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Transcription and Translation of the 1658 Jesuit Annual Letter, Vietnam

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Transcription and Translation of the 1658 Jesuit Annual Letter, Vietnam

Nathan Joseph Richardson

A thesis submitted to the faculty of
Brigham Young University
in partial fulfillment of the requirements for the degree of

Master of Arts

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ABSTRACT

Transcription and Translation of the 1658 Jesuit Annual Letter, Vietnam

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Master of Arts

This project provides a translation and two transcriptions (semi-diplomatic and normalized) of the 1658 Jesuit Annual letter sent from the Tonkin kingdom (now Vietnam) to Jesuit authorities back in Portugal. Specifically, the letter, which is housed in the archives of the worldwide Society of Jesus in Rome (folder 89, Japonica Sinica series, fols 286-290v), reports the progress of the Jesuit mission in that kingdom. However, it also contains a fascinating account of contemporary political and other events there. The purpose of this project is to make this letter accessible to a variety of readers. The English translation makes the letter’s contents available to an English readership interested in Portugal’s expansion in Asia, especially the activities of Jesuit missionaries in Vietnam; the normalized transcription is aimed at those with similar interests who read Portuguese; and the semi-diplomatic transcription, together with a facsimile of the original manuscript, is intended for those who study the history of the Portuguese language and are particularly concerned with the edition of early modern texts.

Keywords: Vietnam, Tonkin, Cochinchina, Jesuit, seventeenth century, Portuguese, Triệu-Nguyễn war, Triệu Tráng, Trịnh Tạc
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Introduction

This thesis consists of a transcription and translation of the 1658 Jesuit Annuæ letter found in folder 89 of the Japonica Sinica series from the Archivum Romanum Societatis Iesu, the archives of the worldwide Society of Jesus located in Rome. Written by various authors, the Annuæ letters report the status of the Jesuit mission from several different locations in Asia over a period of two centuries. Because they contain detailed accounts of political and religious events in Asia, the letters provide a historical snapshot, which allows readers to examine this time period through a highly unique lens. The heavy focus on war and government affairs in the letters makes insights regarding the political events of Asia one of the standout qualities of the Annuæ.

The purpose of my thesis is to transcribe and translate one of these annual letters: MSS 286-290v from the year 1658. My hope is that through my efforts, it will be made accessible to a variety of different readers.

Historical overview

Understanding the context in which the Annuæ were written facilitates comprehension of this letter. In 1516, Portuguese traders from Malacca landed in Da Nang, Champa, and established a presence there, which they called Cochinchina, combining the marker China with Cochin in order to distinguish the area from the state of Cochin in India (Li, 1998, p. 115). From the time of its establishment, the area was plagued by civil wars due to territorial struggles between various empires. Less than two decades following a civil war, which began in 1520, the Emperor of China declared war against the Mạc Empire (Dror & Taylor, 2006, p. 72). In the several years that followed, an alliance was made between the Mạc and the Chinese empire (Li, 1998, p. 93). The empire granted the northern part of Vietnam to the Mạc, which they called
Tonkin, and granted the southern kingdom to the Lê dynasty. Although this solution stifled the civil war in the region for a time, it proved to be short-lived.

As the aforementioned events unfolded, two prominent Vietnamese families, the Nguyễn and the Trịnh (who both recognized the head of the Lê dynasty as their emperor), entered into conflict. In 1545, Nguyễn Kim, a prominent Nguyễn leader, and his eldest son were mysteriously assassinated, with rights to the Nguyễn army being passed on to a prominent Trịnh leader. This, along with several other suspicious acts, appears to have caused significant resentment amongst the Nguyễn family (Li, 1998, p. 129). Consequently, in 1558, the Nguyễn family withdrew itself from the Trịnh family, which at the time had complete control of the kingdom in southern Vietnam. This separation began a new relationship between the newly created northern and

Figure 1. Map of French Indochina. Cochinchina (blue) to the South.
southern kingdoms. Some speculate that the political unrest between these two regions actually created an inner and outer region, distinguishing them as two separate states (Li, 1998, p. 20).

Despite their separation into these distinct states, the Trịnh and Nguyễn dynasties continued to fight as allies against their common enemy, the Mạc (Dro & Taylor, 2006, p. 21). By 1592, the royal Trịnh army conquered nearly the entire Mạc Empire, and also forced the Lê Empire back to their original land of Hanoi, Vietnam. The Trịnh became the dominant force in northern Vietnam. Clearly, both Tonkin and Cochinchina played extremely important political roles at the time in which the manuscript that I am working with was written. The manuscript is heavily laden with accounts of war and distrust amongst the people in these regions.

As the events mentioned above unfolded, there were several outlying groups that also played an important role in the history of these regions. The Jesuit missionaries, who first arrived at the beginning of the 16th century, are one of these. Although not highly successful in their missionary efforts initially, the Jesuits were very active in their missionary efforts not only in Vietnam, but in other regions as well. It was only in the first decades of the 17th-century that they began to become more established in Cochinchina and other parts of Vietnam (Li, 1998, p. 53). Despite their newfound success in these regions, the Jesuits were thrown into a milieu that was plagued by the political turmoil and frequent warfare previously mentioned. Jesuit missionary efforts during this time period often coincided with significant political and religious events. All of these events constitute the primary focus of the manuscript that I am working with.
Figure 2. Map of Vietnam showing the areas controlled by different political forces (about 1650).

Although the results of this thesis will not be groundbreaking in terms of innovative material, they will make an otherwise inaccessible text readily available to anyone who has interest. The investigation’s main contribution to the educational world will perhaps prove itself to be one of accessibility, not novelty.

**Methodology**

This thesis includes four main subdivisions: a semi-diplomatic transcription, a semi-normalized transcription, an English translation, and the original manuscript. In this section, I will provide a detailed explanation of each of these subdivisions.
Transcription methodology

In their extensive work, *Examining Transcription: A Theory-Laden Methodology*, Lapadat and Lindsay (1998) state that “transcription decisions [are] linked to interpretive consequences . . . The choices researchers make about transcription enact the theories they hold and constrain the interpretations they can draw” (3). In other words, the necessary step of deciding how to go about the transcription of a document limits its interpretational reach, and therefore, its potential accessibility to different readers.

With these limitations in mind, I have decided to utilize two separate transcription styles: semi-diplomatic and semi-normalized. The semi-diplomatic transcription will adhere more strictly to the manuscript, and is primarily intended for students of 17th-century Portuguese. Whereas linguists may wish to consult the original manuscript itself, scholars who are somewhat familiar with 17th-century documents from this region, but less comfortable with the raw manuscript may find the semi-diplomatic transcription useful. The semi-normalized transcription, on the other hand, will enable a smoother reading, with the introduction of modern punctuation and the resolution of abbreviations. This transcription is primarily intended for the less experienced reader. It is further expected that the semi-normalized transcription will facilitate the translation process, in that it demands a closer alignment with modern orthographic standards. Although it is possible that not all will find total agreement with my normalization process, my hope is that it will bridge the gap between the manuscript and the translation for many readers.

Although the two transcription styles are quite different, it should be noted that there are some areas of overlap, including issues of line breakage, spelling, and capitalization. For instance, from an orthographic standpoint, the letters \{u\} and \{v\} often appear to have the same
function in the manuscript, as illustrated by the following examples taken from the text: *tiueraõ*, *uera*, and *conserue* (see Figure 3.1). In many instances, the author appears to use the two interchangeably. I have decided to treat these allographs differently in each of my transcriptions. In the semi-diplomatic transcription, I have elected to conserve the allograph {u} in every instance, leaving the manuscript spelling untouched. In the semi-normalized transcription, I have decided to adapt the author’s usage to modern orthographic standards, replacing {u} with {v} where a {v} would be used in modern Portuguese.

In addition to my decision regarding spelling, it is necessary to identify the distinguishable characteristics between {u} and {v}. It should be noted that there has been some debate regarding whether or not the author ever makes any distinction between the two allographs. After some deliberation, including the observation of previous transcriptions, I have concluded that the author does indeed distinguish between the two allographs with an initial “tail” above the letter, as in the word *volta*, as compared to *uerã*, which does not have the tail (see Figure 3.2). I have chosen to maintain the author’s distinctions in every case. Thus, in both the semi-diplomatic and the semi-normalized transcriptions, I distinguish between the two allographs by transcribing the {v} of any word missing the initial extension or tail (as with the word *uerã*) as a {u}, and any letter than includes the tail (as with the word *volta*) as {v} (see Figure 3.2). In contrast, because they do not have the final hook, the examples from Figure 3.1 are transcribed as *tiueraõ*, *uerã*, and *conserue*. Adhering to the author’s distinctions maintains the manuscript’s authenticity to a larger degree.
Semi-diplomatic transcription methodology. The semi-diplomatic transcription of the manuscript is the first stage of this thesis. I define this as a compromise between a strict graphical representation of the original manuscript and a typed version of it, which contains as many features and details of the original as possible. Specifically, my semi-diplomatic transcription of the Jesuit manuscript conserves the words, punctuation, capitalizations, abbreviations, spelling, and author errors of the text, maintaining as much authenticity as possible. Clearly, perfect reproduction of the manuscript is not entirely accomplishable in a typed transcription. However, I have attempted to maintain the manuscript’s unique look.

Achieving uniformity in a transcription involving a handwritten document is challenging. One relevant example concerns word boundaries as they appear in the manuscript. Determining these boundaries is highly difficult in many instances, particularly when pen lifts are not the only deciding factor. Often, this occurs in cases in which lowercase and uppercase letters appear together. For example, Figure 3.3 contains an abbreviation found very commonly throughout the text. Although the author does not lift his pen in most cases between the “O” and the “P,” he does not necessarily consider them to be the same word. This abbreviation can be transcribed as “OP. e.” In Figure 3.4, for example, the words “De” and “varios” have no apparent spacing between them. I have elected to resolve these instances by including a space as a word boundary.

