

Chapter 1 : The People of New France - Allan Greer - Google Books

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Daily Life Entertainment People have always needed distraction and relaxation to get their mind off things for a while. The inhabitants of New France were no exception. A game of billiards How did the inhabitants of the French colonies in North America spend their free time? That is the subject of this article, which begins with a look at theatrical and musical performances, a form of entertainment that attracted many people, as was the case in France, even though religious authorities were sometimes adamant in their condemnation of it. The first play was staged in Acadia on November 14, Dance performances, song recitals and concerts, improvised or organized, were equally well received by the people of New France. Reading was also a favourite pastime among the members of the population who could read and preferred to relax at home. However, since all books were published in France, they were not easy to come by. A painstaking analysis of estate inventories provides the answer. This article also looks at inns and taverns, ideal places to end an evening. Inns and taverns played an important role in social life, just as they do today. These meeting places were easily accessible, and people gathered there to play billiards or skittles, lose their money in games of chance, and even fight. Performances show Music In seventeenth- and eighteenth-century society, there seems to have been a widespread taste for music. The lives of the first colonists were punctuated by the sounds of church bells, drums and military fife music. Music became an integral part of religious practice in the early seventeenth century. Sung masses appeared around , and records show that, about ten years later, Notre-Dame Church had an organist. The Jesuits also taught singing in their schools. The violin music heard at the Ursuline convent delighted Aboriginal women. The many ceremonies organized by the clergy included songs, music and hymns for every station along a procession route. Three-quarters of them were prosperous merchants or individuals involved in commerce in one way or another. Merchant Raymond Dubosc had close to of them in his inventory in Some high-ranking officials, military officers and artisans also owned musical instruments. Singing Singing played an important role in the lives of Canadian colonists, who often sang at the dinner table. In court archives, one regularly finds reports of colonists or Aboriginal people singing in the streets, often while drunk. The archives also contain reports of soldiers sitting in taverns copying songs into songbooks. Since such information is often drawn from records of trials related to the forgery of orders to pay , the transcription of songs was no doubt a means of covering up illegal acts. Apart from Menuets chantants and Clef de chansonniers, two volumes listed in some inventories, it is hard to tell what drinking songs or more serious melodies were sung by colonists. La Belle passant par dessus le pont le vent leva sa cote fit voir son talon As the pretty girl crossed the bridge, the wind lifted her petticoat, revealing her heel. In , during a trial for the forgery of orders to pay, a witness who lived on Rue St-Paul, in whose home the two defendants were boarders, testified that he had seen one of them, soldier Guillaume Jacques Wouters, known as Duchateau, writing a song with four couplets. The ones who benefited the most from this amusing affair were the judges, clerks, bailiffs and notaries. The signs placed in front and behind him read: Auteur de Chansons songwriter. Dance Dance, like theatre, was a form of entertainment that was always subject to disapproval by the Church. The first references to dance in the colony appear in the context of a wedding, that of a soldier named Montpellier and the daughter of Charles Sevestre. The previous year, two violinists played at a wedding reception at the home of Sieur Couillard. Those violinists most likely accompanied a few dancers, since dancing was quite popular at weddings in France. His successor, Monseigneur de Saint-Vallier, never missed an opportunity to denounce dances and balls as offences against decency. The few pastoral letters he issued in forbade these and other forms of entertainment on Sundays and feast days. Despite the censure of the religious authorities, dancing continued to be enjoyed in New France. According to him, Louisiana was the land where people danced the most. Country dance The members of the working classes did not all dance the minuet, but they enjoyed kicking up their heels in a contredanse. In , soldiers and inhabitants of La Prairie Saint Lambert got together to eat, drink and dance on the days meat was allowed. The mother of two young people invited to

one of the get-togethers reported: They were welcomed in Port-Royal, Acadia, with a performance of *Muses de la Nouvelle-France*, featuring characters from Greek mythology. Neptune, with long hair and beard, held a trident and was seated in a chariot pulled over the waves by six Tritons. The author of the show, Marc Lescarbot, most likely also composed the music. When the next theatrical performances were presented, New France already had its first governor, Charles Huault de Montmagny. He never missed an opportunity to organize festivities, both to amuse the colonists and captivate Aboriginal people. Indeed, religious ceremonies and processions were often followed by profane festivities. Cannon and musket fire, as well as fireworks, made a strong impression. The Jesuits had their works performed by their students. In addition to the Passion play in Latin, they presented dramas in five acts that always had moralistic themes. The Ursulines also staged short moral and religious dramas called pastorals. It goes without saying that female characters were forbidden in the plays presented in schools for boys. The tragedies of Racine and Corneille were meant to edify the audience and convey a moral, since the public identified with the heroes. With comedies, it was altogether different. In France, the Jansenists strict Catholics who favoured rigorous abstinence wanted to ban comedy, since it stirred the passions, particularly those of the flesh. Monseigneur de Saint-Vallier issued pastoral letters against comedies, and when he instructed priests to preach against impious speech, he was targeting the freethinking Mareuil, whose remarks were sometimes considered blasphemous. Mareuil protested, and the matter was brought before the Conseil souverain. He was subsequently arrested and sent back to France on the last vessel to leave in . Monseigneur de Saint-Vallier managed to cancel the presentation of *Tartuffe* by spending about a hundred pistoles, and then he, too, went to France. Upon his return to the colony, he took up the battle against impious entertainment with renewed zeal. In a general pastoral letter dating from , the bishop included a series of activities and places that were off-limits to clerics: The Ursulines got around the restrictions by presenting mythological and bucolic sketches. In , a man named Montmorency, likely a soldier, was paid 20 livres to give a puppet show that was presented from Epiphany to the end of Lent. Yet, books were present in the life of the inhabitants and circulated within the colony. Religious communities and schools used them for cultural and educational purposes, while professionals viewed them as tools or a form of entertainment. A sampling of 2, estate inventories dating from to gives us a fairly accurate idea of the presence of books in homes. Despite the absence of printers and bookstores, close to people owned books, for a total of about 8, volumes. Little idler, painting by Jean-Baptiste Greuze, Books were found at all levels of society, but more so among the more educated classes and older people. Prosperous merchants owned a quarter of the libraries inventoried. Books were very important to State officials and members of the clergy, who had the largest libraries. That was the case in libraries belonging to unskilled workers, such as domestics and most artisans. Only three libraries contained more than 1, books. Sabatier noted that the book was worth the trip, and he invited Verrier to lend it to others who, in turn, would tell him which books they would like to receive. Books were not found only in medical circles and among high-ranking officials. There are some amusing facts related to books. Valin refused to return them, claiming that he had not yet finished reading the third book. Nine hundred works were sold for a total of about 9, livres tournois. While the Marquis de Montcalm purchased only one volume at the auction, a soldier known as Tremble-au-Vent bought six. Some titles, especially dictionaries, fetched up to or livres. The person who spent the most at the auction “livres” was a man named Robin. A notary called Panet spent almost as much, livres tournois. Inflation no doubt accounts for the high prices. However, investing in books meant that less money was available for the purchase of other goods, such as food. Literary Genres What titles were found in libraries? It was no doubt popular because some editions were well illustrated, but especially because it presented the rules one had to follow to lead a good Christian life, including daily prayers and meditations in preparation for the sacraments. In a society where the military played an important role, the virtual absence of military codes is surprising. The governors were perhaps right in saying that Canadian officers knew nothing about basic military discipline. Among the works of historians and geographers, those that dealt with the history of France and North America were the most numerous. Biographies of French politicians and accounts of travels in North America confirm the popularity of French works. Treatises on the continents, both geographical and historical, allowed certain readers to discover the four corners of the globe and provide evidence of an openness to the outside world.

