Chapter I

Introduction to French Colonial Legacy in Pondichéry and Québec: A Comparative Study

Pondichéry and New France were settled by the French in the seventeenth century and became colonies that were both similar and dissimilar. For the purpose of this study my research is limited to Pondichéry and its relations with the metropole and with other Indian outposts, and the research on New France to the lower St. Lawrence valley between the towns of Québec and Montreal, a region commonly known in the seventeenth and eighteenth centuries as Canada.¹ This major sector of New France exploited the “upper country,” the great Lakes basin and hinterland, from whence the French colony obtained its furs and its First Nations allies. The French colony came to be known, as Nouvelle France comprising of Acadia, provinces of Nova Scotia, New Brunswick and Prince Edward Islands. There were two distinct regions one the colony in the lower St. Lawrence Valley and along the Bay of Fundy, and the other the extensive lands belonging to the First Nations.

¹ Henceforth will be referred as New France as this thesis deals with pre-confederation period of Canadian history.
The chronology of my study presented certain difficulty which was resolved by considering New France from its origins to the British conquest in 1763 and French Pondichéry from 1664 to 1764 only to avoid anachronism. When the French arrived at Podouke they found a village with a thriving textile industry and organised government as the Dutch did have a proper set up of collecting of revenue etc. When Champlain arrived at the site of the future town of Québec in 1608, he found only a deserted promontory at a narrowing of the St. Lawrence River where fresh water replaced salty seawater. At what became the capital of the colony of New France he built a modest habitation to serve as headquarters for the commercial comptoir his financial backers were anxious to establish to pursue the fur trade. In time, a few settlers arrived to provide an agricultural support base in commercial exploitation.

2 Podouke was the historic name of the village located about two miles from the center of modern Pondichéry. Archeological excavation at Arikamedu proves that Pondichéry used to be a large port in antiquity. Reference to Podouke is given in G.W.B. Huntingford, The Periplus of Erythraean Sea (London: The Haklaryt Society, 1980), p. 54. It is recognised as an important work for identifying Pondichéry with Podouke.

3 Pondichéry cannot be called a town even though the textile business was flourishing since the Dutch had established the handloom industry. It remained a village till the French built a fort and it emerged as a town with urban features.
The only native inhabitants who visited the site at that period were nomadic peoples from the northern and western hinterland anxious to trade furs for European manufactured goods. In contrast, the French at Pondichery, as they renamed it, were given permission by Sher Khan Lodi, the governor of the Sultan of Bijapur to build a trading post. Bellanger del Espinay was granted the permission to carry on trade as the Mughal Emperor Aurangzeb issued a firman to this regard. French bought Pondichery by paying sixteen thousand pagodas to the Dutch. In the case of New France they did not have to purchase the land from the First Nations.

New France began as a commercial comptoir in an uninhabited northern region open to any newcomer whereas French Pondichery began its history as a commercial comptoir in an inhabited and civilised tropical region. From the town of Québec, settlements were started on the island of Montreal (1642) and Trois-Rivières (1634), upstream towards the hinterland. At Pondichery, the French by 1708 acquired land from the Nawab of Carnatic in the vicinity to form their coastal colony. By 1750, French Pondichery incorporated over hundred villages inhabited by Indians. Apart from this the French acquired lands in the neighbouring areas around Pondichery from the Nawab of Carnatic and the Mughal Emperor.
The French settled down in these areas and had trading posts, which later became large settlement areas, like in Karaikal where there were 81 main revenue-generating villages. Mahe, which is in the present day a part of the Union Territory of Pondichéry, had large villages with fertile agricultural fields. From Yanam (constituted of few villages but had a flourishing trade), and Chandranagore (epicentre of trade for France) in Bengal the raw materials in the form of fine cotton were brought into Pondichéry for dying especially into indigo blue colour. All the areas the French chose were coastal regions and provided excellent natural harbours and trade went on smoothly. In the areas selected by them they had an excellent inland trade route and this provided an excellent source of transport of goods to Pondichéry from where these goods were taken to various parts of the world. The villages acquired by the French brought in the much-needed revenue for the sustenance of the large French army and the Governor in Pondichéry. In New France by 1750 meanwhile about 50,000 French lived in the riverine colony, between Montreal and Québec. The Amerindian people in this colony known collectively as the Seven Fires of Canada, lived in seven reductions, seigneuries administered by missionaries and located in the vicinity of the three principal towns.
Both colonies began 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.

