

New Mexico Prenuptial Investigations
From the Archivos Históricos del Arzobispado
de Durango, 1800-1893

Rick Hendricks

Editor

John B. Colligan

Compiler

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Introduction

This volume consists of abstracts of two hundred and fifty-six *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. These documents cover the period 1800 to 1893. The *diligencias* from 1800 to 1846 come from New Mexico or the greater El Paso area. After 1846, all of the documents relate only to communities in the latter region.

Mexico achieved its independence in 1821, and the nation was reorganized. In July of 1824, the Mexican states of Chihuahua, Durango, and the territory of New Mexico were formed. As a result of this action, the five towns of El Paso del Norte, San Lorenzo, Senecu, Ysleta, and Socorro passed from New Mexican jurisdiction to the state of Chihuahua. The San Elizario Presidio, previously under the administrative control of Nueva Vizcaya, also became a part of Chihuahua. We thought it appropriate to include all the documents related to these towns in this volume, even though after the establishment of the state of Chihuahua, the El Paso area communities were no longer administratively part of New Mexico. Three circumstances justify this decision.

First, the redrawing of political boundaries under Mexico did not separate the families in the El Paso area, formerly the southernmost population center of colonial New Mexico, from their relatives in the northern part of the territory. That division was imposed with the invasion and occupation of New Mexico by the United States Army in 1846.

Second, the adoption of the Rio Grande as the international boundary between the United States and Mexico in 1848 meant that the Mexican towns of Ysleta, Socorro, and San Elizario belonged to the United States. In 1849, the Vatican informed Bishop José Antonio Laureano López de Zubiría y Escalante in Durango that thenceforth the towns were in the Galveston diocese. When Jean Baptiste Lamy passed through Texas on his way to New Mexico in late 1850, Bishop John Mary Odin placed the three Mexican towns in Lamy's charge. The authorities in Durango, however, did not give up without a fight. Zubiría and his successor, Bishop José Vicente Salinas, pressed their case with Rome. Although the Durango diocese was ultimately unsuccessful, the final resolution of the struggle over ecclesiastical jurisdiction did not come until 1870.

Third, by the terms of the agreement between the New Mexico State University Library and the Archdiocese of Durango, no microfilming of documents beyond 1899 was permitted. There are very few *diligencias* for the El Paso after 1870 and none later than 1893. In the interest of completeness, we have included all of these documents in this volume.

Because it is crucial to an understanding of prenuptial investigations, the discussion of marriage impediments included in the first volume is repeated here.

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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.

Before the nineteenth century, ecclesiastical authorities always granted the required dispensation for petitions received from New Mexico. The most frequently advanced reason to permit unions between close relatives in the eighteenth century was *angusti loci*, the concept of a reduced population spread over small, remote communities with few potential marriage partners. This continued to be the case in the nineteenth century, although priests occasionally argued that the population had grown sufficiently to make this invalid as an excuse. And as documents in this volume show, dispensations were occasionally denied as the nineteenth century wore on.

The period that this volume covers was a tumultuous time in New Mexico history. There are subtle reflections of some of the changes that occurred during these years and some surprising constants that we wish to bring to the attention of the reader. Mexico achieved its independence in 1821. In 1822, Rafael Acosta, a resident of San Elizario, described himself as an *español mexicano*, the first individual to refer to himself as a Mexican in these *diligencias*. Three years later, Guadalupe Mora of El Paso stated that he was a citizen of the Estados Unidos Mexicanos. Still, it was far more common for individuals to identify themselves as *españoles*, or Spaniards. Eulalia López was the last to do so, in 1881, even though she had been born years after Spain lost the territory that became Mexico.

The arrival of French and Anglo-American trappers and traders in the far north was an event that had lasting repercussions on the Hispanic people of New Mexico. In 1824 and 1825, prenuptial investigations for six Frenchmen took place in Taos. Numerous of their countrymen provided

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testimony on their fitness to wed. The investigation for one Anglo-American who married a local girl in 1836 is among the records. The presence of a very different community of Frenchmen, the entrepreneurs who settled in the city of Chihuahua, is also noted in an investigation conducted in 1849. The upheaval that the United States occupation of New Mexico caused is clearly reflected in a gap in the documentation. There are no records in Durango for New Mexico marriages after September 1846. When the run of documents picks up in June 1848, all the *diligencias* pertain to the El Paso del Norte, Chihuahua area. Documents from San Elizario in the late 1860s reflect the bitter clash of cultures, as a Spanish-Mexican priest, Father Antonio Severo Borrajo, struggled against the arrival of Anglo-Americans in the area and their unions with Hispanic Catholic women. Finally, in the period from the 1870s through the 1890s venerable priest of El Paso, Father Ramón Ortiz, argued for the granting of dispensations to his parishioners on the grounds that if they were not granted, the couples would unite in civil marriages. It was apparently a persuasive argument.

Note to the User

The editorial procedure we have followed is detailed in our previous volume, *New Mexico Prenuptial Investigations from the Archivos Históricos del Arzobispado de Durango, 1760-1799*. Readers who want a full explanation are encouraged to consult that book. In brief, we have not reproduced the formulaic language that characterizes *diligencias matrimoniales*. Rather we have abstracted the pertinent information and grouped elements in a ordered way. This was done to avoid needless repetition and to enable to user to quickly locate specific facts, such as the age of the petitioners, and whether a dispensation was granted. Certificates of baptism, burial, and parental permission are located at the end of each abstract.

Witnesses were crucial to the success of a petition for a dispensation, but their testimony frequently served only as corroboration of the couple's declarations. In such cases, where the witness offered no new information, we have simple listed the names, ages, and place of residence for those witnesses.

As in the first volume, we have generally followed Fray Angelico Chavez with respect to names, modernizing the spelling of given names and surnames. For users who are unfamiliar with New Mexico usage, we have provided cross-references in the index. The spellings for place names have also been modernized.

*New Mexico Prenuptial Investigations
from the Archivos Históricos del Arzobispado
de Durango, 1800-1893*

José Ignacio Martín and María Josefa de Jesús Trujillo, Santa Fe and Abiquiu, 27 April 1800-19 October 1801, Archivos Históricos del Arzobispado de Durango (AHAD)-357, f. 37-44.

José Ignacio Martín, 26, *español*, single, citizen of the jurisdiction of Abiquiu, was the legitimate son of José Martín and Petrona González. **María Josefa de Jesús Trujillo**, *española*, single, citizen of the jurisdiction of Taos, was the legitimate daughter of Pablo Trujillo and María Teresa de Jesús Hurtado. The couple was related in the fourth degree of consanguinity on a transverse line.

	Domingo Martín	
son		daughter
Blas Martín	siblings, 1st degree	Juana Martín
son		daughter
Nicolás Martín	first cousins, 2nd degree	Francisca Márquez
son		son
José	second cousins, 3rd degree	Pablo Trujillo
son		daughter
José Ignacio Martín	third cousins, 4th degree	María Josefa Trujillo

José Ignacio Martín stated that he had his parents' approval to marry. He had always lived in the Abiquiu jurisdiction.

Witnesses: Juan Manuel Salazar, 58, citizen of Abiquiu.

Juan Valdez, 53, citizen of Abiquiu.

In Abiquiu fray José de la Prada certified that a baptismal record could not be located for José Ignacio Martín; the books began on 12 February 1777, but José Ignacio was born in 1774. Father De

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la Prada certified that most of his parishioners were related in the fourth degree of consanguinity, that the girl's parents were sober citizens, and that the groom had the means to keep his bride properly. He forwarded the request for a dispensation to the vicar on 28 April 1800.

In Taos on 30 April 1800, fray José de Vera questioned María Josefa Trujillo. Fray José noted that fray Esteban Aumatell had forwarded to him baptismal certificates for María Josefa de Jesús Trujillo, and she appeared to be under 12, too young to marry. Pablo Trujillo stated that the baptismal certificate was not his daughter's but an adopted daughter of the same name.

The information was forwarded to Vicar José Bibián de Ortega in Santa Fe who granted the requested dispensation on 5 May 1800. The marriage was validated by the bishop in Durango on 19 October 1801.

Baptismal Certificates

1. On 30 May 1787 in Santa Clara, fray Ramón Antonio González baptized María Josefa de Jesús, born 28 May, the legitimate daughter of Pablo Trujillo and Teresa Hurtado, citizens of Chama. Her godfather was Ventura Mestas, citizen of La Cañada.

2. On 28 October 1788 in Santa Clara, fray Diego Muñoz Jurado baptized two-day-old María Josefa, the legitimate daughter of Pablo Trujillo and María Teresa de Jesús Hurtado, citizens of Chama. Her godparents were Antonio Rivera and María Francisca Hurtado, citizens of La Cañada. Her stepfather stated that he had made her his legitimate daughter through adoption.

Miguel Antonio Jaramillo and María Antonia Sánchez, Albuquerque, 19 July 1800-19 October 1801, AHAD-357, f. 44-48.

Miguel Antonio Jaramillo, 38, *español*, was the widower of María Manuela Trujillo and a citizen of Atrisco. **María Antonia Sánchez**, 36, the widow of Bartolomé Montoya, was a citizen of Atrisco in the Albuquerque jurisdiction. The couple was related in the closed third degree of affinity.

Witnesses: Alonso García, 75, citizen of Atrisco.

Tomás García, 66.

Pedro Antonio Chaves, 50, citizen of Atrisco.

	Pedro de Chaves	
Efigenia Chaves	1st degree	Francisco Javier Chaves
Pedro Sánchez	2nd degree	Teresa Chaves
María Antonia Sánchez	3rd degree	Francisca (first wife of Miguel Antonio Jaramillo)

NEW MEXICO PRENUPTIAL INVESTIGATIONS

Fray Ambrosio Guerra remitted the proceedings to Vicar Ortega on 19 July 1800. On 2 August 1800, Father Guerra stated that on 31 July he had explained that the proceedings were not sent promptly to Durango because Miguel Antonio Jaramillo was unfaithful. Father Guerra was unable to locate the baptismal record for Miguel Antonio Jaramillo in Albuquerque, but had met with his godparents. Vicente Armijo swore that he was certain that when fray Manuel Rojo was minister in Albuquerque, he and his sister, María de la Luz Armijo, were godparents for Miguel Antonio Jaramillo, the legitimate son of the late Cristóbal Jaramillo and Manuela Armijo. He did not recall how many years had passed since that time. He signed the declaration on 20 July 1800.

In Santa Fe on 4 August 1800, Vicar Ortega granted the dispensation. The bishop revalidated the marriage in Durango on 19 October 1801.

José Antonio de Jesús Quintana and María Juliana de Jesús Benavides, Santa Fe, 21 August-18 October 1800, AHAD-357, f. 61-66.

José Antonio Quintana, a little older than 22, *español*, single, was the legitimate son of Julián Quintana and María de Jesús Lucero, citizens of the Nambe jurisdiction, where José Antonio had always lived. **María Juliana Benavides**, 14, *española*, single, was the legitimate daughter of the late Juan Antonio Benavides and Rosa Esquibel, citizens of Santa Fe. The couple was related in fourth degree of consanguinity on a transverse line. The prospective bride was poor because of her father's death, and her mother was very poor, although she had always maintained her family with honor. José Antonio was able to provide for María Juliana. The petitioners signed the document.

Witnesses: Paulín Martín, 74.

Juan Esteban García, 40.

The proceedings were forwarded from Nambe to the chaplain of the Santa Fe presidio on 21 August 1800. In Santa Fe on 23 August 1800, fray Francisco de Hozio questioned María Juliana. She stated that she was a native and life-long resident of Santa Fe and was related to José Antonio, but knew he could support her.

Witnesses: Miguel Lobato, 74, citizen of Santa Fe.

Juan Manuel Garvizu, 42, citizen of Santa Fe.

Diego Lucero	1st degree	Rosa Lucero
Marcos Lucero	2nd degree	Francisco Esquibel
María de Jesús Lucero	3rd degree	Rosa Esquibel
José Antonio Quintana	4th degree	María Juliana Benavides

In Durango on 18 October 1800, Vicar General Dr. Francisco Fernández Valentín, acting for Bishop Francisco Gabriel de Olivares y Benito, reviewed the proceedings and granted the dispensation.

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The bishop concurred subject to publication of the banns. Assuming no new impediment arose, Father Hozio was to marry the couple, granting the nuptial blessing.

Baptismal Certificates

1. In San Ildefonso on 29 March 1778, fray Carlos Velasco baptized four-day-old José Antonio de Jesús, the legitimate son of Julián Quintana and María de Jesús Lucero, *españoles* and citizens of that area. His godparents were Marcos Lucero and his wife, María Antonia Gómez del Castillo, *españoles* and citizens of San Ildefonso.

2. On 12 January 1786, fray Juan Bermejo, chaplain of the Santa Fe presidio, baptized four-day-old María Juliana de Jesús, the legitimate daughter of the soldier, Juan Antonio Benavides, and his wife, Rosa Esquibel. Her godparents were the soldier, Domingo Santisteban, and his wife, María de Loreto Peña.

Pedro Antonio Durán and Josefa Antonia Jaramillo, Santa Fe and Albuquerque, 9 October 1800-19 October 1801, AHAD-357, f. 48-52.

Pedro Antonio Durán, 35, *español*, was the legitimate son of Vicente Antonio Durán and Paula Gutiérrez, both deceased citizens of Albuquerque. **Josefa Antonia Jaramillo**, 20, *española*, was the legitimate daughter of Albuquerque citizens Cristóbal Jaramillo and Andrea Apodaca. The couple was related in the closed third degree of consanguinity.

In Albuquerque on 9 October 1800, Father Guerra questioned Pedro Antonio Durán. He stated that his father, Cristóbal Jaramillo, while still single, had a daughter by an unmarried woman. The daughter and his intended were sisters on their father's side. Josefa Antonia declared that she knew they were related, but not how or to what degree.

Witnesses: Alonso García, 75, citizen of Albuquerque, stated that Cristóbal Jaramillo was not the product of a legitimate marriage.

Vicente López, 80, citizen of Albuquerque.

Isidoro Anaya, 45.

	Alejo Gutiérrez	
Mateo Gutiérrez	1st degree	Gregorio Gutiérrez
Cristóbal Jaramillo	2nd degree	Paula Gutiérrez
Josefa Antonia Jaramillo	3rd degree	Pedro Antonio Durán

Father Guerra was unable to locate a baptismal certificate for Pedro Antonio Durán or Josefa Antonia Jaramillo, although he was advised that Father Rojo had baptized them. Baptized in June 1765,

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Pedro Antonio Durán was the legitimate son of Vicente Antonio Durán and Paula Gutiérrez. His godparents were Lucas Perea and his wife, Juana Aragón, citizens of Albuquerque. Josefa Antonia Jaramillo was born in March 1780 and was the legitimate daughter of Cristóbal Jaramillo and Andrea Apodaca. Her godparents were Julián Sánchez and his wife, Mariá Antonia Sánchez, citizens of Albuquerque.

Father Guerra sent the documents to Santa Fe on 9 October 1800 for review by Vicar Ortega, who granted a dispensation on 17 October. In Durango on 19 October 1801, the bishop revalidated the marriage.

José Manuel García and María Antonia Baca, Santa Fe, 8 November 1800-5 May 1801, AHAD-357, f. 67-70.

José Manuel García, 23, a presidial soldier in Santa Fe, petitioned his superior, Rafael Chacón, for permission to marry. **María Antonia Baca**, 16, was the legitimate daughter of Diego Antonio Baca and Juana Sáenz Garvizu, both deceased. Chacón granted his permission and the chaplain, Father Hozio, conducted the investigation.

Witnesses: Santiago Montoya, 25, Santa Fe presidial soldier.

Santiago Fernández, 42, Santa Fe presidial soldier.

Gregorio Arteaga, 36, Santa Fe presidial soldier.

José Silva, 28, Santa Fe presidial soldier.

Father Hozio found no impediment and proclaimed the required banns on three feast days. He married the couple, granting the nuptial blessing and recording the marriage on 10 November 1800.

On 22 November 1800, after the marriage, Juan Domingo Baca, the bride's uncle, declared that the couple was related in the fourth degree of consanguinity and produced a genealogical tree. He signed his statement. The couple stated that the bride's father was dead, and she was poor. The groom had the ability to maintain her in a proper manner.

	sisters	
Juana Montoya	1st degree	Isabel Montoya
Mónica Chaves	2nd degree	Ana de Luna
Diego Antonio Baca	3rd degree	Blas García
María Antonia Baca	4th degree	José Manuel García
	brothers	
Pedro Chaves	1st degree [<i>sic</i>]	Pedro Chaves (same man)
Mónica Chaves	2nd degree [<i>sic</i>]	Juliana Chaves

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Diego Antonio Baca	3rd degree [<i>sic</i>]	Antonia Góngora
María Antonia Baca	4th degree [<i>sic</i>]	José Manuel García

In Sandia Pueblo, fray Gabriel de Lago indicated that the groom was the son of Blas García and Antonia Góngora and that his godparents were Julián Vigil and Rosa González. Fray José de Burgos had baptized the bride, the legitimate daughter of Diego Antonio Baca and Juana Sáenz Garvizu. Her godmother was Ana Ulibarrí.

The documents were forwarded to Durango on 24 November 1800. On 2 January 1801, Vicar Fernández Valentín reviewed the request for a dispensation on the basis of *angusti loci*, the bride being an orphan, and her indigence. He stated that while the alleged impediment might have existed, the statement of a single witness was insufficient to deny the marriage, given that the chaplain was unaware whether the couple had knowledge of the impediment. Considering the great distance between Durango and Santa Fe, and realizing the spiritual damage that might take place to the parties, he approved the marriage and granted the dispensation. This was affirmed by Bishop Olivares y Benito on 5 May 1801.

José Francisco Javier Armijo and María Rosalía de los Dolores Mestas, Albuquerque, 14 November 1800-19 October 1801, AHAD-357, f. 53-60.

José Francisco Javier Armijo, 21, *español*, was the legitimate son of Vicente Armijo and the late Bárbara Durán y Chaves, citizens of Albuquerque. **María Rosalía de los Dolores Mestas**, 14, *española*, was the legitimate daughter of Pedro Antonio Mestas and María Antonia Durán, citizens of Albuquerque. The couple was related in the third and fourth degrees of consanguinity.

In Albuquerque on 14 November 1800, Father Guerra questioned the prospective groom. He stated he knew of the impediment, but not the specific relationship. In that area almost everyone was related to each other and there were no others who were his social equals.

Witnesses: Alonso García, 77.

José Apodaca, 76, citizen of Albuquerque.

Felipe Sánchez, 54, citizen of Albuquerque.

	Pedro de Chaves	
Diego Antonio Chaves	1st degree	Mónica Chaves
Bárbara Chaves	2nd degree	Bárbara Baca
José Francisco Javier Armijo	3rd degree	María Antonia Durán
“	4th degree	María Rosalía de los Dolores Mestas

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Father Guerra forwarded the information to Ecclesiastical Judge Ortega on 14 November 1800. In Durango on 19 October 1801, the bishop granted the dispensation.

Baptismal Certificates

1. In Albuquerque on 3 December 1779, fray Manuel de la Vega baptized José Francisco Javier, born 2 December, the legitimate son of Vicente Armijo and María Bárbara Chaves. His godparents were Diego Antonio Chaves and Juana Silva.

2. Fray Caetano José Ignacio Bernal, minister in Belen, certified that on 15 October 1786 he baptized in Isleta Pueblo María Rosalía de los Dolores, born in Pajarito on 13 October, the legitimate daughter of Pedro Antonio Mestas and María Antonia Durán, citizens of Pajarito. Her godparents were Domingo Chaves and his wife, María Manuela Aguirre, citizens of Los Padillas.

Juan de la Cruz Varela and Francisca González, Santa Fe and Jemez, 28 November 1800-14 July 1801, AHAD-206, f. 194-98.

Juan [de la] Cruz Varela, 23, was the legitimate son of Antonio Varela and María Gertrudis Pacheco. **Francisca González**, was the legitimate daughter of José Angel González and María Agueda Lucero de Godoy. All were citizens of Santa Fe. In Jemez Pueblo on 28 November 1800, fray Isidro Cadelo questioned Juan. He stated that before he asked for Francisca's hand he knew they were distantly related. He had not engaged in improper relations with his intended to facilitate a dispensation. Francisca stated that she did not know of the impediment until after he asked her to marry and then was told by her parents.

Father Cadelo concluded that the couple was related in the third with fourth degree of consanguinity, but requested that Bishop Olivares y Benito grant a dispensation on the basis of *angusti loci*.

José González	1st degree, siblings	Valentina González
José González	2nd degree	Antonio Varela
José Angel González	3rd degree	Juan Cruz Varela
Francisca González	4th degree	"

Witnesses: Salvador Valdez, 67.

Bernabé Gallegos, 58.

Juan Bernal, 46.

Father Cadelo sent a letter to the bishop in Durango dated 28 November 1800 in which he stated that since the bishop had conferred the faculty of vicar and ecclesiastical judge on Father Ortega,

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he could dispense the impediment noted in the enclosed proceedings. Vicar Ortega had told Father Cadelo that if one verified any just cause that obviated referral to Durango to obtain a dispensation, such as class noted above, he could grant a dispensation. Cadelo asked the bishop to forward the dispensation he requested to validate the marriage.

In Durango on 2 January 1801, Ecclesiastical Judge Fernández Valentín reviewed the proceedings and granted the dispensation. Father Cadelo addressed the bishop once again stating that after months of looking, he had found no new impediment and believed that the fundamental cause for a dispensation was *angusti loci*.

In Santa Fe on 5 August 1801, Juan de la Cruz Varela wrote Vicar and Ecclesiastical Judge Ortega that he had been a citizen of the Jemez jurisdiction for a year, the son of poor but honorable *españoles*. He petitioned the vicar for a dispensation from the impediment of the third and fourth degrees and questioned the jurisdiction of Father Cadelo who had been considering the matter and had sent the proceedings to Durango without having consulted the vicar in the matter. Varela wanted the vicar to determine why the delay had occurred. He wondered whether Cadelo could keep him from his home. He had paid 25 pesos in kind for the dispensation, and as a result he had gone home. In that jurisdiction, he had no other persons with whom he could communicate. No decision from the bishop is recorded.

Juan Manuel Sáenz Garvizu and María Guadalupe Sánchez, Santa Fe, 28 December 1800-19 October 1801, AHAD-357, f. 71-73.

Juan Manuel Sáenz Garvizu, was a corporal of the presidial company and widowed of Petra Sandoval. **María Guadalupe Sánchez**, 19, a citizen of Santa Fe, was the widow of Manuel José Baca. Juan Manuel's superior, Rafael Chacón, granted his request to marry. The chaplain, Father Hozio, determined that the couple was related in the fourth degree of affinity. Juan Manuel indicated that his intended was poor orphan widow with single sisters in her care and that if they remained in the same situation it could lead to disgrace. In the area there was no one of his social standing. For these motives and the fact that he did not marry when the opportunity arose the previous year, he requested a dispensation.

Witnesses: Gerónimo Esquibel, 76.

Juan Domingo Baca, 56.

	Brothers	
Pedro Chaves	1st degree	Francisco Chaves
Josefa Chaves	2nd degree	Josefa Chaves
Miguel Sandoval	3rd degree	Cristóbal Sánchez

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Petra Sandoval

4th degree

María Guadalupe Sánchez

Father Hozio forwarded the proceedings on 5 January 1801 to Vicar Ortega for review.

Witnesses: José Rivera, 45.

José Antonio Alarid 32

These proceedings were forwarded to Vicar Ortega who ordered banns proclaimed on three feast days. Juan Manuel was a poor soldier with a small salary. He had a family, and with his salary he could not afford the costs of a dispensation. The vicar assigned as spiritual penance that the couple recite a rosary of the Blessed Virgin Mary and instructed the couple go to confession and take communion once within a week for the glory and honor of God. In Durango on 19 October 1801, the bishop approved the dispensation granted in Santa Fe.

Juan Nicolás Varela and Bárbara Coca, Taos, 4 March-19 October 1801, AHAD-357, f. 646-50.

Juan Nicolás Varela, 22, mestizo, single, citizen of the jurisdiction of Taos, was the legitimate son of Manuel Varela and Isabel Martín, both deceased. **Bárbara Coca**, 20, mestiza, citizen of Taos, was the widow of her first husband, Gerónimo Martín, and the prospective groom's second cousin, a relationship in the third degree of affinity.

Brothers	Pedro Martín and Juan Francisco Martín	1st degree
First Cousins	Juan Gabriel Martín and Isabel Martín	2nd degree
Second Cousins	Gerónimo Martín and Juan Nicolás Varela (husband of Bárbara Coca)	3rd degree

Bárbara Coca informed Father Vera that she did not know of any relationship with Varela.

Witnesses: Juan Domingo Maese, 38, stated that the degree of consanguinity was not of the third degree and that he had known the couple for about eight years.

Juan González, 25.

Father Vera stated he had sufficient declarations that the couple was free to marry, but there were inconsistencies in their statements, and they were caught in flagrant misstatements. Because he was the *teniente* of the district, separating them caused a scandal in the jurisdiction. He forwarded the matter to Vicar Ortega, who granted the dispensation in Santa Fe on 8 May 1801. In Durango on 19 October 1801, the bishop revalidated the marriage.

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Baptismal certificate

1. In Santa Fe Vicar Ortega prepared a copy of the record that on 18 December 1762 fray Antonio Brizuela baptized Bárbara, the legitimate daughter of Juan Coca and Micaela Roybal. Her godparents were José Sandoval and Gertrudis Sandoval.

2. Felipe Tafoya and his sister, Teresa Tafoya, both declared that in 1773 they were godparents for Nicolás Varela, citizen of San Gerónimo de Taos and legitimate son of Manuel Varela and Isabel Martín when fray Andrés García baptized him in Santa Cruz de la Cañada.

Manuel Sánchez and Nicolasa Sandoval, Taos and San Juan de los Caballeros, 9 March-30 April 1801, AHAD-357, f. 631-38.

Manuel Sánchez, 24, single, *español*, citizen of the Taos jurisdiction for about seven years, was the legitimate son of Juan Ignacio Sánchez and Pascuala Vigil. **Nicolasa Sandoval**, 35, *española*, citizen of Embudo in the San Juan jurisdiction, was the widow of her first husband, Antonio Torres. The couple was related in the fourth degree of consanguinity on a transverse line and had had carnal relations. The prenuptial proceedings were conducted at Taos by Father Vera.

José Medina and María Telles Zapata

Siblings	Isidro Medina	1st degree	Josefa Medina
First cousins	Teodora Medina	2nd degree	Felipe Romero
Second Cousins	Pascuala Vigil	3rd degree	Antonia Romero
Third Cousins	Manuel Sánchez	4th degree	Nicolasa Sandoval

Witnesses: Antonio José Lobato, 65, citizen of the Taos jurisdiction, had known Sánchez for about seven years and Antonio Torres, the late husband of Nicolasa Sandoval, for about fourteen years. He signed his statement.

Juan Bautista Martínez, 55, citizen of the Taos jurisdiction. He signed his statement.

On 10 March 1801, Father Vera forwarded the information to Father González in San Juan de los Caballeros. On 14 March 1801, Nicolasa Sandoval stated that she had lived about twenty-two years in Embudo. She was unaware she was related to Sánchez in the fourth degree of consanguinity until her uncles told her after she and Sánchez had engaged in carnal relations. Their acts were not a means of obtaining a dispensation. From the day she learned of the relationship, she had not communicated with her intended and had let it be known that he was not to return to her home until they received a dispensation. The occasions on which he had been in her house were very few. One of her sons had married a sister of her intended, but at the time of that marriage they were not aware that the couple was related in the fourth degree. Had they known, they would not have committed so grave a sin.

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Witnesses: Manuel García de la Mora, 56, alcalde mayor of the Taos jurisdiction, signed his statement. He stated that neither of Nicolasa's two brothers supported her; rather they had destroyed the few goods her first husband left for her children.

Pedro Alonso Maese, 66, *justicia* of Embudo.

Father González forwarded the proceedings to Bishop Olivares y Benito in Durango. On 28 April 1801, Vicar General Fernández Valentín granted a dispensation on the basis of *honestis familiis*. The bishop approved it and ordered Father González to publish the banns three times. Assuming no new impediment arose, he was to marry the couple, granting the nuptial blessing. That declaration was dispatched on 6 May 1801.

Baptismal Certificates

1. In Santa Cruz on 26 June 1774, Father Rojo baptized three-day-old Juan Manuel, the legitimate son of Juan Ignacio Sánchez and Pascuala Vigil. His godparents were Paulín Martín and his wife, Juliana González.

2. In San Juan de los Caballeros on 23 April 1800, Father González buried Antonio Torres, husband of Nicolasa Sandoval, both citizens of the plaza of San Antonio at the puesto of Embudo.

Mariano Durán and María Gertrudis Pino, Santa Fe, 12 March-3 April 1801, AHAD-357, f. 651-57.

Mariano Durán, 25, citizen of Santa Fe, was the legitimate son of José Durán and María Manuela Reaño. **María Gertrudis Pino**, 16, citizen Santa Fe, was the legitimate daughter of Pedro Pino and Lutgarda Lucero. Durán signed his petition, which indicated that the couple was related in the fourth with third degree of consanguinity and the third degree of affinity. Mariano and María Gertrudis told Father Ortega that they were closely related to everyone in the province and unable to find anyone else of their station.

Witnesses: Gerónimo Esquibel, 80

Antonio Armijo, 75.

Juan Domingo Baca, 58

José Antonio Castillo, 40.

Brother and sister	Antonio Baca	1st degree	Rosa Baca
	Bárbara Baca	2nd degree	Lutgarda Lucero
	José Durán	3rd degree	María Gertrudis Pino
	Mariano Durán	4th degree	cc.

The proceedings were forwarded to Durango on 10 April 1801. On 19 October, the bishop approved the dispensation.

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Baptismal Certificates

1. In Santa Fe on 5 July 1767, Father Burgos baptized five-day-old María Gertrudis Marta, the daughter of Pedro Pino and Lutgarda Lucero. Her godparents were Juan Quintana and María Paula Sánchez.

2. In Zia Pueblo on 10 November 1775, ten-day-old José Joaquín de Jesús, the legitimate son of José Durán and María Manuela Reaño, was baptized. His godparents were Santiago Ortiz and Ana María Ortiz, citizens of Santa Fe.

José Julián González and María Manuela Lucero, Albuquerque, 20-23 March 1801, AHAD-357, f. 598-601.

José Julián González, 16, *español*, was the legitimate son of Jacinto González and María Dorotea Griego, citizens of Corrales in the Albuquerque jurisdiction. **María Manuela Lucero**, *española*, was the legitimate daughter of the late Manuel Lucero and Bárbara Montoya, citizens of Atrisco, in the Albuquerque jurisdiction. The couple was related in fourth degree of consanguinity.

The prospective groom told Father Guerra that María Manuela was the daughter of a poor widow who worked hard to support her. María Manuela testified that she did not know how they were related.

Witnesses: José Apodaca, 76, said the bride was the daughter of a poor widow who also had another single daughter to support.

Vicente López, 57, citizen of Albuquerque.

Leonardo Gutiérrez, 57, citizen of Albuquerque.

Gregorio Baca

Josefa Baca

Manuela Baca

Rosa Baca

Facundo González

Manuel Lucero

José Julián González

María Manuela Lucero

Father Guerra stated that he was certain that the couple was related but he was unable to determine whether Gregorio Baca and Josefa Baca were siblings or first cousins. He knew the bride was very poor, as was her widowed mother, who had another unmarried daughter to support by her labor. The prospective groom would provide them relief.

On 23 March 1801 the dispensation was granted by the vicar.

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Juan María de Jesús García [Jurado] and María Bárbara de la Luz Dolores Chaves, Belen, 20 March-29 April 1801, AHAD-357, f. 601-605.

Juan María de Jesús García [Jurado], 27, *español*, was the legitimate son of Juan García Jurado and Juana Andrea Baca, both deceased. All were citizens of the plaza of Los Garcías. **María Bárbara de la Luz Dolores Chaves**, 17, *española*, was the legitimate daughter of José Chaves and Ana María Aragón, citizens of the first plaza of Los Chaves in the jurisdiction of Belen. The couple was related in the fourth degree of consanguinity.

In Belen Father Bernal conducted the prenuptial proceedings in accordance with the edict of 25 February 1786 from Dr. Raimundo Sotomayor, vicar general of the Durango diocese.

Witnesses: José Francisco Salas, 80, citizen of San Antonio del Sabino, said the couple had lived in that jurisdiction since birth.

Pedro Padilla, 99, citizen of San José del Sausal.

Miguel Gabaldón, 51, citizen of San Antonio de los Chaves.

		Fernando de Chaves and Lucía Hurtado		
Pedro de Chaves	son	Nicolás Chaves	1st degree	
Juana Chaves	grandchildren	Antonio Chaves	2nd degree	1st cousins
Juana Andrea [Chaves]	great grandchildren	José Chaves	3rd degree	2nd cousins
Juan María García		María Bárbara de la Luz Chaves	4th degree	3rd cousins

Father Bernal forwarded the proceedings to Durango on 23 March 1801, stating that he was certain of the impediment in the fourth degree of consanguinity and that there was no other basis for a dispensation other than *angusti loci*. There were no other people of the same station for them to marry to whom they were not related. The prospective groom was orphaned of both parents.

In Durango on 27 April 1801, Vicar General Fernández Valentín, acting for Bishop Olivares y Benito, granted a dispensation on the basis of *angusti loci*. The bishop approved on 29 April and ordered that the parish priest proclaim the banns three times. Assuming no new impediment arose, he was to marry the couple.

Baptismal Certificates

1. In Isleta Pueblo on 8 February 1784, Father Bernal baptized María Bárbara de la Luz Dolores, born 3 February, the legitimate daughter of José Chaves and Ana María Aragón, citizens of Los Chaves. Her godparents were Juan Domingo Torres and María Rita García, citizens of Belen.

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2. In Isleta Pueblo on 15 September 1773, Father Bernal baptized Juan María de Jesús, the legitimate son of Juan García Jurado and Andrea Baca, *españoles* and citizens of the puesto de Belen. His godparents were Santiago Trujillo and Victoria Chaves.

José Antonio Ortega and María Barbara Roybal, San Juan de los Caballeros, 20 March-6 May 1801, AHAD-357, f. 611-16.

José Antonio Ortega, about 24, *español*, single, was the legitimate son of Alejandro Ortega and the late Rosalía Sandoval, citizens of the San Juan jurisdiction. **María Bárbara Roybal**, 17, *española*, single, was the legitimate daughter of Ignacio Roybal and María Manuela Lucero, citizens of the Pojoaque jurisdiction. The couple was related in the fourth degree of consanguinity on a transverse line. They stated that they were descendants of honest families whose antecedents had served with fame and honor. The prospective bride's parents were unemployed and had a large family, but the prospective groom had the means to keep his intended properly.

Witnesses: Manuel García de la Mora, 56, alcalde mayor of that jurisdiction, stated that José Antonio Ortega had lived in the area about fourteen years and that María Bárbara was one of twelve children

José de la Trinidad Cisneros, 52.

María Lucía Gómez	1st degree	María Francisco Gómez
Juan Manuel Sandoval	2nd degree	Bernardo Roybal
Rosalía Sandoval	3rd degree	Ignacio Roybal
José Antonio Ortega	4th degree	María Bárbara Roybal

Father González forwarded his portion of the proceedings to fray Diego Martínez, minister at Nambe, where on 21 March 1801, the priest questioned María Bárbara Roybal.

Witnesses: Alejandro Trujillo, 42, citizen of the San Juan jurisdiction.

Cristóbal Miguel Archuleta, 34, citizen of that jurisdiction.

Father Martínez sent the proceedings to Durango with those of Manuel Sánchez and Nicolasa Sandoval (AHAD-357, f. 531-38). On 27 April 1801 Vicar General Fernández Valentín granted a dispensation. Three days later, Bishop Olivares y Benito approved, ordering the banns read three times. Assuming no new impediment arose, the priest was to proceed with the marriage and nuptial blessing. The order was dispatched on 6 May 1801.

NEW MEXICO PRENUPTIAL INVESTIGATIONS

Baptismal Certificates

1. In Santa Fe on 16 February 1777, fray José Medrano baptized José Antonio, born 15 February, the legitimate son of Alejandro Ortega and Rosalía Sandoval, *españoles*, natives of Santa Fe and citizens of Cieneguilla, and members of that parish. His godparents were Antonio Ortega and his wife, Antonia Tomasa Romero, citizens of Santa Fe.

2. In Pojoaque on 24 November 1783, Father Burgos baptized María Bárbara, born 23 November, the legitimate daughter of José Ignacio Roybal and María Manuela Lucero, *españoles*. Her godparents were Pedro Trujillo and Josefa Gómez del Castillo.

Juan Nicolás Varela and María de la Ascensión Silva, Taos, 23-26 March 1801, AHAD-357, f. 639-45.

Juan Nicolás Varela, 23, was a citizen of Taos. **María de la Ascensión [Silva]**, 15, a citizen of the Taos jurisdiction, was the legitimate daughter of Santiago Silva and Encarnación Velázquez. A year earlier, Varela had given his promise of marriage and deflowered his intended, but he had deceived María because he wanted to marry the widow, Bárbara Coca. María's parents were afraid because Varela had corrupted her, and she had turned from her mother. María knew that Varela fathered Bárbara Coca's child, which was public knowledge. In San Gerónimo de Taos on 20 March 1801, Father Vera received a note of the same date from Vicar and Ecclesiastical Judge Ortega.

Juan Nicolás Varela appeared before Father Vera and was told of María Ascensión Silva's accusations. He responded that he had not promised to marry her nor had he deflowered her. He had only promised to marry Bárbara Coca, had had sex only with her since October of 1799, and had children with her.

Father Vera questioned Juan Nicolás and María Ascensión. Juan Nicolás said that when he promised to marry María Ascensión he did not have sex with her. She did not deny that, but said that he had treated her rudely and coarsely. They bickered. She said that once when she had gone to draw water and encountered Varela, he abused her. He denied it. Later María Ascensión wished to raise an impediment and went her mother. First in front of Antonio Martín, and then at the home of Antonio Blea, her mother said her daughter had been deceived. Asked about his deceitful conduct, Varela replied that when he began the proceedings to marry Bárbara Coca, María Ascensión kept quiet. He had not touched her, though she was pregnant, and her mother said she had been violated.

Witnesses: Antonio Blea, 25, citizen of the Taos jurisdiction. Asked whether Antonio Martín had been in his home and if so on what business, he responded that Martín had come to his home and asked him if he would permit him to conduct a little business, to which he assented. Blea called María Encarnación Velázquez, María Ascensión Silva's mother, and asked her whether her daughter wished to overcome the impediment, telling her mother to be careful what she was saying about her daughter being ravished. Asked who else was present when this was said, he answered that only he, Antonio Martín, and Encarnación Velázquez were present.

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Antonio Martín, 62, citizen of the Taos jurisdiction, stated that he had gone to Blea's home on a little business, which was to ask Blea to call Encarnación Velázquez and try to avoid a scandal involving overcoming the impediment of his nephew, Nicolás Varela, and María Ascensión.

Subsequently, María Ascensión gave birth to a child. María Encarnación Velázquez, about 40, said that when her daughter gave birth, she acted to preserve her daughter's honor and to avoid her husband's reproach of their daughter. She regreted that her daughter had given birth and reiterated that Nicolás Varela had promised to marry her daughter and had gone back on it.

Manuel Romero and María Catarina de la Trinidad Baca, Belen, 26 March-6 May 1801, AHAD-357, f. 606-10.

Manuel Romero, about 36, *español*, was the legitimate son of the late Andrés Romero and Antonia Jaramillo and a citizen of the sixth plaza of Los Chaves. **María Catarina de la Trinidad Baca**, *española*, was the legitimate daughter of Francisco Baca and Victoria Silva, both deceased, citizens of the fifth plaza of Los Chaves in the Belen jurisdiction. The couple told Father Bernal they were related, but they did not know how or to what degree. The couple was related in the third degree of consanguinity.

Witnesses: Toribio García Jurado, 69, of the plaza de los Garcías, stated that the prospective groom had lived in the area for nineteen years and the bride since birth. He signed his statement.

Pedro Padilla, 68, citizen of the sixth plaza of Los Chaves at San José del Sausal. He signed his statement.

José García Jurado, 68, citizen of Los Bacas. He signed his statement.

First Relationship		
Fernando de Chaves		Lucía Hurtado
Antonio Chaves	1st degree	Nicolás Chaves
Ana Chaves	2nd degree	Gertrudis Chaves
Andrés Romero	3rd degree	Victoria Silva
José Manuel Romero	4th degree	María Catarina de la Trinidad Baca
A Second Relationship		
Magdalena Montaña	1st degree, siblings	Juana Montaña
Ana Chaves	2nd degree, 1st cousins	Gertrudis Chaves
Andrés Romero	3rd degree, 2nd cousins	Victoria Silva
José Manuel Romero	4th degree, 3rd cousins	María Catarina de la Trinidad Baca

NEW MEXICO PRENUPTIAL INVESTIGATIONS

Third and fourth degrees of Consanguinity

Gertrudis Silva	1st degree, siblings	Francisco Silva
José Jaramillo	2nd degree, 1st cousins	Victoria Silva
Antonia Jaramillo	3rd degree, 2nd cousins	María Catarina de la Trinidad Baca
"	4th degree	José Manuel Romero

Father Bernal forwarded the proceedings to Vicar Sotomayor on 28 March 1801 along with baptismal information, stating that both parties were poor orphans who were related to almost everyone in the area. In Durango on 29 April 1801, Vicar General Fernández Valentín reviewed the proceedings and granted the dispensation for the cause of *angusti loci* and because of the poverty of both parties, and that it was not being given as a result of the testimony of the witnesses but rather the information provided by the parish priest. This was reaffirmed on 30 April 1801 by Bishop Olivares y Benito with the proviso that the bans be declared thrice and if no other impediment was raised that the marriage ceremony and nuptial blessing be bestowed on the couple. The results were sent back to New Mexico on 6 May.

Baptismal Certificates

1. In Belen, Alonso García, 83, stated that he and María Manuela Romero had been Manuel Romero's godparents in San Agustín de Isleta and that the baptism was in May of 1764 or 1765.

Witnesses: José Francisco Salas, 83

José García Jurado, 68.

2. In Isleta Pueblo on 1 October 1780, Father Bernal baptized six-day-old María Catarina de la Trinidad, the legitimate daughter of Francisco Baca and Victoria Silva, citizens of El Sausal. Her godparents were Bartolo Pino and his sister, María Catarina Pino, citizens of the plaza of Los Lunas.

Bernardo Valdez and María Gertrudis Sánchez, Abiquiu, 11 April-19 October 1801, AHAD-357, f. 593-97.

Bernardo Valdez, 64, *español*, was the widower of María Beatriz Salazar and a citizen of the Abiquiu jurisdiction. **María Gertrudis Sánchez**, 39, *española*, was the widow of Antonio Vicente Martín and a citizen of the Abiquiu jurisdiction. The couple was related in the second degree of affinity because Gertrudis Sánchez had engaged in *copula illicita* with Ignacio Valdez, Bernardo Valdez's nephew.

Bernardo Valdez told Father De la Prada that he had always lived in the area and that he was not Gertrudis Sánchez's blood relative. They were related by affinity in the second degree because of her illicit relations with his nephew, Ignacio Valdez, which he did not know until he asked Gertrudis to marry him. He had had sex with María Gertrudis on numerous occasions, which had resulted in her becoming pregnant, before he knew of the impediment.

NEW MEXICO PRENUPTIAL INVESTIGATIONS

Witnesses: Alonso Martín, 60, citizen of the Abiquiu jurisdiction.

Joaquín Naranjo, 58, citizen of the Abiquiu jurisdiction.

Juan Martín, 81, citizen of the Abiquiu jurisdiction.

José Chacón, 70, citizen of the Abiquiu jurisdiction.

Father De la Prada stated that although the couple had known each other carnally, it was not done to facilitate a dispensation. They were unaware that Ignacio Valdez was Bernardo's relative when they had sex. They were seeking a dispensation from Vicar Ortega, to whom the proceedings were forwarded from Abiquiu on 12 April 1801. That dispensation was granted on 16 April 1801.

Father De la Prada wrote another note to Vicar Ortega on the twelfth in which he stated that he had received notice from Pablo, the son of Gregorio Villapando, stating that the impediment was in the third degree and that the *copula illicita* did not extend beyond the second degree.

In Durango on 19 October 1801 Bishop Olivares y Benito revalidated the marriage.

Santiago Montoya and María Catarina Silva, Cochiti and Santa Fe, 15 May-5 June 1801, AHAD-357, f. 587-93.

Santiago Montoya, 25, *español*, single, a citizen of the Cochiti jurisdiction, was the legitimate son of Paulín Montoya and Josefa Ortiz. **María Catarina Silva**, 16, *española*, single, was the legitimate daughter of Juan José Silva and María de la Luz Baca, citizens of La Ciénega in the Santa Fe jurisdiction. The couple was related in the fourth degree of consanguinity.

Father Antonio Caballero questioned Santiago Montoya. He stated that his intended's parents were of advanced age and unable to support her.

Witness: Francisco Javier Mares, 25, citizen of the Cochiti jurisdiction.

Inés Baca	1st cousins	Manuel Baca
Paulín Montoya	2nd cousins	María de la Luz Baca
Santiago Montoya	3rd cousins	María Catarina Silva

Father Caballero sent the proceedings to Father Ortega in Santa Fe. On 3 June 1801, the vicar and ecclesiastical judge reviewed the documents and questioned María Catarina Silva.

Witnesses: Isidro Montoya, 48, citizen of La Ciénega.

Francisco García, 50, citizen of La Ciénega.

The priest ordered the banns published three times. Assuming no new impediment arose, they couple was to be married and given the nuptial blessing. On 25 May 1801, Father Caballero certified that he had proclaimed the banns for Santiago Montoya and María Catarina Silva. Because no legitimate impediment was raised, the marriage could proceed whenever they found it convenient.

NEW MEXICO PRENUPTIAL INVESTIGATIONS

Misfiled with documents for the proceedings for Juan Cruz Aragón and Juana Sandoval (AHAD-357, f. 658-63) was Father Ortega's ruling of 14 June 1801. He granted a dispensation on the condition that the couple recite the rosary daily for one month, attend confession, and take communion for the honor and glory of God and his holy mother as penance.

In Durango on 19 October 1801 Bishop Olivares y Benito approved the ruling.

Baptismal Certificates

1. In Santa Fe on 4 May 1786, Father Hozio baptized three-day-old María Catarina, the legitimate daughter of Juan José Silva and María de la Luz Baca. Her godparents were Miguel Quintana and Margarita Lucero.

2. In Jemez Pueblo on 25 July 1777, Father Burgos baptized Santiago, born 18 July, the son of Paulín Montoya and Josefa Romero Ortiz, natives of Santa Fe and citizens of the puesto of Vallecito. His godmother was Rosa de Aragón, the wife of José de Armijo, citizens of Vallecito.

José Joaquín de Ugarte and María de Jesús Rafaela Lutgarda Máynez, San Elizario, 10 June-20 July 1801, AHAD-358, f. 130-40.

José Joaquín de Ugarte, 36, cavalry captain of the Fourth *Compañía Volante* (based at the puesto of San Pablo), resident of San Elizario, was the legitimate son of Mariano de Ugarte and Josefa Barrena, of the villa of Elgoibar in the Spanish province of Guipúzcoa. **María de Jesús Rafaela Lutgarda Máynez**, was the legitimate daughter of Alberto Máynez, captain of Carrizal Presidio and the late Teresa Fernández.

In Chihuahua on 7 July 1801, Commandant General Pedro de Nava granted permission for José Joaquín to marry María de Jesús. A request signed by Ugarte in San Elizario on 15 July was to be forwarded to Durango because the bishop was vicar general of the army and his permission to marry was required since Ugarte was from Spain. Father José Ruiz de Salamanca questioned Ugarte. He stated that as of 15 July, his age was 36 years, 10 months, and 20 days.

Witnesses: Nicolás Madrid, 58, alférez of San Buenaventura Presidio, had known Ugarte for fifteen years and that he had been free to marry during that period. He did not know that Ugarte had been betrothed to anyone else.

Alférez Pedro Quiñones, 41, had known Ugarte for fifteen years.

Father Ruiz de Salamanca forwarded the proceedings to Durango. On 20 July 1801, Vicar General Fernández Valentín, acting for Bishop Olivares y Benito, granted permission to marry on the condition that the chaplain of Carrizal Presidio determine that the prospective bride had her parents' permission to marry. He granted a dispensation because the prospective groom was an *ultramariano*.

NEW MEXICO PRENUPTIAL INVESTIGATIONS

Certificates

1. A certificate composed in the San Sebastián (Guipúzcoa) on 1 April 1785 stated that José Joaquín de Ugarte y Barrena was born and educated since a tender age in that city, remaining there until he departed.

2. A baptismal certificate prepared in Vergara on 20 May 1785 stated that the priest of the parish churches of Elgoibar and the priest of Nuestra Señora de Azpilcueta del Valle de Avendaño found that on 24 August 1764, Pedro Antonio de Eysaquirre Amuscótegui, holder of the benefice of the parish churches of San Bartolomé of Elgoibar and priest of Nuestra Señora de Azpilcueta of the Valle of Mendaro, baptized José Joaquín, who was born at 4:30 p.m. on the previous day, the legitimate son of Mariano Ugarte and Josefa Barrena. His paternal grandparents were José Ugarte, a native of Cegama, and María Antonia de Loyola, a native of the city of San Sebastián. His maternal grandparents were José Barrena and Josefa de Idaguirre, natives and citizens of the Villa of Regil. His godfather was Domingo Antonio de Mozquera.

Juan Pedro Vigil and María Encarnación Abeytia, Santa Cruz de la Cañada, 15 June-19 October 1801, AHAD-206, f. 129-31.

Juan Pedro Vigil, 33, widower of María Ascensión Medina, was the legitimate son of Manuel Vigil and Antonia Teresa Romero. **María Encarnación Abeytia**, over 26, single, was the legitimate daughter of Juan José Abeytia and the late Ana María Oliva. All were parishioners and citizens of Santa Cruz. The couple was related in the third degree of consanguinity on a transverse line. They sought a dispensation because it was public knowledge they had a child, the prospective bride and her father were very poor, there were few people of their station in that jurisdiction, and the prospective groom could maintain the bride through his industry in a proper and modest way.

Witnesses: Caetano Rodríguez, 70.

Antonio Varela.

In Santa Fe on 22 June 1801, Vicar Ortega granted a dispensation. In Durango on 19 October 1801, the bishop revalidated the marriage.

	Melchora Baca	
Ana María Baca	1st degree	Candelaria Baca
Ana María Oliva	2nd degree	Ana Teresa Romero
María Encarnación Abeytia	3rd degree	Juan Pedro Vigil

NEW MEXICO PRENUPTIAL INVESTIGATIONS

Baptismal certificates

1. In Santa Cruz on 5 April 1768, Father García baptized Juan Pedro, born 30 March, the legitimate son of Manuel Vigil and Antonia Teresa Romero, both parishioners of La Cañada. His godfather was Cristóbal Durán.

2. On 23 July 1774, Father Rojo baptized María de la Encarnación, born 19 July, the legitimate daughter of Juan José Abeytia and Ana María Oliva. Her godparents were Salvador García and his wife, Apolonia Sandoval.

Juan Cruz Aragón and Juana Sandoval, Santa Fe, 16 July-19 October 1801, AHAD-357, f. 658-63.

Juan Cruz Aragón, about 34, the widower of Teodora Baca and a soldier of the Santa Fe presidio, petitioned his superior officer, Rafael Chacón, for permission to marry. **Juana Sandoval**, 26, was the legitimate daughter of Brevet Corporal José Sandoval and Polonia Tafoya. Chacón granted permission for Juan Cruz to request an investigation on 16 July 1801.

The presidial chaplain, Father Hozio, questioned Juan Cruz Aragón. He stated that he had served at the royal presidio for about eight years. He was related to Juana in the fourth degree of affinity on the basis of *copula licita*. His and his betrothed's families were honest ones, and she was over 25. From earlier marriage he had four young children with no one to care for or love them, but that Juana would care for and love them like a mother.

Witnesses: Manuel Baca, 38, corporal of the presidial company.

Pablo Sena, 43, presidial soldier.

Juana Sandoval stated that she was born and had always lived in the Santa Fe jurisdiction and that she was related to the groom in the fourth degree of affinity on the basis of *copula licita*. Juan Cruz was a good man who could support her in a proper manner. He was moved by compassion when he saw the work that needed to be done during his absences from the capital with the troops.

Witnesses: Pedro Romero, 52, presidial soldier.

Juan Gallegos, 56, presidial soldier.

Father Hozio recommended a dispensation, adding that both families had always maintained themselves with honor and without mixing *castas*.

Bárbara Tafoya	1st degree	Lutgarda Tafoya
Francisca Tenorio	2nd degree	Juan Tafoya
Ana María Esquibel	3rd degree	Apolonia Tafoya
Teodora Baca	4th degree	Juana Sandoval

NEW MEXICO PRENUPTIAL INVESTIGATIONS

In Durango on 23 September 1801, Domingo Lázaro Sariñana ruled that the marriage could proceed on the condition that Father Hozio first locate the burial record of Juan Cruz Aragón's first wife.

Diego Salas and María Victoria Cisneros, San Juan de los Caballeros, 29 July-19 October 1801, AHAD-357, f. 616-21.

Diego Salas, about 25, *español*, single, was the legitimate son of Ramón Salas and Dolores Lucero, citizens of Ojo Caliente. **María Victoria Cisneros**, *española*, was the widow of Antonio Maese and a citizen of Río Arriba in the San Juan jurisdiction. María Victoria had to work hard to support her four children from her first marriage, the eldest of whom was eight. The couple was related in the fourth degree of consanguinity on a transverse line.

Father González questioned Diego Salas. He stated that his parents were not forcing him to marry, that he had lived in the jurisdiction for about ten years, and that he realized he was related to his intended in the fourth degree of consanguinity on a transverse line. In addition, he had had carnal relations with her before he learned they were related. They had stopped having sex, and he had not entered her home frequently because he had been out of the area for more than six months since the time he asked her to marry him. He stated he would not go back to her until they received a dispensation.

Witnesses: Antonio José Lobato, 58, citizen of the Chama district, added that Salas had been born in the Cochiti jurisdiction.

Salvador Maese, 40, citizen of Ojo Caliente.

Victoria María Cisneros, referred to as a citizen of San Juan de los Caballeros, stated that she had had sex with her intended before they realized they were relatives. Only two days before asking for the investigation, her grandmother advised her of the impediment. Once she learned of it, she did not repeat the error because she wished to save her soul. Three of her children were in neighboring homes where they worked for the few things they received. She guarded the few things left by their late father, but they were poorly clothed. The prospective groom was able to support them all with average decency with the few things he had.

Witnesses: Manuel García de la Mora, 56, alcalde mayor of that jurisdiction.

Juan Bautista Chacón, 40.

Antonio González	1st degree	María González
Juana González	2nd degree	Bárbara Martín
Dolores Lucero	3rd degree	Bibiana Salazar
Diego Salas	4th degree	Victoria Cisneros

NEW MEXICO PRENUPTIAL INVESTIGATIONS

Father González mentioned that the couple was from honest families who had not mixed *castas*. Despite their weakness, he recommended that a dispensation be granted, noting some urgency to make the October mail. Until they heard from Durango, the prospective bride would continue her work and care for her family and the goods she had saved.

The dispensation was granted by the vicar on 6 August 1801, and revalidated in Durango on 19 October 1801 by Bishop Olivares y Benito.

Certificates

1. In Cochiti on 18 December 1774, fray Estanislao Mariano de Marulanda baptized seven-day-old Diego Antonio, the legitimate son of Ramón Salas and María Dolores Lucero, *españoles* and citizens of La Cañada. His godparents were Juan Ignacio Lucero and Juana María Trujillo.

2. In San Juan Pueblo on 19 March 1800, Father González buried Antonio Maese, the husband of Victoria Cisneros. Both were citizens of Ojo Caliente.

Juan Bautista González and María Ignacia Chaves, Jemez and Santa Fe, 26 January-22 March 1802, AHAD-206, f. 586-616, incomplete.

Juan Bautista González, *español*, citizen of the Vallecito de Santo Toribio de Jémez, was the legitimate son of Toribio González and María de la Luz Gallegos, widowed of the late María Guadalupe Chaves. **María Ignacia Chaves**, *española*, from the Cañón de Jémez, single, was the legitimate daughter of Miguel Antonio Chaves and Francisca Baca, both deceased. They were related by affinity on a transverse line.

In Jemez Pueblo, Father Cadelo questioned Ignacia. She stated two impediments to marriage, the first was in the third and fourth degrees of affinity because of the conjugal relations Juan Bautista had with his first wife, Antonia Baca, and the second was in the third degree closed because of his conjugal relations with Guadalupe Chaves, his second wife. Because this demonstrated bad faith and the impediments were in a prohibited degree, he forwarded the proceedings to Durango. No decision is recorded.

Antonio María Ambrosio García de Noriega and Francisca Cuarón, El Paso, 22 April-8 June 1802, AHAD-358, f. 672-80.

Antonio María Ambrosio García de Noriega, 28, *español*, citizen of the El Paso jurisdiction, was the legitimate son of the late Caetano García de Noriega and Catarina Provencio. **Francisca Cuarón**, 20, *española*, citizen of El Paso, was the legitimate daughter of Lorenzo Cuarón and Antonia Caballero. The couple was related in the third and fourth degrees of consanguinity.

Witnesses: Francisco Horcasitas, 50, *español*, did not know the name of Lázaro García's and Francisco García's father. He stated that Lázaro García's daughter was Josefa García, her daughter was Antonia Caballero, her daughter was Francisca Cuarón. Francisco García, the brother of Lázaro

NEW MEXICO PRENUPTIAL INVESTIGATIONS

García had a son named Caetano García who had a son named Antonio María García de Noriega, the prospective groom, and Francisca Cuarón. Horcasitas signed his declaration.

Francisco Javier Bernal, 60 [70], signed his declaration.

Antonio María Contreras, 40, *español*.

A dispensation was granted in Durango on 18 May 1802 on the basis of *angusti loci*.

Baptismal Certificates

1. In El Paso on 5 April 1783, fray Francisco Atanasio Domínguez baptized two-day-old Francisca Paula Antonia, the legitimate daughter of Lorenzo Antonio Cuarón and Antonia Caballero. Her godparents were Manuel Ceballos and Clara Villa Ceballos.

2. In El Paso on 11 December 1774, fray Francisco Dueñas baptized Antonio María Ambrosio, the legitimate son of Caetano García and Catarina Provencio. His godparents were Francisco Montes and Rufina de Castro.

José Mariano Pila and María Feliciana Moraga, Senecu Pueblo, 27 April-8 June 1802, AHAD-359, f. 123-30.

José Mariano Pila, an Indian being instructed in Christian doctrine from the San Antonio de Senecú jurisdiction, was the widower of María Dolores. **María Feliciana Moraga**, 24, an Indian being instructed in Christian doctrine, was the widow of Juan de la Cruz. José Mariano had heard it said that there was impediment of affinity on the basis of *copula licita*. María Feliciana testified that she knew the prospective groom well and that she had heard there was an impediment to the marriage, but she did not know what.

Witness: Antonio Ilario Ledesma, one of the eldest Indians of the pueblo and a Spanish speaker, stated that Micaela had two sons, Marcos Morada and Juan José Morada. Marcos was Candelaria's father and she Dolores's mother. Juan José Morada was María Feliciana's father. José Mariano Pila had been married to Dolores, Micaela's great-granddaughter.

Francisco Leyva, 50, a Spanish-speaking Indian.

José Antonio Alejo Almanía, a Spanish-speaking Indian elder.

The proceedings were forwarded to El Paso for review and from there to Durango. In Durango on 19 May 1802, Canon Fernández Valentín granted a dispensation. The ruling was sent from Durango on 8 June 1802 to El Paso and called for the banns to be proclaimed three times. Assuming no new impediment arose, the marriage and nuptial blessing were to take place.

Baptismal Certificates

1. On 26 January 1773 in Senecu, fray Juan José de Hinojosa baptized José Mariano, the legitimate son of Juan and of María de los Santos. His godparents were Juan Isidro and Juana.

NEW MEXICO PRENUPTIAL INVESTIGATIONS

2. On 20 September 1773 in Senecu, Father Hinojosa baptized Feliciana, the legitimate daughter of Juan José and María Antonia. Her godparents were Bartolo and María de la Concepción.

Ventura Carvajal and María Ramona Bernal, El Paso, 24 April 1802-8 June 1802, AHAD-359, f. 13-21.

Ventura Carvajal, 29, was a citizen of El Paso. **María Ramona Bernal**, 29, *española*, was the widow of her first husband, Juan Esteban Granillo. The previous August, the couple had petitioned Bachiller José Ignacio Suárez, predecessor of Father José Serapión del Prado, noting an impediment. Ventura stated that he had little means to pay for the proceedings, was an orphan, and that his prospective bride was a poor orphaned widow with similar means. María Ramona Bernal stated that she had heard she was related to the groom but did not know to what degree. She could not sign her statement. The couple was related in the third and fourth degrees of consanguinity on a transverse line.

Witnesses: Juan Mateo de Miranda, 56.

Vicente Fernández, 40, *español*.

Juan Domingo García, 70, *español* stated that there was an impediment of the third degree. Francisco García was the father of Juan Antonio García, and Juan Antonio was the father of María Josefa García. She was the mother of María Ramona Bernal, and Ana María Valencia was the mother of Margarita Márquez who married Juan Antonio García, the parents of María Josefa García, who became the mother of the prospective bride Ramona. He declared that María Valencia was the sister of Angela Valencia, the mother of Juana María Lucero, the mother of Ventura Carvajal, the prospective groom.

Witness: Juan Domingo García subsequently declared that the couple also had an impediment of affinity in the second and third degrees on the basis of *copula licita*, because Rafael Telles had two daughters, one Juana Telles who had as her son Juan Esteban Granillo who married Ramona Bernal. Manuela Telles gave birth to Juan Pedro García Carvajal, the father of Ventura Carvajal.

In Durango on 19 May 1802, a dispensation was granted on the basis of *angusti loci*, which had not been proven, and on great distance between Durango and New Mexico. After the banns had been declared three times, assuming no new impediment arose, then the marriage should proceed.

