
A NOTE ON 'AUSTRALIA' OR 'AUSTRIALIA'

Rupert Gerritsen¹

A paper, "French Mischief: A Foxy map of New Holland" by Margaret Cameron Ash was published in *The Globe* no.68 in 2011 (Cameron Ash 2011), and in which three references were made to "Austrialia del Espiritu Santo", including a translated quote from the document claiming possession ("Possession in the name of His Majesty") prepared by Pedro Fernandez de Quirós in 1606 (Markham 1904, 1:251). In the following issue of *The Globe* (69:51) a correction was published, indicating an error had been made by the editor in changing "Australia" in the author's original manuscript to "Austrialia" in the published paper. However, as will be suggested here, the editor may not in fact have been in error.

The question as to whether Quirós used the term 'Australia' or 'Austrialia' is not necessarily a trivial one as it has a bearing on the origin of the word 'Australia' in terms of its earliest usages. The first appearance of the word 'Australia', its application to particular landmasses, the word entering our lexicon, the recognition of what we now know as 'Australia' as a discrete geographical entity of continental proportions, the application of 'Australia' to that continent, the acceptance of that name for the continent, and finally its adoption as the name of the eponymous nation state has a long and complex history. That, however, is beyond the scope of this brief note, which will confine itself to the supposed error made by the editor in amending 'Australia' or 'Austrialia'.

In acknowledging the error, Sir Clements Markham's translation of *The Voyages of Fernandez de Quirós, 1595 to 1606* was cited (Markham 1904, 1:251) as evidence for the use of 'Australia'. Yet as noted in the Correction's footnote 1, elsewhere Markham, in quoting the key phrase from the same document, stated that Quirós had declared the land he was claiming "from this time shall be called Austrialia del Espiritu Santo" (Markham 1904, 1:xxv). This conflict is the source of some of the confusion. A further source of confusion arises from the inconsistent application by Quirós and his contemporaries of the names they attached to Espiritu Santo. But Markham created yet more confusion in terms of his identification of relevant documents, omission of a key document and an inadequate citation. To satisfactorily clarify this matter it is necessary to consult a number of original sources.

SOURCES AND COMPARISONS

The intention of the expedition led by Quirós was "to discover the unknown southern regions", as specified in his "Instructions" (Markham 1904, 1:183), explicitly stated in the Royal Orders and by Quirós on numerous occasions in the course of the voyage. This intention was also detailed in accounts by others, such as by one of the Pilots on the expedition's *capitana* (flagship), the *San Pedro y San Pablo*, Gaspar Gonzalez de Leza. The principal source used by Markham in relation to Quirós' and de Leza's accounts was Zaragoza's *Historia del Descubrimiento de las Regiones Austriales Hecho por el General Pedro Fernandez de Quirós* (1876-1882). This publication was also the source of Quirós' "Memorials" translated by Markham. Markham relied upon Zaragoza who had consulted the original documents. Markham (1904, 2:405-51) also included a translation of the 1723 edition of Fray Juan de Torquemada's account of the voyage in *Monarquia Indiana* (Torquemada 1943-44, 1:738-52), first published in Seville in 1615.

¹ **Rupert Gerritsen** is a Petherick Researcher at the National Library of Australia. He has published extensively in a number of fields, including early Australian history, historical ethnography, archaeology, maritime archaeology and historical linguistics. Contact rupertgerritsen@ozemail.com.au

Regarding the key phrase contained in Quirós' proclamation, *Posesion en nombre de Su Magestad* (Fig. 1.), Zaragoza (1876, 1:316) transcribed it as "toda este parte del Sur hasta su Polo que desde ahora se ha de llamar la Austrialia del Espíritu Santo" [all this part of the south as far as the Pole, which from this time shall be called Austrialia del Espíritu Santo].