In contrast to the omission of spacing mentioned above, the manuscript also contains numerous examples of the opposite type: addition of spacing. In such cases, the pen lifts briefly, creating a space, but the letters continue close together (see Figure 3.5). I have elected to record these as the same word, in efforts to better reflect the original manuscript. In doing so, I act
under the assumption that the author did not deliberately insert the spacing exemplified in Figure 3.5, likely being influenced by the need to lift his pen in order to dip his quill, for example. By electing to record these instances as one word, I hope to allow for the natural human inconsistencies of the manuscript’s author.

Throughout the manuscript there are several other instances in which non-traditional word boundaries and spacing are found. Among the most prominent of these are adverbs containing the suffix *mente* (see Figure 3.6). Most of these adverbs appear with a space between the root of the word and *mente*, which clearly departs from modern standards. This is explained, however, through the etymological history of *mente*. Specifically, *-mente* adverbs could be considered a classic example of grammaticalization, whereby the independently functioning noun *mente* evolved to include an adverbial function (in addition to its nominal function, *la mente*). However, *mente* was often written with a space between it and the word it modified. Since the semi-diplomatic transcription represents an effort to more strictly adhere to the manuscript’s historical form, I have chosen to maintain the two components of *mente* adverbs as separate words. Although I have chosen to exclude the spacing in the examples given in the previous paragraph (see Figure 3.5), I believe that they should be treated differently from adverbs with *mente* for one simple reason: Whereas the former example (see Figure 3.5) involves inconsistent spacing, the spacing shown in Figure 3.6 is consistent throughout the document, and appears to have been commonplace at the time.

Another area of difficulty are the numerous abbreviations and allographs present in the manuscript. For example, one allograph that is common throughout the entire manuscript is the
final hook that appears at the end of words—and also syllables—in many instances (see Figure 3.7). It appears that the author employs the final hook for a variety of reasons. In many cases, the hook appears to be a space-saver that indicates nasal sounds. The symbol also represents the abbreviation of certain parts of a word (e.g., \(\tilde{q}\) to represent the omission of \(\{u\}\) and \(\{e\}\) in the word \(que\)).

Because of some debate with regards to whether this final hook is an allograph or an abbreviation, the question of how and if to go about representing it in the semi-diplomatic translation was a difficult decision. I have chosen to follow the example of transcriptions similar to mine by writing the symbol as “~.” Thus, the words in Figure 3.7 are represented as \(Japa\tilde{o}\), \(b\tilde{e}\), \(alg\tilde{u}\), and \(\tilde{q}\), conserving as many of the manuscript’s orthographic details as possible.

A final difficulty regarding the semi-diplomatic transcription involves punctuation and abbreviations. Because of the linguistic and orthographic evolution in the centuries following the manuscript’s composition, it is natural that its punctuation would differ from modern standards. However, there are certain erratic patterns in the manuscript that I have chosen to clarify. Because there was no standardized orthographic system at the time the manuscript was written, the author’s usage of punctuation is not always consistent. For example, although he makes use of the period in order to mark the end of a sentence, he does so rather sporadically. Furthermore, the author uses the period to mark abbreviation but is not always consistent in his usage. In considering the ultimate purpose of the semi-diplomatic transcription, I have elected to leave the author’s punctuation untouched.

**Semi-normalized transcription.** The semi-normalized transcription of the manuscript is the second stage of this thesis. This approach differs from the semi-diplomatic in several important ways. Firstly, rather than the ultimate goal being the strict retention of the text’s
orthographical details, the semi-normalized approach represents an effort to facilitate comprehension by adapting the text to modern standards. By updating and clarifying punctuation, word spacing, and abbreviations, the semi-normalized transcription clarifies some of the more complex elements of the manuscript. Of course, normalizing certain elements of the transcription introduces the risk that the way I interpret the manuscript may be either incorrect or different from other readers. Due to this inherent risk, I have decided to only make those changes that facilitate a more natural read of the text.

As previously mentioned, the author of the manuscript was often inconsistent in his usage of punctuation. In order to alleviate the reader’s burden, a key element of the semi-normalized translation involved the addition of punctuation in every instance in which it seems to have been omitted. In addition to these changes in punctuation, the semi-normalized transcription contains the expanded forms of every abbreviation. For example, the abbreviation $bê$ in Figure 3.7 has been transcribed in its full forms: $be<m>$. In a similar manner, the abbreviation in Figure 3.3 has been expanded to its full form: $O P<adr>e$. The resulting transcription facilitates comprehension by allowing a more continuous reading and eliminating the need to reference a dictionary of abbreviations. Of course, this transcription also has the inherent risk of restricting my audience’s interpretation. I hope to mitigate this risk by also including a semi-diplomatic transcription.

The semi-normalized approach also adapts word spacing to more closely align with modern standards. For instance, rather than maintaining the manuscript’s spacing between the word root and the suffix *mente* as I do in the semi-diplomatic (see Figure 3.6), I have combined the two in order to match current practice (e.g., *pessoalmente*). In this manner, the semi-normalized transcription allows for added clarity.
Admittedly, the normalization of any primary source carries with it the inherent risk of tarnishing its integrity. In considering this risk, I have put strict parameters in place in order to uphold the manuscript’s authenticity in the semi-normalized transcription. These parameters limit my alterations to punctuation, abbreviations, and word spacing. Aside from these, no further changes were made to the text. Capitalization, spelling, and accents were all maintained in their original form. For example, the manuscript contains rather sporadic capitalization patterns, in which many words that would not normally be capitalized are, whereas those that would normally be capitalized are not (see Figure 3.8). Because I have limited my alterations strictly to punctuation, abbreviations, and word spacing, I have left these (and other inconsistencies) alone.

**Translation methodology**

The act of translation produces a new text based on the initial text, rather than two mirror images. As I approached the daunting task of translating this historical document, I was faced with the dilemma of being literal enough to maintain the original sense of the text, while still being able to provide a natural flow in the new text. Attempting to achieve an adequate balance between these two ends of the spectrum was an arduous task. I was required to consider what the text is really saying on a much deeper level. Thus, my translation represents an attempt to create a text as loyal to the manuscript as possible, while at the same time creating a highly accessible and comprehensible read.

Among the abundant literature dedicated to translation theory, several notions seem especially pertinent for the purposes of this thesis. Firstly, with historical documents such as the manuscript I am working with, it is crucial that as much of the text’s authentic feel, flow, and meaning be preserved as possible. However, such preservation should ideally not occur at the
expense of clarity. In this thesis, a successful translation is defined as one that blends into the background, allowing the original text to stand at the forefront of the reader’s focus. Although maintaining a constant balance between these two requirements demands a great amount of effort and thought, the resulting harmony permits greater access to the text for many readers.

Closely related to this need to maintain authenticity is the notion of conserving the manuscript’s foreign nature. In his work *The Translator's Invisibility: A History of Translation*, Lawrence Venuti criticizes the emphasis that translators have traditionally given to what he calls "domesticating practices" in which a text’s foreign nature has often tended to be erased in a manifestation of "ethnocentric violence" in search of immediate intelligibility and fluency (2008, p. 177). One solution to this problem is to attempt to "send the reader abroad," preserving, to a certain degree, the foreign nature of the text rather than domesticating it entirely (2008, p. 177). I have incorporated Venuti’s proposed solution in my translation by electing to maintain certain foreign elements of the manuscript.

Of course, the preservation of foreign elements creates the risk that readers will not fully comprehend or appreciate the text. The manuscript could not possibly be conserved without the incorporation of, at the very least, some of these elements. The decision as to which foreign characteristics to include in the final translation was a difficult one. Based on the assumption that lexical elements are more likely to maintain the manuscript’s true feel, the foreign aspects included in the translation mainly consist of original names of places and people, rather than their modern equivalents (e.g., Cochinchina). Maintaining the Europeanized Vietnamese found in the manuscript makes it hard to overlook the letter’s author: an anonymous European Jesuit writing to people who likely did not speak Vietnamese. In general, I have striven to avoid the use of modern spelling with place names, maintaining instead the author’s Europeanized spelling.
In addition to the necessity of preserving the manuscript’s foreign nature, it is essential to provide an accessible reading experience to those who lack a background in Portuguese, Latin, or Vietnamese history and language. As previously mentioned, reaching a balance between these requirements is not an easy task. Often the translation process is laden with difficult decisions regarding how literally to translate the document. Whereas many of my decisions sided with preservation of the historical text, I also made several decisions aimed at assisting the reader with a text that would otherwise prove to be extremely difficult, if not impossible, to read. For instance, the manuscript contains many unfamiliar abbreviations, which can be serious impediments to the reader. Consequently, my translation attempts to avoid these impediments by shortening sentences into smaller segments, using modern punctuation, and expanding abbreviations.

Another slight change is the translation of certain titles into an adequate English counterpart. For example, I have translated the religious title Padre as either Father or Priest depending on contextual cues. Other examples involve Vietnamese concepts or titles. It should be noted, however, that I did not translate all titles. One example is the term Conçai, which translates as “Con Sai” (Cardim, 1894, p. 77). As with numerous other elements of the manuscript, I elected to maintain the historic form, in hopes that it will contribute to a more complete retention of the Portuguese and Vietnamese elements of the text.
Carta Annua da missão dos TumKim
da Prov.ª de Japão, de 1658.

