

New Mexico Prenuptial Investigations
From the Archivos Históricos del Arzobispado
de Durango, 1760-1799

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Forward by Thomas J. Steele, S.J.

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Foreword

The city of Durango in the Mexican state of Durango was the see city of the eighteenth- and nineteenth-century bishops who wielded ecclesiastical control over all New Mexico (which then included today's Ciudad Juárez) during the late Spanish and the Mexican periods; indeed, control of southern New Mexico did not finally pass to Bishop Jean Baptiste Lamy in Santa Fe until the early 1870s. The information made available in this slender but solid volume demonstrates, by means of one type of document from among many, the important addition to historical knowledge that will come from microfilming the Historical Archives of the Archdiocese of Durango.

First, inhabitants of El Paso and the adjacent area of the Rio Grande Valley were in effect not under the jurisdiction of the church officials in Santa Fe but of those in El Paso, who normally reported directly to Durango. But though the Paseños are largely missing from the older records in the Archives of the Archdiocese of Santa Fe, they loomed larger than did Santa Feans from the Durango point of view. Until the church lines of jurisdiction caught up not only with the Treaty of Guadalupe-Hidalgo but also with the Gadsden Purchase, much of the El Paso area paperwork traveled south. It therefore remains in Durango and ought to become accessible on microfilm quite soon.

The Durango Archives also enable the contemporary researcher or genealogist to follow certain persons hitherto mysterious. Some of them were soldiers married elsewhere in the Durango Diocese who finally settled with their wives and children in New Mexico. Others were New Mexican natives who joined the army of the Spanish Empire in Santa Fe, then married and raised their families in presidios and settlements in other regions of the sprawling Northern Frontier that fell under the jurisdiction of the Bishop of Durango. Their offspring doubtless often returned to their ancestral northern homeland.

Through time, many of the official books of New Mexican parishes have been destroyed or lost, their precious records of baptisms, marriages, and burials gone forever. Quite a few parallel copies of these missing entries have turned up on the Durango microfilms, and they will enable scholars to connect many lineages back to their earlier generations. And entire New Mexican documents, their originals now missing, were sometimes copied word for word into the prenuptial investigations (*diligencias matrimoniales*) and have therefore come once more to light.

FOREWORD

Since the materials in this book date from the years 1760-99, they derive from the crucial formative period of New Mexican Hispanic culture when New Mexicans saw locally born artists begin to carve and paint the religious artifacts known as *santos*, saw the earliest of the Holy Week passion plays, saw the arrival of the penitential Brotherhood of Our Father Jesus the Nazarene -- which incidentally may prove to have stemmed from Durango. The New Mexican culture derived principally from that of Viceregal New Spain, but by the end of the eighteenth century it was no longer totally dependent upon its sources.

By that same period, most of the families who would be powerful, wealthy, and socially prominent during the nineteenth century and remain so into the twentieth had already emerged, and they had already begun the interlocking grid of dynastic intermarriages that assured that they would remain powerful, wealthy, and prominent. Prenuptial investigations like the ones this book presents were designed precisely to uncover those determinative blood relationships that past marriages had already made so carefully and that needed to be repeated. Hence we have, for instance, José Lucas Armijo stating that "all the parishioners [of Albuquerque] were his relatives, there were no others of equal quality"; his marriage to Bárbara Ortiz reaffirmed the cohesion of the extended family of these two second cousins once removed, both of them descendants of the distinguished patriarch Pedro Chaves, into a lineage further distinguished by such noteworthy Rio Abajo names as Baca and Durán.

We are fortunate that these prenuptial investigations were written to be sent first to a regional vicar or ecclesiastical judge and then often forwarded to the episcopal palace in Durango, for that fact gives us solid assurance that the pastor did each inquiry as carefully and thoroughly as he could. His compilation of the facts and the decision eventually made on their basis were centrally important for the temporal and eternal destiny of the young couple contemplating matrimony, but the pastor knew as well that if he presented their case well, he would make himself look good in the exacting eyes of the vicar and the bishop. And we are doubly fortunate that these *diligencias* have now begun to become available for research through the international cooperation embodied in the microfilms of the Durango Microfilming Project and in this book so carefully excerpted and edited in a helpful format by John B. Colligan and Rick Hendricks.

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Contents

Acknowledgments	xi
Foreword	xiii
Introduction	1
José Colarte and Manuela García de Noriega	7
Nicolás Antonio de la Sierra and Juana Ruiz	8
Manuel de la Torre and Juana Antonia de Horcasitas	9
José Alvarez del Castillo and Josefa García de Noriega	9
Juan García de Noriega and Gertrudis Fuentes	14
Luis Carvajal and Rosa Armijo	15
Juan Pedro Trujillo and Dominga Naranjo	16
Telmo Guerra and María Dolores López	17
Isidro Antonio González and María Bárbara Ortiz	19
Antonio Gregorio Rivera and Ana Ramona Zereseda	20
Pablo de Herrera and Paula Martín	22
Vicente Apodaca and María Carmen de Herrera	23
Alejandro Antonio Tenorio de Alba y Corona and María Josefa Laso de la Vega	25
José Patricio Padilla and Juana Antonia Lucero	28
Hermenegildo Montoya and María Dolores Valencia	28
Salvador [Montes] Vigil and Gertrudis Martín [Serrano]	30
Juan José Silva and María de la Luz Baca	31
Julián Rael and Teresa Sánchez	33
Juan Pablo Lucero and Petra Maese	34
Francisco Cordero and Rosalía Lucero	35
Francisco Domínguez and María Rosa de Herrera	36
José Manuel Silva and María Josefa Silveria Sánchez	38
Domingo Durán y Chaves and María Manuela de Aguirre	41
Vicente Antonio Archuleta and Juana María Durán	42
Diego de Borica [y Rétegui] and María Magdalena de Urquidi y Jugo	43
Miguel Hermenegildo Baca and María de los Reyes Padilla	45
Antonio José Romero and María Baca	46
Mateo Romero and Paula Trujillo	46
Juan Agustín and Mariana Máxima Chacón	47

CONTENTS

- Antonio and María de la Luz 48
Francisco Esteban Mízquez and Ana Gertrudis Navarrete 48
Ignacio Galaz and María Josefa Lucero 49
José María Apodaca and Juana Diega Rodríguez 49
José Basilio Montes and Juana Josefa López 50
Juan Bernardo Dávalos and María Guadalupe Aceves 50
Bartolomé Domínguez and Rosalía González de Zamora 51
Antonio Domingo and Juana 52
Vicente Jiménez and Bárbara Lucero 53
José Rafael Sosa and María Bernarda Hidalgo 53
Juan Cristóbal Galván and Antonia Jacinta Gómez 54
Francisco Reyes and María Marta Madrid 54
Pantaleón Olguín and Seferina Juliana de Jesús Tafoya 55
Basilio Gómez and María Josefa Madrid 55
José Antonio Trujillo and Isabel Padilla 56
José María Gómez and María Manuela Ruiz 56
José Luján and Rosa Madrid 57
José Angel González and Juana Manuela Loreto Aguilar y Monzón 57
José María Hidalgo and Dionisia Durán 58
José Ignacio Ramírez and María Feliciano Maese 58
Lucio Urias and Manuela Rivera 59
Francisco Polanco and Josefa Varela 59
Antonio José Avalos and María Siriaca Polanco 60
Antonio Soto and Bernarda de la O 60
Cristóbal Herrera and Catarina Padilla 61
Manuel Jiménez de Alvarado and María Castellano 61
José Herrera and María Concepción Contreras 62
Juan Francisco Lucero and María Guadalupe Núñez 62
Juan Antonio Vargas and María Josefa Tafoya 63
Joaquín García Villegas and María Josefa de Baca 64
Santiago Rodríguez and Ignacia Zambrano 66
Baltasar Reyes Lucero [de Godoy] and María de los Reyes López 67
Agustín Lamelas and Manuela Provencio 68
Pascual Montaña and Victoria Padilla 68
Domingo Domínguez and María Ruiz 69

CONTENTS

- Francisco Antonio Quirós and Magdalena Jáquez 69
Juan Félix Rangel and María Micaela Gómez 70
Gerónimo Varela and María Antonia López 71
Juan Antonio Madrid and Guadalupe Peralta 71
Francisco Olguín and Ana María Tafoya 72
José Manuel Sisneros and Ana María Rivera 73
Pablo de Lara and Juana María Palomares 73
José Madrid and Gertrudis Tafoya 74
Bautista Marcos Marrujo and Juana Paula Romero 74
Caetano Madrid and Victoria Brito 75
Leonicio Alviores and Magdalena Jáquez 75
Juan Agustín Márquez and Manuela Padilla 76
Manuel de la Cruz and Juana Romero 77
Juan Andrés Sisneros and María Catarina Vigil 77
Valentín Dámaso de Ortega and Antonia Cecilia Rodríguez 78
Julián Antonio Rascón and María Matiana Parra 79
Eugenio Bustillos and Josefa Valencia 79
José Joaquín Tafoya and Josefa Rita Olguín 80
Julián del Río and Simiana Tafoya 80
José María Romero and María Francisca Peña 81
Pedro Pascual García Carvajal and María Tomasa [Lucero] 81
José Antonio Telles and Rosa Durán 83
José Mariano Telles Jirón and María Gertrudis Maese 84
José López and Josefa de Herrera 85
Felipe Bustamante and María Francisca Padilla 86
Francisco Jurado and Andrea Olguín 86
Tomás de Aquino García and Petra Trujillo 87
Francisco Jiménez and Micaela Escorza 87
Carlos Marrujo and María Dominga Carvajal [Naranjo] 88
José Fermín Alvarez and María Josefa Roybal 88
Juan Francisco Ramírez and Trinidad Roybal 89
Pedro Madrid and Rafaela Luján [Contreras] 90
Felipe López and María Guadalupe González 90
Manuel Rodríguez and Vicenta Trinidad Rivera 91
Juan Cristóbal de la Cruz and Antonia Torres 91

CONTENTS

- Juan Honorato Archuleta and María Rosa Ortega 92
Mateo García de Noriega and Catalina de Aranda Tafoya 93
Justo Pastor de Madariaga and María del Refugio Ignacia Serrano 96
Francisco Javier Fernández de la Fuente and Guadalupe García de Noriega 98
Vicente Archuleta and Tomasa de Aguirre 99
Isidoro Rocha and María Josefa Sena 100
Joaquín Rocha and Leonarda Nieto 101
Juan García and Juliana Zúñiga 101
Prudencio Madrid and Ana María Ramírez 102
Tomás de Herrera and María Guadalupe Sisneros 102
Antonio de Jesús Sandoval and Ana María Rodríguez 105
Lorenzo Román García and María Dolores Luna 106
Hermenegildo Sisneros and María Rita Juliana Lucero 107
Enrique Tirrie Corte and María Josefa de la Luz Espíndola 108
Juan Nicolás de la Cruz Chaves and Juana de los Reyes Baca 109
Mariano Martín and Rosalía López 110
Vicente Romero and Tomasa Trujillo 111
Juan Gallego [Baca] and María de la Luz Tafoya 113
Juan Honorato Archuleta and María Rosa Provencio 114
Felipe Guadalupe Montoya and María Rosa Carol 115
Juan José Chaves and María Josefa Trujillo 117
Juan de la Trinidad Varela and María Josefa Chaves 118
Jose Pascual García de la Mora and Rosalía García de Noriega 119
José Pablo Archuleta and María Bárbara Lobato 120
José Luis Contreras and Juana Catarina Chaves y Durán 122
José Montoya and Rosa Archuleta 122
Julián Antonio Lucero and María Bárbara Cisneros 123
Pedro Antonio Martínez and Dolores Abeytia 124
Domingo Sánchez and María Guadalupe Baca 125
Miguel Chaves and María Lucía Montoya 126
Eusebio de Luna and María de la Luz Lucero 127
Juan Antonio Silvestre Galván and María Francisca López 129
José Agustín Cesario de la Peña and María Dolores Chaves 130
José Antonio Sánchez and María Guadalupe Molina 131
Tomás Francisco Sánchez and Apolonia de Jesús Baca 132

CONTENTS

José Lucas Armijo and Barbara Ortiz	133
Manuel Mariano Trujillo and María Andrea Lucero	134
Francisco Mariano García de Noriega and María Josefa de Horcasitas	136
Jorge Mariano Guereña and María Francisca de Córdoba	137
José Francisco Horcasitas and María Luisa Madrid	138
Index	141

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Few of the many individuals who consult this extensive microfilm collection in years to come will ever have the opportunity to meet the members of the dedicated team in Durango whose labor makes their research possible. The editor of this volume was given such an opportunity on two trips to Durango and can testify to the obvious pride these *duranguueños* take in their work. Thanks to the painstaking attention to detail of the Durango team, the researcher is presented with a logically ordered collection that has been reproduced to the highest technical standards, a claim that cannot be made for all too many microfilm collections. The skillful ordering of the documents is the work of María Teresa Dorador de Reyes and a number of colleagues who have worked or are currently working under her

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Introduction

This volume presents the abstracts of one hundred and forty *diligencias matrimoniales*, or prenuptial investigations, from the microfilm collection of the Archivos Históricos del Arzobispado de Durango at the Rio Grande Historical Collections at New Mexico State University. They all relate in some way to colonial New Mexico in the period 1760 through 1799 and are the earliest such records in the collection. These records complement the much larger body of New Mexico prenuptial investigations in the Archives of the Archdiocese of Santa Fe. Together with an important related collection at the Catholic Archives of Texas in Austin, dealing principally with the El Paso area and including a number of earlier documents, they go a long way toward filling in the gaps in the historical record that Fray Angelico Chavez lamented in the introduction to his *New Mexico Roots, Ltd.*

In form, content, and spirit, our extractions and presentation of information are modeled on his pioneering work. Following Chavez, we have systematically ordered the information here rather than reproduce the variable organization of the originals. Because of the much smaller mass of material at our disposal, we have frequently included considerably more of the information contained in the original prenuptial investigations than was possible for Fray Angelico. This inclusiveness was also dictated by the nature of these documents. While most of the prenuptial investigations that Chavez worked with were handled by local Franciscan priests, all the proceedings reproduced in this book required dispensations or permission from higher ecclesiastical authorities, either a vicar in New Mexico, a military vicar in Chihuahua, or a bishop in Durango.

There are three types of prenuptial investigation presented here, two requiring dispensations and one calling for nothing more than permission to marry. Men born in Spain, the so-called *ultramarinos*, needed a special dispensation to marry in the New World. While we do have examples of prenuptial proceedings that contained certifications of baptismal records and other similar documents from Spain, that was not the only way for an overseas Spaniard to gain a dispensation. Given the distance and time required to make inquiry in Spain regarding a man's fitness to wed, dispensations could be granted to these overseas Spaniards on the basis of testimony of other individuals who had known them either in Spain or since their arrival in the Indies or both. The second and more common type of prenuptial investigation involved a couple seeking a dispensation from a relationship in one of the prohibited degrees of consanguinity or affinity. Finally, presidial soldiers were required to request permission of their superior officers and then undergo a prenuptial investigation. In

INTRODUCTION

most cases, since the soldiers were not serving in their home communities among relatives, these investigations were routine.

Impediments of consanguinity, by canon law, included direct blood relationships to the fourth degree inclusive. The direct line is a series of individuals descending one from the other, as father and daughter or grandmother and grandson. Also prohibited were relationships on a transverse, or collateral, line to the fourth degree inclusive. The line is transverse when the blood relatives have a common ancestor or ancestors but do not descend one from the other, such as brother and sister, aunt and nephew, or two third cousins. This line is referred to as equal or unequal depending on how the individuals relate equally or unequally to the common ancestor or ancestors. It should be noted that in canon law these relationships are not calculated as they usually are in civil law. Whereas civil law calculates one degree for one generation, so that between two siblings there are two degrees and between first cousins there are four degrees, canon law counts a single series of generations for a marriage. By this way of reckoning, siblings are related in the first degree and first cousins in the second. Similar prohibitions pertained to relationships of affinity in the same degrees. *Copula illicita* was a related impediment to a marriage and referred to carnal intercourse, outside of or within a marriage, between individuals related in a prohibited degree. The term *copula licita* distinguished sexual relations that were permitted from those that were not.

In every case presented here, regardless of the relationship of the couple, ecclesiastical authorities eventually granted the required dispensation. Individuals wishing to marry offered a variety of reasons for requesting a dispensation from a relationship in a prohibited degree: ignorance of the relationship, avoiding scandal, poverty of the bride, and even true love. Local and diocesan authorities, while acknowledging these grounds, were cognizant of a more fundamental difficulty. Simply put, there were relatively few potential marriage partners among the Hispanic population in colonial New Mexico. A small population divided among isolated communities led to what the priests referred to as *angusti loci*, a powerful argument for granting dispensations among close relatives. An example best illustrates this point.

When José Alvarez del Castillo petitioned for a dispensation to marry Josefa García de Noriega, the sister of his late wife Francisca García de Noriega, he presented ecclesiastical authorities with a problem. Not even the bishop of Durango could grant a dispensation for a relationship in the first degree of affinity. That was a power the pope reserved to himself. Nevertheless, citing the impracticality of getting a response from Rome and for fear of losing the souls of José and Josefa, the bishop granted the dispensation. This situation was compounded by a pronounced tendency on the part of the local elite to intermarry and by the general practice of consummating unions--planned or otherwise--before authorities in Durango

INTRODUCTION

had time to rule on the request. In a real sense, granting dispensations was a way of legitimizing de jure what had already become de facto.

Dispensations were granted conditionally, except in rare cases where the reading of the banns was waived. Usually, after news that a dispensation had been granted arrived in the local parish in New Mexico, the banns were to be proclaimed on three Sundays or feast days. Only if no additional impediments arose was the marriage to go forward, and then only if any assigned penance was willingly accepted. We have not reproduced the formulaic language detailing these conditions, which was always found at the end of the ruling that diocesan authorities handed down.

Frequently, prenuptial investigations were conducted discreetly in an apparent effort to find a remedy for a problematic relationship without causing needless public scandal. At other times, what can only be described in retrospect as public humiliation was visited on the prospective bride and groom. For the period of some five years covered by this series of prenuptial investigations, from 1775 to 1779, ecclesiastical authorities assigned acts of public penance deeply rooted in rites of the early Christian church to a number of New Mexicans who wished to marry.

These ancient rites are known as the *exomologesis*, which was a series of penitential exercises. During the performance of these exercises, penitents did such things as remain outside the church door during services, stand in the narthex during mass, or kneel or prostrate themselves, according to their progress in penance. At the end of the *exomologesis*, the penitents were led into the church with lighted candles in hand and given public absolution. These early church practices were echoed in the acts of public penance performed in colonial New Mexico, although the sequence had long since become confession, absolution, and penance (instead of the order followed in the early church of confession, penance, and absolution).

The variety that can be seen in the acts of penance performed during this period resulted from the fact that the priest doing the investigation determined the specific nature of the act of penance, usually based on the severity of the sins. Guidelines for the priest were first set out in books of penances, called *Penitentiales*, and later in practical manuals. Most of the couples who were required to perform these acts of public penance were guilty of fornication and, in the definition of the day, incest, although a few were merely distant in-laws. After 1799 in these records, penance for similar sins was converted to a fine and, frequently, personal service, although we know from other sources that similar acts of penance continued to be performed in New Mexico.

INTRODUCTION

The prenuptial investigations selected for this volume were drawn from more than two hundred rolls of microfilm, a figure that represents barely a third of the total volume of the collection. Therefore we have probably missed a few individuals with a New Mexico connection. Nevertheless, every effort has been made to identify every proceeding dedicated to New Mexicans. In addition, when we have encountered New Mexicans dispersed throughout communities on the northern frontier, we have included the investigations in which they were involved even when their role was limited to that of witness.

This means that the geographical area covered by these documents is not limited, strictly speaking, to present-day New Mexico. Of particular interest is the fact that most of these prenuptial investigations deal with the El Paso area, a vital--though frequently forgotten--part of colonial New Mexico. Carrizal in New Biscay figures prominently, because the presidial company of El Paso relocated there in 1773, and many former *paseños* married there. A number of other presidios, such as San Elceario, San Buenaventura, and El Norte, are also well represented. Though few in number, the thirty-seven prenuptial investigations from communities in the upriver colony, such as Albuquerque, Santa Fe, and Santa Cruz, provide important new insights on many of New Mexico's most prominent early families. Of no less importance, they frequently supply information that has been lost, such as baptismal entries from Albuquerque books that have not survived, to cite a single example. There are also puzzling gaps in these prenuptial investigations. There are no documents for the period 1761 to 1773, and other years have surprisingly few records, if any. Family historians will also note that some of these documents pose as many questions as they answer by directly contradicting information available in other record groups. We have resisted the considerable temptation to address these fascinating questions and leave that to you, the reader.

Note to the User

The questions asked of the couple in the course of a routine prenuptial investigation, while not entirely uniform, were fairly standardized. For that reason we have included a brief discussion of typical questions and topics covered, for example in those investigations of presidial soldiers or overseas Spaniards.

The petitioning couple was required to provide their names, the names of their parents, their ages, *casta*, whether they were single or widowed, and place of residence. They were asked how long they had resided in the jurisdiction and whether they knew each other. The

INTRODUCTION

bride was always asked whether she was marrying of her own volition. The couple was asked whether they knew if they were related in a prohibited degree of consanguinity or affinity and, if so, how. Finally, they were asked whether they had taken any religious vow or made a promise of matrimony to anyone else.

The inquiries in cases involving prohibited relationships took on a different character. In addition to the standard questions, couples were asked for specific details regarding how they were related. If the couple had engaged in sexual relations, they were always asked whether it had been done to facilitate a dispensation.

The questions asked of each witness, regardless of the nature of the investigation, were designed to determine the couple's fitness to marry. As a matter of course, witnesses provided their names, ages, *casta*, marital status, and place of residence. Witnesses usually indicated how long they had known the prospective bride and groom and whether they were free to marry. In the case of complicated familial relationships, witnesses often provided information that allowed the priest to construct a genealogical tree or chart. Most of these trees and charts are reproduced in our abstracts.

Because the role of a witness was to establish that he or she knew the bride or groom and knew that person's freedom to marry, the testimony often provides nothing more than the responses that would establish those facts. We have not repeated this testimony for each witness. In other cases, a series of witnesses provides identical testimony, no matter how complicated and detailed. Our guiding principle has been to include only additional information that subsequent witnesses provide. For that reason, only the names, ages, and place of residence, for example, appear for many witnesses. In those instances, it can be inferred that their testimony added nothing new.

With respect to surnames, we have followed Chavez, even when the modern Spanish spelling is different from certain specifically New Mexican usages. We have, however, modernized the spelling of given names and surnames by employing the appropriate diacritics. Users unfamiliar with spellings of surnames that are peculiar to New Mexico are encouraged to rely on the index, where cross references are provided. Finally, our text uses modernized spellings for place names.

The focus of this book is necessarily on the principals in these marriage investigations, the couple and witnesses. We have given their full names each time they appear and ages whenever noted in the text. We have included the title and full name of clergymen and military officials only on the first occurrence. Subsequent entries have only abbreviated titles and surnames. Readers with a particular interest in these individuals can track them in the index.

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*New Mexico Prenuptial Investigations
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de Durango, 1760-1799*

José Colarte and Manuela García de Noriega, Chihuahua, 7-26 April 1760, Archivos Históricos del Arzobispado de Durango (AHAD)-22, f. 397-405.

José Colarte, 38, was a native of the city and bishopric of Seville, the legitimate son of Julián Colarte and Juana de Ponce. **Manuela García de Noriega**, 39, was the legitimate daughter of the late Lázaro García de Noriega and Bárbara Niño Ladrón de Guevara, residents of the presidio of El Paso. Manuela was a native and citizen of El Paso and the widow of Captain Domingo García.

Witnesses: In Chihuahua on 10 April 1760, Pedro Antonio Cadrecha {Zadreacha}, 45, stated that he was a native of Gijón in Asturias, in the bishopric of Oviedo, a citizen of Chihuahua, and married there. He had known Colarte since 1735 when they had embarked and come together from Spain on the admiral's flagship, the *San Antonio*. At that time Colarte was 12 or 13. Arriving in 1736 at the port of Veracruz together, they went to Mexico City where Colarte lived with a relative, José Bernardo de Hogal. After a time he went to San Luis Potosí with *Bachiller* Francisco Zapata, but soon returned with Zapata to Mexico City. In 1739 Colarte departed for Chihuahua, where he remained. He first worked as cashier at the place of business of the late Domingo García, then was alone in the business. Colarte had not married between 1735 and the present. Cadrecha had known Manuela García de Noriega, the widow of Captain Domingo García, for some seven years.

Sebastián Guriciaga {Guruceaga}, 38, a native of Uruieta in the province of Guipúzcoa, in the bishopric of Pamplona, merchant in Chihuahua, single, had known Colarte since he came to Chihuahua in 1752. He stated that Colarte was 30 then and that from the time he arrived to the present he had always been in business. First, he managed a store, later he owned a store in that town, and now he had a wholesale business. In all that time he had not married. Guriciaga stated that he had known Manuela García de Noriega since 1752 and had

NEW MEXICO PRENUPTIAL INVESTIGATIONS

seen the burial of her late husband, Domingo García, but did not know whether Colarte was related to her.

Manuel Hernández Labrador, 31, a native of the Medina del Río Seco, resident in Chihuahua and citizen of Mexico City, was a businessman who dealt commercially with José Colarte. He had known him since 1752 when he met him in Mexico City where Hernández Labrador was staying at the home of José de Hinojosa where Colarte was a cashier. Hernández Labrador stated that Colarte was about 30 then and that after coming to Chihuahua in 1752 with samples he returned to Mexico City in 1755. In 1758 Hernández Labrador took Colarte into his business as his assistant. As such, Colarte had remained in Chihuahua. Hernández Labrador was like a relative to Colarte and to José Hogal and his wife. In all that time, Colarte had never married. Hernández Labrador stated that he did not know Manuela García de Noriega, but had heard that she was the widow of Captain Domingo García.

On 17 April 1760 Colarte stated that when he was 12 or 13 he left his country, having only been a student. He came to New Spain in search of his brother, Juan de Colarte. His brother was *alcalde mayor* of Trinidad de la Plata, where he was married. Having departed his homeland, José sailed in 1735 from Puerto de Santa María aboard the admiral's flagship, the *San Antonio*, which was part of the fleet of Admiral Pintado. They arrived in February 1736. Colarte went to Mexico City where he remained a year at the house of José Bernardo de Hogal. He then left for San Luis Potosí with *Bachiller* Zapata to serve him at his hacienda. After two months he returned to Mexico City where he remained during 1739, working as cashier in two stores. That same year he came to Chihuahua looking for his brother and remained there. He first worked as a cashier in the business of the late Captain Domingo García and afterwards ran his own business. In the interim he made three trips to Mexico City where he was employed. He was seeking the dispensation to counter the bad advice that might be given to his prospective bride. She might be told not to marry him because he had worked for her. Because God had seen fit to grant him some small fortune to be able to help her in her widowhood and because he was appreciative for everything she had done for him, he wanted to marry her. In El Paso on 26 April 1760, Bishop Pedro Tamarón y Romeral granted the dispensation.

Nicolás Antonio de la Sierra and Juana Ruiz, El Paso, 26 April-5 May 1760, AHAD-22, f. 461-64.

Nicolás Antonio de la Sierra, a native of the kingdoms of Castile, citizen of El Paso, widowed by his first wife, Josefa Joaquina de Aganza, was the legitimate son of Gaspar de la Sierra and Baltasara Blanco de Junido. **Juana Ruiz**, a citizen of El Paso, widowed by her first

NEW MEXICO PRENUPTIAL INVESTIGATIONS

husband, Miguel de Baca y Coa, was the legitimate daughter of the late Andrés Ruiz and Jacinta Valencia. Josefa Joaquina de Aganza was buried on 26 January 1753, while Miguel de Baca died on 8 April 1754 at the hacienda of San Juan Bautista de las Encinillas. Bishop Tamarón granted the dispensation subject to payment of 25 pesos in silver to fray Jacobo de Castro, custos of the missions of New Mexico, for needed repairs to the church and convento in El Paso.

Manuel de la Torre and Juana Antonia de Horcasitas, Chihuahua, [October]-12 November 1760, AHAD-22, f. 486-500.

Captain **Manuel de la Torre**, citizen of El Paso, native of Santa María de Corbelle, Galicia, in the bishopric of Lugo, was the legitimate son of Manuel de la Torre and Rosa Díaz. **Juana Antonia de Horcasitas**, *española*, was a native of the jurisdiction of El Paso.

Witness: Ramón Martínez.

Manuel Antonio San Juan, whose testimony is only partially legible, was captain of the presidio of El Paso. He recalled De la Torre's arrival from Spain and mentioned that he had earlier gone from his native Galicia to work in Madrid. One of the people for whom he worked there was Luis Manso, nephew of José Manso, the former viceroy of Peru. San Juan further stated that since 1751, De la Torre had been in his company.

In San Felipe el Real (Chihuahua) on 12 November 1760, before *Bachiller* Tomás de Victorica, cura, vicar, and ecclesiastical judge of Chihuahua the following people testified.

Witnesses: Domingo González, 37, stated that in 1751 or 1752 he had met Manuel de la Torre, who was then about 24 or 25, in Mexico City.

Francisco Duro, *alcalde ordinario de segundo voto*, stated that in 1752 or 1753 when he came from Mexico City to this villa, Captain Manuel de San Juan brought De la Torre with him.

José Alvarez del Castillo and Josefa García de Noriega, El Paso, 22 February 1773-19 January 1774, AHAD-25, f. 562-95.

José Alvarez del Castillo, 20, widowed by his first wife, Francisca García de Noriega, was the legitimate son of Juan Miguel Alvarez del Castillo and Bárbara Baca, both deceased, *españoles* and citizens of El Paso. **Josefa García de Noriega**, was the legitimate daughter of Manuel García de Noriega and Manuela de Alderete, *españoles* and citizens of El Paso. There was an impediment based on the first degree of affinity because Josefa was the sister of José's late wife, Francisca. Their request for dispensation was based on the fact that Josefa was very

NEW MEXICO PRENUPTIAL INVESTIGATIONS

poor, and her father old, feeble, and paralyzed in his hands and feet, so that even though he was responsible for his family he was unable to support it.

Witnesses: José Mier, 20, citizen of El Paso, had known the couple since they were children and stated that they were brother- and sister-in-law.

Juan Caetano Provencio, 46, *español* and citizen of El Paso, had known the couple since they were children.

On 23 February 1773 fray Buenaventura Hermida ordered the proceedings forwarded to Durango. In an undated declaration, José Alvarez del Castillo stated that he had had illicit relations with Josefa García de Noriega, his late wife's sister, which had resulted in her becoming pregnant, shaming them and scandalizing the many citizens who were aware of the pregnancy. Her father, his future father-in-law, had a violent nature and might kill her if he learned that she was pregnant. The father had not yet found out about his daughter's condition because she was living with a relative and pretending to be keeping his wife company. This prevented José Alvarez del Castillo from going to El Paso, and he was therefore at risk of losing his credit and the mules he needed for his livelihood. He also feared for the safety of his young brother.

In Durango on 30 April 1773, the petitions and declarations were reviewed, and on 4 May, José Alvarez del Castillo appeared there to plead his case. He admitted that he knew his former marriage created an impediment in the first degree and made obtaining a dispensation difficult. He claimed that it had neither occurred to him nor did he imagine that their carnal relations would facilitate a dispensation; rather he had acted out of the great love he had felt after the death of his first wife and because he was subject to his passion and weakness. This statement was made before the secretary, Martín Díaz Bravo.

Licenciado Manuel Ignacio González de Campillo stated that he lacked authority to grant a dispensation for a relationship in the first degree of affinity, particularly given that Clement XIV's decree did not allow it. Because of the distance involved for the petitioner and the need to save their souls, he thought the dispensation must be granted. The father guardian, Ambrosio Zepeda, said that the distance to Rome made a ruling from there impossible and that in the interim, there was great danger to the couple's souls because of the seriousness of José Manuel's sin. A dispensation could be granted subject to a major penance by the sinners, to be carried out with humility and to God's satisfaction. Bishop Francisco Gabriel de Olivares y Benito reviewed the proceedings and stated that El Paso was so distant from Rome that there was no possibility of asking for remedies. This was especially true because El Paso was surrounded by the infidel enemy. There were also other circumstances that begged for clemency and mercy for those poor families among whom the dispensation could cause a

NEW MEXICO PRENUPTIAL INVESTIGATIONS

scandal. The loss of their souls, were the dispensation denied, would be worse. Díaz Bravo suggested more witnesses be interrogated and, should no further impediment be found, the marriage could take place.

Before the ceremony, on three feast days, the couple was to go to the parish church to hear a high mass. They were to stand barefoot with their heads and faces uncovered, dressed in penitential garb tied with a cord. They were to hold their heads and necks erect with their arms extended in the form of a cross without kneeling except at the time of the consecration. Following mass, they were to kiss the celebrant's feet and leave the church in the same manner reciting the third decade of the rosary in a loud voice while walking through the streets. On the day of their wedding, which was also to be on a feast day during a high mass, they were to confess and receive communion during the service. They were to place a small amount of straw or hay behind the most frequented part of the church and, while kneeling, perform the act of public penance assigned them as part of their dispensation. Fully and in the humblest manner, they were to do all that was required of them for a period of one year following their marriage. They were to confess and receive communion at a high mass on a feast day once a month and recite the third decade of the rosary aloud in the church. They were to work as the vicar directed them for the good of the parish for a period of twenty days. The bride was to wash the church and the sacristan's clothing for one year without pay, and the groom was to pay 200 pesos in silver before the marriage to the parish priest to be applied to the court costs and for pious works at the priest's discretion.

In El Paso on 21 June, before *Bachiller* José Lorenzo de Rivera, vicar and ecclesiastical judge, José Manuel Alvarez del Castillo appeared and was shown *Licenciado* González de Campillo's ruling. He stated that Alvarez del Castillo's life was in grave danger if his father-in-law learned of the pregnancy; he was a violent sort and would try to kill him.

On 28 June 1773 Father Rivera complied with the ruling and stated that on pain of excommunication Alvarez del Castillo was not to visit Josefa García de Noriega's house and that he must pay 200 pesos. Rivera had had Josefa García de Noriega placed in the home of Caetano García de Noriega, her uncle, who was responsible for her and was to keep her from having any contact with Alvarez del Castillo or any person of his confidence until such time as he was outside the jurisdiction and new orders were issued. By that time, Josefa had given birth (three months earlier), and her parents knew the whole story. Father Rivera had known her father for twenty-two years and stated that he was a calm fellow, though paralyzed. Josefa was with her father, and the priest felt that the marriage should be stopped and the groom exiled.

NEW MEXICO PRENUPTIAL INVESTIGATIONS

By 11 July 1773 Father Rivera proclaimed and ordered that on that day José Alvarez del Castillo had left that jurisdiction for New Biscay as ordered in the earlier proceeding, that for one week Josefa García was to remain at her parents' home, and that the proceedings were being sent to Father José Santa Cruz Polanco.

José Alvarez del Castillo was banished from the El Paso area and in August 1773 wrote another petition in which he mentioned that he was a citizen of El Paso residing in Chihuahua where his petition originated. He stated that in April of that year the *Juzgado Superior* in Chihuahua had given him a written ruling, a copy of which he enclosed. He was asking for a dispensation so that he could marry Josefa García de Noriega. He stated that Josefa's angry father endangered her and that her mother had sent her to the home of a relative for her own protection.

Witnesses: José Gutiérrez, 62, *español*, *alcalde de aguas* of El Paso, had known Manuel García de Noriega for more than thirty-five years and had always known him to be humble and peaceful and that he had lost his ability to move naturally. Gutiérrez further stated that as *alcalde de aguas* he knew that José Alvarez del Castillo had no goods, furniture, or other things except some mules he had taken with him.

Alfonso Telles Jirón, 34, *español* and citizen of El Paso, had known Manuel García de Noriega since he attained the age of reason. He had been at his home and had gone with him for a year to the province of Sonora, where he had been in good spirits and healthy. In all that time he knew him to be humble, peaceful, and not very animated. Later, he had had an accident that paralyzed him so that he was incapable of doing anything. He stated that José Alvarez del Castillo had taken his mules with him when he left the area.

Joaquín Cabrera, 33, *español*, citizen of El Paso.

Julián de Estrada, 60, *español*, and resident of El Paso.

Father Rivera forwarded the proceedings to Chihuahua. In El Paso on 14 October 1773, Rivera noted that he had fulfilled the order González de Campillo had given in response to the request from José Alvarez del Castillo of 11 August 1773. Father Rivera also stated that anyone who testified for Alvarez del Castillo bore false witness. This was because they were all the type of persons who, for a cup of chocolate, would swear that Pedro was a good man or indignantly claim he was a Jew whom they had witnessed striking an image of Christ. Rivera added that he had not carried out the prenuptial investigations as ordered earlier to avoid expense to the parties and because he had no doubt the allegations Alvarez del Castillo made were false. This was because of the knowledge he had of the prospective bride's father and the communication he had had with her house. He knew that Manuel García de Noriega

NEW MEXICO PRENUPTIAL INVESTIGATIONS

was incapable of killing his daughter or her intended husband. Rivera stated that Alvarez del Castillo was trying to dupe the vicar-general because he and Josefa were living in sin.

Witnesses: José Ramón de Horcasitas, 28, *español*, citizen of El Paso, had known José Alvarez del Castillo since 1755 when he married Francisca García de Noriega, now deceased. At the same time, he knew Manuel García de Noriega as an impulsive, violent man who, for the slightest mistake at home, caused his daughters to flee and seek refuge in another house. He stated that José Alvarez del Castillo had some real estate in New Mexico but none in El Paso. Horcasitas added that Alvarez del Castillo had a younger brother with him. As for Manuel García de Noriega, he had nothing with which to support his family. He had a vineyard but it was in ruin. Horcasitas was Josefa García de Noriega's second cousin.

In Chihuahua on 13 November 1773, Juan Fuentes, 49, *español*, citizen of El Paso, currently resident in Chihuahua, stated that he had known José Alvarez del Castillo for sixteen years in the area.

José Colarte, 50, citizen and resident of El Paso, stated that as a relative of Caetano García de Noriega, Manuel García's brother, he knew that Manuel García was unaware of what happened to his daughter, Josefa, and that were he to find out, her life would be at risk. Colarte stated that Manuel García de Noriega was not all that ill, that he was moderately impeded, and that his family was adequately provided for. Josefa García de Noriega was the niece in the second degree of Colarte's wife.

In Chihuahua on 15 November 1773, Francisco Javier Bernal, 31, citizen of El Paso and resident in Chihuahua, stated that Josefa García was his wife's second cousin. He knew that Alvarez del Castillo had made public his wish to marry Josefa García de Noriega and required a dispensation. He did not know whether Manuel García de Noriega was aware of his daughter's condition. Bernal had heard it said that when he received the news of the proposed marriage and dispensation, Manuel would strike his daughter and kill her. He said that Manuel was a good man who endured an illness and that his wife, Manuela de Alderete, largely maintained the family.

On 19 January 1774 Bishop Olivares y Benito granted the dispensation subject to the previously detailed penance.

NEW MEXICO PRENUPTIAL INVESTIGATIONS

Juan García de Noriega and Gertrudis Fuentes, Ysleta, 17 August 1775-22 March 1776, AHAD-26, f. 661-64.

Juan García de Noriega, was the legitimate son of the late Julián García de Noriega and María Francisca Telles Jirón, *españoles*, and citizens of El Paso. **Gertrudis Fuentes**, was the legitimate daughter of Juan Fuentes and Antonia Márquez, citizens of El Paso. The couple was related in the third degree of consanguinity as follows:

	Rafael Telles Jirón	
	father of	
Antonio Telles Jirón	brother of	Lucía Telles Jirón
father of		mother of
María Francisca Telles Jirón	first cousin of	Antonia Márquez
mother of		mother of
Juan García de Noriega	second cousin of	Gertrudis Fuentes

Juan García de Noriega said that his intended was more than 25.

Witnesses: Gertrudis Fuentes, 25, stated that the couple was related in the third degree, although this declaration was attributed to Joaquina Rodríguez.

Hermenegildo Durán, *español*, 40, citizen of El Paso, repeated the genealogical information.

Ramón Horcasitas, 30, *español*, and citizen of El Paso presidio, provided the same testimony as the other witnesses.

Fray José Gómez Terán forwarded the proceedings to Bishop Macarulla who granted the dispensation because the bride was more than 25. Orders were given for fray Damián Martínez, minister and president of the El Paso mission, to proceed with the marriage.

A baptismal record from Nuestra Señora de Guadalupe del Paso was included in the investigation. It indicated that on 22 May 1750, fray José Blanco baptized María Gertrudis, the legitimate daughter of Juan Fuentes and Antonia Márquez. Her godparents were Juan José Romero and Francisca Márquez.

NEW MEXICO PRENUPTIAL INVESTIGATIONS

Luis Carvajal and Rosa Armijo, El Paso, 26 October 1775-27 February 1776, AHAD-27, f. 116-20.

Luis Carvajal, *español*, 37, citizen of El Paso, widowed by his first wife, Gertrudis Lucero, was the son of the late Miguel Carvajal and María Padilla, natives and citizens of El Paso. **Rosa Armijo**, 19, was the adopted daughter of Manuel Durán de Armijo and Teodora Maese, natives and citizens of El Paso. Teodora Maese stated that Rosa was related to Luis by consanguinity given that she was the natural daughter of Juan Pedro Carvajal, Luis's first cousin. Teodora was said to have had Rosa prior to her marriage, but denied this to her husband, saying that her daughter Rosa's father was dead. Teodora added that no one in that land could verify whether she was Juan Pedro's daughter, because at that time it was not discussed. Rosa Armijo stated that her mother had said that Luis Carvajal was a relative, but that she did not know to what degree.

Witnesses: Salvador Candelaria, 70, citizen of El Paso, had known the couple since they were children and that they were related in the second and third degree of consanguinity. Luis Carvajal was a second cousin of Rosa Armijo (daughter of Juan Pedro Carvajal) and a first cousin of Juan Pedro Carvajal. Luis Carvajal was the son of Miguel Carvajal, and Juan Pedro Carvajal was the son of Francisco Carvajal, who was Miguel Carvajal's brother.

Alfonso Jirón, 37, *español*, a citizen of El Paso, provided the same testimony.

Bishop Macarulla reviewed the proceedings that Father Gómez Terán sent and said that there was no justification for Manuel Durán de Armijo to be ignorant of the relationship of his daughter, Rosa Armijo, with her intended, Luis Carvajal. The bishop instructed Father Gómez Terán to find out whether Manuel Durán knew of Rosa's relationship with her intended by consanguinity in the third and second degree. Given the distance between El Paso and Durango, Gómez Terán could marry the couple twenty-four hours after the final reading of the banns.

In El Paso on 26 February 1776, Gómez Terán asked Teodora Maese, 44, the wife of Manuel Durán de Armijo, whether her husband knew of the relationship of her daughter, Rosa, with Luis Carvajal. She responded that with all the delays both there and in Durango while awaiting a dispensation so that the couple could marry, her husband, Manuel Durán de Armijo asked her how the couple was related and who the father of her daughter Rosa was. She had replied that she did not know his surname and that he was dead. Teodora claimed she neither knew of an affinity relationship with Luis Carvajal nor how the couple was related.

Father Gómez Terán then interviewed Luis Carvajal. He stated that because Manuel Durán de Armijo had married Teodora Maese when her daughter Rosa was breast-feeding, it was his opinion that she was Manuel Durán de Armijo's daughter. Almost everyone who lived

NEW MEXICO PRENUPTIAL INVESTIGATIONS

there knew this. When he tried to marry her, he did not know and even asked her parents. He saw that Rosa Armijo was willing and that it was pleasing to Teodora Maese.

On 27 February Father Gómez Terán noted that in light of the declaration of Teodora Maese and the representation Luis Carvajal made, because it was the common belief that Rosa Durán de Armijo was the legitimate daughter of Manuel Durán de Armijo, to avoid scandal he asked Bishop Macarulla to grant the dispensation and forward it to fray Damián Martínez in El Paso where the marriage was to proceed.

Juan Pedro Trujillo and Dominga Naranjo, Ysleta, 3 November 1775-30 March 1776, AHAD-27, f. 178-81.

