



All Theses and Dissertations

2014-12-01

Transcription and Translation of a Yearly Letter from 1619 Found in the Japonica Sinica 71 from the Archivum Romanum Societatis Iesu

Jason Michael Wilber
Brigham Young University - Provo

Follow this and additional works at: <http://scholarsarchive.byu.edu/etd>



Part of the [Spanish and Portuguese Language and Literature Commons](#)

BYU ScholarsArchive Citation

Wilber, Jason Michael, "Transcription and Translation of a Yearly Letter from 1619 Found in the Japonica Sinica 71 from the Archivum Romanum Societatis Iesu" (2014). *All Theses and Dissertations*. Paper 4350.

Transcription and Translation of a Yearly Letter from 1619 Found in the
Japonica Sinica 71 from the Archivum Romanum Societatis Iesu

Jason M. Wilber

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

Jeffrey S. Turley, Chair
Christopher C. Lund
Geoffrey L. Williams
Samuel López

Department of Spanish & Portuguese
Brigham Young University

December 2014

Copyright © 2014 Jason M. Wilber
All Rights Reserved

ABSTRACT

Transcription and Translation of a Yearly Letter from 1619 Found in the
Japonica Sinica 71 from the Archivum Romanum Societatis Iesu

Jason M. Wilber
Department of Spanish & Portuguese, BYU
Master of Arts

This project is a transcription and translation of a 21-page annual letter written about the Cochinchina mission for the year 1619 by the Jesuit missionary João Rodrigues Girão. In 1619 the Cochinchina mission consisted of central and southern Vietnam. The two Jesuit residents at this time were located in the city of Faifo, in the province of Cacham, and Nuocman, in the province of Pulocamby. A semi-diplomatic and diplomatic transcription style is used for the transcription, with a dynamic-equivalent (sense-for-sense) style used for the translation.

Keywords: [Cochinchina, João Rodrigues, Faifo, Pulocamby]

ACKNOWLEDGEMENTS

I would like to offer my great thanks to Professor Christopher C. Lund for his patience and willingness to help me research obscure Portuguese idioms of the 17th century and bring them to light in this thesis. I would also like to thank my Chair Professor Jeffrey S. Turley, and advisor Professor Geoffrey L. Williams whose classes in linguistics allowed me to discover a great appreciation for historical linguistics, bringing me to where I am today.

TABLE OF CONTENTS

| | |
|---|----|
| Introduction..... | 1 |
| Historical Background..... | 1 |
| Author of the manuscript..... | 4 |
| Locations mentioned | 7 |
| Transcription Style and Justification | 8 |
| Transcription Notes | 9 |
| Translation Theory and Justification | 11 |
| Conclusion | 12 |
| Transcription of the Letter | 15 |
| Semi-Diplomatic Transcription | 15 |
| Diplomatic Transcription..... | 44 |
| Translation of the Letter | 72 |
| Bibliography | 93 |

Introduction

Historical Background

This project is a transcription and translation of an annual Jesuit letter written by Father João Rodriguez Girão that details the Cochinchina mission for the year 1619. The original manuscript was written in Portuguese by Rodrigues while he was living in the College of Macau.

The Society of Jesus (Societas Iesu) was founded in 1534 by Ignatius of Loyola. Jesuits take the traditional three vows of poverty, chastity, and obedience, plus, after a period of service, a fourth vow of obedience to the Pope with regards to missions. The Society of Jesus is well known for its scholarly research and missionary efforts. St. Paul's College of Macau was the school through which all Jesuit missionaries who were sent to China or Japan passed. It is known as the first western college in Eastern Asia. The primary goal of the Jesuit missionaries was to teach of Christ, but in order to achieve this goal they needed to know the language of those to whom they were preaching. Thus many Jesuits are known as linguistic scholars who helped produce grammars and dictionaries to facilitate the learning and preaching in Far-Eastern languages.

One of the duties that Jesuit missionaries undertook as they set up missions around the world was to write yearly letters to Rome describing the state of the mission in which they were serving, describing both temporal and spiritual matters. These yearly letters are held in what is known as the Archivum Romanum Societatis Iesu (ARSI), which is the Jesuit archive found in the Jesuit Curia in Rome. The Church has released the letters pertaining to the temporal state of the mission in Cochinchina to be transcribed and translated. One of these missions was located in the city of Faifo, Cochinchina (present-day Hoi An, Vietnam). The present transcription and

English translation of this letter will make the historical record of the temporal proceedings of the Vietnamese Cochinchina mission in the year 1619 available to readers and historians in our day.

During the time period in which these letters were written, Vietnam was in a state of turmoil. The central part of Vietnam, known as Cochinchina,¹ had rebelled against the emperor of Vietnam in Tonkin earlier in the 16th century (Dror, Olga, & Taylor, K. W. 2006, pp. 92-93). During this time, Faifo was one of the busiest port cities in Eastern Asia, having a close trade relationship with both Japan and Portugal. Li Tana states in her book *Nguyen Cochinchina: Southern Vietnam in the Seventeenth and Eighteenth Century*, that Faifo, Cochinchina's principal port was in a favorable geographical position to act as an intermediary for trade between China and Japan because China had banned trade with Japan at this time. She quotes Christoforo Borri, a Jesuit missionary who traveled through Cochinchina in the 1620s, as saying, "The king of Cochinchina does refuse no nation to enter', leaving his port 'free for all sorts of strangers.'" (Li, T. 1998, p. 79)

The port of Faifo was a great entrepôt for trade from multiple countries, as well as an intermediary between China and Japan. It also exported two very valuable local commodities which were in great demand at the time: *aguila*, or eagle-wood, and calambac, odiferous woods that fetched a high price, especially in Japan. Borri gives us an estimated value of calambac and

¹ "In the late 16th century, a number of names were used for a series of kingdoms that comprised the territory that has become present-day Vietnam: Giao Chi, Tonkin, Annam, Cochinchina and Champa. ... the area of mainland South-east Asia that became Vietnam was divided into three parts and controlled by two competing Viet families and a non-Viet, non-Sinitic Hinduized polity: 1) Tonkin in the north, controlled by the Trinh; 2) Cochinchina or Quinam (i.e. by the Dutch East India Company) in the center, controlled by the Nguyen; and 3) Champa in the south, which during the French colonial period was confusingly called Cochinchine." (Souza, George B., ed., and Turley, Jeffrey S., tr. and ed., The Boxer Codex, to appear)

eagle-wood, saying that calambac was worth five ducats² per pound where harvested. In the port of Faifo calambac was worth 16 ducats a pound, yet the value in Japan was 200 ducats per pound unless the piece of wood was large enough to be used as a pillow, in which case the value rose to 300-400 ducats per pound, resulting in 97.5 lbs and 162.5 lbs of silver per pound of calambac.

Along with calambac, silk was also a highly traded item in Faifo due to the Chinese ban on Japanese trade, with the port of Faifo acting as an intermediary between the two countries. Although trade brought many Japanese ships to the port at Faifo, it wasn't the only reason Faifo was such an important trading port for Japanese merchants. Due to the increasing persecution of Christianity by the Japanese leaders Toyotomi Hideyoshi and the Shogun Tokugawa Ieyasu, a large group of Japanese Christians left Japan for Faifo. Borri, when describing the city of Faifo, even calls it a “Japanese city” (Dror, Olga, & Taylor, K. W. 2006, p. 156) due to this large Japanese Christian population. Through the silk and calambac trade Faifo became the principal trading port in south-east Asia for Japan during the 17th century (Li, 1998, p. 62-62).

Political maneuvering on the part of the Nguyen rulers also helped solidify Japanese mercantile ties with Faifo. Li Tana describes the strategy of the ruler in Cochinchina as follows: “Nguyen Hoang himself took the initiative with an extraordinary gesture in 1604, when he adopted as his son Hunamoto Yabeiji, a merchant and the first envoy of the Tokugawa government to Cochinchina”. Another gesture was made by Nguyen Hoang’s son, Nguyen Phuc Nguyen, who married the Japanese merchant Araki Sotao to his own daughter in 1619, (Li, 1998, p. 64). Li Tana states that all of these elements together made Cochinchina Japan’s most important trading partner in the early 17th century, (1998, 65). This close relationship bore fruit

² At the time, 1 ducat was worth 4-5 taels of silver, (Li, 1998, p. 79), with 1 tael equating 1.3oz of silver.

during the ongoing war between the Nguyen and Trinh rulers to the north in Tonkin. In 1628, as the war began to escalate, Cochinchina sent four letters to Japan written by the king and several important merchants requesting that Japan ban all trade with the Trinh in Tonkin. The Japanese acted upon this request immediately, banning trade with Tonkin until 1635 when Japan completely stopped overseas trade due to the increased paranoia of foreigners in the Tokugawa government, resulting in a Japanese ban on all overseas trade (Li, 1998, 65).

This close relationship with Japan allowed the Nguyen to amass a large fortune, which was then used to buy arms and weapons from the Portuguese foundry in Macao. Through the use of these arms, the smaller kingdom of Cochinchina was able to defend itself against the much larger Tonkin for many years. By allowing the missionaries to preach in his lands, and by accommodating them, the king was also able to secure a close relationship with the Portuguese crown that had established a settlement in the Chinese port of Macau. The Portuguese had built a gun foundry in Macau which provided the Nguyen rulers with weapons to use against the Trinh to the north in Tonkin, which explains why the Jesuit missionaries were favored and well cared for (Li, 1998, pp. 60-68). João Rodrigues mentions that the missionaries knew well the actual reason they were held in such high regard in the kingdom of Faifo, primarily for their connection to Macao and better artillery that the Nguyen rulers could use in the war with Tonkin.

Author of the manuscript

The letter was written in 1620 by “Rodriguez, JOAO (GIRAM, GIRAO, GIRON, ROIZ), missionary and author b. at Alcochete in the Diocese of Lisbon” (Herbermann, C. G, 1907 p. 109). There is some controversy over the year of his birth. Some say he was born in 1558, while others put his birth year between 1561 and 1562. He is well known for his proficiency in the Japanese language and his efforts to help the western world better understand Japanese. Not only

was he the personal interpreter for Tokugawa Ieyasu, he is also known for writing one of the first and most important linguistic Jesuit documents, a Japanese/Portuguese grammar known as *Arte da lingoa de Iapam*, published in 1604 in Nagasaki, where he also wrote a collection of annual letters about the state of the mission of Japan. Speaking of João Rodrigues, Roland Jacques states “His first Japanese grammar was printed as it was being composed, between 1604 and 1608...scholars unanimously praise the overall value of the book”. (Jacques, R., 2002, p. 63). C. R. Boxer states that it wouldn’t be an exaggeration to call Father João Rodrigues the Father of Japanese Language studies, (Boxer, C. R., 1950, p. 363) due to his creation of two of the most important grammars to come out of Japan.

Although he was held in high esteem, João Rodrigues was exiled in 1610 following an incident in Macao that initiated the extreme persecution of the Japanese Christians (many of whom moved to Faifo), and ultimately led to his exile from Japan. Following his departure, João Rodrigues arrived at the College of Macau, where he spent the remainder of his life and where he wrote his remaining works, including this yearly letter of the temporal state of Cochinchina.

There has been great confusion over the actual identity of João Rodrigues Girão. Some sources say he was born in Alcochete, while others place his birth at Sernancelhe, with his year of birth given variously as 1558, 1561, and 1562. This variance have led many to believe that perhaps João Rodrigues Girão is actually a separate person from João Rodrigues, who interpreted for Tokugawa Ieyasu and wrote the Japanese/Portuguese grammar. With the discrepancy about his birthplace being one of the principal reasons the two men are confused, we may never resolve the doubt of their identities without a way to verify their places of birth.

The affinity of João Rodrigues for the Japanese people and language would be a primary reason he would want to write the yearly letter for the Cochinchina mission (instead of for one of

the many other Catholic missions in Southeast Asia at the time), where the principal residence is found in Faifo. We have already seen that Borri calls Faifo a “Japanese City” due to the large population of Japanese Christians who sought refuge from the Japanese persecution. In this letter the author even makes mention of how difficult it would be to create a grammar for the language spoken in Vietnam, as well as for the Chinese, which is yet another clue alluding to the fact that this author was João Rodrigues, author of one of the first and most important

Japanese/Portuguese grammars.



Figure 1. A map of Vietnam showing the locations of the city of Faifo and Pulau Cambi.

Locations mentioned

In the early 17th century, prior to 1627, there were two Jesuit residences in Vietnam. The principal residence was found in the city of Faifo (present-day Hoi An). Faifo is located about 30 kilometers to the south-east of the modern city of Da Nang.

Quy Nhon, (the second Vietnamese residence, known as Pulau Cambi³ to the Portuguese in the 17th century) was also an important trading port due to its proximity to the source of eagle-wood and calambac. This city was chosen as the second residence due to the high esteem in which the missionaries were held by the governor of Pulau Cambi. In her book *Conflict and Conversion: Catholicism in Southeast Asia, 1500-1700*, Tara Alberts, speaking of why missionaries were able to set up a residence in Pulocamby, states that the Governor “begged them to move to Pulocambi [Qui Nhon], adding that they would be able to make as many churches as they liked, and baptize as many pagans as asked to become Christians. Moreover, he let them know that he two wished to hear the catechism preached, and if it satisfied him, he would make himself a Christian” (Alberts, T, 2013, p. 81). Nevertheless, he died before he was able to convert to Christianity. Borri laments the death of Governor, stating, “Any man may guess how much we were concerned at this accident, seeing ourselves forsaken in a strange country, and destitute of all human help; but it chiefly grieved us, that a person so well disposed, and through whose means we had conceived hopes, that the faith might spread throughout the whole kingdom, should die so in our hands without baptism.” (Dror, Olga, & Taylor, K. W.

³ “Pulo Cambi. The Portuguese name of ‘Pulo Cambi’ is a legacy of the early decades of the 16th century, when the Portuguese ships hired the services of Malay pilots and used Malay nautical rutters to venture on the China sea... Jesuits sources of that time often use a more precise place name: *Nuoc Man*, which literally translates ‘salted [water]’ (Jacques, R. 2002, p. 82)

2006, p. 151). In this letter we see how the ministers were treated by the heir and family of the Governor following his death, something that until now has not been well known.

Transcription Style and Justification

I have opted to transcribe this letter utilizing both a semi-diplomatic and diplomatic style, which I will expound upon below. I have chosen these styles because by utilizing a semi-diplomatic transcription, the document will be much more accessible to anyone with a knowledge of modern day Portuguese through the expansion of abbreviations, simplifying superscripts, and inserting punctuation to show my interpretation of where sentences end and begin. This helps to promote and ease the reading and understanding of the manuscript when compared to a diplomatic transcription. A diplomatic transcription attempts to recreate the original manuscript as closely as possible utilizing the same spelling, grammar, punctuation, abbreviations, deletions, superscripting, insertions, and any other mark that may appear on the original manuscript. I have included a diplomatic transcriptions because they are useful for those who want to see the document exactly how the author wrote it, with no variations. The disadvantage of a diplomatic transcription is that unless one is a historical linguist or philologist acquainted with the language of the historical period in question, it might prove difficult to compare and contrast the transcription directly with the translation, which resulted in my inclusion of both styles.

Below I provide a sentence from the manuscript in both the diplomatic and semi-diplomatic style to show the difference:

Diplomatic Transcription

Estimarão muito os xpãos de Faifo a bella Ima-

gem de nossa Sorã de boa viagem orago daquel

la Igreia que o p^e fran^{co} Vieira de boa Memoria

Vizitador desta Prov^a lhes mādou de A macao.

Semi-diplomatic Transcription

Estimara<m> muito os <crist>ãos de Faifo a bella ima-

gem de Nossa S<enh>ora de boa viagem orago daquel-

la igreia que o P<adr>e Fran<cis>co Vieira de boa memoria

Vizitador desta prov<inci>a lhes ma<n>dou de a Macao.

Transcription Notes

In the semi-diplomatic transcription words that have been abbreviated by the author of the manuscript have been expanded, with the missing letters being placed between two angle brackets; for example, t^{po} is written as tpo. Along with the expansion of abbreviated words, I have also lowered the superscript to ease the reading of the transcription. In cases where the writer of the manuscript crossed out his own work, I will be using a series of the letter x stricken through as follows, xxxx to mark the location of the scribe's correction.

