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DE EUROPA A LA FRONTERA CHACO-PARAGUAYA. LOS HERMANOS JESUITAS: TRAYECTORIAS BIOGRÁFICAS, GUERRA E HISTORIAS GLOBALES EN EL SIGLO XVII

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Abstract: This article aims to analyse the biographical trajectories of various Jesuit Brothers in the 17th century, such as Domingo de Torres, Antonio Bernal, among others. Most of them were born in Europe and were soldiers in numerous battles. They then joined the Society of Jesus and travelled to the Paraguayan Jesuit Missions where they taught the Guaraní Indians how to use European firearms and tactics of war. In this way, the life of these Jesuit Brothers shows us the mechanisms by which the Spanish Empire negotiated and protected its frontiers with "non-state" agents (Jesuits) and local native populations (Guaraní Indians). This biographical view enables us to understand how frontier defences were constructed, and how the inter-imperial relationship as well as the military knowledge circulation functioned in the Spanish Empire.

Keywords: Society of Jesus, Guaranis, Jesuit Missions, Paraguay, Frontier war.
Introduction

Studies in Global and Transnational History expose the need to apply new theoretical and methodological tools in the analysis of European empires during the early modern era. Insights constructed through examining the biographies of the agents of the Iberian empires, while not novel, are crucial to understanding the functioning and administration of these power structures between the 16th and 18th centuries. The concept of a "Global Micro-History", allows us to study key historical figures that circulated and established global "connections" during the early modern era. In this way, individuals and local situations can be understood from the global perspective.

In this article I analyze the biographical trajectories of various Jesuit brothers, which makes it possible to situate local frontier conflicts on an inter-imperial plane, that is, in a global framework of war between Iberian empires. Referring to the temporary coadjutor brothers who arrived in the Jesuit Province of Paraguay during the 17th century. These Jesuit brothers helped train the Guarani Indians who defended that frontier in the war against the Portuguese bandeirantes.

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5 A Jesuit province was an administrative division with a provincial father residing in the city designated as the capital of that administrative unit. The important thing is to point out that these provinces had a different jurisdiction than the administrative divisions prevailing in that same territory. For example, the Jesuit Province of Paraguay, with its capital in Córdoba, included the governorates of Tucumán, Buenos Aires and Paraguay, as well as their corresponding bishoprics. In other words, there was a juxtaposition of jurisdictions that generated complex negotiation processes among all parties involved (crown, local authorities, neighbors, Jesuits, Guaraníes, etc.), especially when mobilizing resources for the frontier war.
The temporary coadjutor brothers: their functions within the order

The Society of Jesus is a global religious order whose members have great mobility⁶. The Jesuits maintain the principles of obedience and subordination devoted to Saint Ignatius of Loyola. A vertical organization existed in which the Father General in Rome was "the head of the whole system followed by the provincials, the rectors of the colleges and the other local superiors"⁷. In this vertical organization, a fundamental element was the circulation of information. One important facet of this structure was that it kept the Father General informed about what was happening in each of the provinces. In this way, many letters linked distant provinces with the Father General in Rome. For this research project, documents such as annual letters, reports, and memorials, were read carefully for both literal and implied meanings in order to separate the religious objectives (proper to the order) from the political and economic questions of each region⁸.

The global Jesuit connections manifested themselves in multiple ways. For example, Fathers’ procurators from the American provinces, made requests to Europe⁹ for European Jesuits to be sent to the Indies (indipetae letters)¹⁰, or they requested studies of compilation and/or biographical analysis of members of the order according to their different geographical origins¹¹. Although the latter did not carry out an in-depth analysis of the life of each Jesuit, they allowed a general idea of the diversity of origins and trajectories that converged in each Jesuit province¹².

