

Early California Population Project Database

Guide for Users

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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 the 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 staff who have contributed to this project since its inception, and
- Describe the fields that constitute the database

2. Project Overview

The first version of the Early California Population Project (1.0, 2006) was developed by researchers under a series of grants obtained by the Research Division at the Henry E. Huntington Library. In October 2022, the Huntington and the University of California, Riverside, entered into a partnership whereby the database would be managed by the IT group in the College of Arts, Humanities, and Social Sciences (CHASS) at UCR with the Huntington continuing to provide reference assistance to Users. With the movement of the ECPP data and structure to UCR, the user interface was completely redesigned and the database itself was recoded to make it more amenable to searching and archiving. This process was led by General Editor, Hackel with very generous assistance from the IT staff at CHASS. With generous financial support from UCR's Rupert and Jeanette Henry Costo Endowment in American Indian Affairs, two UCR graduate students, Mary Casey and Danny Archuleta spent much of the summer of 2022 making certain that the data conversion was error free.

The ECPP 1.1 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 have 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 with less frequency, datasets that did not encompass all of the California missions could not capture the full life histories of the most mobile Indians, soldiers, and settlers of Spanish and Mexican California. 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 acquired 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 now offers great opportunities for the present and future 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 twenty-one 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 eighty-five fields related to individual baptism records, ninety-three covering the marriages of individuals, and forty-six concerning burial information.

By working with the ECPP database

- Community historians can study in greater detail the individuals and families who settled California's first 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

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 Mission San Carlos 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.

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 twenty-one 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.

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

All basic data entry for the project was completed in June 2006. The project has records on about 101,000 baptisms, 28,000 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 twenty-one 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 sixteen-year gap in burials after 1831. With these exceptions there are no major gaps in the missions' sacramental records. Nevertheless, each mission has its own idiosyncrasies, and these will be discussed in various mission memos attached to the ECPP website and appended here as Section 21.

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. Reports, presentations, websites, or publications that rely upon the database must cite the database in the following form: *The Early California Population Project. Edition 1.1.* General Editor, Steven W. Hackel, Lead Compiler, Anne M. Reid. (The University of California, Riverside, and the Henry E. Huntington Library, San Marino, California, 2022.)

Or

Steven W. Hackel, et al., *Early California Population Project: Version 1.1.* (The University of California, Riverside and the Henry E. Huntington Library, San Marino, California, 2022).

6. Development of ECPP Database at the Huntington

Beginning in 1998, with the project's inception, Robert C. Ritchie, in his capacity as Director of Research at the Huntington, served as project director. Steven W. Hackel of the University of California, Riverside, is the project's General Editor. From 1998 to 2006, when the project was completed, the ECPP benefited from an extremely able and dedicated group of

data entry personnel. Anne M. Reid, now Assistant Professor of History at Cal Poly San Luis Obispo, served as Lead Data Compiler. Over the years the following individuals worked at the Huntington Library as 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 was 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

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, 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.”

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].”

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. When this occurred, data entry personnel entered in the correct baptism number of the individual followed by an “X,” and they added a note in the comments fields of that record to document the discrepancy between the ECPP database and the original records.

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.

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 complete word was “Francisca.” Documentation 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.

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 to the ECPP electronic suggestion box located on the site’s homepage. 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 children's' 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 be readily apparent to ECPP users, we have devoted a separate field to the explanation of how each link was made. We have thirty-nine different ways the link can be established. In addition, in cases where the link was made based on very scant information, we have designated the link with an asterisk.

These 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. Again, users who believe they have found an incorrect record linkage in the ECPP database, should notify the project staff of the problem through electronic suggestion box located on the homepage of the ECPP website. 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, you'll often see more than one code number 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. Due to 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 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 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* by 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 will only be used in the derived mission fields, and will only refer to non-native locations, such as presidios, missions, and *assistencias* – they are not used for *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 Purísima 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 Asís Mission and Presidio
SFR San Fernando
SFS San Francisco Solano
SG San Gabriel Arcángel
SI Santa Ynez
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 Arcángel
SRA San Rafael

Presidios

BP Santa Barbara Presidio

Other

LA Los Angeles Plaza Church

11. Sample Records from the Database Tables

1. 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 structure, we have chosen to show various records relating 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. In the figures below you can see a copy of the original records from which we gathered information about her life, and you can see how in the ECPP we distributed various bits of information from these three records into our baptism, marriage, and burial tables.

Below, in Figure 1 you'll see a sample baptism record from Mission San Fernando, and in Figure 2, you'll see both a transcription of that document and how specific information from that record is broken up and transferred into fields on the baptism table.

Figure 1. Baptism record Rosalia, Baptism 00083 of Mission San Fernando

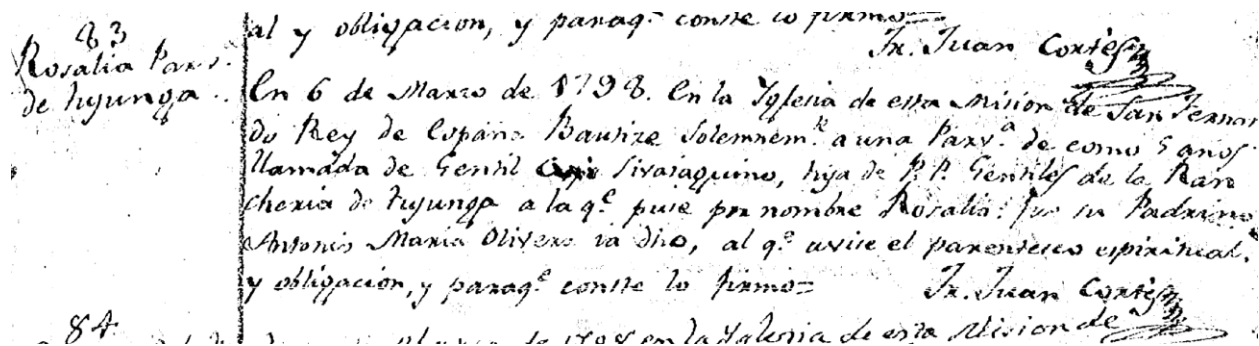
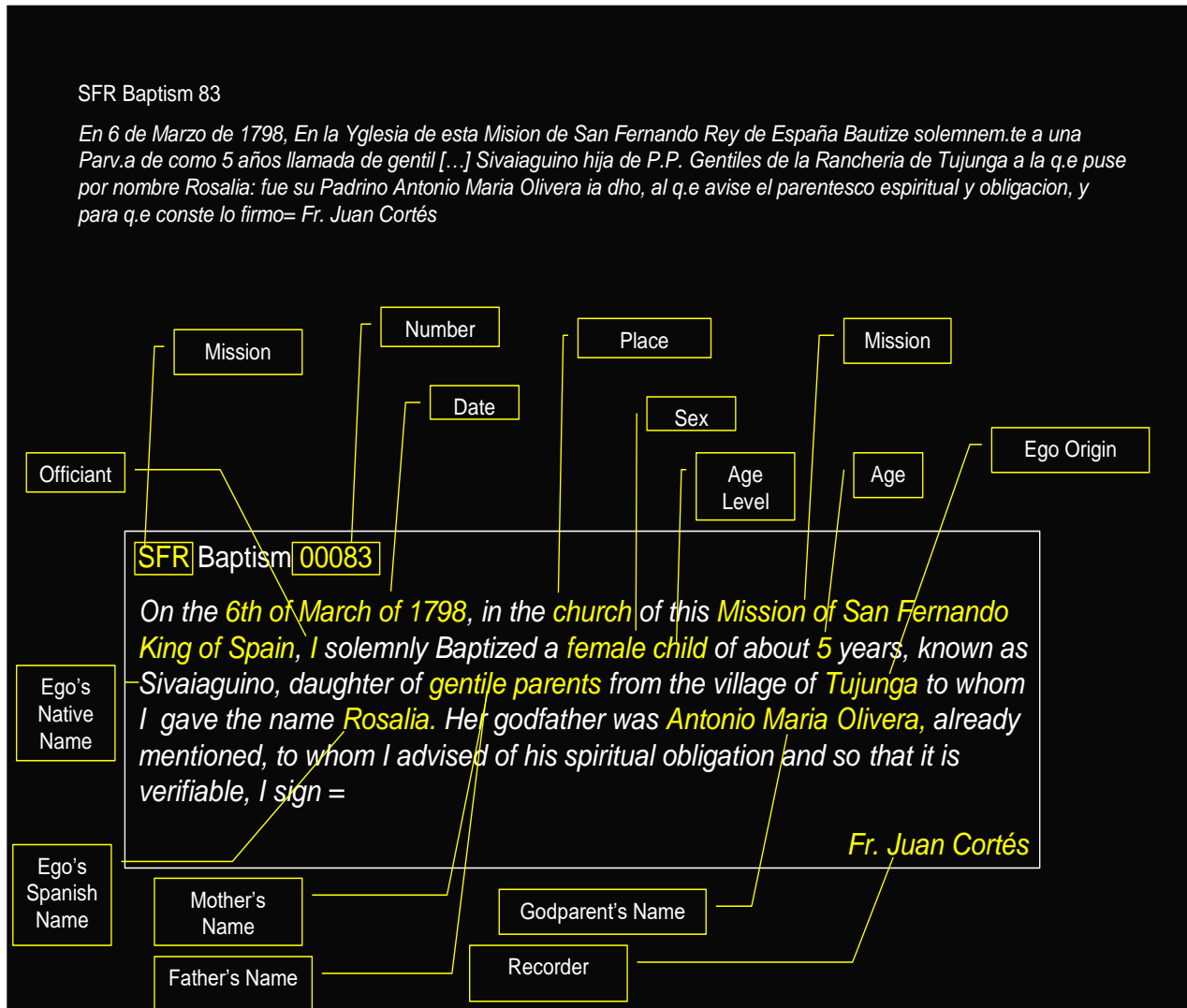
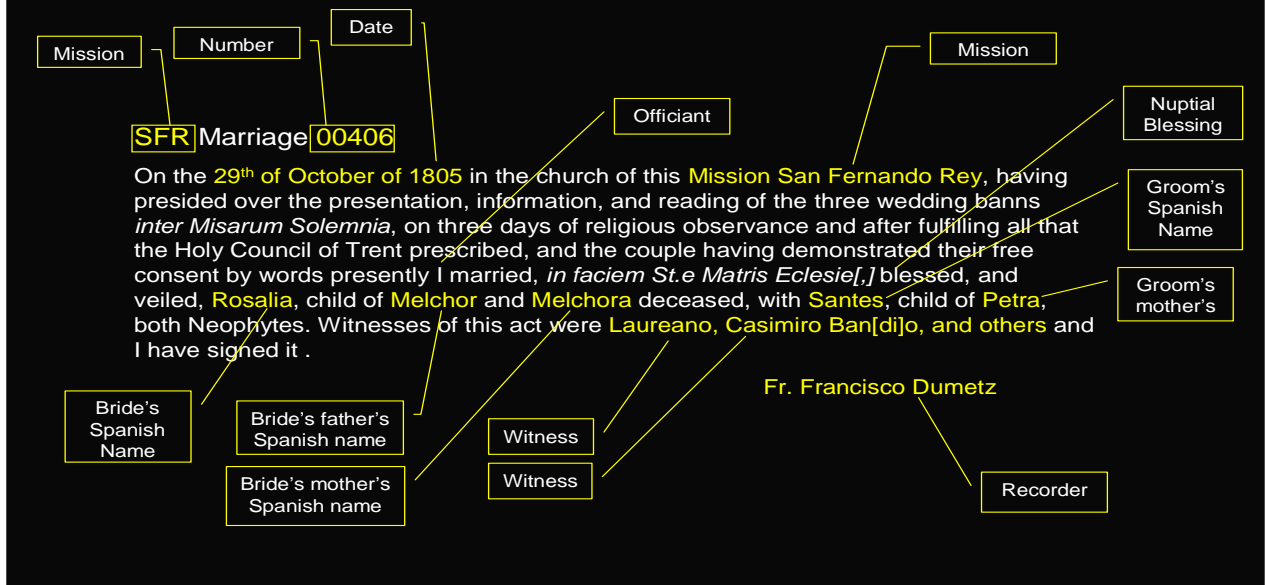


Figure 2. Transcription and diagram of San Fernando Baptism 00083



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 proclamas 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 Ecclesie 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[di]o, y otros y lo firmé. Fr. Francisco Dumetz



Finally, in Figure 5.0 you can see the burial record for Rosalia, and in Figure 6.0 you see a transcription of the record and how the record was broken up into individual ECPP fields.

