

philippine studies

Ateneo de Manila University • Loyola Heights, Quezon City • 1108 Philippines

A Problem of Chronology: The Quadracentennial of Manila and the Gregorian Calendar

Pedro S. De Achutegui, S.J.

Philippine Studies vol. 27, no. 3 (1979) 417–431

Copyright © Ateneo de Manila University

Philippine Studies is published by the Ateneo de Manila University. Contents may not be copied or sent via email or other means to multiple sites and posted to a listserv without the copyright holder's written permission. Users may download and print articles for individual, noncommercial use only. However, unless prior permission has been obtained, you may not download an entire issue of a journal, or download multiple copies of articles.

Please contact the publisher for any further use of this work at philstudies@admu.edu.ph.

Notes and Comments

A Problem of Chronology: The Quadricentennial of Manila and the Gregorian Calendar

PEDRO S. DE ACHÚTEGUI, S.J.

THE PROBLEM

Pope Gregory XIII (1502-1585) created the diocese of Manila as suffragan of the metropolitan archdiocese of Mexico with his bull "Illi fulti praesidio." The Latin bull carries the date "anno Incarnationis Dominicae millesimo quingentesimo septuagesimo octavo, octavo Idus Februarii, Pontificatus nostri anno septimo." Translated in today's chronological language, it means "the 6 of February 1578, the seventh year of our Pontificate."¹

The Manila Archdiocese is celebrating this year, 1979, the four hundredth anniversary of its establishment as a diocese. Would it not be an irony of history to celebrate the quadricentennial in 1979, if the diocese had been created in 1578? Is 1578 the exact year? If only for the sake of historical accuracy, it is important to clarify the issue once and for all. Once and for all, because there have been, and apparently still are, two positions regarding this matter.

1. Latin text in *Colección de Documentos Inéditos* (Madrid: Imprenta de Miguel G. Hernández, 1880), 34: 72-79. (The complete title is "Coleción de Documentos Inéditos relativos al descubrimiento, conquista y organización de las antiguas posesiones españolas de América y Oceanía, sacadas de los archivos del Reino y muy especialmente del de Indias.") See also the Latin text in *Boletín Eclesiástico de Filipinas* (1930): 108-111. The *Boletín* gives as its source (correcting a few *errata*) the *Legislación Ultramarina* by Rodríguez San Pedro, Vol. VII, p. 593. As for the nomenclature of Roman months, *Kalends* refers to the first day of the month. The *Nones* of March, July and October correspond to the seventh day, while the *Ides* of these months refer to the fifteenth. In all the other months *Nones* are the fifth and *Ides* the thirteenth. The Romans counted their days backwards from each of these major divisions, including the starting point in their calculation. Hence "octavo Idus Februarii," meaning eight days before the *Ides* of February, is 6 February, counting backwards eight days from the thirteenth to the sixth inclusive.

For some time the year of the establishment of the Manila Diocese was said to be 1578. Various writers as early (or as late) as 1738, mostly quoting the Franciscan Juan Francisco de San Antonio in his *Chrónicas de la Apostólica Provincia de San Gregorio*,² give 1578, referring naturally to the text of the bull itself. *The Philippine Islands, 1493-1903* by Blair and Robertson, translating the pertinent portions of the Franciscan author, also presents the same date in the translation of the bull.³ The *Anales Eclesiásticos de Philipinas*, dating from the second half of the 18th century, speak also of 1578.⁴ *Documentos inéditos de América y Oceanía*, the immediate source for Blair & Robertson's translation, copies the Latin text of the bull (with quite a number of typographical errors) and again gives the date as 6 February 1578. The same conclusion may be drawn from the *Compendio Bulario Indico*.⁵

2. Juan Francisco de S. Antonio, *Chrónicas de la Apostólica Provincia de S. Gregorio* (Manila, 1938), 1:174. The complete title is "Chrónicas de la Apostólica Provincia de S. Gregorio de religiosos descalzos de N.S.P. S. Francisco en las Islas Philipinas, China, Japón etc. Parte primera en que se incluye la descripción de estas islas que consagra a la S.C.R. Magestad D. Phelipe V el Animoso, nuestro Catholico Rey y Augusto Emperador de las Españas la misma santa Provincia y en su nombre su Ministro Provincial, escrita por el P. Fr. Juan Francisco de S. Antonio, Matritense, Lector de Theologia Escholastica y Moral, Ex-Diffinidor y Chronista General de dicha Provincia. Impressa en la Imprenta del uso de la propia Provincia sita en el Convento de Nra. Señora de Loreto del Pueblo de Sampaloc, Extra-muros de la ciudad de Manila: Por Fr. Juan del Sotillo, Año de 1738."