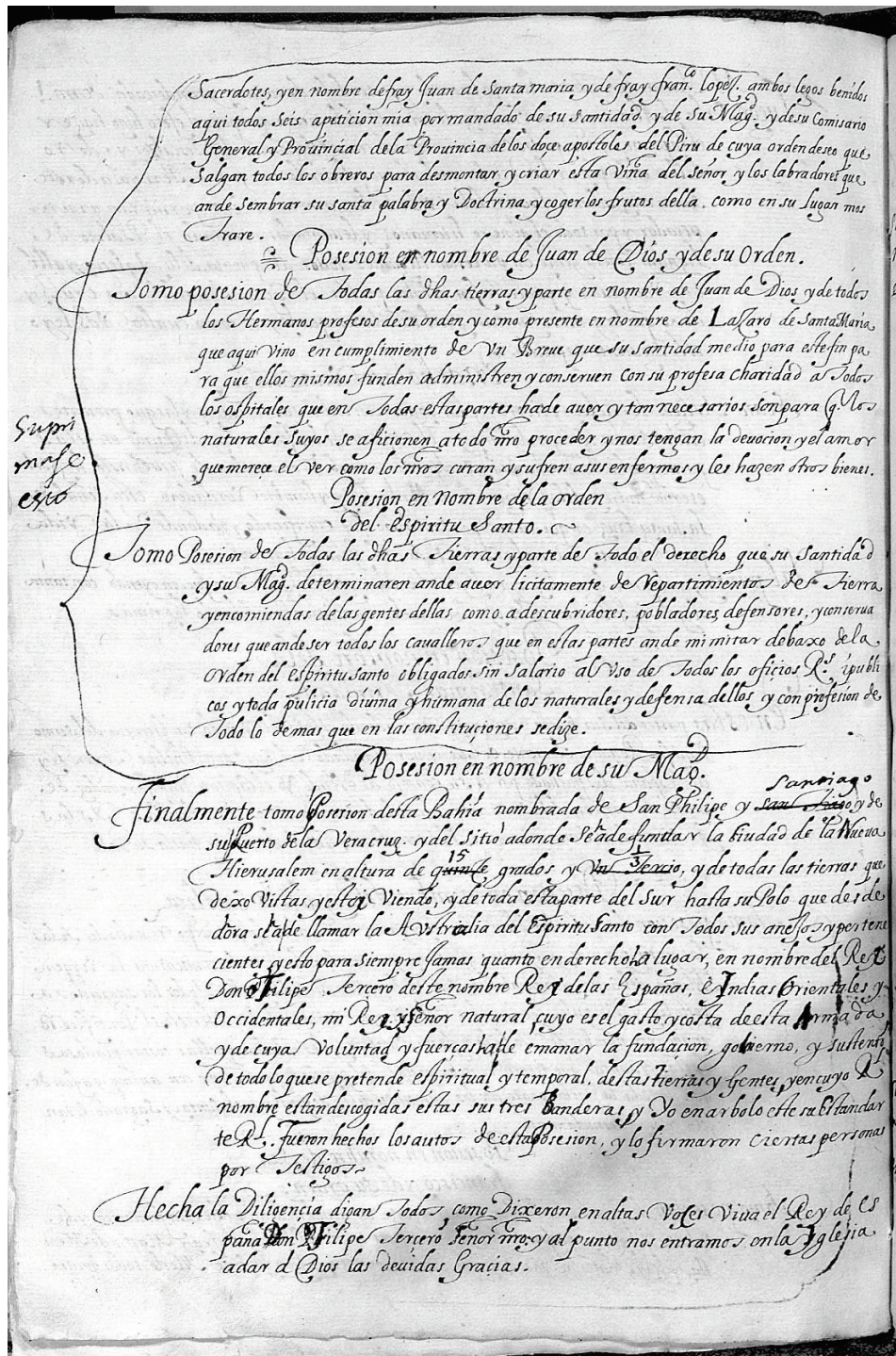
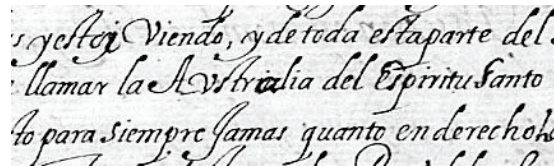


Figure 1. *Posesion en nombre de Su Magestad* (Archivo del Museo Naval, Madrid, MS 951)

Zaragoza (1876:1:316n) also noted that a correction (**Fig. 2.**) had been made to the original:

En el Ms de la Biblioteca del Ministerio está enmendado y puesto malamente Australia; y digo malamente, porque Quirós, según manifiesta en uno de los memoriales dirigidos al Rey, que se publicarán en el tomo II, formó este nombre del la Austria, á cuya casa reinante á la sazón en España, dedicaba sus descubrimientos, y no del Austro... (Lodewyckx 1929, 102-3)

[In the MS of the Library of the Navy Office this is corrected and there is written wrongly Australia; and I say wrongly, because Quirós, as he says plainly in one of his memoriales addressed to the King, which will be published in the second volume, formed this name from the name Austria, to which house reigning at that time in Spain he dedicated his discoveries, and not from Austro...]



