

A Missing Preface in Mendoza's *History of the Great Kingdom of China, 1585**

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Abstract: Mendoza's *History of the Great Kingdom of China*, first published in 1585, used the Augustinian Martín de Rada's account of his visit to China for a significant part of his book. Although he used Rada's account almost completely, he omitted the first chapter. That chapter does not reflect well on the Augustinians, as it shows the lengths they were going to in order to get into China. It also shows the role played by one of the leading Sangleys in Manila, whose name was Sanko, though written by the Spaniards as Çanco. We fill Mendoza's gap by presenting that chapter together with an English translation.

Keyword: Juan González de Mendoza, OSA; China and the Philippines; Martín de Rada, OSA

The Philippines were regarded by the Spanish colonizers as an excellent base for getting Christianity into China. The usual story is that, because of the attack by the pirate Limahon (or Lim Ahong) in 1574, a small group of Spaniards including the Augustinian Martín de Rada, were

* *Acknowledgement:* The author wishes to thank Anthony Wah-Cheung Lun for assistance with aspects of the Chinese language. Many thanks also to Clive Griffin for assistance with the transcription and translation of Rada's chapter as well as for reading an early draft and making valuable suggestions.

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invited into China. After their visit, Rada wrote an account² that was subsequently used as the basis for Book III, Part Two, Book I of Mendoza's *History of the Great Kingdom of China*, first published in 1585.³ The story is incomplete in that Mendoza never published the first chapter of Rada's account. This could have been the preface to the account of Rada's visit to China, but it is missing.⁴

There were good reasons for not publishing that chapter because it reveals the secret, indeed clandestine, negotiations that Rada and the Augustinians had with Chinese merchants in their efforts to get into China by whatever means possible. Juan González de Mendoza was himself an Augustinian, so it seems very likely he did not wish to include anything that reflected badly on members of his Order. In this article we publish this missing chapter for the first time.⁵

Spain had long known about China. Rada specifically mentions the book of the travels of Marco Polo (1254–1324),⁶ but also the news from the Jesuits who went from Goa to Japan via Guangdong (Canton). The Spaniards had grand ideas of converting China to Christianity and the Philippines were regarded as a suitable base from which to launch such an attempt.⁷ In 1565 Juan de la Isla (fl. 1565–71) had proposed exploring the coast of China to King Philip II (1527–98, reigned 1556–98). That was the same year in which Legazpi at last set off to colonize the Philippines after numerous delays.⁸

Martín de Rada (1533–78) and four other Augustinians accompanied Legazpi on his expedition,⁹ which was also tasked to find a way back across the

² 'Relación de la primera embajada a China del agustino Martín de Rada, y descripción de ese reino,' Seville, Archivo General de Indias, Filipinas, 79, N.15, available, with images of the manuscript, at <http://pares.mcu.es/ParesBusquedas20/catalogo/description/424528?nm>, accessed 3 September 2021.

³ Mendoza, Juan González de, OSA, *Historia de las cosas mas notables, ritos y costumbres del gran Reyno de la China...*, Rome: Bartholome Grassi en la Stampa de Vincentio Accolti, 1585. The book went through thirty-three editions.

⁴ Gaspar de San Agustín, OSA, *Conquistas de las Islas Filipinas, 1565–1615*. First bilingual edition, tr. Luis Antonio Mañeru, ed Pedro Galende, OSA. Manila: San Agustín Museum, 1998. Originally published in 1698. Book I, Chapter 10, 601, has what one might call a bowdlerized version of Rada's chapter.

⁵ An English translation and a transcription of the original chapter will be found at the end of this article.

⁶ There are many editions of the book of the travels of Marco Polo called *Il Milione*.

⁷ See, in particular, Manel Ollé, *La invención de China / The invention of China: Percepciones y Estrategias Filipinas Respecto a China Durante El Siglo XVI / Philippine Perceptions and Strategies Towards China During the Sixteenth Century*, Wiesbaden: Otto Harrassowitz Verlag, 2000, and *La empresa de China: De la Armada Invencible al Galeón de Manila*, Barcelona: Acontilado, 2002.

⁸ Legazpi (1502?–72) governed 1565–72; Enríquez (1509?–83) was viceroy from 1569–80.

