ABSTRACT

Transcription and Translation of the 1658 Jesuit Annual Letter, Vietnam

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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 Trạng, Trịnh Tạc
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Introduction

This thesis consists of a transcription and translation of the 1658 Jesuit *Annua* 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 *Annuae* 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 *Annuae*.

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 *Annuae* 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.

![Map of French Indochina. Cochinchina (blue) to the South.](image)

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
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: *tiueraô, 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 *tiueraô, 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 *Japaõ*, *bê*, *algû*, 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 $b\tilde{e}$ 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 Annu da missão dos TumKim
da Prov.ª de Jappão, de 1658.

Foi este anno o mais lastimozo pº esta Christandª há
trinta, e dous a esta parte. Entrou bonansozo, e com promessa
de melhorias ao diante nos m.ªs favores, q o nouo Rej fazia a
o P.ª Sup.ª na Corte; e a seu modo os mais Mandarins aos P.ªs q an=
daunão, e rezediao pellas aldeas. Continuou esta bonança té os ui=
te de Junho, tempo no qual já era Sup.ª da missão auía poucos
dias o P.ª Onofre Borges. A cauza de se tornar em tormenta naô
se sabe em particular: Bem si a ocaziaq trocou quazi de repê=
te o coração del Rej. E foi q no tempo q sua Alteza, celebra=
ua o annuiersario de seu Paj defunto; a leuantouse na Prou.ª do sul
hum Mandarim com intentos de introduzir outro Rej, outro
gouerno. Acertou de ser este Mandarim, e uiuer numa comar
ta, na qual hà Igreja, e rezidencia nossa: e rezidentes nella
a este tempo os P.ªs Onofre Borges, e Bernabe de oliur.ª Man=
dou o leuantado Mandarim, como a outros lugares ao lugar da
rezidencia q quazi todo hê de Christaôs, há citar os cabeças airen
logo arreconheçelo, e darêlhue uassalagem. Junta m.ª a inquirir se no
lugar auia algum rendeiro del Rej, o se os P.śs tinham alguãs armas.

Como ǧ hè Christaõ o principal cabeça daldea, foj aconselharse cõ os P.śs a cuja cauza se recolheraõ dos Eunucos rendeiros del Rej. Naõ acodir ao chamado do leuãtado era arriscar toda o lugar a incêndio=

Porq̃ abrazaua a qual quer ǧ lhe naõ obedêcia. Acudir a tal ordê, e entregarlhe os rendeiros reaes, ou alguãs armas, era sinal de