Baptismal Certificates

1. On 2 September 1773 in El Paso, José Ventura, the legitimate son of Juan Pedro García Carvajal and Juana María Lucero was baptized by Father Dueñas. His godparents were José Antonio Telles Jirón and his wife, María Catarina Carvajal.

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2. On 30 June 1773 in El Paso, Father Dueñas baptized María Ramona Leonarda, the legitimate daughter of Pedro Francisco Bernal and Mariá Josefa García. Her godparents were Tomás José Bernal and Mariá Josefa López, citizens of El Paso.

José Gabriel Madrid and Mariá Manuela Márquez, El Paso del Río del Norte, 24 April-8 June 1802, AHAD-359, f. 220-29.

José Gabriel Madrid, 28, *español*, native of El Paso, was the legitimate son of José Madrid and Mariá Esmerenciana del Río. **Mariá Manuela Márquez**, 20, was the legitimate daughter of Agustín Márquez and Manuela Sánchez, all natives of El Paso. The petition to Father Del Prado stated that the couple faced an impediment of consanguinity in the second degree, but added that the prospective groom was related to most of the people in El Paso. José Gabriel did not want to cause more scandal than had already occurred, since he had been with the prospective bride for three years. José Francisco Horcasitas signed for him. Mariá Manuela stated that she knew they were related but did not know to what degree.

Witness: Domingo Telles, 66, had known both parties since their births. He stated that The couple was related in the third degree.

José Manuel García, 60, *español*.

José Antonio Durán, 63, *español*.

Domingo Márquez

Ana Mariá Márquez

siblings, 1st degree

Javier Márquez

Emerenciana del Río

Agustín Márquez

Gabriel Madrid

Manuela Márquez

In Durango on 18 May 1802 Ecclesiastical Judge and Vicar Fernández Valentín granted a dispensation and forwarded it to Bishop Olivares y Benito who confirmed it. The decision was forwarded on 8 June to Paso where Father Del Prado was to instruct the couple. The banns were to be read three times. Assuming no new impediment arose, the marriage was to proceed.

Baptismal Certificates

1. On 1 June 1782 in El Paso, Father Juan [José] Llanos baptized two-day-old Mariá Manuela, the daughter of unknown parents. Her godparents were Ildefonso Aguilar and his wife, Mariá Rosa Luján.

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2. On 27 January 1774 in El Paso, Father Dueñas baptized José Gabriel, the legitimate son of José Madrid and María Emerenciana Ríos. His godparents were José Miguel Fuentes and his sister, María Gertrudis Fuentes.

Antonio María and María Francisca Ilisi, El Paso del Río del Norte, 24 May-July 1802, AHAD-359, f. 30-35.

Antonio María, 27, Indian, the legitimate son of the late Narciso and Guadalupe, was widowed by his first wife, Feliciana. **María Francisca Ilisi**, 18, Christian, was the legitimate daughter of the late José Ilisi and Lorenza. Antonio María declared that because of his weakness he had had sex with his intended. They were related by affinity on the basis of *copula licita* since she was his first wife's first cousin. Francisca testified that she knew they were related, but not to what degree. Antonio María added that he spoke Spanish and was from the mission.

Witness: Governor Juan Cristóbal Rodríguez, 49, had known both parties since they were children. They were related by affinity because Juan Ilisi had two sons, José Ilisi and Roque. José was Francisca's father, and Roque was the husband of Feliciana, the first wife of the prospective groom.

Julián Reyes, 46, a Spanish-speaking Indian.

Domingo, 60, a Spanish-speaking Indian.

In Durango on 18 June 1802, Vicar General Fernández Valentín and Bishop Olivares y Benito granted the dispensation, which was forwarded to El Paso on 6 July with the requirement that the banns be read. Assuming no new impediment arose, the marriage should take place.

Baptismal Certificates

1. On 17 September 1775 in El Paso, Father Damián Martínez baptized Antonio María, the legitimate son of Narciso and María Guadalupe. His godparents were Juan Cristóbal and his wife, Josefa Antonia.

2. On 19 September 1784 in El Paso, fray Rafael Benavides baptized three-day-old María Francisca, the legitimate daughter of José Ilisi and María Lorenza, Indians. Her godparents were Bernardo and María Francisca, Indians.

Bernardino de Jesús Chaves and María Gertrudis Gutiérrez, Belen, 5 August-16 September 1802, AHAD-359, f. 71-75; 30 June 1803-20 February 1804, AHAD-360, f. 87-93; 25 June-2 August 1804, AHAD-360, f. 548-55.

Bernardino de Jesús Chaves, 25, *español*, was the legitimate son of Santiago Chaves and the late Margarita Varela, citizens of the first plaza of Los Chaves. **María Gertrudis Gutiérrez**, 18, *española*, was the legitimate daughter of Juan Isidro Gutiérrez and Victoria Salazar, citizens of San

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Antonio del Sabinal. The couple was related in the fourth degree of consanguinity on a transverse line.

In Belen, the couple told Father Bernal they had the approval of their parents and knew they were related.

Witnesses: Toribio García Jurado, 72 of the plaza of Los Garcías.

Pedro Padilla, 71 from El Sausal.

Nicolás Chaves	brothers, 1st degree	Pedro Chaves
Antonio Chaves	1st cousins, 2nd degree.	Nicolasa Chaves
Santiago Chaves	2nd cousins, 3rd degree	Juan Isidro Gutiérrez
Bernardino de Jesús Chaves	3rd cousins, 4th degree	María Gertrudis Gutiérrez

In Durango on 16 September 1802, Canon Fernández Valentín stated that a dispensation on the basis of *angusti loci* was not justified by the witnesses, but given the great distance from New Mexico to Durango he approved the marriage proceed on the condition that the parish priest reexamine the witnesses concerning *angusti loci* and that such a procedure should be followed in all future cases.

On 30 June 1803 Father Bernal redid the proceedings. Bernardino repeated his previous statements. María Gertrudis added that she had been born in the Bernalillo, but had lived in the Belen jurisdiction for more than twelve years.

Witness: José García Jurado, 79, citizen of the plaza of Belen.

Father Bernal forwarded the documents to Durango. On 20 February 1804, Visitor General Pedro Millán Rodríguez, acting for Bishop Olivares y Benito, granted a dispensation.

Father Bernal prepared a third petition on 21 June 1804 in which the proceedings were repeated, which indicates that he had not received the earlier approval.

Witnesses: Toribio García Jurado, 73.

José García Jurado, 71, citizen of Los Bacas.

Santiago Trujillo, over 60, citizen of Los Trujillos.

Father Bernal forwarded the proceedings to Durango on 23 June 1804, citing the first two submissions and indicating that he was uncertain whether they had been received in Durango. On 2 August 1804 Visitor General Millán Rodríguez explained his reasoning for granting a dispensation on the basis of *angusti loci*. He weighed a number of factors. Given the great distance to New Mexico, he had approved of the marriage. He admonished the priest that in the future he was to follow instructions in all cases. The petitioners and witnesses were to be instructed regarding impediments and basis for obtaining a dispensation. Because the petitioners were ignorant, rural

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people, they could not know or understand the scandalous cause of *angusti loci*, even though they were from honest families. The male petitioner was over 24. The parish priest should have explained the problems to the couple.

Baptismal Certificates

1. On 1 June 1777 in Isleta Pueblo, fray Joaquín de Jesús Ruiz baptized twenty-one-day-old Bernardino de Jesús, the legitimate son of Santiago Chaves and Margarita Varela, *españoles*. His godparents were José Chaves and María Isabel Aguirre.

2. A certificate of a baptismal record prepared in Latin on 1 August 1802 stated that in Santa Ana on 12 September 1784, fray José Vilchez baptized María Gertrudis, the legitimate daughter of Juan Gutiérrez and Victoria Salazar, *españoles* from Santa Ana. Her godparents were Eusebio Rael and María Josefa de los Dolores Rael from the Albuquerque jurisdiction. A second baptismal certificate prepared by Father Bernal, in Spanish, noted that the Rael godparents were citizens of Alameda and that the child was born on 8 September.

Juan José Apodaca and María Gregoria Chaves, Albuquerque, 25 August-12 October 1802, AHAD-359, f. 43-51.

Juan José Apodaca, 35, *español*, a citizen of Albuquerque, was widowed of María Antonia Lucero. **María Gregoria Chaves**, *española*, 21 or 22, a citizen of Albuquerque was the legitimate daughter of Pedro Antonio Chaves and Juana Catarina Baca. The couple was related in the closed third degree of affinity on the basis of *copula licita*.

In Albuquerque on 25 August 1802, Father Juan José de Sida questioned, María Gregoria who stated that the impediment was a result of Juan José Apodaca having been married to one of her second cousins. María Gregoria had been born on 25 November and baptized in Albuquerque on 29 November 1781. Her godparents were Francisco Antonio Chaves and Feliciano Sánchez.

Juan José Apodaca explained that by his marriage to María Antonia Lucero, second cousin of his intended, there was an impediment of affinity. He added that he was related to almost everyone in the area and that he had two small children to raise alone. The priest was unable to locate the baptismal record for Juan José.

Witnesses: Vicente López, 99, citizen of the Albuquerque jurisdiction, swore that he saw Father Rojo baptize Juan José Apodaca, the legitimate son of Cristóbal Apodaca and Gregoria Candelaria, both deceased citizens of Albuquerque, and that Salvador Velázquez, who has been away from the area for a number of years, and his wife, the late Ilaria Contreras, were the godparents. The baptism took place about thirty-four years earlier.

Witnesses: José Saavedra, 40, citizen of the Albuquerque jurisdiction.

Juan José Anaya, 45, *español*, citizen of Albuquerque.

Miguel González, citizen of Albuquerque.

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José Ramírez, 53, citizen of Albuquerque.

Father Sida stated that the groom's young children required care when he was away working, that assistance was scarce, that he was poor, that he was unable to go far from that jurisdiction to find a wife, that both parties were natives of Albuquerque and were related to more than a third of the people there of their station, so that it was difficult to find anyone to marry someone who was not a relative. Asserting *angusti loci*, he was recommended a dispensation be granted.

In Durango on 5 October 1802, Domingo Lázaro Sariñana reviewed the proceedings. He stated that great poverty and *angusti loci* were sufficient justification to grant the dispensation on the condition that the original documents were properly signed and forwarded to Durango. Bishop Olivares y Benito reviewed the documents and granted the dispensation on 12 October 1802, subject to bans being proclaimed. Assuming no new impediment arose, the marriage and nuptial blessing could proceed.

Santiago Nieto and María Rafaela Tafoya, Albuquerque and Bernalillo, 4 September-17 November 1802, AHAD-359, f. 52-70.

Santiago Nieto, 22, *español*, citizen of Bernalillo in the Sandia jurisdiction, was the legitimate son of Miguel Nieto and María Dolores Salazar. **María Rafaela Tafoya**, 18, *española*, a native of El Paso and citizen of Albuquerque for eight months, was the legitimate daughter of José María Tafoya and María Bárbara Maldonado.

In Albuquerque on 4 September 1802, Father Sida questioned the María Rafaela. She stated that she had come New Mexico with her parents, and on 13 July had moved with them to La Angostura.

Witnesses: Santiago Chaves, 62, citizen of Albuquerque, stated that the couple was not related. María Rafaela had recently moved to La Angostura where his son-in-law, Cristóbal Jaramillo, lived with his daughter Elena Chaves.

Witnesses: Pedro Ascencio Perea of Bernalillo, 42.

Juan Paulino Varela, 42, mestizo, a citizen of El Paso.

Marcelo José Provencio and Anastacia Gertrudis Baldizán, El Paso del Río del Norte, 9 September-12 October 1802, AHAD-359, f. 36-42.

Marcelo José Provencio, 21, *español*, citizen of El Paso, was the legitimate son of Juan Carlos Provencio and Tomasa Sedillo. Anastacia Gertrudis Baldizán, 19, *española*, citizen of El Paso, was the legitimate daughter of Francisco Baldizán and of Ana Provencio.

Witnesses: José Blancas, 50, *español*, knew that Bernabé Provencio and Inés Provencio were brothers. Bernabé was Carlos Provencio's father, and Inés was Ana María's father. Carlos

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Provencio was Marcelo's father, and Ana María Provencio was Anastacia Gertrudis Baldizán's mother. This was a relationship of the third degree of consanguinity on a transverse line.

Witnesses: Francisco García, 53.

Cristóbal Luján, over 50, *español*.

In Durango on 12 October 1802, Bishop Olivares y Benito granted a dispensation subject to the banns being read three times. Assuming no new impediment arose, the marriage could proceed.

Baptismal Certificates

1. On 2 November 1781 in El Paso, Father Domínguez baptized Marcelo José, born 20 October, the legitimate son of Juan Carlos Provencio and of Tomasa Sedillo. His godparents were Juan José Grandillas and his wife, Guadalupe Márquez.

2. On 28 April 1783 in El Paso, Father Benavides baptized one-day-old Anastacia Gertrudis, the legitimate daughter of Francisco Baldizán and of Ana Povencio. Her godparents were Juan Antonio García and Clara Ceballos.

Juan Esmeregildo and María Gertrudis Josefa Chaves, Belen, 19 November 1802-28 January 1803, AHAD-360, f. 78-82.

Juan Esmeregildo Chaves, 25, *español*, was the legitimate son of Juan Chaves and María Magdalena Varela. **María Gertrudis Josefa Chaves**, 19, *española*, was the legitimate daughter of Manuel Vicente Chaves and Ana María Padilla. All parties were citizens of the second plaza of Los Chaves in the Belen jurisdiction. The couple was related in the second and third degrees of consanguinity.

On 19 November 1802, Juan Esmeregildo Chaves informed Father Bernal that he was 25 years and 10 months old. He had caused María Gertrudis Josefa to lose her virginity. Both had poor parents. María Gertrudis Josefa Chaves stated that she had lost her virginity after promising to marry Juan Esmeregildo. Her parents were honorable people, and she was a native and life-long resident of the Belen jurisdiction.

Witnesses: Toribio García Jurado, 71, citizen of the plaza of Los Garcías.

Pedro Padilla, 71, citizen of the plaza of El Sausal.

José García Jurado, 69, citizen of the plaza of Los Bacas.

	Nicolás Chaves	
Juan Chaves	1st degree	Vicente Chaves
Juan Esmeregildo Chaves	2nd degree	Manuel Vicente Chaves

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“

3rd degree

María Gertrudis Josefa Chaves

Father Bernal forwarded the proceedings to Durango. On 26 January 1803, Vicar General Fernández Valentín recommended a dispensation on the basis of *honestis famiis* and the bride-to-be's poverty. On 28 January, the bishop granted a dispensation and ordered Father Bernal to publish the banns and conduct the marriage, giving the nuptial blessing.

Baptismal Certificates

1. Juan Esmeregildo, the legitimate son of Juan Chaves, *español*, and María Magdalena, *mulata*, was baptized in Belen on 19 January 1777. His godparents were José Pino and Bárbara Chaves.

2. María Gertrudis Josefa, the legitimate daughter of Manuel Chaves and Ana María Padilla, citizens of Los Chaves, was baptized on 9 February 1783 in Isleta Pueblo. Her godparents were Bartolo Pino and his sister, María Catarina Pino.

Agustín Manuel de Luna and María Guadalupe Chaves, Belen, 19 November 1802-28 January 1803, AHAD-360, f. 83-86.

Agustín Manuel de Luna, 24, *español*, was the legitimate son of the late Vicente Luna and María Vicenta Chaves, citizens of the second plaza of Los Chaves. **María Guadalupe Chaves**, 25, *española*, was the legitimate daughter of Miguel Antonio Chaves and the late Antonia Josefa de Baca, citizens of the third plaza of Los Chaves in the Belen jurisdiction.

Witnesses: Toribio García Jurado, 71, citizen of the plaza of Los Garcías.

Pedro Padilla, 71, of the plaza of El Sausal.

José García Jurado, 69, of the plaza of Los Bacas.

When the genealogical tree was created, Agustín Manuel was 24 years 3 months less 7 days old, and María Guadalupe was 25 years 10 months and 4 days old. The couple was related on two lines in the third degree a transverse line.

Nicolás Chaves		Juana Montañó	
Vicente Chaves	brother of	Hernando Chaves	1st degree
María Victoria Chaves	1st cousin	Miguel Antonio Chaves	2nd degree
Agustín Manuel de Luna	2nd cousin	María Guadalupe Chaves	3rd degree

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Gertrudis Sánchez	1st degree	Antonia Sánchez
María Victoria Chaves	2nd degree	Miguel Antonio Chaves
Agustín Manuel de Luna	3rd degree	María Guadalupe Chaves

In Durango on 28 January 1803, Bishop Olivares y Benito granted a dispensation on the basis of *angusti loci*, *honestis familiis*, and *pro scandalo*. He ordered banns published three times. Assuming no new impediment arose, the parish priest was to marry the couple and give them the nuptial blessing.

Manuel Sánchez and Ana María Baca, Santa Fe, 27 June 1803-21 February 1804, AHAD-360, f. 537-42.

Manuel Sánchez, 27, a soldier of the Santa Fe presidio, was widowed of María Josefa Baca. **Ana María Baca**, 17, was a relative of Sergeant Juan Antonio Alarid and the legitimate daughter of the late Francisco Baca and María Luisa Alarid. Ana María was the daughter of a poor widow and was living in the home of Sergeant Juan Antonio Alari. Manuel had the means to support her properly.

Father Hozio questioned Manuel and Ana María at the Santa Fe presidio. Manuel stated that he was related to Ana María in the fourth degree and in the third and fifth degrees of affinity on the basis of *copula licita*.

Witnesses: Juan Domingo Baca, 63, citizen of Santa Fe.

Gerónimo Esquibel, 84, citizen of Santa Fe.

José Antonio Urioste, 40, rifleman of the Santa Fe presidial company.

Antonio Sandoval, 38, presidial soldier in Santa Fe.

Pedro Chaves		Francisco Chaves
Mónica Chaves	1st degree	Josefa Chaves
Diego Antonio Chaves	2nd degree	Juan Cristóbal Sánchez
Francisco Baca	3rd degree	Manuel Sánchez
Ana María Baca	4th degree	Josefa Baca

When Chaplain Hozio forwarded the proceedings to Durango on 28 June 1803, he mentioned that he was enclosing baptismal certificates for both parties and a death certificate for María Josefa Baca, only the baptism of Ana María Baca forms part of the proceeding. On 21

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February 1804, Father Millán Rodríguez, acting for Bishop Olivares y Benito, stated that the couple was in error in stating how they were related. The only blood relationship in the fourth and fifth degree was on a transverse line, on the basis of the fact that Pedro Chaves and Francisco Chaves were brothers; in such a case a dispensation was not necessary. Because Mónica Chaves and Josefa Chaves were related in the first degree, Father Millán found no relationship of affinity. He recommended a dispensation, and the bishop approved.

Baptismal Certificate

On 27 March 1786, the chaplain of the Santa Fe presidio, Father Bermejo, baptized four-day-old Ana María, the legitimate daughter of soldier Francisco Baca and his legitimate wife Luisa Alarid. Her godparents were Diego Antonio Baca and his wife Juana Sáenz Garvizu.

Francisco Gurulé and María Bárbara Sánchez, Belen, 30 June 1803-20 February 1804, AHAD-360, f. 562-68.

Francisco Gurulé, over 30, *coyote*, was the legitimate son of Ignacio Gurulé and Melchora Gutiérrez, both deceased. **María Bárbara Sánchez**, 21, *mestiza*, was the legitimate daughter of Juan Domingo Sánchez and Simona Chaves. All were citizens of San Antonio de Sabinal in the Belen jurisdiction. In Belen, Father Bernal questioned Francisco. He stated that he and María Bárbara were related in the second degree of affinity as a result of the carnal relations he had with her first cousin (María Manuela Arroyo). He had also caused his intended to lose her virginity after promising to marry her. He added that he had lived in the area for more than twenty years. María Bárbara stated that they were not related and that she was a life-long resident of that jurisdiction.

Witnesses: Toribio García Jurado, citizen of the plaza of Los Garcías.

Pedro Padilla, citizen of the fifth plaza of Los Chaves.

José García Jurado, citizen of the plaza of Los Bacas.

	Juana (Kiowa Indian)	
	mother of	
Simona Chaves	1st degree	María Gertrudis Chaves
mother of		mother of
María Bárbara Sánchez	2nd degree	María Manuela Arroyo

Father Bernal forwarded the proceedings to Durango on 25 February 1780. On 20 February 1804, Visitor General Millán Rodríguez recommended a dispensation on the basis of avoiding scandal and the great poverty of the petitioner. The dispensation was granted.

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Baptismal Certificates

1. In Sandía Pueblo 29 June 1803, a certification was made in lieu of a baptismal certificate for Francisco Gurulé. Cristóbal Gurulé and José María Muñiz, citizens of the plaza of Los Ranchos and parishioners of Albuquerque and Rosa García, citizen of Albuquerque, declared that they had been at the baptism of Francisco Gurulé, and that Rosa García had been his godmother. It took place about thirty-three years earlier and was performed by Father Hinojosa in Sandía Pueblo.

2. In Isleta Pueblo on 10 February 1782, five-day-old María Bárbara, the legitimate daughter of Juan Domingo Sánchez and Simona Chaves, was baptized. Her godparents were José Sánchez and his wife, Juana Teresa Herrera, citizens of Los Chaves.

Tomás Ignacio del Villar and María Josefa Mora, El Paso, 21 April-25 May 1804, AHAD-360, f. 509-16.

Tomás Ignacio del Villar, 24, *español*, a citizen of El Paso, was the legitimate son of Miguel del Villar and Manuela Padilla. **María Josefa Mora**, 22, *española*, was the legitimate daughter of Domingo Mora and Josefa Verdugo. María Josefa Mora stated that she and Tomás Ignacio had heard it said that they were related by consanguinity, but she did not know to what degree. Tomás Ignacio stated that he had heard Domingo Mora say that he was related to María Josefa, but did not know how.

Witnesses: José María García de Noriega, 47, *español*, had heard of the relationship from Domingo Mora.

Cristóbal Sáenz, 67.

Santiago Varela, 35.

Domingo Mora, 62, *español*, explained the relationship as beginning with Juan de Dios Lucero de Godoy, the father of Lázaro Lucero de Godoy, who was the father of Casimira Lucero de Godoy. Antonia Lucero de Godoy was the mother of Sebastián del Villar. Casimira Lucero was the mother of Domingo Mora. Sebastián del Villar was the father of Miguel del Villar and Domingo del Villar was the father of Tomás Ignacio del Villar. Asked why he had kept the information secret since his youth, Domingo Mora stated that his mother, Casimira Lucero de Godoy, and his grandfather, Lázaro Lucero de Godoy, to avoid the implications of incest, indicated that Lázaro Lucero had an illicit relationship with Pascuala Velarde. As a result, she gave birth to Casimira Lucero. He stated that Lázaro Lucero and Pascuala Velarde were unmarried. Asked whether he produced this information out of malice or disapproval of the proposed marriage of Tomás Ignacio del Villar and his daughter, María Josefa Mora, and he denied it, saying he fully approved the proposed union. He signed his declaration.

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Juan de Dios Lucero de
Godoy

Lázaro Lucero de Godoy
Casimira Lucero de Godoy
Domingo de la Mora
María Josefa de la Mora

Antonia Lucero de Godoy
Sebastián del Villar
Miguel del Villar
Tomás Ignacio del Villar

Tomás Ignacio del Villar and María Josefa Mora were related in the fourth degree of consanguinity on a transverse line. Miguel del Villar, the legitimate father of Tomás Ignacio del Villar, and Domingo de la Mora, the legitimate father of María Josefa de la Mora, consented to their children's marriage.

In Durango on 14 May 1804, Father Millán Rodríguez reviewed the proceedings for Bishop Olivares y Benito who granted a dispensation and ordered that the original documents be forwarded to Durango. On 25 May 1804, the ruling on the basis of *angusti loci* was returned to El Paso with an order for the banns be proclaimed three times. Assuming no new impediment arose, the marriage and nuptial blessing were to proceed.

Baptismal Certificates

1. On 9 [?] 1788 in E Paso, Father Benavides baptized Tomás Ignacio, born on the 7th, the legitimate son of Miguel del Villar and of Manuela Padilla. His godparents were José García Carvajal and his wife, María Bonifacia del Villar.

2. On 9 April 1782 in El Paso, Father Llanos baptized two-day-old María Josefa, the legitimate daughter of Domingo Mora and Josefa Verdugo. Her godparents were Ignacio Ascárate and his wife, Isabel González.

Francisco Antonio Chaves and María Gregoria Padilla, San Agustín de Isleta, 23 June-21 August 1804, AHAD-360, f. 556-61.

Francisco Antonio Chaves, *español*, 29, a citizen of Los Padillas, was the legitimate son of Domingo Chaves and the late Agustina Padilla. **María Gregoria Padilla**, *española*, was the legitimate daughter of the late Diego Padilla and Eduarda Iturrieta, citizens of Los Padillas in the Isleta jurisdiction. In Isleta Pueblo, Father José Ignacio Sánchez questioned the couple. They stated that they were related, but did not know how. María Gregoria had lost her virginity after Francisco. Antonio promised to marry her. She was a life-long resident of the area.

Witnesses: Toribio García Jurado, 73, citizen of the plaza of Los Garcías.

José García Jurado, 71, citizen of the plaza de Los Bacas.

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Bernardo Padilla, 57, citizen of Los Padillas in the Isleta Jurisdiction.

	Diego Padilla and María Vásquez	
Diego Padilla	1st degree	Manuela Padilla
María Gregoria Padilla	2nd degree	Domingo Chaves
“	3rd degree	Francisco Antonio Chaves

The proceedings were forwarded to Durango on 23 June 1804. On 21 August 1804, Father Millán Rodríguez, acting for Bishop Olivares y Benito, recommended a dispensation because the prospective groom was getting old and because both parties were in agreement. The bishop approved, adding that the couple's poverty was another factor. He ordered the banns published by their parish priest. Assuming no new impediment arose, they should be married and receive the nuptial blessing.

Baptismal Certificates

1. In Isleta Pueblo on 5 April 1775, Francisco Antonio, the legitimate son of Domingo Chaves and Agustina Padilla *españoles* and citizens of that jurisdiction, was baptized. His godparents were Joaquín Mestas and Victoria Sánchez.

2. In Isleta Pueblo on 26 September 1773, María Gregoria, *mulata*, the legitimate daughter of Diego Padilla and Eduarda Iurrieta, was baptized. Her godparents were Tomás Chaves and Josefa Padilla.

Francisco Antonio Chaves and María Bárbara Sánchez, Belen, 27 June-2 August 1804, AHAD 360, f. 543-48.

Francisco Antonio Chaves, 28, *español*, was the legitimate son of Antonio Chaves and Bárbara Padilla, both deceased citizens of Los Chaves. **María Bárbara Sánchez**, 30, *española*, was the legitimate daughter of Diego Antonio Sánchez and Ana María Alvarez del Castillo, also both deceased citizens of Belen. The couple knew they were related, but did not know how.

Witnesses: Toribio García Jurado, 73, citizen of the plaza of Los Garcías.

José García Jurado, 71, citizen of the plaza of Los Bacas.

Santiago Trujillo, over 60 years old, citizen of the plaza of Los Trujillos.

Nicolás Chaves	1st degree	brothers	Pedro Chaves
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Antonio Chaves	2nd degree	1st cousins	Josefa Chaves
Francisco Antonio Chaves	3rd degree	2nd cousin	Diego Antonio Sánchez
"	4th degree		María Bárbara Sánchez

Father Bernal forwarded the proceedings to Durango in June 1804. On 2 August 1804, Vicar General Millán Rodríguez, noted the impediment and the reasons given as *pro scandalo, angusti loci, honestis familiis*, and the great distance between New Mexico and Durango. He granted the dispensation.

Baptismal Certificates

1. In Isleta Pueblo on 8 October 1775, Francisco Antonio, the legitimate son of Antonio Chaves and Bárbara Padilla, *españoles* citizens of that jurisdiction, was baptized. His godparents were Francisco Suárez and Gertrudis Durán.

2. In Isleta Pueblo on 6 June 1774, María Bárbara, the legitimate daughter of Diego Antonio Sánchez and Ana María Alvarez del Castillo, *españoles* and citizens of Belen, was baptized. Her godparents were Cristóbal Pino and Bárbara Sánchez.

Felipe Contreras and Luisa Alderete, El Paso, 24 September-16 October 1804, AHAD-360, f. 517-26.

Felipe Contreras, 28, *español*, a native of the El Paso jurisdiction, was the legitimate son of Antonio Contreras and Felipa Alderete. **Luisa Alderete**, 16, *española*, a native of El Paso, was the legitimate daughter of Manuel Alderete and Rosa Fernández. The couple was related in the fourth degree of consanguinity on a transverse line.

Witnesses: José Antonio Domínguez, 60, knew both parties well and that they were related.
 José Fermín Alvarez, 63.
 Pedro José Alday, 58.

Juan Valencia

Ana María Valencia
 Tomasa Márquez
 Felipa Alday
 Felipe Contreras

Jacinta Valencia
 María Manuela
 Manuel Alderete
 Luisa Alderete

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The proceedings were forwarded to Durango. On 16 October 1804, a dispensation on the basis of *angusti loci* was granted and returned to El Paso. The banns were to be proclaimed three times. Assuming no new additional impediment arose, the marriage and nuptial blessing were to proceed.

Certificates

1. On 14 September 1776 in El Paso, Father Damián Martínez baptized Felipe de la Cruz, the legitimate son of Antonio Contreras and Felipa Alday. His godparents were Juan García and his wife, Gertrudis Fuentes.

2. On 24 June 1788 in El Paso, Father Benavides baptized a three-day-old *española de la tierra*, María Luisa, the legitimate daughter of Manuel Alderete and Rosa Fernández. Her godparents were George Guereña and María Gertrudis Fernández.

3. In El Paso on 22 September 1804, Antonio Contreras gave permission for his son, Felipe Contreras, to marry Luisa Alderete.

4. In El Paso on 22 September 1804, Manuel Alderete and Rosa Fernández gave permission for their daughter to wed.

Francisco Rafael Trujillo and María de Jesús Martín, Pojoaque and Santa Cruz de la Cañada, 6 December 1804-22 February 1805, AHAD-360, f. 527-36.

Francisco Rafael Trujillo, 25, *español*, single, was the legitimate son of Bartolomé Trujillo and María Paula Medina, citizens of Pojoaque. **María de Jesús Martín**, 16, *española*, single, was the legitimate daughter of Miguel Martín and Lorenza Benavides, citizens of Santa Cruz. Fray Diego Martínez de Arellano conducted the investigation. Francisco Rafael stated that he and María de Jesús were related in the fourth degree on a transverse line and that he had his parents' permission to marry. He signed his statement.

Witnesses: Juan Miguel Espinosa, 50, had known the groom since childhood and knew that Francisco had always lived in the Pojoaque jurisdiction.

José Cristóbal González, 63.

The bride testified in Santa Cruz before fray Sebastián Alvarez on 9 December 1804. She knew that she and Francisco Rafael Trujillo were related and that she had her parent's permission to marry.

Witnesses: José Ignacio Madrid, 43, had known María de Jesús since her birth because he had visited her parent's home frequently.

José Mariano Mestas, 33.

In Durango on 19 February 1805, Bishop Olivares y Benito granted a dispensation on the basis of *angusti loci* and because the parents had given their permission for the marriage.

NEW MEXICO PRENUPTIAL INVESTIGATIONS

Baptismal certificates

1. In Santa Cruz de la Cañada on 7 June 1789, a child born three days earlier named María de Jesús, the legitimate daughter of Miguel Martín and Lorenza Benavides, *españoles* and citizens of that parish, was baptized. Her godparents were Miguel Vigil and his wife, Ana María Vallejos, *españoles* from Santa Cruz.

2. On 24 May 1779 in Pojoaque, Francisco Rafael, born on 22 May, the legitimate son of Bartolo Trujillo and Paula Medina, *españoles*, citizens of that jurisdiction, was baptized. His godparents were Cristóbal Trujillo and Lutgarda del Castillo.

Agustín Jacobo Justo Chaves and Juana Rita Sánchez, Albuquerque and Isleta Pueblo , 7 August-4 November 1805, AHAD-361, f. 556-63.

Agustín Jacobo Justo Chaves, 22, *español*, was the legitimate son of Tomás Chaves and María Josefa Padilla, both deceased citizens of Los Padillas. **Juana Rita Sánchez**, 18, *española*, was the legitimate daughter of Pedro Sánchez and María de la Luz Baca, both deceased citizens of Albuquerque. Agustín stated that Juana Rita was under the protection of a sister and that everyone in the area was related.

Witnesses: Bernardo Padilla, 58, citizen of the Isleta jurisdiction.

José Gabriel Sánchez, 32, citizen of the Isleta jurisdiction.

	Pedro Chaves	
Francisco Chaves	1st degree	Efigenia Chaves
Tomás Chaves	2nd degree	Pedro Sánchez
Agustín Jacobo Justo Chaves	3rd degree	Juana Rita Sánchez

Isabel Baca	1st degree	Manuel Baca
María Josefa Padilla	2nd degree	María de la Luz Baca
Agustín Jacobo Justo Chaves	3rd degree	Juana Rita Sánchez

Father José Ignacio Sánchez stated that the impediment was in the third degree of consanguinity in two parts and that he was sending the information to Father Guerra in Albuquerque. In Albuquerque on 9 August 1805, he questioned Juana Rita Sánchez. She stated that she was related by blood to Agustín but did not know how.

NEW MEXICO PRENUPTIAL INVESTIGATIONS

Witnesses: Antonio Rosalío Chaves, 74, citizen of Albuquerque.

Florencio Contreras, 69, citizen of Albuquerque.

Father Guerra forwarded the proceedings to Durango on 9 August 1805. On 26 October, Vicar General Millán Rodríguez noted the impediment and basis for requesting a dispensation as *angusti loci*, honorable families, the poverty of the bride-to-be, the couple's mutual consent and recommended the dispensation be granted. The bishop approved on 4 November 1805. He ordered the banns be proclaimed and, assuming no new impediment arose, the parish priest was to proceed with the marriage and give the nuptial blessing.

Baptismal Certificates

1. In Isleta Pueblo on 25 July 1783, Agustín Jacobo Justo, the legitimate son of Tomás Chaves and María Josefa Padilla, was baptized. His godparents were Domingo Chaves and his wife, María Manuela Aguirre. All parties were citizens of Los Padillas.

2. In Albuquerque on 6 January 1786, Father Lago baptized two-day-old Juana Rita de los Dolores, the legitimate daughter of Pedro Sánchez and María de la Luz Baca. Her godparents were José Antonio Baca and his sister, Josefa Baca, citizens of Albuquerque.

Juan Antonio Aragón and Lorenza Justa Baca, Albuquerque, 27 July-17 September 1805, AHAD-361, f. 570-75

Juan Antonio Aragón, 24, *español*, a citizen of Albuquerque, was the legitimate son of the late Manuel Aragón and María Vallejos. **Lorenza Justa Baca**, 13, *española*, was the legitimate daughter of José Baca and Victoriana Chaves, both deceased citizens of Albuquerque. Juan Antonio knew he was related to Lorenza in a closed fourth degree of consanguinity. He stated that he was related to everyone in the area.

Witnesses: Antonio Rosalío Chaves, 77, citizen of Albuquerque.

Antonio Luján, 70, citizen of Albuquerque.

Antonio de Jesús López, 45, citizen of Albuquerque.

Diego Montoya		
Rosa Montoya	1st degree	Margarita Montoya
Margarita Gallegos	2nd degree	Juana Chaves
Manuel Aragón	3rd degree	José Baca
Juan Antonio Aragón	4th degree	Lorenza Justa Baca

NEW MEXICO PRENUPTIAL INVESTIGATIONS

On 29 July 1805, Father Guerra forwarded the proceedings to Durango. On 14 September 1805, Vicar General Millán Rodríguez recommended a dispensation on the condition that the prospective bride's father gave his consent, which was absolutely necessary because she was under thirteen. On 17 September 1805, Bishop Olivares y Benito granted a dispensation on the basis of *angusti loci* and the prospective bride's poverty on the condition that her father's permission be obtained. The banns were to be proclaimed three times. Assuming no new impediment arose, the marriage could take place and the nuptial blessing be given.

Baptismal Certificates

1. In Albuquerque on 23 July 1781, Father Bernal, minister in Isleta Pueblo, baptized two-day-old Juan Antonio, the legitimate son of Manuel Aragón and María Vallejos. His godparents were José Molina and Isabel López.

2. In Albuquerque on 23 June 1791, Father Guerra baptized three-day-old Lorenza Justa, the legitimate daughter of José Baca and Victoriana Chaves. Her godparents were Bartolomé Padilla and his wife María Antonia Sánchez.

Toribio Chaves and María Rosalía García [de Noriega]; San Felipe Pueblo, 24 August-31 December 1805, AHAD 361, f. 549-55.

Toribio Chaves, 63, *español*, a citizen of San José de las Huertas, was the widower of María Gertrudis González. **María Rosalía García [de Noriega]**, 18, *española*, was the legitimate daughter of José García de Noriega and María Victoria Gutiérrez, citizens of La Angostura and parishioners of San Felipe Pueblo. María Rosalía García [de Noriega] signed her petition. The couple was related in the third and fourth degrees of consanguinity.

In San Felipe Pueblo on 24 August 1805, Father José Pedro Rubí de Celis conducted the proceedings. Toribio Chaves revealed that he had deflowered María Rosalía. He wished to avoid further scandal caused by his visits to her home and to recover his honor. He added that he had lived in the San Felipe jurisdiction for eleven years. María Rosalía stated that she was 18 years, 9 months old and that she had lived in the San Felipe area for eight years.

Witnesses: Pedro Padilla, 68, citizen of Belen, knew that Toribio had had sex with María Rosalía who had been a virgin at the time. Their actions had caused a great scandal in area.

Mariano Perea, 64, citizen of Bernalillo.

Cleto de Miera y Pacheco, 63, citizen of the territory.

Miguel Ar[?], 72.

Pedro [?]caros, 71

Diego Gurulé, 65.

NEW MEXICO PRENUPTIAL INVESTIGATIONS

	Fernando	
Nicolás	1st degree	Pedro
Bernardo	2nd degree	Nicolasa
Toribio	3rd degree	Victoria
“	4th degree	Rosalía

On 2 November 1805, Father Rubí de Celis forwarded the proceedings to Durango. On 30 December, Vicar General Raimundo de Sotomayor recommended a dispensation, voicing two reservations. If the couple had sex to of further their request for a dispensation, they ran the risk of having their marriage annulled. In addition to establishing that the prospective groom was a widower, the prospective bride needed her parent's permission to marry. On 31 December, Bishop Francisco Gabriel de Olivares y Benito granted a dispensation. He ordered Father Rubí de Celis to publish the banns three times. Assuming no new impediment arose, he was to marry the couple and give them the nuptial blessing. Before the wedding, the couple was to confess for six months, take communion once a month, and recite the five mysteries of the rosary every Saturday as penance.

Certificates

1. In Isleta Pueblo on 22 December 1742, Toribio, the legitimate son of Bernardo de Chaves and Francisca Baca, was baptized. His godfather was Manuel Baca.
2. In Sandía Pueblo on 20 January 1787, Father José Mariano Romo baptized two-day-old María Rosalía, the legitimate daughter of José García and María Victoria Gutiérrez. Her godparents were Pablo Trujillo and his sister María Manuela Trujillo, citizens of Bernalillo.
3. On 28 August 1805, José García de Noriega and his wife granted permission for their daughter, María Rosalía, to marry Toribio Chaves.

Pedro Martín and Jacinta Aragón, Chimayó, Taos and Santa Cruz de la Cañada, 23 August-4 December 1805, AHAD-361, f. 585-99.

Pedro Martín, a citizen of Chimayó, the legitimate son of Manuel Martín and Dorotea Romero, was widowed of his first wife, María Ignacia García. **Jacinta Aragón**, 18, citizen of Taos, the legitimate daughter of the late Mariano Aragón and Juana de Luna, was the widow of her first husband, Juan Ignacio Vigil. The couple stated that they were related by affinity in the fourth degree on the basis of *copula licita*. Pedro had sufficient means to support Jacinta with decency as she was accustomed. She was a poor widow with two children. If she did not marry her relative, she would be in ill repute, scandalizing the pueblo because she had opened her home to her intended.

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Pedro Martín, testifying in La Cañada, stated that the impediment of affinity was on the basis of the fact that his uncle, Juan Ignacio Vigil, the second cousin of his mother, Dorotea, was related to Jacinta Aragón in the third and fourth degrees. Pedro had had sexual relations with Jacinta, but no one knew about it. He had stayed in Jacinta's home, but had been told to leave it by the alcalde of Taos.

Francisco Montes Vigil

María Vigil	Domingo Vigil
José Romero	Cristóbal Vigil
Dorotea Romero	Juan Ignacio Vigil
Pedro Martín	Jacinta Aragón

Witnesses: Manuel Vigil, 66, citizen of the jurisdiction of La Cañada.

Miguel de San Juan Martín, 57, citizen of the jurisdiction of La Cañada.

Fray Pedro Martínez, parish priest of Nambe, was acting in an interim capacity at La Cañada. He stated that he knew both parties well. The impediment was certain, well known in his parish, and the cause of scandal. He knew that Pedro had had carnal knowledge of Jacinta because of their weakness rather than to obtain a dispensation.

At Taos on 26 August 1805, Father Vera questioned Jacinta and two witnesses. She stated that since 15 August people had been asking her and her in-laws if she was related to her intended in the fourth degree of affinity. She stated that she had had sexual relations with Pedro during the nine days he spent at her house, but that at the time she did not realize they were related.

Witnesses: Antonio Lobato, 68, retired alcalde of Taos

Antonio Martín, 63, both citizens of that jurisdiction.

Father Vera forwarded the proceedings to Durango on 9 August 1805. On 13 September, Visitor General Millán Rodríguez, acting for Bishop Olivares y Benito, granted a dispensation on the basis of the fact that both parties were widowed, had caused scandal, and had engaged in sexual relations without knowing they were related. On 4 December 1805 Bishop Olivares y Benito approved and ordered Father Vera to publish the banns of marriage three times, and assuming no new impediment arose, to marry the couple.

Certificates

1. On 2 February 1764, Pedro Antonio, the legitimate son of Manuel Martín and Dorotea Romero was baptized in Albuquerque. His godfather was Juan Bautista Romero.

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2. On 9 February 1773, María Jacinta, the legitimate daughter of Mariano Arango and Juana de Luna, was baptized in Albuquerque. Her godparents were Domingo de Luna and María Baca.

3. On 19 April in La Cañada, Father Juan José Lombide buried María Ignacia, the wife of Pedro Martín, who left four children, two males and two females, having received the sacraments of penance, the Eucharist and extreme unction. She was buried in a plot costing 8 pesos with a large cross, after a wake and high mass.

In a note appended to the certificate, Father Vera stated that he received the document on 1 September and noted the omission of the year and surname of the late María Ignacia García. Pedro Martín stated that his late wife was buried in 1782.

4. On 13 February 1805 in Taos, Juan Ignacio Vigil, husband of Jacinta Aragón, was buried after receiving the sacraments of penance and extreme unction. Both were citizens of Taos. He left a young son and daughter.

José Antonio Gutiérrez and María Bárbara Lucero, Albuquerque, 16 September-4 December 1805, AHAD-361, f. 564-69.

José Antonio Gutiérrez, *español*, 20, was the legitimate son of Miguel Loreto Gutiérrez and María de la Luz González, citizens of Albuquerque. **María Bárbara Lucero**, *española*, 18, was the legitimate daughter of the late Juan Antonio Lucero and María Manuela Miera y Pacheco, citizens of Albuquerque.

José Antonio stated that he was related to María Bárbara in the third and fourth degrees of consanguinity, but that most of the people in the Albuquerque jurisdiction were related to him. María Bárbara testified that she did not know exactly how she and José Antonio were related.

Witnesses: Juan José Santillanes, 65, citizen of Albuquerque, knew that as a poor orphan, María Bárbara was seeking José Antonio's protection.

José Tafoya, 54, citizen of Albuquerque.

Alonso García, 70, citizen of Albuquerque.

	Juan González	
Juan González	1st degree	Antonio González
María de la Luz González	2nd degree	Nicolasa González
José Antonio Gutiérrez	3rd degree	Juan Antonio Lucero
“	4th degree	María Bárbara Lucero

Father Guerra forwarded the proceedings to Durango. On 3 December 1805, Visitor General Millán Rodríguez recommended a dispensation. The next day the Bishop Olivarez y Benito

NEW MEXICO PRENUPTIAL INVESTIGATIONS

granted a dispensation on the basis of *angusti loci* and ordered the couple's parish priest to publish the banns of matrimony on three occasions. Assuming no new impediment arose, he was to perform the marriage ceremony and record it in the parish archives.

Baptismal Certificates

1. In Sandia Pueblo on 18 March 1787, María Bárbara Antonia, the legitimate daughter of Juan Antonio Lucero and María Manuela Aragón, was baptized. Her godparents were Pedro Ascencio Perea and his wife, Josefa Velarde, citizens of Bernalillo.

2. In Albuquerque on 12 October 1785, three-day-old José Antonio, the legitimate son of Miguel Loreto Gutiérrez and María de la Luz González was baptized. His godparents were Antonio Delfín Martín and María Elena González.

José Mariano de la Cruz Quintana and María Antonia Velarde, Santa Clara and Santa Cruz de la Cañada, 19 September-20 December 1805, AHAD 361, f. 576-84.

José Mariano de la Cruz Quintana, 22, *español*, single, a citizen of Santa Cruz, was the legitimate son of José Vicente Quintana and María de la Luz Silva. **María Antonia Velarde**, 14, *española*, single, a citizen of Santa Clara, was the legitimate daughter of José Manuel Velarde and María Manuela Perea. The couple told fray José de Castro in Santa Cruz that they were related in the fourth degree of consanguinity on a transverse line. They stated that they were related to everyone of their station in the area. They had always served their families with honor. María Antonia was poor, and her father had many children. José Mariano had the means to support her. José Mariano, who stated that he had his parents' permission to wed, signed his petition.

Witnesses: José Antonio Oliva, 57, citizen of Santa Cruz.

Mariano Jirón, 40, citizen of Santa Cruz.

	Antonio Silva	
Francisco Silva	1st degree	Joana Silva
Francisco Silva	2nd degree	Gregoria Gallegos
María de la Luz	3rd degree	María Manuela Perea
José Mariano Quintana	4th degree	María Antonia Velarde

The proceedings were forwarded to Father Teodoro Alcina in Santa Clara and he questioned María Antonia.

Witnesses: Ventura Martín, 58, citizen and parishioner of Santa Clara, knew that in the five years María Antonia had known José Mariano, she had remained chaste.

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The proceedings were forwarded to Durango. On 20 December 1805, Visitor General Millán Rodríguez recommended a dispensation on the basis of *angusti loci*. Bishop Olivares y Benito approved a dispensation and ordered the publication of banns three times. Assuming no new impediment arose, the parish priest was to marry the couple and give them the nuptial blessing.

Certificates

1. In Santa Cruz on 4 May 1783, José Mariano de la Cruz, the legitimate son of Vicente Quintana and María de la Luz Silva, was baptized. His godparents were Marcos Lucero and María Gómez del Castillo.
2. In Sandía Pueblo on 15 August 1795, María Antonia, born on 8 August, the legitimate daughter of José Manuel Velarde and María Manuela Perea, citizens of Bernalillo, was baptized. Her godparents were Andrés Romero and María Manuela Gutiérrez.
3. In Santa Cruz on 19 September 1805, María de la Luz Silva, widow of Vicente Quintana, granted permission for her son, José Mariano de la Cruz Quintana, to marry María Antonia Velarde.
4. In Santa Clara on 18 December 1805, before Father Alcina, José Manuel Velarde and María Manuela Perea, *españoles* and citizens of Santa Clara, gave their permission for their daughter, María Antonia Velarde, to wed José Mariano de la Cruz Quintana, subject to their being granted a dispensation.

Bernardo Abeytia and María Manuela Trujillo, Santa Cruz de la Cañada, 23 September-4 December 1805, AHAD-361, f. 600-607, inc.

Bernardo Abeytia, 35, *español*, a citizen of Santa Cruz, was the legitimate son of Juan José Abeytia and the late Ana María Oliva. **María Manuela Trujillo**, 18, *española*, was the legitimate daughter of Juan Ignacio Trujillo and the late Josefa Chacón. Bernardo signed his statement. The couple was related in the fourth degree of affinity. Bernardo stated that he had had sex with his intended.

Witnesses: Julián Quintana, 50.

José Guadalupe Martín, 40.

Francisco Montoya, 50.

Tomás Mestas, 38.

On 24 September 1805, Father Castro forwarded the proceedings to Durango. On 4 December, Visitor General Millán Rodríguez, acting for Bishop Olivares y Benito, noted that it was odd that no statement indicating that the couple was Christian had been included. Parental permission was also lacking. Given the distance from Durango to New Mexico, a dispensation was granted on the condition that the priest rectify the omissions in the proceedings and send the additional information to the bishop. Then, he was to proclaim the banns three times. Assuming no new impediment arose, he was to marry the couple and grant them the nuptial blessing.

NEW MEXICO PRENUPTIAL INVESTIGATIONS

Diego Antonio Sánchez and María Antonia Gallegos, Belen, 6 October-31 December 1805, AHAD-361, f. 541-46.

Diego Antonio Sánchez, 29, *español*, was the legitimate son of Diego Antonio Sánchez and Ana María Alvarez del Castillo, both deceased. **María Antonia Gallegos**, 16, *española*, was the legitimate daughter of the late Anselmo Gallegos and María de la Cruz Silva, citizens of Santa Fe and residents of Belen. Diego Antonio informed Father Bernal that he and María Antonia were related in the fourth degree of consanguinity.

Witnesses: Toribio García Jurado, 75, citizen of the Belen jurisdiction, signed his testimony.

Juan Torres, 68, citizen of the Belen jurisdiction.

Francisco Padilla, 44.

Rosa Montoya	siblings	Juana Montoya
Juan Gallegos	1st cousins	Chepita Chaves
María de la Cruz Silva	2nd cousins	Diego Antonio Sánchez
María Antonia Gallegos		Diego Antonio Sánchez

Father Bernal stated that he had known Diego Antonio since his birth in that area, and that María Antonia had been in the area for a short time. He added that María Antonia was poor, and her mother was a widow.

In Durango on 30 December 1805, Vicar General Millán Rodríguez recommended a dispensation. Bishop Olivares y Benito approved a dispensation on 31 December. He ordered Father Bernal to publish the banns three times. Assuming no new impediment arose, he was to proceed with the marriage and grant the nuptial blessing.

Baptismal Certificates

1. In Isleta Pueblo on 22 June 1776, Diego Antonio, *español*, born on 12 June, the legitimate son of Diego Antonio Sánchez and Ana María Castillo, was baptized. His godfather was Juan Felipe Baca.

2. On 9 July 1789, six-day-old María Antonia, the legitimate daughter of the soldier, Anselmo Gallegos, and María de la Cruz Silva, was baptized. Her godparents were Manuel Antonio Gallegos and María de la Luz Ortiz.

NEW MEXICO PRENUPTIAL INVESTIGATIONS

Juan Manuel Martín and Juana Catalina Valdez, Abiquiu, 9 February-31 December 1806, AHAD 361, f. 615-21.

Juan Manuel Martín, 20 and a few months, *español*, single, was the legitimate son of the late militia lieutenant, Pedro Martín, and María Manuela Cisneros. **Juana Catalina Valdez**, 18, *española*, single, was the legitimate daughter of José Isidoro Valdez and María Loreta Gómez, citizens of the Abiquiu jurisdiction. Juan Manuel stated that he was related to Juana Catalina in the fourth degree of consanguinity on a transverse line and that both were related to everyone in the area. They had always preserved their families' honor. His intended was poor, and he could support her properly. He signed his petition. Juana Catalina explained that her motives for seeking a dispensation were *angusti loci* and poverty. She had her parents' permission to marry.

Witnesses: Alonso Cisneros, 53, citizen of the Abiquiu area.

Gregorio Ulibarrí, 55, citizen of the Abiquiu area.

Witnesses: Joaquín Naranjo Ocano, 60, citizen of the Abiquiu area.

Gabriel Jaramillo, 40, citizen of the Abiquiu area.

Blas Martín

his son		his son
Nicolás Martín	1st degree, siblings	Pedro Martín
his daughter		his son
Rosalía Martín	2nd degree, 1st cousins	Santiago Martín
her daughter		his son
María Loreta Gómez	3rd degree, 2nd cousins	Pedro Martín
her daughter		his son
Juana Catalina Valdez	4th degree, 3rd cousins	Juan Manuel Martín

Father De la Prada forwarded the proceedings to Durango on 10 February 1806. On 31 December 1806, Vicar General Millán Rodríguez recommended a dispensation. Bishop Olivares y Benito's apparent approval is missing from the file.

Certificates

1. In Abiquiu On 30 January 1786, Father González baptized Juan Manuel, born on 28 January, the legitimate son of Pedro Martín and María Manuela Cisneros. His godparents were Gerardo Cisneros and Francisca Martín. All were citizens of Abiquiu.

NEW MEXICO PRENUPTIAL INVESTIGATIONS

2. In Abiquiu on 8 December 1788, Father Francisco Martín Bueno baptized Juana Catalina, born on 5 December, the legitimate daughter of José Isidoro Valdez and María Loreta Gómez, *españoles*, and citizens of that jurisdiction. Her godparents were Faustín Martín and María Manuela Valdez.

3. On 9 February 1806, Father De la Prada noted that Juana Catalina Valdez's parents, José Isidoro Valdez and María Loreta Gómez, had appeared before him and given their permission for their daughter to marry.

4. On 9 February 1806, Father De la Prada noted that María Manuela Cisneros, mother of Juan Manuel Martín, left Abiquiu for Santa Fe on 26 October of the previous year because she had married Miguel Tenorio, a presidial soldier. She granted permission for her son, Juan Manuel Martín to marry Juana Catalina Valdez. Her son did not want to move and leave his relatives. He had been born and raised and found his bride in Abiquiu. He had a home, land, and animals there, which he inherited from his late father, Pedro Martín. He was going to take up residence in the home of his grandmother, Antonia Vallejo and his uncle, Mariano Martín, to whom he owed his Christian education.

5. A certification prepared by Father Hozio at the Santa Fe presidio stated that María Manuela Cisneros, mother of Juan Antonio Martín, wife of Miguel Tenorio, granted her permission for her son Juan Manuel Martín to marry Juana Catalina Valdez. Father Hozio and Miguel Tenorio signed the statement.

Mariano de la Merced Lucero and María Margarita Provencio, El Paso, 3 March-17 March 1806, AHAD-362; f. 368-75.

Mariano de la Merced Lucero, 24, *español*, citizen of the El Paso jurisdiction, was the legitimate son of Felipe Lucero and Rosa Telles. **María Margarita Provencio**, 24, *española*, was the legitimate daughter of Juan Ignacio Provencio and María Josefa Granillo. Father Del Prado questioned Margarita. She stated that she was related to Mariano, but she did not know how. She and Mariano were related to almost everyone in the area. The couple was related in the fourth degree of consanguinity on a transverse line.

Witnesses: Tomás Bernal, 59, *español*, had known both parties since they were children. Rafael Telles was the father of Rafael and Antonio Telles, and that Rafael was the father of Juana Telles while Antonio was the father of Juan Antonio. Juana was the mother of Josefa and Juan Antonio was the father of Rosa. Josefa was the mother of Margarita while Rosa was the mother of Mariano.

Cristóbal Heraclio Sáenz, 69.

Juan Carlos Provencio, 62, *español*.

NEW MEXICO PRENUPTIAL INVESTIGATIONS

Rafael Telles

Antonio Telles
Juan Antonio Telles
Rosa Telles
Mariano Lucero

Rafael Telles
Juana Telles
Josefa Granillo
Margarita Provencio

The proceedings were forwarded with baptismal certificates to Durango. On 17 March 1806, Visitor General Millán Rodríguez granted a dispensation on the basis of *angusti loci* and poverty.

Baptismal Certificates

1. On 23 July 1782 in El Paso, Father Llanos baptized three-day-old María Margarita, the legitimate daughter of Juan Ignacio Provencio and Josefa Granillo. Her godparents were Juan Antonio García and Clara Ceballos.

2. In El Paso on 25 September 1782, Fray Antonio de Galfasoro baptized two-day-old Mariano de la Merced, the legitimate son of Felipe Lucero and Rosa Telles. His godparents were Pedro Baca and his wife, Bárbara Padilla.

Agustín Torres and Antonia Felipa Josefa Bonifacia Baca, Belen, 28 June-5 August 1806, AHAD-362, f. 383-87.

Agustín Torres, almost 30, *español*, was the legitimate son of Nicolás Torres and Francisca Padilla, citizens of Belen. **Antonia Felipa Josefa Bonifacia Baca**, 19, *española*, was the legitimate daughter of Dionisio Antonio Baca and Ana María Sánchez, citizens of Belen.

Father Bernal questioned Agustín who stated that he had had illicit sex with Agustina Antonia García Jurado, a relative of his intended. Antonia Felipa was from one of the most illustrious families in the area, and he was son of honorable parents of good reputation. He claimed that he did not know of the relationship between the two women when he asked Antonia to marry him. He added that he was a life-long resident of the Belen area.

Witnesses: José Antonio Montoya, 61, citizen of the plaza of Los Trujillos, had heard that Agustín Torres had sex with a first cousin of his intended.

Juan Molina, over 60, citizen of the plaza of Los Garcías.

Feliciano Montoya, over 60, citizen of the plaza of Los Garcías.

Antonio Chaves, 40, citizen of the plaza of Los Garcías.

NEW MEXICO PRENUPTIAL INVESTIGATIONS

Diego Antonio Sánchez and Ana María Alvarez del Castillo

parents of

Ana María Sánchez

1st degree

Teresa de Jesús Sánchez

mother of

mother of

Antonia Felipa Josefa Bonifacia Baca

1st cousin, 2nd degree

Agustina Antonia Garcia Jurado

Father Bernal forwarded the proceedings to Durango on 28 June 1806. On 2 August, Vicar General Millán Rodríguez recommended a dispensation. Bishop Olivares y Benito granted a dispensation on 5 August 1806, ordering the parish priest to publish the banns three times. Assuming no new impediment arose, he was to perform the marriage and give the nuptial blessing. The priest was to carefully examine the witnesses separately to determine whether the male petitioner was free to marry and submit the findings before marrying the couple.

Witnesses: José Antonio Montoya, 61, citizen of Belen..

Feliciano Montoya, about 60.

Baptismal Certificates

1. Father Bernal stated on 28 June 1806 he had not found the baptismal record for Agustín Torres. Miguel Antonio Baca and his wife, Juana María Baca, testified that they were godparents when fray José Eleuterio Junco y Junquera baptized Agustín in Isleta Pueblo in 1776 or 1777.

2. In Belen on 14 May 1787, Father Bernal baptized Antonia Felipa Josefa Bonifacia, born on 1 May, the legitimate daughter of Dionisio Antonio Baca and Ana María Sánchez. Her godparents were Antonio José Sánchez and his sister, Manuela Antonia Sánchez, citizens of Belen.

José Gabriel Montaña and María Luisa Arias, Picuris and San Juan de los Caballeros, 12 October-22 December 1806, AHAD 362, f. 404-409.

José Gabriel Montaña, almost 22, *español*, single, was the legitimate son of Vicente Montaña and Rosa Durán y Chaves, citizens of the San Juan jurisdiction. **María Luisa Arias**, 14, *española*, was the legitimate daughter of the late Manuel Arias and Nicolasa Tafoya, citizens of the jurisdiction of San Lorenzo de Picurís. They informed Father González that they were related in the third and fourth degrees of consanguinity on a transverse line. María Luisa's mother was a widow with other children to care for, and the prospective groom could support María Luisa properly. They asked that the proceedings be sent to Father Aumatell, José Gabriel's parish priest for review.

Witnesses: Joaquín Sánchez, 52, citizen of San Juan de los Caballeros jurisdiction, knew that María Luisa had two sisters whom her mother took care of.

Antonio Lucero, 48, citizen of San Juan de los Caballeros jurisdiction.

NEW MEXICO PRENUPTIAL INVESTIGATIONS

Felipe Gallegos		
María Josefa Gallegos	1st degree	María Paula Gallegos
Antonia Candelaria	2nd degree	Vicente Montaña
Manuel Arias	3rd degree	José Gabriel Montaña
María Luisa Arias	4th degree	“

In Picuris on 19 October 1806, María Luisa Aniceta Arias appeared before Father Aumatell and stated that she had lived in the area for about eight years. If she lost this opportunity to marry, there would be no one else of similar lineage to support her.

Witnesses: José Vicente Ortiz, 37, teniente of San Juan de los Caballeros.

Félix Varela, 35, citizen of the San Juan jurisdiction.

Father Aumatell stated that the couple was related in the fourth degree to more than two-thirds the people in that area, that both families had conserved their honor without mixing castas, and that the prospective bride had no other way of keeping her blood lines clean. He forwarded the proceedings to Durango 20 October 1806. On 2 December, V́icar General Millán Rodríguez granted a dispensation.

Baptismal certificate

1. On 10 November 1784 in Albuquerque, Father Bernal (who was visiting the parish), baptized José Gabriel Nazareno de los Dolores, born on Sunday, 7 November, the legitimate son of Juan Vicente Montaña and María Rosa Durán y Chaves. His godparents were Pablo Armijo and his mother [Francisca] Alfonsa Lucero [de Godoy], citizens of Albuquerque.

2. On 19 April 1792, Father Muñoz Jurado, minister in Santa Clara acting under a commission from Father Aumatell, minister of San Ildefonso, baptized two-day-old María Luisa Aniceta, the legitimate daughter of Manuel Arias y Gallegos and Nicolasa Tafoya. Her godmother was Catalina Tafoya.

Andrés Trujillo and María Guadalupe Valdez, Santa Cruz de la Cañada and Pojoaque, 22 October-22 December 1806, AHAD 362, f. 393-98.

Andrés Trujillo, 37, widowed of Juliana Peña, was the legitimate son of the late Pedro Trujillo and Josefa Gómez del Castillo and a citizen of the Pojoaque jurisdiction. **María Guadalupe Valdez**, 26, was the widow of Juan Sánchez and the legitimate daughter of Bernardo Valdez and María Manuela Suazo, citizen of the jurisdiction of Santa Cruz. They were related in the fourth degree of affinity on the basis *copula licita*. María Guadalupe was a poor widow with four small children and was living on the meager means her late husband left her. Andrés would be able to

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provide for her. The couple asked that the proceedings be forwarded to Father Castro, María Guadalupe's priest. Andrés stated that he had had carnal relations with her before they knew they were related. Having learned about the relationship six months earlier, they had abstained from further sexual relations. They had not had sex to facilitate a dispensation.

