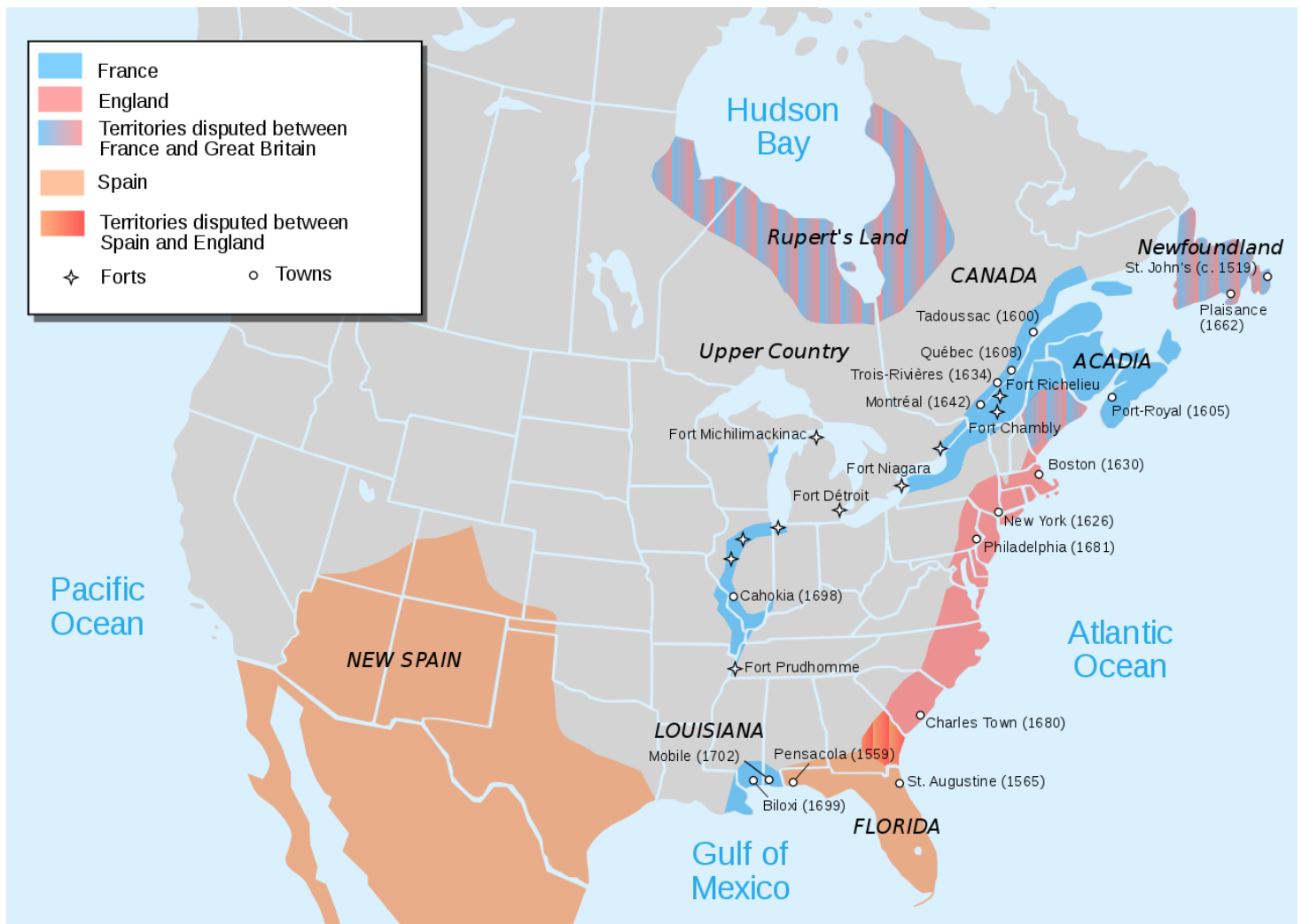


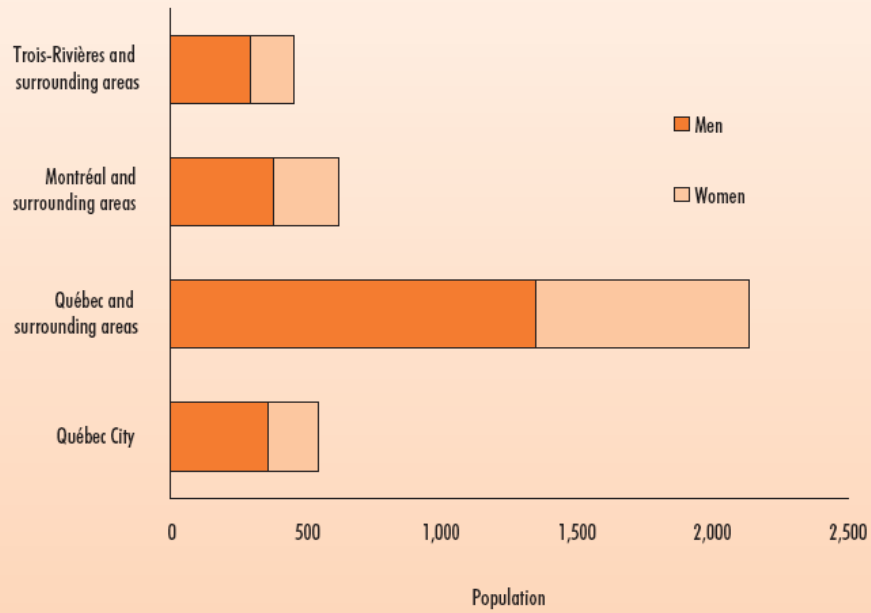
# French relationships in the Pays d'en Haut (the country “up there”)



✠ The French referred to the lands that stretched west, and south, of Montreal as *pays d'en haut*. Occupied by Anishinaabe Nations, as well as the Wendat Confederacy (present-day region around Orillia) and Neutral Nation, the space was occupied by French Trading posts and forts, populated by only 500 Europeans in 1740.<sup>1</sup>

