and artists
Photograph: Patrick Desrochers, © Pointe-à-Callière,
Montreal Archaeology and History Complex.

ACTIVITY 1 Centuries of History, p. 4



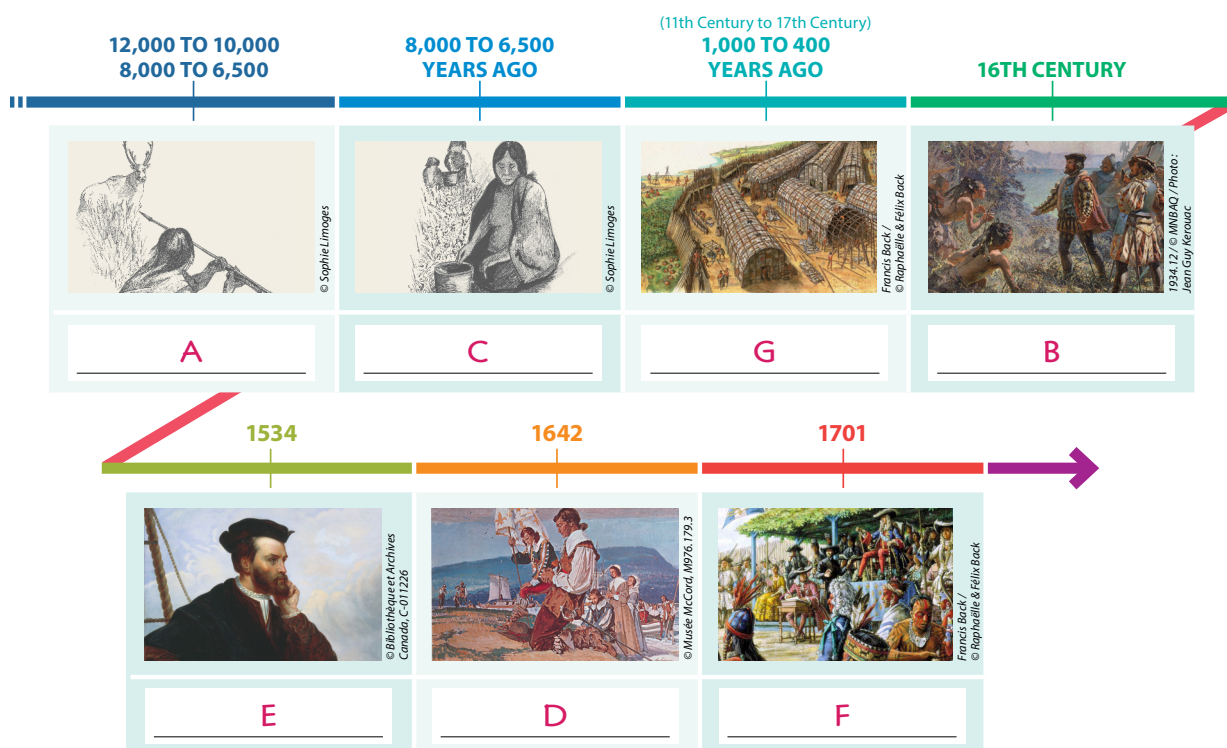
Crossroads Montreal Photo: Sébastien Gosselin / Musée de la Pointe-à-Callière, Archaeology and History Complex. Fragment 8FJ101_381

BEFORE YOUR VISIT

STUDENT WORKSHEET

ACTIVITY 1 Centuries of History

Complete this timeline to learn about various periods of Indigenous history. Under each image, write the letter corresponding to the right description.



- A** Québec is partly covered in ice. Indigenous peoples rely on hunting for food.
- B** Indigenous peoples witness the arrival of the first Europeans in America.
- C** Indigenous peoples get their food by hunting, fishing, and picking wild fruit. Living as nomads, they never stay in the same place for more than one season.
- D** Paul Chomedey de Maisonneuve and Jeanne Mance found Montréal, called Ville-Marie at the time.
- E** Jacques Cartier makes his first voyage to Canada.
- F** Representatives of forty Indigenous nations join the French in signing the Great Peace of Montréal on Callière Point.
- G** The St. Lawrence Iroquoians grow corn, squash, beans, sunflowers, and tobacco. They are a sedentary people, living in longhouses. They trade with nomadic Indigenous groups.