Chapter VII

Conclusion

1. France joined the Spaniards, English and the Portuguese in the race for colonies, most especially for trade and adventure. Posts in New France and in Pondichéry were acquired by the French to pursue commercial and imperialistic objectives of the mother country. In both places the French became settlers and this resulted in advancement of the main motive trade. From the Newfoundland area there was a good harvest of cod that kept the European market soaring. It raised competition among the other nations who demanded the right to fish in the areas. From Pondichéry there was textile industry that led them into world market. They were the sole supplier of the chequered cloth from Pondichéry that was in great demand in Europe. France took a slow lead to join competition but was successful in their venture.

2. The island Algonquin's held in New France was a strategic and very important position on the river, because they had absolute control over a long series of rapids and over the portage that led around it, and any who passed that way were obliged to pay tribute. So as to keep their position as middlemen between the French and the nations of the interior they did their utmost to bar this route. They did not, in fact, dare refuse passage to the French, nor even exact
tribute from them, but they did try to discourage them. It will be remembered that in 1613 they did everything possible to prevent Champlain from traveling up the river. The barrier was to remain intact for many years; the Jesuit Le Jeune refers to it in 1633 and again in 1636. It disappeared only when the Iroquois scattered the Algonquin’s in the wake of their victory over the Huron in 1649-50.

Between Allumette Island and Lake Huron there was another barrier but a much less formidable one. The Nipissings, called Squekaneronons by the Hurons, posed this. The Nipissings like the Island Algonquin traded in distant places. The Nipissings did not make much trouble to the other First Nations passing through their country on theirs was to the St. Lawrence. They fully intended to keep the distance trade relations to themselves and did everything to prevent the French into the interior of the continent. The Montagnais and the Island Algonquin’s could be counted in spite of all as they needed trading posts of the St. Lawrence to provide a market for their goods. It was very difficult to keep the Huron’s in alliance because of their situation in the interior. Their tiny domain was the terminus of the great trade routes. The Huron’s were the exclusive buyers of the produce of their neighbours like the Petuns and the Nipissings. The Cheveux Relevés brought furs from the far away nations of the west. In the interior of the continent, the Huron’s played the role that the little city of Venice played in the
Mediterranean, or the Dutch in international commerce. Like the Italians of the sixteenth century, who had made their language the international language of commerce, the Hurons also made the language as one for commerce. The First Nations benefited from their trade relationship with the French as they learnt the trick of the trade very quickly.

3. The alliance of the French with the Hurons was from 1609 and there has been only one outlet for fur through the French at the St. Lawrence Valley. But this was no longer from 1613 as the Dutch strove to channel the fur trade towards the Hudson River. The Hurons had to travel six hundred miles to the French and three hundred to the Dutch as such the French had a very tough time maintaining this alliance. It would have been natural for the trade to flow from Huronia to Iroquois country and from there to the Hudson. This would have meant that all the furs of the Great Lake would be traded at the Hudson with the Dutch and not at St. Lawrence the trade center of the French. This would have lead to tremendous loss of trade as from the Dutch it would flow into the Amsterdam instead of France during the time. The Iroquois in 1626 were able to acquire the mainstream fur trade control and at the same time got access into the Hudson Bay and into the Dutch market. To prevent this natural orientation the French constantly maintained interpreters among the Huron's from 1610 onwards. Their role was essentially to
persuade the Huron's each spring to come down to St. Lawrence and trade. Etienne Brule for his part received 100 pistols a year to urge the first nations to trade. While making every effort to stop the Huron to have any alliance with the Iroquois they were also trying for new trade routes to be opened beyond the Huronia. If the trade relations were established with the Neutrals the Huron monopoly would be breached and French influence on the Great Lake would no longer depend on the Hurons alone. A mission was established for doing this by Récollet La Roche d'Aillon in 1626-27. On an order from Father Le Caron, the Récollet went in October 1626 to the land of the Neutrals, a territory extending some eighty leagues along the Niagara River and the north shore of Lake Erie, where they raised very good tobacco.

