

CENSUS OF CONJUGAL FAMILIES AND TRIBAL GROUPS WHO ACTUALLY
RESIDE IN THIS MISSION¹

Conjugal Families

<u>Names</u>	<u>Tribal Group¹</u>
Miguel	Mescal
Estefanía, his wife	Mescal
María, their adult daughter	Mescal
Juan Chaguan, Governor ²	Pastacalo
Rosa, his wife	Yugana
Juan Cortinas, Alcalde of the First Ward	Pacoa
Feliciano, his wife	Pastalaca
Bernardo, Alcalde of the Second Ward, Widower	Pampopa
Francisco de Andrea, Fiscal	Mescal
Polonia, his wife	Sixama
Gertrudis, their young daughter	Sixama
María de los Santos, their other young daughter	Sixama
Juan Pedro	Mescal
Luisa, his wife	Patacal
Joseph Tres	Mescal
Marcelina, his wife	Pampopa
Rosalia, their young daughter	Pampopa
Luis Punteño	Pitta
Antonia, his wife	Pampopa
Diego Aguillón	Cacsaputas
Onofra, his wife	Mescal
Antonio, their young son	Mescal
Estévan	Patacalo
Juana, his wife	Pastal[a]ca
Bernardo, their young son	Pastal[a]ca

¹ *Inventary of the Rio Grande Missions: 1772 San Bautista and San Bernardo*. Center for Archeological Research, The University of Texas at San Antonio, Archaeology and History of the San Juan Bautista Mission Area, Coahuila and Texas, Report No. 2, 1980. Translated and Edited by Félix D. Almaráz, Jr. Report No. 2, 1980.

Joseph Aguilera, squatter	Mestiso ³
Juana, his wife	Mestisa
Bernardo, their young son	Mestiso
Luis Carretero	Mescal
María Guadalupe, his wife	Zifama
Tiburcio	Pacsaca
María de Jesús, his wife	Pampopa
Salvador, their young son	Pampopa
María Regina, their young daughter	Pampopa
Phelis [Félix]	Pacoa
María Antonia, his wife	Coyota
María Josefa, their young daughter	Coyota
Manuel de Andrea	Mescal
Marcela, his wife	Pacoa
Francisco, their son	Pacoa
Jacinto, their son	Pacoa
Joseph Antonio Pollo	Patalaco
María Ygnacia, his wife	Maraquite
Gertrudis, their daughter	[Maraquite]
Jacoba, their daughter	[Maraquite]
Pedro Saldaña	Patalaco
Paula, his wife	Mestisa
Francisca Andrea, their young daughter	Mestisa
Pedro Celestino	Pampopa
Juana, his wife	Mescala
Joseph Miguel Saldaña	Patalaco
Rosa, his wife	Campacuas
Rosalia, their young daughter	[Campacuas]
Juana, their young daughter	[Campacuas]
Joseph Chamorro	Pacoa
Dominga, his wife	Pastalaco
Leandro, their young son	[Pastalaco]
María Gertrudis, their young daughter	[Pastalaco]
Pedro Gómera	Pampopa
Mariana, his wife	Cachsaputa
Marcelino, their young son	[Cachsaputa]

Joseph Antonio Gordo	Pampopa
Maria Dolores, his wife	Achogtal
Bernarda, their adult daughter	[Achogtal]
Baltasar, their young son	[Achogtal]
María de Jesús, their young daughter	[Achogtal]
Joseph Gusara	Mescal
Ysavel, his wife	Maraquite
Fernando, their young son	[Maraquite]
Antonio, their young daughter	[Maraquite]
Pedro Chino	Pacoa
[Rosa,] his wife	Pacrata
[Francisco] Payaya	Caxapa
[Casimira,] his wife	
Santiago, their young son	
Lucio	Mescal
Josefa, his wife	Pastalaco
Rosa, their young daughter	[Pastalaco]
Blas, their young son	[Pastalaco]
Joseph Antonio Chavira	Pampopa
Yñes, his wife	Pampopa
Juan Toro	Pacoa
Francisca, his wife	Pampopa
Joseph Miguel Maior	Achoj
Matina, his wife	Pampopa
Manuel Cojo	Patacaco
Antonio, his wife	Maraquite
Eusevio, their young son	[Maraquite]
Juan Manuel, their young son	[Maraquite]
Manuel Payoso	Pampopa
María Cándida	Campacuas
Mathías, their adult son	[Campacuas]
Bartolomé, their young son	[Campacuas]
Joseph Antonio Delgado	Pampopa
Gertrudis, his wife	Coyota
Vital, their young son	[Coyote]