Juan Pedro Trujillo, widowed by his first wife, Francisca Ruiz, was the legitimate son of the late Antonio Trujillo and Francisca Gabriela Sandoval, mestizos, natives and citizens of El Paso. **Dominga Naranjo**, whose first husband was the late Miguel Flores, was the legitimate daughter of the late Matías Naranjo and Petrona Padilla, both natives and citizens of that same pueblo. Juan Pedro Trujillo was said to have an impediment with his intended because she had acted as godmother to one of Trujillo's daughter's from his first marriage. He denied the allegation, explaining that the late Miguel Flores, his intended's first husband, took her with him to the baptism of Trujillo's daughter. Flores held the child in his arms and lifted her from the font, but Dominga Naranjo never touched her and, therefore, did not enter into a spiritual parental relationship with the infant.

Dominga Naranjo stated that although it had been publicly stated that they were compadres it was not true because she had told her late husband at the time that she had a strong aversion to Juan Pedro. She had only accompanied her husband to please him and had not wanted to touch the child's blankets. She had told fray Diego Zapata that she did not want to be godmother to such people and was not recorded as such in the child's baptismal entry.

Witnesses: José Antonio Escalante, 71, *español*, citizen of that pueblo, had known the couple since they were children. It was public knowledge that they were both widowed from their first marriages and that they are compadres, but they were not related.

Andrés Hidalgo, 75, *español*, a citizen of that same pueblo, repeated the statements of the prior witness.

The proceedings were forwarded to Durango. On 15 December 1775 Bishop Macarulla returned them to El Paso for more testimony, which continued on 29 March 1776.

Juan Pedro Trujillo was read the preceding statement from Durango. He acknowledged that he heard and understood it, stating that the principal cause that moved him was the quietude of his spirit and weight on his conscience. He had lived unchastely with Dominga

NEW MEXICO PRENUPTIAL INVESTIGATIONS

Naranjo without being able to separate himself from her for eighteen or nineteen years and had with her a daughter now 17 or 19 and unmarried. Her mother was a poor widow without the means to support herself who lived off the assistance others offered.

On 13 March 1776 Father Gómez Terán granted a dispensation and required an act of public penance. On a feast day the couple was to attend a high mass and receive communion. After mass they were to kneel before the tabernacle containing the Blessed Sacrament on the high altar and with great devotion pray for the welfare of our holy mother the church and its supreme head, for the benefit of the souls in purgatory, the success of the Spanish monarchy, and for the present public needs and temporal goods. Fray Damián Martínez, minister president in El Paso, was to grant them a dispensation. If, after the banns were published on three feast days at a solemn mass, no further impediment was found, they were to be married on a feast day at a high mass. After the joining of their hands at the church door, both bride and groom were to take a lighted black candle in their hands. They were then to go into the chancel where they would stand during mass. The priest would place a bundle of straw before them and record the marriage in the book.

Telmo Guerra and María Dolores López, Ysleta, 23 January-1 April, 1776, AHAD-27, f. 172-76.

Telmo Guerra, 25, was the legitimate son of the late Vicente Guerra and Bárbara Durán, citizens of Los Ranchos and jurisdiction of Socorro. **María Dolores [López]**, 19, was the natural daughter of Estefana López, citizen of Socorro. Telmo's petition indicated that he and María Dolores were related in the fourth degree of consanguinity and that his intended's mother was poor and without means to support herself. She was not only very poor and unclothed, but they also lived in danger from their enemies, which infested New Biscay, and could not go to Durango to seek a dispensation. Therefore, Telmo begged the parish priest to assist him so that he might marry. Father Gómez Terán who took the declarations before the notary, Lorenzo de Jesús Provencio.

The intended bride stated that she knew she and Telmo were related but did not know how.

Witnesses: Cristóbal Frésquez, 67, citizen of the pueblo of Socorro, had known the couple since they were children, as well as their parents and grandparents. Esteban López had been married twice, first to María García with whom he had a daughter, Felipa López. His second wife was Juana Valencia, a Tano Indian, with whom he had a son, Juan López.

NEW MEXICO PRENUPTIAL INVESTIGATIONS

Felipa López	sister of	Juan López
mother of		father of
José Durán	first cousin of	Estefana López
father of		mother of
Bárbara Durán	second cousin of	María Dolores López
mother of		
Telmo Guerra	second and third cousin of	"

Damián Archuleta, 58, a citizen of Socorro, repeated the genealogical information.

The proceedings were forwarded to Durango for Bishop Macarulla's review on 8 March 1776. He wanted Telmo Guerra called again, which was done. Guerra stated that it was very difficult for him and for his intended to find anyone at the rancho of Los Tiburcios and at Socorro who was not a relative. Life on the frontier was dangerous, and he had great affection for María Dolores. Telmo's statement was then sent to fray Damián Martínez in El Paso, who said on 30 March that there was sufficient cause to allow a dispensation. This was reported to Father Gómez Terán at Ysleta, who notified the couple that the dispensation had been granted.

NEW MEXICO PRENUPTIAL INVESTIGATIONS

Isidro Antonio González and María Bárbara Ortiz, Santa Fe, 6 May 1776, AHAD-26, f. 421-28, incomplete.

Isidro Antonio González, 25, *español*, was the legitimate son of the late José González and Valentina Pacheco. María Bárbara Ortiz, *española*, was the legitimate daughter of Toribio Ortiz Ladrón de Guevara and the late Leonarda Antonia Laso de la Vega. All were citizens of Santa Fe. After the second reading of the banns, it was learned that the couple was related in the third and fourth degree of consanguinity, of which the prospective groom had been unaware. Since 3 August of the previous year, he had lived with María Bárbara in the same house with considerable familiarity. Their poverty had been the cause of such a long delay, and they had certain bills outstanding. Isidro Antonio stated that while living in the home of María Bárbara he had not had sexual relations with her.

Witnesses: Juana Gómez, 90, citizen of Santa Fe, stated that the couple was related in the third and the fourth degree as follows:

Children of N. Pacheco

First degree: Matías Pacheco, brother of Josefa Pacheco.

Second degree: Valentina Pacheco, first cousin of Juana Baca.

Third degree: Isidro González, second cousin of Toribio Ortiz.

Third cousins

Isidro González, third cousin of María Bárbara Ortiz.

Rosa García, 58, and Antonia Teresa Rael de Aguilar, 73, both citizens of Santa Fe, confirmed the relationships.

Nicolás Rael de Aguilar, 47, squadron corporal of the presidio of Santa Fe, knew the couple and had heard that Juana Baca, the mother of Toribio Ortiz, and Valentina Pacheco, the mother of Isidro González, were relatives, though he did not know in what degree.

Salvador González, 70, resident and citizen of Santa Fe, knew that Valentina Pacheco, the mother of Isidro González, was Juana Baca's first cousin; that Toribio Ortiz was the son of Juana Baca; that Isidro González was a second cousin of Toribio Ortiz; and that Isidro González was María Bárbara Ortiz's third cousin.

Father Rivera requested an opinion from fray Francisco Atanasio Domínguez who was in Santa Fe as visitor in the custody of New Mexico. While the document is incomplete, and the decision is not recorded, Father Domínguez argued that poverty and community scandal were suitable reasons to grant a dispensation.

NEW MEXICO PRENUPTIAL INVESTIGATIONS

Antonio Gregorio Rivera and Ana Ramona Zereseda, San Elcario, 22 June-9 July 1776, AHAD-26, f. 480-88.

Antonio Gregorio Rivera, 23, was a mestizo native of San Francisco de Conchos, serving as a soldier at the presidio of San Elcario, where he received permission to marry. He was the legitimate son of Antonio Rivera and Juana Francisca Molina. **Ana Ramona Zereseda**, 18, mestiza, was a native of the Valley of San Bartolomé resident at the presidio of San Elcario. She was the legitimate daughter of José Zereseda and the late Javiera Rodela. The intended bride's mother was the prospective groom's aunt, his mother's sister, which made Ana Ramona his third cousin.

Fray José Félix Vergara assisted by the notary, Cristóbal Heraclio Sáenz, initiated the prenuptial investigation on 22 June 1776. At Ana Ramona's home she stated that she was related to Antonio Gregorio in the third degree because her mother was the sister of Juana Francisca Molina, her intended's mother.

Witnesses: Matías Durán, more than 25, a citizen of the presidio of Guajoquilla and resident of San Elcario, husband of Ana Cordero, had known the couple since they were very young and that they were related in the third degree because they were children of first cousins, who were the daughters of a brother and sister, Juan de Dios Rodela and Josefa Rodela, the grandparents of the couple.

Diego Ronquillo, more than 25, a soldier, husband of Gertrudis Díaz, had known the couple since they were a tender age. He stated that Josefa Rodela, the prospective groom's grandmother, was a sister of Juan de Dios Rodela, the intended bride's grandfather.

Pedro Saucedo, the corporal of the guard of the company, was married to Elena Micaela Flores. He also had known the couple since they were very young and stated that Gregorio Rivera was the bride's second cousin because he was the son of two maternal first cousins.

Father Vergara forwarded the proceedings on 22 June 1776 to Durango for Bishop Marcarulla's review. Meanwhile, on 1 July in El Paso Father Rivera ordered genealogical trees prepared, as did Father Vergara on the 3rd in San Elcario.

On 3 July Antonio Gregorio Rivera appeared in San Elcario before Father Vergara, who notified him that he must justify his need for a dispensation. He replied that because his intended was a poor orphan in an alien land he asked that she be placed in the house of the presidial lieutenant, José Antonio Bustamante. Though she had respiratory problems, he wished to and would marry her, adding that there were no other women at the presidio whom he could marry. In other places where there was an abundance of eligible women, they did not wish to marry soldiers because of the necessity of preparing supplies, food, and other things on a daily basis.

NEW MEXICO PRENUPTIAL INVESTIGATIONS

Ana Ramona stated that although Lieutenant Bustamante was caring for her, because of her pulmonary affliction, if she did not wed Rivera, there would be no one else for her to marry.



Plano de la Nueva España, José Antonio de Alzate y Ramírez, 1769

NEW MEXICO PRENUPTIAL INVESTIGATIONS

Witnesses: José Mariano Echequibel, citizen of the presidio married to Inés Barrientos, stated that he had known the couple for many years and that they were related in the third degree as follows:

Josefa Rodela	sister of	Juan de Dios Rodela
mother of		father of
Juana Francisca Molina	first cousin of	Javiera Rodela
mother of		mother of
Antonio Gregorio	second cousin of	Ana Ramona Zereseda

Antonio José Castañeda, a soldier of the company married to Francisca Alderete.

Father Vergara stated in his transmittal to Father Rivera that Ana Ramona was a poor orphan whose mother had died and whose father had abandoned her. She lived at a great distance from the presidio of San Elceario at the home of José Antonio Bustamante. For these reasons Father Vergara was forwarding the proceedings to Father Rivera. In El Paso on 6 July he granted a dispensation for the impediment of third and fourth degree of consanguinity and affinity and forwarded the documents to fray Juan José de Hinojosa, custos of New Mexico, at San Antonio de Senecú. At Senecú on 8 July, Father Hinojosa gave the final approval for the dispensation, showing only the third degree of consanguinity. In El Paso on 9 July Father Rivera granted the dispensation in the name of Bishop Macarulla.

Pablo de Herrera and Paula Martín, Santa Cruz de la Cañada and Presidio of Carrizal, 20 August 1776- October 9 1779, AHAD-31, f. 187-98.

Pablo de Herrera, 45, citizen of Santa Fe, mestizo, native of New Spain and resident of San Buenaventura de Chimayó in the jurisdiction of Santa Cruz de la Cañada, was the legitimate son of Juan de Herrera, *español*, and Antonia Tafoya, Indian, both deceased. **Paula Martín**, about 32, mulatta, citizen of Chimayó, widow of Juan Andrés Rael, was the legitimate daughter of Juan Luis Martín and Antonia Medina, both deceased mulattoes, who were citizens of Chimayó. Pablo de Herrera admitted that he had had carnal relations with Paula and had fathered two children.

Witnesses: In Chimayó on 20 August 1776, the political and military lieutenant, Juan Bautista Vigil, 55, a native of Santa Cruz, stated that he had heard it said that Pablo's brother had had sexual relations with Paula Martín.

NEW MEXICO PRENUPTIAL INVESTIGATIONS

José Padilla, 57, citizen of Chimayó, testified that he had heard that the brother of Pablo Herrera, Juan Andrés de Herrera, had had sexual relations with Paula Martín.

Cristóbal Mascareñas, 36, citizen of Chimayó, stated that he knew that Juan Andrés de Herrera had asked Paula Martín to marry him and that she had replied that she would never do so.

Juan Francisco Mascareñas, citizen of Chimayó, provided a written statement indicating that he had read a letter that Paula Martín had given him in which she stated that no one had had sexual relations with her at any time and she had never had such experiences, to which he responded that it could not be as stated in the correspondence.

A letter to Father Rojo from Juan Andrés de Herrera stated that he had received news that his brother was about to marry the daughter of Juan Luis Martín, and should his brother return, he would tell him not to marry her because there was a serious impediment. In a separate statement Juan Andrés de Herrera, 38, stated that he had had sexual relations with Paula Martín on two or three occasions and at one time had pretended he wanted to marry her.

Salvador Martín, 52, a citizen and resident of Chimayó, was Paula Martín's brother. He stated that he had seen Paula and Juan Andrés de Herrera in bed.

Josefa Martín, 65, stated that Paula was her niece and she herself had assisted at the birth of Paula's two children, one by Juan Andrés de Herrera and the other by Pablo de Herrera. The child of Juan de Herrera had died, but Pablo's son had lived.

Father Manuel José Rojo ruled that there was the impediment of affinity in the first degree resulting from *copula illicita* and forwarded the testimony to El Paso.

Bartolomé Garduño, a soldier at the presidio of Carrizal, stated on 8 January 1777 that Paula Martín's first husband, Andrés Rael, had died at the hands of the enemy along with others at the paraje named Doña Ana.

Taking into consideration that Paula was a widow and the isolated nature of the territory in which she lived, the bishop granted a dispensation for the couple's relationship in the first degree of affinity on 7 October 1779.

Vicente Apodaca and María Carmen de Herrera, El Paso, 13 September 1777, AHAD-28, f. 263-66.

Vicente Apodaca was the legitimate son of Domingo Apodaca and Francisca Varela, natives and citizens of El Paso. **María Carmen de Herrera**, 19, a citizen and native of El Paso, was the legitimate daughter of Salvador de Herrera and Brianda Rosa Lucero, also citizens of El Paso. Upon publication of the banns, an impediment of the fourth degree equally of

NEW MEXICO PRENUPTIAL INVESTIGATIONS

consanguinity was raised. Vicente Apodaca claimed he was ignorant of it, but based on the testimony of two witnesses he found that he could not go ahead with the marriage without suffering serious damage to his honor and soul and without exposing his intended bride to the gossip of strangers and residents of El Paso. Therefore, Vicente did not wish the final banns read and wanted to call off the marriage. Still, since he was unable to find another woman to marry, and his intended bride could not find another prospective groom, he petitioned for a dispensation to permit the marriage to go forward. In El Paso on 13 September 1777, Father Rivera, vicar and ecclesiastical judge of that jurisdiction, took testimony in this case.

Witnesses: Juan Ignacio Provencio, 64, citizen of El Paso, had known the couple since they were children.

Andrés Hidalgo, 67, native and citizen of El Paso.

Patricio Lucero de Godoy, 85, native and resident of El Paso, had known the couple since their births and knew that they were not related, even though the bride said her father was a Lucero, there were other Lucero families. They were Lucero de Godoy while the others were Lucero Terronates and unrelated.

Miguel Lucero, 97, had known Vicente Apodaca and his intended bride since their births and knew that they were related since both were the products of Luceros from the same trunk. Vicente's grandfather had married several times in New Mexico before the 1680 Revolt. These marriages produced thirty boys and three girls. The last one was to the mother of Vicente's father.

Francisco Lucero de Godoy	brother of	Juan de Dios Lucero de Godoy
father of		father of
Margarita Lucero de Godoy	first cousin of	Caetano Lucero de Godoy
mother of		father of
Francisca Varela	second cousin of	Brianda Rosa Lucero de Godoy
mother of		mother of
Vicente Apodaca	third cousin of	María Carmen de Herrera

Miguel Lucero added that he knew of no other impediment.

As a result of Miguel Lucero's testimony, Father Rivera forwarded the proceedings to the custos, Father Domínguez, asking him to determine whether a dispensation for the fourth degree of consanguinity should be granted. Father Domínguez stated that the first three elderly witnesses were ignorant of the impediment, and though the last witness declared an

NEW MEXICO PRENUPTIAL INVESTIGATIONS

impediment, he was older than the other three. In addition, Apodaca brought up the matter to save his soul and protect his honor and that of his intended bride. Domínguez recommended a dispensation in El Paso on 13 September 1777.

Father Rivera declared that in light of Domínguez's ruling, with which he agreed, he was granting a dispensation. On the day of their marriage, after mass, they were to kneel on the top step of the high altar and recite a prayer to the Blessed Sacrament and with as much devotion as possible petition God for the welfare of the church, for its supreme head, for the blessed souls in purgatory, for the success of the Spanish monarchy, and for the present public needs and temporal goods. In their home they were to recite a rosary of seven mysteries and accept this penance. The vicar ordered fray Damián Martínez, minister president of El Paso, to ahead with the marriage.

Alejandro Antonio Tenorio de Alba y Corona and María Josefa Laso de la Vega, Santa Fe, 14 October-13 December 1777, AHAD-28, f. 35-46.

Alejandro Antonio Tenorio de Alba y Corona, 33, *español*, native of Santa Fe, citizen of San Francisco Javier de Temósachic for more than five years, was the legitimate son of Manuel Tenorio de Alba y Corona and Francisca Laso de la Vega y Vic, both deceased citizens of Santa Fe. Alejandro stated that since his arrival in the area, he had stayed at the home of his mother's brother, Antonio Laso de la Vega y Vic. There, he had met **María Josefa Laso de la Vega**, more than 20. She was *española*, the legitimate daughter of Antonio Laso de la Vega and Micaela López.

The couple had fallen in love and because of their weakness and the devil's temptations, had committed incest, resulting in María Josefa giving birth to an infant daughter. Alejandro said that María Josefa was the daughter of poor, elderly parents, and to relieve his conscience and properly serve God he wished permission to marry.

On 14 October 1777 fray Francisco Díaz questioned María Josefa Laso de la Vega before the notary, Miguel Trevizo Falcón. She stated that she was a citizen of San Francisco Javier de Temósachic and a native of the Valley of San Buenaventura, which she had left with her parents at a tender age. After living in various places she had come to Temósachic six or seven years earlier and remained. Alejandro Antonio was her first cousin because the late Francisca Laso de la Vega y Vic, a former citizen of Santa Fe, was the mother of Alejandro Tenorio and María Josefa's aunt, sister of Antonio José Lazo de la Vega y Vic, María Josefa's father. She stated that she wished to marry Alejandro even though they were so closely related. Five years earlier, when Alejandro Antonio had arrived in the area, he did not have any relatives there except her father. He had come to their home and received a cordial welcome.

NEW MEXICO PRENUPTIAL INVESTIGATIONS

Eventually, the young couple committed their grave error because of their weakness. She lost her virginity, became pregnant, and gave birth to an infant. This caused a scandal, not only in her family, but also among the residents of the pueblo. Because she was the daughter of elderly, poor parents and without other possibilities, having committed so many sins against God, no one of her social standing would want to marry her. For those reasons she wished to marry Alejandro Antonio if the bishop granted the required dispensation from their impediment of consanguinity. She added that their sexual relations were not engaged in with the belief that they would facilitate the dispensation, but because of weakness and the devil's influence.

Alejandro Antonio stated that he had left Santa Fe about eight years earlier and spent one year at El Paso, arriving in the Temósachic area about five years earlier. He acknowledged that he knew that María Josefa Laso de la Vega y Vic was his first cousin. Antonio José Laso de la Vega y Vic, her father, was the brother of his mother, Francisca Laso de la Vega y Vic. Alejandro Antonio stated that he wished to marry María Josefa even though they were closely related because he had caused the loss of her virginity, and she had become pregnant, giving birth to an infant. He added that there was no person of quality whom he liked in those parts whom he would wish to wed. By God's mercy he was descended from one of the most illustrious families of New Mexico. María Josefa was a lost woman, the daughter of poor, elderly parents. Once they died she would have no one to care for her. Because of the numerous sins committed against God, he added as a third group of reasons to marry that his conscience was upset, he had prostituted an honest, virtuous girl, and now there was an infant born who was illegitimate. For those and other reasons he wished to marry María Josefa should the bishop grant the necessary dispensation. He stated that his fornication with María Josefa was not done to facilitate a dispensation; rather it was because of human weakness, to which he was subject, and he had considered no other reasons.

Father Francisco Díaz took testimony from witnesses, noting first that he had in hand a letter from Alejandro's brother who was a resident and citizen of New Mexico. Alejandro provided the letter because no one in Temósachic knew him in New Mexico. The letter was to prove Alejandro had neither married in New Mexico nor was there another impediment. He had a letter that his brother, Miguel Tenorio, had written from Chihuahua on 15 January 1776. The letter, which was included in the proceedings, brought news of the family. Teodora Mariquita; Miguel's son, Rafael; and their sisters were dying to see Alejandro. Miguel also said that he had sold a portion of the land they had at La Ciénega for 1,500 pesos. The letter mentioned another unnamed brother and a cousin, Miguel García.

NEW MEXICO PRENUPTIAL INVESTIGATIONS

Witnesses: Pedro Nolasco Bencomo, 46, *español*, citizen of Matáchic, and resident of Temósachic, had known Alejandro for about five years and María Josefa for six or seven. He knew that she was a native of the Valley of San Buenaventura and Alejandro of Santa Fe. He knew they were first cousins, adding that since Alejandro came to the area he had been treated by María Josefa's father as his nephew and that Alejandro acknowledged Antonio José Laso de la Vega as his uncle, and that it was publicly acknowledged as such.

Juan Manuel Márquez, 46, *español*, a citizen of the jurisdiction of Temósachic, had known the couple since he arrived in the area six years earlier. He acknowledged that it was generally known that they were first cousins, that Alejandro had deflowered María Josefa, and that she had become pregnant and given birth to an infant girl.

Longino Rodríguez, 26, *español*, a citizen of the pueblo of Temósachic, stated that he had known the couple for about six years.

The priest requested that a genealogical tree be prepared. To do so, Benito Dionicio Bencomo, 51, an *español* and citizen of Temósachic, testified. He was the administrator of assets confiscated as a result of the expulsion of the Jesuits. For more than six years he had known the couple in the pueblo. Although María Josefa was a native of the Valley of San Buenaventura, her paternal antecedents, like those of Alejandro, on both sides were criollos from New Mexico. He knew they were first cousins because Antonio José Laso de la Vega, María Josefa's father, was the brother of the late Francisca Laso de la Vega, Alejandro's mother. He added that Antonio José Laso de la Vega had let it be known publicly in the jurisdiction that such a relationship was true and that ancestors of both were from some of the principal and most distinguished families of New Mexico, where they had prospered in civil and military positions. Benito stated that Alejandro had taken the virginity of his cousin, a responsible and honest girl. Until that time she had not paid him any attention and had lived honestly and virtuously. The fornication that resulted in the pregnancy required legitimization. Because María Josefa's mistake was generally known, he feared no one else of quality among the few in the vicinity would marry her. No one wanted to marry a corrupt woman, the daughter of very poor, elderly parents. Alejandro, who was equally poor, had nothing more than his labor and a small parcel of land he claimed to own in New Mexico with which to right the wrong he had done to his first cousin. Bencomo stated that he did not know whether the sin had taken place to facilitate a dispensation, but he had not heard that said.

The notary outlined the genealogical relationship between the two parties. On 4 November Father Díaz had the proceedings forwarded to Durango. They were received at San José de la Laguna on 13 December 1777. The bishop granted the dispensation from the second degree of consanguinity on a transverse line and ordered the parish priest to publish the banns.

NEW MEXICO PRENUPTIAL INVESTIGATIONS

Providing that no additional impediment was discovered, twenty-four hours following the final reading, he was to give the nuptial blessing to the couple and record in the parish books the dispensation, the day, month, and year, and the incestuous sin committed. Then, on a feast day in their parish, the couple was to attend a high mass along with the priest. Standing with a lighted candle in their hands, kneeling only during the time of the consecration, and confessing and attending mass once each month for the period of half a year, discharging their conscience with the cura, they were to be directed to pay a fine of 6 pesos to be applied to pious works.

José Patricio Padilla and Juana Antonia Lucero, El Paso, 23-25 October 1777, AHAD-27, f. 662-65.

José Patricio Padilla, native and citizen of El Paso, was the legitimate son of the alférez, Juan José Padilla, and Juana Trinidad Telles. **Juana Antonia Lucero**, was the legitimate daughter of the late Francisco Lucero and Catarina Varela, natives and citizens of El Paso. José Patricio stated that there was an impediment of affinity as a result of *copula illicita* with a woman who, on her father's side, was the niece and the first cousin on her mother's side of his intended bride. He had also had *copula illicita* with another woman who was his intended's niece. The first relationship—with the niece and first cousin—was known to five or six people. The second relationship—with the niece—was known to only two or three. Both had taken place long before he thought of marrying Juana Antonia Lucero.

Father Rivera granted a dispensation on 25 October 1777. He directed Padilla to perform an act of public penance following mass on his wedding day. He was to kneel on the top step of the high altar and pray an *estación mayor** to the Blessed Sacrament, praying to God for the welfare of our holy mother the church and its supreme head, for the benefit of the souls in purgatory, the success of the Spanish monarchy, and for the present public needs and temporal goods. Padilla was ordered to fast for the Holy Trinity on Monday, Wednesday, and Friday of the first week of November.

Hermenegildo Montoya and María Dolores Valencia, El Paso, 11-15 November 1777, AHAD-28, f. 92-95.

Hermenegildo Montoya, captain of the first company of militia of the presidio of El Paso, widowed by his first wife, Pascuala Romero, was the legitimate son of the alférez, Nicolás Montoya, and María Márquez, both deceased natives and citizens of El Paso. **María**

*A series of prayers forming part of a popular devotion, for example, five Our Fathers, five Hail Mary's, and five Glorias

NEW MEXICO PRENUPTIAL INVESTIGATIONS

Dolores Valencia, 32, widow of Lázaro Vargas, was the legitimate daughter of the late Nicolás Valencia and Juana Niño Ladrón de Guevara, *españoles*, all natives and citizens of El Paso. Montoya stated that he was related to his intended bride in the second degree of affinity because she and his late wife were daughters of two half-brothers whose mother, Josefa del Villar, had married twice.

	Josefa del Villar	
mother of		mother of
Pedro Romero	half-brother of	Nicolás Valencia (from second marriage)
father of		father of
Pascuala Romero	first cousin of	María Dolores Valencia

Hermenegildo stated that María Dolores was a poor orphan and widow in serious need with whom he had fornicated while her late husband was still alive. Therefore, he requested a dispensation for the salvation of his soul.

In El Paso on 11 November 1777, Father Rivera reviewed the petition and examined witnesses before Lorenzo de Jesús Provencio. María Dolores Valencia stated that she was a weak woman, had had *copula illicita* with Montoya, and wished to marry him.

Witnesses: Antonio Velarde, 37, resident of El Paso, had known the couple for nine or ten years and knew they had been married and widowed in that pueblo and that their late spouses were buried in the church of El Paso.

José Gutiérrez, 68, *alcalde de aguas* and citizen of El Paso.

On 13 November Salvador Madrid, 62, citizen of El Paso, stated that he knew the late Nicolás Valencia and Pedro Romero and that they were half-brothers who had the same mother, Josefa del Villar. This was because she was married twice. Josefa del Villar was the mother of Pedro Romero, half-brother of Nicolás Valencia. Pedro Romero was father of Pascuala Romero, first cousin of María Dolores Valencia, daughter of Nicolás Valencia. Madrid added that María Dolores Valencia's late husband left her nothing.

Antonio Madrid, 64, native and citizen of El Paso, repeated the previous testimony.

Father Rivera ordered the proceedings forwarded to Father Domínguez, the custos of New Mexico, in El Paso. He noted María Dolores's poverty and the fact that she had been unfaithful to her husband during his lifetime. To avoid further sins they should be granted dispensation. Father Rivera employed his authority to grant the dispensation for the second

NEW MEXICO PRENUPTIAL INVESTIGATIONS

degree of affinity after admonishing the couple for the sin of incest. They were to join hands at the doors of the church and enter as far as the top step of the high altar at a high mass. They were to stand holding black candles in their hands. They were to kneel only when the Host was elevated and at the conclusion of mass. With great veneration they were to kiss the celebrant's feet. With arms outstretched in the form of a cross, they were to pray aloud an *estación mayor* to the Blessed Sacrament and with as much devotion as possible petition God for the welfare of the church, for its supreme head, for the blessed souls in purgatory, for the success of the Spanish monarchy, and present public needs and temporal goods. Afterwards in their home they were to pray a rosary of fifteen mysteries and accept the penance the vicar suggested and proceed with the marriage.

Salvador [Montes] Vigil and Gertrudis Martín [Serrano], Abiquiú, 11 November 1777-9 January 1781, AHAD-27, f. 468-80.

Salvador Vigil, 50, citizen of the puesto of Chama, widower from his marriage to Francisca Martín, was the legitimate son of Francisco Vigil and Antonia Jirón, both deceased. **Gertrudis Martín**, 38, a citizen of Santo Tomás de Abiquiú, was the legitimate daughter of the late Pedro Martín and Margarita de Luna.

Witnesses: Juan Miguel Valdés, 29.

Salvador Vigil, 50.

Isidro de Luna, 28.

Vicente Luján, 29.

Vicente García, 30.

All testified in Abiquiú on 11 November 1777 before the notary, José Gómez, that they knew of no impediments to the planned union.

Cristóbal Vigil, *alcalde mayor* of the jurisdiction of La Cañada, stated that there was a relationship of affinity in the second degree resulting from *copula illicita*. Fray Sebastián Fernández, minister at Abiquiú, sent the proceedings to El Paso for Father Rivera's review.

At San Antonio de Senecú on 1 August 1778, Father Domínguez took exception to the fact that the purported bride had declared in sworn testimony that she knew of no impediment to her proposed marriage, for she knew this to be untrue, which was reprehensible. He returned the proceedings to Rivera in El Paso on 17 August. Father Rivera ruled that Gertrudis Martín had given false testimony in her sworn statement and was not to be granted a dispensation. Father Fernández was to order her placed in a safe and secure home for an indeterminate time until matters could be resolved.

NEW MEXICO PRENUPTIAL INVESTIGATIONS

Salvador Montes Vigil prepared another petition in late 1779, which referred to a Gertrudis Serrano, the legitimate daughter of Pedro Martín Serrano and Margarita de Luna, citizens of Santa Clara Pueblo. He stated that his intended was related to him in the second degree resulting from *copula illicita*. He had been gone from his home for more than nine months and cast himself at the priest's feet, begging for a dispensation.

The bishop's decision was conveyed on 8 October 1779. Salvador Vigil had made false statements, first, when he failed to mention that Gertrudis Martín was a widow and second, in that none of his statements or the four statements of the witnesses that Father Fernández took mentioned that both Salvador and Gertrudis had been widowed, much less anything about a relationship. Therefore Gertrudis Martín had perjured herself.

Salvador Vigil, 53, filed another petition for permission to marry Gertrudis, which Father Fernández received on 26 October 1780. He stated that he was a widower from his marriage to Francisca Martín and related by consanguinity to Gertrudis because she had had *copula illicita* with one of his first cousins.

Witnesses: Feliciano Martín, 30.

Joaquín Naranjo, 33, stated that the parties were not related.

Domingo Madrid, 32.

Antonio Aguilar, 38.

In Abiquiú on 28 October 1780, Gertrudis Martín, then described as the widow of Francisco Valdés, testified again. She stated that she had wanted to marry Salvador Vigil for two years. Gertrudis Martín admitted that she had had some moments of weakness with a first cousin of her intended groom, but had never planned to marry him.

In Durango on 9 January 1781, Canon Felipe Marcos de Soto, acting for Bishop Macarulla, who was ill, granted a dispensation.

Juan José Silva and María de la Luz Baca, Albuquerque, 20 November 1777-5 January 1778, AHAD-28, f. 345-52.

Juan José Silva, 40, *español* and native of New Mexico, was a resident of the puesto of Tomé in the jurisdiction of Albuquerque. Juan José was a widower from his marriage to Ana María Lucero and the legitimate son of Francisco Silva and Gertrudis Chaves. **María de la Luz Baca**, 16, *española*, native of New Mexico and resident of Tomé, was the legitimate daughter of Manuel Baca and the late Margarita Josefa Tafoya. Juan José declared that his late wife, Ana María Lucero, and María de la Luz Baca were relatives in the closed third degree of consanguinity, and that he and María de la Luz were related in the same degree of affinity. He

NEW MEXICO PRENUPTIAL INVESTIGATIONS

requested a dispensation from fray Andrés García, the minister at San Felipe Neri in Albuquerque.

In Albuquerque on 20 November 1777, the proceedings began before the notary, Manuel de Arteaga. Juan José Silva, 40, stated that he did not know how the closed third degree of affinity had developed because he did not know his antecedents back to the trunk. He knew that Rosa Baca, his former mother-in-law, was the first cousin of Manuel Baca, the father of María de la Luz Baca, whom he wished to marry. His late wife and María de la Luz Baca were cousins in the third degree of consanguinity. Juan José stated that he wished to marry María de la Luz in spite of their relationship because he had given her his promise to marry two years earlier. During that time she had lost five chances to marry, but she did not wish to marry another and waited for him to fulfill his promise.

María de la Luz Baca wished to marry Juan José Silva and had heard that he was a relative, but she did not know to what degree. Despite their relationship she wished to marry him because he had promised to wed her.

Witnesses: Juan Candelaria, 85, citizen of Albuquerque, knew the couple had promised to marry each other and that Juan José Silva was a relative of María de la Luz Baca in the closed third degree of affinity as follows:

First degree: Diego Manuel Baca was the father of Josefa Baca.

Second degree: Josefa Baca had Rosa Baca as her natural daughter.

Third degree: Rosa Baca was the mother of Ana María Lucero, late wife of Juan José Silva.

On the other side:

First degree: Diego Manuel Baca was the father of Manuel Baca.

Second degree: Manuel Baca was the father of [another] Manuel Baca.

Third degree: Manuel Baca was the father of María de la Luz Baca, which results in the closed third degree of affinity between Juan José Silva and María de la Luz Baca.

Felipe Silva, 76, knew that Manuel Baca and Rosa Baca were first cousins and that Manuel Baca was the father of María de la Luz, but did not know Juan José Silva's antecedents.

Andrés Tadeo Montoya, a citizen of Tomé, stated that the couple was related in the third degree of affinity because Manuel Baca and Rosa Baca were first cousins and Manuel Baca had fathered María de la Luz Baca. Rosa Baca was the mother of Ana María Lucero, who was Juan José Silva's first wife.

NEW MEXICO PRENUPTIAL INVESTIGATIONS

In Albuquerque on 22 November 1777, fray Andrés García forwarded the proceedings to Father Rivera. On 31 December 1777 Father Rivera had the documents forwarded to Father Domínguez, who approved the dispensation in El Paso on 3 January 1778.

Two days later, Rivera granted the dispensation for their relationship in the third degree of affinity. He directed them to go as far as the top step of the high altar at a high mass. They were to stand holding black candles in their hands. They were to kneel only when the Host was elevated and at the conclusion of mass. With great veneration they were to kiss the celebrant's feet. With arms outstretched in the form of a cross, they were to pray aloud an *estación mayor* to the Blessed Sacrament and with as much devotion as possible petition God for the welfare of the church, for its supreme head, for the blessed souls in purgatory, for the success of the Spanish monarchy, and for the present public needs and temporal goods. They were to pray a rosary of fifteen mysteries and accept the penance Father García suggested.

Julián Rael and Teresa Sánchez, Albuquerque, 29 November 1777-5 January 1778, AHAD-28, f. 398-402.

Julián Rael, 30, *español*, a native of New Mexico and resident of the puesto of Alameda in the jurisdiction of Albuquerque, widowed by Bárbara Lucero, was the legitimate son of Julián Rael and Teresa González. **Teresa Sánchez**, 20, *española*, a native of New Mexico and citizen of Albuquerque, was the legitimate daughter of Juan Sánchez and Bárbara Gallego. Fray Andrés García received the petition on 29 November 1777 in Albuquerque.

Julián stated that he and Teresa were related in the closed fourth degree of consanguinity and had had sexual relations, which resulted in her pregnancy. For that reason there was no one else to marry her because she was poor and without her parents to support her. He wanted to marry her even though they were related because of his affection for her and because he had caused the loss of her virginity after his promise to marry her. Rael added that his late wife was not related to Teresa Sánchez.

Teresa Sánchez, 20, stated that she had learned from Julián Rael's parents that they were related in the fourth degree. She wanted to marry him even though they were related because after they had exchanged promises to wed, they had engaged in carnal relations and she had become pregnant. This was public knowledge, and no one else would wish to marry her. Moreover, she was poor and could not support herself.

Witnesses: Juan Pedro Sisneros, 53, knew both parties were related in the closed fourth degree of consanguinity and that Juan Jaramillo and Cristóbal Jaramillo were brothers. Juan Jaramillo was the father of Josefa Jaramillo, who was the mother of Teresa González, the mother of Julián Rael. Cristóbal Jaramillo was the father of Teresa Jaramillo, who was the

NEW MEXICO PRENUPTIAL INVESTIGATIONS

mother of Juan Sánchez, the father of Teresa Sánchez. This resulted in the closed fourth degree relationship.

Pedro Romero, 66, a citizen of Albuquerque, repeated the same information.

José Apodaca, 56, citizen of Albuquerque, repeated the genealogical information.

On 29 November 1777 fray Andrés García forwarded the proceedings to Father Rivera in El Paso. On 30 December he sent them to Father Domínguez, who approved of the request on 3 January 1778. Rivera granted the dispensation for the fourth-degree relationship and their *copula illicita*. On the day they received their nuptial blessing they were to be absolved of any sin. They were to stand on the top step of the high altar holding lighted black candles in their hands. When the Host was elevated, they were to kneel and with fervent devotion pray aloud an *estación mayor* to the Blessed Sacrament and with as much devotion as possible petition God for the welfare of the church, for its supreme head, for the blessed souls in purgatory, for the success of the Spanish monarchy, and for the present public needs and temporal goods. After mass they were to humbly and reverently kiss the celebrant's feet. They were to pray a rosary of fifteen mysteries.

Juan Pablo Lucero and Petra Maese, El Paso, 12-14 February 1778, AHAD-28, f. 532-35.

Juan Pablo Lucero, 17, was the legitimate son of the late Francisco Javier Lucero and María Varela, both *españoles* and natives and citizens of El Paso. **Petra Maese**, 17, was the legitimate daughter of Antonio Maese and Gabriela Luján, natives and citizens of El Paso. Juan Pablo Lucero revealed that there was an impediment in the third degree equally of consanguinity, of which he declared he had been ignorant. Based on his promise to marry, he had had sexual relations with Petra, causing her loss of virginity and making her pregnant. Her father was absent and was expected back in March from his trip to Coahuila. Juan Pablo, fearing beatings from her father and scandal, begged for a dispensation.

Petra stated that she had become very weak because of the promise of marriage and had fornicated with Juan Pablo, becoming pregnant. During her pregnancy, her mother learned of her condition. Though her father was absent, she told her mother the truth and was punished. Later she learned that she and Juan Pablo were related but did not know to what degree. She feared what would happen when her father returned. She wished to marry in order to recover her honor and before her father discovered what had taken place.

NEW MEXICO PRENUPTIAL INVESTIGATIONS

Witnesses: Juan Varela, 50, citizen of El Paso, had known the couple since they were children. They were related in the third degree as follows:

María Maese	sister of	Diego Antonio Maese
mother of		father of
María Varela	first cousin of	Antonio Maese
mother of		father of
Juan Pablo Lucero	second cousin of	Petra Maese

Alejandro Martínez, 55, a citizen of El Paso, confirmed the relationship of the parties, saying he knew the grandparents of the couple as half-brothers from the same father.

On 13 February 1778 Father Domínguez, minister at El Paso and provincial general and custos of New Mexico, ordered the proceedings forwarded to Father Rivera, the ecclesiastical judge of that jurisdiction. On 14 February in El Paso, Father Rivera notified Bishop Macarulla he was granting the dispensation. On the day they received their nuptial blessing, at the doors of the church they were to take black candles in their hands. On the top step of the high altar, after mass, they were to kneel and with as much devotion as possible pray an *estación mayor* to the Blessed Sacrament, petitioning God for the welfare of the church, for its supreme head, for the blessed souls in purgatory, for the success of the Spanish monarchy, and for present public needs and temporal goods. Assuming that they accepted the penance from their parish priest, the marriage was to go forward.

Francisco Cordero and Rosalía Lucero, El Paso, 14-17 February 1778, AHAD-28, f. 541-44.

Francisco Cordero, 25, was the legitimate son of Francisco Cordero and the late Florencia Alderete, both natives and citizens of El Paso and *españoles*. **Rosalía Lucero**, more than 25, widowed by her first husband, Diego Borrego, was the legitimate daughter of Raimundo Lucero and María Náñez, both natives and citizens of El Paso. The couple had been living in an unchaste manner for more than one year and had given mutual promises to marry, though related in the third degree equally. Rosalía was a poor widow with very young children for whom she had no means of support. Therefore Francisco Cordero petitioned for a dispensation to marry.

NEW MEXICO PRENUPTIAL INVESTIGATIONS

Rosalía Lucero stated that they were distantly related by consanguinity, but she did not know how. Her motive for marrying Francisco was that she was very poor, with children and no means of support. She had lived with Cordero unchastely.

Witnesses: Juan Domingo Vargas, 33, a citizen of El Paso, explained the relationship causing the impediment since he had known the couple since they reached the age of reason. It was public knowledge that Rosalía Lucero was the widow of Diego Borrego, who had died at the hands of the Apaches along with others at the paraje of Los Nogales; that Francisco Cordero had never married; and that the couple was related through their grandparents as follows:

Juana Maese	sister of	Micaela Maese
mother of		mother of
Florencia Alderete	first cousin of	Raimundo Lucero
mother of		father of
Francisco Cordero	second cousin of	Rosalía Lucero

Antonio García, a citizen of El Paso, 31.

On 14 February 1778 Father Domínguez forwarded his findings to Father Rivera in El Paso. Three days later Rivera granted a dispensation from the third degree equally of consanguinity, admonished the couple for their incestuous relations, and gave them an act of public penance to perform. After the joining of their hands at the doors of the parish church, they were to hold black candles and enter the church as far as the top step of the high altar, hearing mass on their knees. After it was over, they were to spread their arms in the form of a cross and pray an *estación mayor* to the Blessed Sacrament with as much devotion as possible, praying to God for the welfare of the church, for its supreme head, for the blessed souls in purgatory, for the success of the Spanish monarchy, and for the present public needs and temporal goods. At home they were to recite a rosary of seven mysteries, and the parish priest was to proceed with the marriage.

Francisco Domínguez and María Rosa de Herrera, El Paso, 16-18 February 1778, AHAD-28, f. 546-50.

Francisco Domínguez, 25, was the legitimate son of the late Francisco Domínguez and Nicolasa Márquez, all *españoles* and natives and citizens of El Paso. Rosa de Herrera, 24, was

NEW MEXICO PRENUPTIAL INVESTIGATIONS

the legitimate daughter of Nicolás de Herrera and Figenia González de Escalante, *españoles* and natives and citizens of El Paso.

Francisco Domínguez stated that he learned only after he had given his promise to marry to Rosa that the couple might be related in the third degree of consanguinity, though he was not certain of it. He had lived with María Rosa as a friend, but had not caused the loss of her honor or virginity. Though she was living with a relative, she was a poor orphan without protection, in anguish and needy. Both parties recognized their mutual love. Despite great danger, the risk of her brother's ill will, and the possibility of many insults, Francisco requested a dispensation.

Witnesses: Domingo Perea, 63, a citizen of El Paso, had known the couple since they were children, as well as their parents and grandparents. They had a relationship of consanguinity as follows:

Gerónima Lucero	sister of	Antonia Lucero
mother of		mother of
Francisco Domínguez	first cousin of	Nicolás de Herrera
father of		father of
Francisco Domínguez	second cousin of	María Rosa de Herrera

Santiago Rodríguez, 37, citizen of El Paso.

Francisco Domínguez did not believe he and his intended were related, but that if they were it was so distantly that no dispensation was required.

On 16 February 1778 Father Domínguez forwarded the proceedings to Father Rivera for review. In El Paso on 18 February, Rivera granted a dispensation to Francisco Domínguez and María Rosa de Herrera, but directed them to perform an act of public penance. The day of their nuptial blessing at their parish church, they were to carry black candles in their hands and at the end of mass kneel on the last step of the high altar and with fervent devotion, while holding their arms out in the form of a cross, pray an *estación mayor* to the Blessed Sacrament in a loud voice, praying to God for the welfare of the church and its supreme head, the relief of the blessed souls in purgatory, the success of the Spanish monarchy, and for the present public needs and temporal goods. If they accepted this penance, the marriage was to go ahead.