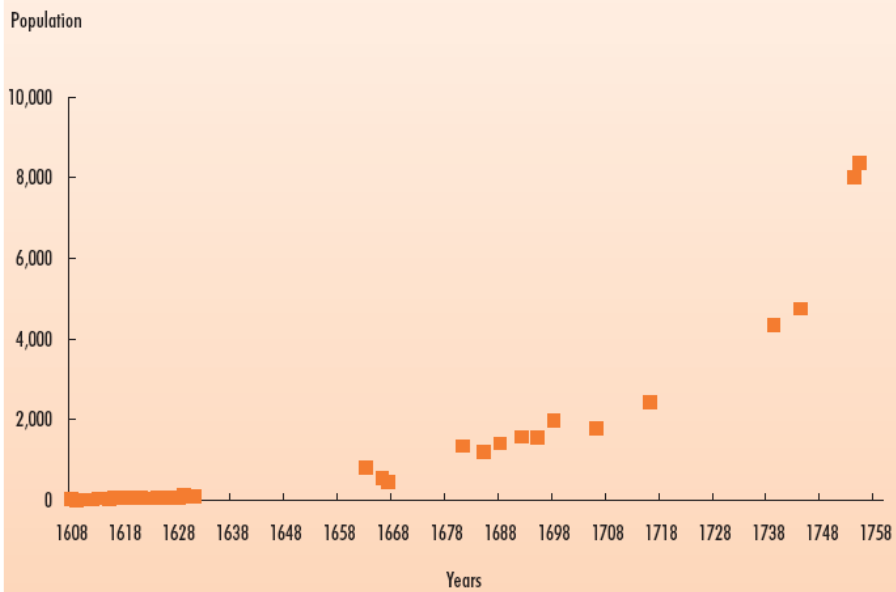
<sup>1</sup> Until 1617, there were no European women living in Québec City.

Chart 1 In 1665-1666, Québec City was the metropolis of New France



Source: Department of Agriculture, Census of Canada from 1870-71, vol. IV, Ottawa 1878, p 2.

Chart 2 Under the French regime, the population of Quebec experienced rapid growth after 1716