Witnesses: for Andrés were Paulín Espinosa, 62, explained that one of María Guadalupe's children was an eight-year-old boy, and the other three were younger girls.

Cristóbal Archuleta, 57.

Juana Luján	1st degree	María Luján
Francisco Gómez	2nd degree	Figuenia Sánchez
Josefa Gómez	3rd degree	Pedro Ignacio Sánchez
Andrés Trujillo	4th degree	Juan Sánchez

Father Martínez de Arellano forwarded the proceedings to Father Castro in Santa Cruz. On 26 October 1806, Father Castro questioned María Guadalupe Valdez. She stated that she had lived in that area for twelve years and for fifteen years before that in the Abiquiu area.

Witnesses: Joaquín García, 66, citizen of the Santa Cruz jurisdiction.

Antonio Ascencio Lucero, 63, citizen of the Santa Cruz jurisdiction.

Father Castro forwarded the proceedings to Durango on 28 October 1806. On 22 December, Vicar General Millán Rodríguez granted a dispensation.

Burial Certificates

1. In Santa Cruz on 4 May 1798, Father Ortega buried Juan Sánchez, 29, husband of María Guadalupe Valdez.

2. On 2 September 1801, Father Hozio, interim priest of the Santa Fe presidio, buried Juliana Peña, wife of José Andrés Trujillo, citizen of Pojoaque.

Miguel Antonio Baca and Ana María de la Luz Sánchez, Belen, 25 October-22 December 1806, AHAD 363, f. 410-14.

Miguel Antonio Baca, *español*, 23, was the legitimate son of Paulino Baca and Lutgarda Tafoya and a citizen of the plaza of Los Bacas in the Belen jurisdiction. **Ana María de la Luz Sánchez**, 16, *española*, was the legitimate daughter of Mariano Sánchez and Juana María Chaves, citizens of El Sausal in the Belen jurisdiction. The couple was related in the fourth degree of consanguinity.

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In Belen on 15 October 1806, Father Bernal questioned Miguel Antonio. He stated that he knew he was related to Ana María de la Luz, but he did not know how, although he knew it to be in the fourth degree. He was a life-long resident of the area. Ana María stated that she was also a life-long resident of the area.

Witnesses: Toribio García Jurado 71, citizen of Los Chaves.

Pedro Padilla, 71, citizen of El Sausal.

Santiago Trujillo, 69, citizen of the plaza of Los Trujillos.

Gertrudis Chaves	siblings, 1st degree	Bernardo Chaves
Agustina Silva	1st cousins, 2nd degree	Juana Chaves
Lutgarda Tafoya	2nd cousins, 3rd degree	Mariano Sánchez
Miguel Antonio Baca	3rd cousins, 4th degree	Ana María de Luz Sánchez

Father Bernal forwarded the proceedings to Durango on 25 October 1806, stating that most of his parishioners were related by marriage. On 22 December 1806, Vicar General Millán Rodríguez granted a dispensation.

Baptismal Certificates

1. On 18 July 1790 in Isleta, Father Bernal baptized Ana María de la Luz, born in El Sausal on 10 July, the legitimate daughter of Mariano Sánchez and Juana María Chaves, citizens of El Sausal. Her godparents were José Antonio Padilla and his wife Josefa Baca, citizens of Belen.

2. In Isleta Pueblo on 5 October 1783, Father Bernal baptized Miguel Antonio, born on 29 September, the legitimate son of Paulino Baca and Lutgarda Tafoya. His godfather was Miguel Baca. All were citizens of Belen.

Francisco Antonio Gallegos and María Paula Josefa Trujillo, Belen, 25 October-22 December 1806, AHAD-362, f. 399-403.

Francisco Antonio Gallegos, 27, *español*, was the legitimate son of José Marcelo Gallegos and Juana Chaves, both deceased citizens of the puesto of Los Chaves in the Belen jurisdiction.

María Paula Trujillo, *española*, just over 16, was the legitimate daughter of Agustín Trujillo and Lucia Montañó, citizens of the plaza of Los Bacas in the Belen jurisdiction. The couple was related in the fourth degree of consanguinity. María Paula Josefa stated that she was a life-long resident of the area and that she had her parents' permission to wed.

Witnesses: Toribio García Jurado, 75, citizen of Los Chaves.

Pedro Padilla, 75, citizen of El Sausal.

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Santiago Trujillo, citizen of the plaza of Los Trujillos.

Juan Montaña	1st degree	brothers	José Montaña
Hernando Chaves	2nd degree	1st cousins	Bernabé Montaña
Juana Chaves	3rd degree	2nd cousins	Lucia Montaña
Francisco Antonio Gallegos	4th degree	3rd cousins	María Paula Josefa Trujillo

In Belen on 25 October 1806, Father Bernal forwarded the proceedings to Durango, citing *angusti loci* as the basis for a dispensation. On 22 December, Vicar General Millán Rodríguez granted a dispensation.

Baptismal Certificates

1. In Isleta Pueblo on 12 April 1779, fray José Pérez Narro baptized eleven-day-old Francisco Antonio, the legitimate son of José Gallegos and Juanica Chaves, *españoles* and citizens of the puesto of Los Chaves. His godfather was José Antonio Chaves.

2. On 11 March 1790 in Isleta, Father Bernal baptized María Paula Josefa, born in Belen on 2 March, the legitimate daughter of Agustín Trujillo and Lucia Montaña. Her godparents were Lucas Antonio Baca and his wife, María Paula Chaves, citizens of Belen.

Juan Cristóbal Espinosa and María Silveria Archuleta, Picuris, Santa Clara, and Santa Cruz de la Cañada, 27 October 1806, AHAD-362, f. 376-82; AHAD-363, f. 182-88.

Juan Cristóbal Espinosa, *español*, the widower from his marriage to María Manuela García, was a citizen of the plaza of Santa Bárbara. **María Silveria Archuleta**, 17, was a citizen of Cuyamungue in the Nambe jurisdiction. Cristóbal stated that he had lived in the area for about two years.

Witnesses: Clemente Merlos, 35, citizen of the Nambe jurisdiction.

José Antonio Valdez, 40, citizen of the Nambe jurisdiction.

Father Esteban Aumatall signed a statement at Picuris on 27 October 1806 stating that Father Martínez de Arellano provided a genealogical tree.

Pancho Luján	1st degree	Luisa Luján
Prudencia Luján	2nd degree	José Antonio García
Josefa Gallegos	3rd degree	María Manuela García
“	4th degree	María Silverio

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Witnesses: José Antonio Medina, 60.

Vicente Romero, 57.

In Nambe on 31 October 1806, Father Martínez de Arellano stated that María Silveria was his parishioner and was related to Cristóbal Espinosa in the third and fourth degrees of affinity on the basis of *copula licita*, that the couple had not mixed their lineage with other castas, and were seeking to marry to preserve that standing. For those reasons, he was forwarding the information to Durango for review. On 22 December 1806, Vicar General Millán Rodríguez granted a dispensation.

Certifications

1. On 30 April 1772 in Santa Clara, Father Alcina baptized Juan Cristóbal, the legitimate son of Tadeo Espinosa and María de Jesús Córdoba. His godparents were Manuel Martín and Dorotea Romero.

2. On 1 July 1789 in Nambe, Father González, baptized María Silveria, born on the 24 June, the legitimate daughter of Cristóbal Archuleta and Josefa Gallegos, citizens of Cuyamungue. Her godparents were Juan Domingo Valdez and Andrea Lucero, citizens of the Cuyamungue.

3. On 20 January 1798 in Santa Cruz de la Cañada, fray José Mariano Rosete buried María Manuela García de Noriega, 30, wife of Juan Cristóbal Espinosa.

4. On 30 September 1806, María Silveria Gallegos appeared before Father Aumatell and stated that she had her parents' permission to marry Cristóbal Espinosa.

Mariano Bernal and María Guadalupe Sánchez, Santa Fe, 17 November-21 December 1806, AHAD-362, f. 388-92.

Mariano Bernal, a rifleman of the Santa Fe presidial company, was the widower of Ana María Durán. **María Guadalupe Sánchez**, 26, was the widow of the invalid corporal Juan Manuel Garvizu. Chaplain Hozio questioned Mariano Bernal who stated that his father-in-law, José Durán, was related to María Guadalupe Sánchez. The couple was related in the third and fourth degrees of affinity. His intended was a poor widow with children, completely without the means to support them. He had the means to do so and was marrying with the consent of his relatives.

Witnesses: retired sergeant Juan Antonio Alarid, 65.

Retired corporal Tomás Ortiz, 57.

Pedro Bautista Pino, 46.

José de la Peña, 32.

Josefa Chaves	1st degree	Mónica Chaves
Juan Cristóbal Sánchez	2nd degree	Bárbara Baca

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María Guadalupe Sánchez	3rd degree	José Durán
“	4th degree	Ana María Durán

Father Hozio forwarded the proceedings to Durango on 19 November 1806. On 21 December, Vicar General Millán Rodríguez reviewed them for Bishop Olivares y Benito and granted a dispensation.

Antonio José Velázquez and María de Jesús Quintana, Abiquiu. San Juan, and Santa Cruz, 5 June-9 September 1807, AHAD-363, f. 196-202.

Antonio José Velázquez, 34, *español*, single, was the legitimate son of Juan Esteban Velázquez and Juana Teresa Valverde, citizens of La Cuchilla in the Santa Clara jurisdiction. **María de Jesús Quintana**, 23, *española*, single, was the legitimate daughter of Francisco Quintana and Rosa Trujillo, citizens of Abiquiu. The couple was related in the fourth degree of consanguinity on a transverse line. They stated that they were related to most of the people of their station in the area. They asked that the proceedings be forwarded to María de Jesús's parish priest, Father Alcina. Antonio José Velázquez stated that he was a life-long resident of that jurisdiction. Through his hard work he could support his intended.

Witnesses: Joaquín García, 65, citizen of La Cañada.

Francisco Mestas, 48, citizen of the Santa Clara jurisdiction.

	Juan Trujillo	
Baltasar Trujillo	1st degree	María Trujillo
Pablo Trujillo	2nd degree	María Mestas
Rosa Trujillo	3rd degree	Juan Esteban Velázquez
María de Jesús Quintana	4th degree	Antonio José Velázquez

In Abiquiu, Father Alcina questioned María de Jesús Quintana who noted that she was getting older.

Witnesses: José García de la Mora, citizen of La Cañada, 60.

José Manuel Velarde, citizen of Abiquiu.

On 16 June 1807, Father Alcina forwarded the proceedings to Durango. On 9 September, Vicar General Millán Rodríguez, noting *angusti loci, honestis famiis*, and the poverty of the female petitioner, granted the dispensation.

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Baptismal Certificates

1. In Santa Fe on 27 November 1773, Antonio José, the legitimate son of Juan Esteban Velázquez and Juana Teresa Baldonado, was baptized. His godparents were José Francisco Ortiz and María Apolonia.

2. In San Juan Pueblo on 19 January 1784, Father Ramón Antonio González baptized María de Jesús, born on 18 January, the legitimate daughter of Francisco Quintana and Rosa Trujillo, citizens of Chamita. Her godparents were Inocencio Martínez and Ana Gregoria Vigil, citizens of Chama.

José Gabriel Nazareno de los Dolores Montaña and Antonia García, San Juan de los Caballeros, 21 August-30 September 1807, AHAD-363, f. 203-10, 173.

José Gabriel Nazareno de los Dolores Montaña, 23, *español*, single, was the legitimate son of Vicente Montaña and María Rosa Chaves. **Antonia García**, 15, *española*, single, was the legitimate daughter of Pedro García and Gertrudis Ortiz, citizens of the San Juan jurisdiction. The couple was related in the fourth degree of consanguinity on a transverse line.

José Gabriel informed Father Ramón Antonio González that he had lived for sixteen years in the area, and for seven years in Picuris and Albuquerque. He was related to those families of equal station in the area.

Witnesses: Joaquín Sánchez, 56, citizen of the San Juan jurisdiction, stated that José Gabriel had lived four years in the Picuris jurisdiction and before that in Albuquerque.

Antonio José Martín, 52, citizen of the San Juan jurisdiction.

Juan Simón García de la Mora, 57, citizen of the San Juan jurisdiction.

José Manuel Sánchez, 46, citizen of the San Juan jurisdiction.

	Blas Martín	
Andrés Martín	1st degree	Pedro Martín
Bibiana Martín	2nd degree	Reyes Martín
Rosa Chaves	3rd degree	Gertrudis Ortiz
José Gabriel Montaña	4th degree	Antonia García

Father González stated that both parties were his parishioners and were related in the fourth degree to two-thirds of the families in the area. They had maintained their honor and that of their families. Without a dispensation the prospective bride would not be able to keep her blood lines pure, and the prospective groom could support her properly. Father González sent the

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proceedings to Durango with Francisco Trespalacios, a businessman from Chihuahua. On 20 September 1807, Vicar General Millán Rodríguez granted a dispensation.

Certificates

1. On 10 November 1784 in Albuquerque, Father Bernal baptized José Gabriel Nazareno de los Dolores, born on Sunday, 7 November, the legitimate son of Juan Vicente Montañó and María Rosa Durán y Chaves. His godparents were Pablo Armijo and his mother, Alfonsa Lucero [de Godoy], citizens of Albuquerque.

2. In San Juan Pueblo on 17 June 1792, Father Santiago Fernández baptized three-day-old Antonia, the legitimate daughter of Pedro García and Gertrudis Ortiz, citizens of the San Juan jurisdiction. Her godfather was Julián Jáquez. The witnesses were Francisco García and Diego Chihuahua, a native of San Juan Pueblo.

3. On 21 August 1807, Vicente Montañó and his wife, Rosa Durán y Chaves, granted permission for their son, José Gabriel, to marry Antonia García.

4. On 15 August 1807, Pedro García granted permission for his daughter, Antonia García, to marry José Gabriel.

Juan de Jesús Vigil and María Paula Valdez, Abiquiu and San Juan de los Caballeros, 21 October 1807-4 January 1808, AHAD-363, f. 174-81.

Juan de Jesús Vigil, 23, *español*, single, was the legitimate son of José Antonio Vigil and María Rosa Martín, citizens of Abiquiu. **María Paula Valdez**, 17, *española*, single, was the legitimate daughter of the late Manuel Valdez and Josefa García, citizens of the San Juan jurisdiction. The couple was related in the third and fourth degrees of consanguinity on a transverse line. Juan de Jesús Vigil testified before Father Alcina that he was related to almost everyone in the area.

Witnesses: Juan Antonio Beytia, 67, citizen of the San Juan jurisdiction.

Francisco Martín, 50, citizen of the San Juan jurisdiction.

	Blas Martín	
José Martín	1st degree	Pedro Martín
María Rosa Martín	2nd degree	Gertrudis Martín
Juan de Jesús Vigil	3rd degree	Manuel Valdez
“	4th degree	María Paula Valdez

On 23 October in San Juan de los Caballeros, Father Ramón Antonio González received the proceedings from Father Alcina. He questioned María Paula who stated that her mother was a

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widow responsible for the family. Despite their hardships, she had kept the family honor. Her intended could support her properly.

Witnesses: Juan Ramón García de la Mora, 56, citizen of the San Juan area.

Antonio Lucero, 54, citizen of the San Juan area.

Father González prepared a summary of the proceedings and forwarded them to Durango. On 4 January 1807, Vicar General Millán Rodríguez, acting for Bishop Olivares y Benito, granted a dispensation.

Certificates

1. In Abiquiu on 9 December 1784, Father Muñoz Jurado baptized Juan de Jesús, born on 5 December, the legitimate son of José Antonio Vigil and María Rosa Martín, his wife. His godparents were Juan Valdez and María de las Nieves Martín.

2. In San Juan Pueblo on 19 January 1790, Father Santiago Fernández de Sierra baptized María Paula, born the previous day, the daughter of Manuel Valdez and Josefa García, citizens of that jurisdiction. Her godparents were Francisco Valdez and Antonia Romero. The witnesses were Juan José Castellano and Francisco García.

3. Father Alcina stated that José Antonio Vigil and María Rosa Martín had given their son, Juan de Jesús Vigil, their permission to marry María Paula Valdez.

José Antonio Martín and María Manuela Quintana, Santa Cruz de la Cañada, 21 November 1807-9 January 1809, AHAD-363, f. 182-88.

José Antonio Martín, 35, single, a citizen of Santa Cruz, was the legitimate son of the late Juan Andrés Martín and María Rufina Salazar. **María Manuela Quintana**, 23, *española*, single, a citizen of Santa Cruz, was the legitimate daughter of José de la Cruz Quintana and María Micaela Bustos. The couple was related in the third degree of consanguinity on a transverse line. They had frequently had sexual relations, which had resulted in the birth of a child and had caused a public scandal. Both parties were poor, although the prospective groom could support his family through his labor. Her parents were also burdened with many children. Father Castro questioned the José Antonio who stated that he was related to two-thirds of the families of his station.

Witnesses: Juan Antonio Esquibel, 50, citizen of Santa Cruz.

Ignacio Vigil, 49, citizen of Santa Cruz, stated that José Antonio was so poor that he had nothing to give his intended.

Teresa de Herrera	1st degree	Mariana de Herrera
María Rufina Salazar	2nd degree	José de la Cruz Quintana

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José Antonio Martín

3rd degree

María Manuela Quintana

On 2 November 1807, Father Castro questioned Manuela Quintana. She stated that she was a life-long resident of the area. She was related to two-thirds of her social equals in the area. Her parents had given their permission for her to wed.

Witnesses: Juan Antonio Hurtado, 40, citizen of Santa Cruz.

Manuel Varela, 36, citizen of Santa Cruz.

Father Castro forwarded the proceedings to Durango on 22 November 1807. On 9 January 1809, Vicar General Millán Rodríguez granted a dispensation, citing *angusti loci*, the desire to legitimize the child, and the couples mutual consent and freedom to marry.

Certificates

1. In Santa Cruz on 11 July 1784, fray José Corral baptized eight-day-old María Manuela, the legitimate daughter of José de la Cruz Quintana and María Bustos. Her godparents were Francisco Gabriel Martín and Francisca Quintana.

2. On 22 November 1807, Diego Archuleta stated that he and his wife, María Madrid, were the godparents of José Antonio Martín, when Father Rojo baptized him in May of 1772.

3. On 22 November 1807, José de la Cruz Quintana and his wife granted permission for their daughter, María Manuela Quintana, to marry José Antonio Martín.

Mariano Sánchez and María del Carmen Padilla, Belen and Albuquerque, 28 November-29 December 1807, AHAD-363, f. 189-95.

Mariano Sánchez, 47, *español*, widowed of Juana Chaves, was a citizen of the Belen area.

María del Carmen Padilla, 23, the widow of Antonio José García, *española*, was a citizen of the Isleta area. When Father Alvarez questioned Mariano, he stated that he and María del Carmen were related in the third degree of consanguinity. He was related to everyone in the area, María del Carmen was a poor widow with two infants in need of support her poor father could not provide.

Witnesses: Pedro Padilla, 80, citizen of the Belen jurisdiction.

Francisco Chaves, citizen of the Belen jurisdiction.

Pedro de Chaves

Josefa Chaves	1st degree	Quiteria Chaves
Juan Cristóbal Sánchez	2nd degree	Mariano Padilla
Mariano Sánchez	3rd degree	María del Carmen Padilla

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Father Alvarez forwarded the proceedings to Father José Ignacio Sánchez in Isleta. On 28 November 1807, Father Sánchez questioned María del Carmen Padilla. She stated that most of the people in the area were her relatives.

Witnesses: José Antonio Chaves, 41, citizen of Los Padillas in the Isleta jurisdiction.

Manuel Rubí, 38, citizen of the puesto of Pajarito, in the Isleta jurisdiction.

Father Sánchez forwarded the proceedings to Durango. On 29 December 1807, Vicar General Millán Rodríguez granted a dispensation.

Certificates

1. Father Alvarez certified that he could not find a baptismal record for Mariano Sánchez in Belen.

2. In Isleta, Father José Ignacio Sánchez certified that he was unable to find a baptismal record for María del Carmen Padilla.

José Francisco Ortiz and María Inés Montoya, Santa Fe, 10 January-20 May 1808, AHAD-363, f. 624-28.

José Francisco Ortiz, 20, a citizen of Santa Fe, was the legitimate son of the late José Ortiz and María Micaela Baca. He wished to marry **María Inés Montoya**, 18. José Francisco was fearful that he was related to his intended in the first degree because he had had uncompleted sex with Josefa Montoya, sister of María Inés Montoya. While having sex, there came a knock on the door. He left before he ejaculated and did not return. There had been no relationship with María Montoya, however, as he had not completed the sexual act that would have constituted a relationship of affinity.

Father Hozio took a declaration from María Josefa Montoya, 24, the wife of Francisco Trujillo, a soldier in Santa Fe. She stated that she loved José Francisco, and they were having sex when they heard a noise at the street. Thinking it might be her husband, José Francisco departed before they completed the act. She stated that no one knew of these events, but she had told María Micaela Baca, the mother of a soldier named José Francisco Ortiz, and she had told her sister, María Inés Montoya.

Witness: retired alférez Juan de Abrego, 62.

José Marco, 80.

José Antonio Alarid, 43.

Domingo Fernández, 35.

Because there was no relationship of affinity between José Francisco Ortiz and María Inés Montoya, Father Hozio asked his fellow priests for an opinion. On 18 February 1808 he received opinions from Father Alcina, Father José Benito Pereiro, Father Andrés Correa, Father Juan Nepomuceno Hurtado, and Custos Ramón Antonio González. To the question of whether María

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Montoya could marry José Francisco Ortiz after he had incomplete copulation with her sister, they responded that the couple could marry without dispensation. When there was no penetration there was no intercourse and no relationship followed. They added, however, that for a mortal sin to be committed, it was not necessary for semen to be emitted.

In Santa Fe on 28 February 1808, Father Hozio wrote Durango, stating that he had found no impediment to the proposed union. Therefore, he was proclaiming the banns on three feast days, and, assuming impediment arose, he was to marry the couple. In Durango on 2 May 1808, Vicar General Millán Rodríguez reviewed the proceedings and ruled that there was no impediment.

Francisco Romero and Margarita Espinosa, Picuris, 22 February 1808, AHAD-363, f. 574-76, inc.

Francisco Romero, 29, was the legitimate son of Jesús Domingo Romero and Bárbara Torres and was widowed of Josefa Velarde. **Margarita Espinosa**, was the legitimate daughter of Pedro Ignacio Espinosa and Juana González and the widow of Miguel de Olona. Father Cadelo questioned Francisco Romero who stated that he and Margarita were related in the fourth degree of consanguinity. They had caused a public scandal, and their union had produced a child.

Witness: Antonio Leyva, 78, citizen of the Picuris jurisdiction.

Miguel Lobato, 50, citizen of the Picuris jurisdiction.

Francisco		Casilda
Antonio	siblings, 1st degree	Bárbara
daughter of		daughter of
Pascuala	1st cousins, 2nd degree	Luz
daughter of		daughter of
Bárbara	2nd cousins, 3rd degree	Juana
son of		daughter of
Francisco	3rd cousins, 4th degree	Margarita

In Picuris on 22 February 1808, Father Cadelo, stated that the couple had not had sex for a depraved reason or to facilitate a dispensation. They were repentant and sought the mercy of the Church. He forwarded the proceedings to Durango for review. No further action is recorded.

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Certificates

1. In San Lorenzo de Picuris on 6 September 1779, Francisco, born on 3 September, the legitimate son of Juan Domingo Romero and Bárbara Martín (also known as Torres), citizens of Picuris, was baptized. His godparents were Patricio Rodríguez and María Antonia Hurtado.
2. In Santa Cruz de la Cañada on 11 April 1785, Margarita, born on 10 April, the legitimate daughter of Pedro Ignacio Espinosa and Juana González, was baptized. Her godparents were Juan Gómez and Manuela Sánchez. All were citizens of Santa Cruz.
3. In Picuris on 23 July 1804, Josefa Velarde, wife of Francisco Romero, who had received last rites, was buried by Father Aumatell.
4. On 3 March 1807 in Picuris, Miguel de Olona, husband of Margarita Espinosa and who had received last rites, was buried by Father Aumatell.

Francisco Antonio Chaves and María Antonia Josefa Montoya, Belen, 11-28 July 1808, AHAD-363, f. 619-23

Francisco Antonio Chaves, 32, widowed of Bárbara Sánchez, was the legitimate son of Antonio Chaves and Bárbara Padilla, both deceased. **María Antonia Montoya**, 20, was the legitimate daughter of Feliciano Montoya and María de la Trinidad García. Chaves informed Father Alvarez that he and María Antonia were related in the fourth degree of affinity. Francisco and María Antonia were life-long residents of the Belen area. She had her parents' permission to marry.

Witnesses: Santiago Trujillo, 64.

Francisco Eulogio Sáenz, 50.

	José Montoya	
Marcial Montoya	siblings	Juana Montoya
Martín Montoya	2nd degree	Josefa Chaves
Feliciano Montoya	3rd degree	Diego Sánchez
María Antonia Montoya	4th degree	Bárbara Sánchez

This tree, which Father Alvarez forwarded with the proceedings to Durango on 1 July 1808, is inaccurate. On 28 July, Vicar General Millán Rodríguez granted a dispensation.

Baptismal Certificates

1. On 8 October 1775 in Isleta, Francisco Antonio, the legitimate son of Antonio Chaves and Bárbara Padilla, *españoles*, citizens of that jurisdiction, was baptized. His godparents were Francisco Suárez and Gertrudis Durán.

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2. On 24 January 1788 in Isleta, Father Bernal baptized María Antonia Josefa, born in Belen on 16 January, the legitimate daughter of Feliciano Montoya and María de la Trinidad García. Her godfather was Toribio García. All were citizens of Belen.

Francisco de los Reyes Silva and Ana María Chaves, Belen, 1-28 July 1808, AHAD-363, f. 614-18.

Francisco de los Reyes Silva, 28, single, a citizen of the Belen jurisdiction, was the legitimate son of the late José Silva and María Josefa Sánchez. **Ana María Chaves**, 18, single, was the legitimate daughter of Juan José Chaves and the late María Josefa Baca.

Father Alvarez questioned Francisco who stated that he and Ana María were related in two ways in the fourth degree of consanguinity. Both were life-long residents of the Belen jurisdiction.

Witnesses: Santiago Trujillo, 64, a parishioner of Belen, knew that José Chaves had given permission for his daughter to marry and that the couple was related to most of the people in the area.

Eulogio Sáenz, 50, a parishioner of Belen.

First Relationship		
Pedro Chaves		
Francisco Chaves	siblings	Josefa Chaves
Domingo Chaves	2nd degree	Diego Sánchez
Juan José Chaves	3rd degree	Francisco Silva
María Josefa Sánchez	4th degree	Ana María Chaves
Second Relationship		
Bernabé Baca		
Baltasar Baca	siblings	Bárbara Baca
Juana Baca	2nd degree	Ana María Castillo
María Josefa Baca	3rd degree	María Josefa Sánchez
Ana María Chaves	4th degree	Francisco Silva

In Durango on 28 July 1808, Vicar General Millán Rodríguez granted a dispensation.

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Baptismal Certificates

1. In Isleta Pueblo on 29 October 1780, Father Bernal baptized nine-day-old Francisco de los Reyes, the legitimate son of José Silva and María Josefa Sánchez, *españoles*. His godparents were Joaquín del Castillo and his niece, Teresa de Jesús Sánchez, *españoles* and citizens of Belen.

2. On 18 July 1790 in Belen, Father Bernal of Belen baptized Ana María, born on 27 June, the legitimate daughter of Juan José Chaves and María Josefa Baca. Her godfather was Juan Miguel Baca. All were citizens of Belen.

Diego Antonio Torres and María Encarnación Márquez, Albuquerque, Belen and Isleta, 30 August-27 September 1808, AHAD-363, f. 604-608.

Diego Antonio Torres, 22, single, was the legitimate son of José Torres, a citizen of the Albuquerque jurisdiction, and the late Manuela de Luna. **María Encarnación Márquez**, 19, single, a citizen of the Albuquerque jurisdiction, was the legitimate daughter of José Márquez and Petra Iturrieta. The couple was related in the third degree of consanguinity on a transverse line.

Father Alvarez questioned Diego Antonio who stated that he wished to put an end to the scandal that had occurred because he had carnal knowledge of María Encarnación. He added that he was a life-long resident of the Belen jurisdiction and that he had his father's permission to marry.

Witnesses: Dionisio Trujillo, 60, parishioner of Belen, stated that María Encarnación Márquez had given birth to a child, which was acknowledged by Antonio Torres, and that both parties had the permission of their parents to marry.

Bernardo Lucero, 52, parishioner of Belen.

	Juana Teresa Iturrieta	
Bárbara Iturrieta	siblings	Pedro Iturrieta
Manuela de Luna	2nd degree	Petra Iturrieta
Diego Antonio Torres	3rd degree	María Encarnación Márquez

Father Alvarez forwarded the proceedings to Durango on 31 August 1808. On 27 September, Vicar General Millán Rodríguez granted a dispensation.

Baptismal Certificates

1. On 9 April 1786 in Isleta, Father Bernal baptized Diego Antonio, born in Belen on 4 April, the legitimate son of José Torres and Manuela de Luna, citizens of Belen. His godparents were Luis Padilla and his sister, María Dolores Padilla, citizens of Los Padillas.

NEW MEXICO PRENUPTIAL INVESTIGATIONS

2. In Albuquerque on 23 March 1789, Father Guerra baptized two-day-old María Incarnación, the legitimate daughter of José Márquez and Petra Turrieta. Her godparents were José Griego, and his wife, María Gertrudis Márquez.

Diego Antonio Felipe de los Dolores Armijo and María Josefa Javiera Barreras, Belen, 31 August-27 September 1808, AHAD-363, f. 609-13.

Diego Armijo, 23, single, a citizen of the Albuquerque jurisdiction, was the legitimate son of José Armijo and the late María Guadalupe Chaves. **María Josefa Javiera Barreras**, 20, single, a citizen of the Albuquerque jurisdiction, was the legitimate daughter of José Barreras and Rafaela Chaves. The couple was related in the fourth degree of consanguinity on a transverse line.

Father Alvarez questioned Diego who stated that he was born and grew up in the Albuquerque jurisdiction and had moved to Belen six years earlier. María Josefa Barreras was a life-long resident of the Belen area.

Witnesses: Dionisio Trujillo, 60, a parishioner of Belen, stated that the couple was related to most of the people of their station in the area. María Josefa had her mother's permission to marry; Diego had that of his relatives.

Bernardo Lucero, 52, a parishioner of Belen.

Pedro Chaves	brothers	Nicolás Chaves
Diego Antonio Chaves	2nd degree	Juan Chaves
María Guadalupe Chaves	3rd degree	Rafaela Chaves
Diego Armijo	4th degree	María Josefa Barreras

Father Alvarez stated that María Josefa had her mother's permission to marry, but her father had been a fugitive for seven years. He was known to be in the province of Sonora, although his place of residence was unknown.

In Durango on 27 September, Vicar General Millán Rodríguez granted a dispensation.

Baptismal Certificates

1. In Isleta Pueblo on 25 March 1787, Father Bernal baptized María Josefa Javiera, born in Belen on 18 March, the legitimate daughter of José Barreras and Rafaela Chaves. Her godparents were Mariano Sánchez and his wife, Juana Chaves, citizens of El Sausal.

2. In Albuquerque on 16 September 1785, Father Lago baptized four-day-old Diego Antonio Felipe de los Dolores, the legitimate son of José Armijo and María Guadalupe Chaves,

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citizens of Atrisco. His godparents were José Mariano de la Peña and his wife, María Soledad Gutiérrez.

Francisco Antonio Chaves and Mónica Sánchez, Albuquerque, 27 September 1808-9 January 1809, AHAD-363, f. 583-89.

Francisco Antonio Chaves, 30, *español*, was the legitimate son of Vicente Chaves and Juana Aragón, citizens of the puesto of Valencia in the Albuquerque jurisdiction and widowed by María Gertrudis Baca. **Mónica Sánchez**, 14, *española*, was the legitimate daughter of the late José Sánchez and Guadalupe Padilla, citizens of the jurisdiction of Belen. The couple was related in the third and fourth degrees of affinity.

Witnesses: Antonio Rosalío Chaves, 78, citizen of Albuquerque.

Lázaro Baca, 59, citizen of Albuquerque.

Diego Padilla	1st degree	Pedro Padilla
María Luisa Padilla	2nd degree	Guadalupe Padilla
Victoria Sánchez	3rd degree	Mónica Sánchez
María Gertrudis Baca	4th degree	"

Father Ambrosio forwarded the proceedings to Belen on 27 September. Father Alvarez questioned Mónica there 8 October 1808. Father Alvarez noted that Mónica was poor, was a life-long resident of the Belen area, and had her mother's permission to marry.

Witnesses: Francisco Eulogio Sáenz, 50, parishioner of Belen.

José Anastacio Hernández, 51, parishioner of Belen.

Father Alvarez forwarded the proceedings to Durango on 8 October 1808. On 9 January 1809 Vicar General Millán Rodríguez granted a dispensation.

Baptismal Certificates

1. In the puesto of Tomé in the Albuquerque jurisdiction on 4 April 1778, Father García, baptized Francisco Antonio, born on 19 March, the legitimate son of Vicente Chaves and Juana Aragón, *españoles*, natives and citizens of Tomé. His godparents were Juan Vallejo and Bárbara Luna.

2. In Belen on 8 October 1080, Father Alvarez certified that he was unable to locate a baptismal certificate for Mónica Sánchez, the legitimate daughter of Pedro Sánchez and María Guadalupe Padilla, but he was certain she had been baptized by his predecessor Father Bernal, and that her godfather had been Cristóbal Sánchez of the Belen jurisdiction.

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Juan José Baca and María Gertrudis Josefa Castillo, Belen and Isleta, 23 November 1808-9 January 1809, AHAD-364, f. 566-70.

Juan José Baca, 24, single, a citizen of the Belen jurisdiction, was the legitimate son of Miguel Baca and the late Juana María Baca. **María Gertrudis Josefa Castillo**, 20, a citizen of Belen, was the legitimate daughter of Joaquín Castillo and María Andrea Vallejos. The couple was related in the third degree of consanguinity on a transverse line.

Father Alvarez questioned Juan José who added that he was a life-long resident of the Belen jurisdiction. María Gertrudis stated that she was a life-long resident of the Belen area and that she had her parent's permission to marry.

Witnesses: Francisco Eulogio Sáenz, 50, stated that the couple was related to a most of the people of their station in the area.

José Anastacio Hernández, 51.

	Bernabé Baca	
Bárbara Baca	siblings	Baltasar Baca
Juana Baca	2nd degree	Joaquín Castillo
Juan José Baca	3rd degree	María Gertrudis Castillo

Father Alvarez forwarded the proceedings to Durango on 23 November 1808. On 9 January 1809, Vicar General Millán Rodríguez granted a dispensation.

Baptismal Certificates

1. On 4 July 1784 in Isleta, Father Bernal baptized Juan José, born on 23 June in Belen, the legitimate son of Miguel Baca and Juana María Baca. His godparents were Andrés Torres and his wife, María Concepción Padilla.

2. On 27 May 1788 in Isleta, Father Bernal baptized María Gertrudis Josefa, born in Belen on 7 May, the legitimate daughter of Joaquín Castillo and María Andrea Vallejos. Her godparents were Miguel Antonio Baca and his wife, Juana María Baca, citizens of Belen.

José Antonio Enrique Durán y Chaves and María Micaela Baca, Belen, 20 October 1808-9 January 1809, AHAD-363, f. 599-603.

José Antonio Enrique Durán y Chaves, 26, single, a citizen of the Belen jurisdiction, was the legitimate son of Santiago Durán y Chaves and María de la Luz García Jurado. **María Micaela Baca**, 17, a citizen of the Belen jurisdiction, was the legitimate daughter of Juan José Baca and Margarita Chaves. The couple was related in the third and fourth degrees of consanguinity.

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Father Alvarez questioned José Antonio who added that he was a life-long resident of the Belen area. María Micaela stated that she had her parents' permission to marry.

Witnesses: Eulogio Sáenz, 50, parishioner of Belen.

José Anastacio Hernández, 51, parishioner of Belen.

	Diego Padilla	
Bárbara Padilla	sisters	Manuela Padilla
Santiago Durán y Chaves	2nd degree	Domingo Durán y Chaves
José Antonio Enrique	3rd degree	Margarita Chaves
"	4th degree	Micaela Baca

Father Alvarez forwarded the proceedings to Durango on 20 November 1808. On 9 January 1809, Vicar General Millán Rodríguez granted a dispensation.

Baptismal Certificates

1. In Isleta Pueblo on 21 July 1782, José Antonio Enrique, *español*, born on 20 July, the legitimate son of Santiago Durán y Chaves and María de la Luz García Jurado, citizens of Los Chaves, was baptized. His godparents were Manuel Arteaga and his wife, Isabel López, citizens and residents of Belen.

2. On 20 November 1808 in Belen, Father Alvarez stated that he was unable to locate a record for María Micaela Baca, the legitimate daughter of Juan José Baca and Margarita Chaves, but that he was certain his predecessor Father Bernal baptized her and that her godparents were Domingo Chaves and his wife, María Manuela Aguirre.

Juan de Jesús Martín and Bárbara Josefa Sánchez, San Juan de los Caballeros, 21 November 1808-9 January 1809, AHAD-363, f. 590-94.

Juan de Jesús Martín, 36, *español*, was widowed of María Rafaela Romero. **Bárbara Josefa Sánchez**, *española*, single, was the legitimate daughter of José Sánchez and María Antonia Bernal, citizens of the jurisdiction of San Juan de los Caballeros. The couple was related in the fourth degree of affinity on the basis of *copula licita*.

Father González questioned Juan who stated that he was a life-long resident of the area and was related to most of the people of his station there. His intended was the daughter of poor parents who were burdened with a family, while with his prospects he could support her properly. Bárbara Josefa Sánchez stated that she had her parents' permission to marry.

Witnesses: Juan Antonio Valdez, 64, citizen of the San Juan jurisdiction.

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Francisco Arellano, 58, citizen of the San Juan jurisdiction.

José de la Trinidad Cisneros, 62, citizen of the San Juan jurisdiction.

Pedro Cisneros, 50, citizen of the San Juan jurisdiction.

Sebastián Martín

Rosa Martín	1st degree	Manuel Martín
Francisco Sánchez	2nd degree	María Martín
José Sánchez	3rd degree	María Manuela García
Bárbara Sánchez	4th degree	Rafaela Romero

Father González forwarded the proceedings to Durango on the same 21 November 1808. On 9 January 1809, Vicar General Millán Rodríguez granted a dispensation.

José Manuel Telles and María del Carmen de la Cruz, El Paso, 9 February-23 February 1809, AHAD-364, f. 504-11.

José Manuel Telles, 45, *español*, citizen of El Paso, was widowed by his first wife, Juana Rafael Ascárate. **María del Carmen de la Cruz**, 21, *española*, native of the El Paso jurisdiction, was the adopted daughter of Buenaventura Bernal who gave his permission for her to marry.

Father Del Prado questioned the couple. They stated that they were related to most of the people in the area. They were related by affinity on the basis of *copula licita*.

Witnesses: Tomás Bernal, 62, stated that Capt. José Carpio was the father of Francisca and Rosa Carpio. Francisca was the mother of Isabel Elías, and Rosa was the mother of Josefa Irigoyen. Isabel Elías was the mother of Juana Rafaela Ascárate, first wife of the prospective groom. Josefa Irigoyen was the mother of María del Carmen, the bride-to-be.

Juan Antonio García de Noriega, a 62 year-old *español*.

Mariano Bernal, 55 and *español*.

Father Del Prado stated that the couple was related in the third degree on a transverse line.

Baptismal Certificate

1. On 24 February 1774 in the real of San Lorenzo, Father José Antonio Marchena baptized José Manuel Telles, born on 21 February, the legitimate son of José Antonio Telles and Catarina García, *españoles*. His godparents were Francisco García and Manuela Telles.

2. In El Paso on 27 July 1788, Father Benavides baptized one-day-old María del Carmen de la Cruz, daughter of unknown parents, who was left at the home of Buenaventura Bernal and Josefa Jáquez.

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Domingo Anselmo Gallegos and María Concepción Velázquez, Abiquiu, 20 October 1808-9 January 1809, AHAD-363, f. 577-82.

Domingo Anselmo Gallegos, 32, was widowed of María Bárbara Espinosa. **María Concepción Velázquez**, 15, *española*, single, was the daughter of Pablo Velázquez and Juana Mestas, citizens of Abiquiu. The couple was related in the fourth degree of consanguinity on a transverse line. They had had carnal relations, and María Concepción was pregnant, although they did not know they were related when they had sex.

Father Alcina questioned Domingo Anselmo who stated that he was a life-long resident of the area. Some people suspected their relationship because of the frequency with which he had been seen entering her home.

Witnesses: Gregorio Martín, 43, citizen of the Abiquiu area, stated that it was common knowledge that Domingo Anselmo frequented María Concepción's house and had made her pregnant.

Manuel Martín, 38, citizen of the Abiquiu area.

María Concepción Velázquez stated that she was a life-long resident of the area. She had become pregnant before she knew she was related to Domingo Anselmo. She had her parents' permission to wed.

Witnesses: Justo Mariano Martín, 60, citizen of the Abiquiu area.

Gabriel Jaramillo, 47, citizen of the Abiquiu area.

	Siblings	
Ignacio Valdez	1st degree	Antonio Valdez
Casimira Valdez	2nd degree	Geralda Valdez
Fernando Valdez	3rd degree	Pablo Velázquez
Domingo Anselmo Gallegos	4th degree	María Concepción Velázquez

On 20 October, Father Alcina, forwarded the proceedings to Durango, stating that the couple had not committed so great a sin to facilitate a dispensation. On 9 January 1809, Vicar General Millán Rodríguez granted a dispensation.

Certificates

1. On 12 June 1793 in Abiquiu, Father De la Prada baptized María Concepción, born the previous day, the legitimate daughter of Pablo Velázquez and Juana Mestas, citizens of that parish. Her godparents were Nerio Gómez and Estela Montoya.

NEW MEXICO PRENUPTIAL INVESTIGATIONS

2. On 6 September 1804 in Abiquiu, Father De la Prada, buried María Bárbara Espinosa, the wife of Domingo Anselmo Gallegos, who died after receiving the sacraments of penance and extreme unction. Her body was buried in the the church.

3. Father Alcina stated that the parents of María Concepción Velázquez gave their permission for her to wed Domingo Anselmo Gallegos.

José Manuel Armijo and Juana María Padilla, Isleta Pueblo and Albuquerque, 16-20 May, 1809, AHAD-364, f. 553-56.

José Manuel Armijo, 27, *español*, a life-long resident of Albuquerque, was the legitimate son of Pablo Armijo and Josefa Chaves. **Juana María Padilla**, 23, *española*, was the legitimate daughter of Francisco Padilla and María Antonia Tafoya, parishioners of the Isleta mission. The couple was related in the closed fourth degree of consanguinity.

Witnesses: Juan José Candelaria, 72, citizen of the Albuquerque jurisdiction.

Ignacio Romero, 80, citizen of the Albuquerque jurisdiction.

	Fernando de Chaves	
Pedro de Chaves	1st degree	Francisco Chaves
Quiteria Chaves	2nd degree	Ignacio Chaves
Mariano Padilla	3rd degree	Josefa Chaves
Juana Padilla	4th degree	José Manuel Armijo

On 16 May 1809 Father Guerra forwarded the proceedings to Father José Ignacio Sánchez in Isleta. On 20 May he questioned Juana María. She stated that she was poor and had permission to marry from her father, Mariano Padilla, widowed of her mother, María Antonia Tafoya. She had always lived in the Isleta area.

Witnesses: Manuel Iturrieta, 43, parishioner of Isleta.

José Gabriel Sánchez, 40, parishioner of Isleta.

Father Sánchez forwarded the proceedings on 20 May 1809.

Alfonso Lucero and María Manuela de los Dolores Crespín, Albuquerque, 29 May-27 July 1809, AHAD-364, f.547-52.

Alfonso Lucero, 29, *español*, was the legitimate son of Ignacio Lucero and the late María López, citizens of Albuquerque. **María Manuela de los Dolores Crespín**, 26, *española*, was the legitimate daughter of Juan Antonio Crespín and Magdalena Martínez, citizens of Albuquerque. The couple stated that they were related in the second degree of affinity on the basis of *copula illicita*.

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When Father Guerra questioned María Manuela de los Dolores Crespín, she stated that she had had carnal relations with José Dolores López, her intended's first cousin. She still wished to marry Alfonso because she was poor and was the daughter of poor parents who supported their children through manual labor. She had experienced many dangers by being poor. Although her intended was poor, he was a good man who could protect her.

Witnesses: Paulino López, 63, citizen of Albuquerque.

José Saavedra, 60, citizen of Albuquerque.

Francisco Sandoval, 44, citizen of Albuquerque.

	Miguel López	
María López	1st degree	Joaquín López
Alfonso Lucero	2nd degree	José Dolores López
	María Manuela de los Dolores Crespín	

Father Guerra forwarded the proceedings to Durango on 27 February 1806. On 27 July 1809 Vicar General Millán Rodríguez granted a dispensation on the basis of *angusti loci* and the poverty and age of the prospective bride.

Baptismal Certificates

1. In Albuquerque on 30 May 1809, Father Guerra certified that he was unable to locate the baptismal record for Alfonso Lucero, the legitimate son of Ignacio Lucero and María López, but he had learned that Father Andrés García had performed the baptism in 1780 and that his godmother was Alfonsa Lucero.

2. On 31 December 1783 in Albuquerque, Father Lago baptized María Manuela de los Dolores, born that day, the legitimate daughter of Juan Antonio Crespín and Magdalena Martínez. Her godparents were José Apodaca and his wife, Petrona García, *españoles*, citizens of Albuquerque.

Antonio Martín and María de la Luz Ortega, Santa Fe, 27 June-24 July 1809, AHAD-364, f. 523-25.

Antonio Martín, 25, *español*, citizen of Santa Fe, was the legitimate son of the late Pedro Martín and Teresa García. **María de la Luz Ortega**, 27, *española*, citizen of Santa Fe, was the widow of her first husband, José Tenorio. The couple was related in the third degree of consanguinity on the basis of *copula illicita*. María de la Luz was poor, had children, and had little to support them and herself, since her parents were both ill and in wretched condition. Antonio, though poor, could support both families.

Witnesses: José Martínez, 45, citizen of Santa Fe.

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Ventura Lucero, 34, citizen of Santa Fe.

Juan Gregorio Garduño, 32, citizen of Santa Fe, knew that María de la Luz was a life-long resident of the area.

Domingo Maese, 35, citizen of Santa Fe.

Francisco García	1st degree	Santiago García
Teresa García	2nd degree	María García
Antonio Martín	3rd degree	Domingo Maese

Father Hozio forwarded the proceedings to Durango. On 2 July 1809, Vicar General Millán Rodríguez noted that Antonio Martín was María de la Luz Ortega's second cousin and granted a dispensation.

José García and Vicenta Telles, Santa Fe and El Paso, 27 June-1809-28 March 1810, AHAD 364, f. 577-80; AHAD-365, f. 476-83.

José García, 32, a squadron corporal of the Santa Fe presidial company, was widowed by his first wife, Rosalía García de Noriega. **Vicenta Telles**, 24, a native of El Paso, was the legitimate daughter of the late José Manuel Telles and Guadalupe García de Noriega. José's superior granted permission for him to petition to marry on 27 June 1809. In that petition, García stated that he and his intended were related in the third and fourth degrees of affinity. Vicenta Telles's father was deceased and her mother was poor and could not support her. She looked to a brother-in-law for material assistance. José signed his statement.

Witnesses: Rafael Sarracino, 25, citizen of Santa Fe.

Mariano Larrañaga, 30, citizen of Santa Fe.

Vicenta Telles stated that she had lived in El Paso from the time she was born until just over a year earlier when she came to live with her brother-in-law.

Witnesses: Diego Montoya, 53, citizen of the Santa Fe jurisdiction.

José de la Peña, 35, citizen of the Santa Fe jurisdiction.

Lázaro García	1st degree	Francisco García
José García	2nd degree	Juan Antonio García
Rosalía García	3rd degree	María Guadalupe García
"	4th degree	Vicenta Telles

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The proceedings were forwarded to Durango where Vicar General Millán Rodríguez, acting for Bishop Olivares y Benito, granted a dispensation.

Another investigation related to this marriage was begun in Santa Fe on 28 March 1810 on the basis of a petition from José García, then a corporal first class. He stated that the dispensation from the impediment in third and fourth degrees relationship of consanguinity had been lost, necessitating a second petition.

Witnesses: José Maldonado, 35, Santa Fe presidial soldier.

Juan Cristóbal Baca, 43, Santa Fe presidial soldier.

Diego Montoya, 58.

José de la Peña, 35.

Juan Francisco Gutiérrez and María Concepción Pino, Belen, 30 June-1 July 1809, AHAD-364, f, 557-59

Juan Francisco Gutiérrez, 35, single, a citizen of Belen, was the legitimate son of Juan Gutiérrez and María Victoria Salazar. **María Concepción Pino**, 15, single, was the legitimate daughter of Bartolomé Pino and Antonia Josefa Torres of the Belen jurisdiction. The couple stated they were related in the third and fourth degrees of consanguinity on a transverse line.

Father Alvarez questioned the couple. They stated that they were life-long residents of the area and were related to most of the people of their station in the area.

Witnesses: Francisco Javier García, 60, parishioner of the Belen mission, knew that María Concepción had her parents' permission to marry.

Gerónimo Naranjo, 57, parishioner of the Belen mission.

	Pedro Chaves	
Nicolasa Chaves	1st degree	Josefa Chaves
Juan Gutiérrez	2nd degree	Bárbara Sánchez
Juan Francisco Gutiérrez	3rd degree	Bartolomé Pino
“		Concepción Pino

Father Alvarez forwarded the proceedings on 1 July 1809.

José Basilio López and Juan Avalos, El Paso, 26 September-9 October 1809, AHAD 364; 512-17.

José Basilio López, 21, *español* and citizen of the El Paso, was the legitimate son of Vicente López and María Lutgarda Díaz. **Juana Avalos**, 19, *española*, was the legitimate daughter of Nicolás

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Avalos and María Gertrudis Beanes. Juana and José Basilio stated that they had been told by their parents that they were related in some way that created an impediment to their marriage.

Witnesses: Tomás Bernal, 62, *español*, had known the couple since they were children. He stated that Rafael Telles had two daughters, María Manuela and María Felipa. María Manuela was the mother of Josefa García Carvajal, and María Felipa was the mother of Vicente López. Josefa García Carvajal was the mother of Gertrudis Beanes. Vicente López was the father of José Basilio López. Gertrudis Beanes was the mother of Juana Avalos. Tomás Bernal stated that he was certain that most of the people in the pueblo were similarly related; the vicar had repeatedly requested dispensations for that reason. He signed his statement.

Domingo Telles, 66, *español*, signed his statement.

Manuel García, 65, *español*, signed his statement.

Father Del Prado, describing the relationship as being in the third and fourth degrees of consanguinity on a transverse line, forwarded the proceedings to Durango. On 9 October 1809, Vicar General Millán Rodríguez, acting for Bishop Olivares y Benito, granted a dispensation on the basis of *angusti loci*.

Baptismal Certificates

1. In El Paso on 17 April 1788, fray Sebastián Fernández baptized José Basilio, son of Vicente López and María Lutgarda Díaz. His godparents were Vicencio Marrujo and María Dolores Lucero.

2. In San Lorenzo el Real on 1 July 1790, Father Benavides baptized two-day-old María Gertrudis Beanes. Her godparents were José Ramón Beanes and María Manuela Carvajal.

Antonio María Francisco Chaves and Ana María de la Luz Sánchez, Isleta Pueblo and Belen, 20 October 1809-8 January 1810, AHAD 364-f. 360-65.

Antonio María Chaves, 30, was the legitimate son of Juan Domingo Chaves and Agustina Padilla. **Ana María de la Luz Sánchez**, 19, a citizen of the Belen mission, was the widow of her first husband, Miguel Baca, and the legitimate daughter of Mariano Sánchez and Juana Chaves. They were related in the fourth degree of consanguinity.

Father José Ignacio Sánchez questioned Antonio María who stated that he was a life-long resident of the Isleta area.

Witnesses: Manuel Iturrieta, 43, stated that the couple was related in the third and fourth degrees of consanguinity and that they were related to most of the people of their station in the area.

Miguel Apodaca, 40.

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Father Sánchez forwarded the proceedings to Father Alvarez in Belen. He questioned Ana María Sánchez on 24 November 1809. She stated that she had always lived in the Belen area, and had her parents' permission to marry.

Witnesses: José de Luna, 45, citizen of the Belen jurisdiction.
Salvador Armijo, 38, citizen of the Belen jurisdiction.

	Pedro Chaves	
Francisco Chaves	1st degree	Josefa Chaves
Domingo Chaves	2nd degree	Juan Cristóbal Sánchez
Antonio María Chaves	3rd degree	Mariano Sánchez

Father Alvarez forwarded the proceedings to Durango on 24 November 1809. On 8 January 1810, Vicar General Millán Rodríguez granted a dispensation.

Baptismal Certificates

1. In Isleta Pueblo on 9 February 1773, Father Junco y Junquera baptized Antonio María Francisco, the legitimate son of Juan Domingo Chaves and Agustina Padilla, *españoles*, citizens of San Andrés. His godparents were Francisco Suárez Catalán and Gertrudis Durán.

2. On 18 July 1790 in Isleta, Father Bernal baptized Ana María de la Luz, born in El Sausal on 10 July, the legitimate daughter of Mariano Sánchez and Juana María Chaves, citizens of El Sausal. Her godparents were José Antonio Padilla, and his wife, Josefa Baca, citizens of Belen.

Eusebio Tomás del Espíritu Santo Aragón and María Micaela Basilia Sánchez, Belen, 7 November 1809-8 January 1810, AHAD-364, f. 571-76.

Eusebio Tomás del Espíritu Santo Aragón, 24, single, a life-long resident of the Laguna mission, was the legitimate son of José Manuel Aragón and María Bárbara Chaves, citizens of Laguna Pueblo. **María Micaela Basilia Sánchez**, 18, single, was the legitimate daughter of Antonio José Sánchez and María Concepción Padilla, citizens of the Belen mission. The couple was related in the third and fourth degrees of consanguinity on a transverse line.

Witnesses: Ramón Gallegos, over 40, citizen of the Laguna mission.
Cristóbal Bustos, 35, citizen of the Laguna mission.

Father Andrés Correa forwarded the proceedings to Father Alvarez who received them at Belen on 25 November 1809. On 25 November, Father Sánchez questioned María Micaela.

Witnesses: Francisco Eulogio Sáenz, 54.
José Anastasio Hernández, 51.

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	Pedro Chaves	
Eusebio Chaves	1st degree	Josefa Chaves
Bárbara Chaves	2nd degree	Diego Sánchez
Eusebio Aragón	3rd degree	Antonio José Sánchez
“	4th degree	María Micaela Sánchez

Father Sánchez forwarded the proceedings to Durango where Vicar General Millán Rodríguez granted a dispensation on the basis of *angusti loci*.

Baptismal Certificates

1. In Laguna Pueblo on 14 May 1785, Father Tomás Salvador Fernández baptized three-day-old Eusebio Tomás del Espíritu Santo, *español*, the legitimate son of José Manuel Aragón and Bárbara Durán y Chaves. His godparents were Juan Nepomuceno Durán y Chaves and Catarina Aranda y Saavedra.

2. On 26 April 1791 in Jacal, Father Bernal baptized María Micaela Basilia, born in the puesto of Belen on 15 April, the legitimate daughter of Antonio José Sánchez and María Concepción Padilla. Her godparents were Juan Esteban García Jurado, and his wife, María Teresa de la Luz Sánchez, citizens of Belen.

Joaquín Maese and María Gorgonia Pacheco, Santa Cruz de la Cañada, 19 November 1809-29 January 1810, AHAD-364, f. 532-37

Joaquín Maese, 28, *español*, single, a citizen of Santa Cruz, was the legitimate son of Miguel Maese and María Martín. **María Gorgonia Pacheco**, 19, *española*, single, a citizen of Santa Cruz, was the legitimate daughter of Miguel Pacheco and María Antonia Montoya. The couple was related in the third degree of consanguinity on a transverse line on the basis their having had illicit sexual relations resulting in a child. This had caused a scandal where they lived. They were related to most of the families of their social standing there.

Witnesses: Manuel Vigil, 63, citizen of La Cañada, stated that Joaquín was a life-long resident of the area.

Miguel Gallegos, over 40, citizen of La Cañada.

María Gorgonia Pacheco stated that it was the wish of her parents that she marry Joaquín.

Witnesses: Luis Archuleta, 51, citizen of la Cañada.

Pedro Quintana, 61, citizen of la Cañada.

NEW MEXICO PRENUPTIAL INVESTIGATIONS

Joaquín Martín	1st degree	María Martín
María Martín	2nd degree	Miguel Pacheco
Joaquín Maese	3rd degree	María Gorgonia Pacheco

Father Castro forwarded the proceedings to Durango on 20 November 1809, stating that he had baptized the couple's child. On 29 January 1810, Vicar General Millán Rodríguez granted a dispensation.

Certificates

1. In Santa Cruz on 10 May 1780, four-day-old Joaquín, the legitimate son of Miguel Maese and María Martínez, was baptized. His godparents were Julián Martín and Ignacia Trujillo.

2. In Santa Cruz on 20 June 1790, seven-day-old María Gorgonia, the legitimate daughter of Miguel Pacheco and María Antonia Montoya, was baptized. Her godparents were Pedro Ortega and María Verónica González.

3. Santa Cruz on 20 November 1809, Miguel Pacheco and his wife, María Antonia Montoya, granted their permission for their daughter, María Gorgonia to marry, Joaquín Maese.

Buenaventura Chaves and María Ursula Chaves, Isleta, 26 November 1808-9 January 1809, AHAD-364, f. 538-42

Buenaventura Chaves, 4[?], widowed of María Josefa de Luna, was a citizen and life-long resident of the Isleta jurisdiction. **María Ursula Chaves**, 33, was the widow of Manuel Arteaga. The couple was related in the second and third degrees of consanguinity and in the third and fourth degrees of affinity.

Witnesses: Juan Padilla, 56, parishioner of Isleta, knew the couple was related to most of the people of their station in the area..

Juan de la Cruz Beytia, 36, parishioner of Isleta.

Consanguinity

	Pedro Chaves	
Diego Antonio Chaves	brothers	Francisco Chaves
Buenaventura Chaves	2nd degree	Tomás Chaves
		Ursula Chaves

Affinity

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	Catarina Baca	
Rosa Baca	sisters	Isabel Baca
Josefa Lucero	2nd degree	Josefa Padilla
Antonio Luna	3rd degree	Ursula Chaves
María Josefa Luna	"	

Father José Ignacio Sánchez forwarded the proceedings to Durango on 26 October 1808. On 9 January 1809, Vicar General Millán Rodríguez, acting for Bishop Olivares y Benito, granted a dispensation.

Baptismal Certificates

1. In Isleta Pueblo on 20 April 1775, Father José Eluterio Junco y Junquera baptized María Ursula, the legitimate daughter of Tomás Chaves and María Josefa Padilla, *españoles* and citizens of that jurisdiction. Her godparents were Ignacio Chaves and Ursula Sánchez.

2. In Albuquerque Father Guerra certified that he had been unable to find a baptismal entry for Buenaventura Chaves, the legitimate son of Diego Antonio Chaves and Juana Silva, but was certain that Father Rojo had performed the baptism in that church and that the godparents were Tomás Chaves and his wife, María Josefa Padilla, deceased citizens of the Isleta jurisdiction.

Francisco Antonio Sarracino, and María Gertrudis Telles, Albuquerque and Isleta, 16-20 June 1810, AHAD-365, f. 461-65.

Francisco Antonio Sarracino, 20, single, a native of Isleta, was the legitimate son of the late Rafael Sarracino and María Luisa Gutiérrez. **Gertrudis Telles**, 18, single, was the legitimate daughter of José Julio Telles and Casilda Varela, citizens of Albuquerque. The couple was related in the fourth degree of consanguinity on a transverse line.

Francisco Antonio stated that he had been born in the Isleta jurisdiction but had been raised in Santa Fe and had remained there until four years earlier, when he returned to the place of his birth. He had his mother's permission to marry.

Witnesses: Bernardo Padilla, 62, parishioner of Isleta.

Manuel Iturrieta, 51, parishioner of Isleta.

	Pedro Chaves	
Mónica Chaves	1st degree	Francisco Chaves

NEW MEXICO PRENUPTIAL INVESTIGATIONS

Apolonia Baca	2nd degree	María Concepción Chaves
María Luisa Gutiérrez	3rd degree	Casilda Varela
Francisco Sarracino	4th degree	María Gertrudis Telles

Father Sánchez forwarded the proceedings on 18 June 1810 to Father Guerra in Albuquerque. María Gertrudis stated that she was related to most of the people in the area, was the daughter of poor parents, and would be protected by her intended.

Witnesses: Ignacio Mestas, 43, citizen of Albuquerque.

Antonio José Sandoval, 29, citizen of Albuquerque.

Father Guerra forwarded the proceedings to Durango on 20 June 1810.

Baptismal Certificates

1. On 17 February 1793 in Isleta, Father Bernal baptized María Gertrudis Faustina, born at Los Padillas on 15 February, the legitimate daughter of José Julio Telles Jirón and Casilda Gregoria Varela. Her godparents were Agustín Chaves and his sister, Ursula Chaves, citizens of Los Padillas. [This certificate was misfiled in AHAD-365, f. 452.]

2. On 23 February 1790 in the chapel of San Clemente in the Isleta jurisdiction, Father Bernal baptized Francisco Antonio José Félix, born at the pueblo of Pajarito on 21 February, *español*, the legitimate son of José Rafael Sarracino and María Luisa Bartola Gutiérrez, *españoles*, citizens of Santa Fe. His godparents were José Agustín Peña and Lorenza Gutiérrez, *españoles* and citizens of Pajarito.