Foi este ano o mais lastimoso para esta Christianidade há trinta, e dois esta parte. Entrou bonansoso, e com promessa de melhorias ao diante nos m.ºs favores, que o novo Rei fazia a o P.º Sup.ª da Corte; e a seu modo os mais Mandarins aos P.ºs que anuíam, e rezedia elas aldeias. Continuou esta bonança tê os uis diante de Junho, tempo em que já era Sup.ª da missão aqui poucos dias o P.º Onofre Borges. A cauza de se tornar em tormenta não se sabe em particular: Bem si a ocazão que trocou quazi de repente o coração do Rei. E foi que no tempo que sua Alteza, celebrou a anniversario de seu Pai defunto; a levantouse na Prov.ª do sul hum Mandarim com intentos de introduzir outro Rei, outro governo. Acertou de ser este Mandarim, e uir numa comarca, na qual há Igreja, e residençia nossa: e residençias nela a este tempo os P.ºs Onofre Borges, e Bernabe de oliur.ª Manon dou o levantado Mandarim, como a outros lugares ao lugar da residençia quazi todo here de Christianos, há citar os cabeças aírem logo arreconhecêlo, e darêlhe uassalagem. Junta m.º a inquirir se no
lugar auia algum rendeiro del Rej, o se os P.\textsuperscript{es} tinham algúas armas.
Como q̃ hè Christaõ o principal cabeça daldea, foj aconselharse cô os P.\textsuperscript{es} a cuja cauza se recolheraõ dous Eunucos rendeiros del Rej. Naõ acodir ao chamado do leuãtado era arriscar toda o lugar a incêndio=
Pор aqu abrazaua a qual quer q̃ lhe naõ obedeçia. Acudir a tal ordê, e entregarlhe os rendeiros reaes, ou algúas armas, era sinal de

rebeldia ao uerd\textsuperscript{o}. Rej. Por conçelho dos Eunucos q̃ timiaõ, e tre=
miaõ cô medo da morte, foraõ alguns dos cabeças do lugar adar so=
m.\textsuperscript{e} fingida obediência ao leuantedo Mandarim. Eneste meio têpo auizaraõ os P.\textsuperscript{es} a \textsuperscript{os} Christaõs de outra comarca os uiessem buscar cô barcas a todo segredo, epreça. Vieraõ puntuais cá depois de mejas noite côm mais de trinta barcas para segurança dos P.\textsuperscript{es} no meio detas=
manho risco. Embarcaramse Pois os P.\textsuperscript{es}, os dous Eunucos, e os moços cô todo fato de caza: Eno mor SilenÇio da noite remaraõ té che=
gar a outra comarca, e lugar onde taõ bê ha jgreja, e tão bê caza=
de rezidençia. Os Eunucos q̃ se uiraõ em saluo por merçe dos P.\textsuperscript{es}, despediraõse agradeçidos, e nũa barca remaraõ a toda pressa p.\textsuperscript{a} a corte a dar parte a el Rej do q̃ lhe soçedera naquelle lugar es tando em caza dos P.\textsuperscript{es} Por hũa parte lo\textsuperscript{o}uou el Rej nossa fidelid.\textsuperscript{e}
Por outra entrou em reçeos de q̃ cô o tempo, em uindonos tanto os=
Christaõs, q̃ cada dia eraõ mais no reino; qualquer q̃ anos se en:
costasse lhe daria m.\textsuperscript{10} q̃ fazer. E este mao pençam.\textsuperscript{10} fôj o q̃ o leuou
a nouos cuidados sobre nossa estada em Seu Reino. Porem naõ trou de nada, nê cessou nos fauores q̃ nos fazia os pr.ºs cinco mezes do anno. Na entrada pois da quinta Luà, õ uo a ser meado Ju
nho tratou de desterrar todos os P.ºs; ou os mais delles, e prohibir a guarda da lej de Dś. naõ faltaraõ ministros do diabo q̃ o esper= tauaõ, e o confirmauaõ nesta mâ determinaçaõ: Em particular em tempos q̃ sua alteza se uia em guerras cõ o Cochinchina, e o dia= do de Seus mesmos uassalos, (sahio como dizia) com esta sua mâ

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determinaçaõ aos 20 de Junho do corrente anno na forma da narra= çãõ q̃ cõ esta uai a V.P. em appenso particular.

Desterrados pois seis P.ºs de dos oito q̃ rezidiamos em Tum= Kim, ficaraõ na Corte, e caza della o P.º onofre borges Superior da missãõ, e o P.º Joseph Tissanier seu companheiro. Do q̃ passou depois de nos partiremos os Seis P.ºs p.a Macao dá relaçaõ o P.º su perior Onofre Borges numa carta p.a o P.º Proat Mathias d.˜ Ma= ja na forma Seguinte. Passamos bem, e em pas te o mes de setê bro exercitando nossos ministerios na Igreja q̃ temos na corte= Porem cõ toda a cautella por receos q̃ el Rej sajsse cõ algum edi= cto contra nossa S.ºa Lej. O diabo q̃ naõ dorme, urdio p.a nos embara= çar, huã tea de falcidades q̃ contra nos disseraõ a sua alteza. Foj ocazo q̃ certos Regulos tributarios a este Rej, e uiuê nũas monta= nhas q̃ demoraõ ao norte, e uaõ correndo p.a o sul tê a Prou.º da
Thamoa, enghe an; brigaraõ entresj com mortand. de parte a=
parte. Temeose el Rej q̃ algû delles tiuesse intelligençia cõ o Co=
E de caminho sacrificassem nellas aos demonios Tutelares da que=
les montes. Era hû destes Regulos Christaõ auia hû anno.
Christaõ taõbém m. de seus uassallos. os enuiados q̃ souberaõ auia
là Christaõs, e poucos, ou nenhûs templos dedicados ao Demonio: Vo=
tando a corte disseraõ a el Rej q̃ todos por là eraõ Christaõs, E auia
entre elles P. escondido. Tomou el Rej fogo cõ odito: E quexouse
em publico dos P. es, eleuado da colera disse auia de cortar a quem
dali por diante guardasse mais a lej de Deós assi como o fazia el
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Rej de Jappaõ em seu Rejno. Os de seu conçelho q̃ o uiraõ irado
contra os P. es deraõ taõ bem sua petiçaõ a fim de se prohibir a lej
de Ds. Com esta nouid. que correio logo pella Corte entaraõ os Chris=
taõs em cuidado, e armaransse p. qualquer sucesso cõ o S. Sacram
da Confissã, e Comunhaõ. Aos de setembro desseraõ a nossa
caza por ordê del Rej dous Eunucos mandarins dos Estrã=
geiros. Fizeraõ prim. pregunta ao P. Sup. Se por uentura ficara
algû P. escondido nas terras assima dittas. E afirmando o P. comto=
da a uerd. q̃ nenhû ficara. Intimaram lhe da parte del Rej se
ssaïssë taõbê do Rejno os dous q̃ nelle ficaraõ cõ sua ordê. Por q̃
sua alteza naõ queria q̃ alguõ mais recebesse, e guardasse a lej de
Ds. E q̃ os tais P.º se partissem pella terra da China p.ª Macao.

Aesta impia intimaçaõ respondeo o P.º Superior q̃ demais dos
P.º naõ saberẽ o caminho por terra, estaua elle de prezente im=
pedido cõ as guerras entre os Tartaros, e chinas. Segundaraõ os
Mandarins cõ outra ordẽ. Que uisto naõ poderem ir por terra fo=
ssem a uiier na corte cada qual na caza dos mandarins aparta=
dos entre sj, e como retirados ate uir barco de Macao. Conçide=
rou o P.º Sup.º na reposta, eºq̃ deu foj nesta forma. 1.º q̃ os P.ºs
naõ custumauãì a uiier hũ Sem outro. 2.º q̃ todos os dias como
sacerdotes q̃ eraõ sacrificauãì ao Senhor do Ceo. O q̃ naõ podi=
aõ fazer estando em Tum Kim na forma q̃ sua alteza orde=
naua. Pello q̃ acertauãì antes fazer o caminho por terra espos=
tos a qual quer risco, ainda o da morte, por naõ serãì mais pe=

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zados a sua alteza. E q̃ se tinhaõ cometido crime (do q̃ sua conçi=
ençia os naõ acusãì acusãª) se ofereciaõ a todo, ea o major castigo. Com
esta reposta q̃ foj a el Rej, abrandou Sua alteza em parte no ri=
gor. hordenou ficassẽ embora no mesmo posto q̃ primãª. Porem q̃
nẽ trataõì mais de pregar a lej de Dś. nẽ ainda sahir de caza pe=
lla Corte, Senaõ fosse a caza dos dous mandarins dos estrangei=
ros, e Ha de Paulo de Va da Jappaõ morador neste Rejno. E q̃
chegando barco de Macao Se iriaõ nelle p.ª suas terras. Naõ
ouue mais lugar de Replica. pello q̃ o P.º Superior despachou lo=
go proprios aos Cathequistas que uiuiaõ em comunidade p.ª e se es
palhassem auüuer os mais em diuersos Lugaeres de Christaos. Ẽ
a todos consoyllassê, e animassê a guardâ da Lej de Ds. Esperando
da diuinya prouidência melhorados tempos. Ẽ juntas le jn=
timassem a os Christaos que no acudir a corte a confiação e comu=
naõ, o fizessê cõ cautella, poucos a poucos, e de noite: P.ª naõ
dar cõ ajuntam.⁵⁰ nauça ocaziãõ de noua tormenta. Por esta
cauza estiueram os P.¹ na caza da corte como prezos tê auol=
ta do barco de Macao, e chegada nelle do P.² Fr.º Rangel cõ as
couzas que el Rej encomendara o anno passado antes por car=
ta ao P.³ Proat de Jappaõ, e a o ditto P.⁴ deo prouizaõ particu=
lar p.ª poder uoltar, e com o companhr.⁶ quizesse: e ueo a Ser
o P.⁵ Edmundo Ponce. neste mejo tempo uelauaõ os dous P.⁶
que ficaram na corte, de noite, gastando as mais no confissionario
na missa, e pratica cõ os Christaos: Por quanto os despediaõ

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antes de romper amenhaõ. Toda esta Cautela foi neçessaria p.ª
daõ irritar ael Rej. Com ella gozaraõ os Christaos de pax em
toda a parte: E pode ser ç foi a major ç tiueraõ neste Rejno. Po=
rê os mais desconsolados, e naõ poucos esfriados na falta de minis=
tros ç os consolassem: Por quanto os menos, edeperto podiaõ
acudir a corte.

Noutros nouos cujdados entrou o P.⁴ Sup.⁵ na chega=
da do P.° Miguel Buim; oqual de Siaõ nauegou a Tum Kim p.a
por esse Rejno ir a buscar na prou.a de Conçai a el Rej da China
acorrelado nella pelos Tartaros. Por q.to naõ era esta occasiaõ
a propozito p.a se pedir Licença ael Rej, e prouizaõ Real cõ q̃
o P.° pudesse atrauressar suas terras te os confins da China. Com
tudo a força de interçessoisns, e peitas q̃ sederaõ a Eunucos, q̃ de
llas uiuê. Alcansou o P.° Sup.° prouizaõ Real p.a o P.° Miguel
Buim puder fazer caminho pellas terras de Tum Kim ate a=
China. Porê cõ Limitaçaõ q̃ os Tum Kins q̃ acompanhassẽ té as
arrajas naõ passassẽ dellas pena de morte. Foj apartida do P.°
aos 16 de Feur.° do anno de 1659: Chegou cõ uida, e Saude aos
Confins de China: entrou pella Prou.a de Con Sai embusca del
Rej estimado, e acompanhado dos chinas. Porem por cauza
da noua guerra, q̃ na Prou.a meteraõ os Tartaros; naõ só naõ
pode passar auante, mas foj obrigado a recolhesse outra
ues aos confins de Tum Kim.