3. Blair & Robertson, eds. *The Philippine Islands*, 28: 109-110; 4: 119-124, give the translation of the bull, which on page 19 of the same volume is said to have been taken from *Documentos inéditos* (see footnote 1 *supra*).

4. *Anales Eclesiásticos de Philipinas, y de la Excellencia de Potestad, que los Señores Arzobispos gozan como Metropolitanos de ellas*, vol. I, fol. 19. A copy is in the Manila Archdiocesan Archives. *Philippiniana Sacra* 2 (1967) carries the photostatic copy of the pertinent portion on p. 460 and the English translation on p. 461. The work was most probably composed by Dean Miguel Ortiz de Cobarruvias in the second part of the seventeenth century; the work ends in 1682 when Cobarruvias was Dean of the Cathedral. The magnificent copy in the Archdiocesan Archives dates most probably from the second half of the 18th century. For details on this work, see *Philippiniana Sacra* 2 (1967): 177ff.

5. Balthasar de Tobar, *Compendio Bulario Indico*, p. 431 gives the date as 1578. Cf. Note to document 23, "Erige en Cathedral la Yglesia de la Ciudad de Manila con la advocación de la Limpia Concepción". Based on the appointment of Bishop Salazar as "obispo de Philipinas" [sic] by "la Magestad Catholica de Phelipe segundo," it concludes that, since the erection of the bishopric or diocese should take place before the provision of a Bishop for it, the diocese must have been erected in the preceding year 1578, "habiendo sido esta (the provision) el año de 79, deve creerse que la erección fuese el año precedente." The complete title is "Balthasar de Tobar, *Compendio Bulario Indico*, Tomo I, Estudio y Edición de Manuel Gutiérrez de Arce, Sevilla 1954. Publicaciones de la Escuela de Estudios Hispano-Americanos, LXXXII (Nº general)." Blair & Robertson, op.cit., 28:183 repeats the year 1578 when translating chapter nine of the Jesuit Juan J. Delgado's *Historia General*, part 1 (1751-1754), and on p. 192 in the translation of M. Gentil's *Voyage dans les mers de l'Inde*, Parish, 1781. The same statement has been made repeatedly by contemporary authors.

The date 6 February 1579 has been given by the *Catholic Directory of the Philippines* since 1964,⁶ although in previous editions 1581 appeared as the year of the establishment of the diocese. This was an obvious confusion with the date of the arrival of the first bishop of the Manila diocese, Fray Domingo de Salazar, O.P., and his "taking possession" of the diocese. The *Annuario Pontificio*, at least for many years now, has been consistent in giving 1579 as the year of the creation of the diocese.⁷ Several authors have adopted 1579 as the birthyear of the diocese of Manila. Among them are Bishop Pedro Bantigue in his work *The Provincial Council of Manila of 1771*,⁸ the late Dr. Domingo Abella, Director of the National Archives for many years,⁹ Caridad Barrion in an article in the *Boletín Eclesiástico de Filipinas*,¹⁰ and others. Abella and Barrion do not give any source for their choice. Bishop Bantigue refers to the *Annuario Pontificio*.

The key to the solution of the problem as well as the real reason behind the correct option seem to have escaped the proponents of both opinions. An historical *datum* of extreme importance for the chronology of past events, and especially for our question, is the reform of the Roman calendar instituted by Gregory XIII after whom our present "Gregorian calendar" is named. The reform moved the first day of the year from 25 March (the first day being the feast of the Annunciation, or Incarnation of Our Lord, "anno Incarnationis Dominicae") to 1 January.

We will develop this point at some length, since it has a decisive importance in determining the exact year of the creation of the Manila diocese, precisely because 6 February falls in that "in-between" period, 1 January to 24 March, that is the source of the confusion. Unless this element is taken into consideration, neither

6. See, for instance, the 1978 *Catholic Directory of the Philippines*, (Manila: Catholic Trade, 1978), p. 175. A strange anomaly however appears in the same *Directory*. Notwithstanding the fact that it states 1579 as the year of the creation of the Manila diocese, it affirms that Fr. Domingo de Salazar was made bishop of Manila in 1578 -- even before the diocese itself had been created.