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rebeldia ao uerdś. Rej. Por conçelho dos Eunucos ǧ timiaõ, e tre= miaõ cõ medo da morte, foraõ alguns dos cabeças do lugar adar so= m.ś fingida obedência ao leuantedo Mandarim. Eneste mejo tēpo auizaraõ os P.śs a ǧ Christaõs de outra comarca os uiessem buscar cõ barcas a todo segredo, epreça. Vieraõ puntuais cã depois de meja noite cõ mais de trinta barcas para segurança dos P.śs no mejo deta= manho risco. Embarcaramse Pois os P.śs, os dous Eunucos, e os moços cõ todo fato de caza: Eno mor SilenÇio da noite remaraõ té che= gar a outra comarca, e lugar onde taõ bê hà jgreja, e tão bê caza= de rezidência. Os Eunucos ǧ se uiraõ em saluo por merçe dos P.śs, despediraõse agradeçidos, e nũa barca remaraõ a toda pressa p.ś a corte a dar parte a el Rej do ǧ lhe soçedera naquelle lugar es tando em caza dos P.śs Por hũa parte lośou el Rej nossa fidelid.ś Por outra entrou em reçeos de ǧ cõ o tempo, em uiñdonos tanto os= Christaõs, ǧ cada dia eraõ mais no reino; qualquer ǧ anos se en: costasse lhe daria m.śś ǧ fazer. E este mao pençam.śś foj o ǧ o leuou
a nouos cuydados sobre nossa estada em Seu Reino. Porem naõ tou de nada, nẽ cessou nos fauores q̃ nos fazia os pr.ºs sinco mezes do anno. Na entrada pois da quinta Luà, qq̃ ueo 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 qq̃ o esper= tauaõ, e o confirmauaõ nesta mâ determinaçaõ: Em particular em tempos q̃ sua alteza se uia em guerras ço o Cochinchina, e o dia= do de Seus mesmos uassalos, (sahio como dizia) com esta sua mâ
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.º Macao dá relaçaõ o P.º su perior Onofre Borges numa carta p.º 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 reçeos q̃ el Rej sajsse cõ algum edi= cto contra nossa S.ª Lej. O diabo q̃ naõ dorme, urdio p.º nos embara= çãr, huã tea de falcidades q̃ contra nos disserãõ a sua alteza. Foj ocazo qq̃ certos Regulos tributarios a este Rej, e uiuã nũas monta= nhas q̃ demoraõ ao norte, e uaõ correndo p.º o sul tê a Prou.º da
Thamoa, enghe an; brigaraõ entrej com mortand.ç de parte a=
parte. Temeose el Rei q̃ algû delles tiuesse intelligençia cõ o Co=
chinchina. Ep.â certificar mandou quem espiasse suas terras.
E de caminho sacrificassem nellas aos demonios Tutelares da que=
Iles montes. Era hû destes Regulos Christãõ auia hû anno.
Christãõ taõbém m.los de seus uassallos. os enuiados q̃ souberaõ auia
lã Christãõs, e poucos, ou nenhûs templos dedicados ao Demonio: Vo=
tando a corte disseraõ a el Rei q̃ todos por lã eraõ Christãõs, E auia
entre elles P.ç escondido. Tomou el Rei fogo cõ odito: E quexouse
em publico dos P.çs, 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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Rei de Jappaõ em seu Reiño. Os de seu conçelho q̃ o uiraõ irado
contra os P.çs deraõ taõ bem sua petiçao a fim de se prohibir a lej
de Dsç. Com esta nouiç.e que correio logo pella Corte entraõõ os Chris=
taos em cuidado, e armaramsse p.ç qualquer sucesso cõ o S.fo Sacramço
da Confissao, e Comunhaõ. Aos 9 de setembro dessaõõ a nossa
caça por ordê del Rei dous Eunucos mandarins dos Estrã=
geiros. Fizeraõ prim.fo pregunta ao P.ç Sup.ô Se por uentura ficara
algû P.ç escondido nas terras assima dittas. E afirmando o P.ç comto=
da a uerd.ç q̃ nenhû ficara. Intimaram lhe da parte del Rei se
ssajssõ taõbê do Reiño os dous q̃ nelle ficaraõ cõ sua ordê. Por ç.to
sua alteza naõ queria ç 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 saberê o caminho por terra, estaua elle de prezente im=
pedido cõ as guerras entre os Tartaros, e chinas. Segundaraõ os
Mandarins cõ outra ordê. Que uisto naõ poderem ir por terra fo=
ssem a uiuer 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.º
naõ custumauãõ auier hũ Sem outro. 2.º q̃ todos os dias como
sacerdotes q̃ eraõ sacrificauãõ ao Senhor do Ceo. O q̃ naõ podi=
aõ fazer estando em Tum Kim na forma q̃ sua alteza orde=
naua. Pello q̃ acertauãõ antes fazer o caminho por terra espos=
tos a qual quer risco, ainda o da morte, por naõ serê mais pe=
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zados a sua alteza. E q̃ se tinhaõ cometido crime (do q̃ sua conçi=
ençia os naõ acusãõ acusãõ) 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 primº. Porem q̃
nẽ tratasse 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 quiuião em comunidade p.ª qui se es
palhassem auuiuer os mais em diuersos Lugares de Christaões. E qui
todos consolassē, e animassē a guarda da Lej de Ds.: Esperando
da diuina prouidençia melhorados tempos. E qui juntam legislature
massem a os Christaos qui no acudir a corte a confiçaão e comu=
naõ, o fizesse cõ cautella, poucos a poucos, e de noite: P.ª naõ
dar cõ ajuntam tos noua ocaziaõ de noua tormenta. Por esta
cauza estiueram os P.ªs na caza da corte como prezos tê auol=
ta do barco de Macao, e chegada nelle do P.ª Fr.º Rangel cõ as
couzas qui el Rej encomendara o anno passado antes por car=
ta ao P.ª Proat de Jappaõ, e a o ditto P.ª deo prouizaão particu=
lar p.ª poder uoltar, e com o companhr.º qui quizesse: e uo a Ser
o P.ª Edmundo Ponce. neste mejo tempo uelauã os douss P.ªs
qui ficaram na corte, de noite, gastando as mais no confisionario
na missa, e pratica cõ os Christaões: Por quanto os despediãi