The image shows a handwritten manuscript snippet in Spanish. The text reads: "y yester Vienado, y de toda esta parte del. llamar la Austrialia del Espiritu Santo to para siempre jamas quanto en derecho". The word "Austrialia" is written in a cursive script, and the text is partially obscured by a white box.

Figure 2. Alteration of 'Austrialia' to 'Australia' in *Posesion en nombre de Su Magestad* (Archivo del Museo Naval, Madrid, MS 951)

Zaragoza (1880, 2:191-212) also provided a full transcription of the memorial he referred to in this footnote, *Relacion particular de la jornada que hizo el Capitan Pedro Fernandez Quirós á las Indias, y de las cosas sucedidas en ellas*. In this memorial Quirós quite clearly states,

cuya felice¹ memoria de V. M., por el apellido de Austria le di por nombre la Austrialia del Espiritu-Santo, porque en su mismo dia tome la posesion de ella, (Zaragoza 1880, 2:201)

[for the happy memory of Your Majesty, and for the surname of Austria I have given it the name Austrialia of the Holy Ghost, because on your day I took possession of it,]

This has been noted by others such as Collingridge (1895, 248) and Lodewyckx (1929, 102), although both inexplicably provide slightly different transcriptions to that found in Zaragoza. However, while Markham cited this memorial and noted the association "with His Majesty's title of Austria" (1:xxx), he did not provide a specific page citation, nor did he provide a translation. As is this was only a passing reference it may therefore be easily overlooked.

Markham's translation of the other memoriales generates further confusion as well. While acknowledging the one referring the House of Austria was most likely published in 1607 (1:xxx), for some unknown reason he does not provide a translation of it. He does, however, translate Quirós' '8th Memorial', but with significant changes to the title, along with two other memoriales. One of these others is listed as being published in 1607 on the contents pages (1:viii; 2:vii), but in the body of the work the actual memorial is headed "Memorial, 1609" (Markham 1904, 2:487). Zaragoza (1880, 2:Indice - Adición I) indicates that the undated memorial was probably written in 1607, "*Aunque sin fecha, parece escrito en 1607*" [although undated, [it] seems to have been written in 1607], a conclusion shared by Collingridge (1895, 248), Lodewyckx (1929, 102) and Markham. It is therefore one of, if not the, earliest of Quirós' memoriales.

A key phrase in the passage from the memorial is Quirós' statement that "because on your day I took possession of it." What did he mean by that? Collingridge (1895, 248) took it to mean "the anniversary of your birth". However, it was not the King's birthday, which had passed weeks before, on 14 April. Instead it most likely was referring to King Philip III's name day, the feast day for the saint after whom an individual is named. Quirós expedition encountered Espiritu Santo in late April 1606, and on 1 May first entered a bay, which was subsequently named *La Gran Baya de S. Philippe y*

S. Santiago, it being, as de Leza recorded, “the day of those apostles” (Markham 1904, 2:370). In the Tridentine Calendar,² 1 May was the feast day of St. Philip and St. Santiago (i.e. St. James). This simple phrase not only alludes directly to Philip but also to his position, as St. Santiago is the patron saint of Spain. Consequently it provides an additional layer of meaning by reinforcing the association between the name of the new land and the Spanish crown. Although the formal ceremony and proclamation claiming possession took place on the Pentecost, 14 May 1606 (Zaragoza 1876, 1:311-17; Markham 1904, 2:248-52), I would suggest what Quirós meant in this instance was that effective possession commenced with his discovery of this new land, on the King’s name day.