Francisco Antonio González and Gertrudis Madrid, Santa Cruz de la Cañada, 18 November 1810-8 February 1811, AHAD-365, f. 450-56; AHAD-366, f. 295-97.

Francisco Antonio González, 50, *español*, was widowed of María de la Luz Candelaria and a life-long resident of La Cañada. **María Gertrudis Madrid**, 23, *española*, single, a life-long resident of La Cañada, was the legitimate daughter of Cristóbal Madrid and María Bustos, citizens of Santa Cruz. The couple was related in the third and fourth degrees of consanguinity and in the fourth degree of consanguinity on a transverse line. The prospective bride's parents were poor with few opportunities for work, and Francisco could support her in an average manner.

Father Castro questioned Francisco González. He stated that in addition to the impediments mentioned in their petition, there was an impediment in the second degree of affinity on the basis of his illicit sexual relations with a first cousin of his intended. He had also had carnal relations with María Gertrudis, although they did not know they were related at that time nor was it not done with a depraved end in mind or to facilitate obtaining a dispensation.

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Witnesses: Carlos Zamora, 62, citizen of the La Cañada jurisdiction, stated that Francisco was known to frequent María Gertrudis's house, but that it had not caused a scandal.

Antonio José Olivas, 60, citizen of the La Cañada jurisdiction.

Luis Archuleta, 53, citizen of la Cañada.

Buenaventura Mestas, 50, citizen of the La Cañada area.

Pedro Sánchez		
Pedro Sánchez	1st degree	Juana Sánchez
Teresa Sánchez	2nd degree	Francisco González
María Bustos	3rd degree	Francisco González
Gertrudis Madrid	4th degree	“

Juan Antonio Archuleta		
Andrés Archuleta	1st degree	Antonia Archuleta
María Archuleta	2nd degree	Francisca Herrera
María Trujillo	3rd degree	Cristóbal Madrid
Francisco González	4th degree	Gertrudis Madrid

Juan Bustos		
María Bustos	1st degree	Micaela Bustos
Gertrudis Madrid	2nd degree	Francisca Córdoba

Father Castro forwarded the proceedings to Durango. On 5 February 1811, Vicar General Millán Rodríguez approved the request for a dispensation. On 8 February 1811, Dr. Vicente Simón González de Cosío, canon of the Cathedral and visitor general for Bishop Olivares y Benito reviewed the proceedings and granted a dispensation.

Baptismal Certificates

1. On 10 October 1760, Francisco Antonio of La Cañada, the legitimate son of Francisco Antonio González and María Antonia Trujillo, was baptized. His godfather was Pedro Ignacio Sánchez.

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2. In Santa Cruz on 21 November 1787, María Gertrudis, born on 20 November, the legitimate daughter of Cristóbal Madrid and María Bustos, was baptized. Her godparents were Pedro Ignacio Mestas and his sister, Josefa Mestas, *españoles* and citizens of Santa Cruz.

Vicente Baca and María de la Concepción Chaves, Albuquerque, 18-19 November 1810, AHAD-365, f. 457-60.

Vicente Baca, *español*, 24, was the legitimate son of the late Mariano Baca and Teresa Sánchez, citizens of Albuquerque. **María de la Concepción Chaves**, 20, *española*, was the legitimate daughter of the late Ignacio Chaves and Ursula Sánchez, citizens of Albuquerque. The couple was related in the third degree of consanguinity.

When questioned by Father Guerra, Vicente testified that María was very poor. María added that her father was dead, and her mother had lost her mind. Both were related to most of the people in the area.

Witnesses: Pedro Padilla, 80, citizen of Belen, stated that María had given birth to a child because of her illicit relations with Vicente.

Isidoro Anaya, 60, citizen of Albuquerque.

Paulino López, also of Albuquerque, 62.

	José Sánchez	
Jacinto Sánchez	1st degree	Marcelino Sánchez
Ursula Chaves	2nd degree	Teresa Sánchez
María de la Concepción Chaves	3rd degree	Vicente Baca

Father Guerra forwarded his findings to Durango for review on 19 November 1810.

Baptismal Certificates

1. On 12 May 1785 in Isleta, Father Bernal baptized Vicente Antonio, born in Los Padillas on 8 May, the legitimate son of Mariano Baca and Teresa Sánchez. His godparents were Manuel Lucero and his wife, Bárbara Montoya, citizens of Los Padillas.

2. In Albuquerque on 21 June 1790, Father Guerra baptized two-day-old María de la Concepción, the legitimate daughter of Ignacio Chaves and Ursula Sánchez. Her godparents were Pedro Chaves and his wife, Catarina Baca.

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José Gabriel Sánchez and María Manuela Padilla, Albuquerque and Isleta, 20-25 March 1811, AHAD-366, f. 270-73.

José Gabriel Sánchez, 33, *español*, widowed of Ursula Padilla, was a citizen of Los Padillas and a parishioner of Isleta. **María Manuela Padilla**, 18, *española*, was the legitimate daughter of the late Marcos Padilla and Magdalena García, citizens of Los Padillas and also parishioners of La Isleta. The couple stated that they were related in the closed third degree of consanguinity.

When José Ignacio Sánchez questioned María Manuela, she testified that she had borne a child fathered by José Gabriel. She had lost her father, and her mother was a widow.

Witnesses: Paulino López, 64, citizen of the Albuquerque area, stated that the couple was related in the fourth degree of consanguinity.

Felipe Sánchez, 62, citizen of the Albuquerque area.

Manuel Anaya, 46, citizen of the Albuquerque area.

	Fernando Chaves	
Francisco Chaves	1st degree	Pedro Chaves
Josefa Chaves	2nd degree	Margarita Chaves
Marcos Sánchez	3rd degree	Magdalena García
José Gabriel Sánchez	4th degree	María Manuela Padilla

Father José Ignacio Sánchez forwarded the proceedings to Durango on 25 March 1811.

Baptismal Certificates

1. In Albuquerque on 12 August 1777, Father Andrés García baptized three-day-old José Gabriel, the legitimate son of Marcos Sánchez and Magdalena Tenorio. His godparents were Manuel Gallegos and his wife, Gertrudis Tenorio, citizens of Albuquerque.

2. On 2 June 1793 in Isleta, Father José Ignacio Sánchez baptized four-day-old María Manuela, the legitimate daughter of Marcos Padilla and Magdalena García. Her godparents were Diego Antonio Chaves and Bárbara Varela.

José Gregorio González and María Dolores Valdez, Santa Cruz de la Cañada, 26 March 1811, AHAD-366, f. 298-304.

José Gregorio González, 22, single, was the legitimate son of Antonio Segundo González and Josefa Bustos. **María Dolores Valdez**, 24, single, was the legitimate daughter of Joaquín Valdez and the late María Josefa Madrid. The couple was related in the fourth degree of consanguinity on a transverse line. María had lost her mother, her father was burdened with a family, and she was

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employed in a stranger's home in order to clothe and support herself. José had average means from his labor, sufficient to feed and clothe himself. The prospective groom admitted that he had had sexual relations with his bride-to-be, but they did not know they were related when it happened.

Witnesses: Miguel de San Juan Martín, 66, citizen of La Cañada, had heard it said that José Gregorio González had entered María Dolores Valdez's home, which resulted in the magistrate of the district finding José Gregorio there.

Andrés Mondragón, 48, citizen of La Cañada.

Cristóbal Madrid, 60, Antonio José Olivas, 65, added that the magistrate had separated María Dolores from her widowed father and placed her in another home.

Josefa Ontiveros		
Francisco Valdez	1st degree	Antonia Valdez
Francisco Valdez	2nd degree	Pablo González
Joaquín Valdez	3rd degree	Antonio Segundo González
María Dolores Valdez	4th degree	José Gregorio González

Father Castro forwarded the proceedings to Durango on 26 March 1811.

Certificates

1. In Santa Cruz on 3 March 1787, two-day-old child María Dolores, the legitimate daughter of Joaquín Valdez and Loreta Madrid, *españoles* and citizens of that parish, was baptized. Her godparents were Felipe Archuleta and his wife, María Madrid, *españoles* and citizens of Santa Cruz.

2. On 18 November 1789 in San Ildefonso Pueblo, Father González baptized José Gregorio, born on 15 November, the legitimate son of Segundo González and Juana Josefa Valdez, citizens of that jurisdiction. His godmother was María Manuela Archuleta, citizen of Pojoaque.

3. In La Cañada on 26 June 1811, Segundo González and his wife, Juana Josefa Valdez, granted permission for their son, José Gregorio González, to marry María Dolores Valdez.

Francisco Antonio Montoya and María Clara Lorenza Silva, Belen, 7-8 June 1811, AHAD-366, f. 274-76.

Francisco Antonio Montoya, 19, *español*, was the legitimate son of Antonio Montoya and the late Guadalupe Salazar, citizens of Sabinal and parishioners in Belen. **María Clara Lorenza Silva**, 17, *española*, was the legitimate daughter of Ventura Silva and María Rita Torres, citizens of Sabinal. The couple was related in the closed fourth degree of consanguinity. María's parents were poor and she was looking to Francisco for protection.

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Witnesses: Francisco Javier García Jurado, 59, citizen of the Sabinal area.
 Alonso Rael, 76, citizen of the Sabinal area.
 José de Luna, 51, citizen of the Sabinal area.

	Cristóbal Torres	
María Torres	1st degree	Diego Torres
Pablo Salazar	2nd degree	Caetano Torres
Guadalupe Salazar	3rd degree	Rita Torres
Francisco Antonio Montoya	4th degree	María Clara Lorenza Silva

Father Rubí de Celis forwarded the proceedings to Durango on 8 June 1811.

José Vicente Roybal and María Manuela Jáquez, San Juan de los Caballeros and San Ildefonso, 14-15 June 1811, AHAD-366, f. 277-83.

José Vicente Roybal, 25, *español*, single, the legitimate son of Matías Roybal and Juliana Quintana, citizens of the jurisdiction of San Ildefonso. **María Manuela Jáquez**, 21, *española*, single, the legitimate daughter of Julián Jáquez and the late Paula Martín, citizens of the jurisdiction of San Juan de los Caballeros, was a life-long resident of area. The couple was related in the fourth degree of consanguinity on a transverse line. Her parents were poor, and her father had been absent from the area for about ten years. She was under the care of her poor, unmarried brothers. The couple was related to two-thirds of the families of their station in the area. José, who was a life-long resident of San Ildefonso, had average prospects and would be able to support her properly.

Fray Juan Bruno González conducted the questioning in San Ildefonso.

Witnesses: Gaspar Ortiz, 68, citizen of the Pojoaque jurisdiction.

Bartolomé Trujillo, 61, citizen of the Pojoaque jurisdiction.

	María Zapata	
Isidro Medina	1st degree	Lutgarda Medina
Feliciana Medina	2nd degree	Pedro Martín
Juliana Quintana	3rd degree	Paula Martín
José Vicente Roybal	4th degree	María Manuela Jáquez

Witnesses: José de la Trinidad Cisneros, 64, citizen of the San Juan jurisdiction

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Juan Simón García, 58, citizen of the San Juan jurisdiction.

Baptismal Certificates

1. On 8 March 1783 in San Ildefonso, Father González, baptized José Vicente Tomás, born on 4 March, the legitimate son of Matías Roybal and Juliana Quintana, citizens of that jurisdiction. His godparents were José Vicente Aragón and Victoria Aragón, citizens of San Ildefonso.

2. In San Juan Pueblo on 17 October 1790, Father Santiago Fernández de Sierra, baptized four-day-old María Manuela, the legitimate daughter of Julián Jáquez and Paula Martín, citizens of that jurisdiction. Her godparents were Alejandro Ortega and María Josefa Ortega.

Juan Jesús Archuleta and María Ignacia Martín, Santa Cruz de la Cañada, 21 June 1811, AHAD-366, f. 305-12.

Juan de Jesús Archuleta, 24, *español*, single, was the legitimate son of the late Juan Archuleta and Josefa Vigil. **María Ignacia Martín**, 18, *española*, single, was the legitimate daughter of Diego Martín and María Trinidad González, citizens of Santa Cruz. The couple was related in the third and fourth degrees of consanguinity on a transverse line.

When Father Castro questioned Juan de Jesús, he stated he had always lived in Santa Cruz. In addition to the stated impediment, he had engaged in carnal relations with María Ignacia before they knew they were related. This had become public knowledge. Once they learned that they were related, he ceased frequenting her home.

Witnesses: Miguel de San Juan Martín, 65, citizen of the Santa Cruz area, stated that Juan and María had produced an offspring, which had caused a scandal. That was why Juan had stopped frequenting her house.

Antonio Montoya, 70, citizen of the Santa Cruz area.

Ignacia testified that she was born and had always lived in the Santa Cruz area. She admitted that she and Juan had had a child together.

Ventura Mestas, 48, citizen of the Santa Cruz area.

José Olivas, 60, citizen of the Santa Cruz area.

Father Castro forwarded the proceedings to Durango.

Francisco Montes Vigil

Francisco Vigil	1st degree	Elena Vigil
Josefa Vigil	2nd degree	Margarita González
Juan de Jesús Archuleta	3rd degree	Diego Martín
“	4th degree	María Ignacia Martín

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Certificates

1. In Santa Cruz on 9 November 1786, Juan de Jesús, born on 18 September, the legitimate son of Juan Archuleta and Josefa Vigil, *españoles*, and citizens of that parish, was baptized. His godparents were Antonio García, and his wife, Antonia Dolores de Olivas, *españoles* and citizens of Santa Cruz.

2. In Santa Cruz on 6 February 1793, four-day-old María Ignacia, the legitimate daughter of Diego Martín and María de la Trinidad González, citizens of Santa Cruz, was baptized. Her godfather was Miguel Vigil, *español*, and citizen of the Taos Valley.

3. In Santa Cruz on 26 June 1811, Diego Martín and his wife, María Trinidad González, granted their permission for their daughter, María Ignacia Martín, to marry Juan de Jesús Archuleta.

Juan José Zamora and María Balvaneda Montoya, Tomé and Isleta, 21 June 1811, AHAD-366, f. 284-87.

Juan José Zamora, 18, *español*, was the legitimate son of Antonio Zamora and Margarita Gallegos, citizens of the puesto of Tomé. **María Balvaneda Montoya**, 16, *española*, was the legitimate daughter of Felipe Montoya and María Rosa Carrillo, citizens of the puesto of Tomé. The couple was related in the closed fourth degree of consanguinity.

Witnesses: Alejo Torres, 78, citizen of the puesto of Tomé.

Fabián Maldonado, 60, citizen of the puesto of Tomé.

Tomás Candelaria, 60, citizen of the puesto of Tomé.

	Juan Varela	
María Varela	1st degree	Francisca Varela
Ascencio Carrillo	2nd degree	Rosa García
Rosa Carrillo	3rd degree	Margarita Vallejos
María Balvaneda Montoya	4th degree	Juan José Zamora

Father José Ignacio Sánchez forwarded the proceedings to Durango on 21 June 1811.

Baptismal Certificates

1. In Albuquerque on 18 February 1783, Father Guerra baptized three-day-old Juan José, the legitimate son of Antonio Zamora and Margarita Vallejos. His godparents were Juan Bautista Montañó and his wife, Rosalía Jaramillo.

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2. On 12 February 1795 in Tomé, Father José Ignacio Sánchez baptized María Balvaneda, born on 29 January, the legitimate daughter of Felipe Montoya and María Rosa Carrillo, españoles. Her godparents were José Antonio Salazar and his wife, María Manuela Carrillo.

José Antonio Vigil and Juana Martín, Santa Clara, 23 June 1811, AHAD-366, f. 288-94.

José Antonio Vigil, *español*, was widowed of Juana Luján and a citizen of the jurisdiction of Santa Clara. **Juana Martín**, *española*, single, was the legitimate daughter of Ventura Martín and María de los Reyes Ruiz and a citizen of Santa Clara. The couple was related in fourth degree of consanguinity on a transverse line and in the fourth degree of affinity on a transverse line on the basis of *copula licita*.

José Antonio and Juana stated that they had lived in the Santa Clara jurisdiction since birth.

Witnesses: José de la Cruz Quintana, 51, citizen of the Santa Clara jurisdiction.

Francisco Antonio González, 51, citizen of the Santa Clara jurisdiction.

Luis Archuleta, 53.

Miguel Madrid, 81, citizen of the Santa Clara jurisdiction.

	Consanguinity	
	Francisco Jirón	
Antonia Jirón	1st degree	María Jirón
Manuel Gregorio Vigil	2nd degree	Teodora Cisneros
José Joaquín Vigil	3rd degree	María de los Reyes Ruiz
José Antonio Vigil	4th degree	Juana Martín
	Affinity	
	Domingo Martín	
Blas Martín	1st degree	Juana Martín
Pedro Martín	2nd degree	José Luján
Ventura Martín	3rd degree	Francisco Luján
Juana Martín	4th degree	Juana Luján

Fray Francisco Bragado forwarded the proceedings to Durango on 23 June 1811.

NEW MEXICO PRENUPTIAL INVESTIGATIONS

Certificates

1. In Santa Clara on 11 June 1786, Father Muñoz Jurado baptized José Antonio, born on 9 June, the legitimate son of Joaquín Vigil and María Guadalupe Ortiz, his wife, citizens of La Vega. His godparents were Domingo Martín and Rosalía Beytia, his wife, citizens of the Corral de Piedra.
2. In Santa Clara Pueblo on 24 June 1795, Father Pereiro baptized Juana Josefa Martín, born on the 23 June, the legitimate daughter of Buenaventura Martín and María de los Reyes Ruiz, citizens of the Corral de Piedra. Her godparents were Alonso Rivera and his wife, María Beytia, citizens of the Corral.
3. In Santa Clara Pueblo on 9 April 1808, Father Pereiro buried Juana Luján who had received the holy sacraments. She was the wife of Antonio Vigil.
4. On 23 June 1811, Buenaventura Martín granted permission for his daughter, Juana Josefa Martín, to marry José Antonio Vigil.

Julián Bernal and María Francisca Provencio, El Paso, 27 April 1813-11 June 1816, AHAD 366, f. 656-75.

Julián Bernal, 29, *español*, lieutenant of militia of the volunteer company of cavalry of El Paso, was the legitimate son of Francisco Javier Bernal, lieutenant of the acting governor El Paso, and the late Margarita García de Noriega, and was widowed by his first wife, María Mónica Provencio. **María Francisca Provencio**, 18, *española*, was the daughter of Antonio Provencio and Vicenta Velarde, the sister of Julián's late wife, Mónica Provencio, and citizen of El Paso. The couple was related in the first degree of affinity on a transverse line.

Father Juan Tomás Terrazas questioned Julián Bernal. He stated that he was related by affinity or consanguinity to almost everyone of his station in the area. María Francisca was living with her widowed mother, an honest person with a large family. She was so poor that he was assisting her as though they were married. He was a widower with three daughters and was keeping three other children in his home. If he did not marry again, he would have no one to care for his family and keep him company. Were he to marry someone else, there would be no one to provide for Vicenta and her daughter, María Francisca. Because he was in the military, Julián did not have a fixed schedule and was subject to his superiors' orders. If he was ordered to another post, he might not be able to take his young children.

Vicenta Velarde had six male children, but the eldest was married with a family and lived about sixty leagues away. He was poor and provided no assistance. Another son, was 19 or 20 and lived with her. He lived from manual labor, was ill because of an accident, and was unable to support his mother. Of the other four males sons, the eldest was almost 10. Bernal concluded by stating that he had not committed the sin of adultery with his intended. Father Terrazas interviewed María Francisca Provencio who added that she and her family were living in Julián's home.

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Witnesses: Ventura Bernal, 50, *español*, citizen of the El Paso jurisdiction, stated that the couple was related to all the principal families of the area: the Bernals, the García de Noriegas, and the Telleses. On María Provencios's side all the Provencio and Velarde families of the area were related.

Francisco Horcasitas, over 55, *español*, citizen of the El Paso jurisdiction.

Tomás Bernal, over 50, *español*, citizen of the El Paso jurisdiction, added that Vicenta's eldest son had married in the Valley of San Buenaventura. In addition to the male sons, Vicenta had two daughters, one 12 to 14, and María Francisca.

Father Terrazas forwarded the proceedings to Durango on 28 April 1813. Accompanying his report was a petition by Julián Bernal asking for a dispensation in the pope's name. On 17 May 1813. Licenciado Juan Hernández advised that a dispensation could not be granted.

In El Paso on 30 May 1816, Julián Bernal submitted another petition stating that he had submitted petitions to Durango in April 1813 and in April 1815. He declared that he was living in the house with his intended and his three young children and repeated his request for a dispensation, granted on papal authority.

Authorities in Durango informed him on 11 June 1816 that nothing more could be done until a new bishop arrived.

Certificates

1. In El Paso on 4 March 1784, Father Galfasoro baptized one-day-old José Julián, the son of Javier Bernal and Margarita García. His godparents were Mariano Baizán and Micaela Bernal.

2. In El Paso on 5 October 1795, two day-old María Francisca, the legitimate daughter of Antonio Provencio and Vicenta Velarde, was baptized. Her godparents were Juan Ignacio Provencio and Josefa Granillo.

3. Mónica Provencio, wife of the lieutenant of volunteers in El Paso, Julián Bernal was buried, having received only the sacrament of Extreme Unction because she died suddenly.

4. On 27 April 1813, Vicenta Velarde granted permission for her daughter, María Francisca Provencio, to marry subject to receiving a dispensation.

Diego Antonio Valdez and María de la Concepción Lucero, San Juan de los Caballeros, 28 September 1816-8 January 1817, AHAD-368, f. 489-99.

Diego Antonio Valdez, 33, *español*, single, the legitimate son of the late Manuel Valdez and María Josefa García, citizens of the puesto of La Joya in the parish of San Juan de los Caballeros.

María de la Concepción Lucero, 16, *española*, single, was the legitimate daughter of Gregorio Lucero and María Manuela Martín, citizens of San Antonio del Embudo in the parish of San Juan de los Caballeros. The couple was related in the fourth degree of consanguinity.

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Witnesses: Felipe Rael, 45, citizen of the puesto of La Cañada, which is contiguous to La Joya.

Juan Luis Martín, 56, citizen of the Rio Arriba in the San Juan parish..

Fileto Armijo, 35, citizen of the Rio Arriba in the San Juan parish.

Esteban Rafael Martín, 34, a citizen of the Rio Arriba in the San Juan parish.

	Blas Martín	
Pedro Martín	siblings	Ana Martín
Gertrudis Martín	1st cousins	Manuel Lucero
Manuel Valdez	2nd cousins	Gregorio Lucero
Diego Antonio Valdez	3rd cousins	María Concepción Lucero

Fray Mariano José Sánchez Vergara forwarded the proceedings to Durango on 5 October 1816. On 8 January 1817, Lic. José Manuel Esquibel, representing Bishop Juan Francisco de Castañiza González de Agüero Larrea y la Puente ordered the couple's parish priest to publish the banns three times. Assuming no new impediment arose, he was to proceed with the marriage and nuptial blessing.

Certificates

1. In San Juan de los Caballeros on 27 March 1784, Father González baptized Diego Antonio, born on 22 March, the legitimate son of Manuel Valdez and Josefa García, citizens of La Joya. His godparents were Juan José Padilla and María Manuela Lucero, citizens of La Cañada de Cochiti.

2. In San Juan Pueblo on 19 April 1801, Father Sánchez Vergara baptized five-day-old María de la Concepción, the legitimate daughter of Gregorio Lucero and María Manuela Martín, citizens of Embudo. Her godparents were Juan de Jesús Martín and María Rafaela Romero, citizens of La Joya.

3. On 3 November 1816, Gregorio Lucero stated that he and his wife granted permission for their daughter to marry Diego Valdez.

George Mariano Montoya and Rosalía Isabel Chaves, Isleta Pueblo and Belen, 15 October-17 December 1816, AHAD-366, f. 645-51.

George Mariano Montoya, 25, single, was the legitimate son of Juan Cristóbal Montoya and María Luisa Padilla. **Rosalía Isabel Chaves**, 19, *española*, single, was the legitimate daughter of

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Juan José Chaves and María Josefa Trujillo. The couple was related in the third and fourth degrees of consanguinity on a transverse line.

Witnesses: Manuel Iturrieta, 47, stated that Mariano was a life-long resident of the area.

Miguel Apodaca, 46.

Francisco Padilla, 54, stated that Rosalía was a life-long resident of the area.

Gerónimo Chaves, 45.

Father Sánchez forwarded the proceedings to Durango from Isleta on 15 October 1816. On 16 December 1816, Father González de Cosío approved a dispensation. The next day, Licenciado Esquibel, acting for the bishop, granted a dispensation, ordering the publication of the banns three times. Rosalía Isabel was to obtain her parents' permission to marry, and, before anything else was to present a family tree. Were these not received in Durango, there would be no dispensation.

Baptismal certificates

1. In Isleta Pueblo on 23 April 1791, Father Bernal baptized George Mariano, born in Los Padillas on 19 April, the legitimate son of Juan Cristóbal Montoya and María Luisa Padilla. His godparents were Luis Mariño and María Isabel Aguirre, citizens of Los Padillas.

2. On 19 November 1797 in Belen, Father Bernal baptized Rosalía Isabel, born on 12 November, the legitimate daughter of Juan José Chaves and María Josefa Trujillo, citizens of Los Padillas. Her godparents were Juan José Baca and his wife, Margarita Chaves, citizens of Belen.

Vicente Sánchez and Ana María Petrona Mestas, Albuquerque, 3 November 1816-14 January 1817, AHAD-366, f. 652-55; AHAD-368, 473.

Vicente Sánchez, 24, *español*, widowed of María Josefa Padilla, was a citizen and life-long resident of Albuquerque. **Ana María Petrona Mestas**, 18, *española*, was the legitimate daughter of the late Pedro Antonio Mestas and María Antonia Durán, citizens of Albuquerque. Ana María stated that she had lost her father and was a life-long resident of Albuquerque.

Witnesses: Paulín López, 71.

Jesús López, 53.

José Apodaca, 43.

	Pedro Chaves	
Efigenia Chaves	1st degree	Mónica Chaves
José Sánchez	2nd degree	Bárbara Baca
Vicente Sánchez	3rd degree	María Antonia Durán
“	4th degree	Ana María Mestas

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Father Guerra forwarded the proceedings to Durango on 3 November 1816. He stated that the impediment of affinity was on the basis of the fact that the prospective groom had been married to María Josefa Padilla, the second cousin of the his intended's mother. On 14 January 1817, Licenciado Esquibel, acting for the bishop, ruled that parish priest should proclaim the banns three times. Assuming no new impediment arose, he was to proceed with the marriage and nuptial blessing.

In Albuquerque on 8 April 1817, Father Guerra proclaimed the banns of marriage on three feast days for Vicente Sánchez and Ana María Mestas. Because no impediment arose and Bishop Castañiza had granted a dispensation, he married the couple and gave them the nuptial blessing.

Baptismal Certificates

1. In Albuquerque on 18 May 1792, Father Guerra baptized two-day-old Vicente Antonio, the legitimate son of José Sánchez and María Griego. His godparents were Vicente Armijo and Bárbara Chaves.

2. In Albuquerque on 30 June 1798, Father Guerra baptized two-day-old Ana María Petrona, the legitimate daughter of Pedro Antonio Mestas and María Antonia Durán. Her godparents were Santiago Abreu and Ana María Durán.

José Miguel Apodaca and María Manuela Armijo, Cochiti, 20 January-14 June 1817, AHAD-368, f. 480-88.

José Miguel Apodaca, 56, was widowed by his first wife, María Catarina Sedillo. **María Manuela Armijo**, 39, was the widow of her first husband, José Manuel Lucero, and a citizen of the puesto of Peña Blanca in the Santo Domingo jurisdiction. The couple was related in the second degree of affinity. María Manuela was a poor widow with children. José Miguel, though poor, could provide for her adequately. José Miguel stated that the impediment of affinity was on the basis of the fact that he had sexual relations with a first cousin of his intended, but that she had died.

Witnesses: Bartolomé Montoya, 48, citizen of the Cochiti area, stated that José Miguel was known to frequent María Manuela's house.

Juan Antonio Gauna, 52, citizen of the Cochiti area.

Witnesses: Francisco Roybal, 49.

José Archibeque, 45.

Father Caballero forwarded the proceedings to Durango on 20 January 1817, stating that when he proclaimed the banns the first time, the impediment in the second degree of affinity arose. José Miguel had ceased his frequent visits to María Manuela's house. In Durango on 10 May 1817 a dispensation was denied. On 4 June 1817, Bishop Castañiza stated that the couple had fallen from grace, but that the last mail had brought the authority he need to grant a dispensation, which he did subject to a penance of having the couple kneel to pray one decade of the rosary every day for a

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week. He ordered the priest of Cochiti to publish the banns. Assuming no further impediment arose, he was to marry the couple.

José María Chaves and María Bárbara Luna, Albuquerque and Belen, 5 February-17 May 1817, AHAD-368, f. 474-79.

José María Chaves, 22, *español*, was the legitimate son of Pablo Chaves and the late Manuela Armijo, parishioners of the parish of Albuquerque. **María Bárbara Luna**, 17, *española*, was the legitimate daughter of Manuel Luna and María Luisa García, parishioners of the mission of Belen. The couple was related in the third degree of consanguinity.

Father Guerra questioned José María who stated was related to most of the people of his station in the area and was a life-long resident of Albuquerque.

Witnesses: Francisco Durán, 55, citizen of Albuquerque.

José Apodaca, 57, citizen of Albuquerque.

	Pedro Chaves	
Diego Antonio Chaves	1st degree	Juana Chaves
Pablo Chaves	2nd degree	Micaela Baca
José María Chaves	3rd degree	María Bárbara Luna

The investigation continued at Belen before Father Rubí de Celis. María Bárbara Luna stated that she had her parents' permission to wed.

Witnesses: José Silva, 60, citizen of Belen.

José Torres, 56, citizen of Belen.

Father forwarded the proceedings to Durango on 8 February 1817. On 17 May, Bishop Castañiza granted a dispensation subject to a penance in alms to assist with the need of their parish church. They were to kneel and pray the rosary on separate three days. The banns were to be proclaimed. Assuming no new impediment arose, Father Rubí de Celis was to marry the couple and grant them the nuptial blessing.

Baptismal Certificates

1. On 25 January 1781 in Belen, Father Bernal baptized María Bárbara Petra, born on the 18 January, the legitimate daughter of Manuel de Luna and María Luisa García, citizens of Los Garcías. Her godparents were Francisco Luna and his mother, María Bárbara Iturrieta of the plaza of Los Bacas in the Belen jurisdiction.

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2. Father Guerra certified on 7 February 1817 that he was unable to locate the baptismal record for José María, the legitimate son of Pablo Chaves and María Manuela Armijo. José María informed him that his godparents were Ventura Chaves and his wife, María Josefa de Luna, citizens of the puesto of Atrisco.

José Antonio Faustino Chaves and María Petra Chaves, Isleta Pueblo and Albuquerque, 11 April-14 May 1817, AHAD-368, f. 465-73.

José Antonio Faustino Chaves, 22, *español*, was the legitimate son of José Antonio Chaves and María Teodora de los Dolores Durán, citizens of the plaza of Los Padillas and parishioners of Isleta Pueblo. **María Petra Chaves**, 13, *española*, was the legitimate daughter of the alférez of militia, Miguel Antonio Chaves, and Juana Lorenza de Jesús Baca, citizens of the puesto of Atrisco and parishioners of the parish of San Felipe Neri de Albuquerque. The couple was related in the closed fourth degree of consanguinity.

Witnesses: Juan Candelaria, 47.
Rafael Sánchez, 34.

	Pedro Chaves	
Francisco Javier Chaves	1st degree	Diego Antonio Chaves
Tomás Chaves	2nd degree	Bernardino Chaves
José Antonio Chaves	3rd degree	Miguel Antonio Chaves
José Antonio Faustino Chaves	4th degree	María Petra Chaves

On 11 April 1817, Father José Ignacio Sánchez forwarded the proceedings from Isleta to Father Guerra in Albuquerque. María Petra Chaves stated that she had her parents' permission to wed.

Witnesses: José Ventura López, 45.
Juan Pablo Candelaria, 31.

Father Guerra forwarded the proceedings to Durango on 12 April 1817. On 14 May, Bishop Castañiza granted a dispensation. The couple was to kneel and pray the one decade of the rosary on three separate days. He ordered Father Guerra to publish the banns three times. Assuming no new impediment arose, he was to marry the couple and give them the nuptial blessing.

Certificates

1. On 18 February 1785 in Santa Fe, fray Buenaventura Merino baptized José Antonio Faustino, the legitimate son of José Antonio Chaves and Teodora Durán. His godparents were José García and María García.

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2. In Albuquerque on 31 January 1804, Father Guerra baptized one-day-old María Petra, the legitimate daughter of Miguel Antonio Chaves and Juana Lorenza Baca. Her godparents were José Sánchez and his wife, Gregoria Rael.

3. In Isleta Pueblo on 12 April 1817, José Antonio Chaves granted his permission for his son, José Antonio Faustino Chaves, to marry María Petra Chaves.

4. In Isleta Pueblo on 12 April 1817, Miguel Antonio Chaves granted his permission for his daughter, María Petra Chaves, marry José Antonio Faustino Chaves.

José María de Arce and María Justa Pastor de Uranga y Aguirre, Santa Fe and Chihuahua, 15 November 1817-14 September 1818, AHAD-370, f. 372-95.

José María de Arce, second lieutenant of the Santa Fe presidial company, was the son of the late Capt. Antonio de Arce and María Soledad Olguín. **Justa Pastor de Uranga y Aguirre**, *española*, a native of Bahía del Espíritu Santo in the province of Texas and a citizen of Chihuahua, was the daughter of the late retired Capt. Francisco Javier de Uranga and Seferina de Aguirre.

On 24 February 1818, Alejo García Conde, field marshal of the royal armies, governor, and commandant of the Interior Provinces of the West, granted permission for Arce to marry. Father José Joaquín de Arenas carried out the prenuptial investigation.

Witnesses: Juan García Ruiz, 32, *español*, married, Roman Catholic.

Santiago Abreu, 22, *español*, married, Roman Catholic, resident of Chihuahua, had known Arce since he was a child and Justa for five years.

José Ramón Alarid, 35, *español*, Roman Catholic.

On 14 September 1818, Father Arenas explained to the authorities in Durango that he had married the couple because as hospital chaplain, he was empowered to act as parish priest to everyone that came under his care, citing the regulations for chaplains handed down in Madrid on 24 March 1782 and in San Lorenzo on 16 November 1781. It was only necessary to seek the intervention of another priest when a dispensation was required. Arce had been his parishioner, if only for a short time.

On 16 April 1818, Arce wrote Bishop Castañiza to explain the circumstances of his marriage. The chaplain of his presidial company in Santa Fe, Father Hozio, had protested that Arce had married in Chihuahua without his permission. Arce stated that the chaplain of the military hospital of Chihuahua, Father Arenas had conducted prenuptial investigations because Arce was about to leave for Santa Fe and might not be able to return to marry for at least a year. He was the paymaster of his company and could not leave. There were many people in Chihuahua from Santa Fe who were able to testify on his fitness to wed. Arce acknowledged his error and begged the bishop's favor. A letter from Father Hozio to the bishop the following day noted that he had no doubt that Arce was free to marry, but this was the first time in thirty-one years such a case had occurred, and he wanted a clarification.

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Certificates

1. On 25 November 1790 at the presidio of San Elizario, fray Jaime Canals baptized Jose María del Carmen Arce, son of Antonio Arce and Soledad Olguín. His godparents were Buenaventura Bernal and his wife, María Josefa Jáquez, citizens of El Paso.
2. On 15 November 1817, María Soledad Olguín, widow of Antonio de Arce, granted permission for her son, José María de Arce, to wed María Justa Pastor de Uranga y Aguirre.
3. On 2 February 1818 in Chihuahua, María Seferina Aguirre, widow of Francisco Javier de Uranga, granted permission for her daughter to marry José María de Arce.
4. On 24 February 1818 in Chihuahua, Dr. Mateo Sánchez Alvarez, married José María de Arce, and Justa Pastor de Uranga y Aguirre, *española*. Witnesses or godparents were Francisco de Uranga and Seferina de Uranga.

José Francisco María Anonio Félix de Santa Clara Uranga and María Magdalena de Anchondo, Santa Rosa de Cusihuriachic and El Paso, 16 January 1818-3 January 1819, AHAD-370, f. 339-51.

José Francisco de Uranga, 24, *español*, native of El Paso and a citizen for ten months of the Hacienda de San Miguel in the jurisdiction of Cusihuriachic, was the legitimate son of the late Capt. Francisco Javier de Uranga and Seferina de Aguirre. María Magdalena de Anchondo, over 26 years old, *española*, single, a native of Bobonoyaba and citizen of the Hacienda de San Miguel, was the legitimate daughter of the late Aniceto de Anchondo, lieutenant of the Urban Militia, and Quiteria Terrazas. The couple was related in the fourth degree of consanguinity on a transverse line.

In the real of Santa Rosa de Cusihuriachic on 16 January 1818, Francisco Uranga stated that he had known Magdalena for about two years, that he was related to her by affinity through adoption and in the fourth degree of consanguinity on a transverse line.

Witnesses: Juan José Chaves, over 50 years old, citizen for many years in the Cusihuriachic jurisdiction.

Domingo Sandoval, 42, native of Mexico City resident at the hacienda of San Miguel.

Seferina de Aguirre stated that she was widowed by her husband, Francisco Javier de Uranga, and was the legitimate mother of Francisco Uranga. It was well known that she was very poor.

Lt. Colonel Francisco Gerónimo del Valle, 68, widower, was native of Chihuahua.

In Durango on 28 January 1817, Bishop Juan Francisco de Castañiza granted a dispensation subject to an act of penance whereby the couple would recite a decade of the rosary on three separate days, take communion, and give 100 pesos in alms. He ordered their priest to publish the banns three times. Assuming no new impediments arose, he was to marry them.

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Certificates

1. On 19 May 1794 in El Paso, Father Vera baptized Juan Ignacio Venancio de Jesús, born the previous day, the legitimate son of the lieutenant governor of the El Paso jurisdiction, Francisco Javier de Uranga, and Seferina de Aguirre, *españoles*. His godparents were Rafael Montes, Capt. Manuel Rangel, and Rufina de Castro. He was a twin and had a brother born three minutes earlier. Rufina de Castro poured the water of baptism on the brother when he was born because he was in danger of death. He was given the name José Francisco María Antonio Félix de Santa Clara.

2. On 28 July 1792 in Chihuahua, Father Juan Isidro Campos baptized María Magdalena Ramona, born on 23 July, the daughter of Antonio Aniceto de Anchondo and María Marcela Quiteria Terrazas, *españoles*, citizens of Chihuahua. Her godparents were Pedro Ignacio Irigoyen and Ignacia Rodríguez.

3. In Chihuahua on 1 January 1818, María Seferina de Aguirre gave permission for her son, José Francisco de Uranga, to marry Magdalena de Anchondo.

Agapito Albo and María Guadalupe García de Noriega, Chihuahua and El Paso, 10 July-18 August 1818, AHAD-370, f. 352-71.

Agapito Albo, 31, *español*, single, a native of Limpias, in the province of Vizcaya in Spain, a citizen of Chihuahua (where he had lived for twelve years), was the legitimate son of José Albo and María Antonia Caballero, both deceased. **María Guadalupe García de Noriega**, 15, *española*, was the legitimate daughter of Francisco García de Noriega and María Josefa Horcasitas, citizens of El Paso.

Agapito stated that had known Guadalupe for four years. They were related in the second degree of affinity because he had had sex with one of her aunts, who was her mother's sister.

Witnesses: José Antonio Pérez Ruiz, 54, citizen of El Paso. He signed his statement.

Pedro Anero, 42, a native of Santander and citizen of El Paso, had known Agapito for twelve years when both were citizens of Chihuahua. He signed his statement.

Manuel de Ochoa, 32, native of Rousciles [?] in the bishopric of Santander, citizen of El Paso. He signed his statement.

Dr. Sánchez Alvarez forwarded the proceedings to Father Juan Rafael Rascón in El Paso so that he could take testimony from Guadalupe García and her witnesses.

Witnesses: Vicente Nestor Cuarón, 45, *español*, married, citizen of El Paso, farmer, had known María Guadalupe since birth and Agapito for more than eight years. He had never heard it said that he had married in Spain and knew of no impediments to the proposed marriage, and that the reason for wanting a dispensation as ultramarino was so there would be a dispensation of the bans, and to avoid scandal if the marriage did not take place. He signed his statement.

Juan Marico Alderete, 48, *español*, citizen of El Paso.

Luis Padilla, 31, *español*, citizen of El Paso, married, a farmer.

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Father Rascón forwarded the proceedings to Chihuahua, noting that no one knew of Agapito's relationship with Guadalupe's aunt. He added that Guadalupe's father was about 80 and that he and his wife were honorable people, among the most important and distinguished in El Paso. On 8 August 1818, Bishop Castañiza granted a dispensation from the reading of the banns because Agapito was a foreigner and gave them the penance of 300 pesos in alms applicable to pious works of the bishop's choosing. He ordered the priest in El Paso to proceed with the marriage and nuptial blessing. The bishop ordered a separate penance for Agapito, directing him to take communion twice and recite the rosary for two weeks.

On 10 September 1818, Father Rascón certified that after giving to Agapito Albo the two matrimonial dispensations granted by Bishop Castañiza, he had married the couple on 8 September. The following day they received the nuptial blessing.

Certificates

1. Father Gregorio Miguel González Rivero, priest of the provincial church of San Pedro the Apostle of Limpias in the Señorío de Vizcaya, Province of Cantabria, bishopric of Santander, certified that at the request of María Antonia Caballero, widow and citizen of that place, he had located the following baptismal record: In Limpias on 9 August 1787, Father González Rivero, priest of the church of San Pedro Apostol in that place, baptized Agapito Manuel Antonio, born on 18 August, the legitimate son of José Albo García and María Antonia Caballero. His paternal grandparents were José Albo Ortiz and Josefa García, both deceased. His maternal grandparents were Julián Caballero and the late Josefa de la Sierra who came from the Aldea Nueva in the Valley of Carrama. His godparents were Antonio Albo and Manuela Fernández de Sarracín, his wife, citizens of Limpias. Witnesses were Father González Rivero, Antonio Albo y Halpuero, Manuela de la Erran, Francisco Albo García, Bernardo de Lapiedra Viesca, Gregorio de Medina.

2. In El Paso, Father Del Prado, baptized María Josefa Guadalupe Altagracia, born on 18 April 1803, the legitimate daughter of Francisco García and Josefa Horcasitas. Her godparents were Capt. José Manuel de Ochoa and Guadalupe Ronquillo.

3. Francisco García de Noriega, a citizen of El Paso, administrator of the mail, gave his consent on 17 July 1818 for his daughter, Guadalupe García, to marry Agapito Albo, a citizen of Chihuahua.

Manuel del Corazón de Jesús Castillo and María Josefa Bartolomé Baca, Belen, 16 March-15 April, 1819, AHAD-371, f. 575-83.

Manuel del Corazón de Jesús Castillo, 20, *español*, single, was the legitimate son of Joaquín Castillo and the late Andrea Vallejos, citizens of the Belen jurisdiction. **María Josefa Bartolomé Baca**, 19, *española*, single, was the legitimate daughter of Juan José Baca and Margarita

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Chaves, citizens of the Belen jurisdiction. The couple was related in the third and fourth degrees of consanguinity on a transverse line.

Father Rubí de Celis questioned Manuel. He stated that of the three classes of people in the area, he belonged to the first or upper class, and more than two thirds of them were his relatives in the fourth degree. He added that he was a life-long resident of the area. María Josefa stated that most of the people of her station were relatives, that she had her parents' permission to wed, and that she had lived in the area since birth.

Witnesses: Francisco Chaves, 90, citizen of the Belen jurisdiction.

Salvador Jaramillo, 58, citizen of the Belen jurisdiction.

José Márquez, 64, citizen of the Belen jurisdiction.

	Bernabé Baca	
Bárbara Baca	1st degree	Baltasar Baca
Joaquín Castillo	2nd degree	María Isabel Baca
Manuel Castillo	3rd degree	Juan José Baca
“	4th degree	María Josefa Bartolomé Baca

Father Rubí de Celis forwarded the proceedings to Durango on 16 March 1819. On 15 April, the bishop granted a dispensation, assigning as penance that the couple would go to communion once and pay 25 pesos as alms for the bishop to distribute. He ordered the parish priest at Belen to publish banns three times. Assuming no new impediment arose, he was to marry the couple and grant them the nuptial blessing.

Certificates

1. On 31 May 1799 in Belen, Father Bernal baptized Manuel del Corazón de Jesús José, born on 28 May in the plaza of Los Bacas, the legitimate son of Joaquín Jacinto Alvarez del Castillo and Andrea Vallejos, citizens of the plaza of Los Bacas. His godparents were Lt. José Francisco Pino and his wife, Juana María Baca, citizens to the sixth plaza of Los Chaves.

2. On 24 August 1800 in Belen, Father Bernal baptized María Josefa Bartola, born in the plaza of Los Bacas on 15 August, the legitimate daughter of Juan José Baca and Margarita Chaves, citizens of that plaza. Her godparents were José Tomás Varela and María Rita Pino, citizens of the plaza of Los Bacas.

3. Joaquín Alvarez del Castillo granted his permission for his son, Manuel del Corazón de Jesús, to marry.

4. Juan José Baca granted permission for his daughter, María Josefa, to marry.

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5. Father Rubí de Celis stated on 14 August 1819 that in compliance with the decree of the Council of Trent, he had publicly proclaimed banns on 1, 8, and 10 August and that no impediment had arisen. On 12 August in the door of the church, he married Manuel del Corazón de Jesús Castillo and María José Bartolomé Baca in the presence of Gregorio de Arteaga, Andrés Callos, and Diego Armijo, among others. At nine o'clock in the morning, he gave them the nuptial blessing

Gregorio Felipe Lucero y Salazar and Margarita Martín y Romero, San Juan de los Caballeros, 11 April-19 May 1819, AHAD-371, f. 584-92.

Gregorio Felipe Lucero y Salazar, 23, *español*, single, was the legitimate son of Antonio Lucero and Ana María Salazar, citizens and residents of the plaza of Los Angeles, in the place called Los Luceros of the parish of San Juan de los Caballeros. **Margarita Martín y Romero**, 17, *española*, was the legitimate daughter of Juan de Jesús Martín and the late María Rafaela Romero, residents of the puesto of La Joya. The couple was related in the fourth degree of consanguinity on a transverse line.

	Blas Martín	
Ana María Martín	siblings	Pedro Martín
Santiago Lucero	1st cousins	Gregorio Martín
Antonio Lucero	2nd cousins	Juan de Jesús Martín
Gregorio Felipe Lucero	3rd cousins	María Margarita Martín

Witnesses: Tomás de Herrera, 42, citizen of the plaza of San Rafael.

José Gabriel Montaña, 35, citizen of the plaza of San Antonio.

José Miguel Ortiz, 72, citizen of the plaza of San Francisco.

José Pacheco, 34, citizen of the plaza of San Antonio.

Father Sánchez Vergara forwarded the proceedings to Durango on 12 April 1819. On 9 May 1819, Bishop Castañiza granted a dispensation, assigning as penance that the couple would go to communion once more than required by Church precepts, recite the rosary for a week, and pay 10 pesos in alms applicable to pious works at the bishop's discretion. Their parish priest was to proclaim the banns. Assuming no new impediment arose, he was to proceed with the marriage and nuptial blessing.

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Certificates

1. In San Juan Pueblo on 13 May 1796, Father González baptized Gregorio Felipe, born on 9 May, the legitimate son of Antonio Lucero and Ana María Salazar, citizens of Los Luceros. His godparents were Manuel Salazar and María Francisca Silva, citizens of Abiquiu.

2. In San Juan Pueblo on 17 June 1802, Father Ramón Antonio González baptized seven-day-old Margarita de Jesús, the legitimate daughter of Juan de Jesús Martín and María Rafaela Romero. Her godparents were Santiago Salazar and María Dolores Romero, citizens of La Joya.

3. On 3 April 1819 Antonio José Lucero and Ana María Salazar, citizens of the plaza of los Angeles in the place of Los Luceros, parents of Gregorio Felipe Lucero y Salazar, granted permission for him to marry Margarita de Jesús Martín y Romero of the puesto of La Joya.

4. On 4 April 1819 in San Juan, Juan de Jesús Martín, citizen of the puesto of La Joya, stated his daughter, Margarita de Jesús Martín y Romero, born of his marriage to the late María Rafaela Romero, had his permission to marry Gregorio Felipe Lucero.

Mariano Horcasitas and María Inés Telles, El Paso, 6 May-30 June 1819, AHAD-371, f. 641-51.

Mariano Horcasitas, 26, *español*, a citizen of the parish of El Paso, the son of Francisco Horcasitas and the late Rita Bernal, was widowed by his first wife, María Victoria Varela, who died about five years earlier and was buried in El Paso. **María Inés Telles**, 37, a native of the El Paso, was the widow of her first husband, José Manrique, lieutenant colonel of the veteran troops. Mariano stated that he and María Inés were related by consanguinity on a transverse line in the fourth degree, by consanguinity on a transverse line in the third and fourth degrees, by affinity in a transverse line in the third and fourth, and by affinity on a transverse line in the second degree on the basis of illicit carnal relations with one of María Inés's first cousins.

Consanguinity

	Esteban García	father	
1st degree	Francisco García	siblings	Magdalena García
2nd degree	Juan Antonio García	1st cousins	Juana Telles
3rd degree	Francisco Horcasitas	2nd cousins	Guadalupe García
4th degree	Mariano Horcasitas	3rd cousins	María Inés Telles

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Consanguinity

	Juan Antonio Telles	father	
1st degree	Antonio Telles	brothers	José Telles
2nd degree	José Manuel Telles	1st cousins	Pedro Telles
3rd degree	María Inés Telles	2nd cousins	Estefana Telles
4th degree	Victoria Varela		“

Affinity on the basis of *copula licita*

	Juan Antonio Telles	father	
1st degree	Antonio Telles	brothers	José Telles
2nd degree	José Manuel Telles	1st cousins	Pedro Telles
3rd degree	María Inés Telles	2nd cousins	Estefana Telles
4th degree	Victoria Varela		“

In El Paso, Father Rascón questioned Mariano Horcasitas who stated that while he was married to Victoria Varela and María Inés Telles was the wife of Lieutenant Colonel Manrique, he had not had carnal relations with María Inés or any of their relatives. His wife had been dead for about five years and was buried in El Paso. Father Rascón noted that both parties were poor and lived by the fruit of their labor.

María Inés testified that she had not had sexual relations with Mariano or engaged in any other activity that could be an impediment to their marriage. It was public knowledge that her late husband, José Manrique, had died and was buried at Coyamé Presidio. She was very repentant of her sins and had broken off the relationship. She added that there was no one of her station to whom she was not related. The rumors about her relationship with Mariano had caused her pain. She was a poor widow who had to work to support herself, although she hoped that some day the royal treasury would give her the money left by her late husband.

Witnesses: Buenaventura Bernal, 66, *español*, citizen of El Paso, widower, mayordomo of the buildings of that church.

José María García, *español*, 58, a citizen of El Paso, married, farmer.

Vicente Cuarón, 46, *español*, married, citizen of El Paso, farmer.

Father Rascón stated that Mariano has received a similar dispensation for his first marriage. Inés was a poor widow of the lieutenant colonel and interim governor of the New Mexico. She had

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no assets and was only saved by the intercession of her stepson with the general command. He asked that the royal treasury give her what was owed her late husband.

Father Rascón forwarded the proceedings to Durango on 11 May 1819. On 30 June, Father González de Cosío, the archdeacon of the Cathedral of Durango, acting for the bishop, granted a dispensation, assigning as penance that for a period of twelve consecutive days the couple would recite the rosary, make six confessions, and take communion in that year in accordance with Church precepts. They were to give 200 pesos in alms to be applicable to pious works at the bishop's discretion. Father Rascón was to publish the banns three times. Assuming no new impediment arose, the marriage was to take place and the couple was to receive the nuptial blessing.

In El Paso on 10 August 1819, Father Rascón certified that he married Mariano Horcasitas and María Inés Telles on 1 August 1819 before the following witnesses: Santos Horcasitas, Antonio José Olguín and José Dolores Varela.

Baptismal Certificates

1. On 16 February 1782 in El Paso, Father Llanos baptized five-day-old María Inés Severina, the legitimate daughter of José Manuel Telles and Guadalupe García. Her godparents were Antonio Lucero, and his wife, Antonia Montoya.

2. On 6 March 1794 in El Paso, Father Vera baptized two-day-old José Mariano Eusebio, the legitimate son of Francisco Horcasitas and Rita Bernal. His godparents were Juan Antonio García and Teresa San Juan.

José Rafael Aragón and María Guadalupe Sandoval, Santa Fe, 7 June-1 September 1819, AHAD-371, f. 662-73.

José Rafael Aragón, 23, *español*, single, was the legitimate son of soldier Juan Cruz Aragón and the late María Teodora Baca. **María Guadalupe Sandoval**, a little over 20, *española*, single, was the legitimate daughter of Juan Sandoval and the Ana María Rodríguez, both deceased, citizens of Santa Fe. The couple was related in the fourth degree of consanguinity on a transverse line.

In Santa Fe, Father Francisco Ignacio de Madariaga questioned José Rafael Aragón. He stated that his intended was a poor orphan with no way to support herself, while he had the means to do so.

Witnesses: Mariano Mestas, 43, *español*, a widower.

José Diego Armenta, 40, *español*, single.

Francisco Baca, 40, *español*, married.

Juan Fernández

Teodora Fernández

1st degree

Bartolomé Fernández

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Diego Baca	2nd degree	Luz Fernández
María Teodora Baca	3rd degree	Ana María Rodríguez
José Rafael Aragón	4th degree	María Guadalupe Sandoval

Father Madariaga forwarded the proceedings to Durango on 15 July 1819. On 1 September, Archdeacon González de Cosío granted a dispensation, assigning as penance that the couple would recite a decade of the rosary for one month, during which time they were to go to confession and take communion. He ordered the banns be published three times. Assuming no new impediment arose, their priest was to marry the couple and give them the nuptial blessing.

Certificates

1. In Santa Fe on 26 December 1798, Father Ortega baptized five-day-old María Guadalupe, *española*, the legitimate daughter of Juan Sandoval and Ana María Rodríguez. Her godparents were Juan de Abrego and Juana Fernández.

2. In Santa Fe on 5 June 1819, Juan Cruz Aragón, a soldier of the presidial company of Santa Fe, granted his permission for his son, José Rafael, to marry María Guadalupe Sandoval.

3. In Abiquíu, Father De la Prada baptized José Rafael, born the previous day, the legitimate son of Juan de la Cruz Aragón and Teodora Baca, citizens. His godparents were Lucrecio Martín and Andrea García, citizens of Abiquíu. Father Alcina made the certificate on 10 June 1819, stating that the record was found in the books under his care in the book beginning on 18 February 1777 and ending 27 December 1811, but he failed to give the date of José Rafael's baptism.

Miguel Mariano Durán y Aranda and María Micaela Lucero y Salazar, San Juan de los Caballeros and Santa Cruz de la Cañada, 20 June-4 October 1819, AHAD-371, f. 593-605.

Miguel Mariano Durán y Aranda, *español*, was widowed by his first wife, María Josefa de Luna, and a citizen of the plaza of San Antonio in the parish of Santa Clara. **María Micaela Lucero y Salazar**, single, *española*, was the legitimate daughter of Antonio Lucero and Ana María Salazar, citizens and residents of the plaza of Los Angeles, known as Los Luceros, in the jurisdiction of San Juan de los Caballeros. The couple was related in the fourth degree of consanguinity and affinity on a transverse line.

In Santa Clara Father Castro questioned Miguel Marino who stated that he was related to almost everyone the Santa Clara area and in the Rio Abajo.

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Consanguinity

	Blas Martín	
Andrés Martín	siblings	Ana María Martín
Bibiana Martín	1st cousins	Santiago Lucero
Blas Durán	2nd cousins	Antonio Lucero
Mariano Durango	3rd cousins	María Micaela Lucero

Affinity

	Antonio Salazar	
Angela Salazar	siblings	Nicolás Salazar
Isidro de Luna	1st cousins	Ana María Salazar
María Josefa de Luna	2nd cousins	María Micaela Lucero

Witnesses: Ventura Martín, 70, citizen of El Corral de Piedra in the parish of San Juan.
 Juan Domingo de Herrera 70, citizen of the plaza of San Juan.

Father Castro forwarded the proceedings from San Juan to Santa Clara 27 June 1819. In San Juan de los Caballeros Father Sánchez Vergara questioned María Micaela Lucero y Salazar. She stated that she had her parents' permission to marry.

Witnesses: Juan de Jesús Martín, 47, citizen of the plaza of La Joya in the parish of Santa Clara.

Juan de Jesús Romero 25, *español*, citizen of La Joya.

In Durango on 21 September 1819, Archdeacon González de Cosío granted a dispensation, imposing a penance of 100 pesos in alms applicable to the pious works as designated by the bishop. He ordered the priest in San Juan de los Caballeros to publish the banns three times. Assuming no new impediment arose, he was to marry the couple and give them the nuptial blessing. In Durango on 4 October 1819, a notation was made stating that Miguel Mariano Durán was poor and unable to give the alms ordered. His penance was changed to one of confession and communion on the nineteenth day of the first three months after their marriage.

Certificates

1. On 25 August 1783 in Abiquiu, Father Muñoz Jurado, baptized Miguel Mariano, born on 18 August, the legitimate son of Blas Durán y Chaves and Catalina Aranda Tafoya, his wife, citizens

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of that mission. His godparents were Antonio Trujillo and María Francisca Montoya, citizens of Alameda.

2. In San Juan de los Caballeros on 10 March 1805, Father Ramón Antonio González baptized three-day-old María Micaela, the legitimate daughter of Antonio Lucero and Ana María Salazar, citizens of the Rio Arriba. Her godparents were Luis Salazar and Juana Gallegos, citizens of Chama.

3. In Santa Clara on 5 January 1809, the body of the late María Josefa de Luna, wife of Miguel Mariano Durán y Chaves, citizens of the plaza of San José de Chama in the Santa Clara jurisdiction, Clara was buried. She received the holy sacraments.

4. On 9 June 1819, Antonio José Lucero and Ana María Salazar, citizens of the plaza of Los Santos Angeles, known as los Luceros, the legitimate parents of María Micaela Lucero y Salazar, granted permission for their daughter to wed Miguel Mariano Durán y Aranda. Antonio signed his statement.

Miguel Baca and Ana María Romero, Santa Fe, 14 September-18 October, 1819, AHAD-371, f. 674-84.

Miguel Baca, 33, *español*, single, was the legitimate son of Juan Domingo Baca and Ana Gertrudis Ortiz, both deceased, all citizens of the jurisdiction of Santa Fe. **Ana María Romero**, 19, *española*, single, was the legitimate daughter of José Romero and Ignacia Baca, citizens of the puesto of La Ciénega in the parish of Santa Fe. The couple was related in the fourth degree of consanguinity on a transverse line.

Witnesses: Andrés Rael, 72, *español*, married, citizen of Santa Fe.

Santiago Rodríguez, 52, *español*, single, citizen of Santa Fe.

Santiago Fernández, over 70, *español*, single, citizen of the puesto of La Ciénega.

	Miguel Coca	
Feliciana Coca	1st degree	María Coca
Rosa Bustamante	2nd degree	Esteban Baca
Ana Gertrudis Ortiz	3rd degree	Ignacia Baca
Miguel Baca	4th degree	Ana María Romero

Father Madariaga forwarded the proceedings to Durango on 17 September 1819. On 13 October 1819, Archdeacon González de Cosío granted a dispensation subject to a penance of 50 pesos in alms to be applicable to pious works at the discretion of the bishop, and ordered the priest

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of Santa Fe to publish the banns three times. Assuming no new impediment arose, he was to marry the couple and grant the nuptial blessing.

Certificates

1. In Santa Fe on 4 September 1786, Father Burgos baptized three-day-old José Miguel, son of Juan Domingo Baca and Ana Gertrudis Ortiz. His godparents were Diego Antonio Baca and Juana Garvizu.

2. In Santa Fe on 12 June 1800, Father Ortega baptized Ana María, born on 8 June, the legitimate daughter of José Romero and Ignacia Baca, *españoles*, and citizens of that jurisdiction. Her godparents were Juan José Silva and María de la Luz Baca, *españoles*.

3. In the puesto of La Ciénega on 15 September 1819, José Guadalupe Romero, First Alférez of Militia of the Company of Volunteer Cavalry of Santa Fe, and his wife gave permission for their daughter, Ana María, to marry Miguel Baca.

José Jaramillo and María Lorenza Pacheco, Los Padillas and Albuquerque, 14 September-15 October 1819, AHAD-371, f. 616-28.

José Jaramillo, 48, *español*, citizen of the Albuquerque jurisdiction, widowed by his first wife, María López. **María Lorenza Pacheco**, 47, *española*, citizen of the Albuquerque jurisdiction, the widow of her second husband, Pablo Anaya. The couple wished to stop the scandal they had caused by their improper relationship and correct it through marriage. They were related in the second and third degrees of affinity on the basis of *copula licita*, and by consanguinity in the second and third degree. José Jaramillo stated his first marriage to María López was the basis for the first impediment because she was related to Lorenza Pacheco in the second and third degrees of consanguinity. The second impediment was related to the García family from whom his intended descended. He also admitted that he had had carnal relations with her because of his weakness. María Lorenza Pacheco testified she had had illicit relations with José for about two years.

Witnesses: Isidro Durán, 66, *español*, married, stated that the basis for the affinity impediment was that José Jaramillo had been married to María López, the first cousin of the mother of María Lorenza Pacheco. Durán added that that the couple had engaged in scandalous conduct, that both were very poor people who provided for themselves by manual labor. José wished to marry María Lorenza because of advancing age. She was a granddaughter of Alonso García, José was descended from the same families. His father was known to some as García but to most as Jaramillo.

Joaquín López, 72, *español*, married, citizen of the Albuquerque jurisdiction.

Paulino López, 70, married, *español*, stated that José Jaramillo was commonly known as Jaramillo, but to others his family name was García. He had heard it said that he was a son of a Torres, and neither a Jaramillo nor a García.