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Ate qui o q̃ toca ao estado do Rejno, e Christandad.° em geral.
quanto ao particular de cazos de edificaçaõ, m.°s auia q̃ apontar: mas
como faltaraõ os apontadores, ha pouco q̃ dizêr: se naõ saõ tres, ou
quatro de q̃ tiui certa notiçia. Ao principio deste anno enfer=
mou hũ Christaõ mandarinete port.° do paço del Rej, e q̃ ui=
uiia dentro do mesmo paço. Passando ainfirmid.° amortal depois de
se confessar m. as vezes dezejou, e pedio cô feruor o S.º Viatico. Como
ô era Chrestaô graue, e benemerito, leouelho o P.º Fr.º Rangel en=
tô Sup.º nô relicario feito p.ª semelhantes cazos. entrou no paço, e
em sua caza o diuin hospede sacramentado; com cuja entrada,
entrou o enfermo em banhos de lagrimas, e consolaçô. Atempo ô
o P.º lhe daua o Paô da uida, deraô dentro do Paço tres naô espe=
radas saluas de mosqueteria. E inquirindo o P.º depois a cau=
za; disseraô lhe ô el Rej mandara nôlle mesmo têpo botar
o diabo fora do paço as mosquetadas. Assjm trataô estes genti=
os ao Diabo. hoje ochamaô a caza: amenhaô o lançaô della: hûa
hora o adoraô noutra o espancaô; mas no ar, ô lhe naô achaô cos=
ta em ô dar. Faleçeo o enfermo; foj leuado seu corpo a nossa
Igreja: E della cô pompa, e acôpanham.º te o rio p.ª ser leuado nûa
barca a enterrar em sua aldea.

Viuida nô lugar chamado Keuo hû graue mandarim
gentio mas mui afeiçoado, e entendido nas couzas de nossa s.ª lej
era sua família chrestaând, e elle perpetuo espertador de todos a Re=
za, e mais obrigações de Chrestaô. Sabia de cor as oraçoens,

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e aª rezaua em uoz alta repetindoas os mais; Era insigne pregador,
e erudito Encomnista de nossa s.ª Lej cô quantos se achaua, ou na
Corte, ou fora della. Era gouernador de hûa Comarca, e Capitaô
de seis gales, e câ ser taô grande nos olhos do mundo acudia as ca=
zas dos pobres, e humildes Christãos enfermos a rezar por sua saúde; esse era gentios, a exortais a fazerem-se Christãos. Não recebia o S.º bautismo por mal afeiçoado a concubinas; e por temores de de zagrado nos ouvidos do Rei. No fim de Maio de 58 enfermou de hú cancro no pescoço que creceu tanto, tê ç lhe deo garrote. Vinte dias antes de sua morte deu libello de repudio a todas as concobiadas, e repartiu coa ellas de seus bens, exortando-as a se fazerem Cristãs. Pedio logo coa notauel fervor, e deuço o S.º bautismo, o ç recebeu coa nome de Jozaphat. Tanto ç seu Cristão e de caminho p.a o céu som.º tratou de sua alma coa amiudados colloquios com Deós, e coa exhortações de sua família a guardar da lei de Dsº. Chamou seu f.º morgado, christão auía quatro annos por nome Vito, e fallá do coa elle disse. Filho amado a prim.º e principal herança ç te deixo, hê a major recomendacão ç posso guardás fiel mº te a morte a lei S.º ç recebereste: e este bem antepom a todos os aueres do mundo. Encomendote a sj mesmo a fidelid.º a el Rei lembrado das m.ºs ç ha annos fas a nossa caza, e família. Encomendote assim mesmo teus Irmãos, Irmãs, sobrinas auendote coa todos mais como Paj ç Irmão. Em eufechando os olhos irás a Corte

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prezentarás ael Rei todas as prouizoís, e aluaras de m.ºs, orol dos gales, soldados, e armas, e acatana de ouro ç sua alteza me honrrrou o anno passado. E espero ç sua alteza te despaçhe bê
pellos m.⁴⁰⁰ seruíços de nossos ante passados a seus Pajs, e auos.
Eraõ iã neste tempo partidos p.ᵃ Macao os seis P.⁴⁸ e estauaõ reti= udos na Corte os dous P.⁴⁸ q̃ ficaraõ. Cauza pella q̃l naõ teue assistente a sua morte P.⁴⁸ algum: teue porê m.⁴⁰ cathequistas, con= tros christaõs q̃ lhe assistiaõ de noite, e de dia; e noconflicto da mor= te o ajudaraõ a bem morrer. deu a alma a seu creador entre cla= ros sinaes de predestinado p.ᵃ o ceo. lá Seuiria cõ o Mandarim= cõ o Mandarim dõ Paulo seu Tio a melhor cóluna, e dos primr.⁴⁰ Christaõs desta Christand.⁴⁰. Depois de sua morte ueo a Corte seu fi= lho Vito cõ áauo, e m.⁴⁰ parentes Christaõs, p.ᵃ cm nossa Igreja a assis= tirõ as exequias Christaãs do def.¹⁰ Jozaphat; epara para Vito se pres prezentar ael Rej na forma q̃ seu Paj lhe ordenou. Prezentoussse pois a sua alteza cõ os papeis das merçes q̃ tinha feito a seu Paj= El Rej q̃ estaua em publico louuou o Paj defunto, ao filho prez.¹⁰ E fallando cõ elle lhe fes de hũa ues todas as merçes q̃ em m.⁴⁰ annos fizera a seu Paj defunto. Couza q̃ admirou a todos e a ouueraõ os Christaõs a graça particular de Deõs feita a Vito p interçessaõ no Ceo de seu Paj Jozaphat.

O tercr.º cazo, e remate desta carta Anuã hè de hũa sega inno centissima, e boa Christaã. Adoeçeo ella nua Aldea distante desta Corte; e considerandosse mal emferma pedio a

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hũa sua Companhr.ᵃ tratasse cõ toda a efficassia de a leuar a Igreja
de corte, q̃ importaua m." ao bem de sua alma. Falou a compa=
nhr." Christaã cõ algûs Christãõs p." aleuarē metida nû sesto
largo caminho tê nossa Igreja. Vieraõ os Christãõs de boa
uontade na obra de tanta piedade. Chegou a nossa Igreja a=
tempo q̃ o P." Sup." Onofre Borges se preparaua p." dizer
missa. Confessousse de uagar, asistio a missa, e comungou em
comp." de outros Christãõs, acabada a missa, acabou auída
dâdo a alma nas maõs de Ds° cõ° nome de JESUS na bo
cia e no coraçaõ. 
Ate qui o q̃ se pode saber neste anno
taõ embaraçado com guerras no temporal, e no spiritual, q̃ asô
bram h o Rejno, e aflige esta Christand." por esta mesma cau
za foraõ poucos os q̃ de nouo recebeaõ nossa S." Lej: pois naõ
foraõ mais q̃ dous mil, trezentos, e uinte. Ds° nos traga me=
lorados annos cõ a pas na qf tanto floreçe esta Christand." V.P. 
Ihe lance a Bençaõ, e a mim taõ bé; q̃ nella nos prome
temos a de Deôs q̃ goarde a VP, p." gloria sua, e da nossa
Comp." de Macao Janeiro 11 de 1660 annos.
Foj este anno o mais lastimozo p<ar>a esta Christand<ad>e há trinta, e dous a esta parte. Entrou bonansozo, e com promessa de melhorias ao diante nos m<u>i>tos favores, q<ue> o novo Rej fazia a o P<adr>e Sup<eri>or na Corte; e a seu modo os mais Mandarins a os P<adr>es q<ue> an= davaõ, e rezediaõ pellas aldeas. Continuou esta bonança <a>tè os vi<n>= te de Junho, tempo no qual já era Sup<eri>or da missaõ avía poucos dias o P<adr>e Onofre borges. A cauza de se tornar em tormenta naõ se sabe em particular: Bom si a ocaziaõ q<ue> trocou quazi de repe<n>= te o coraçao del Rej. E foj q<ue> no tempo q<ue> sua Alteza, celebra= va o anniversario de seu Paj defunto; a levantouse na Prov<inç>a e do sul hum Mandarim com intentos de introduzir outro Rej; outro governo. Acertou de ser este Mandarim, e viver numa comar ca, na qual hà Igreja, e rezidençia nossa rezidentes nella a este tempo os P<adr>es Onofre Borges, e Bernabe de oliv<eir>a Man= dou o levantado Mandarim, como a outros Lugaeres ao Lugar da rezidençia q<ue> quazi todo hê de Christaõs, hà citar os cabeças aírem logo arreconheçelo, e dare<m>lhe vassalagem. Junta m<ente> a inquirir se no
lugar avia algum rendeiro del Rej, o se os P<adr>es tinh<em>am alg<em>umas armas.