Pablo	Pampopa
Luisa, his wife	Pampopa
Francisca, their young daughter	[Pampopa]
Christóbal	Maraquite
María Josefa, his wife	Maraquite
Francisco Menor	Pampopa
María de San Juan, his wife	Pampopa

Widowers and Widows With Their Families

Widowers

Andrés	Pampopa
Thoribio	Palacalo
Andrés, his young son	
Tomás	Jalamo
Juana, his adult daughter	
Polonia, his young daughter	
Antonio Sargento	Cacsopotal
Gabriel	Ohayay
Angél	Chaparro
Daniel, his adult son	
Pedro Nolasco	Patacalo
Juan Domingo	Patacalo
Juan Joseph, his widowed son	
Thomás Salinas	Pastalaco
Ygnacio Roderas	Achoj
Juan Pomuceno	Pacoa
Felis Varaona	Pampopa

Juan de Díos	Pastalaco
Gregorio Gertrudis, his young daughter	Pampopa
Diego Sánchez	Pampopa

Widows

María Magdalena	Pastalaco
Andrea	Mescal
Juana	Pujan
Anna	Juisonid
San Juana	Pacoa
Candelaria	Pacstacal
Ana María Cleuterio, her adult son Joseph Pedro, her young son Joseph Manuel, her young son María Trinidad, her young daughter	Borrada

Orphaned Men Without Fathers and Mothers

Pedro Domingo, adult	Maraquite
Benito, adult bachelor	Campacuas
Manuel, adult bachelor	Maraquite
Daniel, adult bachelor	Mescal
Miguel, adult bachelor	Mescal
Roque, adult bachelor	Mescal
Casimiro, adult bachelor	Maraquite

Simón, adult bachelor	Pampopa
Nicolás, young boy	Pacstacal

Catechumens⁴ and Their Families

Rosa's mother Rafael, her young son, baptized	Campacuas
The crippled Borrada woman Santiago, her adult son, baptized Juan María, her adult son, baptized Gertrudis, her young daughter, baptized	Campacuas
La Capitana ⁵ María de la Luz, her daughter, baptized	Campacuas
Cayetano's wife	Campacua
Clara's mother	Campacuas
San Juan's mother	Campacua
Payaya's mother-in-law	Campacua

Bachelors

Pedro Domingo, adult	Maraquite
Juan Joseph Bueno, adult	Yujan
Juan Pachana, adult	Pastacalo
Juachín, adult	Pactacal
Juan Antonio, adult	Pactacal
Juan Perez, adult	Pampopa
Felipe, adult	Pastacalo
Martín, adult	Pactalac

Pedro Relox	Ac[h]oj
Diego Coahuila	Pastal

Fugitives

Ramón, adult bachelor	Maraquite
Joseph Antonio Reinosa	Borrado

[Vital Statistics]⁶

Conjugal Families	34
Widowers and Widows	23
Bachelors and Orphans	23
Offspring of Families:	
Adult and Young	48
Catechumens	7
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Total Population in the Mission	169 [sic]
Receiving Communion	127
Participating in Confession	7
Males	96
Females	73

All of the families and others identified in the preceding Census occupy the 30 houses of this mission. Distributed in the housing units is the domestic equipment given to each family in the form of *metates*, griddles, pots and pans, and other kitchen accessories.

In the month of October, as in other years, blankets were woven for the young and old for their use as wraps in cold weather. Likewise, all of the Indian people have been clothed in garments made from the cloth produced in the Mission workshop. The work clothes that were made for the men include cotton pullovers and breeches, and, respectively, for the women outer skirts of coarse cotton cloth woven in the same workshop, underwear, petticoats, and blouses. In addition, from the textiles produced in the local workshop breeches have been sewn for all the men, flannel jackets for some men, and skirts for the women, to wear on festive occasions.

For its operation until the next harvest, the Mission at present has 80 *fanegas* of old corn, and approximately 40 *fanegas* from the recent harvest, six *fanegas* of old beans and 44 from the new crop.

