

UC Berkeley

Cibola Project

Title

The Trial Before the Tribunal of the Holy Office in Mexico City of Dona Teresa de Aguilera y Roche, Wife of the Governor of New Mexico, Don Bernardo López de Mendizábal, on Suspicion of Practicing Jewish Rites (1664) Part 2: Archivo General de la Nac...

Permalink

<https://escholarship.org/uc/item/3769j3mm>

Authors

Coll, Magdalena
Bamford, Heather
McMichael, Heather
[et al.](#)

Publication Date

2010-01-25

**The Trial Before the Tribunal of the Holy Office in Mexico City
of Doña Teresa de Aguilera y Roche,
Wife of the Governor of New Mexico, Don Bernardo López de Mendizábal,
on Suspicion of Practicing Jewish Rites (1664)**

Part 2: Archivo General de la Nación, México. Ramo Inquisición, vol. 596,
fols. 45r-153v

Transcribed by Magdalena Coll, Universidad de la República, Montevideo
Revised by Heather Bamford, Heather McMichael, and John H. R. Polt,
University of California
Translated into English by John H. R. Polt

**The Trial before the tribunal of the Holy Office in Mexico City
of Doña Teresa de Aguilera y Roche,
wife of the governor of New Mexico, Don Bernardo López de Mendizábal,
on suspicion of practicing Jewish rites (1664)**

Archivo General de la Nación, México. Ramo Inquisición, vol. 596, fols. 1-277

Part 2, fols. 45r-153v

update 6/3/2023

In the course of preparing her dissertation, “Un estudio lingüístico-histórico del español en Nuevo México en la época de la colonia: análisis de la carta de Doña Teresa de Aguilera y Roche al Tribunal de la Inquisición en 1664,” Dept. of Spanish & Portuguese, University of California, Berkeley, 1999, Magdalena Coll, now professor at the Universidad de la República, Montevideo, transcribed the entire text of the trial proceedings as preserved in the Archivo General de la Nación, México, ramo Inquisición, vol. 596, fols. 1-277. For the purposes of this electronic publication, her transcription has been revised by Heather Bamford, Heather McMichael, and John H.R. Polt, all of the University of California, Berkeley; the last mentioned has also translated into English the entirety of the proceedings.

The length of the document is such that it seemed prudent to publish it in various sections; the second part is published herewith, comprising folios 45-153, followed by Professor Polt’s translation of the same portion. The facsimiles of the original manuscript have been posted separately at <https://escholarship.org/uc/item/50d0s2jf>.

As the best possible introduction to this publication, readers are referred to Professor Coll’s superb article, “‘Fio me a de librar Dios Nuestro Señor... de mis acusadores’: doña Teresa de Aguilera y Roche al Tribunal de la Inquisición (México, 1664),” *Romance Philology* 53 (2000):289-362, available in electronic form at <https://escholarship.org/uc/item/3v20d9v7>.

Transcription norms

Special symbols:

"[]": editorial emendation

"[^]": scribal emendation

"[*]": lacuna in the manuscript

"()": editorial deletion

"(^)": scribal deletion

{LM}: encloses text appearing in the left margin

{RM}: encloses text appearing in the right margin

{RUB}: signals a notarial rubric

These conventions are those promulgated in David MacKenzie, *A Manual of Manuscript Transcription for the "Dictionary of the Old Spanish Language"* (Madison, Wisc.: Hispanic Seminary of Medieval Studies, 1986); however, since parentheses “()” are occasionally used in the document to indicate asides or obiter dicta as is the current usage, special symbols, i.e., “0”, were adopted to distinguish such parenthetical passages from editorial and scribal deletions.

Abbreviations have been resolved in italics; the punctuation, use of capital letters, and word separation have been modernized, with the exception of combinations of the preposition “de” + definite articles and third person pronouns, i.e., del, dela, delos, dellos. Other contractions are signaled with an apostrophe (d'esta, sobr'ellos, o'l). Otherwise the original spellings have been maintained without modernization, i.e., u/v/b, j/g, o nn/ñ, except that the cedilla has been omitted before the vowels "e" and "i."

16 May 2009

{LM: Recibido en el santo officio de Mexico en dos de abril de | sesicientos} y sessenta y tres años por el señor inquisidor vissitador | Medina Rico, estando en audiencia de la | mañana. }

{RUB.}}

Que se ponga con sus autos.

{RUB.}

Nos, los inquisidores

apostolicos, contra la heretica

pravedad, y apostasia, en esta ciudad, u arçobispado de Me

xico, estados, y provincias de la Nueva España, Guatemala, e Islas Filipi-

5 nas, por authoridad apostolica, ettcetera,

{LM: Mandamiento | con secresto de | bienes, fuera de | esta ciudad }

mandamos a vos, don Juan Mansso que haceis officio de alguacil mayor de este santo

officio en el Nueuo Mexico o a la

perssona que nombrare nuestro comissario, que luego que este mandamiento os fuere

entregado vais a

la ciudad de Santa Fee de las prouinzias del Nueuo Mexico y a otras

qualesquier partes, y lugares que fuere necessario, y prendais el cuerpo de

10 doña Teresa de Aguilera y Roche, muger de don Bernardo Lopez de Mendizabal, vezino

de esta ciudad

de Mexico donde quiera que la hallaredes, aunque sea en

iglesia, monasterio, o, otro lugar sagrado, fuerte, o, privilegiados, y assi pre-

so, y a buen recaudo la traed a las carceles secretas deste santo officio, y la

entregad al alcaide dellas; al qual mandamos la reciba de vos, por ante

15 vno de los secretarios del secreto de'l, y la tenga pressa y al dicho buen re-

caudo, y no la de suelta ni en fiado, sin nuestra licencia, y mandato, y la

secrestad todos sus bienes, muebles, y raizes, donde quiera que los tuviere, y

los hallaredes, con assitencia de la persona, que tuviere poder del recep-

tor deste dicho santo officio; y de no haverla, de la persona que para ello

20 nombrare nuestro comissario el padre custodio de las prouinzias del Nueuo Mexico fray

Alonso de Possada

y assi mesmo, con assistencia de la persona, que señalare la dicha doña Teresa

de Aguilera y Roche, y por ante el notario de este dicho santo officio,

que huviere nombrado por nos, y en falta de haverle, por ante escrivano

real, fiel, y legal; y de no haverle, por ante el notario que nombrare nuestro

25 comissario dicho padre custodio fray Alonssso de Possada, y los poned en poder de

personas legas, llanas, y abonadas a contento del dicho receptor, o de la

persona que ai tuviere su poder; y a falta de no tener personero dicho recep-

tor, a contento de la persona nombrada por el dicho nuestro comissario padre fray

Alonso de Possada dando fianças legas, llanas, y abonadas; y de no quererlas

30 dar, los poned en poder de personas de las calidades referidas, apremian-

doles por todo rigor de derecho, en caso necessario, y entonces no obligan-

a dar fianças, como a los que voluntariamente quisiessen recibir di-

chos bienes secrestados; a las quales dichas personas, en cuyo poder los se-

crestaredes, mandamos los tengan en fiel custodia y secresto, y de manifie-

35 sto, y no acudan con cosa, ni parte alguna de ellos, sin nuestra licencia, y

mandado, so pena que lo pagaran por sus personas, y bienes, demas las otras

penas, que vos nuestra parte les pusieredes, y para ello otorguen obliga-

cion en forma, al pie del dicho secresto, ante el dicho notario o escrivano

real, y si en el dicho secresto huviere dineros, traereis con vos para el gasto,

40 y alimento de la susodicha quinientos pesos de a ocho reales castella-

nos; y sino los huviere vended de los bienes menos perjudiciales hasta en la

dicha cantidad, en almoneda publica, con assistencia de la persona, que tu-

viere poder del dicho receptor; y de no haverla, de la persona nombrada

por

por el dicho nuestro comissario, y assimesmo con asistencia de la
personas, que ubiere señalado la dicha doña Teressa de Aguilera y Roche
y por ante el dicho notario, o escrivano real, los quales dichos quinientos
pesos los entregad ante el notario de los secrestos deste santo officio, y [*en]
5 nuestra presencia al dicho receptor, para que el despensero, y proveed[*or]
de los pressos deste santo officio, de alli la alimente. y assimesmo trae[*ra] [*??]
del dicho secresto vna cama de ropa, en que [*la] susodicha doña Teressa de [*Agui-]
lera y Roche duerma, y los vestidos y ropa blanca que vbiere me[*ne-]
ster para su persona, lo cual entregareis al dicho alcayde, por ante el di[*cho]
10 notario de secrestos. y si para cumplir y executar lo contenido en este n[*ue-]
stro mandamiento tuvieredes necessidad de favor y ayuda, exortamo[*s]
y requerimos, y si necessario, en virtud de santa obediencia y so pena de [*ex-]
comunion mayor late sententia trina canonica monitione premissa y de qui-
nientos ducados de castilla, para los gastos extraordinarios del di[*cho]
15 santo officio, mandamos a todos y qualesquier juezes y justicias, assi [*e-]
clesiasticos, como seculares de los reynos y señorios de su magestad, [*que]
siendo por vos requeridos, os den, y hagan dar todo el favor y ayuda, [*que]
les pidieredes y vbieredes menester, y los hombres de guarda y bestias [*que]
para traer [*la] susodicha y su cama, y ropa, y prisiones, y los mantenimien-
20 tos de que tuvieredes necessidad, a los precios, que entre ellos valiere [*sin]
los mas encarecer. Fecho en Mexico, en la sala de nuestra audiencia, fir[*ma]
do de nuestros nombres, sellado con el sello menor del Officio, y refren[*da-]
do de vno de los secretarios del secreto de'l, a veinte y dos dias del mes
de marzo de mill ysesientos y sessenta y dos años. Enmendado
25 la. la. la valga.
doctor don Pedro Medina Rico {RUB.} doctor don Juan Saenz de Mañozca, obispo electo de
Cuba {RUB.} El licenciado don Bernabe de la Higuera y Amarilla {RUB.}
Por mandado del santo officio.
Diego Martinez Hidalgo, secretario {RUB.}

[fol. 46r]

{LM: Entrada de carcel | de doña Theresa | de Aguilera.}

En el santo officio de la ynquisicion de Mexico en
once de abril de mill y seiscientos y sesenta y tres años, estan-
do en su audiencia de la mañana el señor ynquisidor vissitador doctor don
Pedro de Medina Rico, mando entrar a una muger

5 que dijo llamarse doña Theresa de Aguilera y Roche,

{LM: Numero 1 | sacada al libro | del alcaide, desde foxas | 63 hasta 66 buelta y en | el libro de
entra- | das a foxas 85 has- | ta 87 buelta. {RUB.}

a la qual se le hallo que traya vestido un jubon de raso
de flores cabellado negro y blanco, aforrado en tafe-
tan morado con botonadura de hilo de plata,
un capotillo de escarlata, con una guarnicion de puntas

{LM: 2}

10 de plata aforrada en tafetan azul, con botones de hilo
de plata;

{LM: 3}

unas enaguas de escarlata con cinco guarniciones de puntas
de plata, aforrada, digo con ruedo de damasco ama-
rillo.

{LM: 4}

15 Iten, unos carcillejos de oro;

{LM: 5}

una gargantilla y pulseras, de cuentas de bidrio, corales
y perlas, y no procedio a reconocer lo demas;
y es una muger de buen cuerpo, rostro aguileño, y algo rubia;

{LM: 6}

yten, se le hallo en las faltriqueras un rosario en-
20 tero al parecer de coioli negro, con una camandula
pequeña, y una crucesita, y medalla de bronce
que dijo hauerlo menester para su vso, y asi se le entrego.

{LM: 7}

Ytem, dos dedales de plata.

{LM: 8}

Ytem, dos reales de plata.

{LM: 9}

25 Ytem, un reciuo de fray Juan Lobato de la limosna
de siete misas.

{LM: 10}

Ytem, una bolsa de reliquias con sus cordenes
de oro y seda morados largos, y dentro della
algunos papelitos, liados al parecer con reliquias

[fol. 46v]

que se voluieron a meter en dicha bolsa
juntamente con los dedales, dos reales y carta de pago.

{LM: 11}

Ytem, un emboltorio en un paño de manos y
naguas blancas;

{LM: 12}

5 unas naguas viejas de damasco carmesi con once guar-
niciones finas de plata;

{LM:13}

unas naguas blancas, labradas de hilo açul.

{LM: 14}

Ytem, un jubon de tela acul y plata, guarnecido
de puntilla fina de plata, aforrado en tafetan

10 açul, algo rayda;

{LM: 15}

una seruilleta muy bieja.

{LM: 16}

Ytem, quesquemil de seda de todas colores, y otro
viejo;

{LM: 17}

un paño de tauaco viejo;

{LM: 18}

15 un acerço de lienço teñido con su funda de lienço
blanco con lana de vicuña.

{LM: Este libro se mando entregar a | doña Theressa en audiencia de | primero de agosto de 663 | y se executo
assi } {RUB. }

{LM: 19}

Ytem, un libro, enquadernado en tablas,
intitulado Officium Beate Marie Virginis, impre[*so]
en Antuerpia, año de mill y seiscientos y cinquenta

20 y dos.

{LM: 20}

Ytem, una petaquilla pequeña con su llaue, y en ella
se hallo lo siguiente:

{LM: 21}

una camisa de muchacha de manta, labrada con lana
negra;

{LM: 22}

25 dos xarros de cobre chocolateros;

{LM: 23}

ytem, un almirez con su mano;

{LM: 24}

ytem, un emboltorio en un paño de manos, o ser-
uilleta, y en el se hallo lo siguiente:

{LM: 25}

conuiene a sauer, abellanas, pimienta xauon, iesca, pe-
30 dernales, unas pinças, una mecha de algodón, y un
poco de açufre, y un ierro de benablo;

{LM: 26}

ytem, un papel, cuiio titulo es: Memoria de los

[fol.47r]

generos que son menester para el officio.

{LM: 27}

Ytem, otro papel que comienza: Geronimo Fernandez diez cabeças, y luego continua con otros nombres y numeros.

{LM: 27}

Ytem, un candelero de açofar;

{LM: 28}

5 una cuchara de plata;

{LM: 29}

ytem, como tres libras de chocolate la una en una torta y las dos en tablillas;

{LM: 30}

ytem, una libra de açucar;

{LM: 31}

ytem, un cuchillo de partir pan con cachas negras;

{LM: 32}

10 ytem, dos paños de chocolate uno grande y otro chico;

{LM: 33}

ytem, tres xicaritas o tecomates;

{LM: 34}

ytem, otra seruilleta vieja;

{LM: 35}

item, una ollita de barro, con cosa de una onça de açafran;

{LM: 36}

15 ytem, un emboltorio de paño, y en el dos pedaços de unguento, uno blanco, y otro verde;

{LM: 37}

ytem, en un trapo como quatro onças de pimienta negra y no se hallo en otra cosa en dicha petaca;

{LM: 38}

ytem, una arquita de nogal, o cedro, y en ella se hallo

20 lo siguiente:

{LM: 39}

un jubon viejo de sarga, guarnecido con guarnicion de lana negra muy roto;

{LM: 40}

una camisa por hacer de ruan florete;

{LM: 41}

otra camisa por hacer, de ruan, con mangas de crea

25 tambien por hacer;

{LM: 42}

un paño de manos pequeño de crea;

{LM: 43}

ytem, un emboltorio de puntas de flandes medianas, con diez y seis baras de puntas;

{LM: 44}

quatro balonas cortadas de cambray, y otro pedaço de

30 cambray pequeño;

{LM: 45}

una balona vieja de cambray con unas puntas pequeñas;

[fol. 47v]

{LM: 46}

una camisa de ruan ordinario labrada con tirillas de seda açul, y puntas de hilo y seda açul en las vocas mangas;

{LM: 47}

ytem, otra camisa sin hacer la de bretaña;

{LM: 48}

5 ytem, otra camisa tambien por hacer, cortada y començada abanicar de ruan florete;

{LM: 49}

ytem, un paño de manos de ruan llano, ya usado;

{LM: 50}

ytem, una almoada de crea sin lana;

{LM: 51}

ytem, unas naguas de lienço muy viejas bordadas

10 de seda colorada;

{LM: 52}

ytem, dos sabanas de crea nuevas;

{LM: 53}

ytem, unos manteles de algodón deshilados muy viejos;

{LM: 54}

una camisa muy vieja de ruan con mangas deshi-

15 ladas y labrada de seda aujada;

{LM: 55}

ytem, como dos onças de seda negra y como media onça de hilo de pita;

{LM: 56}

unas calcetas blancas de Toledo;

{LM: 57}

un par de medias de seda verde mar nuevas;

{LM: 58}

20 ytem, una cajita pequeña de carey, y en ella cantidad de alfileres y abujas sueltas, y diez y seis anillos de coioli y un dedal de plata;

{LM: 59}

ytem, un poco de tecomata en una xicarilla pequeña;

{LM: 60}

ytem, un papel de alfileres, con siete carreras, y me-

25 dia;

{LM: 61}

ytem, una mascarilla de tafetan colorado vieja con anteojos con cerco de plata;

{LM: 62}

ytem, en un papel embuelto, un poco de bretaña y dos madejas de hilo;

{LM: 63}

30 ytem, dos pares de escarpines por hacer;

{LM: 64}

ytem, una madejuela de cintas de hilo;

[fol. 48r]

{LM: 65}

ytem, dos madejas de pita de niñas;

{LM: 66}

ytem, media libra de estoraque, embuelto en un trapo viejo;

{LM: 67}

ytem, dos sartillas de corales y uns quentecitas

5 de vidrio atadas en un trapito;

{LM: 68}

ytem, un dedal de hueso blanco;

{LM: 69}

ytem, en un paño embuelto, quatro obillitos de seda amarilla, y otro de seda açul, y otro de hilo blanco, y otros trapitos como muestras de dechados;

{LM: 70}

10 ytem, una arquita o cajuela pequeña de caoba y en ella se hallo lo siguiente;

{LM: 71}

un estuche de muger con la remienta dorada y pabonada de negro;

{LM: 72}

ytem, unos papeles con cabellos;

{LM: 73}

15 ytem, un aceriço de alfileres;

{LM: 74}

un corte de toca de reina, con unas puntas pequeñas;

{LM: 75}

ytem, un papel de tauaco de poluo en una media de seda vieja;

{LM: 76}

ytem, una bula de la Santa Cruçada;

{LM: 77}

20 ytem, dos rosas de cinta encarnada, con puntilla de plata;

{LM: 78}

una correa de San Agustin de baqueta;

{LM: 79}

ytem, tres baras de liston anteadado;

{LM: 80}

ytem, un espexo aforado, como para de camino;

{LM: 81}

25 ytem, un papel y embuelto en el, un poco de palo de estoraque;

{LM: 82}

unos guantes de lana blanco;

{LM: 83}

ytem un vidrito acul, con un poco de vino;

{LM: 84}

ytem dos hierros de enriçar el cauello;

30 con otras cosas menudas, que no parece que tienen calidad,

[fol. 48v]

con lo qual se cerro dicha arquita hechando
en el la caja de poluos y bolsa de reliquias;

{LM: 85}

ytem, un cofrecillo combado de Mechoacan y en el
se hallo lo siguiente:

{LM: 86}

5 un libro pequeño aforado en tablas, que se intitula
El perfecto xptiano, impreso en Seuilla, año mill
y seiscientos y quarenta y dos;

{LM: 87}

una toca labrada toda de seda acul;

{LM: 88}

una seruilleta muy vieja y rota;

{LM: 89}

10 un pedaço de manta como de bara y media;

{LM: 90}

ytem, un par de medias viejas de lana naranjadas;

{LM: 91}

ytem, un par de çapatos viejos de muger;

{LM: 92}

ytem, quatro pedacitos de colonia encarnada;

{LM: 93}

ytem, un par de escarpines;

{LM: 94}

15 ytem, otras medias de seda muy biejas, blancas y ro-
sadas:

{LM: 95}

ytem, un emboltorio con cosa de libra y media
de romero;

{LM: 96}

ytem, unas tixeritas pequeñas de estuche;

{LM: 97}

20 ytem, una caxita con algunas quantas blancas de vidrio
y açules;

{LM: 98}

ytem, una poca de guarnicion de oro muy vieja;

{LM: 99}

ytem, otra cartita de quantas de vidrio açules, verdes
y blancas;

{LM: 100}

25 ytem, otras cosillas menudas como, retaços, algunos
de hilo y seda, y otras cosillas que parece no tienen
calidad;

{LM: 101}

ytem, unas abujas de hacer medias
con lo qual se acabo de ver el dicho cofrecito, y se voluio

30 todo a entrar en el;

{LM: 102}

ytem, dos colchones de cotense viejos, el uno con lana

[fol. 49r]

de vicuña, y el otro de la ordinaria;

{LM: 103}

ytem, dos sabanas de crea viejas y rotas;

{LM: 104}

ytem, una colcha de algodón ya traído;

{LM: 105}

ytem, una almoadá, llena de lana de vicuña, con su

5 funda de lienço teñido;

{LM: 106}

ytem, dijo la dicha doña Theresa de Aguilera que también traya una petaca grande con algunos paños de costura y otras cosillas de poco valor, que entiende que el día de ayer se mando

10 traer, y no pareció de presente en lo traydo;

{LM: 107}

ytem, dijo traer también dos tempíates, con cosa de seis libras de romero y alucema

{LM: 108}

y una bacinilla de acofar muy vieja;

ytem, dijo traer vn brasero de cobre sin caja y un

15 cacito de cobre viejo, y un asadorcillo, y tam-

{LM: 109}

bien traya un cacito de cobre pequeño, que dijo la cocinera hauerse perdido; y también trae consigo una morisquilla, llamada Clara su esclaua que ahora tiene consigo;

{LM: 110}

20 ytem, un mulatillo, llamado Diego, que también es esclauo;

{LM: 111}

ytem, quatro indias, las dos quibiras, y las dos apachas, las quibiras se llaman una Maria, y otra Micaela; y las dos apachas se llaman

25 la vna Ysabel, y la otra Ynes. y también

trae otra yndia llamada Cristina, de nacion mexicana,

y que por el camino traya otras quatro yndias, que también

{LM: 112}

se las vendieron o depositaron por esclauas, como las precedentes, la una llamada Catalina, otra

30 Jusepa, otra Ana y la otra Maria,

[fol. 49v]

las cuales han muerto en dicho camino por maltrata-
das.

{LM: 113}

Ytem, una bolsa de badanilla adereçada de color
con guarnicion de hilo de plata y seda verde, y dentro

- 5 un papel que parece confesion de Miguel Vazquez
de hauer reciuido de don Bernardo Lopez de Men-
diçabal docientos y cinquenta pesos de oro, y mas
cien pesos, digo ciento y quarenta y un pesos,
que se mando poner con los papeles del sequestro;

{LM: 114}

- 10 ytem, otro papel en quarto de medio de un
reciuo, digo de dos reciuis, de dicho don Bernardo Lopez
de trecientos pesos por una parte, y otros trecientos
por otra a fauor de Simon de Soria;

{LM: 115}

ytem, otro papel como en quarto de medio, que dice

- 15 Memoria de los achaques que tengo;

{LM: 116}

ytem, una carta misiba escrita por Gabriel de Soria
al dicho don Bernardo Lopez de Mendiçabal;

{LM: 117}

ytem, otro papel que comiença Geronimo Fernandez
diez cabeças mill cinquenta y continua con otras

- 20 partidas;

{LM: 118}

ytem, otro papel medio pliego que tiene por titulo
Memoria de los generos necesarios para el officio,
que se mandaron poner con el primero con los
papeles de los sequestros y que dicha bolsa se

- 25 ponga con los demas bienes, y dixo que por
ahora no se acuerda que traiga otros bienes, con lo
qual fue mandada lleuar a la carcel numero diez
y siete, y antes lo firmo, y dicho alcayde (*??)
(*por en) la lleuo a dicha carcel numero

[fol. 50r]

numero diez y siete; [*??] ricos sedas por en no ualga
doña Teresa de
Aguilera y Roche
Fernando Hurtado

5 Merino {RUB.}

y dicho señor inquisidor vissitador mando que con dicha doña
Theresa de Aguilera se ponga por ahora la mucha-
cha mulata que trae consigo.

Passo ante mi,

10 Pedro de Arteeta, secretario {RUB.}

{LM: Auto}

En el santo officio de la inquisicion de Mexico
en diez y nueue dias del mes de abril de mill
y seiscientos y sessenta y tres años, estando en

{LM: deste auto, y la no- | tificacion siguiente | se dio copia a la | notaria de sequestros {RUB.}
audiencia de la mañana el señor inquisidor vissitador doctor don

15 Pedro de Medina Rico dixo que por quanto

al tiempo que el alguazil mayor de este santo officio
fue a la yglesia de nuestra Señora de Guadalupe cerca-
na a esta ciudad a rezeuir por pressa a doña Teresa
de Aguilera, hallo que traya consigo diverssas

20 criadas, y le parezio traer solo con ella una
criada que oy la acompaña en su carzel,

y las demas que eran otras quatro, y un mula-
tillo, las dexo en poder del padre fray Juan Ramirez,
administrador de los carros de su magestad,

25 que en esta ocasion an benido del nueuo

Mexico, mandaba y mando se notifique al dicho
padre fray Juan Ramirez, que luego entregue en este

[fol. 50v]

santo officio las criadas y esclauo de dicha doña
Teressa que reziuiu; y assi lo acordo, mando,
y firmo.

Doctor don Pedro Medina Rico. {RUB.}

5 Passo ante mi.

Diego Martinez Hidalgo, secretario {RUB.}

{LM: Notificacion al padre | fray Juan Ramirez.}

En la ciudad de Mexico en diez y nueve de abril de
mil y seyscientos y sesenta y tres años, yo el presente
nottario de sequestros y del jusgado de este santo officio, estando

10 en los corredores de palazio, ley y notifique el auto
supraescrito de oy día de la fecha del muy illustre señor inquisidor

vissitador doctor don Pedro de Medina Rico refrendado
de Diego Martinez hidalgo secretario del secreto de este
santo officio al padre fray Juan Ramirez, religioso de la

15 orden de nuestro padre San Francisco, procurador general y admi-
nistrador general de los carros de su magestad, que van
a las provinziias del Nuebo Mexico, el qual ha-
viendolo oydo y entendido dixo que estan-

do en el pueblo de Guadalupe a los doze del cor[*rien-]

20 te haviendo ydo sus exelenzias el señor conde de Vaños
birey de esta Nueva España, y mi señora la condesa marque-
sa de Vaños, su mujer, a dicho pueblo, estando presen[te]
el dicho padre procurador fray Juan Ramirez le mando

su excelencia el señor virey manifestase las yndizuelas e yndios que venian del Nuevo Mexico en los carros de su magestad libres y como tales los presento, por no ser vienes vendibles, que se los entrego don Diego de Peñalossa, governador actual y capitan general de dichas provincias, y como jente libre los endonasse a las personas que conviniesse al servizio de su magestad, las quales nunca vinieron en servizio de doña Teresa de Aguilera y Roche, sino fue desde la ciudad de Zacatecas por ciertos motivos que tuvo el alguacil mayor don Juan Manso, que representara al santo tribunal y que las tres yndizuelas libres le mandaron sus excelencias las trujese a palazio y las entregase en el como lo ha hecho antes de esta notificazion, y que solo tiene la dicha doña Teresa de Aguilera y Roche un mulatillo esclavo que tiene en su poder, que le pareze sera de hedad hasta seys años, y que le pareze llamarse Dieguillo, y que este esta presto de entregar luego al punto y que todos los demas son libres y que ninguno es esclavo por cedula y mandatos de su magestad, y que se a puesto por efecto en el paral en el Nuevo Mexico y en Zacatecas por ser caussa justificada en servizio de Dios, y como tales las entrego en palazio por mandado del señor virey conde

[fol. 51v]

de Vaños, y así por su mandado se entregaron
tres a mi señora la condesa y marquesa de Vaños
llamadas la una Micaela, la otra Ysavel, la
otra Ynes, cristianas y libres, y esto respondió y

5 lo firmo de que doy fee.

Y antes de firmar dixo las ha traydo a su costa
y no a la de nadie con toda virtud y cuydado, y que
cada una de estas yndias tendra cada una de
catorze a quinze años al parecer, y lo firmo de

10 que doy fee. Enmendado t valga

Fray Juan Ramirez {RUB.}

Ante mi.

Don Juan de la Serna

de Haro y Vega {RUB.}

{LM: En este santo officio de Mexico en diez y nueve de | abril de mil y seyscientos y sesenta y |
tres años el señor inquisidor vssitador doctor Medina | Rico mando dar traslado de la res- |
puesta dada por el padre fray Juan Rami- | rez al Señor fiscal {RUB.}

{LM: Entrega de | la ropa a la rea }

En el santo officio de la inquisicion de la ciudad de Mexico, sauado
veinte y un dias del mes de abril de mill y seiscientos
y sessenta y tres años, estando en su audiencia de la ma-
ñana el señor inquisidor doctor don Pedro de Medina Rico vissantador
5 dixo que por quanto de los vienes que trajo consigo doña
Theressa de Aguilera, pressa en carceles secretas de este
santo officio, de que se hizo imventario en el precedente se
le han entregado, todo lo que tenia puesto en su perssona
el dia que entro pressa en carceles secretas, y lo tocante
10 a su cama, como son, dos colchones, dos sauanas, y lo
demas tocantes a dicha su cama: y un quesquemil
matizado de seda de colores; y el capotillo de paño de
holanda encarnado, y el jubon de tela açul; y las
naguas de damasco mandarin; y las otras naguas
15 de lienzo viejas; un paño de manos en que fue embuel-
to; una petaquilla con su llaue, y en ella, como tres
libras de chocolates y dos jarros de cobre chocolateros,
tres pañitos de chocolate, dos tecomates, una cuchara
de plata, una libra de açucar, un tapete morisco, una
20 bacinilla de azofar, una camissilla de manta labrada
de lana; una camissa de ruan; y unas naguas la-
bradas de colorado, unos manteles labrados de de-
silado; una caxita muy pequeña con su llaue, y en
ella un espejo, con mas todas las menudencias que
25 en dicha caxita hauia pertenecientes al tocado y
adorno de la caueza; medio pilon de açucar y
quarenta tablillas de chocolate; y lo demas que assi
mesmo se imventario en dicha entrada de carcel esta
en poder de don Fernando Hurtado Merino, alcaide
30 de las carceles secretas de este santo officio. Mandaua
y mando que el dicho don Fernando Hurtado
Merino lo tenga todo en su poder y custodia, sin

entregarlo a perssona alguna, sino fuere por manda-
do de este tribunal. y estando pressente el dicho
don Fernando Hurtado Merino dixo que hara y
cumplira en todo y por todo lo que este santo tribunal
5 le manda, huiendo oydo y entendido este auto, y
lo firmo.
Fernando Hurtado
Merino {RUB.}
Passo ante mi,
10 Bartolome de Galdiano {RUB.}
{LM: Mudanza de | carcel}
E luego incontinenti dicho señor inquisidor vissitador dixo
que respecto de que dicha doña Theressa de Aguilera a ueni-
do tan largas distancias, y por tanto tiempo pressa
y respecto de ser muger criada en mucho porte y regalo,
15 repressento en su audiencia del reciuo de la susso dicha
que fuesse puesta en carcel conmoda, y enjuta, porque
venia tullida, y le parecia que se acauaria de tullir, y
peligrar su vida si fuesse puesta en carcel humeda
e inconmoda; y por dicha causa se a preuenido
20 una carcel que de nuevo se a formado en la ante sala
del secreto antiguo de este santo officio, mandava y
mando que el alcaide la ponga en dicha nueva
carcel; y estando pressente dicho alcaide, dixo
que lo haria, y cumpliria assi; y lo firmo dicho señor
25 inquissidor vissitador,
doctor don Pedro Medina Rico {RUB.}
Passo ante mi.
Bartolome de Galdiano {RUB.}

[fol. 53r]

{LM: Autto de seña- | lamiento de racion | 4 reales | entro en 10 de | abril de 1663 }

En el santo officio de la inquisicion de la ciudad de Mexico martes veinte
y quatro dias del mes de abril, de mill y seiscientos y sessenta
y tres años, estando en su audiencia de la mañana el señor
inquisidor doctor don Pedro de Medina Rico vissitador, dixo
5 que por quanto el dia que fue pressa en carceles secretas
doña Theressa de Aguilera se la señalaron para su ra-
cion ordinaria quatro rales de racion, mandaua
y mando, se le de la misma racion para en adelante
y daua, y dio por bien hecha la que hasta el pressente
10 se le a dado, lo qual se hizo sauer a don Fernando
Hurtado Merino, alcaide de las carceles secretas
que estaua pressente para que de auisso al prouedor,
y se haga segun y como esta mandado, y lo prometio
de hacer assi; y lo firmo dicho señor inquisidor vissitador,
15 doctor don Pedro Medina Rico {RUB.}
Passo ante mi. Bartolome de Galdiano {RUB.}

{LM: En vissita de carzel de siete de | mayo de seiscientos y sessenta y tres | se mando dar a
doña Teressa de Aguilera | una roba de chocolate para ella y su ma- | rido. y que el alcayde se lo |
comprasse y se lo fuese dando, | como p.e en el libro de vissita a folio 321 | hidalgo {RUB.}

En vissita de 23 de junio dicho año
de 1663 se mando dar a dicha doña Teresa
de Aguilera media aroba de chocolate
como p.e en dicho libro de vissita a folio 324 buelta
hidalgo {RUB.}

En vissita de 22 de agoosto dicho año
de 1663 se mando dar a dicha doña Teressa
de Aguilera media roba de azucar,
como p.e en dicho libro a folio 332
hidalgo {RUB.}

[fol. 53v]

{LM: Auto | en que se manda se de a esta | pressa medio real | de vino cada dia ade- |
mas de la racion ordina- | ria, p[*??] toda esta quares- | ma {RUB.}

En el santo officio de la Inquisicion de Mexico a seis dias del
mes de marzo de mill y seiscientos y sesenta y quatro años,
estando en su audiencia de la mañana los sseñores inquissidores doctor
5 don Pedro de Medina Rico, vissitador deste tribunal, y licenciado
don Juan de Ortega Montañes dixeron que por
quanto el alcaide de las carceles secretas deste dicho santo officio
ha hecho relacion diciendo que doña Theresa de Aguilera
y Roche hauia pedido se le diesse un real de vino cada dia
hademas de la racion ordinaria que se le esta asignada
10 respecto de hallarse la susodicha achacosa, debian de
mandar y mandaron que dicho alcaide de a la dicha doña
Theressa de Aguilera medio real de vino cada dia, desde
oy dia de la fecha deste auto hasta el dia sauado santo de este
presente año, y assi lo acordaron mandaron y firmaron
15 doctor don Pedro Medina Rico, licenciado don Juan de Ortega
Montañes {RUB.}
Passo ante mi.
Pedro de Arteeta, secretario {RUB.}

[fol. 54r]

{LM: Presentada en el santo officio de Mexico en tres | de abril de seiscientos y sesenta y quatro | ante el señor inquisidor vissitador Medina Rico, estando | en audiencia de la mañana {RUB.}

Autos {RUB.}

Illustrisimo señor:

por las relaciones que el alcaide ha presentado juradas del extraordinario que ha dado a los

5 presos de su cargo desde el mes de junio del año proximo antecedente hasta el mes de enero de este año consta que ademas de otras cosas que por las visitas de carceles se le han mandado dar a doña Teresa de Aguilera y Roche, presa en carceles secretas, se le ha dado en cada un mes media arroba de chocolate y seis libras de azucar, lo qual es gasto mui crecido y mas quando la racion ordinaria de la suso dicha en cada un dia importa

quatro reales y un quartillo, porque pedi en mi escrito de primero del corriente que esta en el quaderno

10 del gasto extraordinario, ettcetera, que se moderasse dicho gasto y se proueio que en el processo de [*??]

doña Teresa se acordaria lo conueniente y para que se haga, a vuestra señoria, pido y suplico que huiendo por reproducidas y demostradas dichas relaciones se sirua

hazer dicha moderacion con justicia. Mexico y febrero 15 de 1664 años.

doctor Rodrigo Ruiz {RUB.}

[fol. 54v] [blank]

[fol. 55r]

{LM: Presentada en el santo officio de Mexico en | diez de mayo de mill y seiscientos y se- |
senta y quatro años, ante los sseñores | inquisidores Medina Rico y Orte- | ga, estando en su
audiencia de la mañana {RUB.}

Autos {RUB.}

Por lo que mira a la racion de chocolate que en cada un mes se da a doña Teresa
de Aguilera y Roche, presa en carceles secretas, tengo pedido se modere
en que hasta ahora no se ha tomado resolucion, y [*??] a que ademas de lo
5 que se alegado consta por el proceso del capitan Juan de Cardenas Aiudante,
que fue de alcaide que ella en una ocasion le dio cantidad de libras de [*??]
chocolate para que se las vendiesse y le traxesse hilo para unas puntas se [*??]
enze, que tiene sobras a que no se debe dar lugar ni a que con ellas to[*??]
otra ocasion semajante a la referida, porque suplico que con vista de dicho
10 processo se prouea como tengo pedido con justicia y para ello, ettcetera. De este
secreto y maio 9 de 1664 años.
doctor Rodrigo Ruiz {RUB.}

{LM: Auto}

En el santo officio de la inquissicion de Mexico a diez dias
del mes de mayo de mill y seiscientos y sesenta y quatro años
15 estando en su audiencia de la mañana los sseñores inquisidores
doctor don Pedro de Medina Rico vissitador deste tribunal
y licenciado don Juan de Ortega Montañes huiendo visto
la peticion supraescripta de la parte del señor fiscal dixen-
ron que deuian de mandar, y mandaron, que desde
20 el dia primero de junio deste pressente año, el alcayde
de las carceles secretas de este santo officio de a doña Theressa
de Aguilera y Roche ocho libras de chocolate

[fol. 55v]

25 en cada un mes, y quatro libras de açucar, res-
pecto de que ya para este mes se ha dado a dicha
doña Theressa, media arroba de chocolate y seis libras
de açucar, y que se le de noticia de este auto a dicho
alcayde y assi lo acordaron, mandaron y
firmaron.
30 doctor don Pedro Medina Rico {RUB.} licenciado don Juan de
Ortega Montañes {RUB.}
Passo ante my. Pedro de Arteeta, secretario {RUB.}
Y luego incontinenti, hice notorio el auto supra scripto
a don Fernando Hurtado Merino, alcayde de
35 las carceles secretas deste santo officio de que doy fee.
Arteeta, secretario {RUB.}

[fol. 56r]

{LM: Audiencia primera | en 2 de Mayo | de 1663 }

En el santo officio de la inquissicion de Mexico
a dos dias del mes de mayo de mill y seiscientos y sesenta
y tres, estando en su audiencia de la mañana el señor inquisidor
vissitador doctor don Pedro de Medina Rico mando traer
5 de las carceles [*secretas] a una muger, de la qual siendo presente
fue reciuió juramento en forma deuída de derecho
so cargo del qual prometio de decir verdad y guar-
dar secreto, asi en esta audiencia como en todas las
demas que con ella se tubieren hasta la determi-
10 nazon de su causa,
preguntada como se llama, que edad y que ocupacion tiene,
de donde es vecina y natural, y quanto ha que vino
presa.
Dixo que se llama doña Theresa de Aguilera y Roche,
15 de edad de quarenta años, poco mas o menos, natural de la
ciudad de Alexandria Ultra el Po, vecina desta ciudad
de Mexico, muger de don Bernardo Lopez de Mendi-
çabal, y que no tiene ocupacion alguna, y que entro
presa en este santo officio a diez dias del mes de abril
20 proximo pasado, y fue presa a veinte y siete
dias del mes de agosto del año proximo pasado
en el Nueuo Mexico, de donde ha sido traída a esta
prission y declaro su genealogia en la manera
siguiente:
25 Padres.
Dijo que su padre fue el maestre de campo don Mel-

chor de Aguilera, que tubo muchos puestos honrosos,
y de los que se puede acordar son hauer sido capitan
de caualllos en Alexandria, gouernador de Alexan-
dria; gouernador y capitan general del casal de Monferrato;
5 y despues paso a Milan, donde fue theniente
de maese de campo general y capitan de infanteria,
no saue si tubo bentajas en los sueldos o no; y despues
vino a españa con don Carlos Coloma, y lo inuio
su magestad a Fuenterabia, por asistente de la persona
10 del señor Almirante de Castilla, y alli tubo muchos
puestos honrosos, y fue gouernador y capitan general
en Fuenterauia; y de allo paso al gouierno de Carta-
gena, y despues paso a Madrid en seguimiento del pleito
15 que tubo con don Bernardino de Prado, oidor de Santa Fe
que lo vencio y salio libre, y estubo consultado para el
gouierno de Cadiz, y despues, le mando su magestad que
pasase a Toledo por guarda mayor de un duque
frances, a lo que entiende que inuio alli preso al alcaçar
20 y alli murio y no saue en que iglessia esta enterrado.
Y su madre se llama doña Maria de Roche, natural
de Yrlanda, adonde nacio y se crio, siendo catholica
xptiana, y porque su abuelo desta don Juan de Roche,
natural tambien de Yrlanda, y en guerra que
25 hicieron los yngleses a los catholicos de Yrlanda,
le quitaron sus haciendas, y se vino a retirar a un
castillo suio, pidio al Marques de Santacruz,
que hauia ido por España, que se trage consigo a sus hijos
con temor de que si acaso muriesen, no los cogiesen

[fol. 57r]

los yngleses, y los criasen en su mala secta, y con
efecto dicho marques de Santacruz trajo a España
a dicha su madre dona Maria de Roche, y a don Francisco
de Roche su hermano, a quien despues mataron en Flandes,
5 y la dicha su madre se crio en casa de dicho marques de Santa
Cruz, y se caso por poder con dicho don Melchor
de Aguilera su padre en Madrid, y la lleuo consigo dicho
marques de Santa Cruz con la marquesa de Bayona
su hija a Genoba, adonde consumaron el matrimonio
10 dichos sus padres, y despues pasaron al estado de
Milan, y por muerte del dicho don Melchor de
Aguilera, quedo viuda dicha doña Maria de Roche
su madre, y viue de presente en Madrid, si bien
no ha tenido nuevas proximas, porque las cartas, que le
15 escriuio su madre y los suios en la flota que vi-
no el año pasado, se las cogieron los religiosos del
Nuevo Mexico, y esto responde.
Abuelos paternos.
Dixo que su abuelo paterno, se llamo y fue don Francisco
20 de Aguilera, natural y vecino a lo que juzga de
la ciudad de Granada en España, que fue secretario
de la real chancilleria de dicha ciudad de Granada,
que ha mucho tiempo que murio, no saue en que
iglessia esta enterrado, y su abuela paterna
25 se llamo a lo que se quiere acordar doña Elena
de Zuñiga, no saue su naturaleza, por no hauerles
tratado, ni conocido, porque viniendo esta confesante

[fol. 57v]

del estado de Milan a España vino a Granada
con su madre, y alli estubo muy poco tiempo porque luego
su padre vino a dicha ciudad de Granada, y las lleuo
consigo, y paso a Cartagena, y esto responde.

5 Abuelos maternos.

Dixo que no conocio a sus abuelos maternos, por ser naturales
como ha dicho de Yrlanda, que entiende que su abuela
materna, se llamo doña fulana de Zuñiga, y su abuelo
materno, se llamo, como deja dicho don Juan de

10 Roche catholicos xptianos, y esto responde.

Tios hermanos de padre,

dixo que dicho don Melchor de Aguilera su padre
tubo por su hermano legitimo y maior a don Francisco
de Aguilera, natural y vecino de dicha ciudad de

15 Granada, secretario de su real chancilleria, a quien conocio
esta confesante, porque quando fue traída a Granada

posaron en sus casas, el qual era casado con doña
Manuela de Arceo, y tubieron por su hija a doña
Manuela de Aguilera Monja en el combento

20 de Santa Paula, de donde son patronos, y a doña Mariana
de Aguilera, muger de don Jacinto de Arceo,

que tenia un maiorazgo en Valdepeñas cerca
de Granada, y murieron sin hijos, y tambien

tubo por su hijo a don Joseph de Aguilera,

25 secretario que es de dicha real chancilleria, que se casso y
enviudo luego, no saue si se ha buuelto a casar; y tambien

tubo por hermano a don Diego de Zuñiga, que
era letrado abogado del senado en Milan, y ocupaba
otros puestos, el qual murio luego que su padre de esta y su
familia se vinieron a estas indias, y deajo una
5 hija natural llamada Constanca, y tubo tambien
por su hermana a doña Maria de Aguilera,
vecina y natural de la dicha ciudad de Granada
que fue monja, no saue en que conuento, y despues salio
y no se ha casado, ni tiene hijos; y tambien
10 tubo otra hermana a doña Ana de Aguilera
que caso con el licenciado Juan de Mena, que era del consejo
real de Indias, que ya murieron ambos, y no
dejaron hijos; y tubo otros hermanos y herma-
nas, pero esta confesante no los conocio, aunque
15 ahora se acuerda que y luego dijo que conocio
a una hija de una esclaua de casa de sus aguelos
que tubo una hija bastarda que se llamaba doña
Maria de Aguilera, casada con un cauallero
de habito, no saue como se llamaba que se decia
20 ser hija de dicho su tio don Francisco de Aguilera,
pero el declaro que no lo era, y esto responde.
Tios hermanos de madre.
Dixo que supo y conocio que su madre tubo por su her-
mano legitimo y natural a don Francisco de Roche,
25 natural de Yrlanda, que vino con esta confesante
digo con la madre desta confesante a España

y fue capitan de infanteria en el estado de Milan
y capitan de cauallos, y sargento mayor en Flandes, adonde
murio porque lo mataron, y no fue casado, ni dejo
hijos, y que no conocio otro hermano, ni hermana
5 de dicha su madre y esto responde.

Hermanos desta.

Dixo que esta confesante tubo por su hermano
legitimo y natural a don Melchor de Aguilera,
natural de Alexandria, capitan de cauallos en el
10 exercito de Catalunia con diez escudos de ventaja
sobre qualquiera sueldo, que viniendo en tiempo de
hibierno a ver a su madre a Madrid murio, y no
dejo hijos, ni fue casado; y tambien tubo por su
hermana legitima a doña Margarita de Agui-
15 lera, doncella que murio siendolo en la villa
de Madrid; y tambien tubo por su hermano
legitimo y natural a don Joseph de Aguilera,
que fue capitan de infanteria en el exercito
de Catalunia, con otros diez escudos de ventaja
20 sobre qualquiera sueldo, que de pressente viue en Madrid
con su madre, que por su poca salud, no ha
podido seguir la guerra y no es casado, ni saue
que tenga hijos; y tambien tubo por su
hermana a doña Ynes de Aguilera, que esta
25 casada en Madrid con don Domingo Moregon
que era gentil hombre del duque de Medina de las

Torres, que oi se dice que es secretario de su magestad pero no lo saue esta testigo, los quales viuen de presente en Madrid; y tambien tubo por su hermana bastarda hija de su padre, llamada doña Maria de Aguilera, natural
5 de Milan, que tambien vino a España, y ha de estar en un combento de Madrid, no saue qual es, con titulo de criada, adonde la pusieron porque se lleuaba mal con sus hermanas; y tambien tubo por sus hermanos a dos criaturas, que murieron
10 de pecho.
Marido y hijos.
Dixo que es casada con don Bernardo Lopez de Mendiçabal, natural deste reyno en el ingenio de San Cosme y San Damian, que es oy de Roque,
15 de Pastrana adonde nacio, y vecino al presente desta ciudad, que poco ha acauo de ser gouernador y capitan general de las prouincias del Nueuo Mexico, y no han tenido hijos algunos, y esto responde.
Preguntada de que casta y generazion son los dichos sus pa-
20 dres y abuelos y los otros parientes, transversales y colaterales, que ha declarado, y si ellos, o alguno dellos, o esta confessante ha sido preso, o presa penitenciada, reconciliada o castigada por el santo officio de la inquisicion.
25 Dixo que a todos sus padres, abuelos y parientes los ha tenido, y visto tener siempre por catholicos

xptianos, limpios de toda mala raza, sin que alguno dellos, ni esta confesante, aya sido preso, penitenciado, o reconciliado, o castigado por el santo officio de la inquisicion. Preguntada si es cristiana bautiçada, y confirmada, y si

5 oye misa, confiesa y comulga en los tiempos, que manda la santa madre iglesia, y si tiene bula de la santa cruzada;

dixo que por la gracia de Dios es xptiana bauticada que lo fue en la parroquia de San Dalmacio

10 en la ciudad de Alexandria, no se acuerda del cura que la bautiço, pero constara por la fee de su bautismo que tiene en poder de dicho don Bernardo su marido, y que fue su padrino un pobre mendicante que no saue como se llamaba porque su padre lo

15 prometio de hacer asi, porque le ahogaron la primera hija que tubo que la ahogo el ama criandola y tambien es confirmada en el domo de Milan que es la iglesia cathedral, adonde la confirmo el señor cardenal Monte, y fueron sus padrinos el

20 ajudante Pedro Marcial, que era ajudante de su padre, que entiendo era de Zaragoza, aunque no lo saue, y que siempre ha acostumbrado y acostumbra a oir misa los días de fiesta sino es, que la escuse graue accidente; y tam-

25 bien ha acostumbrado, y acostumbra a confesar y comulgar en cada un año en el tiempo que manda la santa madre iglessia y en

[fol. 60r]

muchas fiestas de santos de su deuozion, y la ultima
vez que confeso fue en la iglessia de Santa Fee de el
Nueuo Mexico, adonde confeso con fray Nicolas
del Villar, religioso de nuestro padre san Francisco
5 que vino a dicha villa a aiudar al guardian
de dicho conuento en la semana santa en el año proxime
pasado de seiscientos y sesenta y dos, adonde tambien
comulgo, por mano del padre fray Nicolas de Fletas,
que era guardian de dicho conuento; y tambien
10 tiene bula de la santa cruçada, la qual esta en un cajon-
cito de los que se le han entregado que tiene en su
carcel,
signose y santiguose y dijo el padre nuestro abe maria
credo, salue regina, y confesion qual en lengua
15 latina, todo muy bien dicho y dijo tambien sauerlos
en lengua castellana, y dijo hauerselos enseñado
sus padres en dicha lengua latina, y dijo tambien
en lengua castellana, los mandamientos de la ley
de Dios, y los de la santa madre iglessia, bien dichos
20 y dijo no sauer en forma, los articulos de la fee
para recitarlos de memoria y esto responde.
Preguntada si saue leer y escribir, y si ha estudiado alguna
facultad,
dixo que saue leer bien, pero escriuir no saue tan suelto,
25 y que la enseñaron maestros que tenian sus padres,
y en el Combento de San Olderiq en Milan

[fol. 60v]

adonde estubo algun tiempo, y no ha estudiado facultad alguna.