Another similarity between the two colonies was the French sense of superiority over the First Nation and Pondicherrians culturally, if not racially, while maintaining due respect for Native rights and their usefulness in 'maintaining a French foothold on the continent.' At Pondichéry the French town was laid out in 'such a fashion as to segregate the indigenous Indian settlement from the French quarters, its administrative, commercial, cultural and religious institutions.' In towns like Québec and Montreal no such segregation was required, the First Nation having been drawn into the French occupied countryside nearly on seductions. However, there was a
marked social distinction evident in each town, most notably at Québec with its Upper and Lower Towns.

At Pondichéry the upper caste Pondicherrians, especially the Brahmins, regarded the French as inferior and avoided social interaction with them as much as possible. All foreigners were considered *Mlechas* by the upper caste Indians. However, the Indian trading class and the nobility mingled freely with the French as they had much to gain from mutual interaction. The French needed them to be intermediaries and the Indian merchants needed the French to continue their trade. The nawabs needed the help of the French military, which gave them the much-needed security in case of war with the neighbouring areas. The French nobility and the important officials were invited on certain occasions, especially when there was marriage ceremony of the trading class called the *chetis*, religious ceremonies (not in temples where the actual worship was held) naming of the child, the last funeral rites ceremony where lunch or dinner included European dishes. The Governor, his family and the nobles of the court were invited to partake of the food provided during these ceremonies.

*Mlechas* was a term used right from ancient times in India to denote any foreigner considered as untouchables. It was first used for the Greeks who came to India during the time of Mauryan rule.
Missionary work in the two colonies followed different courses as well. In New France, the First Nations were regarded as barbaric savages having little religious foundation on which to build a Catholic Church. In Pondichéry the missionaries encountered highly developed religion, as well as some animists and the occasional Christians. Christianity was a religion in other parts of India especially South India. This was because it was believed that Saint Thomas had landed in India in A.D 52 in Cranganore in Kerala and spread the Good News to the people of Southern India, there is no written evidence regarding this. Probably it is faith that continued, regarding the coming of St. Thomas to India. This was followed by the arrival of Vaso da Gama, the Portuguese explorer to India. Later on the missionaries who came were able to convert the Indians in Quilon, Cochin the Malabar region of Kerala in the 16th century. Christianity might appeal to the untouchables (now referred to as Dalits in the Indian context) as a liberating faith but Hinduism provided a greater challenge. So it was that some missionaries developed syncretic rituals to entice converts.

However for French Pondichéry Christianity was something new. In 1642 the Jesuits came to Pondichéry on the invitation of François Martin the Governor. He wanted the Capuchins to come from Madras to Pondichéry to start religious discourses. The Jesuits
in their zeal to proselytize persecuted the Kaikolas or the weaving community who had settled in Pondichéry on the request of the Governor François Martin. In 1693 François Martin wrote about the activities of the Jesuits in Pondichéry to the Board of Directors of the Compagnie des Indes Orientales. He did not want to lose the trust of the Kaikolas, as the weaving industry would be affected. When François Martin died in 1706 the Jesuits entered the temples and performed unholy activities in the eyes of the Pondicherrian population. Only after the French King ordered them not to enter the temple premises and desecrate it did they stop their activities. They were also ordered not to harm the local people. In 1748 the Jesuits destroyed the famous Vedabhudeshwara temple of Karaikal. It is believed that this destruction was initiated with the help of Jeanne Dupleix, the wife of the Governor Dupleix. The famous diarist Ananda Ranga Pillai, who was the Dubash of Governor Dupleix, recorded the destruction of the temples.

A peculiar feature of Christianity in Pondichéry was that the Pondicherrians who converted still followed the caste system. Even in the churches there was segregation of the left hand and right hand classes. The lower castes were assigned the last seats and had to keep themselves away from the higher castes. The concept of equality before God did not bring the converted population of
Pondichéry together. There were quarrels and fights among the converts and the higher caste Hindus looked down upon the Christian converts. New France also experienced problems in the wake of conversion. In New France however there was no occasion for segregation in the churches because the converted First Nations had their own churches or chapels on the reductions where they lived.

