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American Indian Culture and Research Journal

Title

Monumenta Novae Franqiae. I: La Premiere Mission d'Acadie (1602-1616). 11: Establissement h Quebec (161G1634). Edited by Lucien Campeau.

Permalink

<https://escholarship.org/uc/item/7bs6r6sn>

Journal

American Indian Culture and Research Journal , 8(4)

ISSN

0161-6463

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Publication Date

1984-09-01

DOI

10.17953

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Monumenta Novae Françiae. I: La Première Mission d'Acadie (1602-1616). II: Etablissement à Québec (1616-1634). Edited by Lucien Campeau. Québec: Les Presses de l'Université Laval, 1967-1979.

These are the initial volumes in what is already a major contribution to the historical documentation of seventeenth-century French Canada. They are of particular value to anyone interested in either the Jesuits or Native Americans. Like its predecessor, Editor Reuben Gold Thwaites' *The Jesuit Relations and Allied Documents*, Lucien Campeau's series includes documents beyond those formally designated as *Relations*. The *Monumenta* is far more comprehensive, drawing material from Vatican, French and Spanish archives. Campeau's documents can thus be used to evaluate material published by Thwaites, and it must be consulted for additional textual materials. In addition Campeau provides an extensive introduction which places his texts in bibliographical, critical, historical and ethnographic context.

Volume one, *The First Acadian Mission*, focuses on the Jesuits' tentative efforts among Native Americans of Maine, New Brunswick and Nova Scotia. It presents 174 documents, eight illustrations, an exhaustive bibliography of primary and secondary sources, biographical sketches of both French and Native American persons and concludes with a comprehensive index. Moreover, the introduction can stand as a fine accomplishment in its own right. Campeau draws on his documents to give his readers a clear view of French exploration of coastal New England, the geographical characteristics of the region, a comparison of the culture of Micmac people with that of other Algonkian groups, the relationship between commercial development and the Jesuits' more specialized concerns and the technical details of the documents themselves.

Volume two, *Establishment at Quebec*, follows the same format. A general introduction sketches the historical development of New France as the background for the missionization of the Montagnais people among whom the French settled. Again drawing on the rich detail of 191 documents, Campeau provides a comprehensive account of the Montagnais, locating them among other Northeastern Native American groups, sketching their social, economic, political and territorial systems, estimating population size and the impact of disease and finally reconstructing the pertinent features of their language and religious beliefs.

Campeau also details the process of missionization and is careful to avoid reading later judgments back into the seventeenth century.

The result is a balanced account, equally sensitive to Montagnais and Jesuit experience. In particular Campeau notes that the Montagnais were indifferent to the abstract, theological concerns of the priests and that they remained attached to their own religious traditions. His discussion of missions extends beyond the period covered by the volume's documents. Campeau examines the interplay of the Montagnais and Jesuits throughout the 1630s which resulted in the formation of a sedentary village at Sillery in 1638. In fact this is the best overall treatment of that mission available.

The introduction to the second volume also throws important light on the character of the *Relations* themselves. It is often stated that French Jesuits had such partisan purposes in writing their relations that the documents are seriously flawed. Such criticism leaves the impression that Jesuit descriptions of Native American behavior cannot be trusted. Campeau puts such caveats to rest. He notes, for example, that most of the early volumes of the *Relations* were written by Paul Le Jeune, the superior of the Jesuit order in Canada. Le Jeune assured his readers of his veracity as a writer, noting that he relied either on personal witness or the word of trusted observers. Moreover, Campeau documents the fact that the first two relations were not intended for publication, although that was their fate. Finally Campeau was able to compare the *Relations* of 1632 and 1634 with Le Jeune's handwritten manuscript and shows that the printed work was faithful to the original. In all these ways Campeau restores confidence that the *Relations* are reliable guides to both Native American and Jesuit experience.

Briefly put, then, these first two volumes of the *Monumenta Novae Françiae* set new scholarly standards for the critical publication of historical sources. Each document is critically introduced, the original and its variants are described and each is given a useful abstract. No doubt the Thwaites' edition will continue to be consulted, but Campeau's *Monumenta* is already the definitive presentation of the *Jesuit Relations*. As such it is an invaluable guide to the Native American cultures and histories of the Canadian-American northeast.

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