Como q<ue> hê Christaõ o principal cabeça daldea, foj aconselharse co<m> os P<adr>es a cuja cauza se recolherã dou<em>s Eunucos rendei<em>ros del Rej. Naõ acodir ao chamado do levant<em>ado era arriscar toda o Lugar a incêndio=
Porr<ue> abrazava a qual quer q<ue> lhe naõ obediê<em>cia. Acudir a tal orde<m>, e entregar-lhe os rendei<em>ros reaes, ou algu<em>m as armas, era s<em>inal de

rebeldia ao verd<em>adeir>o Rej. Por conçelho dos Eunucos q<ue> timiaõ, e tre=miaõ co<m> medo da morte, foraõ alguns dos cabeças do lugar a dar so=m ente fí<em>gida obediê<em>ncia ao levantado Mandarim. Eneste mez o te<m>po avizaraõ os P<adr>es a<os> Christaõs de outra comarca os vi<em>sem buscar co<m> barcas a todo segredo, epreça. Vieraõ puntuais cá depois de meja noite co<m> mais de trinta barcas para seguran<em>ça dos P<adr>es no meio de ta=manho risco. Embarcaramse Pois os P<adr>es, os dou<em>s Eunucos, e os moços co<m> todo fato de caza: Eno mor SilenÇio da noite remaraõ a tê che=gar a outra comarca, e lugar onde taõ be<m> hã igreja, e caza=de reziden<em>cia. Os Eunucos q<ue> se virãõ em salu<em>o por merçe dos P<adr>es, despediraõse agra<em>deçidos, e nu<m>a barca remaraõ a toda pressa p<ar>a a corte a dar parte a el Rej do q<ue> lhe soçeder<em>naquele Lugar es
tando em caza dos P<adr>es. Por hu<m>a parte louvou el Rej nossa fidelid<em>de.

Por outra entrou em receço<em>s de q<ue> cô<m> o tempo, em vindonos tanto os= Christaõs, q<ue> cada dia eraõ mais no reino; qualquer q<ue> anos se en=costasse lhe daria m<uì>to q<ue> fazer. E este maõ pençam<em>to foy o q<ue> o levou
a novos cuidados sobre nossa estada em Seu Reino. Porem não trou
tou de nada, ne cessou nos favores nos fazia os primeiros cinco mezes
do ano. Na entrada pois da quinta lua, veo a ser meado Ju
hno tratou de desterrar todos os P<adr>es; ou os mais delles, e prohibir
a guarda da deus D<eu>s. Não faltara ministros do Diabo o esper-
tavaõ, e o confirmavaõ nesta már determinação: Em particular em
tempos sua alteza se via em guerras co o Cochincha, e o dia=
do de seus mesmos vassalos, (sahio como dizia) com esta sua már

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determinação aos 20 de Junho do corrente anno na forma da narrar=
çaõ q<ue> co<m> esta vai a V<ossa> P<aternidade> em appenso particular.

Desterrados pois seis P<adr>es dos oito q<ue> rezidiamos em Tum=
Kim, ficaraõ na Corte, e caza della o P<adr>e onofre borges Superior
da missaõ, e o P<adr>e Joseph Tissanier seu companheiro. Do q<ue> passou
depois de nos partiremos os Seis P<adr>es p<ar>a Macao dá relaçãoõ o P<adr>e Su
uperior Onofre Borges numa carta p<ar>a o P<adr>e Proat Mathias d<e> Ma=
ja na forma Seguinte. Passamos bem, e em pas <a>te o mes de sete<m>
bro exercitando nossos ministerios na Igreja q<ue> temos na corte=
Porem co<m> toda a cautella por reçeos el Rej saísse co<m> algum edi=
cto contra nossa S<anc>ta Lej. O diabo q<ue> naõ dorme, urdio p<ar>a nos embara=
çar, hu<m>a tea de falcidades q<ue> contra nos disseraõ a sua alteza. Foj
ocazo q<ue> certos Regulos tributários a este Rej, e vivêm nu<m>as monta=
ahas q<ue> demoraõ ao norte, e vaõ correndo p<ar>a o sul <a>tê a Prov<inç>a de
Thamoa, enghe an; brigaraõ entresj com mortand<ad>e de parte a=
parte. Temeose el Rej q<ue> algu<m> delles tivesse intelligençia co<m> o Co=
chinchina. E p<ar>a se certificar mandou quem espiasse suas terras.
E de caminho sacrificassem nellas aos demonios Tutelares da que=
lles montes. Era hu<m> destes Regulos Christaõ avia hu<m> anno.
Christaõ taõbêm m<ui>tos de seus vassallos. os enuiados q<ue> souberaõ avia
lá Christaõs, e poucos, ou nenh<ui>o templos dedicados ao Demonio: Vol=
tando a corte disseraõ a el Rej q<ue> todos por lá eraõ Christaõs, E avia
entre elles P<adr>e escondido. Tomou el Rej fogo co<m> odito: E quexouse
em publico dos P<adr>es, elevado da colera disse avia de cortar a quem
dali por diante guardasse mais a lej de Deõs assi como o fazia el

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Rej de Jappaõ em seu Rejno. Os de seu conçelho q<ue> o viraõ irado
contra os P<adr>es deraõ taõ bem sua petiçaõ a fim de se prohibir a lej
de D<eu>s. Com esta novid<ad>e que correo logo pella Corte entraõ os Chris=
taõs em cuidado, e armaramsse p<ar>a qual quer sucesso c<om> o S<anc>eto Sacram<en>to
da Confissaõ, e Comunhaõ. Aos 9 de setembro disser<m> a nossa
caza por orde<m> del Rej dous Eunucos Mandarins dos Estra<n>geiros. Fizeraõ prim<ei>ro
pregunta ao P<adr>e Sup<eri>or se por ventura ficara
alg<ui>o P<adr>e escondido nas terras assim assina dittas. E afirmando o P<adr>e com to=
da a verd<ad>e q<ue> nenh<ui>o ficara. Intimaram lhe da parte del Rej se
ssajse<m> taõ be<m> do Rejno os dous q<ue> nelle ficaraõ co<m> sua orde<m>. Por q<uan>to
sua alteza naõ queria q<ue> alg<ui>o mais recebesse, e guardasse a lej de
Dêus. E que os tais Padres se partissem pela terra de China para Macao.

Aesta impia intimacãō respondeu o Padre Superior que demais dos
Padres não sabiam o caminho por terra, estava ele de presente im=
pedido com as guerras entre os Tartaros, e chinas. Segundo os
Mandarins com outra ordem. Que visto não poderem ir por terra fo=
sem a viver na corte cada qual na caza dos mandarins aparta=
dos entre si, e como retirados ate vir barco de Macao. Conside=
rou o Padre Superior na resposta, e a que deu foi nesta forma. 1º que os Padres
não customavam viver sem outro. 2º que todos os dias como
sacerdotes que era sacrificava ao Senhor do Céu. O que não podi=
ao fazer estando em Tum Kim na forma que sua alteza orde=
nava. Pello que acertava antes fazer o caminho por terra espos=
tos a qual quer risco, ainda o da morte, por não serem mais pe=

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zados a sua alteza. E que se tinhão cometido crime (do que sua conçā=
ença os não acusava) se oferecião a todo, e o maior castigo. Com
esta resposta que foi a el Rei, abrandou sua alteza em parte no rigor. hordenou ficasse embora no mesmo posto que primiros. Porem que
ne tratasse mais de pregar a lej de Dêus. Ne ainda a sahir de caza pe=
lla Corte, Senaõ fosse a caza dos dous mandarins dos estrangei=
ros; e Ha de Paulo de Va da Jappaõ morador neste Reino. E que chegando barco de Macao Se iriaõ nelle para a suas terras. Naõ
ouve mais lugar de Replica. pello que o Padre Superior despachou lo=
go proprios aos Cathequistas q<ue> viviaõ em communid<ad>e p<ar>a q<ue> se es palhassem aviver os mais em diversos Lugares de Christaos. E q<ue> a todos consolassem a guard<ad> e animasse<ad> a divina providençia melhorados tempos. E q<ue> juntamente: jn= 

timassem a os Christaõs q<ue> no acudir a cort<ad> e comu=<nhaõ, o fizesse<ad> co<m> cautella, poucos a poucos, e de noite: P<ar>a naõ dar co<m> ajuntam<ent> os nova ocaziã de nova tormenta. Por esta causa estiveramos os P<adr>es na caza da corte como prezos <a>tê avol=<

ta do barco de Macao, e chegada nelle do P<adr>e Fr<an>co Rangel co<m> as couzas q<ue> el Rej encomendara o anno passado antes por car=<

ta ao P<adr>e Proat de Jappaõ, e a o ditto P<adr>e de provizaõ particu= lar p<ar>a poder voltar, e com o companh<eir> o q<ue> quizesse: e veo a Ser o P<adr>e Edmundo Ponce. neste meio tempo velavaõ os dous P<adr>es q<ue> ficaram na corte, de noite, gastando as mais no confissionario na missa, e pratica co<m> os Christaõs: Por quanto os despediaõ antes de romper amenhaõ. Toda esta Cautela foj neçessaria p<ar>a naõ irritar ael Rej. Com ella gozaraõ os Christaõs de pax em toda a parte: E pode ser q<ue> foj a major q<ue> tiveraõ neste Rejno. Po= re<m> os mais desconsolados, e naõ poucos esfriados na falta de minis= tros q<ue> os consolassem: Por quanto os menos, edeperto podiaõ acudir a corte.

Noutros nouvos cuidados entrou o P<adr>e Sup<eri>or na chega=
da do P<adr>e Miguel Buim; o qual de Siaõ navegou a Tum Kim p<ar>a
por esse Rejno ir a buscar na prov<inci>a de Conçai a el Rej da China
acorrelado nella pellos Tartaros. Por q<uan>to naõ era esta occasiaõ
a propozito p<ar>a se pedir Licença ael Rej, e provizaõ Real co<m> q<ue>
o P<adr>e pudesse atravessar suas terras te os confins da China. Com
tudo a força de interçessoins, e peitas q<ue> sederaõ a Eunucos, q<ue> de
llas vive<m>. Alcansou o P<adr>e Sup<eri>or provizaõ Real p<ar>a o P<adr>e Miguel
Buim puder fazer caminho pellas terras de Tum Kim até a=
China. Pore<m> co<m> Limitaçaõ q<ue> os Tum Kins q<ue> acompanhasse<m> <a>tè as
arrajas naõ passasse<m> dellas pena de morte. Foj apartida do P<adr>e
aos 16 de Fevr<eir>o do anno de 1659: Chegou co<m> vida, e Saude aos
Confins da China: entrou pella Prov<inci>a de Con Saj embusca del
Rej estimado, e acompanhado dos chinas. Porem por cauza
da nova guerra, q<ue> na Prov<inci>a meteraõ os Tartaros; naõ só naõ
pode passar avante, mas foj obrigado a recolhesse outra
ves aos confins de Tum Kim.