The purpose of a semi-diplomatic transcription is to simplify the document to promote understanding of the transcription. One element that facilitates this greatly is the addition and deletion of certain elements like punctuation. It is important to show how I perceive the punctuation breaks in order for the reader of my translation to fully understand how and why I translated certain elements of the manuscript as I did. In certain cases the addition of a comma or a period will help the reader make sense of the transcription. I will be using square brackets to show elements of the manuscript that I have added in order to ease understanding of the transcription. These brackets will be used with punctuation, but will also be used to add additional words that the author left out, for example [.] will be used to mark a comma that the writer omitted, which aids in reading and understanding the transcription.

I have also provided a table of some common words the author abbreviated, which I have expanded. This will provide the reader a chance to see how certain elements appear in the semi-diplomatic transcription compared to the diplomatic transcription.

| <u>Diplomatic</u> | <u>Semi-Diplomatic</u> |
|-------------------|------------------------|
| algū | algu<m>a |
| hū | hu<m> |
| q̄ | q<ue> |
| p̄es | P<adr>es |
| cō | co<m> |
| s̄or | S<enh>or |

| | |
|--------|-----------|
| tinhão | tinha<m> |
| xpão | <crist>ão |
| poderẽ | podere<m> |

Translation Theory and Justification

The two predominant translation strategies in translation studies are a sense-for-sense translation and a word-for-word translation. Lawrence Venuti describes these different styles as domestication (sense-for-sense) and foreignization, (word-for-word). In his book *The Translator's Invisibility: A History of Translation* he states the following:

A foreignizing translation method can be useful in building a national culture, forging a foreign-based cultural identify for a linguistic community about to achieve political autonomy, it can also undermine any concept of nation by challenging cultural canons, disciplinary boundaries, and national values in the target language. (Venuti, 1995, p. 100)

According to Venuti a foreignizing text is useful to disabuse the reader of the illusion that the manuscript was written in the language of the translation, which may promotes ethnocentricity in the reader. By leaving foreign elements in a translation it ensures that the reader will know that the translation was written in a foreign language, which is important for the reader to avoid an ethnocentric perception of the document.

Eugene Nida offers an alternative theory to translation, that, unlike Venuti's translation style, which is more of a word-for-word (literal approach), is a sense-for-sense translation approach. In his book *Toward a Science of Translating*, he coins the term "Dynamic Equivalence". Nida states the following about these two theories:

In contrast with the formal-equivalence translations others are oriented toward dynamic equivalence. In such a translation the focus of attention is directed, not so much toward the source message, as toward the receptor response. A dynamic-equivalence (or D-E) translation may be described as one concerning which a bilingual and bicultural person can justifiably say, 'That is just the way we would say it.' ...One way of defining a D-E translation is to describe it as 'the closest natural equivalent to the source-language message. (1964, p. 166).

The purpose of translating the 1619 yearly letter out of the Cochinchina mission is to provide English speaking readers an unhindered access to the original text. With that goal in mind I decided to use a dynamic-equivalent (domesticated) approach. This style was chosen in order to facilitate reader understanding without causing arbitrary difficulty by utilizing remnants of Portuguese syntax or any other elements not natural to the English language, which elements may tax the reader and interrupt their fluid understanding of the source text.

Conclusion

By transcribing and translating this letter, I have brought to light the state of the mission of Cochinchina in the year 1619, which until now had been relatively unknown. The many stories contained therin are examples of how well Christianity spread through central Vietnam in 1619. The letter expounds upon the Japanese persecution of Christianity, showing that the

faithful Japanese Christians who had fled Japan were able to worship in their own language without fear, while also providing a great example of devout Christianity to the visitors to the port of Faifo and Pulocamby, two very important trading centers at the time. The letter gives us an account of what happened following the death of the Governor of Pulocamby, revealing that the missionaries were still well cared for by his successor, Ondelim. Lastly we learn about the status of language study at the time, with the thought of creating a grammar being inconceivable. The author mentions that the Jesuits in Pulocamby were primarily interested in the study of the language over anything else. It wasn't until 32 years later, in 1651, that the first Portuguese-Vietnamese-Latin dictionary, *Dictionarium Annamiticum Lusitanum et Latinum*, was created by Jesuit missionary Alexander de Rhodes. All these examples show that the relatively new mission of Cochinchina was an important part of the introduction of Christianity to South-east Asia.

Transcription of the Letter
Semi-Diplomatic Transcription

002

5 Sinamim Annua de Cochinchina de 619
 Ai 1619 Muito Revere<n>do e<m> < Crist>o P.M.
 Paxxy

Na annua passada se escreveo a VP. o estado da missão
10 do Reino de Cochinchina, sua quietação, o bom cont<entamen>to
e opinião que assy o Rey como os mais daquelle reino
tem dos nossos e da ley de Deos que nelle prega<m>
e finalmente as esperanças que avia de fruta na
conversão das almas tanto que soubesse<m> be<m> a lingoa
15 pera a podere<m> pregar livremente; e sem interprete[.]
Continuou por mi<sericordi>a de Deos, este anno esta quietão
e bom conceito, ainda q<ue> não faltou nelle a causa
da seca que os passados aperturbou; mas como
o Rey esta ia enganado, que achava não depende
20 de nos senão de nosso S<enh>or que pregamos, ne<m> elle aper-
tubou; ne<m> ouve outro algu<m> que se atrevesse aper-
turballa. Desta quietação pas e bom conceito se co-
lheo algu<m> do fruito que se dezeiava e esperava
se seguisce della, e tão bem do estado da lingoa dos
25 nossos convertendosce a nossa santa fé algu<n>s gen-
tios naturais, e estrangeiros com suas pregações

maiormente co<m> as de hum delles ia destro na lingoa
o qual co<m> o muito e tudo e deligençia q<ue> pos em
a aprender tem ia convertido nella as principais
30 couzas da doutrina <crist>ã, e os exemplos que se
ajuntara<m> à do Cardeal Bellarmino, e vay tira<n>-
do a limpo hu<m> vocabulario em lugar de arte da q<ue>
aquella lingoa formalme<n>te não he capaz, como
tambe<m> o não he a da China, à qual he muito se-
35 melhante[.] Esperamos em nosso S<enh>or que tudo isto
servira pera ao diante se colher este fruto e<m> mayor
abundançia assy por esta via, como tambem pella

40 002v

dos favores que te<m>, e esperam ter daquelle Rey. Pera os
quaes alem do Divino que hé o principal ajudou muito
o favor dos portuguezes, e japoe<n>s <crist>ãos, que passa<m>
45 aquelle reino todos os annos a fazer suas mer-
cancias, os quaes com os prezentes, e que por nosso
respeito dera<m> al Rey ao principe e aos governa-
dores, e senhores de que principalme<n>te depende-
mos, e com a valia que co<m> elles tem fizera<m> muito
50 por nos, encome<n>dandonos por vezes, e afirma<n>do lhes
que não estando nos na Cochinchina não podiam
elles continuar com o comercio, pois era<m> <crist>ãos
e não queria<m> morrer sem que os confessasse, e aiu-

dasse naquelle hora; e como este comercio em espe-
cial o dos japoe<n>s que he grande, e de cada anno, seria
55 de grande proveito pera aquelle Rey e reino ain-
da por seus interesses folga<m> de nos ter e<m> suas
terras, e te<m> dado ampla licença pera en todas el-
las pregarmos o evangelho, e fazemos <crist>ãos a
60 seus vaçallos. Nellas estão pera este effeito sete
de nossa Comp<anhi>a quatro P<adre>s hu<m> professo de quatro
votos, e outro coadiutor espiritual formado
e tres Irmãos repartidos e<m> duas Residencias hu<m>a
na cidade de Faifo na Provincia de Cacham, e ou-
tro na de Nuocman na Provincia de Puloca<m>-
65 by; das quaes, e do fruito que Deos nosso S<enh>or de-
llas colheo por via dos ministerios dos nossos
que nellas residem diremos agora mais em
Particular

70 Residença de Faifo na Provincia de Cacham
Trabalhara<m> este anno dous P<adre>s e dous Irmãos na cul-
tivaça<m> dos <crist>ãos assy naturais, como estrangeiros
da Cidade de Faifo não sem fruto de seu trabalho

75
003

colhido assy delles como tambe<m> de algu<n>s gentios que
Deos nosso S<enh>or trouxe a seu divino conhecimento e a-
80 doracão porq<ue> como esta cidade he o principal porto

e emporio mais celebre daquelle reino, ao qual
concorrem chinos muitos em numero com sedas
e outras mercadorias, e a lhas comprar japoe<n>s em
sinco ou seis navios, e finalmente otras nacõens com
85 varias cousas de venda concorre a ella muita gente
de todo elle emquanto dura a feira que he por algu<n>s
meses. Nelles ha grande concurso de gentios estran-
geiros, e particularme<n>te dos naturaes-Cochinchini-
nos a nossa Igreia, os quaes como naturalmente
90 sam curiosos, e amigos de dar fee de tudo[.] E<m> todo este
tpo está sempre chea delles; espantandosse muito
e edificandosse de sua limpeza, e ornato tão dife-
rente da de seus templos, e varellos tampouco lim-
pos, suturnos, e mal assombrados, e que logo pare-
95 çem caças de Diabo, mas o de que totalmente ficam
atonitos, sam nossas imagens, porq<ue> nu<n>ca vira<m>
cousa semelhante[.] E esta vista vay pouco e pouco
afeiçoando as Cousas do verdad<e>ro Deos e criador
do Univerço, e a algu<n>s à abraçallas, e seguillas,
100 como fizera<m> este anno, e abaixo iremos tocando
e tambem o fruito particular que se colheo do tra-
to com os <crist>ãos da terra e de fora. Esta limpeza
de fora digo ornato de nossa Igreia convidou a hu<m>
mandarim cunhado del Rey; e a sua molher a vir
105 vella, e a fermusura magistade da Image<m> a adora-
lla postrados por terra, fazendolhe tres reveren-
cias e adorações tão graves e profundas que

fizera<m> vir as lagrimas aos olhos aos portuguezes
que ahi se achara<m> por vere<m> a seu Deos adorado

110

003v

E reverençiado ate dos gentios mais nobres e poderosos
do reino. Vizitara<m> tambe<m> aos nossos não hu<m>a mas
115 duas vezes, mandara<m> lhe seus prezentes, e convida-
ra<m>nos por tres vezes pondo os a sua propia meza
e hu<m>a dellas diante de seçenta mandarins seus
vassalos e sobordenados falandolhe honrosamente
de nossas couzas e dizendolhes que nos eramos seus
120 filhos perfialhados ao modo da terra (o que nella
he de grande honra e estima quando he de semelha<n>-
tes pessoas) reconpessando com estes favores tão
particulares os desfavores passados e com este bo<m>
animo e mostras de amor o roim que dantes nos
125 tinha<m> mostrado acuzandonos a El Rey: Mas Deos
nosso S<enho>r acudindo por sua causa e nossa lhes
mudou os corações e ainda moveo de tal ma-
neira que não somente fizera<m> o sobredito, mas
ainda os despos de modo que não estão muito
130 longe do Reino de Deos, porq<ue> falandolhes os nossos
em se fazere<m> <crist>ãoz depoiss dos ja feitos, lhes dera<m>
sua palavra de o sere<m>. Tambe<m> o Governador da
Provincia de Pulocamby vindo vizitar a el Rey
veyo por vezes a nossa Casa vizitou os nossos, trouxe

135 lhes seus prezentes, e deu grandes mostras de amizade
dizendo q seu Pay em vida o fora nosso, e que tão
bem elle seria ao menos nosso Irmão, e que nos tinha
tanto amor que não se podia apartar de nos
e outras Cousas semelhantes que be<m> mostrava<m>
140 este amor e amizade; a qual por ser deste e dos
s<e>n<h>ores asima ditos que são dos mayores do reino
nos honra e accredita muito naquelle terra
e acanha aos que nos não te<m> boa vontade, que
nunca falta<m> entre tanta gentilidade contra a qual
145 pregamos. Vindo agora ao particular de nossos ministros

004

150 Algu<n>s <crist>ãos vindos doutros reinos a este co<m> a muita
commonicaçāo com os gentios pegandoselhes o mal
de suas sulturas e devassidāo na materia da sen-
sualidade se amançebara<m> q<ue> com os naturaes, e se
deixara<m> jazer neste lamara<m> de brutos muitos
155 annos sem dare<m> ouvidos aos saudaveis conçe-
lhos dos nossos, ne<m> quererem tirarse do caminho
do Inferno. foi nosso S<enh>or servido este anno de
lhes abrir os olhos d[‘]alma pera finalme<n>te os ou-
vire<m> e conhecere<m> o mal e<m> que estava<m>, e se arrepe<n>-
160 derem delle: bautizara<m> os ma<n>çebos, confeçara<m>se
e recebera<m>nas por legitimas molheres, e vive<m> agora

como bons <crist>ãos não se fartando elles, e ellas de
dar graças a Deos, e aos nossos por cuyo meyo lhes
veyo tanto bem.

- 165 Outros tambe<m>, a que<m> a mesma soltura e demasiado tra-
to com idolatras fez dar à costa e fazer miseravel
naufragio na fee estando algu<n>s annos e<m> estado
da perdição , e avendosse e<m> tudo como se fora<m> gen-
tios, tocados de Deos por via das praticas santas e a-
170 mizade, que pera seu bem os nossos tomara<m> co<m> elles
se deixara<m> soltar da infame prizão, e<m> que o de-
monio os tinha, e se levantara<m>, e redusir<m>, e ain-
da cazara<m> como Deos manda e proçede<m> com exem-
plo, e edificação e devação aos nossos, dos quaes
175 antes tanto fugiam.

- Hum destes ateandosse o fogo hu<m>a noite na sua vizinhan-
ça teme<n>do se queimasse<m> suas Cazas; as quaes era<m>
de madeira como todas as mais daquelle reino
a primeira Cousa que fes pera a livrar do fogo foi
180 acudir a Igreia e pedir o remedio a Virgem, em q<ue>
confiava mais que nos humanos prometendo lhe

004v

- 185 dez culunas grandes de hu<m> pao de muita dura pera
sua Igreia se lhe livrava as casas do incendio vi-
zinho. Ouvio a clementissima s<enho>ra as orações deste

xpão, e ainda que o fogo foi lavrando e abrazando
190 com grande furia cinco ou seis casas vizinhas as suas, ficara<m> ellas livres sem o fogo lhes chegar como se a Virgem as tomara a sua conta pera as li-
vrar como elle e os mais tivera<m> pera ssy reconhece<n>-
do o tal livrame<n>to por milagroso, e por merçe e
195 favor muy particular de may de mi<sericordi>a que logo apregoou por toda aquella terra mostrando por elle muy agradecido a Virge<m> e comprindo seu voto a risca. He muito ordinario aver semelha<n>-
tes fogos naquella terra postos commu<n>me<n>te por la-
200 droens pera roubare<m>. Pera este fim o posera<m> tāobe<m> estes em hu<m>as caças perto de nossa Igreia; o qual foi tam grande que assy a ellas como as nossas, e tão bem a Igreia que era muito limpa e capaz abra-
zou com tal furia e en tão breve tpo que esca-
205 çamente podera<m> escapar os nossos some<n>te e do q<ue> tinha<m> sobre ssy ficando em tal estado, que lhes foj necessario passar o restante da noite ao sereno metidos em hu<m>a pequena embarcação; sentira<m>
isto muito os <crist>ãos e os ajudara<m> co<m> muita cha-
210 ridade pera se acomodare<m> o melhor que então lhes foi possivel de Casas que lhes servisse<m> tāobe<m> de Igreia ate a fazere<m> melhor, e em lugar mais seguro e livre do fogo.

Hu<m>a molher gentia ia de idade, que o melhor della
215 esperdiçara em ofensas de seu Criador, e que por

saber hu<m> pouco de varias lingoas servia
de corretora da torpeza amoestada pellos nossos

005

220

não so deixou o infernal e infame trato, mas ain-
da se bautizou, e cazou e vive co<m> exemplo. A esta
imitara<m> no bem algu<m>as outras que no mal fora<m> suas
companheiras fazendosse tāobe<m> <crist>ãs e vive<n>do da-
hy por diante como taes.

225

Tres mulheres moças naçidas em a Macao ficara<m> or-
fãos de pay e de may em Faifo, pera onde se passaram
os pais os annos atras e pello conseguinte muito de-
semparadas e suas almas arriscadas. A esta or-
230 fandade acudira<m> os nossos, e livrara<m> do perigo
que corria<m> de se perdere<m> fazendo que se cazasce<m>
com tres home<n>s de be<m> e que tem remedio pera a vida
do que todos se edificara<m> muito vendoas remedia-
das na alma e no corpo por via de nossos louva<n>do os
235 muito por tal obra.