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¹² For example, Hugo Storni, Catálogo de los jesuitas de la provincia del Paraguay (Cuenca del Plata) 1585-1768 (Roma: Institutum Historicum Societatis Jesu, 1980); José del Rey Fayardo, Bio-bibliografía de los jesuitas en la Venezuela colonial, 2ª edición (San Cristóbal, Santaфа de Bogotá: Universidad Católica del Táchira, Pontificia Universidad Javeriana, 1995); and Eduardo Tampe, Catálogo de Jesuitas de Chile (1593-1767), Catálogo de regulares de la Compañía en el antiguo Reino de Chile y en el destierro (Santiago: Ediciones Universidad Alberto Hurtado, Instituto de Historia-Pontificia Universidad Católica de Chile, Centro de Investigaciones Barros Arana, DIBAM, 2008).
Many Jesuit Fathers arrived in the Northeast of Rio de la Plata for evangelizing and missionary labors. In addition, some of them performed more earthly tasks, indispensable for the survival of new missions. They were the temporary coadjutor brothers who performed various functions, for example in roles as architects, sculptors, musicians, and apothecaries.

The figure of the temporary coadjutor is defined in the Constitutions of the Society of Jesus. The First and general examination to be proposed to all those who ask to be admitted to the Society of Jesus, in Chapter 6, differentiates between the spiritual and the temporal coadjutor brothers. The first "are priests, having sufficient letters to help in spiritual things; the temporal ones, not having sacred orders, with or without letters, can help in the necessary external things". Next, this norm clarifies that whoever entered the Society of Jesus "must proceed and walk in the same way that has been shown to him..." and in the case of the temporary brothers, they must not "...claim more letters than he knew when he entered.

The various activities carried out by these temporary coadjutor brothers were included in these "necessary external things". In this project, we are interested in those that promoted the circulation of knowledge, training and military weaponry among the Guaraní natives.

These and other activities could be carried out by the same coadjutor brother, as shown by the life of Brother Domingo de Torres in the missions of Paraguay. Domingo de Torres was born on April 28, 1607 in Osuna, Spain. He entered the Society of Jesus in 1627 in the Jesuit province of Andalusia and arrived at the port of Buenos Aires on December 20, 1636. He professed his last vows on July 25, 1641 in the reduction of Santa Maria in the region of Paraguay. The following year, Torres was in the reduction of San Miguel, erecting a...
provisional church because a gale had destroyed the previous one. In that same year, this brother applied some sudores to Father Francisco Díaz Taño, demonstrating that he had certain medicinal knowledge of the time. Sometime later, the provincial Father Juan Bautista Ferrufino refers in his annual letters to this Jesuit as a "master brother in sculpture and dedicates himself to the construction of churches and tabernacles for the reserve of the Blessed Sacrament." In addition, the Jesuit historian Guillermo Furlong also highlights the architectural work of Domingo de Torres. This is noted in the 1674 Catalogue where he appears as an "architect" in the reduction of San Carlos. Four years later, another Catalogue placed this brother in the reduction of San Nicolás, although without specifying his task. Finally, Torres died in the reduction of Apostles, and Furlong says the following about him in that village, "if he was not a note surgeon, he was a fervent herbalist." 

Therefore, this brief biographical journey exposes the mobility of these coadjutor brothers within the Paraguayan mission territory. Brother Torres circulated through at least five reductions and fulfilled various functions (architect, sculptor and herbalist). Later, the military activities that Brother Domingo de Torres was involved in will be analyzed further.

These brothers also participated in the expeditions made by the fathers’ procurators sent to Europe. These missions had the objective of gathering new priests and brothers who would travel to the reductions of the New World. The case of the temporary coadjutor brother Simón Méndes is highlighted.

Simón Méndes was born on 27 October, 1605 in Vila Pouça de Aguiar, Tras-os-Montes, Portugal. He entered the Society of Jesus on August 15, 1639 in the Jesuit province of Paraguay and arrived at the port of Buenos Aires on November 28, 1640. He professed his last vows on October 28, 1653 in Salta and died in the city of Córdoba on August 25, 1676. To these brief biographical data, we must add the active participation of Méndes in the armed confrontations against the Brazilian bandeirantes. One of his letters, dated 23 November, 1641 and addressed to Brother Diego de Molina in Seville, provides a crucial and detailed testimony on the results of the battle of Mbororé. In addition, this brother traveled as a companion to the father procurator of the province of Paraguay, Father Cristóbal de Altamirano. Both made the necessary arrangements in Europe between 1670 and 1673 and formed an expedition of 30 priests and 3 coadjutor brothers destined for Paraguay. This...
mission left from Seville on December 15, 1673 and arrived in Buenos Aires on March 15, 1674.

