

(All translations are my own, with an aim for retaining images rather than literal grammar.)

1. MNF III.421-424, Document 67, Monumenta Historica Missionis Novae Franciae ab Anno 1607 ad 1637 (Ragueneau)

Pater Noirot reveniens in Galliam secum adduxit adolescentem annorum plus minus septemdecim ex Huronibus unum nomine Amantacha, quod parvum castorem sonat eorum lingua, familia ut apud illos illustrem atque imprimis nobilem. Hic adolescens Rothomagi ac Parisiis praesertim tam multa dedit ingenii, iudicii, prudentiae ac bonae indolis argumenta, facile ut multis persuaserit eos homines non tam natura barbaros esse quam vita ac defectu culturae et ignoratione virtutis peccare potius quam ingeniiti sensus...

As Father Noirot returned to France, he brought with him a young man—about 17 years old. He was one of the Hurons, and his name was Amantacha, which means “little beaver” in the Huron language. He came from a distinguished family and was of noble rank. **This young man provided so much evidence of his character, judgment, wisdom, and good inborn nature** while in Rouen and especially among the Parisians **that he easily persuaded many** that these men (i.e., Native Americans) were not *barbarus* by nature so much as by their lifestyle and the absence of culture; that they sinned out of ignorance of virtue rather than of an innate feeling...

2. MNF III.423, Document 67, Monumenta Historica Missionis Novae Franciae ab Anno 1607 ad 1637 (Ragueneau)

Deus igitur... tonitru peropportune Ludovici baptismo praemisit, ut dum quid ipsi contigisset reversus in patriam suis popularibus narraret tum illi divinam maiestatem extimescerent, baptismi sanctitatem venerarentur ac suum illum oqui—hoc enim nomine daemonem appellant, quem tamen ut deum densissimis nubibus ac fulminibus praesertim sese immescentem reverentur ac timent—frustra Ludovici baptismum impedire voluisse intelligerent.

And so God very opportunely sent some thunder to Amantacha’s baptism, **so that when he returned to his fatherland he could tell his people what had happened to him**, and then they would fear the power of God, and they would honor the sanctity of baptism and **they would understand that Oqui**—that’s what they call the spirit who mixes himself up among storm clouds and lightning bolts, and they respect and fear him like a god—**had tried and failed to stop Amantacha’s baptism.**

3. MNF II.195-197, Document 67 (June 27, 1628; Letter from Vitelleschi to Lalemant; on Lalemant’s return to Canada)

capacia vero esse ingenia piae doctrinae et salutarium monitorum ostendit ille iuvenis qui a vobis adductus in Galliam et linguam didicit et alia multa, quae declarent iuvari et excoli posse Canadenses, si alia non impediunt.

That young man displays an innate character that has room for holy teaching and instruction that leads to salvation—the young man who, after you brought him to France, learned the language (i.e., French) and many other things **that demonstrate that Canadians can be helped and refined, if other things don’t get in the way.**

4. Le Brun, *Franciad* 2.6.7-8

bellua sum fateor, volucrisque, at bellua nexis
retibus, et visco decipiuntur aves.

I am wild, I admit, and quick—but a beast can be caught in the twists
of a net, and birds can be caught by traps.

5. Le Brun, *Franciad* 2.6.25-28

insitus excisā coalescet in arbore ramus,
mox fruticeta vepres, mox nemus hortus erit.
cedent et platani, quibus est pro fructibus umbra,
dispositoque ferax ordine pomus erit.

A branch, grafted onto the cut of a tree, will unite with it.
Bushes and thorns will soon be groves and gardens.
The plane trees whose shadows block growth will pull back,
and fruit trees, set out in orderly rows, will become productive.

6. Le Brun, *Franciad* 2.6.49-60

ipse fide ā sancta Ludoicus, Amantachae olim,
nobile cognomen, nobile nomen habet. 50

excussā feritate iubas in vellera vertit,
multaque mutato regnat in ore venus,
multa venus? veneris spurcum quid profero nomen?
plurima in ore nitet gratia, nulla venus.
fronte decor, sedet ore fides, in pectore candor.

Gallica stat vultu gratia, lingua labris.
ut reducem vidi, meus est ō qualis alumnus,
sit Gallus, dixi, nescio, sitne meus.
hiccine syluestri de robore natus, et altus, 60
qui mihi mortali pulchrior ore redit?

Louis de Sante-Foi, who used to be Amantacha,
now has a noble name and a noble surname.
His wildness has been driven out, and he turns his bristles into wool.
Much charm reigns on his changed face.
Much charm? Why do I utter the dirty name of “charm”?
Much grace shines on his face, not charm.
Elegance sits on his brow, faith on his face, and purity in his heart.
French grace stands on his face, and the French language on his lips.
When I saw him returning, I said “Oh! what son of mine is this?
I don’t know whether he is French or one of my own.
Born right here from the oak-tough woods, and raised here, too,
who is this, more beautiful than a mortal, returning to me?”

7. Le Brun, *Franciad* 2.6.65-70

non metit inculta fruges tellure colonus,
 ut reddat segetes, ante serendus ager.
aspera iungentur laetis, atque humida siccis,
 alba nigris, duris mollia, blanda feris.
se fugit haec regio, vestrumque recurrit in aeuum,
 nec, quamuis iam sim barbara, semper ero.

70

A colonist can't reap the fruit of an uncultivated land:
 in order to yield crops, a field has to be sown first.
Rough will be joined with pleasant, wet with dry,
 white with black, soft with hard, and tame with wild.
This region is running away from itself, and it's returning to your time.
 Even though I am wild, I won't always be.

8. *MNF* II.212-213, Document 80.17-19 (May 16, 1629; Vitelleschi to Lalemant; on losing contact with Amantacha):

dolendum est vos neophytum vestrum perdidisse, qui sine dubio conciliare multos potuisset ad pietatem et religionem addiscendam.

It's sad that you have lost your new convert [i.e., Amantacha], since he certainly would've been able to convince many to learn about piety and religion.

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