7. *Annuario Pontificio 1978*, Città del Vaticano, Libreria Editrice Vaticana, 1978, p. 333.

8. Pedro N. Bantigue, *The Provincial Council of Manila of 1771* (Washington, D.C.: Catholic University of America Press, 1957), p. 33.

9. Domingo Abella, "Episcopal Succession in the Philippines," *Philippine Studies* 7 (1959): 444. Although Abella refers to the bull "Illius fulti praesidio," still he gives the date as 6 February 1579 without any explanation.

10. Caridad Barrion, "Religious Life of the Laity in 18th Century Philippines," *Boletín Eclesiástico de Filipinas* 34 (1960): 426.

of the two positions — only one of which is evidently correct — can be understood. This study, however, has much wider implications, since its conclusions will affect not a few historical dates that might easily have been taken for granted but that need correction for the sake of exact chronology.¹¹

The main question, therefore, in the present problem is *when* — “in what year” — 1 January became the beginning of the year. This is a rather complex question. There were several chronological “styles” in the counting of years. The four main Christian styles are as follows:¹²

1. *Circumcision*-style: 1 January, corresponding to the beginning of Roman year in the Julian calendar;
2. *Annunciation*-style: 25 March, as proposed by Dionysius Exiguus in 527,¹³ which in turn presents a twofold modality:
 - a) *Calculus Florentinus* (so-called after Florence) where, for instance, 25 March, 1570 equalled the first day of 1570, and was the more common style, and consistently used by the papal chancery from *circa* 1145 to the end of the seventeenth century;
 - b) *Calculus Pisanus* (so-called after Pisa) where, for instance, 25 March 1570, equalled the first day of 1571.
3. *Paschal*-style: the year began on Good Friday or Holy Saturday. Hence years varied in length. Easter being the great

11. Most of the data used in this section are due to the kindness of Fr. Francis J. Heyden, S.J., of the Manila Observatory, who in turn obtained valuable information from Fr. Daniel Joseph Kelly O'Connell, S.J. Fr. O'Connell was for a long time director of the Vatican Observatory and is presently President Emeritus of the Pontifical Academy of Sciences. His letter to Fr. Heyden is dated 6 October 1978. Fathers James J. Hennessey, Victor L. Badillo, and Daniel J. McNamara, all of the Jesuit Manila Observatory, were also consulted.

12. Among the books consulted the following are worth mentioning: Sir Harold Spencer Jones, *General Astronomy* (London: Edward Arnold & Co., 1890), X-456 pp.; Peter Archer, S.J., *The Christian Calendar and the Gregorian Calendar* (New York: Fordham University Press, 1941), xiv-124 pp.; Noëlle M. Denis-Boulet, *The Christian Calendar* (London: Burns & Oates, 1960), 125 pp.; “The day of the Incarnation,” *Encyclopedie Universal Illustrada Hispano-Americana*, Espasa, eds., s.v. “calendario”, vol. 10, pp. 706-742; *New Catholic Encyclopedia*, 1967 ed., s.v. “Calendar Reform” by D.J.K. O’Connell, and s.v. “Chronology, Medieval,” by V. Grumel and L.E. Boyle.

13. Dionysius Exiguus (“the Short”) proposed in 527 that (a) the *Christian year* should begin on 25 March, as the day of the Incarnation of Our Lord; (b) that the *Christian era* itself should be counted starting on 25 March of the year 753 of the foundation of Rome (“ab urbe condita”), as the year of the Incarnation. His plan prospered beginning with the territory of the present Italy and France, although not always without opposition. The day for the beginning of the year was later changed; but the year — the *Christian-era* chronology — has become the most universally accepted chronology today, even by most civil governments.

Christian feast, Easter became also a natural beginning of the year.

4. *Christmas-style*: 25 December was the first day of the year. The most notable change was made by moving the first day of the year from 25 March (marking the Incarnation of Our Lord, whence the expression "in the year of the Incarnation of the Lord") to 25 December, the day when the feast of his Nativity — Christmas — celebrated his appearance in the flesh. From 25 December to 1 January, the passage was relatively easy.

Dating back to the times of the Romans as early as 153 B.C., 1 January had the further advantage of a long tradition. Chiefly for military reasons, 1 January had become the beginning of the year as against 1 March of the earlier Roman calendar.