About ten inventories also featured musical works. Literature appears to be the most varied category, with close to authors. Proponents of classical and contemporary literature, poets, social and political critics, letter writers, philosophers and religious writers – all the great names of French literature from the sixteenth to the eighteenth centuries were found on the shelves of colonial libraries. The presence of primers and dictionaries also attests the interest of the early settlers in self-education and the art of writing. Lastly, the novels and poetry are indicative of the need for distraction. Intended primarily for the working class, they included primers and almanacs.

The People of New France Check out the Indigo website for *The People of New France*, a book that offers a comprehensive social history of New France. L'Évolution de la population en Nouvelle-France Petite histoire de la Nouvelle-France par the site web All' prof.

This, indeed, was the most marked difference between the social organization of the home land and that of the colony. There were social distinctions in Canada, to be sure, but the boundaries between different elements of the population were not rigid; there were no privileges based upon the laws of the land, and no impenetrable barrier separated one class from another. Men could rise by their own efforts or come down through their own defaults; their places in the community were not determined for them by the accident of birth as was the case in the older land. Some of the most successful figures in the public and business affairs of New France, some of the social leaders, some of those who attained the highest rank in the "noblesse", came of relatively humble parentage. In France of the sixteenth and seventeenth centuries the chief officials of state, the seigneurs, the higher ecclesiastics, even the officers of the army and the marine, were always drawn from the nobility. In the colony this was very far from being the case. Some colonial officials and a few of the seigneurs were among the numerous "noblesse" of France before they came, and they of course retained their social rank in the new environment. Others were raised to this rank by the King, usually for distinguished services in the colony and on the recommendation of the governor or the intendant. But, even if taken all together, these men constituted a very small proportion of the people in New France. Even among the seigneurs the great majority of these landed gentlemen came from the ranks of the people, and not one in ten was a member of the "noblesse". There was, therefore, a social solidarity, a spirit of fraternity, and a feeling of universal comradeship among them which was altogether lacking at home. The pivot of social life in New France was the settlement at Quebec. This was the colonial capital, the seat of the governor and of the council, the only town in the colony large enough to have all the trappings and tinsel of a well-rounded social set. Here, too, came some of the seigneurs to spend the winter months. The royal officials, the officers of the garrison, the leading merchants, the judges, the notaries and a few other professional men--these with their families made up an elite which managed to echo, even if somewhat faintly, the pomp and glamor of Versailles. Quebec, from all accounts, was lively in the long winters. Its people, who were shut off from all intercourse with Europe for many months at a time, soon learned the art of providing for their own recreation and amusement. The knight-errant La Hontan speaks enthusiastically of the events in the life of this miniature society, of the dinners and dances, the salons and receptions, the intrigues, rivalries, and flirtations, all of which were well suited to his Bohemian tastes. But the clergy frowned upon this levity, of which they believed there was far too much. At Montreal and Three Rivers, the two smaller towns of the colony, the social circle was more contracted and correspondingly less brilliant. The capital, indeed, had no rival. Only a small part of the population, however, lived in the towns. At the beginning of the eighteenth century the census showed a total of 16,000, of whom less than one-third were in the three chief settlements. The others were scattered along both banks of the St. Lawrence, but chiefly on the northern shore, with the houses grouped into "cotes" or little villages which almost touched elbows along the banks of the stream. In each of these hamlets the manor-house or home of the seigneur, although not a mansion by any means, was the focus of social life. Its three or four spacious rooms were, however, more comfortably equipped with furniture which in many cases had been brought from France. Socially, the seigneur and his family did not stand apart from his neighbors. All went to the same church, took part in the same amusements upon days of festival, and not infrequently worked together at the common task of clearing the lands. Sons and daughters of the seigneurs often intermarried with those of habitants in the seigneurie or of traders in the towns. There was no social "impasse" such as existed in France among the various elements in a community. As for the habitants, the people who cleared and cultivated the lands of the seigneuries, they worked and lived and dressed as pioneers are wont to do. Their homes were commonly built of felled timber or of rough-hewn stone, solid, low, stocky buildings, usually about twenty by forty feet or thereabouts in size, with a single doorway and very few windows. The roofs were steep-pitched, with a dormer

window or two thrust out on either side, the eaves projecting well over the walls in such manner as to give the structures a half-bungalow appearance. With almost religious punctuality the habitants whitewashed the outside of their walls every spring, so that from the river the country houses looked trim and neat at all seasons. Between the river and the uplands ran the roadway, close to which the habitants set their conspicuous dwellings with only in rare cases a grass plot or shade tree at the door. In winter they bore the full blast of the winds that drove across the expanse of frozen stream in front of them; in summer the hot sun blazed relentlessly upon the low roofs. As each house stood but a few rods from its neighbor on either side, the colony thus took on the appearance of one long, straggling, village street. The habitant liked to be near his fellows, partly for his own safety against marauding redskins, but chiefly because the colony was at best a lonely place in the long cold season when there was little for any one to do. Behind each house was a small addition used as a storeroom. Not far away were the barn and the stable, built always of untrimmed logs, the intervening chinks securely filled with clay or mortar. There was also a root-house, half-sunk in the ground or burrowed into the slope of a hill, where the habitant kept his potatoes and vegetables secure from the frost through the winter. Most of the habitants likewise had their own bake-ovens, set a convenient distance behind the house and rising four or five feet from the ground. These they built roughly of boulders and plastered with clay. The habitant would often enclose a small plot of ground surrounding the house and outbuildings with a fence of piled stones or split rails, and in one corner he would plant his kitchen-garden. Within the dwelling-house there were usually two, and never more than three, rooms on the ground floor. The doorway opened into the great room of the house, parlor, dining-room, and kitchen combined. A "living" room it surely was! In the better houses, however, this room was divided, with the kitchen partitioned off from the rest. The floor was of hewn timber, rubbed and scrubbed to smoothness. A woolen rug or several of them, always of vivid hues, covered the greater part of it. There were the family dinner-table of hewn pine, chairs made of pine saplings with seats of rushes or woven underbark, and often in the corner a couch that would serve as an extra bed at night. At one end of the room was the fireplace and hearth, the sole means of heating the place, and usually the only means of cooking as well. Around it hung the array of pots and pans, almost the only things in the house which the habitant and his family were not able to make for themselves. The lack of colonial industries had the advantage of throwing each home upon its own resources, and the people developed great versatility in the cruder arts of craftsmanship. Upstairs, and reached by a ladder, was a loft or attic running the full area of the house, but so low that one could touch, the rafters everywhere. Here the children, often a dozen or more of them, were stowed away at night on mattresses of straw or feathers laid along the floor. As the windows were securely fastened, even in the coldest weather this attic was warm, if not altogether hygienic. Every one went to bed shortly after darkness fell upon the land, and all rose with the sun. Even visits and festivities were not at that time prolonged into the night as they are nowadays. Therein, however, New France did not differ from other lands. In the seventeenth century most of the world went to bed at nightfall because there was nothing else to do, and no easy or inexpensive artificial light. Candles were in use, to be sure, but a great many more of them were burned on the altars of the churches than in the homes of the people. For his reading, the habitant depended upon the priest, and for his writing, upon the notary. Clothing was almost wholly made at home. It was warm and durable, as well as somewhat distinctive and picturesque. A great fabric it was, this homespun, with nothing but wool in it, not attractive in pattern but able to stand no end of wear. The women also used this "etoffe" for skirts, but their waists and summer dresses were of calico, homemade as well. As for the children, most of them ran about in the summer months wearing next to nothing at all. A single garment without sleeves and reaching to the knees was all that covered their nakedness. For all ages and for both sexes there were furs in plenty for winter use. Beaver skins were cheap, in some years about as cheap as cloth. When properly treated they were soft and pliable, and easily made into clothes, caps, and mittens. Most of the footwear was made at home, usually from deerhides. In winter every one wore the "bottes sauvages", or oiled moccasins laced up halfway or more to the knees. They were proof against cold and were serviceable for use with snowshoes. Between them and his feet the habitant wore two or more pairs of heavy woolen socks made from coarse homespun yarn. In summer the women and children of the rural communities usually went barefoot so that the soles of their feet grew as tough as pigskin; the men sometimes did likewise,

