

**Early California  
Population Project**

*María. Fue su padrino María Ant. Carrillo India  
Adverti á las Madrnas lo deudo. y p[er] con fe. lo firme.  
En Junipero Serrano*

<http://www.huntington.org/information/ecppmain.htm>

**EARLY CALIFORNIA POPULATION  
PROJECT  
USER GUIDE**

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## 1. Introduction

This guide is intended to facilitate use of the online version of the Early California Population Project. It will:

- Provide an overview of the project
- Document the concepts that guided the creation of the database
- Detail the rules used by data entry personnel as they created the database
- Explain the sources of information for the database
- Outline rules that govern use of the database
- List the people who have contributed to this project since its inception, and
- Describe the fields that constitute the database

## 2. Project Overview

The Early California Population Project, a database developed by the Huntington Library, provides easy and democratic access to all the information contained in the California mission registers, records that are of unique and vital importance to the study of California, the American Southwest, and colonial America. Within the baptism, marriage, and burial records of each of the California missions sits an extraordinary wealth of unique information on the Indians, soldiers, and settlers of Alta California. But the vast potential of California's mission records has in many ways remained unexploited. The original registers are scattered across California and too old and too brittle to handle. Microfilm copies of the registers exist in archives but are of poor quality and often hard to locate. Understanding the registers--written as they are in eighteenth-century Spanish script--demands rare skills and enormous effort. Lacking adequate staff and resources to facilitate genealogical and historical research, libraries, archives, missions, and dioceses each year turn away countless individuals who are eager to study early California's Indian, Hispanic, and Anglo-American inhabitants.

The construction of databases based on mission records has proven to be extremely time-consuming and challenging and therefore some regions of California had yet to be studied through the sacramental registers. And when databases have been created, their structure and design necessarily have been narrowed by specific research questions and, until recently, technological limitations on the amount of information that could be stored and managed in a computer file. Furthermore, while existing databases of mission records are extremely powerful tools, each is in one important way incomplete: since soldiers and settlers moved from mission to mission, as did Indians but with less frequency, datasets that did not encompass all of the California missions could not capture the full life histories of those who were most mobile. Out of these realizations and the desire to establish a new resource for the study of California before 1850, the Early California Population Project was born and begun in earnest at the Huntington in 1998.

Through the Huntington Library, the Early California Population Project has obtained generous financial support from many granting agencies. The John Randolph Haynes and Dorothy Haynes Foundation, the California State Library (Library Services and Technology Act), the Dan Murphy Foundation, the Giles W. & Elise G. Mead Foundation, and the National Endowment for the Humanities, have all funded a Huntington based project staff of between two and four full-time employees devoted to data entry since 1999.

The project offers great opportunities for the study of the people and communities of early California. All basic data entry for the project was completed in June 2006. The project has records on more than 101,000 baptisms, 27,000 marriages, and 71,000 burials performed in California between 1769 and 1850. No other region of colonial America that became part of the United States has a database of such an extensive set of vital records. The database

encompasses records from all 21 of the California missions, in addition to the Los Angeles Plaza Church and the Santa Barbara Presidio. In its current form the ECPP database has more than 85 fields related to individual baptism records, 93 covering the marriages of individuals, and 46 concerning burial information.

By working with the ECPP database:

- Community historians can study in greater detail the individuals and families who settled California's presidios and pueblos
- Anthropologists and ethnohistorians can examine the settlement patterns of Indians in Alta California and their movement to the missions
- Historical demographers can bring greater detail to their attempts to understand the pace and magnitude of Indian population decline in Alta California
- Scholars of religion can study the practice and administration of Catholicism in the California missions and the lives of California's Franciscans
- Social historians can study the structure and growth of the missions and the secular communities of Spanish and Mexican California
- Genealogists can more easily trace and identify the people who lived in California from 1769 to 1850
- Historians of colonial America can more easily incorporate regions and peoples beyond the eastern seaboard into the narrative of our country's early history, and
- Scholars can attain an increased awareness of the tremendous diversity that has long characterized the people of the Golden State and the American Southwest

For all of these reasons, is the hope of the Huntington Library and the projects' sponsors, staff, contributors, and general editor that the ECPP will constitute an enduring contribution to the anthropological, historical, ethnohistorical and genealogical study of all of the peoples and communities of California before 1850.

### **3. Sources Used in the Compilation of Data**

The primary sources for the Early California Population Project are the baptism, marriage, and burial registers produced by the Franciscans of Spanish and Mexican California. Much like parish priests in Europe, missionaries in California were required to keep records for all Indians affiliated with the missions and for the region's Spanish and Mexican population, all of whom were at least nominally Catholic. Thus, whenever the missionaries in California baptized an individual, they, to the best of their abilities, recorded that individual's birthplace, age, parents, marital status, children, siblings, godparents, Spanish name, and any other information they deemed unique or relevant. They also assigned that individual baptism record a unique number. Similarly, when they married or buried an individual, they assigned that individual's marriage or burial record a unique number, and in these records they nearly always recorded the individual's Spanish name, age, marital status, place of baptism, family relations, and, if known, baptism record number. Because the separate baptism, marriage, and burial registers for all of California's 21 missions are largely complete, consistently thorough, and in many ways cross-referenced, records from different missions and registers can be linked and sorted by individual. The California mission registers, therefore, contain the information necessary to reconstruct not only the individual life histories of the tens of thousands of Indians and settlers who lived in Alta California but the divergent population dynamics of these groups.

In nearly all instances, the ECPP staff did not work directly with original manuscripts but rather with microfilm copies of the originals. Some of this microfilm is part of the Huntington Library's microfilm collection, but much of it was borrowed from institutions across the state. The Santa Barbara Mission Archive-Library was particularly generous in sharing its microfilm. The

University of Santa Clara provided film for Mission Santa Clara, and the Archive of the Archdiocese of San Francisco permitted the ECPP to use microfilm copies of records from many of the missions of northern California. Finally, the Archival Center of the Archdiocese of Los Angeles provided a copy of various records for Mission San Fernando.

While the vast majority of the ECPP data was compiled at the Huntington Library, the project benefited from the generosity of scholars who contributed their own data to the project. Data for Missions San Carlos and San Gabriel came from Steven Hackel; Randy Milliken and John Johnson provided their database of Missions San Antonio and San Miguel; John Johnson shared his work on Missions San Luis Obispo and San Luis Rey; and Steve O'Neil and John Johnson provided a copy of their work on Mission San Juan Capistrano. All of this work was checked for accuracy by ECPP staff, and none of it was downloaded directly into the ECPP database. All donated data was modified so that information in each field for each record conformed to the conventions of data entry followed by ECPP staff.

#### **4. The Completeness of the ECPP Database and the Mission Records**

All basic data entry for the project was completed in June 2006. The database encompasses records from all 21 of the California missions, in addition to the Los Angeles Plaza Church (1826-1848) and the Santa Barbara Presidio (1782-1848). Unfortunately, there are a few notable gaps in the documentary record. All sacramental records from Mission San Luis Rey are missing, but the project used the mission's *padrón* (a form of a household census) to reconstruct some of the mission's population. The burial records for Mission Soledad are lost. There are also major gaps in baptisms at Mission San Gabriel, and at San Diego there is a 16 year gap in burials after 1831. Other than these exceptions there are no major gaps in the missions' sacramental records. Nevertheless, each mission has its own idiosyncrasies, and these are discussed in various mission memos attached to the ECPP website.

#### **5. Rules Governing Use and Citation of ECPP Database**

Data in the ECPP is for scholarly use and must not be used for commercial purposes. Users of the database must not attempt to reproduce and disseminate the data in the ECPP database or the database itself. Publications and research reports based on use of the database must be cited as follows: *The Huntington Library, Early California Population Project Database, 2006*.

#### **6. Development of ECPP Database at The Huntington**

Since the project's inception in 1998, Robert C. Ritchie, director of research at the Huntington, has served as project director. Steven W. Hackel, associate professor of history at Oregon State University, and general editor of the database, has played a leading role in designing the database, outlining the rules governing data entry, monitoring data entry, and providing content for the website. The project has benefited from an extremely able and dedicated group of data entry personnel including Anne M. Reid as lead data entry assistant. Over the years the following individuals have also worked at the Huntington Library on the ECPP as data entry assistants: Vanessa Browning, Reina Polanco, Karen Cavanaugh, Isolina Benitez-Martinez, Maria Fernandez, Leticia Polizzi, and Stephanie Ausensi.

The design structure of the initial ECPP database emerged in the fall and spring of 1999-2000 through the combined efforts of Steven W. Hackel, John R. Johnson, and Randall T. Milliken. Over time, as more data were added to the project, the ECPP database structure was expanded. Since the ECPP is intended as a source for a range of future researchers, many of whom will certainly ask questions that cannot now be anticipated, the design team sought to craft a

database that would allow for the capture of all of the information contained in the mission registers. The result is a wide and flexible range of fields designed to allow data entry to expand in relation to the amount of information contained in any given entry in the missions' sacramental records.

## **7. General Guidelines Followed by Data Entry Personnel**

### *7.1. Transcription of the original manuscripts*

Since the primary goal of the project is an electronic version of the original records—not a database of information derived from an interpretation or manipulation of information contained in the original registers—information has been transferred directly from the original registers as it appears in the original records. Variations in spelling—of villages and Spanish names—may seem like careless errors or signs of illiteracy, but in fact they are indications of regional variations in spelling and pronunciation, and they are important clues as to how these words sounded when they were spoken aloud in early California. The one exception to the rule of carrying over the Spanish as it appeared in the records involves abbreviations, which abound in the original registers. For example, the Franciscans were fond of abbreviating the most common names and words: Joseph (J.ph), María (M.a), Francisco (Fran.co), Manuel (Man.l), Antonio (Ant.o), San (S.n), Santo (S.to), Mision (M.n), etc. A name recorded in the records in such an abbreviated form was entered in the database as a full word. For instance, “Fran.ca M.a” was entered in the database as “Francisca Maria.”

### *7.2 Blank Fields*

The ECPP database can accommodate the most detailed records, and thus in many cases there are more fields than information contained in an individual record. As a result, some fields were left blank, or simply contain the word “[Unstated].”

### *7.3 Specious Data in Original Registers*

In addition, there were occasions where data entry personnel were forced to enter into the database information that occurs in the original record but is in fact false. For example, in some cases the missionaries incorrectly identified the baptism number of an individual when they were completing marriage or burial records. The missionaries might have been off by a number or two, or they might have transposed digits. This direct transcription of what ECPP staff determined to be misinformation appears occasionally in the following fields: Marriages (fields 23, 24, 58, and 59) and Burials (fields 24 and 25). The correct information would be in the corresponding fields: Marriages (fields 25, 26, 60, and 61) and Burials (fields 25 and 26). When discrepancies occurred, ECPP staff added a note in the comments field of that record to document the difference between the ECPP database and the original records

### *7.4 Variations in Spelling Across the Records*

The Franciscans also often recorded the name of an individual in a slightly different form in the baptism, marriage, and burial records. It is not unusual for an individual with a common name, such as Francisca Maria, to appear as Maria Francisca or simply as Francisca in another record. Again, to maintain the integrity of the database, the information was logged into the database as it appears in the original record. If the name is quite different from the one cited in the baptism record, a notation was made in the notes field. Nevertheless, it is always best to try and search for individuals by their baptism number if known, as variations in the spelling of names can lead to confusion.

### *7.5 Legibility*

ECPP staff entered “[illegible]” into the database field(s) when they encountered illegible letters or words in the original manuscript. If a word was only partially legible, data entry personnel only entered the legible portions. Illegible parts of words are enclosed in brackets. For example,

“Fran[...]” means that the first four letters were legible, but after the “n” followed what appeared to be several illegible letters. For those instances where data entry personnel inferred the illegible sections of a given record, personnel entered them surrounded by brackets. For example, “Fran[cisca]” was entered into the database if it was assumed that the complete word was “Francisca.” Explanation of the problem—water damage to the original record, poorly shot film, or just bad handwriting—was recorded in the notes field for that record.

### 7.6 Accuracy

Every effort has been made to ensure that the information contained in the database is accurate. Extensive reviews and audits of the data were made throughout the tenure of the project and upon its completion. However, should users encounter errors in the ECPP database, they are encouraged to report them via [email](#). Suggestions for project revisions must include specific information such as mission, record number, and the nature of the problem. The database will be updated periodically to reflect refinements.

## 8. Record Linkage

Beyond the primary goal of transcribing information from the original records to the database, a secondary goal of the project has been to link together the dispersed baptism, marriage, and burial records of individuals to facilitate data retrieval and the creation of histories of individuals and families. It is in the area of record linkage that the ECPP staff have moved well beyond a simple transcription of the original registers. Complicating the linking of records was the fact that the Franciscans tended to use only first names when they identified Indians in the mission records. (For soldiers and settlers, the missionaries always listed both given and family names.) Fortunately, though, the Franciscans also included in their records of Indians many other bits of identifying information that permitted project staff to link burial records to baptism records, marriage records to baptism records, and childrens' baptism records to their parents' baptism and marriage records. As of June 2006, 91% of 71,360 death records have been linked to the deceased's baptismal record, 72% of 65,170 baptism records that list information on a Spanish-named mother have been linked to the mother's baptismal record, 65% of 65,015 baptism records that list information on a Spanish-named father have been linked to the father's baptismal record (65%), and 90% of 27,985 marriage records have been linked to the bride's baptism record and 89% have been linked to the groom's baptism record.