In France 1 January was adopted in 1568; Philip II, after having introduced it in Spain and Portugal, introduced it in the Netherlands in 1575.¹⁴

However, the main question for us is the use made by the Holy See. But even here nearly every possible style had been adopted from time to time, and even more than one at the same time.

THE GREGORIAN REFORM

For a long time — in fact from the thirteenth century onwards — there had been alarm over the fact that the calendar was already seven days in advance of the sun! Thus, following the calculations of astronomers, theologians of renown had appealed to the councils to settle the question, among others, Pierre d'Ailly at the council of Constance and Nicholas de Cusa at the council of Basle. In this situation, and while Pius V had been able to solve only the problem of the Missal, Gregory XIII decided to tackle the problem of the calendar and the surplus leap days that were to be suppressed in the Julian Roman calendar. For this he made extensive use of mathematicians and astronomers, in particular the Jesuit Christopher Clavius.¹⁵

14. Prior to this the Christmas-style had been introduced in Aragon in 1380, in Castile in 1383, and in Portugal in 1415.

15. Christopher Clavius was born in Bamberg, Northern Bavaria, Germany, around 1537, entered the Society of Jesus in 1555, and died in Rome on 6 February 1612. He was one of the principal collaborators of Gregory XIII in the commission he established for the reform of the calendar. In 1595 he published his *Novi Calendarii Romani Apologia* explaining and defending it. Some of his works were translated into Chinese under the direction of his former disciple Matteo Ricci, S.J.

On 24 February 1582, the tenth year of his pontificate, Gregory XIII published his bull "Inter gravissimas" abolishing the old calendar and approving the reformed one.¹⁶ The Bull mentions several reasons for this decision, including the date for the celebration of Easter – the famous second-century controversy – with explicit reference to the Council of Nicea in this particular matter. Desirous to realign the days with the Nicean chronology, the Pope decides authoritatively ("we order and command") to take away ten days from the third Nones of October (or 4 October, the feast of St. Francis of Assisi) to the eve of the October Idus (15 October). The year 1582 must be labelled "year of the correction of the calendar" ("correctionis annus recte dici debet"). Certain provisos are also added for places where the pontifical bull might not be promulgated in time for the change.¹⁷

Two of the main corrections in the solar calendar were: (a) the omission of ten dates from the calendar, Thursday, 4 October 1583 to be immediately followed by Friday, 15 October; and (b) the substitution of 1 January as the beginning of the calendar year instead of 25 March ("Anno Incarnationis Dominicae"), or 1 March as in some calendars, or any other calendar date previously used.¹⁸ These – and other – prescriptions, were to be implemented at once. Obviously, the immediate results would be: (a) the year 1583 would be shorter since not only ten days were suppressed but also almost three months taken away from it – 1 January to 24 March; (b) the year 1584 would begin not on the following 25 March as would have been the case, but almost three months earlier, on 1 January.¹⁹

16. *Bullarium diplomaticum et privilegiorum Romanorum pontificum*, Tomus VIII, (1572-1588) (Augustae Taurinorum: Seb. Franco et Henrico Dalmazio editoribus, 1863), pp. 386-90. The date of the bull is "Anno Incarnationis Dominicae millesimo quingentesimo octogesimo secundo, sexto Kalendas Martii, pontificatus nostri anno X." The date is therefore 24 February 1583, but 1582 in the Annunciation-style. On 4 October St. Theresa of Avila died. She was buried the following day which by virtue of the bull had been transformed into 15 October, which later became the day of her feast.

17. These are elaborated in another bull, "Cupientes," *ibid.*, p. 390.

18. See Francis J. Heyden, S.J., *The Complete Astronomer* (Quezon City: Ateneo de Manila, 1975), pp. 20-21; also P. Archer, op. cit., pp. 10ff. and 39-40.

19. The bull "Inter gravissimas" was issued on 24 February 1582, following the Annunciation-style chronology, but 1583, Circumcision-style. What marked the beginning of the year 1583 in the Annunciation-style was 25 March immediately following, but was now parallel with the year 1583 Circumcision-style (consequently 1583 by both computations). The steps therefore were the following: (a) by papal decision, the year 1582 Annunciation-style – year of the issuing of the bull – was to be called "year of the correction" ("correctionis annus recte dici debet"); (b) however, only the suppression of ten days in October 1583 in both computations marked the beginning of the actual correction; (c) the correction became complete only on 1 January 1584 when 1 January became the first day of the year in both styles, thus suppressing any difference between them. Marking the real beginning of the new chronology according to the Gregorian reform, therefore, and which is used up to the present, is 1 January 1584.