This type of expedition was authorized by the Casa de Contratación in Seville, before they were permitted to leave for America. This documentation provides detailed descriptions of each of the Jesuits who were on board. In the case of Simón Méndez the change in spelling of his surname is notable: "Simón Méndez, temporary coadjutor of age of sixty-seven years between cano and medium body...". This type of change was common in early modern era documentation. However, it is even more peculiar that it refers to him as "from Ecija", modifying his place of birth.27

In the latter we must consider that a previously Real Cédula dated October 20, 1672 had authorized the return of that Jesuit expedition to Paraguay. But the king sent as a condition that "...the three parts of them are Spanish, in conformity with what was sent by Cédula of March 6, 1655, and the fourth part of foreigners, as they are vassals of the King..."28. If to this legal framework, we add the end of the Portuguese restoration war (1640-1668), we can better understand this strategy of the Jesuits by modifying not only the spelling of a surname, but also the birthplace of brother "Méndez" to simulate his origin as a Portuguese.

The participation of the Jesuit brothers in the Frontier War

The Jesuit reductions in Paraguay suffered bandeirantes attacks from present-day Brazil in the first decades of the 17th century. The name bandeirantes refers to those who made up an "entrada" or "bandeira". This consisted of a large expedition organized by the state or by individuals, sent to seek gold, precious stones and Indians. The Indians were hunted and sold as slave labor for the sugar mills on the Brazilian coast29.

The most detailed testimony on these attacks is in the work of Father Antonio Ruiz de Montoya. This Jesuit describes São Paulo's advances on reductions, especially the most important years between 1631 and 163730. These attacks led to the destruction of 11 of the 13 reductions founded by the Jesuits in the Guayrá region31. Only two missions survived (San Ignacio and Loreto) and they were subsequently moved to new locations so that the evangelizing mission would be preserved. The following map Nº1 represents this process of relocation of the Paulist reductions and advances during this period.

27 This description was made by Joseph de Veitia Linage in Seville on September 16, 1673. Archivo General de Indias, Contratación, 5549. f.13.
29 These bandeirantes attacks on indigenous populations only diminished at the end of the 17th century with the gold discoveries in Minas Gerais, Goiás and Mato Grosso. Roque Barros Laraia, Los indios del Brasil (Madrid: Mapfre, 1993), 49-50.
30 Antonio Ruiz de Montoya, La conquista espiritual hecha por los religiosos de la Compañía de Jesús en las Provincias de Paraguay, Paraná, Uruguay y Tape. 1639. Preliminary study and notes Ernesto J. A. Maeder (Rosario: Equipo Difusor de Estudios de Historia Iberoamericana, 1989).
31 San Ignacio (1609); Loreto (1610); San Francisco Javier (1623); Encarnación (1625); San José (1625) and San Miguel (1627) were on the shores of the Paraná panema and the Tibají river. Other five Jesuit missions, such as San Pablo (1627); Ángeles del ayaoab (1625-1627), San Antonio (1627), Santo Tomás (1628) and Jesús María were around the city of Villarrica. Two other reductions, Concepción and San Pedro, were of the Guañanas Indians. Ruiz de Montoya, La conquista..., 159, note n. ° 124.
This conflict on an inter-imperial frontier explains two issues. The first was the mobilization of temporary coadjutor brothers with a European military past, towards this territory. The second issue was the subsequent military activities of these Jesuits on this border.

In the 1630s several Jesuits were linked to armed clashes with the Lusitanians. Thus, while defending the reduction of Jesus Mary, the Fathers Pedro Romero and Pedro de Mola, as well as the brothers Antonio Bernal and Juan de Cárdenas, shot the *bandeirantes* with muskets. In addition, according to the testimony of provincial father Diego de Bora of March 4, 1637, these four were also shot in that confrontation. This matter of Jesuits wounded with firearms in their hands was the main discussion of the 6th Provincial Congregation of Paraguay, held from July 18 to August 8, 1637. However, this Congregation failed to reach a definitive position on this matter.