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

Noutros nouos cujdados entrou o P.ª Sup.ºr na chega=
da do P.º Miguel Buim; eual 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 pellos Tartaros. Por q.to naõ era esta occasiaõ
a propozito p.a se pedir Licença ael Rej, e prouizaõ Real cô q̃
o P.º pudesse atrauessar suas terras te os confins da China. Com
tudo a força de interçessoins, e peitas q̃ sederaõ a Eunucos, q̃ de
llas uiuê. Alcansou o P.º Sup.or prouizaõ Real p.a o P.º Miguel
Buim puder fazer caminho pellas terras de Tum Kim até a=
China. Porè cô Limitaçaõ q̃ os Tum Kins q̃ acompanhassê té as
arrajas naõ passassê dellas pena de morte. Foj apartida do P.º
aos 16 de Feur.º do anno de 1659; Chegou cô 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 foi 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.º em geral.
quanto ao particular de cazos de edificaçaõ, m.ºs auia q̃ apontar: mas
como faltaraõ os apontadores, ha pouco q̃ dizer: se naõ saõ tres, ou
quatro de q̃ tiui certa notícia. Ao principio deste anno enfer=
mou hû Christaõ mandarinete port.º do paço del Rej, e q̃ ui=
uiia dentro do mesmo paço. Passando aínfirmid.º amortal depois de
se confessar m. tão uezes dezejou, e pedio cô feruor o S. ō Viatico. Como
q̃ era Christaõ graue, e benemerito, leuouhlo o P. ê Fr. co Rangel en=
tão Sup. or nũ relicario feito p. a semelhantes cazos. entrou no paço, e
em sua caza o diuíno hospede sacramentado; com cuja entrada,
entrou o enfermo em banhos de lagrimas, e consolação. Atempo q̃
o P. ê lhe daua o Paõ da uida, deraõ dentro do Paço tres naõ espe=
radas saluas de mosqueteria. E inquirindo o P. ê depois a cau=
za; disseraõ lhe q̃ el Rej mandara naq̃lle mesmo tôpo botar
o diabo fora do paço as mosquetadas. Assjm trataõ estes genti=
os ao Diabo. hoje ochamaõ a caza: amenhaõ o lançaõ della: hũa
hora o adoraõ noutra o espancaõ; mas no ar, q̃ lhe naõachaõ cos=
ta em q̃ dar. Faleçeo o enfermo; foi leuado seu corpo a nossa
Igreja: E della cô pompa, e acôpanham. tão te o rio p. a ser leuado nũa
barca a enterrar em sua aldea.

Viuia nũ lugar chamado Keuo hũ graue mandarim
gentio mas mui afeiçãoado, e entendido nas couzas de nossa s. tão lej
era sua família christaã, e elle perpetuo espertador de todos a Re=
za, e mais obrigações de Christaõ. Sabia de cor as oraçoens,

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e a tão rezaua em uoz alta repetindoas os mais; Era insigne pregador,
e erudito Encomnista de nossa s. tão Lej cô quantos se achaua, ou na
Corte, ou fora della. Era gouvandor de hũa Comarca, e Capitaõ
de seis gales, e cô ser tão grande nos olhos do mundo acudia as ca=
zas dos pobres, e humildes Christãos enfermos a rezar por sua saudade; esse era gentios, a exortallos a fazeremse Christãos. naõ recebeu bia o S.º bautismo por mal afeiçoado a concubinas; e por temores de de zagrado nos ouuidos del Reo. No fim de Majo de 58 enfermou de hũ cancro no pescoço que creçeo tanto, tê q̃ lhe deo garrote. Vinte dias antes de sua morte deu libello de repudio a todas as concobiás, e repartio cõ ellas de seus bens, exortandoas a se fazerê Christãás. Pedio logo cõ notauel feruor, e deuoçaõ o S.º bautismo, o q̃ recebeu beo cõ nome de Jozaphat. Tanto q̃ seuo Cristão e de caminho p.º ao ceo somº tratou de sua alma cõ amiudados colloquios com Deós, e cõ exhortações de sua familia a guarda da lej de Dsº. Chamou seu f.º morgado, christão auía quatro annos por nome Vito, e fallâ do cõ elle disse. Filho amado a primr.º e principal herança q̃ te deixo, hê a major recomendaçãão q̃ posso guardés fiel m.º te a morte a lej S.º q̃ recebeste: e este bem antepom a todos os aueres do mundo. Encomendote a sj mesmo a fidelid.º a el Reo lembrado das m.ºs q̃ ha annos fas a nossa caza, e família. Encomendote assi mesmo teus Irmãos, Irmãs, sobrinhas auendote cõ todos mais como Paj q̃ Irmão. Em eufechando os olhos irás a Corte 290 prezentarãs ael Reo todas as prouizoãns, e aluaras de m.ºs, orol dos gales, soldados, e armas, e acatana de ouro cõ q̃ sua alteza me honrrou o anno passado. E espero q̃ sua alteza te despachê bê
pellos m.los seruíços de nossos ante passados a seus Pajs, e auos.

Eraõ iã neste tempo partidos p.ª Macao os seis P.es e estauaõ reti= udos na Corte os dous P.es q̃ ficaraõ. Cauza pella q̃l naõ teue assistente a sua morte P.ª algum: teue porê m.los 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. lã Seuiria cõ o Mandarim= cõ o Mandarim dõ Paulo seu Tio a melhor cóluna, e dos primr.ös Christaõs desta Christand.ª. Depois de sua morte ueo a Corte seu fi= lho Vito cõ âauo, e m.los parentes Christaõs, p.ª cm nossa Igreja a assis= tirè as exequias Christaás do def.ªº Jozaphat; e para Vito se pres= prezentar ael Rej na forma q̃ seu Paj lhe ordenou. Prezentousse 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.ªº E fallando cõ elle lhe fes de hũa ues todas as merçes q̃ em m.los 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 terc.r.º cazo, e remate desta carta Anuã hè de hũa sega inno centissima, e boa Christaã. Adoeçeo ella nova 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.¹ⁿ ao bem de sua alma. Falou a compa=
nhr.ᵃ Christãa cõ algûs Christãõs p.ᵃ aleuarã 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.ᵉ Sup.ᵉʳ Onofre Borges se preparaua p.ᵃ dizer
missa. Confessoussede uagar, asistio a missa, e comungou em
comp.ᵃ de outros Christãõs, acabada a missa, acabou auída
dâdo a alma nas maõs de Ds˜ cõº nome de JESUS na bo
cα e no coraçãã. Ate qui o q̃ se pode saber neste anno
tãõ embaraçado com guerras no temporal, e no spiritual, q̃ asõ
bram n o Rejno, e aflige aesta Christand.ᵉ por esta mesma cau
za foraõ poucos os q̃ de nouo recebeiraõ nossa S.¹ˢ Lej: pois naõ
foraõ mais q̃ dous mil, trezentos, e uinte. Ds˜ nos traga me=
lhorados annos cõ a pas na q̃f tanto floreçe a esta Christand.ᵉ
V.P. lhe lance a Bençãã, e a mim tãõ bé; q̃ nella nos prome
temos a de Deõs q̃ goarde a VP, p.ᵃ gloria sua, e da nossa
Comp.ᵃ de Macao Janeiro ¹¹ de ¹⁶⁶⁰ annos.
Carta Annua da missão dos TumKim
da Provínç a da Jappaõ. de 1658.