Figure 5.0 Burial Record of Rosalia, Burial record 01427 of Mission San Fernando

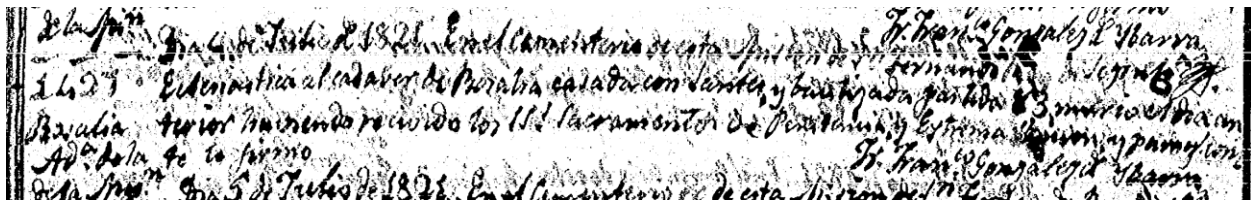
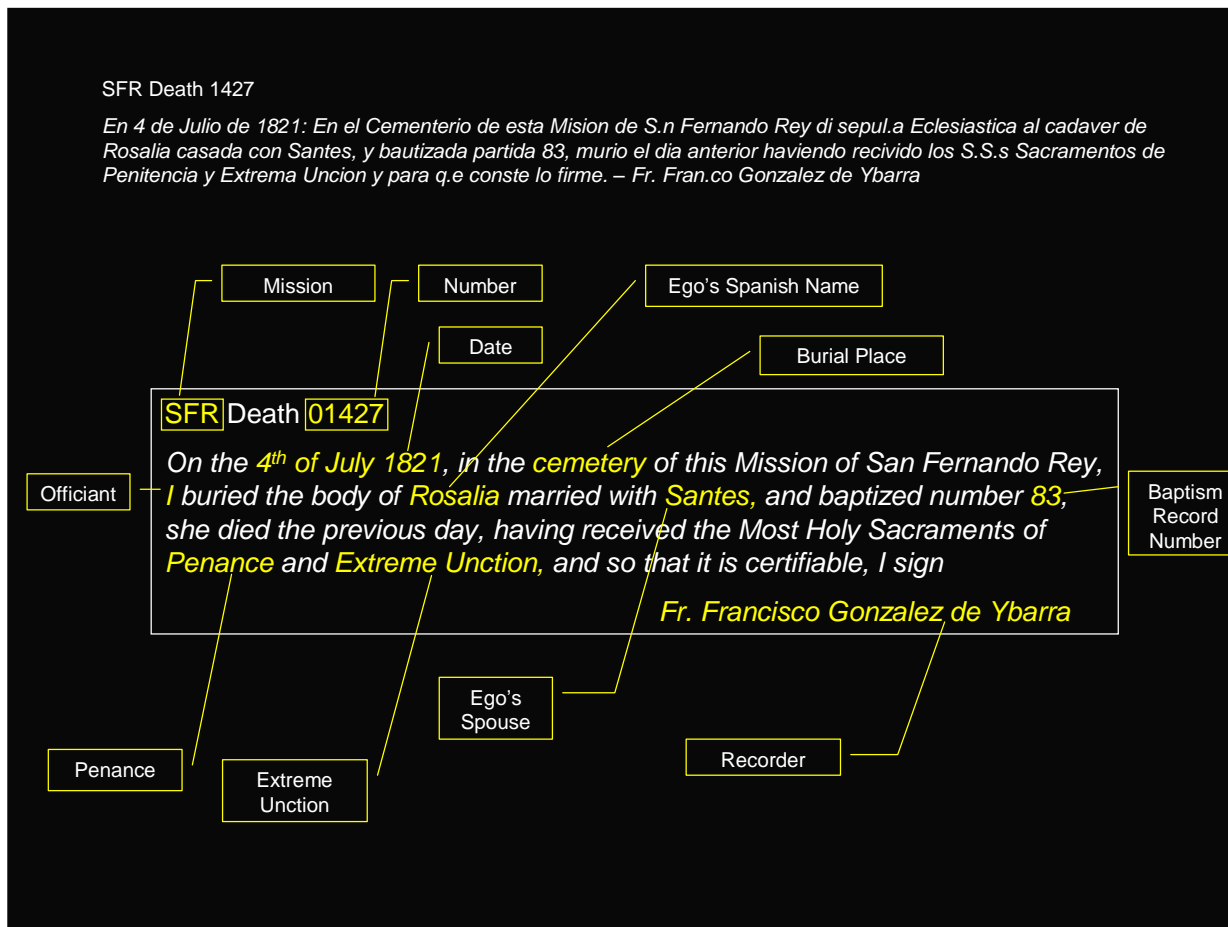


Figure 6.0 Burial Record of Rosalia and Mission San Fernando transcribed and broken up into ECPP fields.



12. Field Descriptions for Baptism Table

As illustrated in Figure 2 and discussed below, the ECPP baptism 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. **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
Unique burial record number of ego (See item I.6 for numbering rules). 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 (See Appendix A for a list and explanation of Mission Identifier Codes).
6. **Number (T/D)** Baptismal Number
This is the baptism record number assigned by the officiating Franciscans when the baptism was recorded in the register. The field size is six digits wide. In order for the field to sort correctly, researchers entered in the appropriate number of zeros before an entry. 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 memos). 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 appropriate fields and explained in the notes section. Every baptism record from a particular mission entered into the database must have 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
This is the 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 be entered in a standard month/date/year format, such as 12/28/1782. If the date cannot be expressed as such (see the previous example), then the field was left blank.

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

This is the 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 due to ill health. They would almost always record these unusual baptisms in the baptismal register. These sorts of baptisms were essentially provisional, and they 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 in a crude translation, supplied the full ceremonies. It should be noted that this was not a second baptism, but the completion of the original baptism. It was at this time that 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 (which will be discussed in greater length later).

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 marginal 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 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 of 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 *Razon*, the information will usually be where they were born or where their parents live. For example, a child born to a soldier he or she will usually be classified by the padres as from a certain presidio or mission (where the father might work in the mission guard).

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 *ranchería* 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 – 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 should direct 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 dia entre cinco y seis de la mañana*” or “*el dia 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
This refers to 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
This field 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 will 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 was entered into this field. 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 SpanishName field (see page 7).

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, then 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 actually 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, also known as 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, then 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 chief of his *rancheria* (e.g. "*capitan de la rancheria Ssiuessico*"), this phrase was entered into the Notes section 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 indicative 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 due to 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, also known as mission identifier codes.
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 chief of his *rancheria* (e.g. "*capitan de la rancheria Ssiuessico*"), this phrase was entered into the Notes section 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. Miscellaneous 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 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 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 can be seen 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

As illustrated in Figure 4 and discussed below, the ECPP marriage 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)** Marriage Mission
Mission where marriage sacrament was recorded. This field contains the mission identifier code.
2. **Number (T)** Marriage Number
This is the marriage record number assigned by the officiating Franciscans when the marriage was recorded in the register. The field size is six digits wide. In order for this field to sort correctly, researchers entered in the appropriate number of zeros before an entry. 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
This is 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 *velé*) 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 was blank, ECPP staff assumed that the marriage took place at the mission church but left the field blank.
8. **Groom Spanish Name (T)** Groom's Spanish Name
Groom’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 groom within the record. For example, the padre may have referred to the groom as “Jose Juaquin” 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 Juaquin 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 due to 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	Viudo 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	Soltero 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 chief 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 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 rason*. 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>Renovaron</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.
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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 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 "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
The name of bride's previous wife, 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
The 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)** Notes
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)**
This field contains the same mission identifier code used in the corresponding marriage record.
2. **RecordNumber (T)**
This field 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 muger*" 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 chief 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. **Miscellaneous 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:

MISSION	RECORD NUMBER	VARIABLE	ATTRIBUTE
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 Figure 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 rason*, 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. Miscellaneous 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:

MISSION	RECORD NUMBER	VARIABLE	ATTRIBUTE
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.

21. Mission Memos

During data entry it became clear that each mission's records were idiosyncratic. Sometimes padres skipped numbers or used the same numbers twice. In other instances, pages were missing from the original registers, or they were illegible in part or in whole. Thus, for each mission, as we compiled data we made notes for future researchers. What follows here are those notes for each of the missions. The memos are in alphabetical order by the mission name.

La Purísima Concepcion (LPC)

Baptisms

- Records 3150- 3159 were skipped

Marriages

- Padre accidentally wrote entries 272y-276y as 172-176. The previous entries and those that followed were 271 and 278.
- Padre skipped entries 981-988.
- Duplicate record 999 assigned number 999a.
- Padre skipped entries 1020-1029

Burials

- Padre accidentally wrote entry 251y as 241. The previous entries and those that followed were 250 and 252.
- There is an unidentifiable symbol in entry 289: Something similar to a hand with an H inside of it.

- There is an unidentifiable symbol in entry 309: Something similar to a hand with an H inside of it.
- Padre accidentally wrote entries 327y-335y as 227-235. The previous entries and those that followed were 326 and 336.
- Padre accidentally wrote entries 369a-378a as 369-378. The previous entry was 378.
- Padre skipped entries 410-419 with no explanation. I think he realized that he had duplicated the above and tried to fix it.
- Padre skipped entry 2171.
- Padre skipped entries 770-779
- Padre wrote “Nota” in the margin with no entry number. The entry explained that there were 4 “gente de razon” killed at the hands of “Yndios.” These entries were assigned 2279a-2279d.
- Sequence error. After record 2579 Padre starts numbering again at 2560-2578. These records were assigned these records as follows: 2560a-2578a
- Sequence Error: after the duplicate record 2578a, Padre started numbering from 2525-2996 again. Records are as follows: 2525a-2548a, 2549b, 2550a-2552a, 2553b, 2554a-2559a; 2560b-2576b, 2577a, 2578b, 2579a; 2580-2995, back to normal.

Nuestra Señora de la Soledad (SLD)

Baptisms

- There are many sections in the baptisms register where the initial numbering was off by one and had been fixed later on to show the record's correct number. Many of the baptism links provided by the padres, however, give the original, incorrect numbers.
- There are several baptism records which have been scratched out; these are individuals who had already been baptized in other missions. The explanation for the deletion usually isn't given until many records later. These records have been listed as “skipped,” with a note to explain.
- When the padre lists someone as a sibling of a previous record, staff only entered the parents' names from that previous record if the records are in the same series and the padre is specific about which parents they share.
- Margin notes: staff did not include everything written in the margin. Staff only included information that is not found in the main record or which has been written differently in the main record.
- Relatives in a series: if the earlier record does not list relative info, staff did not make any entries in the baptism table itself (in marital status, for example), but staff did make an entry in the Relatives table. The name is listed in brackets, the baptism number has an “X” after it, and there will be a note in the Comments section describing where the information comes from.
- The last baptism record for Soledad entered into this database is 2289a, in the year 1840. The following record is for the year 1854, and the records in the film end after that.
- The baptism record after record 2286 is numbered 2267, and the numbering continues on sequentially to 2268, 2269, etc. Staff gave these records the numbers they should have had (with a “Y” at the end) to keep them in the correct chronological order and have put the incorrect numbers they were given in the margin notes.
- “Skipped” baptism records: 43, 186, 237 (crossed out records); 1634-1653; 1725; 02308Y (connected to a visit note, rather than a record).
- “Missing” baptism records: 1764-1780.

Marriages

- In the marriage records, the padres frequently list witnesses as “testigos de todo;” Staff took this to mean that they were sacrament witnesses for all of the marriages in a series.

- It seems like the padres sometimes treat place origins like they are native names in marriage records. If the bride's or groom's baptism record shows that word as a native name, staff considered the name as a native name in the marriage record -- unless another origin is already given for the bride or groom. If another origin is given, or there is no link for the baptism record, staff treated the word as an origin or ethnicity, depending on the term.
- In the marriage records, the couple is often listed as “Neofitos de la Mision,” but their origins are given as well. When this happens (or when the bride/groom has an ethnicity like “Chalon” which implies an origin) instead of putting “mission” in the origins field the whole phrase “neofitos de la mission” was entered into the religious status field.
- Although the majority of the marriages for records 681 through 721 were performed at San Antonio, most of the individuals getting married are from Soledad.
- Records 722 through 738 seem to be primarily individuals from San Antonio, and the marriages were performed at San Antonio. Since there are no marriage records entered in the San Antonio register between June 18, 1846 and 1861, staff assumed that the padre was using the Soledad register for both missions.
- “Skipped” marriage records: 160, 490-499.

Burials

- There are no burials for SLD: the burial register is missing.

Los Angeles Plaza Church (LA)

Baptisms

- Most of the plaza church parish members were transplants from other missions, or were not from Alta California. Thus, not many baptisms are linked parent baptism records and burial records.
- There are 251 skipped baptisms due to numbering problems: 697-796, 849, 857, 887, 1110-1119, 1277, 1330-1399, 1407, 1469, 1655, 1774, 1797a, 1972.

Marriages

- Apparently, LA did not keep a separate marriage register. Instead, from 18 July 1840 -5 Feb 1849, marriages that occurred in Los Angeles and Mission San Gabriel were recorded in the same book. These records were given the Mission ID code of SGL. After Feb 1849, both missions kept separate books, but the LA records were not recorded in this database after 1849.