Mucio Vitelleschi in a later letter leaves no doubt as to how difficult this issue is.

(...) what I feel in this matter, refer to it, and what I have written to you on other occasions. But in a word, I say that I neither like nor can I approve of what was recently done in order to defend the Indians.

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32 I would like to thank Dr. María Laura Salinas who kindly gave us this map that is part of a cartographic series being developed by the members of the *Núcleo de Estudios Históricos Coloniales* at IIGHI-CONICET/UNNE (Argentina) in order to update the maps of the region published in Maeder y Gutiérrez, *Atlas Histórico*....

33 “Carta do padre Diogo de Bora, Provincial do Paraguai, dando conta a alguns padres da Companhia da destruição de quatro reduções do Tape pela bandeira de Antonio Raposo Tavares”, 4 de marzo de 1637, en *Manuscritos da Coleção de Angelis. Tomo III. Jesuitas e bandeirantes no Tape (1615-1641)*, introduction and notes by por Jaime Cortesão (Río de Janeiro: Biblioteca Nacional, 1969), 143-144.

34 “…lo que siento en esta materia, remítome a ello, y a lo que en otras ocasiones les tengo escrito. Pero en una palabra digo que ni me agrada, ni puedo aprobar lo que últimamente se hizo en orden a defender a los indios”. Martín Morales, ed., *A mis manos han llegado. Cartas de los PP. Generales a la Antigua Provincia del Paraguay (1608-1639)* (Madrid, Roma: Universidad Pontificia de Comillas, Institutum Historicum Societatis Iesu, 2005), 581-582, note g.
Shortly afterwards, in 1639 while engaged in a new confrontation with the Portuguese bandeirantes from San Pablo, the aforementioned brother Domingo de Torres was wounded in the leg by a musket shot, and Father Diego de Alfaro died of one in the forehead. Clearly, the Jesuits, and in particular the coadjutor brothers, were still involved in this type of armed confrontation during this time.

When analyzing this border conflict between bandeirantes, Jesuits and Guaraníes, we must consider that between 1580 and 1640 the union of the Lusitanian and Castilian crowns in the figure of Felipe II took place. This meant that for sixty years the American territories colonized by both kingdoms recognized the same king and, therefore, their inhabitants were vassals of the same crown. This aspect is important to understand the limitations that the authorities and inhabitants of the northeast Rioplatense had to face, by the armed route, the bandeirante advances during the first decades of the 17th century. A warlike response against vassals of the same crown could be considered as a betrayal of the monarchy itself.

Thus, the Jesuits and Guaraní natives practically defended their villages without the help of nearby Hispanic populations and without their militias being recognized as such. One example of this was on January 11, 1638, when the city council of Corrientes denied the help of men and military equipment for the reductions. The justification was that the city could not gather the required 200 men, rather it could only enlist 15 men, "poor and without weapons or horses, ammunition or supplies" to defend the city.

A few years later the situation changed on that border, with the Jesuit coadjutor brothers playing a very important role. A letter dated November 9, 1641, from Father Francisco Díaz Taño to Father Diego de Montiel, Attorney General of the Indies, refers to the aforementioned triumph in the battle of Mbororé against the Portuguese troops. This epistle highlighted the participation of Jesuit brother Domingo de Torres in training the Guaraní natives:

The Portuguese of São Paulo returned to our Reductions, I heard about it in Rio Janeiro, I left as quickly as I could and as I arrived in Buenos Aires we warned the missionary fathers; they sent muskets and harquebuses more than they already had, which Brother Domingo de Torres had taught them to shoot (...)