Foj este anno o mais lastimozo para esta Christand e há trinta, e dous a esta parte. Entrou bonansozo, e com promessa de melhorias ao diante nos muiy os favores, que o novo Rej fazia a o Padr ãor na Corte; e a seu modo os mais Mandarins a os Padr es an= davaõ, e rezediaõ pellas aldeas. Continuou esta bonança te os vi= te de Junho, tempo no qual já era Supõr da missão avía poucos dias o Padr e Onofre borges. A cauza de se tornar em tormenta naõ se sabe em particular: Bom si a ocaziõ que trocou quazi de repe te o coraçã del Rej. E foj que no tempo sua Alteza, celebra= va o anniversario de seu Paj defunto; a levantouse na Provõ 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 há Igreja, e rezidença nossa rezidentes nella a este tempo os Padr es Onofre Borges, e Bernabe de oliv= dou o levantado Mandarim, como a outros Lugares ao Lugar da rezidência que quazi todo hê de Christaõs, há citar os cabeças airem logo arreconheçelo, e darem lhe vassalagem. Junta a inquirir se no
lugar avia algum rendeiro del Rej, o se os P<adr>es tinham algu<em>as armas.
Como q<ue> hê Christaõ o principal cabeça daldea, foj aconselhar se co<m> os P<adr>es
a cuja cauza se recolheraõ dous Eunucos rendeiros del Rej. Naõ
acodir ao chamado do levantado era arriscar toda o Lugar a incêndio=
Porq<ue> abrazava a qual quer q<ue> lhe naõ obedeça. Acudir a tal orde<m>,
e entregarlhe os rendeiros reaes, ou algu<em>as armas, era sinal de

rebeldia ao verd<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<en>te fïngida obediencia ao levantado Mandarim. Eneste mez o te<m>po
 avizaraõ os P<adr>es a<os> Christaõs de outra comarca os viessem buscar co<m>
 barcas a todo segredo, epreça. Vieraõ puntuais cã depois de meja
noite co<m> mais de trinta barcas para segurançã dos P<adr>es no meio de ta=
manho risco. Embarcaramse Pois os P<adr>es, os dous Eunucos, e os moços
co<m> todo fato de caza: Eno mor SilenÇio da noite rremarçãõ <a>tê che=
gar a outra comarca, e lugar onde taõ be<m> hâ igerjã, e caza=
de rezidencia. Os Eunucos q<ue> se virão em saluo por merçe dos P<adr>es,
despdiraõse agradeçêo, e nu<m>a barca rremaraõ a toda pressa p<ar>a
a corte a dar parte a el Rej do q<ue> lhe soçederà naquele Lugar es
tando em caza dos P<adr>es. Por hu<m>a parte louvou el Rej nossa fidelid<ad>e.
Por outra entrou em reçeos de q<ue> cô<m> o tempo, em vndonos tanto os=
Christaõs, q<ue> cada dia eraõ mais no reino; qualquer q<ue> anos se en=
costasse lhe daria m<ui>to q<ue> fazer. E este maõ pençam<en>to foj o q<ue> o levou
a novos cujdados sobre nossa estada em Seu Rejno. Porem naô tra-
tou de nada, ne<m> cessou nos favores q<ue> nos fazia os primeiros sinco mezes
do anno. Na entrada pois da quinta luã, q<ue> veo a ser meado Ju
nho tratou de desterrar todos os P<adr>es; ou os mais delles, e prohibir
a guarda da lej de D<eu>s. Naõ faltaraõ ministros do Diabo q<ue> o esper-
tavaõ, e o confirmanaõ nesta mâ determinaçaõ: Em particular em
tempos q<ue> sua alteza se via em guerras co<m> o Cochinchina, e o dia=
do de seus mesmos vassalos, (sahiõ como dizia) com esta sua mâ