Since these links are the result of many decisions that may not readily be apparent to ECPP users, a separate field has been devoted to the explanation of how each link was made. There are 39 different ways the link can be established. In addition, in cases where the link was made based on very scant information, the link has been designated with an asterisk.

These codes run from the Franciscans having made the link themselves to ECPP staff having determined the link through various combinations of evidence, such as the year of the individual's birth, or the name of the individual's parents, siblings, or spouse. As stated above, the database will be updated periodically to reflect refinements.

## 9. Link Codes

The following codes have been used to explain the pieces of information in the original record upon which the record link has been established. There are four fields in the ECPP database where these link codes can be found: In the Baptism table: DEATH LINK TYPE (Code/s explain link between ego's burial & baptism records. Same as No. 4); in the Marriage table: MBASIS (Code/s explain link between groom's marriage & baptism records.); in the Marriage table: FBASIS (Code/s explain link between bride's marriage & baptism records.); in the Death table: DBNUMBASIS (Code/s explain link between ego's burial & baptism records. Same as No. 1)

In many instances the link was made through a combination of pieces of evidence. Thus, in the link code fields, more than one code number is often listed. Also, sometimes there is an asterisk (\*) in the link code field. This indicates that the link is tentative and less certain than those that do not carry an asterisk. **Note: In the following codes “Ego” refers to the individual receiving the sacrament.**

1. Ego's baptism number and Spanish name given by the missionary
2. Ego's age level
3. Ego's Spanish name
4. Ego's Native name
5. Ego's father's Spanish name
6. Ego's mother's Spanish name
7. Ego's origin
8. Ego's father's native name
9. Ego's mother's native name
10. Ego's spouse (Spouse's name in ego's baptism record ('Relatives' table) matches spouse's name in ego's death and/or marriage record.)
11. Ego's marital status
12. Ego's father's status
13. Ego's baptism date
14. Ego's baptismal type (Often used for direct references in the burial record to ego's provisional baptism.)
15. Ego's baptism number only
16. Ego's status
17. Ego's father's ethnicity. (Only used for ethnic descriptions, such as *Razon, Californio, or Indio*, not for religious status, such as *gentil* or *Neofito*.)
18. Ego's mother's marital status
19. Ego's legitimacy
20. Ego's baptism officiant
21. Ego's father's surname
22. Ego's surname
23. Ego's mother's surname
24. Ego's marriage record information
  - Further information pertaining to ego (e.g. native name, origin, and/or parents' data) and/or previously entered baptism link in ego's marriage record allows link to baptism.
  - Spouse's name in ego's death record is basis for finding ego's marriage record.
  - See ego's marriage record for specific link basis.
25. Ego's previous marriage record information
  - Further information pertaining to ego (e.g. native name, origin, and/or parents' data) and/or previously entered baptism link in ego's previous marriage record allows link to baptism.
  - Previous spouse's name in ego's marriage record is basis for finding ego's previous marriage record.
  - See ego's previous marriage record for specific link basis.
26. Ego's father's origin
27. Ego's mother's origin
28. Ego's child's death record information

- Further information pertaining to ego (e.g. native name, origin, and/or parents' data) in ego's child's death record allows link to baptism.
- Parent's name and/or reference to parent (e.g. "*la antecedente*") in ego's child's death record is basis for finding that record.

#### 29. Ego's Relative

- Death or marriage record gives name of relative, other than spouse or parent, which is also found in baptism record (Relatives table). This could be a grandchild, niece/nephew, etc. This code can also be used with ego's child; this is different from code #28 because the information is directly in ego's death or marriage record.

#### 30. Ego's later marriage record information

- Further information pertaining to ego (e.g. native name, origin, and/or parents' data) in ego's later marriage record allows link to baptism.

#### 31. Ego's previous spouse

- Previous spouse's name in ego's marriage record matches previous spouse's name in ego's baptism record (Relatives table) and/or reference to previous spouse (e.g. "*muger del antecedente*"). Link does not rely on ego's previous marriage record, unlike #25, which does.

#### 32. Ego's death record information

- Further information pertaining to ego (e.g. native name, origin, and/or parents' data) in ego's death record allows link to baptism.
- See ego's death record for specific link basis.

#### 33. Ego's child's baptism record information

- Ego's baptism number is listed in baptism record of ego's child.

#### 34. Ego's death date

- Baptism record states when ego died ("murio a pocos dias de bautizado"), which matches date of death in ego's death record

#### 35. Ego's spouse's origin

- Ego's spouse's origin in death record matches that in ego's marriage record

#### 36. Ego's spouse's death record info

- Further information on ego (e.g. Native name, origin, parents' info.) in ego's spouse's death record allows link to baptism. See spouse's death record for specific link basis.

### 37. Ego's child's Marriage Record

- Further information on ego in child's marriage record allows link to baptism. See child's marriage record for specific link basis.

### 38. Ego's spouse's later marriage record

- Further information on ego in spouse's later marriage record allows link to baptism. See spouse's later marriage record for specific link basis.

### 39. Ego's Padrino/Madrina

#### \* Inferred link

- Based upon process of elimination, after exhausting all possible links for a particular record. Links marked with an asterisk are less certain than those without an asterisk.

## 10. Mission Identifier Codes

The process of data retrieval and record linkage has been facilitated through the creation of a series of mission identifier codes. These are abbreviations for the mission or location where a sacrament was performed. Because of the frequency with which these locations occur in mission registers, these presidios, *assistencias*, and missions have been given 2-3 letter codes, which have been entered into the database in place of using the entire name. The missions have been separated into Baja California missions and Alta California missions. The presidios were military garrisons, and were sometimes connected with missions, but were not always located in the same place. *Assistencias* were located in Indian villages, and were places where the priests would visit on occasion to perform the sacraments. The LA church was located in the Pueblo of Los Angeles, and was a parish church with its own register. It is important to note that the mission records do not always specify whether an origin is a mission or a *rancheria* near the mission which is known by the same name. The missions and *assistencias* are not always listed in the registers by their full name; since there are Baja and Alta California missions with similar names, it is sometimes impossible to know to which mission the record is referring. Mission Codes are only used in the derived mission fields, and only refer to non-native locations, such as presidios, missions, and *assistencias* – they are not used for Indian villages or *rancherias*.

#### Baja California Missions

MLA	Santa Maria de los Angeles
NSG	Nuestra Señora de Guadalupe
SFB	San Francisco de Borja
SGD	Santa Gertrudis
SM	San Miguel
ST	Santo Tomas
SY	San Ygnacio
SV	San Vicente
TDS	Todos Santos

#### Alta California Missions

LPC	La Purisima Concepcion
SAP	San Antonio de Padua
SB	Santa Barbara
SBV	San Buenaventura
SC	San Carlos Borromeo
SD	San Diego

SCL Santa Clara  
 SCZ Santa Cruz  
 SFD San Francisco de Asis Mission and Presidio  
 SFR San Fernando  
 SFS San Francisco Solano  
 SG San Gabriel Arcangel  
 SI Santa Ynes  
 SJB San Juan Bautista  
 SJC San Juan Capistrano  
 SJS San Jose  
 SLD Nuestra Señora de la Soledad  
 SLO San Luis Obispo  
 SLR San Luis Rey  
 SMA San Miguel Arcangel  
 SRA San Rafael

Presidios

BP Santa Barbara Presidio

Other

LA Los Angeles Plaza Church

**11. Sample Records from the Database Tables**

**Baptism Record**

The ECPP database is best conceptualized as constituting three interrelated tables, one for baptisms, a second for marriages, and a third for burials. To illustrate this, the records below relate to the life of one woman, Rosalia, of Mission San Fernando. Her life was like many others in the missions. She was born in a native village in 1796 and was baptized as a young girl at Mission San Fernando in 1798. She married at San Fernando in 1805 and died in 1821. The images below are original records containing information about her life and transcriptions of those records as distributed in the baptism, marriage, and burial tables of the ECPP database. Fig. 1 displays the baptism record for Rosalia from Mission San Fernando, and Fig. 2, a transcription of the record and shows how the record was broken up into individual ECPP fields.

Fig. 1. Baptism record of Rosalia, Baptism 83 of Mission San Fernando.

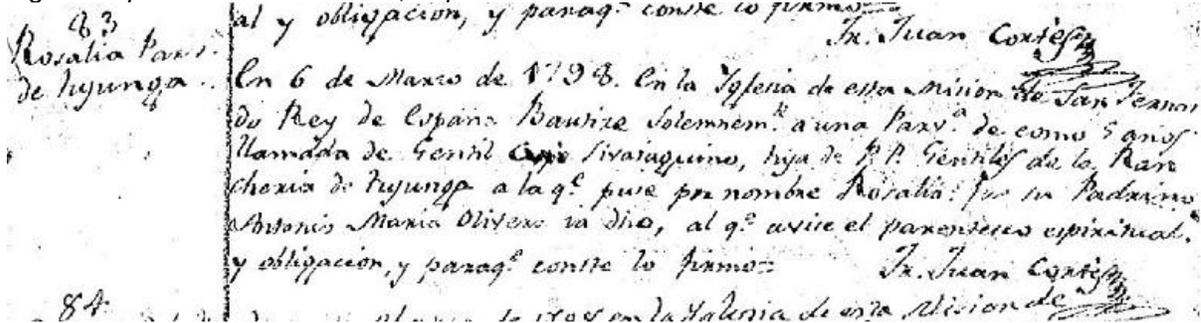


Fig. 2. Transcription and diagram of San Fernando Baptism 83.

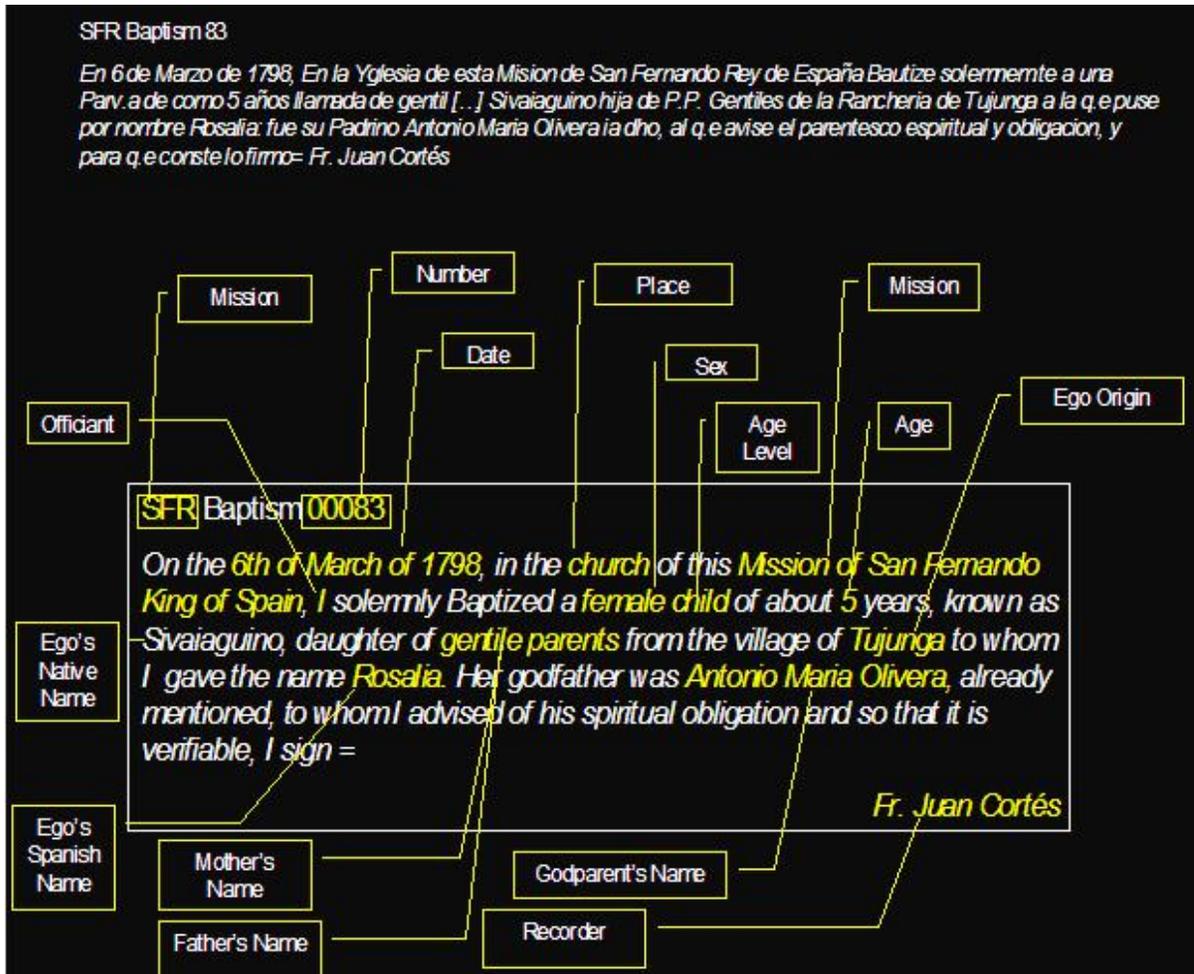


Fig. 3. Marriage record 406 of Mission San Fernando, for Rosalia.

206.  
Rosalia  
con  
Juntas

En 29 de Octubre de 1798 en la Iglesia de esta Religion de San Fernando Rey. Presidida la presentacion, y juramento, y leydas las tres proclamas entre dias festivos indica elizario de la comuna, y practicado todo lo que por el presente con elilio tridentidano, y manifestado los espantados con en timientos ambos contrahentes, son palabras de su boca: caso, in faciem DE Nostis Eclesia bendiga, vobis, a los q. es Hijo de Malchior, y Malchiora de padre, con el nombre de hijo de Petra con el nombre de Pedro. De cuyo acto fueron testigos Juan de Casimiro Bando, y otros, y lo firmo  
Fr. Francisco Dromet

Fig. 4. Marriage Record 406 transcribed and broken up into ECPP fields.