The reform, however, did not take away the anomaly involved in the names of some months that had a meaning in calendars starting the year on 1 March, but were — and are — real misnomers if the year begins on 1 January. Thus, in the Roman calendar, as reformed by Sosigenes, when the first month of the year was March, September would be the seventh, October the eighth and so on. *Quintilis* had been *Julius* (July) in honor of Julius, and later *Sextilis Augustus* (August) in honor of Augustus. However, after the Gregorian reform, when the year would start on 1 January, September, the “seventh month” (“septem” is seven in Latin) is in reality the ninth; October, the “eight month” (“octo” is eight in Latin) is the tenth; November, the “ninth month” (“novem” is nine in Latin) is the eleventh; and December, the “tenth month” (“decem” is ten in Latin) is the twelfth! When after the reform the year was to begin on 1 January, these four names of months were retained, making the terms not only inappropriate but positively wrong.

The new calendar with its various corrections and features was easily implemented by the Catholic countries. Spain and Portugal adopted the new reform on the days indicated by the papal bull. France made the ten-day change in December 1582. The Low Countries adopted it in 1583, the Catholic states of Switzerland between 1583 and 1590, the Catholic states of Germany in 1584, Poland in 1586, Hungary in 1587. In Protestant countries there was strong opposition to the reform. Great Britain and Ireland adopted it only in 1752,²⁰ Russia in 1918, Greece in 1924 and Turkey in 1927.

Strange as it may appear, even if the Pope established 1 January to mark the beginning of the year starting in 1584, for papal briefs the year started on 1 January only in 1621, and for papal bulls in 1691. Moreover for appointments to bishoprics the Annunciation style was certainly used even up until 1914. Really “it is a complex question. The style varied from country to country, from province to province, even from city to city, and in each place it changed from time to time.”²¹

20. “The Gregorian calendar was not adopted in England until the year 1752, when the difference between the two calendars had increased to eleven days. The day following 2 September 1752, was called September 14; at the same time the beginning of the year was changed from March 25 to January 1.” H.S. Jones, op. cit., p. 63.

21. Letter of Fr. D.J.K. O'Connell, who refers to F.K. Ginzel's work, *Handbuch der Chronologie*, Band 2 (Leipzig, 1914) as his source.

However these strange happenings and variety of implementation do not affect in the least the outcome of the issue we are discussing. Whether implemented or not, the fundamental fact remains: the Gregorian reform of the calendar, whereby the year 1584 would officially start on 1 January (Circumcision style) in contrast to the preceding way of counting, whereby the year started on 25 March (Annunciation style), makes it clear that 6 February 1578, by the computation of the Annunciation style, is definitely 6 February 1579 by *today's* computation whereby we begin the year on 1 January, as established by Gregory XIII in virtue of his bull "Inter gravissimas." 6 February 1578 falls therefore in that kind of "no man's land" that prior to 1584 "was" 1578 but with the reformed calendar corresponds *today* to 6 February 1579. The accompanying illustration will help the reader to visualize the overlapping of days and months in the "Annunciation-style" and in the "Circumcision-style" of computing the years until the Gregorian reform, when only one style remained.

THE VATICAN ARCHIVES

This relatively lengthy explanation is confirmed by a different source – by the Vatican archivist himself.

Independently from this reasoning and at the suggestion of the present writer, the Apostolic Nuncio to the Philippines, the Most Reverend Bruno Torpigiani, addressed a letter to Cardinal Antonio Samoré, Archivist of the Vatican Archives, asking for clarification on this matter. Cardinal Samoré's answer confirms our findings *in toto*. He advances two reasons.

The first reason is the same one we have elaborated at length in the first part of this note, although he presents it very briefly. The confusion of some authors who propose 1578 as the year of the creation of the Manila diocese, he says, originates from the false assumption that Gregory XIII in his bull was using today's chronology. Instead, the Pope was using the old "Annunciation-style" chronology in which the year began on 25 March. Their assumption, therefore, is false, and so is their conclusion. Today's chronology in which the year begins on 1 January, came officially into use only in 1584. Hence, 6 February 1578 *in the bull* is in reality 6 February 1579 in today's Gregorian calendar.