4. This mission was not successful because the Hurons realized his plan and send rumors about the missionary becoming an commercial agent. Moreover the Neutrals did not know how to paddle canoes to reach the trading center as the missionary had proposed. Since the establishment of the French in the St. Lawrence the Iroquois problem persisted. In 1640's a general conflict took place between them. In the first thirty years of the seventeenth century, the two sides had not yet come to a confrontation. Nor was the Five Nations Confederacy as yet in existence; each Iroquois nation was still fending for itself. Once the
Mohawks had vanquished the Mohicans and taken over the Dutch trade, they denied passage to their Iroquois neighbours, who in turn denied the Mohawks passage to the west and southwest. Champlain defeated the Mohawks in 1609 and 1910.

5. After the battle of 1610 on the Richelieu there was no large-scale invasion of the St. Lawrence by the Iroquois in this period. At least neither Champlain nor Sagard mentions any. Iroquois attacked the Habitation of Québec and the convent of the Récollets in 1622. When two Iroquois turned at Québec they were offered all hospitality and asked to maintain peace so that trade continues. A mission was sent to the Iroquois to ask them to come to Québec on an official visit and the emissaries were given thirty-eight beaver skins as gifts to be presented. The Iroquois knows nothing of this overture of the French in 1622. In 1624 Champlain sent Montagnais as ambassadors to the Iroquois and they were well received. In return six Iroquois came in Québec in 1624 and a peace treaty was signed with them. A few of the Iroquois as a result came and stayed near Québec close to the Montagnais.

6. During the French Régime the structure of Canadian society differed from that of other North American colonies. The four chief powers colonised in North America, Spain, France, England and Holland belong to a common civilisation that of west. Spain, England
and France had certain points of resemblance. Spain kept a keen eye on the Catholic faith; France fought religious wars and England a ecclesiastical structure. The three metropolitan countries were monarchies and Christian that put them together. The mercantile system was the real source of imperialism that originated in England before the revolution of 1689. The Navigation Act of 1660, the Staple Act of 1663 and the Plantation Duties Act of 1673 developed it. The society in France and England assumed a capitalistic character different from Spain. This movement coincided with the rise of the upper middle class. In England the leaders in commerce and finance ruled in close alliance with the territorial aristocracy, to which ties of family and of interest related them. In France Colbert did all he could to favour the middle class by promoting industry and commerce and making policy to further the economic activity of this class. Towards 1680 it was believed that in France the industrial revolution would break rather than in England. As colonial societies have a tendency to model themselves on the mother country the middle class had a tremendous role to play in Canada (New France) and in the British colonies.

7. The social structure of Canada and British colonies differed in one important aspect: namely in their land law. In the eighteenth century France still lived theoretically under the feudal regime. But if those vestiges of the Middle Ages, vassalage and fiefs, continued to
exist, it was only as legal forms that for some centuries had been practically void of substance. A seigneurial regime however existed in fact as well as in law. The Canada of the seventeenth and eighteenth century was in no respect a feudal colony, but all land was held in seigneuries, a system of tenure by which various individuals shared, under different titles, a number of rights and dues connected with the same concession, the absolute anti-thesis of dominium plenum (freehold in the modern sense). This principle brought about the existence in New France of two classes of society that were practically unknown in the English colonies the seigneurs and tenants.

8. On the cultural level the evolution of Canada differs more clearly from that of the British colonies than the situation in France does from that of England. A little like Spanish society, Canada stood outside those new ideas, stemming from the scientific revolution which essentially modified the intellectual outlook of the modern world and which from the end of the seventeenth century shook the very foundation of religious life. Quite early, rationalism, belief in progress and humanitarian ideas made an appearance in newspapers, pamphlets and books published in English America. One finds nothing of the sort in New France, where there was no press, where higher education was in its infancy, and where all instruction was in the hands of the clergy who were, however, fully
competent for the task. This is usually the case the colonial societies in the New World developed as far as possible on the model of the mother country to which civilization, metropolitan society's generally revealed fundamental unity, but since they varied along national lines in their interpretation of this great culture, they emphasized its diversity.