but more frequently they wore, in the fields or in the forest, clogs made of cowhide. On the week-days of summer every one wore a straw hat which the women of the household spent part of each winter in plaiting. In cold weather the knitted "tuque" made in vivid colors was the great favorite. It was warm and picturesque. Each section of the colony had its own color; the habitants in the vicinity of Quebec wore blue "tuques", while those around Montreal preferred red. The apparel of the people was thus in general adapted to the country, and it had a distinctiveness that has not yet altogether passed away. On Sundays and on the numerous days of festival, however, the habitant and his family brought out their best. To Mass the men wore clothes of better texture and high, beaver hats, the women appeared in their brighter plumage of dresses with ribbons and laces imported from France. Such finery was brought over in so large a quantity that more than one "memoire" to the home government censured the "spirit of extravagance" of which this was one outward manifestation. In the towns the officials and the well-to-do merchants dressed elaborately on all occasions of ceremony, with scarlet cloaks and perukes, buckled slippers and silk stockings. In early Canada there was no austerity of garb such as we find in Puritan New England. New France on a "jour de fete" was a blaze of color. As for his daily fare, the habitant was never badly off even in the years when harvests were poor. He had food that was more nourishing and more abundant than the French peasant had at home. Bread was made from both wheat and rye flour, the product of the seigneurial mills. Corn cakes were baked in Indian fashion from ground maize. Fat salted pork was a staple during the winter, and nearly every habitant laid away each autumn a smoked supply of eels from the river. Game of all sorts he could get with little trouble at any time, wild ducks and geese, partridges, for there were in those days no game laws to protect them. In the early winter, likewise, it was indeed a luckless habitant who could not also get a caribou or two for his larder. Following the Indian custom, the venison was smoked and hung on the kitchen beams, where it kept for months until needed. Salted or smoked fish had also to be provided for family use, since the usages of the Church required that meat should not be used upon numerous fast-days. Vegetables of many varieties were grown in New France, where the warm, sandy, virgin soil of the St.

Chapter 3 : People of New France by Allan Greer

This book surveys the social history of New France. For more than a century, until the British conquest of , France held sway over a major portion of the North American continent. In this vast territory several unique colonial societies emerged, societies which in many respects mirrored.

Previous Next French presence in North America was marked by economic exchanges with Aboriginal peoples, but also by conflicts, as the French attempted to control this vast territory. The French colonial enterprise was also spurred by religious motivation as well as the desire to establish an effective colony in the St. Lawrence Valley. Indigenous peoples had been living on this territory for millennia. That is, well before the Vikings ventured so far East see Norse voyages at the end of the 10th Century. The populations it established, especially in the St. Lawrence Valley see St. Lawrence Lowland , are still full of vitality today. Founding and Context France became interested in the North America later than the other Western Christian powers – England, Spain and Portugal – and after the trips made by Christopher Columbus in , John Cabot in and the Corte-Real brothers see also Portuguese in and Jacques Cartier then made three voyages of discovery for France. The next year, he sailed up the St. He spent the winter at Stadacona, where 25 of his men died of scurvy, and returned to France in Religion gave the impetus to his voyages, but economic motives were even more obvious. The hope of finding a Northwest Passage to the Indies and the fabled Kingdom of the Saguenay was constantly stressed. Cartier brought back to France some minerals from this final voyage that he thought were gold and diamonds , but were only iron pyrite and quartz see Diamonds of Canada. After these initial disappointments, France turned its attention elsewhere and ignored the distant land until the end of the century. Each year more ships – a dozen or so in the decade –30, about by mid-century – made fishing trips. By , fishermen were drying their catch on the shores, making contact with Aboriginal peoples and taking furs back to France. In the s, ship owners were leaving fishing for the fur trade , an activity that drew the French farther into the continent. Sculpted in by French sculptor Paul Chevre, a survival from Titanic wreck, this bronze statue is one of most pictured by tourists in Quebec City. Stone stairway belonging to the second Saint-Louis fort, built by Champlain in courtesy Parks Canada. The settlement responded to economic demands: The scale of the operation made it necessary to form private companies. Succeeding companies promised to settle and develop the French land in America in return for exclusive rights to its resources. It did not achieve the desired results. In , the population numbered scarcely 3,000 people, 1,000 of them Canadian-born. Less than one per cent of the granted land was being exploited. Nor was evangelization among Indigenous peoples flourishing. During its first half-century, New France experienced an explosion of missionary fervour see Missions and Missionaries , as demonstrated by the number and zeal of its apostles, inspired by the Catholic Counter-Reformation see Catholicism. But the missionaries managed to convert very few Aboriginal persons. Sainte-Marie Among the Hurons: Various political and military events hindered colonization efforts. The alliances formed by Champlain made enemies of the Iroquois. The Iroquois nations grew belligerent as soon as the country was returned to France in Between and they destroyed Huronia , a hub of French commercial and missionary activity. Attacks on the very heart of the colony demonstrated that its survival was in doubt see Iroquois Wars. The company relinquished control of the colony to the king. He made the colony a province of France, giving it a similar hierarchical administrative organization. He watched over its settlement, extended its territory and allowed its enterprises to multiply. However, he had first to guarantee the peace. With his ministers Colbert and the Marquis de Louvois, he carried out the administrative and financial reorganization of the kingdom, as well as the development of trade and manufacturing, he reformed the army, enjoyed military victories and encouraged an extraordinary blossoming of culture. This shield, hand carved in pine in the baroque style of the period, is attributed to Noel Levasseur, the foremost sculptor of New France courtesy Library and Archives Canada. Drawing of typical cross-section showing relation with elevation drawing by Iffet Orbay. The Iroquois made peace, and soldiers stayed in the colony as settlers. The king also had young women sent out as brides-to-be, and quick marriages and families were encouraged. When the offspring of these Filles du Roi came of age 20 years later, the demographic situation had changed. In there had been one woman to every 6