⁹ There were supposed to be five others but one died before they set off. For a list of these friars with short biographies see Elviro J. Pérez, OSA. *Catálogo bio-bibliográfico de los Agustinos de*

Pacific, the *tornaviaje*, which Urdaneta successfully did. For the first few years the Spaniards were based in the Visayas and, when they were in Cebu, Rada started learning Chinese. His teacher was a merchant whom he calls 'Çanco' and, since all ships coming out of China to the Philippines came from the newly opened port of Moon Harbour (月港, Pinyin: Yuegang) in Haicheng County (海澄縣) between Xiamen and Zhangzhou, he was most likely Hokkien.¹⁰ There are other variants of his name but it seems most likely that it was 三哥 (Pinyin: Sange; Hokkien: Saⁿ-ko),¹¹ meaning 'third brother,' especially since *Sangko* is now a standard Tagalog name with the same meaning. It should be noted that the Chinese use the phrase as a term of respect indicating the person is a leader.¹² We shall therefore refer to this merchant as Sanko, respecting the Hokkien pronunciation. Sanko stayed with Rada for six months because of inclement weather but eventually returned to China. During that time he also learnt some Spanish.

He met Spaniards again when Legazpi rescued him as the Spaniards were on their way to settle Manila in 1571.¹³ Sanko said that he had requested permission from the Chinese authorities to travel to and trade with the Philippines and had been given such permission.¹⁴ He also promised to come back each year. Rada did not move to Manila until 1572,¹⁵ but then he encountered Sanko again. Although the Augustinians were very keen to get to China, they said that they would not go there without permission from Legazpi as Governor of the Philippines and their provincial in New Spain (Mexico). However Legazpi said he would not give permission without the king's advice and would wait for that. The Augustinians were very eager to set off so they started negotiating secretly with the Chinese merchants, in particular Sanko, and they promised they would 'gratify' him if he would take them, which sounds as if they were trying to bribe him.¹⁶ Eventually he was persuaded and gave in. Martín de Rada, who was Father Provincial of the Augustinians, then chose Agustín de Alburquerque and Francisco de Ortega to be the two who should go. However, either because he was just unwilling or simply afraid, Sanko did not take them, setting off without waiting for them.

la Provincia del Santísimo Nombre de Jesús de las Islas Filipinas desde su fundación hasta nuestros días. Manila: Colegio de Santo Tomás, 1901, 1–7.

¹⁰ Hokkien is the local pronunciation of Fujian, which is the Mandarin pronunciation.

¹¹ The ⁿ is pronounced nasally as in the French *bon marché* or *bonjour*.

¹² San Agustín, *Conquistas*, I: 25, 739 and I: 26, 743, refers to him as a 'captain.'

¹³ [n. a.], [n.d.], *De la historia De las Philipinas, que trata de la conquista de las ysclas philipinas desde el gouierno de el adelantado Miguel lopez de legazpi que la començo*, Bloomington, Indiana, Lilly Library, Philippine MSS II, I:28, fol. 108v. (A transcription, translation and notes are being prepared by John N. Crossley and Clive Griffin.)

¹⁴ There seems to be no mention of him getting permission from the Chinese authorities to come to Cebu initially!

¹⁵ San Agustín, *Conquistas*, 561.

¹⁶ *le prometieron se lo gratificarían*.

It is not clear exactly when the Augustinians were negotiating with Legazpi who died on 20 August 1572 and was succeeded by Guido de Labezaris, who had previously been treasurer.¹⁷ However, the report by Rada says the Chinese ships left without them in 1573. By 1574 Legazpi's request to the king, which of necessity went through the viceroy of New Spain, had been responded to by its viceroy Martín Enríquez, who gave his approval to the mission. Further, the Augustinian Father Provincial in Mexico, Juan Adriano gave his permission for Alburquerque and Alonso de Alvarado to go.¹⁸

Labezaris was enthusiastic, saying that it would be such a great benefit to get into China and release the people there from their 'blindness,' that is to say, ignorance of the Gospel. The Augustinian friars were also greatly encouraged and started dealing with the Chinese merchants once more. However none of those wanted to take them because it was forbidden for foreigners to enter China and, moreover, if they did take the Spaniards it was the merchants and not the foreigners who would lose their heads. The reasons for these prohibitions flowed from the Confucian ideals espoused by the Ming Emperors and as a means of protecting China's borders from attacks. In particular overseas trade was severely limited and, in the period we are dealing with, traders could only operate out of Haicheng County and its port Yuegang. When the traders refused to take them to China, the friars broke off negotiations and appealed to the governor instead. He questioned the propriety of getting the merchants to take the friars into China but went ahead telling the merchants the friars were very good people — as they already knew. The merchants stubbornly resisted all the entreaties.