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determinaçaõ aos 20 de Junho do corrente anno na forma da narra=
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 missãã, 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 relaçaõ o P<adr>e Su
perior 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 q<ue> 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 tributarios a este Rej, e vivêm nu<m>as monta=
nhas 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<ad><m> delles tivesse intelligençia co<ad><m> o Co= 
chinchina. E p<ar>ãa se certificar mandou quem espiasse suas terras. 
E de caminho sacrificassem nellas aos demonios Tutelares da que= 
lls montes. Era hu<ad><m> destes Regulos Christaõ avia hu<ad><m> anno. 
Christaõ taõbêm m<ui>tos de seus vassallos. os enuiados q<ue> souberaõ avia 
là Christaõs, e poucos, ou nenhu<ad><m>s templos dedicados ao Demonio: Vol= 
tando a corte disseraõ a el Rej q<ue> todos por là eraõ Christaõs, E avia 
entre elles P<adr>e escondido. Tomou el Rej fogo co<ad><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= 
taos em cuidado, e armaransse p<ar>a qual quer sucesso c<om> o S<anc>to Sacram<en>to 
da Confissaõ, e Comunhaõ. Aos 9 de setembro disser<ad>m> a nossa 
caza por orde<ad>m> del Rej douõ Eunucos Mandarins dos Estra<ad><n>= 
geiros. Fizeraõ prim<ei>ro pregunta ao P<adr>e Sup<eri>or se por ventura ficara 
alg<ad><m> P<adr>e escondido nas terras assima dittas. E afirmando o P<adr>e com to= 
da a verd<ad>e q<ue> nenhu<ad><m> ficara. Intimaram lhe da parte del Rej se 
ssajse<ad>m> taõ be<ad>m> do Rejno os douõ q<ue> nelle ficaraõ co<ad>m> sua orde<ad>m>. Por q<uan>to 
sua alteza naõ queria q<ue> alg<ad><m> mais recebesse, e guardasse a lej de 

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D<eu>s. E q<ue> os tais P<adr>es se partissem pella terra de China p<ar>a Macao.

Aesta impia intimaçaõ respondeo o P<adr>e Superior q<ue> demais dos

P<adr>es naõ sabere<m> o caminho por terra, estava elle de presente im=

pedido co<m> as guerras entre os Tartaros, e chinas. Segundaraõ os

Mandarins co<m> outra orde<m>. Que visto naõ poderem ir por terra fo=

ssem a viver na corte cada qual na caza dos mandarins aparta=

dos entre sj, e como retirados ate vir barco de Macao. Conçide=

rou o P<adr>e Sup<eri>or na reposta, e a q<ue> deu foj nesta forma. 1° q<ue> os P<adr>es

naõ custumavaõ aviver hu<m> Sem outro. 2° q<ue> todos os dias como

sacerdotes q<ue> eraõ sacrificavaõ ao Senhor do Ceo. O q<ue> naõ podi=

aõ fazer estando em Tum Kim na forma q<ue> sua alteza orde=

nava. Pello q<ue> açertavaõ antes fazer o caminho por terra espos=

tos a qual quer risco, ainda o da morte, por naõ sere<m> mais pe=

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zados a sua alteza. E q<ue> se tinhaõ cometido crime (do q<ue> sua conçi=

ençia os naõ acusava) se ofereciao a todo, ea o major castigo. Com

esta reposta q<ue> foj a el Rej, abrandou sua alteza em parte no ri=

gor. hordenou ficassem<m> embora no mesmo posto q<ue> prim<eir>o. Porem q<ue>

ne<m> tratasse mais de pregar a lej de D<eu>s. Ne<m> 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 Rejno. E q<ue>

chegando barco de Macao Se iriaõ nelle p<ar>a suas terras. Naõ

ouve mais lugar de Replica. pello q<ue> o P<adr>e Superior despachou lo=
go proprios aos Cathequisas q<ue> viviaõ em communida<e>d>e p<ar>a q<ue> se es
palhassem aviver os mais em diversos Lugares de Christaos. E q<ue>
a todos consolassem, e animasse a guarda da Lej de Deus: Esperando
da divina providencia melhorados tempos. E q<ue> juntamente: Jn=
timassem a os Christaos q<ue> no acudir a corte a confiacao e comu=
naõ, o fizesse co cautella, poucos a poucos, e de noite: P<ar>a naõ
dar co ajuntam<ent>os nova ocaziã<o> de nova tormenta. Por esta
cauza estiveram 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 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 deo provizaõ particu=
lar p<ar>a poder voltar, e com o companh<e>i>r>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 os Christaos: Por quanto os despediaõ

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antes de romper amenhaõ. Toda esta Cautela foi necessaria p<ar>a
naõ irritar ael Rej. Com ella gozaraõ os Christaos de pax em
toda a parte: E pode ser q<ue> foi a major q<ue> tiveraõ neste Rejno. Po=
re<e>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 pelos 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> Limitaçãq<ue> os Tum Kins q<ue> acompanhasse<m> <a>tê 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.