9. The fur trade that had started was a means of entering into the territories of the First Nations in order to gain access to the wealth and information they had about the flora and fauna of their country. This proved great dividends for the French colonisers. In return the First Nations came to know about French technologies that made their life styles easier. They could have lived without these technologies as this researcher considers their technology and thinking far superior to the French. They did not have a destructive mentality and were considerate towards their place and people. This characteristic was something impossible for the coloniser, as their main motive was cut throat competition. This spirit did not let them enjoy the growth of the other person, as it would be difficult for their survival. And they are the ones who made the First Nations follow Bible where such spirit is not encouraged. A mockery of what was preached is seen in their actions as actions speak louder than words. However the condition of survival cannot be ruled out which led to such behavioural instinct.
10. The beginning of New France and Pondichéry was as commercial comptoirs of monopoly companies: The Compagnie des Indes Orientales at Pondichéry and the Compagnie de la Nouvelle-France succeeded by the Compagnie des Indes Occidentales in New France. The Compagnie des Indes Orientales and Compagnie de la Nouvelle-France were united in 1719 under the title Compagnie des Indes. The St. Lawrence valley developed slowly as an area of French immigrants engaged in agriculture and townspeople engaged in commerce and domestic manufacture. Pondichéry on the other hand, attracted only limited French immigration and the authorities invited Indian merchants to establish their enterprises in the town.

11. The French sense of superiority over the First Nation and Pondicherrians culturally, if not racially, while maintaining due respect for First Nation rights and their usefulness in 'maintaining a French foothold on the continent' is remarkable. At Pondichéry the French town was laid out in utilising the canal as a natural boundary as such segregated the indigenous Pondicherrian settlement from the French quarters, its administrative, commercial, cultural and religious institutions. In towns like Québec and Montréal no such segregation was required, the First Nation having been drawn into the French occupied countryside nearly on seductions. However, there was a social distinction evident in each town, most notably at Québec with its Upper and Lower Towns. Royalty and elites
inhabited the Upper town of Québec whereas the lower town had the artisans, merchants living. The condition of the Lower Town was not very good as the Upper Town as the marked difference in street, drainage and facilities is seen. A legacy of the French rule in Québec is the streets, buildings and the plan of the whole fort. There is a biracial colony in Québec where the lower town is essentially populated by one race i.e. the French. In the Upper Town witnessed a metropolitan atmosphere with people from the nobility of French and non French origin residing there. Similarly in Pondichéry the fort is a legacy of the French rule. In Pondichéry also the main fort area was populated by the French and the other areas with non French or mixed population. The fort area has become the Secretariat or the area where the bureaucracy of Pondichéry functions. However there is no segregation like earlier as where the lagoon was turned into the Grand Canal has become populated with college and public work departments. What was built as a point of separation of the Pondicherrians from the French town now has become a proper drainage to carry the dirty water of Pondichéry town. There were two streets that ran parallel to the canal. The Quai du Ambour and Quai du Gingy and these areas became settlement quarters of the Pondicherrians and have become prime area for acquiring property. The fort area is now open to general public and one can sit near the beach and have a pleasant evening gazing into the sea and witnessing the flow of ships in the harbour a great work
of the French. Once it was crowded with traders and French colonists, now the harbours are active during the daytime but during the evenings a pleasant atmosphere spreads in these areas.

12. François Martins initiative to settle Indians to settle people and develop Pondichéry has become a great contribution for the coming together of people of various castes in one place. He was interested in maintaining a cordial relationship with all the castes. However the lands that were given were for a price as the Company had purchased the lands from the original owners. It was only in 1702 that the Superior Council set up in Pondichéry played a major role in utilisation of these lands. The Council collected taxes from the Indians to build the walls of the fort. The Superior Council administered the improvement of housing and legal property titles that had become a major concern in the European town area. Household industries and handicrafts moved into the town but a plan regarding this development had yet to be traced. Pondichéry, like Québec, was to be an orderly public space.