As mentioned, the bay at Espíritu Santo was named *La Gran Baya de S. Philippe y S. Santiago*.³ A map of the bay was originally prepared by Diego de Prado y Tovar (or Tobar). Prado y Tovar had been the captain of the *San Pedro y San Pablo* and second in command of the expedition, but transferred to the *almiranta* (admiral’s ship), the *San Pedrico*, captained by Luis Vaez de Torres, shortly before Quirós abandoned the expedition on 11 June 1606. Prado and Torres subsequently continued westward and sailed through Torres Strait in July and August 1606. Although the map refers to the date of discovery, 1606, in the cartouche, it is uncertain exactly when it was executed. Five maps were sent back accompanying a letter from Torres to the King dated 12 July 1607 (Stevens 1930, 211; Kelly 1965, 206) and another four maps were sent by Prado in December 1613 (Markham 1904, 1:xxvi; Stevens 1930, 39). So the map seems to have been drawn up at some time between 1606 and 1614. The original of the map is held by the Archivo General de Simancas in Spain (**Fig. 3.**).

A three-eighths scale coloured version of four of Prado’s maps, including “La Gran Baya de S. Philippe y S. Santiago”, was published as a single sheet in 1878 in Tome iv of the *Boletín de la Sociedad Geographica de Madrid*. Zaragoza (1882) and Markham (1904) reproduced that in colour, Stevens (1930) in black and white, while Collingridge (1895, opp.246) reproduced just the “La Gran Baya de S. Philippe y S. Santiago” map from the sheet.⁴ It can be seen that the original map has a cartouche containing a lengthy legend in small script (**Fig. 4.**).

None of the content of the original cartouche is shown in any of these other reproductions.⁵ Collingridge (1895, 248), however, provided a full transcription, while Stevens (1930, 243) and Markham (1904, 2:407) provided full translations. The relevant part, confirmed as far as possible by examination of the original above, states:

AÑO de 1606, al postrero de abril descubrio el cap^{am} pero fernandez de quirós esta isla y la llamo la austrialia del spiritu Santo. y costeandola condos nauios y vn lancha entro en esta baya el cap^{na} luis vaes de Torres su almirante el dia S. philippe y santiago y assi le pusieron este nombre el qual son dando la costa que esta norte sur. (Collingridge 1895, 248)

In the year 1606, at the end of April, Captain Pedro Fernandez de Quirós discovered this island, and named it Austrialia de Espíritu Santo. Coasting with two ships and one launch, the Captain Luis Vaez de Torres, his Admiral, entered this bay on the day of St Philip and St James, and therefore this name was given to it. (Markham 1904, 2:470; Stevens 1930, 243)

This again clearly points to the name applied at the time as being *Austrialia del Espíritu Santo*. It also confirms the decision to name the bay *S. Philippe y S. Santiago* because it was entered on the feast day of those saints, which also happened to be King Philip’s name day.



Figure 3. La Gran Baya de S. Philippe y S. Santiago, Prado y Tovar ca.1606-1614 (España. Ministerio de Cultura. Archivo General de Simancas)