SFR Marriage 406

*En 29 de Octubre de 1805 en la Yglesia de esta Mision de Sn. Fernando Rey Presedida la presentacion, ynformacion, y leydas las tres proclamamas en tres dias festivos inter Misarum Solemnia, y practicado todo lo que prescribe el S.to Concilio Tridentino, y manifestados los espontaneos consentimientos ambos contrahentes, por palabras de presente case, in faciem S.te Matris Edesie bendije, y vele, a Rosalia, hijo de Melchor y Melchora difunta, con Santes Hijo de Petra ambos Neofitos. De cuyo acto fueron testigos Laureano, Casimiro Ban[dijo], y otros y lo firmé. Fr. Francisco Dumetz*

Mission Number Date

**SFR Marriage 00406**

Officiant

Mission

Nuptial Blessing

Groom's Spanish Name

Groom's mother's

Bride's Spanish Name

Bride's father's Spanish name

Bride's mother's Spanish name

Witness

Witness

Fr. Francisco Dumetz

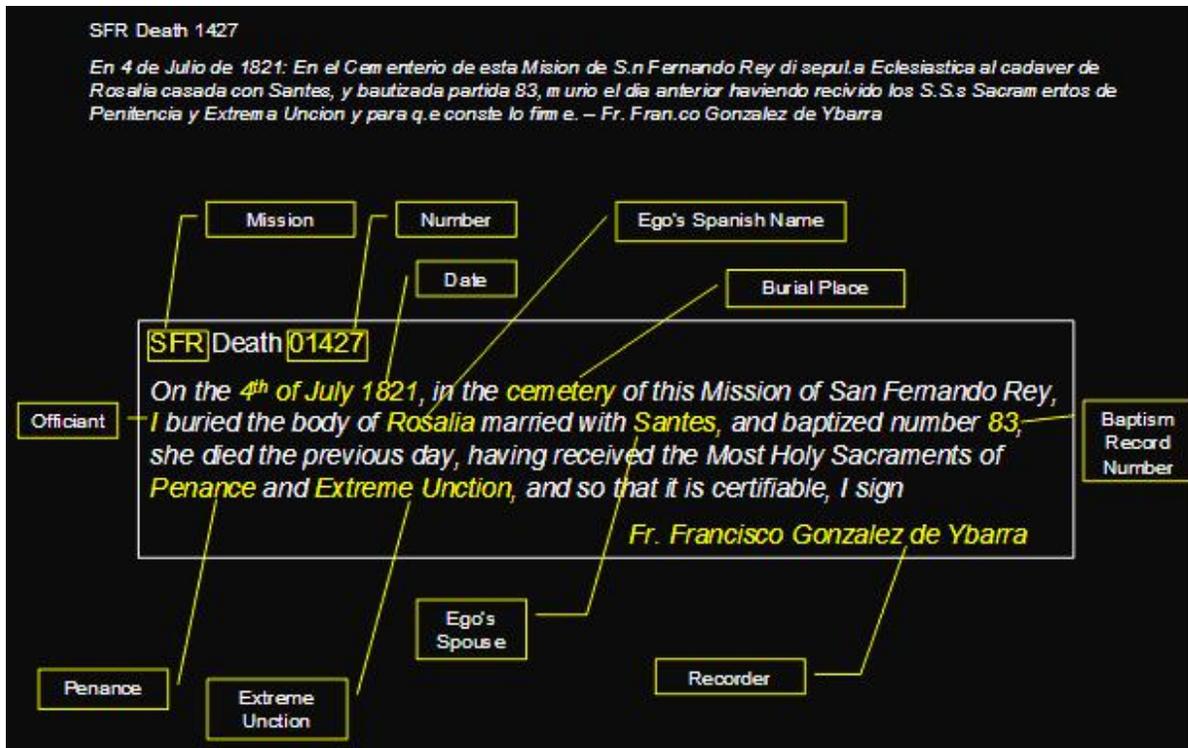
Recorder

On the 29<sup>th</sup> of October of 1805 in the church of this Mission San Fernando Rey, having presided over the presentation, information, and reading of the three wedding banns *inter Misarum Solemnia*, on three days of religious observance and after fulfilling all that the Holy Council of Trent prescribed, and the couple having demonstrated their free consent by words presently I married, *in faciem St. e Matris Ecclesie[.]* blessed, and veiled, Rosalia, child of Melchor and Melchora deceased, with Santes, child of Petra, both Neophytes. Witnesses of this act were Laureano, Casimiro Ban[dijo], and others and I have signed it.

Fig. 5. Burial Record 1427 of Rosalia, Mission San Fernando.

*En 5 de Febrero de 1826 en el Cementerio de esta Mision de Sn. Fernando Rey se enterró el cuerpo de Rosalia hija de Melchor y Melchora difunta con Santes hijo de Petra ambos Neofitos. De cuyo acto fueron testigos Laureano, Casimiro Ban[dijo], y otros y lo firmé. Fr. Francisco Dumetz*

Fig. 6. Burial Record 1427 transcribed and broken up into ECPP fields.



## 12. Field Descriptions for Baptism Table

In the following field descriptions, “Ego” refers to the individual who is receiving the sacrament of baptism. “T” indicates a transcription field and that the information in the field has been entered into the database as stated in the original mission record. “D” indicates a derived field, where the information entered into the database is supplementary to the original mission records.

### 1. **Death Mission** (T) Burial Mission

Mission where ego’s burial is recorded. This field contains the mission identifier code. This field was carried over from the burial register when a record link was established.

### 2. **Death Number** (T) Burial Record Number

Ego’s unique burial record number. This field was carried over from the burial register when a record link was established.

### 3. **Burial Date** (T) Burial Date

Date of ego’s burial, excluding notification and death date. This field was carried over from the burial register when a record link was established.

### 4. **Death Link Source** (D) Baptismal Link Basis

Codes to identify how the link between ego’s burial and baptism records was established. This field was carried over from the burial register when a record link was established. This field also corresponds to Link Basis in the Burial register.

### 5. **Mission** (T) Baptismal Mission

Denotes the mission where ego was baptized, also known as mission identifier codes.

### 6. **Number** (T/D) Baptismal Number

Baptism record number assigned by the officiating Franciscans when the baptism was recorded in the register. The field contains six digits. For example, the first baptism at a mission, recorded as "1" by the Franciscans was entered in the database as "00001." The sixth place in this field is for double entries of the same number. Occasionally the padres would assign more than one baptism record the same number. In these cases, the first record would be entered into the database as 00020, the second as 00020a, the third as 00020b, etc. Because a select number of missions had confusing numbering problems, some register numbers will appear in their correct sequential order with the letter "Y" affixed at the end--these cases are documented in the mission notes. In cases where a number was omitted (e.g., the register goes from record 20 to record 22), that number will appear in the database with the word "[skipped]" entered in the appropriate fields and explained in the notes section. Every baptism record from a particular mission entered into the database must have a unique number. *When the baptism number and Mission fields are combined*, no two records for any baptism in the ECPP are the same.

**7. Baptism Date (T/D) Baptismal Date**

Date the baptismal sacrament was performed. Information in this field was entered in a day\_3-letter English month\_year format, such as 15 Jan 1780. Alternatively, if the date cannot be expressed as such, then the transcribed date was entered, such as "Por el mes de Septiembre de 1793 [Sep 1793]."

**8. Baptism Date Formatted (T) Baptism Date Formatted**

Information in this field was entered in a standard month/date/year format, such as 12/28/1782. If the date cannot be expressed as such, the field was left blank.

**9. Place (T) Baptismal Place**

Location where the baptism was performed. In nearly all cases, baptisms were performed in the mission's church, but occasionally they occurred elsewhere. Most of the time the values in this field will be "Iglesia," "Yglesia," or "Yglesia de esta Mision." However, if the baptism occurred outside of the mission, that locale will be substituted for "Iglesia." In some instances the baptism will have taken place in a native village or "*rancheria*."

**10. Ego's Type (T) Baptismal Type**

There are two types of baptism: standard or provisional. If the baptism was a standard baptism--one in which the ego was healthy and able to participate-- it was coded as normal or "+". However, the padres also baptized individuals who they feared were in danger of imminent death or were otherwise unable to travel to the mission because of ill health. They would almost always record these unusual baptisms in the baptismal register. These were essentially provisional, and were coded as "-" in the database.

In many provisional baptisms no godparents were assigned at the time of baptism. At a later date, if the ego survived, the Franciscans would execute the complete rite of baptism, stating in the record that they had "*supli las ceremonias*," or, supplied the full ceremonies. This was not a second baptism but the completion of the original baptism. It was at this time the godparents might be assigned. Thus, this additional information--as well as the date of the *supli ceremonias* and the padre who performed the additional ceremonies--was entered into the original baptism record, namely the Godparent table, *Supli Ceremonia* Officiant and *Supli Ceremonia* Date fields.

**11. Ego's Type Phrase (T) Baptismal Type Phrase**

The wording used to describe the provisional baptism was recorded in this field. These phrases include but are not limited to: *in articulo mortis*, *in periculo mortis*, *privadamente*, and *en peligro de muerte*. The phrase *sub condicione* may or may not apply to provisional baptisms, but it was entered here to document other special cases, such as the baptism of an individual who has converted from another faith.

**12. Ego's Sex (T) Sex**

The sex of the ego is "M" (male) or "F" (female). If there is a discrepancy between the sex stated by the recorder and the name given to ego, an asterisk was entered to direct the user to the notes, where a memo was made to explain the discrepancy.

### 13. **Age (T) Age**

The chronological age of ego at the time of baptism. This is usually a numerical value, but it may also be a phrase that does not translate into a definite numerical value, such as "*poco mas de un mes*" or "*menos de un año*." In these cases, the entire phrase was entered as is into this field. This field works along with the following field (AGEUNIT) to indicate the age at baptism.

### 14. **Ego's Age Unit (T) Age Unit**

This is the field that works with the preceding field, the AGE field, to indicate the age unit of the ego at baptism. This field supports the following values:

"d" for *dias* (days)

"m" for *meses* (months)

"s" for *semanas* (weeks)

"a" for *años* (years)

For example, if the ego was 10 years old at baptism, "10" was entered into the AGE field and "a" in the AGEUNIT field. Often, the missionaries omitted age, in which case, the field was left blank.

### 15. **Ego's Age Level (T) Age Level**

This is another field that draws on information provided by the missionaries about the age of those they baptized. The missionaries classified those they baptized into several categories: *adultos*, *viejos*, *mozos*, *muchachos*, *niños*, *parvulos* and *recien nacidos*. This field supports the following values:

"a" for *adulto/a*

"mu" for *muchacho/a*

"mo" for *mozo/a*

"vi" for *viejo/a*

"ni" for *niño/a*

"p" for *parvulo/a*

"rn" *recien nacido/a*

Note that *parvulo*, *niño*, and *muchacho* were flexible categories, stretching from a newborn to those under age 9 or 10. The significance for the missionaries was that any child over age 9 could not be baptized without proper catechistical training whereas those younger could be baptized without religious instruction. Occasionally, these classifications are omitted from the lengthy record and are only found in the margin note that accompanies each record.

### 16. **Ego's Spanish Name (T) Spanish Name**

This is the given Spanish name recorded by the missionaries at the time of baptism. This is only the given name, not the surname (family name or last name). Occasionally, Indians were identified by Spanish surnames at the time of the baptism. These names are also included in this field, because they were assumed names, rather than family names. Discrepancies in the spelling or actual name of the ego may exist within his/her record. For example, the padre may cite ego as "*Maria Juana*" in the entry, but refer to her "*Maria Josefa*" in the margin. In these instances, the name that appears in the entry was entered into this field. In this particular case, the name "*Maria Juana*" would have been entered into the Spanish Name field, and a note would have been made in the Miscellaneous Attributes (under the variable "Margin Notes") indicating the disparity in the names.

The word "[skipped]", "[unstated]", "[missing]" or "[illegible]" may also appear in this field, indicating that the record is skipped due to a sequence error; the name was omitted by the recorder; the name is not available because of a missing page in the sacramental register; or the

entire name appears illegible. Occasionally the term “[duplicate]” may appear if it was obvious to the data entry personnel that the entry was recorded twice.

**17. Ego’s Native Name (T) Native Name**

This field applies mostly to Indians and is the ego’s native name at the time of baptism. It may also apply to individuals who were not from Alta California (such as Europeans and Americans) who were known by different names other than the ones which they acquired at the time of baptism.

**18. Ego’s Surname (T) Surname**

This field is reserved for ego’s surname in the case of *gente de razon* or Mission-born children who assume their father/mother’s native names as surnames. Compound names and surnames with prefixes (such as “de la Guerra”) were entered exactly as they appear in the register, or they were placed in brackets when the father’s surname is given. Occasionally, a Mission-born Indian was given the father/mother’s native name to a child, treating it as a family name.

**19. Ego’s Ethnicity (T/D) Ethnicity**

The ethnicity of the ego as determined by the Franciscan at baptism or as indicated by the ego’s religious status, native name, or surname. This field may also contain the same information as the Origin field (see below), like “*nacion Yuma*.” Information may also be implied, and placed in brackets, when not explicitly stated in the record such as “[Razon]”.