At this point Alburquerque took the initiative and went to Mindoro to see another Chinese merchant who was 'more important than those who had come to Manila.' They met and Alburquerque gave him presents, receiving an assurance that he would comply with the request. However, since he did not have a licence, he would not take them then but promised he would go back to China and return with a licence the next year. Thoroughly disheartened the friars gave up hope of getting into China soon, unless 'the Lord guided them,' which, Rada reports, He duly did and all because of the attack by the Chinese pirate Lim Ahong. In Chapter 1 of his account, Mendoza simply reports that the friars tried to persuade the Chinese merchants to take them into China by all possible means and then mentions Rada's last point at the end of the chapter of his account: 'but none of these steps [by the friars] had any effect, until the Divine Will displayed a better, different way.'¹⁹

¹⁷ Governed 1572–5.

¹⁸ See Pérez, *Catálogo*, 11, for a brief biography of Alvarado.

¹⁹ *pero ninguna de estas diligencias tuuo effecto, hasta que la voluntad diuina descubrio otro medio mejor.*

The rest is indeed history, but not quite as presented at the beginning of this article.²⁰

As mentioned above the Chinese were troubled about border security and the sea coast of China had constantly been the subject of attacks by seaborne marauders, usually known as pirates (倭寇 (Pinyin: *wokou*, literally 'dwarf pirates or bandits'). Lim had had a long career raiding China and in 1574 he and his large fleet with eighty ships encountered two Chinese ships returning from Manila and carrying silver in its cargo. He robbed them, learnt that the silver was from Manila and that the city was poorly defended with just a small number of Spanish soldiers. He attacked Manila but, surprisingly, Spaniards beat him off.

The Chinese had already been chasing Lim for some time and sent out Om Oncon (王望高, Pinyin: Wang Wanggao) to look for him. When Om arrived in Luzon, he found that Lim's attack on Manila had failed and he had been besieged by the Spaniards in Pangasinan. Satisfied that Lim could not escape, Om invited the Spaniards to send a small mission to China. They chose Rada, Alburquerque and four soldiers to go. This was how the Spanish friars first got into China. The mission was successful but, on the way back, it was learnt that Lim had escaped the siege. Everyone was in disgrace; the new governor, Francisco de Sande,²¹ was disparaging and his gifts to the Chinese Emperor disdainfully rejected. The grand enterprise to convert China was in disarray. Nevertheless Mendoza published Rada's account, which did indeed describe the magnificence of China. He simply omitted what could have been the preface.

Although the Augustinian Mendoza omitted, even perhaps, suppressed the beginning of the account by his fellow Augustinian Rada, the document went to Spain and it is believed it was taken there by the Jesuit, Alonso Sánchez (1547–93).²² The questionable behaviour of the Augustinians in secretly negotiating with Chinese traders was hidden from the governor. The conversion of China would have been an enormous boost for the Catholic Church, especially given the development of the Protestant Reformation in Europe that was having a great impact. Missionary zeal seems to have overridden common sense in terms of the judgment of the friars

²⁰ For accounts of Lim's activities pp. xlv–xlix and 245–60 of Charles Ralph Boxer, ed., *South China in the sixteenth century: being the narratives of Galeote Pereira, Fr. Gaspar da Cruz, O.P., Fr. Martín de Rada*, O.E.S.A. (1550–1575), Second Series 106, London: Hakluyt Society, 1953, and there are also two popular books that give good accounts: Juan Caro y Mora, *Ataque de Li-Ma-Hong a Manila en 1574: Reseña histórica de aquella memorable jornada*. 2nd ed. Dibujos de V. Rivera y Mir. Manila: Chofre, 1898; reprinted Delhi: Pranava Books, 2019, and Cesar V Callanta, *The Limahong invasion*, [S.I.], C. V. Callanta, 1979, reprinted Quezon City: New Day Publishers, 1989.