Religious freedom was allowed by the French Company, in Pondichéry but interference in the form of various rules started with the coming of Governor Duliever. Governor Duliever did not allow any processions and religious functions within the fort. Fortnights before Easter all processions and functions were banned in and around the fort area. On Sundays no songs or instruments could be played outside the forts, as it would disrupt mass in the churches. The Pondicherrians were not allowed to wear shoes or slippers inside the fort area. They had to keep their hats off when entering the fort. This curtailment of religious freedom along with other freedoms resulted in discontentment that gave rise later to the struggle for freedom from the French rule. In New France all Protestant worship was strictly prohibited and penalties were imposed on business that remained open during the hours of divine service or on holy days.
In both colonies, French males greatly outnumbered their female counterpart in the early decades of settlement; Company officials adopted a policy of assimilation through intermarriage. Missionaries found the policy dangerous in as much as the Metis population tended to be less French and Christian than they hoped. The mixed blood population, intended to bind First Nation and immigrant peoples, was often relegated to inferior occupation and looked down upon by both the French and the indigenous population. The children born to French parents were called Creoles and Metis. Later on this term was applied to the children of mixed origin. There were also the French who were called Gens de Chapeau or Topas. At the death of François Martin in 1706 there were just one hundred Topas in Pondichéry. In Pondichéry Governor Dupleix favoured the promotion of mixed blood individuals in colonial commerce but in New France Champlain and the Jesuit missionaries encouraged intermarriage in the early seventeenth century but in 1705 Governor Vaudreuil forbade “all Frenchmen, soldiers or others, to marry Native women until we have orders from

5 Those French who wore the hat in Pondichéry. Pondicherrians also wore hats but were not allowed to wear them in the vicinity of the town area and in the official buildings of the French. They had to remove the hat in the presence of the officials.
the Court [Versailles] on the matter." In 1735, the Council of Marine forbade these mixed marriages as dishonourable "and likely to produce unruly offspring. In 1749 the grounds that mixed marriages were "pernicious to the state and useless to religion." Missionaries were not to perform marriage ceremonies without the permission of military post commanders.

In reality, the mixed blood population in Pondichéry and New France continued to increase despite official views. The pro and con of such relationships are more difficult than racial distinctions with the caste system at Pondichéry. Even converts to Catholicism insisted that a wall should separate the right hand and left hand classes in the Church. The Catholic Vellalas received the patronage of the French Governor. They enjoyed a secular hierarchy compared to the Hindu Vellalas. This difference was only in the urban areas as in the hinterland the Hindu Vellalas occupied an important position. In New France the indigenous nations were organised into missions according to language. At Hanesetake (Olka) the Algonkians and Iroquois each had their own missionary.

6 National Archives of Canada (ANC), MG 1, Series F3, Vaudreuil to La Mothe Cadillac, 20 June 1706, Vol.9, Part 1, p.7.

The French in Pondichéry maintained a well-trained army, which could defend the trading posts. There was a large number involved, which is why there was the need to keep them on a proper payroll, and supplying of adequate food was challenging for the authorities. The military garrisons were stationed near the fort and were well disciplined. The continuous threat from the British and the Indian rulers who were opposing the rule of the foreigners kept the French military alert. There were many expeditions against the British undertaken by the French governors Mahe La Bourdanais who was the commander-in-chief in two expeditions. San Thome was captured by the French from the British but was given back in due course to the British.

Governor Dupleix even paid the soldiers out of his savings when the finances that were sent from France were late. He had money that could be circulated for such purposes, a solid proof of his indulgence in private trade that provided the necessary money in case of such emergencies. Moreover, during the time of Dupleix, France sent less financial support to its colonies as the King expected them to manage with the money made in the trade and taxes collected. In the case of New France there was no need for a large military force to be stationed in Québec. The numbers were few and the forces included the Canadian militiamen and war parties.
of First Nations who had the birch bark canoe that cut through the waters at a fast pace. The wars in seventeenth century New France were with other First Nations, especially the Iroquois and the English.