Hum velho gentio de 70 annos que os gastou todos
no servico do Diabo, mundo, e carne; vendosse ya
no cabo da vida movido parte do exemplo de algu<n>s
<crist>ãos seus amigos, parte das baterias espirituaes,
240 que os nossos lhe dava<m>, rendido dellas, e caindo
finalmente na conta os vejo vizitar e pedir o ca-
thequizasce<m>, e bautizasce<m> comprira<m> lhe os nossos

sua petição e santos dezejos, e a seu tempo o bautiza-
ra com muita alegria sua e nossa por ser pessoa
245 nobre, cuja conversão abalou muito a outros, que
trata de o imitar e seguir. Hu velho honrado
japão se bautizou o anno passado. Este se deixou
entrar tanto da graça divina que fes proezas no
serviço de Deos, e das almas, porque como hé home
250 de autoridade, antigo na terra, e a quem todos tem
muito respeito e toma bem seus concelhos, e sobre
tudo destro na lingoa della, e naturalmente eficas

005v

255 e de boa pratica, movido de humero santo zelo, e fervor
andou en roda viva de caza e caza amoestando assy
aos seus jappoe s como aos Cochinchinos, aos cristãos
que o fosse de sizo, e aos gentios que recebessem no-
260 ssa santa ley, e se bautizasse se se queria salvar
e ainda que este bom home hé cego dos olhos corpo-
raes fes abrir os espirituas a muitos e lhes servio
de guia pera a Caza de Deos fazendo entrar nella
a algu s e a outros melhoras grandeme te nos custumes
265 com seus concelhos e amoestaçoes s. Chamasse este
bom velho Manoel, e pareçe que está Deos nelle
porque sua devação, fervor e zelo do divino ser-
viço hé raro, e que a todos espanta. Dous home ns ja-
ppoens se desafiara m e estava tanto e se matar

270 hu<m> ao outro que não avia tirallos disso por mais
que lhe pedira<m> pessoas de respeito de sua nação
mas metendosse nisso os nossos logo se lhes rendera<m>
e fizera<m> amigos com tanta concolação e alegria
de todos que ate os mesmos gentios nos vinha<m> dar
275 as graças do bom sucesso e conclusão.

Estimara<m> muito os <crist>ãos de Faifo a bella Ima-
gem de Nossa S<enho>ra de boa viagem orago daquel-
la Igreia que o P<adre> Fran<çis>co Veira de boa memoria
280 vizitador desta prov<inci>a lhes ma<n>dou de a ma-
cao. Collocaramna no altar o dia da purificasão o
da mesma Virge<m> com muita alegria e conço-
lação de suas almas; tomaramna por may
padroeira e senhora instetuindo hu<m>a confraria
285 sua, meyo⁴, pello qual ouve notavel melhorame<n>to
en todos ate nos mais frios e descuidados nas
cousas de sua salvação confessandos geral-
mente e pedindo co<m> instancia ser admitidos a-

290 006

meza da sagrada communhão.

Muito mayor alegria e conçolação causou a vista des-

⁴ This word is ‘mayo’ or ‘meyo’, both of which seem out of place.

ta santissima senhora dos devotos <crist>ão sappoe<n>s q<ue>
poucos dias depois chegara<m> de jappão aquelle porto
sendo a Igreia a primeira caza q<ue> vizitava<m>; na qual
em entrando como vinha<m> de terra, aonde as Ig<re>ias
estão todas asseladas lembradosse das q<ue> antes nela
tinha<m> tam boas e tam be<m> concertadas corptadas de
saud[ad]es⁵ rompiam em pranto desfeito e copiosas lagri-
mas fazendo os tambe<m> derramar aos nossos conçि-
derando sua muita piedade e animo <crist>ão. Algu<n>s
delles vindo ainda no mar instetuiera<m> entre ssy hu<m>a
como confraria de Nossa S<enho>ra de boa viage<m> orago (
como temos dito) daquella Igreia de Faifo pera onde
vinha<m>, e fazendo hu<m> assento das cousas q<ue> avia<m>
de guardar em Cochinchina nos tres mezes q<ue> nela
se detem, o trouxera<m> a Virgem e a servia<m> debruçandosse dian-
te de seu altar com muito affeito e devação e pe-
dindo lhe os admitisse no numero de seus confra-
des e devotos alçando lhes graça de seu filho p<er>a
fielmente comprire<m> o que tinha<m> prometido ***
****, e era o seguinte. 1º de não offenderem a
315 seu unigenito filho na materia da sensuali<da>de
naquella terra, nella tão devassa. 2º de se con-
fessare<m> todos cada mez. 3º de senão desma<n>dare<m>
no vinho. 4º de vizitare<m> os doentes desta confra-
ria sem descuido. 5º De ouvire<m> missa todos os

⁵ In the original ‘saude’ is clearly a lapse of the scribe, saudades is what he most likely meant to write.

320 Domingos e festas cortando por toda a ocupacão
que ouvesse. 6º de se ajuntare $\langle m \rangle$ todos nestes dias
na Igreia, e rezare $\langle m \rangle$ hu $\langle m \rangle$ a coroa a Virgem. 7º De
rezarem cada dia tres vezes o pater noster, e tres
a Ave M $\langle ari \rangle$ a por cada hu $\langle m \rangle$ dos desta Confraria. 8º E
325 ultimo de obedecer $\langle m \rangle$ en tudo o tocante a ella a

006v

a cabeça, e mordomo. e como a prometera $\langle m \rangle$ assy cum-
330 prira $\langle m \rangle$ causando muita devação nos $\langle crist \rangle$ ãos da
terra, e nos mais japoens moradores della, e sen-
do lhes hu $\langle m \rangle$ vivo exemplo emquanto ali se deti-
vera $\langle m \rangle$.

335 O jubileo geral que este anno la lhes chegou se pu-
blicou aos $\langle crist \rangle$ ãos, o qual elles ganhara $\langle m \rangle$ co $\langle m \rangle$ m $\langle ui \rangle$ ta
devação não se contenta $\langle n \rangle$ do co $\langle m \rangle$ a confissão de algu $\langle n \rangle$ s
mezes, senão que muitos a fizera $\langle m \rangle$ de toda a
vida com não pequeno melhorame $\langle n \rangle$ to seu; foi
340 este Jubileu pera os $\langle crist \rangle$ ãos jappoe $\langle n \rangle$ s, que este anno
passara $\langle m \rangle$ a Cochinchina o mayor ganho e prov $\langle ei \rangle$ to
que podia $\langle m \rangle$ xxxx ter de sua viagem
e o que mais estimara $\langle m \rangle$ que todo o outro da mer-
cançia a que vinha $\langle m \rangle$; assi o dizia $\langle m \rangle$ elles co $\langle m \rangle$ palavras
345 e mostrava $\langle m \rangle$ com obras chama $\langle n \rangle$ dosse ditosos por
achare $\langle m \rangle$ mais proveito da viage $\langle m \rangle$ do que cuidava $\langle m \rangle$

ganhando tão grandes perdoe<n>s e indulgências
todos os que chegara<m> não some<n>te a este, mas tão
bem a outros portos deste muy distantes hindo
350 lá hu<m>, o P<adre> e hu<m> Irmão a os sacrame<n>tar, e lhes fa-
zer ganhar este jubileu agradece<n>do muito
hu<n>s e outros a Deos nosso S<enh>or * a merçe que lhes fa-
zia, e aos nossos o trabalho que por elles tomava<m>.

355 Por amor destes, e outros semelhantes proveitos, e
riquezas esperituaes pera suas almas vem
cada anno muitos japoe<n>s <crist>ãos a este reino
porque como em jappão por andare<m> os nossos e
mais religiosos escondidos por causa da persegui-
360 ção[,] não se pode<m> os <crist>ãos confessar e commugar

007

quantas vezes quere<m> senão raremente, e careçem
365 de pregaçoe<n>s publicas, e outras aiudas espirituas
sabendo que em Cochinchina (aonde por seu respeito
está hu<m> Padre que sabe a lingoa de jappão e dous
Irmãos japoe<n>s) ham de achar tudo isto ve<m> cada
anno muitos a ella prinçipalme<n>te pera nos tres mezes
370 que ali se detem, gozare<m> da missa de cada dia, das
pregaçoe<n>s dos Domingos, e festas, e do beneficio da con-
fissam e communhão que muitas vezes recebem co<m>
muita devação. Assy que pera elles[,] tão persegui-

dos agora em jappão[,] he esta Residencia e terra no
375 negoçio de suas almas lugar de alivio e refugio[,]
aonde no meyo de tantos torme<n>tos de perseguiçō-
es como nelle padeçe<m> toma<m> alento e forças espiri-
tuaes com os sacrame<n>tos e<m> especial como do altar
contra os que os atribula<m> e persegue<m> p<er>a escapare<m>
380 sem fazer naufraugio na fe, e continuare<m> sua
viagem pera a Ceo. E os que por não sere<m> ainda <crist>ã<o>s,
não pode<m> tomar este espiritual alento, e refresco
ao menos toma<m> agoa fresca na fonte do santo bau-
tismo bautizandosse todos os annos ali bo<m> numero
385 de japoens[.] E este [ano] se bautizara<m> carenta, os quaes
ricos com o ouro da fee, que val mais q<ue> toda a pra-
ta de japoão, e que quanto ve<m> buscar a Cochinchina
se tornara<m> pera la muito contentes, e todos geral-
mente melhorados na alma, e animados a[.] por ella
390 e por serviço e honra de seu Deos[,] deixare<m> a vida
em campo antes q<ue> a fee, e lealdade, que lhe deve<m>
Em quanto se detem estes bons <crist>ãos em Cochinchina
com a muita frequençia à Igreia missa, e pregeçao
e com a reverençia e amor q<ue> mostra<m> aos nossos **,
395 ensina<m> e aiuda<m> muito aos *** <crist>ãos da t<err>a
com os quaes este exemplo pode mais que as palavras

007v

400 das pregações que faze<m>, pello q<ue> he particular providen-

cia divina aver nestes t**pos; este comerçio de ja-
poens *<crist>*ãos com os Cochinchinos em mor numero
que os passados, pera q*<ue>*[,] vendo estes novos *<crist>*ãos
o bom exemplo que os japoens lhes dão com sua
405 muita *<crist>*andade[,] os imite*<m>* e se arrisque*<m>* mais na
fee, e os gentios se mova*<m>* a recebella.

A cidade de a Macao benemerita destas *<crist>*andadez
enviou a El Rey de Cochinchina hu*<m>* rico prezente
410 com hu*<m>*a carta encome*<n>*dando lhe nella os nossos P*<adre>*s
que em seu reino andava*<m>*, e as couzas daquela
*<crist>*an*<da>*de pedindo lhe os favorecesse e ajudasse
fora*<m>* elles a levar isto a El Rey quatro ou sinco
dias de caminho longe de Faifo a cidade a onde
415 reside, e tem sua corte e juntame*<n>*te a cumprir
com a vizita que no anno novo se lhe fas, e fora*<m>*
muy bem recebidos delle; o qual ainda q*<ue>* anda-
va ocupado em festas comtudo cortando por
ellas deu entrada, e audençia aos nossos agra-
420 decendo lhes a vizita, e o prezente q*<ue>* por sua via
lhe vinha de a Macao, e prometendo lhes todo o fa-
vor com tanta afabilidade, e honra qua*<n>*ta nu*<n>*ca
fizera, ne*<m>* fazia a nenu*<m>* grande de seu Rein-
no, ne*<m>* a outros de fora delle, segundo dizia*<m>* os q*<ue>*
425 disso sabia*<m>*. Sentou os el Rey muito perto de
seu trono, e esteve por duas vezes em largas pra-
ticas com elles mostra*<n>*dosse muy pezaroso de ter

dado ouvidos as acuzaçoe<n>s e queixumes q<ue> contra
os nossos falçame<n>te lhe fizera<m> os annos atras ju-
430 rando lhe pello Senhor do Ceo de nu<n>ca mais ou-
vir semelhantes cousas contra nos; e depois de
e os ma<n>dar agazalhar e<m> caza de hu<m> seu colaco

008

435 iunto ao paço lhes ma<n>dou pera o caminho sinco mil
caixas, que são certas moedas de cobre, tres ma-
nilhas de prata, arros e outras cousas, e lhes passou
hu<m>a chapa, ou provizão muito favoravel, cujo
440 theor he o seguiente.

Forma da chapa Real q<ue> El Rey de Cochinchina passou em favor dos nossos.

Saibam quantos esta vire<m> que damos liçença aos P<adre>s
445 dos portuguezes pera morar neste nosso reino
assy como ate agora morara<m>: E se algue<m> sob
capa de sere<m> estrangeiros os molestar em algu<m>a
couza sera muito be<m> castigado como quebran-
tador de nossos ma<n>dados do Reino de Yum
450 Lo no 2º na primeira Lua aos 25. dias.

Asinouse El Rey nesta chapa em sinal do favor que
aos nossos fazia porq<ue> senão asina elle senam
em cousas em que quer mostrar favor[,] e sendo

455 custume levar o secretario certa quantidade
de prata por escrever estas chapas. El Rey lhe ****
*** ordenou que nos não levasse nada pois e-
ramos religiosos pobres. Nam faltou tambe<m>a Ra-
inha com seu presente, a qual compadeçendosse
460 dos nossos e de seu pobre traje lhes ma<n>dou hu<m>as
pessas de ceda muito finas dizendo que fizesse<m>
dellas hu<m>as roupetas. E como então por ser anno
novo estava<m> naquelle corte os prinçipaes man-
darins do reino e vira<m> as honras que El Rey
465 e a Rainha nos fez resultou tudo en grande

008v

credito nosso e de nossa santa ley, que nelle prega-
470 mos. A chapa posemos logo na frontaria de nossa
Igreia de Faifo pera vir a noticia de todos mayor-
mente dos muitos que naquelle porto se ajun-
ta<m> no tpo dos navios e feira[,] da qual espera-
mos se seguirá mayor paz, e quietacão, e tão-
475 bem mayor aume<n>to naquelle <crist>and<ad>e.