**20. Ego’s Origin (T) Origin**

This is a field that reflects the home political group of the ego. For Indians it is where the missionary said the ego was from at the time of baptism, such as the “*rancheria de Eslenajan*.” The origin also may be where the Indian was born or his or her tribal affiliation, such as “*nacion Yuma*.” If the ego is Spanish, the information will usually be where they were born or where their parents live. For example, a child born to a soldier will usually be classified by the padres as from a certain presidio or mission.

In general, the origin is the phrase that follows “*de*” in the record, such as “*de la Mision*”, “*de Eslenajan*”, “*de nacion Yuma*.” The origin will always appear with the place name first (completely spelled out, without abbreviations), followed by any defining phrases (*al rumbo de, rancheria de, mision de, etc.*). For example, the origin listed earlier would appear as “*Eslenajan, rancheria de*” or as “*San Francisco, Real Presidio de Nuestro Padre*.”

**21. Derived Origin (D) Derived Origin**

As the field name suggests, this field is reserved for derived origins, or standardized place names. Any given *rancheria* may have multiple spellings, depending on the recorder. Thus, the derived origin allows users to search based on the standardized spelling of a particular place. For example, mission born children may be classified as being from the “*Micion*”, “*Mission*”, or “*Mision*”. While the transcribed phrase is entered in the origin field, the derived origin field will state “Mission”.

**22. Ego’s Legitimacy (T) Legitimacy**

This indicates how the Franciscans classified the birth, either as legitimate or illegitimate. This field supports the following values:

“l” for *legitimo/a*

“n” for *natural*

“ad” for *adulterino/a*

“ba” for *bastardo/a*

“il” for *ilegitimo/a*

“es” for *espurio/a*

“ms” for *madre soltera*

“ps” for *padre soltero*

“hu” for *huerfano/a*

“hum” for *huerfano/a de madre*

“hup” for *huerfano/a de padre*

“pnc” for *padre no conocido*

“\*” for problematic cases – used when the information is not clear or states conflicting information such as “natural y legitima”.

This field largely applies to children born to baptized parents. If there is no mention of the status, the field was left blank. Discrepancies and other extra information about the nature of a birth were recorded in the notes field. The asterisk directs the user to the notes field for further clarification.

**23. Ego’s Birth Date (T) Birth Date**

This field contains the date/time of ego’s birth. Information may be expressed as it appears in the record, such as “*el mismo día entre cinco y seis de la mañana*” or “*el día anterior*” or may be in the day\_3 letter English month\_year format.

**24. Marital Status (T) Ego’s Marital Status**

This field denotes ego’s marital status at the time of baptism. The major categories include: *Soltero/a* (single), *Casado/a* (married), *Viudo/a* (widowed). Occasionally, the recorder mentioned ego’s relationship to a “*gentil*” or non-Christian spouse. In these cases, the phrase “*Viudo/a en su gentilidad*” or “*Casado/a en su gentilidad*” was entered into the field (variations on this theme may be specified in the notes).

**25. Ego’s Religious Status (T) Religious Status**

Ego’s religious status before or at the time of baptism. Phrases may include *gentil*, *catecumeno*, *neofito*, *Protestante*, etc.

**26. Father’s Mission (T/D) Father’s Baptismal Mission**

Mission ID code designating where ego’s father was baptized.

**27. Father’s Number (T/D) Father’s Baptismal Number**

The manner in which the father’s baptismal number was entered is the same as that mentioned above in field 6. If the correct number is directly stated by the padre in his child’s baptism record or if the father was baptized in the same series of baptisms as ego, this number was entered without an “X” affixed at the end. If the number is derived from an alternate source (e.g. previous child’s baptismal number, marriage record, death record, etc.), an “X” was placed at the end of the number.

**28. Father Spanish Name (T) Father’s Spanish Name**

Contains the given Spanish name of ego’s father, if mentioned. As stated earlier, Indians sometimes assumed surnames as part of their given names. The complete name is placed in the Father’s Spanish name field. For example, if the father is identified as “*Ysidro Martinez, Neofito de esta Mision*” then “*Ysidro Martinez*” would appear in this field.

If the father of ego was unknown by name and identified by the mission only as a “*gentil*,” that word was entered in the Spanish name field for the father. Any time the phrase “*difunto*” or “*finado*” appeared to describe the father, this phrase was placed in parenthesis after the name, such as “*gentil (difunto)*” or “*Francisco (finado)*.” If the father is unknown, the missionary would usually state he is *no conocido* (or some variation of this phrase) in which case, that phrase appears in this field.

**29. Father’s Native Name (T) Father’s Native Name**

Father’s native name as it appears in the record, if stated. If not stated, the field was left blank.

**30. Father’s Surname (T) Father’s Surname**

Father's surname as it appears in the record, if stated. For the non-Indian population, the surname may appear in brackets to indicate that it was taken from another source, such as a marriage record.

**31. Father's Origin (T) Father's Origin**

Father's origin and birthplace. If the missionary did not include it, the field was left blank.

**32. Father's Ethnicity (T) Father's Ethnicity**

Father's ethnicity as stated in the record. If the missionary did not include it, the field was left blank.

**33. Father's Religious Status (T) Father's Religious Status**

Father's religious status at the time of ego's baptism, if stated. Note that the phrase "*gentil*" still remains in the Spanish name field if other information is given. The term "*gentil*" may appear in this field if the father also had a Spanish name.

**34. Father's Military Status (T) Father's Military Status**

Father's military rank or affiliation. Phrases include "*soldado*," "*sargento*," "*Alferez*," etc. When the father is identified as an Indian chief of his *rancheria* (e.g. "*capitan de la rancheria Ssiuessico*"), this phrase was entered into the Miscellaneous Attributes table, under "father's status," since this denotes his tribal status, not a military rank.

**35. Mother's Mission (T/D) Mother's Baptismal Mission**

Mission ID code designating where ego's mother was baptized.

**36. Mother's Number (T/D) Mother's Baptismal Number**

Mother's baptism number (see Father's Baptismal Number).

**37. Mother's Spanish Name (T) Mother's Spanish Name**

Mother's Spanish name, as stated in the record (using the same conventions outlined in Father's Spanish Name).

**38. Mother's Native Name (T) Mother's Native Name**

Mother's native name, as it appears in the record.

**39. Mother's Surname (T) Mother's Surname**

Mother's surname or maiden name. If the father is unknown, ego may assume his mother's maiden name as his own surname. In this case, the name may appear in brackets or may be a direct transcription on the part of the recorder.

**40. Mother's Origin (T) Mother's Origin**

Mother's origin or birthplace (see ego's origin)

**41. Mother's Ethnicity (T) Mother's Ethnicity**

Mother's ethnicity, as stated in the record (see ego's ethnicity).

**42. Mother's Religious Status (T) Mother's Religious Status**

Mother's religious status, as stated in the record (see ego's religious status).

**43. Officiant (T) Baptismal Officiant**

This field carries the name of the person who performed the sacrament of baptism, and it was entered in the following format: Surname, First Name. If the officiant is referred to only by surname (for example, "P. Barona") the surname will be listed and, if known, the officiant's first name appears in brackets after the surname: Barona, [Josef]. When the officiant is listed only by title (*cavo*, *sargento*, etc.), this field will contain "[Unstated]", with the officiant's military status or occupation listed in the miscellaneous attributes table. Usually the officiant is a missionary, but in

the cases of provisional baptisms, the officiant could have been a layperson. Other values that may appear include: "[skipped]", "[unstated]", "[missing]", "[illegible]" "[duplicate]", as stated in the Spanish Name field.

**44. Recorder (T)** Baptismal Recorder

Missionary who records the baptism, if different than the officiant. The data entry rules used for the officiant also apply to the recorder.

**45. SC Officiant (T)** Supli Ceremonia Officiant

Name of the missionary who provided the official sacrament after the provisional baptism, entered in the following format: Surname, First Name. If the name was unknown, the word "[Unstated]" was entered.

**46. Supli Ceremonia Date (T/D)** Supli Ceremonia Date

When possible the date of the *supli ceremonias* was entered in a day\_3-letter English month\_year format, such as 15 Jan 1780. Alternatively, if the date could not be expressed as such, the transcribed date was used, such as "*a principios de Febrero*" or simply the phrase "*supli las ceremonias*" if all that is given is the confirmation of the event.

**47. Notes (T/D)** Notes

Extensive comments which may include transcribed phrases; usually explanations of ambiguous information given in the record.

### **13. Field Descriptions for Relatives Described in Baptism Records**

This is a window and a separate form and table attached to the baptism entry form. It is used to record any additional information about the ego's relatives (siblings, spouses, etc.) that may have been recorded by the missionary in the baptism record. It is important to note that not every baptism record will have relative information. Multiple relatives may be included for any one record.

**1. RecordMission (T)**

This field contains the same mission identifier code used in the corresponding baptism record.

**2. RecordNumber (T)**

This field contains the same baptism number used in the corresponding baptism record.

**3. Relative Type (T)** Relative Type

Individual's relationship to ego, as stated by padre, e.g. *Abuelo*, *Hermana*, *Tio*, etc. Occasionally, more information is specified in the records such as maternal/paternal relationships. In these cases, the information was entered into the database as it appeared in the record, such as "*Abuelo/a Materno/a*," "*Tio/a Paterno/a*," "*Hermano/a Carnal*," "*Hermano/a Gemelo/a*," etc.

**4. Name (T)** Relative's Name

Relative's name: Surname, First Name for *gente de razon*. For Indians, the Spanish name precedes the native name. The word "[Unstated]" was entered in those cases where the recorder omitted the name.

**5. Baptism Mission (T/D)** Relative's Baptismal Mission

Denotes the mission where the relative was baptized, in the format of the mission identifier codes.

**6. Baptism Number (T/D)** Relative's Baptismal Number

The manner in which the relative's baptismal number was entered is the same as that mentioned in field 6. If the recorder stated the correct number, this number was entered without an "X"

affixed at the end. If the number was derived from an alternate source, an "X" was placed at the end of the number.

**7. Origin (T)** Relative's Origin

Origin of relative (the same conventions delineated for field 20 of the baptism table.)

**8. Ethnicity (T)** Relative's Ethnicity

Ethnicity of relative, if stated in the record.

**9. Religious Status (T)** Relative's Religious Status

Relative's religious status was entered as it appears in the record. If the term "*gentil*" appears with a native name, the native name was entered into the name field, and "*gentil*" in religious status field (if "*gentil*" appeared without a native name, then "*gentil*" was entered in the name field).

**10. Occupation (T)** Relative's Occupation

Relative's occupation, (if stated) such as *carpintero*, *interprete*, *enfermero*, *jabonero*, *page*, *sacristan*, *alcade*, *mayordomo*, etc.

**11. Military Status (T)** Relative's Military Status

If given, relative's military rank or affiliation was entered into this field. Phrases include "*soldado*", "*sargento*", "*Alferez*", etc. When the relative is identified as an Indian leader of his *rancheria* (e.g. "*capitan de la rancheria Ssiuessico*"), this phrase was entered into the comments field of the relative's table.

**12. Marital Status (T)** Relative's Marital Status

Relative's marital status usually falls into one of three categories: *soltero/a*; *casado/a*; or *viudo/a*. If unstated by the missionary, it was left blank.

**13. Spouse (T)** Relative's Spouse's Name

Name of relative's spouse, if provided by missionary, using the naming conventions stated above in Relative's Name.

**14. Comments (T/D)** Notes

Extensive comments which may include transcribed phrases.

**14. Field Descriptions for Godparents Described in Baptism Records**

This is a window and actually a separate form and table attached to the baptism entry form. It is used to record information about the godparents of the ego that may have been recorded by the missionary in the baptism record. More than one godparent may be included in the table for any one ego.

**1. RecordMission (T)**

This field contains the same mission identifier code used in the corresponding baptism record.

**2. RecordNumber (T)**

This field contains the same baptism number used in the corresponding baptism record.

**3. Type (T)** Godparent Type

Indicates relationship to ego as either a *padrino* or *madrina*. In lieu of stating *padrino* and *madrina*, the recorders sometimes used the phrase "*lo saco de la pila*" or "*lo tuvo en brazos*." In these instances, the godparent type is still *padrino* or *madrina*, and the phrase was entered in the comments field for this table.

**4. Name (T) Godparent's Name**

Godparent's name takes the following format: Surname, First Name for *gente de razon*. For Indians, the Spanish name is entered first, followed by native name. In the event that the Spanish name is not given or omitted- such as "*la esposa de Matheo Rubio*"- the term "[Unstated]" may be entered. If the name was omitted but known through other sources (a previous godparent record or marriage record), personnel entered the name in brackets. Data entry personnel also used "[Unstated]" when godparents are not cited in the *supli ceremonias*.

The word "[skipped]", "[missing]" or "[illegible]" may also appear in this field, indicating that the record is skipped because of a sequence error; the name is not available because of a missing page in the sacramental register; or the entire name appears illegible. Occasionally, the term "[duplicate]" may appear if it was obvious to the data entry personnel that the entry was recorded twice.

**5. Baptism Mission (T/D) Godparent's Baptismal Mission**

Denotes the mission where the godparent was baptized in the form of a mission identifier code.

**6. Baptism Number (T/D) Godparent's Baptismal Number**

The manner in which the godparent's baptismal number is entered is the same as that mentioned in field 6 of the baptism table. If the recorder states the correct number, this number was entered without an "X" affixed at the end. If the number was derived from an alternate source, an "X" was placed at the end of the number.