men; now the sexes were roughly equal in number. The colony thereafter replenished 90 per cent of its numbers through childbirth. A view of women coming to Quebec in , in order to be married to the French Canadian farmers. Talon and Laval are waiting for the arrival of the women Watercolor by Eleanor Fortescue Brickdale, Courtesy of Library and Archives Canada, Acc. Political, military and missionary activity, combined with economic factors, created a need for furs to be acquired from Aboriginal peoples. Frontenac receiving the envoy of Sir William Phipps demanding the surrender of Quebec, Published as frontispiece illustration in *The fighting governor; a chronicle of Frontenac*, by Charles W. Design for reconstruction in National Archives of France, photo Holzapfel. In addition to watching over agriculture and the fur trade, Talon began ventures such as shipbuilding, trade with the West Indies, commercial crops like flax and hemp, fishing industries and a brewery. But by the time he left in , economic circumstances had changed and virtually nothing remained of these premature initiatives. It is difficult to identify the major elements of this nascent society. For Acadia, familiar features are the quality of its agricultural establishments, the importance of fishing and the alternating British and French regimes. Lawrence Valley, farmers, though in the majority, were still clearing the land. Craftsmen no longer had the support of major enterprises. This satellite photo shows clearly the land tenure system of the seigneurial system, by which the maximum number of farmers were given access to the river, the only highway in New France. Successive generations were given land in the second and third rows courtesy Canada Centre for Remote Sensing. The seigneur had little revenue and took his standing from his title and the exercise of functions entirely unrelated to the land see *Seigneurial System*. Social mobility was still possible and caused categories and groups to mingle, but there were two worlds: End of Expansion and Beginning of Economic Crisis New France reached its greatest territorial extent at the start of the 18th century. About 100,000 people lived in a dozen settlements in Newfoundland, and there were about 1,000 in Acadia. Several hundred lived around the mouth of the Mississippi and around the Great Lakes. People from the St Lawrence Valley lived on the shoreline of Labrador as fishermen. In the West, a series of trading posts and forts dotted the communication lines. Service hydrographique, recued 67, 0 Previous Next Despite this expansion, New France has been described as a "colossus with feet of clay. Furthermore the early 18th century brought a major economic crisis in the colony. Its main export item, fur, was hit by a European sales slump, declining quality and less attractive returns. The many young people who had just come to settle the country had no choice but to fall back on the land. Peacetime Recovery Recovery was slow, but the economy experienced an unprecedented boom during the long period of peace, " France built an imposing fortress at Louisbourg to protect its fishing zones, land and commercial trade with the colony. Some seigneurs lived in the territory of Canada. A high birthrate led to a rapid population increase, which in turn led to the creation of parishes. Despite the strictures of mercantilism , two major industries were established: View of Louisbourg from a warship, as it would have appeared in artwork by Lewis Parker. Old cannon barrel pointing through a fortified wall in Fortress of Louisbourg, Nova Scotia This is an 18th century chapel interior from the reconstruction of the Louisbourg Fortress in Nova Scotia. Old fortifications in Fortress of Louisbourg, Nova Scotia. The settled population of Louisbourg grew to roughly 10,000 by 1760 and double that in the 1750s Corel Professional Photos. And peace was being used to prepare for war: Much more was spent on constructing European-style fortifications than on strengthening alliances with Aboriginal peoples. Nobles, the middle class, military officers, seigneurs, civil administrators and traders formed a high society which was extremely sensitive to the favours of the colonial authorities. Eighty percent of the population lived on and by the land. Each generation produced new pioneers who cleared and settled land, acclimatized themselves, managed some new territory and came to know their neighbours. The acquisition of this territory in America by French descendants was characterized by the importance of the land, of inheritance, of economic independence and of analyzed social relationships. The Conquest France felt that New France cost much and yielded little. The expensive but inconclusive War of the Austrian Succession , which ended in 1763, saw the destruction of French overseas trade by Britain. The British colonies, with 1. Henry Francis Ainslie, June-August, Previous Next After some spectacular military successes, the result of strategy well adapted to the local terrain, France fell back on the defensive. France yielded its colony to England in the Treaty of Paris It was the end, or nearly so, of French political power in America " but not of French presence. France left a great legacy to America: They refused

assimilation and affirmed their existence.

The People of New France (Themes in Canadian History) - Kindle edition by Allan Greer. Download it once and read it on your Kindle device, PC, phones or tablets. Use features like bookmarks, note taking and highlighting while reading The People of New France (Themes in Canadian History).

For nearly two and a half centuries up to , the term "New France" designated those regions of the Americas claimed in the name of French kings or occupied by their subjects. Early in the eighteenth century, New France reached its greatest extent. On official maps, it then stretched from Plaisance presentday Placentia in Newfoundland, through Acadia, Canada, the Great Lakes region with a northern, recently conquered outlier on Hudson Bay , and the Mississippi Valley to the Gulf of Mexico. French settlers were concentrated in only a few parts of this vast arc of territory. The authorities laid claim to the rest by dint of a network of posts and forts, a minimal French presence made possible by an alliance with the Native nations whose land this was. While French power in this area tended to grow, it remained limited until the British conquest of 1763 confirmed, for the territory east of the Mississippi, in by the Treaty of Paris. If the notion contained an element of projection up to the very end, in the beginning, it was only that a name on a map proclaiming eastern North America to be Nova Gallia. Other early New Frances were associated with exploration and, beginning in the early s, short-lived settlements: Lawrence Valley, Brazil, and Florida. Only later would such efforts prove successful, as the trade with Native people, initially a by-product of the fishery, grew more intense after This both encouraged and permitted French merchant interests, official charter in hand, to establish permanent bases in the Northeast. Neither of these mainly commercial establishments attracted many settlers in the early years. Missionaries, who initiated exchanges of another, more unilateral sort, were a logical part of the bargain from the French point of view. Such were the foundations of a long collaboration between the French and a growing number of Amerindian nations. Bringing together peoples of contrasting cultures and of opposing long-term interests, the arrangement was by no means preordained. Even after it became a tradition, much hard work on the part of intermediaries on either side of the cultural divide and a few of mixed origin who were in the middle was required to maintain it, and their blunders could threaten it. While the French colonial population would grow rapidly by natural increase, by British American standards a paltry number of immigrants set the process in motion. For the moment, the French posed a correspondingly limited threat to Native lands. Moreover, as conflicts among aboriginal nations and colonial and European rivalries gradually merged, both the French and a growing number of Native peoples, facing population decline, found an alliance to their advantage. Colonial development accelerated noticeably in the s, thanks to a series of royal measures. These included substituting for company rule a royal administration headed by a governor-general and an intendant; sending troops to encourage the Iroquois to make peace; organizing the recruitment of emigrants, including some marriageable women, in France; and permitting Jean Talon, the first intendant, to spend freely on various development projects, most of them premature. The emergence late in the decade of a new group, the coureurs de bois, illegal traders who soon all but replaced their Native counterparts in the trade linking Canada and the Great Lakes region, signaled growing specialization in the colonial economy. By the s, licensed traders, who recruited canoemen mostly in rural areas and dealt with a handful of Montreal merchants, had largely replaced the coureurs. The colonial elite comprised the top government and church officials sent from France, as well as a local noblesse whose men usually served as officers in the colonial regular troops. Several groups of Native allies residing on a half-dozen reserves in the valley provided military aid; some helped carry out the Montreal-Albany contraband trade. With a few companions in misfortune of African origin, other, enslaved Natives generally performed domestic service for the well off. The Nova Scotia Acadians, most of whom grew wheat and raised livestock behind dikes in the Fundy marshlands, experienced both the advantages and the disadvantages of life in a borderland: The last of these began in with the British conquest of the peninsula. The Fundy marshlands having been reserved for New Englanders, Acadian fugitives, and returning exiles settled mainly in New Brunswick , now British territory, after the return of peace to the region. Plaisance in Newfoundland, which had emerged in the s as a year-round base for the