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Até qui o q<ue> toca ao estado do Rejno, e Christandad<e> em geral.
quantu ao particular de cazos de edificaçaõ, m<ui>tos avia q<ue> apontar: mas
como faltaraõ os apontadores, há 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
se confessar muitos vezes deejou, e pedio com fervor o santo Viatico. Como 
que era Christã̄o grave, e benemerito, levouhlo o Padrê Frêco Rangel em=
tão Superior nu relicario feito para semelhantes cazos. entrou no paço, e 
em sua caza o divino hospede sacramentado; com cuja entrada, 
entrou o enfermo em banhos de lagrimas, e consolacao. Atempo que 
o Padrê lhe dava o Paô da vida, deraõ dentro do Paço tres naõ espe=
radas salvas de mosqueteria. E inquirindo o Padrê depois a cau= 
za; disseraõ lhe que o Rei mandara naquelle mesmo tempo botar 
o diabo fora do paço as mosquetadas. Assim trataõ estes genti= 
os ao Diabo. hoje ochamaõ a caza: amenhaõ o lançao della: huço 
hora o adoraõ noutra o espançaõ; mas no ar, que lhe naõ achaõ cos= 
ta em que dar. Faleceo o enfermo; foj levado seu corpo a nossa 
Igreja: E della com pompa, e acompanhoto pelo rio para ser levado numa 
barca a enterrar em sua aldea. 

Vivia num lugar chamado Kevo hu grave mandarim 
gentio mas mui afeiçoado, e entendido nas couzas de nossa sãta Lej 
era sua familia christã̄a, e elle perpetuo espertador de todos a Re= 
za, e mais obrigações de Christã̄o sabia de cor as oraçoens, 

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e as rezava em voz alta repetindoas os mais; Era insigne pregador, 
e erudito Encomnista de nossa sãta Lej com quantos se achava, ou na 
Corte, ou fora della. Era governador de huãa Comarca, e Capitãõ 
de seis gales, e com ser tão grande nos olhos do mundo acudia as ca= 

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zas dos pobres, e humildes Christaãs enfermos a rezar por sua sau-
de; ese eraã gentios, a exortallos a fazeremse Christaãs. naõ reçe-
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> Christaãs
Pedio logo co<m> notavel fervor, e devoçaõ o S<anc>to bautismo, o q<ue> reçe=
beo co<m> nome de Jozaphat. Tanto q<ue> seu<so Cristaõ e de caminho p<ar>a
o çeo som<en>te tratou de sua alma co<m> amiudados colloquios com Deõs,
e cõ<m> exhortações de sua familia a guarda da lej de D<eu>s. Chamou seu
f<ilh>o morgado, christaõ avia 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 guardês 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 Irmãõs, Irmãs, sobrinas auendote co<m> todos
mais como Paj q<ue> Irmão. Em eufechando os olhos irãs 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 honrrou o anno passadó. E espero q<ue> sua alteza te despãche be<m>
pellos m<ui>tos serviços de nossos ante passados a seus Pajs, e avos.
Eraõ ià 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 causza pella q<ual> naõ teve
assistente a sua morte p<adr>e algum: teve pore<m> m<ui>tos cathequistas, con=
tros chrestãs q<ue> lhe assistiaõ de noite, e de dia; e no conflictto 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
co<m> o Mandarim dõ Paulo seu Tio a melhor cóluna, e dos prime<ir>os
Chrestãs desta Christand<ad>e. Depois de sua morte veo a Corte seu fi=
lho vito co<m> àavó, e m<ui>tos parentes Chrestãs, p<ar>a nossa Igreja a assis=
tire<m> as exequis Chrestãas do def<un>to Jozaphat; para Vito se
prezentar ael Rej na forma q<ue> seu Paj lhe ordenou. Prezentoussse
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 fizera a seu Paj defunto. Couza q<ue> admirou a todos
couveraõ os Chrestãs 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 Chrestã. 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, que importava muito ao bem de sua alma. Falou a companhia Christã com alguns Christãos para alevare metida num sesto largo caminho até nossa Igreja. Vieram os Christãos de boa vontade na obra de tanta piedade. Chegou a nossa Igreja a tempo que o padre Superior Onofre Borges se preparava para dizer missa. Confessou-se de vagar, assistiu a missa, e comunicou em companhia de outros Christãos, acabada a missa, acabou avidamente a alma nas mãos de Deus com o nome de Jesus na boca e no coração.