Burials

- Sequence error after record 00500: the Padre began numbering the records starting with 1, 2, 3, etc. Thus, 159 records from 1 July 1840- 9 Nov. 1844 are numbered 00001a, 00002a, 00003a, etc. Also, records 00041, 00414, 00454-00459, 00132a, 00133b and 00140a were skipped.
-

San Antonio de Padua (SAP)

Baptisms

- Baptism 03563 is the last record entered in the first book of baptisms for this mission.
- There is a note that is signed in 1813 and reads, "En la cabecera de este libro se puso que constara de, 283,, Fojas sin contar la primera, y ultima: mas haviendose numerado las Fojas solo se hallaron,,278,, y no faltando partidas en dicho libro, se infiere, que se padecio equivocacion al tiempo de Foliar. Y para que conste lo Firmo oy dia, 9, Septiembre de,,1813,, F.r Pedro Cabot."

Burials

- Record number jumps from 789 to 797. Padre notes, "Se pone a la pone...el numero 797 porq.e habiendose registrado con cuydado el libro, se hallan 7 partidas con los mismos numeros de sus antecedentes, y son...279...370...402...405...415...453...524 y para que conste lo firme F.r Miguel Pieras".

San Buenaventura (SBV)

Baptisms

- There are two books of baptisms, the 2nd book starts the records with the number 1, when it should be record number 2649. Staff continued the original number sequence adding the letter "Y" to the end of each new number to show it was not original to the record. Staff placed the actual given number in the margin notes. "Y" numbering begins with 2649Y.
- In record SBV 03464Y padre notes, "En virtud de una circular del Gobierno, y á causa de N.ra Suma proximidad á la playa, se mandaba retirarnos con los ornamentos, vasos sagrados, y quanto el tiempo permitiese extraher; por haberse dado á la vela las dos Fragatas de Ynsurgentes q.e se habian posesionado del Presidio de Monterey; y despues de ocho dias de permanecia, improvisam.te, y sin saberse á donde irian á caer, se alargaron, incendiado antes el Presidio, y rebentados los cañones del Castillo...de suerte, q.e al presentarme al referido niño, ya no habia mas en la Yglesia q.e las paredes, y el retablo mayor, aunq.e sin Ymagen alguna, ni adorno. Y paraq.e aora, y en lo venidero como se este tan extraordinario trastorno, q.e ocasionaron las dha.s Fragatas de Rebeldes, cuya tripulacion se componia de Hereges, Cismaticos, Excomulgados, Gentiles, y algunos Moros, aunq.e pocos". Supli Ceremonia: "en el parage llamado la Purisima Nueva, reunida ya alli la madre y la familia del niño Mariano de los Desamparados, le supli las ceremonias...en una capillita de enrramada, en donde decia la S.ta Misa"

Burials

- There are two books of burials. The 2nd book of burials begins counting the number of burials with the number 1. To avoid confusion between burial number 1 in the first book and burial number 1 in the second book, staff continued the numbering sequence where the first book of burials ended, assigning the records in book 2 a new number and adding the letter "Y" to the end of each new number to show it was not original to the record. Staff have placed the actual given number for the burials in book 2 in the margin notes.

San Carlos Borromeo (SC)

Baptisms

- There are several large gaps of missing pages in the San Carlos baptism register. Some of these records have been reconstructed based on various sources. Additionally, the Huntington Library provided hardcopies of several pages that are missing from the microfilmed version.
- Missing and reconstructed records include: 167-172, 661, 933-944, and 1009- 1017
- Records originally numbered 5523 - 5571 are placed out of date order. Staff placed them back in date order by giving them a number that corresponds to the place they were supposed to be entered had they been in chronological order. Staff also added the letter "Y" to the end of each new number to show it was not original to the record. Staff placed their given numbers in the margin notes. See baptism SC 4020Y for more information. Nine other records entered among the years 1851-1855 were dated with the year 1850. Staff followed the same procedure as above and placed them in the database by date order.
- It seems many of the surnames for *gente de razon* entered in the margin notes were added in at a later time.

Marriages

- Marriage records jumped from number 1230 to 2231 and continue to be numbered in the twenty-two hundreds, but marriage dates remain in chronological order. Staff assigned each of the last 17 records in the year 1850, the record number that should have corresponded to them, and placed the letter "Y" next to it to show it was not original to the record. Staff placed their given number in the margin notes.

Burials

- After record 2901, padre begins assigning numbers in the 2100s. Staff reassigned them their sequential number in the 2900s and placed the letter "Y" to the end of each new number to show it was not original to the record. The actual number given has been placed in the margin notes.
- Skipped records: 2936, 2588-2589, 2558, 2510-2513, and 2473
- Duplicated records: 272, 1318, 1321, 1346, 1402, 1427, 1511, 1532, 1623, 1665, 1689, 1914, 2065, 2616a, 2628, 2848, 2939Y, 2973Y, 3128Y, 3264Y, and 3324Y
- Missing records: there are a few gaps of missing pages in the SC burial registers. Records 950-952, 954-956, 958, 961, 963-964 could not be reconstructed and are considered missing.

San Diego (SD)

Baptisms

- *The first 16 baptism records are not dated. When they were reconstructed the padres did not know the dates of the original records. SD baptism records 1-422 were reconstructed by the padres after the November 5, 1775 rebellion during which the original records were burned. As stated, baptism records 1-16 do not have a date. A default date has been used in the remaining reconstructed entries, due to entry limitations. To view date of baptism as stated by padre, refer to the 'Notes' field of each entry.*
- *Skipped records: The following numbers were not used by the padres; they have been entered in the database as "skipped": 52, 134, 591, 1543, 1858-1859, 2095, 2558, 2582, 2928, 5215, 5128, and 6877.*
- *Duplicated Records: 459 and 2159*

Marriages

- Records 1-114 have no dates because they were reconstructed due to the loss of the originals during the rebellion.
- Marriage records 478 through 594 contain no information because, as the padre explains, 177 Indian marriages were renewed, but not recorded. These records are listed in the database with the phrase "[see notes]."
- Skipped records: The following numbers were not used by the padres; they have been entered in the database as "skipped": 154, 437, and 1319.
- Duplicated records: 26-31 and 712-713.
- There was a numbering error between 1022Y and 1089Y: these numbers were written in the margin as 1122 through 1189. The recorder eventually corrects the problem on record number 1090. Padre wrote a note preceding 1090, stating that after entry 1021 he had made a mistake with the numbering: "Se advierte que por equiboco se salto de la partida 1021 a la de 1122 = por consiguiente se aumentaron 100 matrimonios - y asi la partida que sigue debe ser de 1090." The letter "Y" was affixed at the end of these corrected numbers, in order to be consistent with ECPP style guide standards concerning unnumbered or misnumbered entries.

Burials

- After 4 Jun 1831, there is a 16-year gap in the San Diego death records: these pages from the register have been lost or destroyed. There are a few records from April of 1847, but

the next record after those is from November 9, 1849. To maintain consistency, the death records were only entered up to 14 Jun 1831.

- Some of the early records of SD burials do not contain dates. After record 8, Fuster wrote “no me acuerdo de mas difuntos antes de la desgracia” (i.e. the rebellion).
- Skipped records: 193, 1153, 1228, 1412, 1477, 1588, 1615, 2223, 2312-2321, 3051-3053, and 3112
- Duplicated records: 790, 829, 1212, 1409, and 1647
- Occasionally, a padre stated that an individual received the sacraments (“recibio los sacramentos”) without specifying which of the 3 were received. In these instances, all 3 sacraments have been selected as having been received, but a note has been included in the field sacrament memo field to describe the ambiguity.

San Fernando (SFR)

Baptisms

- What are the skipped and duplicate records included, which only account for 35 and 3 respectively)?
- Starting with baptism SFR 02989, there was a numbering problem that was subsequently corrected by the missionaries. However, most of the numbers after 02056a were not corrected. What should be number 3056 was instead 2056. From this point on, the numbers are repeated, and few were corrected by the padres.
- Data entry of baptisms ceased with baptism number 03098. This marks the end of baptisms through 1847. There are three baptisms for the year 1849 and six for 1850 (none for 1848) but the numbering problems worsen at that point.

Marriages

- After marriage record SFR 00294, padre duplicates record numbers 235-247 then jumps to record number 34[8Y]. The last digit in the record padre jumps to is illegible, but since the record that follows is numbered 349, staff assumed padre meant it to be 348.
- Padre skips records SFR 295-347.

Burials

- There seems to be one page missing in the book of burials as record numbers jump from 2102 to 2117 and the burial dates also jump from July 1836 to November 1836.

San Francisco Dolores (SFD)

Baptisms

- There are two pages missing with records on both sides. Missing records include 125-141. Record numbers 142-144 are only missing baptism date and location. 142 is also missing margin note.
- Padres keep track of the number of gente de razon baptized at the mission by assigning them a separate number in the margin notes. This number can be found in the miscellaneous attributes.
- After baptism 789, padre wrote the following record as 800 and continued in order until record 894 where he noticed his mistake. He returned to change record 800 to 790 and corrected the numbers that follow as well. However, the padre did not correct their record numbers when he notes them as relatives in other baptism records, or when he linked them in marriage and burial records.
- After baptism 6469, padre Estenaga separated the numbering for gente de razon and gentiles. Up to this point, gente de razon had two numbers, one accounting for the total number of people baptized at the mission, and another accounting for the number of gente de razon baptized at the mission. After baptism 6469, gente de razon were only assigned the number accounting for gente de razon, not the second number accounting for the total number of baptisms. To maintain the original numbering order used up to this point for all people baptized at this mission, staff took the last total number of baptisms assigned to a gentil and duplicated this number for the gente de razon that follows, adding the letters "a", "b", "c", etc. depending on how many egos needed this duplicate number. As Padre Altimira had previously assigned gente de razon the numbers SFD 06463-06469, which accounted for the total number of baptisms at the mission, padre Estenaga duplicated these numbers, this time assigning them to gentiles.
- Below record 6536e, padre Jesus Maria Vasquez del Mercado signed the following note regarding the numbering problem up to this point: "*Para evitar confusion en el orden numeral de las partidas segun hasta aqui se han señalado, me parece conveniente unir la ultima de 453,, a la que le antecede de 6536,, para q. ambas formen la de 6989,, que es el num.o que deve señalar la partida siguiente, y para que conste lo firme*". Padre skipped from record 6536 to 6989 and began using the same numbering order for both gente de razon and gentil.
- Page numbers jump from 199 to 201 in the book of baptisms, but it appears only one page, with records 7015-7023, is missing.
- Baptisms SFD 5918-6311 go back and forth between the months of April, May and June in the year 1821.

Marriages

- It seems the missionaries may have forgotten to enter three marriage records on June 16, 1821. The padres chronologically listed a series of renewal marriages in the order of bride and grooms' baptism numbers. So the series of marriage records, SFD 1925 - 1961 accounts for all females baptized from SFD 5960 to SFD 5999, skipping only three female egos baptized in records SFD 5976, 5980, and 5991. This series of marriages also includes all males baptized from record SFD 5920 to SFD 5959, skipping again only three, those baptized in SFD 5936, 5940, 5951. There are children baptism and burial records, as well as ego burial records, that indicate the following are married to each other, but their marriage records were not recorded: SFD 5976 married SFD 5936, SFD 5980 married SFD 5940, and SFD 5991 married 5951.
- The dates in marriages SFD 1857-1961 go back and forth between the months of June and July in the year 1821.
- Starting with record 2011 the padres stopped assigning sequential numbers to "Razon" records.
- After number 2029 the padres tried to correct the numbering problem using numbers 2030- 2107. There is a note written in number 2029 explaining this reasoning.

Burials

- After burial record SFD 399, padres entered duplicate record numbers 393-399.
- At the end of the first book of burials, following record SFD 2740, the padre wrote a note accounting for the number of men and women buried, as well as the number of "gente de razon".
- At the beginning of the second book of burials is an unsigned introduction.
- At the end of record SFD 03802, the padre wrote another note accounting for the number of "gente de razon" buried at the mission.
- Below burial record SFD 4628, an auto de visita, dated 10/9/1818, is entered. It reads in part: "*F.r Vicente Fran.co de Sarria...visitò este libro de Dif.s y lo halló en el debido metodo y orden, y recomendò assimismo los S.tos Viaticos administrados à los Neofitos capaces de ella*", signed by Fr. Vicente Fran.co de Sarria and the recorder of this auto de visita, Fr. Jose Viader Secretario.
- Gente de razon were sometimes assigned a separate number to keep track of how many were buried. This number can be found in the miscellaneous attributes. The number is not completely accurate as some gente de razon were not assigned a number, such as SFD 5095 and 5146b.
- Numbering problem. Following burial record SFD 5187 padre Estenaga duplicates burial numbers 5108 through 5160. Originally skipping record numbers 5161-5169, the padre

added them in after the duplicate numbers. After record 5169, Padre Jesus Maria Vasquez del Mercado wrote, "*Nota-Para evitar confusion el el ord.n num.l de las partid.s me parece conveniente unir la ultima de 5169,, a la que le antecede de 151,, y ambas forman la de 5320,, deviendo señalarse la que sigue con el numero de 5321*". Padre Quijas then began writing the burial records in numerical order, beginning with record SFD 05321.