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	Carlos López	
Miguel López	1st degree	María López
María López	2nd degree	Paula García
José Jaramillo	3rd degree	María Lorenza Pacheco

Father José Francisco Leyva forwarded the proceedings to Durango on 17 September 1819. On 15 October, Archdeacon González de Cosío granted a dispensation subject to the penance of the couple taking communion on the nineteenth day of the first month following their marriage and reciting twelve decades of the rosary on another twelve days. He ordered the priest in Albuquerque to publish the banns three times. Assuming no new impediment arose, he was to marry the couple and grant the nuptial blessing.

Baptismal certificates

1. On 23 August 1771, Father Rojo baptized Lorenza Antonia de Jesús, the legitimate daughter of Joaquín Pacheco and Paula García. Her godparents were Francisco Montoya and Manuela Pacheco.

2. In lieu of a certificate, Father Leyva stated that he had failed to locate the baptismal record for José Jaramillo, but he knew that he was a Christian. José Jaramillo did not know who his godparents were. His statement was dated 17 September 1819.

Toribio Frésquez and Juana María Guillén, Santa Cruz de la Cañada, 11 October-27 November 1819, AHAD-371, f. 606-15.

Toribio Frésquez, over 40, *español*, a citizen of Santa Cruz, was widowed by his first wife, María Josefa Quintana. **Juana María Guillén**, *española*, single, over 30, was the legitimate daughter of the late Isidro Guillén and María Antonia de Herrera, *españoles* and citizens of the Santa Cruz jurisdiction. The couple was related in the third degree of affinity.

Vicar and Ecclesiastical Judge Terrazas, questioned Toribio, who disclosed that he had heard that Juana María Guillén was the second cousin of his first wife, María Josefa Quintana. Juana María Guillén's stated that while Toribio was married, she had no illicit relations with him, nor had she contributed in any manner to the death of his wife. She knew that Toribio's first wife was her second cousin, the daughter of her grandaunt. She added that she was a poor widow from an honest family with no one to protect her. She had three small children, her father was dead, and her mother was very old.

Witnesses: Ventura Sierra, 58, *español*, single, citizen of the Santa Cruz area.

Juan Antonio Montoya, 55, *español*, married, citizen of the Santa Cruz area.

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Joaquín Valdez, 51, *español*, widower.

Casilda Herrera

Teresa Herrera

Mariana Herrera

María Antonia Herrera

Juan de la Cruz Quintana

Juana María Guillén

Josefa Quintana

Father Terrazas forwarded the proceedings to Durango on 12 October 1819. He noted that he had been unable to locate baptismal records for either party, but he knew that they took place when Father José Corral served the parish from 1785 to 1787. A merchant and citizen of Santa Cruz, Juan Pescador, carried the documents to Durango. On 27 November 1819, Archdeacon González de Cosío granted a dispensation, imposing a penance of having the couple go to confession and communion on the nineteenth day of the first month following their marriage. He ordered the priest of Santa Cruz to publish the banns. Assuming no new impediment arose, he was to marry the couple and give them the nuptial blessing.

Julián Armijo and María Dolores Ortiz, Albuquerque, 15 October-30 November 1819, AHAD-371, f. 630-40.

Julián Armijo, 36, *español*, single, was the legitimate son of Vicente Armijo and Bárbara Chaves, both deceased citizens of the Albuquerque jurisdiction. **María Dolores Ortiz**, about 30 years old, *española*, the widow of José Miguel Gabaldón, was a citizen of Sandía Pueblo. The couple was related in the third and fourth degrees of consanguinity.

Father Leyva questioned Julián Armijo, who stated that he had known María Dolores since her birth. He added that he was also related to his intended in the second degree of affinity because of *copula illicita*, having had sexual relations at various times with one of her first cousins. He stated that he had also had sex with his intended some four or five years earlier while her late husband was still living. He had planned to marry her should she become a widow. He believed he had caused sufficient scandal and did not want to leave María Dolores unprotected. Dolores Ortiz stated she had been a widow for more than four years. She added that she had had carnal relations with one of Julián's brothers while she was married to her late husband. Therefore, she was related to him by affinity to him in the first degree on the basis of *copula illicita* on a transverse line. This had not become public knowledge.

Witnesses: Gregorio Ortiz, 30, *español*, single, admitted that he was related to Dolores Ortiz. He stated that he had seen her first husband buried about four years previously in the parish church. He knew that she had had improper relations with one of Julián's brothers and had heard

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that she had also had improper relations with another of his brothers. Julián had engaged in an improper relationship with one of Dolores's first cousins.

Pablo Sedillo, 59, *español*, married.

Salvador González, 60, *español*, married, resident of the Albuquerque area, added that José Miguel Gabaldón had drowned in the Rio Grande.

	Pedro Chaves	
	children	
Diego Antonio Chaves	1st degree	Mónica Chaves
daughter of		daughter of
Bárbara Chaves	2nd degree	Bárbara Baca
son		daughter of
Julián Armijo	3rd degree	Ana María Durán
		daughter of
"	4th degree	Dolores Ortiz

On 12 October 1819, Father Leyva wrote Father Guerra at Sandia Pueblo that the proceedings of the previous April lacked the permission of the parish priest for Dolores Ortiz to wed. He asked Father Guerra to give his permission for the marriage and include baptismal certificates. He complied with this request on 13 October 1819.

Father Leyva forwarded the proceedings to Durango on 16 October 1819, noting the several impediments to the marriage: consanguinity in third and fourth degrees by transverse, affinity in the first degree on a transverse line because of *copula illicita* (by Dolores), second degree of affinity on a transverse line because of *copula illicita* (by Julián). On 30 November, Archdeacon González de Cosío granted a dispensation subject to a penance of paying 28 pesos in alms to be used at the bishop's discretion. He ordered the priest in Albuquerque to publish the banns three times. Assuming no new impediments arose, he was to marry the couple and grant them the nuptial blessing.

Baptismal certificates

1. On 22 February 1784 in Albuquerque, Father Lago baptized José Julián de los Dolores, born on the 16 February, the legitimate son of Vicente Armijo and Bárbara Chaves, citizens of

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Atrisco. His godparents were José Armijo and his wife, Guadalupe García, citizens of Sandia Pueblo.

2. In Sandia Pueblo on 30 April 1788, Father Rosete baptized four-day-old María de los Dolores Margarita Isabel, daughter of unknown parents who were citizens of Albuquerque. Her godparents were José Marcos Ortiz and his wife, Mónica Durán.

Francisco Baca and Guadalupe Durán, Santa Fe, 15 December 1819-15 January 1820, AHAD-371, f. 685-94

Francisco Baca, 24, *español*, single, was the legitimate son of Juan Domingo Baca and Ana Gertrudis Ortiz, both deceased citizens of Santa Fe. **Guadalupe Durán**, 17, *española*, single, was the legitimate daughter of the late Mariano Durán and Gertrudis Pino, of the Santa Fe. The couple was related in the second and fourth degrees of consanguinity on one side and in the closed fourth degree on the other.

First Relationship		
	Antonio Baca	
Juan Domingo Baca	siblings	Bárbara Baca
	2nd degree	José Durán
	3rd degree	Mariano Durán
	4th degree	Guadalupe Durán
Second Relationship		
	Juana Baca (unmarried)	
Antonio Baca	siblings	Rosa Baca
Antonio Baca	2nd degree	Lutgarda Lucero
Juan Domingo Baca	3rd degree	Gertrudis Pino
Francisco Baca	4th degree	Guadalupe Durán

Francisco Baca stated that his intended had lost her father and that her mother had remarried. Guadalupe was under the protection of her grandfather, who was 60, and his children were all grown. Soon Guadalupe would be an orphan.

Witnesses: Domingo Fernández, 38, *español*, widower
 Juan de Abrego, *español*, widower, 71, citizen of Santa Fe.

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José Sena, *español*, married 50, citizen of Santa Fe, added that Guadalupe's mother had children from her second marriage.

Father Madariaga forwarded the proceedings to Durango 16 December 1819. On 15 January 1820, Archdeacon González de Cosío granted a dispensation and assigned a penance of payment of 50 pesos in alms to be used at the discretion of the bishop. He ordered publication of the banns three times. Assuming no new impediments arose, he was to marry the couple and give them the nuptial blessing.

Certificates

1. On 19 February 1795 in Santa Fe, Father Cadelo, baptized two-day-old Francisco de Paula, *español*, the legitimate son of Juan Domingo Baca and Ana Gertrudis Ortiz, citizens of Santa Fe. His godmother was Loreto Ortiz.

2. On 16 June 1802 in Santa Fe, Father Ortega baptized three-day-old María, the legitimate daughter of Mariano Durán and María Gertrudis Pino. Her godparents were Pedro Bautista Pino and Lutgarda Lucero.

3. In Santa Fe on 14 December 1819, Pedro Bautista Pino granted permission for his granddaughter, Guadalupe Durán, to marry Francisco Baca.

Juan Antonio Benavides and Gertrudis Sánchez, El Paso, 22 December 1819-10 January 1820, AHAD-371, f. 652-60.

Juan Antonio Benavides, 39, *español*, a native and citizen of El Paso, was the legitimate son of Vicente Benavides and María Luisa García, both deceased. **María Gertrudis Sánchez**, 28, *española*, single, a native and citizen of El Paso, was the daughter of Loreta Lucero and the late Antonio Sánchez. The couple was related in the second degree of affinity on a transverse line on the basis of improper relations Juan Antonio had with a first cousin of his intended. Moreover, Gertrudis was pregnant, and if they did not wed there would be scandal.

Father Rascón questioned Juan Antonio who stated that he was at risk of being punished and publically humiliated by the local magistrate who had separated the couple. María Gertrudis added that both were poor, Juan Antonio was a day laborer and lived on the proceeds of the work.

Witnesses: Rosalío Carvajal, 50, *español*, married, citizen of El Paso.

Antonio Montoya, 45, *español*, married, Roman Catholic, a farmer.

José Manuel Rivera, 24, shoemaker, married.

In Father Rascón forwarded the proceedings to Durango on 30 December 1819. On 10 January 1820, Archdeacon and Vicar General González de Cosío, granted a dispensation and assigned a penance of having the couple recite six decades of the rosary. He ordered the priest of El Paso to publish the banns. Assuming no new impediment arose, he was to marry the couple and given them the nuptial blessing.

NEW MEXICO PRENUPTIAL INVESTIGATIONS

Certificates

1. On 28 [blank] 1780 in El Paso, Father Benavides baptized Juan Antonio Julián, born the previous day, the legitimate son of Catarino Benavides and María Luisa García. His godparents were Ignacio Martínez and Manuela Valencia.

2. In El Paso on 24 April 1790, Father Galfasoro baptized three-day-old María Teodora, parents unknown. Her godparents were Domingo Tafoya and María Lucero.

3. On 28 February 1820, Father Rascón stated that he had proceeded with the marriage of Juan Antonio Benavides and Gertrudis Sánchez with Cecilio Sánchez, Santos Rodríguez, and Nicolás Rodríguez as witnesses.

Julián Martín and María Josefa Velarde, Santa Clara and San Juan de los Caballeros, 20 January-13 February 1820, AHAD-373, f. 249-57.

Julián Martín, 31, *español*, single, was the legitimate son of the late Antonio Martín and María Paula Cerda, citizens of the plaza of San Juan in the Santa Clara jurisdiction. **María Josefa Velarde**, between 23 and 24, *española*, single, was the legitimate daughter of the late Juan Antonio Velarde, and Ana Salazar, citizens of the plaza of San Juan. The couple was related in the third degree of consanguinity on a transverse line. They had caused a scandal for about five years because Julián frequently entered her home. María Josefa was poor and her mother had many children, while Julián had the means to support her decently.

In Santa Clara on 20 January 1819, Father Castro questioned Julián Martín. He stated he had known María Josefa for about five years, that he had always lived in that area, admitted he had entered her home many times and engaged in improper relations with her, which had not resulted in any offspring, although he had caused her to lose her virginity. It was his mother's wish that he marry María Josefa Velarde. María Josefa added that she had her mother's permission to wed.

Witnesses: Juan Domingo de Herrera, 71, citizen of the plaza of San Juan.

José Martín of San Juan, 60.

Witnesses: Felipe Cisneros, citizen of the Santa Clara area, 69, stated that María Josefa's mother was burdened with a large family.

Andrés Sánchez, 34, of the Santa Clara area.

Juan Antonio Salazar

Rosa Salazar

1st degree

Juan Manuel Salazar

Paula Cerda

2nd degree

Ana Salazar

Julián Martín

3rd degree

María Josefa Velarde

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Father Castro forwarded the proceedings to Durango from Santa Clara on 22 January 1820. On 13 February 1821, Bishop Castañiza granted a dispensation and assigned as penance that both parties were to go to confession and take communion more than required by Church precepts and kneel and recite a decade of the rosary every day for fifteen days. He ordered the priest of Santa Clara to publish the banns. Assuming no new impediments arose, he was to proceed with the marriage and nuptial blessing.

Baptismal Certificates

1. On 19 March 1788 in Santa Clara, Father Muñoz Jurado, baptized Julián Ramón, born on 16 March, the legitimate son of Antonio Martín and María Paula Cerda, his wife. His godparents were José Manuel Lucero de Godoy and María Manuela Sánchez, his wife, citizens of San Ildefonso.

2. In Santa Clara on 15 May 1796, Father Castro baptized five-day-old María Josefa, the legitimate daughter of Juan Antonio Velarde and Ana María Salazar, his wife, citizens of Chama. Her godparents were José Miguel Lucero and Josefa Romero, his wife.

Antonio Ortiz and María Dolores Lucero, Santa Fe and Taos, 21 February-16 August 1820, AHAD-245, f. 289-301.

Antonio Ortiz, 25, a soldier of the Santa Fe presidio, was the legitimate son of Francisco Javier Ortiz and María Francisca Montoya, citizens of Santa Fe. **María Dolores Lucero**, 16, was the legitimate daughter of Pablo Lucero and Paula Larrañaga.

Father Hozio, chaplain of the Santa Fe presidio, questioned Antonio Ortiz. He stated that he had not heard it said that he was related in any way to María Dolores.

Witnesses: Rafael Esquibel, 37.

Isidro Rael, 32.

Father Hozio forwarded the proceedings to Father Alvarez in Taos. When he questioned María Dolores Lucero, she stated that she did not know nor had heard that she and Antonio were related. She was a life-long resident of the Taos area and had her parent's permission to marry.

Witnesses: José Tafoya, 35, had known María Dolores since she was a child.

Ramón Sandoval, 28.

Father Hozio reported that he had proclaimed the banns in Santa Fe on 25 and 27 February, and again on 9 March 1820. Father Alvarez stated that he published the banns on 5, 7, and 12 March. Finding no impediment, he had married the couple on 15 March. José Tafoya and Ramón Sandoval were witnesses along with Seferino Martín, Salvador Martín, and many others. Six days after the marriage, José Armijo came forward to declare that the couple was related in the fourth degree of consanguinity. As a result, the couple had been separated until the matter was resolved. More witnesses were questioned.

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Witnesses: José Armijo, 70, first corporal of the presidial company (brevetted to alférez), stated that the couple was related in the fourth degree of consanguinity.

Antonio Armenta, 76, citizen of Santa Fe.

Blas Martín		Rosa Machuca
Angela Martín	1st degree	Ana María Martín
Francisca Beytia	2nd degree	José Manuel Lucero
Francisca Montoya	3rd degree	Pablo Lucero
Antonio Ortiz	4th degree	María Dolores Lucero

In Durango on 27 May 1820, a dispensation was granted. Father Hozio revalidated the marriage on 16 August.

Luis Benavides and María Francisca Beytia, Santa Fe, 16 March-16 May 1820, AHAD-373, f. 302-10.

Luis Benavides, 24, a soldier in the Santa Fe presidial company, the son of Victoriano Benavides and Josefa Esquibel, petitioned Captain Facundo Melgares on 16 March 1820 for permission to marry. **María Francisca Beytia**, 19, was the child of the late José Antonio Beytia and María Petrona Ortiz. The couple was related in the fourth degree of consanguinity.

Witness: José María Armenta, 60, Santa Fe citizen, stated that Luis had always lived in the area.

Domingo Fernández, 40, Santa Fe citizen.

	Diego Beytia	
Antonio Beytia	1st degree	Rosalía Beytia
Miguel Beytia	2nd degree	Francisca Luján
José Antonio Beytia	3rd degree	Victoriano Benavides
María Francisca Beytia	4th degree	Luis Benavides

On 11 April 1810, Chaplain Hozio forwarded the proceedings Vicar Madariaga in Santa Fe. He questioned María Francisca Beytia.

Witnesses: Juan de Abrego, 72, *español*, married.

José González, 30, *español*, married.

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Father Madariaga forwarded the proceedings to Durango on 13 April 1820. Bishop Castañiza granted a dispensation on 16 May, imposing a penance of having both parties confess and take communion more than required by Church precepts for one year, for eight days pray the rosary on their knees, and give 10 pesos in alms to be dispensed at the discretion of the bishop. He ordered the banns published three times. Assuming no new impediment arose, he was to marry the couple and give them the nuptial blessing.

Certificates

1. On 25 September 1795, Father Hozio baptized Luis María de Jesús, the legitimate son of Victoriano Benavides and Josefa Esquibel. His godparents were Isidro Montoya and Manuela García.

2. On 20 April 1801, two-day-old María Francisca, the legitimate daughter of soldier José Antonio Beytia and María Petrona Ortiz, was baptized. Her godparents were Bartolomé Fernández and Luis Tenorio.

3. On 11 April 1820, María Petrona Ortiz, widow of José Antonio Beytia, gave her permission for her daughter, María Francisca Beytia, to marry Luis Benavides.

4. On 10 April 1822, María Josefa Esquibel granted her permission for her son, Luis Benavides, to marry María Francisca Beytia.

Juan Martín de Herrera and Francisca García de Noriega, Santa Cruz de la Cañada, 5 April-16 May 1820, AHAD-373, f. 283-92.

Juan Martín de Herrera, over 42, *español*, single, citizen of La Cañada. **María Francisca García de Noriega**, over 40, *española*, the widow of her first husband, Antonio López. The couple was related by consanguinity in the second and third degrees on a transverse line and by affinity in the second degree.

	Consanguinity	
	Juan Esteban García de Noriega	
Gregorio García de Noriega	1st degree	José Antonio García de Noriega
Ana María García de Noriega	2nd degree	Francisca García de Noriega
Juan Martín	2nd and 3rd degree	
	Affinity	
	José de Herrera	
Gregorio de Herrera	1st degree	Matilda de Herrera
Juan Martín	2nd degree	Antonio López

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Juan Martín stated that his relationship to Antonio López, the late husband of María Francisca, resulted in the impediment of the second degree of affinity. He added that during the previous year he had begun to have sex with María Francisca. As a result, they had had a child together. There has been gossip because of the scandal they are causing. His intended, though poor, was a member of one of the most important families in the area. The García de Noriegas were related to almost everyone in the area by consanguinity, and it was difficult to find another woman to marry to whom he was not related in the third degree. María Francisca had six small children from her marriage to her late husband, as well as the child they had together. María Francisca stated that she had been married to Antonio López, the first cousin of Juan Martín de Herrera. She was a poor widow with four small children.

Witnesses: Juan Felipe Archuleta, 65, widower, *español*, citizen of the plaza of Santa Cruz.

Francisco González, 60, *español*, single, citizen of the plaza of Santa Cruz.

Joaquín Valdez, *español*, 51, widower, citizen of the plaza of Santa Cruz.

Vicar Terrazas forwarded the proceedings to Durango on 7 April 1820. On 16 May 1820, Bishop Castañiza granted a dispensation, assigning as penance that during the present year the couple would confess and take communion more than required by Church precepts, recite the rosary while on their knees for fifteen days, and pay 20 pesos in alms applicable to the pious works at the bishop's discretion. He ordered the priest of Santa Cruz to publish the banns three times. Assuming no new impediment arose, he was to marry the couple and give them the nuptial blessing.

Certificates

1. In Santa Clara Pueblo on 22 February 1778, Father De la Vega baptized Juan Martín, born on 18 February, the legitimate son of Gregorio de Herrera and Ana María García [de Noriega], parishioners of Santa Clara. His godparents were Miguel Madrid and Gertrudis Valdez, parishioners of Santa Clara.

2. In La Cañada on 10 February 1814, Father Alvarez buried Antonio Domingo López, adult, who was married to María Francisca García. During his illness he received the sacraments of penance, the Eucharist, and extreme unction.

Luis Lobato and María Estefana Roybal, Santa Fe, 3 June-12 September 1820, AHAD-373, f. 322-29.

Luis Lobato, 23, single, a soldier of the Santa Fe company, was the legitimate son of the late Luis Lobato and Micaela López, citizens of Santa Fe, and a life-long resident of the area. **María Estefana Roybal**, 19, *española*, was the legitimate daughter of José Miguel Roybal and María de Jesús Ortiz, citizens of Santa Fe. Permission to marry was granted by Luis's superior officer,

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Captain Melgares. The couple was related in the closed fourth degree of consanguinity on a transverse line.

Father Madariaga questioned Luis Lobato who stated that María Estefana's father was a poor soldier burdened with a family. Luis added that he could support her. They had engaged in illicit sex before they knew they were related and after he had promised to marry her. María Estefana stated that she had parental permission to marry.

Witnesses: Domingo Fernández, 37, citizen of Santa Fe.

Santiago Fernández, 74, citizen of Santa Fe.

Félix Roybal, 60, had known María all her life.

José María Alarid, 28, was a soldier in the Santa Fe presidial company.

	Ignacio Roybal	
Bernardo Roybal	1st degree	Mateo Roybal
María Roybal	2nd degree	Mariano Roybal
Micaela López	3rd degree	José Miguel Roybal
Luis Lobato	4th degree	María Estefana Roybal

Father Madariaga forwarded the proceedings to Durango on 12 September 1820. Father Hozio carried them to El Paso. Father Hozio was traveling south with the governor of the province. In Durango on 10 October 1820, Bishop Castañiza granted a dispensation, imposing as penance that both parties were to confess and take communion more than required by Church precepts during that year and kneel to recite the rosary every day for a week. He ordered the chaplain in Santa Fe to publish the banns three times. Assuming no new impediment arose, was found, he was to marry the couple and grant the nuptial blessing.

Baptismal Certificates

1. On 20 January 1797, Father Hozio, chaplain of the military chapel Santa Fe, baptized José Luis, the legitimate son of soldier Luis Lobato and Micaela López. His godparents were Salvador Rivera and Juana Beytia.

2. In San Ildefonso Pueblo on 19 October 1801, Father Martínez de Arellano baptized two-day-old María Estefana, the legitimate daughter of José Miguel Roybal and María de Jesús Ortiz. Her godparents were José de la Cruz González and María Brígida Santesteban.

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Agustín Durán and María del Rosario Ortiz, Santa Fe, 7 July-30 September 1820, AHAD-373, f. 311-21.

Agustín Durán, 29, *español*, single, was the legitimate son of José Durán and María Manuela Reaño, *españoles*, citizens of the Santa Fe jurisdiction. **María del Rosario Ortiz**, 19, *española*, single, was the legitimate daughter of Ignacio Ortiz and the late María de la Luz Silva, *españoles* and parishioners of the Santa Fe area. The couple was related in the fourth degree of consanguinity on a transverse line.

Father Madariaga questioned Agustín Durán. He stated that María had lost her mother, her father had remarried and was burdened with a very large family. Agustín could support her decently.

Witnesses: José de la Peña, 48, *español*, citizen of Santa Fe.

Mariano Mestas, 40, married, *español*, citizen of Santa Fe citizen.

Juan Vigil, *español*, married, 60, a farmer, Santa Fe citizen.

	Nicolás Ortiz	
Nicolás Ortiz	1st degree	Francisco Ortiz
Juan Ortiz	2nd degree	Ana María Ortiz
Ignacio Ortiz	3rd degree	María Manuela Reaño

Father Madariaga forwarded the proceedings to Durango on 12 July 1820. On 30 September, Bishop Castañiza granted a dispensation, imposing as penance that the couple would go to confession and take communion more than was required for yearly conformance with Church precepts, kneel to say one decade of the rosary on their knees, and give 10 pesos in alms to be applied to pious works at the bishop's discretion. He ordered banns proclaimed three times. Assuming no new impediment arose, their priest was to marry the couple and given them the nuptial blessing.

Certificates

1. On 29 August 1791 in Santa Fe, fray Andrés Villanueva baptized José Agustín, born on 15 August, the son of José Durán and Manuela Reaño. His godparents were José Rafael Sarracino and his wife, Luisa Gutiérrez, *españoles* and citizens of Santa Fe.

2. In Santa Fe on 1 March 1801, Father Ortega baptized two-day-old María del Rosario, *española*, the legitimate daughter of Ignacio Ortiz and María de la Luz Silva. Her godparents were Matías Ortiz and María Francisca Baca.

3. In Santa Fe on 12 July 1820, José Durán granted permission for his son, Agustín Durán, to marry María del Rosario Ortiz.

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4. In Santa Fe on 12 July 1820, Ignacio Ortiz granted permission for his daughter, María del Rosario Ortiz, to marry Agustín Durán.

Juan Cristóbal Sánchez and María Manuela Lucero y Ortega, San Juan de los Caballeros, 1 October 1820-13 February 1821, AHAD-373, f. 258-66.

Juan Cristóbal Sánchez, 25, *español*, single, was the legitimate son of Antonio Sánchez and the late Josefa Martín, citizens of the puesto of San José del Bosque in the jurisdiction of San Juan de los Caballeros. **María Manuela Lucero y Ortega**, 20, *española*, was the legitimate daughter of Ascencio Lucero and María Dolores Ortega, citizens of the puesto of La Plaza de los Angeles in the San Juan jurisdiction. The couple was related in the fourth degree of consanguinity on a transverse line.

Witnesses: José Francisco Martín, 50, *español*, married, citizen of the plaza of La Joya in the San Juan jurisdiction.

Atencio Espinosa, 40, *español*, citizen of the plaza of San Antonio in the Santa Clara jurisdiction.

Juan de Jesús Martín, 50, *español*, married, citizen of the plaza of La Joya in the San Juan jurisdiction.

José Miguel Vargas, 30, *español*, citizen of the plaza of Los Angeles in the San Juan jurisdiction.

	Blas Martín	
Pedro Martín	siblings	Ana María Martín
Gertrudis Martín	1st cousins	Manuel Lucero
María Josefa Martín	2nd cousins	Ascencio Lucero
Juan Cristóbal Sánchez	3rd cousins	María Manuela Lucero

On 3 November 1820, Father Sánchez Vergara forwarded the proceedings to Durango. On 13 February 1821 Bishop Castañiza granted a dispensation subject to a penance that during that year both parties were to go to confession and take communion more than was required by Church precepts. They were to kneel and recite a decade of the rosary every day for a week. He ordered the priest in San Juan de los Caballeros to publish three times the banns. Assuming no new impediment arose, he was to proceed with the marriage and nuptial blessing.

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Certificates

1. In Santa Clara on 1 February 1796, Father Muñoz Jurado baptized three-day-old Juan Cristóbal, the legitimate son of Antonio Sánchez and María Josefa Martín, his wife, citizens of the Corral de Piedra. His godparents were Francisco Antonio Beytia and Rosa Beytia.

2. In San Juan Pueblo on 28 April 1801, Father Ramón Antonio González baptized two-day-old María Manuela, the legitimate daughter of Ascencio Lucero and Dolores Ortega, citizens of the plaza of Los Lucero. Her godparents were Manuel García de la Mora and María Antonia Trujillo, citizens of the Rio Arriba.

3. In the plaza of San José del Bosque on 30 October 1820, José Antonio Sánchez, acting for himself and his wife, María Bibiana Cisneros, granted permission for their son, Juan Cristóbal Sánchez, to marry María Manuela Lucero.

4. In the plaza of Los Angeles on 30 October 1820, Antonio Ascencio Lucero, citizen of that plaza, acting for himself and his wife, María Dolores Ortega, gave their permission for their daughter, María Manuela Lucero, to marry Juan Cristóbal Sánchez.

Pedro Antonio Archuleta and Francisca Romero, Santa Cruz de la Cañada and Taos, 17 October 1820-5 February 1821, AHAD-373, f. 292-301.

Pedro Antonio Archuleta, 25, *español*, single, was the legitimate son of Julián Archuleta and Ana María Valdez, *españoles*, citizens of the plaza of Santa Cruz. **María Francisca Romero**, 19, *española*, single, was the legitimate daughter of José Romero and Dolores Quintana, *españoles*, citizens of the puesto of Las Truchas in the Santa Cruz jurisdiction. The couple was related in the third and fourth degrees of consanguinity on a transverse line.

Vicar and Ecclesiastical Judge Terrazas questioned Pedro Antonio Archuleta. He stated that because of their weakness, he and Francisca had had sexual relations. Her parents were rather poor, and he would be able to support her through his labor. María Francisca Romero added that they had caused a scandal because of his frequent visits to her home.

Witnesses: José Ignacio Madrid, 61, *español*, married, citizen of the Santa Cruz area.

Juan Antonio Montoya, 55, *español*, married, citizen of the Santa Cruz area.

Ignacio Córdoba, *español*, 62, married.

	Francisco		
Manuela	sister of	María	1st degree
Ana María	niece of	Lutgarda	2nd degree
Pedro Antonio	nephew of	Dolores	3rd degree

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Francisca

4th degree

On 18 October 1820, Father Terrazas forwarded the proceedings to Durango. On 5 February 1821, Bishop Castañiza granted a dispensation and assigned a penance requiring the couple to go to confession and take communion more than required by Church precepts and to kneel and recite together one decade of the rosary every day for a week. He ordered the priest in Santa Cruz to publish the banns three times. Assuming no new impediment arose, he was to marry the couple and give them the nuptial blessing.

Certificates

1. In Santa Cruz on 5 January 1796, Father Rosete baptized two-day-old Pedro Antonio, the legitimate son of Julián Archuleta and Ana María Valdez. His godparents were Ramón Archuleta and his wife, María Encarnación Chaves.

2. In Taos on 25 January 1802, Father Vera baptized seven-day-old María Francisca de Jesús, the legitimate daughter of José Romero and María Dolores Quintana. Her godparents were Miguel Varela, alias Tafoya, and Juana Romero.

3. In Santa Cruz on 13 October 1820, José Romero and his wife, María Dolores Quintana, granted permission for their daughter to marry Pedro Antonio Archuleta.

Salvador Rafael López and María Apolonia Martín y Peralta, San Juan de los Caballeros, 3 November 1820-19 January 1821, AHAD-375, f. 37-44; AHAD-375, f. 13-36

Salvador Rafael López, 26, *español*, single, was the legitimate son of Antonio José López and the late María Antonia Armijo, citizens of the plaza of San Francisco in the San Juan de los Caballeros jurisdiction. **María Apolonia Martín y Peralta**, 18, *española*, widow of Gaspar Antonio Gallegos, citizens who had moved from the Santa Clara area to the plaza of San Francisco in the San Juan jurisdiction.

In San Juan Father Sánchez Vergara questioned Salvador Rafael López y Armijo. He stated that he had had improper relations with his intended's sister and with two of her second cousins. María Apolonia testified that she had heard that her intended had improper relations with her cousin, but she did not know whether it was true.

Witness: José Gabriel Montañó y Chaves, 37, citizen of the puesto of La Joya, stated that the couple was not related and that he did not know whether Salvador had had improper relations with any of María Apolonia's relatives.

José María Archuleta, 45, citizen of La Joya.

Pedro Antonio Cisneros, 64, citizen of the plaza of San Rafael.

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José Manuel Martín, 60 from the puesto of Chamita.

On 5 November 1820, Father Sánchez Vergara forwarded the proceedings to Durango. On 19 January 1821, Bishop Castañiza granted a dispensation from an impediment of affinity in the first degree on a transverse line on the basis of *copula illicita* and ordered as penance that in that year the couple would go to confession and communion twice more than required by the precepts. Every day for a month, they were to kneel to recite one decade of the rosary. He ordered the priest of San Juan to publish the banns three times. Assuming no new impediment arose, he was to marry the couple, granting the nuptial blessing.

A statement written in Durango on 19 January 1821 indicated that certificates of baptism for both parties and a burial certificate for María Apolonia's first husband were missing. The sister with whom Salvador had sex was not named, nor were the other two female relatives of his intended with whom he had improper relations. When the certificate of marriage was sent to Durango, these items should be included.

Francisco Galiz and Manuela Sánchez, Isleta, 15 November 1820-13 January 1821, AHAD-373, f. 268-75.

Francisco Galiz, 29, *español*, single, was the legitimate son of the late Lorenzo Galiz and the late María Isabel Mariño, citizens of Puerto de Santa María in Spain. **Manuela Sánchez**, 18, *española*, single, a citizen of the plaza of Los Enlames in the Isleta jurisdiction, was the legitimate daughter of José Sánchez and Guadalupe Padilla, both deceased.

As an *ultramarino*, Francisco required a dispensation to marry. Manuela testified that her godparents were Juan José Silva and his sister-in-law Bibiana Sánchez.

Witnesses: José Loreto Alderete, 36, *español*, married, citizen of Belen, had known Manuela since birth and Francisco for about two years.

José Antonio Tafoya, 35, *español*, married, citizen of the Belen area.

Mariano Iturrieta, 35, *español*, married, citizen of the Belen area.

In Isleta Pueblo on 15 October 1820, Father Sánchez questioned Manuela's godparents who stated that they granted their permission for her to marry Francisco. He then forwarded the proceedings to Durango. On 5 January 1821, Lic. Antonio Avila, secretary of the bishopric returned the investigations because Galiz was in that city, an investigation was to take place there on the bishop's order.

That investigation began on 9 January 1821. Francisco Galiz stated that he had left his homeland when he was between 16 and 17. At that time he was an orphan and had no one from whom to obtain permission to go to the New World except his godfather, Francisco Ruiz. In 1808, Galiz embarked on the *San Fernando*, which was under the command of Capt. Antonio Ordaz. After disembarking at Veracruz, he went to Mexico City where he lived at the home of Valentín Solano for thirty-nine days. Finding nothing to do, he went to San Luis Potosí where for three months he

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enjoyed the hospitality of the home of Julián Cosío. Later he went to Zacatecas and stayed at the home of Capt. Domingo Perón for eleven days before moving on to the real of Fresnillo. There he stayed with Capt. Pedro León y Coyantes. It was suggested by Nicolás Maciel, a businessman, that Francisco go to Durangó. There he went to work for three months in a mine owned by Joaquín de Ameraga. The mine, called La Mermeja, was located in the real of Santa Rosa. After leaving the mine he returned to Durango, remaining without work for five months. Francisco then went to Parral looking for work and stayed in the home of Joaquín Uchaniques, the administrator of the mine called San Juanico, for twenty-three days. He moved on to the real of Batopilas where he lived in the home of Angel Bustamante for three months and twenty-three days. From there he went to New Mexico, where he stayed in the home of Capt. Bartolomé Baca for seven years. He farmed a small tract of land where he met his intended, Manuela Sánchez, about three years earlier.

Witnesses: Nicolás Maciel, a citizen of the Durango are and a businessman stated that he had known Galiz since 1815, when he came recommend by Pedro Coyames, a citizen of Fresnillo. He did not know where Francisco was from or why he had come to New Mexico, but he knew him to be a practicing Christian and apparently free to marry.

José Baca, corporal of the company of Santa Fe, had known Francisco Galiz for a year, having seen him in the home of the governor of that province, Facundo Melgares.

Pedro Pino, deputy to the Spanish Cortes.

In Durango on 13 January 1821, Bishop Castañiza granted a dispensation subject to a penance. That year the couple would go to confession and take communion more than required by Church precepts. Every day for a week they were to kneel and recite a decade of the rosary. They were also obligated to present certificates of baptism to their priest within a year.

Vicente Chaves and María Guadalupe Chaves, Isleta, 20 November 1820-27 January 1821, AHAD-373, f. 276-82.

Vicente Chaves, 24, *español*, was the legitimate son of Domingo Chaves and the late María Manuela Aguirre, citizens of Los Padillas. **María Guadalupe Chaves**, 20, *española*, single, was the legitimate daughter of José Antonio Chaves and Teodora Durán, citizens of Los Padillas. The couple was related in the second and third degrees of consanguinity.

Father José Ignacio Sánchez questioned Vicente who admitted that he had carnal relations with María Manuela. She added that they had a child together.

Witnesses: Manuel Iturrieta, *español*, married, citizen of the Isleta jurisdiction.

Miguel Apodaca, 39, *español*, married, citizen of the Isleta jurisdiction.

Gabriel Sánchez, 50, *español*, married, citizen of the Isleta jurisdiction.

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Francisco Javier Chaves

Domingo Chaves	1st degree	Tomás Chaves
Vicente Chaves	2nd degree	José Antonio Chaves
“	3rd degree	María Guadalupe Chaves

On 20 November, Father Sánchez questioned the fathers of the couple, Domingo Chaves and José Antonio Chaves. They stated that they granted permission for their children to marry. José Antonio Chaves signed the statement. In Durango on 27 January 1821, Bishop Castañiza granted a dispensation and assigned as penance that the couple would go to confession and take communion during that year two times more than required by Church precepts. Every day for two weeks, they were to kneel to recite a decade of the rosary. He ordered the priest in Isleta to publish the bans three times. Assuming no new impediment arose, he was to marry the couple, granting the nuptial blessing.

Baptismal Certificates

1. On 26 January 1796 in Isleta, Father José Ignacio Sánchez baptized three-day-old José Vicente Antonio, the legitimate son of Domingo Chaves and María Manuela Aguirre. His godparents were Agustín de la Peña and his wife, Lorenza Gutiérrez.

2. On 11 May 1811 in Santa Fe, Father Merino baptized three-day-old María Guadalupe Andrea, the legitimate daughter of José Antonio Chaves and Teodora Durán, citizens of Santa Fe. Her godparents were Manuel García de la Mora and María Antonia Trujillo.

Pedro Sandoval and María de Altagracia Ortiz, Santa Fe, 14 December 1820-9 May 1821, AHAD-373, f. 330-40.

Pedro Sandoval, 24, was a soldier in the National Company in Santa Fe. **María Altagracia Ortiz**, 12, *española*, a citizen of Santa Fe, single, was the legitimate daughter of the late Francisco Ortiz and Josefa Miera. The couple was related in the fourth degree of consanguinity on a transverse line. Facundo Melgares had granted permission for Sandoval to marry on 15 December 1820.

Witnesses: José Sena, 60, a soldier on sick leave from the Santa Fe company, said the couple was related on his mother's side.

Santiago Fernández, 64, citizen of Santa Fe.

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	Juan Fernández	
Bartolomé Fernández	1st degree	Teresa Fernández
María de la Luz Fernández	2nd degree	María Tafoya
Ana María Rodríguez	3rd degree	Josefa Miera
Pedro Sandoval	4th degree	María Altagracia Ortiz

Chaplain Hozio forwarded the proceedings to the interim priest in Santa Fe, Father Madariaga, on 16 December 1820. He questioned María de Altagracia Ortiz who stated that her mother was poor and burdened with a large family.

Witnesses: José Romo, 70, married, citizen of Santa Fe.

José Herrera, 61, married, citizen of Santa Fe.

José Celedón, 62, married, citizen of Santa Fe.

On 19 December 1820, Father Madariaga forwarded the proceedings to Durango. On 9 May 1821, Bishop Castañiza granted a the dispensation on the basis on *angusti loci* and assigned as penance that during the current year the couple would go to confession and take communion more than required by the Church's precepts. Every day for a week, they were to kneel to recite one decade of the rosary. He ordered the banns published three times. Assuming no new impediment arose, the vicar and ecclesiastical judge in Santa Fe was to marry the couple and give them the nuptial blessing.

Certificates

1. On 2 May 1796 in Santa Fe, Father Merino baptized four-day-old José Pedro de Jesús, the legitimate son of Juan Sandoval and Ana María Rodríguez. His godparents were José Antonio Beytia and Petra Ortiz.

2. On 5 January 1809 in Santa Fe, Father Hozio baptized two-day-old María, the legitimate daughter of Francisco Ortiz and Josefa Miera. Her godparents were Francisco Ortiz and Marta Martina Arce.

3. In Santa Fe on 17 January 1821, María Josefa Miera granted her permission for her daughter, María de Altagracia Ortiz, to marry Pedro Sandoval.

Francisco Sandoval and María del Rosario Ortiz, Santa Fe, 27 January-8 May 1821, AHAD-375, f. 40-54.

Francisco Sandoval, 31, *español*, a single, citizen of Santa Fe, was the legitimate son of the late corporal José Sandoval and María Apolonia Tafoya. **María del Rosario Ortiz**, 18, *española*, single, was the legitimate daughter of Antonio Ortiz and Teresa Miera y Pacheco, *españoles* and

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citizens of the Santa Fe jurisdiction. The couple was related in two ways in the fourth degree of consanguinity on a transverse line.

Father Madariaga questioned Francisco who stated that he was a native and life-long resident of Santa Fe. He added that he was related to most families of his station in the province. He was poor, but his intended had means, and together they could maintain themselves decently.

	Antonio Tafoya	
Felipe Tafoya	siblings	Lutgarda Tafoya
María Tafoya	2nd degree	Juan Tafoya
Teresa Miera	3rd degree	Apolonia Tafoya
María del Rosario Ortiz	4th degree	Francisco Sandoval
	Miguel Coca	
Feliciana Coca	sisters	Apolonia Coca
Rosa Bustamante	2nd degree	Marina Baca
Antonio Ortiz	3rd degree	Apolonia Tafoya
María del Rosario Ortiz	4th degree	Francisco Sandoval

María del Rosario testified that she had lived in the Santa Fe jurisdiction since birth and that her parents were happy to give their permission for her to marry Francisco.

Witnesses: José León Silva, 49, married, a corporal in the presidial company of Santa Fe.

Juan Romo, 40, married, soldier of the presidial company of Santa Fe.

José Salaíces, 29, single, a presidial soldier in Santa Fe, a native and life-long resident of Santa Fe.

Father Madariaga forwarded the proceedings to Durango. On 8 May 1821, Bishop Castañiza granted a dispensation, imposing as penance that the couple would go to confession and take communion during the year one time more than required by Church precepts. They were to kneel to recite the rosary and pay 10 pesos in alms to be applied to pious works at the bishop's discretion. He ordered the banns published by the priest in Santa Fe. Assuming no new impediment arose, he was to marry the couple and give them the nuptial blessing.

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Baptismal Certificates

1. On 1 October 1790, Father Hozio baptized three-day-old Francisco, the legitimate son of Corporal José Sandoval and Polonia Tafoya. His godparents were Tomás Ortiz and María Rosa Martín.

2. In Santa Fe on 28 October 1802, Father Ortega baptized two-day-old María del Rosario, the legitimate daughter of Antonio Ortiz and Teresa Miera. Her godparents were Francisco Ortiz and María García.

3. In Santa Fe on 20 January 1821, Antonio Ortiz granted permission for his daughter, María del Rosario Ortiz, to marry Francisco Sandoval.

4. In Santa Fe on 29 January 1821, Polonia Tafoya gave her permission for her son, Francisco Sandoval, to marry María del Rosario Ortiz.

Tomás de Jesús Chacón and Juana Josefa Martín, Abiquiu, 16 February-10 April 1821, AHAD-374, f. 670-75.

Tomás de Jesús Chacón, 27, *español*, single, a citizen of Abiquiu, was the legitimate son of José Antonio Chacón and the late María Guadalupe Archuleta. **Juana Josefa Martín**, 29, *española*, single, was the legitimate daughter of the late Juan Francisco Martín and Rosa Ignacia Valdez, citizens of Abiquiu. The couple was related in the second degree of affinity on the basis *copula illicita*. When Father Alcina questioned Tomás Chacón, he stated that Juana Josefa was pregnant. Juana Josefa declared that she had always lived in the area. She added that she did not know of the impediment when they had sex.

Witnesses: Antonio José Moya, 58, citizen of the Abiquiu jurisdiction, stated that Tomás engaged in illicit sexual relations with Juana Josefa and had stayed in her home for about four months after he asked her to marry him.

Vicente Sánchez, 66, citizen of the Abiquiu jurisdiction.

Manuel Segura, 42, citizen of the Abiquiu jurisdiction.

Ramón Apodaca, about 46, citizen of the Abiquiu jurisdiction.

Father Alcina forwarded the proceedings to Durango on 15 February 1821. On 10 April, Bishop Castañiza granted a dispensation and assigned as penance that the couple would go to confession and take communion that year twice more than required by Church precepts, recite the rosary every day for two weeks, and give 10 pesos in alms applicable to pious works at the bishop's discretion. He ordered the priest in Abiquiu to publish the banns three times. Assuming no new impediment arose, he was to proceed with the marriage and give the nuptial blessing to the couple.

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Baptismal Certificates

1. On 9 February 1792, Father De la Prada in Abiquiu baptized one-day-old Juana Josefa, the legitimate daughter of Juan Francisco Martín and Rosa Ignacia Valdez, citizens of Abiquiu. Her godparents were Cristóbal Molina and Loreta Beytia, citizens of Abiquiu.

2. In Abiquiu on 23 December 1793, Father De la Prada baptized day-old Tomás de Jesús, the legitimate son of José Antonio Chacón and María Guadalupe Archuleta. His godparents were Francisco Alejo Martín and Polonia Mora, citizens of Abiquiu.

José Francisco Varela and María Ignacia Urioste, Santa Fe, 16 February-9 May 1821, AHAD-375, f. 55-63.

José Francisco Varela, 40, *español*, a citizen of Santa Fe, was widowed by his first wife, Guadalupe Martínez. **María Ignacia Urioste**, 34, a citizen of Santa Fe, was the widow of her first husband, Juan Sandoval. The couple was related in the second and third degrees of consanguinity on a transverse line.

Father Madariaga questioned José Francisco Varela. He stated that he had lived in the Santa Fe area since birth, had frequented the home of María Ignacia for about the last five years, and had lived in a improper state with her. While her husband, Juan Sandoval, was very ill in bed, he saw her grieving and crying for her husband. At the time he tried to move to a different jurisdiction some distance from Santa Fe. He told her that she should not grieve and cry because God saw fit to take her husband, and that he would marry her. He explained how he was related to María Ignacia. María del Rosario Giltoméy was married to Juan Pineda and gave birth to Juana María Pineda, mother of María Rita Martínez and grandmother of María Ignacia Urioste. María del Rosario Giltoméy was married a second time to Juan Manuel Varela, father of Antonio Varela and grandfather of José Francisco Varela, which was the source of the impediment.

María Ignacia testified that she was a native, citizen, and life-long resident of Santa Fe. She said that she was a poor widow with a family to support, was advancing in age, and believed if she passed up this opportunity to marry, she might not have another chance.

Witnesses: Domingo Fernández, 39, widower, Roman Catholic, citizen of Santa Fe.

Juan Alarid, married, 33, Roman Catholic, had lived in the area since birth.

José Ramón Alarid, 39, married, Roman Catholic, native and citizen of Santa Fe.

Father Madariaga forwarded the proceedings to Durango on 7 February 1821. On 9 May, Bishop Castañiza granted a dispensation on the basis of *angusti loci*, imposing as penance that the couple would attend mass every Sunday for a month, go to confession and take communion more than required by Church precepts, and kneel to recite one decade of the rosary every day for a month. He ordered the interim vicar and ecclesiastical judge in Santa Fe to publish the banns three times. Assuming if no new impediment arose, he was to proceed with the marriage and nuptial blessing.

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Baptismal Certificates

1. In Santa Fe on 25 July 1781, Father Llanos baptized three-day-old José Francisco, the legitimate son of Antonio Varela and Manuela Ortega. His godparents were José Fragoso and his sister, Josefa.

2. In Santa Fe on 8 May 1786, Father Bermejo baptized five-day-old María Ignacia, the legitimate daughter of Francisco Urioste and María Rita Martínez. Her godparents were Ignacio Moya and Concepción Carcas.

Nicolás Antonio Chaves and María Bárbara García, Albuquerque, 14 April-15 May 1821, AHAD-374, f. 676-91.

Nicolás Antonio Chaves, 24 or 25, single, citizen of the Albuquerque jurisdiction, was the legitimate son of the late José María Chaves and María Ignacia Jaramillo. **María Bárbara García**, 16, single, citizen of the Albuquerque jurisdiction, was the legitimate daughter of the late Antonio José García and María del Carmen Padilla.

Vicar and Ecclesiastical Judge Leyva questioned Nicolás Antonio Chaves who said he had known María Bárbara since she was very young, that he was a resident of Atrisco, and that he did not know whether he and his intended were related. He signed his statement. María Bárbara testified that she had known Nicolás Antonio for four years. She was born in Los Padillas in the Isleta jurisdiction, and at a tender age her parents gave her to her grandparents to raise. She resided with them in Atrisco.

Witnesses: José Manuel Sedillo, 48, citizen of the Ranchos de Atrisco in the Albuquerque jurisdiction, married, had known both parties since birth. He stated that the couple was related in the third and fourth degrees.

José Anastacio Hernández, 62, Albuquerque citizen, widower, Roman Catholic.

Victoriano Márquez, 60, married, Roman Catholic.

	Pedro Chaves	
	father of	
Diego Antonio	1st degree	Quiteria
son		son
José María	2nd degree	Mariano Padilla
son		daughter
Nicolás Antonio	3rd degree	María del Carmel
		mother of

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María Bárbara

On 17 April 1821, Father Leyva forwarded the proceedings to Durango. On 15 May 1821 Bishop Castañiza granted a dispensation on the basis of *angusti loci* and assigned as penance that the couple would go to confession and take communion one more time than required by the Church's precepts, kneel to recite one decade of the rosary every day for two weeks days, and pay alms of 20 pesos to be disbursed at the bishop's discretion for pious works.

Baptismal Certificates

1. On 29 September 1805 in Isleta, Father José Ignacio Sánchez baptized four-day-old María Bárbara de Altagracia, the legitimate daughter of Antonio José García and María del Carmen Padilla. Her paternal grandparents were Tomás García and Juana Chaves; her maternal grandparents were Mariano Padilla and María Antonia Tafoya. Her godparents were Juan Andrés Tafoya and Francisca Fernández.

2. On 28 May 1796 in Albuquerque, Father Guerra baptized three-day-old Nicolás Antonio, the legitimate son of José María Chaves and María Ignacia Jaramillo. His godparents were Francisco Candelaria and María de la Luz Armijo.

José Ignacio Valdez y García and María Manuela Sánchez y Cisneros, San Juan de los Caballeros and La Joya, 16 April-1 November 1821, AHAD-375, f. 13-36.

José Ignacio Valdez y García, 33 *español*, single, was the legitimate son of Manuel Valdez and María Josefa García, citizens and residents of the puesto of La Joya. **María Manuela Sánchez y Cisneros**, *española*, was the legitimate daughter of José Manuel Sánchez and Teodora Cisneros, citizens of the puesto of San José del Bosque. The couple was related in two ways in the fourth degree of consanguinity on a transverse line.

In San Juan de los Caballeros on 16 April 1821, Father Sánchez Vergara questioned José Ignacio Valdez y García.

	Sebastián Martín	
	father of	
Manuel Martín	siblings	Margarita Martín
María Martín	1st cousins	Rosa Roybal
Josefa García	2nd cousins	José Manuel Sánchez
José Ignacio Valdez	3rd cousins	María Manuela Sánchez

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	Pedro Roybal	
	father of	
Bernardo Roybal	siblings	Elena Roybal
Rosa Roybal	1st cousins	María Martín
José Manuel Sánchez	2nd cousins	Josefa García
María Manuela Sánchez	3rd cousins	José Ignacio Valdez

Witnesses: Santiago Padilla, 51, citizen and resident of San José del Bosque.

Antonio José Lucero, 25, *español*, citizen of San José del Bosque.

Matías Velarde, 25, *español*, citizen of the puesto of La Joya, 25.

Pablo Martín, 21, *español*, citizen of the puesto of La Joya, 25.

Certificatés

1. In San Juan Pueblo on 12 February 1788, Father Santiago Fernández de Sierra baptized José Ignacio, was born the previous day, the legitimate son of Manuel Valdez and María Josefa García, citizens of the San Juan jurisdiction. His godparents were José Francisco Martín and Melchora Martín.

2. In San Juan Pueblo on 4 June 1801, Father Ramón Antonio González baptized three-day-old María Manuela, the legitimate daughter of José Manuel Sánchez and Teodora Cisneros, citizens of the plaza of San Antonio. Her godparents were Miguel Sánchez and Rosa Roybal, citizens of El Bosque.

3. On 3 February 1821, José Manuel Sánchez and María Teodora Cisneros granted their permission for María Manuela Sánchez to marry José Ignacio Valdez.

4. On 3 May 1821, María Josefa García de Noriega granted her permission for José Ignacio to marry María Manuela Sánchez y Cisneros.

In Durango on 12 June 1821, Bishop Castañiza granted a dispensation, imposing as penance that the couple would go to confession and take communion in that year twice more than required by Church precepts, and they would kneel to recite the rosary every day for two weeks. The priest in San Juan de los Caballeros was ordered to publish the banns three times. Assuming no new impediment arose, he was to marry the couple and give them the nuptial blessing. This order was sent that day, but was lost in transit between Durango and New Mexico. Father Sánchez Vergara wrote a note that was received in Durango on 7 February 1822, stating that he had sent the proceedings in May of 1821, but had not learned of the decision reached in Durango.

NEW MEXICO PRENUPTIAL INVESTIGATIONS

A new marriage investigation began in San Juan de los Caballeros on 1 September 1821. José Ignacio Valdez, María Manuela, and the witnesses all changed Pedro Roybal to Ignacio Roybal. José Ignacio changed the first cousins from María Martín and Rosa Roybal to Luisa Martín and Rosa Roybal and María Martín and Rosa Roybal to Luisa Martín and Rosa Roybal. María Manuela Sánchez changed María Martín to Luisa Martín as did witnesses Santiago Padilla and Matías Velarde. A new witnesses, Gregorio Escudero, 51, *español*, resident of the pueblo of San Juan, also named Ignacio Roybal and name Luisa Martín. Another new witness, José María Archuleta, *español*, citizen of La Joya, named the same two individuals.

Certificates of parental permission were repeated. as were baptismal certificates. José Ignacio Valdez's baptismal date was changed from 12 to 2 February 1788. On 3 September 1821, Father Sánchez Vergara forwarded the proceedings to Durango.

Juan José Gutiérrez and María Bárbara Chaves, Isleta, 16 April-15 May 1821, AHAD-374, f. 676-83.

Juan José Gutiérrez, 26, *español*, was the legitimate son of Lorenzo Gutiérrez and the late María Candelaria García de Noriega, citizens of the Isleta jurisdiction. **María Bárbara Chaves**, 17, *española*, was the legitimate daughter of Francisco Javier Chaves and Ana María Alvarez del Castillo, citizens of the Isleta jurisdiction. The couple was related in the closed fourth degree of consanguinity.

Witnesses: Luis Padilla, 57, had known the couple since birth and that they were related in the fourth degree of consanguinity on the part of the Chaves and the Bacas.

José Sedillo, 49, citizen of Los Ranchos de Atrisco.

Juan Montoya, 30, citizen of Isleta.

	Pedro Chaves	
Francisco Javier Chaves	1st degree	Mónica Chaves
Tomás Chaves	2nd degree	Apolonia Baca
Francisco Javier Chaves	3rd degree	Lorenzo Gutiérrez
Bárbara Juana Chaves	4th degree	Juan José Gutiérrez
	Josefa Baca	
Antonio Baca	1st degree	Isabel Baca
Apolonia Baca	2nd degree	María Josefa Padilla
Lorenzo Gutiérrez	3rd degree	Francisco Javier Chaves

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Juan José Gutiérrez

4th degree

Bárbara Juana Chaves

Father Sánchez forwarded the proceedings to Durango on 17 April 1821. In Durango on 15 May, Bishop Castañiza granted a dispensation on the basis of *angusti loci* and assigned as penance that the couple would go to confession and communion one more time during the year more than required by the Church's precepts, kneel to recite the rosary every day for a week, and pay 25 pesos in alms to be used for pious works at the the bishop's discretion. He ordered the priest in Isleta to publish the banns three times. Assuming no new impediment arose, he was to marry the couple and give them the nuptial blessing.

Certificates

1. In Isleta Pueblo on 22 April 1795, Father Caballero, priest of San Buenaventura de Cochití, baptized Juan Nepomuceno Antonio de los Dolores, twenty-six days old, the legitimate son of Lorenzo Gutiérrez and María Candelaria García [de] Noriega. His paternal grandparents were Clemente Gutiérrez and Apolonia Baca; his maternal grandparents were Francisco García [de] Noriega and Rosa Velarde. His godparents were José Antonio Salazar and María Manuela Carrillo.

2. On 27 January 1805 in Belen, Father Bernal baptized Bárbara Juana Josefa, born in the plaza of Belen on 26 January, the legitimate daughter of Francisco Javier Chaves and Ana María Alvarez del Castillo, citizens of the plaza of San Andrés de Los Padillas. Her godparents were Juan José Alvarez del Castillo and his sister, María Gertrudis Alvarez del Castillo, citizens of the plaza of Belen.

3. In Isleta Pueblo on 16 April 1821, Francisco Javier Chaves granted his permission for his daughter, Bárbara Juana Chaves, to marry Juan José Gutiérrez, and signed his statement.

José Manuel Chaves and María Lorenza Baca, Belen, 16 September-5 December 1821, AHAD-374, f. 651-56.

José Manuel Chaves, 30, *español*, citizen of the Belen jurisdiction, was the legitimate son of the late Antonio Chaves and Bárbara Sánchez. **María Lorenza Baca**, 30, *española*, citizen of the Belen jurisdiction, was the legitimate daughter of Juan Antonio Baca and Jacinta Chaves. The couple was related in the third and fourth degrees of consanguinity.

Father Rubí de Celis questioned José Manuel who said that he was related to most people in the area and had been unable to marry. Lorenza stated that she was poor and needed the protection José could provide, even though he was also poor. She was also related to almost everyone in the area.

Witnesses: José Silva, 61, citizen of Belen.

José Márquez, 64.

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Antonio Gallegos, 55.

	Nicolás Chaves	
Francisco Chaves	1st degree	Bernardo Chaves
Jacinta Chaves	2nd degree	Juana Chaves
Lorenza Baca	3rd degree	Bárbara Sánchez
“	4th degree	José Manuel Chaves

On 16 September, Father Rubí de Celis forwarded the proceedings to Durango. On 25 December, Bishop Castañiza granted a dispensation on the basis of *angusti loci* and assigned as penance that the couple would go to confession and take communion once more during the year than required by Church precepts and kneel to recite one decade of the rosary every day for a week. He ordered the priest at Belen to publish the banns. Assuming no new impediment arose, he was to marry the couple, giving the nuptial blessing.

Certificates

1. In Belen on 19 September 1821, Father Rubí de Celis certified that he had been unable to find a baptismal record for Lorenza Baca in the books under his care and that her godfather, Lucas Baca, was dead. He questioned Manuel Romero, 60, who said that on the day Lorenza was baptized, he was godfather to another infant of the same name, the daughter of Manuel Velázquez. He had poured the water and put the holy oils and chrism at the baptismal font in Isleta Pueblo for the late Father Bernal.

2. Father Rubí de Celis certified that he could not locate the baptismal record for José Manuel Chaves. Her godfather was dead. Capt. Bartolomé Baca stated that the late Father Bernal baptized José Manuel Chaves in Isleta.

Pedro José Alcántara Bernal and María Josefa Quintana, Santa Cruz de la Cañada, 23 November 1821-15 January 1822, AHAD-374, f. 657-69.

Pedro José Alcántara Bernal, 20, *español*, a native of Santa Cruz, was the legitimate son of Antonio José Bernal and María Josefa Tafoya, citizens and residents of Santa Cruz. **María Josefa Quintana**, 18, single, a native and resident of Santa Cruz, was the legitimate daughter of José Ignacio Quintana and María Gertrudis Herrera, citizens of Santa Cruz. The couple was related in the third and fourth degrees of consanguinity

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Witnesses: Joaquín García, over 84, *español*, married, had known Pedro José since his birth, saw him baptized and grow up. He also knew his parents. His father was the illegitimate son of Bautista Vigil, María Josefa's uncle.

Antonio Ascencio Lucero, 74, married, native of Santa Cruz.

Antonio García de Noriega.

José Ignacio Madrid, over 61, *español*, married, native of Santa Cruz.

Ventura Mestas, married, native of that place, 60.

Isidro Adatao Frésquez, 81, *español*, native there, married.

Isidro Medina		
Feliciano Medina	1st degree	Candelaria Medina
Ignacio Quintana	2nd degree	Juan Bautista Vigil
María Josefa Quintana	3rd degree	Antonio José Vigil
“	4th degree .	Pedro Alcántara Vigil

Father Manuel de Jesús Rada forwarded the proceedings to Durango. On 15 January 1822, Bishop Castañiza granted a dispensation on the basis of *angusti loci* and assigned as penance that the couple would go to confession and take communion during the year once more than required by the precepts and recite the rosary every day for a week. On two feast days they were to go to mass. The priest was ordered to publish the banns on three occasions. Assuming no new impediment arose, he was to marry the couple and give them the nuptial blessing.

Certificates

1. In Santa Cruz on 21 October 1821 [*sic*] Father Rosete baptized three-day-old Pedro Alcántara, the legitimate son of Antonio José Bernal and María Josefa Tafoya. His godparents were José Cárdenas and his wife, María de los Santos Bernal.

2. In Santa Cruz on 9 November 1806, Father Castro baptized four-day-old María Josefa, the legitimate daughter of Ignacio Quintana and Gertrudis Herrera. Her godparents were Matías Roybal and Juliana Quintana, citizens of Pojoaque.

3. On 18 November 1821, Ignacio Quintana and his wife, Gertrudis de Herrera, granted their permission for their daughter, María Josefa Quintana, to marry Pedro de Alcántara Bernal.

4. On 18 November 1821, Antonio José Bernal and María Josefa Tafoya gave their permission for their son, Pedro Alcántara, to marry María Josefa Quintana.

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José Victorino Chaves and Juana María Padilla, Isleta, 3 February-28 October, 1822, AHAD-376, f. 357-64.

José Victorino Chaves, 23, *español*, single, was the legitimate son of Domingo Chaves and María Manuela Aguirre, both deceased citizens of Los Padillas in the Isleta jurisdiction. **Juana María Padilla**, 37, was the legitimate daughter of Mariano Padilla and the late María Antonia Tafoya, the widow of her first husband, José Manuel Armijo. The couple was related in the third degree of consanguinity on two lines.

Witnesses: Vicente Castorena, 40, *español*, married, citizen of Los Padillas, had known the couple for about twelve years.