French fishery, was by then but a distant memory; the French had ceded it to the British in 1763. Here, fishing villages sprang up and construction soon began on the fortress of Louisbourg. As the eastern buttress of New France, Louisbourg was twice captured, in 1757 and again, for good, in 1759. The British demolished the fortress in the early 1760s. Mobile, established in 1702, was the main French base in this early period, marked by an expanding trade with the nations of the interior. From 1700 to 1763, at great human cost, a chaotic period of speculation and ineptly administered settlement laid the basis for a plantation society with newly founded New Orleans at its center. Indigo, tobacco, and rice headed the list of crops. Distant from France, Louisiana maintained commercial relations with neighboring colonies, be they French, British, or Spanish, as well as with the metropole. New Orleans and the lands west of the Mississippi were ceded to Spain in 1763, and the rest of Louisiana to Britain the following year. Native people were not consulted. The evolving modus vivendi with Native people both attracted French people toward the heart of the continent and increased the chances that even the settlers among them would be tolerated there. By the 1750s, some forty posts and forts in the Great Lakes region and beyond were supplied from Montreal and a few more from New Orleans or Mobile. Some were garrisoned, and many were entrusted to commandants interested in the fur trade and charged with conducting diplomacy with the Natives. While some French traders and their employees ended up remaining in the interior, often marrying Native women, only in a few places did substantial French settlements eventually emerge. All but one had non-Native populations of a few hundred people at the end of the French regime. At Detroit, a major center of the Canadian fur trade, migrants from Canada began arriving soon after the construction of the French fort there in 1701. Finally, the Illinois country, an offshoot of Canada but increasingly tied to Louisiana, offered fertile bottomlands, a mild climate, and a ready market downriver for agricultural produce. Here, the first settlers took root discreetly around 1700, nearly two decades before an administration arrived from lower Louisiana. They practiced a productive open-field agriculture increasingly reliant on slave labor. Founded at different times in a wide range of environments and with varying degrees of official participation, the principal settled areas of New France were a study in contrasts. They formed an expanding, shifting archipelago of lands where colonists and sometimes their slaves outnumbered free Native people. Beyond, among tens of thousands of Native people, the French presence was much more tenuous. That contrast takes a different form in the early twenty-first century: *French Roots in the Illinois Country. The Mississippi Frontier in Colonial Times.* University of Illinois Press, *The People of New France.* University of Toronto Press, *The Contexts of Acadian History,* *Historical Atlas of Canada. From the Beginning to Mammon and Manon in Early New Orleans:* University of Tennessee Press, *McClelland and Stewart, The Making of French Canada:* Michigan State University Press, *Histoire de la Nouvelle-France. The Lower Mississippi Valley before* University of North Carolina Press, *American Indians in the Lower Mississippi Valley: Social and Economic Histories.* University of Nebraska Press, *Cambridge University Press, ThomasWien See also Explorations and Expeditions:* Cite this article Pick a style below, and copy the text for your bibliography.

Chapter 5 : New France - Wikipedia

This book surveys the social history of New France. For more than a century, until the British conquest of , France held sway over a major portion of the North American continent.

Historical Background in Brief New France: Disembarking, Cartier planted a foot wooden cross to which he attached a shield bearing the fleur-de-lis and upon which he carved the words *Vive le Roy de France*, thus claiming the land for France. Cartier promptly returned home, but, in two later trips, he explored and claimed the St. Lawrence River and the present Maritimes area for his country. Samuel de Champlain, a French commoner who became an expert in exploration and cartography, was convinced the area had great potential. His first fort, Port Royal in Acadia, failed due to several very severe winters and a lack of people having the farming and survival skills needed. In the shadow of the cliffs known as Cap-aux-Diamants, Champlain and his men built three two-story buildings, each with a deck around the second story. To fortify the settlement, they dug ditches fifteen feet wide and six feet deep around the buildings. The tiny settlement struggled through its first winter with the help of the friendly local Indian tribes. The company had one hundred associates or partners, made up mainly of trade leaders. As organized, it was to own and exploit the vast regions of New France with a perpetual monopoly on the fur trade and a monopoly on all other trades for fifteen years. In return, the company was required to send two or three hundred settlers yearly from France to the new colony, to support each new colonist for three years in return for his labor, and to provide each settlement with three priests. However, the flotilla was intercepted at the mouth of the St. Lawrence by the Kirke Brothers, who had claimed the area for England. With three armed ships and two hundred men, the Kirkes won a fierce battle, as a result of which the French ships and their contents became spoils of war and the passengers were sent to England as prisoners. The Kirkes blockaded the St. In early , there remained six families and five Indian translators living in New France. Many such grants were made, some to religious orders of priests and nuns, mostly to lay seigneurs who, it was hoped, would settle on their estates and gather about them a community under feudal rule. The plan in New France was to give land parcels to entrepreneurs who would develop the land by employing peasants as laborers to make the land suitable for habitation. The seigneur had complete and total control over everything on the seigneurie including education, policing, medical matters, marriage, food and shelter. In return, he collected rent from his tenants. One such land grant was made to Robert Giffard, a doctor from the Perche region. However, the Kirke Brothers seized the ships and sent the passengers to England. After the treaty between France and England was signed in , Giffard returned to France. Having nearly starved a few years earlier, and since starvation had been one of the biggest threats to the earlier settlers, Giffard knew that finding people who could farm in the harsh climate of New France was vital to his success. Having experienced the hardships of the colony himself, he knew the kind of people he would require to make his seigneurie succeed. The settlers would not only have to endure and survive severe winters, hostile Indians, near starvation, back-breaking work, and the wilderness, but they would have to find a way to prosper and create a new home and country. Needing farm workers, craftsman and artisans, Giffard recruited settlers from his home region of Perche. As was typical of the seigneurial system, the recruits signed contracts to work for Giffard for a stipulated period of time in exchange for payment of the cost of the journey and return passage when the engagement was completed. Between and , the population of New France grew to no more than 2, people. By contrast, in there were about 80, people living in the English colonies on the Atlantic coast. With a constant threat from the English as well as the Iroquois, Louis XIV and his colonial advisors began to place a greater priority on securing the colony through increased population. However, unmarried men far outnumbered unmarried women in the colony. But individual recruiters and private organizations had little success in enticing single women to emigrate to New France. At the same time, the French government initiated an organized system of recruiting and transporting marriageable women to the colony. However, in France and England declared war on the Dutch republic, requiring a great commitment of financial resources by the French government. When the program ended in , the population of New France had risen to 6, people. The quest for wealth and the search for greater individual freedom led to the establishment of a vast empire on