NEW MEXICO PRENUPTIAL INVESTIGATIONS

José Manuel Silva and María Josefa Silveria Sánchez, Isleta, 14 April 1778-13 March 1779, AHAD-30, f. 56-71

José Manuel Silva, 18, was the legitimate son of Juan Francisco Silva and Lutgarda de la Luz Lucero, *españoles* and citizens of the puesto of Tomé in the jurisdiction of Albuquerque. **María Josefa Silveria Sánchez**, 16, was the legitimate daughter of Diego Antonio Sánchez and María Alvarez del Castillo, *españoles* and citizens of Belen in the jurisdiction of the mission of San Agustín de la Isleta.

Silva's petition to fray Joaquín de Jesús Ruiz indicated that the couple was said to be related in the fourth degree of consanguinity. The matter was revealed because José wished to avoid the scandal and infamy attached to his ancestors' earlier actions. On 15 April 1778 Albuquerque notary Manuel de Arteaga, on orders of fray Andrés García, went to María Josefa Silveria Sánchez's house. She stated she had heard it said that they were relatives, but also that they were not. José Manuel stated that they were not related, although some people said they were.

Witnesses: Fernando Chaves, 58, stated that the couple was not related in a prohibited degree because his father, Nicolás Chaves, had told him numerous times that he lived with the knowledge that "Gertrudis and Nicolás, your brother and sister, are not my children. When I married your mother, she already had those two." Gertrudis, José Manuel Silva's grandmother, was not the daughter of Nicolás Chaves. Therefore the couple was not related.

Juan Cristóbal Sánchez, 54, a retired captain, stated that he knew the couple and that Bernardo Chaves was his father-in-law. He knew the couple was not related as had been said because Bernardo and his brothers said that Gertrudis Chaves, grandmother of the José Manuel Silva, was neither a Chaves nor a daughter of Nicolás Chaves; rather she was the daughter of Nicolás's wife. When Nicolás and his wife married she already had two children, Nicolás and Gertrudis, the children of another man. He stated that he had heard Bernardo Chaves say many times to his father, Nicolás Chaves, especially when they were angry, that Nicolás Chaves and his wife were the legitimate parents of Bernardo Chaves, but other people said that Gertrudis was a Chaves.

Antonio Baca, 60, *alcalde mayor* of Albuquerque, stated that the petitioner's grandmother, Gertrudis Chaves, was neither a Chaves nor a daughter of Nicolás Chaves; rather she was the daughter of Nicolás Chaves's wife. When Nicolás married, his wife already had two children, Nicolás and Gertrudis.

Antonio Chaves, 60, alias El Largo, stated that the couple was not related. His father, Nicolás Chaves, had had a son named José by Juana Montañó before he married her, but after

NEW MEXICO PRENUPTIAL INVESTIGATIONS

he had left New Mexico. When he returned he found that the Juana Montaña had given birth to another son, Nicolás, and that she was pregnant with Gertrudis, grandmother of José Manuel Silva. Antonio stated that when he returned to New Mexico, the *justicia* forced Nicolás Chaves to marry Juana Montaña. Antonio declared that his father, Nicolás Chaves, had told him these facts many times. He had asked his mother, Juana Montaña, whether she was certain that the two children, Nicolás and Gertrudis, were not Nicolás Chaves's children, and she responded to him that they were not, but were children of a decent man named Urbán.

In Albuquerque on 23 April 1778, fray Andrés García concluded the proceedings. To avoid scandal, he submitted them for a ruling to the vice custos and ecclesiastic judge of Santa Fe, fray Silvestre Vélez de Escalante. Two days later in Albuquerque, Father Vélez de Escalante reviewed the proceedings and called three elderly witnesses who were contemporaries of Nicolás de Chaves and Gertrudis Chaves to locate Juana Montaña, mother of Gertrudis and wife of Nicolás Chaves. Only one witness at a time was to present and give a statement so that one would not influence the other. Every precaution was to be taken to maintain secrecy, and upon their conclusion the findings were to be sent to the respective priest, since the prospective bride and groom were from different parishes.

Witnesses: Ignacio Baca, about 60, citizen of the puesto of Tomé, and a contemporary of Nicolás Chaves, stated that he had known both Juana and Nicolás prior to their marriage. He was not sure how long Nicolás had been away following the birth of his first child by Juana and before the *justicia* required them to marry or whether that period had been continuous or interrupted by his occasional return. He was neither certain nor had he heard it said, but thought his absence had been long enough and continuous. He did not know when Juana had given birth to Gertrudis or when Nicolás had returned. He did not know the *justicia's* reason for forcing Nicolás and Juana to marry. Finally, he stated that he had been present when Nicolás made his final will and that Nicolás's other children opposed giving anything to Gertrudis because they knew she was not his daughter.

José Marcelo Gallego, about 50, a citizen of Nuestra Señora de Guadalupe de los Chaves, had not known Juana and Nicolás before their marriage. He did not know how long Nicolás had been absent from New Mexico or whether he had been away continuously. He did not know when Gertrudis was born. He stated that he did not know why the *justicia* had obliged Nicolás and Juana to marry. Finally, he knew that Nicolás had considered Gertrudis as a legitimate heir, the same as the other children, although in his final disposition Nicolás did not wish to name her an heir like his other children. Fray Agustín de Iniesta knew what dispositions were being made and said that if Nicolás did not declare the reason for disinheriting his daughter he could not administer the sacraments to him. With that Nicolás

NEW MEXICO PRENUPTIAL INVESTIGATIONS

Chaves had decided that the daughter would be an heir. Gallego added that he had written the final will of Nicolás de Chaves.

Juan Candelaria, 84, resident of Albuquerque, had known Nicolás and Juana before they married and that Nicolás's promise to marry Juana Montaña had led to her becoming pregnant. Nicolás believed she had had other motives and had been unfaithful, so he had left the area. Juana had attempted to get word to him of her condition so that he would return. Juana's brother had taken matters into his own hands, bringing Juana before the governor, who insisted that she and Nicolás marry, which they did. Nicolás had never recognized José, the son born before they married, but he did accept Gertrudis.

In Albuquerque on 27 May 1778, fray Andrés García sent the new declarations to Father Vélez de Escalante for his consideration.

After an apparent delay, in December 1778 José Manuel Silva requested a dispensation from the bishop of Durango. On 28 December fray Andrés García forwarded José Manuel's petition. He also interviewed Silva about the impediment caused by the supposed relationship in the fourth degree of consanguinity. José Manuel stated that it was impossible to find another party of the same quality in New Mexico and that, having given his word that they would marry, he had had carnal relations with her and she was pregnant. He admitted that he had had sexual relations with María Josefa with the idea of facilitating a dispensation. María Josefa was delicate and believed that her intended would marry her if they had sexual relations. He thought that if she became pregnant it would assist in achieving the required dispensation. He stated that he did not know that he had made matters worse and that initially no one had known they had had sexual relations.

Witnesses: Testifying again, José Marcelo Gallego, 50, stated that it would be difficult for Silva to find another person of quality equal to his intended who was not a relative, because in New Mexico everyone was related.

José Apodaca, 54, citizen of Albuquerque, stated that it would be difficult for Silva to find another person to marry in New Mexico because almost everyone was related and those who were not were of low quality.

On 11 February 1779 in Santa Fe, fray Juan José de Hinojosa recommended granting a dispensation and forwarded the proceedings to Vicar Rivera, who passed them to Father Domínguez for his opinion. On 12 March 1779 he stated that he supported the granting of a dispensation. On 13 March 1779 Rivera granted the dispensation, admonishing the couple for the sin of incest and directing them to perform an act of public penance. On the day they were to receive their nuptial blessing, they were to hold black candles in their hands during mass. Afterwards, they were to prostrate themselves and kiss the celebrant's feet. Kneeling on

NEW MEXICO PRENUPTIAL INVESTIGATIONS

the top step of the high altar, with their arms spread in the form of a cross, they were to pray aloud the *estación mayor* to the Blessed Sacrament with as much devotion as possible, praying to God for the welfare of the church, for its supreme head, for the blessed souls in purgatory, for the success of the Spanish monarchy, and for the present public needs and temporal goods. If they accepted this penance, the marriage was to go ahead.

Domingo Durán y Chaves and María Manuela de Aguirre, Isleta, 9 August 1778-11 March 1779, AHAD-30, f. 38-44.

Domingo Durán y Chaves, 37, *español*, citizen of the puesto of San Andrés de los Padillas in the jurisdiction of the Isleta mission, widowed by his first wife, Agustina Padilla, was the legitimate son of the late Francisco Javier Durán y Chaves and Manuela Padilla. **María Manuela de Aguirre**, 17 or 18, *española*, citizen of Los Padillas, was the legitimate daughter of José Calixto de Aguirre and the late María Durán y Chaves.

Domingo Durán y Chaves stated he was related to María Manuela de Aguirre in the third degree of consanguinity, but still wished to marry her because she was a poor orphan of good background. Fray José Pérez Narro at the mission of San Agustín de la Isleta received the petition on 9 August 1778 and began proceedings. On 19 August Domingo stated how he was related to María Manuela in the third degree of consanguinity:

First degree: Pedro Durán y Chaves, brother of Nicolás Durán y Chaves.

Second degree: Francisco Javier Durán y Chaves and María Durán y Chaves.

Third degree: Domingo Durán y Chaves and María Manuela de Aguirre.

María Manuela de Aguirre stated that she knew she and Domingo were related in a prohibited degree because she had heard her mother say that Francisco Javier Chaves, Domingo's father, was her mother's brother and related in the first degree. She continued that regardless of the relationship, as a poor orphan, she wished to marry Domingo, because she presumed that there would not be another who would wish to marry her.

Witnesses: Esteban Padilla, 59, citizen of the jurisdiction, repeated the above genealogical information and stated that all the individuals resulted from *copula licita*.

Tomás Francisco Durán y Chaves, 55, citizen of Los Ranchos de Atrisco.

Manuel Lucero, 35, a resident of the jurisdiction.

On 3 September 1778 Father Pérez Narro at Isleta reviewed the proceedings and forwarded them to the vice custos and ecclesiastic judge, Father Vélez de Escalante, so that during his tour of inspection he could determine the outcome of the petition for dispensation.

NEW MEXICO PRENUPTIAL INVESTIGATIONS

Vélez de Escalante forwarded the proceedings to El Paso where Father Domínguez gave them to Father Rivera for a ruling. The dispensation was granted with the couple ordered to perform an act of public penance. The day the couple was to receive their nuptial blessing, they were to attend mass holding black candles in their hands. When mass was over, with profound reverence, they were to kneel on the top step of the high altar and in loud voices pray an *estación mayor* to the Blessed Sacrament, asking God for the welfare of the church and its supreme head, for the relief of the blessed souls in purgatory, the success of the Spanish monarchy, the present public needs and temporal goods. Assuming they accepted the penance the vicar ordered done before Father Pérez Narro at Isleta, the marriage was to go ahead.

Vicente Antonio Archuleta and Juana María Durán, El Paso, 28 November-5 December 1778, AHAD-29, f. 498-500.

Vicente Antonio Archuleta, 22, was the legitimate son of Cristóbal Matías de Archuleta and Francisca Angela de Ortega, *españoles*, citizens of the rancho of Los Tiburcios in the jurisdiction of Socorro. **Juana María Durán** was the legitimate daughter of Leonardo Durán and Juana Gertrudis Durán, citizens of San Antonio de la Ysleta. The couple was related in the fourth degree equally of consanguinity. Archuleta petitioned for a dispensation giving as his reason the fact that he lived on the enemy frontiers where few wished to live.

Witnesses: Manuel Horacio Durán, 61, citizen of El Paso, had known the couple since they were children and knew that they were related, but not to what degree.

Tomás Durán, 63, citizen of El Paso.

Juan Antonio Durán, 68, citizen of Ysleta, explained the impediment as follows:

Ana María Durán	sister of	Manuel Durán
mother of		father of
Angela Durán	first cousin of	Francisca Durán
mother of		mother of
Francisca Ortega	second cousin of	Juana Gertrudis Durán
mother of		mother of
Vicente Archuleta	third cousin of	Juana María Durán

Pedro Durán, 94, citizen of Ysleta, confirmed the genealogical information.

NEW MEXICO PRENUPTIAL INVESTIGATIONS

In El Paso on 5 December 1778, Father Rivera granted the dispensation on the condition that the couple perform an act of public penance. The day the couple was to receive their nuptial blessing, they were to attend mass. When mass was over, they were to stand on the top step of the high altar with their arms stretched out in the form of a cross and in loud voices pray an *estación mayor* to the Blessed Sacrament, asking God for the welfare of the church and its supreme head, for the relief of the blessed souls in purgatory, the success of the Spanish monarchy, and the present public needs and temporal goods. In their home they were to pray a rosary of fifteen mysteries. Fray Francisco Dueñas, minister at San Antonio de la Ysleta was to see that the couple carried out the directive and that the minister at Socorro del Paso, fray Caetano José Bernal, certified it.

Diego de Borica [y Rétegui] and María Magdalena de Urquidi y Jugo, San Elceario and Valley of San Bartolomé, 9 December 1778-5 July 1779, AHAD-29, f. 160-70; 202-12.

Commandant Teodoro de Croix granted permission to marry in Chihuahua on 9 December 1779 to **Diego de Borica y Rétegui**, 36, captain of the presidio of San Elceario, a native of Vitoria in the bishopric of Calahorra, the legitimate son of Cosme de Borica and María Bonaventura de Rétegui, both deceased. **María Magdalena Urquidi**, 15, *española*, a native of San Bartolomé, was the legitimate daughter of Agustín de Urquidi and Bárbara de Jugo.

Baptismal records for the intended bride state that on 25 June 1764 fray Joaquín de Orrantia had baptized her. The child had been born on 20 June. Her godmother was Ana de Orrantia.

Borica's undated petition to the ecclesiastical authorities was noted as received in Chihuahua on 9 June 1779. He stated that in 1755 he had left Vitoria at age 12 for Toledo where he remained for one year. From there he had gone to Cadiz for another year, whence he embarked for Bilbao in 1757. He had attended school for three years in France at Larressore near Bayonne. From there he had departed for San Sebastián, sailing for Caracas in 1760, where he had remained about a year and five months. Borica had returned to Cadiz in 1761 and then on home to Vitoria. At the end of 1762 he had gone to Madrid to begin his military career. In 1763 he had enlisted as a cadet in the infantry regiment of Seville, serving that year at the garrison in Cadiz. In that same year he had taken part in the expedition to Veracruz of Juan de Villalba as a veteran lieutenant of militia. In 1775 he had been assigned to the Provincial Regiment of Mexico City and in 1777, returned to Spain with Villalba with permission to remain there for two years. In Madrid and Cadiz for about a year and a half, he had returned to New Spain in 1779, where he was employed for five or six years. Assigned

NEW MEXICO PRENUPTIAL INVESTIGATIONS

to Santa Fe as a lieutenant in 1773, he had served for two and one-half years. In 1777 he had been promoted to captain of the presidio of San Carlos, and after that stationed with the companies in Coahuila and at the presidios of La Frontera, El Paso, and Chihuahua. Borica stated that though he had wandered to various provinces and places at none had he promised matrimony to anyone but his present betrothed.

Witnesses: Juan Gutiérrez de la Cueva, 36, captain of the presidio of San Carlos, had known Borica in Spain and been with him in 1764 as part of the expedition of Juan de Villalba. In Spain, on the sea voyages, in Mexico City, and in New Biscay, he had kept in touch with Borica as a close friend and knew him to be free to marry.

Antonio Bonilla, 42, secretary to the commandant of New Biscay and senior adjutant inspector of presidios, a native of Cadiz, had known Borica since they had been in Spain and on the voyages they made together to New Spain in Juan de Villalba's expedition in 1764. In 1767 they had returned to Spain together. In New Biscay, Mexico City, and in the Interior Provinces, they had maintained contact from the time they left their homeland to the present.

Testifying on 10 June in Chihuahua, Juan Antonio Serrano, 50, captain of the presidio of Agua Verde, stated that he was a native of Castile in the bishopric of Tarrazona, resident in Chihuahua, and had known Borica since 1764 when they had taken part in the Villalba expedition. After three years he had returned with Villalba to Spain, but in 1769 had come back to Mexico City. He knew that Borica had not married there or in Europe.

Juan Bautista Elguezábal, 37, captain of the second flying company, a native of Bilbao, had been on the Villalba expedition, returned to Veracruz, and then been assigned to New Mexico for two years, where he was in close touch with Borica.

Juan Manuel Bonilla, 32, captain of the presidio of Buenavista, a native of Cadiz, had known Borica since they met in Cadiz, about twelve years earlier, and then in the area of New Biscay.

José Calves, 38, who was Flemish, had married in New Mexico and had known Borica since he was a lieutenant at Santa Fe, which was about six years.

On 28 June 1799 in San Bartolomé, Father Juan Vicente Ortega questioned María Magdalena de Urquidi before the notary, Joaquín José de Larrazolo. Her father signed a statement indicating that her parents had granted their permission for the marriage.

José de Luengas y Elejalde, 52, *justicia mayor*, widower and citizen of the Valley of San Bartolomé, had known the prospective bride since she was very young.

Miguel Antonio Leonís Barrutia, 39, single and citizen of the Valley of San Bartolomé.
Melchor Palacio, 35, married and a citizen of the valley.

NEW MEXICO PRENUPTIAL INVESTIGATIONS

Father Ortega forwarded the proceedings to Chihuahua on 28 June. On 1 July *Bachiller* José Antonio de Uranga granted Borica a dispensation from his overseas status and subsequent wanderings and directed Father Ortega in San Bartolomé to proceed with the marriage.

Miguel Hermenegildo Baca and María de los Reyes Padilla, Isleta, 11 February-13 March 1779, AHAD-30, f. 51-55.

Miguel Hermenegildo Baca, *español*, 33, citizen of the puesto of Belen, was the legitimate son of Baltasar Baca and the late Manuela Rael de Aguilar. **María de los Reyes Padilla**, 21, *española*, citizen of the same puesto, was the legitimate daughter of Pedro Padilla. The couple was related in the fourth degree equally of consanguinity on a transverse line. Father Pérez Narro received Miguel's petition at San Agustín de la Isleta. Miguel explained that the impediment arose from the fact that Isabel Chaves and Pedro Chaves were brother and sister, thus related in the first degree. Margarita Mata, daughter of Isabel, and Quiteria Chaves, daughter of Pedro, were related in the second degree. Baltasar Baca, son of Margarita, and Victoria Chaves, daughter of Quiteria, were related in the third degree. Miguel Hermenegildo Baca, son of Baltasar, and María de los Reyes Padilla, daughter of Victoria Chaves, were related in the fourth degree. Baca stated that he wanted to marry despite a prohibited relationship because he had lost hope of finding a young woman of honor and had had sexual relations with María on various occasions. She was pregnant, but it was not publicly known. He added that he had not had relations with her to facilitate a dispensation; rather it was because of weakness of the flesh and his hope of marrying her.

María de los Reyes admitted the fourth-degree relationship, but still wanted to marry Miguel Hermenegildo Baca because she was two months pregnant with his child. She had gotten into such a state because she loved him. Still, she did not wish to lose her honor and feared her father would punish her.

Witnesses: Pedro García, 60, repeated testimony, as did the other witnesses.

Juan Baca, 52, citizen of Belen.

Bernabé Montaña, 52, citizen of Belen.

Fray Juan José Hinojosa, custos of New Mexico, received the petition at the mission of San Ildefonso on 19 February 1779 and forwarded it to Father Rivera in El Paso. Father Domínguez approved the dispensation on 12 March 1779. The following day, Father Rivera granted the dispensation and admonished the couple for their sins. On the day of their nuptial blessing, they were to attend mass with black candles in their hands. After mass they were to prostrate themselves with total reverence and kiss the celebrant's feet. They were to kneel on the top step of the high altar and pray in a loud voice pray an *estación mayor* to the Blessed

NEW MEXICO PRENUPTIAL INVESTIGATIONS

Sacrament, asking God for the welfare of the church and its supreme head, for the relief of the blessed souls in purgatory, the success of the Spanish monarchy, and the present public needs and temporal goods. Assuming that they accepted the penance the vicar ordered done before Father Pérez Narro at Isleta, the marriage could proceed.

Antonio José Romero and María Baca, Presidio of Santa Fe, 16 February-12 March 1779, AHAD-30, f. 46-49.

Antonio José Romero, about 36, widower and soldier of the presidio of Santa Fe, was the legitimate son of Felipe Romero and Casilda Mestas, citizens and natives of Santa Fe. **María Baca**, 30, widow, was the legitimate daughter of the late Nicolás Baca and Teodora Fernández [de la Pedrera], *españoles*, citizens and natives of Santa Fe. The couple was related in the third and fourth degree of consanguinity on a transverse line. Antonio José Romero stated that María was poor, pregnant, at an age that would deny her other opportunities to marry, away from her relatives, and without means to support herself.

Fray Juan Bermejo, chaplain of the presidio, received the petition in Santa Fe before the notary, Bartolomé Fernández.

Witnesses: Juan Antonio Fernández, 30, citizen and native of Santa Fe, knew the couple was related by consanguinity in the third and fourth degree on a transverse line.

Francisco Javier Fragoso, 50, citizen and native of Santa Fe.

Santiago Fernández, 30, citizen and native of Santa Fe.

Fernando Griego, 40, citizen and native of Santa Fe.

On 16 February 1779 Bermejo forwarded the petition to El Paso. There on 10 March, Father Rivera passed it on to Father Domínguez, who approved dispensation. Father Rivera granted it on condition that the couple perform an act of public penance. On the day of their wedding, they were to attend mass with black candles in their hands. After mass they were to stand on the top step of the high altar and in a loud voice pray an *estación mayor* to the Blessed Sacrament, asking God for the welfare of the church and its supreme head, for the relief of the blessed souls in purgatory, the success of the Spanish monarchy, and the present public needs and temporal goods. Assuming they accepted the penance, the vicar ordered fray Juan Bermejo to go ahead with the marriage.

Mateo Romero and Paula Trujillo, Pojoaque, 24 February-31 December 1779, AHAD-31, f. 143-47.

Mateo Romero, *español*, was the legitimate son of José Romero and Nicolasa Trujillo and a citizen of the jurisdiction of Pojoaque. **Paula Trujillo**, 18, was the legitimate daughter

NEW MEXICO PRENUPTIAL INVESTIGATIONS

of Pedro Trujillo and Josefa del Castillo, natives and citizens of Pojoaque Pueblo. Before fray Buenaventura Hermida, Mateo stated that he and Paula were related in the fourth degree of consanguinity and that the intended bride had lost her virginity to the prospective groom after his promise of marriage.

Witnesses: Antonio Paulín de Espinosa, 34, *español*, explained the impediment based on consanguinity:

Great-grandparents: Juan Trujillo married Ana María Alvira.

Brothers: Baltasar Trujillo and Antonio Trujillo.

First cousins: Lázaro Trujillo and Miguel Trujillo.

Second cousins: Nicolasa Trujillo and Pedro Trujillo.

Third cousins: Mateo Romero and Paula Trujillo

Antonio Encarnación de Espinosa, 39, citizen of Pojoaque Pueblo.

Pedro Antonio Durán, 73, citizen of Pojoaque.

The bishop granted a dispensation on 31 December 1779, directing the couple to attend mass on a feast day, standing in the chancel with a lighted candle. They were to confess and receive communion once a month for six months.

Juan Agustín and Mariana Máxima Chacón, Chihuahua, 20-29 May 1779, AHAD-30, f. 327-33.

Juan Agustín, 22, auxiliary of the fourth flying company of the Chihuahua expedition, a native of the real of San Lorenzo, was the legitimate son of Juan José and María Josefa, natives of San Lorenzo. **Mariana Máxima Chacón**, 16, an Indian native of Chihuahua, was the legitimate daughter of the late Marcos Chacón and María Rincón.

Witnesses: Juan Domingo, 40, general of the pueblo of the real of San Lorenzo, had known Juan Agustín since birth.

Antonio Colina, 25, widower, native of San Lorenzo, had known the prospective groom since he was a boy.

Antonio Domingo, about 20, native of San Lorenzo, had grown up with the prospective groom.

Hilario Ortega, 25, mestizo, had known the intended bride since birth.

Juan Agustín's initial petition was submitted in Chihuahua to Captain Pedro Terán, with the acknowledgment of permission to marry noted on 28 May 1779 by Captain Juan Gutiérrez de la Cueva. All the testimony was before Father Uranga, vicar and ecclesiastical

NEW MEXICO PRENUPTIAL INVESTIGATIONS

judge of Chihuahua and its district, commissary and subdelegate of the military jurisdiction of New Biscay, and the notary, Marco Antonio Zapata Luján.

Antonio and María de la Luz, Chihuahua, 2-7 June 1779, AHAD-30, f. 367-73.

Antonio, 24, an Indian auxiliary serving in the fourth flying company of the Chihuahua expedition, submitted his request for permission to marry to Captain Pedro Terán. Antonio was a native of the real of San Lorenzo, the legitimate son of Agustín and María Teresa, both natives of the same pueblo. **María de la Luz**, 16, was a native of Chihuahua at the mission of San Andrés and the legitimate daughter of the late Juan Francisco and María Manuela. Captain Juan Gutiérrez de la Cueva approved the marriage.

Witnesses: Juan Domingo, 40, general of the pueblo of San Lorenzo, had known the prospective groom since his birth.

Felipe Santiago, 42, an Indian, native of the pueblo of San Lorenzo.

Juan Ignacio, Indian auxiliary in the fourth company, a native of San Lorenzo, had known Antonio since they were children.

Vicente Villa had known the intended bride since her birth.

Manuel de Alfaro, 49, *español*, married, resident of Chihuahua, had known María de la Luz for three years.

Father Uranga granted them permission to marry on 7 June 1779.

Francisco Esteban Mízquez and Ana Gertrudis Navarrete, San Elceario, 3-16 June 1779, AHAD-30, f. 360-65.

Francisco Esteban Mízquez, second corporal of the light troop of the presidio of San Elceario, *español*, native of El Paso, was the legitimate son of José Mízquez and Ana María Esquibel, both deceased. **Ana Gertrudis Navarrete**, 21, resident and citizen of the presidio of San Elceario, *española*, native of Guajoquilla, was the legitimate daughter of the late Ramón Navarrete and María Dolores Ríos. The initial petition for permission to marry was submitted to Manuel Delgado, lieutenant of cavalry and acting commandant of the presidio of San Elceario.

Ana Gertrudis admitted that she had promised to marry a soldier, José Avalos, on the condition that her parents approved, which they had not. Hence, she voluntarily and freely agreed to marry Francisco Esteban Mízquez.

Witnesses: Paulín Valdés, more than 25, presidial soldier, native of El Paso, married to María de la Luz Rodríguez, had known the intended bride since October 1778 and Francisco since he was very young.

NEW MEXICO PRENUPTIAL INVESTIGATIONS

José Estrada, more than 25, *español*, native of El Paso, presidial soldier, married to María Antonia Tomasa del Río, had known the prospective groom since he was a child and Ana Gertrudis since the previous October.

Severiano Telles, more than 25, *español*, had known Francisco since he was a child and Ana Gertrudis for about four years.

Father Uranga granted his permission for them to marry on 14 June 1779.

Ignacio Galaz and María Josefa Lucero, Presidio of La Princesa, 6 July-14 August 1779, AHAD-30, f. 616-21.

Ignacio Galaz, 32, *español*, native of Santa María Baserac, was the legitimate son of Francisco Galaz and Rosalía Varela, both deceased *españoles*. **María Josefa Lucero**, between 14 and 18, *española*, native of El Paso and resident at the presidio of La Princesa, was the legitimate daughter of Juan Lucero and María Armijo, both deceased *españoles*, and widow from her first marriage; enemy Indians killed her husband. Galaz submitted his original petition for permission to marry to Captain Nicolás Gil at the presidio of La Princesa.

Witnesses: Tomás Muñoz, 31, *español*, native of the Valley of San Buenaventura, had known the prospective groom since childhood, and María Josefa about two or three years when she was married to Eusebio García. She had been a widow for about a year because Indians had killed her husband while he was a soldier in this same company. He had seen him buried in the presidio of Velarde.

Isidoro Rocha, 29, second corporal of the presidial company.

Juan de Dios Rodríguez, 34, mestizo, native of the Valley of San Buenaventura resident at the presidio of Carrizal.

Father Uranga granted permission for the couple to marry on 14 August 1779.

José María Apodaca and Juana Diega Rodríguez, Presidio of La Princesa and villa of San Juan Nepomuceno, 8 July-12 August 1779, AHAD-30, f. 588-93.

José María Apodaca, 20, light trooper from the presidio of La Princesa and villa of San Juan Nepomuceno, mestizo, single, was the legitimate son of Ascensio Apodaca and María Petra de la Hoya, both deceased citizens of San Lorenzo. **Juana Diega Rodríguez**, mestiza, 18, native of the Valley of San Buenaventura and citizen of the presidio of La Princesa, was the legitimate daughter of Antonio Rodríguez and Rita Rocha, *españoles*, citizens of the same valley. The original petition for permission to marry was submitted to Captain Gil.

NEW MEXICO PRENUPTIAL INVESTIGATIONS

Witnesses: George [Jorge] Pantoja, 18, *español*, native of San Pedro del Cerro Gordo, soldier at this presidio, 18, legitimate son of Antonio Pantoja and Juana de Dios, had known the petitioner for two years while they served together at this presidio as soldiers.

Juan Doroteo Ortega, 20, mestizo, native of the villa of Chihuahua, soldier at this presidio, son of Juan de Ortega and María Domínguez, had known the couple for a year and some months while serving at the presidio.

Joaquín Frías, 21, mestizo, native of the villa of Chihuahua, presidial soldier at La Princesa, knew the couple well.

Father Uranga granted permission for the couple to marry on 12 August 1779.

José Basilio Montes and Juana Josefa López, Presidio of Carrizal, 3 August-29 November 1779, AHAD-30, f. 541-45.

José Basilio Montes, *español*, 24, leather-jacket soldier at the presidio of Carrizal, was the legitimate son of Domingo Montes and María Gertrudis Olguín, citizens of Guajoquilla. **Juana Josefa López**, 17, citizen of that same presidio, was the legitimate daughter of José Antonio López and Juana Lucía Márquez, natives of El Paso and citizens of this presidio. The initial petition for permission to marry was submitted to Captain José Gregorio and noted in Carrizal on 3 August 1779. Juana Josefa had known José Basilio Montes for three years.

Witnesses: Juan Antonio Romero, 60, native of Mexico City and citizen of the presidio of Carrizal, had known Basilio for three years while they served in the army together.

Vicente Ruiz, 32, citizen of the presidio of Carrizal, native of El Paso, had known Basilio for two years while both served in that area.

Lázaro Perea, 40, native of El Paso, citizen of the Carrizal district, had known Juana Josefa since her birth.

Antonio Maese, 50, native of El Paso, citizen of the presidio of Carrizal, had known Juana Josefa since she was a child.

Father Uranga granted permission for them to marry on 29 November 1779.

Juan Bernardo Dávalos and María Guadalupe Aceves, Chihuahua, 10-22 August 1779, AHAD-31, f. 31-40.

Juan Bernardo Dávalos, 28, *español*, a native of El Paso, the legitimate son of Leonardo Dávalos and Lorenza López, was a muleteer of the picket of the Spanish regiment of dragoons under the command of Lieutenant José Ventura Moreno. **María Guadalupe Aceves**, 22, *española*, native of the Valley of San Bartolomé, had resided in Chihuahua for three years and

NEW MEXICO PRENUPTIAL INVESTIGATIONS

was the legitimate daughter of Vicente Aceves and María Antonia Lisondo, both deceased. Dávalos petitioned Lieutenant Moreno for permission to marry on 10 August 1779.

José Francisco Alfaro of Chihuahua granted permission for his niece, María Guadalupe Aceves, who was under his guardianship, to marry Juan Bernardo.

Juan Bernardo had served in the provinces of Coahuila and its presidios: Agua Verde, Monclova, La Babia, Santa Rosa, and Béjar. He had also served on the frontier of the province of New Biscay from San Vicente to La Princesa.

Witnesses: Antonio Secundino de León, 56, *español* and citizen of Chihuahua, married, had known the prospective groom since his birth. Antonio's first marriage was to Juan Bernardo's father's first cousin. He had watched the young man grow up and had kept in touch with him until the present time.

Francisco Borra, 42, single, *español*, dragoon, and native of Pamplona, Spain, stated that he had known the prospective groom for five years during which time they had served as picket together.

Manuel Antonio Díaz Beanes, 43, married, *español*, and native of El Paso resident at Chihuahua, had known the prospective groom since he was born, had seen him grow up, and had kept in touch with him.

Albino Ramírez, 29, *español*, single, dragoon, native of the Valley of Los Dolores in the jurisdiction of Chihuahua, had known the prospective groom in the area for seven years. They had served in the picket and been stationed in the same places.

José Francisco de Alfaro, 50, married, *español*, native of the Valley of San Bartolomé residing in Chihuahua, stated that he had seen the intended bride born and grow up and that she was his niece. She had been in his care for more than three years.

Salvador Antonio Sotelo, 36, married, *español*, and a native of the Valley of San Bartolomé, had known the bride-to-be for nine years.

In Chihuahua on 9 August 1779, Father Uranga ruled that the couple could marry.

Bartolomé Domínguez and Rosalía González de Zamora, Presidio of El Norte, 19 August-29 September 1779, AHAD-31, f. 92-98.

Bartolomé Domínguez, about 30, citizen of the presidio of El Príncipe, *español*, native of El Paso, was the legitimate son of the late Juan de Dios Domínguez and Juana Prudencia García. **Rosalía González de Zamora**, 15, of unknown *casta* but taken for *española*, citizen of the same presidio, native of Julimes, was the legitimate daughter of Matías González de Zamora and Bárbara Vega.

NEW MEXICO PRENUPTIAL INVESTIGATIONS

Witnesses: Saturno Rodríguez, 38, married, *español*, soldier at the presidio of El Norte.

José Luis Lozano, 21, married, mulatto, presidial soldier at El Príncipe, native of Julimes, stated that Bartolomé Domínguez was a widower but did not name his first wife, who had been buried at the presidio of El Príncipe about eight months earlier.

Francisco Lucero, 27, mestizo, unmarried, soldier at El Príncipe, native of El Paso, had known the prospective groom's first wife and seen her buried at the chapel of the presidio of El Príncipe.

Valentín Ortega, 27, unmarried, mestizo, presidial soldier at El Príncipe, native of El Paso.

Father Uranga granted the couple permission to marry on 13 September 1779.



ASKING A BLESSING.

Harper's New Monthly Magazine, July 1858

Antonio Domingo and Juana, Chihuahua, 25-31 August 1779, AHAD-31, f. 84-90.

Antonio Domingo, 25, native of San Lorenzo, a Suma Indian, had left his land two years earlier and was an auxiliary of the fourth company for the current expedition, the son of José Miguel and the late María Manuela. **Juana**, 18, a Cholome Indian, native of the pueblo

NEW MEXICO PRENUPTIAL INVESTIGATIONS

of San Francisco del Norte who had relocated to Julimes and had been a resident of Chihuahua, was the daughter of José Marcelo and the late Felipa, members of the same tribe. In Chihuahua on 25 August 1779, Father Uranga received the petition following approval by Captain Terán in Chihuahua.

Witnesses: Felipe Santiago, 38, a Suma Indian auxiliary of the fourth company for the expedition, unmarried, native of the real of San Lorenzo.

Antonio Colina, 35, unmarried, a Suma auxiliary of the same company.

Pedro Patiño, 30, married, an Indian, leather-jacket soldier at the presidio of El Príncipe, native of Santa Cruz de Tapacolmes, uncle of the intended bride.

Juan Francisco Coloma, 58, a Cholome Indian, native of the Valley of Los Dolores.

Juan Agustín, 38, an Indian auxiliary of the flying squadron of the presidial company, native of the real of San Lorenzo.

Father Uranga gave them permission to marry on 27 August 1779.

Vicente Jiménez and Bárbara Lucero, Presidio of Carrizal, 5 October-29 November 1779, AHAD-31, f. 266-69.

Vicente Jiménez, mestizo, 24, was the legitimate son of Francisco Jiménez and Josefa Frésquez, natives of El Paso and citizens of the presidio of Carrizal. Bárbara Lucero, 20, an El Paso native widowed by her first husband, Carlos Maese, was the legitimate daughter of the late Manuel Lucero and Paula Madrid, former citizens of the real of San Lorenzo.

Witnesses: Isidro Olgún, 28, citizen of Carrizal presidio and native of El Paso.

Salvador Brito, 30, native of El Paso, citizen of the same presidio.

Manuel de Avalos, 39, native of El Paso, citizen of the same presidio, had known Bárbara Lucero during her first marriage as living in the immediate vicinity.

Joaquín López, native of El Paso, citizen of the same presidio, had known Bárbara Lucero for six years.

Father Uranga granted permission for them to marry on 13 October 1779.

José Rafael Sosa and María Bernarda Hidalgo, Presidio of Carrizal, 9 October-22 December 1779, AHAD-31, f. 181-86.

José Rafael Sosa, 20, *español*, a native of Chihuahua, light trooper at the presidio of Carrizal, was the legitimate son of the late José de Sosa, native of the Valley of San Bartolomé, and María de Arévalo, a native of Durango. María Bernarda Hidalgo, 15, was the legitimate daughter of Blas Hidalgo, a soldier at the presidio of Carrizal and native of El Paso, and María Padilla, an El Paso native.

NEW MEXICO PRENUPTIAL INVESTIGATIONS

Sosa's initial petition to his commander, Captian Francisco Martínez, for permission to marry was received on 9 October 1779. Fray Antonio Campos and the notary, Juan Romero, initiated the proceedings on 22 November.

Witnesses: Ignacio Ramírez, 26, a presidial soldier at Carrizal and Chihuahua native, had known Sosa since he was a child.

José Delgado, 22, soldier at the presidio of Carrizal, had known Sosa in the vicinity of Chihuahua.

Blas Trujillo, 50, a citizen of the presidio of Carrizal and native of El Paso, had known the intended bride since she was young.

Isidro Olguín, 34, a native of El Paso and citizen of the presidio of Carrizal, had known María Bernarda for three years.

Father Uranga granted permission for them to marry on 13 December 1779.

Juan Cristóbal Galván and Antonia Jacinta Gómez, Presidio of Carrizal, 18 October 1779-22 December 1779, AHAD-31, f. 230-35.

Juan Cristóbal Galván, 20, a light trooper at the presidio of Carrizal, a native of El Paso, was the legitimate son of the late Simón Galván, a citizen of the puesto of Senecú, and Manuela Lucero, a native and citizen of El Paso. **Antonia Jacinta Gómez**, 15, was the legitimate daughter of the late Andrés Gómez, a former resident of El Paso, and Bárbara Gutiérrez, a native of El Paso and citizen of the presidio of Carrizal. Bárbara Gutiérrez was married to Horacio Escalante, and Galván referred to Antonia as Escalante's stepdaughter. The initial petition to Captain Martínez for permission to marry was received on 18 October 1779.

Witnesses: Francisco Jiménez, 48, native of El Paso, citizen of the presidio of Carrizal.

Juan Francisco Aparicio, 31, presidial soldier at Carrizal, native of El Paso.

Luis Leyva, 38, squadron corporal at the presidio of Carrizal, native of El Paso, had known Antonia since her birth in El Paso.

Agustín Agueloya, 40, presidial soldier, native of El Paso.

Father Uranga granted them permission to marry on 13 December 1779.

Francisco Reyes and María Marta Madrid, Presidio of Carrizal, 29 October-22 December 1779, AHAD-31, f. 286-91.

Francisco Reyes, 40, presidial soldier at Carrizal, was the legitimate son of Juan Reyes and Marta Ortega, both natives of Ysleta and deceased. **María Marta Madrid**, 20, was the legitimate daughter of Ascensio Madrid and María Josefa Muñoz, both natives and citizens of

NEW MEXICO PRENUPTIAL INVESTIGATIONS

El Paso, both deceased. The initial petition for permission to marry was submitted to Captain Martínez at Carrizal on 29 October 1779.

Witnesses: Antonio de Jesús, 40, native of Ysleta and citizen of the presidio of Carrizal.

Antonio Ortega, 40, native of El Paso, citizen of the same presidio.

José de Avalos, 41, native of El Paso, citizen of the same presidio.

Blas Trujillo, 50, native of El Paso, citizen of the same presidio.

Father Uranga granted permission for them to marry on 13 December 1779.

Pantaleón Olgúin and Seferina Juliana de Jesús Tafoya, San Elceario, 31 October-23 December 1779, AHAD-31, f. 313-20.

Pantaleón Olgúin, 18, a light trooper at the presidio of San Elceario, native of the presidio of Guajoquilla, was the legitimate son of Sergeant Juan José Olgúin (on disabled status) and María Dorotea Navarrete, *española*. Pantaleón had been raised at Guajoquilla until October 1773 when he had gone to San Elceario with his father, who was a sergeant there while Pantaleón practiced the trade of tailor until May 1779. **Seferina Juliana de Jesús Tafoya**, 20, *española*, a native of El Paso and citizen of the presidio of San Elceario, was the legitimate daughter of Salvador Antonio Tafoya and María Rosa Carvajal, both citizens and residents of the new settlement of San Elceario. Olgúin's initial petition was addressed to Lieutenant Tomás Equirrola.

Witnesses: Antonio Arroyo, 25, second corporal of the leather-jacket troop, was married to María de la Luz Ramos.

Pablo Modesto Gutiérrez, 25, *español*, native of Conchos, sergeant on disabled status, was married to Dolores Ríos.

Juan Francisco Padilla, more than 25, *español*, native of El Paso, leather-jacket trooper of the presidio of San Elceario, married to Leogarda de Alderete y Zepeda.

Father Uranga granted them permission to marry on 13 December 1779.

Basilio Gómez and María Josefa Madrid, Presidio of Carrizal, 9 November-22 December 1779, AHAD-31, f. 405-10.

Basilio Gómez [Jiménez], 25, light trooper at the presidio of Carrizal, native of El Paso, was the legitimate son of the late Bernabé Jiménez, a native of El Paso, and María Gómez, a native and citizen of El Paso. **María Josefa Madrid**, 22, was the legitimate daughter of presidial soldier and Senecú native Francisco Aparicio Madrid and his wife, Verónica Frésquez, a native of Ysleta.

NEW MEXICO PRENUPTIAL INVESTIGATIONS

In Basilio's initial petition for permission to marry addressed to his captain and commandant, Francisco Martínez, he wrote his name Basilio Gómez. In his statement before Father Campos he stated that his name was Basilio Jiménez.

Witnesses: Francisco Abeyta, 36, presidial soldier, native of El Paso.

Agustín Aguilya {Agueloya}, 40, presidial soldier, native of El Paso.

Pascual Brito, 42, native of El Paso, citizen of the presidio of San Elceario.

Francisco Jiménez, 48, native of El Paso, citizen of the presidio of San Elceario.

Father Uranga granted permission for them to marry on 13 December 1799.

José Antonio Trujillo and Isabel Padilla, Presidio of Carrizal, 14 November-22 December 1779, AHAD-31, f. 598-604.

José Antonio Trujillo, 25, a light trooper at the presidio of Carrizal, native of El Paso, was the legitimate son of Domingo Trujillo and Magdalena Telles, both natives and citizens of El Paso. Janos native and citizen of the presidio of Carrizal, **Isabel Padilla**, was the daughter of an El Paso citizen, the late Vicente Padilla, and Juana de Ibarra, a native and citizen of Janos. Isabel was widowed by her first husband, Francisco Galaz. José Antonio's initial petition to Captain Martínez was received on 14 November 1779.

Witnesses: Antonio Padilla, 50, first squadron corporal, native of El Paso.

José Julián Alderete, 35, squadron corporal.

José López, 42, citizen of Carrizal, had known the intended bride during her first marriage.

José Antonio López, 30, citizen of Carrizal, native of El Paso, had known the intended bride during her first marriage.

Father Uranga granted permission for them to marry on 13 December 1799.

José María Gómez and María Manuela Ruiz, Presidio of Carrizal, 19 November-22 December 1779, AHAD-31, f. 640-45.

José María Gómez, 24, native of El Paso, light trooper of the cavalry company of the presidio of Carrizal, was the legitimate son of El Paso citizens and natives Juan Gómez and Petronila Ledesma. **María Manuela Ruiz**, 16, was a native of El Paso, whose father was unknown; her late mother was a citizen of El Paso, Juana Antonia Ruiz. The initial petition was submitted to Captain Martínez.