Cardinal Samoré adds another reason, taken this time from the fact that the bull makes express mention of the "seventh year of our pontificate," a term that cannot be applied to 6 February 1578 but is correct for 6 February 1579. In effect, Gregory XIII was elected Pope on 13 May 1572. The years of the pontificate were (and are) numbered from the date of the election — in rare cases in the past from the date of coronation, which would mean a still later date. The date 6 February 1578 therefore was clearly 6 February 1579 in the present computation, since the eighth year of Gregory's pontificate would start only later, on 13 May 1579 (1579 by both computations, Circumcision-style and Annunciation-style). Hence Cardinal Samoré states unequivocally: "The date of February 6, 1579, cannot be contested."²²

There is no ambiguity whatsoever about the date of the elevation of Manila to Metropolitan Archdiocese and the creation of the first three suffragan dioceses. It took place on 15 August 1595. The bull of Clement VIII "Super universas orbis ecclesias" is dated "Romae, apud Sanctum Petrum, anno Incarnationis Domini 1595, 19 Kalendas Septembris, Pontificatus nostri anno IV."²³ The year is 1595 by all styles and chronologies.

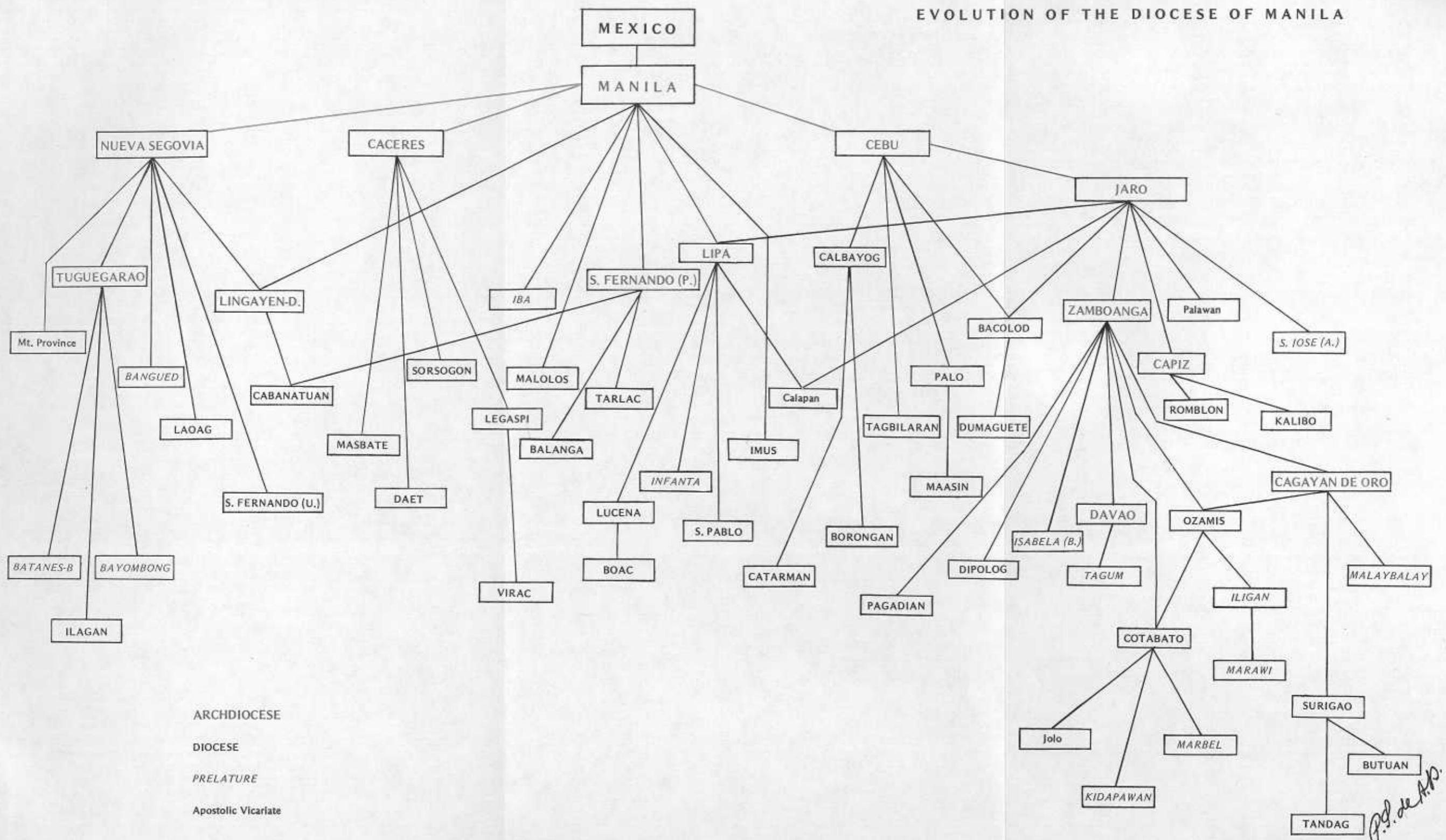
We hope that the present note has clarified once and for all one concrete problem of chronology: the exact date of the creation of the Manila diocese. But we think that the results of this brief study transcend the limited horizon of that one date, important as it might be. Perhaps a revision is also in order for other documents and dates, especially ecclesiastical documents, whenever dates from 1 January to 24 March are involved, particularly if they