Residência de Nuocman da Prov<inci>a de PuloCamby

Pera a parte maritima onde o reino de Cochinchina

480 confina com o de Champa ha hu<m>a parage<m> donde se tria⁶
o mais do calamba e aguila de que esta terra he tão
abundante. A esta paragem os portuguezes uzando
da palavra malaya chama<m> vulgarmente, Pulocam-
bi por rezão de hu<m> jlha, que ao mar lhe responde
485 a qual reprezenta hu<m>a cabra donde lhe naçeo o
nome Pulocambi, que em malaya val tanto como
jlha de cabra. Aqui nesta parage<m> em hu<m>a pova-
ção grande ou cidade chamada Nuocman temos
a segunda Residência feita a sombra do Gover-
490 nador daquella Província que pera la nos leou
de o sitio e levantou morada a sua custa, hon-
rou, e acreditou, e em parte sostentou e<m> quanto
viveo. Nella residem dous Padres e hu<m> Irmão de
nossa companhia ocupados por agora mais no es-
495 tudo da lingoa que noutra cousa, na qual como es-
tão ia algu<ns> tanto avante pouco e pouco vão co-
lhendo algu<m> fruito de seu trabalho como abaixo
veremos
Por morte do Governador passado lhe soçedio no gover-
500 no hu<m> filho seu chamado Ondelim, que he o mes-
mo q<ue> mandarim grande, a qual juntamente com
o governo herdou do pay o bom animo, e boa

009

⁶ This is a case of metathesis of the 'i' and the 'r', it should be "tira".

vontade pera com os nossos favoreçendo os, e aiuda<n>do os
 assy elle como todos seus jrmãos e familia, e mostra<n>
 dosse seus grandes amigos, e protectores como se *
 mostrava, e em effeito o era o pay, e porq<ue> estes gentios
 510 çegos tem pera sy que as doenças, pobrezas e tra-
 balhos que padeçe<m> sam castigos, que lhe ve<m> de seus
 defuntos, aos quaes por isso procura<m> aplacar
 com certas superstiçoe<n>s que faze<m>, tendo visto
 o muito que o Governador passado estimava aos
 515 nossos avendo ainda medo delle depois de mor-
 to como o tinha<m> estando vivo se fizere<m> o contrario[.]
 Tem lhes todos geralme<n>te o mesmo respeito, que
 lhes tinha<m> en vida de seu s<enh>or, o Governador
 passado; e tambe<m> por amor do novo Governador
 520 prezente seu filho na mesma estima, e faze<m> delles
 o mesmo cazo que ve<m> que elle fas dos nossos, q<ue> he gr<an>de
 e muito de estimar pera o fim que pretendemos.
 Hu<m>a mostra por çima das outras deu elle este ano
 deste amor e estima; e foi dar aos nossos liberal-
 525 mente hu<m>a exçelente mad<eir>a e incorruptivel
 que seu pay mandara vir de longe pera fazer
 hu<m>as cazas pera ssy; e porq<ue> fora aos nossos di-
 ficultoso, e custoso lavralla elle tomou isso a sua
 conta e fez o gasto; e depois de lavrada lha man-
 530 dou por rio e<m> iamgadas, e não era tão pouca que
 não fosse<m> necessarias carre<n>ta carretas pera a tra-

zerem do mato, onde fora cortada. Esperamos
em nosso Sor de fazer della a seu t*em*po hu*m*a boa
Igreia em hu*m* largo, e espaçoso sitio que nos
535 deu o Governador passado, no qual por agora pro-
curara*m* os nossos que posesse sua escola[.] Hum
mestre, que nas letras Chinas, e Cochinchinas he
estremado entre os mais desta Prova a fim de se aju-
dare*m* delle no estudo da lingoa e composição, ou
540 trasladacam de nossas cousas nella, e ganhar pa

009v

Deos ao mestre, e se isto não poder ser aos discipulos,
545 elle os aiuda com amor, e escuza aos discipulos
que são ia <crist>ãos d[‘]assistênci a certas supersti-
çõe*n*s que inviolavelmente fas por aver, que dellas
depende a subir elle pellas letras a honras e car-
gos altos sendo assy que os outros mestres castigue*m*>
550 e ainda deita*m* fora da escola aos discipulos q>
falta*m* as taes supersticoe*n*s e ceremonias, e este
alem de fazer o contrario por nosso respto, o que não
he pouco proveito de sua estada ally da ia outras
mostras mais dezeiadas de ainda vir a ser <crist>ão
555 que he o que delle mais queremos, e pretendemos e por
sua via a conversão de outros. Por rezão do trato
de calamba, e aguila[,] há nesta povoação grande
concurso de gente doutras Provinças e junta-

mente frequençia de vizitar a nossa Caza, e commu<n>-
560 mente ve<m> dizendo que a boa fama que corre de
nos e de nossa doutrina em suas terras os tras
a nos ver. E com esta occazião lhes damos algu<m>a
notícia do criador, e da outra vida, e do intento q<ue>
nos trouxe de tão longe com tantos riscos, e en-
565 commodidadez da vida some<n>te por lhes dar as alegres
novas de seu criador, e do caminho da salvação
dando lhes palavra de lhes irmos pregar a suas
proprias terras tanto que soubermos bem a lin-
goa com o que se nos vão abrindo varias portas
570 pera a pregação do santo evangelho. Dos vizinhos
e moradores desta cidade de Nuocman muitos
fora<m> ia <crist>ãos se os não detivera<m> * [c]ertos respeitos
humanos não façeis de vencer logo desta gente
mas, muitos delles nos dize<m> que em fazendosse
575 <crist>ão algu<m>a pessoa grave que seria como cabeça e
defensor dos mais <crist>ãos, logo o <h>an de ser quasi

010

580 Todos[.] Comtudo algu<n>s rompendo por algu<n>s respeitos
e por outros mais dificuldadez reçebera<m> o sa<n>to
***** bautismo colhendo ia os nossos este tão bom
fruito de seus trabalhos, e ministerios, e outros mais
que he o seguinte.

585

Morava perto de nossa Caza hu<m> home<m> dos q<ue> hay pro-
feção virtude, e tem particular nome de Sai q<ue>
responde ao de religioso entre nos, cazado a uzança
da terra, mas dava mostras de pobre, e desprezador
590 das vaidadez do mundo, e esmolla desse pouco q<ue>
tinha; era brando, e quieto, e se ocupava elle e os
seus no culto, e veneração de hu<m> pagode q<ue> iunto
de sua caza levantara; vindo este por vezes a vi-
zitar os nossos lhe vejo dezeio de ouvir o qua-
595 tequismo; o qual ouvindo se converteo tão de
veras que logo desfez o pagode couza nu<n>ca vis-
ta ate agora em Cochinchina e pera en tudo se
mudar mudou tambe<m> sua caza pera iunto da
nossa Igreia e das portas adentro fez hu<m>a como
600 capella com hu<m> altar pondo nelle a imagen do
Salvador, e he muy continuo em vir a nossa Ig<rei>a
e vive santa, e exemplarmente. Ao q<ue> o moveo m<ui>to
o cazo seguinte. Tinha elle em caza hu<m>a sua
sogra molher ia velha, a qual ainda ficou
605 de se fazer <crist>ã, não queria comtudo que o-
fosse a filha molher do Say allegando que não te-
ria que<m> depois della morta desse comer a sua
alma. Imaginação e çegueira grande destes ge<n>-
tios. Trabalhara<m> os nossos muito por lhe dar
610 luz, e desenganar nesta materia posto q<ue> de bal-
de. Nisto adoeçe a velha, e chega a estar des-
confiada dos medicos, no mesmo tempo na-

çe em hu<m> olho à filha hu<m> inchaço grande q<ue>

615 010v

muito a atormentava tirando lhe o sono, e quasi
o sizo. E acodem la os nossos, persuade<m> a velha
que se bautize, e à filha que ainda então era tal
620 como a may, que não fizesse certas ceremonias ge<n>-
tilicas nas quaes esta gente confia mais que nas
mezinhas. Emfim bautizousse a velha depois
de ser bastante mente cathequizada e instruida
na fee, e na mesma noite depois do bautismo
625 quando humaname<n>te se esperava sua morte[,]
sara ella, e sara de modo q<ue> não sentia nada mais
que algu<m>a fraqueza. E o que foi mais notavel
na mesma noite que a boa velha se bautizou
e sarou se desfez o inchaço da filha e ficou são
630 do olho e dahi a poucos dias da [a] alma pello
sagrado bautismo que recebeo com grande
conçolação sua, da may, e do marido fica<n>do
como isto mais confirmados na fee.

635 Hum letrado morador na Prov<inci>a de Cacham veo a
esta a ensinar os erros de Xaca, e seus desbaratos
a fim de por esta via ganhar algu<m>a prata como
de ordinario custuma<m> semelhantes enganadores
Acompanharanno dous seus diçipulos, que

640 posto que se tinha<m> feito <crist>ãos com o ve<n>to da
perseguição passada caira<m> outra vez mize-
ravelme<n>te, nos mesmos erros que tinha<m> dei-
xado, torna<n>do a seguir o mestre que lhes en-
sinara; estes vindos a ver os nossos, como os
645 seus conhecidos fora<m> delles de novo desem-
ganados do ruim caminho, e guia q<ue> seguia<m>
e doutrinados de modo que[,] arependidos
grandemente de seu peccado[,] se redusiram
e levantara<m> da queda, confessara<m>se geralme<n>te

650

011

e tornara<m> muito animados pera suas cazas apostados
a os fazer todos de <crist>ãos, e tambe<m> aos mais seus
655 condicípulos, e companh<eir>os do engano passado[.]
Hum destes entendendo que a penitência q<ue>
o confessor empoem a dava por suas propias mãos
indosse confessar, e leou hu<m>as disciplinas con-
sigó, e acabada a confissão esteve esperando q<ue>
660 o Padre lhe desse hu<m>a disciplina; mas avizan-
do o hum nosso alumno da verdade elle se foi
a hu<m> lugar escuzo de nossa caza, e tornou hu<m>a
disçiplina tão rija que veo a adoecer della: este bom
home<m> depois da queda tornou muito en sy; e
665 se trocou notavelmente, e proçede co<m> tal fervor
que assy por ser pessoa nobre como pello bom e-

xemplo que daà. esperamos aiudara muito
aos nossos na cultivação, e aume<n>to desta <cristandad>e.

670 Entre os que se bautizara<m>, este anno hu<m> home<m>
ia de idade e de bom natural; depois de bautiza-
do se deu tanto à oração que a todos os mais <crist>ãos
consola e edifica muito, e por seu meo, e exemplo
estão muy perto de se bautizar logo não some<n>-
675 te os de sua caza, mas ainda outros bautiza-
ramse tãobem algu<n>s mançebos honrados es-
tudantes, e procedem be<m>; hu<m> delles cujo pay
foi mandarin, se avantaja mais no fervor e
devação, e não so trabalha por salvar sua
680 alma; mas tãobe<m> as de seus naturaes, e como
he nobre, e avizado esperasse que ajudara
muito aos nossos nesta gloriosa empreza.

Do Reino de Camboja e de Faifo vão a esta
685 povoação algu<n>s japoe<n>s a mercadejar, e este
anno particularme<n>te concorrera<m> assy m<ui>tos
aos quaes os nossos ajudara<m>, não pouco

011v

690 na alma e cousas de salvação[.] O capitão da embar-
cação que veo de Camboja, persuadido pellos no-
ssos[,] se fez <crist>ão, e procede com boa edificação, o q<ue>

vendo hu<m> seu matalote, que retrocedera na
695 feé avia ia algu<n>s annos tornou em sy; e ouvi<n>-
do de novo as cousas de nossa santissima feé
se levantou, e redusio dando p<ou>co a devida sa-
tisfaçao, e se confeçou muito be<m>, e vive de
modo que fas enveja santa aos mais <crist>ãos.

700 Estes japoe<n>s ambos fizera<m> cazas junto das
nossas, e detrimina<m>⁷ de vir morar de asento
nesta terra, e procurar q<ue> o mesmo façam ou-
ters seus naturaes que vive<m> naquelle reino
tam alongados, pella falta do uzo dos sacrame<n>-
705 tos, do caminho da salvaçao, ou totalme<n>te
fora delle pera q<ue> hu<n>s e outros redusidos a elle
caminhe<m> pera o Ceo, e se ganhe<m> pera Deos a som-
bra dos nossos, o que se tiver effeito sera
de grande ajuda espiritual, pera aquella <cristandad>e
710 e tambe<m> temporal pera aquella Residênciia be<m>
neçessitada della pera sua conçervaçao, e au-
mento pella muita piedade, e devaçao dos
japoe<n>s e bo<m> exemplo que dão en toda a parte
e pello muito amor, e reverênciia q<ue> em toda
715 ella mostra<m> aos nossos aiudando os sempre
em tudo o q<ue> pode<m> como a experiençia nos tem
bem mostrado[.]

Ja polla bondade de Deos aquelles poucos e novos

⁷ The author of the manuscript metathesized the r and the i, it should be detrimina<m>.

<crist>ãos vão imitando os antigos. Na Semana

720 Santa se ajunta<m> todas as noites na nossa

Igreia a ouvir hu<m>a pratica da paixam

e acabada ella toma<m> sua disciplina com

012

725

nam pouca conçolaçam sua, e nossa em Cochinchina tal cousa como esta em gente tam nova,

e tenra na fee, conçebendo daqui não

pequenas esperanças que ao diante veremos

730 ainda coucas mayores dilatando Deos nos-

sso S<e>n<h>or mais sua santissima fee assy nesta

Provincia como en todo este reino, e nos ma-

is a elle vizinhos. Esta hé a mostra do fruito

desta nova planta, e missam de Cochinchina

735 a qual com o crecer mais esperamos q<ue> o dé m<ui>to

copioso e digno de ser apresentado na meza

do Rey da Gloria: elle por sua mi<sericordi>a lhe lance

aquelle benção de pay, que tudo faz crecer, e

V. P. sua aos obreiros, que a plantara<m>[,] rega<m>[,]

740 e cultiva<m>, pera q<ue> muito çedo venha a dar este

tam deziado e esperado fruito. Nella, e nos

santos sacrifícios, e oraçoe[n]z de VP. m<ui>to humil-

mente me encomen<n>do. Deste Colleg<i>o de Ama-

cao. 20. de dezembro de 1620. ~

745

Por Comissam do P. Vizitador

De VP

Indigno en <Crist>o filho, João Roiz Girão

Diplomatic Transcription

002

5 Sinamim Annua de Cochinchina de 619
 Ai 1619 Muito Reverēdo ē xpo P.M.
 Paxxy

Na annua passada se escreveo a VP. o estado da missaõ
10 do Reino de Cochinchina, sua quietaõ, o bom cont^{to}
e opiniaõ que assy o Rey como os mais daquelle Reino
tem dos nossos e da ley de Deos que nelle pregaõ
e finalmente as esperanças que avia de fruita na
conversaõ das almas tanto que soubessẽ bẽ a lingoa
15 pera a poderẽ pregar livremente; e sem interprete
Continuou por Miã de Deos, este anno esta quietaõ
e bom conceito, ainda q̄ naõ faltou nelle a Causa
da seca que os passados aperturbou; mas como
o Rey esta ia enganado, que achava naõ depende
20 de nos senaõ de nosso S^{or} que pregamos, nẽ elle ape-
tubou; nẽ ouve outro algū que se atrevesse aper-
turballa. Desta quietaõ pas e bom conceito se co-
lheo algū do fruito que se dezeiava e esperava
se seguisce della, e taõbem do estado da lingoa dos
25 nossos convertendosce a nossa Santa fé algūs gen-
tios naturais, e estrangeiros com suas pregações
maiormente cõ as de hum delles ia destro na lingoa

o qual cõ o muito e tudo e deligençia q̄ pos em
a aprender tem ia convertido nella as principais
30 Couzas da doutrina xpā, e os exemplos que se
ajuntaraõ à do Cardeal Bellarmino, e vay tirã
do a limpo hū vocabulario em lugar de arte da q̄
aquella lingoa formalmēte naõ he capaz, como
tambẽ o naõ he a da China, à qual he muito se-
35 melhante, esperamos em Nosso S^{or} que tudo isto
servira pera ao diante se colher este fruto ē mayor
abundaçia assy por esta via, como tambem pella

40 002v

dos favores que tẽ, e esperam ter daquelle Rey. Pera os
quaes alem do Divino que hé o principal ajudou muito
o favor dos Portuguezes, e Japoẽs xpaõs, que passaõ
45 aquelle Reino todos os annos a fazer suas mer-
cancias, os quaes com os presentes, e que por nosso
respeito deraõ a El Rey ao principe e aos governa-
dores, e senhores de que principlmēte depende-
mos, e com a valia que cõ elles tem fizeraõ muito
50 por nos, encomēdandonos por vezes, e afirmão lhes
que naõ estando nos na Cochinchina naõ podiam
elles continuar com o comercio, pois eraõ xpaõs
e naõ queriaõ morrer sem que os confessasse, e aiu-
dasse naquelle hora; e como este Comercio em espe-

55 cial o dos Japoẽs que he grande, e de cada anno, seria
de grande proveito pera aquelle Rey e Reino ain
da por seus interesses folgã de nos ter ē suas
Terras, e tẽ dado ampla licença pera en todas el-
las pregarmos o evangelho, e fazemos xpaõs a
60 seus vaçallos. Nellas estaõ pera este effeito sete
de nossa Comp^a quatro p^{es} hū Professo de quatro
Votos, e outro Coadiutor espiritual formado
e tres Irmaõs Repartidos ē duas Residencias húa
na cidade de Faifo na Provincia de Cacham, e ou
65 tro na de Nuocman na Provincia de Pulocã-
by; das quaes, e do fruito que deos Nosso S^{or} de
llas colheo por via dos ministerios dos nossos
que nellas residem diremos agora mais em
Particular

70 Residença de Faifo na Provincia de Cacham
Trabalharaõ este anno dous p^{es} e dous Irmaõs na cul
tivaçaõ dos xpaõs assy naturais, como estrangeiros
da Cidade de Faifo naõ sem fruto de seu trabalho