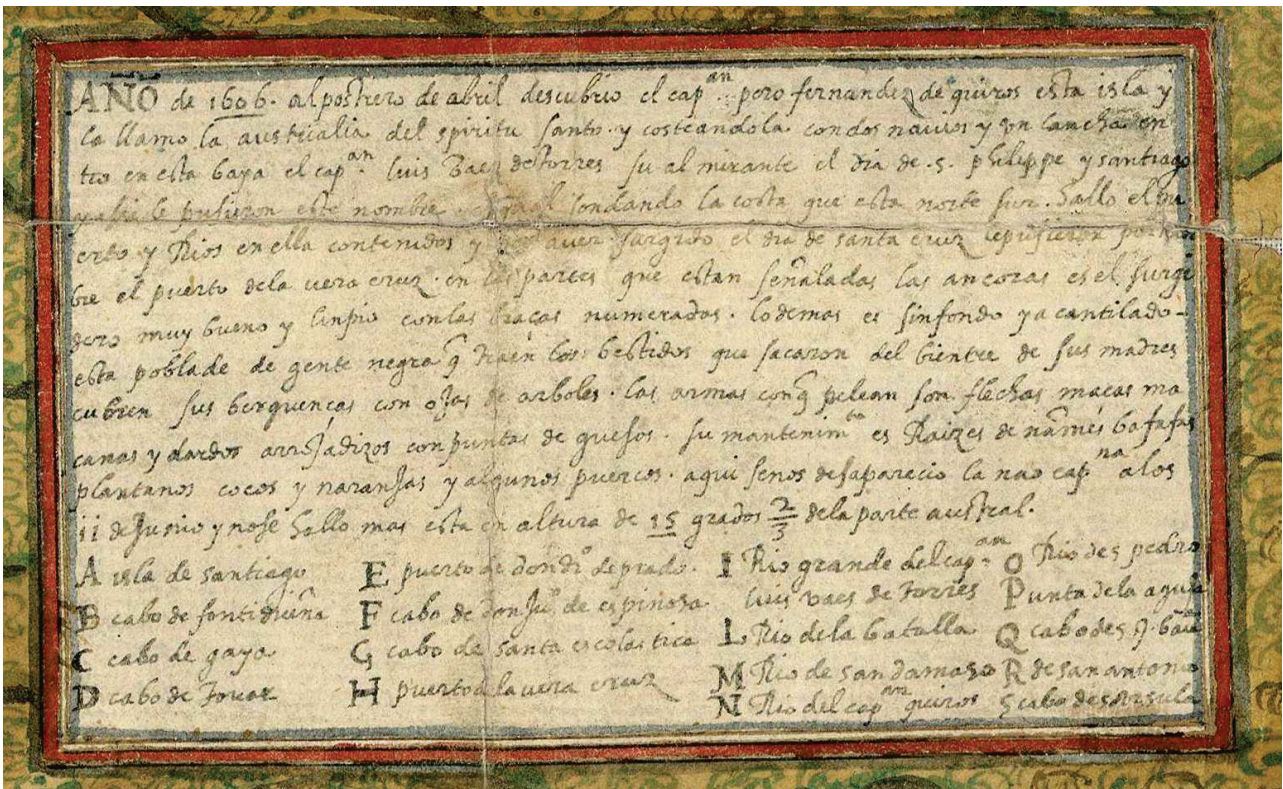


Figure 4. Cartouche of La Gran Baya de S. Philippe y S. Santiago, Prado y Tovar ca.1606-1614 (España. Ministerio de Cultura. Archivo General de Simancas)

Apart from drawing maps Prado also kept a journal, recounting the voyage from Vanuatu to Manila that he and Torres undertook. The manuscript, which was completed by 6 June 1608 (Stevens 1930, 37 & 206), came to light in 1919 and a transcription, and translation by George Barwick, was published by Henry Stevens in 1930 (1930, 83-205). The title of Prado's account was *Relación sumaria del del descubrimiento que enpeço pero fernandez de quiros portugueses en la mar Zur en las partes australes asta la isle de yrenei po el dicha la grande astrialia del spiritu sancto* (Stevens 1930, 85 & 87).⁶ This title translates as: *Summary relation of the discovery begun by Pero Fernandez de Quirós, a Portuguese, in the Southern Sea in the southern parts up to the island of Irenei called by him the Great Astrialia of the Holy Spirit.*

In this instance Prado uses a variant: "*Astrialia*". Yet another term was applied by two contemporary sources, de Leza and Torquemada: "*Austral del Espiritu Santo*". In regard to de Leza, this was noted by both Collingridge (1895, 247) and Markham (1904, 2:381) in their translations. This is confirmed in Zaragoza's (1880, 2:156) transcription of de Leza's version of the proclamation claiming possession, which stated "*que desde agora⁷ se ha de llamar la parte Austral del Espiritu-Santo*" [that from now is to be called the Southern region of the Holy Ghost]. Torquemada (1943-44, 1:738) refers to the voyage as "*hiço à la parte Austral, í [y] incognita*" [going to Southern parts and unknown], repeated in similar terms at a number of points, and that "*la Terre*" [the land], was named "*la Austral del Espiritu Santo*" [the Southern of the Holy Ghost] (1:752).

It would appear that there were basically dual names, with variants, being applied to Espiritu Santo, one based on references to the House of Austria, the other referring to its geographical location, a southern land. There is conflicting evidence as to what was proclaimed on 14 May 1606, but there can be little doubt that, initially at least, Quirós intentionally wrote "*Austrialia*", in both his account of the voyage and one his earliest memorials. This appears to be corroborated by Prado's map and in the title of his *Relación*.