Até qui o q<ue> toca ao estado do Rejno, e Christandad<e> em geral.
quanto ao particular de cazos de edificaçaõ, m<ui>tos avia q<ue> apontar: mas
como faltaraõ os apontadores, hà pouco q<ue> dizer: se naõ saõ tres, ou
quatro de q<ue> tivi certa notiçia. Ao principio deste anno enfer=
mou hu<m> Christaõ mandarinete port<eir>o do paço del Rej, e q<ue> vi=
via dentro do mesmo paço. Passando ainfirmid<ad>e amortal depois de

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se confessar muitas vezes deejou, e pediu com fervor o santo Viatico. Como que era Christãô grave, e benemérito, levoulhe o Padrê Fraco Rangel então Superior nas relíquias feitas para semelhantes casos. entrou no paço, e em sua caza o divino hospede sacramentado; com cuja entrada, entrou o enfermo em banhos de lagrimas, e consolação. Atempo que o Padrê lhe dava o Pão da vida, dera dentro do Paço três salvas de mosquetería. E inquirindo o Padrê depois a causa; dissera que o Rei mandara nele mesmo tempo botar o diabo fora do paço as mosquetadas. Assim tratava estes gentes os ao Diabo. hoje ochama a caza: amenha o lança dela: huma hora o adora outra o espanca; mas no ar, que não acha em que dar. Faleceu o enfermo; foi levado seu corpo a nossa Igreja: e dessa com pompa, e acompanhando pelo rio para ser levado numa barca a enterrar em sua aldeia.

Vivia num lugar chamado Kevo hum grave mandarim gentio mas mui afeiçado, e entendido nas cousas de nossa sã Lej era sua família christãô, e elle perpetuou espertador de todos a Reza, e mais obrigações de Christãô sabia de cor as orações,

289v e as rezava em voz alta repetindo-as mais; Era insigne pregador, e erudito Encomnista de nossa sã Lej como quantos se achava, ou na Corte, ou fora della. Era governador de huma Comarca, e Capitãô de seis gales, e como ser tão grande nos olhos do mundo acudia as ca
zas dos pobres, e humildes Christãos enfermos a rezar por sua saú
de; ese eraõ gentios, a exortallos a fazeremse Christãos. naõ rece=
bia o S<anc>to bautismo por mal afeiçoado a concubinas; e poz temores do de=
zagrado nos ouvidos del Rej. No fim de Majo de 58 enfermou
de hu<m> cancro no poscoço que creçeo tanto, <a>tê q<ue> lhe deo garrote. Vinte
dias antes de sua morte deu libello de repudio a todas as concobi=
nas, e repartiu co<m> ellas de seus bens, exortandoas a se fazere<m> Christãás
Pedio logo co<m> notavel fervor, e devoçã o S<anc>to bautismo, o q<ue> reçe=
beo co<m> nome de Jozaphat. Tanto q<ue> seuso Cristaã e de caminho p<ar>a
o çeo som<en>te tratou de sua alma co<m> amiudados colloquios com Deõs,
e cô<m> exhortações de sua familia a guarda da lej de D<eu>s. Chamou seu
f<ilh>o morgado, christaã avía quatro annos, por nome Vito, e falla<n>
do co<m> elle disse. Filho amado a prim<eir>a e principal herança q<ue> te
deixo, he a major recomendaçaõ q<ue> posso guardés fiel m<en>te <a>tê a mor
te a lej S<anc>ta q<ue> recebeste: e este bem antepoem a todos os averes
do mundo. Encomendote a sj mesmo a fidelid<ad>e a el Rej lembrando
das m<erçes> q<ue> ha annos fas a nossa caza, e familia. Encomendote
assi mesmo teus Irmaõs, Irmãs, sobrinhas auendote co<m> todos
mais como Paj q<ue> Irmão. Em eufechando os olhos irás a Corte

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prezentarãs ael Rej todas as provizoins, e alvaras de m<er>ces, orol
dos gales, soldados, e armas, e acatana de ouro co<m> q<ue> sua alteza
me honrrrou o anno passadó. E espero q<ue> sua alteza te despaçhe be<m>
pellos m<ui>tos serviços de nossos ante passados a seus Pajs, e avos.

Eraõ iã neste tempo partidos p<ar>a Macao os seis p<adr>es e estavaõ reti=

rados na Corte os dous p<adr>es q<ue> ficaraõ cauza pella q<ual> naõ teve
assistente a sua morte p<adr>e algum: teve pore<m> m<ui>tos cathequistas, con=
tros christaõs q<ue> lhe assistiaõ de noite, e de dia; e no conflicto da mor=
te o ajudaraõ a bem morrer. deu a alma a seu creador entre cla=
ros sinaes de predestinado p<ar>a o ceo. lã seviria

do co<m> o Mandarim dõ Paulo seu Tio a melhor cóluna, e dos prime<ir>os

Christaõs desta Christand<ad>e. Depois de sua morte veo a Corte seu fi=
lho vito co<m> àavó, e m<ui>tos parentes Christaõs, p<ar>a nossa Igreja a assis=
tire<m> as exequias Christaaãs do def<un>to Jozaphat; para Vito se
prezentar ael Rej na forma q<ue> seu Paj lhe ordenou. Prezentousse
pois a sua alteza co<m> os papeis das merçes q<ue> tinha feito a seu Paj

El Rej q<ue> estava em publico louvou o Paj defunto, ao filho prez<ente>
e fallando co<m> elle lhe fes de hu<m>a ves todas as merces q<ue> em m<ui>tos
annos fizerã a seu Paj defunto. Couza q<ue> admirou a todos
ca ouverã os Christaõs a graça particular de Deõs feita a Vito p<or>
interçessaõ no ceo de seu Paj Jozaphat.

O terc<eir>o cazo, e remate desta carta An<n>ua hè de hu<m>a
sega inno centissima, e boa Christaã. Adoeçeo ella nu<m>a Aldea
distante desta Corte; e considerandosse mal emferma pedio a

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hu<m>a sua Companh<er>a tratasse co<m> toda a efficassia de a levar a Igreja
da corte, q<ue> importava m<ui>to ao bem de sua alma. Falou a compa=
nh<er>a Christa à co<m> algû<n>s Christaõs p<ar>a a alevare metida nu<m> sesto
largo caminho <a>tè nossa Igreja. Vieraõ os Christaõs de boa
vontade na obra de tanta piedade. Chegou a nossa Igreja a=
tempo q<ue> o p<adr>e Sup<eri>or Onofre Borges se preparava p<ar>a dizer
missa. Confessousse de vagar, asistio a missa, e comungou em
comp<anhi>a de outros Christaõs, acabada a missa, acabou avida
da<n>dõ do a alma nas maõs de D<eu>s co<m> o nome de JESUS na bo
c ca e no coraçaõ. Ate qui o q<ue> se pode saber neste anno
taõ embaraçado com guerras no temporal, e no spiritual, q<ue> aso<m>
bra o Reiño, e aflige aesta christand<ad>e por esta mesma cau
za foraõ poucos os q<ue> de novo receberã nossa S<anc>ta Lej: pois naõ
foraõ mais q<ue> dous mil, trezentos, e vinte. D<eu>s nos traga me=
llorados annos co<m> a pas na q<ue> tanto floreçe esta Christand<ad>e
V<ossa> P<aternidade> Ihe lance a Bençaõ, e a mim taõ be<m>; q<ue> nella nos prome
temos a de Deõs q<ue> goarde a V<ossa> P<aternidade>, p<ar>a gloria sua, e da nossa
Comp<nhi>a de Macao Janeiro 11 de 1660 annos.
This was the most lamentable year for this Christianity in the past thirty-two years. It began calmly, promising improvement, due to the many favors that the new King\textsuperscript{1} bestowed on the Father Superior in the Court\textsuperscript{2}; and in their own way, those that the mandarins\textsuperscript{3} bestowed on the Fathers that visited and resided in the villages. This fair weather continued until the twentieth of June, at which time Father Onofres Borges\textsuperscript{4} had been the Father Superior of our mission for just a few days. The cause of the torment is not particularly known, although it was the following occasion that suddenly changed the heart of the King.

And so it happened that His Highness was celebrating his deceased father’s birthday when a mandarin rose up in a southern province with the intent of placing a new king, and another government, in power. It so happened that this mandarin lived in the same territory in which there is a church and one of our monasteries, where Father Onofre Borges and Bernabe de

\begin{flushleft}
\textsuperscript{1} The king mentioned throughout the manuscript is likely Trịnh Tạc, who reigned in the kingdom of Bắc Hà from 1657-1682, and was one of the most successful of the Trịnh lords in the region (Hickey, 1974, p. 196).
\textsuperscript{2} After being expelled from Japan, some Jesuit missionaries made their way into Cochinchina, while others went to Tonkin in 1624. They were well received by the king (likely Trịnh Tạc), who bestowed them the many “favors” mentioned in the manuscript. Among these favors were a large church and a house in Ketso, the capital of Tonkin, which likely formed part of the "court" referred to throughout the manuscript (Hickey, 1974, p. 201).
\textsuperscript{3} The term mandarin loosely refers to government officials or bureaucrats in China and Vietnam who were appointed through a system of imperial examination. This term can, but does not necessarily include the eunuchs, who were also civil officials at the time (Jacques, 2002, p. 42).
\textsuperscript{4} A well-known Jesuit Father from the German-speaking part of Switzerland. Some researchers have hypothesized that Borges was the author of several manuscripts such as the one contained in this thesis (Jacques, 2002, p. 33).\end{flushleft}
Oliveira\textsuperscript{5} resided at this time. As he did with other villages, the rebellious mandarin ordered the village of the monastery, which is nearly all Christian, to summon the leaders, who were to go and recognize him, and pay him homage. He also ordered them to inquire as to whether there were any tax collectors of the King in the village, and if the Fathers possessed any weapons. Since the main leader of the village is Christian, he went to counsel with the Fathers, which caused two eunuch tax collectors of the King to seek refuge. Not answering to the call of the rebel meant putting the entire village at risk, because he would burn any village that did not obey him. Obeying such an order and turning in the royal tax collectors, or weapons, was a sign of rebellion against the true King. Because of the counsel of the eunuchs, who feared and trembled with the fear of death, several of the village leaders went to give merely feigned obedience to the rebellious mandarin. Around this time, the Fathers asked the Christians of another territory to come for them with boats, secretly and quickly. They arrived punctually after midnight with more than thirty boats in order to ensure the safety of the Fathers in the midst of such a great risk. And so the Fathers, the two eunuchs, and the servants departed with all of their household items, and in the greater silence of the night, they rowed until arriving at another territory and village where there is also a church and a monastery. The eunuchs, who were saved by the mercy of the Fathers, bid farewell gratefully, and in a boat rowed in great haste to the court to give news to the King of what had happened in that village, in the house of the Fathers. On one hand, the King praised our faithfulness. On the other hand, he began to fear that eventually, with so many Christians arriving (which there were more of each day), anyone that sympathized with us would be given much to do. And this evil thought was what brought him to new fears regarding

\textsuperscript{5} Although the identity of this Jesuit leader is not yet known, it appears likely that he was one of the six Jesuit priests, four of whom were expelled from Tonkin as mentioned in the manuscript (Hickey, 1974, p. 201).