22. Cardinal Samoré in his answer to the Apostolic Nuncio mentions some points: (1) the original bulls of the creation of the Manila Diocese as well as the appointment of its first bishop are not found in the Secret Archives of the Vatican. This is but normal, since the originals are always sent to the proper addressees; (2) Not even the "registration" of the bulls is found, since the Registers of Gregory XIII were lost when the Archives of the Roman Curia were transferred to Paris during the time of Napoleon. Among them the register that would record the above-mentioned bulls was also lost. (3) However, both the establishment of the diocese and the appointment of Fray Domingo de Salazar are noted down in the "Archives of the Consistory" under the Acts of the Chamberlain 11, f. 311, which, incidentally bear the date of 1579 in Roman numbers. We reproduce here the photostatic copy of the texts relative to both the creation of the Manila diocese and the appointment of Bishop Salazar which were kindly sent by Cardinal Samoré. Since the manuscript is not easily legible we add the transcription of the pertinent sections.

23. *Compendio Bulario Indico*, pp. 514-15. In the following pages the *Bulario* summarizes the bulls for the erection of the three suffragan dioceses, Nueva Caceres, Nueva Segovia and Cebu.

refer to years prior to 1584. Dates and years appearing specifically in documents that had emanated in the past from the Holy See or some of its *dicasteria* should be labelled "handle with care," lest preposterous conclusions be accepted as historical facts. This note may serve as a "caveat emptor."

EVOLUTION OF THE DIOCESE OF MANILA



CORRELATION OF DATES IN THE JULIAN AND GREGORIAN CALENDARS

J F M A M J J A S O N D	J F M A M J J A S O N D	J F M A M J J A S O N D	J F M A M J J A S O N D	J F M A M J J A S O N D	J F M A M J J A S O N D	J F M A M J J A S O N D	J F M A M J J A S O N D	J F M A M J J A S O N D	J F M A M J J A S O N D	J
1576	1577	1578	1579	1580	1581	1582	1583	1584	1584	Correction completed
1577	1578	1579	1580	1581	1582	1583	1584	1584	1584	Beginning of actual correction

6

Bull

24

4-15

Bull

Ten days suppressed

Annunciation-style, March 25

Circumcision-style, January 1

M.-D. LXIX.

1000
S. B. d. m. R. d. f. Generali servit d' I. D. Giorri fonsim Cogni
Domenica ult' iornata l'or. vng ad remanser. ab. Regis eadet. in onas-
ciale al le. Capitano de Regis Kereg' jordi nobile. E' I. D. J. Regis Se-
nator. d' iornata. 15. h. d' iornata. facente almanca uoce. ignotus utr' magi-
stari. et gubernatoribus. l'or. vng. ad. l'or. in Cogni onas. et pape-
reg. in rebus. vng. Et en' rebus. jordanus armi. delli duez. illes Regi.
in superfratibus. generali Cogni fonsim. mo' d. J. Regis. Et' cedent. d' i-

Postea dicitur quod fons, s. i. ab aqua, domus Regis fuit prouidit. Et fons
regis quod ubi aqua regia uigiliter accipitur in gratiis maris Ocean, per
ducatur ad Ierusalem. Tunc de fons alio. Et uocatio prima est. Non habet. Et
gratia fons non dicitur. Et fons natus non in gratiis dicitur. Contra ut ipso
sunt etiam fons et aqua omnia. Et uocatio quod natus fuit in aqua uocatur fons
tunc etiam cum formula. *Uocatio*.