**7. Origin (T) Godparent's Origin**

Origin of Godparent, if stated by the missionary, using the conventions delineated in baptism table field 20.

**8. Ethnicity (T) Godparent's Ethnicity**

Ethnicity of Godparent, as stated in the record.

**9. Occupation (T) Godparent's Occupation**

Godparent's occupation, such as *carpintero, enfermero, jabonero, page, sacristan, alcade, mayordomo*, etc.

**10. Religious Status (T) Godparent's Religious Status**

Godparent's religious status, as it appears in the record.

**11. Marital Status (T) Godparent's Marital Status**

Godparent's marital status usually falls into one of three categories: *soltero/a; casado/a; or viudo/a*. If unstated by missionary, it was left blank.

**12. Military Status (T) Godparent's Military Status**

Godparent's military rank or affiliation was entered into this field. Phrases include "*soldado*", "*sargento*", "*Alferez*", etc. If the godparent was identified as an Indian leader of his *rancheria* (e.g. "*capitan de la rancheria Ssiuessico*"), this phrase was entered into the notes field of the godparent's table or the miscellaneous attributes, under "godparent's status."

**13. Father's Name (T) Godparent's Father's Name**

Name of godparent's father, if provided by missionary, using the naming conventions outlined in baptism field 28.

**14. Father's Origin (T) Godparent's Father's Origin**

Origin of godparent's father, if provided by missionary, using the same conventions outlined in baptism field 20.

**15. Father's Ethnicity (T) Godparent's Father's Ethnicity**

Ethnicity of godparent's father, if provided by missionary.

16. **Father's Religious Status** (T) Godparent's Father's Religious Status  
Religious Status of godparent's father, if provided by missionary.

17. **Mother's Name** (T) Godparent's Mother's Name  
Name of godparent's mother, if provided by missionary, using the naming conventions outlined in baptism field 28.

18. **Mother's Origin** (T) Godparent's Mother's Origin  
Origin of godparent's mother, if provided by missionary, using the same conventions outlined in baptism field 20.

19. **Mother's Ethnicity** (T) Godparent's Mother's Ethnicity  
Ethnicity of godparent's mother, if provided by missionary.

20. **Mother's Religious Status** (T) Godparent's Mother's Religious Status  
Religious status of godparent's mother, if provided by missionary.

21. **Spouse's Name** (T) Godparent's Spouse's Name  
Name of godparent's spouse, if provided by missionary, using the naming conventions outlined in baptism field 28.

22. **Spouse's Origin** (T) Godparent's Spouse's Origin  
Origin of godparent's spouse, if provided by missionary, using the same conventions outlined in baptism field 20.

23. **Spouse's Ethnicity** (T) Godparent's Spouse's Ethnicity  
Ethnicity of godparent's spouse, if provided by missionary.

24. **Spouse's Religious Status** (T) Godparent's Spouse's Religious Status  
Religious status of godparent's spouse, if provided by missionary.

25. **Comments** (T/D) Notes  
Extensive comments which may include transcribed phrases.

### 15. Misc. Variables and Attributes for Non-Standard Information Found in Baptism Records

The main entry fields of the ECPP database are set to a standard format created to store the most common information given in the mission records, e.g. Spanish Name, Age, Place of Origin, etc. The Miscellaneous Attributes was added for each type of record (baptism, marriage, and burial) to store information that was either of an unusual format or irregularly recorded information. Each Miscellaneous Attributes table contains a Variable name column with descriptors for each piece of record information, e.g. "Father's residential status" or "Officiant's military status." The Variable column is followed by an Attribute column containing the actual phrasing in the record, e.g. "*vecino del Pueblo de San Joseph*" or "*Soldado de cuera*" as in the example below:

MISSION	RECORD NUMBER	VARIABLE	ATTRIBUTE
SD	04539	Father's residential status	vecino del Pueblo de San Joseph
SG	00302	Officiant's military status	soldado de cuera

All of the entries in this table are linked to the original baptism, marriage, and burial records where they are found and can be viewed from each. The variables assigned to the Baptism Miscellaneous Attributes table include but are not limited to:

Ego's Data

- Age
- Age level
- Birth Place
- Death date
- Occupation
- Physical Status
- Mental Condition
- Residential Status
- Date of entry
  - if different from the date of sacrament

Ego's Parents' Data

- Father/Mother's occupation; Marital status; Residential status
- Father/Mother's Spouse
  - i.e. step-parent of ego

Officiant's Data

- Ethnicity
- Marital status
- Military status
- Occupation
- Origin
- Religious status
- Residential status
- Spouse

Other

- Margin Notes
  - Reserved for discrepancies between what was written in the entry summary and in the margin of the register, and/or additional notes regarding, for example, number sequencing errors.

**16. Field Descriptions for Marriage Table**

In the Marriage Table field descriptions, "T" indicates a transcription field--the information in the field has been entered into the database as stated in the original mission record. "D" indicates a derived field--the information entered into the database is supplementary to the original mission records.

1. **Mission** (T) Marriage Mission  
Mission where marriage sacrament was recorded. This field contains the mission identifier code.
2. **Number** (T) Marriage Number

Marriage record number assigned by the Franciscans when the marriage was recorded in the register. The field size is six digits. For example, the first marriage at a mission was recorded as "1" by the Franciscans and was entered in the database as "00001." Occasionally the recorders would assign more than one marriage record the same number. In these cases, the first record was entered into the database as 00020, the second as 00020a, the third as 00020b, etc. In cases where a number was omitted (e.g., the register goes from record 20 to record 22), that number will still be in the database, but with the word "[skipped]" entered in the record, and an explanation in the notes section. Although a groom or bride may have been married multiple times, each marriage has its own number.

**3. Marriage Date (T) Marriage Date**

This is the date the marriage sacrament was performed. Information in this field was entered in a day\_3-letter English month\_year format, such as 15 Jan 1780. Alternatively, if the date could not be written as such, then the transcribed date was entered, such as "Por el mes de Septiembre de 1793."

**4. Marriage Date (formatted) (T) Marriage Date Formatted**

Information in this field was entered in a standard month/date/year format, such as 12/28/1782. If the date could not be expressed in this format (such as the abovementioned example), this field was left blank.

**5. Presentation Date (T) Presentation Date**

The date that the couple presented themselves for marriage. This field may contain an actual date, or may be a phrase (such as *habiendo precedido*) indicating that the presentation occurred before the marriage, but the date was not specified.

**6. Nuptial Blessing (T) Nuptial Blessing Date/Time**

This is the date/time that the couple received the nuptial blessing from the missionary. This field may contain an actual date, or may be a phrase (such as *ve/é*) indicating that the couple or the bride received a marriage blessing, but the date was not specified.

**7. Marriage Site (T) Marriage Sacrament Site**

This field is used when the marriage sacrament was performed in a place other than the "*Iglesia*," such in a "*Capilla*," or "*Atrio*." This field may also be used to specify a particular church, such as "*la Iglesia del Presidio de San Diego*." If this field is blank, it is assumed the marriage took place at the mission church.

**8. Groom Spanish Name (T) Groom's Spanish Name**

Groom's Spanish name as given by the recorder. This is the given name, not the surname (family name or last name). Occasionally, discrepancies appeared in the spelling or actual name of the groom within the record. For example, the padre may have referred to the groom as "Jose Juakin" in the entry, but referred to him as "Joaquin Jose" in the margin. In these instances, the name that appears in the entry was entered into this field. In this example, the name Jose Juakin would have been entered into the groom's Spanish name field, and a note would have been made in the Miscellaneous Attributes (under the variable "Margin Notes") indicating the disparity in names. Other values that may appear in this field include "[missing]" (meaning the record was unavailable because of missing pages in the register), "[skipped]" (indicating that record number was skipped), or "[duplicate]" (to designate a duplicated record).

**9. Groom's Native Name (T) Groom's Native Name**

Groom's native name as it appears in the record, if stated. If not, the field was left blank.

**10. Groom's Surname (T) Groom's Surname**

Groom's surname, mostly used for *gente de razon*. Compound names and surnames with prefixes (such as "de la Guerra") were entered exactly as they appear in the register. This field

applies to Indians only when the padres transferred a father's or mother's native name to a child, treating it like a family name.

#### 11. **Groom's Marital Status** (T) Groom's Marital Status

The groom's marital status at the time of marriage. There are several categories for marital status, which include:

Value	Significance
R	<i>Renovaron</i> or Renewed marriage: This means that the groom was married as a <i>gentil</i> , according to the customs of his people; following his and his spouse's baptism, the priest performed the sacrament of marriage to validate the marriage under the laws of the church.
V	<i>Viudo</i> or Widowed: The groom had been married previously, but his spouse died.
S	<i>Soltero</i> or Single: The groom had never been married before, or that he was married before his baptism, and his previous spouse died without having been baptized.
Ri	Renewed marriage inferred: this is used when the recorder has not explicitly stated in the marriage record that the couple was married before baptism, but based on other evidence (such as groom and bride's baptism records) that they were already in a union together.
Vi	<i>Viudo</i> inferred: this is used when the recorder has not explicitly stated in the marriage record that the groom was married before, but based on other evidence (such as groom baptism record or previous marriage record) that he had been formerly married.
Si	<i>Soltero</i> inferred: this is used when the recorder has not explicitly stated in the marriage record that the groom is single. If groom is mission-born or a mission neophyte, and there is no prior evidence indicating that he was previously married, he was most likely single.
U	Unstated: this is used when the groom's marital status is unstated and cannot be readily inferred.
*	Problematic: this was used for problematic circumstances, indicating that the user should review the notes section of the marriage entry for further clarification on the matter.

#### 12. **Groom's Age** (T) Groom's Age

The chronological age of the groom at the time of marriage, as stated by the recorder: since only adults were married, this number will always refer to years. Because this field only supports numeric values, ages that could not be expressed in this format were entered into the Miscellaneous Attributes (under the variable "groom's age"), such as "*como 14 a 15 años*." If the recorder omitted groom's age, the field was left blank.

#### 13. **Groom's Origin** (T) Groom's Origin

The groom's origin as noted by the recorder. This field may or may not contain the same information as field 14: the origin may be where the groom was born, where he was baptized, his home political group, or his tribal affiliation (such as "*Tulareños*"). In a basic sense, it is whatever place name follows the word "*de*" in the marriage record. For example, if the groom is listed as "*Juan Jose de la rancheria de Santa Ysabel*," the origin field contains the value, "*Santa Ysabel, rancheria de*." If there is no mention of this information in the record, the word "[Unstated]" was entered.

#### 14. **Groom's Ethnicity** (T) Groom's Ethnicity

The ethnicity of the groom as stated by the marriage recorder. This information was not always provided, but the most common values include *Yndios* and *Razon* (non-Indian). Depending upon the circumstances, data entry personnel entered ambiguous language in both the ethnicity and

origin fields, such as “*Tulareños*.” If there is no mention of this information in the record, the word “[Unstated]” was entered.

**15. Groom’s Religious Status (T)** Groom’s Religious Status  
Groom’s religious status, usually “*Neofitos*” or “*Christianos*.” Sometimes, other phrases that may pertain to religious status are noted here such as “*recien convertidos*.”

**16. Groom’s Military Status (T)** Groom’s Military Status  
Groom’s military rank or affiliation was entered into this field. Phrases include but are not limited to “*soldado*,” “*sargento*,” “*Alferez*,” etc. When the groom was identified as an Indian leader of his village (e.g. “*capitan de la rancheria Ssiuessico*”), this phrase was entered into the Miscellaneous Attributes, (under the variable “groom’s status”), since this denotes a tribal status, not a military rank.

**17. Previous Wife’s Name (T)** Groom’s Previous Wife’s Name  
The name of groom’s previous wife, as listed in the marriage record. Although the groom may have been married several times, only the name of the recently recently deceased wife was entered into this field. If multiple names are listed from previous marriages, those names were entered the Miscellaneous Attributes. If the groom was identified as a “*viudo*,” but the name of his previous wife was omitted by the recorder, data entry personnel entered her name in brackets, whenever possible.

**18. Previous Wife’s Origin (T)** Groom’s Previous Wife’s Origin  
The origin of groom’s previous wife, as listed in the marriage record. Her origin may be her birthplace, baptism mission, her home political group, or her tribal affiliation.

**19. Previous Wife’s Baptism Mission (T/D)** Previous Wife’s Baptism Mission  
This is the mission identifier code for the mission where the groom’s previous wife was baptized. The value of this field may have been transcribed (the information is given by the padre) or derived by data entry personnel.

**20. Previous Wife’s Baptism Number (T/D)** Previous Wife’s Baptism Number  
This is the baptism number of the groom’s previous wife. The value of this field may have been transcribed (the information is given by the padre) or derived by data entry personnel. If the information was derived, the letter “X” was affixed to the end of the baptism number.

**21. Previous Wife Death Mission (T/D)** Previous Wife’s Burial Mission  
This is the mission identifier code for the mission where the bride’s previous husband was buried (or where the death was recorded). The value of this field may have been transcribed (the information is given by the padre) or derived by data entry personnel.

**22. Previous Wife Death Number (T/D)** Previous Wife’s Burial Number  
This is the burial number of the groom’s previous wife. The value of this field may have been transcribed (the information is given by the recorder) or derived by data entry personnel. If the information was derived, the letter “X” was affixed to the end of the burial number.

**23. Groom’s Baptism Mission (T)** Groom’s Baptism Mission  
This is the mission identifier code for the mission where the groom was baptized. This is a direct transcription field, so the code reflects the recorder’s information, but it may or may not match the groom’s actual baptism mission. If no baptism mission was cited, the field was left blank.