the western frontiers of New France which by extended from the mouth of the St. Lawrence to the mouth of the Mississippi, and west to the Great Lakes. The treaty defined who owned portions of Canada, including Acadia, the Maritimes and Hudson Bay and eased the tension between the two countries. Under the terms of the treaty, England took control of Acadia, which was renamed Nova Scotia. In addition, France was required to abandon its claim to settlements in Newfoundland and return all English forts that had been captured in the previous thirty years. Although the treaty provided three decades of peace between the English and the French, it did not end the fight over territory in North America, and by England and France were at war again. This war ended in with yet another treaty, despite which both France and England continued to plot and prepared to expel the other from the continent once and for all. The English had the advantage of the mightiest navy on the seas and, with Frederick the Great on their side, the finest army in Europe. The war officially ended with the signing of the Treaty of Paris. France agreed to cede Canada to Britain, opting instead to keep the Caribbean island of Guadeloupe because of its rich sugar crops and the ease with which it could be controlled as compared to Canada, a less profitable and underpopulated colony. Spain was ceded New Orleans with the French claims west of the Mississippi. In fact, just 15, Frenchmen and Frenchwomen sailed for Canada in the seventeenth century, and two-thirds of them stayed in the colony for a short period and either returned to France or died in Canada without getting married. This was a very low number: In fact, France was at the time showing various symptoms of social discontent that should have justified a larger number of refugees fleeing to Canada, whose abundance of resources contrasted with the famine and unemployment among the poorest classes. But few French people migrated, as Canada, a distant, wild, and dangerous country, had a poor reputation. On top of this, the authorities believed that the French population was not growing quickly as it should be " and, in fact, that it was shrinking due to wars, plagues, and general misery.

Chapter 6 : The Beginnings of the Fur Trade

NEW FRANCE. NEW FRANCE. For nearly two and a half centuries up to , the term "New France" designated those regions of the Americas claimed in the name of French kings or occupied by their subjects.

The Fur trade The Beginnings of the Fur Trade In the s Europeans formed powerful companies that would dominate the fur trade and create alliances with First Nations group for over two centuries. The Algonquian-speaking people became allies of the French, the Iroquoian-speaking people became allies of the British. The Europeans and First Nations recognized each other as sovereign nations, and created alliances that were mutually beneficial. Champlain heads towards his fort at Quebec, C. In , the Company of New France was created, and the king of France gave the company a fur trade monopoly, on condition that it bring settlers to populate New France. Champlain spoke admiringly of these hard-working farmers, whom he called Hurons. They have several chiefs who take command, each in his own district. The majority of them plant Indian corn and other crops. The are hunter who go in bands into various regions and districts where they trade with other tribes distant more than four or five hundred leagues. They are the cleanest native people in their household affairs that I have seen and the most industrious in making mates. The women cover themselves, but the men are uncovered, having nothing on but a fur robe like a cloak, which they usually lay aside, especially in summer. However many misunderstandings and conflicts would arise over the years, when the missionaries tried to insist that First Nations get rid of their old ways and beliefs and totally replace them with the new. The French developed an alliance with the Hurons, who sold them furs. Unfortunately, this alliance provoked the Iroquois, who were enemies of the Hurons, and allies of the British. In Champlain had recorded that the Neutral Indians were a powerful agricultural nation of 4, warriors occupying southwestern Ontario. Between the Iroquois raided them and exterminated them as a separate tribe. The chiefs signed with totemic marks -images of animals and birds. Native villages would grow up around the forts, as tribal groups came to trade their furs, and seek jobs. In later years many cities and towns - Montreal, Kingston, Toronto, Detroit, Michilmakinac - would grow up where fur trade forts had been. The French fur trade Empire eventually consisted of a line of forts through much of the Great Lakes and down the Mississippi River. They paddled the canoes, and carried the supplies and fur bales over the portages for the fur trading companies. When the French king made laws forbidding trading by anyone except the monopoly company, many young men broke the law, and moved out into the wilds to trade for furs. They became known as *coureurs-des-bois* runners in the woods. The French Canadian *coureurs-des-bois* and *voyageurs* became known for their distinctive style of dress. A blue capote, a beaded pipe bag hung from a bright red sash, beaded moccasins and the inevitable pipe, became standard items. Throughout the years there would be many modifications of the hat style, such as the Wellington or the Paris Beau. Countless generations of Canadian school children got their sense of history from seeing their images reproduced in text and picture books. There were many rapids that only a light canoe could cross, and many portages where the canoe had to be unloaded, goods and canoe hauled overland, then reloaded to continue the trip. These men worked sixteen to eighteen hours a day, paddling the canoes loaded with trade goods, through fast-flowing waterways. It was hard work. Their day began at 2: Lunch was pemmican eaten in the canoe. Once every hour, paddling ceased and each man lit his pipe. They stopped for a smoke every 6 or 8 kilometers, so the routes were measured in "pipes". Paddling continued until well after dusk; when they made camp and ate supper.

Native Americans in New France (Canada) Introduction. When the French first arrived to the eastern part of Canada in the seventeenth century, the area was settled by Natives of three major linguistic groups: the Algonquian, the Iroquoian, and the Inuit (Eskimo).