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35 Cf. “Carta del padre Claudio Ruyer dirigida al padre procurador general Francisco Díaz Taño del 23 de julio de 1639”, en Pastells, Historia... Tomo II..., 22, note n. º 1; and “Protesto anônimo de um padre da Companhia junto a uma autoridade anônima contra a acusação de infidelidade ao Rei lançada a Companhia”, 10 de mayo de 1653, en Manuscritos da Coleção de Angelis. Tomo II. Jesuítas e bandeirantes no Itatim (1596-1760), introduction, notes and glossary by Jaime Cortesão (Rio de Janeiro: Biblioteca Nacional, 1952), 114. Aurelio Porto said after receiving this shot father Alfaro, then brother Domingo de Torres, with an accurate shot killed the captain of that Bandeira. Aurelio Porto, Historia das Missões Orientais do Uruguai. Primera parte. Second edition revised and improved by Padre Luis Gonzaga Jaeger (Porto Alegre: Livraria Selbach, 1954),177.


38 “Los Portugueses de S. Pablo volvieron sobre n[uest]ras Red[uccio]nes, tube noticia dello en el Rio Janeiro, Sali lo [rapido]lo q. pude y assi como llegué a Buenos Ayres avisamos a los Padres Missioneros; embiarose mosquetes y arcabuzes mas de los q. ya tenían, con los cuales el H[erman]o Domingo de Torres los avia enseñado a tirar...”. Pastells, Historia... Tomo II..., 61, note n. º 1.
Cleer than the previous letter, is the following communication from Brother Simón Méndez to Jesuit Brother Diego de Molina in Seville, on November 23, 1641:

(... there will already be at 600 firearms that are made in the same Reductions. A Father is the Master having given the beginning to Brother Dominic de Torres, to whom we owe the teaching of the use of weapons in the Indians, which seemed impossible as some said; and now they are already right-handed soldiers. It is apparent that the context had changed; the Portuguese restoration war had started on a global scale, and for that reason its repercussions on the border of the northeast Rioplatense were obvious. In the testimonies of the period, Brother Domingo de Torres was directly involved, along with other coadjutor brothers in the military training of the Guaranies. Additionally, according to Guillermo Furlong, Torres had worked as a soldier in Chile before joining the Society of Jesus. This element was also evident in the biography of another Jesuit who needs to be highlighted here: Antonio Bernal.

Brother Bernal was born in 1582 in Palhaça, Portugal, and joined the Society of Jesus on August 20, 1615 in Paraguay. He professed his last vows in Encarnación on 22 November, 1626 and died in the city of Córdoba on 13 April, 1661. The annual letters of the period 1659-1662, refer to the death of this brother and give greater references to his biography:

Before entering it [Society of Jesus], he was from his youth a soldier by land and sea, preserving his good customs, having managed by his courage to climb the military ladder until he was appointed captain of cavalry in the kingdom of Chile.

Finally, Antonio Bernal has "...begun to arrange his life in the manner of our parents, who were present there as military chaplains, until, feeling called to the militia of the Celestial King, he entered his company..." According to the previously mentioned testimony of the

39 “…abrá ya al pie de 600 armas de fuego q. se hazen en las mismas Reducciones. Un P.e es el Maestro aviendo dado primero principio el H.o Domingo de Torres, a quien se debe la enseñanza del uso de las armas en los indios, q. parecía cosa imposible como algunos dezían; y agora son ya diestros soldados”. Pastells, Historia...
40 Furlong, Misiones..., 126.
41 Storni, Catálogo..., 37.
42 “Antes de entrar en ella [la Compañía de Jesús], era desde su mocedad soldado por tierra y mar, conservando sus buenas costumbres, habiendo logrado por su valor subir en el escalafón militar hasta ser nombrado capitán de caballería en el reino de Chile...”.
43 “...comenzado a arreglar su vida a modo de nuestros padres, que allí estaban presentes como capellanes militares, hasta que, sintiéndose llamado a la milicia del Rey Celestial, entró en su compañía...”. Cartas Anuas de la Provincia Jesuítica del Paraguay. 1658-1660 y 1659-1662. Introd. María Laura Salinas (Resistencia: IGHIL-CONICET, 2010), 75-76.
44 “recibió un balazo en la mano que le perforó luego el pecho, en el sitio preciso donde llevaba una medalla de la Purísima Concepción la cual milagrosamente le salvó la vida”. Martín M. Morales, “Violencia y misión en la antigua provincia del Paraguay”, Studia Missionalia 60 (2011), 7.
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Provincial Father Diego de Boroa, Brother Bernal also used a harquebus during the defense of the reduction of Jesus Mary against the bandeirantes. In this confrontation, Brother Bernal was injured, as well as Father Pedro de Mola, Father Pedro Romero and Brother Juan de Cárdenas.