75
003

colhido assy delles como tambẽ de algũs gentios que
Deos nosso S^{or} trouxe a seu divino conhecimento e a-
80 doracaõ porq como esta Cidade he o principal porto
e emporio mais celebre daquelle Reino, ao qual

concorrem chinos muitos em numero com sedas
e outras mercadorias, e a lhas comprar Japoēs em
sinco ou seis navios, e finalmente otras nacōens com
85 varias couzas de Venda concorre a ella muita gente
de todo elle emquanto dura a feira que he por algūs
meses. Nelles ha grande concurso de Gentios estran-
geiros, e particularmēte dos naturaes-Cochinchin-
nos a nossa Igreia, os quaes como naturalmente
90 sam curiosos, e amigos de dar fee de tudo, ē todo este
t^{po} está sempre chea delles; espantandosse muito
e edificandosse de sua limpeza, e ornato taõ dife-
rente da de seus templos, e varellos tampouco lim-
pos, suturnos, e mal assombrados, e que logo pare-
95 çem caças de Diabo, mas o de que totalmente ficam
atonitos. Sam nossas Imagens, porq nūca viraõ
cousa semelhante, E esta vista vay pouco e pouco
afeiçoando as Cousas do verdad^ro Deos e criador
do Univerço, e a algūs à abraçallas, e seguillas,
100 como fizeraõ este anno, e abaixo iremos tocando
e tambem o fruito particular que se colheo do tra-
to com os xpaõs da terra e de fora. Esta limpeza
de fora digo ornato de nossa Igreia convidou a hũ
Mandarim cunhado del Rey; e a sua molher a vir
105 vella, e a fermusura magistade da Imagē a adora-
lla postrados por terra, fazendolhe tres Reveren-
cias e adorações taõ graves e profundas que
fizeraõ vir as lagrimas aos olhos aos portuguezes

que ahi se acharaõ por verẽ a seu Deos adorado

110

003v

e reverenciado ate dos gentios mais nobres e poderosos
do Reino. Vizitaraõ tambẽ aos nossos naõ hũa mas
115 duas vezes, mandaraõ lhe seus presentes, e convida-
raõnos por tres vezes pondo os a sua propia meza
e hũa dellas diante de seçenta mandarins seus
vassalos e sobordenados falandolhe honrosamente
de nossas Couzas e dizendolhes que nos eramos seus
120 filhos perfialhados ao modo da terra (o que nella
he de grande honra e estima quando he de semelhã
tes pessoas) Reconpessando com estes favores taõ
particulares os desfavores passados e com este bõ
animo e mostras de amor o Roim que dantes nos
125 tinhaõ mostrado acuzandonos a El Rey: Mas Deos
nosso Snõ acudindo por sua causa e nossa lhes
mudou os coraçoes e ainda moveo de tal ma-
neira que naõ somente fizeraõ o sobredito, mas
ainda os despos de modo que naõ estaõ muito
130 longe do Reino de Deos, porq falandolhes os nossos
em se fazerẽ xpaõs depois dos ja feitos, lhes deraõ
sua palavra de o serẽ. Tambẽ o Governador da
Provincia de Pulocamby vindo vizitar a el Rey
veyo por vezes a nossa Casa vizitou os nossos, trouxe
135 lhes seus presentes, e deu grandes mostras de amizade

dizendo q̄ seu Pay em vida o fora nosso, e que taõ
bem elle seria ao menos nosso Irmaõ, e que nos tinha
tanto amor que naõ se podia apartar de nos
e outras Cousas semelhantes que bẽ mostravaõ
140 este amor e amizade; a qual por ser deste e dos
snorẽs asima ditos que saõ dos mayores do Reino
nos honra e acredita muito naquella terra
e acanha aos que nos naõ tẽ boa vontade, que
nunca faltaõ entre tanta gentilidade contra a qual
145 pregamos. Vindo agora ao particular de nossos ministros

004

150 Algüs xpaõs vindos doutros Reinos a este cõ a muita
commonicaõ com os gentios pegandoselhes o mal
de suas sulturas e devassidaõ na materia da sen
sualidade se amançebaraõ q̄ com os naturaes, e se
deixaraõ jazer neste lamaraõ de brutos muitos
155 annos sem darẽ ouvido aos saudaveis conçē
lhos dos nossos, nẽ quererem tirarse do caminho
do Inferno. foi nosso S^{or} servido este anno de
lhes abrir os olhos dalma pera finalmẽt os ou
virẽ e conhecerẽ o mal ē que estavaõ, e se arrepẽ
160 derem delle: bautizaraõ os mäçebos, confeçaraõse
e reçeberaõnas por legitimas molheres, e vivẽ agora
como bons xpaõs naõ se fartando elles, e ellas de

dar graças a Deos, e aos nossos por cuyo meyo lhes
veyo tanto bem.

165 Outros tambẽ, a quẽ a mesma soltura e demasiado tra-
to com idolatras fez dar à costa e fazer miseravel
naufragio na fee estando algūs annos ē estado
da perdiçaõ , e avendosse ē tudo como se foraõ gen-
tios, tocados de Deos por via das praticas santas e a
170 mizade, que pera seu bem os nossos tomaraõ cõ elles
se deixaraõ soltar da infame prizaõ, ē que o de-
monio os tinha, e se levantaraõ, e Redusiraõ, e ain-
da Cazaraõ como Deos manda e proçedẽ co exem-
plo, e edificaçaõ e devaçaõ aos nossos, dos quaes
175 antes tanto fugiam.

Hum destes ateandosse o fogo hũa noite na sua vizinhan-
ça temẽdo se queimassẽ suas Cazas; as quaes eraõ
de madeira como todas as mais daquelle Reino
a primeira Cousa que fes pera a livrar do fogo foi
180 acudir a Igreia e pedir o Remedio a Virgem, em q̄
confiava mais que nos humanos prometendo lhe

004v

185 dez culunas grandes de hũ pao d muita dura pera
sua Igreia se lhe livrava as Casas do incêndio vi-
zinho. Ouvio a clementissima sorã as oraçoes deste
xpaõ, e ainda que o fogo foi lavrando e abrazando

190 com grande furia cinco ou seis casas vizinhas as
suas, ficaraõ ellas livres sem o fogo lhes chegar co-
mo se a Virgem as tomara a sua conta pera as li-
vrar como elle e os mais tiveraõ pera ssy Reconhecẽ
do o tal livramẽto po milagroso, e por merce e
195 favor muy particular de May de Miã que logo
apregoou por toda aquella Terra mostrando por
elle muy agradecido a Virgẽ e comprindo seu
voto a Risca. He muito ordinario aver semelhã
tes fogos naquelle terra postos commūmēt por la-
200 droens pera Roubarẽ. Pe a este fim o poseraõ ta bẽ
estes em húas azas perto de nossa Igreia; o qual foi
tam grande que assy a ellas como as nossas, e taõ
bem a Igreia que era muito limpa e capaz abra-
zou com tal furia e en taõ breve tpo que esca-
205 çamente poderaõ escapar os nossos somẽte e do q
tinhaõ sobre ssy ficando em tal estado, que lhes foj
neçessario passar o Restante da noite ao sereno
metidos em húa pequ na embarcação; s ntiraõ
isto muito os xpaõs e os ajudaraõ cõ muita cha-
210 ridade pera se acomodareõ o melhor que entaõ
lhes foi possivel de Casas que lhes servisse taõ
de Igreia ate a fazerẽ melhor, e em lugar mais
seguro e livre do fogo.

Húa molher gentia ia de idade, que o melhor della
215 esperdiçara em ofensas de seu Criador, e que por
saber hũ po co de varias lingoaas servia

de Corretora da torpeza amoestada pellos nossos

005

220

naõ so deixou o infernal e infame trato, mas ain
da se bautizou, e cazou e vive cõ exemplo. A esta
Imitaraõ no bem algú s outras que no mal foraõ uas
companheiras fazendosse taõbẽ x s e vivẽdo da
225 hy por diante como taes.

Tres molheres moças naçidas em Amacao ficarão or-
fãs de pay e de may em Faifo, pera onde se passaram
os pais os annos atras e pello conseguinte muito de
semparadas e suas almas arriscadas. A esta or-
230 fandade acudiraõ os nossos, e livraraõ do perigo
que corriaõ de se perderẽ azendo que se cazascẽ
Com tres homẽs d bẽ e que em Remedio pera a vida
do que todos se edificaraõ muito vendoas Remedia
das na alma e no corpo por via de nossos louvão os
235 muito por tal obra.

Hum velho gentio de 70 annos que os gastou todos
no servico do Diabo, mundo, e Carne; vendosse ya
no cabo da vida movido parte do exemplo de algú
xpaõs seus amigos, parte das baterias espirituas,
240 que os nossos lhe davaõ, Rendido dellas, e caindo
finalmente na conta os vejo vizitar e pedir o ca
thequizascẽ, e bautizascẽ compriraõ lhe os nossos
sua Petiçaõ e santos dezejos, e a seu tem^{po} bautiza-

raõ com muita alegria sua e nossa por ser pessoa
245 nobre, cuja conversaõ abalou muito a outros, que
trataõ d o imitar e seguir. Hũ ve ho honrado
Japaõ se bautizou o anno Passado. Este se deixou
entrar tanto da Graça divina que fes proezas no
serviço de Deos, e das almas, porque como hé homẽ
250 de autoridade, antigo na tera, e a quẽ todos t m
muito Respeito e tomaõ bem seus conçelhos, e sobre
tudo destro na lingoa della, e naturalmẽ e eficas

005v

255 e de boa pratica, movido de hũ san o zelo, e fervor
andou en roda viva de caza ē caza amoestando assy
aos seus Jappoẽs omo aos Cochinchinos, aos xpaõs
que o fossẽ de izo, e aos gentios que recebessem no-
260 ssa santa ley, e se bautizassẽ se e queriaõ alvar
e ainda que este bom homẽ hé ç go dos olhos corpo
raes fes abrir os espirituaes a muitos e lhes servio
de guia pera a Caza de Deos fazendo entrar nella
a algüs e a outros melhoras grandemẽ nos Custumes
265 com seus concelhos e amoestações. hamasse este
bom velho Manoel, e parece que está Deos nelle
porque sua devaçaõ, fervor e zelo do divino ser-
viço hé raro, e que a todos espanta. Dous homẽs Ja-
ppoens se desafiaraõ e estavaõ anto ē se matar
270 hũ ao out o que naõ a ia tirallos disso por mais

que lhe pediraõ Pessoas de Respeito de sua naçaõ
mas metendosse nisso os nossos logo se lhes Renderaõ
e fizeraõ amigos com tanta concolaçaõ e alegria
de todos que ate os memsos gentios nos vinhaõ dar
275 as graças do bom suçesso e conclusão.

Estimaraõ muito os xpaõs de Faifo a bella Ima-
gem de Nossa s^{ra} de boa viagem orago daquel-
la Igreia que o p^e fran^{co} Vieira de boa memoria
280 vizitador desta prov^a lhes mādou de a Ama-
cao. Collo^{ca}ramna no altar o dia da purificasaõ o
da mesma Virgẽ com muita alegria e conço
laçaõ de suas almas; tomaramna por may
padroeira e senhora instetuindo hūa con raria
285 sua, meyo, pello qual ouve notavel melhoramēt
en todos ate nos mais frios e descuidados nas
cousas de sua salvaçaõ confessandos geral-
mente e pedindo cõ instancia ser admitidos a-

290 006

meza da sagrada communhão.

Muito mayor alegria e conçolação causou a vista des
295 ta santissima senhora dos devotos xpaõs Jappoẽs q
poucos dias depois chegaraõ de Jappaõ aquelle porto
sendo a Igreia a primeira caza q vizitavaõ; na qual

em entrando como vinhaõ de terra, aonde as Ig^{as}
estaõ todas asseladas lembrandosse das q̄ antes nela
300 tinhaõ tam boas e tam bẽ conç̄ rtadas corptadas de
saudes Rompiam em pranto desfeito e copiosas lagri-
mas fazendo os tambẽ de ramar aos nossos conç̄-
derando sua muita piedade e animo xpaõ. Algũs
delles vindo ainda no mar instetueraõ ent e ssy hũ
305 como confraria de Nossa S^{ra} de boa viagẽ orago
como temos dito) daquella Igreia de faifo pera onde
vinhaõ, fazendo hũ ssento das couisas q̄ aviaõ
de guardar em Cochinchina nos tres mezes q̄ nela
se detem, o trouxeraõ a Virgem ^{e a serviaõ} debruçandosse dian
310 te de seu altar com muito affeito e devaçaõ e pe-
dindo lhe os admitisse no numero de seus confra-
des e devotos alçando lhes graça de seu filho p^a
fielmente comprirẽ o qū tinhaõ rometido ***
****, e era o seguinte. 1º de naõ offenderem a
315 seu unigenito filho na materia da sensuali^{de}
naquella terra, nella taõ devassa. 2º de se con-
fessarẽ todos cada mez. 3º de senaõ des ãadarẽ
no vinho. 4º de vizitarẽ os doentes desta confra-
ria sem descuido. 5º De ouvirẽ issa todos os
320 Domingos e festas cortando por toda a ocupacaõ
que ouvesse. 6º de se ajuntarẽ todos nestes dias
na Igreia, e rezarẽ hũa Coroa a Virgem. 7º De
Rezarem cada dia tres vezes o pater noster, e tres
a Ave M^a por cada hũ d s desta Confraria. 8º E

325 ultimo de obedecerẽ en tudo o tocante a ella

006v

a cabeça, e mordomo. e como a prometeraõ assy cum-
330 priraõ causando muita devaçaõ nos xpaõs da
terra, e nos mais Japoens moradores della, e sen-
do lhes hũ ivo exemplo emquanto ali se deti-
veraõ.

335 o Jubileo geral que este anno la lhes chegou se pu-
blicou aos xpaõs, o qual elles ganharaõ cõ m^{ta}
devaçaõ na se contentado cõ a confissaõ algû
mezes, senaõ que muitos a fizeraõ de toda a
vida com naõ pequ no melhoramẽto eu; foi
340 este Jubileu pera os xpaõs Jappoẽs, que este anno
passaraõ a Cochinchina o mayor ganho e prov^{to}
que podiaõ ~~xxxx~~ ter de sua viagem
e o que mais estimaraõ que todo o outro da mer-
cançia a que vinhaõ; assi o diziaõ elles cõ palavras
345 e mostravaõ com obras chamãdosse ditosos por
achareõ ais proveito da viagẽ do que cuidavaõ
ganhando taõ gr ndes perdoẽs indulgenças
todos os que chegaraõ aõ so õt a este, mas taõ
bem a outros portos deste muy distantes hindo
350 lá hũ, o p^e e hũ rmaõ a os acramet r, e lhes fa-
zer ganhar este Jubileu agradeçedo uito

hūs e ou ros a Deos nosso S^{or} x a merçe que lhes fazia, e aos nossos o trabalho que por elles tomavaõ.

355 Por amor destes, e outros semelhantes proveitos, e riquezas esperituaes pera suas almas vem cada anno muitos Japoẽs xpaõs este Reino porque como em Jappaõ por andarẽ os nossos e mais religiosos escondidos por causa da persegui-
360 ção naõ e podẽ os xp õs confessar e commugar

007

quantas vezes querẽ senaõ aremente, e careçem
365 de pregaçoẽs publicas, e outras aiudas espirituaes sabendo que em Cochinchina (aonde por seu respeito está hū Padre que sabe lingoa de Jappaõ e dous Irmaõs appoẽs ham de achar tudo isto vẽ ada anno muitos a ella prinçipalmẽt pera nos tres mezes
370 que ali se detem, gozarẽ da issa de cada dia, das pregaçoẽs os Domingos, e festas, e do beneficio da confissam e communhaõ que muitas vezes recebem cõ muita devaçaõ. Assy que pera elles taõ perseguidos agora em Jappaõ he esta Residencia e terra no
375 negocio de suas almas lugar de alivio e refugio aonde no meyo de tantos tormẽtos de perseguiçõeis como nelle padeçẽ tomaõ a ento e forças espirituaes com os sacramẽtos é es cial como do altar

contra os que os atribulaõ e pe seguẽ p^a escaparẽ

- 380 sem fazer naufragio na fe, e continuarẽ sua
viagem pera a Ceo. E os que por naõ serẽ inda xp̄s,
naõ podẽ omar este espiritual alento, e refresco
ao menos tomaõ agoa fresca na fonte do santo bau-
tismo bautizandosse todos os annos ali bõ numero
385 de Japoens, e este se bautizaraõ carenta, os quaes
ricos com o ouro da fee, que val mais q̄ toda a pra-
ta de Japoão, e que quanto v̄ bus ar a Cochinchina
se tornaraõ pera la muito contentes, e todos geral-
mente melhorados na alma, e animados a por ella
390 e por serviço e honra de seu Deos deixarẽ a vida
em campo antes q̄ a fee, e lealdade, que lhe devẽ
Em quanto se detem estes bons xpaõs em Cochinchina
com a muita frequençia à Igreia missa, e pregecaõ
e com a reverençia e amor q̄ mostraõ aos nossos xx,
395 ensinaõ e aiudaõ muito aos xxx xpaõs da t^{ra}
com os quaes este exemplo pode mais que as palavras

007v

- 400 das pregações que fazẽ, pello q̄ he particular providen-
cia divina aver nestes t^{pos}; este comerçio de Ja-
poens xpaõs com os Cochinchinos em mor numero
que os passados, pera q̄ vendo estes novos xpaõs
o bom exemplo que os Japoens lhes daõ com sua
405 muita xpandade os imitẽ e se arrisquẽ mais na

fee, e os gentios se movaõ a recebella.