Ate aqui o que se pode saber neste anno tão embaraçado com guerras no temporal, e no spiritual, que abram o Reino, e aflige a esta christandade por esta mesma causa, foram poucos os que de novo receberão nossa Santa Leij: pois não foram mais que dois mil, trezentos, e vinte. Deus nos traga melhore annos com a paz na que tanto florece esta Christandade e Vossa Paternidade lhe lance a Benção, e a mim tão bem; que nella nos prometemos a Deos que garde a Vossa Paternidade, para gloria sua, e da nossa Compagnha de Macao Janeiro 11 de 1660 annos.
Translation

Annual Letter from the Tonkin Mission

of the Province of Japan, 1658

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\(^1\) bestowed on the Father Superior in the Court\(^2\); and in their own way, those that the mandarins\(^3\) 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\(^4\) 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

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\(^1\) The king mentioned throughout the manuscript is likely Trịnh Tắc, 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).
\(^2\) 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 Tắc), 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).
\(^3\) 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).
\(^4\) 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).
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).
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
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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 Tissanier7, 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
cautions 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 Tissanier 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 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\textsuperscript{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

\textsuperscript{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,

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:

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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\textsuperscript{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

\textsuperscript{10} \textit{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

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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 Jesus\textsuperscript{11} 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

\textsuperscript{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.
Le año que viene la misma y el Señor, se
vira este año a esta parte. Entra dona María, con promesa
de volver a tomar en no más; así que en esta fiesta
De Santa María, así más más se va mandando y cada
Día, creando pelle del albor. Intrúnsa, se la devanea en triste;
la Junta, tiempo menos, se alevan en la sangre en su gusa;
die y de Consuegra, vuelta de los montes sab
se sabe imparitiva. Bien ha llegado y ha aniquilado el espa-
to el Estado de la Reina. Entonces y de nuevo la Reina declar
en cariñosa palabra de su Real despertar, a tiempo se negaba. Con
hum iluminación com intención de indudar o no a la Reina; otro
pueblo. Añor do a esto no mandada, pues no más. Camar
car, no quería negar, entendiendo restaurar al desdén recien
este tiempo se de Ursula Borges, e Bernabe de las
Man.
Con suavidad Mandurom, como a uno lugar de su lugar de
evolución y quitar del Señor, hacerlo en el aire no
loyo intercalación, en desidia y negado con. Fue inútil cómo
lugar, así como en algún concejo del Rey, así y después a su
ayuntamiento, poniendo la púa de la Reina, por tiempo do. Eso
ayer se recibió por el mismo concejo del Rey. Nad
nuevos acontecidos en la Reina era arreglar tal lugar al cielo.
Asi, abrazando aguas que no mediaciones. Viendo esta vida,
configurarse en medio del Rey, atajar de su,
conexión de condado real, ya algunos armas, era
Señor de
nada de onde? Puxa. Por enquanto, eis que os turcos estão bounded, e a
lua está montada, e há alguns dos labios de alguma barca.
Tribus de triunfantes sobem ao monte. Embora a lua
estivesse em montante, e a lua estivesse em montante, a
barca estava avançando. Eu vi um barco de meio
noite e meio de trinta barcos para segurar os detidos no meio dos
marinhos. Embarcado ao lado do rei, ao mesmo
momento da lua, uma nuvem de fumaça se elevou, e um
reino de voo em antes de comer, com os vinte e
truchos, que de saída não saíram, e que de saída não
saíram, e que de saída não saíram, e que de saída
ninguém saiu. A lua saiu com chuva per mortem de

Determined por 20 de Junio de este ano regresando el navío, que daba en el lugar de, con aparejo particular.

Afectados dos Navíos de negocio, de maderas entre 2

kin, girando en la costa, a las densas de las otras bocas superior

Caminando dos Gómez Rodriguez y compañías. En un lugar

cerca de las partes extremas de los 1^os. a la meridional 2.5.

piés del Cañón Borgo, mucho menos a esta verdad y

vamos a la Isla Segurita. Regresamos con caminos transeutantes de

traer ejecutando nuestras negociaciones en gran parte y fumando martir.

Bason está todo acólito por razón de el Rey Jefe y otros algunos. De

el reino de la Isla. Diabo y nada de rama, estudio y estos en obras,

con, sus ta de inclinación, girando en la derecha a su altura. Por

luego y contó Requeles tributarios ay de los, cuando se montan

mucho y de mundo anexa, en su vez de a Ren. la

Carrera, engañar a por, traidor en montando de parte a

parte. Seguro el Rey y el de la traza inteligencia de el

Cristiano. En. La constancia manana, gran aprestar sus tres

En camino de estacionar en la es República tributaria en la

llegada de. Ec hier en Pagan los Cristianos con hier.