This year 8-1/2 *fanegas* of corn were planted, and although that crop has not been harvested, it has been managed along practical lines in six *fanegas* of corn were planted,

and although that crop has not been harvested, it has been managed along practical lines in six *fanegas* [of cultivation].

A Bill of Exchange, dated September 1 of this current year, in the amount of 724 *pesos* and four *reales*, signed by Don Miguel Bartolomé Palomo, *vecino* of the Presidio de Santa Rosa, in favor of this Mission and charged against the account of Don Diego Vallesteros, resident and merchant of Mexico City, was made possible by the provisions of corn and livestock which this Mission supplied to the troops of his command.

This Mission has assets in the amount of 79 *pesos* and seven *reales*, administered by the *Síndico* of the Missions, as a result of the cargo they dispatched for provisions this year of '72.

Likewise, to its credit are 2,790 *pesos* and five *reales*, accounts due from various subjects as reflected in the registration and subtraction of accounts made in the presence of the interested parties in the new account book signed in one or several sections.

All accounts due by the Mission, including salaries of the servants of this Mission, up to the first day of December of this year, have been paid.

In the foregoing manner, described in specific detail, the spiritual and temporal assets of this Mission San Juan Bautista, and the Christian Indians, Neophytes, and Catechumens of both sexes and all ages who reside in it, according to these inventories under the care of the Reverend Father Fray Diego Ximénez, President of these Conversions, and have been transferred to the Reverend Father Fray Luis de Lizarrana, Commissary of the [Province] of Jalisco. After receiving and accepting each specie in the manner mentioned above, the Mission's assets are now under his care and administration. Regarding the ever-present meticulousness, vigilance, carefulness, and exactitude to which the Reverend Father President and his Missionaries devoted long hours in discharging their responsibility to education and catechism, as evidenced by the testimony of individuals of this Mission concerning their economic development, we declare to the College of Santa Cruz de Querétaro, in the name of His Majesty, whom God keep [in good health], that it is relived and exonerated of the spiritual and temporal care of this Mission, and we extend proper gratitude to the Reverend Missionary Fathers. In the meantime, an order [arrived] from the Governor of the Province, which he sent on the first day of this month, directing Lieutenant Joseph Castilla y Terán, who assisted in these duties, to proceed immediately in command of the troops of the Presidios of this Province, and those of San Sabá, comprising 110 soldiers, to join the forces of Lieutenant Colonel Don Hugo O'Connor in the Sierra de las Ánimas, or Bolsón [de Mapimí], where he will find him on assignment for the royal service. I, the captain, will remain here to continue the Inventory of Mission San Bernardo. We verify the foregoing to the Most Excellent Lord Viceroy of these Kingdoms by signing this document with the Reverend Fathers at this Mission of San Juan Bautista del Río Grande del Norte.

December 5, 1772

/s/ Fr. Luis de Lizarrana, Commissary
 /s/ Vicente Rodriguez
 /s/ Fr. Diego Ximénez, President
 /s/ Joseph de Castilla y Terán

¹ When the tribal identity of the wife differed from that of the husband, the offspring of the union acquired their mother's cultural affinity. This social phenomenon suggests two tentative conclusions: Either the census taker found it expedient to use this classification or it was a subtle acknowledgement of the existence of a matriarchal system among mission Indians that the friars permitted to continue until the acculturation process has been completed and other forms of identification took precedence, such as *gente de razón* or *vecino*.

² Training in *pueblo* government enabled the Indian participants to become acquainted with Spanish civil responsibilities. The principal offices which rotated periodically were governor, *alcalde* and *fiscal*.

³ *Mestizo* was not a tribal group. It was a distinct social classification to identify the offspring of the union of a Spaniard and an Indian woman. Conceivably, it also meant the child of a Spanish woman and an Indian male. Since the census taker labeled Aguilera's family as squatters, most likely they immigrated northward to the mission and became integrated among the Indian families. If the squatter or *mestizo* family is not included in the headcount of married families, the final tally corresponds with the total cited in the vital statistics at the conclusion of the census.

⁴ Persons undergoing instruction in the rudiments of Christianity; neophytes.

⁵ The mission residents evidently recognized this Indian woman for her relationship as the wife (or widow) of a native endowed with leadership skills or for her own dominant social capabilities.

⁶ Apparently the census taker had his own system of counting. Only the totals for the categories of married families, widows and widowers and catechumens compare correctly with the vital statistics at the conclusion of the census.