²¹ Governed 1575–80.

²² See the annotation at the end of the description on the web page in footnote 1 above that it was brought by Sánchez: *Traida por el padre Alonso Sánchez.*

involved. Rada and his fellow Augustinian, Jerónimo Marín (fl. 1556–78), did manage to get into China through, as they saw it, Divine Providence, but the Spanish arrogance in thinking that a small group, even possibly with military assistance, could spiritually conquer the great kingdom of China is very hard to understand at this distance.²³

*True account of China
that Fr Alonso Sánchez brought concerning the state of affairs in China²⁴*

Although information about the kingdom we commonly call China and the people of that kingdom call Tai Ming,²⁵ and about its greatness may have been known for many years thanks to what Marco Polo, the Venetian, who went there, gave us in his book²⁶ as well as to information from the accounts of the Portuguese and the letters of Jesuit²⁷ fathers who, travelling from Goa to Japan, came following its coast and stopped in Guangdong,²⁸ which is the capital of one of the provinces of that kingdom where the Portuguese have been settled for some years, this information was not as clear and precise as it has been since the Spaniards settled in Manila, on the Isle of Luzon. Every year Chinese merchant ships come here with many goods from that great kingdom; from them, from what they related and from what the Spaniards discovered,²⁹ many things were learnt and understood that gave rise to such great wonderment that their veracity was called into doubt, because they are people who do not always tell the truth and the things they said about the immensity of that great kingdom and the size of its population rendered their account almost unbelievable. People were unwilling to credit all of it, only some, and [even] that did not dispel that same doubt, amazement and awe they felt when it was all revealed to be only too true after two religious of the Order of Saint Augustine, together with four Spaniards from these Philippine Islands, went there at the time when Guido de Labezaris was governing³⁰ [and related] what they saw in an area of more or less seventy leagues just in the province of Fujian.³¹ To this were added the information

²³ See also Manel Ollé Rodríguez, *La empresa de China: de la Armada Invencible al Galeón de Manila*. Barcelona: Acanalado, 2002.

²⁴ This is written in a very different hand and was added at some unknown later date.

²⁵ The Great Ming 大明 (Pinyin: Da Ming). Named from the Ming dynasty reigning at that time (1368–1644).

²⁶ Marco Polo.

²⁷ Teatine or Theatine was a term often used for Jesuits.

²⁸ Canton.

²⁹ Clive Griffin has pointed out that *ynquerido* could imply that the Spaniards had found out by questioning the merchants, but this is not clear.

³⁰ He governed from 1572 to 1575.

³¹ As noted above 'Fujian' is the Mandarin pronunciation of the name of the province, which is known in the local pronunciation as Hokkien.

and accounts they received about another sixteen provinces from writings and books they found in that land and were translated by the interpreters they took with them, as well as from what was told them by all their informants. So it was discovered and held to be true that what they had been told and had heard [about China] was, as the saying goes, merely the tip of the iceberg,³² compared with the reality as will be seen in the course of this account.

Then, understanding how far these islands were, and are, from that kingdom, seeing ships coming and going back each year and realizing that it was possible to do no small service to God Our Lord and great good to that world [i.e. China], which is so immense, in taking them the seed and word of the Holy Gospel so that, planted in their souls, they would be cured of their wretched blindness and brought to the knowledge of their Creator, the Augustinian religious strove wholeheartedly and with great determination³³ to go there to try and see if there would be a port³⁴ through which they and others after them could enter to preach the Holy Gospel. This attempt was met with the typical conflicts, obstacles and difficulties that such operations always present, because some of the religious thought that those who were here were few, and many were needed to pursue the mission [that had been] started to convert [fol. 1v] the natives in these islands, and that such an enterprise was not to be undertaken without the blessing of the Father Provincial of New Spain. Also the Adelantado Miguel López de Legazpi, who was then governing,³⁵ opposed it because he thought it would be appropriate to advise His Majesty and await his order about what was to be done. The Chinese merchants did not want to take them [i.e. the friars] because they dared not, but as there was such fervour among most of the religious, despite what has been said, they decided to reach a secret understanding with a Chinese merchant called Sanko³⁶ who, after having been pestered and begged, and after they had promised him that he would be rewarded,³⁷ eventually agreed saying that he would take two religious [to China]. Having heard this, the Father Provincial, Martín de Rada, selected for the expedition Father Fray Agustín de Alburquerque and Father Francisco de Ortega, exceptional religious and great servants of God. But when the time to embark came, the Chinese, who must

³² A *meaja* is a small coin (one sixth of a maravedi), and *como meaja en capilla de fraile* [literally 'like a copper in a friar's hood'] is a saying that can be translated as 'a drop in the ocean' or 'the tip of the iceberg.'