Witnesses: Francisco Díaz, 36, soldier at the presidio of Carrizal, citizen of El Paso.

Cristóbal de Herrera, 33, soldier at the presidio of Carrizal, native of El Paso.

Agustín Agueloya, 40, soldier at the presidio of Carrizal, citizen of El Paso.

NEW MEXICO PRENUPTIAL INVESTIGATIONS

Francisco López, 42, citizen of the presidio of Carrizal, native of El Paso.
Father Uranga granted them permission to marry on 13 December 1799.

José Luján and Rosa Madrid, Presidio of Carrizal, 22 November-22 December 1779, AHAD-31, f. 526-31.

José Luján, 20, light trooper at the presidio of Carrizal, native of El Paso, was the legitimate son of the late Manuel Luján, a former citizen of El Paso, and Matiana Trujillo, native and citizen of El Paso. **Rosa Madrid**, 25, citizen of the presidio of Carrizal, was the widow of Marcos Quintero, a native of El Paso and former citizen of the presidio of Carrizal. Rosa Madrid was the daughter of Ascensio Madrid and María Muñoz, both former citizens of El Paso and deceased. The prospective groom's initial petition was submitted to Captain Martínez.

Witnesses: Juan Antonio Padilla, 50, leather-jacket corporal at the presidio of Carrizal, native of El Paso.

Pedro Baca, 38, presidial soldier, native of El Paso.

Favio Rivera, 41, had known Rosa Madrid before her first husband, Marcos Quintero, died.

Pascual Brito, 43, native of El Paso, citizen of Carrizal presidio, had known Rosa Madrid since she was young.

Father Uranga granted permission for them to marry on 3 December 1799.

José Angel González and Juana Manuela Loreto Aguilar, Presidio of Carrizal, 29 November-22 December 1779, AHAD-31, f. 532-37.

José Angel González, 20, soldier of the presidio of Carrizal, was the legitimate son of the late Mateo González, who was first corporal of the presidio of Carrizal, and Beatriz Arneros, who was a native of Janos. **Juana Manuela Loreto Aguilar**, 15, was the legitimate daughter of Santiago Aguilar, a native of the villa of San Fernando de Austria in the province of Coahuila, and Magdalena Monzón, who was a native of the same villa. José's initial petition to Captain Martínez was received on 29 November 1779.

Witnesses: Antonio José Molinares, 30, native of El Paso and citizen of the presidio of Carrizal, had known José Angel since he was very young.

Cruz Ruera, 32, native of El Paso and citizen of the presidio of Carrizal.

Lieutenant Bernardo de Miranda, a native of Asturias, stated that in 1771 he had met Santiago Aguilar, who was married to Magdalena Monzón at the time, in San Fernando de Austria.

NEW MEXICO PRENUPTIAL INVESTIGATIONS

Blas Arocha, 30, a soldier at the presidio of Carrizal, a native of the presidio of Béxar, had known Juana Manuela since she was a child.

Fray Antonio forwarded the proceedings to Chihuahua where Father Uranga granted permission for them to marry on 13 December 1779.

José María Hidalgo and Dionisia Durán, Presidio of Carrizal, 7 December 1779-7 January 1780, AHAD-31, f. 569-74.

José María Hidalgo, 23, light trooper at Carrizal, was the legitimate son of Andrés Hidalgo and María Trujillo, both natives and citizens of El Paso. **Dionisia Durán**, 17, was the legitimate daughter of El Paso native Blas Durán, who was absent, and Juana Delfín, a citizen of the presidio of Carrizal and native of Bachimba. José María's initial petition to Captain Martínez was written on 7 December 1779.

Witnesses: Corporal Luis de Leyva, 40.

Gerónimo Varela, 57, native of El Paso, citizen of Carrizal presidio.

Santiago Ledesma, 30, native of El Paso and citizen of Carrizal presidio.

Gregorio Jurado, 40, presidial soldier at Carrizal, native of El Paso.

Father Uranga granted them permission to marry on 3 January 1780.

José Ignacio Ramírez and María Felician Maese, Presidio of Carrizal, 23 December 1779-27 January 1780, AHAD-31, f. 663-66.

José Ignacio Ramírez, 26, native of Julimes, was the legitimate son of Julimes natives, Manuel Ramírez and María Rita de Sosa, both deceased. **María Felician Maese**, 36, was a native of El Paso and twice widowed. Her first husband was El Paso native Pedro Perea and her second, El Paso native Cristóbal Peña.

Witnesses: Manuel Olguín, 27, native of El Paso, citizen of Carrizal.

Francisco Tafoya, 34, native of El Paso, citizen of Carrizal.

Blas Trujillo, 50, El Paso native, citizen of Carrizal, had known the intended bride when she was married to her first husband, Pedro Perea.

Gerónimo Varela, 48, an El Paso native, citizen of Carrizal, had known María Felician Maese since she was a child.

Father Uranga granted them permission to marry on 13 January 1780.

NEW MEXICO PRENUPTIAL INVESTIGATIONS

José Lucio Urias and Manuela Rivera [Monroy], Presidio of El Príncipe, 14 August 1780-13 January 1781, AHAD-32, f. 92-100.

José Lucio Urias, 25, legitimate son of the late Ignacio Urias and Tomasa Quesada, was a native of the hacienda of Los Fresnos and a second corporal in the light troop of the presidio of El Príncipe. **Manuela Rivera**, 20, a native of El Paso and citizen of the presidio of El Príncipe for one year, was the legitimate daughter of the late Juan José Monroy and Matiana Rivera, citizens of El Paso. Fray Rafael Blanco received Urias's petition and initiated the prenuptial investigation on 22 November 1780 in Coyame, the location of the presidio of El Príncipe. Urias had requested permission to marry from his commander, Vicente Ortega, on 14 August 1780.

Witnesses: Ignacio Matías González de Zamora, 63, was a citizen of the presidio of El Norte. He was a widower and native of the real of Los Alamos. He had known Lucio Urias for fourteen or fifteen years.

Gregorio Medina, about 50, married, a leather-jacket soldier of the presidio of El Príncipe, a native of the Río de Medina, had known the prospective groom since he was a child.

Valentín Dámaso Ortega, about 33, unmarried, a leather-jacket soldier, native of El Paso, had known Urias for about seven years and the intended bride for about a year.

José Encarnación Durán, about 39, widower, citizen of El Príncipe presidio and El Paso native, had known Manuela Rivera Monroy since her birth.

Antonio Vitorino Telles, about 26, married, first corporal of the second company of leather-jacket soldiers of the presidio of El Príncipe, a native of El Paso, had known the intended bride for one year in the area.

On 13 January 1781 fray Manuel Antonio de Pasos, military vicar of the province of New Biscay and guardian of the convento of San Francisco in Chihuahua, granted permission for the marriage to proceed.

Francisco Polanco and Josefa Varela, San Elceario, 10 September 1780-23 June 1781, AHAD-32, f. 162-70.

Francisco Polanco, a light trooper in the presidial company of San Elceario, native of Guajoquilla, was the legitimate son of the second leather-jacket corporal of that company, Mariano Polanco, and María Felipa Ballesteros. **Josefa Varela** was a native of El Paso, the legitimate daughter of Diego Varela and Josefa Provencio, citizens of El Paso. On 10 September 1780 in San Elceario, Polanco requested permission to marry from his captain, Subinspector Diego de Borica.

NEW MEXICO PRENUPTIAL INVESTIGATIONS

Father Vergara, the chaplain, received that petition on 15 June 1780 at the presidio of San Elceario and initiated the investigation.

Witnesses: First sergeant Antonio Vargas, more than 25, native of San Luis Potosí in the bishopric of Guadalajara, was married to Josefa Rodríguez.

Leather-jacket soldier Antonio Onopa, more than 25 years old, a native of the Valley of San Bartolomé, married to Juana Josefa Ríos, had known Francisco Polanco since he was very young.

Francisco Eulogio Sáez, more than 25, a citizen of the presidio, native of Guajoquilla.

Father Vergara reviewed the testimony 15 June and ordered it sent to Father Pasos in Chihuahua. On 23 June 1781 he reviewed the proceedings and directed that the marriage was to go ahead.

Antonio José Avalos and María Siriaca Polanco, San Elceario, 15 September 1780-14 May 1781, AHAD-32, f. 150-53.

Antonio José Avalos, a light trooper of the guard at the presidio of San Elceario, native of El Paso, was the legitimate son of Francisco Javier Avalos and María Antonia Tomasa Ríos. **María Siriaca Polanco**, 20, *española*, native of Guajoquilla, citizen of San Elceario presidio for seven years, was the legitimate daughter of Mariano Polanco and Felipa Ballesteros.

Witnesses: Ignacio Escageda, more than 30, sergeant of the light troop, native of the old presidio of Guajoquilla, married to María de la Luz Grado, had known the couple since they were young.

Ramón Olivares, more than 34, native of El Paso married to Francisca Hidalgo, had known María Siriaca since 1779 in the area.

Fermín Alvarez, 34, native of San Francisco de Conchos, a leather-jacket soldier at San Elceario presidio, married to María Leonarda García, had known Antonio José for two or three years and María Siriaca since she was quite small.

Father Vergara reviewed the testimony on 7 April and forwarded it to Father Pasos. On 28 April 1780 he ordered that the marriage proceed.

Antonio Soto and Bernarda de la O, San Elceario, 15 September 1780-14 May 1781, AHAD-91, f. 333-38.

Antonio Soto, light trooper at San Elceario, native of Encinillas, was the legitimate son of Bartolo Angel and María del Rosario. **Bernarda de la O**, 16, native of Cerro Gordo who had been at San Elceario for seven years, was the legitimate daughter of José Rufino de la O

NEW MEXICO PRENUPTIAL INVESTIGATIONS

and María Felipa García. On 7 April 1781 Captain and subinspector Borica granted permission to marry as Soto requested.

Father Vergara, presidial chaplain, had initiated the prenuptial investigation the previous year, on 15 September 1781. He referred to the intended bride as Bernarda de Lod and her father as José Rufino de Lod.

Witnesses: Paulín Valdés, more than 34, native of El Paso and leather-jacket soldier at San Elceario, married to María de la Luz Rodríguez, had known Bernarda for seven years and Antonio for four.

Hilario Zambrano, more than 30, leather-jacket soldier at San Elceario, and a native of Chihuahua, married to María Muela, had known Bernarda all her life and Soto for three years.

All the testimony was given on 15 September 1780. On 7 April 1781 Father Vergara forwarded the testimony to Father Pasos at Chihuahua. Permission to marry was granted on 28 April 1781.

Cristóbal Herrera and Catarina Padilla, Presidio of Carrizal, 6 November 1780-15 January 1781, AHAD-32, f. 27-32.

Cristóbal Herrera, 35, leather-jacket soldier at the presidio of Carrizal, was a native of El Paso, widowed by his first wife, Rita Beanes, also an El Paso native. He was the legitimate son of El Paso natives Antonio Herrera and María la Madrid, both deceased. **Catarina Padilla**, 19, widowed by her first husband, Florencio Trujillo, was a native of El Paso and the legitimate daughter of Antonio Padilla and Javiera Márquez. Father Campos conducted the prenuptial investigation before the notary, Manuel Jiménez Alvarado. Herrera petitioned Captain Martínez on 6 November 1780 for permission to marry.

Witnesses: Domingo Palomares, 41, native of El Paso and citizen of the presidio of San Elceario, had known Herrera and Padilla since they were children.

Francisco Abeytia, 36, a presidial soldier, had known Herrera for twenty years and Padilla since she was a child.

Father Pasos reviewed the investigation in Chihuahua and on 15 January 1781 granted permission for the marriage to proceed.

Manuel Jiménez de Alvarado and María Castellano, Presidio of Carrizal, 7 November-16 December 1780, AHAD-32, f. 282-85.

Manuel Jiménez de Alvarado, 26, native of Zacatecas, citizen of the presidio of Carrizal, was the legitimate son of Agustín Jiménez, a European, and Bárbara Carreño, a native

NEW MEXICO PRENUPTIAL INVESTIGATIONS

of Zacatecas, both deceased. **María Castellano**, 15, was the legitimate daughter of Loreto Castellano and Magdalena Romero, natives of El Paso and citizens of the presidio of Carrizal.

Witnesses: Horacio Escalante, 40, presidial soldier at Carrizal, had known Manuel Jiménez for two years and three months.

Blas Hidalgo, 42, soldier of the presidio of Carrizal, had known Jiménez for two years and three months and María Castellano since childhood.

Francisco López, 50, citizen of the presidio of Carrizal, had also known María since she was a child.

Father Uranga granted them permission to marry on 13 November 1780.

José Herrera and María Concepción Contreras, Presidio of Carrizal, 8 December 1780-15 January 1781, AHAD-32, f. 270-75.

José Herrera, 35, widower of his first wife, Gertrudis de Vera [de la Vera], native of El Paso and citizen of the presidio of Carrizal, was the legitimate son of Antonio Herrera and Manuela Madrid, both deceased. **María Concepción Contreras**, 23, widowed by her first husband, Juan de Dios López, a native of El Paso and citizen of the presidio of Carrizal, was the legitimate daughter of Lucas Contreras and of Juana Brito. Father Campos conducted the prenuptial investigation at San Fernando de Carrizal before the notary, Manuel Jiménez de Alvarado.

Witnesses: Ramón Palomares, 50, citizen of Carrizal, had known the prospective groom since childhood.

Blas Trujillo, 50, citizen of Carrizal.

On 8 December 1780 Campos ordered the testimony forwarded to Chihuahua for Father Pasos's review. On 15 January 1781 he ruled that the marriage should proceed.

Juan Francisco Lucero and María Guadalupe Núñez, Coyame, 18 December 1780-9 March 1781, AHAD-32, f. 306-12.

Juan Francisco Lucero, about 33, *español*, a native of El Paso, the legitimate son of Salvador Lucero and María Trujillo, was a leather-jacket soldier at the presidio of El Príncipe in the cavalry company. **María Guadalupe Núñez**, 24, a native of the pueblo of Tabalaopa and citizen of the new settlement of Coyame, was the legitimate daughter of Clemente Núñez and Rita Petra de León, both deceased. Lucero's initial petition for permission to marry was submitted to the lieutenant commandant, Vicente de Ortega, on 19 December 1780 and received by the chaplain, fray Rafael Blanco, in Coyame on 1 February 1781.

NEW MEXICO PRENUPTIAL INVESTIGATIONS

Witnesses: Lorenzo Domínguez, 38, *español*, married, a leather-jacket soldier at the presidio of El Príncipe, a native of El Paso, had known Lucero for about twenty years.

José Antonio González, about 42, married, leather-jacket soldier, native of El Paso, had known Francisco Lucero for about fifteen years.

The second corporal of the first light troop, Lucio Urias, about 23, married, a native of the hacienda of Los Fresnos, had known Francisco Lucero in the area for six years and María Guadalupe Núñez since she was a child.

Martín Ramírez, about 25, married, a leather-jacket soldier and native of Julimes, had known the intended bride for about seven years and been told that he was related to her but did not know this to be true. He added that if he was related to María Guadalupe it was not closely.

Damasio Ramírez, about 26, married, a leather-jacket soldier of the presidio of El Príncipe, a native of Santa Cruz Tapacolmes, had known María Guadalupe Núñez for five years.

Father Blanco sent the proceedings to Father Pasos to review. On 7 February 1781 he ordered the marriage to proceed. The order was recorded in Chihuahua on 9 March 1781.

Juan Antonio Vargas and María Josefa Tafoya, San Elcario, 30 December 1780-14 May 1781, AHAD-91, f. 345-50.

Juan Antonio Vargas, *español*, leather-jacket soldier of the presidio of San Elcario, a native of El Paso, was the legitimate son of Manuel Vargas and María Salomé de la Cruz.

Josefa Tafoya, 18, *española*, native of El Paso, was the legitimate daughter of Salvador Antonio Tafoya and María Rosa Carvajal, citizens of El Paso.

Vargas petitioned Captain and subinspector Borica on 30 December 1780 for permission to marry. Father Vergara began the prenuptial investigation at San Elcario presidio on 19 January 1781.

Witnesses: Diego Varela, more than 40, native and citizen of Los Tiburcios in the jurisdiction of El Paso, married to Plácida López, had known Juan Antonio Vargas and Josefa Tafoya since they were children.

Francisco Provencio, more than 25, single, native of El Paso, had known Vargas since he was very young.

Nicolás Padilla, more than 40, soldier of the presidio on disabled status, married to Encarnación Rodríguez, had known the couple since they were very young.

NEW MEXICO PRENUPTIAL INVESTIGATIONS

On 7 April Father Vergara forwarded the results to Father Pasos in Chihuahua where on 28 April permission for the marriage to proceed was granted.

Joaquín García Villegas and María Josefa de Baca, Parral, 9 January-14 February 1781, AHAD-92, f. 115-30.

Joaquín García Villegas, more than 20, a native of Parral jurisdiction, was the legitimate son of Joaquín García Villegas and [illegible]. **María Josefa de Baca**, 15, a citizen of the Parral jurisdiction, was the legitimate daughter of Francisco Baca and Paula Rubí. Fray José Francisco de Frías conducted the proceedings at Parral before the notary, Félix Mariano de Bejarano.

Witnesses: Melchor Rodríguez, 40, married, citizen of the Parral jurisdiction, had known the couple since they were children.

Santiago Muñoz, 49, widower, citizen of the Parral jurisdiction.

José Rodríguez, 35, single, citizen of the Parral jurisdiction.

The banns were ordered published. On 27 January 1781 Father Frías noted that the widow Ana de Enríquez, 54, a citizen of the Parral jurisdiction, had heard the second reading and come forward with an impediment based on a relationship in the fourth degree equally of consanguinity. This was because Francisco Javier Chaves, the natural son of Tomé Domínguez, used the surname Chaves because he was an orphan raised in the home of Pedro Chaves. Tomé was the brother of Francisco Domínguez, great-grandfather of the petitioning couple, which produced the impediment.

As a result of this charge, Frías suspended the third reading of the banns, and the couple was told of the denunciation and called to retestify. They stated that at the time of their first testimony they had been ignorant of any fourth-degree consanguinity relationship equally on a transverse line and of the fact that Francisco Javier Chaves was the natural son of Tomé Domínguez. They still wished to marry with the bishop's dispensation. García Villegas prepared a lengthy statement identifying Matiana de Chaves as his mother. She was a second cousin of Francisco Baca, Josefa's father.

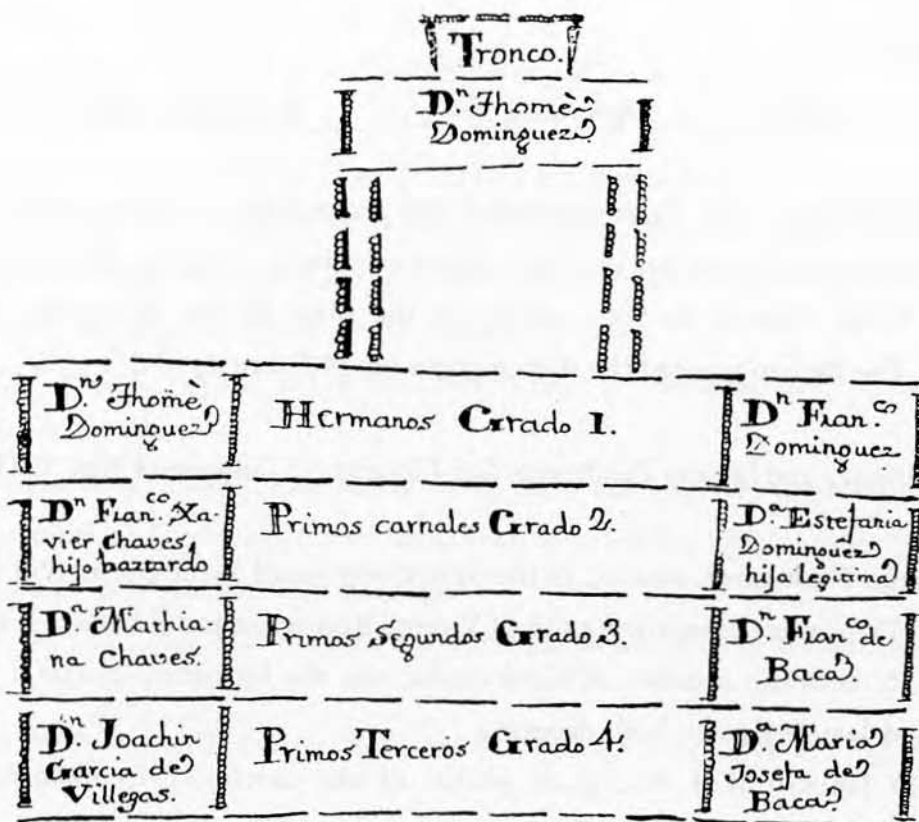
Witnesses: On 3 February 1781 Bernardo Ronquillo, 60, a married citizen of the Parral jurisdiction said it was public knowledge that Tomé Domínguez was the father of Francisco Javier Chaves. Francisco Javier was called Chaves because he had been raised by Pedro Chaves.

NEW MEXICO PRENUPTIAL INVESTIGATIONS

Ronquillo also knew Estefanía Domínguez, the daughter of Francisco Domínguez, the brother of Tomé. She was the mother of Francisco Baca, father of the intended bride. From this it could be clearly deduced that the couple was related.

Francisco Sáenz Moreno, 73, of that area, a businessman and widower, repeated the previous testimony and added that Joaquín García de Villegas was a person who applied himself to work and that there was no doubt that his intended wished to marry him and that her parents were poor.

José Sáenz Moreno, 60, a laborer and citizen of the same jurisdiction, repeated the previous testimony and added that because of the intermarriage of the Domínguez and Baca families and others, there was much suffering in that place, since everyone was related.



NEW MEXICO PRENUPTIAL INVESTIGATIONS

Father Frías had a genealogical tree prepared:

	Tomé Domínguez	
	father of	
Tomé Domínguez	brother of	Francisco Domínguez
father of		father of
Francisco Javier Chaves (illegitimate)	first cousin of	Estefanía Domínguez
father of		mother of
Matiana Chaves	second cousin of	Francisco Baca
mother of		father of
Joaquín García de Villegas	third cousin of	María Josefa Baca

On 6 February 1781 Frías forwarded the proceedings to Durango for review. He justified a dispensation based on the high degree of intermarriage in the area. A doctor of canon law, Felipe Marcos de Soto, acting in the place of the ill bishop, received the proceedings. The bishop granted the dispensation on 14 February 1781.

Santiago Rodríguez and Ignacia Zambrano, San Elceario, 13 January-14 May 1781, AHAD-91, f. 254-58.

Santiago Rodríguez, *español*, in the light-troop guard at the presidio of San Elceario, a native of El Paso, was the legitimate son of Vicente Rodríguez and Francisca Lucero. **Ignacia Zambrano**, 15, *española*, a native of Guajoquilla, was the legitimate daughter of Francisco Zambrano and Javiela Favela, both deceased.

On 13 January 1781 Rodríguez petitioned the captain, Commandant Borica, for permission to marry. Father Vergara initiated the prenuptial investigation on 9 February 1781.

NEW MEXICO PRENUPTIAL INVESTIGATIONS

Witnesses: Alejandro Escageda, more than 25, a native of Guajoquilla, married to Ignacia Polanco, had known Santiago there for one year and Ignacia Zambrano since she was very young.

Julio Ignacio Escageda, more than 38, leather-jacket soldier, a native of Guajoquilla married to Juana Grado, had known the prospective groom since the previous year and the intended bride since she was very young.

Ramón Olivares, 35, native of El Paso and citizen of the presidio of San Elcario, married to Francisca Sierra, had known the couple for two years.

Father Vergara forwarded the proceedings to Father Pasos in Chihuahua for review. He ordered that the marriage should proceed on 20 April 1781.

Baltasar Reyes Lucero [de Godoy] and María de los Reyes López, Presidio of Carrizal, 16 February-15 March 1781, AHAD-91, f. 613-18.

Baltasar Reyes Lucero, 25, widowed by his first wife, Bárbara Tafoya, a presidial soldier at Carrizal, was the legitimate son of José Lucero de Godoy and María Domínguez Varela, both deceased natives of El Paso. **María de los Reyes López**, 25, resident at Carrizal, was widowed by her first husband, Juan Antonio Padilla, who had been a Carrizal presidial soldier. She was the legitimate daughter of José López, an El Paso native and Carrizal resident, and María Josefa de Escorza, native of the presidio of Janos.

Father Campos, chaplain at Carrizal, conducted the prenuptial investigation before the notary, Irineo de Larrea.

Witnesses: Blas Trujillo, 56, native of El Paso and presidial soldier at Carrizal, had known Baltasar since he was a child. He had known María de los Reyes López for twenty-four years, but did not mention her first marriage.

Rafael Sosa, 25, soldier at Carrizal and Chihuahua native, had known Baltasar for two years.

Gerónimo Varela, 53, citizen of Carrizal, had known María de los Reyes for twenty-four years.

Father Campos sent the proceedings to Father Pasos, who granted permission to marry on 20 February 1781.

NEW MEXICO PRENUPTIAL INVESTIGATIONS

Agustín Lamelas and Manuela Provencio, Presidio of Carrizal, 10 April-14 May 1781, AHAD-90, f. 720-24.

Agustín Lamelas, 21, native of Chihuahua, the legitimate son of Domingo Antonio Lamelas, a native of Santiago in Galicia, and the late María Manuela de Orio y Zubiata, both citizens of Chihuahua. **Manuela Provencio**, 17, was the legitimate daughter of the late Ginés Provencio and María Domínguez, natives of El Paso and citizens of the presidio of Carrizal. Agustín Lamelas's petition was submitted to the chaplain, Father Campos, on 10 April 1781.

Witnesses: Nicolás Almanza, 34, a sergeant at the presidio, native of Celaya, had known Agustín in the area for five years.

Gerónimo Varela, 56, native of Chihuahua and citizen of the presidio of Carrizal, had known Agustín for ten years there.

Hermenegildo Escalante, 30, a native of El Paso and citizen of the presidio of Carrizal, had known Manuela since her first years.

Bernardo Sandoval, 32, citizen of the same place, had known Manuela since she was a child.

The proceedings were forwarded to Father Pasos in Chihuahua for review. Permission for the marriage was granted on 28 April 1781 (document incorrectly reads January).

Pascual Montaña and Victoria Padilla, Presidio of Carrizal, 22 April-17 May 1781, AHAD, 90: 703-709.

Pascual Montaña, 21, leather-jacket cavalry soldier of the presidio of Carrizal, was the legitimate son of Juan Diego Montaña and the late María Victoria Montoya, all natives of El Paso. **Victoria Padilla**, 14, was the legitimate daughter of the late Manuel Padilla and Gertrudis Lucero, natives of El Paso who had come to Carrizal. Montaña submitted a request for permission to marry to his commanding officer, Captain Martínez, at Carrizal on 22 April 1781. Montaña's request was received by Father Campos on 3 May 1781.

Witnesses: Corporal Blas Hidalgo, 47, had known Pascual since he was a child.

Francisco Abeytia, 39.

Francisco Provencio, 23, presidial soldier, had known Victoria since her first years.

José López, 40, citizen of the presidio of Carrizal, had known Victoria since her birth.

NEW MEXICO PRENUPTIAL INVESTIGATIONS

Father Campos ordered the declarations forwarded to Chihuahua for Father Pasos's review. He granted permission to marry on 17 May 1781.

Domingo Domínguez and María Ruiz, Presidio of Carrizal, 13 April-14 May 1781, AHAD-90, f. 709-14.

Domingo Domínguez, 25, widowed by his first wife, Vicenta Herrera, was the legitimate son of the late Juan de Dios Domínguez and Prudencia García, El Paso natives. **María Ruiz**, 14, was the legitimate daughter of José Ruiz, native of Janos, and Quiteria Avilés, native of El Paso, both citizens of Carrizal. The petition for permission to marry was submitted to Father Campos at Carrizal on 13 April 1781.

Witnesses: Francisco Provencio, 23, native of Carrizal presidio, had known the prospective groom for fourteen years there.

Gerónimo Varela, native of Chihuahua and citizen of the presidio of Carrizal, had known Domingo for fifteen years there.

Antonio Ortega, 54, citizen of Carrizal and El Paso native, had known María Ruiz since her first years.

José Armenta, 45, a Carrizal citizen, had known María Ruiz since she was born.

On 13 April 1781 the proceedings were forwarded to Chihuahua, where Father Pasos reviewed them and granted permission to marry.

Francisco Antonio Quirós and Magdalena Jáquez, San Elceario, 13 April-9 July 1781, AHAD-91, f. 461-66.

Francisco Antonio Quirós, second corporal of the light-troop squadron in the presidial company of San Elceario, *español*, native of El Paso, was the legitimate son of José Rumaldo Quirós and the late María Josefa Aldaes. **Magdalena Jáquez**, 18, *española* native of El Paso and citizen of the presidio of San Elceario, was the legitimate daughter of Santiago Jáquez and Francisca Vigil, both deceased. As an orphan, she had been taken into the home of Corporal Diego Ronquillo. Quirós petitioned Captain Borica for permission to marry, which was approved at the presidio on 13 April 1781.

Witnesses: Lázaro Hernández, more than 25, a native of El Paso married to Dolores Tafoya, had known the couple since they were children.

NEW MEXICO PRENUPTIAL INVESTIGATIONS

José Ildefonso Tafoya, more than 25, *español*, single, native of El Paso.

Severiano Telles, more than 25, single, a light trooper, native of El Paso, had known both parties since they were born.

On 12 May 1781 Vergara sent the proceedings to Father Pasos in Chihuahua for approval. He granted permission to marry on 13 June 1781.

Juan Félix Rangel and María Micaela Gómez, Presidio of El Príncipe, 17 April-10 July 1781, AHAD-91, f. 440-46.

Juan Félix Rangel, about 22, a native of Chihuahua, the legitimate son of José Manuel Rangel and María Ignacia Aldiana, both deceased, of noble *casta*, was a light trooper at the presidio of El Príncipe. **María Micaela Gómez**, about 17, the widow of José Antonio Espejo, a native of the pueblo of San Pedro, was the legitimate daughter of Pedro Gómez and Nicolasa Castro, both deceased. On 17 April 1781 Vicente de Ortega, lieutenant of cavalry and commandant of the presidio of El Príncipe, granted Rangel permission to marry.

Witnesses: Gordiano Delgado, 29, married, second corporal of the light company, lower class, native of the Satevó area, had known Rangel for four years in the area.

Francisco de Garavilla, 25, single, *español*, native of Chihuahua, had known Rangel for seven years as a shepherd.

Cosme Medina, 26, married, leather-jacket soldier at El Príncipe, native of Santa Cruz Tapacolmes, lower class, had known María Micaela for eight years in the area. Her first husband, José Antonio Espejo, died in Coyame of smallpox.

Timoteo Franco, about 26, married, a native of Santa Cruz Tapacolmes, leather-jacket soldier at El Príncipe, lower class, had known María Micaela since she was a child.

Lorenzo Domínguez, 33, married, leather-jacket soldier at the presidio, El Paso native, lower class, had known the prospective groom for four years in the area and the intended bride for seven.

The proceedings were forwarded to Father Pasos in Chihuahua. On 2 June 1781 permission to marry was granted.

NEW MEXICO PRENUPTIAL INVESTIGATIONS

Gerónimo Varela and María Antonia López, Presidio of Carrizal, 4-31 May 1781, AHAD-90, f. 715-19.

Gerónimo Varela, 56, widower from his third marriage to Antonia Trujillo, was a citizen of Carrizal and legitimate son of Francisco Varela and the late Gregoria Alderete, both natives of El Paso. **María Antonia López**, 21, was the legitimate daughter of the late Antonio Javier López and Prudencia García, both natives of El Paso and citizens of Carrizal. Father Campos received the petition to marry before the notary, Agustín Lamelas, on 4 May 1781.

Witnesses: Antonio Ortega, 66, native of El Paso and citizen of the presidio of Carrizal, had known Varela for more than fifteen years.

Hermenegildo Escalante, 48, native of El Paso and citizen of the presidio of Carrizal, had known Varela for fourteen years.

Francisco López, 50, El Paso native and Carrizal citizen, had known María Antonia since her first years.

Antonio Maese, 54, citizen of Carrizal, had known María Antonia since she was a child.

The proceedings were forwarded to Chihuahua on 4 May for Father Pasos's review. He granted permission to marry on 17 May 1781.

Juan Antonio Madrid and Guadalupe Peralta, Presidio of Carrizal, 6-31 May 1781, AHAD-91, f. 313-18.

Juan Antonio Madrid, 23, light trooper at the presidio of Carrizal, widowed by his first wife, Dominga Jaramillo, the legitimate son of Ascensio Madrid and Josefa Muñoz, both deceased, was born in El Paso. **Guadalupe Peralta**, 19 (Contreras in Madrid's petition to Martínez), was widowed by her first husband, Tomás López, and the legitimate daughter of José Peralta and Antonia Brito, both deceased natives of Janos. Madrid petitioned Captain Martínez for permission to marry in May 1781. The prenuptial investigation began on 6 May before Father Campos.

Guadalupe gave her surname as Peralta without explaining why Madrid called her Contreras in his earlier petition. She failed to mention her first marriage.

Witnesses: Francisco Abeytia, 39, presidial soldier, native of El Paso, had known Madrid for twelve years there.

NEW MEXICO PRENUPTIAL INVESTIGATIONS

Miguel Márquez, 26, presidial soldier at San Elceario, native of El Paso, had known Madrid for ten years.

Blas Trujillo, 59, citizen of the presidio of San Elceario, had known Guadalupe for more than seven years.

Bernardo Trujillo, 26, a citizen of San Elceario, had known Guadalupe for more than eight years.

Father Campos forwarded the information on 6 May 1781 to Father Pasos in Chihuahua for review. On 17 May he ordered the marriage to proceed.

Francisco Olguín and Anamaría Tafoya, San Elceario, 10 May-10 July 1781, AHAD-91, f. 470-74.

Francisco Olguín, soldier in the light company at San Elceario presidio, *español*, native of Guajoquilla, was the legitimate son of the disabled sergeant, Juan José Olguín, and María Dorotea Navarrete. **Anamaría Tafoya**, 15, *española*, native of El Paso and citizen of the presidio of San Elceario for more than one year, was the legitimate daughter of Salvador Antonio Tafoya and María Rosa Carvajal, citizens of El Paso. Olguín submitted his petition to Captain and subinspector Borica for permission to marry on 10 May 1781. Father Vergara began the prenuptial investigation on 14 June.

Witnesses: Antonio López, more than 25, leather-jacket soldier at San Elceario presidio, native of El Paso, married to María Guadalupe Suazo, had known the prospective groom since 1777 and the intended bride since she was very young.

Juan José Bustillos, more than 25, first corporal of the light-troop company, married to María Mendoza, had known Olguín since he was very young and Anamaría Tafoya since 1768.

Juan José Caballero, more than 25, native of Guajoquilla, leather-jacket soldier married to María Albiones, had known Olguín since he was very young and Anamaría since 1778.

The proceedings were forwarded to Father Pasos in Chihuahua. On 23 June 1781 he granted permission to marry.

NEW MEXICO PRENUPTIAL INVESTIGATIONS

José Manuel Sisneros and Ana María Rivera, San Elceario, 10 May-27 September 1781, AHAD-91, f. 501-505.

José Manuel Sisneros, a light trooper at San Elceario, native of El Paso, was the legitimate son of Antonio Sisneros and the late Teodora González. **Ana María Rivera**, native of the presidio of Carrizal, was the legitimate daughter of the late Domingo Olivera and Diega Conchera. Sisneros requested permission to marry from his commanding officer, Captain and subinspector Borica, which was granted on 10 May 1781. On 6 August Father Vergara initiated the prenuptial investigation.

Witnesses: Antonio Severiano Telles, more than 25, single, a light trooper at the presidio.

José Tomás Bernal, more than 25, native of El Paso, had known the prospective groom since he was very young.

Manuel García, more than 25, native of El Paso.

The proceedings were sent to Father Pasos. He granted permission to marry on 19 September 1781.

Pablo de Lara and Juana María Palomares, San Elceario, 11 May-9 July 1781, AHAD-91, f. 527-32.

Pablo de Lara, light trooper at the presidio of San Elceario, native of Chihuahua, was the legitimate son of the late José del Carmel Lara and María Isidora. **Juana María Palomares**, more than 25, a mestiza native of El Paso who had been a citizen of San Elceario presidio for more than two years, was the legitimate daughter of José Palomares and María Gregoria Montoya, both deceased. Juana María was widowed by her first husband, Vicente Flores. Lara petitioned Captain Borica for permission to marry, which was granted on 11 May 1781.

Witnesses: Diego Ronquillo, more than 25, *español*, corporal of the leather-jacket squadron at the presidio, native of San Bartolomé, married to Gertrudis Díaz, had known Pablo de Lara for more than seven months and his bride-to-be for more than two years.

Juan José Bustillos, more than 25, first corporal of the light troop company, married to María Mendoza, native of San Bartolomé, had known Lara for more than six months and Juana María more than two years.

NEW MEXICO PRENUPTIAL INVESTIGATIONS

Bautista Marcos Marrujo, more than 25 years old, single, a native of La Mimbrera in the bishopric of Durango, and light trooper of the presidio, had known Lara for more than six months and Juana María for more than eight years.

None of the witnesses mentioned Juana María Palomares's first marriage. Father Vergara forwarded the information to Father Pasos, who granted permission for the marriage to proceed on 13 June 1781.

José Madrid and Gertrudis Tafoya, Presidio of Carrizal, 12 May-9 July 1781, AHAD-91, f. 585-90.

José Madrid, 22, leather-jacket soldier at the presidio of Carrizal, was widowed by his first wife, María Ruiz, and the legitimate son of Mateo Madrid and Caetana Valencia, both deceased natives of El Paso. **Gertrudis Tafoya**, 15, the legitimate daughter of the late Francisco Tafoya and Juana Escalante, all natives of El Paso. Madrid submitted a request for permission to marry to Captain Martínez on 12 May 1781. Father Campos began prenuptial investigations on 25 May.

Witnesses: Salvador Brito, 38, a citizen of Carrizal, had known Madrid for more than fourteen years.

José Antonio Maese, 49, Carrizal citizen and native of El Paso, had known Madrid since childhood.

José López, 50, Carrizal citizen, had known Gertrudis since she was a child.

Antonio Ortega, 54, a Carrizal citizen, had known Gertrudis since birth.

The proceedings were forwarded to Father Pasos for review in Chihuahua. On 3 June 1781 he ordered the marriage to proceed.

Bautista Marcos Marrujo and Juana Paula Romero, San Elceario, 24 May-9 July 1781, AHAD-91, f. 580-84.

Bautista Marcos Marrujo, a light trooper at the presidio of San Elceario, native of the Valley of San Bartolomé, was the legitimate son of Marcos Marrujo and Juana Villa, citizens of Chihuahua. **Juana Paula Romero**, 15, native of El Paso and citizen of the presidio of San Elceario for more than one year, was the legitimate daughter of Tadeo Romero and Antonia Márquez, citizens of the presidio of San Elceario.

NEW MEXICO PRENUPTIAL INVESTIGATIONS

Witnesses: Agustín Lobato, more than 25, native of New Mexico and soldier on disabled status at San Elceario presidio, married to Ana Antonia Gutiérrez, had known the prospective groom for eight years and the intended bride since the year before last.

Mariano Montes, more than 25, citizen of the same presidio and married to Manuela Molina, had known the prospective groom in the area for three years and the intended bride since the year before last.

The proceedings were sent to Father Pasos in Chihuahua. On 3 June 1781 he granted permission to marry.

Caetano Madrid and Victoria Brito, Presidio of Carrizal, 3 June-10 July 1781, AHAD-91, f. 423-28.

Caetano Madrid, 30, light trooper at the presidio of Carrizal, was the widower of his first wife, Ramona López, and the legitimate son of Antonio Madrid and Francisca Telles, both deceased. **Victoria Brito**, 15, was the legitimate daughter of Pedro Nolasco Brito and María de la Luz Lucero, all natives of El Paso. Madrid petitioned Captain Martínez on 3 June 1781 for permission to marry. Father Campos initiated the prenuptial investigation on 16 June 1781.

Witnesses: José Fuentes, 39, El Paso native and second corporal of the light troops at the presidio, had known Madrid for fifteen years in the area.

Horacio Escalante, 50, first corporal of the presidio, El Paso native, had known Madrid for more than eighteen years.

José López, 45, an El Paso native and Carrizal citizen, had known Victoria since her first years.

Bernardo Sandoval, 40, a citizen of Carrizal.

The proceedings were forwarded to Father Pasos in Chihuahua. Permission for the marriage was granted on 22 June 1781.

Leonicio Alviores and Magdalena Jáquez, San Elceario, 16 June-10 July 1781, AHAD-90, f. 729-33.

Leonicio Alviores, light trooper at the presidio of San Elceario, was a native of Chihuahua, the legitimate son of Cristóbal Alviores and Ignacia Manuela Gutiérrez, former citizens of Guajoquilla. **Magdalena Jáquez**, 16, El Paso native and citizen of the presidio of

NEW MEXICO PRENUPTIAL INVESTIGATIONS

San Elcario where she had lived for more than one year, was the legitimate daughter of Santiago Jáquez and María Francisca Vejila, former citizens of El Paso. Father Vergara, chaplain at the presidio, initiated prenuptial investigations 16 June 1781.

Magdalena stated that she had promised to marry the second corporal of the light troops, Antonio Jirón, but she wanted him to marry someone else because she wanted to marry Alviore.

Witnesses: Antonio Onopa, more than 25, a leather-jacket soldier of the presidio of San Elcario, native of the Valley of San Bartolomé, married to Juana Josefa Ríos, had known the couple since they were children.

Diego Almengor, more than 25, was a native of Conchos and citizen of the presidio of San Elcario, married to Juana González.

Juan José Bustillos, more than 25, corporal of the first squadron of light troops, and a native of Guajoquilla was married to María Mendoza.

The proceedings were forwarded to Father Pasos at Chihuahua. Permission for the marriage to proceed was granted on 23 June 1781.

Juan Agustín Márquez and Manuela Padilla, Presidio of Carrizal, 18 June-16 August 1781, AHAD-91, f. 521-26.

Juan Agustín Márquez, 21, light trooper at Carrizal presidio, was the legitimate son of Domingo Márquez and Ana María García, natives and citizens of El Paso. **Manuela Padilla**, 20, was the legitimate daughter of José Padilla and Rosa Góngora, both deceased natives of El Paso. Márquez petitioned Captain Martínez for permission to marry on 18 June 1781. Father Campos initiated the proceedings on 8 July 1781.

Witnesses: Miguel Melenudo, 30, El Paso native, presidial soldier at Carrizal, had known Márquez for ten years in the area.

Miguel Hidalgo, 28, a presidial soldier and El Paso native, had known Márquez for more than seven years.

Bernardo Sandoval, 38, a citizen of the presidio of Carrizal and native of El Paso, had known Manuela Padilla since her first years.

Blas Trujillo, 54, a citizen of the presidio, had known her for more than seven years.

NEW MEXICO PRENUPTIAL INVESTIGATIONS

On 8 July 1781 Father Campos had the proceedings forwarded to Father Pasos at Chihuahua where they were reviewed. Permission to marry was granted and recorded on 16 August 1781.

Manuel de la Cruz and Juana Romero, San Elceario, 20 June-29 August 1781, AHAD-91, f. 417-22.

Manuel de la Cruz, light trooper of that presidio, native of El Paso, was the legitimate son of Miguel de la Cruz and María Ignacia, both deceased. The intended bride, **Juana Romero**, 17, was a native of the mission of Socorro in the El Paso jurisdiction, a citizen of San Elceario presidio, the legitimate daughter of Tadeo Romero and Micaela Márquez. On 20 June 1781 De la Cruz petitioned the alférez and acting commandant, José Ignacio Escageda, for permission to marry. This was forwarded to Chihuahua for Captain Borica's approval. Father Vergara began the prenuptial investigation in San Elceario on 17 July.

Witnesses: Agustín García, 25, single, first corporal of the leather-jacket troops of the presidio, had known the couple since they were very young.

Pedro Antonio Onopa, 25, presidial leather-jacket soldier, married to Juana Josefa Ríos.

Lucas de Luna, 25, citizen of the same presidio, married to María Arias.

Father Vergara forwarded the proceedings to Father Pasos in Chihuahua. The marriage was ordered to proceed and the decision forwarded to San Elceario on 29 August 1781.

Juan Andrés Sisneros and María Catarina Vigil, San Elceario, 1 July-16 August 1781, AHAD-91, f. 495-500.