A final source of confusion arises in the inconsistent usage of terms by both Prado and Quirós. In his *Relación* Prado refers to Espiritu Santo on two further occasions, as "[the island of] Ireney which you call the great Australia of the Holy Spirit" (1930, 125) and, "This island, called Australia of the Holy Spirit, is in altitude 15 ½°" (1930, 131). So, having initially used "*Austrialia*" and put "*Austrialia*" on his map, Prado then uses "*Australia*". Similarly, in one of his 1609 memorials (Zaragoza 1880 2:229-236 Adición L), Quirós refers to "*de tierra llamada la Austrialia del Espiritu-Santo*" on the title page (229), but then has "*Australia del Espiritu-Santo*" on the final page (236). Another 1609 memorial (Zaragoza 1880, 2:237-241 Adición LI) has "*Austrialia del Spiritu Santo*" on the final page (241). In the famous "8th Memorial", apparently written in February 1609 (Zaragoza 1880, 2:Indice Adición K), in Zaragoza (1880, 2:216-228 Adición K), the title contains the words "*AUSTRALIA INGÓGNITA*" [sic], which Markham omits from his abbreviated translation of the title (1904, 2:477). It then uses "*Austrialia Incognita*" and "*Austrial del Espiritu Santo*" in the text (Zaragoza 1880, 2:217 & 227; Markham 1904, 2:477 & 485). Clearly there was inconsistency in terms of the spelling of the name being applied. It is uncertain why this was, and one can only speculate as to the cause. Lodewyckx (1929, 104-5) suggests there were alternative forms in Spanish at that time. Perhaps, in an age without standardised spelling, there was no great concern with consistency. Perhaps it was a case of sloppiness by Quirós and Prado. Perhaps there was a convergence in process, of the name "*Austrialia*" and the Latinised form of south, "*Australia*". Perhaps Quirós and Prado didn't think the distinction between "*Austrialia*" and "*Australia*" was important or altered the intent in the naming of Espiritu Santo. We may never know.

CONCLUDING COMMENTS

There can be little doubt that Quirós originally intended to apply the name “Austrialia Espiritu Santo” to Espiritu Santo in 1606. The term “*Australia*” then appeared in subsequent texts, either as an alternative spelling or a spelling error. Quirós’ memorials were only intended to have limited circulation, for King Philip III and royal officials. As the result of an unknown sequence of events the 8th Memorial found its way out of Spain, and by 1625 it had been translated into Italian, Dutch, French and lastly English (Purchas 1625, 4:1422-27). By this means it entered the lexicon of several languages and was ultimately applied to our nation, with the word “*Australia*” appearing for the first time in English in *Purchas His Pilgrimes* in 1625 (Purchas 1625, 4:1423 & 1432).⁸ Were it not for that historical accident, this discussion would not need to be taking place.

ACKNOWLEDGEMENTS

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NOTES

¹ *feliz* in modern Spanish

² http://en.wikipedia.org/wiki/Tridentine_Calendar#May . It is now 3 May on the General Roman Calendar.

³ Now known as Big Bay.

⁴ It appears the British Museum also holds a later, modified, copy, probably published at some time between 1808 and 1848 (Collingridge 1895, 246; Stevens 1930, 76-78 & 242).

⁵ However, there is another, slightly different, version of the “La Gran Baya de S. Philippe y S. Santiago” map in Collingridge’s *The First Discovery of Australia and New Guinea* (Collingridge 1906, opp.114). Collingridge, “for want of space” (1906, 114), placed abbreviated and reduced text in the cartouche itself. There is also crude manuscript map in Zaragoza (1882) showing “Baya de S. Philippe y S. Santiago”, with brief explanatory text as well as names and rough outlines of numerous other islands encountered in the course of the expedition, scattered across the sheet.

⁶ It should be noted that Torres was one of those authenticating Prado’s account, in Manila on 6 June 1608 (Stevens 1930, 202-3). It is often stated that all trace of Torres ceases following his letter of 12 July 1607 but this suggests otherwise.

⁷ An archaic form of “ahora”.

⁸ Although Purchas still used “*Austrialia*” at one point in his translation (p.1426), and several times in the transcription of one of Quirós’ other memorials that followed, which appears to be one of the other 1609 versions identical to Zaragoza’s “Adición L”.

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