A cidade de a Macao benemerita destas xpandadez
enviou a El Rey de Cochinchina h̄u rico prezente
410 com h̄ua ca ta encomēdando he nella os nossos p^{es}
que em seu Reino andavaõ, e as couzas daquela
xpan^{de} pedindo lhe os favorecesse e ajudasse
foraõ elles a levar isto a El Rey quatro ou cinco
dias de caminho longe de Faifo a cidade a onde
415 reside, e tem sua corte e juntamēt a cumprir
com a vizita que no anno novo se lhe fas, e foraõ
muy bem recebidos delle; o qual ainda q anda-
va ocupado em festas comtudo cortando por
ellas deu entrada, e audençia aos nossos agra-
420 decendo lhes a vizita, e o prezente q por sua via
lhe vinha de a Macao, e prometendo lhes todo o fa-
vor com tanta afabilidade, e honra quāta nūc
fizera, nē f zia a nenhu grande de seu Rein-
no, nē a ou ros de fora delle, segundo diziaõ os q
425 disso sabiaõ. Sentou os el Rey muito perto de
seu trono, e esteve por duas vezes em largas pra-
ticas com elles mostrādosse muy pezaroso de ter
dado ouvidos as acuzaçoẽs e queixumes q contra
os nossos falçamēt lhe fizeraõ os annos atras ju-
430 rando lhe pelo Senhor do Ceo de nūca ais ou-
vir semelhantes cousas contra nos; e depois de
e os mādar agazalhar ē aza de h̄u seu cola o

435

iunto ao paço lhes mādou pera o caminho sinco mil
 caixas, que saõ certas moedas de cobre, tres ma-
 nilhas de prata, arros e outras cousas, e lhes passou
 h̄ua chap , ou provizaõ muito favoravel, cujo
 theor he o seguinte.

440

Forma da chapa Real q El Rey de Cochinchina passou em favor dos nossos.

Saibam quantos esta virẽ que da os liçença aos p^{es}
 445 dos portuguezes pera morar neste nosso Reino
 assy como ate agora moraraõ: E se a guẽ so
 capa de serẽ est angeiros os molestar em algū
 couza sera muito bẽ castig do como quebran-
 tador de nossos mādados do Reino de Yum
 450 Lo no 2º na primeira Lua aos 25. dias.

Asinouse El Rey nesta chapa em sinal do favor que
 aos nossos fazia porq senaõ asina elle senam
 em cousas em que quer mostrar favor e sendo
 455 custume levar o secretario certa quantidade senão
 de prata por escrever estas chapas. El Rey lhe xxxx
 *** ordenou que nos naõ levasse nada pois e-
 ramos religiosos pobres. Nam faltou tambẽ a R -
 inha com seu prezente, a qual compadeçendosse

460 dos nossos e de seu pobre traje lhes mādou hūa
pessas de ceda muito finas dizendo que fizessē
dellas hūa roupetas. E como entaõ por ser anno
novo estavaõ naquelle corte os prinçipaes man-
darins do Reino e viraõ as honras que El Rey
465 e a Rainha nos fez resultou tudo en grande

008v

credito nosso e de nossa santa ley, que nelle prega-
470 mos. A chapa posemos logo na frontaria de nossa
Igreia de Faifo pera vir a noticia de todos mayor-
mente dos muitos que naquelle porto se ajun-
taõ no tpõ dos navios e feira da qual espera-
mos se seguirá mayor paz, e quietacaõ, e taõ-
475 bem mayor aumẽto n quella xpand^e.

Residênciā de Nuocman da Prov^a de PuloCamby

Pera a parte maritima onde o Reino de Cochinchina
480 confína com o de Champa ha hūa aragẽ donde e tria
o mais do calamba e aguila de que esta terra he taõ
abundante. A esta paragem os portuguezes uzando
da palavra malaya chamaõ vulgarmente, Pulocam-
bi por rezaõ de hūj ha, que ao mar lhe responde
485 a qual reprezenta hūa cabra donde lhe naçeo o
nome Pulocambi, que em malaya val tanto como

jlha de cabra. Aqui nesta paragē e h̄ua pov -
çaõ grande ou cidade chamada Nuocman temos
a segunda Residēcia feita a sombra do Gover-
490 nador daquella Provinçia que pera la nos leou
de o sitio e levantou morada a sua custa, hon-
rou, e acreditou, e em parte sostentou ē quan o
viveo. Nella reside<m> dous Padres e h̄u rmaõ d
nossa companhia ocupados por agora mais no es-
495 tudo da lingoa que noutra cousa, na qual como es-
taõ a algū tanto vante pouco e pouco vaõ c -
lhendo algū fruito de seu trabalho como abaixo
veremos

Por morte do Governador passado lhe soçedio no gover-
500 no h̄u ilho seu chamado Ondelim, que he o mes-
mo q mandarim grande, a qual juntamente com
o governo herdou do pay o bom animo, e boa

009

505 vontade pera com os nossos favoreçendo os, e aiudādo os
assy elle como todos seus jrmaõs e familia, e mostrã
dosse seus grandes amigos, e protectores como se *
mostrava, e em effeito o era o pay, e porq estes gentios
510 çegos tem pera sy que as doenças, pobrezas e tra-
balhos que padeçẽ sam castigos, que lhe vē de seus
defuntos, aos quaes por isso procuraõ aplacar
com certas superstiçãoẽs que azẽ, endo visto

o muito que o Governador passado estimava aos
515 nossos avendo ainda medo delle depois de mor-
to como o tinhaõ es ando vivo se fizerẽ o contrario
tem lhes todos geralmẽte o mesmo respeito, que
lhes tinhaõ en vida de seu s^{or}, o Governador
passado; e tambẽ po amor do novo Governador
520 presente seu filho na mesma estima, e fazẽ de les
o mesmo cazo que vẽ que elle fas dos nossos, q̄ he gr^{de}
e muito de estimar pera o fim que pretendemos.
Húa mostra por çima das outras deu elle este ano
deste amor e estima; e foi dar aos nossos liberal-
525 mente húa exç lente mad^a e incorruptivel
que seu pay mandara vir de longe pera fazer
hūas cazas pera ssy; e porq̄ fora aos nossos di-
ficultoso, e custoso lavralla elle tomou isso a sua
conta e fez o gasto; e depois de lavrada lha man-
530 dou por rio ē i mgadas, e naõ e a tao pouca qu
naõ fossẽ n essarias carre a carretas pera a tra-
zerem do mato, onde fora cortada. Esperamos
em nosso S^{or} de fazer della a seu t^{po} húa bo
Igreia em hū largo, e espaçoso sitio que nos
535 deu o Governador passado, no qual por agora pro-
curaraõ os nossos que posesse sua escola, hum
mestre, que nas letras Chinas, e Cochinchinas he
estremado entre os mais desta Prov^a a fim de se aju-
darẽ d lle no estudo da lingoa e composiçaõ, ou
540 trasladacam de nossas couisas nella, e ganhar p^a

Deos ao mestre, e se isto naõ poder ser aos discipulos,
545 elle os aiuda com amor, e escuza aos discipulos
 que saõ ia xpaõs dassistençia a certas supersti-
 ções qu inviolavelmente fas por aver, que dellas
 depende a subir elle pellas letras a honras e car-
 gos altos sendo assy que os outros mestres castiguẽ
550 e ainda deitaõ fora da escolha aos discipulos q
 faltaõ s taes supersticoẽs e eremonias, e este
 alem de fazer o contrario por nosso resp^{to}, o que naõ
 he pouco proveito de sua estada ally; da ia outras
 mostras mais dezeiadas de ainda vir a ser xpaõ
555 que he o que delle mais queremos, e pretendemos e por
 sua via a conversaõ de outros. Por rezaõ do trato
 de calamba, e aguila há nesta povoação grande
 concurso de gente doutras Provinças e junta-
 mente frequêcia de vizitar a nossa Caza, e commū-
560 mente vē di endo que a boa fama que corre de
 nos e de nossa doutrina em suas terras os tras-
 a nos ver. E com esta occaziao lhes damos algu
 notiçia do criador, e da outra vida, e do intento q
 nos trouxe de taõ longe com tantos riscos, e en-
565 commodidadez da vida somẽt por lhes dar as alegres
 novas de seu criador, e do caminho da salvaçaõ
 dando lhes palavra de lhes irmos pregar a suas

proprias terras tanto que soubermos bem a lin-
goa com o que se nos vaõ abrindo varias portas
570 pera a pregaçaõ do santo evangelho. Dos vizinhos
e moradores desta cidade de Nuocman muitos
foraõ ia xpaõs se os naõ detiveraõ * certos respeitos
humanos naõ façeis de vencer logo desta gente
mas, muitos delles nos dizẽ que e fazendosse
575 xpaõ a gúa essoa grave que seria como cabeça e
defensor dos mais xpaõs, logo o an de ser quasi

010

580 Todos comtudo algú rompendo por algüs espeitos
e por outros mais dificuldadez reçeberaõ o sâto
~~xxxxx~~ bautismo colhendo ia os nossos este taõ bom
fruito de seus trabalhos, e ministerios, e outros mais
que he o seguinte.

585 Morava perto de nossa Caza hũ homẽ dos q̄ hay pro-
feçaõ virtue, e tem particular nome de Sai q̄
responde ao de religioso entre nos, cazado a uzança
da terra, mas dava mostras de pobre, e desprezador
590 das vaidadez do mundo, e esmolla desse pouco q̄
tinha; era brando, e quieto, e se ocupava elle e os
seus no culto, e veneraçaõ de hũ pagode q̄ iunto
de sua caza levantara; vindo este por vezes a vi-
zitar os nossos lhe vejo dezeio de ouvir o qua-

595 tequismo; o qual ouvindo se converteo taõ de
veras que logo desfez o pagode couza nūca v s-
ta ate agora em Cochinchina e pera en tudo se
mudar mudou tambẽ su caza pera iunto da
nossa Igreia e das portas adentro fez húa co o
600 capella com hú al ar pondo nelle a imagen do
Salvador, e he muy continuo em vir a nossa Ig^a
e vive santa, e exemplarmente. Ao q o moveo m^{to}
o cazo seguinte. Tinha elle em caza húa su
sogra molher ia velha, a qual ainda ficou
605 de se fazer xpaã, naõ queria comtudo que o-
fosse a filha molher do Say allegando que naõ te-
ria quẽ epois della morta desse comer a sua
alma. Imaginaçao e egueira grande destes gẽ-
tios. Trabalharaõ os nossos muito por lhe dar
610 luz, e desenganar nesta materia posto q de bal-
de. Nisto adoece a velha, e chega a estar des-
confiada dos medicos, no memso tempo na-
çe em hú olho à filha hú inchaço grande q

615 010v

muito a atormentava tirando lhe o sono, e quasi
o sizo. E acodem la os nossos, persuadẽ a ve ha
que se bautize, e à filha que ainda entaõ era tal
620 como a may, que naõ fizesse certas ceremonias gẽ-
tilicas nas quaes esta gente confia mais que nas

mezinhas. Emfim bautizouſſe a velha depois
de ser bastanteſte cathequizada e instruida
na fee, e na mesma noite depois do bautismo
625 quando humanamēt se esperava sua morte
sara ella, e sara de modo q̄ naõ sentia nada mais
que algūa f aqueza. E o que foi mais notavel
na mesma noite que a boa velha se bautizou
e sarou se desfez o inchaço da filha e ficou saõ
630 do olho e dahi a poucos dias da alma pello
sagrado bautismo que reçebeo com grande
conçolaçaõ sua, da may, e do marido ficādo
como isto mais confirmados na fee.

635 Hum letrado morador na Prov^a de Cacham veo a
esta a ensinar os erros de Xaca, e seus desbaratos
a fim de por esta via ganhar algūa p̄ ata como
de ordinario custumaõ semelhantes enganadores
Acompanharanno douſ ſeus diçipulos, que
640 posto que ſe tinhao ſe to xpaõs om o vēto d
perseguiçaõ passada cairaõ outra vez mize-
ravelmēt , nos mesmos erros que tinhao ſe -
xado, tornando a seguir o mestre que lhes en-
sinara; estes vindos a ver os nossos, como os
645 ſeus conheçidos foraõ delles de novo desem-
ganados do ruim caminho, e guia q̄ seguiaõ
e doutrinados de modo que arependidos
grandemente de seu peccado ſe redusiram

e levantaraõ da queda, confessaraõse gera mẽ

650

011

e tornaraõ muito animados pera suas cazas apostados

a os fazer todos de xpaõs, e t mbẽ aos ais seus

655 condiçipulos, e companh^{os} do engano passado,

hum destes entendendo que a penitençia q

o confessor empoem a dava por suas propias maõs

indosse confessar, e leou hũas disciplinas on-

sigo, e acabada a confissaõ esteve esperando q

660 o Padre lhe desse hũa disc plina; mas avizan-

do o hum nosso alumno da verdade elle se foi

a hũ lug r escuzo de nossa caza, e tornou hũ

disciplina taõ rija que veo a adoecer della: este bom

homẽ depo s da queda tornou muito en sy; e

665 se trocou notavelmente, e proçede cõ tal fervor

que assy por ser pessoa nobre como pello bom e-

xemplo que daà. esperamos aiudara muito

aos nossos na cultivaçaõ e aumẽto d sta xp^e.

670 Entre os que se bautizaraõ, es e anno hũ h mẽ

ia de idade e de bom natural; depois de bautiza-

do se deu tanto à oraçaõ que a todos os mais xpaõs

consola e edifica muito, e por seu meo, e exemplo

estaõ muy perto de se bautizar logo naõ so ē-

675 te os de sua caza, mas ainda outros bautiza-

ramse taõbem algüs ançebos honrados es-
tudantes, e proçedem bẽ; hũ lles cujo pay
foi mandarin, se avantaja mais no fervor e
devaçaõ, e naõ so trabalha por salvar sua
680 alma; mas taõbẽ de seus naturaes, e como
he nobre, e avizado esperasse que ajudara
muito aos nossos nesta gloriosa empreza.

Do Reino de Camboja e de Faifo vaõ a esta
685 povoação algüs Japoës mercadejar, e este
anno particularmẽt concorreraõ a sy m^{tos}
aos quaes os nossos ajudaraõ, naõ pouco

011v

690 na alma e cousas de salvaçaõ, o capitaõ da embar-
caçaõ que veo de Camboja, persuadido pellos no-
ssos se fez xpaõ, e proçede com boa edificaçaõ, o q
vendo hũ seu atalote, que retrocedera na
695 feé avia ia algüs annos tornou em sy; e ouví-
do de novo as cousas de nossa santissima feé
se levantou, e redusio dando p^{co} a devida sa-
tisfaçaõ, e se confeçou muito bẽ, e vive de
modo que fas enveja santa aos mais xpaõs.
700 Estes Japoë ambos fizeraõ caza junto das
nossas, e detriminaõ de vir morar de asento
nesta terra, e procurar q o mesmo façam ou-

troſ ſeus naturaes que vivẽ naquell Reino
tam alongados, pella falta do uzo dos sacramẽ-
705 toſ, do caminho da ſalvaçao, ou otalmẽt
fora delle pera q hũs e outros redusidos a elle
caminhẽ p ra o Ceo, e ſe ganhẽ pe a Deos a ſom-
bra dos nossos, o que ſe tiver effeito ſera
de grande ajuda espiritual, pera aquella xp^e
710 e tambẽ t mporal pera aquella Residençia bẽ
neçessitada della pera ſua conçervaçao, e au-
mento pella muita piedade, e devaçao dos
Japoẽs e bo exemplo que daõ en oda a parte
e pello muito amor, e reverençia q em toda
715 ella mostraõ aos nossos aiudando os ſempre
em tudo o q podẽ como a experiençia nos tem
bem moſtrado
Ja polla bondade de Deos aquelles poucos e novos
xpaõs vaõ imitando os antigos. Na Semana
720 Santa ſe ajuntaõ todas as noites na noſſa
Igreia a ouvir hũ praticam da paixam
e acabada ella tomaõ ſua disciplina com

012

725 nam pouca conçolaçam ſua, e noſſa em Cochinchina tal couſa como esta em gente tam no-
va, e tenra na fee, conçebendo daqui naõ
pequenas esperanças que ao diante veremos

730 ainda couças mayores dilatando Deos no-
sso Snoř mais sua santissima fee assy nesta
Provincia como en todo este Reino, e nos ma-
is a elle vizinhos. Esta hé a mostra do fruito
desta nova planta, e missam de Cochinchina
735 a qual com o crecer mais esperamos q̄ o dé m^{to}
copioso e digno de ser apresentado na meza
do Rey da Gloria: elle por sua miã lhe lançe
aquella bençaõ de pay, que tudo faz crecer, e
V. P. sua aos obreiros, que a plantaraõ regaõ
740 e cultivaõ, pera q̄ muito çedo venha a dar este
tam dezeiado e esperado fruito. Nella, e nos
santos sacrifícios, e oraçoez de VP. m^{to} humil-
mente me encomêdo. Deste Colleg^o de Ama-
cao. 20. de dezembro de 1620. ~

745

Por Comissam do P. Vizitador

De VP

Indigno en xpo filho, Joaõ Roiz Girão

Translation of the Letter

Annual letter from Cochinchina from the year 1619

The very reverend in Christ, P. M.