Preguntada si ha salido de reynos catholicos para otros que no lo sean y con que personas,

5 dixo que no ha salido en manera alguna de los reynos catholicos del rey nuestro señor, ni a mas partes que las que tiene confessadas.

Preguntada por el discurso de su vida,

10 dixo que nacio en la ciudad de Alexandria oltre il Po, en casa de sus padres, adonde se crio, hasta ocho o nueue años, y despues paso al conuento que deja dicho adonde estaria siete, o, ocho meses, y porque padecia mal de coracon la sacaron para

15 san Carlos Borromeo, y alli se estubo en casa de sus padres, hasta tener como doce o trece años, y despues paso con ellos a dicha ciudad de Granada, y desde alli a Cartagena de las Yndias, adonde estaria cinco o seis años, y alli se caso con dicho don Bernardo Lopez

20 de Mendiçabal, con quien vino a esta ciudad de Mexico, y ha estado en ella en compañía de su marido hasta el presente sin que se acuerde de otra cosa particular y esto responde.

25 Preguntada si saue, o presume, o sospecha la causa porque fue presa en el Nueuo Mexico, y traída

a las carceles deste santo officio
dixo que ella saue que es catholica xptiana
y que perdera la vida en defensa de la santa fee
catholica, y asi no saue, sospecha, ni presume
5 causa alguna; porque aya podido ser presa por el
santo officio, sino es por enemigos, que le ayan leuan-
tado algun falso testimonio; pero no saue en que
materia, ni como, y esto responde
fuele dicho, que en este santo officio, no se acostumbra apren-
10 der persona alguna, sin bastante informazion
de hauer hecho, dicho, y cometido, o visto hacer
decir y cometer a otras personas alguna cossa
que sea, o parezca ser contra nuestra santa fee catho-
lica, lei euangelica que tiene, predica y enseña
15 la santa madre iglessia catholica romana, o contra
el recto, y libre exercicio del santo officio, y assi
deue creer, que con esta informacion, abra sido
pressa, que se le amonesta por reuerencia de
Dios nuestro señor, y de su gloriosa y bendita madre
20 nuestra santa la virgen maria; recorra su memoria
y diga y confiese enteramente verdad de lo
que se sintiere culpada, o supiere de otras perssonas
que lo sean, sin encubrir de si, ni de ellas cosa al-
guna, ni leuantarse asi, ni a ellas falso testimonio,
25 porque haciendolo asi, descargara su conciencia

[fol. 61v]

como catholica xptiana, y saluara su anima
y su causa sera despachada con toda la breuedad
y misericorida que hubiere lugar, donde no se hara
justicia

{LM: Niega y atribuye a falsas | deposiciones de sus emulos | su prision: que se le adui- | ertan
sus hierros y ella | dira con toda verdad Lo que | passa sin añadir ni quitar}

5 Dixo que esta adbertida de la amonestazion que
se le ha hecho, y si ella hubiera hecho, o cometido
o visto hacer, o cometer a otras personas, cosa contra
nuestra santa fee catholica, ella viniera de rodillas
a pedir perdon si le tocase, o a decir lo que supiese
10 porque es catholica xptiana, y se precia de serlo
mucho, que esta cierta, que este santo tribunal, no la
abra mandado prender, sin causa; pero que la causa
abra sido fingida por sus enemigos, que ella lo
dijo asi varias veces al comissario del Nueuo Me-
15 xico, el qual decia, que los frailes no hauian dicho
cosa alguna, que deste tribunal, hauia ydo
la orden y mandato, y esta respondia que no
dudaba, que aquello se haria con orden y man-
dato deste tribunal; pero que el tribunal
20 lo ordenaria y mandaria por falsos testimonios
que abrian depuesto, y esto es lo que cree, que se le diga
en questan sus ierros, que ella dira con toda
verdad lo que pasa sin añadir, ni quitar y que

{LM: qontra | fray Pedro Moreno}

saue esta confesante, que fray Pedro Moreno
25 religioso de san Francisco lego en el combento de
Santa Fee, estando un dia en el patio de la iglessia

[fol. 62r]

de dicha villa hablando con otros, acerca de la
prision desta confesante y su marido, dijo ahora bien
ya ellos estan presos, y una por una lo han de ir aora
a nosotros despues que nos han de hacer, quando
5 mucho mucho, nos sacaran de aqui, y lo que nos pueden
hacer es, hecharnos a ser combentuales en otros
combentos vayan ellos presos como van y venga

{LM: declarante | Rodrigo Rubin }

lo que viniere, lo qual oio esta testigo decir a Rodrigo Rubin que venia por guarda de
Diego Romero que tambien vino preso del Nueuo Mexico, no pudo
10 esta confesante ver, a quien se lo decia, como venia tanta bulla de
carros y gente, que el dira quien lo oio y supo y tambien oio decir esta

{LM: declarante | Diego Romero }

confesante al dicho Diego Romero, viniendo preso en un carro, ase
visto cosa semejante, que viniese aquel religioso de tantas leguas a
ver solo al dicho don Bernardo con grillos, conociolo esta
15 confesante por la voz; pero no saue a quien lo dijo;
pero, digo, ni de que fraile hablaba, y que por ahora, no se le ofrece
otra cosa que decir, que todo lo que tiene dicho en esta audiencia,
es la verdad so cargo del juramento que tiene fecho y siendole
leydo, dijo que lo que ha dicho en esta audiencia, esta bien escripto y asentado
20 y ella lo dijo, y es verdad, y no ay en ello que enmendar,
que siendo necesario lo dice

[fol. 62v]

de nueuo, y amonestada que todauia lo piense
bien y diga enteramente verdad, y de lo que deue
hacer, con otro qualquier preso, o persona que oiere
hablar, fue mandada voluer a su carcel, y antes
5 lo firmo. Enmendado ahora entre renglones secretas valga.
Doña Teresa de
Aguilera i Roche. Paso ante my,
Pedro de Arteeta, secretario {RUB.}
{LM: Audiencia 2a de su voluntad}
En el santo officio dela inquissicion de Mexico a nueue
10 dias del mes de mayo de mill y seiscientos y sesenta
y tres años, estando en su audiencia de la mañana
el señor inquisidor vissitador doctor don Pedro de Medina Rico
mando traer de su carcel a
doña Theresa de Aguilera y Roche; y siendo
15 presente le fue dicho, que es lo que ha acordado en su negocio
y en todo la verdad so cargo de juramento que tiene
fecho
fuele dicho que el alcaide ha hecho relacion que ha
pedido audiencia, que en ella esta, que diga para que
20 la ha pedido.
{LM: sacosse este capitulo | y el auto para el | sequestro de vienes {RUB.}
Dixo que la ha pedido para declarar que en una
caxita pequeña de carei, que tenia en su casa

[fol. 63r]

adonde guardaba los dedales y abujas de lauor,
tenia una tirita de papel del largor de un quarto
de papel, y como la mitad de dicho quarto de ancho
tenia escrrita una memoria de lo que deuia a esta con-
{LM: Lo que le debian | Francisco Xauier | y Cathalina Bernal}
5 fesante Francisco de Xauier, vecino de Santa Fee
en el Nueuo Mexico, que lo que asi le deuia era
hasta veinte pesos; y abajo de dicha memoria estaba
tambien escrito como Catalina Bernal, viuda
vezina de dicha villa, le deuia hasta tres pesos de cho-
10 colate y açucar, que le auia dado; y despues que se hiço
inventario de todos sus bienes, pregunto esta confesante
a fray Saluador Guerra, notario del juez comisario
por dicho papel, y le respondio que no lo hauia hallado
y asi lo declara, para que se vea si se trajo dicho papel
15 o se cobre. Y tambien declara que de los cocos
{LM: que se le quebro un coco, | guardo la plata de su guar- | nicion y no sabe donde esta}
guarnecidos de plata que tiene declarados, dieron a esta
confesante uno que estaba rajado para el camino
en donde se acauo de quebrar, y guardo la plata
y no saue que se hiço, si se la tomaron o no; y que
20 por ahora no se acuerda otra cosa.
LM: 2a monicion}
Fuele dicho, que ya saue como en la audiencia
anterior, se le amonesto de parte de Dios nuestro señor
y de su gloriosa y bendita madre nuestra santa la Virgen
Maria, recorriese su memoria y descargase su conciencia
25 diciendo enteramente verdad de todo lo que hubiese
fecho o dicho, o hubiese visto hacer, o decir a otras
personas que fuese o pareciese ser en ofensa

[fol. 63v]

de Dios nuestro señor o contra su santa fee catholica, ley euan-
gelica, que tiene, sigue y enseña la santa madre iglessia
catholica romana, o contra el recto y libre exer-
cicio del santo officio, sin encubrir de si, ni de otra
5 persona cosa alguna, ni leuantarse asi ni a otra
persona falso testimonio, que ahora por segunda monizion
se le amonesta y encarga lo mismo, porque
haciendolo asi, hara lo que deue como catholica
xptiana, y su causa sera despachada con toda
10 la breuedad y misericordia que hubiere lugar donde
no se hara justicia.

{LM: insiste en su negativa }

Dixo que ella ha sido y es catholica xptiana, y lo pro-
testa ser y viuir y morir como tal, sin ofender
a Dios nuestro señor y asi no siente ni saue, que aya hecho
15 o dicho cosa alguna contra Dios nuestro señor ni su santa ley;
ni ha entendido ni sauido de otra persona que aya
cometido alguno de dichos delictos; y asi no tiene
que decir en manera alguna; y amonestada
que todauia lo piense bien y diga enteramente
20 la verdad fue mandada voluer a su carcel,
y antes lo firmo
doña Teresa de
Aguilera y Roche. Paso ante my.
Pedro de Arteeta, secretario {RUB. }

{LM: Auto }

25 Y luego incontinente el dicho señor inquisidor visitador

[fol. 64r]

- hauiendo visto lo declarado en materia de hazienda en audiencia supraescripta, dijo que mandaba y mando se saque copia della por lo tocante a dicha hacienda y se ponga con el sequestro de los
- 5 bienes de dicha doña Theresa de Aguilera, y lo firmo doctor Rico {RUB.} Ante my. Pedro de Arteeta, secretario {RUB.}
- {LM: Audiencia ter- | cera de su | voluntad}
- 10 En el santo officio de la inquissicion de Mexico a doce dias del mes de junio de mill y seiscientos y sesenta y tres años, estando en su audiencia de la mañana, el señor inquissidor vissitador doctor don Pedro de Medina Rico mando traer de las carceles secretas a
- 15 doña Theresa de Aguilera y Roche; y siendo presente le fue dicho si ha acordado algo en su negocio, y que el alcayde ha hecho relacion que ha pedido audiencia, que en ella esta que diga para que la ha pedido, y en todo la verdad, so cargo del
- 20 juramento que tiene fecho.
- {LM: pide papel para escrebir | y auisar algunas cosas | tocantes a su hazienda}
- Dixo que la ha pedido para decir que se le han ofrecido algunas cosas, aunque menudas, tocantes a su hacienda, y asi, le ha parecido pedir y su-

[fol. 64v]

plicar se le de un poco de papel y tinta para escriuirlas y traerlas a este santo tribunal, y que por ahora no se le ofrece otra cosa que decir.

{LM: 3 Monicion}

5 Fuele dicho que ya saue que en las audiencias
antecedentes se le ha amonestado de parte de Dios
nuestro señor y de su gloriosa y bendita madre
nuestra señora la Virgen Maria, recorra su memoria
y descargue su conciencia, diciendo enteramente
10 verdad de todo lo que hubiere dicho o hecho
o hubiere oido decir y hacer a otras personas
que sea o parezca ser en offensa de Dios
nuestro señor y contra su santa fee catholica, lei euan-
gelica que tiene sigue y enseña nuestra santa
15 madre iglessia catholica romana o contra
el recto y libre exercicio del santo officio sin
encubrir de si, ni de otra persona cosa alguna
ni leuantarse a si, ni a otra persona falso testi-
monio; que ahora por tercera monicion se le
amonesta y encarga lo mismo; porque
20 haciendolo asi, descargara su conciencia, como
catholica xptiana, y saluara su anima
y su causa sera despachada, con toda la breuedad
y misericordia que hubiere lugar,
donde no, se hara justicia.

{LM: Continua en la negatiua}

25 Dixo que no se le ofrece cosa alguna que decir, porque
es catholica xptiana por la misericordia
de Dios nuestro señor, que si padece es por persecucion

[fol. 65r]

de enemigos, y no se le ofrece otra cosa que decir;
y amonestada que todavia lo piense bien y diga
enteramente la verdad, fue mandada voluer
a su carcel, y antes lo firmo.

5 Doña Teresa de
Aguilera i Roche. Paso ante my.
Pedro de Arteeta, secretario {RUB.}

{LM: Mandasele dar un pliego | de papel}

Y el dicho señor inquisidor vissitador mando se le de un
pliego de papel rubricado de mi, el presente secretario

10 Arteeta {RUB.}

{LM: Audiencia | pedida de su vo- | luntad}

En el santo officio de la inquisicion de Mexico
a quinze dias del mes de Junio de mill y seiscientos y sesenta

15 y tres años, estando en audiencia de la mañana,
el señor inquisidor vissitador doctor don Pedro de Medina Rico
mando traer de las carceles secretas a

doña Theresa de Aguilera y Roche; y siendo presente
le fue dicho que es lo que ha acordado en su negocio y que

20 el alcaide ha hecho relacion que ha pedido audiencia,
que en ella esta que diga para que la ha pedido
y es en todo la verdad, so cargo del juramento que tiene
fecho.

Dixo que la ha pedido para presentar el papel que ha

[fol. 65v]

{LM: presenta el papel que se le dio }

escripto dando noticia y raçon de algunos bienes suyos
que se hallaron en sus casas al tiempo de su prission y del
sequestro de sus bienes, segun lo dijo en la audiencia

{LM: Pusose esta memoria con los autos del sequestro con cer- | tificacion desta audiencia
{RUB. }

5 antecedente; y con efecto exsiuio, y entrego
el pliego de papel que se le dio en la audiencia
antecedente, escriptos en el catorce ringlones, y no
mas; y vistos por dicho señor inquisidor vissitador, mando
que lo firmase y se pusiese con los autos del
sequestro de bienes de dicha doña Theresa con razon
10 desta audiencia.

{LM: Contra | don Juan Manso | y fray Miguel Sachristan | sacado para el prozesso | de don Juan
Manso | {RUB. } sacado para el prozeso de | fray Miguel Sacristan | {RUB. }

Y tambien dixo que se le ofrecen algunas cosas que
le causan escrupulo, y por si acaso tocan a este santo officio,
las quiere decir y declarar; y lo que se le ofrece es que
don Juan Manso, gouernador que fue del Nueuo
15 Mexico, que ahora vino por alguacil maior deste
santo officio traiendo a esta confesante, y a su marido
y consortes, tubo amistad ilicita con una muger
casada llamada doña Margarita Marquez, muger
de Agustin de Carauaxal a lo que se quiere acordar,
20 vecino de la villa de Santa Fee en el Nueuo Mexico
que viue en un sitio cerca de dicha villa que lla-
man Los Cerrillos; y que dicha muger se hizo pre-
ñada, y estando su marido o ausente, o fuera de
su casa, pario; y pasando por alli fray Miguel Sacris-
25 tan, religioso de la orden de señor san Francisco
que era guardiande dicha villa, lo llamaron
para que hechase agua a dicho niño, bautiçandolo;

y que con efecto el dicho fray Miguel bautiço al dicho niño
y que dicha muger, no hiço sauer a su marido
dicho bautismo, y dispusieron que dicho niño se bautiçase
segunda vez en dicha villa de Santa Fe, y que fuese
5 su padrino dicho don Juan Manso, por desmentir
los recelos, que dicho marido tenia de que dicho don Juan
Manso tenia amistad deshonesta con su muger; y que
con efecto (*lo) trajeron dicho niño a dicha villa y dispu-
sieron el bautismo, y reparando el dicho don Juan
10 Manso en ser padrino de dicho niño, teniendo amistad
ilicita y prentendiendola tener en adelante
con la madre de dicho niño, dijo a dicho fray Miguel
Sacristan, que como hauia de ser aquello, y como estando
ya bautiçado dicho niño, hauian de voluerlo a bautiçar,
15 a que le respondió dicho fray Miguel, “Ande, calle, que saue
poco”: y que con efecto fueron al bautismo, y queriendo
ir acompañando a dicho don Juan Manso algunos
vecinos del lugar, conuiene a sauer el maese de campo
Pedro Lucero de Godoi y el sargento maior Francisco
{LM: [^Declarante [Toribio de la Huerta]]
20 Gomez Robledo, los despido dicho don Juan
Manso, diciendo que los dexase [sic] ir solo, que no
se perderia; y llamo a Toriuio de la Huerta,
vecino de dicha villa, o que estaba en ella,
y lo lleuo consigo a la iglessia, adonde tomo el niño
25 en los braços dicho don Juan Manso, y teniendolo

en sus manos como padrino, le hecho segunda vez
agua y bautiço en forma el dicho fray Miguel,
el qual estando en casas desta confesante, y de
don Bernardo Lopez su marido en presencia de ambos
{LM: qontra | don Bernardo Lopez de Mendizabal}
5 lo conto asi, y oiendolo dicho don Bernardo, le
dixo, “Jesus, padre, pues eso hace, mire que es caso muy
graue”, y que era caso de inquissicion, santiguandose
muchas veces de hauerlo oido, a que respondio
dicho fray Miguel, “Pues, que hauia de hacer, ya
10 empeñado porque no lo supiera el marido? No hauia
otro remedio.” Lo qual todo oyo esta confessante,
y tambien oio al dicho don Juan Manso contar
el caso en su casa desta confesante al dicho su marido,
y es publico en aquella tierra; y diciendole dicho
15 don Bernardo a dicho don Juan Manso
que como hauia hecho aquello, respondio, “Io que se;
aquel fraile me lo dijo que se podia hacer, y que
se hiço.” Y despues, oio decir tambien esta confe-
{LM: La muger de Francisco de Alमाण | sus dos hijas Ana y Ines}
sante entiende que a las Alमाणas, por ser la una
20 muger de Francisco de Alमाण, y las otras son
sus hijas, que son dos, la una llamada Ana y
la otra Ynes, que hauian fingido un muñeco
fingiendo que era dicho niño y que se hauia muerto
y lo enterraron, siendo asi que dicho niño estaba viuo,
25 y que dicho don Juan Manso, se lo trajo a esta
ciudad; y despues dicho religioso fray Miguel
{LM: que se ahorco fray Miguel Sachristan}
Sacristan se ahorco en su combento, por esto y por
otras cosas, conuiene a sauer, que el dicho fray Miguel

se dice que dio al dicho don Juan Manso en
una caxita el sacramento para lo que lo librase
de algunas sediciones que hubo en aquel reyno;
y viniendo el dicho don Juan Manso a esta
5 ciudad dio quenta de dicha caxita y santissimo sacramento
que hauia en ella, y que la lleuo consigo a dichas pro-
uincias del Nueuo Mexico el custodio de la religion
de san Francisco fray Alonso de Posadas, y que la vido
y reconocio dicho fray Miguel, y de alli resulto
10 su locura y desesperazion para venirse ahorcar;
{LM: Contra | Ynes de Anaya | y Ana Rodrigues su hija}
y tambien dixeron a esta confesante dos mugeres
la una criada suia llamada Jusepha, muger
de Pedro de Arteaga defunta, y la otra no se
15 acuerda quien fue, que estando en el rio de dicha
villa Ynes de Anaya y su hija Ana Rodri-
guez, que (la dicha Ynes de Anaya es casada con
un fulano Rodriguez, y la hija tambien lo es
con Ambrosio Saenz) riñeron las suso dichas
con Maria, muger de Juan de la Vega, que
20 vino en esta ocasion en los carros a esta ciudad
y las dichas Ynes de Anaya y su hija, dixeron
a dicha Maria que callase, que era una apacha,
que quiere decir decendiente de indios apaches
a que respondio dicha Maria, que ellas eran mu-
25 geres que quando era ella pequeña, trataba la
dicha Ynes de Anaya con su padre, Miguel de
Hinojos, y que ella por ser muchacha, lleuaba

[fol. 67v]

recaudos de su padre a dicha Ines, y que la suso dicha
lauaba la sangre de las camisas, que era la del mestruo,
y con ella hacia chocolate al dicho su padre porque no la
dejase. Puede ser que se lo dixesen a esta confessante
5 no porque fuese verdad, sino por agasjarla
sauiendo que ella queria mal porque eran malas
dichas Ynes y Ana. Y que esto es lo que saue
y puede decir para el descargo de su conciencia; y por
ahora no se le ofrece otra cosa; y siendole leydo
10 lo que ha dicho en esta audiencia, dijo estar bien escrito
y lo firmo; y amonestada que todauia lo piense
bien y diga enteramente la verdad, fue mandada
volver a su carcel. Testado lo a no valga.
Doña Teresa de
15 Aguilera i Roche. Paso ante my.
Pedro de Arteeta, secretario {RUB.}
{LM: Audiencia pedida | de su voluntad}
En el santo officio de la inquisicion de Mexico a veinte
y dos dias del mes de junio de mill y seiscientos y sesenta
y tres años, estando en su audiencia de la mañana
20 el señor inquisidor vissitador doctor don Pedro de Medina Rico
mando traer de las carceles secretas a
doña Theresa de Aguilera y Roche; y siendo pressente
le fue dicho que es lo que ha acordado en su negocio,
y que el alcaide ha hecho relacion que ella (*alcayde)
25 pide audiencia, que en ella esta, que diga para que
la ha pedido, y en todo la verdad, so cargo del

juramento que tiene fecho.

{LM: Contra | don Juan Manso | sacado contra | don Juan Mansso | para su prozesos |
{RUB.}

5 dixo que la ha pedido para decir algunas cosas, que se le ofrecen para descargo de su conciencia, que le parece tiene obligacion de decirlas segun dicha su conciencia, y segun lo que se le ha mandado, y el caso es, que como tiene dicho se decia publicamente en dicha villa de Santa Fee, que hauia sido simulado el bautismo que se hauia hecho segunda vez del hijo de doña Margarita, que no se acuerda ahora del apellido, que se decia tener amistad
10 ilicita con don Juan Manso alguacil maior que es del santo officio en aquel reyno, y ahora se le ofrece decir que se decia publicamente en dicho reyno, que tratando de confirmar a un hijo de dicha, y luego dijo que a dos hijos de dicha doña Margarita, el gouernador
15 don Diego de Peñalosa que ahora [*es] y dicho don Juan Manso, fueron padrinos de confirmazion de dichos dos hijos, cada uno del suio, y que el ser padrino dicho don Juan Manso fue por continuar la simulazion de que no tenia amistad ilicita con dicha doña Margarita,
20 y decian que hauia fingido ser padrino, y que en hecho de verdad no lo fue, sino que en su lugar lo fue Juan Barela de Losada vecino del rio abajo en dicho

{LM: declarantes | Hernando Martin Serrano | Domingo Gonzales el Gallego | y Antonio Gonzalez}

reyno, todo lo qual decian Hernando Martin Serrano, Domingo Gonzalez el Gallego, y
25 Antonio Gonzalez, vezinos de Santa Fee, que fueron guardas desta confesante y de sus casas; pero ellos no decian hauerlo visto, sino que se decia muy comunmente. Y tambien declara hauer oido

[fol. 68v]

{LM: declarantes | Francisco Xauier, | Francisco Gomez Robledo | Los Almazanes }

por muy publico en dicha villa de Santa Fee, y en especial
lo oio a Francisco Xauier y a Francisco Gomez
Robledo y a los Almaçanes, vecinos de dicha villa,
y a otras muchas personas de que ahora no se acuerda,
5 que siendo dicho don Juan Manso, gouernador de
aquel reyno, juraba muchas veces con juramentos
que causaban escandalo como pedirle que hiciera
alguna cosa, y no queriendola el hacer, decia, “Si
bajara la santissima trinidad y me lo mandara, no lo
10 hiciera.”

{LM: Contra | fray Salvador Guerra | religioso de san Francisco }

Y tambien oyo decir que fray Salvador Guerra, religioso
de señor san Francisco de dicho reyno, siendo guardian
de Jumanes en las prouincias de Moqui, hauia
açotado unos yndios cruelisimamente y los hauia prin-
15 gado despues de los açotes y que uno de dichos yndios
murio deste castigo. No saue que se hiço despues dicho
fray Salvador Guerra, y luego dijo que de pressente
esta dicho fray Salvador Guerra en dicha villa, y en la
de Santo Domingo con el padre custodio fray Alonso de Posa-
20 das que es su secretario no se acuerda de que lugar dicen
que es de presente guardian.

{LM: Contra | Francisco de Leon }

Y tambien dice que viniendo por el camino, que venia
por guarda maior de los presos Francisco de Leon,
vecino desta ciudad y natural de España, oyo
25 que el suso dicho juraba, diciendo, “Por vida de
san Juan Bautista, y por vida de san Juan de
Dios, y de san Juan Bautista,” y que estaba
por decir una blasfemia lo qual oyo esta confesante
diuersas veces, y que por ahora no se acuerda
30 de otra cosa, que le parezca deue decir, y que es la
verdad. Y tambien declara que quando

[fol. 69r]

fue traída a este santo officio, traya en un carro una
{LM: que le faltó una petaca | de ropa que venía a cargo | de fray Juan Ramirez. | No es menester
sacar esto a | los autos del sequestro | porque por auto del tribunal | la entrego el depositario | y se
traxo por el alcaide | de en 20 de julio de 663 }

petaca grande en que venían algunas cosas de vestir,
conviene a saber: dos polleras de lana de la tierra con
cinco guarniciones de puntas de lana negras; una
5 almilla de grana llana un armador de muger de
damasco carmesí con guarnición de oro, sobre pestaña de
raso verde una pollera de sayal verde de la mulatilla,
y algunas camisitas y jubones de dicha mulata;
y una almodilla y otros trastes de poco valer;
10 la qual petaca venía en un carro aparte que llama-
baba fray Juan Ramirez el carro de Elena
por una cocinera que traya en el llamada Elena;
y preguntado el alguacil maior por la ropa desta confesante,
dijo el dicho padre fray Juan Ramirez como venía
15 dicha petaca en dicho carro, y se dijo que la bajarán
del y la muchacha Cristina, criada desta,
dijo que la habían bajado; y quando se reconoció
su ropa en este tribunal, dijo como le faltaba
dicha petaca, y el alcaide respondió que no la
20 habían traído, y ahora pidiendo a dicho alcayde
algunas cosas de dicha petaca responde que nunca
se la traxeron; y así lo advierte, para que se busque
y se traiga; y que por ahora, no se le ofrece
otra cosa que decir; y siéndole leydo lo que
25 ha dicho en esta audiencia, dijo estar bien escripto
y ser la verdad, y lo firmo con que fue mandada volver
a su carcel. [*??] valga [*??]
Doña Teresa de
Aguilera i Roche. Paso ante my.
30 Pedro de Arteeta, secretario {RUB.}

[fol. 69v]

{LM: Audiencia de su voluntad}

En el santo officio de la inquissicion de Mexico a cinco dias del mes de jullio de mill y seiscientos y sesenta y tres años, estando en audiencia de la mañana el señor inquisidor vissitador doctor don Pedro de Medina Rico, mando
5 traer de su carcel a doña Theresa de Aguilera y Roche, a la qual siendo presente le fue dicho que es lo que ha acordado en su negocio y que el alcaide ha hecho relacion que ha pedido audiencia que en ella esta que diga para que la ha
10 pedido, y en todo la verdad so cargo del juramento que tiene fecho

{LM: que se abreuie su causa | porque no se vaian los del | Nueuo Mexico que podran | decir en sus defensas}

dixo que la ha pedido para decir que con sumo cuidado y desuelo sin poder dormir, ha hecho memoria de toda su vida, y si en ella ha dicho, o hecho
15 algo contra nuestra Santa Fee catholica, y no ha hallado cosa de que deua acusarse por la misericordia de Dios nuestro Señor y asi entiende que estara padeciendo por algun testimonio, que la ayan leuantado algunos del Nueuo Mexico, por quererla mal
20 y porque caso que esto sea sera fuerça, que de sus defensas, y no tiene con quien prouarlas, sino es con la gente, que vino en esta ocasion del Nueuo Mexico, que de presente estara en esta ciudad y pide y suplica a este santo tribunal, se abreuie su causa
25 antes que se vayan, o se les mande, que no se vayan hasta que sean examinados en sus defensas y tambien pide y suplica a este santo tribunal se le

[fol. 70r]

{LM: pide un vestido negro | y un manto }

mande dar un vestido negro, que tiene entre los suyos
de chamelote negro, que aunque es de gala, al fin
es negro, y por ello mas decente para su estado; y
que asi mismo se le de un manto, el mas tupido de los
5 que tiene, para venir cubierta con el. Que dicho vestido
y manto no vinieron con los bienes que trajo consigo
y se reconocieron en este tribunal, y asi le parece
que estaran con los demas bienes quese le sequestraron;
y que por ahora no se le ofrece otra cosa que decir,
10 con que fue mandada voluer a su carcel, y antes
lo firmo.

Doña Teresa de
Aguilera i Roche.
Paso ante my.

15 Pedro de Arteeta, secretario {RUB. }

{LM: Auto | para que se le de el vestido | i la petaca y que no ha lugar | lo de el manto }

E luego incontinenti el dicho señor inquisidor vissitador haviendo
visto lo pedido por doña Theresa de Aguilera,
en su audiencia precedente, dixo que man-
daba y mando se de y entregue a dicha doña Theresa
20 de Aguilera el vestido negro que pide, sin el
manto, por no necesitar de'l, respecto de venir a audiencia
cubierta con un paño, para que no la pueda
conocer persona alguna al pasar por los coredores
desde la carcel, donde esta, y voluer a ella;

[fol. 70v]

{LM: Este dia se despacho | mandamiento para que | el depositario destes | bienes entregue al |
alcayde lo contado | en este auto {RUB.}

y asi mismo, se de y entregue a dicha doña Theresa
la petaca que pidio en la audiencia ante-
cedente, con todo lo que en ella venia, que todo
esta en poder del depositario de los bienes de dicha doña
5 Theresa y para ello, se despache mandamiento en
forma, que quede en poder de dicho depositario
para su descargo para que entregue lo referido
a don Fernando Hurtado Merino, alcayde
de las carceles secretas, el qual traiga antes
10 a este santo officio todo lo referido para que se reconozca;
y asi lo acuerdo, mando, y firmo.
Doctor don Pedro Medina Rico {RUB.}
Paso ante my.
Pedro de Arteeta, secretario {RUB.}

{LM: El alcaide exsiue | en el tribunal los | bienes contenidos en el auto | de ariua, y el tribunal |
mando los entregase a doña | Theresa de Aguilera | como se executo {RUB.}

15 En el santo officio de la inquisicion de Mexico a veinte dias del mes
de jullio de mill y seiscientos y sesenta y tres años, estando
en audiencia de la mañana el señor inquisidor vissitador doctor don Pedro
de Medina Rico, entro en ella don Fernando Hurtado
Merino alcaide de las carceles secretas, el qual
20 dijo, que en execucion del despacho que se le dio para que
Francisco Maldonado, depositario de los bienes de doña
Theresa de Aguilera y don Bernardo Lopez de

[fol. 71r]

Mendiçauual su marido, le entregase una petaca
que entre dichos bienes tenia en deposito, ocurrio con el
a dicho depositario y con efecto le entrego dicha petaca
y dejo en su poder dicho mandamiento con carta de reciuo
5 la qual petaca, trae a este santo officio para que se le ordene
lo que deua hacer, y con efecto, la abrio, y pareciendo
que lo que se hallo en ella, era lo mismo que estaba inventariado,
y que ninguna de las cosas que en ella ay, es de las que se
deuen prohibir a los presos, el dicho señor inquisidor vissitador mando
10 que dicha petaca se entregue a dicha doña Theressa de
Aguilera. Y para ello la saco desta audiencia y juntamente
se le entrego a dicho alcaide el jubon, ropa y pollera
de chamelote negro que se refiere en el auto precedente.
Ante my.

15 Pedro de Arteeta, secretario {RUB.}

{LM: Denunciasion | que los bienes estan en parte | baja y humeda}

E luego incontinentemente el dicho don Fernando Hurtado
Merino dixo que hauiendo ido a casa del depositario
de dichos bienes, hallo que todos estaban en una pieça
baja humeda, y reparo que las caxas y petacas
20 estaban humedas, y lo que hauia en ellas, y le parece
sin duda que presistiendo alli, tendran corruccion
y mucho menos cabo; y asi lo declara por cumplir
con su conciencia, y lo firmo.

Fernando Hurtado Merino {RUB.}

25 Paso ante my.

Pedro de Arteeta, secretario {RUB.}

{LM: Este dia se mando por autto que esta | en el sequestro que estos bienes | se pongan en parte
alta, el qual sequestro esta en poder | de don Juan de la Serna, y es de los | bienes que se
entregaron a Francisco Maldonado | en deposito de los que vinieron del Nueuo Mexico {RUB.}

[fol. 71v]

{LM: Audiencia de su voluntad}

En el santo officio de la inquisicion de Mexico a primero de agosto de mill y seiscientos y sesenta y tres años, estando en audiencia de la mañana el señor inquisidor vssitador doctor don Pedro de Medina Rico mando traer de su carcel a

5 doña Theresa de Aguilera y Roche; a la qual siendo presente le fue dicho que es lo que ha acordado en su negocio, y que el alcaide ha hecho relacion que ha pedido audiencia que en ella esta, que diga para que la ha pedido, y en todo la verdad, so cargo del juramento que tiene fecho.

10 Dixo que es verdad que la ha pedido para representar que se halla aflixida, porque, como es tan enferma del coraçon, le ha apretado mas con el gran pessar, y se halla muy dolorida y sin sentido, y ha estado para hacer un disparate en riesgo de su vida. Y tam-

{LM: qontra | don Diego de Pe- | ñalosa}

15 bien se le ofrece que decir que quando como tiene confesado don Diego de Peñalosa, llamo a esta confesante a la iglessia para hablarle, le dijo (*que) despues de hauerle dicho, que como iban a prender a don Bernardo Lopez de Mendiçabal por orden

{LM: Sacado a su proceso {RUB.}}

20 del santo officio que el no tenia la culpa; porque desde luego que fue dicho don Diego a su gouierno, le dijo a dicho don Bernardo como lleuaba catorce ordenes secretas contra el, y que le hauia querido hacer amigo de los frailes, y que el dicho don Bernardo no hauia querido, y que si lo

25 hubiera sido, no le hubieran prendido, no le hubiera sucedido aquello. Y tambien le dijo dicho gouernador que quando don Bernardo Lopez de Mendiçaua

inuio sus despachos abra tres años, o los hara por nouiembre
a este santo tribunal y a la real audiencia, dando quenta
de lo que pasaba, traya dichos despachos Francisco Gomez
Robledo, sargento maior y alcalde ordinario, y Juan
5 Lucero de Godoi procurador general de aquel reyno,
y que llegaron con ellos hasta Zacatecas y que no quisieron
pasar adelante, porque no venian de su voluntad
y que hauian hecho protestas en el cauildo de que los
inuiaaba por fuerça dicho don Bernardo, lo qual es totalmente
10 falso, porque ellos muy de su voluntad se ofrecieron
a venir a esta ciudad y traer dichos despachos; y añadió
que se hauian vuelto con dichos despachos desde Zacatecas
a dicho reyno y que los frailes, y luego dijo que el
hauia entregado a fray Alonso de Posadas custodio el
15 despacho que traia para este santo tribunal, y que el dicho
comissario lo reciuio y registro las fojas porque asi se lo
mandaua este tribunal; y que viendo los frailes,
y luego dijo que hasta aqui le dijo y no mas, pero
que despues, se decia en aquel reyno, que hauiendo
20 visto los frailes, lo que escriuia dicho don Bernardo se hauian
enfurecido mas contra el. Y tambien declara, que
{LM: qontra | fray Luis Martinez}
estando esta confesante en sus casas en dicho reyno
y juntamente el dicho don Bernardo su marido, lleugo un indio
y le dio un papel, y don Bernardo le pregunto que de donde
25 era y le mando aguardar en la cocina hasta que lo leyese
y hallo, que dicho papel era escrito por fray Juan Lobato
aunque disimulaba la letra, y se daba a entender

que lo escriuia fray Luis Martinez fraile lego de san Francisco
en dicho reyno, que ahora vino presso por orden
de su religion, y en el decia dicho don Bernardo
que importaba mucho, sin que nadie lo supiese; y en
5 efecto entro por una guerta, y ceno aquella noche
con dicho don Bernardo y con esta confesante, sin decir
nada y otro dia, parece que le dijo a dicho don Bernardo
que hauia dado a una india a hilar un poco de
algodon y que porque no la hauia hilado, se ha[*uia]
10 enfadado con ella, y la hauia dado una coz en la
voca del estomago, de que hauia muerto, y que la
hauia enterrado debajo de unos caxones de arin[*a];
y que ya se hauia confesado con dicho fray Juan Lobat[*o]
y el dicho don Bernardo le dijo que el dicho fray Juan
15 Lobato lo descubriria; como en efecto, parece que se
descubrio, de suerte que a no tener el dicho don Bernardo
gente de guarnicion en Los Taos, sin duda mataran
a dicho fraile, porque hauia muerto a dicha india
a puñaladas, por causa de que la hauia solicitado
20 siendo doncella, y huiendose casado porque su mari-
do la guardase la trajo a servir a la cocina del conuento
y de alli, la metio en su celda y la mato. Y entonces
hauiendo hallado los indios dicho cuerpo, vinieron
los indios a dar queja a dicho don Bernardo,
25 traiendo por interprete un indio llamado Juanillo
que despues se mato, el qual dijo en dicha ocassion
a dicho don Bernardo que los indios hauian pedido
a dicho fray Luis Martinez dicho cuerpo para

enterrarlo, diciendole que no se admiraban
de que hubiese muerto dicha india, porque un religioso
que hauia estado en Los Taos no se acuerda quien era
hauia muerto tres indias, por la misma causa que el dicho
5 fray Luis hauia matado a la referida, y que teniendo
un indio en el cepo, el mismo fraile le dio garrote
y lo ahogo; y que haviendo quitado a dicho religioso
por quejas de los indios, fue otro religioso amigo suio
que por vengar los maltrataba mas, y de aqui resulto
10 leuantarse los indios y matar a dicho religioso;
y por si esto importa algo, lo dice assi cumpliendo
con lo que tiene jurado. Y que por ahora solo se le ofrece
decir que si se le quiere dar un manto, para quan-
do venga a este tribunal.

{LM: insiste en lo del manto}

15 Y el señor inquisidor vissitador le dijo que tenga mucha paciencia
considerando que quando este santo tribunal prende, si es por
falsedades y vallequeras, restituie el credito este santo tribunal
en toda la forma, que pide la persona que fue pressa,
y le sirue de gusto y consuelo ver que su inocencia preualece
20 y que son castigados los que depusieron contra el
y si acaso ay culpa, se deue tener a mucha dicha
padecer este trauajo por satisfacer a Dios nuestro señor;
que confie en su diuina bondad, que en todo se procurara
su aliuio con toda breuedad sin otro respecto, mas que
25 el que deumos tener a Dios nuestro señor, y sien-
dole leydo lo que ha dicho en esta audiencia
dijo estar bien escrito y lo firmo, con que

[fol. 73v]

fue mandado voluer a su carcel. t[*??] que
Doña Teresa de
Aguilera i Roche
Paso ante my.

5 Pedro de Arteeta, secretario {RUB.}

{LM: Estas horas estaban | en un cajon del secreto | y se entregaron al aiu- | dante del alcaide
para que | las diese a doña Teresa | de Aguilera {RUB.}}

Y luego incontinenti, pidio la susodicha se le diesen unas oras
de nuestra señora que trajo quando vino presa, y el dicho señor inquisidor
vissitador mando que se las de el alcayde

10 Arteeta {RUB.}

{LM: Lo mandado | dar en visita de | carceles de | 7 de agosto de 1663}

En vissita de carceles de martes siete dias del mes de
agosto de mill y seiscientos y sessenta y tres años, se le
mando dar a la dicha doña Theressa de Aguilera lo
siguiente: veinte y cinco baras de guarnicion de oro falso;

15 quatro baras de esterlin; una onza de seda anteadada;
quatro baras de media colonia; dos docenas de boli-
llos para hacer puntas; una onza de ylo de cleme; y
de esto se dio memoria al alcaide de las carceles
secretas, don Fernando Hurtado Merino.

20 Galdiano. {RUB.}

{LM: Audiencia de su voluntad}

En el santo officio de la inquissicion de Mexico
a veinte y siete dias del mes de agosto de mill
y sesicientos y sesenta y tres años, estando en

audiencia de la mañana, el señor inquisidor vssitador doctor don Pedro de Medina Rico mando traer de su carcel a doña Theresa de Aguilera y Roche; a la qual siendo pressente le fue dicho que es lo que ha acordado en su negocio, y que
5 el alcaide ha hecho relacion que ella ha pedido audiencia, que en ella, esta que diga para que la ha pedido, y en todo la verdad so cargo del juramento que tiene fecho.

{LM: representa su desconsuelo}

Dixo que la ha pedido para representar que este dia
10 a la madrugada hiço un año que esta confesante y su marido don Bernardo fueron pressos por orden deste santo officio en la villa de Santa Fee del Nuevo Mexico, y con tanta dilacion de tiempo se halla falta de fuerças y de sufrimiento para llevar
15 su prission, y mas con el sentimiento de la de su pobre marido que le parece que tambien lo estara, todo por falsos testimonios y persecutores suyos, como lo han sido y son los frailes de aquel reyno. Y se acuerda ahora que en la ocassion que tiene dicho le hablo don Diego

{LM: qontra | don Diego de Peñalosa}

20 de Peñalosa en la iglessia de Santa Fee, quando la llamo a ella, y hiço hechar de la iglessia a toda

{LM: Sacado a su proceso {RUB.}}

la gente, dijo a esta confessante dicho don Diego que sin duda dichos religiosos hauian reuelado las confesiones que esta confessante, y don Bernardo
25 su marido hauian hecho, a que respondio

esta confesante que si asi lo hauian hecho, ella se lo perdonaba; y luego dijo que respondio, “Reuelenlas en ora buena, que a mi no me da cuidado eso, como no nos ayan leuantado algun testimonio.”

- 5 A que respondio dicho don Diego, “Pues les abran leuantado”, a que respondio esta confesante, “Pues de falsos testimonios, ¿quien estubo libre en este mundo, pues no lo estubo Xpto señor nuestro?”
- 10 A que respondio dicho don Diego que si por eso no hauia perdido la vida a manos de los testimonios de los hombres. A que respondio esta que si algo les sucediese en esta raçon seria dicha, pues en algo imitarian a Xpto redemptor nuestro. Y que no se acuerda de otra cosa, que si se acordare lo dira, aunque como
- 15 muger, puede ser que ignorando lo que deue decir no aya hecho reparo en ello, que adbirtiendoselo siempre dira la verdad, y que por ahora no se le ofrece otra cosa que decir. Y el señor inquissidor vissitador la consolo (*que) con toda la xptiandad [*que suele] con lo qual
- 20 huiendosele leido lo que ha dicho en esta audiencia, dijo estar bien escrito, con que fue mandado voluer a su carcel. Entre renglones que suele *testado* que doña Teresa de
- 25 Aguilera i Roche Paso ante my.
Pedro de Arteeta, secretario {RUB.}

[fol. 75r]

{LM: Audiencia | de su voluntad }

En el santo officio de la inquisicion de la ciudad de Mexico mi-
ercoles veinte y siete dias del mes de septiembre
de mill y seiscientos y sessenta y tres años,
estando en su audiencia de la mañana el señor inquisidor
5 vissitador doctor don Pedro de Medina Rico, parecio
en ella don Fernando Hurtado Merino, alcaide
de las carceles secretas y hizo relacion, dicien-
do que
doña Theressa de Aguilera pressa en ellas
10 pedia audiencia y huiendosele mandado
traer; y estando presente le fue dicho que
el alcaide a pedido audiencia en su nombre
que en ella esta, que diga para que la quiere, y
en todo la verdad so cargo del juramento que tiene fecho.
15 Dixo que ha a pedido para aduertir dos hierros
que ay en sus confessiones que procedieron de
falta de memoria; y huiendola recorrido,
a hallado que dixo que una muger llamada
la nanita hauia sido presso su marido por
20 este santo officio y se a acordado que dicha muger
se llama Maria de Bera, muger de un fulano
de Montoia, y que su marido no fue presso
por este santo officio, sino su padre de dicha Ma-
ria de Bera; y assi lo aduierte para que
25 siempre conste la verdad. Y tambien
dixo que un Agustin de Carabajal que
era marido de doña Margarita, y no se

[fol. 75v]

llama su marido Agustin de Carabajal, sino
Geronimo de Carabajal, y assi lo aduierte
para el mismo efecto. Y assi mesmo la a pedido para suplicar a este
santo tribunal tenga piedad de ella, que siendo
5 muger principal, a padecido tantos tiempos
{LM: que se abreuie su causa | y se le de papel y tinta}
de prission, viniendo pressa tan largas dis-
tancias por tan dilatados tiempos; y des-
pues en este santo officio sin que se proceda en
su caussa; que pide y suplica por Dios
10 nuestro señor se le aliue en sus trabajos, y que
algunas cossas que tiene que declarar
para que se tome verdadero conocimiento
de su caussa no puede declararlas en este
santo tribunal por las aflicciones con que
15 se halla en el. Que se le de papel y tinta
para que en su carcel baia haciendo me-
moria, y escriuiendo lo necesessario, y
que para esto a pedido esta audiencia.
Y el dicho señor inquisidor vissitador le dixo que es-
20 pere en Dios nuestro señor que se manifestara la
verdad; y que el hauerse detenido su caussa
es por necessidad, y no por voluntad, que
es precepto de Dios nuestro señor no hacer daño
al proximo; y se desea cumplir con esta
25 obligacion y le mando dar un pliego
de papel, tinta, y pluma, para que
vaia

[fol. 76r]

vaia escriuiendo lo que dice tener que declarar,
teniendo a Dios nuestro señor presente que solo
se sirue de la verdad y si huviere menester
mas papel lo pida y se le dara; y con efecto
5 se le dio dicho pliego de papel, rubricado de
mi el presente notario; y se mando al al-
caide le diesse tintero y pluma por tiempo
de seis dias; y amonestada que todavia
lo piense bien y diga la verdad fue mandada
10 voluer a su carcel, y lo firmo, y haviendosele
leido dixo estar bien escrito.

Doña Teresa de
Aguilera i Roche
Passo ante my.
15 Bartolome de Galdiano {RUB.}
{LM: Auto}

En el santo officio de la inquisicion de Mexico
a dos dias del mes de octubre de mill y seiscientos y sesenta
y tres años, estando en audiencia de la mañana el señor inquisidor
vissitador doctor don Pedro de Medina Rico, dixo
20 que por quanto en la audiencia antecedente, se dio a doña
Theresa de Aguilera un pliego de papel para que
en ella escriuiese lo que represento tener que escriuir
y necesitar de espacio, y ahora segun ha hecho

[fol. 76v]

relacion el alcaide, la susodicha dice hauer menester
otro pliego de papel, deuia de mandar y mando
se de y entregue a dicho alcayde otro pliego de
papel signado del presente secretario para que le de a dicha
5 doña Theresa, y asi lo acordo mando y firmo. Y dicho
alcaide lo reciuió, y prometio de hacerlo assi.
Doctor don Pedro Medina Rico {RUB.}
Paso ante my.
Pedro de Arteeta, secretario {RUB.}

{LM: Audiencia pedida de su | voluntad}

10 En el santo officio de la inquissicion de Mexico a
cinco dias del mes de otubre de mill y seiscientos y
sesenta y tres años, estando en su audiencia de la mañana
el señor inquisidor vissitador doctor don Pedro de Medina Rico,
mando traer de las carceles secretas a
15 doña Theresa de Aguilera y Roche; a la qual siendo
presente la fue dicho que es lo que ha acordado en su nego-
cio, y que el alcaide ha hecho relacion que
ella ha pedido audiencia, que en ella esta, que diga
para que la ha pedido, y en todo la verdad so cargo
20 del juramento que tiene fecho.
Dixo que la ha pedido para exsiuir en este

[fol. 77r]

{LM: exhibe los dos pliegos | de papel que se le dieron }

santo tribunal los dos pliegos de papel que se le han dado
blanco, y los trae escritos, proponiendo lo conueniente
a su justicia y verdad, y con efecto exsiuio
dichos dos pliegos, escritos todos caualmente que comienza
5 el primero, “Primeramente tomo don Diego la residencia
de don Bernardo por un auto de inquisicion”, ettcetera, y acauan-
do, “En fin, señor las guardas, no siruieron mas que para esto
pasearse y hacer lo que han querido.”
Y el señor inquisidor vissitador los mando leer, y hauiendose leydo
10 de verbo ad verbum los mando poner al fin desta
audiencia, y la dicha doña Theresa de Aguilera
dixo que hacia presentazion dellos, y juraba
debajo del juramento que tiene fecho que lo contenido
en dichos pliegos es verdad en todo y por todo,
15 y siendo necesario dice en esta audiencia de nueuo lo con-
tenido en ellos.

