

## San Juan Capistrano (SJC)

### Baptisms

- Directly after baptism number 4, there are 3 pages of *gente de razon* baptisms spanning the time period of 1780 through 1824. The pages are divided with males on the left and females on the right. The list includes the egos' baptism dates and numbers, although at least one of the numbers is incorrect. ECPP staff wrote a note in record four so that users will know that the list exists, but staff did not enter the information from the list.
- In some of the baptism records, the padres note the child was "havida/o en su gentilidad;" that is, that one or both of the parents was a gentil when they had the child. Since this could easily be determined by comparing the child's age with the father's/mother's baptism dates, ECPP staff only made note of this phrase when it might be needed for clarification; for example, when the mother and father were both gentiles, but the mother has been baptized and re-married another Neofito.
- In baptism records 949, 999, and 1187 there is an abbreviation -- em.s or em.v -- used by the priest to signal either an addition or a change to the information in the record. Unfortunately, ECPP staff did not know what the abbreviation means. ECPP staff entered the records' information as stated and made a note of the information listed with the abbreviations.
- The second half of baptism record 524 is missing, as are records 525-563. ECPP staff wrote "missing" in the 5 key fields, and the baptism numbers are followed by an X. Any information entered for these records has been reconstructed using other records as sources. There will be a note listing which sources these are.
- ECPP standard is when a child is given their father's/mother's native name, it is entered as a surname (family name), but at SJC there are multiple instances of individuals who already had a native name before being baptized, and who have the same native name as a parent. In these cases, ECPP staff listed their native names in the native name field.
- On occasion a padre will misspell a word, switch letters, etc. Generally these words are transcribed as they appear, but in cases where it could cause confusion, or appear that the transcription was incorrect, ECPP staff entered the correct word or letters in brackets, rather than the misspelled word. For example, de Santiago would often write "Yndido" rather than "Yndio;" in this instance ECPP staff entered [Yndio] in the ethnicity field.
- When there is a conflict with legitimacy, an asterisk is entered in the field, and the written phrase is entered in the misc. attributes.

- When mission is an origin, ECPP staff used "esta," "misma," "dicha," or "la," unless one of them is specifically needed to prevent confusion.
- Between baptism records 2723 and 2724, there is a very long note detailing the completion and consecration of the new church at San Juan Capistrano. Due to the length of the note, ECPP staff have chosen to summarize its information, rather than transcribe it.
- Padre Jose Maria de Zalvidea often lists multiple origins for the parents of a baptized child. Often, he starts off by saying that they're Neofitos or Yndios "de esta Mision," and then after their names he will list the names of two rancherias, without specifying if the father is from one, and the mother is from another, or if they are from both. Here's how ECPP handled it: rather than listing the Mission in the origin, staff listed the rancherias. If staff can tell from the baptism or marriage records that the parents are each from a different rancheria, they will separate them; if not, both rancherias will be in each of the parents' origin fields. If the priest lists another mission as well as rancherias, staff entered "mission name, mission; rancheria name, rancheria."
- There are numbering issues with the later records of both the baptism and marriage registers. Currently, ECPP staff have stopped data entry at the year 1848 for baptisms and the year 1840 for marriages. Staff renumbered marriages from 1838 (record 1191) to 1840 (record 1202) to fit the standard numbering.
- If an individual is listed as being "bautizado/a en ..." and that place is a mission or presidio, that place will go in the origin, and as a code in the baptismal mission field. (Staff had only been putting it in the baptismal mission field). If an individual is listed as "de ..." or "natural de ..." this will only be put in the origin, not the baptismal mission field, even if it's a mission or presidio.
- Although a record may be written in the first person, and signed by a particular priest, another, unknown person may be the actual recorder. When the differences in handwriting are obvious enough to show this, the priest who signed the record will still be listed as recorder, but there will be a note indicating that the record is not in the priest's handwriting.

### Godparents

- Francisco Suñer often lists the madrinas as "(Spanish name) de (father or husband's name)." When staff knew that this second name is a father or husband, they separated out the names; when they did not know, they entered the whole phrase as the madrina's Spanish name.
- At the end of the record, after the godparents' data, the padres sometimes puts the phrase "todos de la Mision." ECPP staff take this to mean that the godparent, his/her spouse, the ego, and his/her parents, can all have "Mision" entered for

their origin. The only exception to this is when the padre has already stated that one of them is from or was baptized somewhere else.

- Records are normal up to 4642 (1847 or 1848); ECPP staff completed 4642a, which is an 1850 record, to show the jump in time between records. ECPP staff also completed data entry for 1848 and 1849 records that come later, but entered the dates for the intervening 1850 records. They I went back and entered the rest of the information for the 1850 baptisms.

### Marriages

- In Serra's note at the beginning of the marriage register, the mission is listed as "San Juan de Capistrano de Sajivit."
- Nuptial blessing officiant is only listed if different from marriage officiant
- ECPP staff have not included any information about banns (proclamas or amonestaciones) if there are three of them, an unspecified number, or they are "dispensadas."
- In renewal marriages, when an origin is listed after the bride's name, ECPP staff have entered that as the origin for the groom as well.
- When a series of marriages has one list of witnesses at the end, but does not specify that they are also witnesses for the previous marriages, ECPP staff have entered the witness names in brackets for the previous marriages and entered a note in the witness comments field. *If the witness info follows info that is specifically about one of the earlier records -- for example, "Ymediatamente vele y bendije los primeros," than that record is considered to be the one with witness info, and the other records, earlier or later, are treated as derived.*
- There was an error made in the marriage register in the numbering around record 274; the padres fixed the problem by simply crossing out the wrong number and writing in the correct one. All records up to 733, therefore, are numbered correctly; however, after 733 the padres stopped correcting the record numbers. The register goes from 733 (the corrected number) to 671, and continues on sequentially. Due to this problem, the numbers 671 through 733 have been used twice; staff have followed this numbering in the database, but have given these numbers an "a" at the end.
- In marriage record 730a, there is a reference to a Padrino of the marriage. ECPP staff have put "padrino" as a title in the witness table and entered the information there.
- At the point where the record numbering become very confusing and problematic, ECPP staff entered the correct sequential numbers for the records, followed by a

"Y" -- for example, "2140Y." The "Y" will indicate that the number is derived, but the information is not. In the notes field and the margin notes attribute I will list the incorrect numbers that were given by the padres.

- There are numbering issues with the later records of both the baptism and marriage registers. Currently, I have stopped data entry at the year 1848 for baptisms and the year 1840 for marriages. I renumbered marriages from 1838 (record 1191) to 1840 (record 1202) to fit the standard numbering.

### **Burials**

- The film the HEH had for the burial registers is very poor. Staff used hard copies in conjunction with the film, but as the copies start with record 25, much of the first 24 records are illegible.