Annotations Example

Notice three things:

1. Notes in the margins.

2. Definitions along the top.

3. Unfamiliar proper nouns are circled.

(Photograph of an annotated open book, pages 70–71)

Top margin notes: "affiliations-n-connections" (left page), "Vocab." and "zeal-n-passion" (right page), "GOOD BEGINNING"

Left page [70] printed text:

survivors of several towns agreed with those at Ihonatiria that it would be best if they all found a new place and built a new town and tried to start a new life.

The Jesuits had to make a decision about themselves. There were two methods of mission procedure. One was to assign priests to certain villages, usually the larger settlements, where they would live permanently, thus getting to know their people better and providing a stabilizing influence upon the community. The second method was for the missionaries to have their own headquarters, apart from any village, visiting all periodically for as long as necessary. Importantly, the second method afforded the missionaries the privacy they needed for spiritual exercises which would keep their vocations strong. Also, it freed them from affiliations with particular villages, which other villages might resent, and, as was now about to happen, it also freed them from the burden of having to pack up and move on whenever the people decided to do so.

Jean de Brébeuf preferred the first method, and because the mission group of which he was the Superior was small he felt they should all live in the same village. He chose Ossossané. The Jesuits were as despised at Ossossané as they were everywhere else, and it was only out of the hope that befriending the priests would result in richer rewards from the grateful French at Three Rivers that the chiefs of the village agreed to let them move in. Actually, they would not be in the village. A plot of land some one hundred yards away was awarded to them; the villagers would build the long house, a structure fifty by twenty feet.

"We would build a bigger house," said the great chief of Ossossané, "but we do not have enough hands for the work. You have killed too many of our people."

"I killed them?" de Brébeuf asked.

"Yes, when you sent the sickness to us."

To argue the point would have been useless; it was enough

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Left page margin notes (handwritten): The Jesuits had to make a decision on how to either send priests to certain villages and/or have them live there permanently or have the missionaries live in their own headquarters (away from many villages) and going from village to village

Right page [71] printed text:

that the missionaries would have a home. The work was begun in April and should have been finished in two or three weeks, but by the first of June the building was still little more than a skeleton. "They are not in a hurry to receive us," de Brébeuf observed. He assigned Le Mercier and Pijart to go to Ossossané and try to speed things along.

The Huron braves were now preparing for their annual trip to Three Rivers. Because of the epidemic, they had had little opportunity to hunt the previous winter, which meant they would have little to trade. Obviously, the forthcoming winter would therefore be another season of hard times.

The missionaries were busy at mail, writing letters the flotilla would carry to Three Rivers, letters which months later would finally arrive at France. Jogues wrote his mother a lengthy letter, carefully avoiding mention of his illness and the constant danger in which he lived. He wrote of the beauty of the country, the zeal of the priests, the customs of the people, the slow but steady progress of the missionaries, the need for prayers. Madame Jogues might not have learned of her son's true predicament had it not been for the fact that the official report from the missions was published in Paris each year in volumes called Jesuit Relations. The books were widely read; they amounted to reports by foreign correspondents in a land that fascinated everyone. When Madame Jogues discovered what had actually happened to her son she wrote him a long letter, full of fear and cautions, but because of the distance between them another year had to pass before Isaac found out how worried about him his mother was.

As the departure day neared, chiefs of all the villages came to Ihonatiria to hold councils, to discuss the limit of the tribute they would pay the Island Algonquins and the prices they would demand for furs at Three Rivers. De Brébeuf, who, as the Jesuit Superior, attended some of the discussions, announced that he had written the priests at Three

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Right page margin notes (handwritten): The Jesuits decide on the 2nd option and build a new village/home. Isaac writes a letter to his mother but leaves out all the bad stuff that had happened. His mother finds out all the bad stuff anyways though.