

STRENGTH  
PEACE  
UNITY

# Mohawk Council of Kahnawake

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*Tsi Ietsenhaientáhkwá*  
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29, Onerahtohkó:wa/May 2018

M. Luc-Normand Tellier  
Professeur émérite au Département d'études urbaines  
et touristiques, ESG-UQAM  
315 Ste-Catherine Street East  
Montreal, QC  
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**Re: Letter to Le Devoir newspaper, May 23<sup>rd</sup> 2018 edition**

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Mr. Tellier,

In your May 23<sup>rd</sup> 2018 letter to Le Devoir, you affirm that an attempt to write a "Fake History" is underway under the pretext of good relations, peace and harmony between our communities. You are basing your assertions on certain information that "has always been told to the members of the Historic Montreal Society" and that fashioned your understanding of history. However, what historians and other specialists should also be telling you are:

1. That many imminent linguists like Cuoq and others have always maintained that the language spoken by the people of Stadacone and Hochelaga was the Kanienke'ha (Mohawk) language.
2. That the transcription by Jacques-Cartier is significantly deficient for close to half of the same words recorded in 1534 and 1535 do not have the same translation, producing an error rate of 50%!
3. That the notion of the St-Lawrence Iroquoians is still at the level of a working hypothesis in archaeology and that after more than 50 years of research, it has yet to be confirmed.
4. That the geographic delimitation of the hypothesis of the St-Lawrence Iroquoians excludes, by its very essence, all possibility to include other Mohawk archaeological sites of the Mohawk River Valley in New York State in order to arrive at a profound understanding of the cultural similarities of the hydrographic basin of the St-Lawrence River and the Adirondacks.

5. That the sites of the Late Woodland period (1000-1550 A.D.) of Kahnawake, Akwesasne and Kanehsatake (and also those of the early and middle Woodland period and of the archaic period) show a close cultural proximity with the Mohawks and that the establishment of Missions by the Sulpicians and the Jesuits are only an expression of the continued occupation, by Mohawk communities, of locations which were inhabited in the past.
6. That we have demonstrated great hospitality towards Jacques-Cartier at Hochelaga in 1535. However, subsequent events led this friendship to degenerate into conflicts following the failed attempt of the King of France to establish, through Roberval and Jacques-Cartier, a permanent and sovereign French presence at Cap-Rouge in 1543.
7. That these conflicts led to a war lasting over 100 years between some First Nations (Innus, Algonquins and Hurons) and France which ultimately ended firstly with a peace treaty between the Mohawks and France in 1667 after the arrival of the Carignan regiment and subsequently to the signing of the Great Peace of Montreal in 1701.
8. That our oral history instructs us that Tiotiake (the island of Montreal) was a gathering place for many nations (mostly Mohawks, Onondagas and Oneidas) at the time of contact with the Europeans and that the Territory was controlled by the Iroquois Haudenosaunee Confederacy.

Given these verifiable facts, the question you should be asking is as follows: Haven't we been indoctrinated these last decades by a "fake colonial history" which needs to be rectified?

The practice of non-dialogue and exclusion in this Province based on this "fake colonial history" must cease. Non-indigenous scholars and governments must acknowledge and respect our positions on our history in order to achieve reconciliation and to establish goodwill, peace and harmony between our peoples.

In Peace and Friendship,



Chief Christine Zachary-Deom  
Mohawk Council of Kahnawàke