13. In 1673 Bellanger de l’Espinay moved into Pondichéry, political conditions of the neighbouring kingdoms were quite disturbed and unstable. The last Vijaynagar emperor Sri Ranga III having lost the
battle of Erode in 1670 died a heart-broken fugitive. With his death Venkaji the half brother of Shivaji and Chokkanatha who were the Nayaks of Thanjavur and Madurai became independent. Gingee had been conquered by Bijapur in 1648 and Nasir Muhammed was the Faujdar there while Sher Khan Lodi was the Faujdar of Valikondapuram. Both of them were more or less independent since Bijapur under Sikander adil Shah was tormented with civil strife and Mughal invasions. Golconda had control as far as San Thome.

14. Bellanger was in Pondichéry only till 24 September 1674 when he sailed to France. François Martin who was the assistant of Bellanger became Chef on 6 May 1675. With him in the loge were two capuchin priests and six Frenchmen; there were only sixty French soldiers who were on transit. In 1676 François Martin allowed himself to be dragged into a military conflict that had developed between Nasir Mohammed of Gingee and Sher Khan Lodi. Martin captured on 24 September 1676 the fort of Valudavur that belonged to Gingee. But before the conflict could develop further, Sivaji reached Gingee on his famous Carnatic expedition and captured it.

15. The Dutch had bought Pondichéry in 1693 from Ramraja of Gingee paying a sum of 25,000 pagodas and in 1697 by the Treaty of Ryswick restored Pondichéry to the French. The French became
the legal owners of the town. 1703 Martin obtained Kalapet to the north of Pondichéry from Nawab Dawood Khan, Aurangazeb's Governor in the Carnatic. By 1706 Martin had completed the construction of a new fort that he called Fort Saint Louis modeled after the Fort at Tournai. But he had to pay Rs. 10,000 to the Carnatic Nawab and Rs. 2,000 to his subordinate officers, for permission to build the fort. The same year, the Nawab donated Ozhukarai, Murungappakkam, Olandai, Pakkamudiyanpet and Karuvadikkuppam. Pondichéry was now a sizable establishment with 700 Europeans and 30,000 Indians of whom 2,000 were Christians. In Surat trade was under decline and their creditors on land and pirates subjected Frenchmen to harassment at Sea. Pondichéry at the same time grew to become a flourishing trading centre. This prompted the issue of Edit Royal of February 1701 that transferred the Conseil Souverain from Surat to Pondichéry with Françoise Martin as its President. The Conseil Souverain had overall jurisdiction over all French establishments as a court of Law.

16. The establishment of Pondichéry was the work of Martin as Governor during a period that was chequered both for him personally and for the town. Commerce for the French was banned in Surat in 1703 and the French establishment at Bantam and Tonkin had failed and was abandoned. Louis XIV had revoked the Edicts of Nantes in 1685 dealing a severe blow to life in French harbours, trading
centres and among the traditionally sea-fearing communities. From 1689 France was involved in a war against the English and the Dutch with disastrous consequences for its colonial plans and then in 1701 the Spanish Succession War ranged almost the whole of Europe against Louis XIV. While these stresses of European politics left François Martin at Pondichéry almost on his own, the situation in the areas around Pondichéry was even more appalling. Aurangzeb’s forces after the conquest of Bijapur in 1686 and of Golconda in 1687 marched into the Deccan to deal with the Marathas who after the execution of Sambhaji in 1689 had converted the Carnatic into a base of resistance against the Mughals.

17. In New France, the Governor and Intendants under royal government (1663-1760) did not obtain land. However, it was not illegal to seek remuneration over and above the annual salaries they were paid. Instead of investing in land, which was plentiful and cheap in the seventeenth century, the royal officials turned to the fur trade. They formed alliances with prominent merchants in the colony to this end. However, this often brought them into conflict with rival merchants, as was the case with Governor Frontenac’s interests in the activities of the explorer-trader, Cavelier de La Salle.151

In New France and Pondichéry military hospital came up as war victims became double and treatment was essential to maintain the military strength. The Ursuline sisters that treated the wounded soldiers ran it in Pondichéry. Dupleix gave land grants to the hospitals that made it possible to continue with the treatment of the soldiers. There was also a General French hospital in Pondichéry run by the Capuchin clergy. The local population of Pondicherry went to the medicine man for traditional cure. The French and the Creole population could get treatment from the military hospitals and from the Capuchin Fathers. Sisters Hospitallesrs arrived at Québec in 1639 and established a hospital for military and naval personnel, financed by the King, but also admitted colonists and the few Amerindians who ventured to trust French medical treatment.