Closely related to assimilationist objectives, missionary work and social interaction were intended to bind Pondicherrians and First Nation. French schools and colleges were erected in the colonies. In New France, the Ursuline Nuns arrived in 1639 to teach girls and a Jesuit College for boys, which was opened in 1663. A seminary for secular priests was built in order to continue this approach. In Pondichéry a Jesuit College opened in 1703 and the Ursuline nuns arrived to offer education to the girls especially in crafts, domestic work, housekeeping etc. whereas for the boys it was vocational studies in 1738. The Ursuline nuns were very aggressive in their approach to the Governor Dumas. When a part of the allocated amount was not given to them they voiced their opinion against him and his private trade. As a result the sisters were deported to France. In New France, interested schoolmasters and Sisters of the Congregation went into rural areas to teach both boys and girls on an irregular basis. No such attempt at mass education developed at Pondichéry where matters were further complicated by rivalry between Portuguese and French religious authorities on the Indian sub continent.
In both New France and Pondichéry however the authorities felt a need for a military hospital. 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 Pondichéry went to the medicine man (naat vaidayan) 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 First Nations who ventured to trust French medical treatment. It is in the light of all these comparative aspects that the thesis is developed.

The thesis work is divided into seven chapters and introduction forms the first chapter. The second chapter is on Theoretical Aspects of French Colonisation of Québec and Pondichéry and deals with theoretical aspect of colonisation and the impact on the lives of the aboriginal population of both New France and Pondichéry. The French choice of St. Lawrence Valley in Canada and Pondichéry as trading posts resulted in the establishment of colonies by the French. The French faced a cold winter in Québec
where for the first time a trading post was established. The harsh winter but strategic location for trade made the French to decide on Québec as the first centre. There was very little doubt about the richness of the land that was available for settlement along the St. Lawrence River. Certainly as far as the necessities of life were concerned there were abundant food for the settler who could adjust himself to the severe winters, and could handle plough, axe and gun. In Pondichéry the French faced continuous threats from the British and Dutch. Despite this the French were able to establish a trading post and continue trade with various parts of the world. The Company rule was beneficial because the officers of the Company and the Governors earned a lot in the form of trade. Trade with the help of intermediaries (who were the local trading group) and good internal links made the French excel in their relationship with the natives of Pondichéry.

The French were eager to learn the secrets of the First Nations regarding medicine, herbs, plants and flowers.\textsuperscript{8} This was because the French in Canada suffered from scurvy and other disease that the First Nations did not suffer. As such the First Nations taught the method of boiling pieces of birch bark and drinking to control scurvy.

This saved the lives of the Frenchmen and retain health despite cold winter and thereby survival rate increased. The French utilised the method of irrigation that the people of Malabar had to grow many herbs and plants in Malacca. It was in Malacca where the French established a botanical garden apart from Paris. From Pondichéry the French took the idea of planting acacia, from Malabar Mangostene, and timber-producing trees were taken to the botanical garden in Malacca. With the development of botanical garden in Malacca by the French, slaves and oxen import doubled. Slaves were needed to fell timber; build boats from the timber collected and do the gardening work and oxen to carry the load from one place to another. In Pondichéry the French grew trees in the Kalapet region and used the timber to build houses and store houses.

The third chapter reflects on The Beginning of commerce and missionary work as an effective method of colonisation and looks into the socio-economic relations between the native population of Pondichéry and the First Nations of New France. Fur trade of New France that was the initial motor of French expansion throughout North America and textile trade with the Pondicherrians

are looked in detail. The expansion of trade and territory of trade and settlement, fur traders relied upon free First Nations labour, the trade had often been thought of as a partnership is critically looked into. It should emphasise the cost of partnership for the First Nations outweighed the benefits. The same in case of French Pondichéry, monopoly over trade, the indirect cost of trade with the French the First Nations and the Pondicherrians did realise in the form of disease. Why did the fur trade become so central to all aspects of life in New France? Why did textile industry thrive during the French rule in Pondichéry and the benefit that the French had as a result of this? It is recorded that the Muthialpet region of Pondichéry was famous not only for dying of textiles brought from various part of French colonies but emerged as the best cotton textile-weaving centre also. Checked cloth of Pondichéry became famous in Europe. Bales of indigo blue textiles were loaded from Muthialpet and taken by road to the port of Pondichéry and loaded into ships to Malacca. The records of shipments sent from Pondichéry to various parts shows that a thriving business was going on for quite a long time. All these became dull with the increased competition from the machine made textiles which the British in the eighteenth century. What did the French do with the profits earned from the trade? Was it diverted for the economic development of Pondichéry? Was there any change in the live styles of the local Pondicherrians?
Did a structure emerge in Pondichéry of an urban culture? The term *urbain* for the first time was used at the London Congress of 1910, denoting the technical, administrative, economic and social measures underlying the harmonious, rational and human development of agglomerations. Such measures whose purpose is to improve inhabitants' well being and found in the techniques and ideas put forward by the administration. Theorists and engineers of the seventeenth century feel this is the explanation given to urbanism. This form of town planning that was born in Europe and reached its peak in France, was transmitted to the colony, where administrative and commercial regulations at least to its presence particularly in Québec. Québec in 1660-1690 became the oldest settlement to reach maturity in New France. It became the capital, the seat of government and the colony's religious, cultural, economic and military core.