In the annual letter from last year, the state of the mission in the Kingdom of Cochinchina was reported to the Father Visitor: its tranquility, the great satisfaction and the high opinion that both the King as well as the rest of the Kingdom have of our ministers, of the law of God they preach, and finally the hopes we had in the fruitful conversion of souls, once they learned well the language in order to be able to preach in it freely, without an interpreter. This year this peacefulness and high regard for us continued through the mercy of God, even though there were instances this year of that spiritual drought that bothered our ministers in times past. But as the King has been become enlightened, found to not be depending on us but rather on the Lord whom we preach, he did not hinder our work, nor did anyone else dare obstruct it.

In the midst of this peace, tranquility, and high regard, some fruit was harvested that [we] desired and hoped would come from our work. The knowledge our local ministers have of the local language has also improved, which knowledge has helped to convert to our holy faith some local gentiles⁸ as well as foreigners with their preaching, primarily by one minister who was already skilled in the language. This minister, who with much study and diligence learned the language well, has already translated the first parts of the Christian doctrine into their language,

⁸ Gentiles was the name applied generally to Hindus and specifically to all those who were not “people of the Book”, i.e. Jews, Muslims or Christians; see Yule and Burnell, 367 s.v. *Gentoo*.

as well as examples which were added to that doctrine by Cardinal Bellarmino⁹. He is just now finalizing a vocabulary instead of a grammar, which is just as incapable of being written for that language as it is for Chinese, which is very similar. We have hope in our Lord that all of this will serve in the future for the harvesting of this fruit in greater quantity by means of learning the language, as well as by the favors that our ministers now enjoy and yet hope to receive from the King. Among these favors, beyond those which God bestows, which is the principal giver, the favor of the Portuguese and Japanese Christians who come to that Kingdom of Cochinchina every year to trade has also helped us. They did much for us, as did the presents that were given on our behalf to the King, the Prince, and to the Governors and Lords upon whom we primarily depend. Aside from these gifts, the esteem in which the Portuguese and Japanese Christians are held helped greatly. They advocated for us at times, affirming to the leaders that if we were not in Cochinchina these merchants would not be able to continue with their commerce, because as Christians they did not want to risk dying without going to confession.

Because this season of commerce, especially that of the Japanese, is a frequent annual event, it is very beneficial for the King and his Kingdom. Seeing as it is in their own best interest, they are pleased to have us in their lands. They have given us ample license to preach the gospel in all their lands, and to convert their vassals to Christianity. In those lands there are for this purpose seven of the Company of Jesus: four Fathers, an avowed¹⁰ priest, another who is

⁹ St. Robert Francis Romulus Bellarmine, a Cardinal well known for his involvement in the Galileo case. (Smith, 1907).

¹⁰ A priest who has taken four vows—the Jesuits took four vows, as opposed to religious from other orders who generally took three.

an educated spiritual assistant,¹¹ and three brothers. They are spread out in two residences, one in the city of Faifo in the province of Cacham, and another in Nuocman in the Province of Pulocamby. We shall now write in more detail of these two residences, and the fruit that God our Lord has harvested by means of the ministries of our priests who reside therein.

Residence of Faifo in the Province of Cacham

Two Fathers and two Brothers worked this year in the cultivation of Christianity among the natives and foreigners in the city of Faifo, not without seeing the fruits of their labor from these foreigners and several gentiles that God our Lord brought to His divine knowledge and adoration. This city is the principal port and most famous trading center in that Kingdom, to which the Chinese flock in great numbers with silk and other merchandise, which are then bought by the Japanese in five or six ships; also other nations with a variety of things for sale go there. Many people gather there for the length of the fair which lasts for several months. Among those who arrive for the fair are a great number of foreign gentiles. The natives are particularly interested in visiting our church because they are naturally curious and want to see everything in it. During the entirety of the fair, [the church] is always full, and visitors marvel constantly and are edified by its cleanliness and grandeur, which is so different from that of their temples, which are dark and haunting, neither swept nor cleaned. Therefore they appear to be houses of the Devil. That which really shakes them to their core are our images, because they have never seen such things before. This view of our church causes them to grow gradually fond of the things of the true God and creator of the universe. Some of them embrace and follow the things of God, like they did this year. Below we will also expound upon the particular fruit that was gathered from trade with the Christians of this land as well as those outside of it.

¹¹ The MS has *coadiutor espiritual*.

This cleanliness of our church, I mean its magnificence, was inviting to a mandarin,¹² a brother-in-law to the King, and to his wife; both of them came to see the beauty and majesty of the image and worship it. They prostrated themselves on the ground, bowing down three times and worshiping so seriously and deeply that it brought tears to the eyes of the Portuguese who were present, to see their God worshiped and reverenced by even the noblest and most powerful gentiles in the Kingdom. They also visited our people not once, but twice, sending them their presents and inviting them three times, seating them at their own tables, one of which held 60 mandarins with their vassals and subordinates. They spoke honorably of us and told them that we were their adoptive children, as was the local custom, according to which great honor and esteem comes from this sentiment when it is given by such persons. Thus they compensated for those disfavors of the past with these most particular favors. With this good cheer and these displays of love, the displeasure which had previously been shown us, having been accused before the King was resolved, God our Lord, interceding for His cause and ours, changed their hearts and moreover did move them in such a manner that not only did they do all of the aforementioned, but He so disposed them that they are not far from the Kingdom of God, because when our people spoke with them about becoming Christians, after those who were already converted, they gave their word to become such.

Also the Governor of the province of Pulocamby would sometimes pass by our house on his visits to the King to see our ministers. He would bring them presents while making great displays of friendship, saying that his father, when alive, had been one of us,¹³ and that he would

¹² "Wherein they differ from the *Chinese*, who, if they are learned, or noble, always use the same language, which they call mandarines; that is, of doctors, judges, and governors" (Dror, Olga, & Taylor, K. W. 2006, p. 123). Thus a mandarin was someone of importance, whether a noble, or an educated man.

¹³ Speaking of the father of the governor of Pulocamby Borri states, "F. Francis Buzome, F. Francis de Pina, and I set out from *Faijo* for *Pulucambi*, with the governor of that province; who all the way treated us with inexpressible

be at least our brother, and that he had such love for us that he could not bear to leave us, and other similar things. This was a true sign of his love and friendship, which coming from the Governor and two other aforementioned lords, who are the most important in the Kingdom, do honor and commend us greatly in that land. It also diminishes those who do not have such good will toward us, which is never lacking amongst so many gentiles against whom we preach. We will now touch upon the dealings of our ministers.

Some Christians come to this kingdom from other kingdoms and engage in frequent dialogue with the local gentiles, from whom many acquired evil ways¹⁴, particularly in the matter of their sensuality. These Christians have taken concubines from the locals, and they have allowed themselves to remain in this brutish bog brought upon by their evil ways for many years without lending their ears to our healthy council; they do not wish to deviate from their road to Hell. Our Lord was pleased this year to open the eyes of their souls, to finally cause them to hear and understand their evil ways, and to repent. These young men were baptized; they confessed and received legitimate wives, and now they live as good Christians, with both the men and women continually giving thanks to God, and also to our ministers through whose means they were blessed.

There were also others who were found to be in this same state of looseness because of their too frequent communion with idolaters they were made to run aground and suffer a miserable shipwreck of faith, thus remaining several years in a state of perdition. By way of holy practices and friendship that our ministers offered on their behalf for their own good, they later

courtesy and kindness, always lodging us near himself, and behaving himself in such a manner, that there being no human motives to incline him to do so, it plainly appeared to be the work of Providence" (Dror, Olga, & Taylor, K. W. 2006, p. 147)

¹⁴ The MS reads *de suas sulturas e davissidão*.

appeared in everything as if they were gentiles touched by God. Thus they allowed themselves to be freed from the infamous prison in which the devil had them. They raised themselves up and renounced [their past], and moreover they married as God commands, with example, edification, and devotion to our ministers (from whom they had fled in times past).

One of these men, his neighborhood having caught fire one night, was afraid that his houses, which were made of wood like all the others in that Kingdom, would burn. The first thing he did to save them from the fire was seek help from the Church, and ask assistance from the Virgin, in whom he confides more than in humanity, promising her ten big columns of very hard wood for the church if she saved the houses from the neighborhood fire. This most generous Lady heard the prayers of this Christian man, and even though the fire was growing and advancing with great fury, five or six of his neighbors' houses were saved from the fire. It was as if the Virgin had taken it upon herself to save them, so that he and the others would recognize in this manner such an intercession as miraculous, and as an intimate mercy and favor from the Mother of Mercy. This miracle was later preached throughout the land, with the man showing himself to be very grateful to the Virgin, complying with his promise to the letter. Fires such as these are very common in that land, often being started by robbers in order to loot with ease. These thieves also started a fire in the houses next to our Church for this same purpose, which fire was so great it embraced both their houses and ours, as well as the church that was very large and clean, with such fury and in such a short time that our ministers were barely able to escape. They found themselves in such a sad state that it was necessary for them to pass the rest of the night in the cold, crowded in a small vessel. The local Christians felt so bad that they helped them with much charity, assisting them in finding better accommodations. They used

their own houses to serve as a church until the church was rebuilt, in a place more safe and free from fire.

An older gentile woman, who spent the larger part of her life in opposition to her Creator, served as a flesh-peddler by her knowledge of a smattering of a variety of languages. This lady was reprimanded by our ministers, after which not only did she desist from this infernal and infamous trade, but was baptized, married, and lives as an example. Others who had been companions in this evil practice imitated her, following her example so well, that they also became Christians, living from then on as such.

Three young women born in Macau were orphaned in Faifo by their mother and father, who had visited some years ago, at which time they were abandoned, their souls at risk. Our ministers later came to this orphanage and saved them from the danger they were in of their souls being lost. Our ministers arranged for these three women to be married to three men of means, providing them a constant aid for all their lives. The three women and their spouses were much edified, seeing them thus saved in body and soul, by means of our ministers. They all praised our ministers greatly for their work.

A 70-year-old gentile who wasted all his years in the service of the devil, world and flesh, found himself already at the end of his life. At this time in his life, he was moved in part by the example of some of his Christian friends, and also in part from the spiritual teachings that our ministers taught him. He surrendered to them, finally coming to his senses. He went to visit them so he could ask them to catechize and baptize him. Our ministers fulfilled his petition and holy

desires, and with time, much to his own joy they baptized him. It was also a joy to us because this man was a nobleman, whose conversion greatly affected others who now try to imitate and follow him.

One aged and honorable Japanese man was baptized last year. He allowed himself to enter so fully into divine grace that he did great works in the service of God and for the souls of man. This was a man of authority who had lived for many years and for whom everyone holds much respect, and to whose counsel they listen. Moreover, this man was skilled in the language of the land, being a naturally effective conversationalist who was moved with a holy zeal and fervor, thus he circulated from house to house admonishing his fellow Japanese compatriots as well as the Cochinchinese locals and to prudent Christians, and there were gentiles who received our holy law because of him, who were then baptized if they wanted to be saved. Even though this good man is blind in his physical eyes, he opened the spiritual eyes of many, serving them as a guide to the house of God, helping some of them to enter therein. He also greatly assisted others through his counsel and admonitions, helping them to greatly improve their own customs. This great and aged man was called Manoel, and it seems that God is in him, because his devotion, fervor, and zeal in the divine service is rare and a wonder to all.

Two Japanese men challenged each other to a duel, and were at the point of killing each other; there was no way to dissuade them from this, no matter how much persons of respect from their own nation pled for them to desist. After the intervention of our own ministers these men were persuaded by them to cease their fight. They then became friends with such great consolation and joy among all that even the very gentiles came to thank us for such a good outcome resulting from our intervention.

The Christians of Faifo valued greatly the beautiful image of our Lady of Good Voyage, a patron saint of that Church that Father Francisco Vieira of fond memory, Visitor of this Province, had sent them from Macao. They placed it upon the altar on the day of purification of that same Virgin, with much happiness and consolation of their souls. They took it as Patron Mother and Lady, instituting a new brotherhood, through whose means there was a notable betterment in the matters of salvation for everyone, even amongst the coldest and most negligent, with all making confession and asking insistently to be admitted to the table of Holy Communion. Upon seeing this very Holy Lady, the devout Japanese Christians who arrived at the port—the church being their first destination—experienced much joy and consolation. Upon entering, having come from their land, where all of the churches are sealed, remembering those good and well-kept churches in their own land, cut to the core by longing memories, they broke down into copious tears, causing our own priests to shed tears as well, because of the great piety and Christian spirit of these Japanese Christians. Some of them, while still at sea, began a brotherhood like that of the Lady of Good Voyage, of which we have spoken. In the church of Faifo to which they were travelling, they created a list of the oaths that they would keep in Cochinchina during the three months in which they would visit, and brought it to the Virgin and offered it to her, prostrating themselves before the altar with much affection and devotion. They asked her to admit them among the number of her brotherhood and devotees, lifting them up with grace from her Son, to finally be able to comply with what they had promised, which was as follows:

1. To not offend her only-begotten Son in the matter of the sensuality so shamefully present in that land.
2. To have each member confess monthly.

3. To be moderate in the consumption of wine.
4. To visit the sick of this brotherhood without fail.
5. To hear Mass every Sunday and on all holy days, halting whatever activity in which they may be currently occupied.
6. To all gather together on these days in the Church to pray a rosary¹⁵ to the Virgin.
7. To daily pray three Our Fathers, and three Ave Marias for each of the members of this Brotherhood.
8. Lastly, to obey its head and majordomo, and everything else pertaining to this brotherhood.

They fulfilled what they had promised, causing much devotion amongst the Christians of the land, and also among the other Japanese dwellers there. They were a living example for the Cochinchinese and Japanese Christians for as long as they remained in the land.

There was general jubilee to which many Christians arrived as it became known to them. They received this jubilee with much devotion, not contenting themselves with the confession of just a few months, but rather for all their lives, with great personal betterment. This jubilee was the greatest joy and profit that the Japanese Christians could have received from a voyage, which they valued more than all the other merchandise for which they came to Cochinchina. They said as much with words and good works, deeming themselves fortunate for finding themselves more spiritually blessed than what they had hoped for, all those who arrived gaining great pardons and indulgences, not only to those in this kingdom, but also those in other very distant parts. One

¹⁵ The author uses “rezare<m> hu<m>a coroa a Virgem”, a coroa or “crown” is the same as praying a rosary.

Father and a Brother travel to provide them the sacrament, and help them all to receive this jubilee, everyone giving profound thanks to God our Lord for the Grace he shows them, and our priests for the work they did in their behalf.

Many Japanese Christians come every year to this Kingdom for love of these and other similar spiritual rewards and riches for their souls, for in Japan our priests and other religious people are in hiding because of persecution, therefore Christians are not able to confess and take communion as often as they would like, but rather only occasionally. They lack public and spiritual preaching, knowing that in Cochinchina, where in their behalf there is a Father that knows the Japanese language, and two Japanese Brothers, they can find all they need. Therefore many travel to Cochinchina yearly, primarily for the three months they are occupied there for trade. They enjoy daily mass, Sunday preaching and festivals, and the benefit of confession and communion that they receive many times with much devotion. Therefore for those who are now so persecuted in Japan, this residence and land is a place of refuge and relief in the matter of their souls, where in the midst of such torments and persecutions that they suffer there [Japan], they can take spiritual strength and inspiration especially through sacraments, as an altar against those who harass and persecute them, to escape without a shipwreck of their faith, to continue their voyage to heaven. And those who still aren't Christians are not able to take this spiritual inspiration and refreshment unless they the fresh water in the font of holy baptism, with a good number of Japanese being baptized there yearly; and this year 40 were baptized who are rich in the gold of faith, which is worth more than all of the silver in Japan. Those who come searching for this spiritual refuge in Cochinchina become very contented because of it, all being generally

bettered in their soul and animated by faith, and by the service and honor of their God; these Christians would rather die than lose their faith.