In 1498, in a voyage conducted with great competence, Cartier explored the Gulf of St. Lawrence and the name Gallia Nova New France was first recorded in on a map prepared by the brother of Giovanni da Verrazano, who, in the service of France, had explored the coasts of North America in from what is now the Carolinas north to Nova Scotia. In succeeding years Cartier ascended the St. Lawrence. The colony failed, but out of these explorations the French fur trade with the Native Americans First Nations of the gulf and the river regions began. In 1608 he began the settlement that was named Quebec, selecting a commanding site that controlled the narrowing of the St. Lawrence. It was granted the colony of New France, then comprising the whole St. Lawrence Valley, and for 15 years from it was to have complete monopoly of the fur trade. In return it was to take to New France to settlers a year. It was restored by the Treaty of Saint-Germain in 1632, but the Company of New France never recovered from the blow, although it controlled New France until 1663. French colonization was slow for many years to come, and the fur trade remained the chief concern of everyone except the missionaries. In 1682 King Louis XIV decided to cancel the charter of the Company of New France and make New France into a royal province, with a governor as the ceremonial and military head of the colony. In addition to creating a royal colony, the King sent a military commander, Alexandre de Prouville, the marquis de Tracy, and a regiment of soldiers who in 1674 defeated the Iroquois and forced them to make peace. It was then possible to proceed to populate and develop New France. More than 3,000 settlers, including girls of marriageable age, were sent out in the 1680s. Few followed thereafter, but by natural increase the population began to expand rapidly. The first intendant, Jean Baptiste Talon 1668 and 1672, stimulated colonization and industry. He also pressed the exploration of the far west. Louis Jolliet explored the Mississippi until he was sure it flowed into the Gulf of Mexico, not into the Pacific Ocean. LaSalle at Sault Ste. Marie took possession of all the interior of the North American continent for France as an extension of New France. Meanwhile, Britain and France were competing intensely for land and trade on the American continent. Then the French, under Louis de Buade, comte de Frontenac, began a series of border raids on New England, and finally marched into the Iroquois country. The war was ended by the Treaty of Rijswijk with New France holding Hudson Bay but not Newfoundland as well as all its former possessions. This was the work of Canadians, with little help from France. There were to be no more Iroquois wars, and New France stood at the height of its fortunes. Fur trade contract, signed in Ville-Marie Montreal, for canoe transport of merchandise to be traded for beaver pelts in Michilimackinac and Chicagou Chicago. The English and their American colonists were to conquer all New France, but it was done in two stages. The first ended in 1713 with the conclusion of the War of the Spanish Succession. In Acadia had been seized again by the British, but in the next year an English expedition under Sir Hovenden Walker suffered serious losses along the St. Lawrence River and returned home. Most of the fighting was done in Europe, however, and the English victories there enabled them, by the Treaty of Utrecht that concluded the war, to recover Hudson Bay, limit French rights in Newfoundland, force the cession of Acadia without Cape Breton Island, and to get a larger foothold in the western fur trade. For two years the French troops and Canadian militia were victorious. Then the British and American strength, fed by British sea power, began to tell. Only two little islands, St. Pierre and Miquelon near Newfoundland, and the French fishing rights in Newfoundland, were left to France. But in what now became the province of Quebec more than 60,000 French Canadians became British subjects. Learn More in these related Britannica articles:

Chapter 8 : The People of New France - Sinopsis y Precio | FNAC

Between and , the population of New France grew to no more than 2, people. By contrast, in there were about 80, people living in the English colonies on the Atlantic coast. With a constant threat from the English as well as the Iroquois, Louis XIV and his colonial advisors began to place a greater priority on securing the.

Given that fashion was instrumental in the creation of Canada, this blog series explores the development of what Canadians wore one era at a time. Library and Archives Canada, Acc. But when my brother and I started talking about the significance of fashion in Canada; how crucial the fur trade was to the colonization and economic development of New France, it was obvious that another blog series was needed. Modern day drawing of New France fashion. Habitants towards the right, bourgeoisie in the middle, and nobility on the left. The same was true in New France. I guess this gives real meaning to the term fashion police! The upper class or nobility consisted of appointed officials, royal administrators, seigneurs wealthy landowners , upper clergy members, and army officials. They were followed by the bourgeoisie: The habitants farmers and fishers made up the third social strata. Their working-class attire tended to be on the more conservative side and was similar to the clothing worn in the French countryside. The fabrics used were more durable than fashionable. Linen, hemp or coarse wool, often lined with leather or fur for additional warmth, was generally used. Men wore a shift or shirt, breeches with knitted wool stockings, and sometimes a vest or a short waistcoat. They either wore leather shoes with a buckle, clogs, or moccasins. In addition to moccasins, men added leggings and on super humid days, breechclouts a rectangular piece of fabric held up by a belt , to their wardrobes. Toques or wide brimmed hats were also worn depending on the season. Habitants by Cornelius Krieghoff Like their French counterparts, women were stuck wearing a lot of clothing, even in the summer. Cotton shifts, woolen skirts over a petticoat, wool stockings held up by garters, bodices, bonnets, and buckle shoes or clogs were a part of their daily wear. Dresses, mantles short hooded coats , and aprons were also in their wardrobes. At the age of six, children from all social classes were expected to dress like adults. Bourgeoisie Fashion The middle class wore similar clothes to the habitants, however theirs was made of finer, softer fabrics including silk and velvet and came in a wider range of colours. There were some differences however. Men often wore wigs and tri-corner hats decorated with feathers. Their shirts, pants, and waistcoats were more tailored, be adorned with decorative buttons, and the latter would have included embroideries and braids. The inclusion of decorative fashion could also be seen in the clothes of bourgeoisie women. Their blouses had lace collars, skirts were adorned with pleats, their stockings were made of silk, and their aprons were made of lace. Dresses were more fitted, often had short, narrow sleeves, the bottoms were raised and pinned at the back, and a dress coat would have been worn over them. Also, bourgeoisie women would have carried around fans or parasols. Gestion de documents et archives. Nobility Fashion The nobility were at the top of the social class structure as no royalty ever resided in New France, let alone visited. He visited from as part of a Royal Navy contingent. The number of people who made up the nobility class was minuscule in comparison to the habitants as New France was not an attractive place for the French upper class. Lives abroad would have denied them all of the luxuries of their daily French lives that they were used to. Those who left largely did so due to their employment appointed government or military officials or given the lack of other nobles and royalty to boost their place in society. Like their counterparts in Europe, the nobility in New France wore lavish clothes made with extravagant fabrics and designs. Initially, noble men wore wigs that were so big and cumbersome that their tri-corner hats had to be carried under their arms. Gold and silver thread was woven into their vests and coats. Their pants, stockings, and shoes were made of silk. They also carried canes and wore gloves. Their blouses were adorned with frilled lace and had engageantes style funnel-shaped lace sleeves. Their dresses and skirts were decorated with gold and silver thread, floral designs, fringes, and were layered over petticoats. Also, their dresses ended with trains. Parasols and gloves were a must, as were silk stockings and shoes. Ribbons of gold and silver were extensively popular too for women and men as they were both decorative and practical, held garments together. France vs New France Aside minor details, the incorporation of some Aboriginal fashion, and being a season or so behind the latest fashion trends, by and large the French had

similar clothes regardless of what side of the Atlantic they were on. However, you probably can guess what time of the year there was a major exception to this. Turns out snow was the great fashion equalizer among the New France classes and winter is where the biggest leap from French fashion occurred. While those who were more wealthy could have afforded a larger variety of winter clothes, ultimately everyone had to use deer hides and various fur skins for warm coats that could stand up to the cold and moose skin gloves to protect their hands when braving the cold. Canadian Habitant in the Winter c. Clothing from utilitarian to pleasurable. Museum and Historic Site. Wilfrid Laurier University Press. Hamilton, Gillian and Snow, Aloysius, Les plus beaux atours.

Chapter 9 : Category:People of New France - Wikipedia

New France (French: Nouvelle-France) was the area colonized by France in North America during a period beginning with the exploration of the Gulf of Saint Lawrence by Jacques Cartier in and ending with the cession of New France to Great Britain and Spain in under the Treaty of Paris ().