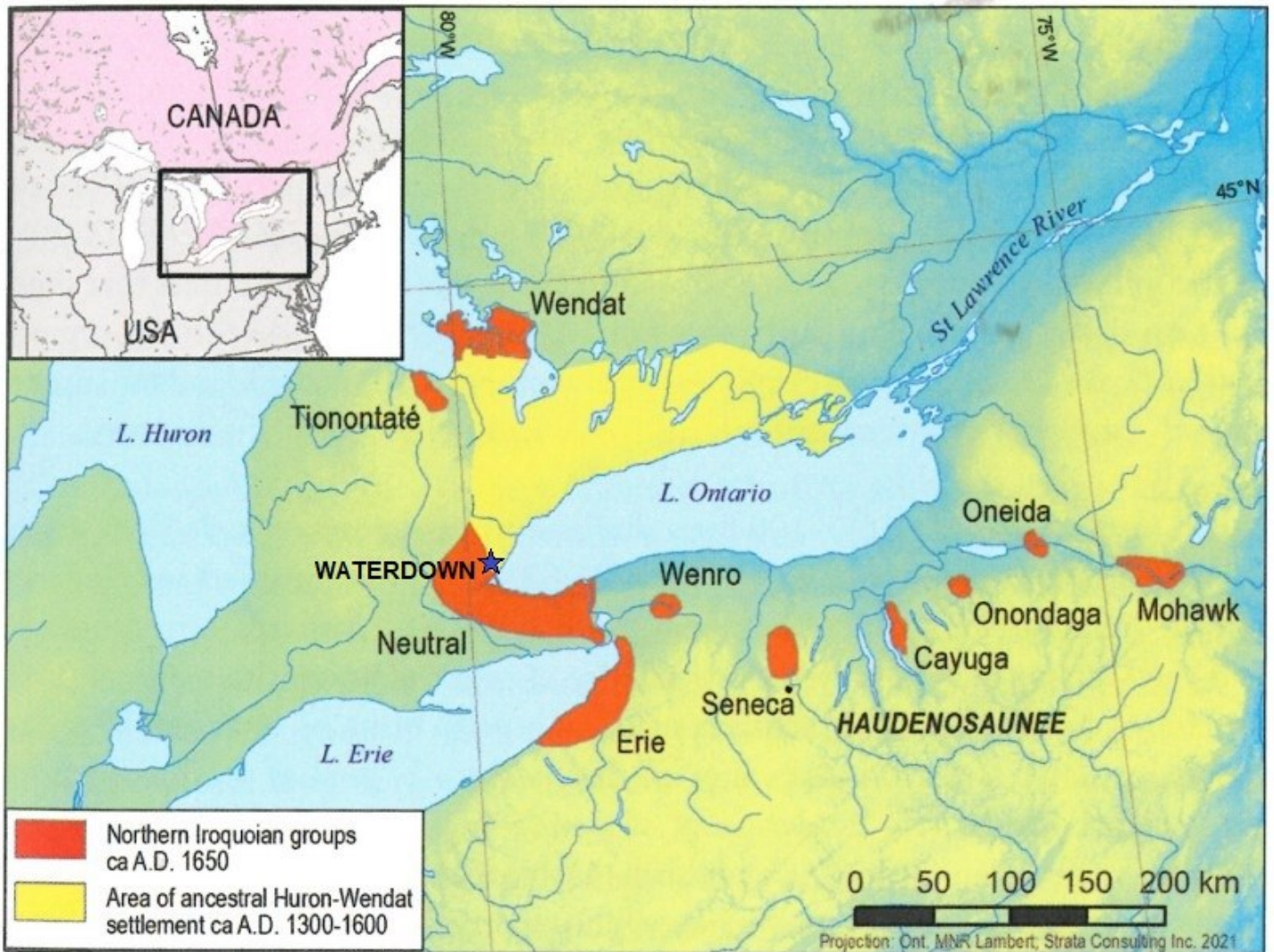


Source: Dominion Bureau of Statistics, from 1608 to 1663. Department of Agriculture, from 1666 to 1754. 1739 and 1755 estimated by Gwenaël Cartier, demographer at Statistics Canada.

Population of Quebec City:

1608	1666	1681	1754
24 (all men)	547	1,345 (60% men, median age of 19 – the total population of New France was 9,677)	8,001

Source:



**Figure I.5.** Map showing the locations of the Haudenosaunee and Ontario Iroquoian nations at the time of contact, as well as the ancestral territory of the Wendat.

Source: Map by Ron Williamson.

✚ Flamborough and Waterdown would be considered by the French as within the *pays d'en haut*.

✚ French Traders, Jesuit missionaries would have been in regular contact with Indigenous Civilizations. The French enjoyed much better relations with Indigenous Peoples than their English rivals. Why?

✚ Although the French claimed vast tracts of land, they did so by recognizing the independence and self-government of the Indigenous Nations and did not impose laws, taxes, or military service.

✚ Indigenous Nations and Peoples were viewed and treated as allies and not subjects.

- A close alliance is formed between the French and the Wendat Confederacy.

✚ The French settlements, with a few exceptions, were confined to areas along the St. Lawrence.

✚ *Métissage*, or intermarriage between Frenchmen and Indigenous women, was encouraged by the government of New France to compensate for the shortage of French women in the colony.

✚ By 1735 New France no longer encouraged *Métissage*, by intermarriages still occurred.

It is from the word *Métissage* that a new group of half-French, half-Indigenous people began to identify themselves as *Métis*.

✚ These relationships in New France's *pays d'en haut* merged cultures into a hybrid between the Indigenous and European worldviews.