{LM: qontra | Miguel de Noriega }

Y la dicha doña Theresa de Aguilera añadió que vi-
niendo camino a esta ciudad, estando en Zacatecas,
20 cayo muy malo Miguel de Noriega, que venia por guar-
da desta confesante y quedandose a curar en Zacatecas,
llegandose a despedir desta confesante dijo, que no se atreuia
a pasar por no morir como los demas, y que se quedaba
a curar, y que el se acordaria de todo, y que no se le ol-
25 uidaria nada, y diciendole esta confesante

que mirase, que era xptiano, le respondio que
en todo estaba, y no se le oluidaria cosa alguna.
Y por esta accion y otras presume que abria escripto y
hecho muchas falsedades contra don Bernardo Lopez
5 porque hauia sido secretario de dicho don Bernardo,
y lo hauia despedido dias hauia, y luego se acomodo
para escriuir con don Diego de Peñalosa.
Y añade que esta confessante dijo lo referido, que le hauia
dicho Miguel de Noriega a Nicolas de Aguilar,
10 Francisco Gomez, Francisco de Leon, y a Fray Juan
Ramirez de la orden de san Francisco, porque el dicho Miguel
de Noriega lo dijo a solas a esta confessante
si bien los testigos citados estaban cerca, o algunos
dellos, y pudo ser que oiessen algunas palabras.
15 Y tambien declara que Diego de Melgarejo Vezino desta
{LM: qontra | Diego Melgarejo testigo}
ciudad que fue criado del dicho don Bernardo en el Nueuo
Mexico viniendo en el camino en la ocassion que esta
venia pressa inuio a decir a esta confesante, no se acuer-
da con quien, que si pareciese algun dicho suyo el
20 no hauia dicho nada, que no sauia el leer ni escriuir.
{LM: qontra | don Diego | de Peñalosa | sacada para su proceso {RUB.}
Y tambien declara que en la ocassion que como tiene
dicho le hablo don Diego de Peñalosa en la
iglesia, dijo el susodicho a esta confesante lo primero
que con mill pesos que le diesen a don Juan
25 Manso cesarian sus persecuciones, y se apartaria

dello y aconsejo que se huiese don Bernardo Lopez
su marido, como se lo tenia dicho desde el principio
que no lo prenderian los frailes, y pidio a esta que
le diese todos los bienes que tenia; que el los guardaria
5 porque no entraran en el fisco y en los frailes, y
porque esta confesante no lo hiço, le saqueo despues su cassa
como deja dicho. Y que la noche que fue
a saquearle la casa, o tarde, le pregunto esta
confesante que a que iba, y respondió que
10 a cumplirle la palabra que le hauia dado en la
iglessia que aquella noche hauia de venir el custodio
a prender a don Bernardo, y hauia hecho cerrar las ben-
tananas de las casas de cauildo, con animo de prenderlos
en ellas, y esta le pidio que no entregase a su marido
15 presso en poder de los frailes, sino en los carros porque
no lo matasen, como a esta confesante se lo hauian dicho
porque si lo entregasen, le mandasen asegurar la vida
a que respondió que se la asegurase el tribunal. Y
hauiendo venido dicho don Diego de Moqui, estando
20 en la isleta, dijo publicamente, “¡Dejen venir a Diego
Gonzalez Lobon de Mexico, y veran los milagros
que saue hacer el mestiço del Peru!”, diciendo esto del Mestiço
por si mismo, y diciendo, “Lo dejen venir a Diego
Gonzalez Lobon”, porque el hauia inuiado (*lo del dicho)

[fol. 78v]

con dicho Diego Goncalez la residencia a esta ciudad.

{LM: *querellante}

Y haviendo dicho don Diego hecho la residencia
de don Bernardo inuio a decir a dicho don Bernardo
con Juan Dominguez de Mendoça que le
5 diese dicho don Bernardo grandes cantidades, como
hasta diez mill pesos en bienes que señalaba,
y que el dicho don Bernardo escriuiese la residencia
como quisiese, y rasgase la que le hauia tomado,
y diciendole que la hiciese escribir dicho don Diego,
10 dijo que el no se fiaba de nadie, que qualquiera lo dira
despues. Y el dicho don Diego llamaba a esta
confesante y al dicho don Bernardo de
perros judios, diciendolo asi en casa de Antonio de
Salas en presencia de la muger y hijas del susodicho
15 y no saue si de otras personas, segun dijo a esta Antonia
Goncalez viuda vecina de Santa Fee. Y
tambien declara que la noche que dicho don Diego
estubo en casa desta confesante, estando con ella
doña Catalina de Zamora, muger de Diego Romero,
20 vecina de Santa Fee, estando el dicho don Diego
paseandose por la sala, dijo a esta confesante,
“A señora doña Theressa, si yo lo pudiera reme-
diar con sangre de mis venas, malditos sean
las pensiones de los officios de Las Indias.” Y entonces

[fol. 79r]

la dicha doña Catalina dijo algo recio, de suerte que parece
lo pudo oír dicho don Diego, “Maldito seas tu! ¿Que
culpa tienen los officios de tus maldades? Tu despues
que las has inuentado y fomentado, y aun siendo
5 autor dellos, quieres ahora dar satisfaciones. Dios te de
el castigo que mereces!” Pero a esto no respondió dicho
don Diego si acaso lo oyo, y presume que dicha
doña Catalina sabia lo que hauia hecho el
dicho don Diego contra justicia, porque su hermano
10 Juan Lucero era el secretario de dicho don Diego;
y que por ahora no se le ofrece otra cosa que decir, y siendo-
le leído lo que ha dicho en esta audiencia, dixo
estar bien escrito y lo firmo; y amonestada que toda-
via lo piense bien y diga enteramente la verdad fue mandada
15 volver a su carcel. *Testado* lo del dicho no valga
Doña Teresa de
Aguilera i Roche Passo ante my.
Pedro de Arteeta, secretario {RUB.}
Aqui el escripto:

[fol. 79v] [blank]

primeramente tomo don Diego la residencia de don {RUB.} Bernardo por un auto de inquisicion como nos lo digo Toriuio de la Guerta i Juan Dominges de Mendoça i-
endo a gurar en los descargos lo auian uisto; i mas digo
5 el dicho Juan Dominges sauia en que conuento se auia echo i que fraile el tal auto por interrogatorio para examinar los testigos della
{LM: Sacose | lo que hace | contra | peñalo- ssa. {RUB.}
frai Nicolas de fletas induciendo en las confesiones testigos falsos como lo iço con Juan Goncales Louon, que, ien-
do a confesar para reçar su ora le pregunto que sino le auia uisto a don Bernardo acer esto i esto [*o]idole decir esto i lo otro i que diciendole el “¿Que dice padre? Io no le uisto acer nada deso ni oidole tal le auia,” respondido, “Pues, apartese dese hombre que es mui malo i no le puede suceder cosa buena.” I nos lo digo asi entonces el mesmo Juan
10 Goncales Louon i es testigo Toriuio de la Guerta. Otro religioso, que no me e podido acordar de su nonbre, le iço acer a Nicolas de Agilar debago de confesion uno[*s] escritos falsos contra don Bernardo; que el mesmo Nicolas de Agilar me digo a mi una ues que que auia de acer sino lo querian confesar, i que porque lo icieran lo auia echo.
Frai Salvador Gera, siendo guardian de Sandia, dego el pueblo i se fue a Las Guertas, i auiendole ido a llamar los hindios en cas de Francisco de Trugillo (a donde estaua con cuia nuera es mui publico a muchos años tiene trato desonesto) porque se morian los naturales sin confesion i las criaturas sin bautismo, i que lo llamaua la india doña Maria que estaua mui mala para que la confesara como en fin se murio sin acerlo, i le respondio,
15 “Anda, llama al gouernador i a su muger que os confiese i os bauticen,” i uiendo la repuesta que les auia dado uinieron a la uilla los capitanes i le digeron a don Bernardo lo que pasaua, el qual le escriuio a frai Garcia de san Francisco que entonces era uicicustodio que iciera que el dicho guardian acudiera o que les pusiera religioso que les admenistrara los santos sacramentos. I sino me aquerdo mal, fue en esta ocasion quando uiniendo a la uesita el dicho vicecustodio a esto i otro es cosa de guntas que los religiosos acian en Sandia que oi decir a diferentes uecinos, de los quales no me aquerdo al presente
20 en particular quienes eran, pero si de que se digo tratauan, en ellas los padres que se guntauan de que se avandericaran los uecinos como lo auian echo en tiempo de don Luis de Rosas quando en Santo Domingo lo icieron; i que por el castigo que entonces se iço les auian respondido que
25 no se atreuiian a acerlo por no verse
30
35
40
45

en otra. En fin, a estas cosas uino a la uestita el dicho frai Garcia i por-
que no se iciran las ofensas que a dios se acian en el bautisterio de
la iglesia lo iço deriuar, porque no auia podido remediarlas des[*a]
suerte. I eran tan antiguos los escandalos que en el se davan
5 que el año que fuimos ablando en mi casa dellos frai Ju-
an Ramirez, siendo custodio le digo a don Bernardo que
aquel padre era tal por frai Salvador Gera, que como dicho,
tengo era el guardian de alli, que no solo se contentaua con
acer alli los hijos sino que los traia alli a parillos. I despues en
10 mi casa de alli a dias ablando don Bernardo del caso con el
mesmo frai Salvador diciendole esto que Ramires le auia
dicho, le digo que alli los aposentaua sienpre en el bauti-
sterio i que por auerle cogido alli el parto auia parido a-
lli por cuias causas i otras lo deriuo en aquella ocasion el dich-
15 o uicecustodio como lo saue mui bien todo esto Guan Domi-
nges de Mendoça, que como alcalde maior quera en el rio aba-
go i teniente general ponía en algunas cosas el remedio que
podia ajudando a frai Garcia.
I en quanto al hindio que dicen murio, de los que pringo en
20 humanas, siendo gurdian de alli, el dicho frai Salvador, demas
de las personas que tengo dichas lo e oido, se lo e oido tambien a
Nicolas de Agilar.
De que acen req[*u]estos en confesiones se lo e oido a Francisco Go-
mes mas no se quienes son ni a quienes.
25 Tambien las muertes de las hindias antes que se alcanen los tauos, se
lo e oido a el pero que lo decian los hindios.
Frai Felipe Rodrigues enbiaua a los hindios a los apaches en odio
a que no queria que uiuiera el alcalde maior en el pueblo por
quia causa le escriuio a don Bernardo que de no quitar de a-
30 lli al alcalde maior le pornia en condicion de guardar su
pueblo; i uiendo don Bernardo esto enbio escolta porque
no ocasionara el religioso con su pasion algo en gente tan
belicosa como aquellos son; i drento de tres o quatro dias escri-
uio el alcalde maior a don Bernardo que dios le auia ispi-
35 rado en que enbiara la dicha escolta que alli uenia el hi-
ndio Juanillo quera interpete que el diria lo que pasaua,
i diciendole don Bernardo, “¿A que uienes, hijo,” le digo, “Señor,
lo que ai es que el padre por que no uiuiera alli el alcalde ma-
ior nos digo que nos fuéramos a los apaches i a mi me dio
40 este uestido i esta silla i este lancon i me digo, ‘Anda, ue
i si te encontrare el alcalde maior defiendete i no te
deges prender sino pelea i as como hombre.’” I que el auia
ido por las persuaciones del padre, i auia estado escondido
en el monte; i que de miedo no le mataran los apaches
45 se auia buuelto a su casa i en ella estaua

escondido por el padre que no se enogara o le açotara; i pre- {RUB.}
 guntandole don Bernardo, “Pues, ¿por que siente tanto que
 este alli el alcalde maior,” digo el hindio, “Porque
 no le uean que esta el con Isabella, que sera que alli la tiene
 5 con el no por que le aga mal ninguno.” I de no auerse allado a-
 lli la escolta dicha quando sucedio lo de frai Luis es cierto su-
 cediera una gran desgracia que asi se lo oi io a los hindios de-
 mas de auerse ellos alcado.

Oi decir a algunas personas que al presente en paticular no me
 10 aquerdo quienes eran, que en odio a los despachos que qui-
 to Peñalosa se estauan aciendo otros en contrario para
 remitir a que no se a que tribunales, pues eso no lo oi con
 distincion; pero que todas las maldades que con nosotros
 se an echo es en uenganca dellos es mui publico alla;

15 i para que se uea señor si son pasiones i odios por uengancas uea
 vuestra sseñoria lo que digo frai Fernando de Monroi en casa de Juan Gri-
 ego, lo qual fue por dos ueces en diferentes ocasiones. Que la u-
 na me lo digo Gusepa, muger de Pedro de Artiaga, i la otra
 pocos dias antes que nos prendieran, como dos o tres, Antonia Gon-
 20 cales estando ella presente en casa de Juan Griego, digo que
 esperaua en dios nuestro señor de uer uender en aquella
 placa publicamente asta mis camisas; i disque le digo Juan
 Griego, “Pues, padre, ¿que agrauio le a echo a vuesa reueren-
 cia doña Teresa?,” i que le respondio, “A mi ninguno,” i que le
 25 repitio, “Pues, ¿por que la quiere tan mal?,” i que le auia respon-
 dido, “Pues, ¿i no riño su marido connigo? Pagelo ella,
 tambien, pues es su muger.” I desta manera an sido todas las
 cosas de alla i en quanto a auer prouado con testigos falsos,
 quanto an querido como no lo auian señor de acer pues

30 Domingo Goncales el gallego nos digo que auia ido a su casa
 una persona a llamar a su muger, i a el pero en particular
 a ella para que fuera a gurar contra nosotros, i que le digo
 el a la persona que quera lo que su muger auia de gurar sino
 me conocia ni me auia gamas uisto sino es en la iglesia,

35 i que digo, “Pues ¿que quieren que gure sino la conoce demas?”;
 i que le pregunto que si ellos auian gurado, i que le respon-
 dio la persona quera que si que todos ellos que son muchos;
 i que el les digo, “Uaian con Dios, que alla lo ueran,” i que
 le auia respondido, “No, que dicen los padres que el tribunal del

40 santo oficio no ace manifestacion de testigos; que fuera
 mui bueno que si alli se supieran quienes son los testigos
 que quienes auian de gurar en cosas tan fuertes como
 son las de la inquisicion, [*i que porque no se sepan los que son nunca lo acen.”

Gose Telles Giron estando por guarda en casa ablando entre otras
 45 cosas nos digo que el auia gurado, i preguntandole que en que
 o que nos auia uisto ni oido, digo, “¿Que se io? En lo que me digeron.”
 I preguntandole quien, que si don Diego, digo, que no; i dicien

dole que si los padres, digo, que si, i uoluiendole a preguntar que en que digo que lo que ellos le auian dicho insinuando ser en un disgustillo que tuuo con frai Benito quando ibamos por su poca cortesía, *del io no me aquerdo por ninguna manera estubiera alli, i
5 si lo estaua, no en parte que de ningun modo oiria lo que ubo. De mofas i escarnios que de nosotros se an echo estando presos no an sido señor pocos, pues el dia sigiente que me prendieron todo el entretenimiento de frai Nicolas de Fletas fue el uenir a acechar por un agugero que tenia la puerta
10 i dar grandes cargadas de risa, i al mesmo paso careras para ir i venir a acerlo; i no contento con esto, entro a decirme aciendose del santo a bendito sea, “Dios, que i en el megor paño cae la mancha,” repitiendome muchas ueces i otras cosas a este tono; i poco menos me paso con frai Salvador Gera
15 i frai Alonso de Posadas, repitiendome cada istante lo de esto uino de alla esto de alla uino era decirme, señor, que como en tiempos pasados auian ellos de poder absoluto sin tener orden ni poder deste santo tribunal preso por sus acostunbrados odios a un gouernador por el santo oficio,
20 i entonces, auiendo el pobre uenidolo asta cacatecas alli, dicen le fue orden deste santo tribunal para que lo soltaran auiendo el dadole auiso desde el Paral como le auian preso los padres a los quales dicen los castigaron como merecian. I esto era lo que frai Alonso me decia por istantes
25 que aora no tenia el que temer, pues de aca auia ido el orden, i por eso le respondi la una que por sus maldades a que me digo que no, i no fue señor la de menos la mofa i escarnio que tan publica se iço de nosotros desdichados en poder de nuestros enemigos (*se iço) en las barancas
30 aciendo uenir a un hombre como a las siete o ocho de la noche con gran tropel de cauallo aciendo salua con arcabuso, como es costunbre quando ua algin de fuera, i diciendo a grandes uoces, “¿Ques del señor gouernador? ¿Esta aqui el gouernador?” i respondiendo de acia donde estaua Manso que en la casa estaua se fue a ella con el mesmo alboroto de toda la gente que se auian alborotado al grande ruido; i preguntando alli quien era, respondieron de acia donde estaua don Juan Manso
35 no se si fue el mesmo que era Juan Dominges por estar nosotros aguardando a su hermano Francisco, que auia despachado mi pobre marido aca a esta ciuda a los tribunales gustos della a buscar remedio a las grandes i
40 ngusticias i maldades que las tiranias de alla acian con nosotros; i las uoces que contra nosotros sin causa nuestra por sus pasiones oiamos, i por eso respondieron era el dicho Juan Dominges que iua con la respuesta de los tribunales i lo rieron i celebraron mucho todos.
45

i frai Nicolas de Fletas, aora tres anos quando ui- {RUB.}
 no a Megico con despachos de los frailes de alla, uino publicando por e-
 sos caminos uenia a acer se trugera a don Bernardo preso por el
 santo oficio, i que el aria lo sacaran con uela uerde como me
 5 lo digo doña Catalina de Zamora quando se uoluio su primo
 que le auian preguntado en el Cero Gordo a el quando uenia a
 que si era asi uerda por auerlo el dicho como uenia delante de-
 llos. I el mesmo Fletas predico recien ido Peñalosa por gouer-
 nador en un sermon que iço que dios auia lleuadole a que
 10 sacora la iglesia de poder de un erege i otras muchas cosas des-
 tas como se lo digo a don Bernardo Diego Romero i todos los
 que oieron el sermon i los demas que iço pues solo para decir
 mal del los acia; i era tanta su pasion deste religioso que asta
 15 hir de en casa en casa a solicitar no me amasaran un poco de pa-
 n lo acia como lo iço en casa de Lucia de Montoia, amenacan-
 dola le auia de uenir mucho mal por ello si lo acia asta que al
 fin le uino por darle a el gusto a mandar don Diego no lo icie-
 ra i lo quito lo icieran en otras dos partes solo a fin que de ne-
 cesidad perecieramos como lo digo artas ueces asta decir que a-
 20 uia de obligarme a mi a cargar el agua que mi marido i io u-
 uieramos de beber i que si pudiera poner una guarda
 en cada ojo de agua por que no la bebieramos lo iciera co-
 mo nos lo enbio a decir muchas ueces con Juan Domingues,
 con el qual tambien enbio a decir por diferentes ueces desde
 25 casi luego que llego que no tenia que cansarse que auia de
 uenir preso de qualquier manera o bien por la real au-
 diencia o bien por el santo oficio. I otras ueces nos enbiaua
 a decir con el propio que en quitandonos toda la aci-
 enda nos entregaria a [*los] frailes que asi era orden del uirei
 30 que no entra nada en el fisco, sino quera megor para e-
 llos i otras muchas cosas destas; i para que se uea señor del modo i qua-
 n sin temor de Dios con nosotros se a obrado quien iço a mi pobre ma-
 rido entre otras muchas una causa con catorce testigos falsa,
 diciendo que en una ocasion auiendo ido Francisco de alma-
 35 can alcalde ordinario que entonces era, i auiendole enbia-
 do el a casa a una egecucion de las quel acia por robarnos como
 en todo lo iço en esta ocasion, pues digo don Bernardo uiendo
 quera ingusta la tal egecucion, “Lleue, lleue, mui en ora buena
 quanto quisiere, que alli esta la real audiencia que me lo ara
 40 boluer.” I el de corage porque se lo digeron le iço la informacio-
 n dicha, diciendo en ella auia don Bernardo dicho muchos
 males de los señores oidores como se lo oi a don Juan manso i a ju- (*??)
 an muños polanco que fue uno de los testigos, que les iço fir-
 mar sin sauer lo quera sigun digo polanco asta que despues di-
 ce que aciendo el deligencia por sauer quera lo que le auia
 45 echo firmara dice le digeron era esa informacion.
 Iço señor tambien le diera testimonio el cauildo falso de
 que auia puesto en liberta las apachas quando me saco

me saco la gente de casa la primera ues siendo asi que quando en-
 bio por ellas tenia ia alli hindios de los pueblos i las enbio luego al rio
 abago para que se las guardaran asta que enbio unas en los 4 ca-
 5 ros que uinieron primero, i dellos supe auia quitado el core-
 gidor de cacatecas cinco, i de los que quedaron alla le dio a
 don Juan Manso muchos que uendio en El Parral sien-
 do asi que don Bernardo no deue al dicho don Juan Man-
 so cosa alguna, i es falso lo que dice le deue i me deue uoluer
 10 las que le dio. Otras se quedo alla con ellas, otras le dio a Rami-
 res para el i para que trugera aca a diferentes personas
 que son las que io traia quando uine por que a pedimien-
 to de don Juan Manso me las iço voluer el comisario des-
 te santo tribunal de cacatecas. I don Diego Peñalo-
 15 sa me digo a mi el dia que me llamo a la iglesia de la uilla que
 me las auia quitado por prouision ral desta real audiencia,
 siendo asi ques falso, i como dicho tengo iço le diera el testi-
 monio falso el cauildo de alla i sin otros muchos que
 e oido por maior i no se los que son i de causas falsas que a
 20 don Bernardo le iço i a mi tambien. I es tanto el poco te-
 mor de Dios nuestro señor con que este hombre a señor pro-
 cedido en todo que porque totalmente estubieramos in-
 defensos i sus maldades no se supieran en los tribunales
 gustos desta ciuda acia salir a los caminos a quantos sali-
 an a quitarles si traian cartas como lo iço Francisco de Gabi-
 25 el, al hijo del caretero quitandole la carta que traia para
 El Paral a Guan de Carion. I despues en el dicho Paral te-
 nemos carta suia en que nos dice [*le] auia dado Alonso Gar-
 cia el reciuo sin carta de las medias que traian los dichos
 caros, i quando enbio don Bernardo a Francisco Domin-
 30 ges aqui a traer sus despachos, le quito el dicho don Die-
 go un pliego el qual le entrego el dicho Francisco Domi-
 nges con consentimiento de mi marido para engañar-
 le con el para poder saluar el principal, el qual pliego aui-
 35 erto me enseñó el todas las cartas para el señor inquisi-
 dor don Francisco de Estrada, i desta me digo que como ia era
 muerto se la auian buelto de aqui, mas no me digo quien
 ni lo se lo pregunte, porque sauia era falso pues el las auia qui-
 tado alla i 2 del uirei i algunos para algunos señores
 40 oidores, i me digo que todos los despachos que don Bernar-
 do enbiaua aqui se los boluia a remitir a el la real audi-
 encia i asi todos los demas. I tambien señor me digo despues de
 lo que ia tengo declarado ante vuestra sseñoria, porosigio diciendo que el testigo
 mataua al onbre i que don Bernardo tenia la culpa por su inpr-
 45 udencia por tres lances que con el auia tenido dandome a ente-
 nder, señor, que por ello auia el sido causa de lo que me aca-

uaua de decir se auia echo. {RUB.}

Cito a frai Jose de Paredes, que declare si es uerda que como dicen se le aparecio su hermano a pedirle que por dios publicara en el pulpito de la uilla como auia gurado falso en la residencia de don Bernardo, i que lo que contra el i contra su hermano i todos los demas presos auia gurado ante el custodio o declarado era falso, i que si es uerdad que no quiso como se dice el custodio que lo iciera asi como el difunto se lo pedia.

10 Cito a frai Luis para que diga como c[*h]ristiano todo lo que saue de las pasiones con que obraron los dichos frailes, pues me digo que sentidos de que se ubiera descubierto la muerte que el iço por su causa si le auian de acer tantito le auian echo tanta co, i que el lo sauia mui bien i como se auia obrado i que para descargo de su conciencia, no ostante el mal que el dice le iço don Bernardo engañado diria la uerda, i estoi en que me digo llaman a los testigos, i sin sauer que ni que no que les decian, "Firme vste aqui," i que lo acian sin sauer que (*ni que no que) i desta manera se auia obrado i eso sigun como se acia en todo i ser ordinario en ellos no ai que poner duda i de (*lo) que me digo esto es, señor testigo, Rodrigo Rubi.

Andauan señor amenazando a todos con prenderlos por el santo oficio como lo iço don Juan Manso en Las Salinas con Diego Gonçales Bernal que le digo, "A tuerto tuerto, uos caireis," i que el le auia respondido, "Pardies, como no sea esta noc- (*??) he poco quidado me da ." I salio de alli i se puso a cauallo i se uino aca.

I Toriuio de la Guerta nos escriuio le auia enbiado a decir que no le iciera tanto que no faltaria que leuantarle i prenderlo por la inquisicion; i no me aquerdo si queme o rompi el papel, o si esta en ser por que rompi muchos de uecinos en que nos dauan auisos destas cosas porque como don Diego andaua con tantas ansias buscando los papeles de mi marido no fuera que topara con los que aquellos pobres me escreuian, i les iciera algun mal i como digo los ronpia.

35 Hiço acer el dicho Juan Manso gran cantida de prisiones para hombres i mugeres con que tenia el, i los frailes tan atemorizada la gente que estubo la mas por degar la tiera i a frai Guan Ramires lo quisieron prender por la inquisicion el custodio, i a no auerle sigun se decia defendido don Diego lo ubieran echo, pues los grillos que trugo mi pobre marido me digo el mesmo Ramires a mi artas ueces eran los que auian echo para el.

40 I ser, señor, pasiones i no delitos nuestros todos los que nos an leuantado pues por la gracia de dios somos catolicos christianos, i primero que acer o decir cosa que en contra nuestra santa fee catolica sea perdieramos mil uidas, es cosa tan cierta que no admite por ninguna manera por la misericorida de Dios nuestro señor duda alguna, sino que son maldades de nuestros enemigos ganados en odio al oficio de la real gusticia por estoruar mi marido

ofensas de dios adonde tantas se acen i traiciones al rei de que es tes-
tigo el castigo pasado i todauia duran las pasiones i odios antigos i se-
r uerda lo que digo se puede señor uer en la opinion de los uecinos
pues decian que de prender a don Bernardo los frailes se decia
5 por cierto i decian le auian de quitar la uida porque no a-
uian de querer pareciera en este santo tribunal a dar ra-
con de si ni a decir del modo que los frailes obrauan porque les
auia de estar a ellos mal como le digo doña Ines la de escala-
das lo encomendaua mui de ueras a dios porque no sucedie-
10 ra por que de anbre o mal trato o desaires o a bofetadas decian
lo auian de matar. Antonia Goncales que decian que a lo mes-
mo. Ernando Martin, lo propio, el hijo de Guan Griego i Diego
lopes, i otros muchos i de ser esto uerda digalo señor el trato que
nos icieron pues casi i sin casi milagrosamente nos libro dios de-
15 llos pues del modo que en particular a el lo trugeron en u-
na caga metido aprisionado tratandolo como al hombre mas
uil del mundo no quiriendole dar un colchon en camino
tan largo i tenples tan fuertes como los que pasamos ni una freca-
da obligandole a taparse con los mantarollos con que un-
20 cian las mulas auiendo mandado los religiosos no le llama-
ran general ni don Bernardo sino Bernardo de Mendisa-
ual que ellos glosauan mentir saue siendo autor desto frai Ni-
colas de Fletas digo del dicho cosa como de su ciega pasion i en
lo demas le mandaron a las guardas lo icieran asi i como digo
25 lo llamaran desa suerte como me lo digo Francisco lugan uno
de mis guardas que murio en el camino i a mi despues de a-
uerme tenido en el calaboco con tanto rigor i infamia un
mes i cinco dias me sacaron lleuandome sola por aquellos cami-
nos i puniendome a los maiores enemigos de mi marido por
30 guardas en particular la presuncion de Migel de Noriega el
qual soure reñir io a la hindia que sola me degaron para
que me siruiera por andarmela el sonsacando como me
lo auia dicho madalena negra de don Juan Manso i io di-
choselo a Francisco de Leon por lo que sucediera aunque enton-
35 ces no le dige quera el dicho Noriega asta que como digo señor
el dia que la reñi uino el enogado por que lo acia i entre otros
muchos desaires i descortesias me dio mil ualdones i llegan-
dose al estriuo de la caroca diciendo me entiende uste a cada
palabra deteniendose en ellos [sic] gran rato echando espuma-
40 ragos por la boca i abalancandose como que queria embestir-
me asta que por estas groserias i las muchas amenazas que me acia
le dige que estuviera al auto que le auia notificado el custodio
de la entrie i que de no tenerme el respeto que deuia acia testigos
para quegarme a este santo tribunal de todo i en fin señor las guar-
45 das no siruieron mas que para esto i pasearse i acer lo que an querido

[fol. 84r]

{LM: Auto | mandasele dar un | pliego de papel}

En el santo officio de la inquisicion de Mexico
a trece dias del mes de otubre de mill y seiscientos y sesenta y tres años,
estando en audiencia de la mañana el señor inquisidor visitador
doctor don Pedro de Medina Rico, dixo que por quanto
5 el alcaide ha hecho relacion que doña Theressa de
Aguilera pedia un pliego de papel, deuia de mandar y mando
se de y entregue un pliego de papel a dicho alcayde,
signado del presente secretario para que lo de a dicha doña The-
ressa, y assi lo acordo mando y firmo; y dicho alcayde lo
10 reciuio y prometio de hacerlo assi.
doctor don Pedro Medina Rico {Rub.}
Passo ante my.
Pedro de Arteeta, secretario {Rub.}

{LM: Audiencia}

15 En el santo officio de la inquisicion de la ciudad de Mexico vier-
nes a veinte y seis dias del mes de octubre de mill
y seiscientos y sessenta y tres años, estando en su au-
diencia de la mañana el señor inquisidor vissitador doctor
don Pedro de Medina Rico, mando traer a ella a
doña Theressa de Aguilera, pressa en una de las
20 carceles secretas de este santo officio, y siendo pre-
ssente, la fue dicho si trae alguna cossa.

Acordada que deba decir sobre este su negocio,
y caussa la diga y en todo la verdad so car-
go del juramento que tiene fecho,
dixo que no se a acordado cossa de nuebo que
5 deua decir, ecepto lo que trae escrito en un
pliego de papel que se le dio los dias passados
para hacer memoria de lo que se le ofrecie-
sse, el qual presento, escrita poco mas
de la mitad de la primera plana, que
10 comienza, “Dixome Jusepha, antes que
muriera, ettcetera”, y acaua “Ni entiendo mate-
ria alguna por ningun modo, ni manera,”
el qual se leio a la letra, y huiendolo
oído y entendido, dixo que aquello como
15 estaua escrito era lo que tenia que decir
y la verdad por el juramento fecho en la mane-
ra que lo dice que es de relacion, que ha-
cia quien lo dixo; y que por ahora no se le
ofrece otra cossa que decir.
20 Y el dicho señor inquisidor vissitador mando poner
este papel en este lugar, y continuar
la audiencia al pie de el
aquel papel.

Digome Jusepa antes que muriera que don Diego auia que- {RUB.}
rido gurara una ues Pedro de Artiaga, su marido no se
i que le auia echo grandes istancias, i que por que no
lo auia querido acer lo auia reñido mucho, i enogadose que
5 se sepa del señor si es uerda i que siendolo lo quera.
Trato don Diego a don Bernardo reciuiera los despachos, i el le respondi-
o que los auia entregado a esos hombres i que le tenian echa escritu-
ra de pena de la uida i traidores al rei, sino uinieran a entregarlos i que
i pues no lo auian echo que ellos darian quenta dellos,
10 i a mi me digo una ues ablando de la prision del tribunal que todos
los que don Bernardo auia enbiado o que estauan remitidos a este,
i alla no pudimos sauer con certeca si el enbio los que quito i de no ser io
no se, señor, que despachos puedan ser los que me digo.
Enbionos a decir don Fernando de Chaues con Guan Dominges que era
15 falso lo que decian los cargos de lo que el auia dicho en la residencia por-
que no auia el gurado nada de aquello, i que don diego lo entretenia,
i que Francisco de Almacan ponía lo que queria i el auia firmado mas
que a su tienpo auiendo a quien diria la uerda. I don Pedro de
Chaues digo decia lo propio.
20 Enbionos a decir la de almacan muchas ueces que si ella nos pudie-
ra uer nos diria muchas cosas que sauia, i le respondimos con la mesma
Antonia Goncales que nos lo escriuiera; i nos respondio no se fiaua de
su hijo porque lo diria i que si ella lo supiera acer lo iciera.
En el parage de en frente de Senequ le oi decir a Pedro de Artiaga auia
25 echo don Diego le diera el cauildo no se que recaudos que no pude en-
tender los que eran i de otras cosas, i don Juan Manso digo que como eso
auia. Si tubieramos quien lo solicitara para que tambien, señor, se sepa
lo quera esta que io no los pude entender bien.
I a vuestra señoria pido i suplico que si en este escrito o en el del otro dia o en otra qual-
30 quier cosa en el modo de escriuir o en las palauras ubiere erado o lo ici-
ere en algo que de ninguna manera me [*??] pare perjuicio alguno aora
ni en ningun tienpo, porque soi muger afligida, desconsolada, triste
i sola, i que estoi, señor, padeciendo los maiores trauajos i dolores demas de
los males que gamas a pasado criatura umana ni padecido, i no estoi acos-
35 tumbrada a ellos, ni tengo quien aduierta lo que deuo acer o como
ni entiendo materia alguna por ningun modo ni manera.
{LM: Sacado por lo que | hace contra don | Diego de Peñalosa [RUB.]}
Fuele dicho que el señor fiscal de este santo officio le qui-
ere poner acussacion, y le estaria muy bien, assi
para el descargo de su conciencia, como para
40 el breue y buen despacho de esta su caussa que
antes que se le pussiese dicha acussacion dixesse
enteramente la verdad, segun a ssido amonestada
y ahora se le amonesta, porque haciendolo assi
abra mas lugar de ussar con ella de la pie-
45 dad y missericordia que este santo tribunal.

[fol. 85v]

Acostumbra donde no se le aduierde que se oira
al señor fiscal y se hara justicia.

Dixo que no alcanza en su conciencia cossa que
deua decir porque es catholica christiana, y
5 como tal a dicho y confessado la verdad.

E luego parecio presente el doctor don Rodrigo
Ruiz de Cepeda Martinez y Portillo, que ha-
ce officio de señor fiscal de este santo officio, y presento
una acussacion firmada de su nombre contra
10 la dicha doña Theressa de Aguilera, y juro
en forma de drecho que no la ponía de malicia,
sino porque se administre justicia su temor,
de la qual es el que se sigue
aqui la acussacion;

[fol. 86r]

{LM: Presentada en veinte y seis de | octubre de mill y seiscientos y sessenta y tres | años, ante el señor inquisidor vissitador doctor | Rico, estando en su audiencia de | la mañana {RUB.}

Auttos {RUB.}

El doctor Rodrigo Ruiz de Cepeda Martinez y Portillo que hago oficio de señor fiscal, premisas las solemnidades de derecho parezco ante vuestra señoria y acuso criminalmente
5 a doña Theresa de Aguilera y Roche, natural que dice ser de la ciudad de Alexandria ultra el Po, muger de don Bernardo Lopez de Mendiçabal, pressa en carceles secretas, que esta presente. Y digo que siendo
10 la susodicha xptiana bautiçada y confirmada, y que como tal ha goçado de los priuilegios y prerogatiuas de que goçan y deuen goçar los buenos y verdaderos cptianos, contrauiendo como mala y perfida a la profession que (*ha todo) hiço en el santo bautismo, ha apostatado
15 de nuestra santa fee catholica y lei euangelica, pasandose a la obseruancia de la muerta y caduca ley de Moises, guardando los ritos y ceremonias judaicas, qreyendo que en ella se hauia de saluar, cometiendo otros delictos demostratiuos de su proterbia y apostassia, no cumpliendo con los preceptos de nuestra santa madre iglessia
20 catholica romana en los tiempos que era obligada

con escandalo del pueblo xptiano, e impidiendo el que otras personas cumpliesen con dichos preceptos y castigando a alguna de su familia por veer en ella actos religiosos, de que le acuso en general, y de negatiba, perjura e impenitente, y en particular de lo siguiente:

5

{LM: 1}

de que esta rea y dicho su marido tenian por especial ceremonia el lauarse los viernes en la noche; y esta rea hechaba ropa limpia en la cama y se cortaba las uñas; y aunque esto se pudiera reserbar para otro dia, no permitian fuese en otro; y luego que se acababa de lauar la cabeza se encerraba las mas veces esta rea en un aposento sola, entrando agua y fingiendo era dicho encerramiento para limpiarse sus partes vverendas; y quando se encerraba tenia asi la puerta tiempo de tres horas, en cuyo espacio no permitia entrarse adentro persona alguna, de que nacio escrupulo en algunas personas sospechando mal de semejante clausura; y aunque una quiso espiar para sauer lo que era, no pudo conseguirlo por la astucia, y cuidado desta rea, en quien deue sentirse mal de dicha atencion en encerrarse respecto de la mala nota, que contra ella resulta de semejante ceremonia judaica, con que para obrar otras de semejante qualidad se deue entender, se encerraba y ocultaba con tanto cuydado, y mas quando en dicha ceremonia no ceso jamas, aun siendo mas frequente y asidua

10

15

20

[fol. 87r]

que dicho su marido, pues este solia intermitirla; pero no esta
rea.

{LM: 2}

5 Y se coadyuba la dicha presuncion de que si por ocupacion, o por
otra causa, esta rea y su marido no se lababan, ni ponian ro-
pa limpia en viernes, lo diferian hasta el viernes
siguiente, sin ponersela, ni obrar semejante accion en
10 otra día de la semana, lo qual hace presumir eficazmente
de que semejante abuso no era acaso, sino con especial cuydado
como rito y ceremonia en que tan obseruantes se mostra-
ban esta su marido, y porque contra ellos resulta
vehemente indicio de obseruantes del judaismo, como
que querian celebrar el siguiente día del sauado por fiesta,
y assi de dicha accion, sintieron legitimamente mal las per-
15 sonas, que fueron noticiosas, sospechando en esta rea y
su marido la mala qualidad que va notada.

{LM: 3}

20 Demas que contra esta rea en consecuencia de dicha presuncion
demas de otras resulta una que la comprueba, como es
que en dicho día del sauado acostumbraba el estarse tocando
y componiendo como en muestra y festejo y celebridad
del día, y siendo este el que en la muerta ley de Moises
se mandaba guardar, y que con tanto cuydado atienden
sus obseruantes se demuestra el serlo esta rea y coincidir
con los errores de los judaizantes.

[fol. 87v]

{LM: 4}

Y ademas de lo referido, es de notar que el viernes santo del año pasado de mill y seiscientos y sesenta y uno, a la tarde como a las tres poco mas o menos, estando para beber chocolate esta rea en dicha villa de Santa Fee del Nueuo Mexico, 5 sentada junto a la cabecera de su marido, entraron unas muchachas apachas infieles y dixeron, “Ya pasa la procesion.” Y luego aceleradamente se leuanto esta rea y fue a una caxa, que estaba dentro del mismo aposento que seria como de bara y media, y abriendola, saco de ella 10 una escofieta, o birrete limpio y se fue a la cama donde estaba su marido bebiendo chocolate, sentado dentro de la ropa en camissa, y le quito otra escofieta que tenia en la cabeza, poniendole la limpia, y le dijo, “Ponte esta don Golondron,” con otras palabras, lo qual se noto mucho, respecto 15 de aguardarse para semejante accion la ocassion y tiempo en que iba pasando la procesion del santo entierro, pues pudiendo ser antes o despues se reseruo para entonces. Y fortifica la mala presuncion la aceleracion desta rea siendo tarda en todas sus acciones, y que por entonces 20 padecia cierto achaque, y el que dejase de tomar el chocolate, siendo para ella tan apetecible, y que en otras ocassiones, al tiempo de beberlo, aunque le pidiesen las llaues o otra cosa necesaria, no lo suspendia, y primero acababa de beber el chocolate, que acudir a lo que se le pedia.

[fol. 88r]

Porque parece cuidadosa la accion, y no se diga irrisoria del religioso acto de la procesion, o como de alegria por ser recuerdo de la pasion de Xpto nuestro señor, y de la muerte que padecio de mano de los perfidos hebreos, y mas quando
5 en la obseruancia de sus ritos, se halla tan bastantemente notada esta rea, que debe explicar el motiuo que tubo para lo referido.

{LM: 5}

Y aun hubo rumor en dicha villa y entre sus vecinos que no solo, paso lo referido, sino que en dicha ocassion esta rea
10 se puso tambien escofieta o, que puso a su marido un peinador y así se puso otro, y que con este trage estubieron en el entretanto, que paso la procession, y luego inmediatamente se le quitaron, acto que mas eficazmente comprueba la irrision de que en el capitulo antecedente lleuo acusada a esta rea

{LM: 6}

15 y no es menor argumento contra esta rea el que tenia un libro en que siempre leya en lengua extrangera e ininteligible, porque se engendro sospecha de que contendria algunas cosas contra nuestra santa fee catholica, o es por deuocion, o diuersion, y podia usar de libros comunes y en lengua
20 castellana; y de ser el que asi tenia en lengua incognita juntamente con la poca charidad y mal obrar desta rea se ocasiono presumir, seria de hereges, y aunque algunas veces, se solia reir, leyendo en dicho libro, que a lo que

[fol. 88v]

parecia estaba en el idioma italiano, y decia a cierta persona que dicho libro era de amores, y que se holgara que supiera leer y entender dicho idioma, sin embargo, no puede seruirle dicha excusa, para compurgar la malicia
5 que resulta menos que constando el libro que es y reconociendose y hallandose que no contiene doctrinas infectas y reprobadas por nuestra madre la iglessia, pues deshallarse algunas, es de entender, la seguia y profesaba esta rea.

{LM: 7}

Y por el año pasado de mill y seiscientos y cinquenta y nueue,
10 en que fueron al gouierno del Nueuo Mexico esta rea y su marido, huiendo tenido la semana santa en el real del Parral, no cumplieron con el precepto ecclesiastico de la confession y comunion anual, y esta omission fue de notable escandalo a los que se hallaron presentes
15 por ser sin legitima, ni aun aparente causa, y que parece nacio de una obstinada voluntad de no

{LM: [V[??]e carena parte 2 titulo 17 parte 1]}

satisfacer al precepto ecclesiastico, y es como sentir mal de la virtud y necesidad de los santos sacramentos y de la potestad de clauas, que reside en la yglessia
20 catholica y sus ministros; y nace sospecha de heregia en especial, estando a lo dispuesto por el santo concilio tridentino en la session trece del sacramento de la eucharistia en el canon nono.

[fol. 89r]

{LM: 8}

Y iendo haciendo dicho viage, se noto que esta rea y su marido
jamás se apearon de [*la] carroça en que iban para oír missa, sino que
se estaban acostados en ella, y la paraban delante del careton
donde se celebraba el santo sacrificio de la missa, que con poca o nin-
5 guna decencia, oyan teniendo corridas las cortinas, en que
se manifiesta un animo irreligioso e irreuerente, y que
coadiuba la mala sospecha, que contra esta rea y su marido
ay.

{LM: 9}

Y en la semana santa que así estuvieron en dicho real del
10 Parral, vieron y notaron las personas que estuvieron
presentes que esta rea y su marido no acudieron a los
oficios diuinos, ni a procession alguna, ni oyeron missa
siendo así, que aquel tiempo le dedica nuestra madre la iglessia
para que vaquemos más especialmente a la oracion y al
15 culto diuino, en agradecimiento del beneficio de nuestra
redempcion, que por entonces nos recuerdan y representan.

{LM: 10}

Y esta rea como tan poco o nada afecta a la religion catho-
lica, celebraba mucho el que su marido, que tenia noticias
que Juan Gonçalez Lobon hauia dicho años antes
20 que ellos fuesen a las probincias del Nueuo Mexico,
que primero se enterraria con un pellexo de Lucifer
que con el habito de señor san Francisco el dicho don Bernardo

muchisimas veces hacia repetir a dicho Juan Gonçalez
las palabras referidas, llamando a esta rea, para que las oyera
como las oya con grande alegria, aplaudiendolo a su marido
con grandisima risa, en que se halla una mofa y escarnio
5 del uso ordinario de los fieles en sus mortaxas, con menos-
precio del habito y estado religioso.

{LM: 11}

Y por el mesmo año de cinquenta y nueue, en el mes de agosto,
estando comiendo, esta rea dijo en la iglessia de la
villa de Santa Fee no hauia tan ermosas imagenes como en
10 otras iglessias, adonde ella hauia estado, y replicandole
cierta persona, “Pues, ¿el San Antonio de Padua,
señora, no es muy lindo?,” respondio esta rea “Vaya, fulano,
mentandola a la persona por su nombre, no diga eso, no vee
que se parece al cabo?”, palabras irreuerentes a la imagen
15 del señor san Antonio, y que hacen presumir falta
de veneracion en la que deuia tener esta rea.

{LM: 12}

Y se noto assi en dicho real del Parral, como en las
prouincias del Nueuo Mexico, que jamas esta rea
ni su marido cuydaron de que sus criados y familia
20 cumplieran como eran obligados con el precepto de la
confession y comunion, ni aun se lo aconsejaban
no ignorando y deuiendo sauer la obligacion

[fol. 90r]

que les corria de cuidar de lo referido; pero como con dicha
omission pensarian hauian de coincidir en la de sus dueños
los siruientes, de que se complacerian, postponian el buen exem-
plo, que como xptianos deuián dar al sequito de su errado
5 obrar.

{LM: 13}

Y siendo ordinario entre los fieles xptianos el alauar
el santissimo sacramento al despertar por la mañana y al
acostarse, y quando se alça la mesa, como en accion de
gracias por los beneficios que de Dios reciuimos, se noto
10 y adbirtio por los asistentes a esta rea y su marido
que ni bendecian la mesa ni al alçarla, quando quitando
los manteles los criados decian “Sea loado el santissimo sacramento,”
jamás se oio, que esta rea ni su marido dijese “Por siempre”,
y dicho don Bernardo al oirlo, solia voluer la cara
15 a un lado y hacer algun visage, mas ni respondia
ni se quitaba el sombrero o montera, y al acostarse, nunca
vieron que esta rea y dicho su marido se persignasen
y alauasen el santissimo sacramento ni recasen cosa alguna,
ni hiciesen accion de catholicos, como quienes estaban apartados
20 de serlo, y entregados a vicios tan execrables, y assi se
leuantaban de la misma suerte, sin señal alguna de xptianos.

{LM: 14}

Y para dormir, esta rea y su marido se encerraban solos
en su quarto, sin permitir adentro mas de una criada pequeña

[fol. 90v]

que tenian; y aunque se leuantasen muy tarde, jamas
dejaban entrar a nadie dentro del dormitorio hasta que ellos
llamaban; y sentian notabilissimamente y açotaban
a las criadas si llegaban al dormitorio con tanto cuydado
5 que hiço repararse; y aunque la accion es indiferente
y por si sola insuficiente para inducir sospecha, con todo
no euita la que por las malas qualidades desta rea y su
marido resultan, pues es facil de entender que dicho cuidado
seria cautela para euitar el ser notados en las malas acciones
10 que a sus solas obrarian.

{LM: 15}

Y en una ocasion, esta rea y su marido açotaron a una
negra que tenian porque ayunaba un miercoles
por deuocion a nuestra señora del Carmen, y le dixeron
que era una perra embuster; y esta rea mando
15 a dicha negra se quitase el escapulario que traya,
diciendole, “Anda de ay, perra hipocrita, quitate ese
mandil, que traes ay,” palabras irreuerentes, y de
menosprecio de dicha insignia religiosa, y para que
nuestra madre la iglesia tiene destinada especial bendicion,
20 y que por los sumos pontifices nuestros señores
le estan concedidas especiales indulgencias a los que la tra-
xeren, con que estimandola esta rea en lo mismo
que un mandil, manifiesta su peruerso animo

[fol. 91r]

y no sentir bien de dicha bendicion y de lo demas expresado.

{LM: 16}

Y en otra ocasion, llegando dicha esclava a pedir licencia a esta rea para irse a confesar y comulgar para rezar su hora como es costumbre, le dijo esta rea que se fuese nora
5 mala, que era una perra embustera, y no queria que fuer; y despues conto a su marido esta rea lo referido, el qual lo rio mucho, y riño a dicha negra, tratandola mal de palabra en que se halla, que quanto era
10 de parte desta rea y de su marido siempre procuraban poner impedimento a su familia para la frecuencia de los santos sacramentos, y que tenian por frusleria los actos de deuocion del pueblo xptiano, lo qual es vehemente argumento de la mala doctrina que encerraba su pecho.

{LM: 17}

15 Y se aumenta dicha mala presuncion de que un dia que dicha negra quiso ir a confesarse en compañia de otra cierta persona que a lo que parece, seria por el mes de agosto de mill y seiscientos y sesenta, para lucrar el jubileo de la Porciuncula no se lo permitieron esta rea y su marido, y lo que es mas de
20 ponderar, que por esta causa castigaron a dicha esclava, tomando por motiuo para su daño el que deuia ser para su prouecho y estima; pero como estaba perbertido el juicio de los dueños, no le podian hacer recto

ni obrar de suerte, que deixasen de manifestar la poca christiandad que tenian, si es que conserbaban alguna.