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our stay in his kingdom. He did not attempt anything, nor did he cease his favors to us for the first five months of the year. But with the arrival of the fifth moon, which was in the middle of June, he tried to exile all of the Fathers, or the better part of them, and to prohibit the observance of the law of God. There was no shortage of the Devil’s ministers, who encouraged the king and supported him in this evil resolve, particularly during times in which his Highness was at war with Cochinchina and was hated by his own vassals. He released, as I mentioned, this evil resolve on the 20th of June of the current year as recounted in a report, which together with this one is on its way to the Father General6.

Thus, six of the eight of us Fathers that resided in Tonkin were exiled, whereas the Father Superior of the mission, Onofre Borges, and Father Joseph Tissinier7, his companion, were left in a house in the Court.

In a letter to Father Proat Mathias de Maia, the Father Superior Onofre Borges relates what happened after we, the six Fathers, departed for Macao. He writes the following:

"It went well for us, and we had peace until the month of September, performing our ministerings in the Church that we have in the court. However, with all of the caution due to our fears that the King would come out with an edict against our holy law, the Devil, who does not sleep, schemed to hinder us with a web of lies against us which he told his Highness. It so happened that certain tributary rulers to this King, who live in mountains to the north which run south to the province

6 A general term that refers to the Superior General of the Society of Jesus within the Jesuit order (or the Society of Jesu) of the Roman Catholic religious order. In the manuscript, this term appears as V.P., which is an abbreviation for Verissimo Padre, or 'Father General'.

7 In 1649, Father Alexander Rhodes is known to have travelled to Rome to solicit help from Pope Innocent X. Shortly afterwards, he went to France for the same reason, but was only able to obtain the help of Father Joseph Tissianer and Father Albier (Hickey, 1974, p. 201).
of Thanoa, Nghệ An, quarreled amongst themselves, causing death on both sides. The King feared that some of them might be in league with Cochinchina. And to make sure, he ordered spies to their lands, and that they perform sacrifices on the way to the titular demons of those mountains. One of these rulers had been Christian for one year. Many of his vassals were also Christian. Those who were sent found out that there were Christians there, and few if any temples dedicated to the Devil. Upon their return to the court, they told the King that everyone there was Christian, and that there was a Father in hiding. The King’s wrath was kindled because of these words, and he publicly complained about the Fathers. Driven by rage, he said that anyone that obeyed the law of God in the future should be cut off, which is what the

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King of Japan did in his kingdom.

Those of his council that saw that he was concerned about the Fathers also sought to prohibit the law of God. Because of this news, which spread quickly through the Court, the Christians became concerned, and armed themselves with the holy sacrament of confession and communion for whatever might occur.

On the 9th of September, two foreign mandarin eunuchs came down to our house by order of the King. They first asked the Father Superior if there happened to be a Father in hiding in the lands mentioned above. After the Father very truthfully affirmed that there was none, they informed him on behalf of the King that he should have along with their order. Because his Highness did not want anyone to receive or keep the law of God, he ordered that the Fathers should depart through the land of China to Macao. At this impious threat, the Father Superior
responded that in addition to the Fathers’ not knowing the way by land, he was currently hindered by the wars between the Tatars and the Chinese. The mandarins replied with another order. Since the Fathers could not leave by land, they were to go and live as prisoners in the Court separately, each one in a different mandarin residence, until a ship from Macao came. The Father Superior considered his reply, and that which he gave was the following: First, that the Fathers were not accustomed to living without each other. Second, that as priests, they made sacrifices to the God of heaven every day, which they would not be able to do in Tonkin because of what his Highness ordered. They assured them that they were willing to make the journey by land, exposed to any risk, even death, in order to not burden his Highness any further; also, that if they had committed any crime (which their conscience had not alerted them to) they would submit themselves to anything, even the most severe punishment. This response, which went to the King, softened his Highness’s harshness to a certain degree, and he ordered them to stay in their original place. However, they were not to try to preach the law of God anymore, nor were they to leave their houses and go out to the Court unless it were to the house of the two foreign mandarins, or that of Paulo de Va from Japan, inhabitant of this kingdom. Also, once a ship from Macao arrived, they were to leave for their lands. There was no room for reply, and so the Father Superior sent the couriers to the catechists that lived together in religious communities to spread out and live in different Christian villages, and that they take comfort, and zealously live the law of God, hoping for better times through divine providence. And that together, they might warn the Christians who went to the court for confession and communion, to do so carefully, a few at a time, and at night, in order to avoid, by going in large numbers, a new cause for a new storm.
For this reason, the Fathers were detained at court like prisoners until the return of the ship from Macao, in which Father Franco Rangel\(^8\) would arrive with the things the King had ordered the year before by letter to Father Proat of Japan, and to the Father mentioned above, he gave particular provision for their return, and with whichever companion he wanted, which turned out to be Father Edmundo Ponce.

During this interval, the two Fathers who had remained in the Court kept nocturnal vigils, spending most of them in the confessional at mass, and at worship with the Christians, dismissing them before the break of day. All of this caution was necessary in order to not irritate the King.

Through it the Christians enjoyed peace throughout the land, quite possibly the greatest peace that they ever had in this Kingdom. Yet, there were many disconsolate, and many disaffected because of the lack of ministers to comfort them. Consequently, only a minority lived close enough to the Court to be able to go there.

The Father Superior entered into new troubles with the arrival of Father Miguel Buim, who sailed from Siam to Tonkin to the Province of Conçai in that kingdom to seek for the King of China, who was chased there by the Tatars. Thus, on this occasion, it was not prudent that he ask the King for permission, and royal provision, in order for the Father to travel through their lands until the borders of China. However, through the power of intercessions, and bribes that they gave the eunuchs (which they live on), the Father Superior was able to attain royal permission for Father Miguel Buim to be able to pass through the lands of the Tonkin to China. However, this came with the condition that any Tonkin that accompanied him to the boundaries

\(^8\) I was unable to identify this Jesuit Father.
of the kingdom not pass beyond them, at the penalty of death. The departure of the Father was on
the 16th of February of the year 1659. He arrived safe and sound to the borders of China. He
entered through the Province of Conçai in search of the esteemed King, and accompanied by the
Chinese. However, because of the new war, in which the Tatars got involved in the Province,
they were not only unable to move forward, but obligated to retreat again to the confines of
Tonkin.

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Up until this point, I have dealt with the state of the Kingdom, and Christianity in
general. As for the particular, there have been many noteworthy cases of an edifying nature to
document. But due to our lack of scribes, there is little to say besides three or four cases of which
we received news.

At the beginning of this year, a low ranking mandarin Christian, doorkeeper of the King’s
royal residence (who also lived there) fell ill. The sickness became life threatening, and after
confessing many times, he desired and fervently asked for the holy Viaticum. Because he was
dying, and was a Christian in good standing, Father Franco Rangel, then Superior, took it to him
in a reliquary made for cases such as these. The Divine Host entered his chamber in the royal
palace, at which point the sick man was overwhelmed with streams of tears, and was comforted.
In the moment that the Father was giving him the bread of life, three unexpected musket salvos
were heard in the palace. When the Father inquired about the cause afterwards, they told him that
in that exact moment, the King had ordered that the Devil be cast out of the residence with
muskets. This is how these people deal with the Devil. Today they summon him to their house,
and tomorrow they throw him out; one minute they worship him and the next they beat him; but
in the air, because they cannot find a way to hit him. The ill man died. His body was carried to
our Church, and with splendor was accompanied to the river where he would be carried by boat to his town to be buried.

In a village called Kevo, there lived a dying mandarin who was a Hindu⁹, but was very fond of and knowledgeable of the things of our holy law. His family was Christian, and he constantly encouraged them all to pray and fulfill other Christian obligations. He knew the prayers by heart,

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and recited them out loud, repeating most of them. He was a renowned preacher, and erudite advocate of our holy law, with whomever he came in contact with, whether inside or outside the court. He was governor of a territroy and captain of six galleys, and although he was so great in the eyes of the world, he would visit the houses of poor and humble Christians who were sick to pray for their health. And if they were heathens, he exhorted them to become Christians. He did not receive holy baptism because of his evil fondness for concubines and for fear of displeasing the King. At the end of May, 1658, he became ill from a cancer in his throat, which grew so much that it strangled him. Twenty days before his death he gave a letter of release to all of his concubines, and distributed his possessions among them, exhorting them to become Christians. He then asked, with notable fervor and devotion, to be baptized, which he received with the name of Jozaphat. Now that he had become Christian, and was on the path to heaven, he cared only for his soul, through frequent communication with God, and through exhorting his family to obey the law of God. He summoned his birthright son, who was a Christian of four years, by the name of Vito, and speaking to him said:

⁹ Gentio in the manuscript. According to the Hobson-Jobson Glossary of Colloquial Anglo-Indian Words and Phrases, the word gentio can mean “Hindu” in certain contexts.
My beloved son, the first and foremost inheritance that I leave you, and the
greatest recommendation that I can give, is that you can faithfully observe the law
of God which you have received until death. This good is greater than all of the
goods of the world. I also commend you to be faithful to the King, remembering
the favors that he has shown our house and family for many years. I also
commend to your care your brothers, sisters, and nieces, to treat them more as if
you were their father than as their brother. When I shut my eyes, you will go to
the court

and you will present all of the provisions to the King, and bills of favor, the list of
galleys, soldiers, arms, and the golden sword \(^\text{10}\) with which his Highness honored
me last year. I hope that his Highness holds you in high esteem for the many
services of our ancestors to his Fathers, and to his grandparents.