18. The canoe route into the interior, the pays d’en haut, was long and studded with rapids that had to be avoided by portages around them, often in dense forest. The trade was largely with bands of Algonkian speakers, the Ottawa, Ojibiwa, Saulteaux and dispersed Huron remnants centred at Michilimackinac at the junction of Lake Huron, Michigan and Superior. The Native hunters were seconded by their women folk who prepared the hides and skins for barter. The French traders, after disposing of the European goods offered in exchange (as well as illicit brandy to lubricate relations), guided by
Native canoe men descended the Ottawa river to Montreal in the spring time with the furs.

19. Although not an ideal system seigneurialism did not impose one roads dues on consistories that would have discouraged agricultural settlement. The system became more like the metropolitan system as the colony became populated; land suitable for farming taken up, and villages appeared along the banks of the St. Lawrence waterways. Seigneurs began to exercise their traditional privileges, to increase their dues whenever new concessions were granted and to reside in urban areas while living from the revenues of their rural estates.

20. During the years of French rule the system never became oppressive in nature and the habitant farmer was not a serf but a free as an independent owner of his land. After 1764 it was the English seigneurs who diverted the regime from its original design and transformed it into an exploitative system.

21. The agricultural pattern, land tenure, and land grants in Pondichéry and New France have shown the actual colonisation process that the French adopted. This is apart from the economic gain in the form of revenue generated from agricultural produce. In the process of exploring revenue the areas of cultivation could
produce, the French implemented the seigniorial system. In Pondichéry the system was not successful, as there was an existing system of agriculture that seemed more profitable. It was the *Compagnie des Indes Occidentales*, in charge of the administration in the area that acquired land for the crown. It was not the same in New France where the direct rule of the monarch was introduced in 1663. The idea of peaceful coexistence following the traditional pattern of agriculture with little innovation at Pondichéry brought many villages under direct French control. All these villages were rich revenue producing areas. The villages Theduvanatham and Archivak (Abhishekapatkam), Odiyampattu, Thirukkanji and Kottakuppan were given to M. Dumas by Nawab Safdar Alikhan, the Nawab of Carnatic, as a gift for his exemplary courage and wisdom shown during the Maratha incursion in September 1740.

22. Lenoir who first became governor in 1721 was also in league with Dumas in this nefarious trade of slaves and slaves were exploited in New France for some time but then with the missionaries influence they were given education and treated well. However the slaves taken from Pondichéry to Moluccas and Mauritius were given enough food for the work they did. There was no wages attached for their work. They had to work very hard in the plantation. The French continued with the slave trade and had to discontinue in Pondichéry as the cost of taking them to various places became expensive
whereby they resorted to use prisoners of war for the purpose of labour.

23. When Lenoir was the governor for a second term from 1727 to 1735 some changes took place in the jurisdiction of Conseil supérieur. All provincial councils of administration including the Conseil Provincial de Bourbon were placed under the Conseil Supérieur de Pondichéry. (In 1728, when Dumas was the Governor of Bourbon, Pondichéry lost its jurisdiction over the provinces) He attended to the improvement of the judiciary and a new juge de la chaufferie was found functioning at Mortandichavadi in 1730. He improved the fortifications of Pondichéry by building new bastions. Trade registered progress with frequent ship arrivals.

24. Pondichéry and Québec being compared at two different period of time is an interesting comparison as they both have legacy of the French rule embedded in their present society moving in the rhythm of time. In Pondichéry during the period taken for comparison the effect of French rule is seen especially in the lives of the rich landlords. Among the educated group especially the Brahmins and business class Chettiyars it was found that they have made inroads into the French offices by providing their help to the French to administer Pondichéry. In the form of interpreters, translators, accountants or diary maintenance of diary they saw to it that things
happening within the French administered areas were brought into record. This tradition of keeping accounts and records was prevailing much before the French came. With lands coming into the hands of the French Company hold over the revenues collected from the land holdings created a sense of security to the French. This land revenue collected paid large dividends as they were used for many purpose to improve the French trade in the Indian Ocean regions and Far West. If the French did not buy Pondichéry they would not have been able to get large amount of profit acquired from making it as there headquarter of trade and rule in India. It was also the lands in and around Pondichéry along with Karaikal, Mahe, Yanam and Chandranagore that made the French colonial policy succeed for a long time even after Indian independence.