San Francisco Solano (SFS)

Baptisms

- At this mission, people are often listed as having been baptized at San Francisco. If there are no clues to indicate which San Francisco this is, staff added the phrase "bautizado/a en" to the origin field, and leave the Bap Mission field empty. The following note was included: When padre just states "San Francisco," he appears to be speaking of San Francisco de Asis (Dolores); I have fixed these records so that the baptismal mission field has "SFD" in it.
- Altamira often listed what seems to be an ethnicity after mother's native name. Unless another ethnicity is given for the father, staff counted the ethnicity after the mother's name as the father's ethnicity as well. When there are two ethnicities listed after the mother's name, staff assumed that the first is the father's and the second is the mother's.
- Staff only wrote a note about the legitimacy of ego's parents' marriage when ego's own legitimacy is unstated or unclear.
- There are records in each of the registers that are not numbered. If there were sequential numbers that had not been used for another ego, staff gave the records those numbers and added a "Y" to show that I created the number. However, there were four unnumbered records that were located between sequentially numbered records: baptisms 1726a and 1041a, marriage 357a, and burial 400a. For these records staff gave the unnumbered records the number of the preceding record and added the letter "a" to the end. Technically, the number should end in "aY," but the number field only accepts 6 characters. Staff wrote a note on each of the records explaining that I provided their numbers.

Marriages

- There are records in each of the registers that are not numbered. If there were sequential numbers that had not been used for another ego, staff gave the records those numbers and added a "Y" to show that I created the number. However, there were four unnumbered records that were located between sequentially numbered records: baptisms 1726a and 1041a, marriage 357a, and burial 400a. For these records staff gave the unnumbered records the number of the preceding record and added the letter "a" to the end. Technically, the number should end in "aY," but the number field only accepts 6 characters. Staff wrote a note on each of the records explaining that I provided their numbers.

Burials

- After the last Book 1 death record on the microfilm reel, there is a copy of a record written on what looks to be a scrap of paper. It is unclear what year or register the record

comes from, so staff entered the information here in the notes field of Death record 00875.

- There are records in each of the registers that are not numbered. If there were sequential numbers that had not been used for another ego, staff gave the records those numbers and added a "Y" to show that I created the number. However, there were four unnumbered records that were located between sequentially numbered records: baptisms 1726a and 1041a, marriage 357a, and burial 400a. For these records staff gave the unnumbered records the number of the preceding record and added the letter "a" to the end. Technically, the number should end in "aY," but the number field only accepts 6 characters. Staff wrote a note on each of the records explaining that I provided their numbers.

Record Tallies

- Baptisms
- 1 skipped record (1933)

Marriages

- 2 skipped records (177, 331)

Burials

- 6 skipped records (53, 353, 669, 829, 835, 870)
- Duplicate record: 147 (dup. of 69)

San Gabriel (SG)

Baptisms

- Due to missing pages in the baptismal register, there are significant gaps of missing data.
- These series of missing data are as follows:

Date Range	Record Numbers
15 Sep 1776 – 6 Jan 1777	298-306 (ECPD received hard copies of missing pages)
22 Oct 1778 – 28 Nov 1778	420-438
19 Mar 1790 – 11 May 1790	1822-1833
27 Sep 1790 – 16 Oct 1790	1879-1895
23 Jun 1794 – 27 Mar 1795	2460-2550
11 Jan 1816 – 16 Aug 1818	5801-6192
11 Apr 1819 – 1 Dec 1820	6295-6559
21 Apr 1821 – 20 Jun 1821	6696-6723
12 Jun 1822 – 6 Jul 1822	6842-6852

- Some of these records are derived from various sources, such as marriage, burial, and relative records.
- Skipped records: 738, 3513, 4841-4844, 7850-7889, 7900-7999, 8378-8379, 8621, 8676-8677, 8930, 8988, and 8992.
- In multiple instances, the phrase “*lo saco de la pila*” was used in lieu of padrino/madrina during the early years of baptisms (through the year 1797). Data entry personnel used the padrino/madrina designation under “godparent type” and entered the phrase “*lo saco de la pila*” into the notes field of the godparents comments section.

Marriages

- The first seven records are missing due to a missing page in the register. However, records 4-7 have been reconstructed by staff using other records in the database relating to these individuals
- At one point, the padres ceased issuing numbers for marriage records. Staff I gave them pseudo-numbers starting with 100 (20 Feb 1849) up to 205 (30 May 1855). The last entry of consistent data is number 1901, dated 27 Jun 1840. There were 9 years of omitted data, previously thought to be missing, but those marriage records were found on a roll of LA plaza church microfilm, and have been entered into the database as SGL (a combination of San Gabriel and Los Angeles marriages) records. These records are numbered 01902

through 2072, and dated 24 Nov 1840 through 5 Feb 1849. The next record in the sequence is SG 100.

Burials

- SG burials begin 6 Aug 1774 (number 4) because the first 3 records are missing. Otherwise, the data appear to be very consistent, without significant gaps of missing records.
- Duplicate records: 2884, 5380, 5438
- Skipped records: 3046, 5872-5874, 5983

San Jose (SJS)

Baptisms

- Baptismal records 2820 thru 2913 are very lightly written and are mostly illegible. There are several other gaps of records that are very faint and illegible. Every effort has been made to decipher these records, and reconstruct them based on other sources, such as burials and marriages.

Marriages

- Records 391 thru 409 are missing from the microfilm. Any information entered was derived from the marriage index, baptismal or death records.

Deaths

- In number 284, missionary Uria enters a death record for ego, Salomon (even though he is not dead at the time of entry) in order to "void" baptismal number 828 because ego is already baptized at Santa Clara mission.
- In the year 1833 padre duplicated all numbers between 4800 and 4898. The second set has been numbered 4800a, 4801a, 4802a, etc. . . because of this mistake, padre skipped all of the 4900's.
- At record 6108 in order to rectify the numbering mistake stated above (4800's), padre skipped one hundred records. Therefore, burial records 6108 thru 6207 are skipped.
- After 6324 padre skipped burial numbers 6325 thru 6344.

San Juan Bautista (SJB)

Baptisms

- After baptismal number 4079 (3/3/1834) in book two of the baptism, the numbers 4070-4079 are repeated by the padre. After repeating these numbers, padre continued numbering in chronological order. It appears someone went back and corrected padre's mistake. ECPP staff used the corrected record numbers for the records.
- Starting with baptismal number 4367, the corrections of the above mentioned error stopped, where only the entries at the top of each page are corrected. Staff have added the letter "Y" to the baptismal numbers that are incorrect. The missionary continued making numbering errors through 1850 where it's hard to tell whether pages are missing or if the numbers were just skipped.

Marriages

- In the years 1833 and 1834, it appears that the padres went back and added more records and rearranged the numbering. Therefore, the years are mixed together.
- At the end of the marriage reel small pages are stored that give information on the burial records. ECPP staff entered the data in the respective burial records and indicated the source of the data in the notes field.

Burials

- The missionary made a numbering mistake starting at 03421, where he changed the number sequence by using 3200's again and continues with that sequence through 1850. The burial numbers are recorded as they should be with the letter "Y". The number given by the padre is entered in the "margin notes" of the miscellaneous attributes table. The records at the top of each subsequent page was corrected by the padre, therefore; those records do not have a "Y" added to them.

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San Juan Capistrano (SJC)

Baptisms

- Directly after baptism number 4, there are 3 pages of *gente de rason* 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.

San Luis Obispo (SLO)

Baptisms

- In Junipero Serra's introductory note at the start of the register, San Luis Obispo is referred to as the “cañada de los ossos” by “primitivos exploradores,” and as “Tixlini,” by “los naturales.”
- All previously derived native names and surnames for SLO baptisms will not be included in the ECPP database. For these 2 transcription fields, the native name and/or surname will be entered as it appears in the record.
- After baptism record 612, the next page begins with baptism record 626. Therefore, baptisms 613-625 are missing from the microfilm. Information for these records has been derived using other resources. The Huntington Library provided hardcopies of the pages with entry numbers 613-625, and the information was entered into the database.
- The phrase "marriage was renewed" will be entered in the Relatives comments field for ego's spouse when the padre notes ego was married to spouse "en la gentilidad," but was married immediately after being baptized.

Marriages

- For marriage records 858-860, Ximeno uses the phrase “pregunte en la Yglesia de Santa Ynes.” ECPP staff took this to mean that the marriage presentation and ceremony took place at Santa Ynes, and staff entered it as marriage place.
- For marriage records 861-864, there are no marriage witnesses listed, but there are marriage padrinos. ECPP staff have entered these in the auxiliary field, rather than the witness field.
- Father's native names are frequently given to mission-born children. Since they are being used like family names, these “native names” will be entered into the surname field.
- Padre uses record numbers 273 thru 355 again after record number 873 in the year 1837. This numbering continues through 1850 and are recorded as 273a, 274a, 275a...etc.

Burials

- After burial record 779, the records are mis-numbered 800-848, but were corrected by the padre to 780-828--as described in record 828. (Note: there is no burial information for record 828, only a description of the number sequencing error.)

- Fathers' (and sometimes mothers') native names are frequently given to mission-born children. Since they are being used like family names, these "native names" will be entered into the surname field.
- Padre makes a numbering error after record 779, where he jumps to number 800; but he corrects this problem where he wrote in the correct numbers in the margin. Data is entered using the correct numbers written by the padre. This correction only goes up to number 834, here he stops and the number continue starting with 835. When he gets to number 848, he begins the numbering with number 829. Because of his correction of the numbers, numbers 815 through 828 are skipped and number 835 through 848 have duplicates where the numbers are used twice for a second set of records.

San Luis Rey (SLR)

Baptisms

- *All baptism and marriage records were reconstructed using the padron. The padron is treated as the primary record, so that information need not be derived. Certain fields were left blank, such as the place (place of baptism), baptism type, and ethnicity fields. Age level is left unstated for many records, too.*
- Death link source--because the burial records are missing, data entry personnel cannot link these reconstructed records to SLR burials. However, the recorder of the padron indicated the deceased by crossing out the name of the individual. For those individuals, the term “Deceased” appears in the death link source. “+ Deceased” appears for those deceased individuals with a cross by the name.

Marriages

- All marriage numbers are fictitious numbers. Since the recorder of the padron listed couples in alphabetical order (by the husband's Spanish name), these marriages are also listed in alpha order in roughly the same order as they appear in the padron, starting with the first letter of the first name of the husband. Thus, all grooms' names that begin with the letter “A” have the A prefix (A1, A2, A3, etc.).

Burials

- There are no burials for SLR.

San Miguel Arcangel (SMA)

Baptisms

- Skipped record: 2827

Marriages

- After entry 872 in the marriage book, padre repeated numbers 273-355.

Burials

- Duplicate records: 1, 247, 435, 458, and 500
- Missing records (pages missing in the register): 2259-2277
- Skipped records: 2037-2038
- Repeated numbers: Death entry numbers 2231- 2250 are used twice, they can be found after record number 2330. These entries have been numbered 2231a - 2250a.

San Rafael Arcangel (SRA)

Baptisms

- Padre writes short entries that are confusing and unclear for entries 1963-1986. The relationships between those named is not clear and there is no clear distinction between Ego, Parents, Padrinos, etc. Example of entry:

Jese Felis
Doña Ylaria Sanches
Don Manuel Sanches
Doña Ylaria
Antolino y Yngracia

- Padre skipped entries 2012-2020.

Marriages

- Padre skipped the following records: 376, 380, 381, 390
- Padre wrote 892 instead of 492.
- Sequence error. After record 543 Padre started numbering at 543. ECPP staff assigned these records as follows: 504a-543a.

Burials

- Padre duplicated the following records: 368a, 390a, 398a
- Sequence error. After record 699 Padre started numbering at 670. ECPP staff assigned these records as follows : 670a-699a

Santa Barbara (SB)

The Santa Barbara Mission maintained a separate set of registers from the Santa Barbara Presidio (until 1842, when the burials were merged into one book). All records for *gente de razon* were recorded in the Presidio registers.

Baptisms

- Skipped records: 2755, 3288, 2410, 2411, 2412, 2413 & 4541
- In the year 1818, several baptisms occurred outside the mission, yet were performed “solemnemente.” At the end of record 04085, Fr. Suñer wrote: “Nota: He dicho que les bautizé solem.te a estos dos anteced.s porque en aquel Rancho residia yo, y se habia trasladado la Yglesia de esta Mision con todos sus ornam.s y vasos de los sacram.s por haber invadido dos barcos de Ynsurr.s: cuio Cap.n o Cabecilla era un Frances de Nacion llamado Paolino Bouchard esta encendada y amenanado quemar la Mis.n como habian hecho en el Rancho de Dn. Jose M.a Ortega Sarg.to Ynvalido pocos dias antes y anteriom.te del Presidio de Monterrey”

Marriages

- Skipped marriages: 464, 465, 466, 881, & 882

Burials

- Only one duplicate record: 01247
- Skipped records: 771, 772, 1024, 1457, 1361, 1521, 1846, & 1847
- The last entry for book I of Santa Barbara Mission burials is 3997 (dated 30 Dec 1841). By the year 1842, book II of Santa Barbara Mission burials is conjoined with Book I of burials for the Santa Barbara Presidio: Padre wrote in the Santa Barbara Presidio book I: “Neofitos Difuntos: Por haberse acabado el libro de las partidas de los entierros de los neofitos de esta mis.n se comienzan a asentar en este libro de los de Razon, los entierros de los dhos neofitos q.e vayan falleciendo” (see burial BP 440).