1. Marte. Eadem refit^{ur} et ad mecum venient^{ur} i. pionie Caii: illuc est in vita fulvis
probris deinde fortioria uenient^{ur} propter his oculum: a. Scans et
mox a. Oculum: vita procul: aetate: auctoritate: facies obliquus et^{ur} excepto quod
aetate negotiis oculorum non habet propria: dicitur: ipius: l. Caii: Caius
a gestori prefect: ca. M. L. Caius: filii: p. Scaurus: suo genere: elliscatur:
Eadem refit^{ur} et ad supp^{er} m. Regis fact^{ur}: s. t. erexit per: m. l. s. n. s. n. s. n.



M. D. 1000¹²

*L'assassin
civile n° 1.*

B. M. Virgines in dynis sita sacerdoti gratiach. Sacerdotus uig' auncup.
Philippini, in obitum eius proposito quod de manu appellando
cum sororibus, amicis, et familiaribus, eumquecumque obsequiis, non
renunciari ne preconciari, qui erat sibi. Regnante oratione dictata
anglorum, et uite fonsu, quod uerbi uocem suam fecit et uocem cre-
scere non posuit in aliis partibus latine exprimitur. Namque dicit C. Alles-
ley, sub eius uocem placuisse Arundeliam litteras, uenit C. frater ad sua
m' cor. Huius auctoritate, prius idem dicitur in aliis auctoritatibus.

*L'assassin
n° 2.*

Dicit: eidem R. 2. reg' uocis sonus per se ipsum, s. i. grandit fa-
biliter C. Marlow, in philo merito, uocem suam, et sue grande cre-
scere, ut vocem suam, et per se ipsum, et per suam fidem, et ueritatem, et per di-
ligitu' maria' mea, non posse, uocem latere, ceteri agnoscunt uocem suam, per
sonam, ipsorum. I. C. in aliis graecis, tam' in latini.

*m. scriptio causa
sue patrum
et p'p'z'*

Dicitur R. 3. per C. 12. s. ad uocem suam, per eum commandavit illam. s.
Cognoscere facit et s. Aug. graeci, et ecclesiastici latini, per uocem suam.
Portebat cognoscere in manus suis. s. si facit, et ad uocem suam, dicitur. At uero di-
gnatione eius, saepe facit, et credidit ei s. per suam fidem, suam per-
ficit, et ad uocem suam, et s. s. ad uocem suam, et ad uocem suam, et ad uocem suam, et
300. libri. Tunc super finaliter, et latenter. Utique enim ab aliis. At uero di-
gnatione eius, saepe facit, et credidit ei s. per suam fidem, suam per-
ficit, et ad uocem suam, et s. s. ad uocem suam, et ad uocem suam, et ad uocem suam, et
300. libri. Tunc super finaliter, et latenter. Utique enim ab aliis.

300

N. An. 1. l'acte Colonna.

Silius: ~

F. 311:

M. D. LXXIX

cons. s. Feria sexta die VI. Februarij Romae apud S. Petrum
in loco solito Ap. ci Palatij fuit Consistorium secretum
de more, in quo

Eodem referente et ad supplicationem Ser-mi Regis
Catholici S.tas Sua erexit paroeciale Ecclesiam Con-
ceptionis B. Mae. Virginis in oppido de Manila Insula
de Luzon vulgariter nuncupata

F. 311':

Ecclesiae Manilensis erectio in Ind. Philippin., in Cathedralem Ecclesiam pro uno Episcopo de Manile appellando cum honoribus, insignijs, et facultatibus et cum reservatione iuris nominandi et praesentandi pro eodem ser. mo Rege, nec non tertiandi, dioecesim ampliandi, et alia faciendi, quae in similibus erectionibus fieri et concedi consueverunt, pro ut in Cedula Consistoriali latius exprimitur. Et quod dicta Ecclesia Manilensis sub sit iuri metropolitico Archiepiscopi Mexicanii. Cuius Ecclesiae fructus ad summam 200. ducs ascendent, prout idem Rex in se suscipit.

Ecclesiae Manilensis Ind. Deinde eodem R. mo Domino referente et ad nominationem praefati Ser-mi Regis, S. tas Sua providit Cathedrali Ecclesiae Manilensi in Indijs maris oceanii existenti a sua primaeva ----- erectione vacanti de persona ven. lis viri fr. Dominici de Salazar ordinis Praedicatorum de legitimo matrimonio nati, praesbyteri, aetate, doctrina et sui superioris testimonio comm. ti fidedigno professi, ipsumque dictae Ecclesiae in Episcopum praefecit cum etc. Absolvens.