**24. Groom’s Baptism Number (T)** Groom’s Baptism Number  
The groom’s baptism number as stated in the marriage record by the recorder. This is a direct transcription field, so the number reflects the recorder’s information, but it may or may not match the groom’s actual baptism number. If no baptism number was cited, the field was left blank.

25. **Groom's Link Mission** (D) Grooms Linked Baptism Mission  
Derived mission identifier code for groom's actual baptism mission. This may be the same as groom's baptism mission, if the marriage recorder cited the mission, and the information was correct.
26. **Groom's Link Number** (D) Groom's Linked Baptism Number  
Groom's actual baptism number. This may be the same as groom's baptism number, if the marriage recorder cited the number, and the information was correct.
27. **Groom's Link Basis** (D) Groom's Link Basis  
This field contains codes that describe how the link was made between the groom's marriage record and his baptism record.
28. **Groom's Father's Spanish Name** (T) Groom's Father's Spanish Name  
Groom's father's Spanish given name. If the groom is an Indian, and the father of the groom was unknown by name and identified by the mission only as a "*gentil*," that word was entered into the father's Spanish name field. If he is identified as a deceased gentile, then the phrase "*gentil (difunto)*" (or some variation of that phrase) was entered into the father's Spanish Name field. If the recorder omitted this information, the field was either left blank, or data entry personnel entered "[Unstated]."
29. **Groom's Father's Native Name** (T) Groom's Father's Native Name  
Groom's father's native name as it appears in the record. If the recorder omitted this information, the field was left blank.
30. **Groom's Father's Surname** (T) Groom's Father's Surname  
Groom's father's surname, mostly used for *gente de razon*. Compound names and surnames with prefixes (such as "de la Guerra") were entered exactly as they appear in the register. Only in a few instances could data entry personnel derive the surname if it was omitted.
31. **Groom's Father's Origin** (T) Groom's Father's Origin  
Groom's father's origin may be where the groom's father was born, his baptism mission, his home political group, or his tribal affiliation.
32. **Groom's Father's Ethnicity** (T) Groom's Father's Ethnicity  
The ethnicity of the groom's father, if stated by the marriage recorder. This information was not always provided, but the most common values include *Yndios* and *Razon* (non-Indian). If there is no mention of this information in the record, the field was left blank.
33. **Groom's Father's Religious Status** (T) Groom's Father's Religious Status  
Groom's father's religious status, if stated. This information was not always provided, but the most common value is "*Neofitos*." Occasionally, the recorder provided the Spanish names of the parents, who were noted as "*gentiles*." In these instances, data entry personnel entered the Spanish name of the father in the father's Spanish name field, with the phrase "gentiles" in father's religious status field.
34. **Groom's Father's Baptism Mission** (T/D) Groom's Father's Baptismal Mission Record  
This is the mission identifier code for the mission where the groom's father was baptized. The value of this field may have been transcribed (the information is given by the padre) or derived by data entry personnel.
35. **Groom's Father's Baptism Number** (T/D) Groom's Father's Baptismal Number  
This field, containing the groom's father's baptism number, may have been transcribed (the information is given by the padre) or derived by data entry personnel. If the information was derived, the letter "X" was affixed to the end of the baptismal number.

**36. Groom's Mother's Spanish Name (T)** Groom's Mother's Spanish Name  
Groom's mother's Spanish given name. If the groom is an Indian, and the mother of the groom was unknown by name and identified by the mission only as a "*gentil*," that word was entered into the mother's Spanish name field. If she is identified as a deceased gentile, then the phrase "*gentil (difunta)*" (or some variation of that phrase) was entered into the mother's Spanish Name field. If the recorder omitted this information, the field was either left blank, or data entry personnel entered "[Unstated]."

**37. Groom's Mother's Native Name (T)** Groom's Mother's Native Name  
Groom's mother's native name as it appears in the record. If the recorder omitted this information, the field was left blank.

**38. Groom's Mother's Surname (T)** Groom's Mother's Surname  
Groom's mother's surname, mostly used for *gente de razon*. Compound names and surnames with prefixes (such as "de la Guerra") were entered exactly as they appear in the register. Only in a few instances could data entry personnel derive the surname if it was omitted.

**39. Groom's Mother's Origin (T)** Groom's Mother's Origin  
Groom's mother's origin may be where the groom's mother was born, her baptism mission, her home political group, or her tribal affiliation.

**40. Groom's Mother's Ethnicity (T)** Groom's Mother's Ethnicity  
The ethnicity of the groom's mother, if stated by the marriage recorder. This information was not always provided, but the most common values include *Yndios* and *Razon* (non-Indian). If there is no mention of this information in the record, the field was left blank.

**41. Groom's Mother's Religious Status (T)**  
Groom's mother's religious status, if stated. This information was not always provided, but the most common values include "*Neofitos*" or "*Neofita*." Occasionally, the recorder provided the Spanish names of groom's parents, who were noted as "*gentiles*." In these instances, data entry personnel entered the Spanish name of the mother in the mother's Spanish name field, with the phrase "gentiles" in mother's religious status field.

**42. Groom's Mother's Baptism Mission (T/D)**  
This is the mission identifier code for the mission where the groom's mother was baptized. The value of this field may have been transcribed (the information is given by the padre) or derived by data entry personnel.

**43. Groom's Mother's Baptism Number (T/D)**  
This field containing the groom's mother's baptism number may have been transcribed (the information is given by the padre) or derived by data entry personnel. If the information was derived, the letter "X" was affixed to the end of the baptismal number.

**44. Bride's Spanish Name (T)** Bride's Spanish Name  
Bride's Spanish name as given by the recorder. This is only the given name, not the surname (family name or last name). Occasionally data entry personnel encountered discrepancies in the spelling or actual name of the bride within the record. For example, the padre may have referred to the bride as "Maria Francisca" in the entry, but referred to her as "Francisca Maria" in the margin. In these instances, the name that appears in the entry was entered into this field. In this example, the name Maria Francisca would have been entered into the bride's Spanish name field, and a note would have been made in the Miscellaneous Attributes (under the variable "Margin Notes") indicating the disparity in names. Other values that may appear in this field include "missing" (meaning the record was unavailable due to missing pages in the register), "[skipped]" (indicating that record number was skipped), or "[duplicate]" (to designate a duplicated record).

**45. Bride's Native Name (T) Bride's Native Name**

Bride's native name as it appears in the record, if stated. If not stated, the field was left blank.

**46. Bride's Surname (T) Bride's Surname**

Bride's surname, mostly used for *gente de rason*. Compound names and surnames with prefixes (such as "de la Guerra") were entered exactly as they appear in the register. This field applies to Indians only when the padres transferred a father's or mother's native name to a child, treating it like a family name.

**47. Bride's Marital Status (T) Bride's Marital Status**

The bride's marital status at the time of marriage. There are several categories for marital status, which include:

Value	Significance
R	<i>Renovar</i> or Renewed marriage: This means that the bride was married as a <i>gentil</i> , according to the customs of her people; following her and her spouse's baptism, the priest performed the sacrament of marriage to validate the marriage under the laws of the church.
V	<i>Viuda</i> or Widowed: The bride had been married previously, but her spouse died.
S	<i>Soltera</i> or Single: The bride had never been married before, or that she was married before her baptism, and her previous spouse died without having been baptized.
Ri	Renewed marriage inferred: this is used when the recorder has not explicitly stated in the marriage record that the couple was married before baptism, but based on other evidence (such as groom and bride's baptism records) that they were already in a union together.
Vi	<i>Viuda</i> inferred: this is used when the recorder has not explicitly stated in the marriage record that the bride was married before, but based on other evidence (such as bride's baptism record or previous marriage record) that she had been formerly married.
Si	<i>Soltera</i> inferred: this is used when the recorder has not explicitly stated in the marriage record that the bride is single. If bride is mission-born or a mission neophyte, and there is no prior evidence indicating that she was previously married, she was most likely single.
U	Unstated: this is used when the bride's marital status is unstated and cannot be readily inferred.
*	Problematic: this was used for problematic circumstances, indicating that the user should review the notes section of the marriage entry for further clarification on the matter.

**48. Bride's Age (T) Bride's Age**

The chronological age of the bride at the time of marriage: since only adults were married, this number always refers to years. Because this field only supports numeric values, ages that could not be expressed in this format were entered into the Miscellaneous Attributes (under the variable "bride's age"), such as "*18 á 20 años de edad*." If the recorder omitted bride's age, the field was left blank.

**49. Bride's Origin (T) Bride's Origin**

The bride's origin as noted by the recorder. This field may or may not contain the same information as field 50: the origin may be where the bride was born, where she was baptized, her home political group, or her tribal affiliation. In a basic sense, it is whatever place name follows the word "de" in the marriage record. For example, if the bride is listed as "*Juana Josefa de la rancheria de Santa Ysabel*," the origin field contains the value, "*Santa Ysabel, rancheria de*." If there is no mention of this information in the record, the word "[Unstated]" was entered.

**50. Bride's Ethnicity (T) Bride's Ethnicity**

The ethnicity of the bride as stated by the marriage recorder. This information is not always provided, but the most common values include *Yndios* and *Razon* (non-Indian). Depending upon the circumstances, data entry personnel entered ambiguous language in both the ethnicity and origin fields, such as "*Tulareños*" If there is no mention of this information in the record, the word "[Unstated]" was entered.

**51. Bride's Religious Status (T) Bride's Religious Status**

Bride's religious status, usually "*Neofitos*" or "*Christianos*." Sometimes, other phrases that may pertain to religious status are noted here such as "*recien convertidos*."

**52. Previous Husband's Name (T) Bride Previous Husband's Name**

Name of bride's previous husband, as listed in the marriage record. Although the bride may have been married several times, only the name of the recently deceased husband was entered into this field. If multiple names are listed from previous marriages, those names were entered as Miscellaneous Attributes. If the bride was identified as a "*viuda*," but the name of her previous husband was omitted by the recorder, data entry personnel entered his name in brackets, whenever possible.

**53. Previous Husband's Origin (T) Bride's Previous Husband's Origin**

Origin of bride's previous husband, as listed in the marriage record. His origin may be his birthplace, baptism mission, his home political group, or his tribal affiliation.

**54. Previous Husband's Baptism Mission (T/D) Previous Husband's Baptism Mission**

This is the mission identifier code for the mission where the bride's previous husband was baptized. This field may be transcribed (the information is given by the padre) or derived by data entry personnel.

**55. Previous Husband's Baptism Number (T/D) Previous Husband's Baptism Number**

This is the baptism number of the bride's previous husband. The value of this field may have been transcribed (the information is given by the padre) or derived by data entry personnel. If the information was derived, the letter "X" was affixed to the end of the baptism number.

**56. Previous Husband's Death Mission (T/D) Previous Husband's Burial Mission**

This is the mission identifier code for the mission where the bride's previous husband was buried (or where the death was recorded). This field may be transcribed (the information is given by the padre) or derived by data entry personnel.

**57. Previous Husband's Death Number (T/D) Previous Husband's Burial Number**

This is the burial number of the bride's previous husband. This field may be transcribed (the information is given by the recorder) or derived by data entry personnel. If the information was derived, the letter "X" was affixed to the end of the burial number.

**58. Bride's Baptism Mission (T) Bride's Baptism Mission**

This is the mission identifier code for the mission where the bride was baptized. This is a direct transcription field, so the code reflects the recorder's information, but it may or may not match the bride's actual baptism mission. If no baptism mission was cited, the field was left blank.

**59. Bride's Baptism Number (T) Bride's Baptism Number**

The bride's baptism number as stated in the marriage record by the recorder. This is a direct transcription field, so the number reflects the recorder's information, but it may or may not match the bride's actual baptism number. If no baptism number was cited, the field was left blank.

**60. Bride's Link Mission (D) Bride's Baptismal Record Mission**

Derived mission identifier code for bride's actual baptism mission. May be the same as bride's baptism mission, if the marriage recorder cited the mission, and the information was correct.

**61. Bride's Link Number (D)** Bride's Baptismal Record Number

Bride's actual baptism number. This number may be the same as bride's baptism number, if the marriage recorder cited the number, and the information was correct.

**62. Bride's Link Basis (D)** Bride's Link Basis

This field contains codes that describe how the link was made between the bride's marriage record and her baptism record.

**63. Bride's Father's Spanish Name (T)** Bride's Father's Spanish Name

Bride's father's Spanish given name. If the bride is an Indian, and the father of the bride was unknown by name and identified by the mission only as a "*gentil*," that word was entered into the father's Spanish name field. If he is identified as a deceased gentile, then the phrase "*gentil (difunto)*" (or some variation of that phrase) was entered into the father's Spanish Name field. If the recorder omitted this information, the field was either left blank, or data entry personnel entered "[Unstated]."

**64. Bride's Father's Native Name (T)** Bride's Father's Native Name

Bride's father's native name as it appears in the record. If the recorder omitted this information, the field was left blank.

**65. Bride's Father's Surname (T)** Bride's Father's Surname

Bride's father's surname, mostly used for *gente de razon*. Compound names and surnames with prefixes (such as "de la Guerra") were entered exactly as they appear in the register. Only in a few instances could data entry personnel derive the surname if it was omitted.

**66. Bride's Father's Origin (T)** Bride's Father's Origin

Bride's father's origin may be where the bride's father was born, his baptism mission, his home political group, or his tribal affiliation.

**67. Bride's Father's Ethnicity (T)** Bride's Father's Ethnicity

The ethnicity of the bride's father, if stated by the marriage recorder. This information was not always provided, but the most common values include *Yndios* and *Razon* (non-Indian). If there is no mention of this information in the record, the field was left blank.