{LM: 18}

Y no solo con dicha esclaua abusaron del dominio que en ella tenian, sino que a otra persona que les assistia, no permitieron jamas se fuese a confessar, ni que oiesse missa entera, antes la reñian las veces que queria oirla o confesarse; y si algunas iban quando venian la reñian, diciendo se tardaban; y lo mismo hacian esta rea y su marido con las demas personas de su cassa y seruicio; y hauiendo ido dicha cierta persona el dia de san Nicolas del año de sesenta a reçar su hora, enuiaron a llamarla estando la reçando, primera, segunda, y tercera vez, y a esta ultima que la llamaron se fue sin acabarla de reçar, y quando llego la riñeron esta rea y su marido, diciendo, que para que se estaba en la yglessia papando santos palabras indecentes, y en que se manifestaron esta rea y su marido no sentir bien de las oraciones de los fieles, ni de los efectos para que estan destinadas.

{LM: 19}

Y cierta persona hiço reparo en que todos los dias de los en que asistio a esta rea y a su marido, entrando por las mañanas quando despues de recordados la llamaban, y puesta en el quarto del dormitorio decia dicha persona al entrar, “Sea loado el santissimo sacramento buenos dias de Dios a vuestra senoria,” y nunca oio respondiesen “Por siempre,” aunque algunas veces el marido desta rea decia “C”, sin articular palabra.

[fol. 92r]

Y esta omision es culpabilissima, y arguie los animos desta rea y su marido de poco catholicos.

{LM: 20}

5 Y en la dicha villa de Santa Fee en la casa donde esta rea y su marido assistian por el mes de octubre del año pasado de mill y seiscientos y sesenta y uno, tenian en una despensa entre inmundicias algunas imagenes de santos en que se colige un hecho heretical, y que demuestra falta de venerazion a las santas imagenes y a lo que representan.

{LM: 21}

10 Y no solo impidieron el que la cierta persona, contenida en el capitulo diez y ocho no acauase de reçar su hora dicho dia de san Nicolas, sino que obligaron a que otra persona muy su conjunta la riñese porque se hauia confessado y cumplido con dicha hora; y dicho consejo o mandato desta rea y su marido se halla ser impio, temerario, y escandaloso, y que hace presumir en ellos aversion a los santos sacramentos de la iglessia y a los exercicios es-
15 pirituales de los fieles.

{LM: 22}

20 Y en las ocasiones que esta rea y su marido estubieron enfermos jamas se les oio llamar a Dios nuestro señor, ni a su santissima madre, ni a santo alguno, ni en otra ocassion alguna se halla que alauasen al santissimo sacramento ni a Dios, ni a su madre santissima, ni a otro santo.

[fol. 92v]

Y cierta persona que comunico muy familiarmente a esta rea desde que entro en el Nueuo Mexico nunca la oyo decir tubiese deuocion a santo alguno, en que hiço reparo, y muy legitimo, respecto de la mala nota que contra esta

5 rea y su marido resulta de lo contenido en este capitulo.

{LM: 23}

Y siempre se reconocio en dicha villa de Sante Fe que esta rea y su marido iban a missa como violentos y forçados; y aunque daban a entender que era por la incomodidad de frios y de nieues, conuiuieron dellos no nacia de dicho impedimento, sino

10 del poco afecto; y se esfuerca esta presuncion de que a cierta persona daban orden que en embiandolos a llamar

para oir missa, lo qual supone, seria en dias festiuos y de precepto, dixese que estaban malos, siendo assi que no tenian enfermedad alguna; y era publico y notorio en dicha

15 villa de Santa Fee que a esta rea se la pasaban los dos y tres meses sin oir missa sin tener enfermedad que lo estorbasse,

pues en los dias de precepto, y que la obligaban y en que se adbirtio dicha falta veyan que esta rea estaba leuantada

en su cassa, sin muestras de dolencia alguna, lo qual mas

20 especialmente se adbirtia en tiempo de inuierno, en que no iban a oir missa en los dias de precepto, sino quando hauia dia

de mucho sol, ni puede seruir de excusa el temporal frio y de nieues en dicho tiempo por tener como tenian la cassa esta rea

[fol. 93r]

y su marido distante de la yglesia un tiro de arcabuz,
con que dicho defecto de que asi van notados es culpabilissimo
y arguie menosprecio de los preceptos de nuestra santa madre
iglesia.

{LM: 24}

5 Y en los dias de ayuno, se reparo que diciendo esta rea y su mari-
do, que los hacian en la quaresma para dar a entender cum-
plian con el precepto eclesiastico, por la mañana bebia cada uno
un tecomate de chocolate con dos tostadas de pan, y lo mismo
hacian por la tarde, en que es de advertir, que dichas tostadas
10 eran de una ogaça o, torta grande, que de proposito se
hacia para eso; y si sucedia quebrarse alguna de dichas tostadas
se subrogaba otra en su lugar, y entonces comia tres cada uno;
y si faltaban las tostadas, se comia cada uno dos viscochuelos,
sin que esta rea ni su marido hiciesen distincion del dia de ayuno,
15 al que no lo era en el modo de beber el chocolate a mañana
y tarde, con que siendo el ayuno eclesiastico una
abstinencia de comida, se oponian a ella inmediatamente
esta rea y su marido, como mofando del precepto que intima
dicha abstinencia.

{LM: 25}

20 Y su marido desta rea no hacia escrupulo de comer carne en los
dias de vigilia, y quando fue al Nueuo Mexico llegando
al Parral dos dias antes del domingo de ramos en toda
la semana santa de aquel año, comieron carne el y esta rea, y toda

su familia, sin que para ello hubiese enfermedad alguna, que desobligase de la abstinencia que de dichos manjares deue hauer, aunque esta rea parecia estaba algo achacosa y no de consideracion; pero aunque no lo estubiera, es facil
5 de entender obraria lo mismo, pues lo permitia en su familia, sin estorbarlo como era obligada; y aun parece que en la villa de Santa Fee sin ningun escrupulo esta rea y su marido continuaron dicho abusso, del qual
{LM: Vide Carena parte 2 titulo 15}
se induce vehemente sospecha en la fee contra ellos,
10 y parece coinciden con los hereges que reprueban el escogimiento de manjares que nuestra madre la iglessia tiene hecho en los dias de vigiliyas y aiunos, o, de viernes, y (*aunque) coincide el fractor del precepto ecclesiastico con los delictos del paganismo, faltando
15 a la obediencia deuida a la santa sede apostolica y segregandose de los aprouados ritos y costumbres de nuestra madre la yglessia se induce dicha sospecha que en los reos de la calidad desta, es vehemente concurriendo, como concurre en ella el segregarse de los
20 santos sacramentos de la iglessia, no llegando a ellos en los tiempos que era obligada, y la poca frecuencia que tenia en las iglessias, circunstancias que agraban la sospecha que de comer cosas de carne en los dias prohiuidos

[fol. 94r]

nace contra el que la come, y assi lo notan los doctores
que tratan desta materia.

{LM: 26}

5 Y nunca se vio o conocio que esta rea y su marido se inclinassen
a confesarse; y solia decir esta rea en muchas y dibersas
ocasiones, que jamas que estaba en officios se queria confessar
porque los clerigos y los frailes reuelaban las confessions,
y que en San Juan de los Llanos le hauia sucedido, y assi
hablaba de experiencia en que se halla un ardid y ca-
uilacion heretica, qual es poner culpa en los ministros
10 ecclesiasticos para paliar y encubrir la suya esta rea;
y muestra el especial odio que los de su ralea tienen al
estado ecclesiastico abominandole por estar mas especialmente
dedicado al culto diuino propagacion y enseñanca de nuestra santa
fee catholica, demas que dichas combersaciones son siempre
15 de perniciosissimas consecuencias, pues dellas se sigue hacer
odioso a los fieles el santo sacramento de la penitencia y ademas
la afectacion de dicha escusa esta patente, respecto de que si lo que
Dios no quiera tal hubiera sucedido, siendo como es caso, cuyo
conocimiento toca a este santo officio, sin duda lo hubiera
20 referido en sus audiencias esta rea, quando no por la
obligacion, por el goco que en el castigo del tal clerigo le hauia
de resultar, y de no hauerlo hecho, se conoce hauer sido
falsa calumnia que le imputa a dicho clerigo.

[fol. 94v]

{LM: [27]}

Y era en esta rea tan frecuente el vicio de hablar mal
de los sacerdotes que no solo injuriaba a los que asistian
en el Nueuo Mexico, sino que decia que un bene-
ficiado rico, nombrandolo por su propio nombre, hauia muerto
5 con once o doce hijos y su amiga a la caucera, afir-
mandolo por verdad esta rea, contra quien resulta sospecha
de que siente que el proximo se puede disfamar sin escrupulo
de culpa, refiriendo delictos suios a personas que los ignoraban
demas que deue entenderse falsa la relacion desta rea
10 consideradas sus costumbres; y aunque fuese cierta, no se
libra de culpa por el escandalo que causo e injuria que hizo
a dicho sacerdote difunto.

{LM: 28}

Y se corroboran las malas presunciones que ay contra esta
rea y su marido, de que no ignorando o deuiendo sauer
15 la obligacion que como a padres de familia les tocaba
de cuidar que la suia viuiese en temor de Dios
y cumpliesse con los preceptos ecclesiasticos, jamas cuidaron
dello, ni aun lo aconsejaron, de que en algunas personas
que lo adbirtieron, resulto no pequeño escandalo que se colige
20 del mesmo reparo que hicieron dichas perssonas.

{LM: 29}

Y jamas vieron las personas de la familia desta rea
que ella o su marido reçasen, o contasen vidas de santos,
ni tubiesen deuocion alguna, ni se les vio jamas rosario en la mano

[fol. 95r]

5 saluo algunas veces, que quando esta rea iba a missa lo lleuaba
mas que al punto que voluia a casa luego guardaba el
rosario en el escriptorio; y quando esta rea o su marido
veyan el rosario al cuello a cierta persona que les asistia
o, a otra qualquiera de casa, les decian que eran hypocritas,
que se quitasen aquellos colgajos del cuello, palabras de menos-
10 precio del santo rosario, y escandalosas, y que lastiman
las piadosas horejas de los fieles.

{LM: 30}

Y esta rea de un escriptorio que tenia guardaba con especial
cuidado la gaueta de medio, y aunque muchas veces embiaba
a cierta persona que la asistia a abrir dicho escriptorio, nunca
15 se le permitio ver, ni abrir dicha gaueta, y dicha perssona
mediante la prohiucion puso especial cuidado y diligencia
por veer lo que en ella hauia, y no pudo conseguirlo, por el cuidado
que se ponía en que no abriese nadie dicha gaueta; y dicho recato
se hace sospechoso, porque a dicha cierta persona se permitia
20 viesse y registrase quanto hauia en la cassa

{LM: 31}

Y a los delictos referidos, ha añadido esta rea el de ser magica
y supersticiosa, pues por el mes de octubre del año de sesenta
o sesenta y uno, conto a cierta persona que una vez
le dieron unos poluos para que su marido don Bernardo
25 la quisiese, y que esta rea se los hecho junto a los pies,
y vio que otro día estaba diferente, sin decir en que parte

o lugar uso de dicha supersticion o hechizo, que enbuelue pacto con el demonio, demas de la falsa creencia que en dichos poluos mostro hauer tenido esta rea, atribuiendoles efecto para que no pudieron tener natural virtud, y la confession
5 que asi hizo esta rea le perjudica, aunque fue extra-judicial, por especial prerogativa de la caussa de fee, en que son bastantes semejantes confesiones extrajudiciales para prueba del delicto e imposicion de su pena.

{LM: 32}

Y se coadiuba el antecedente capitulo, respecto de que se decia
10 que esta rea recogia la sangre del mestruo y la guardaba en una taça de plata, sin sauerse para que fin, y no puede congeturarse otro que alguno supersticioso, o de hechizo, pues de guardar semejante inmundicia, ni puede ni deue presumirse mejor.

{LM: 33}

15 Y en esta rea se noto que usaba ponerse todos los dias en los pies cascos de ceuolla, y aunque preguntada por cierta persona, respondió que se los ponía por razon de tener callos, deue entenderse afectado el motiuo, y que seria alguno supersticioso.

{LM: 34}

20 Y haviendose publicado en la villa de Santa Fee del Nueuo Mexico el edicto general de la fee a los veinte y cinco dias del mes de septiembre de mill y seiscientos

y sesenta y un años, no fueron a oírle esta rea y su marido,
hauíendose pregonado y mandado que pena de excomunion
maior acudiessen las personas que hubiesen llegado a los años
de pubertad, sin que esta rea o su marido tubiessen indisposicion
5 corporal que los pudiera escusar; y aunque dicho su marido
supusso estar enfermo, y aquel día y los dos antecedentes
se estubo en la cama coligieron ser fingida y no legitima
la enfermedad, y los criados y otras perssonas de fuera dias
antes decian que dicho don Bernardo se hauia de hacer
10 malo, como se hiço para no asistir a dichos edictos, y esta rea
estando sana, no solo dejo de asistir a dichos edictos, sino que
en continuacion de su mal obrar, siendo aquel día festiuo
y de precepto se quedo sin missa, hauiendo hauido algunas
reçadas antes de la cantada, en que se demuestra, falta
15 de respecto y venerazion a los mandatos deste Santo officio de mas
de la perseuereancia en la culpable omission del oír missa en
los dias de precepto.

{LM: 35}

Y estando pressa esta rea por orden deste santo officio en dicha villa
de santa fee en una celdilla junto a la porteria del
20 combento, pregunto llorando a cierta perssona que la
lleuaba de comer, “Padre mio, ¿no me dira adonde me tienen
a mi marido don Bernardo?”, y respondiendole dicha

cierta persona, “Señora, dicen que el gouernador lo tiene con guardas
en casa del maese de campo Pedro Lucero de Godoy;
Yo no lo he visto, y assi no digo mas de lo que corre,” con
cuya respuesta voluio a preguntar esta rea, “Pues, padre,
5 ¿no lo manda prender la inquissicion?”, y se le respondio,
“Mi señora, yo no se nada de eso”; y continuando en su pregunta
dijo esta rea, “Pues, ¿para mi sola vino orden de prision?” le
voluio a decir la dicha cierta persona, “Señora, a vuestra merced manda prender
el santo tribunal, y no ay mas.” E insto esta rea, diciendo
10 como con admiracion, “¿Es posible?” Y se pusso la mano
en la mexilla con un paño y voluio a llorar,
quedandose a ratos pensatiua de donde dicha cierta persona
justamente conciuio sospecha de la fuerza que a esta rea
hacia el que sola la mandase prender este santo officio;
y continuando en sus preguntas voluio a decir esta rea,
15 “Padre, digame la verdad: ¿ha presso la inquissicion a mi marido?
Porque me parece que el dia que me mandaron prender
a mi el ha de estar presso tambien,” y se le voluio
a asegurar que no lo estaba. Y de las preguntas
y repreguntas desta rea se manifiesta el que tiene
20 noticia de delictos de su marido del fuero deste santo officio
y que maliciosamente los calla y encubre.

[fol. 97r]

{LM: 36}

Y en el dia veinte y ocho de agosto del año proxime pasado, lleuandole de cenar a su prission a esta rea, otra cierta persona le pregunto, “Padre, ¿ha ido a mi casa? Y respondiendole, “No, señora,” prosiguió esta rea, “Pues, vaya mañana, y procure veer
5 una caja de chocolate que esta a los pies de la cama, y en ella dos cartas manchadas de tablillas, y traigamelas, que consiste en ellas mi total defensiva,” de que dicha persona salio con sospecha diciendo, “A esta muger la acusa la conciencia, o, estas cartas no son buenas, y quiças las pretende consumir.” Y aun sin “quiças”,
10 se deue presumir assi y mandar a esta rea aclarar las que son de quien, y lo que contienen.

{LM: 37}

Y a las nueue de octubre del mismo año, estando en el pueblo de Sandia, por mandado del padre comisario se açoto una muchacha por constar, que hauia lleuado recaudos desta rea a cierta persona
15 su conjunta; y estando açotando a dicha muchacha, se asomo esta rea al estriuo de la carroça, y a gritos dijo, “Padre, padre, oiga vuestra paternidad, que no tiene la culpa esa muchacha, yo soi la culpada, pues la inuie. Mire vuestra paternidad no la açoten, que io dire la verdad.” Y respondiendole dicho commissario, “Calle vuestra merced la boca señora, y me-
20 tase alla dentro.” Dijo esta rea, “Justicia de Dios venga sobre todos pues tales picardias, no se pueden sufrir. Plegue a Dios que malos açotes les peguen en el infierno, que crueldades maiores no se han hecho con muger en el mundo, como las que conmigo se obran.” Y luego passo al estriuo de la carroça desta rea
25 dicho padre comisario, y le dijo que reconociese venia pressa

y no inuiasse recaudos a nadie, porque sino venia muy sugeta
la haria meter en un carro; y que si iba de aquella suerte
y goçando de la comodidad de su carroça era porque atento
a ser muger y delicada hauia querido usar de esa piedad,
5 y que como no obedecia una descomunion que en Santo Domin-
go se le intimo, para que ni por recaudos, ni por escripto comunicase
con persona alguna sino fuesse con las dos guardas; y res-
pondio esta rea que era verdad, que hauia inuiado a la
muchacha a ver a la persona su conjunta, y que
10 si por eso la queria su paternidad enuiar en carro, que
hiciese lo que gustase, que ya ella estaba aparejada
para morir martir, y que para obedecer la descomunion
hauia de hauer hauido causa sobre que caiga, bachilleria
de muger y que parece se opone a la potestad coerciua
15 que en este santo tribunal y sus ministros reside, y que
da a entender falsamente, no ser bastante la contumacia
y desobediencia para el incurso de la censura legitimamente
impuesta, ademas que en las palabras antecedentes
se halla ser injuriosas y en menosprecio de los ministros
20 deste santo tribunal y de sus ordenes, y manifiestan
ser esta rea de animo altiuo, soberuio y pertinaz.

{LM: 38}

Y estando en el parage del Ancon dos leguas antes
del Paso del rio del norte a los diez y siete de nouienbre
del año pasado de sesenta y dos, porque haciendo bueltas
25 el camino, pudo esta rea ver el carro en que venia

[fol. 98r]

cierta perssona, y dijo con muchas lagrimas e indignazion
esta rea algunas injurias contra los religiosos del Nueuo
Mexico, que eran traidores, enemigos de Dios
sacrilegos, hereges, malos sacerdotes y xptianos, y otros
5 improperios, que como lleuaban a aquel inocente sin culpa
ni causa, sino por las falsedades y testimonios de dichos reli-
giosos, que la justicia de Dios, con raios, fuegos, y castigos del
cielo bajase sobre ellos, en que se hallan execraciones
escandalosas, y de un animo altiuo y presuntuosso,
10 y aun en dichas palabras esta rea injuria en cierto modo
el recto proceder deste santo tribunal, presumiendole no tal.

{LM: 39}

Y en el parage del rio de san Pedro el día de la natiuidad
de nuestro señor jesuchristo a los veinte y cinco del mes de diziembre
del año proxime pasado de seiscientos y sesenta y dos, estando esta
15 rea con muchos sentimientos para templarselos, le dijo cierta persona
que se consolase con venir a un santo tribunal, donde
le guardarian justicia, pues hauia en el ministros tan santos
y ajustados, agenos de passion; a que respondió esta rea,
que que ministros ni passion, pues cometian su prission
20 y la de otra persona su conjunta a enemigos conocidos; a que
le respondió dicha cierta perssona que no hablasse cosa semejante
sus ordenes y mandatos, que en aquellas probincias no hauia
otros ministros, sino los religiosos del señor san Francisco,
con que cesso la conuersacion, y en ella se halla que esta rea
25 sintió menos decentemente de lo que deuia deste tribunal

[fol. 98v]

y de sus procederres, y dio a entender desconfiaba de que en el se le guardase justicia, en que le injurio notablemente y con osadia esta rea a quien ni aun el estado en que se hallaba siruio de freno para reprimir su deslenguada audacia.

{LM: 40}

5 Y aunque charitatiuamente y con paternal afecto por repetidas veces ha sido amonestada esta rea que diga y confiesse la verdad, no lo ha hecho, perseuerando en su proterbia y negatiua, con que no solo es indigna sino incapaz de la misericordia que este santo tribunal
10 acostumbra de quien deue entender, que menos que con suficiente informacion de hauer hecho dicho y cometido o visto hacer decir y cometer alguna cosa que sea o parezca ser contra nuestra santa fee catholica, o, contra el recto y libre uso y exercicio deste santo officio,
15 no procede a prission de persona alguna.

{LM: 41 y final}

De mas de lo qual, es de presumir y creer, que esta rea ha hecho y cometido, visto hacer, decir, y cometer, otros muchos delictos, mayores y menores, cuyo conocimiento toca a este santo officio, los quales calla y encubre maliciosamente
20 de que la protesto acusar, cada que a mi noticia lleguen y en caso necesario desde luego la acusso, y de obseruante de los ritos y ceremonias judaicas, y de vehemente

sospechosa en la fee, que siente mal de los santos sacramentos
y de su virtud y de la potestad de claues que en la
iglessia reside, sintiendo no ser obligatoria la prohiucion
de manjares carnales en dias de viernes y vigiliass, y de
5 sortilega, supersticiosa, i de injuriosa al estado ecclesiastico
y a este santo tribunal y sus procederes, y de impenitente
proterba y negatiua. Por lo qual
a vuestra señoria pido y suplico se sirua de admitir esta mi acusacion
y hauida su relacion por verdadera por su sentencia
10 difinitiuua, declare mi intencion por bien prouada y a esta rea
por hechora y perpetradora de los delictos de que la lleuo
acusada, en cuya consecuencia assi mismo declare
estar incurso en sentencia de excomunion mayor
condemmando a dicha doña Theresa en las mayores
15 y mas graues penas establecidas contra semejantes delinquen-
tes por derecho comun bulas apostolicas, e instrucciones
y cartas acordadas deste santo officio, executandolas
en la susodicha, relaxando su perssona a la
justicia y braço seglar, y declarando hauer caydo
20 en confiscacion sus bienes desde el dia, en que incurrio dichos
delictos del judaismo, y aplicando dichos bienes a la real
camara y fisco de su magestadpara su castigo desta rea

[fol. 99v]

y exemplo de otros.

Otro si en caso que mi intencion no se de por bien prouada,
y no en otra manera, a vuestra señoria pido y suplico
mande que la dicha doña Theresa de Aguilera y

5 Roche sea puesta a question de tormento, en el qual
este y perseuere y en su persona se repita, hasta que
enteramente, diga y confiesse la verdad. Pido
justicia y juro en forma deuida de derecho, esta mi
acusacion no ser de malicia y si mas formal me conuiene
10 la he por fecha y en lo necesario ettcetera. = *Testado* = ha hecho =
y aunque = no valga =

Doctor Rodrigo Ruiz
de Cepeda Martinez y Portillo {RUB.}

{LM: Presentacion y jura- | mento de la rea }

y presentada y leida la dicha acussacion fue re-
15 ceuido juramento en forma deuida de drecho de la
dicha doña Theressa de Aguilera, so cargo del
qual prometio de decir y responder verdad a
lo contenido en dicha acussacion; y siendole
buelta a leer capitulo por capitulo, respon-

20 dio a ella en la manera siguiente:

{LM: Caueça }

A la caueza de la dicha acussacion
dixo que ella es doña Theressa de Aguilera
y Roche; no saue si es la contenida en
esta acussacion, porque ella es catholica chris-

25 tiana, y esto responde.

{LM: Capitulo 1 }

Al capitulo primero.

Dixo que respecto del frio tan grande que hace en el Nuebo Mexico, estubo esta confessante muy desacomodada, pues las manos se le ponian del frio muy doloridas y que no las podia menear, porque ni
5 aun en Flandes no hace tanto frio; y por ello procuro su alivio y assi los viernes en la noche, o algunos de ellos, que no era ordinariamente, se entraba y luego dixo que si le cojia la ocassion en la quadra de su estrado, o en un aposento donde dormia, alli
10 se lababa la caueza, y no se lababa otra cossa, ni pies, ni se cortaba uñas, ni se encerraba; y por la mañana se tocaba por ser vispera de la fiesta, pero esto no lo hacia por ceremonia, ni obserbancia de cossa reprobada, que no la a sauído, ni a oído
15 hasta el pressente. Y esto responde.

{LM: Capitulo 2}

Al capitulo segundo.

Dixo que niega lo contenido en el capitulo, porque no passo tal cossa, que sino se lababa los viernes o algunos de ellos, se lababa en otro qualquiera dia; y
20 ropa limpia se ponian ella y su marido tres veces en la semana en particular camissa; que es catholica christiana por la gracia de nuestro señor Jesuchristo, y como tal a viuído y protesta viuir, y no a sauído otra cossa, ni otra lei, ni obserbancia, hasta hauer
25 oído esta acussacion. Y esto responde.

{LM: Capitulo 3}

Al capitulo tercero.

Dixo que es verdad que los sauados se tocaban, como lo hacen generalmente todas las mugeres, y

porque assi lo a acostumbrado siempre, porque luego el domingo no ai lugar de tocarse antes de yr a missa, sino solo tendersse algo del cauello; pero en ninguna manera lo hacia, ni a hecho, por
5 obserbancia de la ley de Moises, ni de otra, porque a ssido y es catholica christiana, y perdera mill vidas por la santa lei catholica christiana. Y esto responde.

{LM: Capitulo 4}

Al capitulo quatro.

10 Dixo que tres vienes sanctos estuvieron esta confessante y su marido en el Nuebo Mexico, y que el primero estubieron en la yglessia esta confessante y su marido, y el segundo, se hallo enfermo dicho su marido de la gota, y esta confessante tambien
15 mala de los pies por caussa del frio como es general en aquel reino, desde primeros de octubre hasta fines de maio, y por ello no fueron a la yglessia, y el dicho don Bernardo su marido se estubo acostado en la cama, y esta confessante sentada a la cauecera leyendo la passion de nuestro señor
20 jesuchristo; y a este tiempo entro a berlos doña Cathalina de Çamora, muger de Diego Romero, y pregunto que hacian, y esta respondio que leyendo la passion, a que replico ella que era muy bueno;
25 y a este tiempo no hauia en su cassa sino es algunas yndias, incapaces todavia infieles que no podian notar nada por ser vocales, de lo que en el capitulo se refiere, porque todos los es-

clauos y gente de su cassa fieles, hauian hido a la yglesia, y despues entro mucha gente porque ya hauia pasado la procession; y entonces bebieron chocolate porque antes no hauia quien lo hiciesse; y no se acuerda en manera alguna que se leuantasse por bonete limpio, ni que se lo pusiesse a su marido; y si acaso se huviessse leuantado por el, y se lo huviessse puesto seria cassualmente, porque tuviessse bonete limpio, pero no por otro fin, ni caussa; y no pudo ha-
5 uer perssona que lo viesse y notasse; que es catholica christiana, y como christiana a viuido, y protesta viuir, y que no a oido estas cossas hasta ahora; y que en raçon de ser catholica christiana, y que como tal a viuido, y viuira, y morira, dice todo lo que
10 tubiere que decir, por si acaso ella no alcançare algo que deua decir y protestar. Y esto responde

{LM: Capitulo 5}

Al capitulo quinto.

Dixo que se refiere a lo declarado en el capitulo antecedente que aquello es la verdad, y lo demas es false-
20 dad, y como tal lo niega en todo y por todo; y que aunque ella y su marido quissieran ponerse cada uno un peinador, no tenian mas que uno, y que desde la calle no los podria ver nadie, porque entre el aposento donde estaua esta y su marido
25 y la calle hauia la sala de estrado. Y esto responde.

{LM: Capitulo 6}

Al capitulo sexto

dixo que en su cassa y en su poder solo tenia un libro escrito en lengua toscana, que ella entiende algo; que se intitula el Ariosto que contiene

[fol.101v]

la historia de Orlando el furioso; que algunas
veces entre otras solia leerlo, y esto pocas veces,
y esto lo hacia mas porque no se le olvidasse dicha
lengua toscana, que como la aprendio pequena
5 la ba poniendo en oluido; pero dicho libro no
contiene cossa contra nuestra santa ffee. Solo contiene lo
que generalmente contienen los libros que se
llaman de caballerias, de encantados y guerras,
y algunas veces era fuerça que se riesse leyendo
10 aquellas cossas; y que dicho libro quedo en su ca-
ssa, en el mismo aposento a donde dormia, en
un cestillo, o caxita de costura; que se traiga y se
vera. Y esto responde.

{LM: Capitulo 7}

Al capitulo septimo
15 dixo que luego que passaron el Rio Florido camino
del Parral, cerca del, esta confessante enfermo
grauissimamente, y assi enferma lleugo al Parral
adonde tubo un mal parto; y estubo en un grito
de dia y de noche la semana sancta; y despues la
20 pasqua fue a la yglessia los dos, o tres dias; y vini-
endo el ultimo dia de missa, voluio a reincidir
en su mal, y assi estubo hasta que se pussieron en
viaje, que aun yba mui mal. Por esta causa
esta no confesso, ni comulgo dicha pasqua, pero
25 no por otra, ni por desprecio del precepto christi-
ano. Y que respecto de hauer estado tan mala
no saue si confesso, y comulgo en dicha ocassion
don Bernardo su marido, pero que despues lle-
gados que fueron a los jacales de fray Garcia
de san

de San Francisco, que es a la entrada de los Manssos, dia
de corpus christi confesso y comulgo. No se acuerda si
confesso entonces dicho don Bernardo, su marido.

5 Y esto responde, y que es catholica christiana por la
gracia de Dios nuestro señor.

{LM: Capiulo 8}

Al capitulo octauo

dixo que en el viaje que hicieron al Nuebo Mexico
siempre don Bernardo su marido, se leuanta a oir
missa, aunque pudo ser que unos dias que estubo
10 muy malo no se leuanta, aunque le parece que siem-
pre se leuanta; y esta confessante hacia lo mesmo,
aunque por ser delicada y enferma, y en un camino
tan largo y trabajos tan terribles algunas veces des-
de la cama acostada oia missa; y por honestidad y
15 bien parecer, cerraba la cortina del coche, y oia
missa por la bentanilla delantera del coche, por
donde veia, y oia la missa estando hincada de rodi-
llas sobre la cama, menos alguna vez que se hallase
muy mala; pero esto sucedio por dichas caussas, pero
20 no por desprecio, ni Dios permita por su missericordia
sancta, antes le quite la vida, que falte a su sancta
lei, Y esto responde.

{LM: [Capitulo 9]}

Al Capitulo nono

dixo que como deja referido esta confessante se hallo
25 mui mala en El Parral, y por esta caussa no pudo
asistir a la yglessia, ni processiones, aunque no su-
po que huiesse alli mas que una, de negros y
mulatos, que ni saue en que dia, ni ora fue, que solo
se lo dixeron; pero que don Bernardo su marido
30 siempre fue a missa, y la oio, segun siempre

[fol.102v]

entendio, y oio, aunque no lo pudo ver; y esto es lo que
passo, y la verdad, y lo demas niega; y esto responde.

{LM: Capitulo 10}

Al capitulo decimo

5 dixo que se decia de Juan Gonzalez Lobon, que es
medio loco, lo contenido en el capitulo, cossa que
probocaba a rissa por disparate; y alguna, o al-
gunas dos veces, que esta confessante estaua con
dicho don Bernardo, el susso dicho pregunto a
10 dicho Juan Gonzalez, por que otros estaban alli ha-
blando de sus locuras, “Venid aca, loco: vos digis-
teis esto,” refiriendo lo que en el capitulo se dice;
y el respondio que dixo aquello, pero que hauia
querido decir otra cossa; que no se acuerda ahora qu-
al era, de que se rieron por disparate, pero no por
15 otro fin, ni caussa; y esto responde.

{LM: Capitulo 11}

Al Capitulo once

dixo que niega lo contenido en el capitulo en todo
y por todo, por que nunca tal a dicho, ni le a passado
por la imaginacion, ni ella lo puede hauer dicho en
20 desprecio de las santas ymagenes, que es catholica
christiana por la gracia de nuestro señor Jesuchristo.
Y esto responde.

{LM: Capitulo 12}

Al capitulo doze

25 dixo que nunca esta confessante estorbo, ni aconsejo
a perssona de su cassa que no oiesse missa, ni confessa-
se, ni comulgasse en los tiempos que manda la santa
madre yglessia, ni a otros; y que a los criados que
le seruian les mandaba que efectivamente con-
fessasen y comulgassen, y los demas que eran

personas libres, siempre entendio que confessaban y comulgaban, y assi lo dixo esta confessante a su criada Josepha, por que ella cuidaba de la cocina, y podia decirlo a todos, mandandole esta que les dixesse que en su cassa, nadie comia carne la pasqua sin hauer confessado y comulgado; y esta confessante siempre llebaba a la yglessia consigo a sus criados y subditos, y en su pressencia confessaban y comulgaban; y esto responde, y lo demas niega.

{LM: Capitulo 13}

10 Al capitulo trece
dixo que quando su criada Josepha entraba a hacer chocolate por la mañana estando acostados esta confessante y don Bernardo decia, “Alauado sea el ssantisimo sacramento. Buenos dias de Dios a vuestra señoria,” y le respondian,
15 “Por siempre,” y lo propio decia quando lebantaban la messa; y mal podia ver nadie si quando se acostaban y lebantaban se signaban con la santa cruz o no, y que siempre se signaban y alababan a nuestro señor; y esto passaba, y lo demas niega por ser falsso. Y esto
20 responde.

{LM: Capitulo 14}

Al capitulo catorce
dixo que sus criadas dormian en la recamara, y entraban y salian de noche por la puerta de su aposento, en el qual dormia una criada pequeña
25 que tenia llamada Clara, que es la que oi tiene consigo en su carcel; que siempre esta confessante y su marido la han tenido como su hija. Que las demas criadas, ¿para que hauian de dormir en su aposento? Y que supuesto que entraban

y salian las demas por dicho su aposento, como se
puede decir que estaban encerrados, y no se acuerda
en manera alguna que açotasse a alguna
de sus criadas por que no entrasse en su aposento,
5 que como la podia açotar por esso, no teniendo otra
parte por donde salir y entrar. Y esto responde,
y lo demas niega. Y por ser dadas las doze del
dia se quedo esta audiencia en este estado para
continuarla en la primera; y amonestada que
10 todavia lo piensse bien y diga la verdad, fue man-
dada voluer a su carcel. Y lo firmo.

Doña Teresa de

Aguilera i Roche. Passo ante mi.

Bartolome de Galdiano {RUB.}

{LM: Audiencia en que | prosigue la respuesta | de la acussacion}

15 En el santo officio de la inquissicion de la ciudad de
Mexico, sauado a veinte y siete dias del mes de
octubre de mill y seiscientos y sessenta y tres años,
estando en su audiencia de la mañana el señor inquisidor
vissitaador doctor don Pedro de Medina Rico, mando
20 traer a ella de una de las carceles secretas de este
santo officio a
doña Teressa de Aguilera y Roche, pressa en ellas,
y siendo pressente le fue dicho si trae alguna
cossa acordada que deua decir sobre este su ne-
25 gocio y caussa lo diga, y en todo la verdad, so
cargo del juramento que tiene fecho.

Dixo que solo se le ofrece decir y añadir a la res-
puesta del capitulo primero, que a cossa muy for-
cossa se encerraba, como a cauo de un mes, o de
mes y medio para su limpieza; y que alguna vez
5 venia su marido a buscarla, y llegaba a la pue-
rta y tocaba diciendo, “¿Que haces, hija?,” y ella
respondia que estaua ocupada en sus necessidades.
Y unas veces entraba, y otras se iba; y que por a-
ora no se le ofrece otra cossa que añadir.
10 Fuele dicho que este atenta y se continuara en leerle la
acussacion que le esta comenzada a leer segunda vez
para que responda con toda verdad debajo del juramento
general y especial que tiene fecho, prometiendo de decirla.

{LM: Capitulo 15}

Y huiendosele leído el capitulo decimo quinto,
15 dixo que lo que passa es que quando fue al Nuebo Me-
xico lleuo consigo una negra muy Ladina su escla-
ba llamada Ana, la qual se hecho a perder en el
Nuebo Mexico y se hizo preñada; y luego dixo que
no se hizo preñada, sino se fingio preñada, y en
20 aquel tiempo aiunaba y fingia que le daban baidos
de caueza de suerte que se caia, aqui y alli; y esta
confessante pregunto a Josepha su criada, que no le saue
otro nombre, “¿Que tiene essa negra?,” y le respondió
que como estaua preñada, y aiunaba le daban bai-
25 dos de caueza; y esta respondió que supuesto que estaba
preñada no aiunasse, que las preñadas no tenían
obligacion de aiunar, porque aiunando hacian
mal a la criatura y nacia deuilitada; y esto pa-
sso en este particular y no otra cossa. Y en quanto
30 al escapulario del Carmen lo tenia dicha negra,

y lo dejaba donde quiera en el suelo y detras de las
caxas, y esta le riño porque tenia aquel descuido,
a que respondio que como se bestia de priessa, se le olui-
daua ponerselo, y esta le dixo que sin embargo cui-
5 dasse de ponerselo; y passados algunos dias la vio
sin el, y riñendole por ello le respondio que ya se
hauia roto, y que no tenia para hacer otro, y assi no
lo traia; y esta le dixo que sus descuidos lo abrian
perdido, que como era possible que se huiesse roto por-
10 que dicha negra era descuidadisima, y todo lo
perdia y lo rompia; y don Bernardo no supo
nada de esto, y lo demas que se dice en el capitulo
es en todo y por todo falso, y assi lo niega. Y esto responde.

{LM: Capitulo 16}

Al capitulo diez y seis
15 dixo que lo que passa en el capitulo, es que un dia ya
tarde dixo a esta confessante dicha su negra que
entendia que aquel dia era el de su ora de reçar
o el dia siguiente, que lo mirasse esta confessante,
la qual dio a dicha negra una llaue para que le
20 sacasse unos papeles a donde estaua escrita la ra-
çon; y huiendoselos pedido y miradolos, hallo
que hauia mas de un mes que hauia passado su
ora, y dicha negra dixo a esta, que como no se lo
hauia auissado, y esta le respondio que ya se lo hauia
25 auissado, diciendola, “Mira que por este mes cae tu
ora,” que como ella no hauia tenido cuidado, que
mal podria esta confessante tener dicho cuidado
teniendo tantas criadas; y sin embargo le dixo
que fuesse si queria, y confessase y comulgasse; a que
30 respondio que no queria hir, supuesto que hauia

passado su ora; y esto passo y no otra cossa; pero que esto
no lo supo don Bernardo, ni hauia para que; y que
ella siempre a tenido especial cuidado de que sus criadas
y esclauas confiessen y comulguen llebandolas consigo
5 a la yglessia, como lo podran decir, dos criadas suias
que trujo de Cartagena, mestizas que han de estar en esta
ciudad llamadas, Juana, y Maria, que sabran donde
están en cassa de su suegra, doña Leonor de Pastrana,
vecina de esta ciudad y sus criadas, y una mulata blan-
10 ca llamada Isauel de Morquecho, que es viuda mu-
chos dias a, que a entendido que al presente viue en
Guadalupe, y otra mulata llamada Mariana, que
no se acuerda del sobre nombre, que dira de ella, y de
su sobre nombre la dicha mulata Ysael; y doña
15 Bernarda de Solorçano que diran en cassa de di-
cha su suegra donde viue y estara, y que es viuda;
que esta puede decir su modo de vida, y que no a oido
hasta ahora, ni entendido lo contenido en el capi-
tulo, por que es christiana bautizada por la gra-
20 cia de Dios. Y esto responde.

{LM: Capitulo 17}

Al Capitulo diez y siete
dixo que es falsso en todo y por todo lo que en el capi-
tulo se dice porque nunca ella, ni su marido a es-
torbado a criado, ni criada, ni a otra perssona, que
25 confiesse y comulgue para ganar el jubileo de la
Procingula, ni otro ninguno; y esto responde.

{LM: Capitulo 18}

Al capitulo diez y ocho
dixo que es falsedad lo contenido en el capitulo se-
gun se dice porque dicha su criada Jusepha, a
30 lo que parece, una vispera de san Nicolas

a lo que parece tambien por el capitulo. Dixo que el dia siguiente queria confessar y comulgar y esta le dixo que fuesse muy enorabuena y que la encomendasse a Dios nuestro señor y con efecto fue; y haviendo
5 buelto ya tarde, dixo que a la tarde de dicho dia queria hir a reçar su ora, y esta le dixo que fuesse, y siendo ya muy tarde, dixo a esta don Bernardo su marido, que ya era ora de beber chocolate, y esta respondió que estaba bien y lo mando hacer, sin
10 acordarsse si dicha Josepha estaua en cassa, o fuera de ella, pareciendole que ya podria aber benido, hasta que las muchachas dixeron que no hauia venido que ya la hauian embiado a llamar. Y esta respondió, “Dejalda; venga la yndia Antonia y lo ara, o lo hare yo”; y con efecto vino la yndia. Y a este tiempo entro dicha Josepha y le dixo (*a) la yndia, “Pues que ya viene vm”, y ella respondió, “Si, como me embiaron a llamar, y ya hauia acauado y estaba hablando
20 con unas mugeres”; pero ni esta confessante, ni su marido la riñeron, ni dixeron nada. Que puede ser que la gente de la cocina la llamasse de priessa; solo podra hauer dicho esta confessante, que hiciessen chocolate, porque la dicha Jusepha lo hacia comunmente; y es falsedad grande decir
25 que esta confessante, ni su marido la estorbassen para confessar y comulgar. Y esto responde.
{LM: Capitulo 19}
Al Capitulo diez y nueve
dixo que es verdad que dicha criada Jusepha entraba
30 en el aposento a donde esta confessante y su marido

[fol.106r]

marido dormian, y alababa al *señor* en la forma que se dice en el capitulo; y dicho don Bernardo y esta, respondian por siempre, unas veces, respondian mas vajo, y otras mas alto, segun el
5 estado en *que* se hallaban de dormidos, o despiertos; y esto solo es la verdad, y lo demas es falsedad y assi lo niega en todo y por todo; y esto responde

{LM.[^Capitulo 20]}

Al capitulo veinte

Dixo *que* las imagenes *que* tenia en su cassa, todas las tenia esta confessante en su altar, y a la caueccera de su cama; y don Bernardo llebo una que pusso sobre su escritorio *que* estaba en su assistencia ordinaria; y *que* no hauia otras imagenes *que* pudiessen esta en la dispensa, ni es possible *que* estubiesen
10 con indeccencia; y assi niega lo contenido en el capitulo en todo y por todo, y esto responde

{LM.[^Capitulo 21]}

Al capitulo veinte y uno

Dixo que no saue en ninguna manera quien puede ser esta perssona que se dice riño a dicha criada, sino
20 es que lo dice, por *doña* Cathalina de Çamora muger de Diego Romero, que siempre assistia a esta; pero la dicha *doña* Cathalina es buena christiana, y assi no podia reñirla, porque acudia a las obras de christiana, que por otras cossas de tercerias *que* hacia
25 con su marido, y aun mucho mas que tercerias y otras maldades, si entiende *que* la riño; porque quejandosse esta de dicha Josepha, le respondia la dicha *doña* Cathalina, que ya ella le hauia reñido; y assi puede ser que dicha Josepha con odio,
30 que tenia a esta le aia lebantado este testimonio y otros; y esto responde.

[fol.106v]

{LM.[^Capitulo 22]}

Al capitulo veinte y dos

Dixo que ella no tiene, mas que a Dios, y a sus *santos* y siempre los a alabado y llamado, y los alaba y llama; y tiene sus deuociones; y es imposible

5 que no lo supiesen las perssonas *que* le comunicaban porque esta se las decia, y assi es falsso lo que se dice en el capitulo; y esto responde.

{LM.[^Capitulo 23]}

Al capitulo veinte y tres

Dixo que siempre esta confessante y su marido iban

10 a oir missa con muy buena voluntad y debocion todos los dias de fiesta; y algunos que entendian *que* lo eran; y que solo falto esta confessante de hir a missa algun dia *que* se hallaba achacossa; pues estubo cassi siempre tullida en el Nuebo Mexico

15 y puede ser que algun dia de los que dejo de oir missa por dicho impedimento, o falta de salud, se leuantasse, o por alibiarse a su estrado, o por la suma necessidad *que* hauia en su cassa de asistir a todo, porque todos no cuidaban mas que de des-

20 truir la; y que el estar cerca, o lejos de la yglesia no le embarazaba pues tenia coche en que hir; y que despues que cesso en el gobierno se fueron a viuir lexos, y no se mandaba el coche; y les faltaron las criadas, y criados, por temor de las

25 nuebas voces del nuebo gobernador, y de los religiosos, y le quitaron de la yglesia la tarima de su lugar para poner en el molumento; y despues la pussieron detras de la puerta; y despues el nuebo gobernador don Diego de Peña-

30 lossa, la hizo poner ariba en la capilla del

[fol.107r]

Christo a donde esta el asiento de las mugeres de los gobernadores *que* dejan de serlo; y en ella se sentaba y ponía una mulatilla blanca que dicho gobernador don Diego tenía en amistad ilícita, y por todas
5 estas cosas, esta confessante no podía acudir a missa, pero nunca dejó de oírla por falta de devoción y veneración, ni por desprecio de las obligaciones de cristiana; y que don Bernardo su marido siempre acostumbró a oír missa, sino fue en alguna oc-
10 cación *que* se hallase enfermo; y esto es la verdad, y lo demás es falsedad que niega; y esto responde.

{LM.[^Capitulo 24]}

Al capítulo veinte y cuatro
Dijo que es verdad *que* tomaban cuando ayunaban dos veces el día chocolate de agua, que es el que
15 comúnmente se siente que no quebranta el ayuno, y no chocolate de atole *que* lo quebranta; y también es *verdad* que hacían a cada uno una tostadilla de pan, o quebrada o entera, sin hacer distinción y que este pan lo repartían siempre con los perri-
20 llos *que* se llegaban a don Bernardo, y con los muchachillos criados de casa *que* se llegaban a esta confessante; esto es lo que pasaba, y no otra cosa, y lo demás *que* se quiere dar a entender es falsedad y así lo niega; y esto responde.

{LM.[^Capitulo 25]}

25 Al capítulo veinte y cinco
Dijo que llegando al Parral camino del Nuevo México en tiempo de quaresma; don Enrique de Auila *que* era gobernador de allí, hospedó a su marido de esta y a ella, y a toda su familia

[fol.107v]

y les dio a todos a cenar carne; porque alli dicen que no se halla pescado, y que la mas de la gente, come carne en los días que se prohíbe; y el día siguiente u otro un criado del dicho don Henrrique, a un
5 criado del dicho don Bernardo pregunto, si hauian de comer de carne o de pescado; y entendiendolo dicho don Bernardo pregunto a fray Diego Rodriguez, religioso del *señor* san Francisco, predicador apostolico *que* yba en *compania*
10 de dicho don Bernardo, que responderia y el dicho fray Diego, dixo que le parecia que por estar en cassa agena, comiessen lo *que* les diessen, que alli parecia que era dificultoso comer de pescado: y assi continuaron en darles a comer carne. Y el
15 jueves, viernes, y sauado sanctos, dixo dicho don Bernardo, que era cossa rigurossa comer en aquellos dias carne; y assi les trujeron pescado, y esta confessante en dichos tres dias comio cossas indiferentes *que* ni eran carne, ni pescado; sin
20 embargo de hallarse achacossa y de tener licencia de los medicos para comer carne todo el año, y prohibicion de no comer pescado; y esto es lo que passo por dichas racones, y no por desprecio del precepto. Y que en sancta fee, nunca
25 comieron carne los dias prohiuidos; que por lo menos no se acuerda *que* la comiessen en día alguno prohiuido, *que* si acaso algun día la comieron seria por enfermedad y no por faltar a las obligaciones de christianos; y assi niega
30 todo lo que se dice, y se quiere inferir en
{CW: contra}

[fol.108r]

en contra; y esto responde y por ser dadas las
doce del dia, se quedo esta *audiencia* en este estado
para continuarla en la primera; y amonestada
que todavia lo piensse bien y diga la *verdad* fue man-

5 dada voluer a su carcel y lo firmo

doña Teresa de

Aguilera i Roche

Passo ante mi

Bartolome de Galdiano {RUB.}

{LM.[^*Audiencia* en que | se continua en | la acusazion]}

10 En el sancto officio de la *Inquisicion* de esta ciudad de Mexico a veinte
y nueue dias del mes de octubre de mill y seiscientos y sesenta y tres
años estando en *audiencia* de la mañana el *señor inquisidor vissitador*
doctor don Pedro de Medina Rico mando traer a ella
de su carcel a

15 doña Theresa de Aguilera y Roche, presa en ella a la
qual siendo presente le fue *dicho* si trae algo en su
negocio y causa lo diga y en todo la verdad so car-
go del juramento que tiene *fecho*.

Dixo que por ahora no se a acordado de cossa alguna

20 que deua dezir sustancial que despues dira conviniendo.