As long as these good Christians remain in Cochinchina, they often attend the Church, mass, and sermons. With the reverence and love that they show to our ministers they teach and cultivate greatly the local Christians with their example, which does more for the locals than all the words of the sermons which are preached. Thus, this is particularly divine providence for this commerce of the Japanese Christians to be present at this time, which is now much more frequent than in times past, so that as these new Christians see the good example that these Japanese Christians set with their great Christianity, the locals imitate them, and are committed more in faith, with the gentiles being moved to receive that faith.

The city of Macao, a benefactor of this Christianity, sent to the King of Cochinchina a valuable present with a letter in which he recommends our priests who travel through the Kingdom in the matters of their Christianity, asking him to favor and aid them. Our ministers went to take it to the King, to the city where he resides and has his court, which is four or five days journey from the city of Faifo. Together, while complying with the visit of the New Year they went, and were well received by him. Even though he was occupied in festivities, he nevertheless deferred to them and received them, and also granted audience to our ministers, thanking them for the visit and for the present that they had brought for him from Macao. He promised them great favor, affability, and honor, which had never been bestowed before, not to any of the great ones of his Kingdom, nor any outside of the Kingdom, according to those who were familiar with his generosity. The King seated them very close to his throne, and two times was in lengthy discussions with them, showing himself very sorrowful after hearing the

accusations and complaints that had been falsely made against us years before. He swore by the Lord of Heaven to never give credit to such reports again. After sending them to lodge in the house of one of his great friends close to the palace, he sent them on their way with 5,000 caixas,¹⁶ which are a certain kind of copper coin, three silver bracelets, rice, and other things. He also gave them an edict on a metal sheet, which allowance is very favorable, containing the following content:

Form of the Royal metal sheet that the King of Cochinchina passed in favor of our ministers:

Everyone who sees this, know that we give license to the Fathers of the Portuguese to dwell in this, our Kingdom, as they have dwelled here until now, and if anyone under the guise of being a foreigner bothers them in anything, he will be well punished as a breaker of our laws in the Kingdom, from Yum Lo the Second, on the 25 day of the first moon.

The King signed this edict as a sign of the favor in which he held our ministers, because he doesn't sign anything except for the purpose of showing favor. It was customary to bring the secretary a certain quantity of silver to write these edicts, yet the King ordered that we need not bring the secretary anything, because we were poor clergy. The Queen also gave us a present, who feeling pity for our priests because of their poor clothing, sent them some pieces of very fine silk telling them to make some clothing from them. Because it was the New Year, many of the most important Mandarins of the Kingdom were present at these festivities, each of which saw the great honors that the King and Queen bestowed upon us, which resulted in great credibility

¹⁶ Caixa was a general term that the Portuguese used for certain types of small currency, in this example they are copper coins.

for us, and also for our holy law, which we preach. We later placed the edict in the front of our Church in Faifo so that all could see the news, chiefly the many people that gather at the port, and those who notice it from the ships and the fair. We hope from this edict that there will continue greater peace and tranquility and also great growth in that Christianity.

Residence of Nuocman in the Province of Pulocamby

For the maritime part of the Cochinchinese Kingdom that borders that of Champa, there lies a stopping place where the best eagle-wood and calambac which is so abundant in this land is found. At this stopping place, the Portuguese using the Malaysian language call it vulgarly Pulocamby because of an island which resembles a goat; hence the origin of the name Pulau Cambi, which in Malaysian is the same as Island of the Goat.¹⁷ Here at this crossroads is a big settlement and a city called Nuocman, where we have our second residence. Our residence was made in the shadow of the Governor of the province, who had accepted us, given us that site, built us a home at his cost, honored, accredited, and in part sustained us for as long as he lived. There reside within two Fathers, and one brother of our Company who are now occupied in the study of the language more than anything else, which is advancing as they go, while also little by little gathering some fruit of their work which we will touch upon below.

¹⁷ The actual Malay word for goat is *kambing*.

Upon the death of the previous Governor,¹⁸ one of his children called Ondelim (which is the same as great Mandarin)¹⁹ succeeded him as Governor. He inherited both the government and good will towards our ministers. The Governor and his brothers and family favor and aid them, showing themselves to be great friends and protectors of our ministers, which has been proven by their actions, in effect, he is as if he were his father, the previous Governor.

These blind gentiles believe that the illnesses, poverty, and burdens that they suffer are punishments which come from their dead, for which reason they try to placate them through certain superstitions that they observe. They were well aware of how the previous Governor held our ministers in high esteem, fearing him yet after his death as they feared him in life, if they were to cross him. They generally have the same respect towards the dead, especially for their lord the previous Governor, as they had for him while alive. Also due to love of the new Governor, his son, who likewise is held in the same esteem, the locals hold us in the same esteem that the Governor holds for us, which is great and much appreciated due to the goal that we are seeking. One example above that of the others was given by the Governor this year of this love and esteem. He generously gave our ministers an excellent and incorruptible wood that his father had sent for from a long distance to make some houses for them. Because it had been very difficult and costly for our ministers to obtain it, he took it upon himself, and paid for the expense. After the wood was cut, he had it sent by river on rafts; there was so much wood that it took 40 cart-loads to bring it from the jungle where it had been cut. We have hope in our Lord to in time make from it a good Church in a large and spacious site that the previous Governor gave

¹⁸ This is the same governor who was helped the missionaries greatly, inviting them to teach in his province.

¹⁹ The language spoken here may have well been a dialect of Saigon.

us. At this site, our ministers have tried to place a teacher in their school who is excellent, much better versed than his colleagues in Chinese and Cochinchinese letters, with the goal that he will help other ministers in the study and composition of the language, or translation of our materials into it. We would also like to gain for God the conversion of this teacher, and if this is not possible, at least he helps the disciples with love, and he excuses his other disciples who are already Christians from following certain superstitions which he must perforse. These things are the ladder upon which his future promotions and honors depend, for the other teachers punish and moreover expel from school those disciples that do not follow such superstitions and ceremonies. This professor, besides doing the opposite of his colleagues out of respect for us, which is a rather profitable reason for his being there, he also shows signs of yet becoming a Christian, which is what we want most for him, and we are also hoping through his example the conversion of others. As a result of the commerce of eagle-wood, there are many people who come from other provinces for trade, who visit our house frequently while visiting the province. They frequently tell us that the good fame that proceeds us of our doctrine in their lands is why they come to visit us. On these occasions we teach them the word about the Creator and the afterlife, and explain what moved us to come here from so far, with so much personal risk and discomfort, for the sole purpose of giving to them the new joys of the Creator and of the path to salvation. We promised them that we will go to their lands to teach them as soon as we learn their language well. Thus doors are being opened for us to preach the holy gospel. Among the neighbors and dwellers of this city of Nuocman, many would already be Christian, if certain human frailties had not detained them, which frailties are not easily overcome among this people. Many of them tell us that if some important person were to become a Christian, someone who is like a head or defender of other Christians, they would all soon surely become as such.

Nevertheless some are breaking free of these human frailties and obstacles, receiving this holy baptism, with our ministers being able to harvest this great fruit of their labors and ministry. Let us provide one more example.

There was a virtuous man who dwelled near our house. He is called a *Sai*²⁰, and he is tantamount to a religious person according to our ministers. He is married in the way of the land. Even more he gave signs of poverty, despising the vanities of the world and giving alms from the little that he had. He was tender and calm and occupied himself and his own in the worship and adoration of a pagoda that he had constructed near his house. Coming at times to visit our priests, a desire came over him to hear the catechism. He became so thoroughly converted upon hearing it that later he took down the pagoda, something which had never been seen before in Cochinchina. To become even more a changed man, he built his house near our Church, and on the doors leading in he made a chapel with an altar, placing an image of the Savior on it. He is very faithful in attending our church, and he lives in a holy and exemplary fashion.

The following example moved him greatly. He had in his house his aged mother-in-law, who eventually became Christian. Nevertheless she did not want her daughter, the wife of the *Sai*, to become a Christian, alleging that upon her own death she wouldn't have anyone to feed her soul. The imagination and blindness of these gentiles is great! Our ministers worked diligently to teach her the light, and enlighten her on this matter, but it was in vain. Around this time the aged lady became sick, and lost the confidence in her doctors, while at the same time there appeared in her daughter's eye a huge swelling which tormented her so much that it

²⁰ *Sai* is the name for a Buddhist Priest.

deprived her of sleep and almost her reason. Then our ministers show up at her house and persuade the old lady to be baptized, along with her daughter who was at the time was as unconverted as her mother, as well as to not to indulge in the kinds of gentile ceremonies that these people confide in more than medicinal remedies. The old lady was finally baptized after being well catechized and instructed in the faith, and that same night following the baptism while she waited with dignity for her death, she is healed, and recovers in such a manner that she doesn't feel anything more than a little weakness. What was really notable was that the same night that the good old lady was baptized and healed, the swelling in her daughter's eye also disappeared, her eye being restored. A few days following that night she gives her soul to holy baptism in which she received great personal consolation, and her spouse and mother became more strengthened in their faith.

One educated inhabitant of the province of Cacham came to this province to teach the errors of Xaca²¹ and his ignorant ways, with the purpose of making some money, as is the usual custom of such deceivers. Two of his disciples accompanied him, who although being Christian, due to past winds of persecution had both fallen again wretchedly into the errors of the ways that they had left, returning to follow their master who had taught them. They came to see our ministers as their acquaintances, and were newly enlightened from the evil path and guide that they were following, having been taught in such a manner that they found themselves greatly repentant from their past, humbling themselves, recovering from their lapse, confessing often. They returned very excitedly to their households with a sure intent of making everyone therein Christian, and also to convert their other fellow disciples and companions in their past deceit.

²¹ Xaca is the Japanese name for Buddha, (Dror, Olga, & Taylor, K. W., 2006, p. 171)

One of these men, thinking that the penance that the confessor imposes on the penitent was to be undertaken by the confessor's own hands. At confession he took upon himself certain disciplines. After confession he was waiting for the father to give him a penance, but instead one of the students of our truth informed him of the penance, and then he went to a location distant from our house and undertook such a rigorous discipline that it left him ill. This good man, after the penance was finished, came to his senses, the change noticeable, and he proceeds with such fervor that, both by being a noble person and such a good example, we hope that he will help our ministers in the cultivation and growth of this Christianity.

Among those who were baptized this year is an already aged man of good character. After his baptism he gave himself greatly to prayer, his example giving inspiring consolation all of the other Christians. By his means and example many are close to being baptized, not only those in his household, but in other households as well. Some honorable young male students were baptized, and they are progressing well. One of these, whose father was a mandarin, stands out in his fervor and devotion in relation to the others, not only for his works in saving his soul, but also the souls of his fellow countryman, and being an intelligent nobleman, it is hoped that he will help our ministers greatly in this glorious work.

From the Kingdom of Cambodia and Faifo, several Japanese come to this village for trade. This year in particular many came, who our ministers helped greatly in the matters of their soul and salvation. The captain of the ship that came was persuaded by our ministers to become a Christian, and he became very enlightened, which was noticed by one of his [Christian] companions, who had grown lax in the faith for some years; because of this he returned to the

fold. Upon hearing once again the doctrines of our holy faith, he raised himself up, humbled himself, giving his proper due, and confessed sincerely; now he lives in a manner that causes a holy envy among his fellow Christians. Both of these Japanese men built their houses near our own, determined to come and dwell once and for all in this land and to encourage others of their countrymen that live in that far-off kingdom [Japan], to do the same because of they were not in the habit of partaking the sacrament, nor is there an easily attainable road to salvation, (not being able to pursue it at all), so that these others, as they find the path might humbly travel towards heaven, are saving themselves for God in our shadow. If this is effective it will be a great spiritual help for that ministry as well as temporal help for that residence, which is in dire need of help for its own conservation and growth, through the much piety and devotion of the Japanese Christians, and the good example they give everywhere, and for the great love and reverence that they show to our ministers in all they do, always helping them in all that they can, as past experience has shown us well.

Thus through the goodness of God, those few and new Christians closely follow the older ones. During Holy Week, they all gather nightly to our Church to hear a sermon on the Passion, following which they take their penance, with not small consolation for them, as well as for us in Cochinchina. We gain from this, in people so new and tender in the faith, a great hope, for in the future we will see yet greater things, as God our Lord thus expands more His holy faith in this Province, along with the rest of this kingdom, and the other neighboring kingdoms. This is an example of the fruit of this new plant and mission of Cochinchina, which as it grows more, we hope will bear fruit copiously, and be worthy to be presented at the table of the King of Glory. May He through His mercy bestow His Father's blessing, which makes everything grow. And

the Father Visitor, to the workers who planted, water, and cultivate it, so that soon it will give this much desired and hoped-for fruit. From His holy blessing, and the holy sacrifices and prayers of the Visitor Father, with much humility I offer myself. From this College of Macao,
20th of December, 1620

By Commission of the Father Visitor

From VP

Unworthy in Christ the Son, João Rodrigues Girão

Bibliography

Alberts, T. (2013). *Conflict and conversion: Catholicism in Southeast Asia, 1500-1700*. Oxford University Press, Oxford, UK.

"Alexandre de Rhodes". *ENCYCLOPÆDIA BRITANNICA ONLINE*.

Encyclopædia Britannica Inc., 2014. Web. 21 Nov. 2014

<<http://www.britannica.com/EBchecked/topic/501600/Alexandre-de-Rhodes>>.

Boxer, C. R. (1950). *Padre João Rodr guez Tcuzu S. J. and his Japanese Grammars of 1604 and 1620*. Lisboa: Centro de Estudos Filológi os.

Boxer, C. R. (1951). *The Christian century in Japan: 1549-1650*. Berkeley: University of California Press.

Bluteau, R. (1712-1728). *Vocabulario portuguez e latino: aulico, anatomico, architectonico...* Coimbra: Collegio das Artes da Companhia de Jesus.

www.brasiliana.usp.br/dicionario/edicao/1

Cooper, M. (1974). *Rodrigues the interpreter: An early Jesuit in Japan and China*. New York: Weatherhill.

Dror, Olga, & Taylor, K. W. (2006). *Views of Seventeenth-Century Vietnam*. Cornell University, Ithaca NY.

Herbermann, C. G., Pace, E. A., Pallen, C. B., Shahan, T. J., Wynne, J. J., & MacErlean, A. A. (1907). *The Catholic encyclopedia: An international work of reference on the constitution, doctrine, discipline, and history of the Catholic Church*. New York: Robert Appleton Co.

Jacques, R. (2002). *Portuguese pioneers of Vietnamese linguistics prior to 1650*. Bangkok: Orchid Press.

Munday, Jeremy (2008). *Introducing Translation Studies*. Routledge, London.

Nida, E. A. (1964). *Toward a science of translating: With special reference to principles and procedures involved in Bible translating*. E. J. Brill: Leiden

Pym, A., 1956. (2014). In Ebooks Corporation, Anthony Pym.(Eds.), *Exploring translation theories* (Second Edition. ed.) Milton Park, Abingdon, Oxon: Routledge.

Li, T., & Reid, A. (1993). *Southern Vietnam under the Nguyen: Documents on the economic history of Cochinchina (Dang Trong), 1602-1777*. Singapore: ISEAS.

Li, Tana (1998). *Nguyễn Cochinchina: Southern Vietnam in the Seventeenth and Eighteenth Centuries*. Cornell University, Ithaca NY.

Smith, S. (1907). St. Robert Francis Romulus Bellarmine. In *The Catholic Encyclopedia*. New York: Robert Appleton Company. Retrieved November 20, 2014 from New Advent: <http://www.newadvent.org/cathen/02411d.htm>

Souza, George B., ed., and Turley, Jeffrey S., tr. and ed (2014). *The Boxer Codex: Transcription and Translation of an Illustrated Late Sixteenth-Century Spanish Manuscript Concerning the Geography, History and Ethnography of the Pacific, South-East Asia and East Asia*, to appear.

Venuti, Lawrence. *The Translator's Invisibility: A History of Translation*. London: Routledge, 1995. eBook Collection (EBSCOhost). Web. 20 Nov. 2014