Santa Barbara Presidio (BP)

The Santa Barbara Presidio maintained a separate set of registers from the Santa Barbara Mission (until 1842, when the burials were merged into one book)

Baptisms

- Duplicate records: 1184, 1282, 1697 and 1953Y
- Record number 01709 is the last entry of book I. In book II, the numbers start over (1,2,3, etc.). Thus, the letter “Y” was affixed to the end of the chronologically-assigned number (1709, 1710Y, 1711Y, etc.).

Marriages

- There are 3 duplicate marriages: BP 171, 212 & 306 (see the notes for details).

Burials

- Only one duplicate record: 880
- By the year 1842, book II of Santa Barbara Mission burials is conjoined with Book I of burials for the Santa Barbara Presidio: Padre wrote “Neofitos Difuntos: Por haberse acabado el libro de las partidas de los entierros de los neofitos de esta mis.n se comienzan a asentar en este libro de los de Razon, los entierros de los dhos neofitos q.e vayan falleciendo” (see burial BP 440).

Santa Clara (SCL)

Baptisms

- Records 372-381 missing (page missing from register). Also missing are records 5067-5088.
- Duplicate records: 2175, 5208, 5743, 7344 & 8898
- Skipped records due to sequence errors on the part of the recorders: 266, 502, 727, 1344, 2507, 3188, 3710, 4545, 4546, 5539, 7789, 8905-8908, 8911-8960, 8966, 9037, 9086-9805, 10155, 10276-10277, 10383-10389, 10472-10476, 10573, 10665, & 10927

Marriages

- Large sections of skipped records due to numbering problems: 491, 577, 2560-2599, 2667, and 2892-2991.
- One duplicate record: 2718

Burials

- Large sections of skipped records due to numbering problems: 671-672, 867-869, 985-987, 1281, 1303, 2022, 2109, 2484, 3101, 4445, 6809, 7106, 7310-7399 (Padre wrote numbers as “7308, 7309, 7400, 7401”, etc.), 7789, 8076, 8277, and 8304.
- Duplicate records: 1158, 1472, 2331, 6612, 6717, 7147, 7208, 7413a, and 7414a
- Burials end in Dec 1849 (the last record number being 08309). There is one more record for the year 1849, but it was incorrectly numbered “8400” and all subsequent records continue in this vein. The year 1850 is comprised of 114 burials, many of which are un-linkable. Thus, data entry stopped at record number 8309.

Santa Cruz (SCZ)

Baptisms

- Above baptism record SCZ 1571 are two records for gente de razon which appear to be crossed out; these records were numbered 1571 and 1572, but after crossing them out, padre assigned these same record numbers to other egos. There is a note above baptism the valid record 01571 which indicates there may have been a separate book of baptisms for gente de razon. It reads: "Nota estas dos partidas antecedentes estan en este libro mal puestas por tener los de Razon libro aparte donde se apuntan las partidas de vibos, muertos, y Matrimonios, cada qual en su libro y asi debe seguir en este la partida 1571 por ser la ultima partida de los individuos Neofitos de esta Mision 1570".
- There is a gap in baptisms for gente de razon between the years 1799 and 1834. In 1834 Padre Antonio Real integrates gente de razon into the book of baptisms that had apparently been designated for neophyte baptisms only. See his note entered below baptism SCZ 2357, entered between the years 1840 and 1841.
- Padre skips records 2358-2630. Below baptism record, SCZ 2357, Padre Antonio Real writes, "Nota- La partida q.e sigue de vera numerarse con el num.o mil seiscientos treinta y uno que el el num.o total de los que se han bautizado en esta desde su fundacion como consta de este lib.o y apuntes sueltos q.e llevaron mis antecesores con respecto a los llamados de razon y para que conste pongo d.ho num.o al margen q.e sera el que senale la partida q.e siga, y firme F.r Antonio Real". Although padre writes that the record that follows should be, "mil seiscientos treinta y uno", it is actually 2631.

Marriages

- There may have been a separate book of marriages for gente de razon as there are few in marriage register.

Burials

- Nine records for gente de razon found between book 1 and 2 of burial records. These were numbered 80-88. ECPP staff have numbered them as duplicates, 80a, 81a, etc. These deaths are dated from the year 1832-1837. Staff entered them under the number given to them, but added the letter "a" since the number is now duplicated. For this reason the dates in records 80-88a are no longer in a chronological date order. At the beginning of these 9 death records is a cover page of sorts, that reads, "Libro segundo en que se asientan las partidas de Entierros de la Gente llamada vulgarm.te de Razon. Comienza desde el año de 1832." At the end of these 9 records is another note reading, "En 12 de 8bre de 1837 q.e vicito este l.bro el M. R. P.e Pre.o F.r Rafael de Jesus Moreno me ordeno q.e en el solo L.bro q.l de la Micion pusiese indistintam.e todas las partidas q.e ocurriessen anotando solo al margen la ya establecida distincion entre blancos é Yndios; p.r consiguiente sesa aqui este legajo, y cuantas partidas ocurrieren podran registrarse desde esa f.ha en el sitado l.bro. Lo q.e firme en la sitada f.ha F.r Anto.o Suares del Real".

- There was a separate book for baptisms at the settlement of Branciforte. That book has been located recently, but its records have not been incorporated into the ECPP as of May 2019.

22. Searching Techniques

The Early California Population Project database provides two ways to search for records: 1) Basic Search, and 2) Advanced Search. These applications are different, and you should understand how they work before you commence with your consultation of the database.

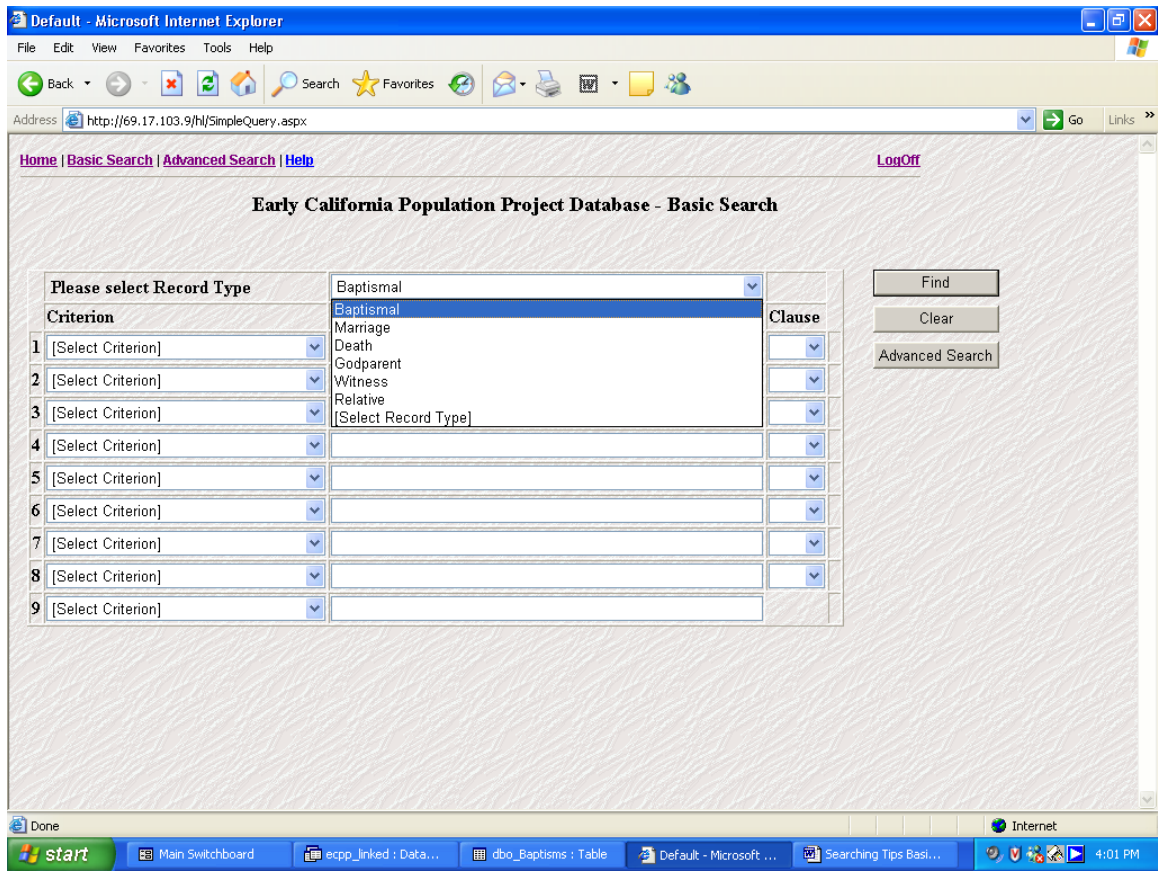
1. How to Perform a Basic Search

This search function mirrors the organization of the ECPP database, which itself is structured around the individual records that the missionaries created to document the administration of every baptism, marriage, and burial they performed in the California missions. Put simply, the Basic Search shows the records that meet your search criteria and gives you the opportunity to view the complete corresponding ECPP transcription of those same records in the form they appeared in the missions' sacramental registers.

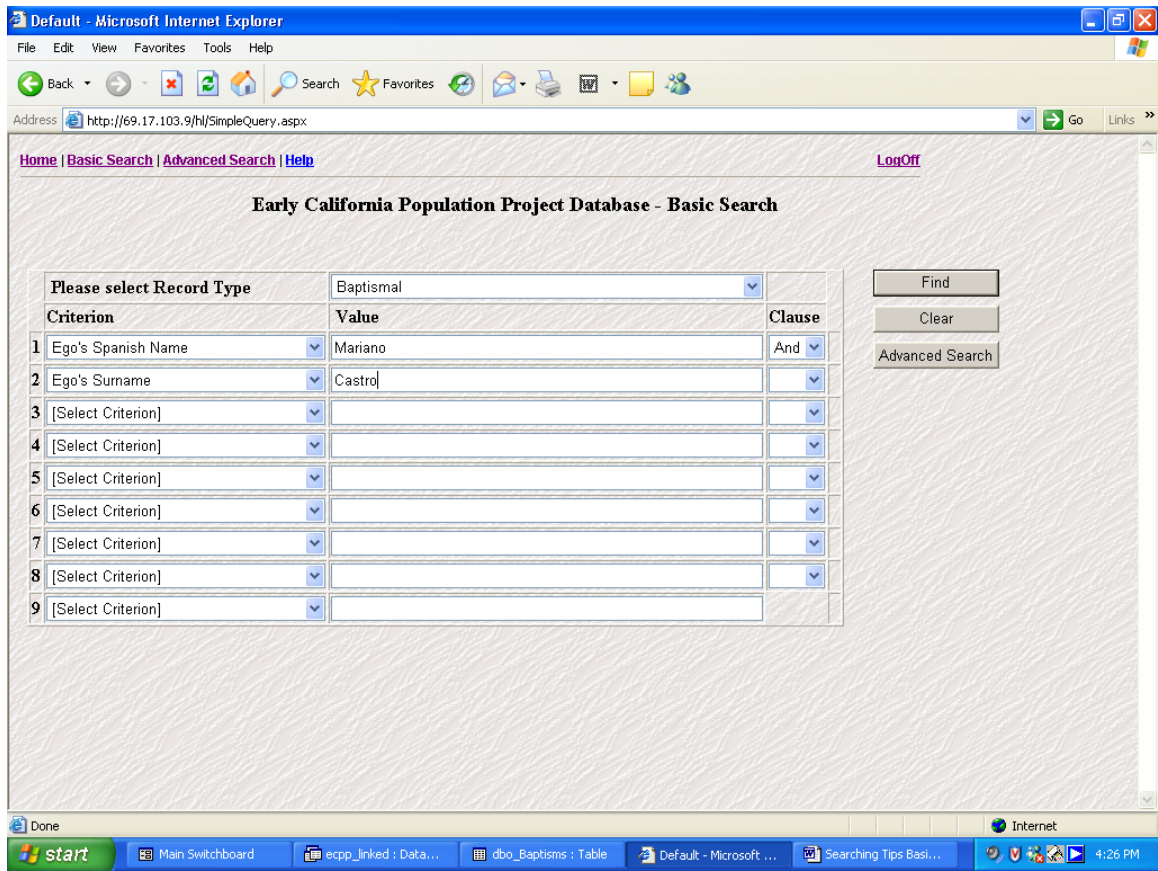
In the Basic Search you must first decide which of the records or tables you want to search (Baptism, Marriage, or Burials) keeping in mind that in the Basic Search you can only search one type of record at a time. Once you have chosen to search either the baptism, or the marriage, or the burial records, you then must choose one of the corresponding search criterion for the type of records that you have chosen to search. You may then refine that search by adding another search criterion. In the Basic Search you can refine your search by adding up to 9 search criteria.

In the Basic Search you may also search for information contained in the subsets of the three principle registers, namely the Godparents (baptism), Witnesses (marriage) and Relatives (baptism) table, but most users will find most of the information they seek in the baptism, marriage, or burial registers.