³³ *cognato* has not been found in any dictionary, but the phrase *con gran cognato* appears in old Spanish religious writing in a context that suggests a translation of 'with great assiduity or determination.'

³⁴ This suggests the Spaniards wanted to emulate the Portuguese who had established a foothold in Macau.

³⁵ Governed 1565–72.

³⁶ On his name, see above.

³⁷ The suggestion here is that they are trying to bribe him.

have agreed reluctantly or did not dare to take them, weighed anchor, putting to sea and going without the fathers. That was in the year one thousand five hundred and seventy-three. The following year of seventy-four, letters having already been sent to New Spain, to the Viceroy Martín Enríquez as well as to the Father Provincial of the Order of Saint Augustine about the plans of the religious and the passion they had to go to that kingdom [i.e. China]. For his part the viceroy wrote to the governor, who was at that time Guido de Labezaris owing to the death of the Adelantado Miguel López de Legazpi, that his opinion was that if one or several religious from these islands wanted to go to the mainland [i.e. China], the governor should not prevent them because not much would be jeopardized if a couple of them died in the attempt, whereas so much and so great a good could result from their going. And consequently the Father Provincial, Fray Juan Adriano,³⁸ sent his blessing and permission to Father Fray Alonso de Alvarado and the aforesaid Father Fray Agustín: if they had the opportunity and possibility to go to China, they should do so. With this the spirits of the religious were again inflamed to pursue their intent and wish; and therefore they again negotiated with the merchants who came later, in that year of seventy-four, about taking them.³⁹ They [the merchants] were unwilling, or did not dare to give their consent, saying that they, not the religious who went, would be killed in their country if they took them. Hearing this, the religious did not negotiate with the Chinese merchants; they asked Governor Guido de Labezaris to summon them and beseech them. The governor, although he was unhappy and thought that it was not the appropriate time or circumstance, in order to placate the religious and also because he had such zeal and great desire that they should go to that land and see what it is like, summoned the merchants and insistently pressed them to favour him by taking a couple of religious to their country, since [fol. 2r] they already knew them and that they were good men. And the Chinese merchants stubbornly refused to take them because they dared not. Father Fray Agustín, seeing that it had not been possible to reach an agreement with the merchants who had come to Manila, possessed by zeal, determined to go to the Isle of Mindoro where there was another Chinese merchant who was said to have been a nobleman before becoming a trader, and more important than those who had come to Manila. Knowing this, the aforesaid Father Fray Agustín went to Mindoro to try his luck, as they say. He met with the aforesaid merchant there and gave him some gifts which the Chinaman esteemed and thanked him profusely for, and Fray Agustín did what he could to achieve his goal. After putting his proposition to him [i.e. the Chinese merchant], it transpired that he would not dare to take him without a licence, but promised him

³⁸ Adriano founded the Augustinian mission in Oaxaca, Mexico, in 1576, see <http://www.augnet.org/en/history/places/4268-mexico/4252-mexico-oaxaca/>, accessed 20 July 2020.

³⁹ They would arrive early in the year because that was when the monsoon was blowing from the northeast.

that he would return to the islands the following year and bring one, so that without any risk to the Chinese merchant [Fray Agustín] could go to his country where they would shower him with many gifts and courtesies which, more than other people, they offer in abundance and profusion. Then, the religious having taken these steps but not having been able to fulfil their desire, almost lost heart and abandoned any hope of soon being able to get to that great kingdom [of China] unless, as is his wont, the Lord cleared their path by means unattainable to [mere] mortals, as happened in seventy-five [i.e. 1575] when He led them [there] thanks to that tyrant, the pirate Lim Ahon.

The original Spanish of Rada's chapter 1

We have retained the spelling in the original document (see footnote 1 above), including its variations in the spelling of the Governor, Guido de Labezaris.