Juan Andrés Sisneros, a light trooper at the presidio of San Elceario, a native of Senecú in the El Paso jurisdiction, was the legitimate son of Juan Sisneros and Francisca Trujillo, both deceased. **María Catarina Vigil**, 31, an El Paso native and citizen of the presidio of San Elceario for more than three years, was the widow of José Manuel Frésquez, who was killed by Indians. She was the legitimate daughter of Juan Ignacio Vigil and María Antonia Lucero, both deceased. Sisneros petitioned for permission to marry on 1 July 1781 from the alférez and acting commandant, José Ignacio Escageda, who forwarded the request to Borica in Chihuahua.

NEW MEXICO PRENUPTIAL INVESTIGATIONS

Witnesses: José Ignacio Escageda, more than 25, alférez of the presidio, married to María de la Luz Grado, had known the couple for more than three years. He stated that María Catarina's husband was killed in 1780.

Antonio José Castañeda, more than 25, a soldier and armorer, was married to Francisca Alderete.

Pedro Antonio Onopa, more than 25, a leather-jacket soldier married to Juana Josefa Ríos, had known the couple for more than three years.

The proceedings were forwarded to Chihuahua. Father Pasos ordered on 24 July 1781 that the marriage should proceed.

Valentín Dámaso de Ortega and Antonia Cecilia Rodríguez, Presidio of El Príncipe, 29 July-27 September 1781, AHAD-91, f. 410-16.

Valentín Dámaso de Ortega, 36, native of El Paso, did not know his *casta* designation and was the legitimate son of Juan Bautista de Ortega and María Rufina López, both deceased. **Antonia Cecilia Rodríguez**, 18, native of Julimes and citizen of El Príncipe presidio, was the mestiza daughter of the late Antonio Rodríguez and María Gertrudis Porras. Lieutenant Vicente de Ortega approved Valentín Dámaso's petition for permission to marry on 29 July 1781 in Coyame.

Witnesses: Corporal Gregorio Zubia, 36, married, lower class, native of Cosihuiríachic, had known the prospective groom in the area of El Príncipe for seven years.

Corporal Lucio Urias, 26, married, native of the hacienda of Los Fresnos, lower class, had known the prospective groom in the area for nine years.

Lorenzo Domínguez, 39, *español*, leather-jacket soldier at the presidio of El Príncipe, native of El Paso, had known the prospective groom for twenty-two years and the intended bride for fifteen.

Gregorio Medina, 50, married, leather-jacket soldier at El Príncipe, native of Santa Cruz Tapacolmes, lower class, had known Antonia since her birth.

Antonio José Encarnación Durán, 38, citizen of El Príncipe presidio and El Paso native, a widower from his marriage to María Locadia Martínez, had known Antonia for nine years.

Father Blanco forwarded the proceedings to Father Pasos in Chihuahua for review. On 26 September 1781 he granted permission for the marriage to proceed.

NEW MEXICO PRENUPTIAL INVESTIGATIONS

Julián Antonio Rascón and María Matiana Parra, San Elceario, 1 August-27 September 1781, AHAD-90, f. 738-41.

Julián Antonio Rascón, *español*, a native of the real of Santa Rosa Cosihuiríachic, leather-jacket soldier of the presidio of San Elceario, was the legitimate son of Juan Domingo Rascón and María Marta Fontes, both deceased. **María Matiana Parra**, 20, mestiza, native of El Paso, was the legitimate daughter of Marcos Prudencio Parra and María Manuela Escalante.

Witnesses: José Tomás Bernal, more than 25, native of El Paso, married to Josefa López, had known the couple for more than three years.

Manuel García, more than 25, native of El Paso, married to María Antonia Telles, had known the couple for more than three years.

Severiano Telles, more than 25, native of El Paso, a leather-jacket soldier at the presidio of San Elceario, had known the couple for more than four years.

On 2 August Father Vergara forwarded the declarations to Father Pasos at Chihuahua where they were reviewed. He granted permission to marry on 19 September 1781.

Eugenio Bustillos and Josefa Valencia, San Elceario, 15 August-2 November 1781, AHAD-90, f. 725-28.

Eugenio Bustillos, light trooper at the presidio of San Elceario, native of Guajoquilla, was the legitimate son of Diego Bustillos and Antonia Hernández. **Josefa Valencia**, citizen and native of El Paso, was the legitimate daughter of the late El Paso citizen, Nicolás Valencia, and Juana Niño Ladrón de Guevara. Bustillos submitted his petition on 15 August 1781 to Father Vergara, chaplain of the presidio of San Elceario.

Witnesses: José Antonio Cáceres, more than 25, leather-jacket soldier at the presidio of San Elceario, native of San Francisco de Conchos, married to Juana Inocencia de Berroterán, had known the prospective groom since 1776.

Hilario Zambrano, more than 25, leather-jacket soldier at the presidio of San Elceario, native of Guajoquilla, married to María Muela, had known Bustillos since he was very young.

José Montes, more than 25, leather-jacket soldier at the presidio of San Elceario, had known Eugenio Bustillos since he was a child.

Father Vergara forwarded the proceedings on 15 August to Chihuahua for Father Pasos's review. Permission to marry was granted on 10 October 1781.

NEW MEXICO PRENUPTIAL INVESTIGATIONS

José Joaquín Tafoya and Josefa Rita Olgúin, San Elceario, 15 January-2 November 1781, AHAD-91, f. 506-10.

José Joaquín Tafoya, leather-jacket soldier at San Elceario presidio, El Paso native, was the legitimate son of Salvador Antonio Tafoya and María Rosa Carvajal, both citizens of El Paso. **Josefa Rita Olgúin**, 19, was a native of Guajoquilla, citizen of San Elceario presidio, and legitimate daughter of the disabled sergeant, José Olgúin, and María Dorotea Navarrete. Tafoya petitioned Captain and commandant Borica for permission to marry, which was approved on 15 January 1781. Presidial chaplain Vergara initiated the prenuptial investigation on 20 August.

Witnesses: Anastacio Muñoz, more than 25, leather-jacket soldier at the presidio, married to Anarita Montes, had known the prospective groom since 1778 and the intended bride since she was very young.

Pedro Zambrano, more than 25, soldier, *licenciado*, native of Guajoquilla, citizen of the presidio and married to Petra de Mendoza, had known the prospective groom since 1778 and the intended bride since she was very young.

Antonio Julián Carpio, more than 25, El Paso native, had known the prospective groom since he was very young and the intended bride since 1778.

The proceedings were forwarded to Chihuahua for review. On 10 October 1781 Father Pasos ordered that the marriage should proceed.

Julián del Río and Simiana Tafoya, Presidio of Carrizal, 30 August-2 November 1781, AHAD-91, f. 433-39.

Julián del Río, 22, light trooper at the presidio of Carrizal, was the legitimate son of Bartolomé del Río and the late Josefa López, all natives of El Paso and citizens of Carrizal. **Simiana Tafoya**, 15, was the legitimate daughter of the late Francisco Tafoya and Juana Escalante, both natives of El Paso and Carrizal citizens. Del Río petitioned Commandant Martínez for permission to marry, which was granted on 30 August 1781. A petition for ecclesiastical permission was prepared, and Father Campos initiated an investigation in Carrizal on 15 September.

Witnesses: Miguel Márquez, 25, Carrizal presidial soldier, had known Del Río since he was a child.

Lázaro Perea, 41, Carrizal citizen.

NEW MEXICO PRENUPTIAL INVESTIGATIONS

Pascual Montaña, 22, Carrizal presidial soldier, native of El Paso, had known the intended bride since she was very young.

Agustín Márquez, 23, presidial soldier.

The proceedings were sent to Father Pasos at Chihuahua for review. He granted permission to marry on 25 September 1781.

José María Romero and María Francisca Peña, Presidio of Carrizal, 16-28 September 1781, AHAD-90, f. 697-703.

José María Romero, light trooper at the presidio of Carrizal, was the legitimate son of Pedro Romero and María Antonia Jurado, both deceased. All parties were natives of El Paso. **María Francisca Peña**, 15, was the legitimate daughter of the late Cristóbal Peña and Feliciano Maese, also El Paso natives and citizens of the presidio of Carrizal.

Witnesses: José María Avalos, 40, native of El Paso, citizen of the presidio of Carrizal, had known Romero since he was a child.

Blas Trujillo, 54, citizen of the presidio of Carrizal.

Antonio Ortega, 53, citizen of the same presidio, had known Francisca since her first years.

Father Campos forwarded the proceedings 16 September to Chihuahua for Father Pasos's review. On 25 September he granted permission for the marriage to proceed.

Pedro Pascual García Carvajal and María Tomasa [Lucero], El Paso, 6-9 October 1781, AHAD-91, f. 238-40.

Pedro Pascual García Carvajal, native of El Paso, widowed by his first wife, María Manuela Abeytia, the legitimate son of Juan García Carvajal and María Antonia Ortega, both deceased. **María Tomasa**, 23, daughter of Salvador Lucero, was a native of El Paso. Fray Damián Martínez conducted the prenuptial investigation, which the notary, Mariano Baizán, recorded.

Witnesses: Salvador Madrid, 63, had known the couple since they were children, knew of the prospective groom's first marriage, and had heard it said that the new intended bride was related to Carvajal's first wife, the daughter of Angela Lucero, the first cousin of Salvador Lucero, who was the intended bride's father. He explained the relationship as follows:

NEW MEXICO PRENUPTIAL INVESTIGATIONS

Miguel Lucero	brother of	Francisco Lucero
father of		father of
Angela Lucero	first cousin of	Salvador Lucero
mother of		father of
Manuela Abeytia	second cousin of	María Tomasa

Francisco Vargas, 73, a citizen of El Paso, had known the couple since they were children and stated that they were not related.

Father Martínez said that the relationship of affinity in the third degree as a result of *copula licita* meant that the couple needed a dispensation to marry, even though the intended bride, contrary to her statement, was more than 25 years old and as a result would find it difficult to get another person to marry her, was poor, and lived with her aunt. The priest sent the proceedings to Father Nicolás Telles Jirón, resident presbyter of the bishopric of Durango, and commissary and subdelegate of the bishop of the diocese of Durango. Father Telles Jirón then forwarded them to Father Domínguez, who approved of granting the dispensation and sent the proceedings back to Father Telles Jirón. He granted a dispensation on 9 October 1781 on the condition that the couple perform an act of public penance. On the day of their wedding and nuptial blessing, after mass they were to kneel on the top stair of the high altar, spreading their arms in the form of a cross and pray aloud an *estación mayor* to the Blessed Sacrament, asking God for the welfare of the church and its supreme head, for the relief of the blessed souls in purgatory, the success of the Spanish monarchy, and the present public needs and temporal goods. Assuming the act of penance was accepted, the vicar ordered fray Damián Martínez to go ahead with the marriage.

NEW MEXICO PRENUPTIAL INVESTIGATIONS



Harper's New Monthly Magazine, July 1858

José Antonio Telles and Rosa Durán, El Paso, 3-11 November 1781, AHAD-91, f. 200-202.

José Antonio Telles, was a native of El Paso, the legitimate son of Antonio Telles and Antonia Ponce, both deceased. **Rosa Durán**, 20, was the legitimate daughter of Encarnación Durán and the late María Martínez, all citizens of El Paso.

Vice-custos Damián Martínez conducted the prenuptial investigation.

Witnesses: José Gutiérrez, 71, had known the couple since they were children and that they were related as follows:

	Rafael Telles	
	father of	
Antonio Telles	brother of	Lucía Telles
father of		mother of
Antonia Telles	first cousin of	María Márquez
mother of		mother of
Antonio Telles	second cousin of	María Martínez
father of		mother of
José Antonio Telles	third cousin of	Rosa Durán

NEW MEXICO PRENUPTIAL INVESTIGATIONS

Andrés Hidalgo, 73, repeated this information.

On 9 November fray Damián referred the testimony to *Bachiller* Nicolás Telles Jirón for review, and he forwarded it to Father Domínguez. He approved the dispensation, which Telles Jirón granted on the condition the couple perform an act of public penance. On the day they married and received their nuptial blessing, at the end of mass, they were to kneel on the top step of the high altar, spread their arms in the form a cross and pray aloud an *estación mayor* to the Blessed Sacrament, asking God for the welfare of the church and its supreme head, for the relief of the blessed souls in purgatory, the success of the Spanish monarchy, and the present public needs and temporal goods. Assuming the penance was accepted, the vicar ordered fray Damián Martínez to go ahead with the marriage.

José Mariano Telles Jirón and María Gertrudis Maese, San Lorenzo, 8-9 November 1781, AHAD-91, f. 13-15.

José Mariano Telles Jirón, *español*, citizen of El Paso, was the legitimate son of José Manuel Telles Jirón and María Victoria Lucero. **María Gertrudis Maese**, 20, was the legitimate daughter of Miguel Maese and María Espinosa, citizens of the real of San Lorenzo. Fray Antonio de Galfasoro received the petition in San Lorenzo on 8 November 1781 before José María Velasco, the notary. María Gertrudis Maese stated that she and José Mariano were related in the third degree of consanguinity.

Witnesses: José Antonio Telles, 65, a native and citizen of El Paso, had known the couple since they were children. He described their relationship in the following manner:

María Francisca González	sister of	Estefanía González
mother of		mother of
José Manuel Telles	first cousin of	Miguel Maese
father of		father of
José Antonio Telles	second cousin of	María Gertrudis Maese

Antonio Lucero, 60, native and citizen of El Paso.

NEW MEXICO PRENUPTIAL INVESTIGATIONS

The proceedings were forwarded to El Paso on 9 November 1781 and reviewed by Father Telles Jirón. He reviewed the witnesses' declarations regarding the impediment of the third degree equally of consanguinity. At El Paso on 9 November 1781, Father Telles Jirón, in agreement with the opinion of Custos Francisco Atanasio Domínguez, granted a dispensation for the couple's relationship in the third degree of consanguinity on the condition that they perform an act of public penance. On the day they married and received their nuptial blessing, at the end of mass, they were to kneel on the top step of the high altar, spread their arms in the form a cross and pray aloud an *estación mayor* to the Blessed Sacrament, asking God for the welfare of the church and its supreme head, for the relief of the blessed souls in purgatory, the success of the Spanish monarchy, and the present public needs and temporal goods. Assuming that the penance was accepted, the vicar ordered Father Galfasoro to go ahead with the marriage.

José López and Josefa de Herrera, Presidio of Carrizal, 20 November 1781-12 January 1782, AHAD-91, f. 387-91.

José López, 19, light trooper at the presidio of Carrizal, was the son of Joaquín López and Manuela Mízquiz, both deceased, and a native of El Paso. **Josefa Herrera**, 24, was the daughter of Miguel de Herrera and Prudencia Madrid, natives of El Paso and citizens of the presidio of Carrizal.

Witnesses: José de Herrera, 29, citizen of the presidio of Carrizal and El Paso native, had known the prospective groom since he was a child.

Salvador Brito, 52, citizen of the presidio of Carrizal and El Paso native, had known the prospective groom since he was very young.

Antonio Ortega, 52, citizen of the presidio of Carrizal and El Paso native, had known Josefa Herrera since her first years.

Isidro Olguín, 45, citizen of the presidio of Carrizal and El Paso native, had known Josefa since her youth.

Father Campos forwarded the proceedings on 20 November 1781 to Father Pasos in Chihuahua. He granted permission to marry on 10 December.

NEW MEXICO PRENUPTIAL INVESTIGATIONS

Felipe Bustamante and María Francisca Padilla, Presidio of El Norte, 8 December 1781-2 January 1782, AHAD-91, f. 609-12.

Felipe Bustamante, 40, leather-jacket soldier, native of El Paso, widowed by his first wife, María Miguela de Urias (who died at the presidio of El Norte), was the legitimate son of José Fernando Bustamante and Pascuala Herrera. **María Francisca Padilla**, 20, a native of El Paso, *española*, citizen of the presidio of El Norte who had lived there seven years, and widowed by her first husband, Tomás Leyva (who died in Chihuahua in 1781), was the legitimate daughter of Antonio Padilla and María Luján, both deceased. She had known Felipe Bustamante for seven years. Fray Fernando Ysaguirre, chaplain of the presidio of El Norte, assisted by the notary, Joaquín Flores, initiated the investigations on 18 December.

Witnesses: Miguel Góngora, 50, corporal at the presidio, married, had known the couple since they were children.

Ventura Madrid, 38, married, presidial soldier.

Estanislao Luján, 40, married, presidial soldier.

The results of the investigation were sent to Father Pasos, who granted permission to marry in Chihuahua on 29 December 1781.

Francisco Jurado and Andrea Olguín, Presidio of Carrizal, 10 December 1781-10 January 1782, AHAD-91, f. 398-403

Francisco Jurado, 20, light trooper at the presidio of Carrizal, was the legitimate son of Juan Antonio Jurado and María de la Luz Escalante, all natives of El Paso. **Andrea Olguín**, 13, was the legitimate daughter of Isidro Olguín and Juana Cortés, El Paso natives and citizens of the presidio of Carrizal. Jurado petitioned his commander, Captain Martínez, for permission to marry, which was approved on 10 December 1781. Father Campos initiated a prenuptial investigation at the presidio of Carrizal on 30 December.

Witnesses: Blas Trujillo, 56, El Paso native and Carrizal citizen, had known Francisco since he was a child.

Pascual Brito, 48, El Paso native and Carrizal citizen.

José Avalos, 50, a Carrizal citizen, had known Andrea since she was a child.

Antonio Ortega, 49, an El Paso native and Carrizal citizen.

NEW MEXICO PRENUPTIAL INVESTIGATIONS

Father Campos had the proceedings forwarded to Father Pasos in Chihuahua. He granted permission to marry on 10 January 1782.

Tomás de Aquino García and Petra Trujillo, Presidio of Carrizal, 22 February-7 March 1782, AHAD-32, f. 519-25.

Tomás de Aquino García, 30, native of Querétaro, light trooper at Carrizal, was the legitimate son of Basilio García and María Gómez, both deceased citizens of Querétaro. In subsequent testimony, he indicated that only his mother was deceased. **Petra Trujillo**, 26, the legitimate daughter of Blas Trujillo and Juana Naranjo, both natives of El Paso and citizens of the presidio of Carrizal. Tomás de Aquino García referred to Petra's mother as both Gerónima Naranjo and Juana Naranjo.

Witnesses: Javier Barragán, 30, a presidial soldier and Querétaro native, had known García for two years.

Ignacio Porras, 23, soldier, a native of Mexico City, had known García for one year.

Isidro Olguín, 50, citizen of Carrizal, had known Petra since she was a child.

Lázaro Perea, 40, citizen of Carrizal.

The proceedings were forwarded to Chihuahua. On 7 March 1782 Father Pasos ordered the marriage to proceed.

Francisco Jiménez and Micaela Escorza, Presidio of Carrizal, 2 March-8 April 1782, AHAD-32, f. 514-18.

Francisco Jiménez, 58, widowed by his first wife, Antonia, was a native of El Paso and citizen of the presidio of Carrizal, legitimate son of the late Diego Jiménez, a native of Puebla, and Juana Padilla, a native of El Paso. **Micaela Escorza**, 28, was the legitimate daughter of Juan Escorza and Manuela Romero, natives of El Paso and citizens of the presidio of Carrizal.

Witnesses: Antonio Ortega, 50, citizen of the same presidio, had known the petitioner for thirty years.

Juan Antonio Ruiz, 30, a citizen of the presidio, had known Francisco Jiménez for twenty years.

Salvador Brito, 30, citizen of the presidio, had known Micaela since she was a child.

NEW MEXICO PRENUPTIAL INVESTIGATIONS

Gerónimo Varela, 50, a citizen of the presidio, had known the intended bride since she was a child. Father Campos sent the proceedings to Chihuahua. Father Pasos granted permission to marry on 8 April 1782.

Carlos [Bautista] Marrujo and María Dominga Carvajal [Naranjo], Presidio of Carrizal, 12 April-22 May 1782, AHAD-32, f. 669-75.

Carlos Marcos Marrujo, 40, light trooper from San Elceario and resident at the presidio of Carrizal with the permission of 2nd Alférez Ignacio Escageda, was the legitimate son of Carlos Marrujo and María Villa, both deceased natives of Conchos. Marrujo was widowed by his first wife, María Encarnación. **María Dominga Carvajal [Naranjo]**, 26, citizen of the same presidio and widow of Nicolás, was the daughter of Nicolás Carvajal and Gerónima Naranjo, natives of El Paso, both deceased. Bautista Marcos Marrujo made the petition to marry. It was sent to Commandant Salvador de Uranga at Carrizal on 12 April 1782, and Captain Borica approved it at El Paso on 30 April 1782.

Witnesses: Rafael Saucedo, 22, San Elceario soldier, had known Carlos Marrujo for eight years in the area.

José López, 30, soldier from San Elceario, had known Carlos for nine years.

Blas Trujillo, 50, citizen of the presidio of Carrizal, had known Dominga since she was a child.

Gerónimo Varela, 50, a citizen of the presidio of Carrizal.

The proceedings were forwarded to Father Pasos. On 8 May 1782 he granted permission to marry.

José Fermín Alvarez and María Josefa Roybal, San Elceario, 25 April-8 May 1782, AHAD-32, f. 663-68.

José Fermín Alvarez, 34, presidial soldier at San Elceario and resident of Carrizal, widowed by his first wife, María García, was a native of Conchos, legitimate son of Ignacio Alvarez and María Peña, both deceased. His father was a native of the villa of Sinaloa, and his mother was from Conchos. **María Josefa Roybal**, 23, was the legitimate daughter of Bernardo Roybal and Gertrudis Padilla, natives of El Paso and citizens of the presidio of

NEW MEXICO PRENUPTIAL INVESTIGATIONS

Carrizal. The original petition for permission to marry was made at San Elceario to Commandant Uranga on 25 April. Captain Borica approved it in El Paso on 30 April 1782.

Witnesses: Rafael Saucedo, 27, presidial soldier at San Elceario, native of Guajoquilla, had known the prospective groom for eight years there.

José López, 30, native of the jurisdiction of the Valley of San Bartolomé and presidial soldier of San Elceario, had known Fermín for ten years in the area.

Salvador Brito, 30, citizen of the presidio of Carrizal, had known María Josefa Roybal since she was a child.

Pascual Brito, 55, a native of El Paso and citizen of the same presidio.

Father Campos forwarded the proceedings to Durango for Father Pasos's review. He granted permission on 8 May 1782 (the document mistakenly says March).

Juan Francisco Ramírez and Trinidad Roybal, Presidio of Carrizal, 30 April-8 May 1782, AHAD-32, f. 676-81.

Juan Francisco Ramírez, 18, light trooper at the presidio of Carrizal, native of Cadiz, was the legitimate son of Francisco Ramírez and María Hernández, natives and citizens of Cadiz. **Trinidad Roybal**, 14, was the legitimate daughter of Bernardo Roybal and Gertrudis Padilla, natives of El Paso and citizens of the presidio of Carrizal. Ramírez petitioned for permission to marry from Captain Martínez on 30 April 1782.

Witnesses: Manuel Pendón, 16, native of Cadiz, presidial soldier at Carrizal, had known Juan Francisco for three years.

Francisco Javier Barragán, 30, presidial soldier, native of Querétaro, had known prospective groom for one year.

Ramón Palomares, 50, had known Trinidad since she was a child.

Pascual Brito, 50, citizen of the presidio of Carrizal.

Father Campos forwarded the proceedings to Father Pasos on 2 May 1782. He granted permission to marry on 8 May.

NEW MEXICO PRENUPTIAL INVESTIGATIONS

Pedro Madrid and Rafaela Luján [Contreras], Presidio of Carrizal, 1-8 May 1782, AHAD-32, f. 687-92.

Pedro Madrid, 22, light trooper in the cavalry company of the presidio of Carrizal, was the legitimate son of the late Antonio Madrid and Jacinta Contreras, natives of El Paso. **Rafaela Luján**, 13, was a native of the presidio of Carrizal and legitimate daughter of the late Justo Luján and Polonia Contreras, natives of El Paso and citizens of the presidio of Carrizal. The petition for permission to marry was submitted to Captain Martínez and approved on 1 May 1782.

Witnesses: Juan José Márquez, 24, soldier of the presidio of Carrizal, native of El Paso, had known Madrid since he was a child.

Agustín Márquez, 20, soldier of the same presidio and native of El Paso, had known Pedro since they were both children.

Leonicio Palomares, 26, a presidial soldier and El Paso native, had known Rafaela Luján since she was a child.

Ramón Palomares, 56, a citizen of the presidio of Carrizal.

On 3 May Father Campos forwarded the proceedings to Chihuahua for approval. Father Pasos granted permission to marry on 8 May 1782 (mistakenly written March).

Felipe López and María Guadalupe González, Presidio of Carrizal and San Lorenzo, 2 July-9 August 1782, AHAD-33, f. 70-74.

Felipe López, 36, a rifleman at the presidio of Carrizal, was widowed from his marriage to Paula Escalante. **María Guadalupe González**, 30, *soldada* from San Elceario, native of El Paso, was the widow of soldier Gregorio Olgún of that same presidio. On 1 August Father Galfasoro at the real of San Lorenzo, assisted by the notary, Juan Mateo Candelaria, initiated the proceedings with the notation that they were taking the declaration of María Guadalupe at San Lorenzo del Real since there was no chaplain at the presidio of San Elceario. López wrote his petition to Captain Martínez for permission to marry on 2 July 1782.

Witnesses: in San Lorenzo, Diego Candelaria, 50, citizen of that pueblo, stated that he had known López as a soldier at Carrizal, widowed by his first wife, Paula Escalante.

NEW MEXICO PRENUPTIAL INVESTIGATIONS

He stated that María Guadalupe was a *soldada* at San Elceario and widow of Gregorio Olguín.

Juan Río, 30, citizen of the same pueblo.

Santiago González, 60, a San Lorenzo citizen, knew the couple since they were very young.

Father Galfarsoro passed the proceedings to Father Campos for review. On 4 August 1782 Campos forwarded them to Chihuahua for Father Pasos's review. On 9 August he granted permission for the marriage to proceed.

Manuel Rodríguez and Vicenta de la Trinidad Rivera, Presidio of Carrizal, 3 August-7 September 1782, AHAD-33, f. 89-94.

Manuel Rodríguez, 20, Manuel Rodríguez, a soldier at the presidio of Carrizal, was the legitimate son of the late Vicente Rodríguez and Francisca Lucero, natives of El Paso. **Vicenta de la Trinidad**, 23, was the legitimate daughter of Juan de las Trinidades and Antonia Soto, natives of El Río de San Pedro, both deceased. Rodríguez petitioned his captain, Francisco Martínez, for permission to marry, which was approved on 3 August 1782.

Witnesses: Francisco Abeytia, 40, a soldier at the presidio of Carrizal, had known Manuel Rodríguez for three years in the area.

Caetano Madrid, 30, had known Rodríguez for three years.

Eluterio Rivera, 57.

Mariano Montes, 30.

On 20 September 1782 Father Campos sent the proceedings to Father Pasos in Chihuahua. He granted permission to marry on 7 September 1782.

Juan Cristóbal de la Cruz and Antonia Torres, San Juan de los Caballeros, 20 April-31 August 1787, AHAD-34, f. 407-12.

Juan Cristóbal de la Cruz, 28, Indian, single, native of San Juan de los Caballeros, was the legitimate son of Juan Luis Cruz and of Isabel Yrichi, both deceased. **Antonia Torres**, 24, Indian, native of the same pueblo, was the widow of Diego Ortiz. The couple was related in the second degree of affinity resulting from *copula licita*. Antonia's late

NEW MEXICO PRENUPTIAL INVESTIGATIONS

husband was the first cousin of the prospective groom. Fray Tomás Salvador Fernández initiated the proceedings in April 1787.

Witnesses: Juan Ollín, 60, an Indian from the same pueblo outlined how the couple was related by affinity:

First degree: Juan Luis Cruz was the brother of Juana Cruz.

Second degree: Juan Cristóbal Cruz and Diego Ortiz were first cousins.

Thus, Juan Cristóbal and Antonia Torres were related in the second degree of affinity.

Juan Domingo Fuque, 58, Indian of San Juan Pueblo.

Antonio Juala, 40, Indian of San Juan Pueblo.

Juan José Castellano, Indian of San Juan Pueblo.

The proceedings were forwarded to Durango. Bishop Esteban Lorenzo de Tristán granted a dispensation on 31 August 1787 on the condition that the couple perform an act of penance. For one month they were to recite the holy rosary daily and confess and receive communion on Sundays during that month. As corporal penance, they were to clean and serve in the church, in whatever capacity their parish priest dictated, an hour a day for six months.

Juan Honorato Archuleta and María Rosa Ortega, El Paso, 1 May 1787-3 January 1788, AHAD-34, f. 635-43, incomplete.

Juan Honorato Archuleta, legitimate son of Cristóbal Archuleta and María Francisca Ortega, citizens of Socorro in the jurisdiction of El Paso, stated that being overcome by carnal passion and blinded by lust precipitated his misery and fragility so that he sought illicit relations with **María Rosa Ortega**, the legitimate daughter of Manuel Ortega and Francisca Márquez, both deceased.

In El Paso on 4 December 1787, fray Rafael Blanco had Archuleta explain his relationship to his intended bride. He stated that he considered María Rosa his first cousin because her father, Manuel Ortega, was the brother of Francisca Ortega, Juan Honorato's mother.

NEW MEXICO PRENUPTIAL INVESTIGATIONS

Archuleta stated that he had had illicit relations with María Rosa and that they had continued the relationship for a time without causing scandal; eventually people learned of their relationship.

María Rosa Ortega stated that Juan Honorato was her first cousin because her father and his mother were brother and sister.

Witnesses: Agustín Urtiaga, 66, citizen of the mission of Socorro, had known the couple since their birth and confirmed that the intended bride's father and prospective groom's mother were brother and sister.

José Vicente Urtiaga, a resident of Socorro, 33, said it was well known that Manuel Ortega and Francisca Ortega were brother and sister.

Fray Francisco Dueñas at Socorro submitted copies of baptismal records to clarify the relationship of the couple: On 15 February 1765 in Socorro, Juan Honorato, son of Cristóbal Archuleta and Francisca Ortega, was baptized with Damián Archuleta and Antonia Cruz, his wife, acting as godparents. Fray Juan del Rosario officiated.

From the book covering San Antonio de Senecú and of San Antonio de la Ysleta from 1 September 1729 to 1776, an entry for 3 September 1766 indicated that fray Juan del Rosario baptized an infant named María Rosa, age four days, legitimate daughter of Manuel Ortega and Francisca Márquez, *españoles*, natives and citizens of Socorro. Her godparents were Tomás Gómez and María Durán.

Father Dueñas stated that María Rosa had acted innocently, while Juan Honorato had acted willfully in an attempt to be granted a dispensation more easily. Nevertheless, fray Francisco recommended that the dispensation be granted. The bishop's decision is not recorded in these documents.

Mateo García de Noriega and Catalina de Aranda Tafoya, Santa Cruz de la Cañada, 6 November 1787-26 January 1788, AHAD-92, f. 280-88.

Mateo García de Noriega, 19, soldier, *español*, single, citizen of La Cañada, was the son of Joaquín García de Noriega and María de la Concepción García de la Mora. **Catalina Aranda Tafoya**, 27, *española*, was the widow of Blas Durán y Chaves and a resident of the Santa Clara jurisdiction.

NEW MEXICO PRENUPTIAL INVESTIGATIONS

Fray Santiago Fernández de Sierra copied Mateo García de Noriega's baptismal record into the prenuptial investigation proceedings:

At San Juan de los Caballeros on 20 February 1767 Mateo, the legitimate son of Joaquín García and María Concepción García de la Mora was solemnly baptized with Salvador García and Apolonia Sandoval as godparents.

A second baptismal record was included for Catarina Tafoya.

At the mission of Santa Clara at Santa Cruz de la Cañada on 29 February 1760 Catarina Tafoya, *española* of Chama and natural daughter of Juliana Tafoya and an unknown father, who was born on the 25th day of the same month, and Cristóbal Tafoya and Ana María Romero took her out of the baptismal font and have a spiritual relationship with her.

Signed fray Juan Mirabal

Fray Diego Muñoz Jurado, the minister at Santa Clara, made the copy.



MONASTIC COSTUMES.

Harper's New Monthly Magazine, July 1858

NEW MEXICO PRENUPTIAL INVESTIGATIONS

Mateo stated that he and Catalina were related in the fourth degree of consanguinity on a transverse line. Moreover, he had had sexual relations with her as a result of their mutual promises of marriage. Mateo claimed he was ignorant of the relationship at the time they had sexual relations, but that after some months of having relations with her and having told six persons of his sin, even though it was not generally known, he wished to atone for it.

Witnesses: Diego Archuleta, 45, *español*, citizen of Santa Clara, stated that Mateo had always lived in the area of La Cañada.

Joaquín Valencia, 49, *español* and citizen of Santa Clara.

Fray José Corral prepared a genealogical chart:

	Francisca Romero	
	mother of	
Juana	sister of	Vicenta
mother of		mother of
Luisa	second degree	María
mother of		mother of
Joaquín	third degree	Juliana
father of		mother of
Mateo	fourth degree	Catalina

The priest recommended a dispensation because their sin was public, their actions were not motivated by a desire to obtain a dispensation, they had not acted maliciously, and they did not know they were relatives when they had sexual relations and tried to marry.

Father Muñoz Jurado, the minister at Santa Clara mission, questioned Catalina. She stated that when she and Mateo began having sexual relations they did not know they were related. After some months, from about July 1786 until about the beginning of the February 1787, they engaged in sexual relations, but not daily. She had told her mother of her carnal sins and shame. She said she had been a widow for two and a half years.

Witnesses: Salvador Vigil, 61, *español* and citizen of the area.

NEW MEXICO PRENUPTIAL INVESTIGATIONS

Juan del Prado, 54, *español* and citizen of the area.

In Durango on 25 January 1788, Bishop Tristán granted a dispensation on the condition the couple perform an act of penance. For two months they were to recite the rosary daily and confess and receive communion on Sundays during those two months. As a corporal penance, for the period of four and a half months, they were to work making material for the cathedral, but because they were very busy, the penance was commuted in exchange for 58 pesos 6 reales and another 6 pesos for the holy missionary where they live.

Justo Pastor de Madariaga and María del Refugio Ignacia Serrano, El Paso and Chihuahua, 15 December 1788-23 January 1789, AHAD-94, f. 41-53.

Justo Pastor de Madariaga, 26, native of Anzuola in Guipúzcoa, was the legitimate son of José de Madariaga de Chinio [name partially illegible] and Manuela de Aguirre Orreta. **María del Refugio Ignacia Serrano**, 15, a native of Pitic in the province of Sonora, was the legitimate daughter of the late Antonio Serrano and of Josefa Clara de Mendoza Castellano.

Fray Rafael Benavides took testimony in El Paso on 15 December 1788.

Witnesses: Juan Antonio García de Noriega, 40, lieutenant of the militia at the pueblo.

Juan José Padilla, 25, had known Justo for some time.

On 20 December before Father Domínguez, chaplain at the presidio of Carrizal, the first alférez of that presidio, José Escageda, 40, stated that he had known Justo Pastor de Madariaga, a Chihuahua businessman, since 1784 during which time he managed the presidial company's interests.

Antonio Vargas, 38.

This testimony was recorded before two witnesses, Juan Ramírez and Manuel Jiménez de Alvarado, since there was no notary.

In Chihuahua on 30 December 1788, María del Refugio Serrano, stated that she had known the prospective groom for five years.

Witnesses: Juan Esquinas Ramírez, 28, native of Cadiz and married at the presidio of Carrizal to María Trinidad Roybal, had met Justo twelve years earlier in Cadiz, whence they had come to New Spain together, sailing aboard the *San Francisco de Paula*, under the command of Captain Mariano Bernabé de Frías.

NEW MEXICO PRENUPTIAL INVESTIGATIONS

Manuel Ruiz de Peralta, 48, had known Justo for five years in the area and his intended bride since she was very young.

Antonio Zumarán, 29, native of Eibar in the bishopric of Calahorra, had known the prospective groom for five years in this kingdom and María del Refugio since she was young.

In Chihuahua on 31 December 1788, Vicar José Andrés Subia acknowledged receipt of the proceedings, which he forwarded to Bishop Tristán. The bishop directed that, within three months and under penalty of a fine of 100 pesos, proper baptismal certificates be furnished for the couple.

On 23 January 1789 the bishop granted Justo Pastor de Madariaga a dispensation from the overseas impediment and as a special favor to him and to María del Refugio, waived the reading of the banns. Noting that the baptismal certificate included for María del Refugio Serrano was missing, he ruled that they could not proceed with the marriage until matters had been concluded.

Included in the proceedings were two records of baptismal information relating to the couple. Fray Pedro Font, minister at San Diego del Pitic, furnished a certification from the baptismal book of that pueblo indicated that on 22 April 1773, fray José Soler had baptized María del Refugio Ignacia, who was four days old, the legitimate daughter of Antonio Serrano and Josefa Mendoza, citizens of San Diego del Pitic. Her godparents were Manuel [no surname given], alcalde of that pueblo, and Joaquina Valenzuela, citizen of Altar.

Juan Domingo de Goenaga, rector and cura of the united parishes of San Juan Bautista de Uzarraga and Nuestra Señora de la Piedad in Anzuola, in the province of Guipúzcoa, in the dioceses of Calahorra and La Calzada certified that he copied from the book of baptisms an entry for 9 August 1762. On that date Father Goenaga baptized a child born at six o'clock in the morning of that day and gave him the name of Justo Pastor, the legitimate son of José de Madariaga and Manuela de Aguirre Orreta. Paternal grandparents were Francisco de Madariaga and Ana María Mata, his wife, citizens of Vergara. Maternal grandparents were Domingo de Aguirre Orreta and Manuela de Mendizábal, his wife, citizens of Anzuola. His godparents were Juan Bautista Ascárate and Ana Bautista de Aguirre Orreta.

NEW MEXICO PRENUPTIAL INVESTIGATIONS

Francisco Javier Fernández de la Fuente and Guadalupe García de Noriega, El Paso and Chihuahua, 18 April-13 August 1789, AHAD-93, f. 341-53.

Francisco Javier Fernández de la Fuente, 38, a native of Llanes in Asturias, was the legitimate son of Anselmo Fernández and Bárbara de la Fuente. **Guadalupe García de Noriega**, 20, was the legitimate daughter of the militia lieutenant, Francisco García de Noriega, and Trinidad Jurado. Fernández de la Fuente prepared a petition at Chihuahua on 18 April 1789 for permission to marry. Father Subia began the prenuptial investigation three days later in Chihuahua.

Witnesses: Juan José Colsa de la Borbolla, 37, assayer, had known De la Fuente since 1781 when he met him in Mexico City.

Felipe Antonio de Castillo, 40, a Chihuahua citizen, married to María Nicolasa de Ibarra, had known De la Fuente since he was very young in Spain, where he left him ten or twelve years ago. He met him again when Francisco came to this villa about five years ago.

Ramón Trespalacios, 36, married to María Gertrudis García de Villegas, had known Francisco in Spain when he was very young and had kept up with him. Francisco left Spain first to improve his fortune.

The banns were then proclaimed at mass on three feast days at the parish church in Chihuahua, on the second and third Sundays after Easter and on the feast day of the Apostles St. Philip and St. James, and no impediment was brought up. Therefore, it was ordered that the records of baptism be presented.

Francisco's stated that Antonio de Salazar y Pariente, and José García Cruz, eldest priests and holders of benefices of the parish church of Santa María del Consejo in Llanes, in Oviedo in Asturias, certified that they had located in the church archives a baptismal record for 5 December 1751. It indicated that Father Martín Francisco de Posada Pariente, the parish priest of Llanes, baptized Francisco Javier, the legitimate son of Anselmo Fernández and Bárbara de la Fuente y Díaz. He had been born on 2 December. His godparents were Francisco Javier de la Fuente Díaz and Teresa Rubín de García.

In El Paso on 26 May 1789, fray Rafael Benavides continued the prenuptial investigation.

Witnesses: Francisco Javier Bernal, 47, captain of the El Paso militia, had known Guadalupe since her birth.

NEW MEXICO PRENUPTIAL INVESTIGATIONS

Tomás Bernal, more than 25 years old, a citizen of El Paso.

On 29 May Father Benavides forwarded the proceedings to the vicar in Chihuahua, José Andrés Subia. Included was a certification from Benavides from the baptismal records of Nuestra Señora de Guadalupe in El Paso. It indicated that on 4 December of 1769, fray José Antonio Marchena baptized María Guadalupe, born on 29 November, the legitimate daughter of Francisco García de Noriega and Trinidad Jurado. Godparents were Juan Antonio García de Noriega and Margarita Márquez.

In Chihuahua on 31 July 1789, Father Juan Isidro Campos reviewed the proceedings and ordered them sent to the bishop. Bishop Tristán granted a dispensation to Fernando as an overseas Spaniard on 13 August 1789.

Vicente Archuleta and Tomasa de Aguirre, Presidio of El Norte, 22 March-7 April 1790, AHAD-94, f. 126-29.

Vicente Archuleta, 30, mulatto, a soldier at the presidio of El Norte, was the son of Cristóbal [Archuleta] and Francisca Ortega, a citizen of El Paso. **Tomasa de Aguirre**, more than 30, free mulatta, the daughter of Pablo [Aguirre] and Josefa Ramos, was from the presidio of El Norte and the widow of Juan Luján, whose body had been buried in the chapel at the presidio of El Norte. On 22 March 1790 Alberto Máynez granted Archuleta permission to marry. The following day the couple appeared before fray Juan Marañón.

Witnesses: Felipe Bustamante, married, soldier, had known Archuleta since he was a child and had known his parents.

Manuel Durán, 60, married, a mulatto soldier on disabled status at the presidio, had known Archuleta since he was a child as a native of El Paso and as a soldier at the presidio.

Ventura Madrid, 58, married, a corporal at the presidio, had known Tomasa Luján since she was a child, and knew her parents and first husband, Juan Luján.

The proceedings were sent to Chihuahua, and, on 23 March 1790 Vicar Juan Isidro Campos ordered that the marriage should proceed.

NEW MEXICO PRENUPTIAL INVESTIGATIONS

Isidoro Rocha and María Josefa Sena, Presidio of San Buenaventura, 16-25 June 1790, AHAD-94, f. 207-13.

Isidoro Rocha, 45, sergeant at the presidio of San Buenaventura, a native of Aguascalientes, was the legitimate son of Raimundo Rocha and Juana Victoria González. **María Josefa Sena**, 15, *española*, native of Santa Fe, was the daughter of Francisco Sena, a soldier at the San Buenaventura presidio, and Manuela Olgún. Rocha petitioned his captain, Manuel de Casanova, for permission to marry on 16 June 1790.

Rocha testified that he was not married and had been a widower for five or six years. On 18 June 1790 fray José de Castro Ríos, military chaplain at the presidio, heard testimony.

Witnesses: Francisco Antonio Molina, 35, soldier, native of the rancho of Santa Lucía adjacent to Cosihuiríachic, the legitimate son of Santiago Molina and Marcela Rocha, was a second cousin of the prospective groom and was dismissed for not being an impartial witness.

José Montaña, 35, a native of El Paso and squadron corporal at the presidio, was the legitimate son of Cristóbal Montaña and María Antonia Pérez, *españoles*. Montaña was married and had known Isidoro Rocha for twelve years and María Josefa Sena for six months and that Isidoro's first wife had died at the presidio.

Gregorio Salcido, 35, *español*, soldier, native of the Valley of San Bartolomé, was the legitimate son of Simón Salcido and María Sebastiana Madrid. He stated that he had known the prospective groom for eighteen years and the intended bride for a year and some months.

José Cresencio Morales, 18, *español*, soldier, single, native of Cerro Gordo in the Valley of San Bartolomé, was the legitimate son of Agustín Morales and Margarita de Cárdenas. Morales had known Rocha for more than five years and Sena for more than a year.

Juan Mauricio Flores, 30, mestizo, married, presidial soldier at San Buenaventura, native of the Río Florido, was the legitimate son of José Antonio Flores and Bárbara Casilda Rivera. Flores had known Rocha for thirteen years and María Josefa Sena for one.

Blas Miranda, 30, soldier, was the legitimate son of Jacinto Miranda and María Gutiérrez and a native of New Mexico. Miranda had known the bride-to-be for many years.

On 18 June 1790 Father Castro sent the proceedings to Vicar Campos in Chihuahua. On 25 June he granted permission for the marriage to proceed.

NEW MEXICO PRENUPTIAL INVESTIGATIONS

Joaquín Rocha and Leonarda Nieto, Presidio of San Buenaventura, 20 July-6 August 1790, AHAD-94, f. 201-206.