So, for example, if you are interested in learning if anyone named Mariano Castro was baptized in California you would first select "Baptismal" as the record type as shown below.



Then you could search by “Ego’s Surname” by typing in Castro and clicking on the “Find” tab on the right side of the screen. This search yields 241 records. To narrow the results of the query, search for the Spanish name Mariano through the field “Ego’s Spanish Name” as shown below.



Refining the query limits the results to 4 records, as shown below. Note that each time you refine the query, you need to add in the appropriate clause—And, Or, Not—or else the query will not run.

Default - Microsoft Internet Explorer
 File Edit View Favorites Tools Help
 Back Search Favorites
 Address http://69.17.103.9/h/SimpleQuery.aspx
 Home | Basic Search | Advanced Search | Help LogOff

Early California Population Project Database - Basic Search

Please select Record Type: Baptismal

Criterion	Value	Clause
1 Ego's Spanish Name	Mariano	And
2 Ego's Surname	Castro	
3 [Select Criterion]		
4 [Select Criterion]		
5 [Select Criterion]		
6 [Select Criterion]		
7 [Select Criterion]		
8 [Select Criterion]		
9 [Select Criterion]		

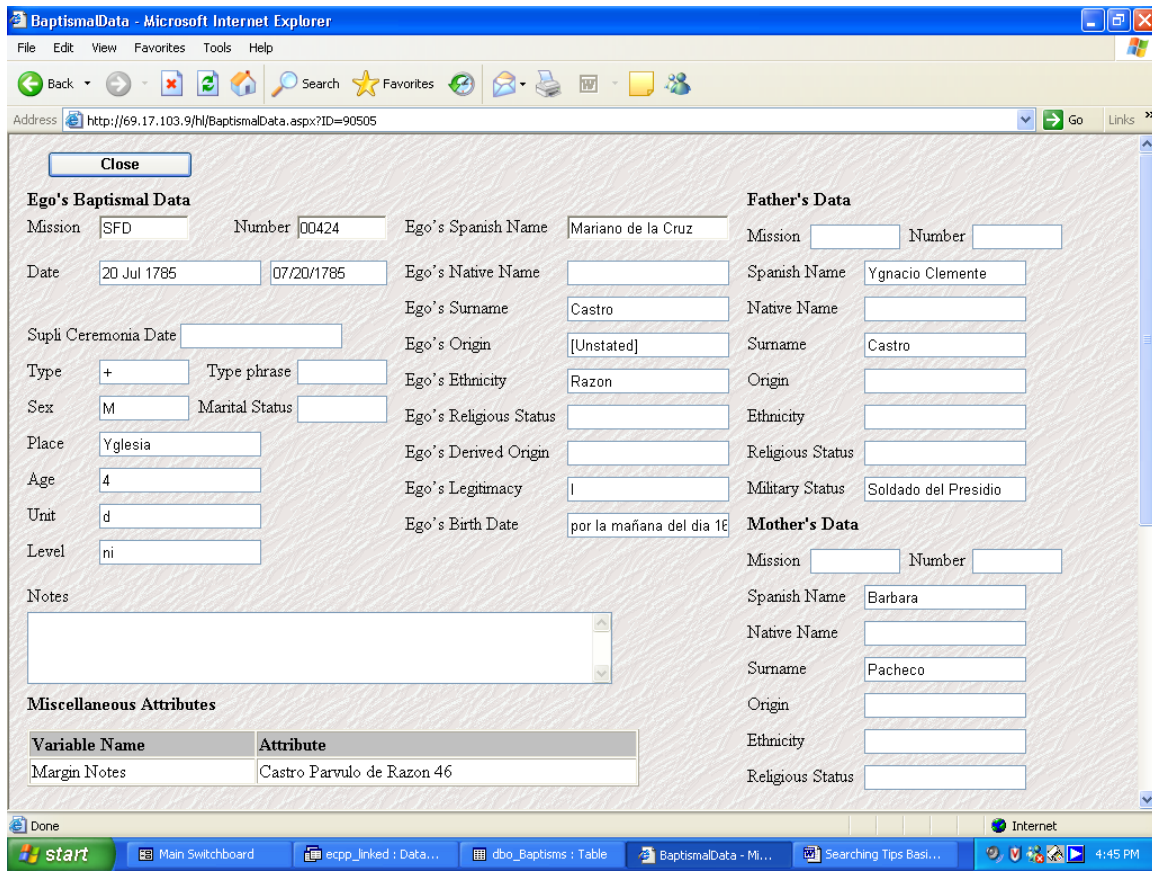
Find
Clear
Advanced Search

Search found 4 item(s).

Mission	Number	Ego's Spanish Name	Ego's Surname	Details
SJB	04494Y	Exequiel Mariano	[Castro]	View
SC	03052	Francisco Mariano de la Merced	Castro	View
SFD	00424	Mariano de la Cruz	Castro	View
SC	01379	Mariano de la Trinidad	Castro	View

Done Internet
 start Main Switchboard ecpp_linked : Data... dbo_Baptisms : Table Default - Microsoft ... Searching Tips Basi... 4:29 PM

The results of your basic search are displayed in a table format as shown above. The first two columns denote the Baptism Mission and Baptism Number of the individual, and the middle columns show the fields chosen by the user and the information contained in those fields. The last column on the right is named “Details.” To see all information in the database entered in by the missionary who performed and recorded the baptism of Mariano de la Cruz Castro, click “view.” Doing so, brings to the screen the following page.



Shown above is the baptism record for this individual. To see the entire record, scroll down using the blue bar at the right side of screen. After viewing the contents of a record, close the record by clicking on the “Close” button at the top or bottom of the page. Doing so will result in the application returning you to the basic search page and clearing the current search. By using the “back” button located on the top left, you can return to the basic search page without eliminating the results of your most recent search.

In the Basic Search application, you can follow the same procedures to perform searches in the Marriage, Burial, Godparents, Witnesses, and Relatives tables.

2.0 *Tips for An Effective Basic Search*

The following tips should make your searches more efficient and productive.

A. *Stemming*

The search engine will find records that include your search term as well as variations on the word. For example, if you search for “San Gabriel” in the mother’s origin field of the baptism register, the results will include records with the phrases “San Gabriel, Mision de,” “San Gabriel en la alta California,” “San Gabriel jurisdiccion del Presidio de San Diego,” etc.

Also, you can enter only a small portion of a term to retrieve records containing that specific character string. For example, a search for “ndi” in ego’s ethnicity of the baptism register yields the following values: Yndio, [Indio], Yndios, India, Yndia, indigena, etc. Likewise, a search for “ald” in the father’s surname field retrieve “Valdés,” “Baldez,” “Elizaldi,” “Calderon,” etc.

B. Truncation and Wildcards

The truncation/wildcard symbol is %. This symbol may be used to replace any single character, either inside a word or the right end of a word when you are not certain how the name has been spelled in the original records. Also you can use this feature to locate variant spellings of a certain word or name. For example, a search for “Pas%ual” in Ego’s Spanish name field will yield records where the Spanish name of the individual receiving the sacrament is Pasqual, Pasquala, Pascual, or Pascuala. A search for “Pas%” will yield Pascasio, Antipas, Pascual, etc.

Because the search function of the database does not support accent marks, you will need to use the wildcard feature recognition to search for records containing accent marks. For example, a search in the father’s Spanish name field for “Jos%” will result in “Joseph,” “Josef,” “José,” etc. Similarly, a search for “Zu%iga” in ego’s surname field will yield “Zuñiga” or “Soto y Zuñiga.”

C. Boolean operators

Logic or Boolean operators may be used to either broaden or narrow your queries in the Basic Search function.

AND Retrieves all items containing both words, and thus narrows search.

Example: “Antonia” in ego’s Spanish name field AND “Ortega” in ego’s surname field will result in records for “Francisca Antonia Ortega,” “Maria Antonia de Jesus Ortega,” etc.

NOT Retrieves any item containing the second term, but only if it does not also include the first term.

Example: “Antonia” in ego’s Spanish name field NOT “Ortega” in ego’s surname field will result in records for any person with the Ortega surname, but without the first name of Antonia, such as “Francisca Ortega,” “Jose Maria Ortega,” etc.

OR Retrieves any record that contains either word, even if it does not contain both, and increases the number of results.

Example: “Antonia” in ego’s Spanish name field OR “Ortega” in ego’s surname field will result in records for “Antonia,” “Maria Antonia,” “Angel Jose Dolores Ortega,” “Prudenciana Ortega,” “Anna Maria Antonia Higuera” etc.

D. Searching Date Fields: Formatted versus Unformatted

The baptism, marriage, and burial registers each contains fields that records the dates that the sacraments were administered. This information is contained in two forms: formatted and unformatted. The formatted date appears as a standard month/day/year, such as 01/01/1797. The unformatted date appears as a day, followed by a 3-letter English month abbreviation, followed by the years, such as 1 Jan 1797. If the date in the record could not be expressed as such, then the transcribed date was entered in the unformatted field, such as “A mediados del mes de Julio del año de 1802.”

When searching a formatted date field, you must enter the exact date, such as 01/01/1797 or January 1, 1797. The unformatted date field is more flexible, allowing users to search records by day, month, and/or year. But you must use the correct form. For example, to view all burials performed during the month of May in the year 1800, enter “May 1800” into the burial date field of the burial register.

As noted earlier, not all dates conform to a standard month/day/year format, and as a result, the user will see a select number of records that contain a value in the unformatted field, but not in the formatted field (some records do not contain dates in either field). When searching any date field, the search engine will automatically omit those records that do not contain a value in that field. For specific questions concerning individual fields, please refer to user guide, which outlines and describes the fields for each register.

23. Advanced Search Techniques

The advanced search allows users to view specific data from various records at one time. Users can work with one register at a time or choose to work with multiple registers at once. Below are suggestions on working with the advanced search feature.

1. Field Names in the Advanced Search Application

All fields that are contained in the Basic Search are searchable in the Advanced Search. However, to facilitate the joining of tables and the retrieval data, and because of issues relating to software design, some field names in the Advanced Search application appear only in the Advanced Search function or appear in the Advanced Search under slightly different names than in the Basic Search or the Basic Search View. Most of these discrepancies relate to mission identification, or ID fields. All of these fields combine two pieces of information that are unique to each individual in the database, namely the individual’s mission of baptism and baptism record number. These fields are all expressed in the same format: mission identifier code, colon, and record number, or, for example, as SCZ:00060.

These fields are:

Field Name	Description	Table
ID	The combined mission identifier code and record number, in the following format: SCZ:00600. All mission identifier codes are abbreviations of	Baptisms Auxiliary; Baptisms; Deaths Auxiliary; Deaths;

	the mission names and can be found in section 10 of the <i>ECPP User Guide</i> . The record number is the number that was assigned by the Franciscan recorder to that entry in the register. Every table has an ID field.	Godparents; Marriage Auxiliary; Marriages; Relatives; Witnesses
Death ID	The combined mission identifier code and record number of ego's burial. Death ID is equivalent to the ID field in the death table, also known as ID(DeathsVW)	Baptisms
Fathers Baptism ID	The combined mission identifier code and record number of ego's father's baptism mission and baptism number. Note that the majority of fathers' baptism numbers will contain the letter "X" at the end of the number to signify that the number was derived.	Baptisms
Mothers Baptism ID	The combined mission identifier code and record number of ego's mother's baptism mission and baptism number. Note that the majority of mothers' baptism numbers will contain the letter "X" at the end of the number to signify that the number was derived.	Baptisms
Brides Linked ID	The combined mission identifier code and record number of the bride's baptism mission and baptism number. Brides Linked ID is equivalent to her ID field in the baptisms, also known as ID(BaptismsVW)	Marriages
Brides Fathers Baptism ID	The combined mission identifier code and record number of the bride's father's baptism mission and baptism number, also in the same format.	Marriages
Brides Mothers Baptism ID	The combined mission identifier code and record number of the bride's mother's baptism mission and baptism number.	Marriages
Brides Previous Husband Baptism ID	The combined mission identifier code and record number of the bride's previous husband's baptism mission and baptism number.	Marriages
Grooms Linked ID	The combined mission identifier code and record number of the groom's	Marriages

	baptism mission and baptism number. Grooms Linked ID is equivalent to his ID field in the baptisms, also known as ID(BaptismsVW)	
Grooms Fathers Baptism ID	The combined mission identifier code and record number of the groom's father's baptism mission and baptism number, also in the same format.	Marriages
Grooms Mothers Baptism ID	The combined mission identifier code and record number of the groom's mother's baptism mission and baptism number.	Marriages
Grooms Previous Wife Baptism ID	The combined mission identifier code and record number of the groom's previous wife's baptism mission and baptism number.	Marriages
Egos Linked ID	The combined mission identifier code and record number of ego's baptism mission and baptism number. Ego's Linked ID is equivalent to the ID field in the baptisms, also known as ID(BaptismsVW)	Deaths

2. Searching a Single Table

In the Advanced Search you can use one or two tables. Searching with more than one table is discussed in section 3 below.