Relacion verdadera de la china [rúbrica]

Donde trujo el p[adr]^e Al[ons]o Sanchez del estado de las cossas de la China/
 Aunque de las cosas del reino q[ue] comunmente dezimos de China y los naturales
 del mesmo/
 reino llaman Taibim y de su grandeza se aya tenido notiçia muchos años ha, asi por
 lo que/
 Marco Lolo [sic] veneciano, que estuuo en ella, da en su libro como por la [i.e.
 noticia] que se tiene de las relaciones/
 de portuguezes y cartas de padres teatinos que, saliendo de Goa para Japon, vienen
 corriendo/
 la costa y paran en Quanton, que es cabecera de vna de las provinçias de aquel reino
 donde/
 los portugueses a algunos años estan poblados, esta notiçia no a sido tan clara y
 distin-/
 ta como despues que los españoles estan poblados en Manila, Ysla de Luçon, donde/
 cada año vienen nauios de mercaderes chinos con muchas cossas de aquel gran
 reyno/
 de quien, e lo d[ic]ho dellos, o ynquerido de españoles, se sabian y entendian muchas
 cossas que/
 ponian gran admiracion y tan grande que hazia dudar de la verdad, assi por ser gente
 que/
 no siempre la trata como por ser las cossas que de aquel gran reyno que dezian y de
 la gente del de/

tanta grandeza y de numero tan ynmensso que casi lo hazian yncreyble y, no
 queriendo dar cre-/
 dito a todo sino a alguna parte era tanto que no sacaba a los hombres de la mesma
 duda y ad-/
 miraçion y espanto en que los ponian el todo [?] ⁴⁰ que en realidad de verdad despues
 que/
 dos religiosos de la horden de Sanct Agustin con quatro españoles de estas yslas
 feleppinas/
 passaron alla, gouernandolas Guido de Labezarijs, lo que vieron e[n] setenta leguas
 poco mas o/
 menos en solo la prouinçia de Hoquian y la notiçia y relaçion que tuuieron de otras
 dies y seis/
 prouinçias, asi por sus escripturas y libros que con las lenguas que lleuauan y en la
 tierra/
 hallaron, fueron ynterpretados como por el d[ic]ho comun de todos los que desto
 ynffomauan,/
 se averiguo y tuuo por cierto que lo que se auia dicho y e[n]tendido era poco y como
 meaja en/
 capilla de frayle, como dizen, respecto de lo que es, como se vera e[n] el proceso de
 esta relacion./
 [item] Despues, entendido los religiosos agustinos quan lej^os estauan y estan destas
 yslas a este rrey-/
 no y que cada año v[e]ian nauios que venian y bolbian y que se podia hazer a Dios
 N[uest]ro Señor no p^e-/
 queño seruiçio y gran bien a aquel mundo tan ynmensso en lleualles la semilla y
 palabra del/
 Sancto Evangelio para que, sembrada en sus almas, fuesen alumbrados de su
 miserable cegue-/
 dad y traydos e[n]l conoçimi[ent]^o de su Criador, mui de veras y con gran cognato
 tratauan de passar/
 alla para tentar y ver si auria puerto para que ellos y otros tras ellos e[n]trasen a p[r]
 edicar/
 el Sancto Evangelio. Y tratandolo vuo [i.e. hubo] las contradiciones y dificultades
 que siempre suelen/
 tener semejantes obras porque a algu[n]^os de los religiosos les pareçia que eran
 pocos los que aca/
 estauan. siendo necessarios muchos para proseguir con el misi^o[n] començado de la
 conuersi[on]/

⁴⁰ Something seems to have been crossed out here.

[fol. 1v]