Fuele *dicho* que este atenta y se continuara en leerle
los capitulos que restan de su acusacion para que
responda a ellos con toda verdad segun y como

[fol.108v]

lo tiene prometido por juramento *general* y especial,
y siendole leydo el capitulo veinte y seis

{LM.[^Capitulo 26]}

dixo que es falsedad todo lo que se dice en este capitulo
porque no a pasado tal cossa en manera alguna

5 ni esta confesante lo a dicho ni pudo dezirlo porque
siempre a acostumbrado a confesar y comulgar
en especial en esta ciudad y en las demas partes

adonde a estado, aunque es verdad que en el
Nueuo Mexico por los sumos frios que hazia y

10 hallarse con poca salud no frequento tanto como
antes el confesar y comulgar, pero quando
lo manda la sancta madre y glessia nunca

dejo de confesar y comulgar porque es christiana
por la gracia de Dios; y siempre don Bernar-

15 do su marido hizo lo mismo sino fue la qua-
resma ultima quando estaua preso porque aunque
deseo confesarse y para ello pidio diuersos confesores
y los pidio al *padre* custodio nunca este le res-

pondio ni le dieron confesor alguno de los que

20 hauia pedido porque, fray Nicolas de Freytas que
era guardian de sancta fee estorbo a los demas
religiosos que no fuesen a confesarlo diziendo

que se confesase con el y que el yria. Y el dicho
don Bernardo no quiso confesarse con el por

25 tener esperienccia de que le hauia de dar muchas
ocassiones de enojo y por ser muchacho

[fol.109r]

y el de su natural muy ocasionado y asi por esta causa no confeso dicho don Bernardo en aquella quaresma, pero siempre lo a echo como catholico christiano y esto responde.

{LM.[^Capitulo 27]}

- 5 Al capitulo veinte y siete de su acusacion dixo que niega en todo y por todo lo contenido en el capitulo porque no solo de los sacerdotes a quien tiene summa veneracion sino tambien de los demas, nunca a tenido natural de hablar mal ni lo permiten sus obligaciones de honrra; que lo que pudo dezir seria como auiendo don Bernardo su marido ido por alcalde mayor de Guyacocotla, y estando en el pueblo de Chicontepeque, hallo que los yndios de Ylamatlan, estauan muy enojados con el beneficiado
- 15 don Nicolas de Prado y don Bernardo procuro reconciliarlos y que los yndios vesasen la mano a dicho beneficiado y no lo quisieron hazer y por ello los puso presos y despues los reconcilio y le vesaron la mano y luego vino dicho
- 20 beneficiado a dezir que dichos yndios estauan haciendo una peticion contra el y don Bernardo invio al gouernador que se la quitase el qual voluio diciendo que la hauia buscado con todo cuidado y no la hauia allado, y despues
- 25 vino don Francisco de Fuentes, vicario del beneficiado Juan Ramirez de Morales y trajo la peticion y preguntandole como la hauia allado, le

[fol.109v]

respondio que dicho beneficiado Joan Ramirez
le auia llamado a el indio dueño de la casa
en que posauan los otros y le mando que
se incasse de rodillas y se confesase sacra-
5 mentalmente y en la confession le pre-
gunto por dicha peticion y le respondio con-
fesandose como la hauian echo y adonde
la tenia y luego dicho beneficiado mando
al fiscal del pueblo que fuesse y se la trajesse
10 y auia ydo y se la hauia traydo y era aque-
lla que traya a dicho don Bernardo, y esta
confesante se asombro de oyr el modo estraño
de traer la peticion y buscarla; que lo que mas pu-
do dezir ella fue esto, sin introducirse a cen-
15 surar si era malo o si era bueno; y pudo tam-
bien dezir como el dicho beneficiado don
Nicolas de Prado auia muerto sin confession
porque a el le parecio que no estaua tan ma-
lo enuio a su ayudante fuera, con que ama-
20 necio una mañna muerto sin auer tenido
con quien confesarse, esto tambien sin dezir
mal de dicho Beneficiado sino solamente
contando el casso en ocassiones de conuersa-
cion, sin animo de injuriar ni infamar,
25 y esto responde.

{LM.[^Capitulo 28]}

Al capitulo veinte y ocho

{CW: Dixo}

[fol.110r]

Dixo que siempre tuuo y a tenido cuydado de
que su familia cumpliessen con las obligaciones
de christiandad oyendo missa confessando y comul-
gando quando lo manda la sancta madre yglesia,
5 y asi es mas que falso lo contenido en el capitulo,
y esto responde.

{LM.[^Capitulo 29]}

Al capitulo veinte y nueue
Dixo que es falsedad grande la que se contiene en
el capitulo porque esta confesante y su marido
10 siempre an recado encomendado a Dios *nuestro señor*
y esta confesante a acostumbrado a referir vidas
de sanctos y a traer rosario; que es verdad que
quando yba a missa tomava un rosario de
mas valor y despues lo guardava con su ropa
15 pero siempre traya otro en la faltriquera
y ella ni su marido nunca an improuado
a las personas que traen rosario al cuello,
ni llamado a las personas y pochritas ni
a los rosarios colgajos, que es falsedad todo
20 y esto responde

{LM.[^Capitulo 30]}

Al capitulo treinta
Dixo que es falsedad lo contenido en el capitulo
como se dice porque aunque esta tenia un
escritorio y en una gaueta de en medio guar-
25 daua los papeles de don *Bernardo* su marido los
que eran de ymportancia porque el nunca
los a guardado, y no hauia que buscar en

[fol.110v]

dicha gaueta pero sin embargo esta confesante
nunca prohiuio ni concedio que habriesen
dicha gaueta sino daua las llaues y abrian
la que convenia; y a bezes esta confesante
5 fuera de la sala donde estaua dicho escritorio
daua las llaues del para que abriesen
y sacasen lo necesario, y esto responde.

{LM.[^Capitulo 31]}

Al capitulo treinta y uno
Dixo que es falsedad lo contenido en el capitulo
10 porque nunca a tenido los poluos que en el se
dicen ni a echo ni dicho lo que en el se refiere
porque es catholica christiana y como tal
saué que no se puede usar de semejantes cosas
y esto responde

{LM.[^Capitulo 32]}

15 Al capitulo treinta y dos
Dixo que es falsedad mas que grande la que
en el capitulo se dice porque nunca tal
a echo ni ymaginado de hazer ni nunca
se a valido de semejantes cossas porque si alguna
20 vez a tenido pesadumbre con su marido
a acudido a Dios *nuestro señor* suplicandole lo en-
mendasse valiendose de sus oraciones y
de missas que mandaua dezir y esto responde.

{LM.[^Capitulo 33]}

Al capitulo treinta y tres
25 Dixo que es verdad que alguna vez

[fol.111r]

hallandose lastimada de los callos en lo[s pies]
ponia en ellos una poquita de zeuolla por ser
remedio eficaz pero que esto no era frecuente
ni por otra intencion ni causa y esto responde

{LM.[^Capitulo 34]}

5 Al capitulo treinta y quatro

Dixo que es verdad que esta confesante y su ma-
rido no asistieron a la lectura de los edictos de
nuestra sancta fee; pero es falsedad grande la que se
da por caussa y asi la niega en todo y por todo porque

10 la verdad es que dicho *don* Bernardo estuuu enfer-
mo en echo de verdad y esta confessante estuuu
como tullida por el frio y mal de los pies como ya
tiene dicho y a todos los de su cassa aunque eran
ya muy pocos los inuio a oyr los edictos, y en

15 otros edictos que se hauian leydo antes para
recoger unos libros esta y dicho *don* Bernardo
asistieron, que como siendo christianos auian
de despreciar lo tocante a *nuestra* santa fee y esto res-
ponde.

{LM.[^Capitulo 35]}

20 Al capitulo treinta y cinco

Dixo que es falsedad lo contenido en el capitulo que lo *que*

{LM.[^qontra | *don* Diego de Peñalosa | sacado para su | proceso {RUB.}]}

passo en razon de sauer que este sancto officio auia
de prender a su marido ya lo tiene dicho como antes se lo
dixo dicho *don* Diego de Peñalossa en la yglessia

[fol.111v]

y despues estando en su cassa diciendole que aque-
lla noche auia de ser preso su marido por este
sancto officio esto con toda ciencia y aseueracion
pues sucedio asi. Y esta confesante supo y en-
5 tendio quando con efecto le lleuaron presso, y assi
no era posible que lo dudase ni que ella pregun-
tasse si estaua preso por el sancto officio que es ver-
dad, que estando esta confesante pressa en la
celdilla que se dice un dia que lo estuuu en dicha
10 celda, pregunto a uno de los religiosos que
entro a verla llorar y reirse por dicho don
Bernardo no para sauer si estaua preso por
el sancto officio sino para sauer del y ver lo
que le respondian pero en ninguna ma-
15 nera a sauido ni saue esta confesante de dicho
su marido cossa tocante a este sancto officio
ni a entendido ni entiende que fue preso por
el con justicia sino por testimonios que
le an leuantado y que fia en dios se descubri-
20 ran y esto responde.

{LM.[^Capitulo 36]}

Al capitulo treinta y seis

Dixo que un criado suyo que vino de Cartaxena
que lo auia sido del señor obispo don fray
Christobal de la Zarraga, tio de don Ver-
25 nardo su marido, hauia escrito a esta con-
fesante desde esta ciudad dos cartas diciendo

[fol.112r]

que su suegra de esta confesante hauia dicho que tratandose un pleito por parte suya y de sus hijos contra Roque de Pastrana auia dado el dicho Roque de Pastrana quarenta mill pesos a don Bernardo

5 porque dejasse el pleito y esta tenia dichas cartas en su caja y quando fue pressa se dijo que el dicho don Diego de Peñalossa auia allado cartas de grande nota. Y creiendo esta confesante que serian dichas dos cartas las que auia visto pidio

10 entiende que a fray Nicolas de Fletas que se las buscasse y se las lleuase pero nunca se las lleuo y despues estando esta en el pueblo de Sancto Domingo presa le dijo el *padre* custodio fray Alonso de Posadas que la carta sobre que fundaua el dicho don

15 Diego sus malicias era una carta que esta escriuia a esta ciudad a *doña* Bernarda de Solorçano viuda y que al fin de ella decia esta a aquella persona o personas le dara *vuestra merced* mis encomiendas, que esta no se acuerda si tal cossa decia pero

20 pudiera ser dezirlo por personas sus correspondientes a quien ella auia quedado encargada de visitarlas porque esta confesante no pudo quando se fue por la priesa de su viaje, que esta carta la cojio dicho don Diego con otras que

25 enuiaua dicho don Bernardo su marido y papeles a que se referia; y esto sucedio

[fol.112v]

y lo demas lo niega y esto responde.

{LM.[^Capitulo 37]}

Al capitulo treinta y siete

Dixo que al partir de Sancto Domingo tratando
de echar estriuos a la carroza en que esta venia

- 5 mandaron detener la carroça aunque esta lo re-
sistia para no quedar sola y desamparada e inuian-
do una indicuela mejicana que traya con-
sigo a el carro donde auia de venir passo por
el carro adonde venia don Bernardo su ma-
10 rido el qual le dijo, “anda dile a tu ama que
no se detenga,” y la indiçuela voluio y le dio
a esta el recado y diciendole fray Salvador
Guerra que como auia enuiado recado a su
marido esta le dixo lo que hauia pasado
15 y despues vio que el custodio estaua azotando
cruelmente dicha india y aunque esta
le pidio que la dejase que no tenia culpa
continuo los azotes y despues vino al coche
y dixo a esta la causa porque la azotaua
20 y que si esta no yua con mucho recato la pon-
dria en un carro y que le auian puesto
censura para que no comunicase con su marido
y esta respondio que no le hauian puesto cen-
sura y que la comunicacion no hauia sido
25 mas que la referida pero no paso lo
demas que en el capitulo se refiere

[fol.113r]

de desprecio de las censuras ni de injuriar a quien las ponia o puede poner que esto es la verdad y lo demas falsedad grande y esto responde.

{LM.[^Capitulo 38]}

Al capitulo treinta y ocho

- 5 dixo que es verdad que en la ocassion dicha vio el carro en que venia preso su marido y que como muger principal y honrrada sintiendo los daños de su marido clamó contra *quien* le hauia leuantado testimonios; pero no dixo nada contra los
- 10 relijiosos porque aun entonces no sauia que ellos huuieran solicitado las causas y esto es lo que paso y lo demas niega y esto responde.

{LM.[^Capitulo 39]}

Al capitulo treinta y nueue

- dixo que en todo y por todo es falsedad lo contenido en
- 15 el capitulo porque no a pasado tal cossa ni esta confesante lo a dicho ni ymaginado y asi lo niega en todo y por todo y esto responde.

{LM.[^Capitulo 40]}

Al capitulo quarenta

- dixo que en todo y por todo a dicho siempre y confesado la verdad sin encubrir ni callar cosa alguna de quanto se le a preguntado o se le a acusado y esto responde.

{LM.[^Capitulo 41]}

Al capitulo quarenta y uno de dicha acussacion dixo que siempre a dicho la verdad como catho-

- 25 lica christiana y conoce y reuerencia la obligacion que tiene de dezirla auiendolo

[fol.113v]

prometido a Dios *nuestro señor* por juramento
y estando en este sancto officio y esto res-
ponde.

{LM.[^Conclusion de | la acussacion]}

A la conclusion de *dicha* acussacion

5 dixo que por la gracia de Dios *nuestro señor* es catho-
lica christiana y muy celosa de su sancta fee.

Y que no a cometido los delictos de que se le acusa
ni otro alguno tocante a este sancto officio

Y que en quanto al tormento ella a *dicho* la uerdad

10 con toda llaneça y christiandad y no puede de-
cir otra cossa porque no la saue e implora la
clemencia de Dios *nuestro señor* y de este *ssanto* tribunal
y que esto es la verdad para el juramento que
tiene fecho.

15 Y el *dicho señor* *inquisidor* *vissitador* mando dar traslado
a la *dicha* doña Theresa de la *dicha* acussacion para
que a tercero dia responda con consejo de
uno de los letrados que ayudan a las per-
sonas que tienen causa en este sancto officio

20 que son el *lizenciado don Joseph* de Crauera, y el

{LM.[^Abogado | *lizenciado don Joseph* | de Cabrera]}

doctor Alonso Alberto que nombre de ellos

al que quisiere. Y elijio por su abogado al

dicho *lizenciado don Joseph* de Cabrera sin en-

bargo que dijo que por no ser natural de esta

25 ciudad y auer estado poco en ella no conoze
los abogados sino solo al *doctor don Gregorio*

{CW:Lopez}

[fol.114r]

Lopez de Mendizauual y que a el desea nom-
brar y auendolo aduertido que por ser tan
pariente de su marido don Bernardo Lopez
y por no estar nombrado por abogado de
5 presos de este sancto officio no conuiene
que sea llamado para esta su defenssa.
Y el dicho *señor inquisidor vissitador* dixo que mandara
llamar al dicho *lizenciado don Joseph de Cabrera*
y que se le dara traslado de la acussacion que
10 le a sido puesta y el papel que huuiere
menester si quisiere apuntar algo, y au-
endosele leydo desde la *audiencia* de veinte y
seis de este presente mes de *octubre* hasta la pre-
sente dixo estar bien escrito y asentado segun
15 y como ella lo a dicho y amonestada que toda-
uia lo piense bien y diga enteramente la
verdad. Fue mandada voluer a su carcel y
antes lo firmo = *enmendado - pie - valga*
doña Teresa de
20 Aguilera i Roche
Paso ante mi
Martin Ybañez de Ochandiano, *secretario* {RUB.}
{LM.[^Audiencia | en que se le dio | un tanto de la | acusacion]}
En el *santo officio* de la *Inquisicion* de la ciudad de Mexico, martes
seis dias del mes de *nouiembre* de mill y seiscientos y sessen-
25 ta y tres años; estando en su *audiencia* de la maña-
na el *señor inquisidor doctor don Pedro de Medina Rico*,

[fol.114v]

vissitador de este tribunal, mando traer a ella de una de las carceles secretas de este *santo officio* a doña Theressa de Aguilera pressa en ellas, y siendo pressente le fue dicho si trae alguna
5 cossa acordada que deua decir sobre este su negocio y caussa la diga, y en todo la *verdad* so cargo del juramento *que* tiene fecho. Dixo *que* se a acordado que quando fue de esta ciudad para el gobierno del Nuebo Mexico
10 llebaron consigo, o yban juntamente por pobladores de aquel reino, una muger llamada Mariana *que* no le supo el apellido, y a un hombre que era su marido, que no saue su nombre, que ambos quedaron en el Pa-
15 rral; y la dicha Mariana llebaba una carta para Pedro de Arteaga que yba tambien por poblador en el Nuebo Mexico y decian que dicha carta era de una hija de Thomas Tremiño relajado por este *santo officio* y la di-
20 cha hija se llamba Juana, no se acuerda del apellido; y esta confessante con recelo de gente tal, pidio la carta y la abrio y leio, y no le parece que contenia cossa mala; y sin embargo la hecho en el fuego y se que-
25 mo; y el dicho Pedro de Arteaga, y su muger Josepha que no se acuerda del apellido, passaron a la villa de Santa Ffee, y no teniendo donde viuir, y estando en el campo, desierto. Don Bernardo su marido, teniendo

[fol.115r]

conmiseracion de ellos los trajo a su cassa, y despues les dixeron que dicha Josepha, era hija de dicho Tremiño, y por ello trataron de aberiguarlo y hecharlos de cassa, y en efecto, dixo dicho Pedro
5 de Arteaga *que* no era dicha su muger hija de Tremiño, sino que el hauia tenido amistad ilicita en esta ciudad con hija de Tremiño, y por ello entendian que su muger era hija de Tremiño; y por esto y otras cossas dicho *Pedro* de Arteaga
10 y su muger cobraron enemiga contra esta confessante y su marido; y era el dicho Pedro de Arteaga, hombre de malissimas costumbres y propiedades; y assi puede ser que por dicha enemiga, y dicho mal natural, aia hecho
15 algo contra esta confessante y su marido falsamente, y assi lo aduierte para sus defensas; y que por ahora no se le ofrece otra cossa *que* decir. Fuele dicho *que* en la *audiencia* antecedente se le ofrecio darle copia de dicha acussacion que a-
20 ora se le da escrita en cinco pliegos escrito en el ultimo la primera plana, y los demas cabalmente; y juntamente se le dara un pliego de papel y recaudo de escreuir para que la vea: y teniendo *que* añadir
25 a sus respuestas, o que notar lo diga con toda *verdad*, y teniendolo hecho pida *audiencia* y lo traiga a ella, y se continuara en su causa; y con efecto se le entrego dicha copia de acussacion y un pliego de papel blanco, sig-

[fol.115v]

nado de mi el presente notario; y se orde-
no al alcaide le diesse tintero y pluma,
con *que* fue mandada voluer a su carcel.

Y antes pidio se le diesse el libro del perfec-
5 to christianao *que* trajo consigo a este *santo* tribunal
y el *señor inquisidor* vissitador mando al alcaide
se le diesse. Y amonestada *que* todavia
lo piense bien y diga la verdad; fue man-
dada voluer a su carcel.

10 Passo ante mi
Bartolome de Galdiano {RUB.}

{LM.[^Audiencia de su vo- | luntad | en que pide que no | sea su abogado el *licenciado* | Cabrera
por causas | que alega. Y que lo | sea *don Alonso Alabez*]}

En el *santo officio* de la *inquisicion* de Mexico
en diez y nueue dias del mes de nobiembre
de mill y seiscientos y sessenta y tres años, estan-

15 do en *audiencia* de la mañana el *señor inquisidor*
vissitador doctor don *Pedro* de Medina Rico por su
mandado fue trayda de su reclusion y car-
zel donde esta

doña *Teressa* de Aguilera y Roche a la qual
20 estando *presente* y le fue [^dicho] que el alcaide
a hecho *relazion* que pide *audiencia* que
diga para que la a pedido. Y en todo
diga la verdad, so cargo del *juramento* que
tiene fecho.

25 Dixo que la a pedido para dezir que
aunque nombro por su abogado
al *licenciado* don *Joseph* de Cabrera

[fol.116r]

despues a reparado que el sussodicho
a ssido abogado de muchas de las partes
contrarias con quien su marido don
Bernardo Lopez de Mendizabal a traydo
5 pleito. Y assi juzga que no le esta bien
el elegirlo por abogado. Y por que no
conoze al *doctor Alonso* Alberto a quien
tambien se le propusso por su abogado
pide y *supplica* a este *santo* tribunal se le de
10 por su abogado a don Alonso de Alabes,
abogado de esta ciudad, porque del tiene sa-
tisfazion que hara lo *conveniente* a su justicia.
Y que tambien pide y *supplica* se le de otro
pliego de papel en que yr apuntando
15 algunas cossas de sus defenssas por-
que el pliego que se le dio lo tiene ya es-
crito. Y conviene continuar en hazer
apuntamientos para sus defenssas pero
sin envargo pide y *supplica* se llame a su
20 abogado. Y se comuniquen esta caussa con
el en la forma que se le a prometido
Y con su parecer y acuerdo dira lo mas
conveniente a sus defenssas.
Y el dicho *señor inquisidor* *vissitador* mando se le diesse
25 un pliego de papel señalado de mi
el *presente secretario* con lo qual fue *mandada* boluer
a su prission. Y lo firmo

doña Teresa de
Aguilera i Roche

30 Passo ante mi
Diego Martinez Hidalgo, *secretario* {RUB.}

{LM.[^Audiencia en que se le- | yeron las audiencias | de dicha doña Teresa a su | abogado don
Alonso | de Alabes]}

En el *santo officio* de la *inquisicion* de Mexico

[fol.116v]

en *veinte* y seis dias del mes de nobiembre
de mill y *seiscientos* y sessenta y tres años
estando en *audiencia* de la mañana,
el *señor inquisidor vissitador doctor* don *Pedro* de Medina

5 Rico por su *mandado* fue trayda de la carzel
donde esta

doña *Teressa* de *Aguilera* y *Roche*, a la
qual estando *pressente* le fue dicho que ya
sabe como tiene hecho *juramento* que dira

10 verdad en todas las *audiencias* que con
ella se tubieren hasta la *conclusion*
de su *caussa*.

Dixo que no se a acordado de *cossa*
alguna de nuevo que deba dezir,

15 que lo que se le a ofrecido tiene dicho
y escrito en los dos pliegos de papel
que se le entregaron, los cuales
boluio *cabalmente* escritos y que en
el *segundo* se an de comenzar a ver sus res-

20 puestas y que puede ser que en ellos
aya algunas palabras de hierro
que este podra ser dicho y escrito,
como de quien no sabe y no de ma-
licia y assi se remite a la *correccion*

25 y *piedad* de este *santo* tribunal.

Fuele dicho que *pressente* esta el *doctor*
don *Alonso* de *Alabes* *Pinelo* a quien
nombro por su *abogado* y a quien se co-
municara su *caussa* que trate y co-

30 munique con el lo conveniente a su
justicia y luego fue *recibido* *juramento* en
forma del dicho *doctor* don *Alonso* de *Alabes*

[fol.117r]

- so cargo del qual prometio que con todo estudio cuidado y diligencia defendera a dicha doña Teresa de Aguilera. Y en todo aquello que entendiere que tiene justicia lo alegara y dira. Y si entendiere que no tiene justicia la advertira y desengañara y de todo tendra y guardara secreto sin dezirlo ni rebelarlo a perssona alguna.
- 10 Y luego se leyeron al dicho doctor don Alonso de Alabes las audiencias que con ella se an tenido e asta el folio segundo inclusivamente de los que pressento en la audiencia de cinco de octubre de este presente año. Y en
- 15 este estado se quedo por ahora para continuarla en la primera audiencia por hauerse ofrezido ocassion de enbarazo al doctor don Alonso Alabes su abogado, con que a dicha doña Teresa
- 20 de Aguilera fue mandada boluer a su carzel
- Passo ante mi
Diego Martinez Hidalgo, secretario {RUB.}

[fol.117v]

Aqui los dos pliegos
escritos que presento doña
Teressa de Aguilera
en la *audiencia* antezedente.

I al 2 cargo demas de lo que tengo dicho (^que) que el año que fuimos me {RUB.} llaua la caueca uispera de la uispera de nauida en la noche por señas que estando para acerlo entro Jusepa i me digo que estaua mui mala Ana muger de Juan Guagique i en fin le digo a la negra digera a Juan cuñi llamara a Catalina Bernal la qual uino luego i mandandole uiera a dicha Ana me uinieron a decir en un instante auia parido i luego entro la dicha Catalina Bernal i estuvo conmigo asta que uiniendo don Bernardo i Miguel de Noriega de la secretaria que estaua(^n) tomando la residencia de don Juan Manso nos pusimos a cenar i mi marido no se lauo como lo sauen todos estos como ua dicho señor aqui i esto fue entre semana como se puede acer la cuenta de que siendo como me parece que fue el año de cinquenta i nueve i caio la pasqua en guebes ia fue el lauarme en martes = (^i si fue el) (^de 660 caio en viernes y sería en miercoles) i todo esto lo saue paso asi demas de los dichos doña Catalina de Çamor[^r]a i esta saue tambien que uiniendo ella a los principios del uerano del año sigiente a esta pasqua un dia quera sabado en la tarde a uerme me digo que me estauan bien las melenas enricadas con molde que me las pusiera sienpre asi i le respondi quera mucho trauago i que se quemaua el cauello i que por escusar lo uno i lo otro repartia el acerlo en dos ueces i porfiandome estaua a su gusto le digo que si entonces solo me uia (^asi) que el primer uerano me auia tocado (^asi) todos los sabados i me digo que no lo auia reparado i le digo que si por cuias señas se puede acordar = [^i esto fue a causa de auerme lauado aquel dia] i tambien puede decir doña Ana Robledo que recien mudada a su casa me uino a uer una tardecita que fue uispera de la uispera de san Bartolome apostol [^a 2 años i era lunes] i estandome lauando como me auisaron uenia enbie a Jusepa la qual estubo en la sala con ella asta que lo acaue de acer i secandome con un paño sali a donde estauan i para que se le pregunte porque se aquerde diga si me digo sentandonos abracandome sigunda ues dios la guarde señora que nunca me a parecido megor i otras cosas tales que como amiga me digo [^i si como se ofrecio en estas 3 ocasiones auer gente de fuera la ubiera auido en mas pudiera decir muchas]

[al] 3 cargo digo señor que esto no era mas que poner el cauello por la breueda del dia sigiente (^i que) i que si lo iciera por guardarlo como dice el carco me pusiera lacos flores i rosas i que no aciendolo como no lo acia se ue ser falso lo que se me quiere inputar pues no me ponía mas que lo ordinario que en casa traía como quien lo acia sin quidado ni fin ninguno i que tambien [^lo solia acer de noche por que no era mas que co(^no)mo se ofrecia o tenia lugar] (^al 4 cargo digo que las mas de las personas que dichos tengo me uieron senor a casa asi que para la procesion fue una doña ines la de feran de las callados = i que todas las apachas que podian estar en casa era (^?) bocalas porque los que no lo eran estauan christianos i como tales auian ido a la iglesia i ese (^?) falso (^?) i que digo (^?) (^?) i estavan todos en la puerta de la calle i que las llaues io no las traía conmigo sino que andauan en macos rodando por casa i que qualquiera que los cogia para algo no decia mas que oi a guardar (^?) esto o la cas est otro que io muchas ueces ni lo uia ni oir la diuertida en otras cosas para lo que dicen no les daua nunca asta acauar de beber el chocolate quando dicen lo acia ni los demas que el cargo dicen demas que io no gastaua en esas ocasiones que me quieren inputar i han cos(^?) mi marido por que andauamos con muchos disgustos como todos los (^?) i en particular donde (^?) Ines de Çamora como quien saue no le ablaua io i el sino es lo que tal admite (^?) no podia ejecutar i aueriguar (^?) (^?)

I en quanto al 8 cargo digo señor demas de lo que dicho tengo que diga frai Diego Rodrigues predicador apostolico como quien sienpre nos digo la misa si don Bernardo Gamas la oio en la caroca. I frai Luis Martines i Christoual de Anaia Francisco Dominges

Toriuio de la Guerta que este lo puede decir desde el Paral i todos los que quisieren {RUB.} decirlo con uerda pues quantos iban lo uieron. I io la oia desde ella uestida casi sienpre i eso era por resguardarme de los soles i aires como muger delicada; i que todo me acia mal i mas siendo camino tan largo i dilatado i sienpre a las

5 in(^q)clemencias de los tienpos i tenples tan desiguales que rendirian bronces i como catolica christiana que por la misericordia de dios soi no lo podia acer por otra cosa.

{LM.[^9]}

I al 9 cargo digo señor que nunca dego don Bernardo de oir misa en el Paral i se la digo sienpre frai Diego Rodrigues; i a mi los dias que pude i me dego acerlo mis

10 achaques; i que el no asistir mi marido a mas oficios diuinos fue por estarme quidando o asistiendo (^a mi) en ellos porque no tenia persona de satisfacion que lo iciera, porque toda la gente que tenia como eran señores de su uolunta i no a proposito para asistirme i quidarme las enbiauamos a la iglesia como teniamos obligacion i esto lo saue ser asi uerda frai Diego Rodrigues como quien asistia

15 en casa. I en quanto al cumplir alli con el preceto de nuestra santa madre iglesia que la gente de mi familia no teniamos mas que 3 chriaturas i a Diego de Melgarego que los demas eran allegados i con todo eso tubimos el quidado gusto i aun si mal no me aquerdo a de sauer frai Diego Rodrigues si se aquerda como don Bernardo delante del les pregunto si auian echola todos i res-

20 pondieron que si i no estante esto lo ico el mesmo frai Diego a algunos i a otros digo auia confesado el.

{LM.[^10]}

I en quanto al cargo 10 digo ques totalmente falso lo que dicen porque como e dicho señor io no me aquerdo de auer oido ablar en eso mas de una ues i quesa era Francisco Gabiel el que se lo decia a louon i cierto que no me aquerdo gamas aia

25 celebrado mi marido connigo eso ni otra cosa alguna.

{LM.[^12]}

I en quanto al cargo 12 en que otra ues repite no quidamos en el Paral (^quidar) de que cunpliera nuestra familia con el preceto de nuestra santa madre iglesia se ue señor quanta gana tienen de decir pues dos

30 ueces nos acen un cargo mismo i ia tengo respondido i en quanto a que en la uilla de Santa Fee no quidamos tanpoco demas de lo que tengo dicho i que lo icimos sienpre como christianos (^que so) i digo señor que diga frai Diego Rodrigues pues desde el primer año fue guardian della i como tal quidaria de las almas que tenia a su cargo si sienpre lo icieron sin faltar nin-

{LM.[^13]}

guno. I en quanto al cargo 13 demas de lo que tengo dicho digo señor

35 que nunca pudo naide notarlo porque no nos uieron acostar ni leuantar mas de los que asistian adrento queran mis muchachas i esas a tener capacida para reparar lo ueian lo aciamos como christianos i otros qualesquiera dicen lo que no uieron i a uerlo (^??)

(^??) uieran lo aciamos mas en todo dicen lo que quieren i no lo ques como

40 enemigos que son. I en quanto a la bendicion de la mesa sienpre lo aciamos ambos aunque algo quedo, i Toriuio i Juan Dominges como quien comio despacio en casa algunas ueces no pudieron degar de oirlo i me parece que Antonia Gonçales como quien asistio familiarmente lo uerian al-

45 gunas; i asi mismo los 2 dichos pueden decir si quando esos criados alauauan al señor respondiamos sienpre; i Antonia asi mesmo quando lo pudo uer. I ese gesto que esos criados dicen acia don Bernardo es que al-

caua los ojos al cielo en acimiento de gracias al señor que nos lo daua de que el mesmo puede ser el mejor testigo como quien todo lo saue; i quesos criados no uieran en casa ocasiones bien o oieran no es mucho porque solian andar

50 con uaidos de caueça a causa de una frasquera en que andauan que solian vaciar lo que tenian los frascos i suplir con agua la falta del uino como muchas ueces lo uio christina i Ana Carima i Antonia la megicana i se lo contamos si se acordare el padre apostolico i Migel de Noriega [^lo] uio si

55 obrara pudiera decir muchas

cosas mas Dios lo ara sin el. I si [^{mi}] marido tenia sombrero se le quitaua i si {RUB.} no bagaua la caueça en señal de la gusta reuerencia i lo mesmo acia io como a el nombre de nuestro criador. I al acostarnos nunca asistieron i asi mal pudieron uer si recauamos o no i si lo uieron uieran lo aciamos, mas como es todo decir lo que quieren i no lo ques (^{nos}) no uieron nada i dicen lo que no uieron ni sauen.

5 I en quanto al cargo 14 digo señor que despues de recogida la casa no auia para que entraran ni salieran criadas pues nos recogiamos a dormir. I por la mañana no auia a que salieran ni ellas acian afuera nada para que necesitaran salir; i que siendo como eran doncellas era megor que estubieran recogidas i mas siendo apachas i pudiendose ir pues aun con todo quidado lo icieron 2, Isabelilla de dies años i Francisca de de nuebe, (^{que degan-})
10 dolas Christina en la sala al cerrar la puerta, fueron a la cocina i llamaron otra hindia grande con una chriaturita de pecho christiana como
15 las dos se me fueron asta que con mucha deligencia las cogieron en cochiti al cauo de dias. I en quanto a que de alla fuera no entrara naide sino auia para que no auia necesida pues estauamos todos i a durmiendo; i que sintieramos que como dicen llegaran al dormitorio no se quienes lo puedan sauer pues gamas ubo causa para que lo conocieran
20 que acotaramos por ello a criada ninguna por que entraran o salieran diganlo ellas pues es cosa que gamas sucedio. Quando mi marido no estaua en la uilla traia io a Jusepa a dormir a mi aposento i lo acia delante de mi cama con la niña i Catalina Bernal las ueces que se allo alli i entonces por las mañanas se leuantauan ellas i salian abriendo las
25 puertas sin que gamas las riñera io por ello ni por que entraran ni salieran quando i como quisieran, sino es questas quisieran acer lo propio estando mi marido conmigo el para que ellas lo sauen; i asi no se quien pudo reparar lo que no ubo.

i en quanto a [^{los}] cargos (^{??}) señor de (^{mas delo que alli tengo dicho que a todas}) [^{las}] confesiones que la negra i Jusepa dicen i qualquier otra persona de casa que diga frai Diego Rodrigues que a poco despues que fuimos a la uilla si se acuerda confeso a la negra i le di al señor que me pidio licencia i se la di, i el me digo ui-
30 niendo a casa lo auia echo en aquella ocasion, i asi mismo diga si confeso a dicha Jusepa entre año algunas ueces como es uerda lo ico porque esta muger
35 recaua sigun me acuerdo 2 o tres oras que sigun decia eran de sus padres. I fuera deso lo ico otras ueces diga el mesmo frai Diego si ella i todos los mas de mi casa no oian la misa que nosotros como quien nos la decia casi sienpre, diga asimismo frai Juan de la Chica si las confeso i aun a Antonia la cocinera Artiaga i en fin ellos como quienes eran los que administra-
40 uan en la uilla lo sauen bien.

I en quanto al cargo 19 digo señor demas de lo que tengo dicho que quando esa persona entrau ia auian auuerto i salido mis muchachas i como lo iuan aciendo iuan alauando al santissimo sacramento i que entonces las respondiamos para enseñarlas tambien a que lo icieran ellas demas de acerlo nosotros i
45 que asi bastaua acerlo con el coraçon quando no lo icieramos sienpre uocalmente. I en quanto al cargo 20, digo señor queas imagenes eran del dueño de la casa i estauan en alto colgadas debago de un dosel i no entre inmundicias como dicen i no aduerti nunca ubiera alli despensa por que el persegirnos don diego fue causa de que ubiera en ese aposento algunas cosas della i antes
50 quando entrau alli a algo estaua encomendandome a dios en ella i como el mesmo don Diego no me degaua criada i todo andaua por el tan de rebuelta no teniamos sentido i aciamos lo que podiamos i no lo que queriamos i nunca pudieron estar alli por poca estimacion de las santas imagenes pues como catolicos christianos los tenemos sienpre con la estimacion i reuerencia gusta i que mi marido como quien no entro nunca en ese aposento ni aun saue
55 que auia alli imagenes i si necesario fuere

[fol.119v]

diganlo las de casa como es asi uerda i Rodrigo Rubi como quien lo uio estando por guarda. I Antonia Gonçales i otro muchos lo pueden acer {RUB.}

{LM.[^21]}

I en quanto al cargo ueintiuno digo es señor falso mandamos a naide

5 reñir a Jusepa como dicen i que no auiamos menester interpetes pudiendolo acer nosotros, i si tal digere señor naide dira lo que quisiere i no la uerda.

{LM.[23]}

I en quanto al cargo 23 digo señor que frai Diego Rodrigues puede decir si oiamos misa o no como quien nos la decia como dicho tengo quan falso es el que se me pasaran los 2 i tres meses sin oirla como el cargo dice.

{LM.[24]}

10 I en quanto al cargo 24, digo señor que no se quien pudo reparar que digeramos que en la quaresma aciamos los aiunos por cumplir con el preceto pues es cosa que nunca nos oieron sino ques uerda que en ella i los demas

dias que estan señalados por nuestra santa madre iglesia para ellos los (^lo) aciamos como catolicos christianos i lo emos echo sienpre i si se ponía

15 al chocolate de agua alguna migaja de tostada era para lo que dicho tengo i decir que eran 2 tostadas es falso como todo. Las tortas eran como las demas i sea

preguntada doña Catalina si quando amasaua quera cada 8 dias si acia mas que 2 tortas de mantequa i al parecer algo mas grandes es que a causa

20 della alça mas quel ordinario; i a lo que dicen que si se queuraua alguna se subrogaba otra en su lugar quisiera preguntarle que por orden de quien a quien tal dice en medio de ser tan falso como todo i lo mesmo digo

a las 3 que a las 2 i lo propio a lo de los uiscochos pues no eramos gente de su porte. I en fin todo es tan falso como es uerda ser ellos enemigos.

{LM.[^33]}

I en quanto al cargo 33 digo señor que solo quando me apretauan los callos me

25 ponía el casquito de ceuolla i que no era menester cada dia i esto era porque alla no auia otro remedio para el efeto.

I en quanto a lo que dice el cargo del escritorio de mas señor de lo que tengo dicho digo que el dia que enbio don diego a las egecuciones por don Juan

30 Manso digo Juan Lucero que lo primero que traía orden de llevar eran los escritorios i que en esta ocasion el mesmo Juan Lucero delante de Diego del Castillo, Antonio Goncales Lucas de Uillansanti, Rodrigo Rubi Antonio de Salas, Pedro de Montoia el Uiego; que estos 4 postreros eran guardas,

i otros questauan alli fue vaciando el propio el dicho escritorio i antonia goncales fue recuiendo en gicaras lo quel del iua sacando i que entonces uieron todos los papeles questauan en la gaueta que quieren

35 decir; i que io estaua bien desquidada de su ida pues como todos ellos sauen estaua en una cama muriendome.

I en quanto a lo que del 4 cargo se me a [^ce] digo señor que lo que me e querido acordar. Lo que paso fue que entrando en el aposento - no me aquerdo si al llegar a la cama o antes de

40 llegar a ella - me digo don Bernardo que no me aias querido dar un bonetillo que este esta sucisimo i esto era me digo [^ a causa de la gente que uenia despues de pasada la procesion i esto ser

(^?) porque auia un dia o dos que me lo andaua pidiendo; i como aquellos auia estado io ocupada con la comida de los pobres no se lo auia dado. I despues a causa de auer quedado tan cansada por no auer tenido

45 en aquella ocasion gente que pudiera desquidarme sino auerlo echo io todo, por cuiu causa se me auia oluidado aunque me lo auia pedido diferentes ueces. I esta fui con mi (^pr) ordinario paso sin la aceleracion que dicen ni me quieren

inputar i le saque de una de las cagas de ropa blanca adonde el estaua i se lo di i no le dige cosa alguna sino que cogi el sucio i me parece lo tire soure una mesa; i me sente a la cauece-

50 ra i cogi el libro i me puse a leer la pasion de nuestro señor Jesuchristo i estandolo aciendo ia a los fines della entraron a auisar como dicho tengo uenia doña Catalina de Camorra; i lo entraron a auisar las apachas que estauan en la puerta de la calle; i quando ella uino iua entonces pasando la procesion por la plaça sigun ella nos digo i que asta alli auia uenido con ella

i que por apretarle el dolor de su pie lo auia degado i que me uenia a uer i le pregunte que como le auia ido en el sermon i me digo que bien i le dige que io auia leidolo alli que era de sermones de

55 la quaresma aquel libro. I luego de alli a un ratito uino Diego Romero i Pedro Lucero, su marido i padre i luego su hermana doña Ines. I de alli a otro rato mande acer chocolate i lo iço Antonia la cocinera; i tambien se allaron otros mas no me aquerdo quienes fueron. I sea

preguntada doña Catalina como estauan las muchachas en la puerta quando uino, i como dego la procesion pasando, i como me allo a mi leyendo, i a mi marido recando en su rosario (^?) i todos estos, como

60 las llaues, andauan sienpre en maços por casa.

[fol.120r]

{LM.[^6]}

- I en quanto al 4 cargo que se me ace de mas de lo que tengo dicho a el {RUB.} i ser falso el auerse bebido el chocolate asta despues de auer pasado la procesion i que boluio la gente de la iglesia. Digo señor que una de las personas que si mal no me acuerdo se allaron a beberlo
- 5 i lo iço alli fue Diego Romero = ([^doña Ines la de Escallada]) que si no uino con su muger uino casi tras ella; i tambien se allo el maese de canpo Pedro Lucero i otros que quicás se acordara don Bernardo quienes fueron que como a tanto tiempo i cosas echas sin quidado no me puedo acordar io i en fin es todo falso quanto en el se nos inputan.
- 10 I en quanto al quinto cargo digo señor que [^mi marido traia sienpre escofieta quando estaua en la cama i que io no] (^?) me puse escofieta ni se mas que ser como soi catolica christiana por la gracia de Dios i que es todo (^tan) falso (^como el primer ??).
- En quanto al peínador tengo dicho que no teniamos mas que uno i
- 15 ese solo para el fin aquellos son que para quitarse la barba i no para otra cosa alguna ni e sauido en mi uida sean para mas.
- I en quanto al 6 cargo que se me ace del libro de mas de ser señor el que tengo dicho i que no era el tenerle ni leeren el para mas que por no acauar de olvidar la lengua que fue el fin para que me le dio mi padre en el qua-
- 20 l estando el preso en el castillo de Santa Crus de Cartagena me acia le leiera algunas ueces por diuertir sus quidados i una que no tenia gana de a cerlo le dige que sino sauia ablar la lengua i leerla i me respondió ai hija no saues tu que ua de ablarla leerla o entenderla io aun que la ago leiendola io no la pronuncio porque no es mi lengua
- 25 materna i aciendolo tu lo aces i por esa causa la entiendo quando tu la lees i gusto de diuertirme un rato. I si el fuera malo no me lo pirmitiera leer a mi ni lo iciera el como tan christiano i este libro sigun a el le oi i a otras personas le ai traducido en nuestra lengua castellana como el Petrarca del qual es conpañero aunque en diferente estillo.
- 30 I en quanto al cargo 15 demas de (^?) lo que dicho tengo digo señor ques falso el auerse acotado esta negra por el aiuno quel cargo dice ni por mi ni mi marido ni ai mas que por la causa que dicha tengo le ice decir con Jusepa no aiunara por no ablarle io en esas cosas i que mi marido
- 35 ni lo supo como cosa que no auia para que darle a el quenta i en quanto a lo del escapulario de nuestra señora del Carmen digo ques todo falso quanto dice le dige i que como chistiana le [^e] estimado i uenerado sienpre como deuo i a lo de que no se le mande quitar ia tengo respondido.
- 40 I en quanto alcargo 16 (^que) de mas de lo que tengo dicho digo ques señor falso en todo el decir lo conte a mi marido ni el lo supo porque no ai en el mas uerda de la que tengo dicho i en quanto a la confesion que dice en el sigiente nunca se castigo por cosas como esas sino por causas que daria i ia tengo respondido i mi marido nunca
- 45 supo nada i en fin señor son cosas de enemigos
- i en quanto al cargo 18 demas de lo que tengo dicho digo señor que que las personas que me asistian sienpre iban a oir la misa que nosotros i que iendo i uiniendo guntos mal podiamos tener que reñirles
- i en quanto al cargo 22 demas de lo que tengo dicho quisiera preguntarle a
- 50 la persona que dice me comunico i no supo tubiera deuocion alguna que

[fol.120v]

si el oficio de la uirgen santissima que desde niña reço i me uieron
reçar no es deuocion que si asi mismo muchas oraciones en el perfeto
cristiano i se las leia a las que me asistian. I el cinto de mi glorioso
padre san Agustin i les lei a los que me asistian la bula como asi mis-
5 mo otros de san Juan de Letran i san Roque i san Anton de la Corona
de la pasion de nuestro señor Jesuchristo de la carta de esclauitu de
la uirgen santissima del rosario i la ora del i quiças le dio alguna una
de dos que tenia como fue a Catalina Bernal si les reparti a las que me
asistian quentos de santa Juana de la Crus i del millar i les lei
10 las grandes gracias que a ellas son concedidas i les lei la bula de
la santissima trinidad de ques cofadre don Bernardo con otras deuo-
ciones que como catolicos christianos teniamos i a *Vuestra SSeñoria* pido i supli-
co aga paresgan estas bulas que quedaron en una escriuania en
mi casa para que se uea ser uerda lo que digo.

{LM.[^25]}

15 I en quanto al cargo 25 de mas de lo que tengo dicho digo señor que declare
como christiano Juan Dominges si las ueces que uino a la uilla i estubo en
mi casa s[^i] en ningun tienpo uedado por nuestra santa madre iglesia
nos uio gamas comer carne i lo mesmo puede hacer Francisco Domin-
ges i otros muchos de alla i asi mismo Toriuio de la Guerta i estan-
20 do a los finis con arta necesida ni con ella ni enfermeda tanpoco
la comimos nunca i Antonia Gonçales puede acer lo propio i Do-
mingo Gonçales el gallego Rodrigo Rubi el tienpo que lo pudo uer
i Hernan Martin i otros muchos [^i sean tambien preguntadas desto mis mu-
chachas que aunque incapaces dios ara digan

25 la verda]

{LM.[^27]}

I en quanto al cargo 27 demas de lo que tengo dicho digo señor que io no se de
mi gamas auer ablado mal de sacerdotes algunos en parte alguna
i me olgara cierto que se me digera quando como o en que i asi gusgo
ques uerda lo que Catalina Bernal me digo que me auian glosado
30 las raçones las que asistian conmigo i eso deue infaliblemente
de ser i bien lo deue ella de sauer pues siendo una dellas i sauien-
do como nunca consentia ablar mal de nadie delante de mi ni acer-
lo io me lo digo.

{LM.[^29]}

I en quanto al cargo 29 demas de lo que tengo dicho digo señor que es rara cosa
35 que solos a los de casa dice[^n] reñiamos por ser deuotos io nunca les ui cierto sino
maldades i por eso les reñiamos i no por el traer el *Santo* rosario al cuello ni o-
tras deuociones como dicen i en quanto a que no traia(^?)mos a nos uie-
sen rosarios lo pudieron acer muchas ueces como es cierto lo uieron i aun
quando me prendieron puede decir frai Salvador le dige me lo trugera
40 de la faldiguera de las naguas que traia en casa que por auermelas qui-
tado de priesa al ir don Diego auia quedado alli i me le lleuo con las
oras i el perfeto christiano = [^i asi mismo como christiano le traia i recaua mi marido]

{LM.[^30]}

I en quanto al cargo 30 digo señor de mas de lo que dicho tengo que [^es] tan fal-
so que aun a las de fuera i estraños quando se ofrecia mandaba [^a] abrir sin
45 proibi(^r)cion alguna el dicho escritorio i aun estando io fuera de
aquella quadra como sucedio que auiendo echado de casa a P[^e]dro de
Artiaga i a su muger i estando en mi casa de uesita en la sala en
un estradito pequeño que en ella tenia para el uerano doña cata-
lina de camora i otras ueces con ella doña Ana Robledo i tal ues su hija do-
50 ña Francisca algunas ueces guntas i otras algunas dellas

[fol.121r]

al tiempo de dar el chocolate le solia mandar a una mesti- {RUB.}
ça que llaman Cota la Tuerta por serlo de un ojo que acaso se
solia allar alli que entrase i sacara los paños de faldas de
el escritorio que dicen i otras ueces estando enferma iba i los sa-
5 caua de suerte que con ser esta de fuera i que solo asistia a uer
a las criadas de casa o quando la llamauan para alguna cosa
sin que se le proibiera andar todo lo que quisiera lo abria i podi-
a uer quanto quisiera. I quando de Jusepa recelara papeles
que en el tenia cosa ques tan falsa no fuera mucho por que era
10 tan gran chupadora que la bula de la santa cruçada no estaua
señor sigura de que ella no lo iciera, pues aun de una al(^1)ace-
na en que naide andaua por estar el archiuo de gobierno en
ella no estubo sigura i quando la eche recorriendo mi casa a-
lle me abia chupado media resma de papel blanco del que alli te-
15 nia como lo pueden señor decir algunas de mis muchachas pues
las reñi por que no me abian auicado dello uiendo lo sacaua como
me lo decian entonces lo auia echo i siendo esto tan uerda como lo es que
cosa podia auer en toda la casa quella no uiera sin proibicion alguna
i en quanto al cargo 31 demas de lo que dicho tengo digo señor que cito la car-
20 ta que me escriuio aquella tarde poco antes que sacara a mi marido de casa
don diego la qual enpieça - que de lagrimas que de aogos que de sustos i
penas se ubiera *Vuestra SSeñoria* escusado con que el señor don Bernardo desde el pri-
mer dia que uine a este gobierno ubiera creido mis uerdades que por ser-
lo corieron placa de agrauios en su desaconado estilo, por la qual
25 se ue señor ser uerda lo que dicho tengo que desde el primer dia nos digo
{LM.[^?? doss?? {RUB.}]}

i dio a entender de la prision i en el tenor della mas adelante dice
are por *Vuestra SSeñoria* por quien soi quanto pudiere = [como lo acreditaran las esperiencias]
aunque tubo tan poca
fee con lo que la dige en la iglesia con que no la puede auer tan-
poco en que me llamo solo para decirme la prision del santo oficio co-
30 mo dicho tengo, i luego quando fue a casa preguntandole que
a que iba pues me abia sacado a mi marido me digo que (^??) auia
quedado (^??) de auisarme en siendo tiempo i que ia lo [era] (^??) i lo iua
a cunplir. I luego me digo por 2 ueces que aquella noche agu-
ardaua al padre custodio i que al otro dia lo aurian i[^a] mirado a mi
35 marido asta los escarpines no se para que gusgo deuria de ser por
buscar papeles de que andaua tan ansioso que io a esto lo atribui i
en fin señor por todas estas cosas no podia io nunca dudar que
quando me prendieron a mi ia estaua el preso para las malicias
que dice este padre que tubo i preguntas i repreguntas que no le ice
40 ni mas de lo que dicho tengo demas de auer uisto quando le deuie-
ron de llevar entrar como a *Vuestra SSeñoria* dige el otro las guardas que estauan
con el i a don Diego lo qual uio conmigo Antonia Gonçales aun-
que no conocio ella mas de queran dos hombres con arcabuces i que
ellos i otros dos subieron los 4 a la acotea i a don Diego conocio en lo
45 alto i el capote i lo uimos entrar en la sala de los guardas. I io no se de
mi marido mas de ques catolico christiano por la

[fol.121v]

gracia de nuestro señor Jesuchristo

{LM.[^37]}

i en quanto al cargo 37 digo señor que (^de) de lo que tengo dicho no se me intimo en santo Domingo a mi censura ninguna ni se me ablo a mi palabra sino a los guardas todo lo que en el capitul[^o] dice quando en sandia me ablaron
5 della no me digeron tan poco que me auian entimado nada en santo Domingo por que sauian no lo auian echo sino que me digo que pues no aciamos caso de una descomunión que teniamos encima i io le pregunte entonces que que descomunión como quien no sauia nada i me respondió el padre custodio questo uino de alla io le dige que io obedecia i lo auia
10 echo a todo lo que me abian dicho auia ido de aca i boluiendome a decir no se que le dige padre io no respondo a eso porque son materias que no entiendo i asi no puedo responder alla uamos i lo sauremos todo esto fue lo que paso i no otra cosa de lo que dicen.