A town planning to regulate Pondichéry and make it the capital of French rule in India also underwent lots of calculation and planning. The French did the planning during different periods as the constant clash with the British left them with rectifying the aftermaths of the capture of Pondichéry. It became a safe fort only after proper military garrison was established within the fort of Pondichéry and gates were build to regulate flow of people into Pondichéry from four
sides. Good relationship with the Indian rulers and nobility provided them the standing army needed to maintain the forts. As such the gates and the forts were always protected against attack from the enemies. Within the fort the whole town was divided into various segments and a resemblance of little France can be seen in the way the town is planned. The researcher in this chapter answers all these questions and the need of the plans to build the fort. How did the administration of Pondichéry go on within the fort and who were the Indian nobles who supported the French rule in India?

In order to establish a good social rapport with the local population nursing and teaching sisters were sent out as early as 1639 to New France. Seminaries for secular clergy were opened in Montréal and Québec. Their crowning achievement appeared to be the Christian utopian settlement of Ville-Marie (1642), although the centre later developed into materialistic and military Montréal. These pious pioneers often possessed a shrewd sense of business. In Pondichéry missionary activities continued from the time the French settled in Pondichéry probably because of the Jesuit interference in the local set up. This was also because of the competition that the French had in religious matters. The local faith of the people were very strong to be taken for a ride, as such the establishment of a
Church and conversion activities went at a slower pace than in any part of the world.

In the case of First Nations there was conversion and résistance because their myths and traditions were clashing with the French. The First Nations and the Pondicherrrians understood conservation of the forest and ecosystem and this became a part of their religion, this was looked down by the missionaries who tried to propagate that there is only one God and nature is for the benefit of mankind’s use. The missionary sisters and priests on teaching missions tried to educate the First Nations. In 1632 the recollects were concerned with works among the Huron. They established schools on the Seigneuries in order to make a change in lives of the children. This attempt proved to be very futile as very few girls or boys wanted to be like the French or adopt their culture. It was confining them into a culture where they did not belong to as such they were revolting against it in many ways. Pondicherrrians benefited in many ways from the missionaries but it did not totally change their belief system or bring about a full development economically.

The fourth chapter Québec and Pondichéry an urban fort city of the French deals with the development of a structured town
in the form of Québec and Pondichéry. The whole concept of urbanisation with regard to the fort city of Pondichéry and Québec are looked in detail. Within the towns of New France local culture was subordinated to external influences. Metropolitan fashions were followed in Québec and Louisburg and the concern of the authorities with fire prevention imposed a stylistic discipline on urban housing. The massive fire gables and the tall, broad chimneys could not be ascribed to the builders fancy except when these forms appeared in the countryside in the eighteenth century. What was functional in the city had become fashionable among the rural folk. The number and size of stone dwelling increased in proportion to the prosperity of the colonies and the stability of New France. The number of urban houses built of stone became notable in the 1680’s.

At the conceptual level there was not a perfect match between the kind of colonial town that Québec was and towns or cities in France. Certain traits were common to both. Québec was first and foremost a Catholic capital in a Catholic colony, but it was also a town of refuge, a military town with garrison of its own. What was the purpose for building the fort towns and the need to establish ‘empire system’ both in India and in New France by the French is critically observed. Why the Québec settlement divided on the basis of the class and this system is visible even today. This is the same
as in Pondichéry where different streets and areas were identified with different classes of people living. This marks the difference in attitude among the Europeans with the aboriginals. French Québec did not follow a secular attitude and neither did French Pondichéry. A sort of Catholic state was what the French tried to establish but failed in their attempt because in both places the resistance of the indigenous people were strong.