Santiago Padilla, *español*, 40, married, citizen of Los Padillas.

Antonio José Castillo, 42, *español*, married, citizen of Los Padillas.

Pedro de Chaves		
Francisco Chaves	1st degree	Quiteria Chaves
Domingo Chaves	2nd degree	Mariano Padilla
José Victorino Chaves	3rd degree	Juana María Padilla
Diego Padilla		
Manuela Padilla	1st degree	Bernardo Padilla
Domingo Chaves	2nd degree	Mariano Padilla
José Victorino Chaves	3rd degree	Juana María Padilla

Father José Ignacio Sánchez forwarded the proceedings to Durango on 4 February 1822. On 15 March, Bishop Castañiza granted a dispensation on the basis of *angusti loci* and assigned as penance that the couple would confess and take communion three times more than required by Church precepts during the year and kneel to recite one decade of the rosary for three days. He ordered the priest in Isleta to publish the banns three times. Assuming no new impediment arose, he was to marry, granting the nuptial blessing.

Certificates

1. On 28 March 1799 in Belen, Father Bernal baptized José Victorino, born in Los Padillas on 23 March, the legitimate son of Domingo Chaves and María Manuela Aguirre, *españoles* and citizens of that jurisdiction. His godparents were José Pino and Juana María Baca.

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2. On 23 October 1785 in Isleta, Father Bernal baptized Juana María, born in Los Padillas on 17 October, the legitimate daughter of Mariano Padilla and María Antonia Tafoya. Her godparents were Manuel Lucero and his wife, María Bárbara Montoya, citizens of Los Padillas.

3. Father Sánchez certified that Domingo Chaves had given his permission for his son, José Victorino, to marry Juana María.

Francisco Olguín and María Rosa Cásares, San Elizario, 20 February-15 March 1822, AHAD-376, f. 341-48.

Francisco Olguín, 54, *español americano*, a citizen of the San Elizario Presidio, was widowed from his second wife, Ana María Lucero, and the son of Juan José Olguín and María Dorotea Navarrete. **Rosa Cásares**, 22, *española americana*, single, citizen of the San Elizario Presidio, was the daughter of José Antonio Cásares and Dolores Molina, both deceased citizens of the San Elizario. The couple was related in the second degree of affinity.

Francisco stated that his intended had *copula illicita* with one of his nephews, resulting in a public scandal. They sought a dispensation to avoid eternal damnation, to relieve their consciences, and to avoid setting a bad example for their neighbors. When fray Tomás del Pino questioned Francisco Olguín, he stated that his first wife had been buried in the church years earlier.

Witnesses: José Soto, 60, mestizo, citizen of San Elizario, married, farmer, added that both parties were day laborers who lived by their work.

Rafael Acosta, 57, *español mexicano*, citizen of San Elizario, married, farmer, stated that the couple had been living together scandalously.

Manuel Sambrano, 32, *español mexicano*, citizen of San Elizario, married, farmer.

Father Del Pino stated that the impediment had been disclosed after the publication of the banns. They were endangering their souls because they continued to live in sin. He forwarded the proceedings to Durango on 20 February 1822. On 15 March, Bishop Castañiza granted a dispensation and assigned María Rosa as penance that she would go to confession and take communion without fasting once more than required by Church precepts and recite three rosaries. He ordered the chaplain at San Elizario to publish the banns three times. Assuming no new impediment arose, he was to proceed with the marriage and give the nuptial blessing.

Baptismal Certificate

1. On 26 August 1800, Ruiz de Salamanca, chaplain of the San Elizario Presidio, baptized four-day-old María Rosa, the legitimate daughter of José Antonio Cásares and Dolores Molina. Her godparents were José de la Luz Sambrano and María Rita Sambrano.

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Juan José Sánchez and María Manuela de Jesús Aragón, Tomé, 21 February-27 September 1822, AHAD-376, f. 371-85.

Juan José Sánchez, 24, *español*, single, was the legitimate son of Jacinto Sánchez and María Gertrudis Castillo. **María Manuela Aragón**, 17, *española*, single, was the legitimate daughter of Miguel Aragón and Antonia Rita Chaves. All were citizens of Valencia. The couple was related in the closed third and fourth degrees of consanguinity on a transverse line.

	Rosa Romero	
María Vallejos	1st degree	Tomasa Vallejos
Miguel Aragón	2nd degree	Lutgarda Gallegos
Manuela Aragón	3rd degree	Gertrudis Castillo
“	4th degree	Juan José Sánchez

	Efigenia Chaves	
Pedro Sánchez	1st degree	Juliana Sánchez
Jacinto Sánchez	2nd degree	Antonia Rita Chaves
Juan José Sánchez	3rd degree	María Manuela Aragón

Witnesses: Vicente Chaves, 77, citizen of the Valencia jurisdiction.

Felipe Vigil, 69, citizen of Valencia.

Domingo Chaves, 63, citizen of Valencia.

Father Madariaga forwarded the proceedings to Durango on 25 February 1822. On 6 March, Father Madariaga wrote the bishop from Tomé stating that Juan José Sánchez had learned he was related to María Manuela in the second degree of affinity on the basis of *copula illicita*.

Bishop Castañiza granted a dispensation from the impediment in the third and fourth degrees on a transverse line on the basis of *angusti loci*, but he failed to mention the impediment of affinity, which suggests he acted before learning of the new impediment. He assigned as penance that the couple would go to confession and communion during the year once more than required by Church precepts. He ordered the priest in Tomé to publish the banns three times. Assuming no new impediment arose, he was to proceed with the marriage and nuptial blessing.

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Certificates

1. On 26 April 1798 in the puesto of Tomé, Father Bernal, minister of Belen, baptized five-day-old Juan José, the legitimate son of Jacinto Sánchez and Gertrudis Alvarez del Castillo, citizens of Valencia. His godparents were Miguel Chaves and Gertrudis Vigil.

2. On 8 September 1804 in Albuquerque, Father Guerra baptized one-day-old María Manuela de Jesús, the legitimate daughter of Miguel Aragón and Antonia Chaves. Her godparents were Manuel Antonio Aragón and Mariana Sánchez.

3. In Valencia on 2 March 1822, Miguel Aragón, citizen of the Valencia district granted his permission for his daughter, María Manuela, to marry Juan José Sánchez.

4. On 25 February 1822 Jacinto Sánchez and his wife granted permission for his son, Juan José, to wed.

Miguel Antonio Romero and María Gregoria Jaramillo, Santa Cruz de la Cañada, 15-17 October 1822, AHAD-376, 349-56.

Miguel Antonio Romero, 24, *español*, single, was the legitimate son of the late Patricio Romero and María Dionisia Durán, citizens of the Santa Cruz jurisdiction and residents of La Cuchilla de Chimayó. **María Gregoria Martín**, 21, *española*, single, was the legitimate daughter of María Juliana Jaramillo and an unknown father. Her mother was a citizen of the Santa Cruz jurisdiction and resident of the plaza of Cochiti. The couple was related in the second degree of consanguinity.

Miguel Antonio Romero stated that he was a native of La Cuchilla. He had promised to marry María Gregoria three years earlier. He had heard that she was not the legitimate daughter of Juan Bautista López but of Juan de Jesús Martín. María Gregoria testified that she was the adopted daughter of Bautista López and Juliana Jaramillo.

Witnesses: Juan Antonio Fernández, over 38, married, citizen of Las Truchas knew that María Gregoria was the daughter of Juan de Jesús Martínez.

Ignacio Vigil, 58, widower, native of Las Truchas stated that Juliana was pregnant with Juan de Jesús Martín's child when she married Juan Bautista López.

José Reyes González, 80, married, native of Las Truchas.

On 1 September 1822, María Juliana Jaramillo stated that she had had carnal relations with Juan Bautista López four months before deciding to marry him. Three months after the marriage, Gregoria was born. On 23 September, María Juliana Jaramillo declared that before she married Bautista she had sexual relations with Juan de Jesús Martín, which resulted in her becoming pregnant. She subsequently had carnal relations with Bautista and led an improper life with him for four months before she married him. He recognized the child as his daughter and adopted her, and it became public opinion that she was his daughter. She added that Gregoria had become pregnant.

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On 14 October, Juan Bautista López, 41, stated that he had referred to María Gregoria as his legitimate daughter at the time of her baptism to protect his wife's honor. His statement was witnessed by Joaquín Valdez, Juan Antonio Esquibel, and Antonio Fernández.

On 17 October, Father Rada concluded his investigation.

	Paula Sandoval	
Bautista López	1st degree	Patricio Romero
Gregoria López	2nd degree	Miguel Antonio Romero

Certificates

1. On 4 October 1798 in Santa Cruz, Father Rosete baptized three-day-old Antonio, the legitimate son of Patricio Romero and Dionicia Durán. His godparents were Pedro Ascencio Ortega and his wife, Verónica González.

2. On 11 May 1801 in Santa Cruz, Father Rosete baptized three-day-old Gregoria, the legitimate daughter of Juan Bautista López and Juliana Jaramillo. Her godparents were María Cruz and her son, Pablo Márquez.

3. On 2 September 1822 in Santa Cruz, Juan Bautista López and María Juliana Jaramillo, granted their permission for his adopted daughter, María Gregoria Jaramillo, to marry Miguel Antonio Romero.

José Antonio Vigil and María Antonia Leonarda Madrid, Santa Cruz de la Cañada, 21 October 1822-15 February 1823, AHAD-378, f. 189-98

José Antonio Vigil, 27, *español*, single, a native of La Puebla in the Santa Cruz jurisdiction, was the legitimate son of Pedro Vigil and the late María Ascensión Medina. **María Antonia Leonarda Madrid**, 23 to 25, was the legitimate daughter of José Ignacio Madrid and María Nieves González, *españoles*. The couple was related in the fourth degree of consanguinity.

Witnesses: Antonio José Olivas, 78, married, native of Santa Cruz, had known José Antonio since birth, seen him baptized and grow up. He knew his parents and grandparents.

Domingo Maese, over 60 years old, a widower, native of that area.

Antonio Lucero, 63, married, native of Cochiti and resident of Santa Cruz for more than forty years.

Tomás Mestas, over 52 years old, married, native of Santa Cruz, had known María Antonia Leonarda since birth.

Julián Vigil, married, over 56 years old, native of that parish.

Ignacio Vigil, widower, over 58 years old, native of Santa Cruz.

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	Cristóbal Martín	
Marcial Martín	1st degree	Catarina Martín
Gregoria Martín	2nd degree	Salvador Medina
María Nieves González	3rd degree	María Ascensión Medina
María Antonia Madrid	4th degree	Antonio Vigil

On 6 November 1822, Father Rada forwarded the proceedings to Durango. On 15 February 1823, Vicar General Millán Rodríguez granted a dispensation and ordered the priest in Santa Cruz to publish the banns three times. Assuming no new impediment arose, he was to marry the couple and give them the nuptial blessing.

Certificates

1. In Santa Cruz on 24 June 1796, Father Rosete baptized five-day-old José Antonio, the legitimate son of Pedro Vigil and María Ascensión Medina. His godmother was Juana Paula Sánchez, a citizen of Pojoaque.

2. In Santa Cruz on 8 November 1800, Father Rosete baptized four-day-old Antonia Leonarda, the legitimate daughter of José Ignacio Madrid and María Nieves González. Her godparents were Joaquín Valdez and María Josefa Madrid, his wife.

3. On 27 October 1822 in Santa Cruz, José Ignacio Madrid and María de las Nieves González granted permission for their daughter, Antonia Leonarda, to marry José Antonio Vigil.

Ramón Padilla and Juana Nepomucena de los Dolores Chaves, Isleta, 28 October-19 December 1822, AHAD-376, f. 365-70.

Ramón Padilla, 22, *español*, was the legitimate son of Mariano Padilla and the late María Antonia Tafoya, citizens of the Isleta jurisdiction. **Juana Chaves**, 18, *española*, was the legitimate daughter of Miguel Chaves and Luisa García, parishioners of Isleta. The couple was related in the third and fourth degrees of consanguinity.

Witnesses: Paulín López, 76, had known Ramón since his birth.

José Saavedra, 70, married.

Luis López, 56, married.

	Pedro de Chaves	
Quiteria Chaves	1st degree	Francisco Chaves

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Mariano Padilla	2nd degree	Domingo Chaves
Ramón Padilla	3rd degree	Miguel Chaves
“	4th degree	Juana Chaves
	Diego Padilla	
Bernardo Padilla	1st degree	Manuela Padilla
Mariano Padilla	2nd degree	Domingo Chaves
Ramón Padilla	3rd degree	Miguel Chaves
“	4th degree	Juana Chaves

On 28 October 1822, Father José Ignacio Sánchez forwarded the proceedings to Durango. On 19 December, Bishop Castañiza granted a dispensation and ordered the priest in Isleta to publish the banns three times. Assuming no new impediment arose, he was to marry the couple, granting the nuptial blessing.

Certificates

1. On 17 June 1800 in Isleta, Father José Ignacio Sánchez baptized two-day-old Ramón de Alta Gracia, the legitimate son of Mariano Padilla and María Antonia Tafoya. His paternal grandparents were Bernardo Padilla and Quiteria Chaves. His godparents were Juan Varela and María Josefa Chaves.

2. On 18 May 1805 in Isleta, Father José Ignacio Sánchez baptized two-day-old Juana Nepomucena de los Dolores, the legitimate daughter of Miguel Chaves and Luisa García. Her paternal grandparents were Domingo Chaves and Agustina Baca. Her maternal grandparents were José Antonio García and María Montoya. Her godparents were Agustín de la Peña and María Dolores Chaves.

3. On 28 October 1822, Mariano Padilla granted permission for his son, Ramón, to marry Juana.

4. On 28 October 1822, Miguel Chaves, granted permission for his daughter, Juana, to marry Ramón.

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Antonio José Ulibarri and María Josefa Petra Martín, San José del Vado, 29 October-17 December 1822, AHAD-378, f. 139-49.

Antonio José Ulibarri, 28, single, a native of Santa Fe, was the legitimate son of Francisco Ulibarri and María Antonia Vigil, citizens of the San José del Vado jurisdiction. **María Josefa Petra Martín**, 23, the widow of her first husband, Cristóbal Aragón, was a citizen of the San José del Vado jurisdiction.

Witnesses: Juan de Dios Maese, 33, married, citizen of the Vado area.

Juan Marcos Martín, 61, citizen of the Vado area.

José Francisco Lucero, 39.

Gregorio Vigil, 36, married, and citizen of the Vado area stated that he had *copula illicita* with María Josefa Petra Martín. María Josefa denied this accusation.

Father Bragado forwarded the proceedings to Durango on 27 December 1822, stating that the impediment was difficult to believe because Antonio José Ulibarri and María Josefa Petra Martín were from honorable families. On 11 February 1823, Vicar General Millán Rodríguez granted a dispensation from an impediment of affinity in the third degree on the basis of *copula illicita*. He ordered the priest in San José del Vado to publish the banns three times. Assuming no new impediment arose, he was to marry the couple and give them the and nuptial blessing.

Baptismal Certificates

1. In Santa Fe on 4 January 1794, Father Muñoz Jurado baptized Antonio José, born that day, the legitimate son of Francisco Ulibarri and María Antonia Vigil, his wife. His godparents were José María Larrañaga and María Paula, his sister.

2. In Santa Fe on 20 April 1799, Chaplain Hozio baptized three-day-old María Josefa, the legitimate daughter of the soldier and interpreter, Alejandro Martín, and Teodora Márquez. Her godparents were Tomás Sena and Josefa Quintana.

Antonio José Valdez and María Soledad Martín, Abiquiu, 3 November 1822-31 January 1823, AHAD-378, f. 159-68.

Antonio José Valdez, 21, *español*, single, a citizen of the plaza Blanca in Abiquiu area, was the legitimate son of Juan Domingo Valdez and the late María de la Luz Martín. **María Soledad Martín**, 14, *española*, was the legitimate daughter of Manuel Martín and Ana María Larrañaga, citizens of the plaza Blanca. The couple was related in the fourth degree of consanguinity on a transverse line.

Witnesses: José Manuel Valdez, 35, citizen of plaza of San Rafael in the Abiquiu area.

Ramón Ulibarri, 30, citizen of plaza of San Rafael.

Diego de Luna, citizen of plaza of San Rafael.

Diego de Luna, 30, citizen of plaza of San Rafael.

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Antonio Muñoz, 40, citizen of plaza of San Rafael.

	Blas Martín	
Pedro Martín	brother of	Nicolás Martín
Santiago Martín	1st cousin	Lucrecio Martín
María de la Luz Martín	2nd cousins	Manuel Martín
Antonio José Valdez	3rd cousins	María Soledad Martín

On 7 November 1822, Father Sánchez Vergara forwarded the proceedings to Durango, stating that María Soledad Martín had had sex with her brother-in-law, resulting in a child being born. Her brother-in-law was the first cousin of the prospective groom, which created a new impediment in the fourth degree of consanguinity on a transverse line. On 31 January 1823, a dispensation was granted for both impediments. As penance for the impediment of consanguinity, the couple was to say a rosary of the fifteen mysteries. As penance for the impediment of affinity, María Soledad was to go to confession, take communion, and recite a rosary of fifteen mysteries. She was to obtain certification that she had done as ordered.

Father Alcina stated that he married Antonio José Valdez and María de la Soledad Martín and gave them the nuptial blessing in Abiquiu on 17 June.

Certificates

1. On 15 April 1801, Father De la Prada in Abiquiu, baptized day-old Antonio José, the legitimate son of Juan Domingo Valdez and María de la Luz Martín. His godparents were Nicolás Martín and María de la Luz Mestas.

2. In Abiquiu on 9 June 1808, Father Alcina baptized six-day-old María Soledad, daughter of Manuel Martín and Ana María Larrañaga. Her godparents were Salvador Salazar and Guadalupe Martín.

3. On 1 November 1822, Manuel Martínez and Ana María Larrañaga gave permission for their daughter, María Soledad Martín y Larrañaga, to marry Antonio José Valdez.

4. On 1 November 1822, Juan Domingo Valdez, gave permission for his son, Antonio José Valdez, to marry María Soledad Martín y Larrañaga.

Agustín Padilla and María Luisa López, El Paso, 19 November 1822-19 August 1823, AHAD-378, f. 229-36.

Agustín Padilla, 25, a citizen of El Paso, was the legitimate son of the late Patricio Padilla and Juana Antonia Lucero. **María Luisa López**, a citizen of El Paso, was the widow of her first

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husband, Luciano Candelaria. Luisa had engaged in carnal relations with Agustín's first cousin. Agustín and María Luisa had lived together improperly for many years and had had two children, causing a public disgrace. Both were poor and lived from their own labor.

María Luisa López stated that she had been married to Luciano Candelaria who died twelve years earlier and was buried near San Lorenzo. She had been a member of the El Paso parish for two years. She stated that the relationship with Agustín's cousin had taken place about two years before she became involved with Agustín.

Witnesses: Teodoro Padilla, about 40, married, carpenter.

Francisco Velarde, 24, widower.

Luis Díaz, 23.

Father Rascón forwarded the proceedings to Durango 20 November 1822. On 19 August 1823, a dispensation was granted, and the spiritual penance was assigned María Luisa.

José Rafael Montoya and María Gertrudis Chaves, Isleta, 22 November 1822-15 January 1823, AHAD-378, f. 222-27.

José Rafael Montoya, 24, *español*, was the legitimate son of Juan Cristóbal Montoya and María Luisa Padilla, citizens of the plaza of Los Padillas and parishioners of Isleta mission. **María Gertrudis Chaves**, 16, *española*, single, was the legitimate daughter of Agustín Chaves and Juana Sánchez, citizens of the plaza of Los Padillas. The couple was related in the third and fourth degrees of consanguinity.

Witnesses: José Saavedra, 65, *español*, married, citizen of Albuquerque.

	Diego Padilla	
Diego Padilla	1st degree	Manuela Padilla
María Luisa Padilla	2nd degree	Tomás Chaves
José Rafael Montoya	3rd degree	Agustín Chaves
"	4 th degree	María Gertrudis Chaves

Witnesses: Manuel López, 46, *español*, married, citizen of Albuquerque.

Joaquín Sedillo, 59, *español*, married, citizen of Albuquerque.

On 22 November 1822, Father José Ignacio Sánchez forwarded the proceedings to Durango with a note dated that day indicating that Juan Cristóbal Montoya and Agustín Chaves had consented to the marriage of their children. In Durango on 15 January 1823, Vicar General Millán Rodríguez granted a dispensation and ordered the banns published three times. Assuming no new impediment arose, the parish priest was to proceed with the marriage.

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Baptismal Certificates

1. On 3 January 1799 in Isleta, Father José Ignacio Sánchez baptized five-day-old José Rafael, the legitimate son of Juan Cristóbal Montoya and María Luisa Padilla. His grandparents were Diego Padilla and Eduarda Iturrieta, and his godparents were Manuel Iturrieta and Bárbara de Luna.

2. On 17 November 1806 in Isleta, Father Sánchez baptized two-day-old María Gertrudis, the legitimate daughter of Agustín Chaves and Juana Sánchez. Her godparents were Francisco Javier Chaves and Ana María [Alvarez del] Castillo.

Juan Ramón Chaves and María Isidora Chaves, Isleta Pueblo and Albuquerque, 4 February-11 March 1823, AHAD-378, f. 199-210.

Juan Ramón Chaves, 22, *español*, was the legitimate son of Domingo Chaves and María Manuela Aguirre, both deceased citizens of Los Padillas in the Isleta jurisdiction. **María Isidora Chaves**, 17, *española*, single, was the legitimate daughter of Antonio Chaves and Manuela García, citizens of Atrisco in the Albuquerque jurisdiction. The couple was related in the third and fourth degrees of consanguinity.

Witnesses: José Antonio Apodaca, 65, married, had known Ramón since birth.

José Gabriel Sánchez, 52, married.

Manuel Iturrieta, 50, married.

	Pedro de Chaves	
Diego Antonio Chaves	1st degree	Francisco Chaves
Pablo Chaves	2nd degree	Domingo Chaves
Antonio Chaves	3rd degree	Juan Ramón Chaves
María Isidora Chaves	4th degree	"

Miguel Chaves, Juan Ramón Chaves's brother, stated that he was appearing in place of his father to grant permission for the marriage of Juan Ramón to María Isidora Chaves.

Father Sánchez forwarded the proceedings from Isleta to Albuquerque. Father Leyva continued the investigation, questioning María Isidora Chaves. She stated that she was a native of the area and had known Juan Ramón for three months. Her parents were poor.

Witnesses: Tomás Candelaria, 44, married, citizen of the Albuquerque area, had known María Isidora since birth.

Francisco García, 50, citizen of Albuquerque.

Juan Bautista Chaves, 59, widower, citizen of the Albuquerque area.

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On 9 February 1823, the proceedings were forwarded to Durango. On 11 March, Vicar General Millán Rodríguez granted a dispensation. He ordered the priest in Isleta to publish the banns three times. Assuming no new impediment arose, he was to marry the couple, granting the nuptial blessing.

Certificates

1. On 25 May 1801 in Isleta, Father José Ignacio Sánchez baptized eight-day-old Juan Ramón, the legitimate son of Domingo Chaves and María Manuela Aguirre. His godparents were Luis Padilla and his sister, Gregoria Padilla.

2. No baptismal certificate for María Isidora Chaves could be located. Julián Armijo of Albuquerque stated that he and his sister, Isidora Armijo, were godparents when Father Guerra baptized María Isidora in Albuquerque.

Francisco Antonio Otero and María Elena Aragón, Tomé, 17 February-18 March 1823, AHAD-378, f. 151-58.

Francisco Antonio Otero, 20, *mexicano*, single, was the legitimate son of Antonio Otero and Lutgarda García. **María Elena Aragón**, 18, *mexicana*, single, was the legitimate daughter of Miguel Aragón and Antonia Rita Chaves. All were citizens of Valencia. The couple was related in the third and fourth degrees of consanguinity on a transverse line.

	Rosa Romero	
Bernarda Vallejos	1st degree	María Vallejos
Ana María Molina	2nd degree	Miguel Aragón
Lutgarda García	3rd degree	María Elena Aragón
Francisco Antonio Otero	4th degree	"

Witnesses: Domingo Chaves, 63, citizen of Valencia.

Mariano Mestas, 43, citizen of Valencia.

José Isidro Zamora, 45, citizen of Valencia.

all citizens of that jurisdiction, that the couple had always lived in that area, said the way the relationship had been explained was accurate, and that they were related to two thirds of those in the area.

Father Madariaga forwarded the proceedings to Durango. On 18 March 1823, Governor of the Bishopric Millán Rodríguez, granted a dispensation. He ordered the priest in Tomé to publish

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the banns three times. Assuming no new impediment arose, he was to proceed with the marriage and nuptial blessing.

Certificates

1. In Tomé on 28 March 1804, Father Guerra, priest in Albuquerque, baptized eight-day-old Francisco Antonio, the legitimate son of Antonio Otero and Lutgarda García, citizens of Valencia. His godparents were Miguel Aragón and Antonia Rita Chaves.

2. On 23 August 1807 in Isleta, father José Ignacio Sánchez baptized five-day-old María Elena, the legitimate daughter of Miguel Antonio Aragón and María Rita Chaves. Her godparents were Nereo Montoya and Ana María Aragón.

3. In Valencia on 16 February 1823, Antonio Otero, citizen of the plaza of Valencia, granted his permission for his son Francisco Antonio Otero to marry María Elena Aragón.

4. In Valencia on 16 February 1823, Miguel Aragón, citizen of the plaza of Valencia, gave his permission for his daughter, María Elena Aragón, to marry Francisco Antonio Otero.

Francisco García de Noriega and María Memerta Carvajal, El Paso, 25 April-1 July 1823, AHAD-378, f.237-47.

Francisco García de Noriega, 25, single, was the son of Juan Antonio García de Noriega, a citizen of El Paso, and the late Teresa San Juan. **María Memerta Carvajal**, 17, single, was the daughter of Ventura Carvajal and Ramona Bernal, citizens of El Paso. The couple was related in the second and third degrees of consanguinity on a transverse line.

	Juan Antonio García	
Juan Antonio García	1st deg.	Antonia García
Francisco García	2nd deg.	Ramona García
"	3rd deg.	Memerta García

Witnesses: Francisco Lucero, married, 32, carpenter, citizen of El Paso.

José María Ulibarrí, married, citizen of El Paso, blacksmith.

Santos Rodríguez, 45, married, citizen of that area, *cantor* and *sacristan*.

Father Rascón forwarded the proceedings to Durango on 26 April 1823. Father Pedro Millán Rodríguez granted a dispensation on the basis on *angusti loci* and ordered the priest in El Paso to publish the banns three times. Assuming no new impediment arose, he was to proceed with the marriage and nuptial blessing.

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On 1 July 1823, Father Rascón noted that on 30 June he had married and blessed the couple.

Certificates

1. On 21 January 1798 in El Paso, Father Galfasoro baptized two-day-old José Francisco, the legitimate son of Francisco Antonio García de Noriega and Teresa de San Juan. His godparents were Tomás Bernal and María del Carmen Baizán.

2. On 21 May 1805 in El Paso, Father Jacomo González baptized María Josefa Ramona Memerta, born on 11 May, the legitimate daughter of Ventura Carvajal and Ramona Bernal. Her godparents were Tomás del Villar and Antonia Bernal.

3. In El Paso on 25 April 1823, Ventura Carvajal granted permission for his daughter, María Josefa Memerta, to marry Francisco García de Noriega.

José Mariano Sánchez y Bernal and María de Jesús Lucero y Vigil, San Juan de los Caballeros, 5-12 May 1823, AHAD-378, f. 126-38.

José Mariano Sánchez y Bernal, 29, *español*, widowed of María Rosa Villapando. **María de Jesús Lucero y Vigil**, 30, *española*, widow of Pedro de Labadía. Both were citizens and residents of the plaza of Nuestra Señora de la Soledad in the parish of San Juan de los Caballeros. The couple was related by affinity in the third degree by a transverse line by *copula licita*.

José Mariano Sánchez y Bernal stated that he was from the plaza of La Soledad, known as La Villita. He added that through his late wife, María Rosa Villapando, he was related to María de Jesús in the third degree of affinity on a transverse line. María de Jesús Lucero y Vigil testified that the José Mariano Sánchez's mother-in-law, María Micaela Lucero, was her first cousin and that María Rosa Villapando, his first wife, was her niece.

Witnesses: Gregorio Escudero, 52, citizen of San Juan.

Juan de los Reyes Martín, 61, married, a citizen of San Juan.

José Nereo Sánchez, 22, citizen of San Juan.

Salvador Antonio Martínez, 57, a citizen of Santa Fe.

Nicolás Lucero	brother of	José Miguel Lucero
María de Jesús Lucero	1st cousins	María Micaela Lucero

Father Sánchez Vergara forwarded the proceedings to Durango on 10 May 1823. On 16 September, Governor of the Bishopric Manzanera granted a dispensation and assigned an unspecified spiritual penance.

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Death Certificates

1. On 14 December 1820, Pedro Antonio Labadía, the husband of María de Jesús Lucero, citizen of the plaza of La Villita, who had received the holy sacraments of penance and extreme unction, and was given a Christian burial in the cemetery of the church of San Juan de los Caballeros.

2. In San Juan de los Caballeros on 21 September 1822, Father Rada buried in the cemetery the body of María Rosa Villapando, wife of José Mariano Sánchez, citizen of the plaza of Nuestra Señora de la Soledad, who had received the holy sacraments. The fee was 1 peso.

Diego Antonio María Chaves and María Francisca Valdez, Isleta, 11 June-19 July 1823, AHAD-378, f. 211-16.

Diego Antonio María Chaves, 39, the legitimate son of Domingo Chaves and María Manuela Aguirre, both deceased, was widowed by his first wife, María de la Luz Carrillo and a citizen of Los Padillas in the Isleta jurisdiction. **María Francisca Valdez**, 20, *española*, the legitimate daughter of José Valdez and Gertrudis Chaves, was the widow of her first husband, Florencio Padilla. The couple was related in the third degree of consanguinity.

When Father José Ignacio Sánchez questioned Diego Antonio María Chaves, he stated that he had known María Francisca for five years. María Francisca Valdez added that she had known him since her first husband had taken her to live in Los Padillas. Even though he was poor, he would be able to protect her and her small children.

Witnesses: José Gabriel Sánchez, 45, citizen of Los Padillas.

Pedro Iturrieta, 29, married, citizen of Los Padillas.

Miguel Apodaca, 48, married.

	Pedro de Chaves	
Francisco Chaves	1st degree	José Chaves
Domingo Chaves	2nd degree	Gertrudis Chaves
Diego Antonio María Chaves	3rd degree	María Francisca Valdez

On 11 June 1823, Father Sánchez forwarded the proceedings to Durango. On 9 July, Governor of the Sacred Ministry Millán Rodríguez granted a dispensation and ordered the priest at Isleta to publish the banns three times. Assuming no new impediment arose, he was to proceed with the marriage.

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Baptismal Certificates

1. In Isleta Pueblo on 23 November 1784, Father Bernal baptized Diego Antonio María, born in Los Padillas on the thirteenth, the legitimate son of Domingo Chaves and María Manuela Aguirre. His godparents were Mariano Pablo Padilla and María Antonia Tafoya, citizens of Los Padillas.

2. In Sandia Pueblo on 25 June 1804, María Francisca, the legitimate daughter of José Valdez and Gertrudis Chaves, was baptized. Her godparents were Pedro Valdez and Gertrudis Salazar.

Francisco Sandoval and María Guadalupe Gallegos, Jemez, 16 June-13 August 1823, AHAD-378, f. 217-21.

Francisco Sandoval, *español*, single, was the legitimate son of Tomás Sandoval and Tomasa Chaves, *españoles* of the Jemez jurisdiction. **María Guadalupe Gallegos**, was the daughter of Bernabé Gallegos and Josefa Baca, *españoles* of the Jemez jurisdiction. The couple was related in the fourth degree of consanguinity.

Witnesses: Tomás Montoya, citizen of Jemez

Santiago Montoya, citizen of Jemez.

José Antonio Valverde.

Miguel Montoya.

Diego Padilla		María Vásquez
	children	
Pedro Padilla		Manuela Padilla
	first cousins	
María Padilla		Tomás Chaves
	second cousins	
María Josefa Baca		Tomás Chaves
	third cousins	
María Guadalupe Gallegos		Francisco Sandoval

Diego Padilla married María Vásquez; their children Pedro Padilla and Manuela Padilla married and with their spouses had María Padilla and Tomás Chaves. Those first cousins married

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and with their spouses had María Josefa Baca and Tomasa Chaves. They married and with their spouses had María Guadalupe Gallegos and Francisco Sandoval.

On 20 June 1823, Fray Antonio Cacho forwarded the proceedings to Durango. On 13 August, Governor of the Sacred Ministry Manzanares granted a dispensation and assigned a spiritual penance.

Baptismal Certificates

1. On 26 November 1795 in Isleta, Father José Ignacio Sánchez baptized four-day-old Francisco Clemente, the legitimate son of Tomás Sandoval and Tomasa Chaves. His godparents were Bernardo de Castro and Ursula Chaves.

2. In San Diego de los Jémez on 5 December 1809, María Guadalupe, the legitimate daughter of Bernabé Gallegos and María Josefa Baca, was baptized. Her paternal grandparents were Martín Gallegos and Juana María, and her maternal grandparents were Miguel Baca and María Padilla. Her godparents were Antonio García and Rosalía Baca.

Diego de Luna and María Paula Perea, Albuquerque, 16-18 August 1823, AHAD 378, f. 169-77.

Diego de Luna, 30, single, citizen of the Albuquerque jurisdiction, was the legitimate son of Bernardo de Luna and the late Catalina García. **María Paula Perea**, 24, was the widow of her first husband, Juan Esteban García, and a citizen of the Albuquerque jurisdiction. The couple was related in the third degree of affinity.

Diego de Luna stated that he was born in the Albuquerque area, had known María Paula for more than ten years, and had heard that he was related to her by affinity because her first husband was related to him. He had lived in a improper relationship with her but not to facilitate a dispensation.

María Paula Perea testified that she was born in the Albuquerque area and had been a widow of her first husband for about five years. She was a poor widow with children and sought the protection of Diego who was known to be a good man.

Witnesses: Juan Cristóbal García, 60, widower, citizen of the Albuquerque area.

José García, 60, widower, citizen of the Albuquerque area.

Joaquín López, 70.

	Vicente García	
Tadeo García	1st degree	Santiago García
Juan García	2nd degree	Catalina García
Juan Esteban García	3rd degree	Diego de Luna

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Father Leyva stated that he was unable to locate a baptismal record for Diego de Luna. His godfather was deceased, but his godmother, María de la Luz López, gave a statement. She said she was a Roman Catholic, a citizen of that area, married, and about 46. She was Diego de Luna's godmother and believed the baptism had taken place some twenty-eight to thirty years earlier, having been celebrated by Father Guerra in Albuquerque.

Father Leyva added that Juan Esteban García had died at the hands of enemy Indians far from any parish church. Francisco González, 31, married, a native and citizen of the Albuquerque jurisdiction, swore that about five years earlier he had seen Juan Esteban García killed by Pawnee Indians in Comanche country. He noted that he had also seen them kill a son of Victoriano Márquez. Father Leyva forwarded the proceedings to Durango on 18 August 1823. On 20 September, Governor of the Ministry Manzanera granted a dispensation.

Juan de Jesús Rivera and María del Refugio de Herrera, Santa Clara and Santa Cruz de la Cañada, 16 November 1823-1 April 1824, AHAD-378, f. 178-88

Juan de Jesús Rivera, 25, *mexicano*, single, a native of Santa Cruz resident at the Rancho of Mesilla in the Santa Clara jurisdiction, was the legitimate son of the late Luis Manuel Rivera and María Josefa Ortiz, natives of Santa Fe and residents of Nambe. **María del Refugio de Herrera**, 16, was the legitimate daughter of José Ignacio Herrera and María de la Luz Baca, citizens of the Rancho de la Mesilla. The couple was related in the fourth degree of consanguinity on a transverse line.

Juan de Jesús Rivera stated that he was a native of Santa Fe, had lived in the Santa Cruz jurisdiction for five years, and was a farmer.

Witnesses: José García de la Mora, over 77, widower from his second marriage, born in San Juan de los Caballeros, was employed as a member of the provincial deputation in Santa Fe.

Mariano Quintana, over 40, married, citizen of the Santa Cruz jurisdiction.

Ventura Martín, over 66, widower, a native and resident of the Santa Cruz jurisdiction, farmer.

	José de Luna	
Margarita Luna	1st degree	Bárbara Luna
Francisca Martín	2nd degree	Melchora Salazar
Josefa Ortiz	3rd degree	Ignacio Herrera
Juan Rivera	4th degree	Refugio Herrera

Father Rada forwarded the proceedings to Father Castro in Santa Clara.

Witnesses: Manuel Baños, 66, a member of the Santa Clara parish.

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and Francisco Manzanares, 70, citizen of Santa Clara.

Father Castro forwarded the proceedings to Durango on 18 November 1823. On 1 April 1824, Governor of the Sacred Ministry Manzanera, granted a dispensation.

Certificates

1. On 23 December 1795, Father Hozio baptized one-day-old Juan de Jesús Demetrio the legitimate son of Luis Manuel Rivera and María Josefa Ortiz. His godparents were Juan de Jesús Beytia and Juliana Fernández.

2. In Santa Clara on 23 January 1808, Father Pereiro baptized one-day-old María del Refugio, the legitimate daughter of José Ignacio de Herrera and María de la Luz Baca. Her godparents were Juan José Archuleta and his wife, María de la Encarnación Romero.

3. At the Rancho of Mesilla on 18 November 1823, José Ignacio de Herrera and María de la Luz Baca granted their permission for their daughter, María del Refugio, to marry Juan de Jesús Rivera.

Santiago de Jesús Rael and María Serafina Martín, Cochiti, 9 June-20 September 1824, AHAD-380, f. 332-40.

Santiago de Jesús Rael, 26, *español*, single, was the legitimate son of Eusebio Rael and the late Rosa Montoya, citizens of the Cochiti jurisdiction. **María Serafina Martín**, 15 years, 7 months and 29 days, *española*, single, was the daughter of Agustín Martín and María Candelaria Chaves, citizens of Cochiti. The couple was related in the fourth degree of consanguinity on a transverse line.

When Father Martínez de Arellano questioned Santiago de Jesús Rael, he stated that he had been a citizen of that jurisdiction for about seven months and had known María Serafina for about four months. María Serafina Martín said that she had lived in the area for about three years and that she had her parents' permission to marry.

	Blas Martín	
Santiago Martín	1st degree	Angela Martín
Juan Felipe Martín	2nd degree	Francisca Beytia
Agustín Martín	3rd degree	Rosa Montoya
María Serafina	4th degree	Santiago de Jesús Rael

Witnesses: José Saavedra, 70, married, citizen of Alameda in the Albuquerque jurisdiction.
Juan José Lucero, 60, married, citizen Alameda in the Albuquerque jurisdiction.

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Juan Ignacio Salas, 76, citizen of the Cochiti area.

Luis María Cabeza de Vaca, 68, married, citizen of the Cochiti area.

Father Martínez de Arellano forwarded the proceedings to Durango. On 22 July 1824, Bishop Castañiza granted a dispensation and assigned as penance that both parties were to take communion more than required annually by the Church's precepts and recite one rosary of five mysteries every day for a week. He ordered the priest at Cochiti to publish the banns. Assuming no new impediment arose, he was to marry the couple, granting them the nuptial blessing.

Baptismal Certificates

1. On 29 July 1798 in Albuquerque, Father Guerra baptized three-day-old Santiago de Jesús, the legitimate son of Eusebio Rael and Rosa Montoya. His godparents were Cristóbal Ortega and Gertrudis Romero.

2. In Taos on 16 October 1808, Father José de Peña baptized seven-day-old María Serafina, the legitimate daughter of Agustín Martín and María Candelaria Chaves. Her godparents were Vicente Ortiz and María Bárbara Silva.

Teodoro García and Gertrudis Valverde, Jemez, 5 March-24 April 1824, AHAD-380, f. 302-306.

Teodoro García, citizen of the Cañón de San Diego de los Jémez, was the legitimate son of Miguel García and Bárbara Gallegos. **Gertrudis Valverde**, was the legitimate daughter of José Antonio Valverde and Manuela Salas, citizens of the Jemez jurisdiction. The couple was related in the second and third degrees of consanguinity.

When Father Cacho questioned Teodoro García, he stated that he had carnal knowledge of Gertrudis, from which a child was born.

Witnesses: Tomás Manuel Montoya, 50, citizen of the Jemez area.

Juan Bautista Valdez, 60, a citizen of the Jemez area, knew that the child born to Teodoro and Gertrudis was about a month old.

Bartolomé Sánchez, 55 citizen of the Jemez area.

José de Jesús Jirón, 60, citizen of the Jemez area.

Sebastián Salas and María

Nicolasa Trujillo

daughters

María Manuela Salas

daughter

Gertrudis Valverde

Lutgarda Salas

daughter

Bárbara Gallegos

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son

Teodoro García

Father Cacho forwarded the results of his investigation to Durango on 8 March 1824. On 21 April, Bishop Castañiza granted a dispensation and assigned as penance that the couple would kneel and recite a rosary of five mysteries every day for a week. They were to go to confession and take communion more than required by the Church's precepts. He ordered the priest at Jemez to publish the banns three times. Assuming no new impediment arose, he was to marry the couple, granting the nuptial blessing.

Father Cacho stated that on 17 August 1824 that he had complied with the bishop's orders.

Baptismal Certificates

1. On 3 April 1802 in Jemez, Teodoro, the legitimate son of Miguel García and María Bárbara Gallegos, was baptized. Her godparents were Joaquín Montoya and Lorenza García.
2. On 26 May 1805 in Jemez, Father Cadelo baptized Gertrudis, the legitimate daughter of José Antonio Valverde and Manuela Salas. Her godparents were José Antonio Gallegos and his wife.

José María Baca and María Faustina Ortiz y López, Santa Fe, 12 March-25 April 1824, AHAD-380, f. 356-67.

José María Baca, 25, single, a citizen of Santa Fe, was the legitimate son of Juan Domingo Baca and the late Ana Gertrudis Ortiz. **María Faustina Ortiz y López**, 18, single, a citizen of Santa Fe, was the daughter of Pedro Ortiz and Bárbara López. The couple was related in the third and fourth degrees of consanguinity on two transverse lines.

Witnesses: Domingo Fernández, 40, widower, citizen of Santa Fe, stated that the couple was related on two transverse lines, the first in the third and third degree and the other line in the fourth and fourth degree. He knew both the parents and grandparents of the couple very well. This was the paternal line: José Ortiz and Juan Ortiz were brothers and related in the first degree; Ana Gertrudis and Pedro Ortiz were first cousins and related in the second degree; and José María and Faustina were second cousins and related in the third degree.

Juan de Abrego, widower, 75.

This was the other line: Feliciano Coca and Francisco Coca were siblings and related in the first degree; Rosa and María Antonia were first cousins and related in the second degree; Ana Gertrudis and Bárbara were second cousins and related in the third degree; and José María and Faustina were third cousins and related in the fourth degree. The couple was related to most of the people of their station in the area, and the principal families in Santa Fe were the Ortizes and the

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Bacas. José María had been baptized in the parish church there by Father Cadelo, the godparents were José Campos Redondo and Feliciano Ortiz, both deceased.

José Salaíces, 50, married.

Father Terrazas forwarded the proceedings to Durango on 18 March 1824, stating that he could not locate a baptismal record for José María, but the witness had seen the baptism. On 25 April, Bishop Castañiza granted a dispensation on the basis of *angusti loci* and assigned as penance that the couple would go to confession and take communion more than demanded by Church precepts. They were to kneel to recite a rosary of five mysteries every day for two weeks. He ordered the priest in Santa Fe to publish the banns three times. Assuming no new impediment arose, he was to marry the couple and grant the nuptial blessing.

Father Terrazas stated on 8 June 1824 that he had published the banns on 27 and 30 May and 6 June of that year at mass, and no impediment had arisen. He married the couple and gave them the nuptial blessing in the parish church on 7 June with Juan Baca and Capt. José Caballero as witnesses.

Certificates

1. In Santa Fe on 16 February 1808, Father Hozio baptized two-day-old María Faustina, the legitimate daughter of Pedro Ortiz and Bárbara López. Her godparents were José León Silva and Gertrudis Ortiz.

2. Acting for his parents, Pedro Ortiz and Bárbara López, on 11 March 1824 Antonio Matías Ortiz recorded their permission for their daughter, María Faustina Ortiz y López, to marry citizen José María Baca y Ortiz.

José Mariano Sánchez and Ana María Peña, Isleta, 15 March-20 June 1824, AHAD-380, f. 307-14.

José Mariano Sánchez, 22, single, a native and citizen of the Isleta jurisdiction, was the legitimate son of José Gabriel Sánchez and Ursula Padilla, also of that area. **Ana María Peña**, 16, single, a native and citizen of the Isleta jurisdiction, was the legitimate daughter of the late Agustín Peña and María Dolores Chaves, citizens of that parish. The couple was related in the fourth degree of consanguinity on a transverse line.

Witnesses: José Cleto Vallejos, 42, parishioner of Isleta.

José Montoya, 36, parishioner of Isleta.

José Veitia, 60.

Juan Rey, 40.

Diego Padilla

Diego Padilla

siblings

Manuela Padilla

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Ursula Padilla	1st cousins	Domingo Chaves
José Mariano Sánchez	3rd degree	María Dolores Chaves
“		Ana María Peña

On 18 March 1824 Father Alvarez forwarded the proceedings to Durango. On 21 April, the bishop granted a dispensation on the basis of *angusti loci* and assigned as penance that the couple would kneel and recite five mysteries of the rosary three times. During that year, they were to go to confession and take communion once more than required by Church precepts. He ordered the priest in Isleta to publish the banns three times. Assuming no new impediment arose, he was to marry the couple and give them the nuptial blessing.

Father Alvarez reported that in Isleta on 13 June 1824, he had married the couple and had given them the nuptial blessing. Witnesses were Miguel Padilla, Domingo Chaves and others to whom the dispensation was read.

Baptismal Certificates

1. On 23 August 1801 in Isleta, Father José Ignacio Sánchez baptized five-day-old José Mariano, the legitimate son of José Gabriel Sánchez and Ursula Padilla. His godparents were José Antonio Iturrieta and his mother Bárbara de Serna.

2. Because he was unable to find a baptismal record for Ana María Peña, Father Alvarez questioned Clara Sarracino, godmother of Ana María Peña, and the mother of María Dolores Chaves. She told him that Father José Ignacio Sánchez performed the baptism in Isleta Pueblo at the beginning of February 1808. She added that Ana María's godfather was Rafael Sarracino, and that he lived 30 leagues from Isleta.

Manuel Antonio Vigil and María Francisca Mestas, Santa Cruz de la Cañada, 18 March-25 May 1824, AHAD, 380, f. 315-32.

Manuel Antonio Vigil, over 27, *mexicano*, a native of Santa Cruz, a farmer, was the legitimate son of Bernardo Antonio Vigil and María Rosa Trujillo, both deceased. **María Francisca Mestas**, 18, was the legitimate daughter of José Mariano Mestas and María Dolores Varela, *mexicanos*. The couple was related in the fourth degree of consanguinity.

Witnesses: Antonio José Olivas, 73, citizen of Santa Cruz.

José María Quintana, over 60, widower, native of Santa Cruz.

José Francisco González, over 70, citizen of Santa Cruz.

Francisca Mestas stated that a year earlier, Manuel Antonio promised to marry her. Because of her weakness, she had had sex with him.

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Witnesses: José de San Juan Martín, over 74, married, a native of Santa Cruz.

Juan Antonio Montoya, 68, married, native of Santa Cruz.

Antonio Lucero, 73, farmer, married, native of Cochiti and resident of Santa Cruz for more than forty years.

	Juan Trujillo	
Blas Trujillo	1st degree	Casilda Trujillo
Juan Trujillo	2nd degree	Antonio Mestas
Rosa Trujillo	3rd degree	José Mestas
Manuel Antonio Vigil	4th degree	Francisca Mestas

On 5 April 1824, Father Rada forwarded the proceedings to Durango. On 25 May, Bishop Castañiza granted a dispensation on the basis of *angusti loci* and assigned as penance that for one year the couple would take communion once more than required than required by Church precepts and recite a rosary of five mysteries every day for a week. Because Francisca was under age, the bishop ordered the priest in Santa Cruz contact her grandparents or other parties who knew her parents to obtain their consent to the marriage. Then, he was to publish the banns three times. Assuming no new impediment arose, he was to proceed with the marriage and nuptial blessings.

Certificates

1. On 2 January 1803 in Santa Cruz, Father Lombide baptized Manuel Antonio, *español*, born on 1 January, the legitimate son of Bernardo Vigil and María Rosa Trujillo. His godparents were Rafael Romero and María de Jesús Romero.

2. In Santa Cruz on 18 March 1806, Father Castro baptized two-day-old María Francisca, the legitimate daughter of José Mestas and María Dolores Varela. Her godparents were José Antonio Cruz Rivera and María Paula Atencio.

3. José Mariano Mestas, *mexicano*, and his wife, María Dolores Varela, both natives of Santa Cruz, granted their permission for their daughter, María Francisca Mestas, to marry Manuel Antonio Vigil, *mexicano*.

Luis Ambroise and Marcelina Casados, Taos, 10 May-8 June 1824, AHAD-380, f. 336-40.

Luis Ambroise, 30, French, single, was the legitimate son of Francisco Ambroise and Teresa Mallen, all citizens of Canada in the French nation. **Marcelina Casados**, 20, *española*, single, citizen of the plaza of San Fernando de Taos, was the legitimate daughter of Juan Antonio Casados and María Catalina Baca, both deceased.

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In San Gerónimo de Taos on 10 May 1824, fray Manuel Bellido questioned Luis Ambrose. He stated that he was a Roman Catholic, a native of Canada, and a Frenchman. He was single and free to marry, and his parents were deceased. He had not made a promise of betrothal to any other woman other than Marcelina Casados nor made a vow of chastity to any religious order or to make a pilgrimage to Rome, Jerusalem or Santiago in Galicia. No one had scared him or forced him to marry. He was not related to any relative of his intended.

Witnesses: Pedro Buenamigo, 44, Roman Catholic, native of Canada, Frenchman.

Pedro Ribarnue, 33, Roman Catholic, native of Canada, Frenchman.

In Durango on 18 June 1824, Bishop Castañiza granted a dispensation and assigned as penance that every day for a week, the groom would recite one decade of the rosary of five mysteries and attend mass on three feast days. He ordered the minister in Taos to publish the banns three times. Assuming no impediment arose, he was to marry the couple and give them the nuptial blessings.

Anastacio Carié and María Guadalupe de Esquipula Córdoba, Taos, 11 May-18 June 1824, AHAD-380, f. 341-44.

Anastacio Carié, 40, French, widower, a native of Canada and resident in the arroyo that was part of the Taos Mission, was the legitimate son of Bautista Carié and María Ginés, both deceased natives of Canada. **María Guadalupe de Esquipula Córdoba**, 17 or 18, *española*, single, a citizen of El Arroyo Hondo in the Taos jurisdiction, was the adopted daughter of Lorenzo Córdoba and Margarita Martín, *españoles* from the plaza of Arroyo Hondo. Carié signed his petition requesting a prenuptial investigation by Father Bellido. Carié declared that he was a Roman Catholic, and a widower for four years.

Witnesses: Bautista Brisor, 34, Roman Catholic, native of Canada, resident of the plaza of San Fernando.

Paulo Pabros, 40, Roman Catholic, native of Canada, resident of the plaza of San Fernando.

Witnesses: José Antonio Suazo, 34, *español*, citizen of the pueblo of Taos.

Antonio Suazo, 30, *español*, citizen of the pueblo of Taos.

In Durango on 18 June 1824, Bishop Castañiza granted a dispensation, but because of lack of information from Canada, he assigned as penance that the groom would recite one decade of the rosary of five mysteries every day for a week and attend mass on three feast days. He ordered the priest in Taos to publish the banns three times. Assuming no new impediment arose, he was to marry the couple and give them the nuptial blessing.

Bautista Brisor and María Manuela Mondragón, Taos, 11 May-18 June 1824, AHAD-380, f. 345-50.

Bautista Brisor, 34, French, single, a native of Canada, was the legitimate son of the late Alexos Brisor and María Luisa Chabot, a resident of Canada. **María Manuela Mondragón**, 17,

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single, *española*, a citizen of the plaza of San Fernando in the Taos jurisdiction, was the legitimate daughter of José Antonio Mondragón and María Dolores Casados.

Father Bellido questioned Bautista Brisor who stated that he was a Roman Catholic and resident of San Fernando in the Taos jurisdiction.

Witnesses: Pedro Buenamigo, 44, Roman Catholic, native of Canada, resident of the plaza of San Fernando, stated that Brisor had his mother's permission to wed.

Paulo Pabros, 40, Roman Catholic, native of Canada, resident of the plaza of San Fernando. María Manuela stated that she had her parents' permission to wed.

Witnesses: Pedro Romero, 25, *español*, citizen of the plaza of San Fernando.

Juan Cristóbal Sánchez, 30, *español*, citizen of the plaza of San Fernando.

On 11 May 1824, Father Bellido forwarded the proceedings to Durango. On 18 June, Bishop Castañiza granted a dispensation for the fact that Brisor could not make declarations in the country of his origin and birth. He assigned as penance that the groom would recite a rosary of five mysteries every day for a week and attend mass on three feast days. He ordered the minister in Taos to publish the banns three times. Assuming no new impediment arose, he was to marry the couple and give them the nuptial blessings.

Manuel Baca and María Josefa Teodora Baca, Belen, 17 July-17 August 1824, AHAD-380, f. 292-97.

Manuel Baca, *español*, 32, widowed by his first wife, Juana Velarde, for ten years was a native of Belen. **María Josefa Teodora Baca**, 20, *española*, was the legitimate daughter of Juan José Baca and Margarita Chaves, all citizens of the Belen area. The couple was related in the third degree of consanguinity.

Witnesses: Santiago Trujillo, 70.

Mariano Aragón, 61.

Juan José Torres, 55.

	Petrona García	
Juan Baca	1st degree	Juan Felipe Baca
Paulino Baca	2nd degree	Juan José Baca
Manuel Baca	3rd degree	María Josefa Baca

Juan Felipe Baca had been born a year or two after the death of Petrona's husband, but he took the surname Baca.

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Fray Juan Caballero Toril forwarded the proceedings to Durango. On 17 August 1824, Bishop Castañiza granted a dispensation on the basis of *angusti loci*, imposing as penance that the couple would take communion once more than required annually by Church precepts and recite every day for two weeks one decade of the rosary. They were to give 10 pesos in alms applicable to pious works to be dispensed at the bishop's discretion. He ordered the priest in Belen to publish the banns three times. Assuming no new impediment arose, he was to marry the couple, granting the nuptial blessing.

Baptismal Certificates

1. Father Caballero Toril certified that there was no record of the baptism of Manuel Baca and that he could not determine his age. The record of his first marriage indicated that he was a Christian and 33.

2. On 1 April 1804 in Belen, Father Bernal baptized María Josefa Teodora, born on 28 March, the legitimate daughter of Juan José Baca and Margarita Chaves, citizens in the plaza of Los Bacas. Her godparents were José Antonio Valencia, acting for his wife, María Petra Apodaca, citizens of El Paso, and María Candelaria Baca, citizen of Belen.

Miguel Arcenon and María Rita Sánchez, Taos, 7 November 1824-18 January 1825, AHAD-380, f. 351-55.

Miguel Arcenon, 45, French, single, was the legitimate son of the late Luis Arcenon and María la Viña and a native of Canada. **María Rita Sánchez**, was the widow of José Manuel Romero and native of the Taos jurisdiction.

Father Cacho questioned Miguel Arcenon through an interpreter. He stated that he had been resident of Taos pueblo for eight months.

Witness: Juan Bautista Roel, 35, French, from the province of Canada, Roman Catholic, had known Miguel Arcenon since the age of reason and knew that Miguel had his mother's permission to marry.

Jaime Meleghon, 39, French, from the province of Canada, Roman Catholic, came from the same town as Miguel. He signed his statement James Meleghon.

Manuel Baca, over 50, citizen of the Taos jurisdiction.

Lorenzo Córdoba, 63, citizen of the Taos jurisdiction.

On 14 December 1824, Father Cacho forwarded the proceedings to Durango. On 18 January 1825, Bishop Castañiza granted a dispensation, assigning as penance that the couple would take communion during that year more than required by Church precepts and recite every day for a week one decade of the rosary of five mysteries. They were to give 5 pesos in alms applicable to the pious works at the bishop's discretion. He ordered the priest in Taos to publish the banns three times. Assuming no new impediment arose, he was to marry the couple.

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Burial Certificate

In Taos on 27 November 1823, Father Bellido buried José Manuel Romero, husband of María Rita Sánchez, who had received the sacraments of penance and extreme unction, but did not receive the sacred viaticum because of his illness.

Julián Miguel Perea and María Francisca Micaela Gallegos, Sandia Pueblo, 15 November-14 December 1824, AHAD-380, f. 298-301.

Julián Miguel Perea, 19, single, was the legitimate son of Pedro José Perea and Bárbara Romero, citizens of Bernalillo and parishioners of the Sandia mission. **María Francisca Micaela Gallegos**, single, was the legitimate daughter of Antonio Gallegos and María Antonia Chaves, citizens of Bernalillo. The couple was related in the fourth degree of consanguinity.

Eugenio Perea and Gregoria Gallegos

Juan Roque Gallegos

Pedro Ascencio Perea

Julián Gallegos

Pedro José Perea

Antonio Gallegos

Julián Miguel Perea

Francisca Micaela Gallegos

Witnesses: Antonio Abad Martín, 52, citizen of Bernalillo.

José Alejandro Santisteban, 30, citizen of Bernalillo.

María Francisca Micaela Gallegos stated that she had her parents' permission to wed.

Witnesses: Ubaldo Gallardo, 40.

Pedro Valdez, 46.

Father Gerónimo Riega forwarded the proceedings to Durango on 15 November 1824. On 14 December, Bishop Castañiza granted a dispensation, imposing as penance that the couple would take communion once more than required annually by Church precepts and recite one decade of rosary of five mysteries every day for a week. They were to give 2 pesos in alms for the cult of the Most Holy Sacrament in their parish. He ordered the priest of Sandia to publish the banns three times. Assuming no new impediment arose, he was to marry the couple, granting the nuptial blessing.

Baptismal Certificates

1. On 19 May 1805 in Sandia Pueblo, Father Pereiro baptized five-day-old Julián Miguel, the legitimate son of Pedro José Perea and María Bárbara Romero, citizens of Corrales. His godparents were Juan González and his wife, María Antonia Armijo.

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2. In Sandía Pueblo on 3 October 1812, Father Martínez de Arellano baptized four-day-old Francisca Micaela, the legitimate daughter of Antonio Gallegos and Antonia Chaves. Her godparents were Francisco Gallegos and his wife, Gregoria Tafoya.

Reyes Romero and Altagracia Fuentes, El Paso, 30 March-25 October 1825, AHAD-384, f. 178-90.

Reyes Romero, 23, a native of the Conchos Presidio, was the legitimate son of the late Ramón Romero and Miguela Sepúlveda. **Altagracia Fuentes**, was the orphan daughter of Lorenzo Fuentes and Gertrudis Romero, who lived with her brother. Reyes stated that because of a powerful passion and his weakness, he had engaged in illicit relations with a first cousin to whom he was related in the first degree of consanguinity.

In El Paso on 28 July 1825, Father Luis Díaz de Luján questioned Reyes Romero. He stated that he had been a citizen of El Paso for two years. He added that he and Altagracia were related in the second degree of consanguinity on a transverse line. She was orphaned of both mother and father. She lived with and was supported by a poor brother. Reyes wished to protect her. If he did not marry her, they would continue their relationship, which would result in further scandal.

Witnesses: Juan Manuel Varela, 35, married, citizen of El Paso, farmer.

Francisco Javier Bernal, 30, married, farmer, citizen of El Paso.

Nepomuceno Bermúdez, 22, married, farmer, citizen of El Paso.

Father Díaz de Luján, ecclesiastical judge of El Paso, submitted the proceedings to Father Rascón.

Juan Ignacio Romero

Ramón Romero	1st degree	Gertrudis Romero
Reyes Romero	2nd degree	Altagracia Romero

In Chihuahua on 13 August, Father Rascón, priest of El Paso and vicar of that jurisdiction, granted a dispensation, imposing as penance that the couple would take communion twice more during the year than required Church precepts, recite the rosary of five mysteries, and give 10 pesos in alms for pious works to be spent at the bishop's discretion of the bishop. In El Paso on 9 September, Father Díaz de Luján certified that he married the couple and gave them the nuptial blessings on 28 October 1825.

Baptismal Certificate

1. On 27 June 1804 in El Paso, Father José Antonio Ulibarrí baptized Altagracia, born on 17 June, the legitimate daughter of Lorenzo Fuentes and Gertrudis Romero. Her godparents were Father Del Prado and Josefa Rico.

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Gaspar de Jesús Ortiz and María Francisca Campos Redondo, Santa Fe, 16 April-16 August 1825, AHAD-382, f. 225-40.

Gaspar de Jesús Ortiz, 22, single, Roman Catholic, was a citizen of Santa Fe **María Francisca Campos Redondo**, 15, single, Roman Catholic, was a citizen of Santa Fe. The couple was related in the third and fourth degrees of affinity.

In Santa Fe on 17 April 1825, Gaspar informed Father Terrazas that the impediment was the result of the fact that his grandfather, Juan Ortiz, was the brother of José Ortiz, the great-grandfather of his intended, María Francisca Campos.

Witnesses: Domingo Fernández, widower, 47, citizen of Santa Fe.

José Ortiz	brothers, 1st degree	Juan Ortiz
Feliciana Ortiz	1st cousins, 2nd degree	Ignacio Ortiz
Francisco Campos y Ortiz	2nd cousins, 3rd degree	Gaspar Ortiz
Francisca Campos	3rd cousins, 3rd and 4th degree	“

Juan de Dios Peña, 60, widower, Roman Catholic, citizen of Santa Fe and retired alférez of the National Company.

José González, 34, married, Roman Catholic, citizen of Santa Fe.