25. Pondichéry became a very important textile producing area during the time of Françoise Martin and continued till the tradition for a long time. The Archives of Pondichéry record that large amount of cargo of dyed and ginghams were in demand in countries other than France. The weavers working on the loom initially made it and slowly a loom was installed to meet the demands of the export market. To take the clothes in bales bullock carts were used and hand pulled carts. Manual labourers in and around Muthialpet area were in great demand, as their physical assistance was needed for this purpose. In return they were not paid a very high wage but they
were able to earn a small living for their family. Many of the labourers belonged to the lower class that during the off-season had no work. Instead of sitting idle utilised this time to cart things to the Pondichéry port. From here head load workers loaded the goods into the cargo vessels and they did not have a union till Indian independence in 1947. There was no demand for higher wages or keeping a time limit for their work. The officer at the port who took account of the cargo loaded into the vessels and recorded the destination of the ship in his logbook. He paid the labourers who carried cargo into the vessel as he was asked to do so. This official most of the time used to be a Pondicherrian and as such he acted as a middleman between the French and the textile traders. Payment of the consignment going in the cargo was paid in advance to the party concerned and as such they did not have to wait for a long period to get their due. Many cases the French borrowed money from the Indian bankers the Chettians to pay their due. They paid it back when they got profit in their trade.

26. The emergence of bankers and traders increased because of the French dependence on them for various purposes. For the purpose of loans of money also the French used to take it from the Indian bankers and secured their private money with them. This money was invested and the dividends added to the principal amount invested. Dupleix and other governors did invest money
privately in trade and earned profit either from the interest got from it or from the profit brought by the investment.

27. Money got from the land revenues were many a times used for the purpose of welfare like building canals, wells, tanks, bandhs for irrigation purpose. This was done in order to earn more benefit from the agricultural fields. With proper irrigation facilities the crops in the fields yielded a large amount like the Samba crop. Roads were built in the interior regions in order to make the collection of textiles or crops in an easier way. The bullock carts could be drawn in a kaccha (not properly laid road with tar and bitumen or stone) way but the horse driver carts and vehicles of the French found it difficult. Textiles especially from Muthialpet were brought into the Pondichéry town port by carts and this was earlier made easier with the proper roadways. The roads were laid by the French for improving the their trade.

28. With the schools for the girls and boys established in Pondichéry it made the people aware of education and especially on languages other than Tamil. The Capuchin fathers started an institution where they taught Latin, philosophy, theology and mathematics to those students who showed keen interest in these subjects. As in France they did teach Latin and this helped the Pondicherrians to work in translating many works into Tamil in the
eighteenth century. The educated Pondicherrians translated English works both of philosophy and literature.

29. The legacy as such of the French can be seen in the assimilation policy of theirs. It is reported that in Pondichéry there was no labour movement till Indian independence. The choice of citizenship given on the eve of de jure in 1964 was an eye opener of the French impact on the Pondicherrians. The choice made by the Pondicherrians to remain as French citizen was to retain their passport to a better life probably a hangover of the colonial mentality. This has proven right in the present day context as most of the youngsters of Pondichéry go in for higher studies and work in France. They are able to earn more than what the Indian government can give for the same work. There are many people who are of Tamil origin but cannot speak their mother tongue as French has become their lingua franca. A census taken of the French school in Pondichéry shows that most of its students do speak only French, and they cannot converse in English or Tamil. This is a sign of new breed of a generation of Pondicherrians having French culture. These children are used to the French way of dressing, habit, food and they find themselves aliens within Pondichéry, which is why after the completion of schooling or acquiring higher education they move to France or other European countries with their passport of French nationality. A Francophone
community within the Pondicherrians have emerged further dividing the population of Pondichéry from the main existing groups. The general population of Pondichéry