Joaquín Rocha, 18, soldier, native of Matáchic, was the legitimate son of Isidoro Rocha and Victoria González. **Leonarda Nieto**, 15, native of the Valley of San Buenaventura, was the legitimate daughter of Juan Antonio Nieto and María Crisóstoma Carrillo.

Witnesses: José Agustín Armendaris, 25, soldier, single, native of the Valley of San Buenaventura, legitimate son of Joaquín Armendaris and Marta Montañó, had known the couple since they were children.

Mariano Montañó, more than 25, *español*, married, sergeant of the San Buenaventura presidial company, native of El Paso, was the legitimate son of José Valentín Montañó and Antonia Domínguez.

Juan Mauricio Flores, more than 25, mestizo, married, presidial soldier at San Buenaventura, native of the Río Florido, was the legitimate son of José Antonio Flores and Bárbara Casilda Rivera.

Father Castro forwarded the proceedings to Chihuahua on 21 July 1790. Father Campos granted permission to marry on 6 August.

Juan García and Juliana Zúñiga, Presidio of San Buenaventura, 26 August-7 September 1790, AHAD-94, f. 222-24

Juan García, 20, *español*, soldier of the presidio of San Buenaventura, native of the Valley of San Buenaventura, resident for eleven years at the presidio, was the legitimate son of Simón García and María Gertrudis Medina. **Juliana Zúñiga**, 18, *española*, native of the presidio of Janos, resident at the presidio of San Buenaventura for ten years, was the legitimate daughter of the late Gabriel Zúñiga and María de los Reyes Armenta.

Witnesses: Juan José Faustino Moraga, over 25, mestizo, married, soldier of the presidio, native of Namiquipa, legitimate son of Antonio Moraga and Antonia Marcelina Escañuela, had known the couple since they were very young.

Juan Ascensio Lucero, 37, married, soldier of the San Buenaventura presidial company, native of New Mexico, the legitimate son of Pedro Lucero and Margarita Lobato, *españoles*, had known the couple almost since their births.

NEW MEXICO PRENUPTIAL INVESTIGATIONS

Gregorio Salcido, 33, *español*, married, soldier of the presidial company, native of the Valley of San Bartolomé, legitimate son of Simón Salcido and María Sebastiana Madrid.

The chaplain, Father Castro, forwarded the proceedings to Chihuahua. On 7 September 1790 fray Juan Isidro Campos granted permission to marry.

Prudencio Madrid and Ana María Ramírez, Presidio of El Norte, 11 September-9 November 1790, AHAD-94, f. 98-100.

Prudencio Madrid, single, presidial soldier, was the son of Luis Madrid and María de la Cruz, natives of El Paso. **Ana María Ramírez**, a citizen of the presidio of El Norte, was the daughter of Guadalupe [Ramírez] and Victoria Hernández, citizens of the same presidio. Fray Juan Marañón initiated the prenuptial investigation on 11 September 1790.

Witnesses: Corporal Juan Baca, 50, married, mestizo, had known Prudencio Madrid as a presidial soldier.

Ramón Rodríguez, 54, a mulatto, married, a laborer, citizen of the presidio, had known both Prudencio and his parents.

José Calderón, 50, *español*, married, a soldier at the presidio, had known Ana María Ramírez since her birth and had known her parents.

The proceedings were sent to Chihuahua. On 9 November 1789 Father Juan Francisco García, commissary of the Holy Tribunal of Faith and vicar in charge in the absence of Father Juan Isidro Campos, ordered the chaplain at the presidio of El Norte to proceed with the marriage.

Tomás de Herrera and María Guadalupe Sisneros, San Juan de los Caballeros, 10 April 1792-23 January 1793, AHAD-96, f. 704-10.

Tomás de Herrera, 22, *español*, single, was the legitimate son of the late Juan Luis de Herrera and Josefa García de Albear. **María Guadalupe Sisneros**, 18, *española*, single, was the legitimate daughter of Policarpio Sisneros and Catalina Atencio, citizens of the jurisdiction of the mission of San Juan de los Caballeros.

The couple informed fray Santiago Fernández de Sierra, minister at San Juan de los Caballeros, that they were related in the fourth degree of consanguinity on a transverse line.

NEW MEXICO PRENUPTIAL INVESTIGATIONS

Tomás de Herrera stated that he had lived in that area for three years. María Guadalupe Sisneros had always lived in the San Juan area.

Witnesses: Francisco Sánchez, 62, *español*, citizen of the area.

Santiago Lucero, 63, *español*, citizen of the area.

Carlos Fernández, 85, *español*, citizen of the area, stated that both María Guadalupe and her parents had always lived in the San Juan area.

Manuel Martín, 85, *español* and citizen of the San Juan area.



Harper's New Monthly Magazine, July 1858

NEW MEXICO PRENUPTIAL INVESTIGATIONS

Fernández and Martín explained the relationship as follows:

	María Zapata	
	mother of	
Isidro	brother of	Josefa
father of		mother of
María	second degree	Tomasa
mother of		mother of
Catalina	third degree	Josefa
mother of		mother of
María	fourth degree	Tomás

The proceedings were sent to fray Severo Patero at Santa Fe who attempted to locate the baptismal records. Failing to find them he took a statement from Domingo Labadia and Micaela Padilla that on 22 December 1769 they had been godparents for a child born on the 21st named Tomás, the legitimate son of Juan Luis de Herrera and Josefa García. The statement was given before four witnesses known to be truthful and Christian men: retired Alferez Salvador Rivera, 72; José Miguel de la Peña, 74; Pablo Sandoval, alferez of the Santa Fe presidio, 50; and Salvador Martín, 70.

Sierra provided a certificate of baptism for the intended bride that indicated that María Guadalupe was baptized on 17 December 1773. She was the legitimate daughter of Policarpo Sisneros and Catarina de Atencio. Her godparents were Juan Francisco Martín and Paula de Villapando.

In Durango on 23 January 1793, Bishop Tristán granted a dispensation on the condition that the couple was to give a donation of 9 pesos 3 reales to be applied to the continuing work at the sanctuary of Nuestra Señora de Guadalupe just outside Durango.

NEW MEXICO PRENUPTIAL INVESTIGATIONS

Antonio de Jesús Sandoval and Ana María Rodríguez, Santa Fe, 18 July-26 September 1792, AHAD-96, f. 577-87.

Antonio Sandoval, 22, *español*, a citizen of Santa Fe, was the legitimate son of Juan Antonio Sandoval and Ana María Suazo. **Ana María Rodríguez**, 16, *española*, citizen of Santa Fe, was the legitimate daughter of Felipe Rodríguez and the late María Josefa Ortiz.

Father Patero initiated the prenuptial investigation on 18 July 1792. He copied therein baptismal information indicating that on 28 April 1772, Antonio de Jesús, legitimate son of Juan Sandoval and Ana María Suazo, was baptized. His godparents were Juan González and Felipa Trujillo.

Antonio Sandoval stated that he was related to Ana María in the following manner: Tomasa Montoya and Ignacio Montoya were related in the first degree; Josefa Rael and Leonarda Coca were related in the second degree; Juan Sandoval and Josefa Ortiz were related in the third degree; and Antonio Sandoval and Ana María Rodríguez were related in the fourth degree of consanguinity.

Witnesses: José Martín, 46, citizen of Santa Fe, knew that the couple was related in the fourth degree of consanguinity, but that of the families equal to his lineage, all were related and many more closely than the couple.

Luis Martín, 44, citizen of Santa Fe.

A baptismal record from Santa Fe indicated that on 22 November 1774 Ana María de Jesús, the legitimate daughter of Felipe Rodríguez and Josefa Ortiz, was baptized with Antonio José López and Rosa Ortiz, *españoles*, as godparents.

The proceedings were sent to fray Francisco de Hozio for further investigation.

Witnesses: José Rael de Aguilar, 38, soldier.

Pablo Serra, 37, soldier.

Father Patero forwarded the proceedings to Durango. Bishop Tristán granted approval for the marriage on 26 September 1792. The couple was to pay 11 pesos 2 reales, which would be applied for the material works of the poor churches in the bishopric, while for a spiritual penance the couple was to recite the rosary together for one month and during that period go to confession and receive communion twice.

NEW MEXICO PRENUPTIAL INVESTIGATIONS

Lorenzo Román García and María Dolores Luna, Santa Fe and Albuquerque, 20 July-26 September 1792, AHAD-96, f. 587-96.

Lorenzo Román García, 15, *español*, a citizen of Albuquerque, was the legitimate son of the late Anastacio [García] and Rosa Silva. María Dolores Luna, 15, *española* and citizen of the jurisdiction of Albuquerque, was the legitimate daughter of Tomás de Luna and Margarita Sena. She was a parishioner of the mission of Nuestra Señora de los Dolores de Sandía.

At Santa Fe on 20 July 1792, Lorenzo Román García appeared before Father Patero and stated that he and María Dolores Luna were related in the fourth degree of consanguinity as follows:

	Diego Montoya	
	father of	
Rosa Montoya	first degree	Isabel Montoya
Juana Gallego	second degree	Joaquín Luna
Rosa Silva	third degree	Tomás Luna
Lorenzo García	fourth degree	María Dolores Luna

He stated that he wanted to marry María Dolores even though they were related because their lineage was equal. He added that he had lived in the area for more than twelve years.

On 17 July 1792 fray Ambrosio Guerra at San Felipe Neri in Albuquerque copied Lorenzo's baptismal entry. It indicated that on 9 August 1778 fray Manuel Rojo baptized a child who was two days old named Lorenzo Román. He was the legitimate son of Anastacio García and Rosa Silva of the puesto of Tomé. His godparents were Ignacio Vallejos and his wife, María de Luna de Valencia.

Witnesses: Domingo Santisteban, 50, citizen of Santa Fe.

Juan Domingo Baca, 42, citizen of Santa Fe.

Father Patero stated that the intended bride was a parishioner at San Felipe Neri and forwarded the proceedings to Father Guerra there, including with them a copy of a baptismal record from the church of San Francisco in Santa Fe for a ceremony that fray José Medrano

NEW MEXICO PRENUPTIAL INVESTIGATIONS

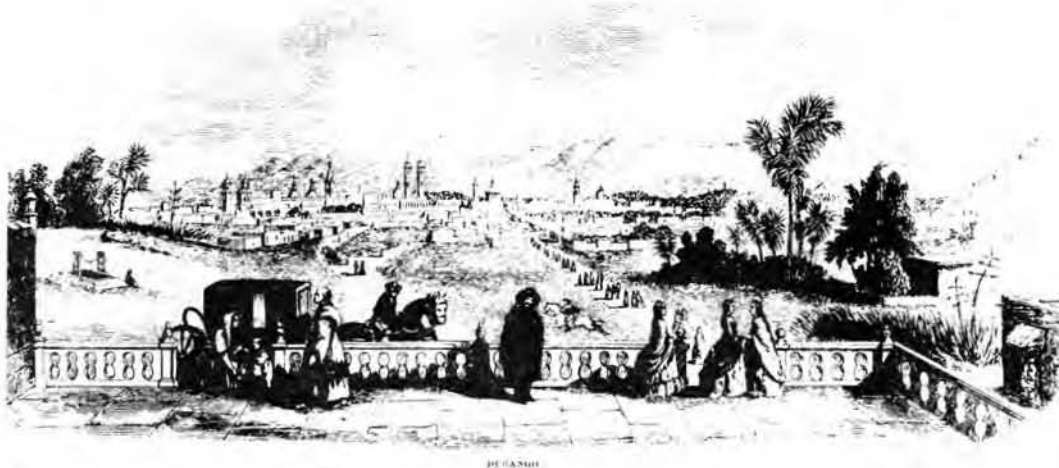
performed on 26 April 1777. He baptized María Dolores, who was born on 25 April, the legitimate daughter of Tomás de Luna and Margarita Sena, natives and citizens of Albuquerque.

The Albuquerque portion of the investigation was held at the mission of Nuestra Señora de los Dolores de Sandía where Father Guerra questioned the intended bride.

Witnesses: Tomás Chaves, 72, citizen of Albuquerque.

Mariano Varela, 67, citizen of Albuquerque.

The proceedings were forwarded to Durango. Bishop Tristán granted a dispensation on 26 September 1792. As penance he had the couple pay 11 pesos 2 reales to be applied to the temporal works of the poor churches in the bishopric. As spiritual penance they were to recite the rosary for two months and confess and receive communion twice during that period.



Harper's New Monthly Magazine, July 1858

[Alonso] Hermenegildo Sisneros and María Rita Juliana Lucero, San Juan de los Caballeros, 20 July-20 August 1792, AHAD-96, f. 608-15.

Hermenegildo Sisneros, 43, *español*, was the legitimate son of Felipe Neri Sisneros and María Jirón and widower of the late María Manuela Salazar. **María Rita Juliana Lucero**, 16, was the legitimate daughter of the late Manuel Lucero and María Manuela Vallejo, citizens of the jurisdiction of San Juan de los Caballeros. The couple was related in the third and fourth degree by affinity as a result of *copula licita*. Witnessess: Francisco Sánchez, 36; Miguel Sánchez, 62; Carlos Fernández, 85; and Manuel Martín, 85, all *españoles* and citizens of the San Juan area.

NEW MEXICO PRENUPTIAL INVESTIGATIONS

Father Sierra prepared the following family tree:

	Domingo	
	father of	
Gerónimo	first degree	Blas
father of		father of
Bárbara	first degree	Ana María
mother of		mother of
María Manuela Salazar	second degree	Manuel
late wife of		father of
Hermenegildo Sisneros	third degree	María Rita Juliana Lucero

Included in the proceedings are certified copies of several baptismal records. Father Fernández de Sierra, minister at the pueblo of San Juan, made a copy of a record that indicated that on 26 July 1749, Alonso Heremenegildo, legitimate son of Felipe Neri [Sisneros] and María Jirón, was baptized. His godparents were Pedro Sisneros and Ana María Herrera.

Another record showed that on 14 January 1776 María Rita Juliana, daughter of Manuel Lucero and Manuela Vallejo, was baptized. Her godparents were Antonio José Lucero and Antonia María Martín. A final copy recorded the burial on 15 February 1781 of María Manuela Salazar, wife of Hermenegildo Sisneros; she had died the day before.

In Durango on 20 August 1792, Bishop Tristán granted a dispensation.

Enrique Tirrie Corte and María Josefa de la Luz Espíndola, Presidio of Carrizal, 3 August 1792, AHAD-96, f. 642-45, incomplete.

Enrique Tirrie Corte, native of the city and bishopric of Dieja y Balón {Digne on the Bléone}, master armorer of the presidio of Carrizal, was the legitimate son of Bartolomé Tirrie, a native of Dieja y Balón, and María Isabel Corte, from the same bishopric. **María Josefa de la Luz Espíndola**, 17, was a native of the real of Fornibabe, the legitimate daughter of José

NEW MEXICO PRENUPTIAL INVESTIGATIONS

Antonio Caetano Espíndola, a criollo from El Paso, and of María Vicenta Sabina [Aldama], a criolla from the same place.

Fray Gregorio Guerrero conducted the prenuptial investigation at Carrizal with the assistance of the notary, Antonio Mier.

Witnesses: Juan Antonio Mier, 50, a disabled soldier from the presidio of Janos, had known María Josefa since she was a child.

José María Telles, more than 40.

Juan Nicolás de la Cruz Chaves and Juana de los Reyes Baca, Isleta, 12 October 1792-18 January 1793, AHAD-96, f. 702-703, 711-15.

Juan Nicolás de la Cruz Chaves, 22, *español*, was the legitimate son of Fernando de Chaves and Antonia Sánchez, citizens of Nuestra Señora de Guadalupe de los Chaves. **Juana de los Reyes Baca**, 18, was an *española* and the legitimate daughter of the late José Baca and Juana María Chaves, citizens of the puesto of San Antonio del Sausal. All parties lived in the jurisdiction of San Agustín de la Isleta. Juan Nicolás stated that there was an impediment of the direct line of consanguinity in the third and fourth degree and that he did not know exactly how he and Juana de los Reyes were related. He added that Juana was an orphan because of her father's death and that most people in the area in which he lived were relatives.

Witnesses: Pedro Padilla, 57, citizen of Sausal explained the relationship as follows:

First degree: Nicolás Chaves was the brother of Francisco Chaves.

Second degree: Fernando Chaves was the first cousin of Ignacio Chaves.

Third degree: Juan Nicolás de la Cruz Chaves was the second cousin of Juana María Chaves.

Fourth degree: Juan Nicolás de la Cruz Chaves was the third cousin of Juana de los Reyes Baca.

Toribio García Jurado, 59, of Belen.

Bernardo Mirabal, 60, of the puesto of Tomé.

The proceedings were forwarded to Durango for review and included with them were certifications of baptism for the couple. On 3 May 1770 Father Bernal, the minister at San

NEW MEXICO PRENUPTIAL INVESTIGATIONS

Agustín de la Isleta, baptized Juan Nicolás de la Cruz, the legitimate son of Fernando Durán y Chaves and Antonia Sánchez. His godparents were Juan Durán y Chaves and María Magdalena Varela. The certification was taken from the book of baptisms at Isleta.

A second certification related to Sandía indicated that fray José Medrano baptized Juana de los Reyes in November 1774. Toribio García Jurado, Pedro Padilla, and Bernardo Mirabal gave sworn statements that they had attended the baptism. Father Bernal received this testimony at Isleta on 12 December 1792.

In Durango on 18 January 1793, Bishop Tristán granted a dispensation and ordered a corporal penance of 9 pesos 3 reales to be applied to works on the sanctuary of Nuestra Señora de Guadalupe on the outskirts of Durango, but that would be commuted if they personally worked for the period of two and a half months making materials for poor churches in the bishopric.

Mariano Martín and Bárbara Rosalía López, Santa Cruz de la Cañada, 18 October 1792-17 January 1793, AHAD-97, f. 87-100.

Mariano Martín, 26, citizen of Santo Tomás de Abiquiú, single, was the legitimate son of Santiago Martín and Antonia [Silva] Vallejos, citizens of Abiquiú. **Bárbara Rosalía López**, 15, citizen of Santa Cruz de la Cañada, was the legitimate daughter of Antonio José [López] and Bárbara Anaya, citizens of Santa Fe.

Mariano Martín gave his declaration to fray José de la Prada at Abiquiú on 18 October 1792 when he said he had lived in that area for more than fifteen years.

A certification of baptism from Santa Clara that fray Diego Muñoz Jurado sent indicated that on 7 October 1766, fray Mariano Rodríguez de la Torre had baptized Mariano, the legitimate son of Santiago Martín and Antonia Silva. The child had been born on 3 October. His godparents were Ignacio Gallegos and María Magdalena Valdés.

At Santa Fe on 29 October 1792, before Father Patero, José Miguel de la Peña and his wife, María Francisca Rael, stated that they recalled taking from the holy font Bárbara Rosalía López, the legitimate daughter of Antonio José [López] and Bárbara Anaya. They could not recall the specific day, month, and year in which the baptism took place, but it was more or less a year before the arrival of Governor Juan Bautista de Anza in 1778. They agreed that the minister at the time of Bárbara Rosalía's birth was the late fray Juan José Llanos.

NEW MEXICO PRENUPTIAL INVESTIGATIONS

Witnesses: Pedro Trujillo, 80.

Pedro Antonio Trujillo, 68.

Both witnesses were citizens of the Abiquiú jurisdiction and stated that Mariano had lived in the area for more than fifteen years.

Father De la Prada sent the proceedings to fray Ramón Antonio González at Santa Cruz. Rosalía stated that she was related to Mariano in the fourth degree of consanguinity on transverse lines, was related in some way to two-thirds of the families in that area, was poor, and that Mariano had sufficient means to take care of her.

Witnesses: *Teniente de alcalde mayor* Pedro Ignacio Sánchez, 74, citizen of Santa Cruz.

Miguel Quintana, 56, citizen of San Ildefonso.

Both witnesses had known Rosalía since her birth and that she had lived in that area six years.

Fray Ramón Antonio González included a genealogical outline of the relationship:

	Domingo Martín	
	father of	
Blas Martín	first degree	Sebastiana Martín
Pedro Martín	second degree	María Josefa López
Santiago Martín	third degree	Antonio José López
Mariano Martín	fourth degree	Rosalía López

On 17 January 1793 the bishop granted a dispensation with a corporal penance of a donation of 9 pesos 3 reales to be applied to the on-going work at the sanctuary of Nuestra Señora de Guadalupe.

Vicente Romero and Tomasa Trujillo, San Ildefonso, 6 November 1792-17 January 1793, AHAD-97, f. 369-79.

Vicente Romero, 32, *español*, citizen of Pojoaque Pueblo, was the legitimate son of José Romero and Nicolasa Trujillo, both deceased. **Tomasa Trujillo**, 16, *española*, citizen of the same pueblo, was the legitimate daughter of Pedro Trujillo and Josefa Gómez. When fray Esteban Aumatell initiated their prenuptial hearing at San Ildefonso on 6 November 1792

NEW MEXICO PRENUPTIAL INVESTIGATIONS

before the notary from Santa Fe, Cristóbal María Larrañaga, Vicente Romero stated that five years earlier he had promised to marry the late Bárbara Trujillo, but that he only proposed and no marriage had taken place because they were relatives. He explained his relationship to Tomasa Trujillo, and to her sister, Bárbara, as follows:

First degree: Baltasar Trujillo and Antonio Trujillo.

Second degree: Lázaro Trujillo and Miguel Trujillo.

Third degree: Nicolás Trujillo and Pedro Trujillo.

Fourth degree: Vicente Romero and Tomasa Trujillo.

Romero stated that in the area where they lived, families with equal lineage were all relatives and the same was the case in the surrounding area.

Tomasa Trujillo knew that her parents and Vicente's were related. She wanted to marry him even though they were related because she wished to live under his protection, with his assistance, and subject to his dominion, and because her parents were poor and elderly.

Witnesses: Caetano Atencio, 39, citizen of Pojoaque.

Juan Manuel Arias, 31, citizen of Pojoaque.

Both witnesses confirmed that Vicente Romero had given his promise of marriage five years earlier to Bárbara Trujillo, Tomasa's sister. They had heard that the marriage did not take place because the couple was related and did not have the means to bring about a dispensation. They knew nothing that Vicente Romero had done to lessen the honor of the late Bárbara Trujillo.

Nicolás Gómez, 48, citizen of San Ildefonso.

Ignacio Roybal, 36, citizen of San Ildefonso.

The proceedings were forwarded to Durango on 7 November 1792 along with a statement that the baptismal records had not been located. In their stead, testimony was taken.

Pedro González, 61, and his wife, Manuela Durán, 48, gave statements. They were Santa Fe residents who stated on 9 November that they knew the late José Romero and Nicolasa Trujillo as the legitimate parents of Vicente Romero and said they had seen the late Father José Urquijo baptize and take Vicente Romero from the font in 1770. José Ignacio Roybal, 36, and his sister, Josefa Roybal, 34, both citizens of San Ildefonso, gave similar statements. They also

NEW MEXICO PRENUPTIAL INVESTIGATIONS

stated that Pedro Trujillo and Josefa Gómez were married and the parents of Tomasa Trujillo and that they had served as her godparents when the late fray Juan José Llanos baptized her on 21 December 1776.

In Durango Bishop Tristán granted a dispensation on 17 January 1793, with the penance of 9 pesos 3 reales to be given for the continuing work on the sanctuary of Nuestra Señora de Guadalupe on the outskirts of Durango. This would be commuted if Romero personally made materials for the poor churches of the bishopric for a period of two and a half months.

Juan Gallego [Baca] and María de la Luz Tafoya, Santa Fe, 7 November 1792-17 January 1793, AHAD-97, f. 78-86.

Juan Gallego Baca, 43, was a widower and soldier. **María de la Luz Tafoya**, 17, was an orphan living with her grandfather, the disabled soldier Juan Tafoya. Gallego stated to Father Hozio that he was related to his intended in the third and fourth degree of consanguinity.

Witnesses: Vicente Sena, 62.

Gerónimo González, 53.

Juan Moya, 26.

The proceedings were forwarded to Durango. With his letter of transmittal of the prenuptial investigation proceedings, Father Hozio included the following information from additional witnesses. Unable to locate a baptism for Juan Gallego, Father Hozio took sworn statements from Gerónimo Esquibel, 80, and Miguel Tafoya, 66, citizens of Tomé. They declared that they had witnessed fray Manuel Zambrano baptize Juan Gallego in 1749, the year he was born. They named Manuela Márquez as his godmother.

Fray Ramón Antonio González sent a copy of a Santa Cruz baptismal record indicating that on 28 June 1774 fray Manuel Rojo baptized María de la Luz, who was born on the 24th. She was the legitimate daughter of Francisco Esteban Tafoya and Gertrudis Trujillo. Her godparents were Manuel Antonio Espinosa and María Josefa Trujillo, citizens of the Santa Cruz jurisdiction.

On 17 January 1793 Bishop Tristán granted a dispensation, ordering as corporal penance a donation of 9 pesos 3 reales to be applied to the ongoing work at the sanctuary of Nuestra Señora de Guadalupe.

NEW MEXICO PRENUPTIAL INVESTIGATIONS

Juan Honorato Archuleta and María Rosa Provencio, San Antonio de Senecú, 2 January-12 February 1793, AHAD-97, f. 242-48.

Juan Honorato Archuleta, 28, native and citizen of San Antonio de Senecú, was the legitimate son of Cristóbal de Archuleta and Francisca de Ortega. **María Rosa Provencio**, 39, daughter of unknown parents, native of Senecú, was the widow of Vicente López.

Archuleta stated that he was related to his intended bride in the third and fourth degree of consanguinity because she was the widow of one of his third cousins. He amended his statement, telling fray Andrés Villanueva that he was not related to the intended bride by consanguinity but by affinity because she had been married to one of his relatives.

Witnesses: Vicente Urtiaga, 38, citizen of Socorro, stated that the couple was related by affinity because Juan Honorato was a relative of the late Vicente López, the former husband of María Rosa Provencio, in the following manner:

Parents of Vicente López were Esteban López and María Tomasa Ortega.

The uncle of Vicente López, Diego Ortega, was the brother of María Tomasa Ortega.

The daughter of Diego Ortega was Francisca Ortega, the mother of Juan Honorato Archuleta.

The husband of María Rosa Provencio was Vicente López, the first cousin of Francisca Ortega, the mother of Juan Honorato Archuleta.

Juan Andrés de la Cruz, 70, a citizen of Socorro, repeated the previous testimony.

Francisco Frésquez, 40, citizen of Socorro, added that the frequency with which the prospective groom had been in his intended bride's home was causing gossip in the area.

Father Villanueva included two certificates of baptism from San Antonio de Senecú.

In Senecú on 15 February 1766, fray Juan del Rosario baptized Juan, the infant son of Cristóbal de Archuleta and Francisca de Ortega. His godparents were Damián Archuleta and Antonia Cruz, his wife.

On 28 December 1754 fray Andrés Varo baptized the infant María Rosa, daughter of unknown parents. Godfather was Pedro Joaquín Díaz Beanés.

NEW MEXICO PRENUPTIAL INVESTIGATIONS

The proceedings were forwarded to Durango. Bishop Tristán granted a dispensation on 12 February 1793. The couple was ordered to pay a corporal penance of 9 pesos and 3 reales in place of personal work for a period of three months in poor churches of the bishopric. As a spiritual penance, the couple was to confess and receive communion once a month for the same period and recite the rosary every day.

Felipe Guadalupe Montoya and María Rosa Carol, Nuestra Señora de Belén, 22 November 1793-20 March 1794, AHAD-97, f. 643-50.

Felipe Guadalupe Montoya, 29, *español*, was the son of Tomás Montoya and María Josefa Varela, both deceased, all natives and citizens of Tomé in the Belen jurisdiction. **María Rosa Carol** {Carrillo}, 33, *española*, was the daughter of the late Ascensio Carrillo and María Graciana Lucero, all natives and citizens of Tomé in the Belen jurisdiction. The couple was related in the third degree of consanguinity equally. Felipe had taken María's virginity and had a child by her. María Rosa stated that she had only her mother, her siblings were all females, and she was very poor.

Witnesses: Pedro Padilla, 61, a citizen of Sausal, explained the relationship as follows:

Juan Varela	husband of	María Valentina González
father of		mother of
Jacinto Varela	sister of	María Varela
father of		mother of
Josefa Varela	first cousin of	Ascencio Carrillo
mother of		father of
Felipe Guadalupe Montoya	second cousin of	María Rosa Carrillo

Juan Bautista Montaña, 66.

Bernardo Mirabal, 54.

NEW MEXICO PRENUPTIAL INVESTIGATIONS

Father Bernal stated that these witnesses repeated the statement concerning the relationship, without correcting the errors. Based on the relationship the friar correctly stated that the couple was related in the third degree of consanguinity equally in a direct line.

Father Bernal was unable to locate the baptismal records in Belen and took statements in their stead.

Rosalía Varela, more than 60, had known Felipe Guadalupe Montoya since his birth. She had assisted his mother, the late Josefa Varela, with his birth, and the late fray José Pino had baptized him at San Esteban de Acoma. Mateo Pino and María Concepción Roybal were his godparents at the baptism, which took place in about 1774.

Diego Antonio Abeytia, a citizen of Tomé, stated that the late fray Manuel Rojo had baptized María Rosa Carrillo, and that he and his late mother, Antonia Chaves, were the godparents. The baptism took place in 1769.

Witnesses for the oral declarations on 20 November 1793 were Bernardo Mirabal, 54, and Fabián Maldonado, 48.

The proceedings were forwarded to Durango. On 20 March Bishop Tristán granted a dispensation. He cited the bull of Pope Pius VI of 4 January 1784 that stipulated that to atone for the sin and resulting scandal, a couple should receive as a corporal sentence the payment of 9 pesos 3 reales, which could be commuted by doing personal labor at the poor churches in the bishopric for a period of one month; and for a spiritual penance they must recite the rosary daily.

NEW MEXICO PRENUPTIAL INVESTIGATIONS

Juan José Chaves and María Josefa Trujillo, Belen, 22 November 1793-20 March 1794, AHAD-98, f. 156-62.

Juan José Chaves, 27, widowed by his first wife, María Josefa Baca, was the legitimate son of Domingo Chaves and the late Agustina Padilla. **María Josefa Trujillo**, 24, *española*, was the legitimate daughter of Santiago Trujillo and Victoria Chaves, citizens of Isleta and Belen. The couple was related in the fourth degree of consanguinity.

Witnesses: Pedro Padilla explained the relationship as follows:

Fernando Chaves	husband of	Lucía Hurtado
father of		mother of
Pedro Chaves	brother of	Nicolás Chaves
father of		father of
Francisco Javier Chaves	first cousin of	Hernando Chaves
father of		father of
Domingo Chaves	second cousin of	Victoria Chaves
father of		mother of
Juan José Chaves	third cousin of	María Josefa Trujillo

Juan Bautista Montaña, 66, citizen of Tomé.

Bernardo Mirabal, 54, citizen of Tomé.

In Belen Father Bernal took statements in lieu of baptismal entries, which he could not locate.

Juan Domingo Baca, citizen of Santa Fe, appeared before Bernal on 17 November 1793 and stated that he knew Juan José Chaves because he was his godfather when Father Iniesta baptized him at Isleta in 1766, though he did not recall the particular month or day.

Juan Cristóbal Sánchez and Joaquín Torres stated that they were present when Father Iniesta baptized María Josefa Trujillo, and the godparents were Juan Felipe Baca and his wife, María Isabel Baca, both deceased. The baptism took place on 1 November 1769 in Belen.

NEW MEXICO PRENUPTIAL INVESTIGATIONS

The declarations were forwarded to Durango. On 20 March 1794 Bishop Tristán granted a dispensation with a penance of donating of 9 pesos 3 reales to be applied to the works of the poor churches in the bishopric.

Juan de la Trinidad Varela and María Josefa Chaves, Albuquerque, 23 November 1793-20 March 1794, AHAD-97, f. 636-41

Juan de la Trinidad Varela, 23, *español*, was the legitimate son of Antonio Varela and the late [María] Concepción Chaves. **María Josefa Chaves**, 17, *española*, was the legitimate daughter of Santiago Chaves and María Luisa Páez, all citizens of Albuquerque. Varela stated that the couple was related in the third and fourth degree of consanguinity.

Witnesses: José de Apodaca, 73, explained the relationship as follows:

	Fernando Chaves	
	father of	
Pedro Chaves	brother of	Antonio Chaves
father of		father of
Francisco Chaves	second degree	Santiago Chaves
father of		father
Concepción Chaves	third degree	María Josefa Chaves
mother of		
Juan de la Trinidad Varela	third and fourth degrees	"

Alonso García, 65, parishioner at San Felipe Neri.

Cristóbal Jaramillo, 55.

Father Guerra forwarded the proceedings to Durango including baptism certifications as follows:

At the mission of San Agustín de la Isleta on 7 June 1771, fray Estanislao Mariano de Marulanda baptized Juan de la Trinidad, the legitimate son of Antonio Varela and María

NEW MEXICO PRENUPTIAL INVESTIGATIONS

Chaves. His godparents were Manuel García and his wife, Ursula Durán, all citizens of that jurisdiction.

In Albuquerque at the church of San Felipe Neri on 25 August 1776, fray Manuel Rojo baptized an infant two days old who was given the name of María Josefa, the legitimate daughter of Santiago Chaves and María Luisa Páez. Her godparents were José Sánchez and his wife, María Ignacia Gabaldón, all citizens of that jurisdiction.

In Durango on 23 March Bishop Tristán granted a dispensation, ordering the couple to pay a penance of 9 pesos 3 reales to be applied to the construction of the poor churches in his bishopric.

José Pascual García de la Mora and [María] Saturnina Rosalía García de Noriega, Santa Fe, 12 April-22 June 1795, AHAD-171, f. 780-93, incomplete.

José Pascual García de la Mora, 20, *español*, citizen of Santa Fe, was the legitimate son of Antonio García de la Mora and María Josefa Fuentes, both deceased. **Rosalía Saturnina García de Noriega**, 18, *española*, citizen of the military chapel's jurisdiction, was the legitimate daughter of the late José García de Noriega and Rosalía Velarde. In Santa Fe on 12 April 1795, fray Buenaventura Merino, fray Isidro Cadelo, and fray Francisco de Hozio initiated the prenuptial investigations. José Pascual stated that he had had sexual intercourse with the married sister of his intended bride. He and Rosalía had also had sexual relations, and she had become pregnant.

Fray Diego Muñoz copied a baptismal entry, which indicated that in Santa Fe on 19 May 1775, fray Francisco Zárate baptized an infant born the previous day named José Pascual, the legitimate son of Antonio García de la Mora and María Josefa Fuentes, both *españoles*. His godmother was Josefa Martín.

Father Hozio certified a note, that Rosalía Velarde authorized for her late husband, José García de Noriega. It indicated that at the Guadalupe mission in El Paso on 16 February 1777, fray Damián Martínez baptized an infant born on the 11th named María Rosalía Saturnina, the legitimate daughter of José García de Noriega and Rosalía Velarde. Her godparents were Domingo Landa and Teresa de San Juan.

On 15 April 1795 Father Muñoz ruled that José Pascual should be separated from Rosalía and go to another jurisdiction at least 13 leagues distant to farm or engage in some

NEW MEXICO PRENUPTIAL INVESTIGATIONS

other activity there. Rosalía should remain in her mother's care and be accompanied by her. The couple was not see each other or engage in any conversations.

The three priests concluded their secret investigation by saying that given the grave circumstances of the case, they were listing elements in support of the request to the bishop for a dispensation:

- 1) Rosalía García de Noriega had suffered shame and dishonor.
- 2) Neither of the petitioners was free to marry anyone else because of their mutual promise and actions.
- 3) The husband of the sister, who had a bad reputation, was ignorant of what had taken place, even though married to her. Were he to learn of it, there would be a scandal and a divorce would result.
- 4) It was impossible to know what would happen to the child Rosalía García de Noriega was carrying at the time of its delivery.
- 5) She was poor, living in sin, her father was dead, and her mother had no way to support her.
- 6) It would be difficult to find someone else to marry her under the circumstances.
- 7) The couple was of well intentioned and in love.

In Durango on 18 June 1795, Dr. Vicente Simón González de Cosío granted a dispensation for the impediment of the first degree of affinity based on his authority as capitular vicar.

The bishop ordered the couple married in greatest secrecy without having the banns proclaimed. As a penance, for the period of one year they were to recite the rosary daily and confess and receive communion monthly. Father Merino was told to marry them.

José Pablo Archuleta and [María] Bárbara Lobato, San Gerónimo de Taos, 19 July-14 September 1796, AHAD-98, f. 576-83.

José Pablo Archuleta, 25, single, *español*, citizen of the Abiquiú jurisdiction, was the legitimate son of the late Bartolomé Archuleta and Gertrudis Trujillo. **María Bárbara Lobato**,

NEW MEXICO PRENUPTIAL INVESTIGATIONS

16, single, *española*, citizen of the same place, was the legitimate daughter of Antonio José Lobato and Margarita Martín.

Witnesses: Miguel Romero, 49, and Silvestre Sisneros, 30, both citizens of the Abiquiú jurisdiction.

Archuleta addressed a statement to fray José de Vera at Taos on 18 July 1796 in which he said he had been raised since he was very young at the mission of Abiquiú and was then resident in Taos. He stated that he went to Custos De la Prada in September 1795 to have him conduct the prenuptial investigation concerning his bachelorhood. José Martín, a citizen of Abiquiú, declared that the couple was related because the father of the prospective groom was a third cousin of Bárbara Lobato, which meant the couple was related in the fourth degree of consanguinity on a transverse line. The prospective groom also said he wanted a dispensation because his intended bride had good bloodlines, was poor and with her widowed, aged mother, and had a minor brother. While they awaited a decision about their relationship, the couple had engaged in sexual relations, and she thought she was pregnant.

In San Gerónimo de Taos on 19 July 1796, before fray José de Vera, Bárbara Lobato stated that she had not known that she and José Pablo were related until her father told her so. Contrary to rumors in the pueblo, she was not pregnant by José Pablo but had slept with him. She said she had suffered from an illness for a number of years, but did not know what it was.

Witness: Antonio José Lobato, 50, retired alcalde and citizen of the Taos jurisdiction, said that until the couple petitioned for permission to marry at Abiquiú, he had not known of their relationship on a collateral line. He had known Juana Martín, his grandfather Blas Martín's sister and great-grandmother of Pablo Archuleta, by the surname Márquez, her husband's name, and not by Martín. Fray José de Vera made a chart of the couple's relationship:

Domingo Martín was the father of Blas Martín and Juana.

Elena Martín and María Martín were his grandchildren.

Antonio Lobato and Gertrudis Trujillo were great-grandchildren.

Bárbara Lobato was the third cousin of Pablo Archuleta.

NEW MEXICO PRENUPTIAL INVESTIGATIONS

Juan Diego García, 70, citizen of the Taos jurisdiction, explained that Bárbara's illness was an affliction affecting her hands and mouth, but had not been apparent for the last year.

José Manuel García, 36, citizen of the Taos jurisdiction.

Santiago Armijo, 33, citizen of the same jurisdiction.

The proceedings were forwarded to Durango. On 14 September 1796 Bishop Olivares y Benito granted a dispensation.

José Luis Contreras and Juana Catarina Chaves y Durán, Albuquerque, 20 July-1 October 1796, AHAD-98, f. 584-91.

José Luis Contreras, 24, *español*, citizen of El Paso, was the legitimate son of the late Antonio Valerio Contreras and Francisca Antonia Márquez, all of El Paso. **Juana Catarina Chaves y Durán**, 22, of Albuquerque, was the legitimate daughter of Eusebio Chaves y Durán and Viviana Martínez. Contreras stated that he had had sexual relations with a married sister of his intended bride, and though Juana Catarina knew of his conduct, they both wished to marry. Juana Catarina also acknowledged having had sexual relations with José Luis of her own free will. She knew that José Luis had had relations with her sister from conversations they had had, but she loved José Luis and wanted to marry him. She stated that much earlier she had thought of marrying another person, but did not actually give her word to do so.

Bishop Olivares y Benito granted a dispensation on 1 October 1796.

José de Jesús Montoya and Rosa Archuleta, Santa Cruz de la Cañada, 8 August-14 September 1796, AHAD-98, f. 572-75.

José de Jesús Montoya, 25, *español*, citizen of Santa Cruz de la Cañada, was the legitimate son of Cristóbal Montoya and Rosalía Vigil. **Rosa Archuleta**, 18, *española*, citizen of the same villa who had always lived in that area, was the legitimate daughter of Manuel Archuleta and Teresa Romero. The couple was related in the third degree of consanguinity on a transverse line, but stated that where they lived they were related to almost everyone. Because of their weakness and ignorance of their relationship, they had had sexual relations.

Witnesses: Pedro Valdés, 50, and Pedro Quintana, 48, stated that the couple had always lived in the area, that Rosa had lost her father, and that she and her mother, having very little,

NEW MEXICO PRENUPTIAL INVESTIGATIONS

had supported themselves with some decency through their industriousness. Both parties were well instructed in church doctrine and lived honorably.

Fray José Mariano Rosete, minister at Santa Cruz, included a statement of the genealogy involved in the impediment:

First degree: María Candelaria Baca and Rosa Baca were sisters.

Second degree: Teresa Romero and Cristóbal Montoya were first cousins.

Third degree: José Montoya and Rosa Archuleta were second cousins.

Rosete forwarded the proceedings to Durango with his statement that the couple was related to almost all the families of the province in the fourth degree. They had known each other carnally while ignorant that they were related. The intended bride was pregnant, poor, and needy. He included the following baptismal information for the couple.

At the parish church of Santa Cruz de la Cañada on 10 November 1771, fray Manuel Rojo baptized five-day-old José de Jesús. He was the legitimate son of Cristóbal Montoya and Rosalía Vigil. His godparents were Simón Martín and his wife, Margarita González.

At the parish church of Santa Cruz de la Cañada on 30 August 1778, fray Manuel Rojo baptized Rosa, an infant of three days, the legitimate daughter of Manuel Archuleta and Teresa Romero. Her godparents were Ignacio Vigil and his wife, Josefa Archuleta, all members of that parish.

In Durango Bishop Olivares y Benito granted a dispensation on 14 September 1796.

Julián Antonio Lucero and [María] Bárbara Sisneros, San Juan de los Caballeros, 15 August-5 October 1796, AHAD-98, f. 602-607.

Julián Antonio Lucero, 29, *español*, unmarried, was the legitimate son of Manuel Lucero and Manuela Vallejo. **Bárbara Sisneros**, 17, unmarried, *española*, was the legitimate daughter of Hermenegildo Sisneros and the late María Manuela Salazar and had always lived in the area. Lucero stated that he was able to support his intended bride in a decent manner and free her from a difficult life with her mother.

Witnesses: Miguel Sánchez, 66, and Miguel Medina, 54, had both known Julián Antonio since his birth in that jurisdiction, where he had always lived.

NEW MEXICO PRENUPTIAL INVESTIGATIONS

Manuel García de la Mora, 52, *alcalde mayor* of the jurisdiction.

José García de la Mora, 49, retired lieutenant of the same jurisdiction.

The couple was related in the fourth degree of consanguinity on a transverse line which fray Ramón Antonio González explained:

Blas Martín	first degree	Gerónimo Martín
Ana María Martín	second degree	Bárbara Martín
Manuel Lucero	third degree	María Manuela Salazar
Julián Lucero	fourth degree	María Bárbara Sisneros

Father González copied baptismal information at San Juan de los Caballeros. It indicated that at the mission of San Juan de los Caballeros on 2 December 1767, fray José Eleuterio Junco y Junquera baptized Julián Antonio, born on 28 November, the legitimate son of Manuel Lucero and Manuela Vallejo, *españoles* and citizens of the Río Arriba. His godparents were José Manuel Avila and Luciana de Avila, citizens of that jurisdiction.

At San Juan de los Caballeros on 15 March 1780, fray Santiago Fernández de Sierra, acting for the minister of the mission, baptized a child born on the 7th of the same month and year who was named María Bárbara, the legitimate daughter of Hermenegildo Sisneros and María Manuela Salazar, his legitimate wife, both citizens of the mission. Her godparents were Juan Bautista Martín and María Josefa Beitia. Witnesses were José Francisco and Juan José, Indians.

Bishop Olivares y Benito granted a dispensation on 5 October 1796.

Pedro Antonio Martínez and Dolores Abeytia, Albuquerque, 26 August-5 October 1796, AHAD-98, f. 598-601.

Pedro Antonio Martínez, 22, *español*, was the son of Delfín Martínez and Elena González, both deceased. **Dolores Abeytia**, 18, *española*, was the legitimate daughter of Diego Antonio Abeytia and María Antonia Gallego. All parties were natives and citizens of Albuquerque. The couple was related in fourth degree of consanguinity.