On 17 April, Father Terrazas forwarded the proceedings to Durango. On 16 June, Governor of the Sacred Ministry Alvarez Tostado granted a dispensation and assigned as penance that the couple would take communion once more than required by the annual Church precepts and recite one decade of the rosary of five mysteries every day for two weeks. He ordered their priest to proclaim the banns three times. Assuming no new impediment arose, he was to marry the couple, granting them the nuptial blessing. In Santa Fe on 16 August, Father Terrazas certified that he had published the banns on three feast days at mass, 31 July, 11 and 14 August. The couple was married on 15 and blessed on 16 August before Juan Esteban Pino, alcalde of the first vote, and José de la Peña.

Certificates

1. On 12 January 1803 in Santa Fe, Father Ortega baptized one-day-old Gaspar de Jesús, the legitimate son of Ignacio Ortiz and María de la Luz Silva, *españoles*. His godparents were Francisco Montoya and Bárbara Pino.

2. On 5 December 1810, Chaplain Hozio, baptized two-day-old María Francisca, the daughter of soldier Francisco Campos and María de Arce. Her godparents were José María de Arce and Soledad Olgúin.

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3. On 16 April 1825, Ignacio Ortiz granted permission for his son, Gaspar de Jesús Ortiz, to marry María Francisca Campos. He signed his statement.

4. On 16 April 1825, Francisco Campos Redondo and María de Arce granted permission for their daughter, María Francisca Campos, to marry Gaspar de Jesús.

Guadalupe Morales and María Luisa Velarde, El Paso, 9 May-29 August 1825, AHAD-382, f. 191-200.

Guadalupe Morales, a citizen of the jurisdiction of El Paso, was widowed by his first wife, María Gabriela Bernal. **María Luisa Velarde**, 18, a native and citizen of El Paso, was the legitimate daughter of Luis Bartolo Velarde and Ana María Cuarón, both deceased. The couple was related in the first degree of affinity on a transverse line on the basis of *copula illicita* because Guadalupe had carnal knowledge of one of María Luisa's sisters.

Father Díaz de Luján questioned Guadalupe Morales who stated that he was a citizen of the *Estados Unidos Mexicanos*. He was a native of the *Valle del Maíz* and a resident and citizen of El Paso for nineteen years. During that time he was married to the late Gabriela Bernal and had been a widower for about a year. He had known his intended for about six months. Guadalupe signed his statement.

Witness: José Antonio Vargas, 40, widower, farmer.

Juan de Dios Luján, married farmer, 45.

Juan Antonio Montoya, citizen of El Paso, widower, 55.

Father Díaz de Luján forwarded the proceedings to Durango on 28 May 1825. On 15 June, Governor of the Sacred Ministry Alvarez Tostado granted a dispensation, imposing as penance that the couple would recite one decade of the rosary of five mysteries every day for thirty days. He ordered the priest to proclaim the banns three times. Assuming no new impediment arose, he was to marry the couple, giving them the nuptial blessing. In El Paso on 29 August, Father Díaz de Luján certified that he married the couple and gave them the nuptial blessings on 12 August 1825.

Certificates

1. On 16 December 1807, Father Ulibarri, assistant to the priest in El Paso, baptized María de la Luz de Jesús, born on the same day, the legitimate daughter of Luis Velarde and Ana Cuarón. Her godparents were Javier Abrego and Casitas Velarde.

2. In El Paso on 8 May 1825, before Father Luis Díaz Paula Velarde gave permission for her sister, who was orphaned of father and mother and was under 23, to marry Guadalupe Morales.

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Juan Domingo Valdez and María de la Ascensión García de Noriega, Nambe and San Juan de los Caballeros, 13 May-15 June 1825, AHAD-381, f. 14-21.

Juan Domingo Valdez, about 29, *español*, single, was the legitimate son of the late Juan Domingo Valdez and María Andrea Lucero, citizens of Santa María de Guadalupe de Pojoaque. **María de la Ascensión García de Noriega**, 23, *española*, single, daughter of Pedro García de Noriega and María Gertrudis Ortiz, citizens of the jurisdiction of San Juan de los Caballeros. The couple was related in the fourth degree of consanguinity.

In Nambe, Father Alcina questioned Juan Domingo Valdez. He stated that he was related to María de la Ascensión by affinity on the basis of *copula licita*.

Witnesses: José María Roybal, 60, parishioner of Nambe.

José María Luján, about 48, parishioner of Nambe.

In San Juan, fray Manuel Antonio García del Valle took testimony from María de la Ascensión García de Noriega.

Witnesses: Juan Antonio Lucero, about 52, citizen of the San Juan area.

José Pablo Cisneros, 34, citizen of the San Juan area.

Father García del Valle forwarded the proceedings to Durango. On 15 June 1825, the governor of the sacred ministry, José Alvarez Tostado, granted a dispensation, imposing as penance that the couple would take communion once more than required annually by Church precepts and recite a decade of the rosary of five mysteries every day for three days. He ordered the parish priests to publish the banns three times at San Juan de los Caballeros and Nambe. Assuming no new impediment arose, either priest was to marry the couple, granting the nuptial blessing.

Baptismal Certificates

1. On 6 March 1796, Father Cadelo baptized four-day-old Juan Domingo, the legitimate son of Juan Domingo Valdez and María Andrea Lucero, citizens of the Nambe area. His godparents were Juan José Trujillo and María Gertrudis Gurulé.

2. On 5 May 1802, Father Ramón Antonio González baptized six-day-old María de la Ascensión, the legitimate daughter of Pedro García and María Gertrudis Ortiz, citizens of the department of Santa María de Guadalupe de la Joya. Her godparents were José Miguel Ortiz and María Tomasa Anaya.

Francisco García de Noriega and Josefa Córdoba, El Paso, 17 May-31 July 1825, AHAD-382, f. 201-15.

Francisco García de Noriega, 20, native and citizen of the El Paso jurisdiction, was the legitimate son of the late Francisco García de Noriega and María Josefa Horcasitas. **Josefa Córdoba**, under 21, citizen of El Paso, was the legitimate daughter of José María Córdoba and the

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late Josefa García. The couple was related in the third degree of consanguinity on a direct line. Josefa was the granddaughter of Francisco's uncle, his father's brother.

Witnesses: Agapito Albo, 38, a native of Vizcaya and citizen of El Paso, married, farmer, had known Francisco since his birth and Josefa for eight years.

José Morales, 50, resident of the El Paso area, married, farmer.

Eufemio Valverde, 33, resident El Paso, married, farmer.

Father Díaz de Luján forwarded the proceedings to Durango on 30 May 1825; they were, carried by Simón de Ochoa, a citizen and businessman of the city of Chihuahua. On 15 June 1825, Governor of the Sacred Ministry Alvarez Tostado granted a dispensation and assigned as penance that the couple would take communion three times more than required annually by Church precepts and every day for two weeks recite one decade of the rosary of five mysteries. He ordered their parish priest to publish the banns three times. Assuming no new impediment arose, he was to marry the couple and give them the nuptial blessing.

On 31 July 1825, Father Díaz de Luján certified that he had proclaimed the banns. Since no new impediment resulted, he celebrated the nuptial mass and gave the nuptial blessing on 27 July 1825.

Certificates

1. On 20 September 1804 in El Paso, Father Del Prado baptized María Josefa Ianciaría, born on 19 September, the legitimate daughter of José María Córdoba and Josefa García de Noriega. Her godparents were Rafael Montes de Mendoza and Rufina García de Noriega.

2. On 24 January 1806 in El Paso, Father Del Prado baptized José Francisco Timoteo Canuto, born on 19 January, the legitimate son of Francisco García de Noriega and Josefa Horcasitas. His godparents were Francisco Horcasitas and Rita Bernal.

3. In El Paso on 7 April 1825, José María Córdoba, citizen of that jurisdiction gave his consent for his daughter, María Josefa, to marry Francisco de Noriega.

4. In El Paso on 17 May 1825, María Josefa Horcasitas, granted permission for her legitimate son, Francisco García de Noriega y Horcasitas, to marry Josefa Córdoba y García de Noriega.

Ignacio Caetano Ruiz and María Isidora López, Albuquerque, 18 May-16 June 1825, AHAD-382, f. 167-77.

Ignacio Caetano Ruiz, about 20, single, a native of the Albuquerque area, was the legitimate son of Antonio Estanislao Ruiz and Isabel Armijo, both deceased. **María Isidora López**, about 18, single, a native of the Albuquerque area, was the legitimate daughter of Diego Mariano López and María Juliana Chaves. The couple was related in the third and fourth degrees of consanguinity.

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Diego Antonio Chaves

José María Chaves	1st degree	María Bárbara Chaves
Juliana Chaves	2nd degree	María Isabel Armijo
María Isidora López	3rd degree	Ignacio Caetano Ruiz

Manuel Armijo II

Vicente Armijo	1 st degree	Manuela Armijo
María Isabel	2nd degree	María Ignacia Jaramillo
Ignacio Caetano Ruiz	3rd degree	Juliana Chaves
“	4th degree	María Isidora López

Ignacio Caetano Ruiz stated that he did not know he was related to María Isidora until his relatives told him a few days earlier. For about two years he had engaged in improper relations with her, and she was pregnant.

Witnesses: Juan Antonio Crespín, 68, married, citizen of Albuquerque for forty-eight years.

Tomás Sedillo, 70, married, native of Albuquerque.

Joaquín López, about 70, widower, native of Albuquerque.

On 19 May 1825, Father Leyva forwarded the proceedings to Durango. On 16 June, Governor of the Sacred Ministry Alvarez Tostado granted a dispensation, imposing as penance that the couple would take communion once more than required annually by Church precepts and recite one decade of the rosary every day for thirty days. He ordered the parish priest to publish the banns three times. Assuming no new impediment arose, he was to marry the couple and give them the nuptial blessings.

Certificates

1. On 18 July 1804, Vicar Ortega baptized Ignacio Caetano Nepomuceno de la Cruz, born on 16 July, the legitimate son of Antonio Estanislao Ruiz and María Isabel Armijo. His godparents were José Julián Armijo and his sister, María Isidora Armijo.

2. Unable to locate the baptismal record for María Isidora López, Father Leyva took testimony on 19 May 1825 from Joaquín López, a citizen of Albuquerque, who said that María Isidora López was baptized in the parish church. Although he had not seen the act, the late Vicente López had told him about it. Father Guerra performed the baptism.

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3. On 19 May 1825, Diego Antonio López gave his permission for his daughter, María Isidora López, to marry Ignacio Caetano Ruiz.

4. In Albuquerque on 19 May 1825 Manuel Armijo stated that Ignacio Caetano Ruiz had no parents or grandparents who could testify to his age as required by the royal decree of 23 March 1773 and the royal decree issued in 1803. As alcalde, Armijo stated that Ignacio Caetano Ruiz was free to wed.

Francisco García and María Polonia Vallejo, Tomé, 8 June-21 July 1825, AHAD-382, f. 148-58.

Francisco García, 19, single, was the legitimate son of Manuel García and the late Juana García. **María Polonia Vallejos**, 20, single, was the legitimate daughter of Antonio Vallejos and María Dolores Baca, citizens of Valencia. The couple was related in the third and fourth degrees of consanguinity on a transverse line.

Bernarda Vallejos	1st degree	Juan Vallejos
Ana María Molina	2nd degree	Antonio Vallejos
Manuel García	3rd degree	Polonia Vallejos
Francisco García	4th degree	“

Witnesses: Isidro Zamora, 48, resident of the Valencia area.

Mariano Montoya, 69, citizen of the Valencia area.

Manuel Armijo, 40, citizen of the Valencia area.

Father Madariaga forwarded the proceedings to Durango on 3 June 1825 through the good offices of Juan Antonio Sandoval, citizen of New Mexico, who was taking them there. On 21 July, Governor of the Sacred Ministry Alvarez Tostado, granted a dispensation on the basis of *angusti loci*. He assigned as penance that the couple would recite one decade of the rosary of five mysteries every day for twenty days. If for some reason that was impossible, they were to refer the matter to the parish priest and perform another recitation for ten days. He ordered the parish priest to publish the banns three times. Assuming no new impediment arose, he was to marry the couple and give them the nuptial blessing.

Certificates.

1. In Belen on 11 February 1806, Father Bernal baptized María Polonia Vallejos, the legitimate daughter of Antonio José Vallejos and María Dolores Baca, citizens of Valencia, jurisdiction of Tomé. Her godparents were Manuel Iturrieta, citizen of Los Padillas, and María Gertrudis Castillo, citizen of Belen.

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2. On 28 August 1806 in Albuquerque, Father Guerra baptized three-day-old José Francisco, son of Manuel García and Juana García. His godparents were Cristóbal García and Manuela Otero

3. On 8 June 1825, Manuel García, citizen of the plaza of Valencia in the, jurisdiction of Tomé, gave his permission for his son, Francisco, to marry María Polonia Vallejos.

4. On 8 June 1825, Antonio Vallejos, citizen of Valencia, gave his permission for his daughter, María Polonia, to marry Francisco García.

Amador Lemour and María Rafaela Baca, Taos, 14 July-16 August 1825, AHAD-382, f. 138-41.

Amador Lemour, 28, French, single, native of Canada, resident in the Taos jurisdiction for one year, was the legitimate son of José Amador Lemour and María Wiarts. **María Rafaela Baca**, 16, single, was the legitimate daughter of Manuel Baca and Manuela Casados, citizens of the Taos jurisdiction.

Fray Buenaventura Muro questioned Lemour who stated that he was a Roman Catholic.

Witnesses: Luis Ambroise, 29, French, native of St. Louis, married, had known Amador since their youth in Canada and at various other places. He knew that he had his parents' permission to wed.

Bautista Brisor, 36, French, native of Canada, married, had known Lemour since his youth.

When she testified, the prospective bride was referred to as María Josefa rather than María Rafaela Baca. She stated that she had her parents' permission to wed.

Witnesses: Bernardino Martínez, 50, married.

Juan Simón García, 70, married.

Father Muro forwarded the proceedings to Durango on 16 July 1825. On 16 August, Governor of the Sacred Ministry Alvarez Tostado granted a dispensation. He ordered the priest in Taos to publish the banns three times. Assuming no new impediment arose, he was to marry the couple and grant the nuptial blessing.

José María Carvajal and Teodora García, El Paso, 28 July-29 September 1825, AHAD-382, f. 216-24.

José María Carvajal, 25, citizen and resident of the El Paso jurisdiction, was the legitimate son of Francisco Carvajal and the late Josefa Macedonia Ruiz de Aguiar. **Teodora García**, 26, was the legitimate daughter of the late José García and Rafaela Castañeda. The couple was related in the third and fourth degrees of consanguinity on a transverse line.

Witnesses: Francisco Javier Bernal, 30, married, citizen of El Paso, farmer.

José Tolentino Aguiar, 22, single, tailor.

Francisco Velarde, 26, citizen of El Paso, widower, farmer.

Father Díaz de Luján's forwarded the proceedings to Durango on 28 July 1825. He stated that the basis for the dispensation was *angusti loci*, poverty, the fact that Teodora had lost her father,

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and the effect José María Carvajal could have on her situation, even though he lived from his industry and work. On 16 August, Governor of the Sacred Ministry Alvarez Tostado granted a dispensation and assigned as penance that the couple would take communion once more than required annually by Church precepts, and every day for two weeks they were to recite one decade of the rosary of five mysteries. They were also to attend church on a feast day at High Mass with a candle in hand. He ordered their parish priest to publish the banns three times. Assuming no new impediment arose, he was to marry the couple and give them the nuptial blessings.

In El Paso on 29 September, Father Díaz de Luján certified that he had proclaimed the banns three times at his parish during mass and married the couple in the church, granting the nuptial blessings on 21 September.

Baptismal Certificate

1. In El Paso on 9 February 1803, Father Francisco Martín baptized María Teodora, born 6 February, the legitimate daughter of José García and Rafaela Castañeda. Her godparents were Vicente Fernández and Ana Teresa Herrera.

José María Luna and Tomasa Torres, Belen, 20 August-12 October 1825, AHAD-382, f. 159-66.

José María Luna, 24, single, was the legitimate son of José de Luna and María Paula Chaves. **María Tomasa Torres**, 21, was the legitimate daughter of Juan José Torres and Josefa Gallegos. All were citizens of Belen. The couple was related in the second and fourth degrees of consanguinity.

Witnesses: Mariano Aragón, 55, citizen of Belen.

Santiago Silva, 53, citizen of Belen.

Juan Antonio Baca, 49, and Joaquín Tafoya, 48, citizen of Belen.

Pablo Chaves	Brothers	Juan Chaves
José María Luna		José Gallegos
Josefa Gallegos		Tomasa Torres

Fray Juan Bruno González forwarded the proceedings to Durango on 22 August 1825. On 12 October 1825, the governor of the sacred ministry granted a dispensation, imposing as penance that José María Luna would provide the personal service of ringing the bells for one week, dig a grave, or whatever other duty his priest ordered him to do. Tomasa would sweep, clean, and care for the church for one week. He ordered that the priest in Belen to publish the banns three times. Assuming no new impediment arose, he was to marry the couple, granting the nuptial blessings.
Secretary.

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Baptismal Certificates

1. On 22 July 1801 in Belen, Father Bernal baptized three-day-old José María Luna, son of José Luna and Paula Chaves, citizens of Belen. His godparents were Ignacio Sánchez and Juana Gabriela Aragón.

2. On 22 July 1806 in Belen, Father Bernal baptized three-day-old María Tomasa Torres, daughter of José Torres and Josefa Gallegos. Her godparents were Julián Arricanti and María Polonia Baca.

Carlos Guara and María Dolores Suazo, Taos, 29 August-18 October 1825, AHAD-382, f. 142-49.

Carlos Guara, 30, French, single, native of Canada, was the legitimate son of Bautista Guara and Margarita Sapro and resident in the Taos jurisdiction. **María Dolores Suazo**, 13, *española*, single, was the legitimate daughter of José Antonio Suazo and María Josefa Casados, citizens of the Taos mission

Father Muro questioned Carlos who stated that he was a Roman Catholic and that many of his countrymen were residents of the territory of New Mexico. He added that he left Canada six years earlier and for four of them had lived in St. Louis. He had been in New Mexico for two years. He also stated that he had his parents' permission to marry.

Witnesses: Bautista San German, 36, French, married, native of Canada and resident of the Taos jurisdiction for four years, stated that all French Canadians were Roman Catholics and continued to be as subjects of Spain.

Amador Lemour, 28, French, single, native of Canada, had known Carlos since he was an infant.

Juan de Jesús Vigil, 50, married, citizen of the Taos jurisdiction, had known Dolores since her birth and had heard her parents give their permission for her to wed Carlos.

José María Cortes, 48, married, and citizen of Taos.

Father Muro forwarded the proceedings to Durango on 8 September 1825. On 18 October, the governor of the sacred ministry granted a dispensation and assigned as penance that the couple would take communion once more than annually required by Church precepts and recite one decade of the rosary of five mysteries every day for three days. He ordered the priest in Taos to publish the banns three times. Assuming no new impediment arose, he was to marry the couple and give them the nuptial blessing.

Certificates

1. On 10 May 1813, Father Pereiro baptized six-day-old María Dolores, the legitimate daughter of José Suazo and María Casados. Her godparents were José Sarve and María Casados.

2. On 31 August 1825, José Antonio Suazo and María Josefa Casados granted permission for their daughter to marry.

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Jesús María Serrano and Guadalupe Ortiz, San Ildefonso and Santa Fe, 21 July-25 August 1832, AHAD-383, f. 486-97.

Jesús María Serrano, 22, was the legitimate son of the late Francisco Serrano and Apolonia Ortiz of the parish of Santa Fe. **Guadalupe Ortiz**, 16, single was the daughter of José María Ortiz and Guadalupe Madrid, parishioners of San Ildefonso. The couple was related in the second degree of consanguinity on a transverse line and in the third and fourth degrees. Jesús María Serrano stated he was a life-long resident of the Santa Fe area.

Witnesses: Juan García, 64.

Domingo Fernández, sacristan of the parish of Santa Fe, 51.

Father Felipe Ortiz forwarded the proceedings on 21 July 1832 to Father Alcina in San Ildefonso. On 25 July, Father Alcina questioned María Guadalupe Ortiz. She stated that Jesús María was her first cousin. She added that she had her parents' permission to marry and that she had been born in Santa Fe and moved to San Ildefonso.

Witnesses: Cristóbal González, 74, citizen and resident of the parish of San Ildefonso.

Antonio Lucero, 70, citizen and resident of the parish of San Ildefonso.

A note indicated that a dispensation was granted on 25 August 1832.

Certificates

1. On 7 May 1811 in Santa Fe, Father Luis Antonio de Ibañez baptized two-day-old Jesús María y José Catarino, son of Francisco Serrano and Polonia Ortiz. His paternal grandparents were Francisco Serrano and Guadalupe Aguirre; maternal grandparents were Francisco Ortiz and María García; and his godparents were José María Ortiz and María García.

2. Domingo Fernández, sacristan of the parish church of Santa Fe, in the year 1816, stated that María Guadalupe Ortiz, the legitimate daughter of José María Ortiz and Guadalupe Madrid, was baptized there on 14 November of that year by Father Tomás Herrera. Her godparents were Francisco Serrano and Apolonia Ortiz.

3. On 2 July 1832 in Santa Fe, Apolonia Ortiz granted permission for her son, Jesús María Serrano to wed her niece and goddaughter, Guadalupe Ortiz.

4. In San Ildefonso on 25 July 1832, José María Ortiz, speaking for his wife, gave his permission for his daughter, Guadalupe Ortiz, to marry their nephew and godson, José María Serrano.

Tomás Telles and Paula Montoya, Albuquerque, 2 September-20 November 1834, AHAD-389, f. 383-89

Tomás Telles, single, was the legitimate son of Julio Telles and the late Casilda Varela. **Paula Montoya**, was the widow of her first husband, José Saavedra. All were from the Albuquerque area. On 23 August 1834, a summary was made of the prenuptial investigation, with

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no declarations by either party or the witnesses. Included were certificates of parental permission and baptisms. Since no impediment arose, the banns were proclaimed. At that point, a faithful and god-fearing man declared that the couple was related in the fourth degree on a transverse line, and by affinity on the basis of *copula illicita* in the first degree on a lateral line.

	Juan González	
María González	daughters	Juana González
Antonio Varela	first grandson	Alonso García
Casilda Varela	2nd grandchild	Juana García
Tomás Telles	3rd grandchild	Paula Montoya

The couple agreed with the testimony, but stated that when they first testified, they had not known they were related. Telles confessed to an illicit affair with a sister of his intended. He had not mentioned it earlier for fear his intended would learn of the affair with her sister. The matter was forwarded to Durango with a note stating that Father José Francisco Rodríguez was sending proof that Paula was a widow rather than proof of her baptism. He was unable to send proof of Tomás's baptism because the priest in Isleta, where he was born, was in Laguna Pueblo. He could not safely travel to Isleta because of the danger of Navajo raiding.

Father Rodríguez added that Telles was poor, and he had not deemed it necessary to conduct a formal investigation. He had not advised the vicar general of the territory, since he knew he did not have the authority to grant a dispensation for an impediment in the first degree of affinity.

In Durango on 20 November 1834, Bishop Zubiría, granted a dispensation, imposing as penance that the couple would recite the rosary of five mysteries every day for a month and attend three masses of the Holy Trinity for the needs of the Church and peace in the republic. He ordered the banns proclaimed. Assuming no new impediment arose, the couple was to prepare by going to confession. The dispensation was to be read to the couple before the marriage ceremony.

Certificates

1. Julián Sedillo stated that in 1811 he had been godparent, along with his wife, Cipriana García, for the baptism administered by Father Antonio Guerra, in Albuquerque, to Paula Montoya, the legitimate daughter of Felipe Montoya and Juana García.

2. On 20 June 1831 in Albuquerque, Father Madariaga buried the body of José Saavedra, husband of Paula Montoya, a citizen of the jurisdiction; he left two young children and received the sacraments of penance and extreme unction.

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3. José Antonio Chaves stated on 31 August 1834 that he had known Tomás Telles since his birth as the son of Julio Telles and Casilda Varela. His godparents were Lorenzo Gutiérrez and Candelaria García, he was a Christian baptized in the parish of Isleta.

Julián Popa [William Pope] and María Juliana Salazar, Santa Fe and Taos, 20 December 1834-17 March 1835, AHAD-391, f. 320-34.

Julián Popa [William Pope] was an Anglo-American resident in Taos for more than twelve years. **María Juliana Salazar** was a widow. A letter to Father Antonio José Martínez from Father Juan Felipe Ortiz, vicar general of New Mexico, dated 20 December 1834 demanded information regarding the marriage of the couple, including their fitness to wed, whether there was any canonical impediment, and how Father Martínez had proceeded.

Father Martínez replied on 24 December that he had conducted a prenuptial investigation of the couple, who had been residing in Abiquiu, and had become his parishioners. Pope was baptized in 1831 and for the last eight years had a letter of naturalization. He had proven to be a man of service and honor. For that reason it was not necessary to obtain a dispensation as a foreigner or a person with no fixed residence.

The proceedings were forwarded to Durango on 7 January 1835. On 7 August 1835, Bishop Zubiría granted a dispensation and assigned as penance that the couple would recite the rosary of five mysteries for twenty days and attend three masses of the Holy Trinity for the needs of the Church and for public peace. He ordered the priest in Taos to publish the banns. Assuming no new impediment arose, the couple was to prepare by going to confession, and the priest was to marry them, granting them the nuptial blessings.

Leandro Gómez and María Josefa Granillo, El Paso, 6 January-7 August 1835, AHAD-391, f. 312-19.

Leandro Gómez, 29, *español*, a citizen of El Paso, was the legitimate son of Mateo Gómez and Juana Valencia, both deceased. **María Josefa Granillo**, 18, *española*, a native and citizen of El Paso, was the legitimate daughter of Juan Granillo and Paula Valencia. The couple was related in the third degree of consanguinity.

Eugenio Bustillos and Josefa
Valencia

1st deg. (wives)

Gabriel Apodaca and Manuela
Valencia

Children

Children

Isidro Bustillos y Valencia
Juana Bustillos y Valencia

2nd deg., 1st cousins

Ermenegildo Apodaca y
Valencia

Paula Apodaca y Valencia

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Parents of Groom		Parents of Bride
Mateo Gómez and Juana Bustillos y Valencia		Juan Granillo and Paula Apodaca y Valencia
Children		Children
Josefa Gómez y Valencia	3 rd deg., 2 nd cousins	Antonio Granillo y Valencia
Leandro Gómez y Valencia		Josefa Granillo y Valencia

Juan Granillo and María Paula Valencia appeared before Father Mariano Jesús de Irigoyen, minister and chaplain in El Paso, on 6 January and granted permission for their daughter, Josefa Granillo y Valencia, to marry Leandro Gómez y Valencia.

Witnesses: Marcelo Abeytia, 65, widower, native of El Paso.

Rafael Aguirre, 57, native of El Norte and citizen of El Paso.

Noberto Zamora, 40, native of El Paso.

On 6 July 1835, Father Irigoyen stated that Leandro had come to him and told him that he had engaged in improper relations with María Josefa for a long time, but neither his grandmother nor from her parents that they were related. Father Irigoyen cautioned him that he should avoid illicit contact with his intended, should examine his conscience, and make a good confession.

Gerónimo Medina and María Estefana Frésquez, Taos, 8 December 1835-4 November 1837, AHAD-394, f. 536-47.

Gerónimo Medina, 35, a native of Taos, a farmer widowed of the late María de Jesús Martínez, was a citizen of the plaza de San Francisco del Rancho in the curacy of Taos. **María Estefana Frésquez**, single, was the legitimate daughter of Joaquín Frésquez and Rosalía Durán, citizens of the plaza of San Antonio de Picuris.

María Estefana Frésquez stated that she was born in Santa Cruz de la Cañada and moved to Picuris. She had known Gerónimo for a year, and he had asked her to marry a week earlier. She stated that she had her parents' permission to marry.

Witnesses: Luis Canuto Leyva, 54, native of Taos, citizen of the plaza of Santa Cruz de Chamisal, married, farmer.

Francisco Varela, 60, a native of Picuris, married, farmer, and citizen of San José de las Trampas.

Juan Luis Trujillo, 45, a native of Albuquerque, citizen of the plaza of San Antonio, married, farmer.

The marriage was celebrated, then, on 20 May 1836, Joaquín Frésquez, the father of Estefana Frésquez, who was the wife of Gerónimo Medina, stated the couple was related in the

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third and fourth degrees of consanguinity on a transverse line. To corroborate his statements, Frésquez had Pedro Ignacio Vigil, 46, married, farmer, citizen of the plaza of San Fernando in the Taos jurisdiction, and Juan Isidro Vigil appear before Father Antonio José Martínez.

	Pedro Ignacio Vigil	
	Juan Isidro Vigil	
Francisco Vigil	spouses	María Antonia
Juan Angel Vigil	1st degree	Agustina Vigil
Candelaria Vigil	2nd degree	Santiago Frésquez
Gerónimo Medina	3rd degree	Joaquín Frésquez
“	4th degree	Estefana Frésquez

Father Martínez declared the marriage void and notified the couple, reading to them the deposition of the witnesses. He separated them, putting Estefana Frésquez in her parents' home and suspending the investigation until the bishop could rule.

At Taos on 9 June 1837, Gerónimo Medina and María Estefana Frésquez appeared before Father Martínez and asked what disposition had been made. They confessed that they had failed to disclose that they were related and that they had lived together improperly. Father Martínez stated that they knew they were related in the third and fourth degrees of consanguinity when they married and had lied about it. By the time the proceedings were sent to Durango, discord had already begun between the couple, with Medina mistreating his wife.

Father Martínez forwarded the proceedings to Durango on 5 July 1837. Writing from Chihuahua on 3 November, the bishop stated that the marriage should be celebrated again, despite the bad faith demonstrated by Medina, because María Estefana loved him, and the couple had had a child together and wanted to legitimize it.

Francisco Borja García and María Florentina Lucero, Senecu Pueblo, 25 March-25 April 1836, AHAD-393, f. 261-66

Francisco Borja García, a native of Senecu widowed of María Anselma López, was a farmer and the legitimate son of Juan Antonio García and the late María Pelis, citizens of the Senecu area. **María Florentina Lucero**, 17, a native of the pueblo of the real of San Lorenzo resident in Senecu since she was a child, was the legitimate daughter of Antonio Lucero and the late María Juana González. The couple was related in the second degree of affinity.

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Witnesses: Francisco Borja Hidalgo, married, elderly, was a native of Senecu widowed by his first wife, María Anselma López. He stated that the prospective groom had had carnal relations with Macedonia González, his betrothed's first cousin.

José Vicente López, adult, married.

María Florentina Lucero stated that she had her father's permission to marry.

Witnesses: Gregorio Montoya, adult, married.

Crespín López, adult, married.

Juan Nepomuceno González

María Juana González	siblings	José González
Florentina Lucero	1st cousin	Macedonia González

Father Francisco Pérez forwarded the proceedings to Durango on 25 March 1836. On 29 April, Bishop Zubiría granted a dispensation and assigned as penance that the couple would recite the rosary of five mysteries fifteen times and to attend one mass of the Holy Trinity for the good of the Church and public peace. He ordered the banns be proclaimed. Assuming no new impediment arose, the couple was to prepare by going to confession, be married in the church, and be granted the nuptial blessings.

Agapito Telles and María Juliana Telles y Provencio, El Paso, 24 February-8 April 1837, AHAD-394, f. 530-35

Agapito Telles, 30, a native and citizen of El Paso, was the legitimate son of José Vicente Telles and María Ignacia Vargas, both deceased. **María Juliana Telles y Provencio**, 20, a native of El Paso, was the legitimate daughter of Bartolo Telles and Guadalupe Provencio. They couple was related in the second degree of consanguinity on a lateral line. They sought a dispensation to avoid scandal, salve their consciences, and legitimize the child they had produced. If they did not marry, they would live in infamy. Bartolo Telles y Varela and Agapito Telles y Varela were brothers. Therefore, Agapito was María Juliana's uncle.

Witnesses: Vicente Nestor Cuarón, 67, married, native of El Paso.

Vicente Voeli, 65, widower, native of El Paso.

Juan Marcos Alderete, 62, married, a native of El Paso.

Father Irigoyen forwarded the proceedings to Durango on 26 February 1837. On 8 April, Father Narciso Gandazilla said that the Bishop Zubiría had ordered the matter filed in the archives because he did not have the authority to grant a dispensation. The order was sent to Father Irigoyen so that he could inform the interested parties.

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Certificate of Parental Permission

In El Paso on 24 February 1837, Bartolo Telles and Guadalupe Provencio granted their permission for their daughter, Julián Telles y Provencio, to wed Agapito Telles y Varela. Bartolo and signed his statement.

José Ignacio Calixto Chaves and María Manuela de Guadalupe Chaves, Belen and Sabinal, 12 October 1838-19 January 1839, AHAD-396, f. 346-56.

José Ignacio Calixto Chaves, *mexicano*, single, citizen of the Belen jurisdiction, was the legitimate son of Juan José Chaves and Ana María Aragón, both deceased. **María Manuela Chaves**, *mexicana*, single, citizen of the Belen jurisdiction, was the legitimate daughter of Antonio Chaves and María Mónica Pino. The couple was related in the first and second degrees of consanguinity on a transverse line.

	Juan José Chaves	
José Ignacio Chaves	1st degree	Antonio Chaves
“	2nd degree	Manuela Chaves

Witnesses: Felipe Sandoval, 36 citizen of the Belen jurisdiction.

Juan Labadía, 33, citizen of the Belen jurisdiction.

Manuel Calles, 37, citizen of the Belen jurisdiction.

A letter from Father Madariaga from Tomé on 1 November 1838 indicated that Jose Ignacio Chaves lost his parents as a young man and had lived in the home of his brother who acted as his second father. He grew up with with Manuela Chaves and engaged in carnal acts with her. As a result, she became pregnant. Father Madariaga forwarded the proceedings to Durango. Bishop Zubiría stated that he was unable to grant a dispensation because it was beyond his authority. He ordered the denial sent to the priest in Tomé on 19 June 1839.

Juan Pablo Pérez and Paula Telles, El Paso, 25 November 1838-7 February 1839, AHAD-398, f. 76-84.

Juan Pablo Pérez, 28, native of the El Paso area, was the legitimate son of Tomás Pérez and Gertrudis Lucero, both deceased. **Paula Telles**, 18, a native of the El Paso area, was the legitimate daughter of Reyes Telles and Teodoro Lucero. The couple was related in the third degree of consanguinity on a transverse line.

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	Bartolo Telles	
Loreta Telles	1st degree	Pedro Telles
Gertrudis Lucero	2nd degree	Reyes Telles
Pablo Pérez	3rd degree	Paula Telles

Father Ramón Ortiz questioned Juan Pablo Pérez who stated that he and Paula had had a child together and caused scandal. If they were not granted a dispensation, they would continue to live in an improper relationship and cause further scandal.

Witnesses: Ramón Rodela, 54, native and citizen of El Paso, had known both parties since their youth and stated that the couple was poor and lived solely from their work and industry.

Felipe Lucero, 50, native and citizen of El Paso.

José Antonio Montoya, 40, native and citizen of El Paso.

On 27 December 1838, Father Ortiz forwarded the proceedings to Durango. On 7 February 1839, Bishop Zubiría granted a dispensation, imposing as penance that the couple would recite the five mysteries of the rosary fifteen times and attend three masses of the Holy Trinity for the needs of the church and for peace in the republic. He ordered the interim priest in El Paso to publish the banns. Assuming no new impediment arose, he was to marry the couple, after they had gone to confession in preparation, and grant them the nuptial blessings.

Certificate of Parental Permission

On 6 November 1838, Reyes Telles granted his permission for daughter, Paula Telles, to wed Juan Pablo Pérez.

Nicolás Varela and Josefa Padilla, El Paso, 21 May-18 June 1839, AHAD-398, f. 65-75.

Nicolás Varela, 40, native and citizen of El Paso, was by widowed by his first wife, Encarnación Benavides. **Josefa Padilla**, 16, single, was a native and citizen of El Paso. The couple was related in three ways in the second and third degrees of consanguinity on a lateral line.

	José García	
Caetano García	1st degree	Manuel García
José García	2nd degree	Manuela García
Ana María García	3rd degree	Nicolás Varela
Josefa Padilla	4th degree	"

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	Juan Varela	
Juan Varela	1st degree	Catarina Varela
José Varela	2nd degree	Juana Antonia Lucero
Nicolás Varela	3rd degree	Damián Padilla
“	4th degree	Josefa Padilla
	Juan José Alderete	
Francisco Alderete	1st degree	Manuel Alderete
Rafaela Castañeda	2nd degree	Manuela García
Ana María García	3rd degree	Nicolás Varela
Josefa Padilla	4th degree	“

Father Ortiz questioned Nicolás Varela who said his first wife had died three months and some days earlier and that while he was married to Encarnación Benavides he never had illicit relations with Josefa Padilla. Nicolás stated he was for seeking a dispensation because he had children from his first marriage, all of whom were adolescents in urgent need of a honorable Christian woman, such as Josefa Padilla, to educate and care for the them. He was unable to see to their needs because he was away so much attending to his business.

Witnesses: José Manuel García, 77, farmer, native of El Paso, stated that Nicolás Varela had six children from his first marriage.

Manuel Alderete, 80, widower, farmer, native of El Paso.

José Antonio Lucero, 54, native of El Paso, farmer.

Father Ortiz stated that he knew the couple. He added that Nicolás had been suspected of being involved in a scheme to kill his first wife many years earlier. On 24 May 1839, he forwarded the proceedings to Durango. Bishop Zubiría ruled that he could not grant the requested dispensation because the couple had failed to represent sufficiently the basis for it; Father Ortiz was so notified.

Certificates

1. In El Paso de Norte on 14 September 1799, Father José Ignacio Suárez baptized José Nicolás, *español*, son of José Varela and Manuela García. His grandparents were unknown, and his godparents were Ramón García and María Baizán.

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2. In El Paso on 24 July 1822, Father José Miguel del Prado baptized two-day-old María Josefa de Jesús, the legitimate daughter of Damián Padilla and Ana María García, citizens of El Paso. Her paternal grandparents were Patricio Padilla and Juana Antonia Lucero; her maternal grandparents were José García and Rafaela Castañeda; and her godparents were Mariano Horcasitas and Inés Telles of El Paso.

3. On 8 February 1839, Father Ortiz buried Encarnación Benavides, the wife of Nicolás Varela and a member of the El Paso parish. She received the sacraments and did not leave a will because her illness prevented her.

4. In El Paso on 13 May 1839, Damián Padilla, acting for himself and for his wife, Ana María García, granted their permission for their daughter, María Josefa Padilla, to marry Nicolás Varela.

José Isidro de Jesús Montoya and María Guadalupe Paula Roybal, Santa Cruz de la Cañada, 7 February 1840-29 May 1844, AHAD-400, f. 247-58.

José Isidro de Jesús Montoya, 34, widowed by his first wife, Ana María Roybal, was a native and citizen of the jurisdiction of Santa Fe. **María Guadalupe Paula Roybal**, 34, *mexicana*, single, was the legitimate daughter of José Miguel Roybal and María Manuela Trujillo, natives and citizens of the jurisdiction of Pojoaque. The couple was related in the first degree of affinity on a transverse line.

José Manuel Roybal

Ana María Roybal

1st degree

María Guadalupe Roybal

María Guadalupe Roybal stated that her late sister was José Isidro's first wife.

Witnesses: Tomás Antonio Alcinas, 55, native of Santa Fe and citizen of Pojoaque, farmer.

José Ramón Trujillo, 39, native of Santa Fe and citizen of Pojoaque, farmer, married.

José Francisco Segura, 43, native of Santa Fe and citizen of Pojoaque, farmer, married.

Father Juan de Jesús Trujillo forwarded the proceedings to Durango on 7 February. A letter to Father Gandazilla from Antonio Jesús María Salazar written at San Ildefonso on 29 July 1844 indicated that a decision had not been received from the bishop.

Certificates

1. In Santa Fe on 28 December 1798, Father Ortega baptized José Isidro, *español*, born on 21 December, the legitimate son of Juan Domingo Montoya and Rosalía Padilla.

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2. In San Ildefonso Pueblo on 8 September 1806, Father Alcina baptized three-day-old María Guadalupe, the legitimate daughter of Manuel Roybal and María Manuela Trujillo. Her godparents were José María Luján and María Magdalena Roybal.

3. In Santa Fe on 23 June 1839, Ana María Roybal was buried at the parish church. She was wife of Isidro Montoya, both citizens of Santa Fe. The cost was 4 pesos and 4 reales.

4. On 9 February 1840, José María Roybal and María Manuela Trujillo granted their permission for their daughter, María Guadalupe Roybal, to wed José Isidro Montoya.

José Miguel Rivera and María Juana Paula Trujillo, Taos, 6 March-9 May 1840, AHAD-400, f. 235-46; 8 April-8 July 1843, AHAD-405, f. 538-44..

José Miguel Rivera, 27, a native of Santa Clara in the department of Taos, a farmer and citizen of the barrio of the plaza of San Fernando in the curacy of Taos, was widowed by his first wife, María Rita Trujillo. **María Juana Paula Trujillo**, 20, single, a native of Taos, was a citizen of the barrio of San Fernando. The couple was related in the first degree of affinity on a transverse line. María Paula was his late wife's sister.

José Miguel stated that he had always known María Paula and had given her his promise of marriage three days earlier. Since July of the previous year he had been engaging in carnal relations with María Paula, and she had become pregnant. The public had figured this out, and her condition had brought infamy on her.

Witnesses: Juan Manuel Lucero, 42, native of the Taos curacy, farmer, married, citizen of the barrio of Fernando, had known both parties for twelve years.

José María Valdez, 29, native of San Juan de los Caballeros, farmer, married, citizen of the plaza of San Fernando.

José Rafael Tenorio, 29, a native of Taos, farmer, married, citizen of the barrio of San Fernando.

Father Martínez forwarded the proceedings to Durango on 7 March 1840. Bishop Zubiría stated on 9 May that he did not have the authority to grant a dispensation for an impediment of affinity in the first degree, and that in his name the parties should be exhorted to stop their improper relations and save their souls through the holy sacrament of penance.

On 8 April 1843, José Miguel Rivera again petitioned to marry María Juan Paula, and Father Martínez conducted another prenuptial investigation. A reply from Durango on 8 July indicated that the bishop did not have the authority to grant a dispensation for an impediment of affinity in the first degree.

Certificates

1. In Taos on 29 June 1820, Father Alvarez baptized four-day-old María Juana Paula, the legitimate daughter of Marcos Trujillo and María Ignacia Miera. Her godparents were Ramón

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Sandoval and María Antonia Trujillo, from Taos. Her paternal grandparents were Bartolomé Trujillo and María Paula Medina. Her maternal grandparents were José Miera and Manuela Romero.

2. In Taos on 24 March 1836, Father Antonio José Martínez buried in the cemetery of Nuestra Señora de Guadalupe the body of María Rita Trujillo, wife of José Miguel Rivera, citizens of the plaza of San Fernando. During her final illness she was administered the sacraments of penance, extreme unction and the viaticum. She did not leave a will and left one child.

3. Francisco Martínez signed a statement on behalf of Marcos Trujillo of the plaza of San Fernando de Taos in which he granted permission for his daughter, María Juana Paula Trujillo, to marry José Miguel Rivera.

Francisco Tomás Cabeza de Vaca and Manuela Ortiz, Santa Fe, 3 May 1840-3 May 1844, AHAD-400, f. 259-75.

Francisco Tomás Cabeza de Vaca, 31, a citizen of Peña Blanca, widowed by his first wife, Isabel Ortiz, was the legitimate son of Juan Antonio Cabeza de Vaca and Josefa Gallegos, citizens of Cochiti. **Manuela Ortiz**, 13, single, was the legitimate daughter of the late Juan Rafael Ortiz and Gertrudis Pino, citizens of Santa Fe. The couple was related in the first degree of affinity on the basis of *copula licita*.

Juan Rafael Ortiz

Isabel Ortiz

Manuela Ortiz

Isabel Ortiz was the sister of Manuela Ortiz.

Witnesses: The lieutenant of the veterans, José León Silva, 70.

Capt. Manuel Doroteo Pino, married, 33, citizen of Santa Fe.

Antonio Valdez, 26, married 26, citizen of Santa Fe.

On 4 June 1840, Father Juan Felipe Ortiz forwarded the proceedings to Durango. The bishop's secretary, Father Gandazilla, stated that the bishop did not have the authority to grant a dispensation from an impediment of affinity in the first degree on the basis of *copula licita* and that the couple should be so informed. The decision was sent by ordinary mail to Father Ortiz on 11 July. Father Ortiz responded on 12 September that he had received the decision.

On 3 December 1843, a decision was rendered in Rome concerning a ruling by Pope Gregory XVI conferring on the bishop of Durango authority to grant dispensations for impediments in the first degree of affinity on a collateral line on the basis of *copula licita*. This ruling was dispatched to Mexico and certified at Rome by J. M. Montoya on 16 December 1843. On 10 May 1844, Bishop Zubiría and Secretary Gandazilla stated that by the extraordinary authority granted to the bishop by the pontiff, he was sending the certification and the order to Father

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Rascón. A certification dated in Mexico on 16 March 1844 indicated that the pope had granted a dispensation to Tomás Cabeza de Vaca and Manuela Ortiz of the impediment so that they could marry and declared as legitimate any offspring they had produced. They were to pay 50 pesos in alms applicable to pious works at the bishop's discretion. Father Ortiz in Santa Fe was ordered to have the couple prepare by going to confession and then to marry them, giving them the nuptial blessings.

Certificates

1. In Santa Fe on 15 June 1825, Father Fernando Ortiz baptized five-day-old María Manuela, the legitimate daughter of Juan Rafael Ortiz and Gertrudis Pino, citizens of Santa Fe. Her paternal grandparents were Juan Ortiz and María Rivera; her maternal grandparents were Pedro Pino and Lutgarda Lucero. Her godparents were Juan Felipe Ortiz and Isabel Ortiz.

2. On 21 April 1839 Father Juan Felipe Ortiz buried in the parish cemetery of Santa Fe Isabel Ortiz, wife of Tomás [Cabeza de] Vaca, who had died on 20 April.

3. Gertrudis Pino stated on 4 June 1840 that she granted permission for her daughter, Manuela Ortiz, to marry Francisco Tomás Cabeza de Vaca.

Jesús Cabeza de Vaca and María Josefa Cabeza de Vaca, Santo Domingo and Santa Fe, 2 July 1840-16 November 1841, AHAD-400, f. 221-34.

Jesús Cabeza de Vaca, a native of the Santo Domingo de los Heres, was widowed by his first wife, Refugio Rodríguez. **María Josefa Cabeza de Vaca**, 16, a native of Santo Domingo de los Heres, was the legitimate daughter of José Cabeza de Vaca and Dolores González. The couple was related related in the second degree of consanguinity on a transverse line.

Juan Antonio Cabeza de Vaca

José Cabeza de Vaca	1st deg.	Jesús Cabeza de Vaca
María Josefa Cabeza de Vaca	2nd. deg.	“

Witnesses: Diego Aragón, 30, citizen of Santo Domingo de los Heres.

Ignacio Montoya, 28, citizen of Santo Domingo de los Heres.

Jesús Silva, 25, citizen of Santo Domingo de los Heres.

Father Juan Felipe Ortiz forwarded the proceedings to Durango.

Certificates

1. Father Ortiz was unable to find the baptismal certificate for Jesús at Cochiti or a burial for Refugio Rodríguez, his first wife. He included a statement by Diego Aragón, a citizen of the

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jurisdiction of Cochiti, witnessed by Miguel Baca, a citizen of San Ildefonso. Aragón stated that on 8 February 1821 he and his wife, Guadalupe Roybal, were godparents at the church in Cochiti at San Ildefonso for the baptism of the legitimate daughter of José Cabeza de Vaca and Dolores González by Father Sánchez Vergara.

2. Father Ortiz stated that he had not located in Santo Domingo the burial record for Refugio Rodríguez, who died on 1 November 1838 and was buried on 3 November by Father Leyva in Peña Blanca.

3. José Antonio Cabeza de Vaca signed a statement at Peña Blanca on 14 July 1840 granting permission for his daughter, María Josefa Cabeza de Vaca to marry Jesús [Cabeza de] Vaca.

Miguel Estanislao Pino and María de la Luz Ortiz, 26 January 1841-5 November 1842, AHAD-402, f. 229-44.

Miguel Estanislao Pino, 19, a native and citizen of Santa Fe, was the legitimate son of Pedro Bautista Pino and Ana María Baca Ortiz. **María de la Luz Ortiz**, 16, a citizen and native of Santa Fe, was the daughter of the late Juan Rafael Ortiz and Gertrudis Pino. The couple was related in two ways, in the third and fourth degrees of consanguinity and in the second degree of consanguinity.

Pedro Bautista Pino

father of

María Gertrudis Pino

daughter

Ana Gertrudis

daughter

Ana María Baca Ortiz

son

Miguel Estanislao Pino

Juan Ortiz

son

Juan Rafael

daughter

María de la Luz

Nicolás Ortiz

sons

José Ortiz

Juan Ortiz

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daughter	son
Ana Gertrudis	Juan Rafael
daughter	daughter
Ana María Baca Ortiz	María de la Luz
son	
Miguel Estanislao Pino	

Witnesses: Miguel Sena y Quintana, 38, native and resident of Santa Fe, married.

Antonio Bustos, 28, a citizen of Santa Fe.

Teodosio Quintana, 38, native of the Conchos Presidio and a resident of Santa Fe.

Father Ortiz forwarded the proceedings to Durango on 26 January 1841. On 8 May, Secretary General Gandazilla wrote Father Ortiz that the bishop did not have the authority to grant a dispensation from the impediments of consanguinity the couple faced.

On 17 November 1841, Father Leyva learned that Miguel Estanislao Pino had engaged in illicit relations with his niece, María de la Luz, and had informed the bishop. He had made it known because he was seeking the assistance of her brother, Father Ortiz, in Santa Fe. Father Leyva wrote Father Gandarilla from San Miguel del Vado on 15 April 1842, stating that he had not learned that the bishop had ordered Father Leyva to conduct further investigation until 22 March.

It was Father Leyva's responsibility, but he had been unable to discharge it because the intended bride did not have the necessary confidence in him. His sister had duped him and their mother about the nature of her relationship with Pino.

Bishop Zubiría stated on 31 August that he had reviewed the proceedings and granted a dispensation, using his extraordinary authority. He assigned as penance that the couple would go to confession and communion three times before the beginning of the new year. They were to recite twenty rosaries of five mysteries. Assuming no new impediment arose, they were to marry in the church and receive the nuptial blessing. The bishop granted them a dispensation from the proclamation of the banns.

Certificates

1. In Santa Fe on 25 January 1841, Father Juan Felipe Ortiz certified that on 7 May 1821, Father Madariaga baptized one-day-old Miguel Estanislao, the legitimate son of Pedro Bautista Pino and Ana María Baca, *españoles*, citizens of the Santa Fe jurisdiction. His godparents were Juan Esteban Pino and Nicolasa Troncoso, citizens of Santa Fe.

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2. In Santa Fe on 25 January 1841, Gregorio Sánchez and his wife, Ana María Baca Ortiz, granted their permission for their son, Miguel Estanislao Pino, to wed María de la Luz Ortiz.

3. In Santa Fe on 25 January 1841, María Gertrudis Pino granted permission for her daughter, María de la Luz Ortiz, to marry Miguel Estanislao Pino.

José María Armijo and Juana María Armijo, Albuquerque, 6 February-29 May 1841, AHAD-402, f. 181-98.

José María Armijo, 25, single, a native of Albuquerque, was the legitimate son of the late Lucas Armijo and Bárbara Ortiz, citizens of Albuquerque. **Juana María Armijo** was the legitimate daughter of Pedro Armijo and the late Manuela Ortiz, citizens of the Albuquerque area. The couple was related in the first and second degrees of consanguinity on a transverse line. Juana María had lost her mother and was burdened with debt because her father was unable to support her.

Witnesses: Rafael Martínez, 50, citizen of the Albuquerque area.

Salvador Sánchez, 43, citizen of Albuquerque.

Francisco Sandoval, 35, citizen of Albuquerque.

Paulo Armijo, 29, citizen of Albuquerque.

First Degree

Bárbara Ortiz

Manuela Ortiz

José Armijo

Juana María Armijo

Second Degree

Vicente Armijo

Pablo Armijo

Lucas Armijo

Pedro Armijo

José Armijo

Juana María Armijo

Father Fernando Ortiz forwarded the proceedings to Durango. On 20 May 1841, Bishop Zubería granted a dispensation and assigned as penance that the couple would recite ten rosaries of five mysteries and attend mass of the Holy Trinity three times for the need of the Church and for peace in the republic. He ordered the priest in Albuquerque to proclaim the banns. Assuming no new impediment arose, he was to have the couple prepare for their marriage by going to confession. Then, he was to marry them, giving them the nuptial blessings.

On 22 May 1841, the episcopal secretary in Durango wrote Father Juan Felipe Ortiz on order of the bishop, stating that Father Fernando Ortiz had erred in describing the relationship. He

was ordered to demonstrate that the couple was related in the first degree. If so, there was a fee of 48 pesos, which should be sent to Durango or to the vicar in Chihuahua, Br. Juan José Baca.

Bishop Zubiría wrote Father Ortiz on 23 October concerning the Armijo matter. He stated that in May notice of the dispensation was sent, but apparently it failed to arrive in Albuquerque as of the end of August. By that time the couple was living together, and Juana María was pregnant. The priest in Albuquerque had not mentioned any of this. Therefore, the dispensation was null as was the marriage, assuming it had been celebrated. If the notice of the dispensation arrived after August, it was nullified on the basis that their having had sex was not reported. If they engaged in improper relations after 20 May, nothing was to be done. An additional 20 pesos in alms for the benefit of the church of Albuquerque was required. The bishop chastised the Albuquerque priest, saying the dispensation he had recommended the bishop give to his relatives was impossible to grant.

In Santa Fe on 29 November, Father Juan Felipe Ortiz responded to the bishop, saying that the moment he received the bishop's letter of 23 October, he summoned the priest in Albuquerque, Father Fernando Ortiz, to learn what had taken place in the matter of the marriage of José and Juana Armijo. José had told him that he had not had improper relations with Juana before seeking a dispensation.

Certificates

1. Father Ortiz was unable to locate the baptismal records for José, but it was public knowledge that he had been baptized and was the son of Christian parents. There was no record of his godparents, but it was known that they were deceased.

2. In Albuquerque on 2 April 1826, Father Leyva baptized four-day-old Juana María, the legitimate daughter of Pedro Armijo and María Manuela Ortiz. Her paternal grandparents were Pablo Armijo and María Josefa Chaves. Her maternal grandparents were Marcos Ortiz and Mónica Durán. Her godparents were Gregorio Ortiz and Clara Armijo.

3. Pedro Armijo stated on 7 February 1841 that he granted his permission for his daughter, Juana María Armijo, to marry José Armijo.

4. On 7 February 1841, María Bárbara Ortiz granted permission for her son, José Armijo, to marry Juana María Armijo.

Juan Apodaca and Vicenta Córdoba, El Paso, 22 February-20 April 1841, AHAD-402, f. 199-208.

Juan Apodaca, 30, a native and citizen of El Paso, was the legitimate son of citizen Dionisio Apodaca and Caetana Montoya. **Vicenta Córdoba**, 32, single, a native and citizen of El Paso, was the legitimate daughter of José Manuel Córdoba and Josefa García of El Paso. The couple was related in the third and fourth degrees of consanguinity on a lateral line.

Marcos Montoya

Santiago Montoya	1st degree	Dionisio Montoya
Manuela Montoya	2nd degree	Caetana Montoya
Josefa García	3rd degree	Juan Apodaca
Vicente Córdoba	4th degree	"

Juan Apodaca stated he had known Vicenta for seven years and that although they had carnal relations, he had deflowered her with the intention of becoming betrothed to and marrying her.

Witnesses: Marcelo Abeytia, 71, native and citizen of El Paso.

Miguel Montoya, 87, farmer, native and citizen of El Paso.

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

Father Ortiz forwarded the proceedings to Durango. On 20 April 1841, Bishop Zubiría granted a dispensation, imposing as penance that the couple would recite twelve rosaries of five mysteries for the needs of the Church and for peace in the republic. They were to pay 3 pesos in alms applicable to pious works at the bishop's discretion. He ordered the priest in El Paso to proclaim the banns three times. Assuming no new impediment arose, the couple was to prepare by going to confession, and he was to marry the couple, granting them the nuptial blessings.

Nicolás Abeytia and Melitona Cadena, El Paso, 23 February-20 April 1841, AHAD-402, f. 209-17.

Nicolás Abeytia, 27, was the legitimate son of Marcelo Abeytia and the late Gertrudis Avalos. **Melitona Cadena**, 15, was the legitimate daughter of Vicente Cadena and Josefa Apodaca, both deceased. Both parties were natives and residents of El Paso and related in the third and fourth degrees of consanguinity on a transverse line.

Manuel Mora

Loreta Mora	1st degree	Gregoria Mora
Marcelo Abeytia	2nd degree	Polonio Cadena
Nicolás Abeytia	3rd degree	Vicente Cadena
"	4th degree	Melitona Cadena

Nicolás Abeytia stated that he wanted a dispensation in order to legitimize the child he had with Melitona.

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Witnesses: Juan José Vigil, 50, native of the Córdoba, Spain, resident in El Paso for twenty-two years, farmer.

Antonio Emurrinjo, 60, native of Indé and resident of El Paso for eight years.

Diego Membrilla, 24, native and resident of El Paso.

Father Ortiz forwarded the proceedings to Durango, noting that the couple was very poor and subsisted solely on the fruits of their labor. On 20 April 1841, Bishop Zubiría granted a dispensation and assigned as penance that the couple would recite twelve rosaries of five mysteries for the needs of the Church and for peace for the republic. They were to pay 3 pesos in alms applicable to pious works at the bishop's discretion. He ordered the priest in El Paso to proclaim the banns. Assuming no new impediment arose, the couple was to prepare by going to confession, and their priest was to marry them and give them the nuptial blessings.

Certificate of Parental Permission

In El Paso on 22 February 1841, Polonio Cadena, grandfather of Melitona Cadena, granted his permission for her to marry Nicolás Abeytia.

José Miguel Antonio Montoya and María Andrea Baca, Jemez, 6 August-3 November 1841, AHAD-402, f. 168-80.

José Miguel Antonio Montoya, 24, single, farmer, a native of Jemez, was the legitimate son of José Montoya and María Antonia Baca from the barrio of Cubero in the San Felipe parish. **María Andrea Baca**, 15, single, was the legitimate daughter of Vicente Baca and Francisca Montoya from the barrio of San Isidro in the Jemez parish. The couple was related in the second degree of consanguinity on a transverse line.

Miguel Baca and María Reyes Padilla

María Antonia Baca	siblings	Vicente Baca
José Miguel Montoya	1st cousins	María Andrea Baca

Witnesses: Anastacio Lucero, 36, native of Albuquerque, farmer, married, citizen of the pueblo of San Felipe.

Antonio Martínez, 33, native of Santa Fe, farmer, married, citizen of Algodones in the parish of San Felipe.

José María Gutiérrez, 38, native of Santa Fe, farmer, married, citizen of Bernalillo.

Father Mariano de Jesús Lucero forwarded the proceedings to Durango on 26 August 1841. On 3 November, José Tomás Rivera, governor of the sacred ministry for Bishop Zubiría, granted a dispensation, imposing as penance that the couple would recite fifteen rosaries of five mysteries and

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give alms of 25 pesos applicable to the pious works at the bishop's discretion. He ordered the priest of San Diego de los Jémez to proclaim the banns. Assuming no new impediment arose, the couple was to prepare by going to confession, and their priest was to marry them, giving them the nuptial blessings.

Certificates

1. In Jemez on 12 June 1818, Father Alvarez baptized two-day-old José Miguel Antonio, the legitimate son of José Montoya and María Antonia Baca. All were from the Jemez jurisdiction. His godparents were Miguel Gallegos and Manuela Baca.

2. In Jemez on 4 December 1825, Father Cacho baptized María Andrea, the legitimate daughter of Vicente Baca and Francisca Montoya. Her paternal grandparents were Miguel Baca and María Reyes Padilla. Her maternal grandparents were Tomás Montoya and Bárbara González. Her godparents were Tomás Montoya and Bárbara González.

3. In San Felipe on 25 August 1841, José Montoya and his his wife, María Antonia Baca, grant permission for their son José Miguel Montoya y Baca to marry María Andrea Baca y Montoya.

4. In San Felipe on 25 August 1841, Vicente Baca and his wife, Francisca Montoya, granted their permission for their daughter, María Andrea Baca y Montoya, to marry José Miguel Montoya.

Capt. Luis Rey and María Soledad Montes, El Paso, 30 August-24 September 1841, AHAD-402, f. 218-27.

Luis Rey, 33, captain and a native of San Elizario Presidio, was the legitimate son of Isidro Rey and Guadalupe Valle. **María Soledad Montes**, 26, a citizen of El Paso, was the legitimate daughter of the late Crusanto Montes and Jesús García. The couple asked for a dispensation from the publication of banns and from being related in the third degree of consanguinity on a lateral line because his work took him away from El Paso.

Lázaro Aguirre and Ana Porras

Dolores Aguirre	1st degree	Josefa Aguirre
Guadalupe Valle	2nd degree	Jesús García
Luis Rey	3rd degree	Montes

Captain Rey stated that although there were about eight thousand people in El Paso, few of his station were not his relatives. When he and María Soledad were betrothed, he did not know how they were related and had not had carnal relations with her. Soledad stated that she and Luis had been betrothed for about six years, and she had never had improper relations with him.

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Witnesses: Francisco Ochoa, 45, native of Guajoquilla and resident of El Paso.
Juan José Shea, 36, native and citizen of El Paso.
Pilar del Laso, 40, single, native of [?].

On 31 August 1841, Father Ortiz forwarded the proceedings to Durango. On 24 September, Bishop Zubiría granted a dispensation and assigned as penance that the couple would recite three rosaries of five mysteries and attend three masses of the Holy Trinity for the needs of the Church and peace for the republic. He ordered the priest in El Paso to proclaim the banns. Assuming no new impediment arose, he was to proceed with the marriage and nuptial blessing. A payment of 45 pesos was to be sent to the vicar in Chihuahua.

Marcos Sánchez Vergara and Marcelina Aragón, Sandía Pueblo, 22 July-8 November 1842, AHAD-403, f. 578-88.