Chistos y con el de su oración, a orientado de la realidad en

la Cristiana, por ser en realidad templo dedicado a Domicio. Vol

tendido a darle a Dios y todos por la suerte cristiana, con

entre el mismo, teniendo el Dios a nuestro lado, ser nuestro en

publicar los del Fénix de la Carta y Cristianos de esta manera de estar a bien

de por diante que darse muy claro de Dios al como se daba el
Roi del Seguad con su Bejino. A de seu conteblo y quartel ira
contra su 2o. daved tab bem sua gati acen Vela prohibe al ey
vex. Com oca mens de corre logo pela Corte entrada en drey.
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da vinta de la montades. em 2 de setembr de fi aves a.
Entao por vez del Rey, deu Imperial Mando y lar gara
gear. Dizendo seu. que qua su 2o. e por ventura fia se
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y se cubere caminhe por terre, e seusa elle de pro parte im:
pande de aparent que se Tarra, e chinej. Segundabb el or
alabear y a cura onde. Que nisto nes godo y no terre se
sua unes na corte chin que mante de mandario nai:
cod entre su. suene vendo ese a la band de la nai.
sea su 2o. an derique, su y en su放心 snow. E se su 2o.
med sustenue, unuer su temocto. 2o. y pede xermand como
acredito y e deu genta con al vedeza que 2o. y nes a
suer Sunde o Fum kim na forma y essa altrers cede
raue. Sabe e issoat y antes suy y caminhe por terra y
sua aqul quer vire, ninda doama te, por nes vero mai y
...a su abuela. El Señor con mucho cariño la consueló y su salud mejoró. Se encontraba ahora completamente sana y podía desear su abuela. Se abrazaron y se besaron. La abuela pidió que su abuela la visitara. La abuela dijo que sería feliz de verla de nuevo. Se vieron por última vez en la corte, donde se despidieron con muchos abrazos y besos. El Señor les había dado mucha felicidad y paz. Se fueron muy juntos de la casa y se desparcharon. El Señor les dijo que todo se haría mejor con la ayuda de Dios. Se fueron a casa y muchos le rezaron. Se fueron a la iglesia y se sentaron en el altar. Se fueron a la iglesia y se sentaron en el altar. Se fueron a la iglesia y se sentaron en el altar...
antes de chegar a anseada. Toda esta comitiva foi apresentada
pelo embaixador de Portugal ao rei da China.

Podemos inferir que os europeus haviam chegado à China.

Outros notícias que surgiram em 1552.

As viagens de Miguel Fajardo, que partiram de Macau, a China, e que foram
compostas por alguns portugueses, são de particular interesse. O navio, que fazia parte
de uma frota de intercâmbio, chegou à China, mas sem
notícias de um navio português.

Além disso, em 1552, Pedro de Gouveia
reconheceu que a China era um país
adequado para a estadia.

A nova guerra, que teve início
em 1552, e a morte do embaixador
do rei da China, Francisco de Cruz, mudaram
o clima para os portugueses, que
não podiam progredir avançar, mas foram obrigados a
retomar todos os
negócios com a China.
Aquí se vê uma aventura de Zé da Veiga que aconteceu em gozo quando acertou a raiz de um pinheiro, na área de assentamento conhecida como "Vila dos Pinheiros", na parte de fora. Zé da Veiga, descalço e com uma roupa de trampo, alcançou a altura do pinheiro e, com uma pedra, atingiu o topo. A pedra, ao cair, causou um estrondo que atraiu a atenção de todos. O incidente causou um grande tumulto, que durou alguns minutos. Apesar do susto, Zé da Veiga foi elogiado por sua atitude. A partir dessa aventura, Zé da Veiga passou a ser conhecido como "o Quebracóim", por causa da pedra quebrada que caiu na vila. Este incidente aconteceu no ano de 1932, e foi relatado de forma detalhada no livro "As Aventuras de Zé da Veiga".
...
presentes ao Senhor, todas as provisões, alimentos, vinhos, óleos, doces, frutas, tudo o que estava ao alcance da mão, para que fosse pardo e útil.

Mesmo assim, alegre, carregou de novo o corpo no que havia a fazer. A sensação de estar a despachar gêneros em Lovi, de vez em quando, serviu para manter a esperança, mesmo em tempos de guerra.

Era uma longa noite, mas a esperança se estava reforçando na mente de Deus. A luz da esperança iluminava o caminho do desespero.

Dias como aquele faziam parte da luta, mas a esperança se mantinha. A gratidão pelo trabalho de Cristo era uma força constante, ao invés de se desvanecer diante do desespero.

Deus, de uma maneira desconhecida, ajudou no aprimoramento da vida. A esperança se intensificou, mesmo na adversidade.

O texto, embora incompleto, transmite uma mensagem de esperança e alegria diante das dificuldades.

O autor, em nome de Deus, ressalta a bondade e a gracia do Senhor, mesmo em momentos difíceis.
há Suas Compaixões, tratase de não desprezar de Sua Exceção, De Corte, e importante de não cobrir de Sua Alçada. Toda a Compaixão, Christian de Algaj Christianes que além esta matéria, que falta, não cobriu desta Igreja. Vieram os Christianes de fato unicamente para obra de tanta piedade. Chegue e estou Igreja a tempo que de Deus. Deixou o mesmo, pedindo o mesmo. Confisca-se Deuagar, estou a mim, elemando um tempo. De outros Christianes, acabada amiga, acabem ainda Deuagar a alma nas mãos de Deus, nome de Deus acaba com, não acaba. Aqueles que se poder não este ano fui embarcado com guias de tempos, como tramais, que foi no Bairro, este grande Christianes por estar menos um. Não fora poder os de ficar resistir nesta. Foi o grande mar e deus misericordia, eu não. De norraga me três anos e de apraz, tanto bece esfa Christianes, UTB. Na linda de Bencar, mesmo que se; e minha备注 nome tomou Deus, que grande do UTB, e glória sua, que nosFinis de Maio Janeiro 11 de 1669 anos.
Bibliography


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