## WHO ARE THE MÉTIS?

Prior to Canada's crystallization as a nation in west central North America, the Métis people emerged out of the relations of Indian women and European men. While the initial offspring of these Indian and European unions were individuals who possessed mixed ancestry, the gradual establishment of distinct Métis communities, outside of Indian and European cultures and settlements, as well as the subsequent intermarriages between Métis women and Métis men, resulted in the genesis of a new Aboriginal people - the Métis.

According to the 2016 census there were 537,855 Métis People in Canada.

Taken from the Métis National Council of Canada @ [www.metisnation.ca](http://www.metisnation.ca)

## The Neutral Nation & French in Flamborough

- **The Neutral Nation** (sometimes called the Attiwonderonk - this was the name used by the Wendat Confederacy has been translated to mean "Peoples of a slightly different language"<sup>2</sup>) inhabited the land Waterdown/Flamborough is on now. According to Professor Neal Ferris the landscape of the region during the 17<sup>th</sup> century was one of "... cosmopolitan Indigenous towns, villages, and nations of people known to the French as the Neutral." In a 2023 penal lecture entitled *Beyond the Mist*, historian Ron Dale suggested that the Neutral may have been a confederacy like the Wendat and Haudenosaunee.
  - There are Neutral village sites dotted across Flamborough (large ones in Freelon, Westover, Carlisle, Troy & Waterdown). During the 17th century *Beaver Wars* the Neutral Nation did not take a side (hence the name) and collapsed in the ensuing violence. Many members of the Neutral Nation were absorbed into the Haudenosaunee Confederacy.
    - The settlement of *Tinawatawa* (English recording), or *Outinaouatoua* (French Recording) is believed to have existed in Flamborough/Beverly (likely the southern portion of the Beverly Swamp).

---

<sup>2</sup> Neal Ferris, "Changing Continuities of Home: Outinaouatoua in the Context of Seventeenth-Century Indigenous Landscapes," in *The History and Archeology of the Iroquois du Nord*, ed. Robert von Bitter and Ronald F. Williamson, (University of Ottawa Press: 2023), 143.



# Enslavement in New France

\*This portion of the handout comes from *The Canadian Encyclopedia*<sup>3</sup>

- ✚ In the early 17th century, colonizers in New France practiced slavery, in which people were treated as personal property that could be bought, sold, traded and inherited.
- ✚ The first enslaved people in New France were Indigenous peoples - a large percentage of whom came from the Pawnee Nation located in present-day Nebraska, Oklahoma and Kansas. Many were captured during war and sold to other Indigenous nations or to European traders.
- ✚ Some French colonists acquired enslaved Black people through private sales, and some received enslaved Indigenous and African people as gifts from Indigenous allies.
  - At the peak of institutional slavery, out of approximately 4,200 enslaved people in New France, about 2,700 were Indigenous people who were enslaved until 1783, and at least 1,443 were Black people who were enslaved between the late 1600s and 1831.



- ✚ The earliest written evidence of enslaved Africans in New France is the recorded sale of a boy from either Madagascar or Guinea believed to be at least six years old. In 1629, the child was brought to New France by the Kirke brothers, who were British traders and sold to a French clerk named Olivier Le Baillif (sometimes referred to as Olivier Le Tardiff). When Le Baillif left the country, the little boy was given to Guillaume Couillard, who sent the boy to school. In 1633, the enslaved boy was baptized and given the name Olivier Le Jeune.

---

<sup>3</sup> Henry, Natasha. "Black Enslavement in Canada." *The Canadian Encyclopedia* Historica Canada. Article published June 13, 2016; Last Edited June 09, 2020.

# The Introduction of Alcohol

- ✚ Indigenous-European contact also introduced alcohol into the land.
- ✚ The Catholic missionaries tried to stop the spread of alcohol but were not able.

Remember that the representative of the king was the Governor General.

- ✚ The French King and Governor General deplored the use of alcohol, but officials realized the other effects of liquor in the “New World”:
  - Provided the state with revenue
  - Made some Indigenous Peoples dependent on French trade and military alliances
  - Any attempt to enforce French laws against alcohol would result in confrontation
- ✚ Soon there was competition in North America between supplies of French brandy and English Rum.

## Interpretation – Two very different relationships:

The French tended to develop relationships with Indigenous Peoples and Nations. New France was a vast territory under-populated by Europeans who were dependent on Indigenous Peoples for trade & military alliances, as well as information about the land.

However, as the English populations grew in the 13 colonies, they began occupying more and more Indigenous lands, pushing their communities deeper into the continent.