{LM.[^38]}

I en quanto al cargo 38 digo señor ques falso el decir que acia buelta el ancon por que no era sino camino derecho i pudieron no poner la caroça adonde uiera el caro como asta alli auiendo muchas no lo auia uisto i entonces me rogo noriega digera que en las de acomilla lo auia uisto i (^que ??) es totalmente falso el decir quel sentimiento que tube f[^{ue}] con religioso alguna pues (^??) creia
20 auer sido Francisco de Leon i quando ellos me digeron desengañandome que auian sido los religiosos los que auian puesto asi el caro le roge a don Juan Manso iciera i le rogara de mi parte al custodio le bagara algo el que[^r]ro i despues en lo de andres de gracia se lo enbie a rogar con migel de noriega para (^al) algun aliuio de mi
25 pobre marido i auiendo no lo acia lo dege.

{LM.[^39]}

I en quanto al cargo 39 como tengo señor dicho es totalmente falso sino que algun enemigo me a leuantado ese testimonio como todos los demas porque es uerda cierto como dios lo saue que todo mi consuelo a sido sienpre i es auer uenido a un tribunal santo con gran
30 n confianca que la christianda i gusticia de los señores gueces del me la an de acer i boluer por mi inocencia como se puede auer señor uisto en el animo i ualor con que en este santo tribunal entre i no auer nunca ablado lo contrario desto es tanta uerda que ni aun lo e pensado i quando salio a Guadalupe
35 el señor alguacil maior se le dige asi a mis muchachas no queriendose apartar de mi como lo puede decir i las console con eso como cosa ques tan cierta i no puede por ninguna manera tener ni aun sonbra de duda.

I quanto a los cargos que en diferentes ueces señor se me acen de que no oia
40 a misa estaua tan tullida i lo estube desde que fui que aun la noche que me prendieron se espantaron los mesmos religiosos de uerlo i me preguntaro[ⁿ] diferentes ueces que de que estaua tan inpedida i quera lo que sentia i les dige que de dolores en los guesos i coiunturas i aun frai Saluador se adelanto una dellas i le digo al padre custodio que lo oi io no se lo podra echar prisiones i le (^??) respondió el pues como puede ser menos
45 si lo manda asi i le uoluio a decir pues si esta tan inpedida como puede ser i callaron uea *Vuestra SSeñoria* señor pues ellos digeron esto qual podia i estar. I aun Antonia Gonçales lo puede decir como andaua (^??)

[fol.122r]

{LM: Audiencia en que se continuo el leer las audiencias a su abogado}

En el *santo officio* de la Inquisicion de Mexico
en *veinte* y siete dias del mes de *nouiembre*
de mill y seiscientos y sessenta y tres años
estando en *audiencia* de la mañana

5 el *señor inquisidor vissitador doctor don Pedro de Medina*
Rico, por su *mandado* fue trayda de la car-
zel en que esta

doña Teressa de Aguilera y Roche a la qual
siendo *pressente* le fue dicho que ya sabe

10 como tiene hecho *juramento* de dezir *verdad*
en todas las *audiencias* que con ella se
tubieren hasta la *conclusion* de su *caussa*.

Dixo que por ahora no se le ofreze
cossa alguna que dezir.

15 Y en este estado se *mando* entrar en esta
audiencia al *doctor don Alonso Alabes* su abogado.

Y estando el *sussodicho* *pressente* le fue dicho
que este *atenta* y se continuara en leerle
su *prozesso* *para* efecto de que comunique

20 con *dicho* su abogado lo conveniente a su *justicia*.

Y con efecto se le comenzo a leer desde
el fin del *primero* pliego de los escritos
en este *prozesso* por *dicha doña Teressa de*
Aguilera que fue en la parte adonde

25 quedo en la *audiencia* de ayer, *veinte* y seis de este
pressente mes y año. Y se continuo
hasta fin de la *audiencia* de dicho dia de ayer,

veinte y seis del *corriente*. Y en este estado se quedo
para continuarlo en la primera. Con que fue *mandada*

30 boluer a su carzel a la *dicha doña Teressa de Aguilera*,
y su abogado salio de *dicha audiencia*.

Passo ante mi

Diego Martinez Hidalgo, *Secretario*. {RUB.}

[fol.122v]

{LM.[^Audiencia en que se continuo Y acabo de leer al Abogado las audiencias]}

En el santo officio de la Inquissicion de la ciudad
de Mexico en veinte y ocho dias del mes de
nouiembre de mill y seiscientos y sessenta y tres
años. Estando en audiencia de la mañana el *señor*
5 *inquisidor vissitador doctor don Pedro de Medina Rico,*
por su *mandado* fue trayda de la carzel donde esta
doña *Teressa de Aguilera y Roche.*
Y siendo *pressente* le fue dicho que ya sabe como
tiene hecho *juramento* de dezir verdad en
10 todas las *audiencias* que con ella se tubieren
hasta la *conclusion* de su causa.
Dixo que por ahora no se a acordado
de *coffa alguna* que deba dezir.
Y en este estado se *mando* entrar en esta *audiencia*
15 al *doctor don Alonso de Alaues Pinelo* su
abogado. Y estando *pressente* le fue dicho
que este atenta y se continuara en leerle
sus *audiencias* para que diga y comunique
lo conveniente a *justicia* con su abogado.
20 Y con efecto se comenzo a leer desde
el estado en que quedo en la *audiencia ante-*
zedente dicha letura hasta el fin
de esta su caussa. Y trato y comunico
lo que quiso sobre este su negocio y causa
25 con *dicho* su abogado el qual le dixo y aconsejo
que lo que convenia *para* el descargo
de su conciencia breue y buen despacho
de su *negocio* era dezir y confessar la verdad
sin lebantarsse assi ni a otra persona
30 *falsso testimonio*, y si era culpada pedir
penitencia con misericordia por que
con esto se le daria. Y la *dicha doña Teressa*
con acuerdo y parezer de *dicho* su abogado

[fol.123r]

dixo que ella a dicho y confessado la
verdad en todo y por todo como parece
de sus confessiones a que se refiere
Y niega lo demas contenido en dicha

- 5 acussazion y della pide ser absuelta y
dada por libre y que dandosele pub-
licazion de testigos protexta Alegar
mas en forma lo que a sus defenssas
y justicia convenga. Y Concluya y concluyo
10 para el articulo que hubiesse lugar
en *derecho*

{LM.[^Tratado al señor fiscal de la conclusion de la rea y su respuesta]}

Y el dicho señor inquisidor vissitador mando dar copia
y ttratado al señor fiscal de este *santo officio*, el qual
dixo que afirmandosse en lo que tenia

- 15 dicho y acetando sus confessiones de la dicha
doña Teressa de Aguilera en quanto por el
hazian y no en mas y negando lo prejudicial
concluya y concluyo para el articulo que ha
lugar en derecho. Y pidio ser rezeuido a prueba.

{LM.[^Reziuesse la causa a prueba a ambas partes]}

- 20 Y el dicho señor inquisidor vissitador dixo que habia y
hubo esta caussa por conclussa y falla-
ba que debia de rezeuir y reziuió a am-
bas partes a prueba saluo iure impertinen-
tium et non admitem dorum segun
25 estilo del *santo officio*, lo qual se notifico
a ambas partes.

{LM.[^El señor fiscal hace reproduccion y press[^?]on de los testigos y pide se examinen los
contestes y se ratifiquen los testigos en la forma del *derecho* y se haga publicacion de testigos]}

Y luego el doctor don Rodrigo Ruiz de Cepeda
Martinez, que haze officio de señor fiscal
dixo que hazia y hizo reproduccion

- 30 y presentazion de los testigos y probanza
rezeuida contra la dicha doña Teressa
assi en su prozesso como en los

[fol.123v]

registros de este *santo officio*. Y pidio se examinasen
los contestes y se ratifiquen los testigos
en la forma de derecho y se hagan las
demas diligencias para sauer y alcanzar la verdad
5 y que hecho esto se haga publicacion
de testigos. Y amonestada dicha doña
Teresa de Aguilera que todavia lo piense
bien y diga enteramente la verdad fue
mandada boluer a su carzel. Y antes
10 lo firmo doña Teresa de
Aguilera i Roche
Passo ante mi
Diego Martinez Hidalgo, *Secretario*. {RUB.}
{LM.[^Audiencia en que se le dio La Publicacion de testigos]}
En el *santo officio* de Mexico en seis dias del mes de diziembre
15 de mill seiscientos y sessenta y tres años, estando en audiencia
de la mañana el *señor inquisidor vissitador doctor don Pedro* de
Medina Rico por su *mandado* fue trayda a ella
doña Teresa de Aguilera y Roche a la qual siendo
presente le fue dicho que ya saue que tiene hecho
20 juramento de dezir verdad en todas las audiencias que
con ella se tubieren hasta la conchlussion de su caussa.
Dixo que por ahora no se acuerda de cossa alguna que
deba dezir para descargo de su conciencia.
Fuele dicho que el *señor fiscal* de este *santo officio* tiene pe-
25 dida se le de publicacion de los testigos que deponen
contra ella en esta su caussa y antes que se le diesse
notizia de lo que dicen le estaria muy bien que ella di-
xesse enteramente la *verdad*, y asi se le amonesta lo haga por
que abra mas lugar de usar con ella de la misericordia
30 que este *santo tribunal* acostumbra con los buenos confidentes.
Dixo que tiene dicha y confessada la *verdad* que que puede dezir
si los testigos deponen falsamente por conspiracion
que hizieron el *gouernador don Diego* de Peñalosa y los frayles con-
tra ella y don Bernardo Lopez de Mendizabal
35 su marido, conspirando los testigos y escriuiendo

[fol.124r]

lo que no dezian como despues lo dira,
y esto responde.

Y el dicho *señor inquisidor vissittador* mando hazer
la dicha publicazion callados los nom-
5 bres y cognombres de los testigos y las
ottras circunstancias por donde pueda
benir en conozimiento dellos, segun
las ynstruções y estilo del sancto
officio, la qual se hizo en la manera
10 siguiente.

Aqui la publicazion

[fol.125r]

{LM.[^Toca a *doña* Teresa de | Aguilera y Roche]}

Publicacion de testigos que se da
a *doña* Teresa de Aguilera y Roche
pressa en carzeles secretas de este
santo officio de los que *contra* ella deponen

5 en caussa pendiente en este *santo officio*
contra la susso *dicha*.

{LM.[^Ttestigo primero | *Capitulo* 1 y unico]}

Un testigo jurado y ratificado en tiempo
y en forma que depusso en este *santo officio*
por uno de los dias del mes de *henero* de mill

10 seiscientos y sessenta y un años haviendo nom-
brado las provinziias del Nueuo Mexico
dixo que *dichas* *prouincias* del Nueuo Mexico
estan summamente escandalizadas
de ver los prozedimientos del *dicho* *gouernador*

15 don *Bernardo* Lopez de Mendizabal. Pues es
reparo comun en la *dicha* villa de

Santa Ffee, que el sussodicho no acude
a oyr missa a la yglessia sino es en dias
de festividades y domingos de precepto

20 y en el invierno ni aun en estos dias
estando la yglessia un tiro de arcabuz
de las cassas reales. Y lo mismo obser-
ba su muger *doña* Teresa de Aguilera
y solamente ban a missa en dicho tiempo

25 de invierno, quando haze algun dia de
mucho sol, y que lo que tiene dicho es
la verdad por el *juramento* hecho.

{LM.[^Ttestigo 2 *Capitulo* 1 | y unico]}

Otro testigo jurado y ratificado en tiempo
y en forma que depusso en el Convento

30 de San Antonio del pueblo de Senecu
por uno de los dias del mes de mayo
de mill seiscientos y sessenta y un años
dixo que corrio por publico en aquella
tierra, que una criada española que tenian

[fol.125v]

En su palacio y cassas reales los dichos don Bernardo Lopez de Mendizabal y doña Teressa de Aguilera su muger, fue preguntada por otra persona que adonde yba, a que respondió, “boy a este martirio que este hombre a dado en que todos los biernes le e de labar los pi[^es] y poner ropa limpia a el y a su mug[^er].” Y que lo que tiene dicho es la verdad por el juramento hecho.

5
10
15
20
25
30

{LM.[^Ttestigo3 Capitulo 1 | Y unico]}

Otro testigo jurado y ratificado en tiempo y en forma que depusso en este *santo officio* por uno de los dias del mes de febrero de mill seiscientos y sesenta y uno, dixo que sabia que preguntando una muger a cierta perssona de cassa del dicho don Bernardo Lopez Y de doña Teressa de Aguilera que adonde yba, respondió, que yba aquel martirio. Y preguntandole qual era el martirio respondió que dicho don Bernardo de Mendizabal y doña Teressa de Aguilera su muger hauian dado en labarsse los pies y ponerse ropa limpia todos los viernes, lo qual sabido por muchas perssonas causso en ellas mucho escandalo, por parezer ceremonia judayca, y la perssona de dicho don Bernardo sospecho[^sa] y que lo que tiene dicho es la verdad so cargo del juramento hecho.

{LM.[^ttestigo 5 | Capitulo 1]}

Otro testigo jurado y ratificado en tiempo y en forma que depusso en el convento de San Antonio de la Ysleta del Nueuo Mexico por uno de los dias del mes de mayo

[fol.126r]

de mill seiscientos sessenta y uno,
dixo que los criados de don Bernardo
Lopez de Mendizabal hauian hecho
reparo muchas vezes en que el dicho
5 don Bernardo y su muger *doña* Teressa
de Aguilera y Roche se lababan las
cabezas los viernes, accion que los
tales criados la tenian por sospechossa
en *nuestra santa fee*. Y el testigo la tubo tam-
10 bien, sabiendo que dicha accion ubiese
de ser siempre en viernes.

{LM.[^Capitulo 2]}

Y preguntando al testigo si sabia o hauia
oydo dezir que alguna persona di-
xesse que no hauia de hauer domingos
15 ni dias de fiesta, por no yr a missa
o que se yndignasse quando tocaban
a missa los dias festivos, dixo que
semejante cossa no la hauia oydo
el *ttestigo* a perssona alguna, pero que
20 siempre reconozio que don Bernardo
Lopez de Mendizabal y su muger
doña Teressa de Aguilera y Roche, yban
algunas vezes a missa como forzados
aunque daba a entender que era
25 por la descomodidad de frios y nieves,
pero el *ttestigo* siempre concibio de ellos
poquissimo afecto a la devocion de
la missa y que lo que tiene dicho
es la verdad por el juramento hecho.

{LM.[^ttestigo 6 Capitulo 1 | y unico]}

30 Otro testigo jurado y ratificado en tiempo
y en forma que depusso en el Con-
vento de *Nuestra Señora* del pueblo del Socorro
del reyno del Nueuo Mexico por uno
de los dias del mes de mayo de mill seis-
35 cientos y sessenta y un años, dixo que

[fol.126v]

hauia oydo dezir en comun que cierta perssona
de la cassa de don Bernardo Lopez de Mendiza[^{bal}]
quando bibia en la villa de Santa Ffee
fue preguntada por cierta perssona

5 que adonde yba a que respondio, “boy a es[^{te}]
trabajo que an dado estos en que todos los
viernes les e de lavar los pies y mudar
ropa limpia. Lo qual contaron al tes[^{tigo}]
por ceremonia sospechossa, y que lo que
10 tiene dicho es la verdad por el juramento hecho.
{LM.[^{ttestigo} 8 Capitulo 1]}

Ottro testigo jurado y ratificado en tiempo y
en forma que depusso en el conventto
de la Inmaculada Concepcion de la villa de Santa
Fee, cabezera del Nueuo Mexico, por uno de los
15 dias del mes de septiembre de mil seiscientos
y sessenta y un años, dixo que estando
en la toma del Rio del Norte entre la na-
cion de los manssos y sumas lleo
alli una perssona de cassa del general
20 don Bernardo Lopez de Mendizabal y estando
el ttestigo y otras perssonas con ella dixo
dicha perssona que daba grazias
a Dios de hauerla sacado de cassa del
dicho don Bernardo porque doña Teressa
25 de Aguilera y Roche siempre los vier-
nes se hauia de labar, y lo mismo
don Bernardo Lopez, aunque no siempre
como ella.

{LM.[^{Capitulo} 2]}

Yttem dixo el ttestigo que en veinte y seis dias del
30 mes, digo en veinte y cinco dias del mes de
septiembre de mill seiscientos y sessenta y un años
se leyeron los edictos de nuestra santa fee, a que
hauia ocurrido todo lo mas de aquellas
provinzias, y que estubo con mucho cui-
35 dado a todas las missas rezadas (que era
domingo) despues de la cantada y no bio benir

[fol.127r]

Al dicho don Bernardo Lopez de Mendizabal
ni a su muger a missa alguna, ni oyr
el edicto *general* de la fee, sabiendo por
publico que estaban buenos, y que lo
5 que tiene dicho es la verdad por el
juramento hecho.

{LM.[^ttestigo 9 Capitulo 1 | y unico]}

Otro testigo jurado y ratificado en tiempo
y en forma que depusso en el Convento
de la Inmaculada Concepcion de dicha villa
10 de Santa Fee por uno de los dias del mes
de septiembre de mill seiscientos y sessenta
y uno dixo que hauia oydo dezir por publico
y notorio en especial a perssonas que nombro,
que don Bernardo Lopez de Mendizabal y su
15 muger doña Teresa todos los viernes en la
noche se lababan todo el cuerpo y se sa-
humaban y se ponian ropa limpia
y echaban en la cama sabanas limpias.
Y que lo que tiene dicho es la verdad
20 por el juramento hecho.

{LM.[^ttestigo 11 Capitulo 1 | y unico]}

Otro testigo jurado y ratificado que depusso
en el Convento de la Inmaculada Concepcion
de dicha villa de Santa Fee, por uno de los
dias del mes de septiembre de mill seiscientos
25 y sessenta y uno, dixo, que a la lectura
de los edictos de *nuestra santa fee* que se leyeron
en dicho año, no asistio a oyrlos la muger
doña Teresa de Aguilera que lo es de dicho
don Bernardo Lopez, y que no saue que tubiesse
30 achaque alguno que la impidiera y que
lo que tiene dicho es la verdad so cargo
del juramento hecho.

{LM.[^ttestigo 12 Capitulo 1]}

Otro testigo jurado y ratificado en tiempo
y en forma que depusso en dicha villa de
35 Santa Fee, por uno de los dias del mes de octubre

[fol.127v]

de mill seiscientos y sessenta y uno, dixo
contra don Bernardo Lopez de Mendizabal
en materia del odio y enemiga que siem-
pre mostraba contra los sacerdotes.

- 5 Dize tambien contra *doña* Teresa de
Aguilera lo siguiente: no solo de los
que estaban en este reyno (hablando del
Nueuo Mexico) pero de los que hauia cono-
zido en la Guazteca, de quienes hablaua
10 mal, diziendo que un beneficiado rico,
cuyo nombre no se acuerda el *ttestigo* aunque
lo nombraba con mofa, y diziendo que
hauia muerto con unos onze, o doze hijos
y su amiga a la cabezera, y que esto mismo
15 afirmaba por verdad *doña* Teresa de
Aguilera y Roche, muger del dicho *don* Bernardo.

{LM.[^Capitulo 2]}

Ytten dixo el *ttestigo* que assi mesmo oyo y supo
que hauiendo sabido dicho *don* Bernardo Lopez
que Juan Gonzalez Lobon hauia dicho años

- 20 hauia que primero se enterraria con un
pellejo de Lucifer que con el abito de san
Francisco el dicho *don* Bernardo muchas vezes le hazia
al dicho *Juan* Gonzalez, repetir las sobredichas
palabras llamando a la dicha *doña* Teresa
25 su muger para que las oyesse con grande
alegria y que se lo aplaudia dicho *don*
Bernardo, con grandissima rissa.

{LM.[^Capitulo 3]}

Ytten dixo el *ttestigo* que una muger le hauia
dicho que oyo a dicha *doña* Teresa dezir que no
30 se queria confessar, por que los religiosos
de alli revelaban las confessions,
pero que despues se confesso.

{LM.[^Capitulo 4]}

Ytten dixo sauer que *doña* Teresa de Aguilera
mudaba todos los viernes ropa limpia
35 con particular cuidado assi en la cama
como en su perssona y en la messa,

[fol.128r]

y se lababa la cabeza, pues en tiempo
muy riguroso quando hauia nieves
no dexaba de labarssela, y mudar la
ropa, como fuesse dia de viernes

- 5 y se quedaba sola al tiempo y ocassion
que acababa de labarssela, y se
enzerraba en un aposento sin que perssona
alguna por pequeña que fuesse
no consentia quedasse dentro. Y se estaba enze-
10 rrada cada vez, tiempo de una hora poco
mas o menos, y aunque a el *ttestigo* dezia cierta
perssona que nombro que debia de estar
limpiandosse sus partes, sin envargo el *ttestigo*
sospechaba que que recelo seria enzerrarse
15 quando fuesse para limpiarsse sus partes
en dicho aposento, quando en otras ocassiones
no recelaba, que cierta perssona de su cassa
la biesse todo su cuerpo en la cama.

{LM.[^Capitulo 5]}

- Ytten dixo el *ttestigo* que cierta perssona de
20 cassa de dicha *doña* Teresa le dixo que la
dicha *doña* Teresa de Aguilera ussaba po-
nerse todos los dias una tela de zebolla en
las plantas de los pies, que no saue que zere-
monia fuesse aquella, que le pareze no
25 tenia achaque ninguno en los pies, y que
por hauerle parecido mal esta zeremonia
lo dize por si acaso fuesse supersticiossa.

{LM.[^Capitulo 6]}

- Ytten dize el *ttestigo* que huiendo asistido
mucho tiempo en cassa del dicho don Bernardo
30 Lopez de Mendizabal xamas le vio rezar
ni hablar converssazion de santo ni nunca
le vio traer rossario, ni que echasse bendizion
a la messa, y que quando se acababa de comer
solo dezia, cierta perssona que asistia
35 lebantando la messa, sea loada el *ssantisimo* sacra-
mento, y que nunca respondio dicho don Bernardo

[fol.128v]

por siempre, antes si boluia la cara a un lado, como enojado. Y su muger en quanto a no responder, por siempre.

{LM.[^Capitulo 7]}

Ytten dixo el ttestigo que bio, oyo, y supo, que por
5 el año de cinquenta y nueue por el mes de agosto estando comiendo la dicha doña Teresa y su marido, dixo la dicha doña Teresa que en la yglessia de la villa de Santa Fee no hauia tan hermossas ymagenes como
10 en otras yglessias adonde ella hauia estado, a que le respondió una de las perssonas que se hallaron pressentes, “pues el san Antonio de Padua, Señora, no es muy lindo,” a que respondia la dicha doña Teresa, “Vaya fulano
15 (nombrando el apellido de la perssona), no diga esso, no ve que se parece al cabo?”

{LM.[^Capitulo 8]}

Ytten dixo el ttestigo que hauia sabido y entendido, que doña Teresa de Aguilera, tenia un libro cuya lengua es estrangera
20 y que siempre esta leyendo en el. Y que solia dezir cierta persona quando la vey a leer, este libro debe de ser de herejes de Ynglaterra, esta muger debe de ser otra tal como ellos, y que assi lo sospechaba por ver su poca
25 cristiandad y mal obrar.

{LM.[^Capitulo 9]}

Ytten dixo, que xamas oyo, bio, ni supo asistiendo mucho en cassa de los dichos don Bernardo y Doña Teresa que la sossodicha aconsexasse o mandasse a sus criados ni criadas sse
30 fuessen a confessar aunque fuesse en la semana santa y que lo mesmo hazia su marido don Bernardo Lopez.

{LM.[^Capitulo 10]}

Ytten dixo el ttestigo que xamas dichos don Bernardo Lopez y doña Teresa de Aguilera su muger,
35 cuidaron que sus criados y criadas fuessen a oyr missa y que bio que azotaron a una negra

[fol.129r]

que tenian llamada Ana de la Cruz, por-
que ayunaba un miercoles a debocion
que tenia a *nuestra señora* del Carmen. Y le dixeron
que era una perra embustera.

{LM.[^Capitulo 11]}

- 5 Ytten dixo el *ttestigo* hauer visto y sabido
que *dicha* negra, llego un día a pedir li-
cencia a *doña* Teressa de Aguilera para yrse
a confessar y rezar su hora y comulgar
como es costumbre. Y le dixo la *dicha* *doña*
10 Teressa, que se fuesse noramala que era
una perra embustera y que no queria
que fuera y luego la *dicha* *doña* Teressa
se lo conto a su marido don Bernardo el qual
lo rio mucho, y riño a la *dicha* negra, y

15 trato mal de palabra.

{LM.[^Capitulo 12]}

- Ytten dixo el *ttestigo* que bio, oyo, y supo que los
dichos *doña* Teressa y don Bernardo Lopez le obligaron
a reñir a cierta perssona de su cassa que
nombro, porque la una dellas se confesso
20 y cumplio con su hora el dia de san Nicolas
Tolentino del año de sessenta, y nombra
testigos que bieron azotar a *dicha* negra.

{LM.[^Capitulo 13]}

- Ytten dixo el *ttestigo* que sabia que ningun
criado de los del *dicho* don Bernardo Lopez y *doña*
25 Teressa de Aguilera su muger abria (^?) que le
hubiesse oydo alabar al *ssantisimo* sacramento
ni a Dios ni a su Madre ni a otro santo alguno
y que lo que tiene dicho es la verdad so cargo
del jurameto hecho.

{LM.[^ttestigo 13 Capitulo 1]}

- 30 Otro testigo jurado y ratificado en tiempo y en
forma que depusso en *dicha* villa de Santa Fee
por uno de los dias del mes de octubre
de mill seiscientos y sessenta y un años, dixo que
sabia que todos los viernes, *doña* Teressa de
35 Aguilera muger del *dicho* don Bernardo
se lababa la cabeza y los pies, y que el *dicho*

[fol.129v]

don *Bernardo* las vezes que se lababa la
cabeza era tambien en viernes y que
sin faltar viernes ninguno ponian
ropa limpia en la cama y en la messa,

5 que esto era costumbre en ellos.

{LM.[^Capitulo 2]}

Ytten dixo el *ttestigo* que para dormir se
encerraban los *dichos* don *Bernardo* y *doña* *Teressa*
y que no entraba perssona ninguna hasta
que ellos abrian y llamaban, que no

10 sabe si era cuidado y que solo dormia
dentro del aposento de los *dichos* don *Bernardo*
y *doña* *Teressa*, una mulatilla pequena
de cossa de nueue años.

{LM.[^Capitulo 3]}

Ytten dixo el *ttestigo* que xamas el *dicho* don *Bernardo*

15 fue a oyr missa de voluntad sino como
violento y forzado, y muchas vezes daba
por orden a un criado suyo que envian-
dolo a llamar *para* oyr missa dixesse que esta-
ba malo siendo assi que no tenia enferme-
20 dad alguna y que la *dicha* *doña* *Teressa*, su
muger, hazia lo mismo.

{LM.[^Capitulo 4]}

Ytten dixo el *ttestigo* que un dia recien entrado
en aquella tierra, *dicho* don *Bernardo* *Lopez*, que
fue en el año de cinquenta y nueue bio

25 y digo que el *dicho* don *Bernardo* mando a *dicha*
doña *Teressa* su muger que azotassen como
la azotaron a una negra suya, porque
ayunaba un dia de miercoles a debocion
de *nuestra* *señora* del *Carmen*, y le dixeron que era
30 una perra enbustera, y nombro dos
personas que executaron el dar *dichos* azotes.

{LM.[^Capitulo 5]}

Ytten dixo el *ttestigo* que sauia y hauia visto
que los *dichos* don *Bernardo* *Lopez* y *doña* *Teressa* de
Aguilera su muger dezian que ayunavan

35 toda la quaresma en pesso y que el ayuno
era en esta manera que por la mañana
bebian cada uno un tecomate de chocolate

[fol.130r]

con dos tostadas de pan y lo mismo hazian
por la tarde, y que las tales tostadas que
cada uno comia con el chocolate eran
de una torta grande que se hazia de
5 proposito para esso, y que algunas
vezes sucedia quebrarsse la una
tostada, eran tres las que comian qual-
quiera dellos, y que otras vezes faltaban
las tales tostadas y se comia cada uno
10 dos biscochuelos.
{LM.[^Capitulo 6]}

Ytten dixo el ttestigo que conocio, vio y supo
que el dicho *don Bernardo Lopez* no hazia mucho
escrupulo de comer carne los viernes
y que *quando* bino de la Nueva España
15 lleugo al Parral dos dias antes de
ramos del año de cinquenta y nueue
y que en toda aquella semana santa
comio carne dicho *don Bernardo* y su muger
doña Teresa, y toda su familia sin que
20 para ello ubiesse achaque, mas que
en *doña Teresa* que estaba algo achacossa
y que en esta semana santa dicha
no cumplio con la yglessia dicho *don Bernardo*
ni su muger ni aconsejaron ni mandaron
25 a sus siruientes lo hizieran, mas que
vio que la dicha *doña Teresa*, vino al paso
del rio a confessar y comulgar dia
de corpus y que *don Bernardo* no se con-
fesso hasta la siguiente quaresma,
30 pero que su gente confesso y comulgo
luego que llegaron al reyno del Nuevo
Mexico, esto, de su motibo dellos, no por-
que dicho *don Bernardo* ni su muger se acor-
daban de exortarlos a ello.
{LM.[^Capitulo 7]}

35 Ytten dixo el ttestigo que bio y supo que la
dicha Semana Santa, que estuvieron

[fol.130v]

en el Real del Parral los dichos don Bernardo y doña Teresa su muger, los sussodichos no acudieron a officios divinos ni a prozesion alguna ni oyeron missa.

{LM.[^Capitulo 8]}

- 5 Ytten dixo el ttestigo que el dia que se leyeron los edictos de la fee en la villa de Santa Fee del Nueuo Mexico, vio y supo que el dicho don Bernardo Lopez no assistio a oyrlos, diziendo que estaba achacosso y aunque
10 aquel dia y dos antes, estubo en la cama le parezio al ttestigo que fue la enfermedad supuesta y no legitima, y que los criados de su cassa y algunas personas de fuera dias antes dezian que no hauian
15 de asistir, a oyr los dichos edictos el dicho don Bernardo que se hauia de hazer malo y assi fue, y su muger doña Teresa tanpoco fue a oyr dichos edictos, aunque mandaron a cierta perssona que el ttestigo nombro,
20 que fuesse a oyrlos. Y que esto es la verdad so cargo del juramento hecho.

{LM.[^ttestigo 14 Capitulo 1]}

- Ottrro testigo jurado y ratificado en tiempo y en forma que depusso en la villa de Santa Fee del Nueuo Mexico por uno de los dias del mes
25 de octubre de mill seiscientos y sessenta y un años dixo que presumia seria llamado para saber algunas cossas tocantes a *nuestra santa fee catholica* y lo que sabe es, que estando don Bernardo Lopez de Mendizabal por gouernador del Nueuo Mexico
30 vio y supo que todos los viernes en la noche doña Teresa de Aguilera su muger echaba ropa limpia en la cama y se lababa la cabeza y los pies y se cortaba las uñas y que en la messa echaua ropa limpia los mas de los
35 viernes pero en la cama la echaua todos los viernes sin faltar ninguno.

{LM.[^Capitulo 2]}

[fol.131r]

Ytten dixo el *ttestigo* que bio y supo que el viernes sancto de *dicho* año de sessenta y uno por la tarde que serian como a las tres poco mas o menos queriendo una criada de *dicha* doña

- 5 Teressa de Aguilera darle chocolate teniendo ya el tocomate en la mano para darlo a *dicha* doña Teressa, a tiempo que la *sussodicha* estaua sentada junto a la cabezera de la cama de su marido, entraron unas muchachas apachas
- 10 que aun no eran xpianas, que eran dos. Y dixeron, “ya passa la prozession.” Y luego aceleradamentese lebanto la *dicha* doña Teressa y fue a una caxa que estaua dentro del aposento que seria *dicha* caxa como
- 15 de bara y media, y abriendola saco della una escofieta limpia, y se fue a la cama donde estaua don Bernardo Lopez de Mendizabal beuiendo chocolate sentado dentro de la ropa en camissa. Y le quito otra escofieta que
- 20 tenia en la cabeza y le pusso la limpia y le dixo algunas palabras de que no sse acordaba bien, que a su parecer comenzaban con “don Golondron.” Y la otra escofieta la pusso alli, sobre la cama, la qual zeremonia
- 25 por ser en biernes santo y a tiempo que passaba la prozession le parecio al testigo que debia de ser cossa mala.

{LM.[^Capitulo 3]}

Ytten dixo el *ttestigo* que nunca les vio ni oyo a los *dichos* don Bernardo y doña Teressa aunque

30 les asistia mucho, rezar ni rossario les vio en la mano xamas ni les oyo hablar cossa de santos ni de exemplo y que nunca les mandaron confessar a los que serbian en su cassa.

{LM.[^Capitulo 4]}

- 35 Ytten dixo el *ttestigo* que la semana *santa* no aconsejaban los *dichos* don Bernardo y doña a sus criados

[fol.131v]

que fuessen a missa ni a confessarse, y que
el dia que se leyeron los edictos de *nuestra santa fee*
hizieron reparo los criados que no fueron
a oyrlos el dicho *don Bernardo* Y su muger *doña* Teresa.

- 5 Y aunque el dicho *don Bernardo* estaua en la cama
no pareze que tenia achaque riguroso
y que dicha *doña* Teresa estaba buena, todo
lo qual siempre les parecio mal a los
criados y criadas que estauan dentro de su casa
10 y que lo que tiene dicho es la verdad so cargo
del juramento hecho.

{LM.[^ttestigo 17 Capitulo 1]}

Otro testigo jurado y ratificado en tiempo y en
forma que depusso en dicha villa de *Santa Fee*
por uno de los dias del mes de octubre

- 15 de mill seiscientos y sessenta y un años dixo que
pressumia seria llamado para sauer algunas
cossas que bio Y supo en el tiempo que asistio
en cassa del *general don Bernardo Lopez de Mendizabal*
conviene a sauer, que todos los viernes sin
20 faltar ninguno por mandado y orden de dicho
don Bernardo Lopez y su muger *doña* Teresa de Agui-
lera cierta criada de los sussodichos echaba
ropa limpia en la cama y en la messa y que
aunque esto se pudiera reserbar para el
25 siguiente dia, no era permitido y que los
dichos *don Bernardo* y *doña* Teresa se ponian ropa lim-
pia en sus perssonas el sabado.

{LM.[^Capitulo 2]}

Ytten dixo el ttestigo que como perssona que asistia
siempre en cassa de los dichos *don Bernardo* y *doña*

- 30 Teresa vio que todos los viernes la dicha
doña Teresa se lababa la cabeza y algunas
vezes los pies todos los viernes. Y en quanto
a labarsse la cabeza no faltaba ninguno
de dichos viernes y que luego que se acababa
35 de labar la cabeza se encerraba las mas
vezes en un apossento sola metiendo agua

[fol.132r]

y diziendo se encerraba para limpiarsse
sus partes, se estaua enzerrada tiempo
de tres horas. Y en este espacio no permitia
entresse alla nadie, y que al *ttestigo* causaba
5 esto tanto escrupulo y sospecha que si pudiera
especificarla lo hiziera; mas que nunca
pudo, por ser la *dicha* doña Teresa tan
cuidadossa en guardarsse.

{LM.[^Capitulo 3]}

Ytten dixo el *ttestigo* que en *dicho* tiempo vio y
10 supo que la *dicha* doña Teresa se ponía
todos los días los cascós de la cebolla
en los pies que no saue el *ttestigo* para que
mas que una vez oyo y vio, que se lo
pregunto una criada suya y la res-
15 pondio que por los callos se la ponía

{LM.[^Capitulo 4]}

Ytten dixo el *ttestigo* que en *dicho* tiempo bio y supo
que xamas dexaron los *dichos* don Bernardo y doña
Teresa a una criada suya se fuesse a con-
fessar ni a que oyesse missa entera antes
20 la reñían las vezes que queria yr
a oyrla o confessarsse. Y las vezes que
yba *quando* benía tambien la reñían
diziendole se tardaba y que lo mesmo
hazían con las demas perssonas de su
25 cassa y de su seruicio.

{LM.[^Capitulo 5]}

Ytten dixo el *ttestigo* que un dia vio que a una
negra de *dicho* don Bernardo llamada Ana
porque se queria yr a confesar en com-
pañía de una criada de los sussodichos
30 la azotaron y que le pareze fue esto
dia de la prociuncula del año de sessenta.

{LM.[^Capitulo 6]}

Ytten dixo el *ttestigo* que xamas bio que dentro
de cassa rezassen los *dichos* don Bernardo Lopez
ni su muger doña Teresa de Aguilera, ni nom-
35 brassen ni contassen vidas de santos
ni tubiessen debocion alguna

[fol.132v]

ni les vio xamas rossario en la mano,
salbo algunas vezes que *quando* la dicha doña
Teressa yba a missa lo llebaba en la mano,
mas que al punto que boluia a cassa

- 5 luego guardaba el rosario en el escri-
torio, y que *quando* el dicho *don Bernardo* y su muger
beyan a los de su cassa el rossario al cuello
les dezian que eran hyproquitas que se
quitassen aquellos colgajos del cuello.

{LM.[^Capitulo 7]}

- 10 Ytten dixo el *ttestigo* que siendo assi que asistia
a los dichos *don Bernardo Lopez* y *doña Teressa* su
muger siempre que comian o zenaban xa-
mas vio que ni al principio ni al fin del
comer o del zenar echassen bendizion alguna
15 a la messa, y que *quando* perssonas que nom-
bro quitaban los manteles, dezian sea
loado el sanctissimo sacramento, y que
xamas oyo que dixessen, por siempre.

- Y que el dicho *don Bernardo* al oyr las dichas
20 palabras solia boluer la cara a un lado
y hazer algun vissaje, mas que ni res-
pondia ni se quitaba el sombrero, ni
montera, y que al acostarsse nunca les
vio que se persignassen ni dixesen
25 sea loado el sanctissimo sacramento, ni rezassen
cossas, ni hiziessen accion alguna de catho-
licos, y que de la misma maneras los veyan
lebantarsse sin señal alguna de xptianos.

{LM.[^Capitulo 8]}

- Ytten dixo el *ttestigo* que en dicho tiempo vio y supo
30 que dichos *don Bernardo* y *doña Teressa* dormian solos
en su cuarto encerrados y que solo permitian
dormir alla dentro una mulatilla de ocho
o nueve años la cual estaua echa a sus mañas
dellos y que aunque se lebantassen muy tarde
35 xamas dejaban entrar a nadie dentro del cuarto

[fol.133r]

a donde dormian que ellos
llamaban y que sentian notabilissima-
mente y azotaban a las criadas si llega-
ban al aposento donde dormian, y que

5 este era cuidado que noto el *ttestigo*.

{LM.[^Capitulo 9]}

Ytten dixo el *ttestigo* que en *dicho* tiempo vio
y supo que tenia la *dicha doña* Teresa de Aguilera
un escritorio y que con

demassiado cuidado guardaba la ga-

10 veta de enmedio y que aunque una criada
suya yba muchas vezes a abrir *dicho* escri-
torio xamas le permitieron ver ni abrir
la gabeta de enmedio de *dicho* escritorio
y que pusso cuidado y diligenzia por ver

15 que tenia en *dicha* gabeta y xamas pudo
verla por el cuidado que ponian en que no
la abriesse aunque registraba
y beya quanto hauia en la casa.

{LM.[^Capitulo 10]}

Ytten dixo que en *dicho* tiempo bio y supo

20 que el *dicho don* Bernardo hacia poco o ningun
escrupulo en comer carne los viernes
sabado vigilia y cuaresma y que

quando ayunaban no mudaban de estilo
en el modo de beber chocolate, porque

25 de la misma manera que el dia de carne
lo bebia con dos tostadas grandes por la
mañana y otro tanto a la tarde. Lo beuia
el dia de ayuno y que lo mismo hazia *doña*
Teresa de Aguilera su muger.

{LM.[^Capitulo 11]}

30 Ytten dixo el *ttestigo* que a la negra que tenian
los *dichos don* Bernardo y *doña* Teresa la azotaron
una vez porque ayunaba por debocion
a *nuestra señora* del Carmen y que otras vezes
bio que la reñian por lo mismo

[fol.133v]

mas que la vez que la azotaron supo
que la *dicha* doña Teresa de Aguilera le mando
quitar el escapulario a la *dicha* negra
diziendole “anda de ay perra hipocrita

5 quitate esse mandil que traes ay.”

{LM.[^Capitulo 12]}

Ytten dixo el *ttestigo* que muchas vezes vio
y oyo que *dicho don Bernardo* Lopez dezia a los
yndios de aquel reyno del Nueuo Mexico
quando lo benian a vissitar, “andad pe-

10 rros porque no flechais a esos frayles
que suben ay,” y que *quando* el *dicho don Bernardo*
yba a la yglessia a oyr missa yba
como violento y lo mismo su muger
doña Teresa que solia dezir que para dezir

15 missa no era menester mas de un jacal
y una anda pintada.

{LM.[^Capitulo 13]}

Ytten dixo el *ttestigo* que *dicha doña* Teresa de
Aguilera tenia un libro de lengua ita-
liana en que de ordinario se entretenia

20 y algunas vezes se solia reir y le
dezia a una criada suya mira que
lindo es esto me holgara que supieres
leer y entendieras esta lengua y que dezia
que *dicho* libro era de amores pero que el *ttestigo*

25 no sauia lo que contenia.

{LM.[^Capitulo 14]}

Ytten dixo el *ttestigo* que hizo mucho reparo
en que todos los dias mientras asistio
a los *dichos don Bernardo* y *doña* Teresa por las
mañanas a las horas que, recordaban

30 llamaban a una criada suya la
qual entraba en el aposento donde estaua
la cama y dezia, sea loado el sanctissimo
sacramento buenos dias de dios a *vuestras sseñorias* y que

nunca oyo respondiessen por siempre
35 saluo algunas vezes que el *dicho don*
Bernardo dezia C, sin articular palabra.

[fol.134r]

{LM.[^Capitulo 15]}

Ytten dixo el *ttestigo* que sabia que al mismo tiempo de su deposicion los *dichos don Bernardo* y *doña* *Teressa* su muger tenian en una despensa entre algunas inmundizias

5 unas imagenes mas que no sauia con que fin.

{LM.[^Capitulo 16]}

Yten dixo el *ttestigo* que en las vezes que vio achacossos a los *dichos don Bernardo* y *doña* *Teressa* xamas les oyo llamar a dios ni a su santi-

10 ssima madre ni a otros santos algunos y que huiendo comunicado mucho a dicha *doña teressa* desde que entro en aquel reyno nunca le oyo dezir tubiesse debocion a santo alguno.

{LM.[^Capitulo 17]}

15 Ytten dixo el *ttestigo* que xamas vio ni conocio que los *dichos don Bernardo* y su muger se inclinassen a confesarsse y que lo oyo dezir muchas y diverssas vezes a la *dicha doña* *Teressa* que nunca que estaua en officios se queria
20 confessar porque los clerigos y los frayles rebelauan las confessiones y que en San Juan de los Llanos. Le hauia sucedido y assi hablaua de experiencias.

{LM.[^Capitulo 18]}

Ytten dixo el *ttestigo* que bio y supo que el dia
25 de *señor* san *Nicolas* del año de sessenta huiendo ydo una criada de los *dichos don Bernardo* y *doña* *Teressa* a rezar su hora le enbieron a llamar estandola rezando primera segunda y tercera vez y que sin acabarla
30 de rezar se fue la tercera vez que la llamaron y quando llego la riñeron los *dichos don Bernardo* y su muger diziendo que para que se estaua en la yglessia papando santos.

{LM.[^Capitulo 19]}

35 Yten dixo el *ttestigo* que sabia que assi el como todos los criados de razon de los *dichos don Bernardo* y *doña* *Teressa* todo el tiempo que estubieron en su cassa y compañia

[fol.134v]

les parecia que estauan entre herejes
porque no les beyan rossario ni acciones
de cristianos, y que esto es la verdad
so cargo del juramento hecho.

{LM.[^ttestigo 19 Capitulo 1 | y unico]}

- 5 Otro testigo jurado y ratificado en tiempo
y en forma que depusso en el convento
de Santo Domingo del reyno del Nuevo
Mexico por uno de los dias del mes de
noviembre de mill seiscientos y sessenta y uno
10 hauiendo dicho otras cossas contra
don Bernardo Lopez de Mendizabal dize con-
tra *doña Teressa de Aguilera* lo siguiente
que el dicho *don Bernardo* y su muger *doña Teressa*
de Aguilera benian acostados en su
15 carroza y la paraban delante del car-
ton donde se dezia la missa y desde la
cama con poca o ninguna decencia. Co-
rridas las cortinas la oyan y que esto
es la verdad por el juramento hecho.

{LM.[^ttestigo 23 Capitulo 1 | Y unico]}

- 20 Otro testigo jurado y ratificado en tiempo y en
forma que depusso en dicha billa de *Santa*
Fee del Nueuo Mexico por uno de los dias
del mes de marzo de mill seiscientos y sesenta y dos
dixo que en una ocassion vio y oyo
25 que *doña Teressa de Aguilera y Roche*
le conto a cierta perssona con quien
tenia amistad que una vez le dieron
unos polbos para que su marido
don Bernardo la quisiesse y que se los echo
30 junto a los pies y vio que otro dia estaua
diferente y que le parecia que *quando* dicha
doña Teressa dixo lo referido fue por el
mes de octubre de mill seiscientos sesenta y uno
o el de sessenta en ocassion que andaba
35 el dicho *don Bernardo* en la vissita mas que
no dixo en que parte hauia sucedido

[fol.135r]

lo de los polbos y que esto es la verdad por el juramento hecho.

{LM.[^ttestigo 24 Capitulo 1]}

Otro testigo jurado y ratificado en tiempo
y en forma que depusso en el pueblo
de Sandía por uno de los dias del mes de
5 mayo de mill seiscientos y dos. Dixo que
lo que saue es que estando en cassa de don
Bernardo Lopez de Mendizabal siendo el susso dicho
gouernador de aquel reyno, solia el ttestigo asistir
en sus casas y vio y supo que doña Teressa
10 de Aguilera y Roche todos los viernes se
mudaba ropa limpia y se lababa
los pies y cabeza y echaua ropa limpia
en la cama y que el dicho don Bernardo su marido
hazia lo mesmo los mas de los viernes
15 y que en la messa ponian manteles la-
bados y que nunca el ttestigo vio que la dicha doña
Teressa de Aguilera rezasse oracion alguna
mas que bio algunas vezes aunque
pocas al dicho don Bernardo Mendizabal con un
20 rossario en la mano mas que no sabe
si rezaba, y que los criados de su cassa
dezian siempre que debian de ser Yndios
los sobredichos don Bernardo y doña Teressa.