In a short time, both the Jesuits and the monarchy itself recognized the convenience of transferring men with military experience to the province of Paraguay in order to train the Guarani and take care of the armament. In this configuration, a border was protected that maximized resources (both material and human), while simultaneously developing a "conflictive pact" between the inhabitants of that region in which the crown ceded part of the monopoly of violence into the hands of the Guaraní and Jesuits.

In the Royal Decree of November 21, 1642, this issue is further considered, and it was established that these lay brothers would be in charge of arms and ammunition in order to train the Indians. It was stated in this decree: "some brothers who have been soldiers can take from the Kingdom of Chile". It is of note, that Priests were not involved with military training and actions. There is no doubt this activity was already occurring at the time, as shown by these examples of Brothers Domingo de Torres and Antonio Bernal, who had military experience in Chile before arriving in Paraguay.

In this way, the Society of Jesus was strengthened through time by separating the temporary works from the spiritual ones.

The manufacture of firearms and military knowledge in reductions

The numbers of firearms in reductions was constant during the first half of the 17th century. This was due to various factors such as their capture to defeated enemies, purchases in nearby cities as well as the manufacture of arms in reductions.

Father Juan Pastor mentions in a letter of December 22, 1646 the situation of the Indians, the Jesuit and their weapons. "They have defended themselves courageously for twelve years against this part of the Portuguese of Brazil [...] buying arms and ammunition, and other things necessary for their defense, in great quantity, and of value, because firearms reach seven hundred...". The following year, the visit of Governor Jacinto de Lariz registered a total of 609 firearms. This number increased later with 150 weapons sent by the Viceroy of Peru. Ten years later, the visit of Governor Blázquez de Valverde exhibits a
total of 686 firearms in these missions. This visit does not specify the weapons that were in two reductions (Itapúa and Loreto), therefore, this number could be increased\(^5\). It is worth mentioning that studies exist that refer to the dissemination of military knowledge among the Guaraníes, especially from the perspective of the implementation of European combat tactics and techniques typical of the modern period\(^5\). However, we have no analysis of how firearms were manufactured in these villages, and especially, the dissemination of the knowledge needed to develop them.

The testimony of Friar Gabriel de Valencia, a Jesuit for 15 years, is interesting as it acts to bring us closer to understanding the importance of the manufacture of arms in reductions. Valencia affirms in his communication to the governor of Tucumán, that during the confrontation with the Portuguese they had four thousand firearms, but that in addition, those missions also had:

\begin{quote}
Four continuous forges in the work of the harquebus whose author had been a brother coadjutor called Domingo de Torres [...] learned from that brother coadjutor Father Francisco de Molina [...] and with these two masters and cousins of four official forges, all skilled, with abundance of materials well let understand how many mouths of fire open carved in twenty years and must believe that among the Indians already open official who have reached the first of masters\(^5\).
\end{quote}

This friar considered the number of firearms distributed in the reductions of the Jesuits in the year 1657, when he writes, "...at least fourteen thousand mouths of fire, muskets, arquebuses and the like, fourteen pieces of medium artillery; and of alfarjenses, chusos, picas, and the like...". These numbers are probably excessive if we compare it with the quoted figures of the visits of Lariz (1647) and Blázquez de Valverde (1657). However, Valencia provides us with interesting clues about the key role played by Brother Torres in the initiation of various strategies to increase the number of firearms by the Jesuits.