**68. Bride's Father's Religious Status (T)** Bride's Father's Religious Status

Bride's father's religious status, if stated. This information was not always provided, but the most common value is "*Neofitos*." Occasionally, the recorder provided the Spanish names of the parents, who were noted as "*gentiles*." In these instances, data entry personnel entered the Spanish name of the father in the father's Spanish name field, with the phrase "*gentiles*" in father's religious status field.

**69. Bride's Father's Baptism Mission (T/D)** Bride's Father's Baptismal Mission Record

This is the mission identifier code for the mission where the bride's father was baptized. The value of this field may have been transcribed (the information is given by the padre) or derived by data entry personnel.

**70. Bride's Father's Baptism Number (T/D)** Bride's Father's Baptismal Number

This field, containing the bride's father's baptism number, may have been transcribed (the information is given by the padre) or derived by data entry personnel. If the information was derived, the letter "X" was affixed to the end of the baptismal number.

**71. Bride's Mother's Spanish Name (T)** Bride's Mother's Spanish Name

Bride's mother's Spanish given name. If the bride is an Indian, and the mother of the bride was unknown by name and identified by the mission only as a "*gentil*," that word was entered into the mother's Spanish name field. If she is identified as a deceased gentile, then the phrase "*gentil (difunta)*" (or some variation of that phrase) was entered into the mother's Spanish Name field (or some variation of that phrase). If the recorder omitted this information, the field was either left blank, or data entry personnel entered "[Unstated]."

**72. Bride's Mother's Native Name (T)** Bride's Mother's Native Name

Bride's mother's native name as it appears in the record. If the recorder omitted this information, the field was left blank.

**73. Bride's Mother's Surname (T)** Bride's Mother's Surname

Bride's mother's surname, mostly used for *gente de razon*. Compound names and surnames with prefixes (such as "de la Guerra") were entered exactly as they appear in the register. Only in a few instances could data entry personnel derive the surname if it was omitted.

**74. Bride's Mother's Origin (T)** Bride's Mother's Origin

Bride's mother's origin may be where bride's mother was born, her baptism mission, her home political group, or her tribal affiliation.

**75. Bride's Mother's Ethnicity (T)** Bride's Mother's Ethnicity

The ethnicity of the bride's mother, if stated by the marriage recorder. This information was not always provided, but the most common values include "*Yndios*" and "*Razon*" (non-Indian). If there is no mention of this information in the record, the field was left blank.

**76. Bride's Mother's Religious Status (T)** Bride's Mother's Religious Status

Bride's mother's religious status, if stated. This information was not always provided, but the most common values include "*Neofitos*" or "*Neofita*." Occasionally, the recorder provided the Spanish names of bride's parents, who were noted as "*gentiles*." In these instances, data entry personnel entered the Spanish name of the mother in the mother's Spanish name field, with the phrase "*gentiles*" in mother's religious status field.

**77. Bride's Mother's Baptism Mission (T/D)** Bride's Mother's Baptismal Mission Record

This is the mission identifier code for the mission where the bride's mother was baptized. The value of this field may have been transcribed (the information is given by the padre) or derived by data entry personnel.

**78. Bride's Mother's Baptism Number (T/D)** Bride's Mother's Baptismal Number

This field, containing the bride's mother's baptism number, may have been transcribed (the information is given by the padre) or derived by data entry personnel. If the information was derived, the letter "X" was affixed to the end of the baptismal number.

**79. Officiant (T)** Marriage Officiant

The Franciscan who performed the marriage sacrament, entered in the following format: Surname, First Name. Titles were not used in this field. If the officiant is referred to only by their surname (for example, "P.Barona") the surname was entered and, if known, the officiant's first name was included in brackets after the surname: Barona, [Josef].

**80. Recorder (T)** Marriage Recorder

The Franciscan who recorded the marriage, using the same conventions stated above.

**81. Notes (D/T)** Note

Extensive comments, which may include transcribed phrases.

## 17. Field Descriptions for Witnesses Described in the Marriage Records

Witness data contain detailed information about the marriage witnesses. Multiple witnesses (and witness types) may exist for each marriage.

### 1. **RecordMission** (T)

Contains the same mission identifier code used in the corresponding marriage record.

### 2. **RecordNumber** (T)

Contains the same marriage number used in the corresponding marriage record.

### 3. **Type** (T) Witness Type

This field pertains to the type of witness described in the marriage record. "DM" is a testimonial witness (sometimes referred to as DMWitness, or DM1, DM2, etc.) who was able to vouch on behalf of the couple's ability to marry without an impediment. "Sacrament" (or W1, W2, etc.) is a witness to the actual sacrament. The number which follows DM or W indicates the order the witness was listed in the marriage record, e.g. DM1, W2. In some cases (usually for DM witnesses), this will then be followed by the phrases "bride," "groom," "*por parte de la muge*" or "*por parte del varon*," indicating that the witness gave testimony pertaining to only the bride or the groom's suitability for marriage. Furthermore, witnesses may be called "*Padrino*" or "*Madrina*" in which case these phrases appear in the type field.

### 4. **Name** (T) Witness's Name

The name of the witness. In cases where a surname is provided, the witness will be listed in the following format: "Surname, First name." For example, "de la Guerra, Jose." Otherwise, the witness was listed by his/her first name, followed by his/her native name, if the recorder provided it. This field may also contain a phrase used by the padre to indicate the presence of unnamed witnesses, such as "*otros varios*."

### 5. **Origin** (T) Witness's Origin

The witness's origin may be where the witness was born, his/her baptism mission, home political group, or tribal affiliation. In a basic sense, it is whatever place name follows the word "de" in the marriage record. For example, if the witness was listed as "*Pedro Antonio de la Mision de Santa Cruz*," the origin was entered into this field as "*Santa Cruz, Mision de*"

### 6. **Ethnicity** (T) Witness's Ethnicity

The ethnicity of the witness, if stated by the recorder. This information was not always provided, but the most common values include "*Yndios*" and "*razon*" (non-Indian). If there is no mention of this information in the record, the field was left blank.

### 7. **Occupation** (T) Witness's Occupation

Witness's occupation (if given), such as *carpintero*, *interprete*, *enfermero*, *jabonero*, *page*, *sacristan*, *alcade*, *mayordomo*, etc. If no information was provided, the field was left blank.

### 8. **Religious Status** (T) Witness's Religious Status

Witness's religious status is entered as it appears in the record. If no information was provided, the field was left blank.

### 9. **Marital Status** (T) Witness's Marital Status

Witness's marital status usually falls into one of three categories: *soltero/a*; *casado/a*; or *viudo/a*. If unstated by the missionary, it is left blank.

### 10. **Military Status** (T) Witness's Military Status

Witness's military rank or affiliation is entered into this field. Phrases include "*soldado*," "*sargento*," "*Alferez*," etc. When the witness is identified as an Indian leader of his *rancheria* (e.g.

“capitan de la rancheria Ssiuessico”), this phrase was entered into the Notes section of the witness’ table or the Miscellaneous Attributes, (under the variable “witness’s status”).

**11. Witness Spouse (T) Witness's Spouse's Name**

The name of the witness’ spouse. This may have been a current spouse, if the witness was casado/a, or a deceased spouse, if the witness was a viudo/a. In cases where a surname was provided, the witness will be listed as “surname, first name.” For example, “de la Guerra, Jose.” Otherwise, the witness was listed by his/her first name, followed by his/her native name, if it was provided.

**12. Comments (T/D) Notes**

Extensive comments, which may include transcribed phrases.

**18. Misc. Variables and Attributes for Non-Standard Information Found in Marriage Records**

The main entry form and table fields of the ECPP database are set to a standard format that was created to store the most common information given in the mission records, e.g. Spanish name, Age, Place of Origin, etc. However, the Miscellaneous Attributes was created for each type of record (baptism, marriage, and burial) to store information that was either of an unusual format or was rare, unusual information itself. For example, a marriage stated as having occurred “*por el mes de enero*” is incompatible with the standard month/day/year entry format used in the main entry form and table fields.

Each Miscellaneous Attributes entry contains a variable name column with descriptors for each piece of record information, e.g. “Bride’s father’s religious status” or “Groom’s military status.” The Variable column is followed by an Attribute column containing the actual phrasing in the record, e.g. “*Christianos*” or “*soldado de los Voluntarios de Cataluña*” as seen below:

<b>MISSION</b>	<b>RECORD NUMBER</b>	<b>VARIABLE</b>	<b>ATTRIBUTE</b>
SC	00251	Bride's baptism date	el dia anterior
SC	00634	Groom’s father’s military status	Cavo de esta escolta

All of the entries in this table are linked to the original baptism, marriage, and burial records where they are found—and can be viewed from each. The variables assigned to the Marriage Miscellaneous Attributes include:

**General Marriage Data**

- Date of entry
- Number of banns
- Nuptial blessing officiant
- Presentation officiant
- Sacrament impediment
  - usually a blood relationship
- Dispensation officiant
  - the padre who had reviewed the sacrament impediment and decided that the couple could still be married.

**Groom’s/Bride’s Data**

- Previous Spouse: 1st marriage, 2nd marriage, etc.

- Legitimacy
- Groom's occupation
- Bride's occupation
- Residential status
- Relative
- Baptism date

#### **Groom's/Bride's Parents' Data**

- Occupation
- Marital status
- Spouse
- Military status
- Residential status

#### **Other**

- Margin Notes

Reserved for discrepancies between what was written in the entry and what is in the margin of the register, and/or additional notes regarding, for example, numbering

### **19. Field Descriptions for Burial Table**

As illustrated in Fig. 6 and discussed below, the ECPP burial information is distributed across scores of fields. Each of these fields is searchable in the online version of the ECPP database. In the section below, each field is described and the rules followed by ECPP data entry personnel in regards to that fields are discussed. Note: In the following discussion, "Ego" refers to the individual who is receiving the sacrament of baptism. "T" indicates a transcription field and that the information in the field has been entered into the database as stated in the original mission record. "D" indicates a derived field, where the information entered into the database is supplementary to the original mission records and was determined by ECPP staff.

#### **1. Mission (T) Burial Mission**

Mission where ego's burial is recorded. This field contains the mission identifier code.

#### **2. Burial Number (T) Burial Number**

This is the burial record number assigned by the officiating Franciscans when the burial was recorded in the register. The field size is six digits wide. For example, the first burial at a mission, recorded as "1" by the Franciscans was entered in the database as "00001." Occasionally the padres would assign more than one burial record the same number. In these cases, the first record would be entered into the database as 00020, the second as 00020a, the third as 00020b, etc. Because a select number of missions had numbering problems, some register numbers will appear in their correct sequential order with the letter "Y" affixed at the end (these cases are documented in the mission memos). In cases where a number was omitted (e.g., the register goes from record 20 to record 22), that number was still included the database, but with the word "[skipped]" entered in the appropriate fields, and an explanation in the notes section. Every burial record from a particular mission entered into the database has a unique number. When the burial number and mission fields are combined, no two records for any burial in the ECPP are the same.

**3. Burial Date (T/D) Burial Date**

This is the date of ego's burial. Information in this field was entered in a day\_3-letter English month\_year format, such as 15 Jan 1780. Alternatively, if the date could not be expressed as such, then the transcribed date was entered, such as "*En el mes de Julio de 1784 [Jul 1784].*"

**4. Burial Date (formatted) (T) Burial Date Formatted**

Information in this field was entered in a standard month/date/year format, such as 12/28/1782. When the date could not be expressed as such (as in the previous example), then the field was left blank.

**5. Death Date (T/D) Death Date**

Date of ego's death, if given. Information in this field was entered in a day\_3-letter English month\_year format, such as 15 Jan 1780. Alternatively, if the date could not be expressed as such, then the transcribed date was entered, such as "*el verano pasado.*"

**6. Death Date (formatted) (T)**

Information in this field was entered in a standard month/date/year format, such as 12/28/1782. When the date could not be expressed as such (as in the previous example), then the field was left blank.

**7. Date of Notice (T) Notification Date**

This is the date on which the recorder was notified of ego's death or burial, and it is usually reserved for those occasions where ego died outside of the mission. Information in this field was entered in a standard month/day/year format, as well as the day\_3-letter English month\_year format. If the date could not be expressed in either format, then the transcribed date was entered, such as "*en dicho año de 1818.*"

**8. Informant (T) Informant of Ego's Death**

This is the name of the person who notified the recorder of ego's death, and it is usually reserved for those occasions where ego died outside of the Mission. In cases where the name of the informant is not specified, the transcribed phrase was entered, such as "*unos Neofitos*" or simply, "*me avisaron.*"

**9. Burial Place (T) Burial Place**

This is the location where the ego was buried, usually the "Cementerio." However, if ego was buried outside of the mission (e.g. "*la sierra*"), then that place was entered into this field.

**10. Death Place (T) Death Place**

This is the location where the ego actually died. If ego died outside of the mission (e.g. "*en el campo*"), then that place was entered into this field.

**11. Cause of Death (T) Cause of Death**

Ego's cause of death, if given. This information was not always provided, but the most common values include "*enfermedad*" or simply, "*murio repentinamente.*"

**12. Ego's Spanish Name (T) Spanish Name**

Ego's Spanish name as given by the recorder. This is only the given name, not the surname (family name). This name was entered exactly as it appears in the burial record. Discrepancies in the spelling or actual name of the ego exist within his/her record. For example, the padre may cite ego as "*Maria Juana*" in the entry, but refer to her "*Maria Josefa*" in the margin. In these instances, the name that appears in the entry was entered into this field. In this particular case, the name "*Maria Juana*" would have been entered into the Spanish Name field, and a note would have been made in the Miscellaneous Attributes (under the variable "Margin Notes") indicating the disparity in the names.