{LM.[^Capitulo 2]}

Ytten dixo el ttestigo que en el año de mill seis-
25 cientos sessenta y vno como a las quatro
de la tarde el viernes santo estando
el dicho don Bernardo acostado en su cama
la qual estaua en vn aposento de las
cassas eales que era el segundo
30 despues de la sala del rezeuimiento
que cae hacia el oriente estando beuiendo
chocolate el dicho don Bernardo y su muger
doña Teressa pregunto dicha doña Teressa

[fol.135v]

de Aguilera a sus muchachas que si ya salia
la prozession y le dixeron que ssi y con
mucha presteza se lebanto de donde
estaua sentada que era junto a la cama
5 de su marido y fue a vna caxa que
estaua en dicho aposento y la abrio y de ella
saco vn peynador blanco de Ruan
y vn birrete del mismo genero y con
mucha diligenzia fue a la cama donde
10 estaua sentado arimado a las almo-
hadas dicho *don Bernardo* su marido y con mucha
alegria le pusso el dicho peynador por
debajo de la barba y se lo ato y luego
le pusso el tal birrete en la cabeza
15 y le hablo algunas palabras que
el *ttestigo* no distinguio estando *pressentes algunas*
perssonas que nombro y que la *dicha* doña
Teressa de Aguilera tenia puesto otro
peynador o delantar de Ruan limpio
20 que no adbirtio el *ttestigo* si se lo pusso en
aquella sazón o si lo tenia puesto antes
y que lo que tiene dicho es la verdad por
el juramento hecho.
{LM.[^*ttestigo* 25 Capitulo 1 | Y unico]}
otro testigo jurado y no ratificado
25 que depusso en *dicha* uilla de Santa fee
por vno de los dias del mes de octubre
de mill seiscientos y sessenta y dos dixo que
oyo vio y supo por dicho tiempo que vn dia
veinte y siete de agosto de dicho año cierto
30 religiosso que nombro llebo de comer
a *doña* Teressa de Aguilera y Roche
a la zeldilla de junto a la porteria del
conuento de la villa de *Santa Fee* en el Nuevo Mexico
donde estaua pressa *dicha doña* Teressa

[fol.136r]

la qual llorando pregunto al dicho religioso “Padre mio no me dira adonde me tienen a mi marido don Bernardo,” a que le respondio dicho religioso, “señora dicen que
5 el gouernador lo tiene con guarda en cassa del maesse de campo Pedro Luzero de Godoy como lo e visto y assi no dijo mas de lo que corre,” a que replico dicha doña Teresa, “Pues padre no lo manda prender la Inquissicion”.
10 Y el religioso respondio, “mi señora, yo no se nada de esso.” Y prossiguo dicha doña Teresa diziendo, “pues para mi sola bino orden de prission,” a que respondio el religioso “señora a vuestra merced manda prender este santo tribunal
15 y no ay mas.” Y respondio dicha doña Teresa con admiracion, “es possible,” y se pusso la mano en la mexilla con vn paño y boluio a llorar quedandosse a ratos pensatiba de donde concibio el ttestigo que a ella le hazia
20 fuerza el que sola la mandasen el santo officio prender y no a su marido tambien y luego añado “Padre digame la verdad a presso la Inquissicion a mi marido porque me parece que el dia que me mandaron prender a mi
25 el a de estar presso tambien”. Y dicho religioso le boluio a asegurar que no y se puso el paño en los ojos y enpezo a llorar y que esta es la verdad por el juramento hecho
{LM.[^ttestigo 26 Capitulo 1]}
otra perssona que benia con los carros y coche
30 adonde benian pressos a este santo officio dicha doña Teresa de Aguilera y don Bernardo Lopez de Mendizabal su marido y otros sus consortes zertifica que estando en el paraje del Ancon dos leguas antes
35 del passo del Rio del Norte del dia

[fol.136v]

- diez y siete de *nouiembre* de mill seiscientos y sesenta y dos oyo dezir a doña Teresa de Aguilera con muchas lagrimas e indignacion (Por que haziendo buelta el camino
- 5 pudo ver el carro donde venia su marido) algunas injurias contra los religiosos del Nueuo Mexico que eran vnos traidores enemigos de dios sacrilegos herejes malos sacerdotes y christianos
- 10 y otros improperios que como llebauan a aquel innocente sin culpa ni caussa sino solo por las falsedades y testimonios de dichos religiosos que la justicia de dios con rayos fuegos y castigos del cielo
- 15 baxasse sobre ellos.
- {LM.[^Capitulo 2]}
- Ytten que estando en el paraje del Rio de San Pedro del dia de la natiuidad de *nuestro señor* veinte y cinco de *diziembre* de dicho año de sessenta y dos estaua la *dicha doña* Teresa con mucho dessa-
- 20 sosiego y lagrimas y por reprimirlas y que se consolasse con yr a vn santo tribunal donde le guardarian justizia pues hauia en el ministros tan santos y ajustados agenos de passion, a que res-
- 25 pondio *dicha doña* Teresa que que ministros ni passion pues cometian la prission suya y de su marido a enemigos conozidos y replicandole que no hablasse de aquella manera *que* el *santo* tribunal no tenia por
- 30 tales a las que executaban sus ordenes y mandatos y que en aquella provinzia no hauia otros ministros sino los religiosos de san Francisco con que callo *dicha*

[fol.137r]

doña Theressa y dicho certificante
presento dicho papel en este santo
officio por vno de los dias del mes
de abril de mill seis cientos

- 5 y sesenta y tres, y haviendosele
leydo segun y como lo traya escrito
[^?]? que todo lo contenido en dicho
papel de denunciacion passo en los
tiempos y ocassion que en el se
10 refieren y es la verdad segun y co-
mo en el se contiene debajo del
juramento que tenia hecho = ba en-
mendado /abria / valga = *entrerenglonas* testado /oydo / no valga

Doctor Pedro Medina Rico {RUB.}

- 15 Y fecha la dicha publicazion fue *recibido*
juramento en forma de la dicha doña Teressa
de Aguilera y Roche so cargo del qual
prometio de dezir y responder ver-
dad a lo que estos testigos que se le dan
20 en publicazion deponen contra ella
y siendole leyda dicha publicazion res-
pondio a ella en la manera siguiente.
{LM.[^ttestigo 1 Capitulo 1 | Y vnico]}
- Al testigo primero capitulo primero y vnico
dixo que es verdad lo que el ttestigo dize en
25 quanto a dezir que solo los dias de precepto
y domingos yban a missa esta *confessante*
y *don Bernardo Lopez de Mendizabal* su marido
porque esta *confessante* tiene que cuidar
de su cassa y assi solo puede yr a oyr

[fol.137v]

en dichos dias de precepto o dia de algun santo de su devocion pero es falso dezir que las prouincias del nueuo mexico estubiessen escandalizadas de ver que ella y su marido solo

5 fuessen a oyr missa los dias de precepto porque esto mismo hazen todos por los grandes frios de aquel reyno y que es verdad que en el ymvierno solia esta

10 faltar algunos dias de fiesta a hoyr misa por hallarse grauemente enferma e impedida de los pies a ocassion de los grandes frios, pero don Bernardo siempre yba a oyr missa sino es estando enfermo con gota en la cama y esto responde.

{LM.[^ttestigo 2 Capitulo 1 | y vnico]}

15 Al ttestigo segundo capitulo primero y vnico dixo que en las respuestas que a dado a su acussazion tiene respondido y satisfecho a este particular que aquello se remite por ser la *verdad* y lo demas

20 niega y esto responde.

{LM.[^ttestigo 3 Capitulo 1 | y vnico]}

Al ttestigo terzero capitulo primero y vnico dixo que se remite a lo que dexa dicho al *testigo* Antecedente que aquello es la *verdad* y lo demas niega y esto responde.

{LM.[^ttestigo 5 Capitulo 1]}

25 Al ttestigo quinto capitulo primero dixo que se remite a lo que tiene dicho que lo demas es falsedad y que como los criados de su cassa pudieran dezir y publicar lo que el ttestigo depone

30 pues no entraban adonde ella se lababa la cabeza quando lo salia hazer lo mas dexa dicho y assi es falsso dezir que sus criados lo publicaban sino es que lo publicaban con mentiras

35 y esto responde.

[fol.138r]

{LM.[^Capitulo 2]}

Al capitulo segundo

dixo que es falso lo que el *ttestigo* dize
en quanto a dezir que *pressumia* que esta
confessante y su marido *yban* forzados
5 a missa porque no *yban* sino de su libre
voluntad como *catholicos xptianos*
y esto responde.

{LM.[^ttestigo 6 Capitulo 1 | y vnico]}

Al *testigo* sexto *capitulo* primero y vnico
dixo que solo es verdad lo que tiene
10 dicho en esta misma materia en los
capitulos antezedentes y en sus *con-*
fessiones que aquello es la verdad
y lo demas niega y esto responde.

{LM.[^ttestigo 8 Capitulo 1]}

Al *testigo* octauo *capitulo* primero

15 dixo que responde lo mismo que tiene res-
pondido al *ttestigo* antezedente y a los de-
mas que aquello es la verdad y lo
demas niega y esto responde.

{LM.[Capitulo 2]}

Al capitulo segundo

20 dixo que es verdad lo que el *ttestigo*
dize en quanto a no hauer esta *confessante*
y su marido oydo missa ni los edictos
de *nuestra santa fee* el dia que se leyeron en la
villa de *Santa Fee*. Pero no es verdad en
25 manera alguna el dezir que esta *confe-*
ssante y su marido estubieron buenos
y que pudieron yr a oyrlos y a oyr missa
porque la verdad es que ambos
estubieron muy achacosos y esto responde.

{LM.[^ttestigo 9 Capitulo 1| y vnico]}

30 Al *ttestigo* nono *capitulo* primero y vnico
dixo que se remite a lo que dexa dicho
en sus *confessiones* y respondienddo a esta
publicazion en la materia que contiene
este *capitulo* porque aquello es la verdad
35 y lo demas es falsedad y esto responde.

[fol.138v]

{LM.[^ttestigo 11 Capitulo 1 | y vnico]}

Al *ttestigo* onze *capitulo* primero y vnico
dixo que se remite a lo que dexa dicho
que aquello es la *verdad* y lo demas es
falsedad y asi la niego y esto responde.

{LM.[^ttestigo 12 Capitulo 1]}

5 Al *testigo* doze *capitulo* primero
dixo que puede ser que hablandose
en la materia del *capitulo* esta *confessante*
dixesse alguna palabra no por murmu-
rar ni por desacreditar al sacerdocio
10 porque pone su boca de muy buena gana
donde pone los pies el mas triste sacerdote
pero no es posible que ella dixesse
faltas tan grandes de sacerdote alguno
y esto responde.

{LM.[^Capitulo 2]}

15 Al *capitulo* segundo
dixo que se remite a lo que dicho
tiene en razon de lo *conttenido* en el *capitulo*
que aquello es la *verdad* y lo demas niega
y esto responde.

{LM.[^Capitulo 3]}

20 Al *capitulo* terzero
dixo que es falso lo que el *testigo*
dize en este *capitulo* porque como
podia ella dezir tal cossa si nun-
ca lo ha sabido y esto responde.

{LM.[^Capitulo 4]}

25 Al *capitulo* quarto
dixo que todo lo que dize el *ttestigo* en este
capitulo es falsso en todo y por todo
porque no passo tal cossa en manera
alguna sino es en la forma que
30 tiene dicho y confessado y esto responde.

{LM.[^Capitulo 5]}

Al *capitulo* quinto
dixo que remite a lo que tiene
confessado en razon de lo *conttenido* en
este *capitulo* que aquello es la *verdad*
35 y lo demas niega y que no se ponia

[fol.139r]

casos de zebollas en las plantas de
los pies sino adonde tenia los callos
y esto responde.

{LM.[^Capitulo 6]}

Al capitulo sexto

dixo que se remite a lo que tiene

5 dicho en razon de lo conttenido en al *capitulo*
que aquello es la verdad y lo demas
niega y esto responde.

{LM.[^Capitulo 7]}

Al capitulo septimo

dixo que es falsso en todo y por todo

10 lo conttenido en el capitulo que solo es
verdad lo que tiene respondido y que
en ninguna manera se acuerda de que aya
passado tal cossa ni es possible que
ella la dixesse y que lo que ella entiende

15 por cabo es el cabo de los soldados
que ella no sabe otra cossa en manera
alguna y esto responde.

{LM.[^Capitulo 8]}

Al capitulo octauo

dixo que el libro que en el *capitulo* se

20 refiere solo puede ser el que tiene
declarado respondienddo a su acusazion
que es muy vssado y comun en Ytalia
y en España entre las perssonas que lo
entienden porque al principio de cada

25 *capitulo* haze vna declarazion que llama
alegoria, diziendo que de aquello solo
se a de tomar lo bueno y no lo malo
y pone mucha moralidad y buena
doctrina y que Dios ayude al *ttestigo* como

30 son sus sospechas que depone y esto responde.

{LM.[^Capitulo 9]}

Al capitulo nono

dixo que como tiene dicho siempre cuidaba
la semana santa que los de su cassa

[fol.139v]

confessasen y comulgassen y assi
lo dezia y encargaba a su criada
Josepha, que no le sabe el apellido
y don Bernardo Lopez hacia lo mismo
5 y assi es falsedad lo que el ttestigo
dize y esto responde.

{LM.[^Capitulo 10]}

Al capitulo dezimo
dixo que es falsedad el dezir que
esta ni su marido no cuidassen de que
10 sus criados y criadas oyessen missa
los dias de fiesta porque siempre
cuidaban dello y lo preguntaba
y sabia y que en quanto a lo que sse
dize de azotar la negra ya tiene re-
15 ferido por que caussa mando
no ayunasse que puede ser que por
ottra cossa alguna la azotasse
pero no porque ayunaba y esto responde.

{LM.[^Capitulo 11]}

Al capitulo onze
20 dixo que es falsedad todo lo que
se contiene en este capitulo que
se remite a lo que tiene dicho que
aquello es la verdad y lo demas
niega y esto responde.

{LM.[^Capitulo 12]}

25 Al capitulo doze
dixo que facil seria que biessen
azottar la negra pero no lo azotta-
rian por la caussa de hauer confe-
ssado y comulgado ni saue que el azo-
30 tarla fuesse en el dia que en el capitulo
se refiere ni riño a perssona alguna
de su cassa por que rezasse su hora
confessase y comulgasse y esto responde.

{LM.[^Capitulo 13]}

Al capitulo treze

[fol.140r]

dixo que es falso en todo y por todo
lo contenido en el *capitulo* y esto responde
y por hauer otra cossa forzossa
a que acudir en esta *audiencia* se quedo
5 en este estado y amonestada la dicha
doña Teresa de Aguilera que diga en-
teramente la verdad fue mandada
boluer a su carzel y antes lo firmo
doña Teresa de
10 Aguilera i Roche
Passo Ante mi
Diego Martinez Hidalgo Secretario {RUB.}
{LM.[^Audiencia en que se | continuo en dar- | se la publicazion | de testigos]}
En el santo officio de la *inquisicion* de Mexico
en siete del mes de diziembre de mill
15 seiscientos y sessenta y tres años estando en
audiencia de la mañana el *señor inquisidor vissitador*
doctor don Pedro de Medina Rico por su *mandado*
fue trayda a ella
doña Teresa de Aguilera y Roche a la qual
20 estando *pressente* le fue dicho que ya sabe
que tiene hecho *juramento* de dezir verdad
en todas las *audiencias* que con ella se
tubieren hasta la *conclusion* de su caussa
y que si trae acordado alguna cossa que
25 deba dezir lo haga debajo de dicho *juramento*
dixo que no se le le ofreze por ahora cossa
que dezir.
Fuele dicho que este atenta y se continuara
en leerle la publicazion de testigos que se le a
30 comenzado a dar *para* que responda a ellos
con toda verdad debajo del *juramento* general

[fol.140v]

y especial que tiene hecho.

{LM.[^ttestigo 13 Capitulo 1]}

Y siendole leydo el *capitulo* primero del *ttestigo* decimo terzio de dicha publicazion de *testigos* dixo que ya tiene dicho lo que passaba

- 5 y passo en razon de lo conttenido en el *capitulo* que aquello es la verdad y a ello se remite y lo demas que el *ttestigo* añade es falso y assi lo niega en todo y por todo por lo tocante assi mesma y a don Bernardo Lopez su marido y en lo de la ropa dize lo mismo como se podra aberiguar y esto responde.

{LM.[^Capitulo 2]}

Al *capitulo* segundo dixo que se remite a lo que tiene res-

- 15 pondido acerca de lo conttenido en el *capitulo* que aquello es la verdad y lo demas es falso y que entre el aposento donde dormian esta *confessante* y su marido y la pieza donde dormian las criadas
- 20 hauia una puerta que esta nunca se zerraba con llaue sino solamente se encaxaba y que quando la puerta de su aposento estubiesse zerrada pareze que no podia ser mas que cuidado de querer
- 25 dormir con seguridad en tierra adonde el dicho don Bernardo era juez y adonde los enemigos andaban de noche por las calles y esto responde.

{LM.[^Capitulo 3]}

Al *capitulo* terzero

- 30 dixo que nunca don Bernardo ni esta [^??] *confessante* dexaron de oyr missa sino es por enfermedad y que le pareze que era imposible que vbiesse *testigo* alguno que dixesse que yban violentos a missa
- 35 que esto solo dios lo puede saber, y que enquanto a dezir a criado alguno

[fol.141r]

que si los llamassen para oyr missa
respondiessen que estauan malos tam-
bien es falsso sino es que efectiuamente
estuviessen malos o fuesse algun dia

- 5 que no fuesse de fiesta y alla lo tubiessen
por fiesta que algunas vezes solian
dezir vnos que eran fiestas y otros que no
y el guardian les solia ymbiar a pregun-
tar si eran fiestas o no y le respondian
10 lo que hallaban por los chalendarios
que tenian y que ellos lo mirassen si
era fiesta o no, por las reglas que tenian
que estas suelen ser diferentes segun la
diferenzia de la tierra y esto responde.

{LM.[^Capitulo 4]}

- 15 Al capitulo quarto

dixo que es falsso lo conttenido en el *capitulo*
en quanto a dezir que azottaron la negra porque
ayunaba en miercoles que puede ser que la
azotassen por otra cossa pero no por dicho

- 20 ayuno y que dios ayude al *ttestigo* como depone
no por venganza suya sino porque no se
condene y esto responde.

{LM.[^Capitulo 5]}

Al capitulo quinto

dixo que se remite a lo que tiene respon-

- 25 didio en razon de lo conttenido en el *capitulo* que aque-
llo es la verdad y lo demas es falssedad
y esto responde.

{LM.[^Capitulo 6]}

Al capitulo sexto

dixo que ya tiene respondido a lo conttenido en

- 30 el *capitulo* que aquello se remite y esto responde.

{LM.[^Capitulo 7]}

Al capitulo septimo

dixo que es falsso que ya tiene respon-

dido a lo conttenido en el *capitulo* que aquello es
la *verdad* y lo demas niega y esto responde.

{LM.[^Capitulo 8]}

- 35 Al capitulo octabo

[fol.141v]

dixo que se remite a lo que tiene respon-
dido en razon de lo conttenido en el *capitulo*
que aquello es la *verdad* y lo demas niega y esto responde

{LM.[^ttestigo 14 Capitulo 1]}

Al *ttestigo* catorze capitulo primero

5 dixo que ya tiene respondido a lo conttenido
en el *capitulo* que aquello es la verdad
y lo demas es falsedad y esto responde.

{LM.[^Capitulo 2]}

Al capitulo segundo

dixo que se remite a lo que dicho tiene
10 en razon de lo conttenido en el *capitulo* que
aquello es la verdad y lo demas
niega porque no lo es y esto responde.

{LM.[^Capitulo 3]}

Al capitulo terzero

dixo que siempre rezaba el officio
15 menor de *nuestra señora* y rezaba el rossario
y que en *quanto* a confesssar quando era
de precepto se lo mandaba y aconsejaba
a sus criados y en particular a dicha Josse-
pha, que tiene ya dicho que era la criada
20 principal, y que muchas vezes conto
esta confessante vidas de santos a dicha
Josefa y Catalina Bernal y esto responde.

{LM.[^Capitulo 4]}

Al capitulo quarto

dixo que se remite a lo que tiene
25 dicho que aquello es la verdad y lo de-
mas niega y esto responde

{LM.[^ttestigo 17 Capitulo 1]}

Al *ttestigo* diez y siete capitulo primero

dixo que se remite a lo que dicho tiene
que lo demas que el *ttestigo* añade es false-
30 dad y esto responde.

{LM.[^Capitulo 2]}

Al capitulo segundo

dixo que se remite a lo que tiene dicho
que aquello es la *verdad* y lo demas es
falsso y esto responde.

{LM.[^Capitulo 3]}

35 Al capitulo terzero

dixo que se remite a lo que dixo el dia

[fol.142r]

de ayer respondienddo a otro semejante
capitulo y eso responde.

{LM.[^Capitulo 4]}

Al capitulo quartto

dixo que se remite a lo que tiene dicho

- 5 en razon de lo conttenido en el capitulo que las
perssonas que asistian en la cozina
y Diego de Melgarejo que asistia a guar-
dar la cassa yban a missa por la ma-
ñana a la primera que se dezia y luego
10 yban con esta confessante todas las
demas criadas y criados que esto es
la verdad y lo demas es falsedad
y esto responde.

{LM.[^Capitulo 6]}

Al capitulo (^quinto) sexto

- 15 dixo que se remite a lo que dicho
tiene y niega lo demas por ser falso
y esto responde.

{LM.[^Capitulo 5]}

Al capitulo quinto - que no se hauia leydo
dicho que si acaso se azotto a dicha

- 20 negra seria por otra causa y no
por la que se dize en el capitulo y esto responde.

{LM.[^Capitulo 7]}

Al capitulo septimo

dixo que ya tiene respondido a lo conttenido
en el capitulo y no es possible que este

- 25 criado a perssona de su cassa asitiesse
al tiempo de acostarsse esta confessante
y dicho don Bernardo ni al lebantarsse, esto
es siendo este criado perssona de afuera
porque al acostarsse y lebantarsse
30 solo asistian las criadas y assi nie-
ga lo que el ttestigo dize y esto responde.

Y por ser dadas las doze del

dia se quedo esta audiencia
en este estado para continuarla

[fol.142v]

en la primera amonestada la dicha
doña Teressa que lo piensse bien y diga
enteramente la verdad fue mandada
boluer a su carzel y antes lo

5 firmo. Ba tachado // de // quinto // no valga
entrerrenglones // sexto // valga

Doña Teressa de Aguilera y Roche

Passo ante mi Diego Martinez Hidalgo, secretario {RUB.}

{LM.[^Audiencia en que | se continuo | el darle la | publicazion de ttestigos]}

En en santo officio de la inquisicion de Me-

10 xico en onze del mes de diziembre de
mill seiscientos y sessenta y tres años
estando en *audiencia* de la mañana el
señor inquisidor vissitador doctor don Pedro de Medina

Rico por su *mandado* fue trayda a ella

15 doña Teressa de Aguilera y Roche a la
qual estando pressente le fue dicho que
ya sabe como tiene hecho juramento de
dezir verdad en todas las *audiencias* que con
ella se tubieren hasta la *conclusion* de su *caussa*

20 dixo que por ahora no se a acordado
de cossa alguna que deba dezir.

Fuele dicho que esta atente y se continuara
en leerle la publicazion de testigos
que le esta comenzada a dar *para* que responda

25 conforme a uerdad segun el juramento
general y *especial* que tiene hecho.

{LM.[^Capitulo 8]}

Y haiendossele leydo el *capitulo* octauo del
testigo diez y siete

dixo que assi le ayude dios al testigo y a todos

30 como no dizen verdad y a esta *confessante*

[fol.143r]

y a don *Bernardo* su marido les ayude Dios
como dizen verdad que ya tiene respon-
dido a lo *conttenido* en el *capitulo* y a ello se re-
mite y que la niña dormia alli porque

5 la querian como hija y esto responde.

{LM.[^Capitulo 9]}

Al *capitulo* nono

dixo que es fallso en todo y por todo lo
conttenido en el *capitulo* y se remite a lo
que tiene respondido acerca de lo *conttenido*

10 en *dicho* *capitulo* conviene a sauer que no
hauia cossa reserbada y esto responde.

{LM.[^Capitulo 10]}

Al *capitulo* dezimo

dixo que se remite a lo que tiene respon-
dido en razon de lo *conttenido* en el *capitulo*

15 que aquello es la verdad y lo demas es
falsedad y esto responde.

{LM.[^Capitulo 11]}

Al *capitulo* onze

dixo que se remite a lo que tiene respondido
en razon de lo *conttenido* en el *capitulo* que

20 aquello es la verdad y lo demas niega
y que assi ayude la virgen *ssantisima* del *Carmen*
al *ttestigo* como dize verdad y esto responde.

{LM.[^Capitulo 12]}

Al *capitulo* doze

dixo que es falsedad lo *conttenido* en el *capitulo*

25 porque nunca dixo tal cossa don *Bernardo*.

Antes en vna ocassion se acuerda que biniendo
los yndios a dar quexa de fray Luis Marti-
nez o de las Animas, sobre que les diera el
cuerpo de vna yndia que hauia matado

30 como tiene declarado los yndios dixeron
que hauian estado para enbestir con *dicho*
frayle y don *Bernardo* les respondio, “Perros
pues esso hauiais de hazer y no fuera yo

y quemara el pueblo.” Y que en lo del xacal

35 y anta pintada que bastaba *para* dezir missa

[fol.143v]

es falso en todo y por todo que nunca esta
confessante dixo ni pudo dezir semejante
cossa y esto responde.

{LM.[^Capitulo 13]}

Al capitulo treze

5 dixo que se remite a lo que tiene
dicho que el libro era el que tiene de-
clarado y no otra cosa y esto responde.

{LM.[^Capitulo 14]}

Al capitulo catorze

dixo que ya tiene respondido a lo conttenido
10 en el capitulo que aquello es la ver-
dad y lo demas es falso y esto responde.

{LM.[^Capitulo 15]}

Al capitulo quinze

dixo que no saue ni tiene noticia de
ottras ymagenes mas de las que tiene
15 declaradas que las tenia con mucha
decencia y esto responde.

{LM.[^Capitulo 16]}

Al capitulo diez y seis

dixo que ya tiene respondido a lo conttenido
en el capitulo que aquello es la verdad y lo
20 demas niega que siempre llamaban a dios
y a su Madre ssantisima y esto responde.

{LM.[^Capitulo 17]}

Al capitulo diez y siete

dixo que se remite a lo que tiene res-
pondido en razon de lo contenido en el capitulo
25 que aquello es la verdad y lo demas es
falso y esto responde.

{LM.[^Capitulo 18]}

Al capitulo diez y ocho

dixo que se remite a lo que tiene res-
pondido a lo conttenido en el capitulo, que aquello
30 es la verdad y lo demas niega y esto responde.

{LM.[^Capitulo 19]}

Al capitulo diez y nueve

dixo que se remite a lo que tiene respondido
a lo conttenido en el capitulo que aquello es la *verdad*
y lo demas niega y esto responde.

{LM.[^ttestigo 19 Capitulo 1 y vnico]}

35 Al testigo diez y nueue, capitulo primero,
dixo que se remite a lo que tiene

[fol.144r]

respondido en razon de lo conttenido en el *capitulo* y
que aquello es la *verdad* y lo demas niega y esto responde.

{LM.[^ttestigo 23 Capitulo 1 y vnico]}

Al testigo veinte y tres, *capitulo* primero,
dixo que es falsso en todo y por todo lo

5 contenido en el *capitulo* que nunca
a tenido tales polbos ni se ha balido
dellos ni se baliera por quanto ay
en el mundo y esto responde.

{LM.[^ttestigo 24 Capitulo 1]}

Al testigo veinte y quatro, *capitulo* primero,

10 dixo que se remite a lo que tiene respon-
dido en razon de lo conttenido en el *capitulo*
que aquello es la *verdad* y lo demas es
falsso y assi lo niega y esto responde.

{LM.[^Capitulo 2]}

Al *capitulo* segundo

15 dixo que es falsso en todo y por todo lo que
el *ttestigo* dize en este *capitulo* porque solo passo
lo que tiene declarado en razon del y assi lo
niega en todo y por todo, y que quando dio
el bonetillo blanco a su marido no hauia
20 perssona delante sino es que acaso vbiesse
alli vnas yndiquelas y que nunca esta
confessante a acostumbrado a traer
delantal ni entonzes ni nunca se lo pusso
ni peynador ni tanpoco le pusso a su
25 marido mas que el birrete o bonetillo
porque le dixo que estaba sucio y esto es
la *verdad* y lo demas niega y esto responde.

{LM.[^ttestigo 25 Capitulo 1 | y vnico]}

Al testigo veinte y cinco, *capitulo* primero,
dixo que se remite a lo que tiene respondido

30 en razon de lo conttenido en el *capitulo*
que aquello es la *verdad* y lo demas
niega por ser falsedad y esto responde.

{LM.[^ttestigo 26 Capitulo 1]}

Al testigo veinte y seis, *capitulo* primero,
dixo que se remite a lo que tiene respon-

35 dido en razon de lo conttenido en el *capitulo*
que aquello es la *verdad* y lo demas
niega por ser falsedad y esto responde.

[fol.144v]

{LM.[^ Capitulo 2]}

Al capitulo segundo

dixo que assi le ayude *nuestro señor* Jesuxpto
como dize la verdad y esto responde.

{LM.[^Mandasse dar | copia y ttraslado de la | publicazion de | ttestigos]}

Y que lo que tiene dicho es la verdad

5 so cargo del juramento hecho.

Y dicho *señor inquisidor vissitador* le mando dar copia

y traslado de *dicha* publicazion y que

a terzero dia responda y alegue contra

ella lo que le convenga con parecer de su

10 abogado que despues se le dara traslado

de *dicha* publicazion y papel y tinta para

que pueda adbertir lo que convenga. Y amo-

nestada que todavia lo piensse bien

fue mandada boluiera a su carzel. Y antes

15 se le leyo todo lo que a dicho. Desde seis

dias de este *presente* mes y año ynclusivamente

y huiendolo oydo y entendido dixo

que estaua bien escrito en todo y por todo

y lo firmo = doña Teressa de

20 Aguilera i Roche

Passo ante mi

Diego Martinez Hidalgo. *Secretario* {RUB.}

{LM.[^Auto | En que se manda dar | el ttraslado de la Publi- | cazion de ttestigos a Doña teressa |
de Aguilera y dos pliegos | de papel que se en- | trega a Fernando Hurtado | Alcayde para que se |
lo | diera | Audiencia pedida | de su voluntad]}

En el *santo officio* de Mexico en treze del mes de *diziembre* de mill

y seiscientos y sessenta y tres años estando en *audiencia* de la ma-

25 ñana el *señor inquisidor vissitador doctor don Pedro* de Medina Rico

dixo que por *quanto* sea sacado copia de la publicazion

de testigos que se ha dado a *doña Teressa* de Aguilera man-

daba y *mando* se entregue *dicha* copia con dos pliegos de papel

blanco rubricados del *presente secretario* al alcayde de este *santo of-*

30 *ficio* y que los lleue y entregue a *dicha doña Teressa* a la qual de ti-

ntero y plumas por tiempo de seis dias y *dicho* alcayde entro

en esa *audiencia* y prometio hazerlo assi. Y assi lo acordo

y rubrico.

Passo Ante mi

35 Diego Martinez Hidalgo *Secretario* {RUB.}

[fol.145r]

- En el *santo officio* de la *inquisicion* de Mexico en diez y siete dias del mes de *diziembre* de mill y *seiscientos* y *sessenta* y tres años estando en *audiencia* de la mañana el *señor inquisidor vissitador doctor* don
- 5 *Pedro* de Medina Rico por su mandado fue trayda de la carzel en que esta doña *Teressa* de Aguilera y Roche a la qual estando *pressente* le fue dicho que ya saue que tiene hecho *juramento* de dezir verdad en todas
- 10 las *audiencias* que con ella se tubieren hasta la *conclusion* de su *caussa* que el *alcayde* a hecho *relazion* que pide *audiencia* que en ella esta que diga para que la a pedido y en todo la *verdad* para el *juramento* fecho.
- {LM.[^Fray Juan Ramirez | Sacado para su proceso]}
- 15 Dixo que se a acordado que en la *ocassion* que don *Bernardo* Lopez de Mendizabal su marido y esta *confessante* yban al *gouierno* del *Nueuo Mexico* oyo dezir a algunas *perssonas* y a el *padre* *fray Juan Ramirez* del
- 20 orden de *señor* *san Francisco* que yba por *custodio* del *Nueuo Mexico* y a *fray diego* de *Santander* que yba por su *secretario* que *dicho* *fray Juan Ramirez* llebaba *comission* de este *santo officio* y por lo menos oyo a *dichos* *religios-*
- 25 *ssos* que *tratandosse* de algunas *cossas* que *hauian* *sucedido* en el *Nueuo Mexico* que *pertenezian* o *parezian* *pertenezer* a este *santo officio* *respondiendo* *dichos* *religiossos* *ahora* *ba* *todo* *ahora* *ba* *todo* que era
- 30 dar a *entender* que yba *comission* del *santo officio* y estando *dicho* *don Bernardo* en los *primeros* *xacales* del *padre* *fray Garcia* de *San Francisco* *pareze* que yba el *rio* *muy* *crecido* y *llegaron* *alli* el *padre* *fray Nicolas* de *Freitas* y *fray Miguel* de
- 35 *Guebara* que *dixeron* que yban *adelante* y para *dezillo* *bien* *dize* que lo *dicho* *dixo* el *dicho* *fray Nicolas* de *Freitas* (porque el otro

[fol.145v]

se encogia) a leer edictos del santo officio
y por esto el *dicho don Bernardo* mando luego al
punto que se cortasse y se hiziesse vna balssa
en que pasassen y con efecto se hizo y passa-
5 ron el rio y hauiendo passado despues esta
confessante y *dicho don Bernardo* y su gente
preguntaron en diverssas partes
si *dichos* religiosos hauian leido edictos
de *nuestra santa fee* y todos le dixeran que no causa
10 que les puso en admirazion y despues se
dixo que *dicho* fray *Juan Ramirez* y los que yban
con el hauian publicado que llebaban
comission deste *santo officio* para hazersse mas
dueños de los religiosos y de hombres
15 y mugeres cassados que tenian algun paren-
tesco de conpadrazgo o consanguinidad
dizelo por si acaso conuiniere sabersse esto
o para su caussa o para el recto y libre exercicio
del santo officio
{LM.[^qontra don Diego de Peñalossa | sacado para su proceso]}

20 y tambien declara que en la ocaasion
que don *Diego de Peñalossa* hablo a esta con-
fessante en la yglesia de *Santa Fee* del Nueuo Mexico
dia del gloriosso apostol san *Bartolome* hablan-
do de vn pliego que le hauian lleuado sellado
25 con tres sellos y pessado que se le hauia re-
mitido a el vnas ynformaziones para
que ratificara vnos testigos que le dio
a entender a esta confessante gente de los
carros quando fueron esta confessante y su marido
30 y otras perssonas entre las quales se
ynsinuo el *dicho don Diego de Peñalossa*
con grandes veras hauia jurado contra
don *Bernardo* malamente vn mulero llamado
Joseph y otro *Nicolas de Gauria* que es
35 barbero de los carros, dando a entender
que este pliego y esta comission se le hauia
enviado por orden del *santo tribunal*
por que hablauan de la prission de *dicho don*

[fol.146r]

Bernardo hecha por el *santo* tribunal y en esta
platica ynsertaba la que dexa dicho
añadiendo que el no tenia la culpa que el
se lo hauia dicho a don Bernardo y que esta con-
5 fessante se lo dixesse assi y que el no hauia
de dar rressidencia porque no queria ber-
sse en otro tanto que si el estaua loco
que hauia de dar rressidencia y que tenia
provision real para dexar vn teniente
10 e yrse por Sonora que los frayles darian
rressidencia por el que asi lo hauia hecho
en vn officio que tubo en esta *Nueua* España
que entiende le llamaba Chinchita o Chingota
y que esto dize tambien por la misma caussa
15 que lo primero y que por ahora no se le
ofreze otra cossa y que para acabar
de satisfazer a la publicazion de testigos
de que se le a dado copia y dos pliegos de pa-
pel blanco pide y *supplica* se le den otros
20 dos pliegos de papel que se le mandaron
dar signados de mi el *pressente* secretario
y que lo que tiene dicho huiendosele leydo
dixo estar bien escripto y ser la verdad
y lo firmo con que fue *mandada* boluer a su carzel.

25 Doña Teressa de
Aguilera y Roche

Passo ante mi

Diego Martinez Hidalgo *Secretario* {RUB.}

{LM.[^Auto | Para que sse le den | a doña Teressa | de Aguilera 4 pliegos | de papel]}

En el *santo* officio de la *inquisicion* de Mexico en vein-
30 te dias del mes de *diziembre* de mill y seis cientos
y sessenta y tres años estando en audiencia
de la mañana el *señor* inquissidor vissitador
doctor don Pedro de Medina Rico dixo
que por quanto el alcayde de este santto
35 a hecho relacion que doña Teressa de Agui-
lera a pedido quatro pliegos de papel

[fol.146v]

blanco para escriuir sus defensas mandaua
y mando se le den *dichos* quatro pliegos de pa-
pel blanco rubricados del *presente* secretario
los quales se den al *dicho* alcayde para que

5 los lleue y entregue a *dicha* doña Teresa a la qual
le de tinta y plumas por tiempo de seis dias y *dicho*
alcayde entro en esta *audiencia* y prometio de ha-
zerlo assi y assi lo acordo y rubrico = {RUB.}

Passo ante mi

10 Diego Martinez Hidalgo {RUB.}

{LM.[^Audiencia pedida | de su voluntad | y en que *presento* el | traslado de la publicazion de |
testigos | que se le dio y la | respuesta que dio | a ella]}

En el santo officio de la *inquisicion* de Mexico en nueue
de henero de mill y seiscientos y sessenta y quatro *años*
estando en *audiencia* de la mañana el *señor* *inquisidoor* *vissitador*
doctor don *Pedro* de Medina Rico por su man-

15 dado fue trayda de la carzel en que esta
doña Teresa de Aguilera y Roche a la qual
estando *presente* le fue dicho que ya sabe que
tiene hecho juramento de dezir verdad en todas
las *audiencias* que con ella se tubiere hasta

20 la determinazion de su caussa. Y que el al-
cayde a hecho relazion que pide *audiencia*
que en ella esta y diga para que la a pe-
dido y en todo la verdad so cargo del juramento hecho.

Dixo que la a pedido para *presentar*

25 el traslado de la publicazion de testigos
que se le dio y *juntamente* la respuesta que
tiene dado a lo que deponen dichos
testigos. Escrita en siete pliegos cabal-
mente, y assi mesmo buelue en blanco

30 otro pliego *cumplimiento* a los ocho que
se le an dado *para* dar dicha respuesta

[fol.147r]

y con efecto escriuió y entrego dicha copia
de dicha publicazion y dichos ocho pliegos
los siete escritos en todo y vno en blanco
sin firma alguna. Y por no hauer lugar
5 a lo vltimo del pliego ultimo para poner
su firma el *señor inquisidor vissitador* mando lo firma-
sse al margen como con efecto lo firmo
y dicho *señor inquisidor vissitador* mando poner dichos
siete pliegos escritos al fin de esta *audiencia*
10 para que comuniqué lo en ellos conttenido
con su abogado a quien se llamara
en la primera ocassion y la copia de
dicha publicazion se ponga al fin
deste prozesso cossida a lo largo
15 para que siempre conste y la dicha
doña Teresa de Aguilera, dixo que por
ahora no se le offreze otra cossa que
dezir solo suplica se prozeda en su caussa
con toda brevedad y misericordia con lo
20 qual fue mandada boluer a su car-
zel y antes lo firmo

Doña Teresa
de Aguilera i Roche

Passo ante mi

25 Diego Martinez Hidalgo *Secretario* {RUB.}

Aqui los siete pliegos de papel
escritos que *presento doña Teresa de Aguilera*
En la *audiencia* supra escrita

[fol.148r]

Don Juan Manso por si ubiere gurado es enemigo por auer sido don Bernardo su gues de residencia por cuiu causa tubo con el diferencias sobre ello grandes i fuera deso muchas quegas) por diferentes causas tubo (^del) sienpre quegas i asi mesmo porque le prendio por asi

5 gurar por que sienpre se digo se queria uir i lo tubo dispuesto muchas ueces i al fin lo uino a acer delas casas del cauildo a donde estaua i sienpre a tenido i tiene (^del) muchas quegas i se uio en que no deuiendole como no se le deue nada saco las prouisio- nes reales que alla lleuo por cuiu causa nos saco por el don Diego diciendo eran por ellos gran cantida de acienda la qual nos deuen boluer. I asi mesmo fue enemigo i sintio mucho el que se metiera mi marido con Ana Rodrigues. I por 10 (^que) le decia (^?) auer reiterado el (^?) de todos los casos que en eso ubo i porque le decia) lo que auia pasa o echo en esta cuida su sourino Pedro de Ualdes i como lo alçauan como nos auian dicho de las calles, por cuias causas i otras muchas a sido sienpre i es mortal enemigo las quales saue megor que io mi marido Pedro de Ualdes por si ubiere gurado = [^i las podra espresar porque no me aque- 15 rdo bien dellos =]

es enemigo por todas las causas de don Juan Manso i por que le tubo como a el detenido en las casas de cauildo i demas deso porque le estoruaua i entriendole mando que le entrara en cas de Juan Griego por el (^maltrato i) escandalo que con su hija daua. I despues de auer buuelto alla con Diego el qual 20 oi iço su teniente general an sido tantas las molestias i uegaciones que nos a echo que no es posible explicarlos ni ni de(^es posible el decir)cirlos sino es con decir i que es i a sido mortal enemigo. I tambien no era pequena la causa de sauer solia decir (^do- n Bernardo) como en esta ciuda le digeron muchas ueces que lo alçauan en boca de las calles. I a mi me tiene grandisima enemiga sin auerle dado causa alguna como 25 lo mostro el serlo en que me persigio de suerte que asta quitarme la comunicacion como lo iço (^? tro) las ueces que enbio a sacar de casa a Juana Moedana i a Jusepa (^i otra que) iendo conmigo de la iglesia i auriendolos el uisto en ella fue a man- darles a Antonio de Salas no las degara entrar. I otras ueces auiendo estado (^???)n conmigo las enbiaua a que las echaran como lo icieron el domingo de ramos 30 i es querer no tener fin contar las persecuciones en que mostro la enemiga i si necesario fuere se pueden aueriguar

Juan Griego por si ubiere gurado i este por si lo deuo decir es hijo de otro de su nombre que es publico alla, i se dice murio con un capato en la boca i la cara a la pared sin querer- se reconcilliar (^con) o ser christiano ni aun en esa ora, por lo qual dicen lo enteraron en 35 las lomas de Santa Ana o otras no se la uerda que tenga. Es enemigo desde que fui- mos por que le quito don Bernardo el ser interprete cosa que sintio el i todos los su- ios muchos i dello se dieron por mui agrauiados, asi mesmo echo a su ierno de casa por ladron i lo decia asi i no se agrauiaron menos i tambien porque le pidio a este le diera quantas de su acienda del despacho que lleuo al paral i no lo a echo asta oi 40 le rino a su hermana Catalina Bernal i a sus hijas por su mal uiuir i lo amenaço con que la auia de acotar diferentes ueces i al fin la tubo desterada. Fue gra- nde agrauio para el el mandarle ir de escolta a costos en una ocasion que se ofrecio, le enbio a su (^otro) hierno otra ues a otra. I asi mesmo a muchos parien- tes suos ques el agrauio general de todos los uecinos contra los gouernadores le 45 tubo preso a diferentes parientes por causas que dieron, le afeo el auer su hermana uendidole a don Juan Manso a una de sus higas, i supo lo acia de la que (^como) le dio a don Diego le riño por las entradas de Pedro de Ualdes i escandalo de

sus hijas (^i) le solia decir que pa[^ra] tener un onbre alla quien le defi[^e]nda no tenia sino me- 50 terse con una muger de un linage para que con eso todos los del le defendieran i es- to era por lo que todos (^?) defendian a Manso. Le tubo preso a Diego del Castillo otro ierno i para acotarlo i por mi no lo iço i con todo esto no solo son i an sido de mi marido mortales enemigos como son sino que lo son mios todos ellos (^mortales) lo an mostra- do en todo sin auerles dado causa alguna sin que en ninguna ocasion Griegos i Berna- les no la aian mostrado i muestren sienpre. I no se si es demandante en algo en la residencia 55 Catalina Bernal por si ubiere gurado i sus hijas por si lo ubieren echo que son enemigas es hermana de Juan Griego i enemiga por todas las causas del i demas desde que fuimos se auno con Jusepa porque acudia a casa a acerme algunos redios por lo qual tu- {RUB.}

bo causa para acerlo i se allo mui dispuesta con (^suma su) natural a acomodarse a sus malas mañas i costumbres i asi por no perder ocasion uenia preuenida de bago de las enaguas 60 o pollera que ellas traen con una talega para quando se acian moliendas de chocola- te i acia que se ponía bien la ropa i echaua en ella las panochas i las que lo molian

[fol.148v]

por auerme oido quegar de la gran falta que auia me dieron i icieron dar el auiso i quega por que nos las culpara a ellas fuera de auerlo uisto io i asi mesmo en este genero no perdonaua cosa por

lo qual

- la reñi i auergonce algunas ueces mas siruio solo para que mas mal me quisieran = i asi mesmo esta la terciua a mi marido a una de sus hijas i lo ui una noche en que se me entro disfraçada a buscarlo por la puerta de la guerta i allandome a mi que estrañe el modo de uenir de aquella suerte i mas por auer poco que se auia ido a su casa le dige que que le auia sucedido (^i) que como uenia asi i uiendola turbada sospeche mal i ella por disimular fingio que le dieran una cageta i pan i (^que) el mando apriesa se le diera i porque no me parecio bien ice deligencia i me digeron auia quedado la hija fuera i
- 5 por esto entre otras muchas causas me quieren todos ellos mui mal. I estos son tales ademas de lo dicho que por enganar a un onbre fingieron un mal parto de una dellas i por esta causa fueron tantos los enredos que uinieron a acer porque les digo otra parienta suia (^que gusgo eran competidoras) i publico auia sido mentira fueron a su casa i despues de auerse puesto como quienes eran uinieron macadas mordidas i arañados a la quega i echandolas los que alli se allaron i sauendolo despues don Bernardo le digo a ella muchas ueces que si tal las ubiere uisto entonces las auia de auer cogido i acotadolas i esto fue a causa de que diferentes ueces la auia reñido el mal uiuir dellos. I en esta ocasion la maltrate mucho porque fue tal (^su poca
- 20 uerguenca) que no se porque camino me metieron a mi en ello. I no solo iço esto sino que delante de mi lo estaua un dia mormurando (^por celos) aunque le parecio que no la entenderia en (^lengua) teguas i por las acciones lo ice de lo que decia mas no de quien ablaua i escandalizados de que en aquella lengua las entendiera digo (^turbada) no lo ablaría mas delante de
- 25 mi i despues la otra con ocasion que ubo me digo lo quera. I esta se ofendio mucho por la prision de Juan polanco por ser su ierno, i asi mismo por la echada de Gabriel su souino i porque le decia don Bernardo quera un ladron por que le decia quienes eran sus hermanos i sourinos fue grande su odio porque la destero le echo a escoltas i predio los parientes le quiso acotar a su sourino por pedirle las
- 30 quantas a Francisco Gabel que tambien lo es por que le quito al [^h]ermano el ser interpete. I en fin por ser Griega i Bernal que son todo mortales enemigos i mas mios aunque no les e dado causa alguna i tengo muchas para quegas de (^quererles mal a todos) ellos. I fuera destas
- 35 causas a esta la agrego asi don Diego i uisito mucho su casa i una ues esta me enbio a pedir licencia con Jusepa [^para uerme] en este tienpo i io se la di por uer lo que me decia a causa de los grandes ruido que abia abido. I me digo entonces lo que dicho tengo de que las que ablauan conmigo i me asistian me auian glosado las raçones i repitiendole
- 40 io que que platicas auia (^io) tenido (^que) que no sauia quantas ueces me auia oido decir que a donde (^io) estaua ni se mormuraua ni se tenian (^platicas) escusadas a que me digo que era asi uerda mas que tambien lo era lo que ella me decia i que algun dia lo ueria i le dige que alguno lo uerian todos i que no inportaua
- 45 que dios auia de ser seruido de que alguno (^dia) llegara el dela uerda de [^todo] que en qualquiera cosa se supiera porque aunque adelgaza uano que braua i me respondio que asi era. I me digo esta ues que la auia echo muchas fuerças i istancias don Diego pusiera demanda a don Bernardo i que se la aria pagar luego i que ella no auia
- 50 querido i asi mesmo me digo que por que la pusiera le representaua los agraios que (^?? ellos i) los suio (^le abia echo) [^tenian] mas quella con todo no auia querido sino perdonarlos. I en fin uino a sauer don Diego questa auia uenido a mi casa i supo la auia llamado i por ello maltratado i reñido mucho i por que no continuara el uenir i qu
- 55 ças me digera algo que a el por algun camino estuviera mal si ella lo supiera la destero a San Marcos i quiças si esta ubiere gurado en algo deue o puede ser delas que el me digo el postrer dia pidiendole me enbiara a llamar por no estar sola con el a una o dos que le mente i me digo

[fol.149r]

que para que las queria que las mugeres de alli no eran buenas mas que para ser testigos falsos que si no lo sauia a que le respondi que no porque nunca les auia auido menester para tales a que me [[^]respondio] “pues io si lo se i que no son para mas queso,” i le digue que asi lo

[[^]creia] ([^]?? Reio en quanto)

([^]a qual la sauia) i en mi sentir el lo saue bien si lo son.