An interesting finding is that the treaties that the First Nations relationship with the French in New France were not merely for trade but they felt that they could improve themselves as some of them who eventually did convert believing became better persons. A very wrong psychology as they were giving up their culture and tradition to become someone else when they had a beautiful tradition of their own to be preserved. Once the French made a contract with the First Nations they proved to be very good allies in times of war. Similarly in the case of Pondichéry the French were able to have good relationship with the soldiers and otherwise as they knew what was considered as sacred by the Pondicherrians had to be respected. When the Jesuits tried to convert and did atrocious acts many of the Pondicherrians were wounded deeply as their faith was being questioned. The Governors who came to Pondichéry saw to that this type of things do not happen otherwise they have to pack up as with hatred nothing is going to work out for them. They needed the help of the Pondicherrians in their day to day activity in the court and as labourers.
Brandy was used as a barter item to trade with the First Nations and in return beaver pelts were acquired. To stop this demorality in 1668 permission was given by the Sovereign Council to sell and give to the First Nations liquor. This free supply of liquor made the First Nations become more addicted to this drink and lead to drunkenness among them. They did not know this consequence. References from the letters of nuns in Quebéc give ample evidence of the traffic in wine and brandy as being a cause of encouraging immorality, theft and murder. This was done by the French to get the fur from the First Nations. They did not stop at seducing the First Nations by wine and brandy but went ahead to murder them in case they are not obliging with their demands.

The findings of the thesis lead to the fact that the Jesuits had a role in encouraging and actively involving in trade. In the Paris Document relating to Colonial History especially letter to Colbert in 1674 it is given that one of the Jesuit remarked to Frontenac that their mission in New France was not to be the parish priest but to gather Beavers. In Pondichéry also they were actively involved in politics that resulted in violence. Business and charity does not go well together and the missionaries have learnt to realise their mistake and

152 Paris Documents, Documents Relating to the Colonial History of the State of New York, Vol. IX, pg. 120
work to improve upon their original intention of spreading the Good News and continuing with the teaching mission.

When examining the day-to-day lives of women in Pondichéry and Québec over time, what is striking is the theme of continuity and change. The nature of human existence incorporates both and some periods of history are characterized by more or less of one or the other. For the First Nation women in Canada this was certainly true. By mid-century, many First Nations in the northern and far western reaches of the country were continuing the life style that had been theirs for centuries. Where food was abundant, more settled life occurred but where it was scarce a nomadic way of life was crucial for survival. Each tribe or grouping was individual at the same time were bonded together by general principles and beliefs. For some tribes in Canada, the matrilineal line was that which identified a person's heritage, or others it was the male line. In some tribes women appeared, at least from the European perspective, beasts of burden whereas in others, usually the more agricultural tribes such as the Iroquois, women had a status which European men found disconcerting. In whatever situation, women were vital for the survival of the tribe in helping to provide the food the tribe ate, the clothing they wore, and in bearing the children so necessary for its continuation. The status of women in Pondichéry and Québec has under gone a lot of change from the colonial context.
There has been not much with regards to the colonial women done except few monography and works coming up in the National Archives of Canada on the colonial women. There are some evidence of written literature on the womens condition of laundry work and the revolution created by washing machines but historical facts regarding the evolution of colonial women into a different personality, as she is a witness to many changes. Tradition and culture makes all the difference and in this aspect works should be generated. There are some materials in the National Archivies of Canada that has touched on these aspects but are too spread out to compile is just few months time of research. It needs a patient scholar to go through the materials and compile and authentic history of the suppressed voices.

A comparison is essentially bringing out the merits and demerits of a particular case of study taken, at the same time it brings out areas that were untouched so far. This thesis tries to use to point of time of history but by the same rulers and the methodology followed in colonizing New France and Pondichéry being so different from each other. The French tried to create a micro France wherever they tried to colonise be it Pondichéry or Québec. The fort plans are the best for this sort of tendency as they tried to built the fort at Québec and Pondichéry on the basis of
French fort styles prevailing. Assimilation and acculturation after establishing a mini France was their general tendency. The French legacy in both Pondichéry and New France were the cultural changes brought by them and the willingness of both these colonies to retain their colonial nature is remarkable.