The word "[skipped]", "[unstated]", "[missing]" or "[illegible]" may also appear in this field, indicating that the record is skipped due to a sequence error, the name was omitted by the recorder, the name is not available because of a missing page in the sacramental register, or the entire name appears illegible. Occasionally the term "[duplicate]" may appear if it was obvious to the data entry personnel that the entry was recorded twice.

**13. Ego's Native Name (T) Native Name**

Ego's native name, if given. This field applies only to Indians. If the recorder omitted this information, the field was left blank.

**14. Ego's Surname (T) Surname**

This field is reserved for ego's surname, in the case of *gente de razon* or Mission-born children who assume their father/mother's native names as surnames. Compound names and surnames with prefixes (such as "*de la Guerra*") were entered exactly as they appear in the register, or were placed in brackets when the father's surname is given. Occasionally, a Mission-born Indian was given the father/mother's native name to a child, treating it as a family name.

**15. Ego's Ethnicity (T/D) Ethnicity**

The ethnicity of the ego as determined by the Franciscan at the time of burial/death or as inferred based upon ego's religious status, native name, or surname. This field may also contain the same information as the Origin field (see below), like "*Yrlandes*." Information may also be implied, and placed in brackets, when not explicitly stated in the record such as "[Razon]."

**16. Ego's Origin (T) Origin**

This is a field that reflects the home political group of ego. For Indians it is where the missionary said the ego was from at the time of baptism, the "*rancheria of Eslenajan*" for example. The origin also may be where the Indian was born or the tribal affiliation, such as "*nacion Yuma*."

**17. Ego's Religious Status (T) Ego's Religious Status**

Ego's religious status, as stated by the recorder. This information was not always provided, but the most common values include "*Neofito*" and "*Neofita*." Sometimes, other phrases that may pertain to religious status are noted here such as "*Catecumena*" or "*Catolico*."

**18. Marital Status (T) Ego's Marital Status**

This field denotes ego's marital status at the time of his/her burial. The major categories include: *Soltero/a* (single), *Casado/a* (married), *Viudo/a* (widowed). Occasionally, the recorder mentioned ego's relationship to a "*gentil*." In which case, the phrase "*Viudo/a en su gentilidad*" or "*Casado/a en su gentilidad*" was entered into the field (variations on this theme may be specified in the notes). Similarly, if the recorder notes that ego is the "*muger*" of someone, *Casado/a* was still used.

**19. Age (T) Ego's Age at the Time of death**

Ego's chronological age at death, if given. When possible, data entry personnel entered a numeric value. When the value could not be expressed as a number, the transcribed phrase was entered into the field, such as "*pocos dias*" or "*ya grande*." If no information was provided, the field was left blank.

**20. Age Unit (T) Ego's Age Unit**

This field works in conjunction with the previous and subsequent field to indicate the age of the ego at death. Possible values include:

"d" for *dias* (days)

"m" for *meses* (months)

"s" for *semanas* (weeks)

"a" for *años* (years)

For example, if the ego was 10 years old at the time of his burial, "10" was entered in the AGE field and "a" was entered into the AGEUNIT field.

#### 21. **Age Level (T)** Ego's Age Level

Ego's age level at death. The missionaries classified age level into several categories: *adultos*, *muchachos*, *niños*, *parvulos* and *recien nacidos*. When possible, the data entry team used the same values that can be found in the age level field of the baptism register:

"a" for *adulto/a*

"mu" for *muchacho/a*

"mo" for *mozo/a*

"vi" for *viejo/a*

"ni" for *niño/a*

"p" for *parvulo/a*

"rn" *recien nacido/a*

Occasionally, the recorders used conflicting terms to describe age level. In these cases, the terms were transcribed directly into this field, such as "*Niña adulta*," or "*parvulo o adulto*." Additionally, if the age level was omitted by the recorder, but derived by the data entry personnel, the age level was placed in brackets, and a memo was made in the notes section.

#### 22. **Legitimacy (T)** Legitimacy

Ego's legitimacy- if stated in the burial record- was denoted using the following codes:

"l" for *legitimo/a*

"n" for *natural*

"ad" for *adulterino/a*

"ba" for *bastardo/a*

"il" for *ilegitimo/a*

"es" for *espurio/a*

"ms" for *madre soltera*

"ps" for *padre soltero*

"hu" for *huerfano/a*

"hum" for *huerfano/a de madre*

"hup" for *huerfano/a de padre*

"pnc" for *padre no conocido*

"\*"Problematic: used when the information was not clear or contained conflicting information such as "*natural y legitima*."

If there was no mention of ego's legitimacy in the record, it was left blank. Any extra information about the nature of an illegitimate birth was recorded in the notes field. Occasionally, the asterisk was used to direct the user to the notes field for further clarification.

#### 23. **Ego's Baptism Mission (T)** Mission I.D.

This is the mission identifier code for the mission where the deceased was baptized. This is a direct transcription field, so the code reflects the recorder's information, but it may or may not match ego's actual baptism mission. If no baptism mission was cited, the field was left blank.

#### 24. **Ego's Baptism Number (T)** Baptism Number

Ego's baptism number as stated in the burial record by the recorder. This is a direct transcription field, so the number reflects the recorder's information, but it may or may not match ego's actual baptism number. If no baptism number was cited, the field was left blank.

#### 25. **Ego's Link Mission (D)** Derived Baptism Mission

Derived mission identifier code for ego's actual baptism mission. May be the same as ego's baptism mission (field 23), if the recorder cited the mission, and the information was correct.

26. **Ego's Baptism Link Number** (D) Derived/Actual Baptism Number  
Ego's actual baptism number. May be the same as ego's baptism number (field 24), if the recorder cited the number, and the information was correct.
27. **Link Basis** (D) Baptism Link Basis  
This field contains codes that describe how the link was made between ego's burial record and his baptism record.
28. **Spouse Name** (T) Ego's Spouse's Name  
Name of ego's spouse if provided by missionary. Entered in the following format for *gente de Razon*: Surname, First Name.
29. **Spouse Origin** (T) Ego's Spouse's Origin  
Spouse's origin, if provided by missionary.
30. **Spouse Ethnicity** (T) Ego's Spouse's Ethnicity  
Spouse's ethnicity, if provided by missionary.
31. **Spouse Religious Status** (T) Ego's Spouse's Religious Status  
Spouse's religious status, if provided by missionary.
32. **Ego's Father's Name** (T) Father's Name  
Ego's father's Spanish, native and/or surname was entered into this field. For *gente de razon*, the data entry personnel entered the names in this format: Surname, First Name. For Indians, the Spanish name precedes the native name. Occasionally, data entry personnel also entered word "[Unstated]" for those cases when the deceased was a child and no parent information was provided.
33. **Ego's Father's Origin** (T) Father's Origin  
Ego's father's origin may be where the father was born, his baptism mission, his home political group, or his tribal affiliation.
34. **Ego's Father Ethnicity** (T) Father's Ethnicity  
The ethnicity of ego's father, if stated by the recorder. This information was not always provided, but the most common values include *Yndios* and *Razon* (non-Indian). If there is no mention of this information in the record, the field was left blank.
35. **Ego's Father's Religious Status** (T) Father's Religious Status  
Ego's father's religious status, if stated. This information was not always provided, but the most common value is "*Neofitos*." Occasionally, the recorder provided the Spanish names or native names of the parents, who were noted as "*gentiles*." In these instances, data entry personnel entered the Spanish or native name of the father in the father's name field, with the phrase "gentiles" in father's religious status field.
36. **Ego's Mother's Name** (T) Mother's Name  
Ego's mother's Spanish, native, and/or surname was entered into this field. For *gente de razon*, the data entry personnel entered the names in this format: Surname, First Name. For Indians, the Spanish name precedes the native name. Occasionally, data entry personnel also entered word "[Unstated]" for those cases when the deceased was a child and no parent information was provided.
37. **Ego's Mother's Origin** (T) Mother's Origin  
Ego's mother's origin may be where the mother was born, her baptism mission, her home political group, or her tribal affiliation.

**38. Ego's Mother's Ethnicity (T) Mother's Ethnicity**

The ethnicity of ego's mother, if stated by the recorder. This information was not always provided, but the most common values include *Yndios* and *Razon* (non-Indian). If there is no mention of this information in the record, the field was left blank.

**39. Ego's Mother's Religious Status (T) Mother's Religious Status**

Ego's mother's religious status, if stated. This information was not always provided, but the most common value is "*Neofitos*." Occasionally, the recorder provided the Spanish names or native names of the parents, who were noted as "*gentiles*." In these instances, data entry personnel entered the Spanish or native name of the mother in the mother's name field, with the phrase "*gentiles*" in mother's religious status field.

**40. Penitencia (T) Penance**

Sacrament of Penance given at death if administered. Users can search this field by entering a "Y" ("Yes") or "N" ("No") to recall those records where this sacrament had or had not been administered. If the burial record states that the ego received "the sacraments" ("*recibio los sacramentos...*") but does not specify which, then a "Y" was entered in all sacrament fields, and a note was made in the Sac. Memo field (see below). Similarly, if the recorder used different language (such as "*Confesion*"), data entry still entered a "Y" in this field. If the recorder omitted this information in the burial record, then the field was left blank.

**41. Eucaristia (T) Eucharist**

Sacrament of the Eucharist given at death if administered. Users can search this field by entering a "Y" ("Yes") or "N" ("No") to recall those records where this sacrament had or had not been administered. If the burial record states that the ego received "the sacraments" ("*recibio los sacramentos...*") but does not specify which, then a "Y" was entered in all sacrament fields, and a note was made in the Sac. Memo field (see below). Similarly, if the recorder used different language (such as "*Viatico*"), data entry still entered a "Y" in this field. If the recorder omitted this information in the burial record, then the field was left blank.

**42. Ex Uncion (T) Extreme Unction**

Sacrament of the Extreme Unction given at death if administered. Users can search this field by entering a "Y" ("Yes") or "N" ("No") to recall those records where this sacrament had or had not been administered. If the burial record states that the ego received "the sacraments" ("*recibio los sacramentos...*") but does not specify which, then a "Y" was entered in all sacrament fields, and a note was made in the Sac. Memo field (see below). Similarly, if the recorder used different language (such as "*los Santos Oleos*"), data entry still entered a "Y" in this field. If the recorder omitted this information in the burial record, then the field was left blank.

**43. Sac. Memo (T/D) Sacrament Memo**

This field is used to explain any unusual circumstances regarding the sacraments received by the ego at death. For example, if the burial record states that the ego received "the sacraments" ("*recibio los sacramentos...*") but does not specify which, then a note was made here, and it was assumed that all the sacraments were received. Similarly, phrases such as "*por muerte repentina no recibio ningun sacramento*" or alternate phrases such as "*Viatico*", "*Confesion*", and "*los Santos Oleos*" would be noted here.

**44. Officiant (T) Burial Officiant**

The names(s) of person(s) who officiated the burial entered in the following format, when possible: Surname, First Name. Titles were not used in this field. If the officiant is referred to only by their surname (for example, "*P.Barona*") the surname was listed and, if known, the first name was written in brackets after the surname, such as "*Barona, [Josef]*". Additionally, neophytes and non-Christians who buried individuals were noted in this field, such as "*gentiles y algunos Christianos de esta Mission*" when ego died/was buried outside of the Mission.

**45. Recorder (T) Burial Recorder**

Padre who recorded the death notice or burial, if different than the officiant.

46. **Notes** (T/D) Notes

Extensive comments, which may include transcribed phrases.

**20. Misc. Variables and Attributes for Non-Standard Information Found in Burial Records**

The main entry form and table fields of the ECPP database are set to a standard format that was created to store the most common information given in the mission records, e.g. Spanish name, Age, Place of Origin, etc. However, the Miscellaneous Attributes was created for each type of record (baptism, marriage, and burial) to store information that was either of an unusual format or was rare, unusual information itself. In addition, infrequently occurring information, such as “spouse's military status” has also been included in the Miscellaneous Attributes rather than the main entry form/table, where a separate field was unnecessary.

Each Miscellaneous Attribute contains a variable name column with descriptors for each piece of record information, for example:

<b>MISSION</b>	<b>RECORD NUMBER</b>	<b>VARIABLE</b>	<b>ATTRIBUTE</b>
BP	00007	Ego's military status	soldado de la compañía de cuera
SC	02894	spouse's residential status	vecino de Monterrey

All of the entries in this table are linked to the original baptism, marriage, and burial records where they are found—and can be viewed from each. The variables assigned to the Burial Miscellaneous Attributes include:

**General Burial Data**

- Date of entry

**Ego's Data**

- Baptismal type
- Baptismal date
- Mental condition
- Physical status
- Status (such as tribal status)
  
- Occupation
- Military status
- Occupation
- Residential status
- Relatives

**Ego's Spouse's Data**

- Baptismal location
  
- Military status
  
- Occupation

- Residential status
- Mental condition
- Physical status
- Status (such as tribal status)

### **Ego's Parents' Data**

- Baptismal location
- Marital status
  
- Military status
- Occupation
- Residential status
- Spouse
  
- Mental condition
- Physical status
- Status (such as tribal status)

### **Other**

- Margin Notes
  - Reserved for discrepancies between what was written in the entry and in the margin of the register, and/or additional notes regarding, for example, number sequencing errors.