To start an Advanced Search using a single register first,

Click on the **Data Sources** tab to choose your register. Then choose a table from the pull down menu. There are nine options:

Baptisms Auxiliary: This contains the information entered as miscellaneous attributes on the baptism table.

Baptisms: Baptism table.

Deaths Auxiliary: This table has all the miscellaneous attributes entered in the death table.

Deaths: Death parent table.

Godparents: This table has all godparent information entered in the baptism table.

Marriage Auxiliary: This table has all the miscellaneous attributes entered in the marriage table.

Marriages: Marriage table.

Relatives: This table has all relatives' information entered in the baptism table.

Witnesses: This table has all witness information entered in the marriage table.

Click on the **Fields** tab. Select those fields that will be incorporated into the final report/search results. **Begin by choosing a field** or multiple fields from the pull down menu. After each field selection, the description box will automatically contain the full name of that field. The search results will appear in the same order in which the fields were selected.

To delete a field, simply click on the red box marked with an "X."

To change the order of the fields or insert a field above or below the pre-selected field/s, use the up or down arrows to the right of the red box.

To sort by a field, check on Sort (A) to sort ascending or Sort (D) to sort descending.

To refine your search, go to sections 4, 5, and 6 below.

3. Searching Multiple and Joined Tables

Unlike the Basic Search, the Advanced Search allows users to work with multiple registers at one time. To search using multiple registers:

Click on the **Data Sources** tab. Choose the first register you want from the pull down menu. There are nine options:

Baptisms Auxiliary: This contains the information entered as miscellaneous attributes on the baptism table.

Baptisms: Baptism table.

Deaths Auxiliary: This table has all the miscellaneous attributes entered in the death table.

Deaths: Death parent table.

Godparents: This table has all godparent information entered in the baptism table.

Marriage Auxiliary: This table has all the miscellaneous attributes entered in the marriage table.

Marriages: Marriage table.

Relatives: This table has all relatives' information entered in the baptism table.

Witnesses: This table has all witness information entered in the marriage table.

Choose a second table to combine with the first one you selected. For example, you might select Baptisms(VW) as the first table and Marriages(VW) as the second table. (Be advised that a table may not be joined to itself, such as Baptisms(VW) and Baptisms(VW).)

The application will automatically add new pull down menus to the right of the tables entitled Join Field, Foreign Table, and Field. **Join Field** will contain all the fields in the second register selected, such as in this case, all the fields in the marriage register. The **Foreign Table** is the first register that the user selected, in this case baptisms. The **Field** menu contains all the fields in the baptism table. *To join the tables together, you must select one field in the second register that has the exact same content as one field in the first register. This feature ensures that in your report information relating to more than one individual is not confused.* So, if you are interested in linking a bride in her marriage record to her baptism mission and number, then Brides Linked ID should be joined to the ID field in the Baptisms(VW) because the information in those two fields is the same for both tables.

Click on the **Fields** tab. Select those fields that will be incorporated into the final report. **Begin by choosing a field** or multiple fields from the pull down menu. Be advised that some fields have the same name in both registers. For those field names that are identical in both tables, the application will affix at the end of the field name the table to which that field belongs. For example, when the baptism and death tables are joined, Egos Spanish Name will appear as Egos Spanish Name(Baptism) and Egos Spanish Name(Death) so that users can differentiate the two.

After each field selection, the description box will automatically contain the full name of that field. The search results will appear in the same order in which the fields were selected.

To delete a field, simply click on the red box marked with an "X."

To change the order of the fields or insert a field above or below the pre-selected field/s, use the up or down arrows to the right of the red box.

To sort by a field, check on Sort (A) to sort ascending or Sort (D) to sort descending. It is not necessary to enter a function to see search results.

To refine your search, go to sections 4, 5, and 6 below.

4. Adding a Function to Your Advanced Search

It is not necessary to enter a function to see search results. However, *if you choose a function for one field, then a function for each field must be chosen.* There are five functions:

Count: Counts all instances that the field selected appears in the table. Example: Counting Spanish names in the baptism table will produce a search result of 103890. This is the number of times text was entered in the baptism Spanish Name field across all missions.

Count Distinct: Counts each distinct time a field appears in the table. Example: Counting distinct Spanish names in the baptism table will produce a search result of 20958. The name Maria may have been entered thousands of times in the Spanish Name field, but will only be counted once using the count distinct function. Count distinct will distinguish between anything that has not been entered exactly the same, thus it will count Maria, as well as Maria Refugio, Maria del Refugio and Maria Refu[gio].

Maximum: Will provide the maximum of any field. For example, the maximum formatted baptism date will produce the search result 12/26/1855. This is the latest baptism date found in the records.

Minimum: Will provide the minimum of any field. For example, the minimum formatted baptism date will produce the search result 12/26/1770. This is the earliest baptism date found in the records.

Group: Will group any field of the user's choice. For example, grouping baptism officiant will produce a search result of each distinct name/text found in baptism officiant field.

These functions can be used in combination with each other. For example, you can choose to count the number of females in the baptism table and group these numbers by mission.

5. Using Filters to Produce More Specific Results

Click on the **Filters** tab **to produce more specific results.** Begin by choosing a filter field from the pull down menu. After selecting the filter field, choose an operator from the pull down

menu. There are seventeen options. Most are self-explanatory, but a few might require more explanation:

Equals: allows the user to enter the value of his/her choice. For example, if the user is looking for an individual with the Spanish name “Maria Antonia” in the death table, then the user would select the field Egos Spanish Name(Death), *Equals* as the operator, and enter “Maria Antonia” into the Value(s) box.

Equals (select): allows user to select a value from a list of options. For example, if the user selects the field Record Mission(Baptism) and *equals (select)* as the operator, then the application will load the mission identifier codes used in the baptism record mission field. *Beware: The application will load only the first 500 values in alphabetical order for that field chosen by the user, so in some fields this may not be a good option for searches.*

Like: allows user to broaden search results by entering a value that will be contained in that field. For example, if the user is interested in baptisms that occurred during the year 1790, then s/he would select Egos Baptism Date(Baptism), the *Like* operator, and enter 1790 into the value field. The results will include any baptism date that contains 1790 in the unformatted date field.

Blank: allows user to include any fields that are blank. This may be used in conjunction with another operator.

Use Previous OR: this operator has an “Either/Or” function. If the user is interested in persons from San Carlos or Monterrey, then s/he would:

- 1) Select Egos Origin as the first field, followed by the *Like* operator, with the value “San Carlos”
- 2) Select Egos Origin as the second field, followed by the *Use Previous Or* operator
- 3) Select Egos Origin as the third field, followed by the *Like* operator, with the value Monterrey

The final results will include persons who were cited as being from San Carlos (Mission Presidio or rancheria) or Monterey.

6. Other Features of the Advanced Search

The **Summary** tab provides a tally of the total number of results retrieved. If this option is not selected, the application will provide a list of results without a total.

The **Description** tab allows users to title their customized reports and add descriptive language to the query.

The **Style** function allows users to further customize the design of their reports. There are options to change the colors of the borders and table of the report.

The **Preview** tab allows users to see the results of their report. To modify the results of the report, users may return to any of the previous steps by clicking on the tab buttons (do not use the “back” button on the Web browser). The results will be automatically updated to reflect any changes.

Under the **Reports** tab, users can view sample reports, as well as the data sources, fields and filters used to create those reports. These reports are intended to be illustrative of the potential of this application. Users can follow the steps used in the sample reports in order to create their own reports. Consult the report under “Family History” to see a sample report created using one table.

24. Sample Advanced Search Report

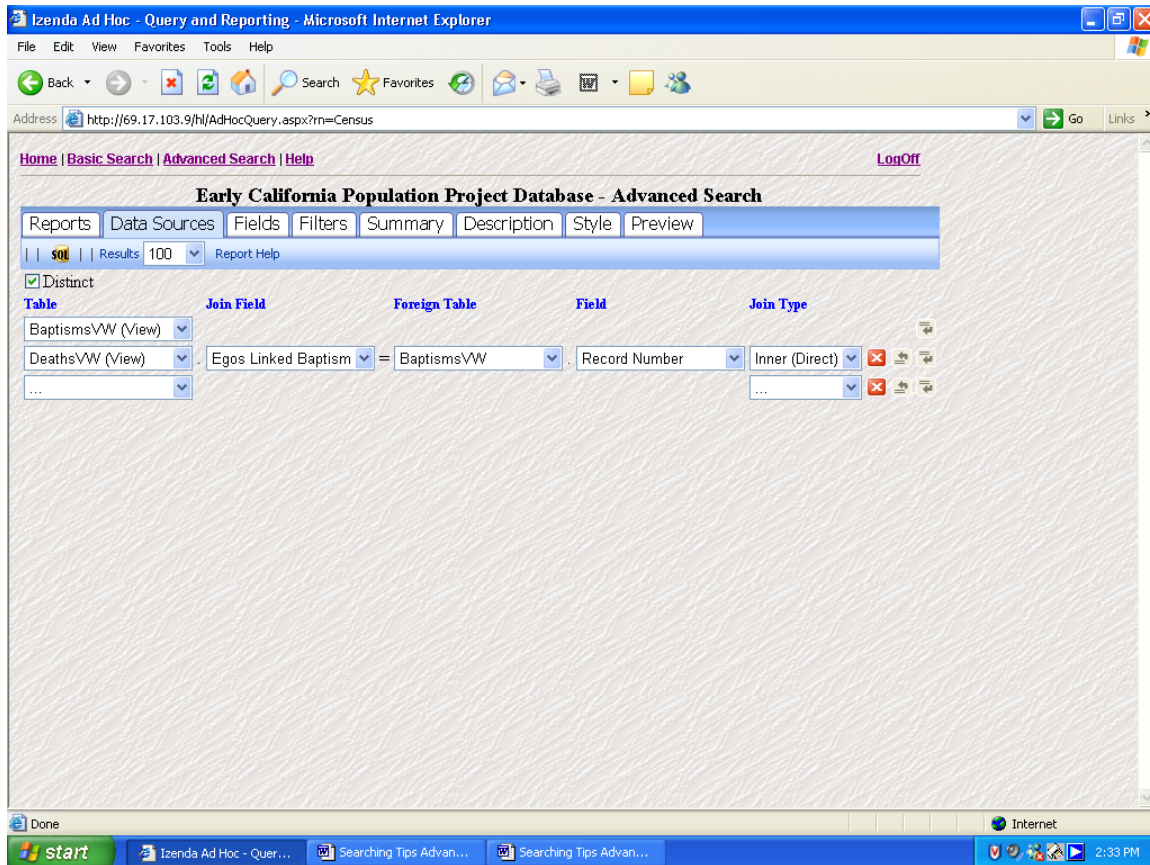
Whereas the Basic Search restricts your query to one table at a time, the Advanced Search allows you to create a search that combines fields from two tables. Tables can only be joined by fields that have the same content in both tables; if this were not the case, your query would produce records that blend information relating to more than one individual. To illustrate this process, a sample census report has been created showing how to create a report joining the Baptism and Death Tables.

This report, which can be modified for other missions and years, allows users to find the approximate population of Mission San Carlos on January 1, 1800. Note: This Advanced Search produces a final report that shows only the individuals baptized at Mission San Carlos who were linked to a burial at Mission San Carlos. It does not include individuals who were baptized before 1/1/1800 and were buried at another mission, and it only includes people with known burial dates. Also, this query produces the names of soldiers and settlers who may not have actually resided at San Carlos yet who were baptized and buried there. For instance, individuals who lived on an adjacent rancho might appear in the records even though they did not actually live at the mission.