de los naturales destas yslas, y que vna cossa como esta no se auia de hazer sin el beneplacito/
 del padre prouinçial de la Nueua España. Tambien el adelantado Miguel Lopes de Legaspi que enton-/
 ces gouernaua lo contradezia, pareciendole que era bien dar a Su Mag[esta]d auisso y esperar lo que mandaba/
 se deuia hazer. Los mercaderes chinos no los querian lleuar porque no se atreuián. pero como/
 de parte de la mayor parte de los religiosos auia tanto fferuor no obstante lo d[ic]ho, acordaron de/
 secreto conçertarse con vn mercader chino llamado Çanco el qual, despues de muy ynportunado/
 y rogado y despues que le prometieron se lo gratificarían, vino a dar el si [i.e. said yes] y que lleuaria dos/
 religiosos. Lo qual entendido por el p[adr]e prouinçial fray Martin de Rada señaló para la jornada/
 al p[adr]e fray Agustin de Alburquerque y al p[adr]e Fran[cis]co de Ortega, religiosos es[p]eciales y muy/
 sieruos de Dios. Y quando ya era tiempo de se e[n]barcar, el chino, que deuia auer dado el si/
 de mala gana o que no se atreuio a los lleuar, alzo las anclas, haziendose a la mar y se fue sin/
 lleuar los padres. Por entonces que fue año de mill e qui[nient]os y setenta y tres. El año siguiente/
 de setenta y quatro ya se auia escripto a Nueua España, asi al visorey della don Martin En-/
 riquez como al padre prouinçial de la orden de Sanct Agustin, de la pretençion de los religiosos/
 y el cognato que tenían por passar a aquel reino. El virey de su parte escriuio al gouernador/
 que entonces era Guido de Labazarijs por fallescim[ient]o del adelantado Miguel Lopez de/
 Legaspi, que le pareçia si algu[n]o o algunos religiosos destas yslas quisiesen passar a tierra/
 firme, no los estoruase porque en morir en la demanda vn par dellos se auenturaua/
 poco siendo tanto y tan gran bien el que podia resultar de su yda. Y por el consiguiente/
 el padre prouinçial fray Jhoan Adriano ynbio su beneplacito y licençia al padre fray/
 Alonso^{de} Aluarado y al sobred[ic]ho padre fray Agustin para que, auida oportunidad

y pudiendo/
 yr a la China, passasen. Con lo qual se tornaron a encender los animos de los
 religiosos y a pro-/
 seguir su yntento y pretençion; y assi de nuevo trataron con los mercaderes que
 luego el año/
 de setenta y quatro vinieron que los lleuassen. Los quales no quizieron o no osaron
 prestar con-/
 sentimi[ent]º diziendo los matarian en su tierra no a los religiosos que fuessen sino
 a ellos si los/
 lleuassen. Visto por los religiosos, no negociauan con los mercaderes chinos,
 suplicaron/
 al gournador Guido de Labazarijs que los llamasse y se lo rogasse. El gouenador,/
 aunque descontento del comodo y que no le pareçia y que no era coyuntura, por/
 dar contento a los religiosos y tambien porque tenia gran zelo y particular deseo/
 de que passasen a aquella tierra y se viese lo que es, llamo a los mercaderes y e[n]
 careci-/
 damente les rogo le hiziesen plazer de llevar a su tierra vn par de religiosos, pues/
 [fol. 2r]
 ya ellos los conocian y sabian eran buenos. Y los mercaderes chinos se cerraron que
 no/
 los lleuarian por no atreuerse. Visto por el p[adr]º fray Agustin que no se auia podido
 acabar/
 con los mercaderes que a Manila auian venido, con el zelo que tenia acordo yr a la
 ysla de/
 Bindoro adonde estaua otro mercader chino que, segun dezian, a[n]tes de venir al
 trato/
 auia sido hombre noble y mas principal que los que a Manila auia venido. Con cuya
 confiança/
 el d[ic]ho p[adr]º fray Agustin fue a Bindoro a prouar, como dizen, ventura donde,
 viendose con el d[ic]ho/
 mercader y dandole algunos dones que el estimo y agradescio mucho, lo que pudo
 con el aca-/
 bar de su demanda. De[s]pues de auerselo propuesto fue que sin licencia no se
 atreueria a lle-/
 uarle, pero que le prometia el año siguiente bolber a las yslas y traella para que sin
 riezgo/
 suyo pudiesse yr a su tierra donde le seruirian con muchas ofertas y cumplimientos/
 que mas que otros las tienen muchas y muy prolijas. Hechas, pues, estas diligencias
 de/

parte del los religiosos, como no auian podido conseguir su deseo cassi desffallescieron y per-/
dieron la esperança de poder passar a aquel gran reyno tan presto si no fuesse que el S[eñ]^{or}/
lo e[n]caminasse como suele por medios que los hombres no alcançan como el año de seten-/
ta y çinco lo e[n]camino por medio del tirano Limahon cosario.**PS**

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