It was during this time that the six Fathers had departed to Macao, and the two Fathers
were confined to the court. Because of this, there were no Fathers to assist with his death.
However, there were many catechists who with other Christians tended to him by day and by
night. And in his last moments, they helped him die well. He gave up his soul to his Creator
between clear signs of being predestined to enter heaven. There he would arrive with the
mandarin, his Uncle, a great pillar, among the first Christians of this community of Christians.
Following his death, his son, Vito, with his grandmother, and many Christian family members,
came to the court (The Christian funeral of Jozaphat was held in our church), to appear before
the King in the way that his father had ordered him. He presented himself before his Highness

\(^{10}\text{Catana de ouro, referring to a golden Katana sword typical of the region.}\)
with the list of favors that the King had done for his father. The King publically praised the deceased father, and his son. And after speaking with him, he immediately renewed all of the favors that he had made to his deceased father over many years. Everyone was astonished by this thing, and the Christians considered it a particular favor of God given to Vito through the intercession in heaven of his Father, Jozephat.

The third case, and conclusion of this annual letter, is regarding an extremely innocent young woman, a good Christian. She fell ill in a distant village of this court, and considering herself very sick, she asked her friend to make every effort to take her to the church of the court, which was very important for the benefit of her soul. The Christian friend talked with several other Christians, asking them to carry her the great distance to our church in a basket. The Christians kindly came in an act of great charity. She arrived at our church as the Father Superior Onofre Borges was preparing to say Mass. She confessed slowly, attended Mass, and partook of the Holy Communion in the presence of other Christians. When mass finished, she ended her life, putting her soul in the hands of God with the name of Jesus¹¹ on her lips and in her heart.

Until now, that is the news of this year that has been so plagued with both temporal and spiritual war, which are abundant in this kingdom, and afflict this Christianity. Because of this same cause, very few people received our holy law again: there were but two thousand, three hundred and twenty. May God bring us better years through the peace in which this Christianity flourishes. May the Father General please send it a blessing and also to me. And we trust that it

¹¹ In the manuscript, the entire word is capitalized.
will also come from God. May God protect the Father General for His glory, and that of our company. In Macau, 11 January, 1660.
1. "La última trama de la Hija de Sumalín"

2. "Por la mañana, mientras esperaba en la puerta, observé a dos personas caminando por el sendero, alejándose de la ciudad. Luego, un caballo se detuvo y bajó de la montaña.

3. "¿Por qué estás aquí?"

4. "Solo para observar."
nombría al rey? Seguía en añade del número, pero
reíd el mismo domínio, siendo algún del abajo. Aunque alredex-
se dirigía obediencia alabando a Dios en. Dicha mera santo
muerto al estilo, lo más de lo otra manzana. Danando pagar el dajo de más
muy de treinta bárbaros, para seguidor el rey en más de la
mano reja. Entonces como lo vio algo de su mano, que
salvo de tanto tiempo, en cuanto de tanto en
santo de la más vieja, a quien pueda el respeto de
una manzana de la más vieja. Con esta mano de la
santo en tanto como era de tanto en tanto, como de las
santo de la más vieja. A quien pueda el hacer caso, las
santo de la más vieja. En tanto a quien pueda el hacer caso, las
santo de la más vieja. En tanto a quien pueda el hacer caso, las
santo de la más vieja. En tanto a quien pueda el hacer caso, las
Determinado por 2o de Junho de antente ano na forma da ordem de 1677, foi ajuizado e com agravo particular.

Recebendo que foi nos 2o de Agosto de 1677 deixado em mãos de Joao Baptista Gomes, procura de Francisco de Almeida e Jose Gurgel, por companheiros.

O processo começa com as pedras da causa e segue com a parte da parte que cita o suposto delito.

Porém, tendo se constado por rogos do D. Luiz, foi o processo colocado em avanço.

Ao centro da história, o Diabo não está, mas em todas as ações, sua força pode ser sentida através de suas ações, que visam a controle do universo.

Evocando os tempos antigos, a história segue sua trajetória, buscando a verdade e a justiça.

Finalmente, a luta entre os bons e os maus continua, e a verdade vacila entre as sombras e a luz.
Por el Juego con Nuevos Juegos
De su Arnés y Química
contra otra vez duró tal som. Su potencia asím. Vela prohibió a su
De Pl. Con otra nueva y corriente por la R. Vere el tribunal de jura-
tras un ciudad, armamento y sus jueces. En el Juez.
De placas, a somnabad. Por 2 de Setiembre dejado anotar
Luego por otro del Rey. Consiguió mandarles los
juegos. Sustanciar, primer decreto a la
segunda, por ventura, según el Juez.
Empero el Juez.
De aren y bonna flaque. Intimaron su Capitán del Rey lo
que se debe al Rey, y de u. y nulle gislad de su onde se,
De aren y bonna flaque. Intimaron su Capitán del Rey lo
que se debe al Rey, y de u. y nulle gislad de su onde se,
De aren y bonna flaque. Intimaron su Capitán del Rey lo
que se debe al Rey, y de u. y nulle gislad de su onde se,
De aren y bonna flaque. Intimaron su Capitán del Rey lo
que se debe al Rey, y de u. y nulle gislad de su onde se,
De aren y bonna flaque. Intimaron su Capitán del Rey lo
que se debe al Rey, y de u. y nulle gislad de su onde se,
podía a su alrededor. El Señor se mostró cerne (con sus carac-
terísticas y en el cielo). Al finalizar todo, comenzó a deso}-
gir. Se huyó y se fué al Bajío abriendo sus abrazos con parte
niego. Entonces estábamos en nuestro giro y giraba. Algunas
veces más de jugar el beso. Hevida a unirse de nuevo
la corte, donde jugó a la caza del loro mandado por el gregario:
Adán. 

En la etapa de la paz, llegó el día de finales. Nad
una misa para la gloria de Dios y el Señor de paz
la por su parte y agradecía a todos los besos de Cristo.
Fue duras y faltas, cantando agradecía el beso. 

Por orden

Conversación con Cristo y la frente de la cereza
ensamburis, así en el cielo, hasta que aparece nue-
la, cieliel, y revista, pues apareció, en el cielo. 

Por otro

Causa Atenas y el voto de la corte como se siguió la
fa de la paz, y llegada al día de

El Señor lo dijo

El Rey encomendado como poseído ante porcan-
la corte. Señor de Jago, es decir el Señor de paz

la fue poder soportar, lo que acompaña el griego; 

El Señor de paz: en el mejor tiempo agradeció el beso. 

Por fin, a la corte, se dijo así más no en el momento
la misa, expresión de el beso de Cristo.
antes devorara a umeada. Era um papalha, se me aparenha, vê
não irá-se ao Rei. Com ele, irritava o Cristão descendo com
uma a parte, embaixo do fosso aberto e tirando restos de
le os maus desenhadores, com poucos esforços na barca de mini-
ção e os contas. Pouco quanto os menos, elegendo podia
acudir atrás.

Alguns anos eu poderia entregar o R. mosteiro.
As dos P. Miguel Berron, que emSTE norte e norte...
Aqui a vie a contento os Fayne e os hablado em geral quanto acerquar das entier de destituído, no asa de apocentrazao con ser bacio a os apocentados os juicio de Dester. Sendal se tres grao de dez trin outra noticia. No principio deste anno enfez meu no Cristão sustentado port o espazo do Mar, ou no contrario do mesmo espaço. Esperando assim uma aventura que se confez a ius de meus irmãos, epos de fonz o Vitalico como em Cristão grande, como muito, juzandoeto o Espirito S. D. Angel em fez visto no reláneo epor o Temblante cazar, entrou negrito e em sua caza Dimuio mora para sair mantendo com cuja entrada entrou conforme em continho de segurando, o consoledado. Aperigo a

Dei Deus a Sab Dauant, Juizando dono do Papa tiver nada /i. des prazer Demequertudo. Dizendo que Deus desfral da sua Cristão maça no este mesmo espaço entre pôr a gapoxo equester. Sóz o trovam tranz as gentes e as treidos. Hoje achando a cazar amado dançada. Sóz alla haver a cazar mantendo em pazyo, mas dezo, que meub real de sahida e em gapoxo. Formal de americas y que sahida seu trazendo amassado. Igreja de  D. monga, cada partindo se oio, que meub real delas aconter em sua vida.

Vira no lugar chamado Káu ha quem vadavam gentio mas mais alegres e entondido mas loucos genz. A pesar sua família Cristão, cete perpetuo espertado, de todos davi e mais obrigados de Cristão. Sabia de ter os criminos,
paz dos povos, chameis. As suas enfermas acabei por encontrar.

Dixo que já estava ao geral, ao geral, ao geral. Nada

tão belo, tão belo, enfeitado, adornado, e que tomava o rei

deu a sanção. Depois, deu a sanção. Depois, deu a sanção.

Dizia que antes de sua morte Deus lhe deu o regado abençoado

muito, muchíssimo, muito bem, muito bem, muito bem.

Pois logo o natural, irmão, Deus lhe deu o regado

de Deus. Deus lhe deu o regado. Deus lhe deu o

regado. Deus lhe deu o regado. Deus lhe deu o

regado. Deus lhe deu o regado. Deus lhe deu o

regado. Deus lhe deu o regado.

Encomendo a ti, em nome do Rei, acabo com Deus.

Encomendo a ti, em nome do Rei, acabo com Deus.

Encomendo a ti, em nome do Rei, acabo com Deus.
presentes ao... todos os presentes, sobretudo de... caros, ca... de sua morte... o ajudar além m... seu cadáver, seu coração e... pois que... de seu filho... de seu filho... de seu filho... de seu filho... de seu filho... de seu filho...
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