NEW MEXICO PRENUPTIAL INVESTIGATIONS

Witnesses: José Apodaca, 68; Alonso García, 57; and Rafael Pacheco, all Albuquerque citizens, described the relationship as follows:

Gregorio Baca	first degree	Cristóbal Baca
Manuela Baca	second degree	Juana María Baca
Elena González	third degree	María Antonia Gallego
Pedro Antonio Martínez	fourth degree	Dolores Abeytia

Baptismal certifications were entered into the record of the proceedings:

On 7 June 1774 Father Marulanda, minister at Albuquerque, baptized an infant born on the 4th day of the month who was named Pedro Antonio, the legitimate son of Delfín Martínez and of Elena González. Antonio González and his wife, Ursula Durán, were acting as godparents. All were citizens of the Albuquerque jurisdiction. Witness to the certification of the record were Manuel de Arteaga and Ignacio Sánchez Vergara, citizens of New Mexico.

On 12 May 1778 fray Manuel García de Castro, minister at Albuquerque, baptized an infant named Dolores born on the 10th of the month. She was the legitimate daughter of Diego Antonio Abeyta and María Antonia Gallego. Juan Varela and his wife, María de los Dolores Montoya, were her godparents. All were citizens of Albuquerque. Witnesses to the certification were Pablo Armijo and Santiago Durán y Chaves, citizens of the Sandia mission.

On 5 October 1796 Bishop Olivares y Benito granted a dispensation.

Domingo Sánchez and María Guadalupe Baca, Nuestra Señora de Belén, 19 November 1796-3 January 1797, AHAD-99, f. 375-80.

Domingo Sánchez, 23, *español*, was the legitimate son of Juan Cristóbal Sánchez and the late Juana Chaves, citizens of the puesto of Nuestra Señora de Guadalupe de los Chaves in the Belen jurisdiction. **María Guadalupe Baca**, 21, *española*, was the legitimate daughter of the late José Baca and Juana María Chaves, citizens of San Antonio del Sausal in the Belen jurisdiction. The couple was related in the fourth degree of consanguinity. Father Bernal at Belen found no baptismal records for them, but stated that Toribio Chaves and María Gertrudis Chaves had testified that fray Manuel Rojo had baptized Domingo Sánchez at the chapel in Tomé in 1773, and that Miguel Antonio Chaves, 62, a citizen of Sausal, had attended

NEW MEXICO PRENUPTIAL INVESTIGATIONS

the baptism of María Guadalupe Baca in 1772 with Bernardo Chaves and María Isabel Armijo as godparents.

Domingo Sánchez stated that he knew he and María Guadalupe Baca were related but was ignorant as to the degree. Since 1793 he had been in love with her and no other. There were few women in the area to whom he was not related. He added that he had deprived her of her virginity, she was poor and had no other man to marry, and almost everyone in the Río Abajo was related. María Guadalupe Baca stated that she had lost her father, and while they had begun the prenuptial investigations in 1793 they had not completed them.

Witnesses: Toribio García Jurado, 65, stated that the couple was related in a prohibited degree as follows:

First degree: Fernando Chaves and Lucía Hurtado were the parents of [Nicolás] Chaves, brother of Francisco Chaves and Pedro Chaves.

Second degree: [illegible] Chaves was the first cousin of Ignacio Chaves, the first cousin of Josefa Chaves.

Third degree: Juana Chaves was the second cousin of Juana María Chaves, the second cousin of Domingo Sánchez.

Fourth degree: Domingo Sánchez was the third cousin of María Guadalupe Baca.

Pedro Padilla, 64, citizen of Sausal, had lived in the area for fifteen years.

Joaquín Torres, more than 50, citizen of Belen.

On 21 November 1796 Father Bernal sent the proceedings to Durango. On 3 January 1797 Bishop Olivares y Benito granted a dispensation.

Miguel Chaves and María Lucía [García] Montoya, Isleta, 21 November 1796-3 January 1797, AHAD-99, f. 370-74.

Miguel Chaves, about 26, *español*, was the legitimate son of Domingo Chaves and Agustina Padilla, citizens of San Andrés de los Padillas in the Isleta jurisdiction. **María Lucía Montoya**, 19, *española*, was the legitimate daughter of José Antonio García and María Montoya, both deceased citizens of Los Padillas. The couple knew of an impediment of

NEW MEXICO PRENUPTIAL INVESTIGATIONS

consanguinity but claimed not to know in what degree. Miguel Chaves stated that he had deprived María Lucía of her virginity and that she had had a child, which was generally known.

Fray José Ignacio Sánchez could not locate the baptismal records for the couple in Isleta and therefore took testimony from Santiago Trujillo and his wife Victoria Chaves, who were the godparents of Miguel Chaves. Trujillo said the event took place in 1760, although he did not recall the month.

Bárbara Montoya and her late husband, Antonio Chaves, were the godparents of María Lucía García. She stated that her baptism took place in Tomé in 1777 with fray Joaquín Ruiz officiating.

Witnesses: Toribio García, 65, citizen of Belen.

Pedro Padilla, 63, citizen of Sausal.

Juan Padilla, 44, citizen of Los Lentos.

The witnesses explained the couple's relationship as follows:

First degree: Pedro Chaves was the brother of Francisco Chaves.

Second degree: Francisco Javier Chaves was the first cousin of Lucía Chaves.

Third degree: Domingo Chaves was the second cousin of María Montoya.

Fourth degree: Miguel Chaves was the third cousin of María Lucía García.

Another relationship was:

First degree: Juana Montoya was the sister of Antonio Montoya.

Second degree: Francisco Javier Chaves was the first cousin of Miguel Montoya.

Third degree: Domingo Chaves was the second cousin of María Montoya.

Fourth degree: Miguel Chaves was the third cousin of María Lucía García.

Another relationship was:

First degree: Josefa Baca was the sister of Bernarda Baca.

Second degree: Isabel Baca was the first cousin of Miguel Montoya.

Third degree: Agustina Padilla was the second cousin of María Montoya.

NEW MEXICO PRENUPTIAL INVESTIGATIONS

Fourth degree: Miguel Chaves was the third cousin of María Lucía García.

Father Sánchez forwarded the proceedings to Durango for disposition. On 3 January 1797 Bishop Olivares y Benito granted the dispensation.

Eusebio [Ignacio] de Luna and María de la Luz Lucero, Albuquerque, 22 November 1796-10 January 1797, AHAD-98, f. 592-96.

Eusebio de Luna, *español*, 22, was the legitimate son of Bernardo de Luna and Catalina García. **María de la Luz Lucero**, 19, *española*, was the legitimate daughter of the late Miguel Lucero and Rosalía Abeytia. All were natives and citizens of Albuquerque.

Witnesses: José Apodaca, 72, citizen of Albuquerque, outlined how the couple was related in the fourth degree of consanguinity as follows:

First degree: Miguel de San Juan de Luna and Juana Baca.

Second degree: Joaquín de Luna and Antonia Chaves.

Third degree: Bernardo de Luna and Rosalía Abeytia.

Fourth degree: Eusebio de Luna and María de la Luz Lucero.

Bernardo López, 77, citizen of Albuquerque.

Alonso García, 66, citizen of the mission of Isleta.

Father Guerra entered baptismal records into the proceedings.

In Albuquerque at San Felipe Neri on June 1774, fray Manuel de Vega baptized an infant born on the 5th of the same month named Eusebio Ignacio, the legitimate son of Bernardo de Luna and of Catalina García. His godparents were Cristóbal Jaramillo and his wife, Petrona García, both citizens of Albuquerque.

Another record from the same church was dated 12 April 1777. Fray Andrés García Jurado baptized a nine-day-old child named María de la Luz, the legitimate daughter of Miguel Lucero and Bárbara Abeytia. José Ortiz and his wife, Mónica Durán, were godparents. All were citizens of Albuquerque. Witnesses for the accuracy of the baptismal certifications were Miguel López and Juan Domingo Archuleta, both citizens of New Mexico.

On 12 January 1797 Bishop Olivares y Benito granted a dispensation.

NEW MEXICO PRENUPTIAL INVESTIGATIONS

Juan Antonio Silvestre Galván and María Francisca López, San Antonio de Senecú, 8 August-22 September 1797, AHAD-100, f. 111-15.

Juan Antonio Silvestre Galván, about 30, mestizo, native of Senecú, was widowed of his first wife, Francisca Javiera Cuberos. **María Francisca López**, about 23, mestiza, native of the rancho of Los Tiburcios, citizen since very young of Senecú, was widowed of her first husband, Domingo Candelaria. The couple was related in the second degree of affinity arising from Galván's marriage to his first wife, who had died about four years earlier. She was the daughter of María Basilia Ortega, the sister of the parents of Juana María Ortega, the mother of María Francisca López, whom he wished to marry. Galván said he did not know his intended bride's grandparents, and that he had had a son with her.

María Francisca López stated that Francisca Javiera Cuberos was her first cousin because she was the daughter of Andrés Cuberos and María Basilia Ortega, sister of her mother, Juana María Ortega. Her mother's parents, who were María Francisca's grandparents, were Bernardo Ortega and Francisca Petrona, original settlers of the rancho of Los Tiburcios.

Witnesses: Francisco Olivas, 67, citizen of Senecú, had known the couple since they were young. Galván had been a widower for a little more than three years, and his wife was buried in the church of Senecú. María Francisca López's widowhood from Domingo Candelaria had lasted about five or six years. Her late husband was buried in the same church as Galván's first wife. He said that Galván's late wife and his intended were daughters of a brother and sister whose parents Olivas knew to be Bernardo Ortega and Francisca Petrona. Juana María, the sister of María Basilia, married Juan López. That marriage produced María Francisca López, the intended bride for Galván's second marriage and made Juan Antonio and María Francisca first cousins.

Antonio Madrid, 58, citizen of Senecú, repeated the previous testimony.

On 9 August 1797 Father José María Bravo copied sacramental records into the proceedings that indicated that on 23 June 1763 fray José Marchena baptized Juan Antonio Silvestre, an infant, the legitimate son of Simón Galván and Manuela Lucero, citizens of Senecú. His godparents were Juan Antonio Narváez and Casilda Cubero.

On 9 November 1793 fray José López, minister of San Antonio de Senecú, gave the last rights to Francisca Javiera, wife of Juan Antonio Galván.

NEW MEXICO PRENUPTIAL INVESTIGATIONS

Father Bravo sent the proceedings to Durango. On 22 September 1797 Bishop Olivares y Benito granted a dispensation.

José Agustín Cesario de la Peña and María Dolores Chaves, Isleta, 20 November 1797-8 January 1798, AHAD-100, f. 664-69.

José Agustín Cesario de la Peña, 27, *español*, was widowed by his first wife, Lorenza Gutiérrez. His parents were natives of Mexico City and citizens of the puesto of San Isidro de Pajarito in the Isleta jurisdiction. **María Dolores Chaves**, 15, stated that she and José were not related. José Agustín stated that he had heard it said that María Dolores was a relative of María Lorenza Gutiérrez to whom he had been married but did not know in what degree. He added that he had lived in the area for more than ten years.

Witnesses: Toribio García Jurado, 65, explained the relationship between the parties as being in the third and fourth degrees of affinity because De la Peña had been married to María Lorenza Gutiérrez:

First degree	Nicolás Chaves	Pedro Chaves (same)	Pedro Chaves (same)	siblings
	father of	father of	father of	
Second degree	María	Mónica	Francisco Javier	first cousins
	mother of	mother of	father of	
Third degree	María Manuela	Apolonia	Domingo	second cousins
	mother of	mother of	father of	
Fourth degree	María Dolores (same)	María Lorenza	María Dolores (same)	third cousins

José García Jurado, 63.

Pedro Padilla, 62.

Licenciado Juan Francisco Domínguez, senior priest at the cathedral of Mexico City, certified baptismal information that was included in the proceedings, indicating that on 30 August 1769, with permission of Nuño Núñez de Villavicencio, senior priest, Francisco

NEW MEXICO PRENUPTIAL INVESTIGATIONS

Azpiros baptized an infant born on the 27th of the month named José Agustín Cesario, the legitimate son of Juan Antonio de la Peña and María Antonia Alvarez Fondén. His godfather was José Alcalá, citizen of Mexico City.

A copy of a baptismal record from San Agustín de la Isleta indicated that on 14 February 1782 Father Bernal baptized a two-day-old infant named María Dolores, the legitimate daughter of Domingo Chaves and of María Manuela Aguirre. Her godparents were Manuel Antonio Varela and his wife, Francisca Antonia Maese. All were citizens of the puesto of San Andrés de los Padillas.

The proceedings were forwarded to Durango with Father Sánchez's comment that De la Peña was an orphan with two children, whom he had abandoned until he remarried.

In Durango on 8 January 1798, Bishop Olivares y Benito granted a dispensation.

José Antonio Sánchez and María Guadalupe Molina, Albuquerque, 23 November, 1797-9 January 1798, AHAD-100, f. 659-63.

José Antonio Sánchez, 23, *español*, was the legitimate son of Juan Domingo Sánchez and the late María Rosalía Baca. María Guadalupe Molina, 19, was an *española*.

Witnesses: Toribio García, 66, citizen of Belen, had known the couple for many years in the area. He explained how the couple was related as follows:

Baltasar Romero		
Tomasa Romero	first degree	Jacinta Romero
María Baca	second degree	María Benavides
María Rosalía Baca	third degree	Pedro Molina
José Antonio Sánchez	fourth degree	María Guadalupe Molina

Simón de Mora, 78, citizen of Albuquerque.

Bernardo López, 59, citizen of Albuquerque.

Father Guerra copied baptismal information in Albuquerque and included it in the proceedings. One entry appears to have been copied in error. Fray Manuel Marino performed the baptism on 10 May 1778 of a child named María Guadalupe, the legitimate daughter of

NEW MEXICO PRENUPTIAL INVESTIGATIONS

Pedro Sánchez and his wife, María de la Luz Baca. The María Guadalupe in question was the legitimate daughter of the late Pedro Molina and Bárbara Vallejos, all natives and citizens of Albuquerque.

The other certification indicated that on 7 June 1774 fray Andrés García baptized an infant born on the 5th of the month who was given the name of José Antonio, the legitimate son of Juan Domingo Sánchez and María Rosalía Baca. Julián Sedillos and his wife, María Pópula Montoya, were his godparents.

Father Guerra forwarded the proceedings to Durango. Bishop Olivares y Benito granted a dispensation on 9 January 1797.

Tomás Francisco Sánchez and Apolonia de Jesús Baca, Belen, 23 November 1797-8 January 1798, AHAD-100, f. 653-58.

Tomás Francisco Sánchez, 24, *español*, was the legitimate son of Julián Sánchez and María Antonia Chaves, citizens of the fourth plaza of Nuestra Señora de Guadalupe de los Chaves. Apolonia de Jesús Baca, 20, *española*, was the legitimate daughter of José Baca and Juana Chaves, both deceased and original citizens of Sausal, all in the Belen jurisdiction. The couple was related in the fourth degree of consanguinity.

Witnesses: Toribio García Jurado, 65, explained the relationship as follows:

Francisco Chaves	brother of	Antonio Chaves	first degree
father of		father	
Ignacio Chaves	first cousin of	Tomás Chaves	second degree
father of		father of	
Juanica Chaves	second cousin of	María Antonia Chaves	third degree
mother of		mother of	
Apolonia Baca		Tomás Francisco Sánchez	fourth degree

NEW MEXICO PRENUPTIAL INVESTIGATIONS

Another relationship affected the couple:

First degree: Juana Baca was the sister of Antonia Baca.

Second degree: Ignacio Chaves was the first cousin of Tomás Chaves.

Third degree: Juanica Chaves was the second cousin of María Antonia Chaves.

Fourth degree: Apolonia de Jesús Baca was the third cousin of Tomás Francisco Sánchez.

García Jurado added that Tomás was related to everyone in the area who was his equal.

José García Jurado, 63.

Pedro Padilla, 62.

Father Bernal, minister at the mission of Nuestra Señora de Belén, included baptismal information showing that at San Agustín de Isleta on 11 March 1773, Father Junco y Junquera baptized Tomás Francisco, the legitimate son of Julián Sánchez and María Antonia Chaves, *españoles*, citizens of this jurisdiction. His godparents were Manuel Gallego and Gertrudis Tenorio.

On 12 April 1777 at San Agustín de la Isleta, fray Joaquín de Jesús Ruiz baptized a ten-day-old child named Apolonia de Jesús, the legitimate daughter of José Baca and Juana Chaves. Her godparents were Ignacio Chaves and Ursula Sánchez, citizens of the puesto of Atrisco.

The information was forwarded to Durango. Bishop Olivares y Benito granted a dispensation on 8 January 1798.

José Lucas Armijo and Bárbara Ortiz, Albuquerque, 23 November-29 December 1797, AHAD-100, f. 116-20.

José Lucas Armijo, 20, *español*, was a citizen of Albuquerque. Bárbara Ortiz, 14, *española*, was a citizen of Albuquerque. The couple was related in the third and fourth degree of consanguinity. Armijo stated that all the parishioners were his relatives, there were no others of equal quality, and his intended was from very poor parents.

NEW MEXICO PRENUPTIAL INVESTIGATIONS

José Apodaca, 70, citizen of Albuquerque, explained the relationship as follows:

	Pedro Chaves	
Diego Antonio Chaves	first degree	Mónica Chaves
Bárbara Chaves	second degree	Bárbara Baca
José Lucas Armijo	third degree	Mónica Durán
"	fourth degree	Bárbara Ortiz

Alonso García, 61, citizen of Albuquerque.

Lázaro Baca, 52, citizen of Albuquerque.

Father Guerra copied baptismal information at San Felipe Neri in Albuquerque indicating that on 18 October 1777 Father Patricio Cuéllar baptized a child born the same day named José Lucas, the legitimate son of Vicente Armijo and Bárbara Chaves, *españoles*. His godparents were Antonio Ignacio Armijo and Francisca Alfonsa Lucero, citizens of Albuquerque. Witnesses to the faithful copy of the entry were Antonio Ruiz and Teodoro Durán, both citizens of Albuquerque.

On 24 June 1783 fray Gabriel de Lago, minister of Albuquerque, baptized a child born on the 2nd day of the month named Bárbara, the legitimate daughter of José Marcos Ortiz and Mónica Durán, *españoles*. Her godparents were Lorenzo Gutiérrez and his wife, María Candelaria García, citizens of the puesto of Pajarito.

The proceedings were sent to Durango. Bishop Olivares y Benito granted a dispensation on 29 December 1797.

Manuel Mariano Trujillo and María Andrea Lucero, Nambe, Pojoaque, and Abiquiú, 14 December 1796-26 November 1797, AHAD-100, f. 93-110.

Manuel Mariano Trujillo, 49, was the legitimate son of the late Lázaro Trujillo and María Márquez de Ayala, the widower of María Teodora Baca and a citizen of this jurisdiction. **María Andrea Lucero**, 42, was the widow of Juan Domingo Valdés and legitimate daughter of the late Marcos Lucero and María Antonia Gómez del Castillo. At the time of their prenuptial hearing it was learned that he was having a continuing sexual relationship with her

NEW MEXICO PRENUPTIAL INVESTIGATIONS

first cousin. Father Cadelo, the priest at the mission of Nambe, ordered additional investigations.

Father Cadelo copied baptismal records into the proceedings. One showed that on 8 August 1747 fray José Zambrano, minister of Santa Fe, baptized an infant born on the 6th of the month named Manuel Mariano, the legitimate son of Lázaro Trujillo and María Márquez de Ayala, citizens of Santa Fe. His godparents were Francisco Martín and Gregoria Valverde.

From a book kept at Santa Clara but pertaining to San Ildefonso, he copied another entry that indicated that on 7 December 1754 fray Juan Antonio de Ezeija baptized María Andrea, the legitimate daughter of Marcos Lucero and María Antonia Gómez del Castillo. Her godparents were Miguel Sánchez and Victoria Sánchez.

A certificate from the same mission indicated that on 29 July 1794 fray Buenaventura Merino buried María Teodora Baca, wife of Manuel Mariano Trujillo. Another burial certificate from the same church stated that on 4 March 1796 Cadelo buried Juan Domingo Valdés, who died on the 2nd day of the month during the afternoon. He was married to María Andrea Lucero.

Cadelo prepared another certification from the records of the missions of Pojoaque and Nambe. It indicated that on 15 January 1797 he married Manuel Mariano Trujillo, the legitimate son of the late Lázaro Trujillo and María Márquez de Ayala, widower of María Teodora Baca, and a citizen of this jurisdiction, and María Andrea Lucero, the widow of Juan Domingo Valdés, the legitimate daughter of the late Marcos Lucero and María Antonia Gómez del Castillo, and a citizen of that jurisdiction. Witnesses were José Antonio Roybal and José Ignacio Roybal, his brother.

Cadelo had allowed the marriage despite the fact that Trujillo had had sexual relations with his intended brides's first cousin. He did so because he believed that the sex act had not been consummated.

On 26 November 1797 the bishop informed Cadelo that he had overstepped his authority by permitting the couple to marry. If he granted a similar dispensation in the future, he would be punished with a three-year suspension.

NEW MEXICO PRENUPTIAL INVESTIGATIONS

Francisco Mariano García de Noriega and María Josefa de Horcasitas, El Paso, 10 June-22 July 1799, AHAD-101, f. 124-38.

Francisco Mariano García de Noriega, 56, *español*, was a widower from his second marriage to Micaela Bernal. **María Josefa Horcasitas**, 16, was the daughter of Francisco Horcasitas and Rita Bernal. All were natives and citizens of El Paso. Francisco stated that the couple was related in the first and third degree of affinity because the intended bride's mother, Rita, was the niece of Francisco's second wife, Micaela Bernal. Francisco added that it was difficult to find someone to whom he was not related in the area. He and María Josefa descended from honest families who had raised their children with glory and honor. María Josefa had a number of unmarried sisters, was a lady of good habits, knowledgeable about Christianity, and showed love for his children, for whom he wanted a proper family.

On 10 June in El Paso María Josefa informed fray José Ignacio Suárez that her late aunt, Micaela, Francisco's second wife, was the sister of her late maternal grandfather, Tomás Bernal.

Witnesses: Salvador Pedraza, 77, *español*, citizen of El Paso, had known the couple since they were children, as well as their parents and families.

José Miguel Cubero, 74, *español*, citizen of El Paso area.

Santiago Padilla, 55, *español*, citizen of El Paso.

Included with the hearing records were certifications of several sacramental records from El Paso. In El Paso on 24 October 1743, fray Francisco Guzmán baptized Francisco Mariano, the legitimate son of Juan Antonio García and Margarita Márquez. His godparents were Francisco García and María Jirón.

In El Paso on 19 February 1783, fray Rafael Benavides baptized a one-day-old infant named María Josefa, the legitimate daughter of Francisco Horcasitas and Rita Bernal. Her godparents were Francisco Javier Bernal and his wife, Margarita García.

On 11 February 1799 Father José Suárez buried Micaela Bernal, *española*, married to Francisco García de Noriega.

In El Paso on 10 June 1799, Francisco Horcasitas stated that with much pleasure he and his wife, Rita Bernal, granted their consent for the marriage of their daughter María Josefa to Francisco García de Noriega.

NEW MEXICO PRENUPTIAL INVESTIGATIONS

In an undated petition to Father Suárez, Francisco García de Noriega stated that he had forgotten to mention that he had had sexual relations with his bride-to-be's maternal grandmother.

Bishop Olivares y Benito granted a dispensation on 22 July 1799.

Jorge Mariano Guereña and María Francisca de Córdoba, El Paso, 2-23 August 1799, AHAD-101, f. 139-49.

Jorge Mariano Guereña, 40, *español* and Durango native, the legitimate son of Francisco Guereña and Juana Garayo, both deceased, and resident of El Paso for fifteen years, was a widower of two months of his first wife, Gertrudis Fernández. **María Francisca de Córdoba**, 21, *española*, was a native of El Paso and the legitimate daughter of the late Cristóbal María de Córdoba and Feliciana Horcasitas y Savierid. Guereña stated that he and María Francisca were related in the second and third degree of affinity resulting from *copula licita*. He added that his intended bride's mother was a poor, defenseless widow responsible for her family.

Fray José Ignacio Suárez took testimony before the notary, Manuel Jiménez Alvarado, in El Paso on 2 August 1799.

Witnesses: Javier Bernal, 57, *español*, married to Margarita García, an El Paso native, the legitimate son of Javier Bernal and María Encarnación Herrera, had known Jorge Guereña for about fifteen years and the intended bride since she was a child. He stated that Jorge had been married to a second cousin of the intended bride.

Tomás Bernal, 52, *español*, El Paso native, the legitimate son of Javier Bernal and María Encarnación Herrera, was married to Josefa López.

Domingo Telles, 70, *español*, El Paso native and legitimate son of Rafael Telles and María Josefa de Carrera, both deceased, was a widower.

Father Suárez sent the proceedings to Durango, remarking that the couple came from responsible and prominent families who had always maintained their honor and glory and that the intended bride had not been abandoned by her family and would maintain her social standing.

NEW MEXICO PRENUPTIAL INVESTIGATIONS

He enclosed a certification from El Paso burial records that indicated that on 3 June 1799 Father José Ignacio Suárez buried Gertrudis Fernández, *española*, wife of Jorge Mariano Guereña.

A letter from Francisco Horcasitas dated 3 August 1799 at El Paso, including Feliciana Horcasitas's mark, stated that they she was pleased to grant her permission for her daughter, María Francisca de Córdoba, the legitimate daughter of retired lieutenant Cristóbal María de Córdoba, deceased, and Feliciana Horcasitas, to marry Jorge Mariano Guereña.

Fray Rafael Benavides, minister at El Paso, certified that on 2 October 1781, fray Damián Martínez baptized an infant born on the 10th of the month named María Francisca. She was the legitimate daughter of Lieutenant Cristóbal María de Córdoba and Feliciana Horcasitas. Juana Antonia Horcasitas was her godmother.

On 23 August 1799 Bishop Olivares y Benito granted a dispensation.

José Francisco Horcasitas and María Luisa Vicenta Madrid, El Paso, 30 December 1799-14 January 1800, AHAD-101, f. 150-58.

José Francisco Horcasitas, 23, *español*, native and citizen of El Paso, was the legitimate son of Francisco Horcasitas and Josefa Durán. **María Luisa Vicenta Madrid**, 17, was the legitimate daughter of the late José Madrid and María Esmerenciana del Río, natives and citizens of El Paso. The couple was related in the third and fourth degree of consanguinity. On 31 December, fray José Ignacio Suárez acknowledged receipt of the petition and ordered a prenuptial investigation.

Witnesses: Juan de Puertas, 37, a native of Asturias resident at El Paso for thirteen years, the legitimate son of Felipe de Puertas and María del Villar, and married to Ramona de la Torre, had known José Francisco for thirteen years and María Luisa for even longer.

Francisco Javier Fernández, 48, *español*, was a native of Llanes in Asturias resident in the El Paso area for eleven years. He was the legitimate son of Anselmo Fernández and Bárbara de la Fuente and widowed by his second wife, Josefa Lucero. He stated that he had known the couple for eleven years.

Salvador Romero, 37, *español*, native of El Paso, legitimate son of Juan de Dios Romero and María Fernández, was married to Francisca Avalos. He had known the prospective groom for twenty-three years and his intended bride for nine.

NEW MEXICO PRENUPTIAL INVESTIGATIONS

Accompanying the proceedings forwarded to Durango was a certification of a baptismal record from El Paso. It indicated that on 26 October 1776, José Francisco, the legitimate son of Francisco Horcasitas and Josefa Durán, was baptized. Francisco Montes and his wife, Rufina de Castro, were godparents.

A certification of the baptism at El Paso for the intended bride stated that on 26 August 1782 Father Domínguez, minister of Nuestra Señora de Guadalupe del Paso, baptized an infant born on Sunday the 25th of the month named María Luisa Vicenta, the legitimate daughter of José Madrid and María Esmerenciana del Río, natives and citizens of El Paso. María Guadalupe García de Noriega was her godmother.

José Manuel García stated in a letter dated in El Paso on 30 December 1799 that he consented to the marriage of his daughter María Luisa Madrid, the legitimate daughter of the late José Madrid and María Esmerenciana del Río, to José Francisco Horcasitas.

In Durango on 14 January 1800, Bishop Olivares y Benito granted a dispensation.

THE HISTORY OF THE UNITED STATES

The history of the United States is a story of growth and change. From the first European settlers to the present day, the nation has expanded its territory and diversified its population. The early years were marked by struggle and hardship, but the spirit of independence and democracy eventually prevailed. The American Revolution led to the formation of a new government, and the subsequent years saw the nation's growth and the development of its unique culture and institutions. The Civil War was a pivotal moment in the nation's history, leading to the abolition of slavery and the strengthening of the federal government. The 20th century brought further challenges, including the Great Depression and World War II, but the United States emerged as a global superpower. Today, the United States continues to evolve and shape the world.

The American dream is a central theme in the history of the United States. It is the belief that anyone can achieve success and prosperity through hard work and determination. This dream has inspired millions of Americans and has been a driving force behind the nation's growth and development. The American dream is not just about wealth and success, but also about freedom, opportunity, and the pursuit of happiness. It is a dream that has shaped the character of the United States and continues to inspire people around the world.

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Name Index

Note on the Index

Surnames with "de la" or "del" are alphabetized by "de la" and "del." Readers interested in individuals with compound surnames, such as Durán y Chaves, García de Noriega, and Lucero de Godoy, are encouraged to examine entries for single elements of those compound surnames, that is, Durán, Chaves, García, and Lucero.

- Abeyta, Francisco 56, 61, 68, 71, 91
Abeyta, [María] Manuela 81-2
Abeytia, Bárbara 128
Abeytia, Diego Antonio 116, 124-25
Abeytia, Dolores 124-25
Abeytia, Rosalía 128
Aceves, María Guadalupe 50-51
Aceves, Vicente 51
Aganza, Josefa Joaquina de 8-9
Agueloya {Aguilya}, Agustín 54, 56
Aguilar, Antonio 31
Aguilar, Santiago 57
Aguilar y Monzón, Juana Manuela Loreto 57
Aguirre, José Calixto 41
Aguirre, María Manuela de 41, 131
Aguirre, Pablo 99
Aguirre, Tomasa 99
Aguirre Orreta, Ana Bautista de 97
Aguirre Orreta, Domingo de 97
Aguirre Orreta, Manuela 96-7
Albiones, María 72
Alcalá, José 131
Aldaes, María Josefa 69
Aldama, María Vicenta Sabina 109
Alderete, Florencia 35-6
Alderete, Francisca 22, 78
Alderete, Gregoria 71
Alderete, José Julián 56
Alderete, Manuela de 9, 13
Alderete y Zepeda, Leogarda 55
Aldiana, María Ignacia 70
Alfaro, José Francisco 51
Alfaro, Manuel de 48
Almanza, Nicolás 68
Almendaris *see* Armendaris
Almengor, Diego 76
Alvarez, Ignacio 88
Alvarez, José Fermín 60, 88
Alvarez del Castillo, José [Manuel] 2, 9-13
Alvarez del Castillo, Juan Miguel 9
Alvarez del Castillo, María 38
Alvarez Fondén, María Antonia 131
Alviores, Cristóbal 75
Alviores, Leonicio 75-6
Alvira, Ana María 47
Anaya, Bárbara 110
Anza, Juan Bautista de 110
Aparicio, Juan Francisco 54
Apodaca, Ascensio 49
Apodaca, Domingo 23
Apodaca, José [de] 34, 40, 118, 125, 128, 134
Apodaca, José Maria 49
Apodaca, Vicente 23-4
Aranda Tafoya, Catalina de 93-5
Archuleta, Bartolomé 120
Archuleta, Cristóbal Matías de 42, 92-3, 99, 114
Archuleta, Damián 18, 93, 114
Archuleta, Diego 94
Archuleta, Josefa 123
Archuleta, José Pablo 120-21
Archuleta, Juan Domingo 128
Archuleta, Juan Honorato 92-3, 114
Archuleta, Manuel 122-23
Archuleta, Rosa 122-23

INDEX

- Archuleta, Vicente Antonio 42, 99
 Arévalo, María de 53
 Arias, Juan Manuel 112
 Arias, María 77
 Armendaris, Joaquín, 101
 Armendaris, José Agustín 101
 Armenta, José 69
 Armenta, María de los Reyes 101
 Armijo *see also* Durán de Armijo
 Armijo, Antonio Ignacio 134
 Armijo, José Lucas 133-34
 Armijo, María 49
 Armijo, María Isabel 126
 Armijo, Pablo 125
 Armijo, Santiago 122
 Armijo, Vicente 134
 Arneros, Beatriz 57
 Arocha, Blas 58
 Arroyo, Antonio 55
 Arteaga, Manuel de 32, 38, 125
 Ascárate, Juan Bautista 97
 Aseves *see* Aceves
 Atencio, Catalina de 102, 104
 Atencio, Caetano 112
 Aumatell, fray Esteban 111
 Avalos, Antonio José 60
 Avalos, Francisca 138
 Avalos, Francisco Javier 60
 Avalos, José 48
 Avalos, José de 55, 86
 Avalos, José María 81
 Avalos, Manuel de 53
 Avila, José Manuel 124
 Avila, Luciana de 124
 Avilés, Quiteria 69
 Azpiros, Francisco 130-31
 Baca, Antonia 133
 Baca, Antonio 38
 Baca, Apolonia de Jesús 132-33
 Baca, Baltasar 45
 Baca, Bárbara 9, 134
 Baca, Bernarda 127
 Baca, Cristóbal 125
 Baca, Diego Manuel 32
 Baca, Francisco 64-6
 Baca, Gregorio 125
 Baca, Ignacio 39
 Baca, Isabel 127
 Baca, José 109, 125, 132-33
 Baca, Josefa 32, 127
 Baca, Juan 45, 102
 Baca, Juan Domingo 106, 117
 Baca, Juan Felipe 117
 Baca, Juana 19
 Baca, Juana 128
 Baca, Juana 133
 Baca, Juana María 125
 Baca, Juana de los Reyes 109, 110
 Baca, Lázaro 134
 Baca, Manuel (I) 31-2
 Baca, Manuel (II) 32
 Baca, Manuela 125
 Baca, María 46, 131
 Baca, María Candelaria 123
 Baca, María de la Luz 31-2, 132
 Baca, María Guadalupe 125-26
 Baca, María Isabel 117
 Baca, María Josefa [de] 64, 66, 117
 Baca, María Rosalía 131-32
 Baca, María Teodora 134-35
 Baca, Miguel Hermenegildo 45
 Baca, Nicolás 46
 Baca, Pedro 57
 Baca, Rosa 32, 123
 Baca y Coa, Miguel de 9
 Baizán, Mariano 81
 Ballesteros, María Felipa 59-60
 Barragán, Francisco Javier 87, 89
 Barrientos, Inés 22
 Barrutia, Miguel Antonio Leonis 44
 Beanes, Rita 61
 Beita, María Josefa 124

INDEX

- Bejarano, Félix Mariano de 64
 Benavides, fray Rafael 96, 98, 99, 136, 138
 Benavides, María 131
 Bencomo, Benito Dionicio 27
 Bencomo, Pedro Nolasco 27
 Bergara *see* Vergara
 Bermejo, fray Juan 46
 Bernal, fray Caetano José Ignacio 43, 110, 116, 117, 126, 131, 133
 Bernal, Francisco Javier 13, 98, 136
 Bernal, Javier (I) 137
 Bernal, Javier (II) 137
 Bernal, José Tomás 73, 79
 Bernal, Micaela 136
 Bernal, Rita 136
 Bernal, Tomás 99, 136, 137
 Berroterán, Juana Inocencia de 79
 Blanco, fray José 14
 Blanco, fray Rafael 59, 62, 63, 78, 92
 Blanco de Junido, Baltasara 8
 Bonilla, Antonio 44
 Bonilla, Juan Manuel 44
 Borra, Francisco 51
 Borica, Cosme de 43
 Borica y Retegui, Diego de 43-5, 59, 61, 63, 66, 69, 72, 73, 77, 80, 88, 89
 Borrego, Diego 35-6
 Bravo, fray José María 129, 130
 Brito, Antonia 71
 Brito, Juana 62
 Brito, Pascual 56, 57, 86, 89
 Brito, Pedro Nolasco 75
 Brito, Salvador 53, 74, 85, 87, 89
 Brito, Victoria 75
 Bustamante, Felipe 86, 99
 Bustamante, José Antonio 20-21, 22
 Bustamante, José Fernando 86
 Bustillos, Diego 79
 Bustillos, Eugenio 79
 Bustillos, Juan José 72, 73, 76
 Caballero, Juan José 72
 Cabrera, Joaquín 12
 Cadelo, fray Isidro 119, 135
 Cadrecha {Zadreacha}, Pedro Antonio 7
 Calderón, José 102
 Calves, José 44
 Campos, fray Antonio 54, 56, 58, 61, 62, 67, 68, 69, 71, 72, 74, 75, 76, 77, 80, 81, 86, 87, 88, 89, 90, 91
 Campos, Juan Isidro 99, 102
 Candelaria, Diego 90
 Candelaria, Domingo 129
 Candelaria, Juan 32, 40
 Candelaria, Juan Mateo 90
 Candelaria, Salvador 15
 Cárdenas, Margarita de 100
 Carpio, Antonio Julián 80
 Carreño, Bárbara 61
 Carrera, María Josefa de 137
 Carrillo, Ascencio 115
 Carrillo {Carol}, María Crisóstoma 101
 Carrillo, María Rosa 115-16
 Carvajal, Francisco 15
 Carvajal, Juan Pedro 15
 Carvajal, Luis 15
 Carvajal, María Rosa 55, 63, 72, 80
 Carvajal, Miguel 15
 Carvajal, Nicolás 88
 Carvajal [Naranjo], María Dominga 88
 Casanova, Manuel de 100
 Cásares, José Antonio 79
 Castañeda, Antonio José 22, 78
 Castellano, Juan José 92
 Castellano, Loreto 62
 Castellano, María 62
 Castillo, Felipe Antonio de 98
 Castro, fray Jacobo de 9
 Castro, Nicolasa 70
 Castro, Rufina de 139
 Castro Ríos, fray José de 100, 102
 Cedillos *see* Sedillos
 Chacón, Marcos 47
 Chacón, Mariana Máxima 47

INDEX

- Chavez, Fray Angelico 1, 5
 Chaves *see also* Durán y Chaves
 Chaves, Antonia 116, 128
 Chaves, Fernando 38
 Chaves [Domínguez], Francisco Javier 64, 66
 Chaves, Gertrudis [aka Montaña/Urbán] 31, 38-9
 Chaves, María Gertrudis 125
 Chaves, Matiana de 64, 66
 Chaves, Miguel Antonio 125
 Chaves, Toribio 125
 Chaves y Durán, Eusebio 122
 Chaves y Durán, Juana Catarina 122
 Cisneros *see* Sisneros
 Coca, Leonarda 105
 Colarte, José 7-8, 13
 Colarte, Juan de 8
 Colarte, Julián 7
 Colina, Antonio 47, 53
 Coloma, Juan Francisco 53
 Colsa de la Borbolla, Juan José 98
 Conchera, Diega 73
 Contreras, Antonio Valerio 122
 Contreras, Jacinta 90
 Contreras, José Luis 122
 Contreras, Lucas 62
 Contreras, María Concepción 62
 Contreras, Polonia 90
 Cordero, Ana 20
 Cordero, Francisco (I) 35
 Cordero, Francisco (II) 35-6
 Córdoba, Cristóbal María 137-38
 Córdoba, María Francisca de 137-38
 Corral, fray José 95
 Corte, María Isabel 108
 Cortés, Juana 86
 Croix, Teodoro de 43
 Cruz, Antonia 93, 114
 Cruz, Juan Luis 91-2
 Cruz, Juana 92
 Cubero, Casilda 129
 Cubero, José Miguel 136
 Cuberos, Andrés 129
 Cuberos, Francisca Javiera 129
 Cuéllar, fray Patricio 134
 Dávalos, Juan Bernardo 50
 Dávalos, Leonardo 50-1
 De la Cruz, Juan Andrés 114
 De la Cruz, Juan Cristóbal 91-2
 De la Cruz, Manuel 77
 De la Cruz, María 102
 De la Cruz, María Salomé 63
 De la Cruz, Miguel 77
 De la Fuente, Bárbara 98, 138
 De la Fuente Díaz, Francisco Javier 98
 De la Hoya, María Petra 49
 De la O, Bernarda 60-1
 De la O, José Rufino 60-1
 De la Peña, José Agustín Cesario 130-31
 De la Peña, José Miguel 104, 110
 De la Peña, Juan Antonio 131
 De la Prada, fray José 110, 111, 121
 De la Sierra, Gaspar 8
 De la Sierra, Nicolás Antonio 8-9
 De la Torre, Manuel (I) 9
 De la Torre, Manuel (II) 9
 De la Torre, Ramona 138
 Del Castillo, Josefa 47
 Delfín, Juana 58
 Delgado, Gordiano 70
 Delgado, José 54
 Delgado, Manuel 48
 Del Prado, Juan 96
 Del Río, Bartolomé 80
 Del Río, Julián 80
 Del Río, María Antonia Tomasa 49
 Del Río, María Esmerenciana 138, 139
 Del Rosario, fray Juan 93, 114
 Del Villar, Josefa 29
 Del Villar, María 138
 Díaz, Francisco 56
 Díaz, fray Francisco 25, 26, 27
 Díaz, Gertrudis 20, 73

INDEX

- Díaz, Rosa 9
 Díaz Beanes, Manuel Antonio 51
 Díaz Beanes, Pedro Joaquín 114
 Díaz Bravo, Martín 10-11
 Domínguez, Antonia 101
 Domínguez, Bartolomé 51-2
 Domínguez, Domingo 69
 Domínguez, Estefana 65-6
 Domínguez, Francisco (I) 36-7, 64-6
 Domínguez, Francisco (II) 36-7
 Domínguez, fray Francisco Atanacio 19, 24-5, 29,
 30, 33, 34, 35, 36, 37, 40, 42, 45, 46, 82, 84, 85, 96
 Domínguez, Juan de Diós 51, 69
 Domínguez, Juan Francisco 130
 Domínguez, Lorenzo 63, 70, 78
 Domínguez, María 50
 Domínguez, María 68
 Domínguez, Tomé (I) 66
 Domínguez, Tomé (II) 64-6
 Domínguez Varela, María 67-8
 Dueñas, fray Francisco 43, 93
 Durán *see also* Chaves
 Durán, Ana María 42
 Durán, Angela 42
 Durán, [Antonio] José Encarnación 59, 78, 83
 Durán, Bárbara 17-8
 Durán, Blas 58
 Durán, Dionisia 58
 Durán, Francisca 42
 Durán, Hermenegildo 14
 Durán, José 18
 Durán, Josefa 138-39
 Durán, Juan Antonio 42
 Durán, Juana Gertrudis 42
 Durán, Juana María 42
 Durán, Leonardo 42
 Durán, Manuel 42, 99
 Durán, Manuela 112
 Durán, Manuel Horacio 42
 Durán, María 93
 Durán, Matías 20
 Durán, Pedro 42
 Durán, Pedro Antonio 47
 Durán, Rosa 83
 Durán, Teodoro 134
 Durán, Tomás 42
 Durán, Ursula 119, 125
 Durán de Armijo *see also* Armijo
 Durán de Armijo, Manuel 15-6
 [Durán de] Armijo, Rosa 15-6
 [Durán y] Chaves, Antonio 38, 118, 127, 132
 [Durán y] Chaves, Bárbara 134
 [Durán y] Chaves, Bernardo 38, 126
 [Durán y] Chaves, Blas 93
 [Durán y] Chaves, Concepción 118
 [Durán y] Chaves, Diego Antonio 134
 [Durán y] Chaves, Domingo 41, 117, 126-27, 130-31
 Durán y Chaves, Fernando 109-110, 117-18, 126
 [Durán y] Chaves, Francisco 109, 118, 126-27, 132
 Durán y Chaves, Francisco Javier 41, 117, 127, 130
 Durán y Chaves, Hernando 117
 [Durán y] Chaves, Ignacio 109, 126, 132-33
 Chaves, José 38
 [Durán y] Chaves, Isabel 45
 [Durán y] Chaves, Josefa 126
 Durán y Chaves, Juan 110
 [Durán y] Chaves, Juana 125-26
 [Durán y] Chaves, Juana María 109, 125-26, 133
 [Durán y] Chaves, Juanica 132-33
 [Durán y] Chaves, Juan José 117
 [Durán y] Chaves, Juan Nicolás de la Cruz 109-10
 [Durán y] Chaves, Lucía 127
 Durán y Chaves, María 41
 [Durán y] Chaves, María 130
 [Durán y] Chaves, María Antonia 132-33
 [Durán y] Chaves, María Dolores 130-31
 [Durán y] Chaves, María Josefa 118-19
 [Durán y] Chaves, Miguel 126-28
 [Durán y] Chaves, Mónica 128, 130, 134
 [Durán y] Chaves (I), Nicolás 38-41, 109, 117, 126,
 130