Without a doubt, one of the greatest concerns of the Fathers of the Society of Jesus with respect to the Guaraníes, was how to modernize their fighting techniques and tactics so that

\(^{50}\) Cf. AGI. Audiencia de Charcas. f.374v.-f.1104; Álvarez Kern, Missões...,172-173, note n° 78; and Pastells, Historia..., Tomo II..., 471-472; 474-476; 480-481; 483-485; and 489-501.


\(^{52}\) “...quatro fraguas continuas en la labor de los arcabuces cuyo autor avia sido un hermano coadjutor llamado Domingo de Torres [...] aprendió del dicho hermano coadjutor el P[adr]e Fran[cis]co de Molina [...] y con estos dos maestros ya primos oficiales de quatro fraguas, todos haviles, con abundancia de materiales bien se deja entender quantas bocas de fuego abran labrado en veinte años y se debe creer que entre los indios abra ya oficiales que ayan llegado al primero de maestros”. “Copia de una carta del governador de Tucumã para Frei Gabriel de Valencia, franciscano, mas egresso da Companhia de Jesus, pedindo noticias sobre esta, com a respectiva reposta, contendo informes muito particulares sobre toda a Província Jesuíta do Paraguai e as atividades dos seus membros. 26 de março de 1657-8 de mayo de 1657”, en Manuscritos da Coleção de Angelis. Tomo II..., 259-260.

\(^{53}\) “...por lo menos a catorce mil bocas de fuego, mosquetes, arcabuces y semejantes, catorce piezas de artillería mediana; y de alfarjenses, chusos, picas, y semejantes...”. “Copia de una carta del governador de Tucumã para Frei Gabriel de Valencia, franciscano, mas egresso da Companhia de Jesus, pedindo noticias sobre esta, com a respectiva reposta, contendo informes muito particulares sobre toda a Província Jesuíta do Paraguai e as atividades dos seus membros. 26 de março de 1657-8 de mayo de 1657”, en Manuscritos da Coleção de Angelis. Tomo II..., 259.
they would have better results against the Portuguese. Similarly, the temporary coadjutor brothers played an essential role in teaching the techniques needed to develop this type of armament. Further analysis of this type is necessary in future works.

Conclusions

This article constitutes a first approach to the "unknown" figure: the Jesuit temporary coadjutor brothers. I focus on some biographical examples of a particular Jesuit province (Paraguay) during the 17th century. This type of study brings us closer to global and transnational trajectories. These Jesuits belonged to true "different imagined communities" whose relationships provoked transformations in those community. These global trajectories allow us to understand these regions in a permeable way, with individuals of great mobility, who took with them in each displacement their knowledge and techniques, in this case military, and spread them among the local inhabitants.

These cases also show us the mechanisms by which the Spanish crown defended this frontier. Bartolomé Yun Casalilla used the idea of "conflictive cooperation" or "conflictive pact" to understand the power relations between the crown and the local elites, both on the peninsula and in overseas territories. In this way, Yun Casalilla proposed moving away from two poles so often repeated by historiography to describe these relations, such as "blind obedience" and "systematic resistance and conflict"54.

In my point of view, the biographical trajectories of these Jesuit brothers allow us to observe this order beyond their evangelizing tasks. We consider that, among the members of the Society of Jesus, the neighbors of the nearby cities and the monarchy itself, a sort of "conflictive pact" developed to protect those regions. In this article we focused fundamentally on the context of the configuration of the Guaraní militias and, therefore, on the construction of this "conflictive pact" between the protagonists of that border.

As we pointed out, the temporary coadjutor brothers of the order played fundamental roles for the development of the missions in Paraguay, especially through their active participation in the confrontations with the Portuguese bandeirantes. Their actions allowed them to train the Guaraní natives and even to manufacture firearms in the missions themselves, an aspect that has been little analyzed by historiography so far.

Therefore, we consider that the biographical trajectories, both individual and global, of each temporary coadjutor brother of the Society of Jesus constitute essential resources to understand how the Spanish monarchy managed to defend this frontier, even allowing the use of firearms by Guaraní natives. In this sense, the figure of these men with European military experience was pivotal.

54 Yun Casalilla, Marte..., 562.
Bibliography


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