Population Immigration The development of an overseas colony, above all, requires an initiative to populate it. But who were these men and women who decided to come to America to start a new life, or who were sent with no choice in the matter? In other words, who were the ancestors of Quebecers and, in general, of all the Francophone peoples living in North America today? Women of ill repute being shipped from Paris to Louisiana, This is not only a matter of interest to genealogists; historians and sociologists also seek to determine the roots of the people of New France. Knowing who the colonists were and where they came from provides a better understanding of the development of this civilization and this new culture, which have survived to the present day. However, many other people left their country for New France. In the following article, Leslie Choquette reveals everything about the colonists. Where did they come from? How many were there? How old were they? What were their trades? Why did they decide to leave everything behind and face the dangers of an Atlantic crossing? France, at the time the most populated country of Europe, allowed fewer inhabitants to leave than Spain, Portugal or the British Isles. Only a few hundred thousand French people emigrated and, of this number, barely a few tens of thousands arrived in New France, most preferring to go to the colonies of the Antilles, which were reputed to be richer. This limited settlement nevertheless gave birth to distinct societies in the territories that formed New France: Who were these pioneers? Why did they come and how many were there? But first of all, how do we go about studying them? Where does the information on the immigrants come from? In France, the documents mainly concern departures: French sources Military muster rolls, indenture contracts and passenger lists, although sometimes in a less than desirable state of conservation, are excellent sources of information about the departures of immigrants to New France. French soldiers and officers were an essential component of the transatlantic migration movement. Although they did not all settle in North America, they made a tremendous contribution to the success of French colonization. The muster rolls concern only a minority of these soldiers, but among them, the better organized lists refer to men by their first and last names, or their war name, age, height required height was five feet , their profession and place of origin. He was 21 years old and was a practising cobbler. Here are his particulars: He died in Varennes in The majority of immigrants who did not come with the army were indentured servants too poor to pay their passage overseas. To pay for their voyage, they signed a contract with an employer in the colony, agreeing to serve him for three years, hence the moniker trente-six mois thirty-six monther. In return, the servant was lodged, fed, paid and received free passage from France. Once his contract was up, he was free to return to France, sometimes at the expense of his former employer, or to prolong his stay in the colony. According to his indenture contract, he was 20 years old, a gardener by trade and a native of Noyal, in the diocese of Vannes, Bretagne. The sisters hired him as a gardener for the yearly wage of livres, payable in cash, as well as a monthly jug of spirits, Paris measure, which he could use at his leisure. Before boarding the ship, he was provided with a suit of fine fabric, a frock coat, a waistcoat and two pairs of breeches. The passenger lists provide information both on the indentured servants whose passage was paid and on the travellers who paid their own passage. The best lists, such as those for the port of Saint-Jean-de-Luz in southwest France, reveal the names, birthplaces, trades and ages for all the travellers, in addition to their reasons for undertaking the voyage. Among the civil registries, marriage certificates are of primary importance for the immigration historian: The attestation was sworn testimony, corroborated by witnesses as far as possible, asserting that the immigrant was free to marry. Girl reading a letter Lastly, censuses and notarial and judicial records contain a great deal of information on the immigrants and their activities. For example, the first census held in Canada, in , indicated all of the trades practised by the settlers before their departure from France. In the notarial archives, marriage contracts validated or supplemented the data provided on marriage certificates. The judicial archives provide information about the stories of a number of ill-fated immigrants. Thus, at Louisbourg, the

interrogation of an accused Frenchman includes the following questions. Why did he come to this island? With whom did he associate and when did he arrive? Where was he hired and by whom? What compelled him to contract an indenture? Historians of French immigration in New France, therefore, work with a very rich documentary corpus from the both sides of the Atlantic. How many French immigrants came to New France? For a long time, historians estimated that about 10,000 immigrants came during the French regime. This estimate, however, is based on a very narrow definition of immigration. Moreover, its scope is restricted to the St. Lawrence Valley and excludes the French settlements in the Maritimes and Louisiana. If we adopt a broader definition of immigration that includes temporary migrants, such as indentured workers and soldiers who returned to France, the result is very different. Mario Boleda has suggested two new estimates for immigration to Canada. Furthermore, thousands of immigrants, usually temporary migrants, made their way to the Maritimes; genealogist Marcel Fournier estimates their numbers to be about 70,000. Who were the immigrants? However, colonization could not occur without women. Champlain first of all encouraged Aboriginal peoples to mix with the new settlers to create a colonial population of mixed heritage and French culture. Since his plan did not materialize, the authorities sent women. In 1641, the first real pioneering women arrived: In Acadia, the first women arrived in 1604, with nine French families. Geographic origins The geographic origins of the immigrants reflect the importance of Atlantic France in the migratory trend. Over two-thirds of the Canadian and Acadian colonists came from the Atlantic coast, considered in a very broad sense. On a map, an imaginary line drawn from Rouen to Toulouse separates a western France with close ties to New France from the interior of France, which was less involved in the migratory movement. Despite the uneven distribution, the recruitment area encompassed all of France: If we consider only the founding immigrants of Canada, those who stayed permanently in the colony, the results are somewhat different. The urban origin of immigrants was particularly marked: Indeed, during these two centuries, above all, the residents of villages, market towns and especially cities would settle on land, whereas during the following century, it was the peasants from the Old World who were suddenly introduced to the hustle and bustle of urban environments. Immigrants of rural origin usually came from prosperous areas of the country, with a developed transportation network and agriculture that was well integrated into market economies. Beginning in the Ancien Regime, these peasants participated in an economy that was open to the Atlantic routes where goods and people circulated. Social and occupational origins It is difficult to define the occupational origins of immigrants. The sources sometimes fall short in this area. Nevertheless, combining information about social background and regional origin yields interesting results. Aside from soldiers, the most common occupations were in the lumber, building, clothing, textile and maritime trades. The age structure of a normal population resembles a pyramid tapering upward from youngest to oldest. In contrast, that of an immigrant population more closely resembles a top, in which the age groups of the youngest and eldest are under-represented. The immigrants also tended to be young, although children were not characteristic of the group. Nearly three-quarters were under 30 years of age, and among this group, less than one-tenth were under age 15, and more than half were in their 20s. Overall, young adults predominated. The migration of families was the exception rather than the rule. Nuclear families accounted for approximately one-tenth of the immigrants and were usually very young. The recruitment of families was particularly significant in certain regions, such as Perche, where seigneurs made special efforts to attract rural families to their Canadian seigneuries. Family immigration was also relatively common in those regions which maintained close economic links to Canada during the period. From 1600, Canada was an officially Catholic colony. More than two-thirds came from the provinces of the centre west, i.e. There were also a few Jews, particularly conversos who practised the Catholic religion. New France, unlike New England, never became a refuge for religious minorities. Yet not all Catholics were necessarily pious. Among lay immigrants, neither the people nor the administrators were particularly inclined to be strictly devout. On the contrary, a degree of indifference among the people could be detected with regard to behaviours prohibited by the Church, and there were even cases of anticlericalism. The administrative elite often found itself in conflict with members of the clergy. Portrait of the immigrant It is important to recall that one founding or permanent immigrant in five in Canada was female. Who were these 2,000 women and girls arriving in the colony after a perilous voyage? Where did they come from and what did they do for a living? The first remarkable fact is

the urban origin of a large proportion of the female immigrants. Indeed, over three-quarters of them came from a city, and most of these came from a large city. As was the case for the men, this fact does not necessarily mean that the women were born in cities, but they had left their rural homes before they left for Canada. The second fact that is important to stress is the existence of an exclusively female migration geography.