The fifth chapter on the Agriculture pattern in New France and Pondichéry is a culmination of the prevailing agricultural pattern in New France and in Pondichéry that the French adopted in order to substantiate their trade. The relationship between the tenant and their colonial masters and the real interest of the French in developing agriculture is cross-examined in this chapter. The agricultural pattern in Pondichéry was closely connected to the policy of assimilation. The village community was bound together economically on the basis of traditional occupations and as such agriculture was in the hand of one community. The producer and the owner of the land being two different communities. With the Company rule the French bought lands from the Pondicherrians and gave it to the tenants for cultivation or plantation depending on the area. Importance were given to the planting of cash crops like acacia, coconut, betel leaves, plantain, paddy, mangosthene, cotton,
indigo, groundnut, corn and millet. In New France wheat, rye, paddy, flax, corn, squash, beans were all grown by the First nations. There were few missionary groups who did the cultivation on smaller scale. Fur, cod fisheries and fish were the main items on which the French earned a lot.

It is interesting to note that in Québec First Nation women worked along with the men, in fact women did most of the hard work like skinning and drying the hides and stitching the furs, in case of Pondichéry the Pondicherrian women helped in paddy transplantation, trussing the grain during the season, cutting sugarcane, collecting clay to make pots, weaving, gutting fish and selling them were considered to be a women's job. This does not mean that women of both places lived a sad life, they learned to compromise with the situation, probably because the concepts of feminism had not emerged in their consciousness until much later. This also came from European women and not the aboriginal that depicts the difference in their life styles. This researcher brings in the difference of the outlook of the First Nations and Indian women in the particular century and identifies a matriarchal society among few of the First Nations.
In the sixth chapter French Military and Industries in Pondichéry and Québec the role of warfare, the need to have military set ups, development of artillery, gun foundries etc. and the need of the French to maintain military garrisons are examined. According to anthropologist Bruce G. Trigger, native alliances in the northeast did not necessarily require allies to aid their partners in war; however, in the case of the early French traders, the desire to secure such alliance against interference by competitors led to French participation in the conflicts of their Algonkin and Huron allies.¹⁰ The commercial alliance was overlaid with common cause in warfare. With the territorial and demographic expansion of the French agricultural settlement and the imposition of royal rule in 1663, the French left off performing as auxiliaries in Native conflicts and became a potentially significant military force unto them. Nonetheless, for this fragile colony, security and economic survival—especially in the face of English expansionism—depended largely upon alliances and diplomacy with Amerindians.

In New France the local manufacturing was discouraged in order to encourage the metropolitan markets flourishing. The

colonies provided with the raw materials needed and an exception was made with regard to shipyard and an iron foundry in Québec. What was the purpose for this exception is based on the availability of raw materials within the area as such transportation cost was reduced. Timber was produced in the forest of St. Lawrence and carted to make the ships. The shipyard however did not produce any ships for war because all the vessels for war were produced from timber of Malacca's in Malacca itself. The mercantile policy worked in favour of the colonial merchants because they did not have to bear any high-risk facts if the products are manufactured within their own reach. The crown subsidised local enterprise like brewing, soap manufacturing, slate quarrying, and hemp cultivation and potash production. Foundries were needed to produce the necessary tools for manufacturing of items of war. In Pondichery the French within the fort had set up a large-scale production of gunpowder factory. Guns were produced in large scale and these were sold to the Indian rulers and in return they got the soldiers of Indian origin with technical skill in archery and horse riding.

The seventh chapter of the thesis is Conclusion of the thesis and brings out the findings as to why a biracial colony emerge in

Pondichéry and Québec peopled by Europeans and Indians. In case of Québec the Upper town people of all races dominated but in the lower town of Québec it was solely one race i.e. the French. The researcher looks into the fact as to why the national consciousness emerged during the early sixteenth century among the French. The mercantile policy of France affecting the economic administration of New France and Pondichéry, the theories and reality of the monetary policy of New France, and the way in which France exploited New France and Pondichéry to produce products beneficial for the mother Country is dealt with in this chapter. There in lies the whole concept of assimilation that the French monarch and the Company rulers followed in both places.