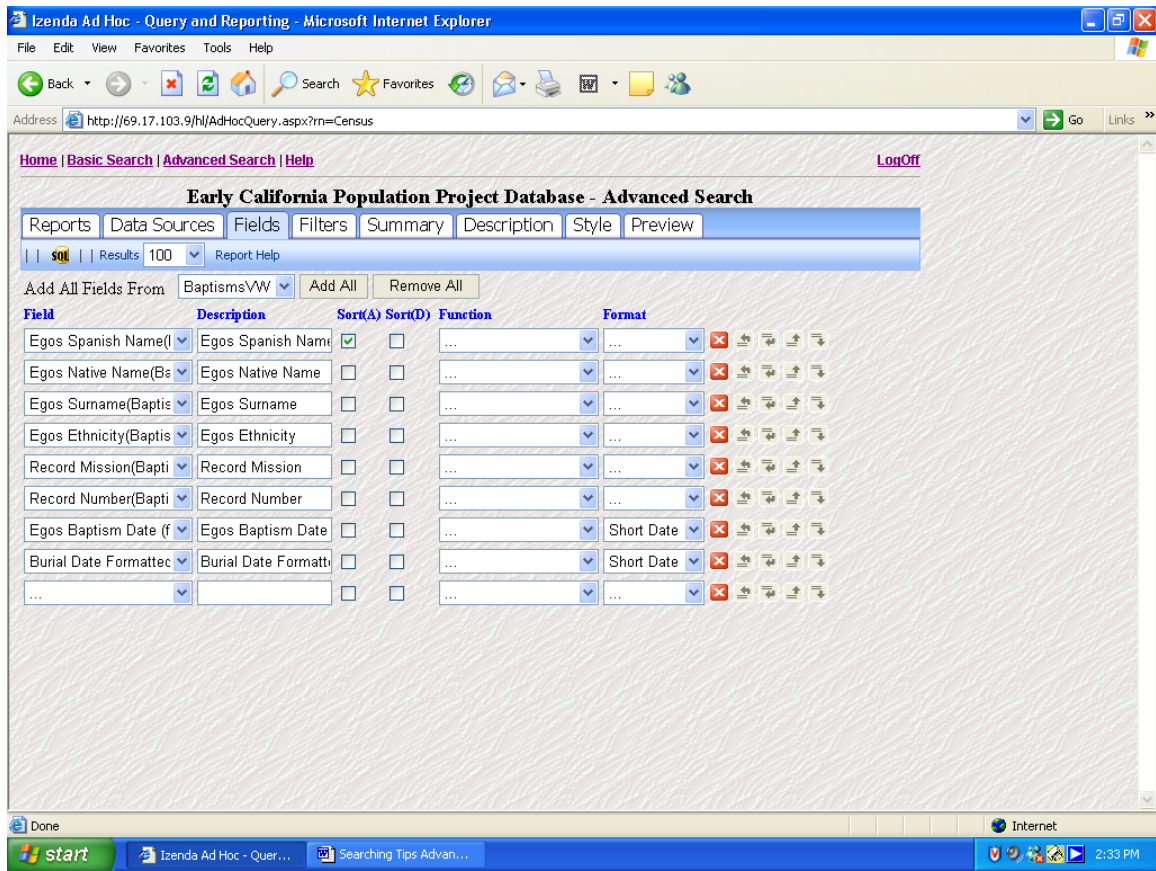
In this search, the Baptism table is used to select records of the individuals baptized at Mission San Carlos on or before January 1, 1800. The Death table is then used to limit the results of the query to individuals who died after January 1, 1800 at San Carlos.

To begin, **Click** the **Data Sources** tab. Under **Table** first select *Baptisms*, then select *Deaths*. To join these tables, use the pull down menu under **Join Field** and click on *Egos Linked*

Baptism. This selects that field from the Baptism table. Under **Field**, use the drop down menu and select *Record Number*, which is the equivalent field in the Deaths table. Leave **Join Type** as the default.



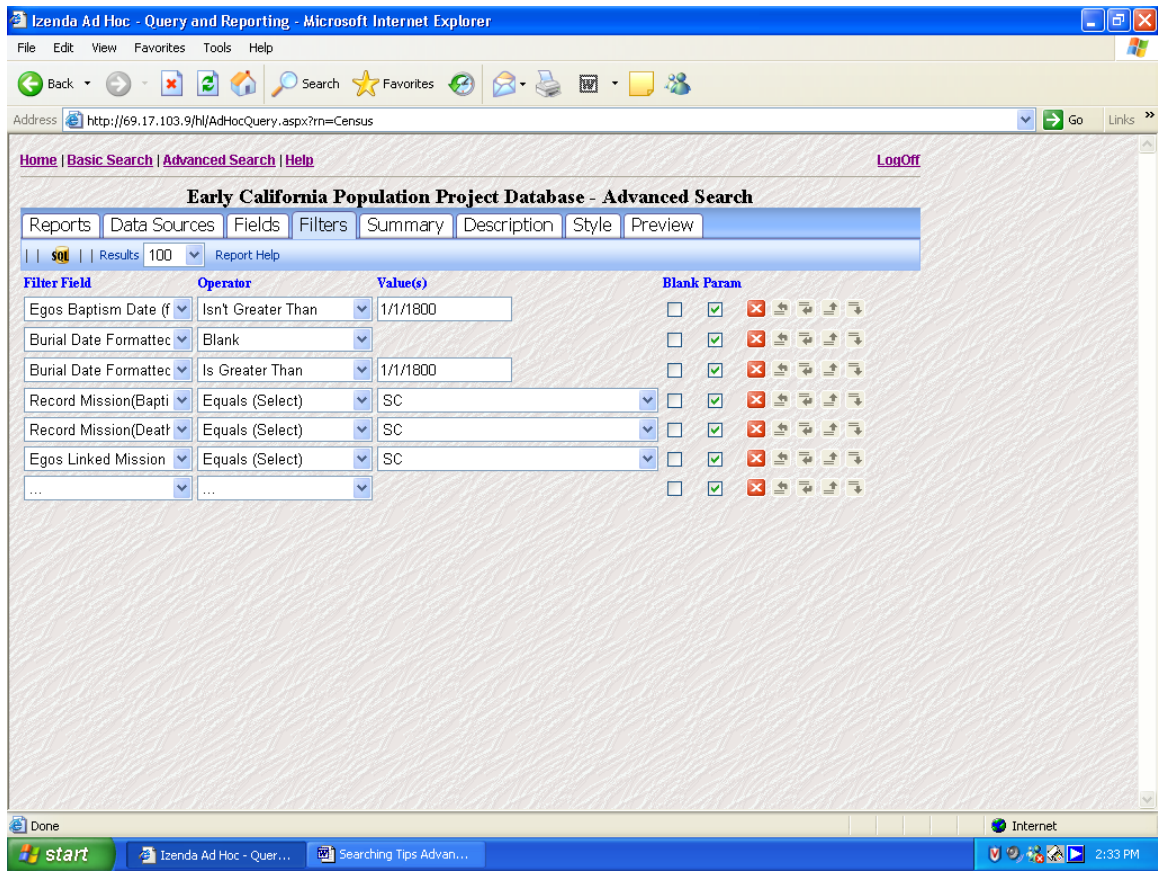
Next, you will want to choose fields to be incorporated into your final report. To do this **Click** the **Fields** tab. Here we have selected ego's full name, ethnicity, baptism mission, baptism number, baptism date and burial date. To sort by Egos Spanish Name, check the box under **Sort (A)**. (A for ascending; D for descending.)



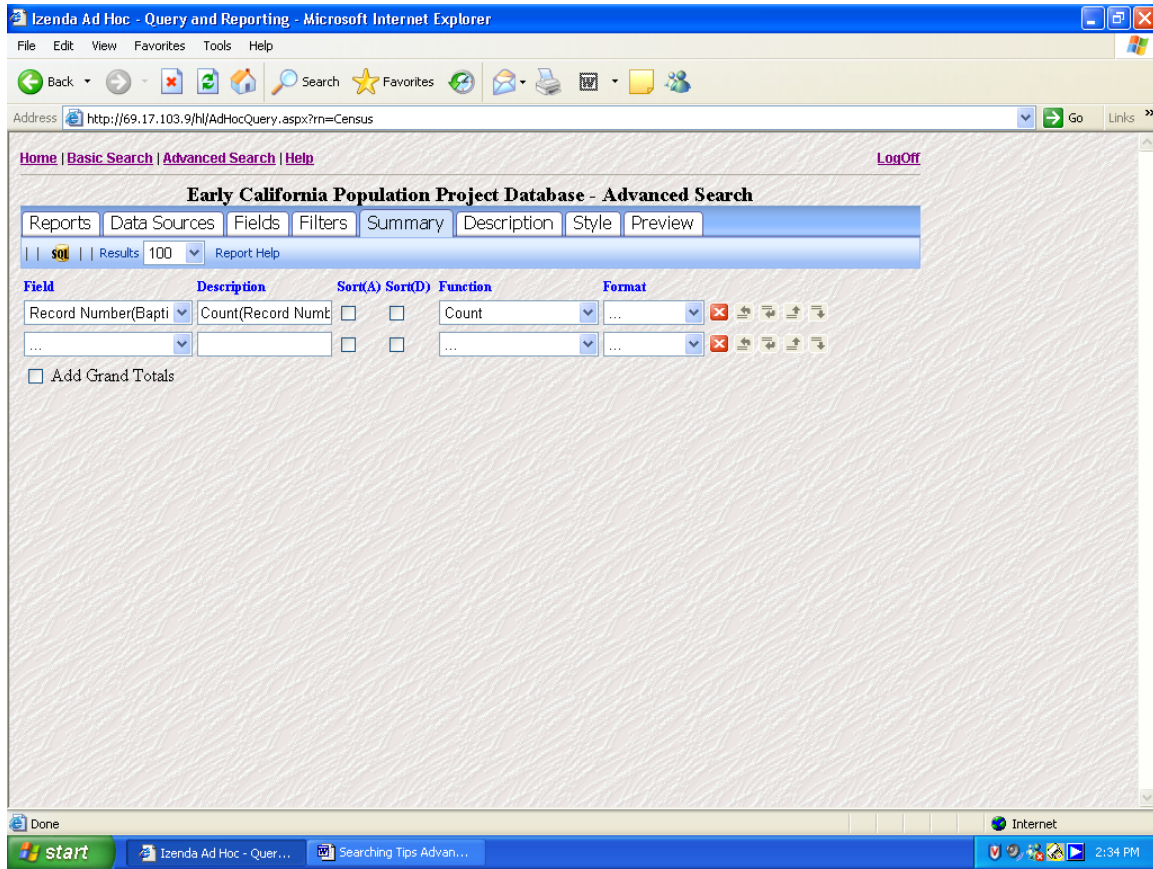
For this census report, individuals must have been baptized on or before January 1, 1800. To filter for these individuals, **Click the Filters tab.** Under **Filter Field**, select *Egos Baptism Date (formatted)*. Under **Operator**, select *Isn't Greater Than* and insert the **Value(s)**. In this case, 1/1/1800.

Next, restrict the search to individuals who would have been alive at that time by filtering for those only who died after 1/1/1800. Keep in mind that some burial dates were unstated or that some individuals had a partial burial date that could not be formatted. Under **Filter Field**, select *Burial Date (formatted)*, under **Operator**, select *Blank* to include any blank formatted burial dates. Under **Filter Field**, select *Burial Date (formatted)* again. This time, under **Operator**, click *Is Greater Than* and insert 1/1/1800 under **Value(s)**. This will eliminate any burials before this date.

Finally, to assure that these individuals were baptized at Mission San Carlos, died at Mission San Carlos, and that the burials were linked to Mission San Carlos, filter for these as well as shown below.



Click the Summary tab. To get a count of the approximate population at Mission San Carlos on January 1, 1800, enter any field that is sure to have text in it and can be counted. Because every record has a record number, it is an appropriate choice for the Count function. Under **Field** use the pull down menu and click on **Record Number**. The **Description** and **Function** will automatically be filled in.



Click the Preview tab to see the final report, which should appear as shown below. Note: To show the full report you must select *All* under the Results function.

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Home | Basic Search | Advanced Search | Help LogOff

Early California Population Project Database - Advanced Search

Reports Data Sources Fields Filters Summary Description Style Preview

100 Results Report Help

Census

Population at Mission San Carlos January 1, 1800

Egos Spanish Name	Egos Native Name	Egos Surname	Egos Ethnicity	Record Mission	Record Number	Egos Baptism Date	Burial Date Formatted
[Victorino]				SC	01016X	9/6/1784	5/12/1812
Abdon Joseph	Nennequi		[Indio]	SC	00462	7/1/1777	
Abrahán	Guimesh		[Indio]	SC	01748	2/18/1792	3/31/1803
Acacio Joseph			[Unstated]	SC	01194	1/6/1786	4/9/1820
Acurcio José			[Unstated]	SC	01466	1/25/1790	
Adalberto	Chiantis		[Indio]	SC	01754	2/18/1792	7/22/1805
Adaucto Joseph	Tippála		[Indio]	SC	00769	1/26/1783	11/10/1833
Adriano Joseph			[Unstated]	SC	00319	3/15/1775	
Adriano Joseph			Indios	SC	00528	3/4/1778	11/19/1812
AEmiliana Maria			Indios	SC	00604	1/7/1780	5/18/1804
Agapis Maria			[Unstated]	SC	01269	2/16/1787	12/13/1803
Agapito Joseph			Indios	SC	00397	3/6/1776	4/10/1834
Agatangela Antonia			[India]	SC	01716	2/14/1792	1/25/1802
Agathoclia Maria			[India]	SC	00799	4/4/1783	7/8/1806
Agaton Maria	Pancu		[Indio]	SC	01578	2/14/1791	12/17/1818
Agueda Maria			[India]	SC	00606	2/5/1780	6/25/1809
Agustina			[Unstated]	SC	01307	9/23/1787	5/4/1809
Agustina Maria	Omitteres		[India]	SC	01428	7/25/1789	4/26/1803
Albano Maria	Palacp		[Indio]	SC	01880	8/20/1793	1/28/1806
Alexandrino José	Cotocma		[Indio]	SC	01732	2/17/1792	4/10/1801
Alipio Maria	Ticquesh		[Indio]	SC	01623	8/15/1791	1/25/1802
Alodia			[Unstated]	SC	01399	2/13/1789	4/13/1801
Alpha Maria			[India]	SC	00901	12/8/1783	2/8/1807
Amadeo			[Indio]	SC	00249	12/23/1774	4/3/1835
Amador Antonio			[Unstated]	SC	01953	7/20/1794	6/30/1803

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