Marcos Sánchez Vergara, single, was the legitimate son of Ignacio Sánchez Vergara and Gabriela Aragón, both deceased, citizens and residents of Corrales. **Marcelina Aragón**, the widow of Salvador García, was the legitimate daughter of Fernando Aragón and Encarnación Valdez, citizens and residents of Corrales. The couple was related in the second degree of consanguinity on a lateral line.

Marcelina and Marcos stated that they had engaged in improper relations a single time.

Witnesses: Felipe Sánchez, over 60 years old, resident of la Alameda, married.

Gerónimo Ortiz, over 63 years old, married, citizen and resident of Albuquerque.

Mariano Armijo, 28, married, citizen and resident of Albuquerque.

José Lucero, 30, Albuquerque citizen and resident, married.

Gabriela Aragón

Fernando Aragón

Marcos Sánchez

Vergara Marcelina Aragón

Father Fernando Ortiz forwarded the proceedings to Durango on 23 July 1842. On 8 November 1844, the governor of the dioceses, José Tomás Rivera, acting for Bishop Zubiría, granted a dispensation and assigned as penance that the couple would recite nine Stations of the Cross and nine rosaries of five mysteries. He ordered the priest in Sandía to proclaim the banns. Assuming new impediment arose, he was to marry the couple after they prepared themselves by going to confession. A note from Father Fernando Ortiz dated 27 August 1842 stated that the money for the dispensation was being sent with Mariano Chaves to Bishop Zubiría.

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Certificates

1. In Jemez Pueblo on 5 February 1810, Father Sánchez Vergara baptized Marcos María José, born on 5 February, the legitimate son of Ignacio Sánchez Vergara and Juana Bibiana Gabriela Aragón y Chaves. His godmother was Gertrudis Sais.

2. Father Ortiz was unable to locate the baptismal record for Marcelina, but stated that she had Christian parents and that her godparents were deceased

Francisco Jaramillo and Guadalupe Varela, El Paso, 29 August-19 September 1842, AHAD-403, f. 589-97.

Francisco Jaramillo, 48, the son of Ricardo Jaramillo and Ana María Tarín, was a native of Parral, resident in El Paso for twenty-one years, and widowed of his first wife, Josefa Lucero.

Guadalupe Varela, 33, the daughter of Trinidad Varela and Francisca Montoya, was a native of El Paso. The couple was related in the second degree of affinity on the basis *copula licita*.

Hermenegildo Montoya

Luisa Montoya

Francisca Montoya

Josefa Lucero

Guadalupe Varela

Witnesses: Juan Martínez, 48, married, native and citizen of El Paso.

Pablo Martínez, 40, married, native and citizen of El Paso.

Juan Pablo Alvillar, 46, native and citizen of El Paso.

On 29 August 1842, Father Ortiz forwarded the proceedings to Durango. On 19 September, Bishop Zubiría granted a dispensation, imposing as penance that the couple would pray twelve rosaries of five mysteries and attend three masses for the needs of the Church and for peace in the republic. Their priest was to proclaim the banns. Assuming no new impediment arose, he was to prepare them by having them go to confession and then marry them.

Leandro Ubelis and Josefa Telles, El Paso, 2 December 1842-3 January 1843, AHAD-405, f. 575-87.

Leandro Ubelis, 37, widower of Florentina Benavides, native and citizen of El Paso, was the legitimate son of Vicente Ubelis and the late Rafaela Telles. **Josefa Telles**, 20, citizen of El Paso, was the legitimate daughter of citizens Bartolo Telles and Guadalupe Provencio. The couple was related in the second and third degrees of consanguinity on a lateral line on the basis of *copula illicita*.

Leandro Ubelis had been a widower for six months and betrothed to Josefa for three months. They had engaged in improper relations, and Josefa was pregnant.

Witnesses: Ramón Cuarón, 61, married, native of El Paso..

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Apolinario Escalante, 45, native of El Paso.

Vicente Lucero, 43, native of El Paso.

	Pedro Telles	
legitimate son		natural daughter
Vicente Telles	1st degree	Rafaela Telles
Bartolo Telles	2nd degree	Leandro Ubelis
Josefa Telles	3rd degree	"

Father Ortiz forwarded his findings to Durango on 3 December 1842. On 3 January 1843, the governor of the dioceses, Dr. José Tomás Rivera, acting for Bishop Zubiría, granted a dispensation and assigned as penance that the couple would recite thirty rosaries of five mysteries, recite the Stations of the Cross three times, and attend three masses of the Holy Trinity on feast days, holding a lighted candle made of a pound of bees' wax. He ordered the priest in El Paso to proclaim the bans. Assuming no new impediment arose, he was to prepare the couple by having them go to confession. He was to marry them and give them the nuptial blessing. Ubelis was to pay 24 pesos for the copy of the decree of dispensation and 10 reales for the paper, which was to be sent to Father Juan José Baca in Chihuahua.

Certificate of Parental Permission

Bartolo Telles stated in El Paso on 3 December 1842 that he granted his permission for his minor daughter, Josefa Telles, to marry citizen Leandro Ubelis.

Francisco Mora and Josefa Telles, El Paso, 28 January-17 February 1843, AHAD-405, f. 567-74.

Francisco Mora, 23, was the legitimate son of Nicolás Mora and Gertrudis García, natives and citizens of El Paso. **Josefa Telles**, 26, the widow of her first husband, José Barragán, and a native and citizen El Paso, was the legitimate daughter of Antonio Telles and Josefa Fernández, both deceased for more than a year. The couple was related in the third degree of consanguinity on a lateral line. They had had improper relations and produced children, causing a public scandal. Mora signed his petition.

Witnesses: Francisco Gómez, 40, married, native and citizen of El Paso.

Modesto Cadena, 36, native and citizen of El Paso.

José María Padilla, 50, married, native and citizen of El Paso.

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Caetano García

José García	1st degree	Juana García
Gertrudis García	2nd degree	Josefa Fernández
Francisco Mora	3rd degree	Josefa Telles

Father Ortiz forwarded the proceedings to Durango on 28 January 1843. On 17 February, Doctor Rivera granted a dispensation and assigned as penance that the couple would recite thirty rosaries of five mysteries and recite the prayers of Father Ripaldá as far as the declaration of the Creed every day for a month. They were to go to confession and communion twice more than required by the annual Church precepts. Their priest in El Paso was to proclaim the banns. Assuming no new impediment arose, they were to prepare themselves by going to confession, and he was to marry them. Father Ortiz was also advised that if Francisco Mora and Josefa Telles were found to have had improper relations to facilitate a dispensation, he was to notify the secretary, because it would nullify the marriage.

Luis Córdoba and Guadalupe Telles, El Paso, 24 March-28 July 1843, AHAD-405, f. 545-66.

Luis Córdoba, 24, was the legitimate son of José María Córdoba and the late Benancia Velarde, natives and citizens of El Paso. **Guadalupe Telles**, 16, a native and citizen of El Paso, was the legitimate daughter of Cesario Telles and Guadalupe Avalos. The couple was related in the fourth degree of consanguinity on a lateral line.

Witnesses: Julián Bernal, 61, married, native and citizen of El Paso, referred to the prospective groom as José de la Luz Córdoba, as did the other witnesses.

Ramón Díaz de la Serna, 39, single, native and citizen of El Paso.

José María García, 42, married, native and citizen of El Paso.

Andrés Hidalgo

Ana María Hidalgo	1st degree	Melchora Hidalgo
Josefa Montoya	2nd degree	Gervasio Velarde
Guadalupe Avalos	3rd degree	Benancia Velarde
Guadalupe Telles	4th degree	Luis Córdoba

On 30 April 1843, Father Ortiz forwarded the proceedings to Durango. On 23 May, he was advised that the bishop had ruled that the basis for requesting a dispensation of *angusti loci* was not

sufficiently demonstrated. The bishop ordered him to discover the couple's motives. They were not granted a dispensation.

Certificate of Parental Permission

In El Paso on 9 April 1843, Cesario Telles and Guadalupe Avalos granted permission for their daughter, María Guadalupe Telles, to marry Luis Córdoba.

On 3 July, Luis Córdoba prepared a new petition and restated his wish to marry Guadalupe Telles. He added that they had not had improper relations.

Witnesses: Ramón Díaz de la Serna, 39, native and citizen of El Paso.

José María García, 43, married, native and citizen of El Paso.

Manuel Nevares, 25, native and citizen of El Paso.

On 4, July Father Ortiz forwarded the proceedings to Durango. He stated that Luz had informed him that in addition to the stated impediment, he was related to Guadalupe in the first degree of affinity because of *copula illicita*. Doctor Rivera, granted a dispensation from the impediment of affinity in the first degree and assigned as penance that the couple would go to confession and take communion three times more than required annually by the Church's precepts. They were to fast three times, abstaining from meat. He granted another dispensation for the impediment in the fourth degree of consanguinity, imposing as penance that the couple would attend three masses of the Holy Trinity for the needs of the Church and for peace in the republic. They were to give 10 pesos in alms applicable to pious works at the bishop's discretion. He ordered the priest in El Paso to proclaim the banns. Assuming no new impediment arose, he was to prepare the couple by having them go to confession and marry them, granting them the nuptial blessings.

Juan Antonio Benavides and María Feliciano Martínez, Taos and Vado, 8 April-14 October 1843, AHAD-405, f. 516-24, 530-37.

Juan Antonio Benavides, 25, was the son of the late Rafael Benavides and Ana María Lobato. **María Feliciano Martínez**, about 18, a native of the Rancho de Taos and citizen of that jurisdiction until she was about 7, was the natural daughter of María Isidora Martín

Father Antonio José Martínez wrote the priest of Vado, Father Leyva, from Taos on 8 April 1843. He stated that in November of 1841 Juan Antonio Benavides and María Feliciano Martínez came to him seeking to marry. He knew María Isidora very well, but did not know Benavides. He had learned that Benavides was from Vado as was María Feliciano. They had come more than a year earlier from that curacy to Taos.

Father Leyva wrote from Vado on 11 May 1843 that in September or October 1841, Juan Antonio Benavides had come to him, saying that he wanted to marry María Feliciano Martínez. Juan Antonio's brother, Gregorio Benavides, stated that he had engaged in illicit carnal relations with María Feliciano. As a result, Father Leyva suspended the investigation. María Feliciano repeatedly

denounced the priest, but he refused to marry them. The couple then went to Taos and asked Father Martínez to marry them after assuring him many times that there was no reason not to. He failed to seek a certificate from the parish from which they came. They returned to Vado and told Father Leyva that Father Martínez had married them in Taos, but he told them they were not married and separated them, depositing María Feliciana in a safe place and castigating Juan Antonio. Juan Antonio took María Feliciana from the place where she had been placed and began living with her. Father Leyva separated them again, and they fled. He had not seen them since.

Father Leyva proceeded with the investigation in Vado and questioned Gregorio Benavides, 22, single, the brother of Juan Antonio Benavides. He denied that he had disclosed his improper relationship with María Feliciana Martín until after his brother asked her to marry him. Juan Antonio Benavides stated that Father Martínez had married them two years earlier and had given them the nuptial blessings. They had had a child together, and he did not want to abandon her or their child. María Feliciana Martín stated that they had married in Taos, because they were unable to marry where they lived since her husband's brother, Gregorio Benavides, had engaged in illicit relations with her. When asked why she had failed to stay away from her husband so that she might find someone else to marry without impediment, she replied that she loved her husband very much, had a son by him, and needed his protection.

Witnesses: Santiago Trujillo, 33, native and citizen of San Miguel, Roman Catholic, had known Juan Antonio for about ten years and María Feliciana for about four or five.

Juan Sandoval, 36, married, a native and life-long resident of San Miguel, Roman Catholic, had attended the wedding.

Father Leyva concluded his investigation on 13 May 1843 in Vado and forwarded the proceedings to Durango. He stated that he knew it was lacking one of the mandatory requirements to obtain a dispensation from any canonical impediment. The investigation had to show that although the parties were married, the priest was persuaded that they had acted out of ignorance, believing that they would be granted a dispensation from the impediment of affinity in the first degree because of *copula illicita*, which nullified their marriage, even though it was celebrated by their own parish priest. To revalidate it, they must separate themselves from the danger of continuing to live in concubinage, which they were still doing. Their son would become an orphan in the event that the dispensation was denied. Moreover, both parties were very poor. Father Leyva added that he was sending the request for a dispensation from the first degree of affinity to revalidate the marriage, which was nullified because the priest who celebrated it was not their parish priest.

On 8 July, Father Leyva wrote Durango complaining that Juan Antonio Benavides and María Feliciana Martínez had acted in bad faith, attempting to marry, which they eventually did before the priest of Taos. He spoke of the fraud, malice, and denigration, saying that all who participated must have done so in ignorance.

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The bishop wrote on 15 July to Father Martínez, criticizing him for having married Juan Antonio Benavides and María Felicianita Martín, parishioners of Vado. Beyond Father Leyva's complaints, there should have been a prenuptial investigation including witnesses from Taos. He condemned the couple's bad faith and said that Father Martínez could see the results of his actions.

Juan Manuel Lucero and María Altagracia Sánchez, San Juan de los Caballeros, 24 August-9 November 1843, AHAD- 405, f. 504-15.

Juan Manuel Lucero, 32, widowed by his first wife, María Antonia Sánchez, was a native and citizen of the San Juan jurisdiction. **María Altagracia Sánchez**, 15, single, a native and citizen of the San Juan jurisdiction, was the legitimate daughter of the late Juan de Jesús Sánchez and Encarnación Romero. The couple was related in the second degree of affinity on a transverse line on the basis *copula licita*.

	José Manuel Sánchez	
Pablo Sánchez	1st degree	Juan de Jesús Sánchez
María Antonia Sánchez	2nd degree	María Altagracia Sánchez

Witnesses: Francisco de Herrera, 60, married, native of San Juan, citizen of Chamita, Roman Catholic, had known both parties for more than ten years.

José Manuel Navarro, 30, married, from San Juan.

Juan Bustos, 40, married, native of Santa Cruz de la Cañada, citizen of the San Juan jurisdiction.

Father Manuel Gallegos forwarded the proceedings to Durango on 24 August 1843. On 9 November 1843, the governor of the dioceses, Father Rascón, granted a dispensation and assigned as penance that the couple would attend two masses of the Holy Trinity for the needs of the Church and for peace in the republic and to give 10 pesos in alms applicable for pious works at the bishop's discretion. He ordered the priest at San Juan to proclaim the banns. Assuming no new impediment arose, he was to prepare the couple by having them go to confession and to marry them, giving them nuptial blessings.

Certificates

1. In San Juan Pueblo on 8 November 1812, Father Ramón Antonio González baptized three-day-old Juan Manuel, the legitimate son of Ascencio Lucero and Dolores Ortega. His godfather was José Manuel Sánchez.

2. In San Juan on 24 July 1827, Father Juan Felipe Ortiz baptized María Altagracia, daughter of Manuel de Jesús Sánchez and María Encarnación Romero. Her paternal grandparents were José

NEW MEXICO PRENUPTIAL INVESTIGATIONS

Manuel Sánchez and Teodora Cisneros. Her maternal grandparents were Miguel Romero and Manuela García. Her godparents were Felipe Lucero and Margarita Martín.

3. In San Juan on 24 August 1843, María Encarnación Romero granted her permission for her daughter, María Altagracia Sánchez, to marry Juan Manuel Lucero.

Antonio Jáquez and Carlota Maceira, El Paso, 28 March-7 May 1844, AHAD-407, f. 578-87.

Licenciado **Antonio Jáquez**, 30, *juez de letras* of the El Paso district, a native and citizen of El Paso, was the legitimate son of the legitimate marriage of Anastacio Jáquez and Guadalupe Bermúdez. **Carlota Maceira**, 18, native and citizen of Chihuahua, daughter of Gerónimo Maceira and Eligia Ortiz.

Witnesses: Sebastián Bermúdez, 40, native of the mines of Cosihuriachic, resident and citizen of El Paso.

Juan José Sánchez, 38, native and citizens of El Paso.

Nepomuceno Bermúdez, 37, native of Cosihuriachic and resident of El Paso.

Father Ortiz forwarded the proceedings to Chihuahua on 28 March 1844. In Chihuahua, Father José María Carballo questioned Carlota Maceira who said that all the members of her family married with a dispensation from the bishop.

Witnesses: Anastacio Nava, 40, single, Roman Catholic, native of Parral, resident of Chihuahua for many years, son of Francisco Nava and Concepción Ab[?]sia, had known Antonio Jáquez for six years and Carlota since she was a small child.

Rodrigo García, 28, native and citizen of Chihuahua, son of José Pascual García and Vicenta Telles, who had known Jáquez for about seventeen years and Carlota since she was a small child.

Juan B. Escudero, 33, married, native and resident of Chihuahua, son of [?] Escudero and Manuela Solís.

Father Carballo forwarded the proceedings to Durango on 30 April 1844. On 6 May Chancellor Rascón, acting for Bishop Zubiría, granted a dispensation and assigned as penance that the couple would attend one mass of the Holy Trinity for the benefit of the needs of the church and for peace in the republic. They were to give 25 pesos in alms applicable to pious works at the bishop's discretion. He ordered the appropriate priest in Chihuahua to proclaim the banns. Assuming no new impediment arose, he was prepare the couple by having them go to confession and marry them, granting them the nuptial blessings.

Certificates

1. On 31 march 1826, Father Miguel Salas Valdez, priest in charge of the church of San Francisco and Nuestra Señora de Regla de Chihuahua, baptized two-day-old María Carlota Albina Concepción de Jesús, daughter of Gerónimo Maceira and Eligia Ortiz. Her paternal grandparents

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were Esteban Maceira and Josefa Rodríguez. Her maternal grandparents were Liboneo Ortiz and Ana Gil Samaniego. Her godparents were Francisco López and Mariana García.

2. In Chihuahua on 27 April 1844, Gerónimo Maceira granted his permission for his daughter, Carlota Maceira, to marry Antonio Jáquez.

Tomás Rivera and Candelaria Durán, Ysleta del Sur, 4 May-28 October 1844, AHAD-407, f. 575-77.

Tomás Rivera, single, 29 years old, born in Chihuahua, son of Antonio Rivera and Josefa Frías, resident of the Ysleta mission for nine years. **Candelaria Durán**, 20, single, a citizen of Ysleta, was the daughter of María Apolinaria Tapia. She and Tomás had been living for six years in an improper relationship. They were related in the second degree of affinity because Candelaria had had sex with a first cousin of Martina Tapia, a niece of Apolinaria. Tomás and Candelaria already had three children together.

On 28 October 1844, the bishop granted a dispensation in order to legitimize the couple's children. He assigned as penance that the couple would say of ten rosaries of five mysteries and attend three masses of the Holy Trinity. They were also to go to confession.

Marcelo Varela and María Gregoria Rodela, Ysleta del Sur, 4 May-28 October 1844, AHAD-407, f. 575-77.

Marcelo Varela, 28, single, a native of San Elizario and resident of Ysleta del Sur, was son of Sotero Varela and Luciana Durán. **María Gregoria Rodela**, the widow of Francisco Amador, was the daughter of Ramón Rodela and Justa Valencia. The couple was related in the fourth degree of consanguinity.

On 28 October 1844, the bishop granted a dispensation. He assigned as penance that the couple would recite eight rosaries of five mysteries and attend one mass of the Blessed Mother.

Capt. Antonio Rey and Josefa Montes, Senecu Pueblo, 26 June-14 October 1844, AHAD, 407, f. 588-606.

Antonio Rey, 34, captain of the company of permanent cavalry at the San Buenaventura Presidio in the department of Chihuahua, a native of Santa Fe resident in El Paso, was the legitimate son of Isidro Rey and Guadalupe Valle. **María Josefa Montes**, 31, the widow of her first husband, Juan Romero, was a native of the San Elizario Presidio resident in Senecu Pueblo. The couple was related in the third degree of consanguinity on a lateral line and in the fourth degree.

Josefa Montes stated that she had been a widow for four years and had been become engaged to Antonio seven months earlier.

Witnesses: Tiburcio Cuevas, 54, widower, native of the city of Chihuahua and citizen of Senecu, had known Rey for a long time, and Josefa for about ten years.

Pedro González, 27, single, native and citizen of Senecu.

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José María González, 48, widower, native of the real of San Lorenzo and citizen of Senecu.

	Ana Porras	
Josefa Aguirre	1st degree	Dionisio del Valle
Jesús García	2nd degree	Guadalupe del Valle
Josefa Montes	3rd degree	Antonio Rey
	Benito Aguirre	
Bartolo Aguirre	1st degree	Lázaro Aguirre
Dolores Aguirre	2nd degree	Josefa Aguirre
Guadalupe Valle	3rd degree	Jesús García
Antonio Rey	4th degree	Josefa Montes

Father José Cruz Vigil forwarded the proceedings to Durango. On 30 July 1844, Bishop Zubiría granted a dispensation and assigned as penance that the couple would recite ten rosaries of five mysteries and attend three masses of the Holy Trinity for the needs of the Church and peace for the republic. He ordered the minister in Senecu to see that the couple prepared by going to confession. Assuming no new impediment arose, he was to marry the couple.

José de la Luz Jáquez and Josefa Montes, El Paso, 30 December 1844-18 January 1845, AHAD-407, f. 607-10.

José de la Luz Jáquez, single, was the captain and commanding officer of the infantry company of El Paso. **Josefa Montes** was single.

Father Ortiz, acting as ecclesiastical judge, stated that the couple was free to marry and were members of the principal families of El Paso.

In Durango on 18 January 1845, Secretary Gandarilla stated that the couple was excused from the banns, but was ordered to attend a mass for the needs of the Church and for peace in the republic. If his order was received before Lent, and if they confess, their priest was to marry them, giving them the nuptial blessings.

Jesús Horcasitas and Josefa Córdoba, El Paso, 13 April-15 May 1846, AHAD-411, f. 167-75.

Jesús Horcasitas, 25, native of El Paso and resident of the city of Chihuahua, was the legitimate son of Mariano Horcasitas and Inés Telles. **Josefa Córdoba**, 22, native and citizen of El

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Paso, was the legitimate daughter of José María Córdoba and Benancia Velarde, both deceased. The couple was related in the third degree of consanguinity on a lateral line.

	Francisco Horcasitas	
Francisco Horcasitas	1st degree	Feliciana Horcasitas
Mariano Horcasitas	2nd degree	José María Córdoba
Jesús Horcasitas	3rd degree	Josefa Córdoba

Witnesses: Cristóbal Sánchez, 42, married, native of Santa Fe resident of El Paso, had known both parties since they were small.

Nepomuceno Bermúdez, 44, married, native of Cosiguiriachic and resident of El Paso.

José María García, 45, married, native and citizen of El Paso.

On 14 April 1846, Father Ortiz forwarded the proceedings to Durango. On 15 May, Bishop Zubiría granted a dispensation and assigned as penance the couple would recite eight rosaries of five mysteries and to attend one mass of the Holy Trinity for the needs of the Church and for peace in the republic. They were to give 15 pesos in alms to be applied to their parish. He ordered the priest in El Paso to read the banns. Assuming no new impediment arose, he was to prepare the couple by having them to confession and marry them, giving them the nuptial blessings.

Certificate of Parental Permission

On 14 April 1846, José María Córdoba granted permission for his daughter, Josefa Córdoba, to marry Jesús Horcasitas.

Francisco Armijo and Ana María Ruiz, Albuquerque, 29 May-28 September 1846, AHAD-411, f. 177-89.

Francisco Armijo, over 44 years old, single, the legitimate son of the late Lucas Armijo and Bárbara Ortiz, was native of Albuquerque and citizen of the principal plaza there. **Ana María Ruiz**, over 44 years old, single, was the legitimate daughter of Antonio Ruiz and Isabel Armijo, both deceased, natives and citizens of Albuquerque. The couple was related in the second degree of consanguinity on a transverse line on the basis of *copula licita*.

	Vicente Armijo	
	father of	
Lucas Armijo	1st degree	Isabel Armijo

NEW MEXICO PRENUPTIAL INVESTIGATIONS

Francisco Armijo

2nd degree

Ana María Ruiz

Francisco had been living in an improper manner with Ana María for twenty-four years and had four children with her. She was a poor orphan who needed his protection.

Witnesses: Juan Rafael Durán, over 52 years old, married, native of Albuquerque and citizen of its principal plaza.

Juan Apodaca, over 39 years old, married, native of Albuquerque and citizen of its principal plaza.

Francisco Sandoval, over 40, single, farmer, native and citizen of Albuquerque.

Father Gallegos forwarded the proceedings to Durango on 1 June 1846. On 28 September, Bishop Zubiría granted a dispensation and assigned as penance that the couple would recite ten rosaries of five mysteries and attend three masses of the Holy Trinity for the needs of the Church and for peace in the republic. They were to give 20 pesos in alms applicable to pious works at the bishop's discretion. He ordered the priest in Albuquerque to proclaim the banns. Assuming no new impediment arose, he was to prepare the couple by having them go to confession and marry them, giving them the nuptial blessings.

Baptismal Certificates

1. In Albuquerque on 6 June 1799, Father Guerra baptized eight-day-old Francisco Javier, the legitimate son of Lucas Armijo and Bárbara Ortiz. His godparents were Vicente Armijo and Ana María Durán.

2. On 29 May 1801 in Albuquerque, Father Guerra baptized Ana María de los Dolores, born on 27 May, the legitimate daughter of Estanislao Ruiz and Isabel Armijo. Her godparents were the alcalde mayor, Manuel Arteaga, and his wife, Ursula Chaves.

Juan de Dios García and Refugio Bermúdez, El Paso, 26 June-21 July 1848, AHAD-414, f. 349-50.

Juan de Dios García, was the legitimate son of José María García and Dolores Cano. **Refugio Bermúdez**, was the legitimate daughter of Nepomuceno Bermúdez and Merced Velarde. All were parishioners of Father Bernardino Hinojos in El Paso. Juan de Dios had carnal knowledge of one of Refugio's aunts, which was publicly known. Juan and Refugio had also engaged in improper relations.

On 21 July 1848, Ecclesiastical Governor José Tomás Rivera granted a dispensation and assigned as penance that the couple would recite three rosaries of five mysteries and go to confession and communion three more times than required annually by Church precepts. Their priest was to proclaim the banns. Assuming no new impediment arose, he was to prepare the couple by having them go to confession and marry them, granting them the nuptial blessings.

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Alejandro Daguerre and Refugio Samaniego, El Paso, 17-18 October 1849, AHAD-415, f. 577-85.

Alejandro Guillermo Daguerre, 35, a native of Bayonne, Department of the Lower Pyrenees in France, Roman Catholic, was the legitimate son of Juan Daguerre and Juana Duyo, resident in the Mexican Republic for fourteen years and resident in the city of Chihuahua for nine years. **María del Refugio Samaniego**, 19, a native of Bavispe, Sonora, resident of El Paso for seven years, was the legitimate daughter of Florentino Samaniego and Josefa Delgado. Both parties signed their petition.

Witnesses: Enrique Armendaris, 26, single, businessman, citizen of the city of Chihuahua, Roman Catholic, native of New Mexico, had known Daguerre for about four years and Refugio for more than two years. He added that there were many French residents in Chihuahua and other parts of the republic. Many of them had known Daguerre since he was young.

Santiago Carel, single, native of Normandy, Department of Calvados in France, resident in the Mexican Republic for eight years and resident of the El Paso valley for six years, businessman, Roman Catholic, had known Daguerre for seven years.

Carlos Philippi, 28, single, a native of Cadiz in Spain, resident in the Mexican Republic for two years and in Chihuahua for two years, businessman, Roman Catholic, who had known Daguerre for about two years.

On 18 October 1849, Father Ortiz forwarded the proceedings to Durango. On 30 October, Bishop Zubiría granted a dispensation from the banns and from Daguerre having to prove with certifications from his place of origin his freedom to marry. He assigned as penance that the couple would attend three masses of the Holy Trinity for the needs of the Church and for public peace. He ordered the priest to prepare the couple by having them go to confession and to marry them, giving them the nuptial blessings.

Certificate of Parental Permission

In El Paso on 18 October 1849, Josefa Delgado de Samaniego gave her permission for her daughter, Refugio Samaniego, to marry Alejandro Daguerre.

José María Barrio and María Josefa Maese, El Paso, 2 July-1848-27 January 1849, AHAD-414, f. 337-48, 351-68.

José María Barrio, 28, a citizen of El Paso, was the son of the late José Francisco del Barrio and Teresa García. **María Josefa Maese**, 16, a native of El Paso, was the daughter of the late Juan Maese and Trinidad Córdoba. The couple was related in the third and fourth degrees of consanguinity on a lateral line. Both parties signed their statements.

Witnesses: Jacinto Alvillar, 40, married, native of El Paso. He signed his statement.

Nicolás Varela, 34, single, native of El Paso. He signed his statement.

Maecino Castañeda, 25, widower, native of El Paso.

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Juan Antonio García

Josefa García

Trinidad Córdoba

Josefa María Maese

Francisco García

Teresa García

José María Barrio

“

On 11 September 1848, Father Hinojos forwarded the proceedings to Durango. On 14 October, the dispensation was denied. Documents prepared in July by Joaquín Velarde and others may have influenced the bishop's ruling. Velarde was named guardian of María Josefa Maese in her father's will. In response to an inquiry by the alcalde of El Paso, Francisco Rascón, Velarde stated that José María Barrio had no honest occupation and was given to gambling at cards, drunkenness, and keeping bad company. He feared that Barrio would ruin María Josefa's life if they married. José María Córdoba, Nicolás Varela, Nicolás Abeytia, and José María Maese corroborated these statements in documents that were sent to Durango.

A second investigation of the couple was initiated on 16 December 1848. None of the witnesses found any reason for the couple not to wed, assuming a dispensation for the previously stated impediment was granted.

Witnesses: Juan Antonio Shea, 40, married, citizen of El Paso. He signed his statement.

Antonio Guereña, 43, married, native of El Paso. He signed his statement.

Jesús Horcasitas, 38, married, native of El Paso. He signed his statement.

On 16 December 1848, Father Hinojos forwarded the proceedings to Durango. On 27 January 1849, Bishop Zubiría granted a dispensation, imposing as penance that the couple would recite ten rosaries of five mysteries, attend mass for the Holy Trinity three times for the needs of the church and for the republic, and give 20 pesos applicable to pious works at the Bishop's discretion. The priest was to read the banns. Assuming no new impediment arose, he was to prepare them by having them go to confession and to marry them, giving them the nuptial blessing.

Certificate of Parental Permission

On 7 September 1848, Trinidad Córdoba granted permission for her daughter, Josefa María Maese, to wed José María Barrio.

Andrés Velarde and Jesús Mora, El Paso, 27 August 1851-20 November 1852, AHAD-419, f. 301-308, 443-51.

Andrés Velarde, 24, a native and citizen of El Paso, was the legitimate son of Francisco Velarde and Cesaria Sáenz. **Jesús Mora**, 24, was the unattractive widow of Rómulo Velarde, a citizen

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and native of El Paso. The couple was related in the third degree of affinity. They signed their statements.

Witnesses: Luis Irigoyen, 35, native of Chihuahua, citizen of El Paso. He signed his statement.
José María Zárate, 26, single, native of Chihuahua, citizen of El Paso. He signed his statement.
Leonides Romero, 23, single, native and citizen of El Paso. He signed his statement.

	Blas Velarde	
Luis Velarde	1 st degree	José María Velarde
Francisco Velarde	2 nd degree	Joaquín Velarde
Andrés Velarde	3 rd degree	Rómulo Velarde

On 25 April 1851, Father Ortiz forwarded the proceedings to Durango. On 20 November 1852, the bishop granted a dispensation assigning as penance that the couple would attend three masses. The priest was to read the banns. Assuming no new impediment arose, he was to marry them, giving them the nuptial blessing

Certificate of Parental Permission

In El Paso on 25 April 1851, Francisco Velarde and Cesaria Sáenz granted their permission for their son, Andrés, to marry Jesús Mora.

Inés García and María del Refugio García, El Paso, 1 October-12 November 1855, AHAD-424, f. 392-402.

Inés García, 38, a native and citizen of El Paso, was the legitimate son of Manuel García and the late Antonia Máynez. **María del Refugio García**, 15, a native and citizen of El Paso, was the legitimate daughter of Mariano García and [?] López. The couple was related in the third and fourth degrees of consanguinity on a lateral line.

	Juan Antonio García	
Juan Antonio García		Ana María García
Mariano García		Juan Antonio Máynez
Refugio García		María Antonia Máynez

NEW MEXICO PRENUPTIAL INVESTIGATIONS

“

Inés García

Witnesses: Buenaventura López, 55, native and citizen of El Paso.

Francisco San Juan, 58, married, native and citizen of El Paso.

Mariano Bernal, 50, married, native and citizen of El Paso.

On 2 October Father Ortiz forwarded the proceedings to Durango. Bishop Zubiría granted a dispensation and assigned as penance that the couple would attend three masses, recite five rosaries of five mysteries, and prepare for marriage by going to confession. Then, the priest was to marry the couple.

José Loya and Lorenza Rodela, El Paso, 27 December 1857-19 February 1858, AHAD-426, f. 424-29.

José Loya, 23, was the son of the late José Loya and Loreta García and a native and citizen of El Paso. **Lorenza Rodela**, 18, was the daughter of Albino Rodela and the late Vicenta Sánchez and a native and citizen of El Paso. The couple was related in the third and fourth degrees of consanguinity on a lateral line.

Witnesses: Pablo Madrid, 54, native and citizen of El Paso, married.

José Calasancio Rivera, married, from El Paso.

José Manuel García

Manuela García	1st degree	José García
José Rodela	2nd degree	Josefa García
Albino Rodela	3rd degree	José Loya
Lorenza Rodela	4th degree	“

Father Ortiz knew both parties and that Lorenza was four months pregnant. The couple wished to legitimize their child. Although they had already engaged in illicit relations, Father Ortiz advised them of the need to separate and repent. He forwarded the proceedings to Durango on 29 December 1857. On 19 February 1858, Bishop Zubiría granted a dispensation and assigned as penance that the couple would attend one mass and recite eight rosaries of five mysteries for the needs of the Church. The bans were to be proclaimed three times, and the couple was to prepare by going to confession. Then, their priest was to marry them.

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Lauro García and Gertrudis Córdoba, El Paso, 31 December 1855-14 January 1856, AHAD-425, f. 548-56.

Lauro García, 23, the legitimate son of José María García and Guadalupe Cuarón, was a native and citizen of El Paso. **Gertrudis Córdoba**, 15, the legitimate daughter of Miguel Córdoba and Inocencia Apodaca, was a native and citizen of El Paso. The couple was related of the second and fourth degrees of consanguinity on a lateral line.

Witnesses: José María Córdoba, native and citizen of El Paso, knew that Gertrudis was poor and that Lauro could support her properly.

Julián Olguín, 54, native and citizen of El Paso.

Julián Bencomo, 37, native and citizen of El Paso.

Father Ortiz forwarded the proceedings to Durango on 14 January 1856. Bishop Zubiría granted a dispensation on 14 February and assigned as penance that the couple would attend one mass and recite eight rosaries of five mysteries. Before the marriage the banns were to be proclaimed three times, and the couple was to go to confession. Then, the parish priest was to proceed with the marriage.

Macario Ortega and Estefana Valencia, El Paso, 6 September-15 October 1858, AHAD-428, f. 564-74.

Macario Ortega, 18, native and citizen of El Paso, was the legitimate son of the late Marcelino Ortega and Severina Avalos. **Estefana Valencia**, 14, was the natural daughter of Petra Valencia, natives of El Paso. The couple was related in the fourth degree of consanguinity on a lateral line.

Witnesses: Juan Federico, 66, native and citizen of El Paso, had known both parties since they were infants.

Francisco Mondragón, 58, widower,

Jacinto Alvillar, 56, married, native and citizen of El Paso.

Domingo Apodaca

José Apodaca	1st degree	María Apodaca
Isidora Apodaca	2nd degree	Altagracia Valencia
Severiana Avalos	3rd degree	Petra Valencia
Macario Ortega	4th degree	Estefana Valencia

On 15 October in Durango, a dispensation was granted and a penance assigned. The couple would attend two masses and recite eight rosaries of five mysteries. To prepare, the couple was to go to confession. Then, their parish priest was to marry them.

NEW MEXICO PRENUPTIAL INVESTIGATIONS

Certificates of Parental Permission

1. On 6 September 1858 in El Paso, María Petra Valencia granted permission for her daughter, María Estefana, to marry Macario Ortega.

2. On 6 September 1858 in El Paso, María Severiana Avalos gave permission for her son, Macario Ortega, to marry Estefana Valencia.

Eleuterio Martínez and Josefa Montoya, El Paso, 28 February 1862, AHAD-433, f. 340-46.

Eleuterio Martínez, 26, a native and citizen of El Paso, was the legitimate son of the late Juan Martínez and Josefa Pérez. **Josefa Montoya**, 30, the widow of her first husband, Antonio Martínez. She was a native and citizen of El Paso and the legitimate daughter of the late José Antonio Montoya and María Jurado. The couple was related in the second degree affinity on a lateral line. Josefa was poor and had lost her father. She was also a widow with three children, the eldest of whom was ten years old.

Witnesses: Juan Pablo Al Villar, 66, native and citizen of El Paso.

Inés Federico, 24, native and citizen of El Paso.

Juan Espinosa, 50, married, native and citizen of El Paso.

Gerónimo Martínez

Pablo Martínez	1st degree	Juan Martínez
Antonio Martínez	2nd degree	Eleuterio Martínez

Father Ortiz forwarded the proceedings to Durango on 28 February 1862. A dispensation was granted on 15 September with a penance of reciting three rosaries of five mysteries assigned.

Senovio Martínez and Ilaria Jirón, El Paso, 6-8 February 1862, AHAD-433, f. 335-39.

Senovio Martínez, 30, single, a farmer, native and citizen of El Paso, was the legitimate son of Pedro Martínez and Josefa Apodaca. **Ilaria Jirón**, 18, single, a native and citizen of El Paso, was the legitimate daughter of Zacarías Jirón and Longina Granillo. The couple was related by affinity in the first and second degree on a lateral line on the basis of *copula illicita*.

Senovio told Father Ortiz that he had known Ilaria since she was very young. The impediment of affinity resulted from his having had sex with Ilaria's paternal aunt. Ilaria said that although poor, she and Senovio were from honest families, and he would be able to support them with his labor.

Witnesses: Justo Jáquez, 66, married, farmer, native and citizen of El Paso.

Pedro Valencia, 27, married, farmer, native and citizen of El Paso.

Marcial Montes, 28, married, farmer, native and citizen of El Paso.

On 8 February 1862, Father Ortiz forwarded the information to Durango. On 12 March a dispensation was granted and a penance of reciting three rosaries of five mysteries assigned.

José (John) de la Sur Norberto Butler and María Rufugio Urtiaga, San Elizario, 16 December 1869, AHAD-439, f. 729-730.

José (John) de la Sur Norberto Butler was an Anglo-American who had lived in Socorro for one year in the house of Alejandro Urtiaga. **María Refugio Urtiaga** was the daughter of Alejandro Urtiaga. The Urtigas had subsequently moved to Ysleta. Father Antonio Severo Borrajo proclaimed the banns in Socorro, and no impediment arose. In Ysleta, Father José Antonio Real y Vásquez baptized Butler giving him the name José de la Sur. On 22 April 1869, Father Real y Vásquez married the couple. The family then moved back to Socorro. Later, when Butler and his father-in-law were absent, María Refugio and her mother informed Father Borrajo that they had moved to Ysleta for the purpose of facilitating the marriage. Father Borrajo stated that their marriage was null.

This was one of several cases where Father Real y Vásquez had married American men and Mexican women against Father Borrajo's wishes. Thus he was informing the bishop. No decision by the bishop is of record in this file.

José Concepción Ramos and María Fernanda Federico, El Paso, 18 January-9 February 1870, AHAD-440, f. 14-24.

José Concepción Ramos, 46, a farmer, was a native of the valley of San Buenaventura and resident in the pueblo of Zaragoza in the El Paso area for more than seven years. He was widowed by his second wife, María Crespina Federico, for two months, and the legitimate son of Rafael Ramos and María Guadalupe García, both deceased. **María Fernanda Federico**, 16, a native of El Paso resident in Zaragoza for about four years, was the legitimate daughter of Ricardo Federico and María Araseles Gil. The couple was related in the first degree of affinity on the basis of *copula licita*.

When Father Real y Vásquez questioned José Concepción, he stated that the only impediment of which he was aware was that he had been married to his intended's sister. He wanted to show his gratitude to María because she had cared for his very small children and shown them a mother's affection. His late wife had left him with two sons and a daughter. The eldest was three, and the youngest survived his wife's death in childbirth. He was an honorable man who had not engaged in improper relations with his prospective bride. Though he was lazy and unhappy, God had supported him, and he had always respected His precepts.

María Fernanda Federico had her parents' permission to marry since she was underage. She was a native of El Paso and had known José Concepción since she was very small. She knew of the impediment but wanted a dispensation to serve God and save her soul. She had great affection for her intended and for the small children left by her late sister. She feared it would be difficult to find another husband after the familiar and loving relationship she had with her brother-in-law. Even though honorable, it had caused some gossip.

Witnesses: José Concepción Cuarón, 27, married, a citizen of Zaragoza, had known José for more than eight years and Fernanda since she was a child.

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José Agustín Varela, 63, married, a citizen of Zaragoza, farmer.

José Pedro Trujillo, 18, single, farmer, had known the groom for five years and Fernanda since birth.

Father Borrajo certified that the parties were his parishioners, that it was publicly known that there was an impediment in the first degree of affinity because José Concepción had married Fernanda's sister. The grounds for the dispensation were that the couple was from honorable families and to avoid scandal. If the dispensation were not granted, given the frailty of the couple, it could lead to to concubinage and incestuous relations.

In Durango on 9 February 1870, a dispensation was granted and assigned as penance that the couple would pay 50 pesos applicable to pious works. If, in the opinion of the parish priest, they were unable to pay in full, they were to recite fifteen rosaries of five mysteries for the Church. Before they wed, they were to go to confession. The banns were to proclaimed three times. Then the parish priest could marry them.

Certificates

1. In lieu of a baptismal certificate for Concepción Ramos, Father Borrajo stated that it was difficult to obtain one because of the distance and danger of travel to the valley of San Buenaventura, his birthplace, and because his parents were deceased. He knew that Concepción had been baptized in the church of that valley by the late Father Juan Nepomuceno Campeón on 10 December 1824 and that his godparents were José María Ponce and María Jacinta Perú. Ramos presented three witnesses: Pablo Gutiérrez, José Ortega and Ignacio Salazar. All testified that he had always conducted himself as a good Catholic, attended Mass, and participated in religious rites such as confession and communion. All signed their statements in El Paso on 17 January 1870.

2. In El Paso on 30 May 1855, Father Andrés Carrión baptized one-day-old María Fernanda, the legitimate daughter of Ricardo Federico and Aracelis Gil, members of that parish. Her paternal grandparents were Juan Federico and Esmeregilda Granillo. Her maternal grandparents were Juan Gil and Manuela Lucero. Her godparents were Julián Gil and Francisca Federico.

3. In El Paso, Father Real y Vásquez buried María Crespina Federico, wife of Concepción Ramos, a widower with three small children, two boys and a girl. María Crespina died in childbirth and did not receive the holy sacraments. She was buried in the cemetery.

4. In El Paso on 16 January 1870, Ricardo Federico and his wife, María Aracelis Gil, gave permission for their daughter, María Fernanda Federico, to marry Concepción Ramos.

Severiano Durán and Juana Luján, Socorro and San Elizario, 8 May 1870, AHAD-439, f. 731-32.

Severiano Durán, single, was the son of Julia Durán and a citizen of Socorro. **Juana Luján**, 18, single, was the daughter of the late Pedro Luján and Catarina Cisneros, citizens of Socorro. After the first reading of the banns, Severiano told Father Borrajo that he had had illicit relations with his

intended's aunt and that the child the aunt had was named "hija." Father Borrajo was told by a woman that she had gone to the house suspecting something and found Severiano having sex with the aunt. Borrajo was also told that Severiano had had sexual relations with his intended's sister. A child resulted, but it died. Severiano stated that because of his weakness he had promised to marry his intended, who was a virgin.

According to Father Borrajo, everything Severiano had told him was false and without a semblance of truth other than that Severiano called the infant of the aunt "hijita" because the aunt, nieces, nephews, and Juana all lived together. Borrajo admonished Severiano and told him to find someone else to marry. Juana's parents prohibited him from seeing her, but he returned and stayed in her home. Then he asked Father Borrajo to marry them, complaining that everything Borrajo had been told was calumny by people who wished them ill. He had deflowered his intended after the promise of marriage. He had determined to become a good person and wanted to repair the harm he had already done. He had not married Juana because he believed it best to remain single all his life. The priest was concerned with the danger to Juana because of Severiano's passion for her and the bad advice he had given her to induce her to marry civilly for the good of their souls and because of the scandal among the faithful. For that reason Father Borrajo asked the bishop to grant them a dispensation *ad cantellam* from the two impediments. He stated that the couple was very poor, but Severiano told him that he would pay whatever was assigned them to obtain the dispensation. No decision was recorded.

Julio Hernández and Ilaria García, Tularosa and San Elizario, 26 November 1870-19 February 1871, AHAD-441, f. 150-55.

Julio Hernández, 26, single, was the legitimate son of Rigidio Hernández and Teresa Regalado, citizens of Santa Rosalía. **Ilaria García**, 26, single, was the legitimate daughter of the late Martín García and Agripina Luján of the vicinity of San Elizario.

In Tularosa on 26 November 1870, Father Pedro Lassaigne stated that two witnesses, Basilio Durán and Juan Barrio, whom he knew, had told him that Julio Hernández was not married and that they had known him for five years.

In San Elizario on 4 November 1870, Father Borrajo stated that Julio Hernández left his home nine years earlier and spent four years in San Antonio, Texas, and five in New Mexico.

A certification from Santa Rosalía dated 22 December 1870 and signed by S. de la Luz Márquez stated that the prospective groom's father and grandfather stated that there was no impediment to the marriage. Father Borrajo could proceed with the marriage.

Pedro García and Beatriz Ascárate, El Paso, 13 April 1875, AHAD-444, f. 343-44, inc.

Pedro García was a native, citizen, and parishioner of El Paso. **Beatriz Ascarate** was a native, citizen, and parishioner of El Paso. The couple was related in the third degree of consanguinity on a

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lateral line. Father Ortiz asked the bishop to grant them a dispensation on the basis of *angusti loci*. Both were very poor, and Pedro was an orphan. If they could not marry, they would have a civil ceremony. Even though poor, both were from some of the first families in the parish and were honorable and religious.

Eusebio Cuarón and Juana Chaves, El Paso, 6 September 1875, AHAD-444, f. 345.

Eusebio Cuarón and **Juana Chaves**, were citizens of El Paso. The couple was related in the second degree of consanguinity on a lateral line. The basis they give for seeking the dispensation was to repair Juana's lineage, to legitimize the offspring they have, and because both very poor, particularly Eusebio, who was an orphan and had to rely on his own work. A dispensation was granted.

Luciano Márquez and Juana Romero, El Paso, 4 January-13 April 1877, AHAD-446, f. 573-75.

Luciano Márquez and **Juana Romero** were related in the third and fourth degrees of consanguinity. Father Ortiz informed to bishop's secretary, José Vicente Salinas, that he had learned this after the banns were proclaimed for the second time. Both were very poor, and the civil authorities wanted them to marry. A dispensation was granted on 13 April 1877.

José López and Guadalupe García, El Paso, 11 June-4 July 1877, AHAD-446, f. 576-78.

José López, was widowed by his first wife, Noberta Jurado, and a citizen of El Paso. **Guadalupe García** was over 25 and a citizen of El Paso. The couple was related in the second degree of consanguinity on a lateral line. They sought a dispensation because José had children to raise, and his intended could assist him in giving them Christian education. She was very poor and had few possibilities of finding anyone else to marry. Both lived by their own work. A dispensation was granted on 4 July.

Nicolás Cuarón and Josefa Alvarez, El Paso, 24 September 1877-15 January 1878, AHAD-446, f. 579-81.

Nicolás Cuarón and **Josefa Alvarez**, were citizens of El Paso. After publication of the banns, it was found that they were related in the third and fourth degrees of consanguinity on a lateral line. They did not know they were related when they decided to marry and were from honorable but very poor families. Nicolás's father was deceased, and his mother was very old and sickly. The dispensation was granted on 9 October 1877. Father Ortiz was advised on 15 January 1878.

Francisco [Maese] and Lorenza Alvillar, El Paso, October-3 1877-15 January 1878, AHAD-446, f. 582-86.

Francisco [Maese], the natural son of Eligia Telles, wished to marry **Lorenza Alvillar**. After the banns were proclaimed twice, it was learned that they were related in the fourth degree of

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consanguinity on a lateral line. Lorenza's great-grandfather was said to be a natural brother of the Francisco's grandfather. A dispensation was granted on 3 November 1877, and the ruling was sent to El Paso on 15 January 1878.

José Carvajal and Juana Apodaca, El Paso, 16 December 1877-5 January 1878, AHAD-446, f. 585-86.

José Carvajal and **Juana Apodaca** were related in the third and fourth degrees of consanguinity on a lateral line. Father Ortiz requested a dispensation for them on the basis of *angusti loci* and the extreme poverty of both families. The bishop granted a dispensation on 5 January 1878.

Santos Varela and Jesús Martínez, El Paso, [?] December 1877-15 January 1878, AHAD-446, f. 588-89.

Santos Varela and **Jesús Martínez**, citizens of El Paso, were related in the second degree of consanguinity. They sought a dispensation to repair damage done to Jesús's reputation, to save their souls, and to legitimize the child they were soon to have. According to Father Ortiz, the couple was poor. A dispensation was granted on 15 January 1878.

Jesús María Abeytia and Perfecta Herrera, El Paso, 18 April 1879, AHAD-449, f. 555-56.

Jesús María Abeytia and **Perfecta Herrera** were related in the first degree affinity on a lateral line on the basis of *copula illicita*. Both were very poor. Jesús had lost his father and needed to support his mother. The couple wanted to legitimize their five children and atone for the scandal they had caused. A dispensation was granted on 1 May 1879.

José Barrio and Angela Castillo, El Paso, 3 December 1880-5 January 1881, AHAD-452, f. 245-46.

José Barrio, a native and citizen of El Paso, was the legitimate son of Lorenzo Barrio and Leonides Mora. **Angela Castillo**, a native and citizen of El Paso, was the legitimate daughter of Agapito Castillo and Reyes Barrequieto. The couple was related in the second and third degrees of consanguinity on a lateral line. Both had lost a parent and were very poor. A dispensation was granted on 5 January 1882.

Simón Enríquez and Eulalia López, El Paso, 7-20 January 1881, AHAD-452, f. 246-48.

Simón Enríquez, was widowed by his first wife, Juliana Madrid, native of the villa of La Unión in the bishopric of [Murcia?] **Eulalia López**, *española*, single, a citizen of the El Paso, was the legitimate daughter of José López and the late Noberta Jurado. The couple was related in the second and fourth degrees of affinity on a lateral line on the basis of *copula licita*. Father Ortiz noted that Eulalia's father had granted his permission for a civil marriage to another man. A dispensation was granted on 20 January 1881.

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Gumesindo Castrillo and Desideria Pedraza, El Paso, 2-24 September 1881, AHAD-452, f. 249-50.

Gumesindo Castrillo and **Desideria Pedraza** were related in the third degree of consanguinity on a lateral line. Father Ortiz stated that once they were married they would ignore the relationship. Their families were extremely poor and worked as day laborers to provide their sustenance. To repair Desideria's reputation and legitimize a child they had together, Father Ortiz requested a dispensation. A dispensation was granted on 17 September 1881.

José María Maese and Teresa Telles, El Paso, 22 October-16 November 1881, AHAD-452, f. 251-52.

José María Maese, 64, a native and citizen of El Paso, was widowed by first wife, Victorina Abeytia. **María Teresa Telles**, single, a native and citizen of El Paso, was the legitimate daughter of Macario Telles and Dolores Telles. The couple was related in the first degree affinity on a lateral line on the basis of *copula illicita*. They wanted to legitimize their child and repair the damage done to María Teresa's reputation. Father Ortiz stated that María Teresa was very poor, and José María was an old man. A dispensation was granted on 16 November 1881.

José María Luna and María de Jesús Ronquillo, El Paso, 31 July-12 August 1882, AHAD-453, f. 559-60.

José María Luna and **Jesús Ronquillo**, 21, were related in the first degree affinity on the basis of *copula illicita*. José María had sexual relations with a daughter of his intended bride. Father Ortiz stated that the couple was poor, wanted to legitimize their children and stop the scandal. A dispensation was granted on 12 August 1882.

Candelario Abeytia and Nestora Lobato, El Paso, 4-15 January 1884, AHAD-455, f. 366-68.

Candelario Abeytia, was a native and citizen of El Paso and widowed of Josefa López. **Nestora Lobato**, 45, a native and citizen of El Paso, was the widow of her first husband, Félix Ilisi. The couple was related in the second and third degrees of affinity on a lateral line on the basis of *copula licita*. Father Ortiz requested a dispensation because they were very poor, and Nestora was burdened with a family. A dispensation was granted on 15 January 1884.

Pablo Chaves and Juliana Rodela, El Paso, 21 April 1885, AHAD-457, f. 33-34.

Pablo Chaves, was widowed by his first wife, Ilaria Alderete. **Juliana Rodela** was related to him in the second and third degrees of affinity because of *copula licita*. Father Ortiz requested a dispensation because Juliana had lost her parents and was very poor. A dispensation was granted on 21 April 1885.

Rumualdo Contreras and María Guadalupe Reyes, El Paso, 16 May-15 June 1885, AHAD-457, f. 35-36.

Rumualdo Contreras, was a citizen of El Paso. **Guadalupe Rey**, over 20, was a citizen of the pueblo of Senecu. The couple was related in the second and third degrees of consanguinity on a lateral

line. Father Ortiz requested a dispensation because the couple had poor parents, and her father had to care for the children he was raising on a miserable salary. A dispensation was granted on 26 May 1885.

On 8 June 1885 Ortiz noted that he had not received a reply to his request for a dispensation. He added that both parties belonged to the most prominent families in the area, and Guadalupe's poverty would make it difficult to find another partner. A dispensation was granted on 15 June 1885.

Miguel Villagrán and María de la Paz García, El Paso, 1-10 November 1885, AHAD-457, f. 37.

Miguel Villagrán, single, a native of Chihuahua and citizen of El Paso for nine years, was the legitimate son of Juan Villagrán and Juana Alderete. **María de la Paz García**, single, a native and citizen of El Paso, was the legitimate daughter of Vicente García and Plácida Alda. The couple was related in the second degree of affinity on a lateral line on the basis of *copula illicita*. They sought a dispensation on the basis of extreme poverty and because María's father had mistreated her through his debauchery, which prevented him from working. As a result, there was not enough to support them. A dispensation was granted 10 November 1885.

Eugenio Alvarez and Piedad Chaves, El Paso, 13-22 January 1886, AHAD-458, f. 340-41.

Eugenio Alvarez was widowed by his first wife, Juana Maese. **Piedad Chaves**, 23, single, was the legitimate daughter of Jesús Chaves and Francisca Cuarón. The couple was related in the fourth degree of affinity on a lateral line on the basis of *copula licita*. Father Ortiz requested a dispensation on the basis of Piedad's age, because her father was absent from the area, and because Eugenio had five very small children from his first marriage to care for. A dispensation was granted on 21 January 1886.

Calixto Madrid and Refugio Velarde, El Paso, 21-25 January 1886, AHAD-458, f. 342-43.

Calixto Madrid and **Refugio Velarde** were natives and citizens of El Paso. The couple was related in the fourth degree on a lateral line. Father Ortiz requested a dispensation because the proposed marriage was public knowledge, the couple was very poor, and Refugio's father had abandoned her.

Martín Gómez and Refugio Alvarez, El Paso, 12-17 May 1886, AHAD-458, f. 344-45.

Martín Gómez, was widowed by his first wife, Micaela Martínez. **Refugio Alvarez**, over 24, single, was the daughter of Guadalupe Alvarez and Gerónima García. The couple was related in the third and fourth degrees of affinity on a lateral line on the basis of *copula licita*. Father Ortiz requested a dispensation because Martín had four small children to raise, Refugio was of age, and they had poor parents. A dispensation was granted on 17 May 1886.

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Jesús Perea and Priciliana García, El Paso, 12-17 May 1886, AHAD-458, f. 346-47.

Jesús Perea, single, was the son of Bruno Perea and Angela Escalante. **Priciliana García** was single. Father Ortiz requested a dispensation for an impediment in the third degree of consanguinity on a lateral line. A dispensation was granted on 17 May 1886.

Alejandro Jirón and Cesaria Herrera, El Paso, 7-15 January 1887, AHAD-460, f. 22-24.

Alejandro Jirón, single, a native and citizen of El Paso, was the legitimate son of Jesús Jirón and Venancia Márquez. **Cesaria Herrera**, single, was the legitimate daughter of Juan Herrera and Josefa Domínguez. All were citizens of El Paso. The couple claimed they did not know of any relationship and that Alejandro's father maliciously said they were related.

When the bans were published, Jesús Jirón produced a family tree showing that the couple was related in the fourth degree of consanguinity on a lateral line. When Father Ortiz told them that they must have a dispensation to marry, he was told that the civil authorities would marry them. The fathers of both parties got together to request a dispensation and agreed to pay the required fee. A dispensation was granted on 15 January 1887.

Alberto García and Rafaela Irigoyen, El Paso, 21 May 1887, AHAD-460, f. 26.

Alberto García and **Rafaela Irigoyen** were related in the third degree of consanguinity. Father Ortiz requested a dispensation to reestablish the reputations of their families, which had suffered for some time because of public knowledge of the proposed marriage. A dispensation was granted on 28 May 1887.

José Sierra and Dolores Bernal, El Paso, 21-27 September 1887, AHAD-460, f. 27.

José Sierra and **Dolores Bernal** had married and lived apart for a month after Father Ortiz told them to avoid an improper relationship. The couple was related in the third degree of consanguinity on a lateral line. A dispensation was granted on 27 September 1887.

Fortino Maese and Dolores García, El Paso, 22-27 September 1887, AHAD-460, f. 28.

Fortino Maese, single, a citizen of El Paso, was the legitimate son of José Maese and Gabriela Jurado. **Dolores García**, 22, single, a citizen of El Paso, was the legitimate daughter of Mariano García and Maveas [?] Provencio. The couple was related by consanguinity in the second and fourth degrees on a lateral line. Father Ortiz requested a dispensation because when the couple became interested in marrying, they did not know they were related. Fortino was a very poor servant, and Dolores was the daughter of poor parents. A dispensation was granted on 27 September 1887.

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Mauricio Contreras and Felicitas Valverde, El Paso, 25 October-3 November 1887, AHAD-460, f. 29.

Mauricio Contreras, single, a citizen of El Paso, was the legitimate son of Manuel Contreras and Altagracia Montes. **Felicitas Valverde**, single, a citizen of El Paso, was the legitimate daughter of Martiniano Valverde and Florencia Rey. The couple was related by consanguinity in the second and third degrees on a lateral line. Father Ortiz requested a dispensation because they had planned the marriage for about five years. Felicitas was the daughter of a honorable, Christian Apache. A dispensation was granted on 3 November 1887.

Matilde Durán and Alejandra Madrid, El Paso, 7-12 November 1890, AHAD-464, f.172.

Matilde Durán, widowed by his first wife, Ascensión Salazar, was a native and citizen of El Paso. **Alejandra Madrid**, over 25, single, was a native and citizen El Paso. The couple was related in the third and fourth degrees of consanguinity on a lateral line. Father Ortiz requested a dispensation because Matilde was a very poor day laborer with a small family from his first marriage, and Alejandra's father was very poor father. She had been approached by the civil authorities about a civil ceremony. The couple did know they were related when they became betrothed. A dispensation was granted on 12 November 1890.

Mariano Varela and Anastacia Carvajal, El Paso, 27 July-8 August 1891, AHAD-465, f. 462.

Mariano Varela was the legitimate son of José María Varela and Eleanor Bernal. **Anastacia Carvajal** was the daughter of Gregorio Carvajal and Estefana Padilla. Both were citizens and natives of El Paso. The couple was related by consanguinity in the fourth degree on a lateral line. Father Ortiz noted that they were unaware of the relationship before they planned to marry and were related to most of the people around them. They came from very poor but honest families who were among the most important ones in the area. A dispensation was granted on 6 August 1891.

Juan N. Ornelas and Francisca Alvarez, El Paso, 27 October-4 November 1891 AHAD-465, f. 463.

Juan N. Ornelas, 25, single, native and citizen of El Paso, was the legitimate son of Juan N. Ornelas and Isabel Maese. **Francisca Alvarez**, single, a native and citizen of El Paso, was the legitimate daughter of Eziquio Alvarez and the late María Juana Maese. The couple was related in the third degree of consanguinity. Francisca had lost her mother. Her father, who was very poor, had remarried. He had a very large family from both marriages. A dispensation was granted on 4 November 1891.

Francisco Rubio and María Federico, El Paso, 27 April-1 May 1893, AHAD-467, f. 523-26.

Francisco Rubio, a native and citizen of El Paso, was the legitimate son of Fernando Rubio and Francisca Federico, both deceased. **María Federico**, was the legitimate daughter of Pablo Federico and Francisca Gil. The couple was related in the second and third degrees on a lateral line. They sought a dispensation on the basis of their poverty. María's father had irrationally opposed the marriage for

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more than a year, and she had to seek protection from her maternal grandfather. Both parties were accustomed to acting properly, and María received nothing in her father's home but bad treatment. Father Ortiz noted that if the dispensation were denied, it would result in scandalous concubinage, and the couple might seek a civil marriage. A dispensation was granted on 1 May 1893.

Espiridón Provencio and Josefa Jáquez, Paso de Norte, 2 July 1893, AHAD-467, f. 518-22.

Espiridón Provencio was widowed by his first wife, Guadalupe Jáquez. **Josefa Jáquez** was Guadalupe's sister. The couple was related in the first degree of affinity on the basis of *copula lícita*.

Margarita Provencio y Horcasitas addressed a note to the bishop stating that Espiridón Provencio had taken her virginity. If he was to marry, it should be to her. On 11 July 1893, the bishop's office, having examined the impediment and communication from Margarita Provencio y Horcasitas denied a dispensation to Esperidón and Josefa.

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. When possible, we have modified entries of individuals with the same name.

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