INDEX

- [Durán y] Chaves (II), Nicolás (aka Montaña/Urbán) 38-9
- [Durán y] Chaves, Pedro 41, 46, 64, 117-18, 126-27, 130, 134
- [Durán y] Chaves, Quiteria 45
- [Durán y] Chaves, Santiago 118-19, 125
- [Durán y] Chaves, Tomás 107, 132
- [Durán y] Chaves, Tomás Francisco 41, 132-33
- [Durán y] Chaves, Victoria 45, 117, 126
- Duro, Francisco 9
- Echequibel, José Mariano 22
- Elguezábal, Juan Bautista 44
- Enríquez, Ana de 64
- Equirrola, Tomás 55
- Escageda, Alejandro 67
- Escageda, José {Julio} Ignacio 60, 67, 77, 78, 88, 96
- Escalante, Hermenegildo 68, 71
- Escalante, Horacio 54, 62, 75
- Escalante, José Antonio 16
- Escalante, Juana 74, 80
- Escalante, María de la Luz 86
- Escalante, María Manuela 79
- Escalante, Paula 90
- Escañuela, Antonia Marcelina 101
- Escorza, María Josefa de 67
- Escorza, Micaela 87
- Escorza, Juan 87
- Espejo, José Antonio 70
- Espíndola, José Antonio Caetano 108-109
- Espíndola, María Josefa de la Luz 108-109
- Espinosa, Antonio Encarnación de 47
- Espinosa, Antonio Paulín de 47
- Espinosa, Manuel Antonio 113
- Espinosa, María 84
- Esquibel, Ana María 48
- Esquibel, Gerónimo 113
- Estrada, José 49
- Estrada, Julián 12
- Ezeija, fray Juan Antonio 135
- Favela, Javiela 66
- Fernández, Anselmo 98, 138
- Fernández, Bartolomé 46
- Fernández, Carlos 103, 107
- Fernández, Francisco Javier 138
- Fernández, fray Sebastián 30, 31
- Fernández, fray Tomás Salvador 92
- Fernández, Gertrudis 137-38
- Fernández, Juan Antonio 46
- Fernández, María 138
- Fernández, Santiago 46
- Fernández de la Fuente, Francisco Javier 98
- Fernández [de la Pedrera], Teodora 46
- Fernández de Sierra, fray Santiago 94, 102, 108, 124
- Flores, Elena Micaela 20
- Flores, Joaquín 86
- Flores, José Antonio 100-101
- Flores, Juan Mauricio 100-101
- Flores, Miguel 16
- Flores, Vicente 73
- Font, fray Pedro 97
- Fontes, María Marta 79
- Fragoso, Francisco Javier 46
- Franco, Timoteo 70
- Frésquez, Cristóbal 17
- Frésquez, Francisco 114
- Frésquez, José Manuel 77
- Frésquez, Josefa 53
- Frésquez, Verónica 55
- Frías, fray José Francisco de 64, 66
- Frías, Joaquín 50
- Frías, Mariano Bernabé de 96
- Fuentes, Gertrudis 14
- Fuentes, José 75
- Fuentes, Juan 13, 14
- Fuentes, María Josefa 119
- Fuque, Juan Domingo 92
- Gabaldón, María Ignacia 119
- Galaz, Francisco 49, 56
- Galaz, Ignacio 49
- Galfasoro, fray Antonio de 84, 85, 90, 91
- Gallego, Bárbara 33
- Gallego, José Marcelo 39-40

INDEX

- Gallego, Juana 106
 Gallego, Manuel 133
 Gallego, María Antonia 124-25
 Gallego Baca, Juan 113
 Gallegos, Ignacio 110
 Galván, Juan Antonio Silvestre 129
 Galván, Juan Cristóbal 54
 Galván, Simón 54, 129
 Garavilla, Francisco de 70
 Garayo, Juana 137
 García, Agustín 77
 García, Alonso 118, 125, 128, 134
 García, Ana María 76
 García, Anastacio 106
 García, Antonio 36
 García, Basilio 87
 García, Catalina 128
 García, Domingo 7-8
 García, Eusebio 49
 García, fray Andrés 32, 33, 38, 39, 40, 132
 García, José Antonio 126
 García, José Manuel 122, 138
 García, Juan 101
 García, Juan Diego 122
 García, Juan Francisco 102
 García, Juana Prudencia 51, 69, 71
 García, Lorenzo Román 106
 García, Manuel 73, 79, 119
 García, Margarita 136-37
 García, María, 17, 88
 García, María Candelaria 134
 García, María Felipa 61
 García, María Leonarda 60
 García, María Lucía *see* Montoya
 García, Miguel 26
 García, Pedro 46
 García, Petrona 128
 García, Rosa 19
 García, Salvador 94
 García, Simón 101
 García, Tomás de Aquino 87
 García, Vicente 30
 García Carvajal, Juan 81
 García Carvajal, Pedro Pascual 81
 García Cruz, José 98
 García de Albear, Josefa 102, 104
 García de Castro, fray Manuel 125
 García de la Mora, Antonio 119
 García de la Mora, José [Pascual] 119-20, 124
 García de la Mora, Manuel 124
 García de la Mora, María de la Concepción 93-4
 García de Noriega, Caetano 11, 13
 García de Noriega, Francisca 2, 9, 13
 García [de Noriega], Francisco 136
 García de Noriega, Francisco [Mariano] 98, 136-37
 García de Noriega, José 119
 García de Noriega, Josefa 9-12
 García de Noriega, Joaquín 93-4
 García de Noriega, Juan 14
 García de Noriega, Juan Antonio 96, 99, 136
 García de Noriega, Julián 14
 García de Noriega, Lázaro 7
 García de Noriega, Manuel 9, 12-3
 García de Noriega, Manuela 7, 8
 García de Noriega, [María] Guadalupe 98, 139
 García de Noriega, [María] Saturnina Rosalía 119-20
 García de Noriega, Mateo 93-5
 García Jurado, fray Andrés 128
 García Jurado, José 130, 132
 García Jurado, Toribio 109, 110, 126, 127, 130, 131, 132
 García Villegas, Joaquín (I) 64
 García Villegas, Joaquín (II) 64-6
 García Villegas, María Gertrudis 98
 Garduño, Bartolomé 23
 Gil, Nicolás 49
 Goenaga, Juan Domingo 97
 Gómez, Andrés 54
 Gómez, Antonia Jacinta 54
 Gómez, José 30
 Gómez, José María 56
 Gómes, Josefa 111, 113

INDEX

- Gómez, Juan 56
 Gómez, Juana 19
 Gómez, María 55, 87
 Gómez, María Micaela 70
 Gómez, Nicolás 112
 Gómez, Pedro 70
 Gómez, Tomás 93
 Gómez del Castillo, María Antonia 134-35
 Gómez [Jimenez], Basilio 55-6
 Gómez Terán, fray José 14, 15, 17, 18
 Góngora, Miguel 86
 Góngora, Rosa 76
 González, Antonio 125
 González, Domingo 9
 González, Elena 124-25
 González, Estefanía 84
 González, fray Ramón Antonio 111, 113, 124
 González, Gerónimo 113
 González, Isidro Antonio 19
 González, José 19
 González, José Angel 57
 González, José Antonio 63
 González, Juan 105
 González, Juana 76
 González, Juana Victoria 100
 González, Margarita 123
 González, María Francisca 84
 González, María Guadalupe 90-1
 González, María Valentina 115
 González, Mateo 57
 González, Pedro 112
 González, Salvador 19
 González, Santiago 91
 González, Teodora 73
 González, Teresa 33
 González, Victoria 101
 González de Campillo, Manuel Ignacio 10-2
 González de Cosío, Vicente Simón 120
 González de Escalante, Figenia 37
 González de Zamora, Ignacio [Matías] 51, 59
 González de Zamora, Rosalía 51
 Grado, Juana 67
 Grado, María de la Luz 60, 78
 Gregorio, José 50
 Griego, Fernando 46
 Guereña, Francisco 137
 Guereña, Jorge [George] Mariano 137-38
 Guerra, fray Ambrosio 106, 107, 118, 128, 131, 132, 134
 Guerra, Telmo 17-8
 Guerra, Vicente 17
 Guerrero, fray Gregorio 109
 Guriciaga {Guruceaga}, Sebastián 7
 Gutiérrez, Ana Antonia 75
 Gutiérrez, Bárbara 54
 Gutiérrez, Ignacia Manuela 75
 Gutiérrez, José 12, 29, 83
 Gutiérrez, Lorenzo 134
 Gutiérrez, María 100
 Gutiérrez, [María] Lorenza 130
 Gutiérrez, Pablo Modesto 55
 Gutiérrez de la Cueva, Juan 44, 47, 48
 Guzmán, fray Francisco 136
 Hermida, fray Buenaventura 10, 47
 Hernández, Antonia 79
 Hernández, Lázaro 69
 Hernández, María 89
 Hernández, Victoria 102
 Hernández Labrador, Manuel 8
 Herrera, Ana María 108
 Herrera, Antonio 61-2
 Herrera, Cristóbal [de] 56, 61
 Herrera, José [de] 62, 85
 Herrera, Josefa de 85
 Herrera, Juan Andrés de 23
 Herrera, Juan de 22
 Herrera, Juan Luis de 102
 Herrera, María Carmen de 23
 Herrera, María Encarnación 137
 Herrera, María Rosa de 37
 Herrera, Miguel de 85
 Herrera, Nicolás de 37

INDEX

- Herrera, Pablo de 22-3
Herrera, Pascuala 86
Herrera, Salvador de 23
Herrera, Tomás de 102-104
Herrera, Vicenta 69
Hidalgo, Andrés 16, 24, 58, 84
Hidalgo, Blas 53, 62, 68
Hidalgo, Francisca 60
Hidalgo, José María 58
Hidalgo, María Bernarda 53
Hidalgo, Miguel 76
Hinojosa, fray Juan José de 22, 40, 46
Hinojosa, José de 8
Hogal, José Bernardo de 7-8
Holguín *see* Olguín
Horcasitas, Francisco 136, 138-39
Horcasitas, José Francisco 138-39
Horcasitas, José Ramón 13-4
Horcasitas, Juana Antonia de 9, 138
Horcasitas, María Josefa de 136
Horcasitas y Savierid, Feliciana 137-38
Hozio, fray Francisco de 105, 113, 119
Hurtado, Lucía 126
Ibarra, Juana de 56
Ibarra, María Nicolasa de 98
Iniesta, fray Agustín de 39, 117
Jáquez, Magdalena 69, 75-6
Jáquez, Santiago 69, 76
Jaramillo, Cristóbal 33, 118, 128
Jaramillo, Dominga 71
Jaramillo, Josefa 33
Jaramillo, Juan 33
Jaramillo, Teresa 33
Jiménez, Agustín 61
Jiménez, Bernabé 55
Jiménez, Diego 87
Jiménez, Francisco 53, 54, 56, 87
Jiménez, Vicente 53
Jiménez de Alvarado, Manuel 61-2, 96, 137
Jirón, Antonia 30
Jirón, Antonio 76
Jirón, María 107, 136
Juala, Antonio 92
Jugo, Bárbara de 43
Junco y Junquera, fray José Eleuterio 124, 133
Jurado, Francisco 86
Jurado, Gregorio 58
Jurado, Juan Antonio 86
Jurado, María Antonia 81
Jurado, Trinidad 98
Labadia, Domingo 104
Lago, fray Gabriel de 134
Lamelas, Agustín 68, 71
Lamelas, Domingo Antonio 68
Landa, Domingo 119
Lara, José del Carmen 73
Lara, Pablo de 73-4
Larrañaga, Cristóbal María 112
Larrazolo, Joaquín José de 44
Larrea, Irineo de 67
Laso de la Vega, Leonarda Antonia 19
Laso de la Vega y Vic, Antonio [José] 25, 27
Laso de la Vega y Vic, Francisca 25, 27
Laso de la Vega, María Josefa 25-7
Ledesma, Petronila 56
Ledesma, Santiago 58
León, Antonio Secundino de 51
León, Rita Petra de 62
Leyva, Luis de 54, 58
Leyva, Tomás 86
Lisondo, María Antonia 51
Llanos, fray Juan José 110, 113
Lobato, Agustín 75
Lobato, Antonio José 121
Lobato, Margarita 101
Lobato, María Bárbara 120-21
López, Antonio 72
López, Antonio Javier 71
López, Antonio José 105, 110-11
López, Bárbara Rosalía 110
López, Bernardo 128, 131
López, Esteban 17

INDEX

- López, Esteban 114
 López, Estefana 17-8
 López, Felipa 17-8
 López, Felipe 90
 López, Francisco 57, 62, 71
 López, fray José 129
 López, fray Juan Antonio 129
 López, Joaquín 53, 85
 López, José 56, 67, 68, 74, 75
 López, José 85, 88, 89
 López, José Antonio 50, 56
 López, Josefa 79-80, 137
 López, Juan 17-8, 129
 López, Juan de Dios 62
 López, Juana Josefa 50
 López, Lorenza 50
 López, María Antonia 71
 López, María de los Reyes 67
 López, María Dolores 17-8
 López, María Francisca 129
 López, María Josefa 111
 López, María Rufina 78
 López, Micaela 25
 López, Miguel 128
 López, Plácida 63
 López, Ramona 75
 López, Rosalía 111
 López, Tomás 71
 López, Vicente 114
 Lovato *see* Lobato
 Lozano, José Luis 52
 Lucero, Ana María 31, 32
 Lucero, Angela 81-2
 Lucero, Antonia 37
 Lucero, Antonio 84
 Lucero, Antonio José 108
 Lucero, Bárbara 33, 53
 Lucero, Francisca 66, 91
 Lucero, Francisco 28, 52, 82
 Lucero, Francisco Javier 34
 Lucero, Gerónima 37
 Lucero, Gertrudis 15, 68
 Lucero, Josefa 138
 Lucero, Juan Ascencio 101
 Lucero, Juan Francisco 62-3
 Lucero, Juan Pablo 34-5
 Lucero, Juana Antonia 28
 Lucero, Julián Antonio 123-24
 Lucero, Lutgarda de la Luz 38
 Lucero, Manuel 41, 53, 123-24
 Lucero, Manuel 107-108
 Lucero, Manuela 54, 129
 Lucero, Marcos 134-35
 Lucero, María Andrea 134-35
 Lucero, María Antonia 77
 Lucero, María de la Luz 75, 128
 Lucero, María Graciana 115
 Lucero, María Josefa 49
 Lucero, María Rita Juliana 107-108
 Lucero, María Tomasa 81-2
 Lucero, María Victoria 84
 Lucero, Miguel 24, 82, 128
 Lucero, Pedro 101
 Lucero, Raymundo 35-6
 Lucero, Rosalía 35-6
 Lucero, Salvador 62, 81-2
 Lucero, Santiago 103
 Lucero [de Godoy], Baltasar Reyes 67
 Lucero de Godoy, Brianda Rosa 23-4
 Lucero de Godoy, Caetano 24
 Lucero [de Godoy], Francisca Alfonsa 134
 Lucero de Godoy, Francisco 24
 Lucero de Godoy, José 67
 Lucero de Godoy, Juan 49
 Lucero de Godoy, Juan de Dios 24
 Lucero de Godoy, Margarita 24
 Lucero de Godoy, Patricio 24
 Luengas y Elejalde, José de 44
 Luján, Estanislao 86
 Luján, Gabriela 34
 Luján, José 57
 Luján, Juan 99

INDEX

- Luján, Justo 90
 Luján, Manuel 57
 Luján, María 86
 Luján [Contreras], Rafaela 90
 Luján, Vicente 30
 Luna, Bernardo de 128
 Luna, Eusebio [Ignacio] de 128
 Luna, Isidro de 30
 Luna, Joaquín 106, 128
 Luna, Lucas de 77
 Luna, Margarita de 30-1
 Luna, María Dolores 106-107
 Luna, Miguel de San Juan 128
 Luna, Tomás de 106-107
 Luna de Valencia, María 106
 Macarulla Minguilla y de Aguilanin, Antonio 14,
 15, 16, 18, 20, 22, 35
 Madariaga, Francisco de 97
 Madariaga, Justo Pastor de 96-7
 Madariaga de Chinio, José de 96-7
 Madrid, Antonio 29, 75, 90, 129
 Madrid, Ascencio 54, 57, 71
 Madrid, Caetano 75, 91
 Madrid, Domingo 31
 Madrid, Francisco Aparicio 55
 Madrid, José 74, 138-39
 Madrid, Juan Antonio 71
 Madrid, Luis 102
 Madrid, Manuela 62
 Madrid, María 61
 Madrid, María Josefa 55
 Madrid, María Luisa Vicenta 138-39
 Madrid, María Marta 54
 Madrid, María Sebastiana 100, 102
 Madrid, Mateo 74
 Madrid, Paula 53
 Madrid, Pedro 90
 Madrid, Prudencia 85
 Madrid, Prudencio 102
 Madrid, Rosa 57
 Madrid, Salvador 29, 81
 Madrid, Ventura 86, 99
 Maese, Antonio 34-5, 50, 71
 Maese, Carlos 53
 Maese, Diego Antonio 35
 Maese, Francisca Antonia 131
 Maese, José Antonio 71, 74
 Maese, Juana 36
 Maese, María 35
 Maese, [María] Feliciana 58, 81
 Maese, María Gertrudis 84
 Maese, Micaela 36
 Maese, Miguel 84
 Maese, Petra 34-5
 Maese, Teodora 15-6
 Maldonado, Fabián 116
 Manso, José 9
 Manso, Luis 9
 Marañón, fray Juan 99, 102
 Marchena, fray José Antonio 99, 129
 Marino, fray Manuel 131
 Márquez, Agustín 81, 90
 Márquez, Antonia 14, 74
 Márquez, Domingo 76
 Márquez, Francisca 14, 92-3
 Márquez, Francisca Antonia 122
 Márquez, Javiera 61
 Márquez, Juan Agustín 76
 Márquez, Juan José 90
 Márquez, Juan Manuel 27
 Márquez, Juana Lucía 50
 Márquez, Manuela 113
 Márquez, María 28, 83
 Márquez, Miguel 72, 80
 Márquez, Margarita 99
 Márquez de Ayala, María 134-35
 Márquez, Micaela 77
 Márquez, Nicolasa 36
 Marrujo, Carlos [Bautista] Marcos 74, 88
 Marrujo, Carlos 88
 Marrujo, Marcos 74
 Martín, Ana María 108, 124

INDEX

- Martín, Antonia 108
 Martín, Bárbara 124
 Martín, Blas 111, 121, 124
 Martín, Domingo 111, 121
 Martín, Elena 121
 Martín, Feliciano 31
 Martín, Francisca 30
 Martín, Francisco 135
 Martín, Gerónimo 124
 Martín, José 105, 121
 Martín, Josefa 23, 119
 Martín, Juan Bautista 124
 Martín, Juan Francisco 104
 Martín, Juan Luis 22
 Martín [aka Márquez], Juana 121
 Martín, Luis 105
 Martín, Manuel 103-104, 107
 Martín, Margarita 121
 Martín, María 121
 Martín, Mariano 110-11
 Martín, Paula 22-3
 Martín, Pedro 111
 Martín, Salvador 23, 104
 Martín, Santiago 110-11
 Martín, Sebastiana 111
 Martín, Simón 123
 Martín [Serrano], Gertrudis 30-1
 Martín [Serrano], Pedro 30-1
 Martínez, Alejandro 35
 Martínez, Delfín 124-25
 Martínez, Francisco 54, 55, 56, 57, 58, 61, 68, 71,
 74, 75, 76, 80, 86, 90, 91
 Martínez, fray Damián 14, 16, 17, 18, 25, 81, 82, 83,
 84, 119, 138
 Martínez, María 83
 Martínez, María Locadía 78
 Martínez, Pedro Antonio 124-25
 Martínez, Ramón 9
 Martínez, Viviana 122
 Marulanda, fray Estanislao Mariano de 118, 125
 Mascareñas, Cristóbal 23
 Mascareñas, Juan Francisco 23
 Mata, Ana María 97
 Mata, Margarita 46
 Máynez, Alberto 99
 Medina, Antonia 22
 Medina, Cosme 70
 Medina, Gregorio 59, 78
 Medina, María Gertrudis 101
 Medina, Miguel 123
 Medrano, fray José 106, 110
 Melenudo, Miguel 76
 Mendizábal, Manuela 97
 Mendoza, Josefa 97
 Mendoza, María 72-3, 76
 Mendoza, Petra [de] 80
 Mendoza Castellano, Josefa Clara de 96
 Merino, fray Buenaventura 119, 135
 Mestas, Casilda 46
 Mier, Antonio 109
 Mier, José 10
 Mier, Juan Antonio 109
 Mirabal, Bernardo de 57, 109-10, 115-17
 Mirabal, fray Juan 94
 Miranda, Blas 100
 Miranda, Jacinto 100
 Mízquez, Francisco Esteban 48
 Mízquez, José 48
 Mízquiz, Manuela 85
 Molina, Francisco Antonio 100
 Molina, Juana Francisca 20, 22
 Molina, Manuela 75
 Molina, María Guadalupe 131
 Molina, Pedro 131-32
 Molina, Santiago 100
 Molinares, Antonio José 57
 Monroy, Juan José 59
 Montaña, Bernabé 46
 Montaña, Cristóbal 100
 Montaña, José 100
 Montaña, José Valentín 101
 Montaña, Juan Bautista 115, 117

INDEX

- Montaña, Juan Diego 68
 Montaña, Juana 38-40
 Montaña, Mariano 101
 Montaña, Marta 101
 Montaña, Pascual 68, 81
 Montes, Anarita 80
 Montes, Domingo 50
 Montes, Francisco 139
 Montes, José Basilio 50, 79
 Montes, Mariano 75, 91
 [Montes] Vigil, Francisco 30
 [Montes] Vigil, Salvador 30-1, 95
 Montoya, Andrés Tadeo 32
 Montoya, Antonio 127
 Montoya, Bárbara 127
 Montoya, Cristóbal 122-23
 Montoya, Diego 106
 Montoya, Felipe Guadalupe 115-16
 Montoya, Hermenegildo 28
 Montoya, Ignacio 105
 Montoya, Isabel 106
 Montoya, José de Jesús 122-23
 Montoya, Juana 127
 Montoya, María 126-27
 Montoya, María de los Dolores 125
 Montoya, María Gregoria 73
 Montoya [García], María Lucía 126-28
 Montoya, María Pópula 132
 Montoya, María Victoria 68
 Montoya, Miguel 127
 Montoya, Nicolás 28
 Montoya, Rosa 106
 Montoya, Tomás 115
 Montoya, Tomasa 105
 Monzón, Magdalena 57
 Mora, Simón de 131
 Moraga, Antonio 101
 Moraga, Juan José Faustino 101
 Morales, Agustín 100
 Morales, José Cresencio 100
 Moreno, José Ventura 50
 Moya, Juan 113
 Muela, María 61, 79
 Muñoz, Anastacio 80
 Muñoz, María Josefa 54, 57, 71
 Muñoz, Santiago 64
 Muñoz, Tomás 49
 Muñoz Jurado, fray Diego 94, 95, 110, 119
 Náñez, María 35
 Naranjo, Dominga 16
 Naranjo, Joaquín 31
 Naranjo, Juana [Gerónima] 87-8
 Naranjo, Matías 16
 Narvárez, Juan Antonio 129
 Navarrete, Ana Gertrudis 48-9
 Navarrete, María Dorotea 55, 72, 80
 Navarrete, Ramón 48
 Nieto, Juan Antonio 101
 Nieto, Leonarda 101
 Niño Ladrón de Guevara, Bárbara 7
 Niño Ladrón de Guevara, Juana 29, 79
 Núñez, Clemente 62
 Núñez, María Guadalupe 62
 Núñez de Villavicencio, Nuño 130
 Olguín, Andrea 86
 Olguín, Francisco 72
 Olguín, Gregorio 90-1
 Olguín, Isidro 53, 54, 85, 86, 87
 Olguín, Josefa Rita 80
 Olguín, Juan José 55, 72, 80
 Olguín, Manuel 58
 Olguín, Manuela 100
 Olguín, María Gertrudis 50
 Olguín, Pantaleón 55
 Olivares, Ramón 60, 67
 Olivares y Benito, Francisco Gabriel 10, 13, 122,
 124, 125, 126, 128, 130, 131, 132, 133, 137, 139
 Olivas, Francisco 129
 Olivera, Domingo 73
 Ollín, Juan 92
 Onopa, Antonio 60, 76
 Onopa, Pedro Antonio 77, 78

INDEX

- Orio y Zubiate, María Manuela 68
- Orrantia, Ana de 43
- Orrantia, fray Joaquín de 43
- Ortega, Antonio 55, 69, 71, 74, 81, 85, 86, 87
- Ortega, Bernardo 129
- Ortega, Diego 114
- Ortega, Francisca Angela de 42, 99, 114
- Ortega, Hilario 47
- Ortega, Juan de 50
- Ortega, Juan Doroteo 50
- Ortega, Juana María 129
- Ortega, Juan Bautista de 78
- Ortega, Juan Vicente 44, 45
- Ortega, Manuel 92-3
- Ortega, María Antonia 81
- Ortega, María Basilia 129
- Ortega, María Francisca 92-3
- Ortega, María Rosa 92-3
- Ortega, María Tomasa 114
- Ortega, Marta 54
- Ortega, Valentín Dámaso 52, 59, 78
- Ortega, Vicente [de] 59, 62, 70, 78
- Ortiz, Bárbara 133-34
- Ortiz, Diego 91-2
- Ortiz, Josefa 105
- Ortiz, José Marcos 128, 134
- Ortiz, María Bárbara 19
- Ortiz, María Josefa 105
- Ortiz, Rosa 105
- Ortiz Ladrón de Guevara, Toribio 19
- Pacheco, Josefa 19
- Pacheco, Matías 19
- Pacheco, Rafael 125
- Pacheco, Valentina 19
- Padilla, Agustina 41, 117, 126-27
- Padilla, Antonio 56, 61, 86
- Padilla, Catarina 61
- Padilla, Esteban 41
- Padilla, Gertrudis 88-9
- Padilla, Isabel 56
- Padilla, José 23, 76
- Padilla, José Patricio 28
- Padilla, Juan 127
- Padilla, Juan Antonio 57, 67
- Padilla, Juan Francisco 55
- Padilla, Juan José 28, 96
- Padilla, Juana 87
- Padilla, Manuel 68
- Padilla, Manuela 41, 76
- Padilla, María 15, 53
- Padilla, María de los Reyes 46
- Padilla, María Francisca 86
- Padilla, Micaela 104
- Padilla, Nicolás 63
- Padilla, Pedro 46, 110, 115, 126-27, 130, 133
- Padilla, Petrona 16
- Padilla, Santiago 136
- Padilla, Vicente 56
- Padilla, Victoria 68
- Páez, María Luisa 118-19
- Palacio, Melchor 44
- Palomares, Domingo 61
- Palomares, José 73
- Palomares, Juana María 73-4
- Palomares, Leonicio 90
- Palomares, Ramón 62, 89, 90
- Pantoja, Antonio 50
- Pantoja, Jorge 50
- Parra, Marcos Prudencio 79
- Parra, María Matiana 79
- Pasos, fray Manuel Antonio de 59, 60, 61, 62, 64, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 86, 87, 88, 89, 90, 91
- Patero, fray Severo 104, 105, 106, 110
- Patiño, Pedro 53
- Pedraza, Salvador 136
- Peña, Cristóbal 58, 81
- Peña, María 88
- Peña, María Francisca 81
- Pendón, Manuel 89
- Peralta, José 71
- Peralta [Contreras], Guadalupe 71

INDEX

- Perea, Domingo 37
 Perea, Lázaro 50, 80, 87
 Perea, Pedro 58
 Perez, María Antonia 100
 Pérez Narro, fray José 41, 46
 Petrona, Francisca 129
 Pino, fray José 116
 Pino, Mateo 116
 Polanco, Francisco 59-60
 Polanco, Ignacia 67
 Polanco, José Santa Cruz 12
 Polanco, María Siriaca 60
 Polanco, Mariano 59-60
 Ponce, Antonia 83
 Ponce, Juana de 7
 Porras, Ignacio 87
 Porras, María Gertrudis 78
 Posada Pariente, Martín Francisco de 98
 Provencio, Francisco 63, 68, 69
 Provencio, Ginés 68
 Provencio, Josefa 59
 Provencio, Juan Caetano 10
 Provencio, Juan Ignacio 24
 Provencio, Lorenzo de Jesús 17, 29
 Provencio, Manuela 68
 Provencio, María Rosa 114
 Puertas, Felipe de 138
 Puertas, Juan de 138
 Quesada, Tomasa 59
 Quintana, Miguel 111
 Quintana, Pedro 122
 Quintero, Marcos 57
 Quirós, Francisco Antonio 69
 Quirós, José Rumaldo 69
 Rael, Josefa 105
 Rael, Juan Andrés 22-3
 Rael, Julián (I) 33
 Rael, Julián (II) 33
 Rael, María Francisca 110
 Rael de Aguilar, Antonia Teresa 19
 Rael de Aguilar, José 105
 Rael de Aguilar, Manuela 46
 Rael de Aguilar, Nicolás 19
 Ramírez, Albino 51
 Ramírez, Ana María 102
 Ramírez, Damasio 63
 Ramírez, Francisco 89
 [Ramírez], Guadalupe 102
 Ramírez, Ignacio 54
 Ramírez, José Ignacio 58
 Ramírez, Juan 96
 Ramírez, Juan Esquinas 96
 Ramírez, Juan Francisco 89
 Ramírez, Manuel 58
 Ramírez, Martín 63
 Ramos, Josefa 99
 Ramos, María de la Luz 55
 Rangel, José Manuel 70
 Rangel, Juan Félix 70
 Rascón, Juan Domingo 79
 Rascón, Julián Antonio 79
 Rétegui, María Bonaventura de 43
 Reyes, Francisco 54
 Reyes, Juan 54
 Rincón, María 47
 Río, Juan 91
 Ríos, María Antonia Tomasa 49, 60
 Ríos, Juana Josefa 60, 76, 77, 78
 Ríos, María Dolores 48, 55
 Rivera, Ana María 73
 Rivera, Antonio 20
 Rivera, Antonio Gregorio 20, 22
 Rivera, Bárbara Casilda 100-101
 Rivera, Eluterio 91
 Rivera, Favio 57
 Rivera, José Lorenzo de 11, 12, 19, 20, 22, 24, 25,
 28, 29, 30, 33, 35, 36, 37, 40, 42, 43, 45, 46
 Rivera, Manuela 59
 Rivera, Matiana 59
 Rivera, Salvador 104
 Rivera, Vicenta de la Trinidad 91
 Rocha, Isidoro 49, 100-101

INDEX

- Rocha, Joaquín 101
 Rocha, Marcela 100
 Rocha, Raimundo 100
 Rocha, Rita 49
 Rodela, Javiera 20, 22
 Rodela, Josefa 20, 22
 Rodela, Juan de Diós 20, 22
 Rodríguez, Ana María de Jesús 105
 Rodríguez, Antonia Cecilia 78
 Rodríguez, Antonio 49, 78
 Rodríguez, Encarnación 63
 Rodríguez, Felipe 105
 Rodríguez, Joaquina 14
 Rodríguez, José 64
 Rodríguez, Josefa 60
 Rodríguez, Juana Diega 49
 Rodríguez, Juan de Diós 49
 Rodríguez, Longino 27
 Rodríguez, Manuel 91
 Rodríguez, María de la Luz 48, 61
 Rodríguez, Melchor 64
 Rodríguez, Ramón 102
 Rodríguez, Santiago 37, 66-7
 Rodríguez, Saturno 52
 Rodríguez, Vicente 66, 91
 Rodríguez de la Torre, fray Mariano 110
 Rojo, fray Manuel José 23, 106, 113, 116, 119, 123, 125
 Romero, Ana María 94
 Romero, Antonio José 46
 Romero, Baltasar 131
 Romero, Felipe 46
 Romero, Francisca 95
 Romero, Jacinta 131
 Romero, José 46, 111, 112
 Romero, José María 81
 Romero, Juan 54
 Romero, Juan Antonio 50
 Romero, Juan de Diós 138
 Romero, Juan José 14
 Romero, Juana 77
 Romero, Juana Paula 74
 Romero, Magdalena 62
 Romero, Manuela 87
 Romero, Mateo 46-7
 Romero, Miguel 121
 Romero, Pascuala 29
 Romero, Pedro 29, 34, 81
 Romero, Salvador 138
 Romero, Tadeo 74, 77
 Romero, Teresa 122-23
 Romero, Tomasa 131
 Romero, Vicente 111, 112
 Ronquillo, Bernardo 64
 Ronquillo, Diego 20, 69, 73
 Rosete, fray José Mariano 123
 Roybal, Bernardo 88-9
 Roybal, Juan Antonio 135
 Roybal, José Ignacio 112, 135
 Roybal, María Concepción 116
 Roybal, María Josefa 88, 112
 Roybal, María Trinidad 89, 96
 Rubí, Paula 64
 Rubín de García, Teresa 98
 Ruera, Cruz 57
 Ruibal *see* Roybal
 Ruiz, Andrés 9
 Ruiz, Antonio 134
 Ruiz, Francisca 16
 Ruiz, fray Joaquín de Jesús 38, 127, 133
 Ruiz, José 69
 Ruiz, Juan Antonio 87
 Ruiz, Juana 8-9
 Ruiz, Juana Antonia 56
 Ruiz, María 69, 74
 Ruiz, María Manuela 56
 Ruiz, Vicente 50
 Ruiz de Peralta, Manuel 97
 Ruiz [Villegas], Antonio 134
 Sáez, Francisco Eulogio 60
 Sáenz, Cristóbal Heraclio 20
 Sáenz Moreno, Francisco 65

INDEX

- Sáenz Moreno, José 65
 Salazar, María Manuela 107-108, 123-24
 Salazar y Pariente, cura Antonio de 98
 Salcido, Gregorio 100, 102
 Salcido, Simón 100, 102
 Sambrano *see* Zambrano
 Sánchez, Antonia 110
 Sánchez, Diego Antonio 38
 Sánchez, Domingo 125-26
 Sánchez, Francisco 103, 107
 Sánchez, fray José Ignacio 128, 131
 Sánchez, José 119
 Sánchez, José Antonio 131, 132
 Sánchez, Juan 33-34
 Sánchez, Juan Cristóbal 38, 117, 125
 Sánchez, Juan Domingo 131-32
 Sánchez, Julián 132-33
 Sánchez, María Josefa Silveria 38
 Sánchez, Miguel 107, 123, 135
 Sánchez, Pedro 132
 Sánchez, Pedro Ignacio 111
 Sánchez, Teresa 33-4
 Sánchez, Tomás Francisco 132-33
 Sánchez, Ursula 133
 Sánchez, Victoria 135
 Sánchez Vergara, Ignacio 125
 Sandoval, Antonio de Jesús 105
 Sandoval, Apolonia 94
 Sandoval, Bernardo 68, 75, 76
 Sandoval, Francisca Gabriela 16
 Sandoval, Juan [Antonio] 105
 Sandoval, Pablo 104
 San Juan, Manuel Antonio 9
 San Juan, Teresa de 119
 Santisteban, Domingo 106
 Saucedo, Pedro 20
 Saucedo, Rafael 88, 89
 Sedillos, Julián 132
 Sena, Francisco 100
 Sena, Margarita 106, 107
 Sena, María Josefa 100
 Sena, Vicente 113
 Serra, Pablo 105
 Serrano, Antonio 96, 97
 Serrano, Juan Antonio 44
 Serrano, María del Refugio Ignacia 96-7
 Sierra, Francisca 67
 Silva, Felipe 32
 Silva, Francisco 31
 Silva, José Manuel 38
 Silva, Juan Francisco 38
 Silva, Juan José 31-2
 Silva, Rosa 106
 Silva [Vallejos], Antonia 110
 Sisneros, [Alonso] Hermenegildo 107-108, 123
 Sisneros, Antonio 73
 Sisneros, Felipe Neri 107
 Sisneros, José Manuel 73
 Sisneros, Juan 77
 Sisneros, Juan Andrés 77
 Sisneros, Juan Pedro 33
 Sisneros, María Bárbara 123-24
 Sisneros, María Guadalupe 102-104
 Sisneros, Pedro 108
 Sisneros, Policarpio 102
 Sisneros, Silvestre 121
 Soler, fray José 97
 Sosa, José de 53
 Sosa, José Rafael 53-4
 Sosa, María Rita de 58
 Sosa, Rafael 67
 Sotelo, Salvador Antonio 51
 Soto, Antonia 91
 Soto, Antonio 60
 Soto, Felipe Marcos de 31, 66
 Suárez, fray José Ignacio 136, 137, 138
 Suazo, Ana María 105
 Suazo, María Guadalupe 72
 Subia, José Andrés 97, 98, 99
 Tafoya, Antonia 22
 Tafoya, Anamaría 72
 Tafoya, Bárbara 67

INDEX

- Tafoya, Catarina *see* Aranda Tafoya, Catarina
 Tafoya, Cristóbal 94
 Tafoya, Dolores 69
 Tafoya, Francisco 58, 74, 80
 Tafoya, Francisco Esteban 113
 Tafoya, Gertrudis 74
 Tafoya, José Ildefonso 70
 Tafoya, José Joaquín 80
 Tafoya, Juan 113
 Tafoya, Juliana 94
 Tafoya, Margarita Josefa 31
 Tafoya, María Josefa 63
 Tafoya, María de la Luz 113
 Tafoya, Miguel 113
 Tafoya, Salvador Antonio 55, 63, 72, 80
 Tafoya, Seferina Juliana de Jesús 55
 Tafoya, Simiana 80
 Tamarón y Romeral, Pedro 8, 9
 Telles, Antonia 83
 Telles, [Antonio] Severiano 49, 70, 73, 79
 Telles, Antonio Vitorino 59
 Telles, Francisca 75
 Telles, José María 109
 Telles, Juana Trinidad 28
 Telles, Magdalena 56
 Telles, María Antonia 79
 Telles Jirón, Alfonso [Antonio Ildefonso] 12, 15
 Telles Jirón, Antonio I 14, 83
 Telles Jirón, Antonio II 14, 83
 Telles [Jirón], Domingo 137
 Telles [Jirón], José Antonio 83, 84
 Telles Jirón, José Manuel 84
 Telles Jirón, José Mariano 84
 Telles Jirón, Lucía 14, 83
 Telles Jirón, María Francisca 14
 Telles Jirón, Nicolás 82, 84-5
 Telles Jirón, Rafael 14, 83, 137
 Tenorio, Gertrudis 133
 Tenorio de Alba y Corona, Alejandro Antonio 25-7
 Tenorio de Alba y Corona, Manuel 25
 Tenorio de Alba y Corona, Miguel 26
 Tenorio de Alba y Corona, Rafael 26
 Tenorio de Alba y Corona, Teodora Mariquita 26
 Terán, Pedro 47-8
 Tirrie, Bartolomé 108
 Tirrie Corte, Enrique 108
 Torres, Antonia 91-2
 Torres, Joaquín 117, 126
 Trespalacios, Ramón 98
 Trevizo Falcón, Miguel 25
 Tristán, Esteban Lorenzo de 92, 96, 97, 99, 104,
 105, 107, 108, 113, 115, 116, 118, 119
 Trujillo, Antonia 71
 Trujillo, Antonio 16, 47, 112
 Trujillo, Baltasar 47, 112
 Trujillo, Bárbara 112
 Trujillo, Blas 54, 55, 58, 62, 67, 72, 76, 81, 86, 87,
 88
 Trujillo, Bernardo 72
 Trujillo, Domingo 56
 Trujillo, Felipa 105
 Trujillo, Florencio 61
 Trujillo, Francisca 77
 Trujillo, Gertrudis 113, 120
 Trujillo, José Antonio 56
 Trujillo, Juan 47
 Trujillo, Juan Pedro 16
 Trujillo, Lázaro 47, 112, 134-35
 Trujillo, Manuel Mariano 134-35
 Trujillo, María 58, 62
 Trujillo, María Josefa 113, 117
 Trujillo, Matiana 57
 Trujillo, Miguel 47, 112
 Trujillo, Nicolás 112
 Trujillo, Nicolasa 46-7, 111-12
 Trujillo, Paula 46-7
 Trujillo, Pedro 47, 111-13
 Trujillo, Pedro 111
 Trujillo, Pedro Antonio 111
 Trujillo, Petra 87
 Trujillo, Santiago 117
 Trujillo, Tomasa 111-13

INDEX

- Uranga, fray José Antonio de 45, 47, 48, 49, 50, 51,
52, 53, 54, 55, 56, 57, 58, 62
- Uranga, Salvador de 88
- Urias, Ignacio 59
- Urias, José Lucio 59, 63, 78
- Urias, María Miguela 86
- Urquidi, Agustín de 43
- Urquidi y Jugo, María Magdalena de 43
- Urquijo, fray José 112
- Urriaga, Agustín 93
- Urriaga, José Vicente 93
- Urriaga, Vicente 114
- Valdés, Francisco 31
- Valdés, Juan Domingo 135
- Valdés, Juan Miguel 30
- Valdés, María Magdalena 110
- Valdés, Paulín 48, 61
- Valdés, Pedro 122
- Valencia, Caetana 74
- Valencia, Jacinta 9
- Valencia, Joaquina 95
- Valencia, Josefa 79
- Valencia, Juana 17
- Valencia, María Dolores 28-9
- Valencia, Nicolás 29, 79
- Valenzuela, Joaquina 97
- Vallejo, María Manuela 107, 123
- Vallejos, Bárbara 132
- Vallejos, Antonia *see* Silva, Antonia
- Vallejos, Ignacio 106
- Valverde, Gregoria 135
- Vargas, Antonio 60, 96
- Vargas, Francisco 82
- Vargas, Juan Antonio 63
- Vargas, Juan Domingo 36
- Vargas, Lázaro 29
- Vargas, Manuel 63
- Varela, Antonio 118
- Varela, Catarina 28
- Varela, Diego 59, 63
- Varela, Francisca 23
- Varela, Francisco 71
- Varela, Gerónimo 58, 67, 68, 69, 71, 88
- Varela, Jacinto 115
- Varela, Josefa 59, 115, 116
- Varela, Juan 35, 115, 125
- Varela, Juan de la Trinidad 118
- Varela, Manuel Antonio 131
- Varela, María 34, 35, 115
- Varela, Mariano 107
- Varela, María Josefa 115
- Varela, María Magdalena 110
- Varela, Rosalía [Rosa] 49, 116
- Varo, fray Andrés 114
- Vega, Bárbara 51
- Vega, fray Manuel de 128
- Vejila, María Francisca 76
- Velarde, Antonio 29
- Velarde, Rosalía 119-20
- Velasco, José María 84
- Vélez de Escalante, fray Silvestre 39, 40, 41, 42
- Vera, fray José de 121
- Vera, Gertrudis de [de la] 62
- Vergara, fray José Félix 20, 22, 60, 61, 63, 64, 66,
67, 70, 72, 74, 76, 77, 79, 80, 121
- Victorica, Tomás de 9
- Vigil, Cristóbal 30
- Vigil, Francisca 69
- Vigil, Ignacio 123
- Vigil, Juan Bautista 22
- Vigil, Juan Ignacio 77
- Vigil, María Catalina 77-8
- Vigil, Rosalía 122-23
- Vigil, Salvador 95
- Villa, Juana 74
- Villa, María 88
- Villa, Vicente 48
- Villaba, Juan de 43
- Villanueva, fray Andrés 114
- Villapando, Paula de 104
- Ybarra *see* Ibarra
- Yniesta *see* Iniesta

INDEX

- Yrichi, Isabel 91
Ysaguirre, fray Fernando 86
Zambrano, Francisco 66
Zambrano, fray [José] Manuel 113, 135
Zambrano, Hilario 61, 79
Zambrano, Ignacia 66-7
Zambrano, Pedro 80
Zapata, Francisco 7, 8
Zapata, fray Diego 16
Zapata, María 104
Zapata Luján, Marco Antonio 48
Zepeda, fray Ambrosio 10
Zárate, fray Francisco 119
Zereseda, Ana Ramona 20-2
Zereseda, José 20
Zubia, Gregorio 78
Zumarán, Antonio 97
Zúñiga, Gabriel 101
Zúñiga, Juliana 101