- 5 Francisco de Jabel, por si ubiere gurado, es enemigo i su muger por si lo ubiere echo. Este auindole enbiado don Juan Manso con su sourino de alla a esta cuida a negocios suiros i allando el dia que a ella llegaron le abian dado a don Bernardo el oficio al instante se oluido dellos i nos echo rogadores lo reciuieramos en casa i auiendo lo echo fueron tantos los enbustes que en ella iço que estubo un sourino de mi marido
- 10 para matarlo i ([^]en fin) por ellos le reni artas ueces. I al tiempo del despacho aciendo don Bernar confianza del por que digo lo entendia engañandole con que lo auia echo con otros no fueron pocos los menoscauos que en su hacienda tubo i lo maltrato ([^]mucho) conociendolo ia i no pudo en muchos que lo iço le agustara unas quantas, i no fueron menos las riñas al embarcar ([^]el) des ([^]pacho) i en el uiage a
- 15 causa de que el se auia por sus fines echo cargo de todo. I quando ibamos llegando para despachar el auiso por no enbiarle a don Juan a otros queran sus enemigos lo escogio a el por ser su conpadre i le despacho con la nueba i esto no siruio demas que de enbiar por delante quien fuera a la tierra a senbrar mil cebadas i cicañas i asi fue lo primero que don Juan le digo a mi
- 20 marido entre otras muchas cosas que como auia enbiado a tales picaros i le digo que por no biarle enemigos. I en fin llegando alla se metio sin mandarselo a manegar la hacienda asta que a pocos dias quiriendo mi marido uerla toda uino a echar menos 2 cagones ([^]de açucar) i mandandole agustar quantas que fueron bien malas por no acerle otro mal le echo de casa con nonbre de
- 25 ladron cosa que todos los suiros se ofendiero mucho. I en el camino lo auia tambien maltratado mucho por quitarle una maña mui mala que tenia que era que de puro adu[[^]lador] ([^]bustero) decia muchas ueces queran tan umildes los uecinos de alla a los gouernadores que los obedecian como a dios i otras ueces que mas i otros desatinos semegantes a que don Bernardo le dio diferentes repre-
- 30 nsones i al fin se uino a enogar i echarlo por ello con el enfado gusto i asta amenazarlo por ([^]ello) quitarle tal cosa. I en fin este i todos ellos como parientes de Manso i conpa[[^]d]re ([^]ques ia un cuñado) tienen su enemiga i por Pedro de Ualdes ques su cuñado i porque le degaua entrar en su casa i le abria la puerta falsa para que entrara cosa que le riño don Bernardo muchas ueces i se lo afeo
- 35 mucho por que en una ocasion i aun en muchas auia dicho este por que le digeron que se queria casar con ella que primero le mataria que si el auia de permitir se casara ella con onbre que auia el leuantado de la calle 3 ueces i lleuadole cargado a su casa i le decia que si era megor consentirla uiuir en mal estado i mas como es falso el que el otro quisiera casar con ella i por esto se dio el i ellos por
- 40 mui agrauiados ([^]i). I este es ierno de Juan Griego a quien quito el ser interprete, sourino de Catalina Bernar i por el uiuir desta i sus hijas lo rino diferentes ueces. Se agrauio mucho del desterarla, de las prisiones que en ocasiones le iço a parientes, de auer enbiadolos a escoltas i con grandes uentagas por su suergo, de que quiso açotar a Diego del Castillo su cunado (i sauia auia
- 45 amenaçado a Catalina su tia con ellos), de auerle abominado el mal uiuir de su tia Inesota i sus hijas i de otras muchas parientas. I en fin este abiendole entregado un despacho con tanta hacienda la dego en el paso a beneficio de fortuna a que se perdiera i contra orden espresa i se fue al Paral con solos los tres caros que alla los desiço i encontrando alli a don Diego que lo agrego asi i ui-
- 50 endo ablaua tan mal de nosotros lo agasago i el por cotinuar sus continuos enredos por lisongearle le compro un rocín de bracos i dio por el 4 mulas nuestras de los caros i don Diego satisfecho del le entrego su hacienda quera tras lo qual andaua ([^]para) para acer con ella lo que con la nuestra como se a uisto i en fin lo tubo mui agregado i no quiso acer le diera a don Bernardo quantas aun-
- {RUB.}
- 55 que pidio ante el en tiempo ni a dado dello mas raçon que algunas de las mulas ([^]en fin) por todas estas causas suiros i de sus parientes a sido desde el principio i es mortal enemigo i no cesa gamas de ablar mal de nosotros i e sauido

[fol.149v]

me a leuantado publicos artos testimonios que si necesario fuere pido sean aberiguados que de dios nuestro señor fio me a de sacar dellos i de todos tan libre como Susana pues estoi tan sin culpa.

- 5 Diego del Castillo por si uubiere gurado i su muger por si lo ubiere echo es enemigo ierno de Juan Griego sourino de Catalina Bernal cunado de Francisco Jabiel i este abiendo ido a Senecu quando fuimos a receuirnos auiendole echo agasagos por solo su mal natural boluio a la uilla diciendo mil males de nosotros, i despues porque no iço don Bernardo el caso de que su presuncion quisiera se dio por mui ofendido. I asi mismo por que echo a Gabriel de casa con el nonbre de auerle robado, por que le quito a su suegro el ser intepete quera delo que todos ellos comian, por ser todos de Manso i sus parientes i de Ualdes, por las reprehensiones continuas que don Bernardo a ellos les acia i enbiaua a acer a todos que son muchas i ninguna mejor que otra, porque tubo por diferentes causas desterada a su tia Catalina de que le dio por ello i otras cosas muchas quegas i de que la auia amenaçado con açotes. Asi mesmo se los dio de auer enbiado a su suegro a una escolta i a otros parientes a otras de la prision de su sourino Diego Gonçales Bernal i como se fingo loco decia lo estaua por tre o quatro dias que lo tubo preso i asi mismo otros parient[^{tes}] le prendio en diferentes ocasiones por causas que dieron, por que le tubo a el preso por la resistencia i lo quiso açotar i estubo ia para ello por la condenacion que en esta causa le iço, i por que le pidio a Gabriel quantas. Por cuias causas i otras son i an sido todos estos mortales enemigos i este es demandante en la residencia; i lo iço don Diego alcalde ordinario para tener en
- 25 el quien con enemiga nos persigiera como lo mostro bien en las muchas ocasiones en que le enbio a sacarnos quanto teniamos. Juana muger de Juan Griego i sus hijas, por si ubieren gurado, son enemigas por todas estas causas de su marido i hijos i ermanos i lo proprio su hijo Nicolas Griego i si tubiere otros por si ubieren gurado
- 30 Inesota Bernarl, hermana de Juan Griego, i las hijas, sus sourinas, por si ubieren gurado, son enemigas por todas estas causas. Isabel Bernal i sus hijas e hijos por si ubieren gurado son enemigos. Ella es hermana de Juan Griego i los demas parientes i sourinos i todos enemigos por las causas espresadas, i no se si esta terna en particular algunas, que don Bernardo saura; i Antonio Gonçales es hijo desta, es escriuanao de cauildo, todos mui de don Diego i de otras personas que mal nos quieren.
- 40 Pedro de la Crus por su ubiere gurado es hermano de Juana, muger de Juan Griego, i la hija su sourina, enemigos por todas las causas espresadas que les tocan, i [^a]demas es este demandante en la residencia de mi marido. Domingo Gonçales el gallego i su muger por si ubieren gurado son parientes destos i enemigos les tocan las quegas dellos, i muchos dellos nos deuen algunas cantidades por uales.
- 45 Miguel de Noriega, por si ubiere gurado, es enemigo, no ostante auerle mi marido dado una plaça en esta ciuda quando fuimos, con paga entera della en el camino sustentado, i en fin echo por el lo que por un hermano podia. I asi que llegamos al Paral dio del muchas quegas i como alli es conocido por
- 50 auer uiuido (^{alli}) con su muger le dieron a ellos el lugar que merecia porque en todas aquellas tieras le llaman por sus cosas (^{un mal}) (^{Nonbre al qual no es decente para dicho al modo de}) lora plagas i por los que alli iço por mandarle fuera a guardar la mulada asta con don Enrique de abila i lo uino con ellas a cansar de suerte que le obligo a decirle que que agrauio se le acia si era

[fol.150r]

soldado en mandarle ir a guardar la hacienda del rei que si queria fuera el gouernador i otras cosas. I no ostante le nombro despues don Bernardo i iço su alferes real i luego su secretario lo qual le pago con que siendolo i estando en la secreta de la residencia de Manso de noche asi que

5 nos recogiamos se iba a darle quenta de lo que aquel dia abian gurado los testigos i por la mañana tapado con una ciuola saltaba por la guerta i se uenia a casa. I fuera desto en el Paral con en[redos] (^?) que iço i en ellos diciendo muchos males de mi marido i infinitos mios que casi no le auia ablado iço se me uieran de casa Artiaga i Gusepa como

10 boluiendolos a ellos lo confesaron asi (^?) el propio me digo poco a era uerda i todo esto sin mas causa que su mal natural i continua cicaña i en fin auriendolo echo sienpre beneficios nos a corespondido de esta suerte en [la] uilla al cauo de dias sou(^?)e açotarle un muchacho que auia dado mucha causa tubo tantas demasias que lo echo don Bernardo i lo que iço

15 fue lo que sinpre i asi que ubo nueba de la ida de don Diego le salio al enquntro asta el paso adonde su prima auia ido con intencion de uer si podia acomodarse con el para secretrio i para conseguirlo fueron sigun nos digeron grandisimos los quentos [que ico] que para la cicaña que ubo no nos deuieron de ser de poquo daño i (^en fin) por grande enemigo nuestro lo estimo don Diego i lo tubo en su casa i fomento asta que lo enbio por guarda acomodado. I las cosas que con el pade[ci] dios las saue a quien se las ofresco por de los maiores trauagos que pasado las quegas que de mi marido tiene son infinitas mas como son falsas no las se mas de que dice le digeron le queria açotar i otros muchos castigos. I es demandante en la residencia [mi marido saue otras muchas maldades deste que a mi se me an olvidado].

25 Pedro de Artiaga por si ubiere gurado i Diego Melgarego que tan es enemigo por si ubiere gurado.

Este es enemigo por que en el camino quando ibamos le riño don Bernardo por causas que dio diferentes ueces le prendio i le tubo (^muchos) dias con grillos por que le gubaba

30 a la muger asta la comida. En el Paral por sus malas inclinaciones se me fueron i por quentos de Noriega i boluiendolos lo confesaron asi i sintieron mucho la buelta i de alli nos tubieron sienpre grande odio como en todas ocasiones mostraron. I auriendolos quando llegamos a la uilla por amor de dios por uerlos en el campo medido en casa fue solo para que en ella nos robaran como los cogimos muchas ueces

35 con las raciones que enbiauan a las casas que sustentauan fuera i no auia dellos figuras troges ni despensas i asta los carneros atados con sogas echauan de noche por las paredes sin que se contentaran con 4 que matauan cada semana i 7 uacas que todas las consumian (^?) por que lo tenian de su mano i me digeron diferentes ueces que sustentauan la mita de la uilla i por estas causas fueron muchas las ueces que los maltratamos

40 mucho sin que en ellos ubiera ninguna enmienda. Fuera deso fui auisada que todas las noches se iuan a dormir fuera i sucediendo una estar io mala mandando a la negra (^?) que me llamaran a una muger que me curaua boluio a todo priesa a decir se uia la gente i leuantandose mi marido desnudo los enbio a buscar i no podian allarlos i en fin al cauo de media ora lo icieron i los maltratamos mucho, i por las piecas que faltaron que no se pudieron coger en esta ocasion. Asi mesmo todos los dias se iuan en comiendo i en buscandolos era menester mucho para allarlos cosa que io no podia sufrir i los maltrataua por

45 ello i como Gusepa estaua (^alli) conmigo lo aciamos a ella la qual se lo decia i todos (^i) da para[da] en callar i aborecerme. Fuera desto fui auisada que de noche se boluian a ir i Gusepa con ellos a fiestas i dancas a diferentes casas i cirtificados dello los puse como era forçoso i mas que por no llamar a desora quando uenian medegauan la puerta dela calle auierta i aciendo en otra ocasion un boqueron las apachas se me salieron por ella (^ella) i a auerla allado cerada aunque ubieran salido al patio no se ubieran ido a no estar abierta i tambien en esta ocasion leuantodos ia no era posible que los allaran ni lo icieron en

55 mucho despues por cuia causa i su poca enmienda en nada los maltratauamos i reñiamos por ser forçoso i entonces (^me parece) los tubo presos don Bernardo i les digo que abian de pagar las piecas que dello faltaran

{RUB.}

i soltandolos de alli a algunos dias que prometieron enmenda[re]se lo

60 que icieron fue que dieron en traer a la cocina a los de sus festegos i en ella los tenian asta que sauidora dello los boluimos (^a maltratar i no) [a reñir mas nada apro-]

[fol.150v]

uechaba i en estas ocasiones por entrar la negra en estas cosas la ice (^mos) acotar por
r complice en ellos por auer dado ropa de mesa para los conbites i otras cosas.
I en fin sucedio un dia que me digo en la siesta don Bernardo pidiera
una llaue de una despensa por que auiendo aquel traído cantida de ma-
5 ntas (^que si mal no me aquerdo eran de moqui) mandandole a ellos los (^que)
entraran como no sienpre lo acian al almacen (^i estando el aca fuera i) (^??)
(^los fines que) fue entrando i le parecio que el uno estaua
en espia (^o centinela) i el otro en otro aposento mas adrento sospechando mal
(^callo por auer gente i abiendosele olvidado asta que comimos que como)
10 (^digo nos recogiamos un rato) acordandose dello me lo digo i sali i pe-
dile a diego la llaue i al sacar (^de la faldiguera) [^la] me digo no la tenia si-
no Artiaga i auançando a corer fui tras el (^i en fin) de la tal despensa sien-
do cierto lo que abia don Bernardo sospechado saco a toda deligencia
cantida de mantas que por una uentana auian del almacen echa-
15 do a ella i por esconderlas se baño en sangre descalaurandose no se
donde malamante en dos partes i (^en fin) entrando a un coral no
solo saque aquellas sino de otras uentanas que a el caian cantida
(^dellas) que auian echado por aquella parte que deuian de echar lo que
sacauan sienpre i en esto los ayudaua la negra quera la que iba sienpre a aquel
20 coral. I sauidolo do Bernardo despues de auerlos reñido io a todos abofeteo a
Artiaga i los prendio i los quiso açotar por ladrones por cuias causas no nos
podian uer i nos aborecian sin pieda po[^r] ser tanto lo que los sufriamos.
I asi mesmo (^esta ues) este i todos ellos siendo el capitan le terciua a mi ma-
rido a algunas mugeres por cuias causas me uia (^ueces) en terminos tan a-
25 pretados que me pudieron suceder muchas desgracias i mouido a con-
pasion una persona que los supo me aconsego i lo enbio a acer con otra so-
uo brelleuara i tubiera paciencia por que no fuera que me uiniera
a suceder algun lance que me costara perder con algun accidente
el guicio o cauida por las amenacas que en ocasiones oia que por ellos
30 i ellas se me acian. I asi despues de infinitos disgustos pude conse-
gir casi uiolentemente el echar(^lo)los de casa i arto quise de la uilla
i aun estando fuera icieron sienpre contra mi lo que pudieron
i por todas estas i otras [^cosas] muchas an sido todos estos i son mortales e-
nemigos; i este Artiaga es demandante en la residencia. I demas des-
35 to a este lo agrego a si don Diego i despues de otras cosas lo iço coregidor siendo asi que
dicen que por madre es mulato o tiene dello; i estos eran mui de Manso, i ella i todo.
Jusepa, muger de Pedro de Artiaga que no se su sobre non-
bre por si ubiere gurado
es enemiga i capitana como su marido de todas las maldades que se icieron
40 en mi casa todas las della (^i (^??) enemiga) i de la enemiga que todos nos te-
nian. I ella lo es por todas las causas que uan espresadas en su marido
i Diego ademas por si era una muger incapas en su ablar i sin sustancia en
el guicio sin inclinacion solo aplicada a qualquier cosa que fuera mala o pudiera
serlo por quia causa fue una gera continua la que con ella tube desde el pri-
45 mer dia i como eran sin fin las ocasiones que me dauan era sin el (^el) renirla i
mas que desde el camino no nos podia esta uer asi por la prision en que mi marido
trugo al suio muchos dias como por que ella una noche con achaque de uenirme
a acer a mi no se que remedio aunque le auia docho [^a] la tarde estando conmigo
no lo queria acer (^??) aquella (^noche) i diciendole al marido uenia a eso se fue a u-
50 na tienda de un onbre que alli uenia i (^en fin) a causa de ser uista lo supo
don bernardo i publicamente la puso que fue uergunca i a ser el marido
otro le podia auer sucedido qualquier desgracia i ella lo sintio tanto que
me dio dello grandes quegas. I por todo esto nos couo grande odio, i despues
en el Paral a causa de que supe se me salia tiniendola en casa de noche
55 asta a irse a uer a los suios a los onbres solteros i a otras partes a ella por que
iba i al marido por que tal le permitia la (^??) maltratamos de palabras dema-
siadamente i como ablo entre ellos nos mormuraron i Noriega les daua

[fol.151r]

consejos fomentando la enemiga i mala uolunta de todos, i de mi supe dellos mismos despues eran infinitos los males que les decia. Tomaron por aquerdo uirse como lo icieron i (^en fin) don Enrique de Auila los iço parecer i enbiolos al camino a alcancarnos escriuiendo por ellos (^sin ti) los quales como quienes uenian ia

5 forçados sintieron mucho la buelta i nos tubieron grande odio i enemiga i lo mostraron bien que estando en la uilla (^despues) en casa se auno con toda la gente de racon della i enpecaron con esto a acer por tenerlas a todas de su parte quanto quisieron en ella como fue (^la primera) ella el marido i diego se iban de noche a diferentes casas a bailar cantar i a representar i me

10 degauan la puerta de la calle en estas ocasiones i otras abierta por no llamar quando uenian. I auendolo sauido sin darle a mi marido parte dello la reni mucho i la enmienda que ubo fue que no salian ellos sino que dieron en traer a la cocina a los de sus festegos i alli tenian conbites i grandes banquetes lo qual no es creible del daño que a mi [^casa] (^?) (^estas cosas) fueron, asta que me lo uoluieron

15 a decir de fuera [^i] a mi marido i poniendolos como merecian a este (^mos) esta ues a la negra por complice en ellos (^por auerlos dado ropa de mesa i otras cosas) i por que sauiendolos como lo confeso no me lo auia dicho. Con lo qual (^la enmienda que tubieran) [^lo que icieron] fue que no iendo ella la acian ellos i dieron (^entonces en) en sustentar casas i familias i auisados dello los cogimos

20 (^entonces) con las cosas comestibles que por maior sacauan de las trages i despensas i aunque les reñimos auergonçandolos no ubo en ellos gamas enmienda. I una destas noches auiendose (^despues) ido cosa de que gamas se enmendaron fue quando estando mala ice salir a la negra a llamar a (^un) a la muger que me curaba i boluiendo como (^?) tengo dicho a decir se iba la gente (^auisada) salido mi

25 marido en camisa solo con el capote = me quede io uistiendo para salir i a causa del mal lo ice despacio (^i saliendo) al cauo de gran rato i al llegar al quarto de la cocina tope a la negra en una puerta de una quadra que estaua antes dellos la qual así que me uio reuoluio a gran priesa acia drento i sospechando mal por estar ella (^mi marido) apresure el paso i ia lo auia auisado i llo alle que

30 en lugar de auer buscado apachas parece que lo auia echo a gusepa porque salia del aposento dellos i a toda priesa se sentaua gunto a la puerta (^del aposento en) enpecandose a calcar siendo asi que abia mucho que le abian lleuado la ropa i diciendole io que que acia o auia echo asta entonces mui enogada me respondió ora auian ido a buscarlos (^a ellos) que no uenian i al ablar (^io) salio ella del aposento

35 mui disimulada i por no buscar mas disgustos calle lo que pude i desfoge uiniendo ellos i riñendoles el les digo auian de pagar las pieças que de la gente faltaran = i en otra ocasion fue quando aciendo la gente el boqueron que tengo dicho i saliendo al patio por allar (^la puerta de la calle) abierta se fueron por ella. I auiendonos leuantado i salido no los allaron en mucho despues (^a ellos) i auendolo

40 echo (^?) (^despues de auer uenido) los maltratamos a todos i enogado don bernardo los prendio diciendoles le auian de pagar la gente que esta ues faltaua i la que la otra ues falto que fueron en anbas siete pieças (^por lo qual) (^a ellos) los tubo muchos dias presos i ella se ofendio mucho dello i de lo mucho que le reñia el consentir asi a su marido como a los demas las salidas a dormir

45 fuera i que no me auisaua dello pues tenia toda aquella gente a su cargo. Despues desto se ofendio mucho de lo que deuia aser otra agradecernos i fue que a causa de las fiestas pasadas dichas resulto dellas entre otros ruidos reuoluerse su marido con una de las mocas que traian a ellos i por esta causa tubo grandes pendencias i de una que tubo con margarita muger de diego de louon i uiniendo a darle el propio a mi marido la quega ia aueriguada la uerda lo pre-

50 {RUB.}

ndio i tubo a el i a su padrasto della muchos dias presos; otra ues lo prendio i abofeteo i le quise açotar quando las mantas. I fuera desto esta era el reñirla sin cesar continuamente por que era tal la mala inclinacion de urtar que no tenian en cagas escritorios ni en parte alguna cosa que no

55 (^me) se lleuara i desapareciera. Fuera desto supe era complice i ajuda-

[fol.151v]

daba a los terceros que su marido al mio acia i los fomentaua quanto podia por cuia causa es sin quenta lo que la maltrate aciendolo a cada disgusto que con el mio pasaua por ellos sin cesar por los grandes riesgos en que me pusieron i tantos que con ser ella tan mala me digo un dia espantada

5 en una pendencia que con mi marido tube “Jesus señora no creiera esto sino lo uiera aunque me lo digera quien.” I le respondi que a ella i su marido les deuia aquello i que si se me ponía delante le abia de dar con un cuchillo de los que ponía quando ponía la mesa i ella se lo digo a el i todos acian lo que querian i nos aborecian asta que

10 pude conseguir por escusar maiores disgustos echarlos de casa i arto quise dela uilla cosa que ellos sintieron notablemente i aun les era forcoso pues naide como quienes los conocian los queria en su casa asta que con beneplacito mio les dio un uecino enemigo un aposento en la suia i lo permiti solo por echarlos. I despues de estar fuera

15 enbiandome ella a rogar de alli a pocos dias con mi mulatilla que por amor de dios le diera licencia para uerme por que parecia de anbre i que lo aria infaliblemente si no uenia a ualarse de mi carida le enbie a decir que por dios por quien me pedia uiniera i aciendolo uino tal que traspasada i flaca [^que] daua lastima el uerla i se la tubieron algunos uecinos que alli se allaron i con grandes lagriones les estubo diciendo las grandes necesidades que pasaua i ellos como sauian los

20 de la tierra me rogaron que pues asta alli la auia echo carida se la iciera i le mande se uiniera todos los dias a casa [^i por ser tanta mi soleda] i comeria i asi lo iço asta que fue don Diego el qual uestitas que acia a la casa a donde estaua

25 la agrego asi a diferentes fines i delos quales supe della propia algunos i lego a tanto la familiarida que me digeron un dia los auian uisto comer guntos aunque ella me lo nego i (^??) si acaso fuere en ese tienpo el encontrarla las personas que dicen que preguntandole a donde iua decia que a aquel martirio i aquel tormento pido se auerigue por si acaso el con la grande enemiga que

30 nos tenia no iciera lo digera ella por publicarlo para que ubiere testigos que tal guraron determinado ia a persegirnos por tal camino por quanto auer dicho el diferentes ueces auia de uenir preso por el santo oficio mi marido. I asi mesmo en este tienpo le mando a su marido i a ella no uiniera(^n) a casa quças por si tenia que no lo digera. I luego sauiedo que quando el

35 auia ido a moqui auia estado lo sintio mucho, i quando en este tienpo las ueces que a escondidas de todos uino si lo sauia ualdes la enbiaua a sacar della a toda deligencia. I tambien esta i su marido nos urtaron do platillos de plata aunque despues parecieron en poder de Noriega i en fin estos por todas estas prisiones pependencias urtos i riñas era tanta la mala uolunta que sienpre nos tubieron ques imposible esplicar el odio mortal (^que) con que nos aborecieron (^sienpre) i la enemiga i en particular a mi por que sin cesar por el marido i por diego i sus tercerias de todos i por los desquidos della por su incapacida i no ser para cosa buena i por que a los demas que tenia a su cargo no era para mas que maldades i era forcoso el renirla era sin pieda el odio

40 que me tenian; i su marido es demandante en la residencia.

I ademas por si lo deuiera decir esta i su marido me digeron diferentes ueces ablauan entre ellos ordinariamente una lengua que naide los entendia i preguntandole una muger delante de mi un dia que ia que ua ablar esa lengua le digo otra que que lengua ablaua i digo era algarauia. I otra muger de casa o que asistia alli todos los mas dias me digo diferentes ueces iciera traer una cagita questos tenian debago de su cama i io gusgando tenian en

50 ella las cosas que urtauan i como estaba auergoncada (^i oio) de las ueces que los auiamos cogido con ellos i que ni reñirles ni nada bastaua para que se enmendaran en nada no lo ice pero despues que e uisto esto i podido gusgar podian tener quicas algo (^malo) en ella por si acaso, sea preguntada Ana Carima que por que me

[fol.152r]

digo tantas ueces la uiera i por que tambien se que sino es el marido a la muger i la muger al marido no se dauan la llaue della. I esta muger la oi una ues recar una confesion que no la e oido a otra en mi uida todo esto digo por lo que pudiere ser dellos, i muchas ueces la reñi por que no aiunaua las quaresmas ni dias de prece-
5 to i decia es estar mala i era falso, i por los grandes guramentos que echaua a qualquier cosa i este Diego Melgarego ademas de lo que del tengo dicho con ellos (^de mas) es un onbre que por andar uiendo desta ciuda no se por que delito le solia decir don bernardo que si supiera el que tenia lo auia de aorcar o quemar o dar el castigo que mereciera conforme a el i con esto lo solia apurar por quia causa (^i su de)
10 nos tenia por el miedo sienpre odio grande (^??) (que lo abofeteo) [^por ser mui (^??)] algunas ueces lo abofeteo.

Antonia, hindia quera cocinera, por si ubiere gurado, esta es enemiga desde que fuimos por criada de Manso i quando el iço fuga la trugeron presa abofeteola don Bernardo en esta ocasion por ladineces que le respondio
15 de lo qual i la prision ademas de la enemiga que nos tenia fue tanto el odio que nos guro ques inpusible esplicarlo i caiendo mala la cocinera que teniamos la sacamos dela prision para quella lo fuera i como quien lo acia forçado lo mostro sienpre en el obrar i (^porque) nos digeron era tambien (^??) que estar tan mal allada (^era) el que no podia estar en el mal estado que antes uiuia le mandamos que
20 no saliera sin licencia lo qual ella sintio quanto no es creible i al fin asi que fue don Diego se le fue luego a quegar i a que le diera permiso para irse de casa i el la uoluo entonces i sauendolo nosotros la llamamos i digimos se lo pagariamos mui bien i que estubiera i me dio mil quegas no la auia quidado quando estubo presa porque tenia la llaue io del aposento en que estaua i le dige que
25 sino le enbiaba negros i criadas españolas que lo icieran que si queria que fuera io a acerlo que por que no me auia auisado i en fin estando en mi casa fue sienpre de las de la parcialida i gunta de gusepa i de sus odios i mala uolunta i por todas estas causas i auerla reñido en muchas ocasiones asi por faltas de cosas que se ofrecieron i gastos escusados i por el grande aborecimiento
30 que sienpre le conoci en no querer acer cosa siendo para todo a sido sienpre i es mortal enemiga como lo mostro aciendo fuga de mi casa [^i a esta le enbio cien pesos manso con el poder i fletas =].

Ana, muger de Juan Joagin, que hindia cocinera, por si ubiere gurado, esta es enemiga comadre i de los de la camada i gunta de Jusepa complice en todas sus
35 maldades i su amiga grande por cuias causas i por muchas que me dio la reni i maltrate mucho [^i] diferentes ueces i al fin porque supe la auia enbiado a llamar mi marido en mi nombre a la cocina con la negra para aprouecharse della la eche de casa i lo que acia era que en el aposento de Jusepa la tenian escondida i lo estubo mucho tiempo i auendola reñido i echado diferentes ueces i aun mandadole mi marido iciera uida con el suio i entregadosela a el se me boluia a estar con
40 ella i ubo ues que acoto mi marido al suio de que ella i el se ofendieron mucho i no es tante esto sienpre se boluia a estar con Jusepa que la tenia escondida de mi i una ues despues de mucho sauiedo estaua alli la ice sacar i quise acotar i al fin me ico tantas plagas i por una criaturita que tenia en los braços i me pidio que por auer nacido en mi casa la degara por el i en fin la eche con grandes amenazas. I por cuias causas i otras muchas es i a sido mortal enemiga i mas mia i es demandante en la residencia de mi marido ella i el suio; i es criado de Juan Lucero.

Juana, muger de Alonso, de los emes hindios, por si ubieren gurado, es enemiga por que siendo cocinera la reñi muchas causas que me dio i porque (^aui)
50 an) traidola de su pueblo por inquietudes que alla tenia estaua uiolenta era de las de la camada de Jusepa i la aiudaua en quanto podia asi en cubrirlo que estauan sin cesar como a las demas maldades que en aquella cocina acian (^porque) les solia io decir que auia de estar quemado aquel quarto i quantas en el uiuian por no sauer ia como aueriguarme con ellos i ellos me aborecian i tenian gran
55 odio i al fin la eche de casa por que supe tenia (^mal) trato con mi marido i co-
{RUB.}

n ocasion de auerlos cogido con un urto son enemigos i en particular mios por estas causas espresadas i otras muchas, i no me aquerdo si son demandantes en la residencia.

Maria Çuni, hindia muger que fue de Juan Çuni, difunto, por si
60 ubiere gurado, esta es una siluestre i muger totalmente incapas mas a causa de cierta de[^pen]-dencia puede ser aian echo aga como inocente lo que ubieren querido i por [^si a] caso no digo mas sino que no tiene sugeto para nada

[fol.152v]

- La negra, por si ubiere gurado,
es enemiga por ser esclaua como todas lo son de sus amos i demas la castiga-
(^mos) muchas ueces por sus ladineces i grandes bachillerias desquidos i flo-
gedades i no menos golosinas i por que desde el camino quando iba-
5 mos se auno con Jusepa i fueron grandes amigas i de suerte que asta
uerlas por ir guntas en un caro i bolarse las uimos por cuiá causa las reni-
mos mucho i su poca atencion por no decir otra cosa i a causa de la amista gran-
de asi que llegamos a la uilla enpeco a ajudar a todo lo que ella acia i la encubria i
saiendo alguna cosa la acotaua(^mos) por ello i luego a[^n]bas [^se] guntauan a mormu-
10 rarnos cosa de que gamas cesaron. I esta negra era de ladina tan grande enbustera que
se fingio preñada puniendose trapos para acerse bariga i fingia que le dauan
desmaios aciendo se caia arimandose a ueces a las paredes i un dia entre otros que
lo ui le digo o pregunte a Jusepa que tenia i me digo como esta preñada cosa
que auia días que me auia ia dicho i aiuna le dan esos uaidos i se anda caien-
15 do i en esta ocasion fue el decirle io por la causa dicha i que e oido decir le dige-
ran no lo iciera i fueron tantos los enredos [^que] con el preñado fingio que
no solo me engañaron estas a mi sino a todos i le tube dispuesto asta lo
necesario para ella i la criatura como la sauen las que icieron la ropa i otras i des-
ta manera procedian en todo. Ella se me salia asi por las mañanas si salia
20 algo antes que nos leuantaramos i se iba a esta casa i la otra a mormurarnos
como la açotamos alguna ues por ello i otras en las siestas si nos recogia-
mos i tambien la açote (^mos) algunas ueces que leuantandome la cogi fuera
i Jusepa fue tal ues la causa dello por auerla lleuado iendo ella, i era tan
desaliñada que no auia cosa que no quemara i me (^parece que me) digo Juse-
25 pa sigun me e acordado que una noche que lo quiso acer despues de acostada
a causa de auer puesto un tiesto o brasero al acostarse pegado a su cama i que-
dandose dormida se le encendio la ropa i esta ues se le quemo entre otras
cosas una saia guarnecida de punta de plata con que se cobigaua i parte de u-
n gubon i el escapulario o parte del de nuestra señora del Carmen que me i-
30 putan que riñendole io por la saia quando la ui i ia la auia echo por el es-
capulario i me auia dicho Jusepa decia se la abia sino roto i me e acordado que
en esta ocasion me digo que no se la abia quemado para que se auerige
asi sea apremiada a que diga la uerda dello como quien lo saue. Asi mesmo
a esta negra la maltrate por encubridora de las tercerias de los demas i las
35 suias; i diuersas ueces por Jusepa en particular i por lo que en las cagas es-
critorios i alacenas i otras partes me sacaua i ella le aiudaua. I por que e-
ran tantos los secretos que con esta Jusepa traia que no teniendo arto
con lo que en las cocinas ablauan si entrauan a acer al anochecer poco mas
o menos mi cama se solian estar media o una ora o mas ablando con tan
40 grandisimo secreto que (^por auer) algunas ueces pr(^eparado) ocure con gra-
ndes ueras oirlas i lo ice acer a algunas muchachas i ni a ellas ni a mi (^les)
nos fue posible oir las cosa que despues que e uisto esto me a dado mas quida-
do no fuera que esta muger como la maleo en lo demas lo iciera en alguna
cosa mala. La reni por encubridora de petrona estando en casa i fuera (^tanbi-
45 en la encubria i otras). I en fin esta por esclaua i la enemiga de tal i por las rinas
suias i de Jusepa i de las demas i encubridora de todas las cosas dichas i sus enbustes
sien(^por)pre nos tubo mortal enemiga i por el grande odio que a ella la tubo su
amo (^siempre) i los castigos que io le ice i otras muchas causas es i a sido (^mortal)
enemiga.
50 Petrona de Ganboa i sus padres i [^h]ermanos por si ubieren gurado
son enemigos. Esta se trugo a mi casa presa con sus padres por una muchacha
que mato su madre de un palazo, i mandandola dormir por decir erra doncella en un
apostote mas adrento del mio adonde lo acian mis muchac[^h]as. Lo que iço fue que descla-
auo una tabla de una uentana del i por alli se me salia i se iba a dormir con quien que-
55 ria; i aunque esto no lo supe asta despues i tambien me digeron la aconpanaua la neg-
[^ra] por que eran grandes amigas i es cierto no lo podia acer sin consentimien-
[^to] suio por dormir alli i por la madrugada se uoluian por la mesma guerta i

[fol.153r]

i uentana. A esta la reñi diferentes ueces i maltrataua [^i] en ellos i a su madre por que negaua la muerte que (^ella) auia echo con grandes ueras i por la lastima de la pobre difunta (^me auí dado) no la podia cufrir (^la trate io) otra (^mui mal) por que estando Noriega ablando con don Bernardo parado iço que pasaua i le quiso coger una mano i despues que se fueron le dige lo que merecia su deseboltura. I despues lo ice a causa de que fui auisada no la degara salir por las mañanas porque de la puerta del la auian buuelto muchas ueces. I por riñas que tubo i quentos que iço con algunas en diferentes ocasiones; i por otras desenuolturas que le ui i della supe por que era tal que a naide perdonaua. Acauada

5 la causa de sus padres la mando don Bernardo irse con ellos, i despues supe que estando en casa i fuera della se abia rebuelto con el i siendo auisada (^dello asi mesmo) supe que la traia a un aposento para uerla i auiendo pedido la llaue por quitar ese inconueniente i mandadole a Ana Carima, que era su tia, que no me uiniera a casa por que la aria desollar a açotes por (^??)

15 causa que quando uenia con pretesto de uerme a mi lo uia a el en el antes o despues i auierendole dicho a mi marido que si aquello era gusto i otras cosas que como muger propia eran forçosas i el ciego del engano (^del pecado) sintiendolo como todos suelen i por esto(^a causa) uine a tener con el tantos disgus[^tos] que no se como esplicarlos (^ia que) i sauidora ella dellos por decirselos los

20 terceros i Jusepa por ser de los de su camarada o parcialida como cosa que su marido terciava i ella encubria uiuo a perder la uerguenca de suerte que estando el i io en la puerta de la sala muchas ueces cerca del anochecer como dos estatuas mudos el sintiendo que lo guardara i oi (^io disimulando i) aciendolo esta uenia a la puerta de la calle en la qual

25 estauan los criados i en particular despues de auer echado a artiaga diego melgarego el qual por estar (^io) alli lo procuraua echar asta arenpugones i no podia sino que como lancadera o pero rabioso no acia mas que entrar i salir con gran furia como dandole a entender con aquellas aciones que como no me echaua i permitia la estoruara el uerle i uiendo (^muchas ueces) el que estaua io llorando (^por que) por las amenazas que en ocasiones por ella i otras me abia echo i no me atreuia io ablar palaura porque no me perdieran mas el respeto sali a darle gritos (^do) a diego que que queria cota disimulando conocerla a (^ella) i aunque mas acian ambos acia ella ningun caso (^de nada) por cuiu causa solia decir della lo que merecia i todo se lo decian i me aborecia mortalmente. I esta i su madre que ia sauidora dello le seruia de tercera en lo que podia solian enbiar a un hijo suio con tanto desenfado que delante de

35 mi le uenia a pedir qualquier cosa (^asta los carneros saumerio i otras cosas por ia esto) i lo reñi a el diferentes ueces tratandolos a ellos (^con ellos como merecian) mal el qual (^claro esta) se lo decia i ellos me aborecian sin fin por estas causas. I ubo ues que parti tras el llamando a mi gente para acotarlo i otros con un palo = (^i por todos estas cosas i por otras infinitas i que no tienen) (^fin de decir si todo se ubieran de (^??) acer porque) esta no parecia sino sonbra o duende i no estaua en parte adonde no (^me tocare) me aparecia en la guerta i todas partes i como era forçoso sentirlo me ponian con mi marido

45 cada dia en mil lances arto pesados i peligrosos que era el fin a que ella le prouocaua por el gran aborecimiento que me teni(^an = i en fin) ido peñalosa o don Diego la agrego a esta i por ella a todos los suios asi por que despues de mil cosas que ubo uiuo a aborecer ella i los suios a mi marido i mas (^donde uenida del i fue lo) que por (^ellos iço por) ablar mui mal (^i de mi marido i de mi) iço de suerte que la cosa (^despues con) con su cochero i le puso demanda (^a mi marido) de su onra ella i el padre de la condenacion que le iço si mal no me aquerdo en la causa de la muerte (^que iço) de su muger i estos son todos por estas causas i otras muchas i an sido (^mortales) enemigos i mas mios.

55 Alvaro de Paredes, difunto, a quien mato un raio, por si ubiere gurado {RUB.}

este era enemigo por que a causa de auer ido quando nostros tubo en el camino algunas riñas i en particular con el cauo de los soldados i por ellas le repreendio don Bernardo diferentes ueces, i no me aquerdo si por alguna lo tubo algo preso. I alla a causa de auerse casado i por su mala condicion le dio asi el suegro como la muger (^a don)

[fol.153v]

diuersas i uarias quegas, por cuia causa le dio (^don Bernardo) muchas repreen-
siones, i en fin por no tener en sus casos enmienda alguna lo echo por
castigo a (^algunos) escoltas. Otras ueces lo mando ir a gornadas, otras
lo enbio preso a la uilla mas nada aprouechaba por cuia causa i gran-
5 des pendencias i aun eridas que con diferentes parientes della tubo
i se quegauan todos (^i don bernardo) le castigaua por ellas (^en fin) ido don
Diego i estando el mundo rebuelto con sus cosas contra nosotros lo
llamaron para gurar en la residencia i uino a casa a acerle a mi ma-
rido mil sumisiones i despues el propio dicen se alauaua lo auia en-
10 gañado i que sin pieda auia gurado contra el en ella i este lo es
[^tanbien] a causa de la grande enemiga [^i] de su cuñado Tome Domingues i
por que estos i Bartolome Romero i Bartolome de Ledesma prouoca-
dos de don Diego icieron o por orden (^que no me aquerdo bien
como fue) una peticion o querella por diferentes personas o en
15 nombre del cauildo contra don Bernardo i auendosielo abisado ico
el sigun la relacion que della le abian dado otra en contraria a ella
con la uerda sola de lo que en a[^que]llo abia i lleuandosela a don Diego
tubo con el lances mui pesados asta desafiarle de que el me dio despu-
es mucho mui sentido la quega i sintio tanto el que se ubiera descu-
20 bierto la tal querella o peticion que (^me p [^?]?rer por ello) le quito a Bartolo-
me de Ledesma el ser procurador del cauildo diciendo que los onbres
de alli no sauian guardar secreto iço grandes deligencias que quien le
auia dado a don Bernardo auiso dello. I en fin este por todas estas cau-
sas suias i de su cuñado i otros parientes fue grande enemigo. I asi mes-
25 mo nos digeron auia gurado ante el custodio por uengancas fuerte-
mente i sigun era su poco temor de dios i mal guicio no seria ello mucho
aunque no se la uerda quello tenga como se la grande enemiga que
nos tenia a mi i a mi marido.
Tome Domingues de Mendoça, por si ubiere gurado,
30 es enemigo por que desde que fuimos siendo mui de Manso i su tenien-
te general [^?]? le quito don Ber[^nardo] (^que) i se dio por mui sentido; lo en-
bio a gornadas, le enbio a escoltas algunos parientes que la quega
de todos. A el en una ocasion por su grande presuncion, auriendole
sufrido mucho, se uino a enfadar por arta causa que le dio i lo uolte-
35 o mucho i aun le dio algun repugon i le tubo preso en la uilla i
ellos se diegron por mui agraiados diciendo le abia dado mogico-
nes. Se quego de sus parientes los Granillos por auerle echado por a-
lli el despacho de Sonora. I asi mesmo por todas estas causas i otras muchas i lo de
la peticion o querella i de muchos parientes suios es i a sido particular e-
40 nemigo. I fuera desto este asi en la residencia como despues della uenia de
noche a la puerta de la calle i acia llamar a su hermano Juan Domingues
uiuiendo en casa i solian estar grande tienpo ablando i uoluiendo
el [^h]ermano le soliamos preguntar que quien le auia llamado i diciendo
qual nos decia las grandes amonestaciones i persuaciones que le acia por
45 que se apartara de mi marido i esto decia lo acia a causa de que los religio-
sos lo amenacauan diciendo que si no degaua (^a mi marido) se abia de uer
en los maiores traugos que gam[^as] onbre se ubiera uisto i otras muchas cosas
a este modo i esto decia a causa de ser el mui (^de los religiosos i) en particu-
lar del padre frai Saluador Gera, secretario del custodio, que el maior ene-
50 migo que tenemos i [^grande amigo suio] i en fin a este Juan Dominges con todas estas ame-
naças i siendo cierto eran muchas las que le acian despues no le icieron
nada i estuvo con algunos religiosos. No se que sea la causa sino que
consigeran auer echo contra nosotros por escusar los males con que lo ame-
naçauan lo que ubieren querido,
55 de lo qual la uerda tenga en su lugar i sea la que ualga.

[fol. 45r] RECEIVED IN THE HOLY OFFICE IN MEXICO ON 2 APRIL 1663 BY THE INQUISITOR
INSPECTOR MEDINA RICO AT HIS MORNING HEARING. [RUBRIC]

PLACE IN HER DOSSIER. [RUBRIC]

WARRANT [OF ARREST] OUTSIDE THIS CITY WITH SEQUESTRATION OF PROPERTY

We,³⁰ Apostolic Inquisitors against heretical depravity and apostasy in this city and archbishopric of Mexico, the states and provinces of New Spain, Guatemala, and the Philippine Islands, by apostolic authority, etc., order you, Don Juan Manso, who serve as chief bailiff of this Holy Office in New Mexico, or such person as our commissary may appoint, that immediately upon receipt of this order you proceed to the city [*sic*] of Santa Fe in the provinces of New Mexico and to such other places and localities as may be necessary and seize the person of Doña Teresa de Aguilera y Roche, wife of Don Bernardo López de Mendizábal, resident of this city of Mexico, wherever you may find her, even though it be in a church, monastery, or other sacred, fortified, or privileged place; and that once seized and secured you bring her to the secret prison of this Holy Office and deliver her to the warden thereof, whom we order to receive her from you in the presence of one of the secret secretaries thereof and keep her in detention and secured as stated and not release her on parole or bail without our permission and order; and that you sequester all her property, chattel and real, wherever she may have it and you may find it, in the presence of such person as may represent the treasurer of this said Holy Office, and should there be none such, of the person whom our commissary the father custodian of the provinces of New Mexico Fray Alonso de Posada may name for this purpose, and likewise in the presence of the person whom the said Doña Teresa de Aguilera y Roche may name, and before such notary of this Holy Office as may have been named by us, and should there be none such, before a lawful and true royal notary, and should there be none such, before such notary as our commissary the said Father Custodian Fray Alonso de Posada may name; and you shall place [this property] in the possession of dependable lay citizens to the satisfaction of the said treasurer or of the person who may there exercise his powers, and, should the said treasurer have no representative, to the satisfaction of the person named by our said commissary Father Fray Alonso de Posada and offering dependable lay citizens as guarantors; and should such person be unwilling to offer them, place [the property] in the hands of persons of the attributes mentioned, urging [their compliance] with all the rigor of the law, if necessary, and in that case not obliging them, as persons who voluntarily agree to receive the said sequestered property, to provide guarantors; which said persons into whose hands you shall convey it we command to be faithful stewards thereof and hold it in sequestration and duly registered, and that they not make use of any article or part thereof without our permission and order, under pain of suffering the consequences in their persons and property, in addition to such other punishments as you may impose on them on our behalf; and for this purpose they shall execute a covenant as prescribed by law at the foot of the said sequestration before the said royal notary; and if the said sequestration should include money, you shall bring with you, for the expenses and sustenance of the aforesaid, 500 pesos of eight Castilian *reales* each; and if none should be included, you shall sell a portion of the least essential property at public auction to the amount of the said quantity, in the presence of the person

³⁰ The document that follows is a printed form, with the names and certain other details entered by hand, and signed.

authorized by the said treasurer; and if there be none such, of the person named by [fol. 45v] our said commissary, and also in the presence of the persons who may have been designated by the said Doña Teresa de Aguilera y Roche, and before the said royal notary; which said 500 pesos you shall deliver before the notary of sequestrations of this Holy Office and in our presence to the said treasurer, so that the victualler and provisioner for the prisoners of this Holy Office may sustain her with them. And from the said sequestration you shall likewise bring bedding on which the aforesaid Doña Teresa de Aguilera y Roche may sleep, and the dresses and linens she may need for her person, all of which you shall deliver to the said warden and before the said notary of sequestrations. And if you should require aid and assistance to carry out and execute the provisions of this our warrant, we exhort and call upon and, if necessary, command under pain of anathema *late sententia trina canonica monitione premissa* and [a fine of] 500 Castilian ducats for the extraordinary expenses of the said Holy Office, that any and all judges and magistrates, both ecclesiastical and secular, in the kingdoms and dominions of His Majesty, when called upon by you, give and cause to be given to you all such aid and assistance as you may request and require, and such food supplies, and guards and animals for bringing the aforesaid with her bed and clothes and shackles, as you may need, at the price current among them, without raising it. Done in Mexico, in our hearing chamber, signed with our names, sealed with the lesser seal of the [Holy] Office, and countersigned by one of the secretaries of its secret chamber, on the 22nd day of the month of March of the year 1662.

Dr. Don Pedro Medina Rico [Rubric]

Dr. Don Juan Sáenz de Mañozca, bishop elect of Cuba [Rubric]

Licenciado Don Bernabé de la Higuera y Amarilla [Rubric]

By order of the Holy Office, Diego Martínez Hidalgo, secretary [Rubric]

[fol. 46r] DOÑA TERESA DE AGUILERA'S ENTRY INTO PRISON

NO. 1. COPIED FROM THE WARDEN'S REGISTER, FF. 63-66V, AND THE REGISTER OF ADMISSIONS, FF. 85-87V. [RUBRIC]³¹

In the Holy Office of the Inquisition in Mexico, on 11 April 1663, while conducting his morning hearing, the Inquisitor Inspector Dr. Don Pedro de Medina Rico ordered the appearance of a woman who stated her name to be Doña Teresa de Aguilera y Roche, who was found to be wearing a bodice of satin plush with a flower pattern in brown, black, and white, lined with purple taffeta and with buttons of silver thread,

- 2.³² a mantelet of scarlet wool, adorned with silver-tipped ribbons and lined in blue taffeta, with buttons of silver thread;
3. a petticoat of scarlet wool with five sets of silver-tipped ribbons, lined, or rather, trimmed in yellow damask;
4. further, some gold earrings;
5. a necklace and bracelets of glass beads, coral, and pearls, and the rest was not examined; and she is a woman of good build, aquiline visage, rather fair;

³¹ The inventory that follows has produced a number of problems of translation, for which I gratefully acknowledge the help of Professor Regina Root and, through her, of Laura Novik and Araceli Tinajero, as well as of Linda Davidson. Some of them, however, remain unsolved. For these, I give the Spanish text and such conjectures as I have.

³²The numbers in the inventory that follows appear as marginal notes in the manuscript.

6. further, in her pockets were found a complete rosary seemingly made of black palm seeds, along with a small chaplet, and a small cross, and a bronze medal that she said she needed for her use, and that was therefore given to her;
7. further, two silver thimbles;
8. further, two silver reales;
9. further, a receipt from Fray Juan Lobato for a donation for seven masses;
10. further, a bag for relics with long strings of gold and purple silk, and within it some tied-up pieces of paper, seemingly with relics, [fol. 46v] which were replaced within the said bag along with the thimbles, the two reales, and the receipt;
11. further, a parcel wrapped in a towel with a white petticoat;
12. an old petticoat of crimson damask with 11 fine adornments of silver;
13. a white petticoat embroidered with blue thread;
14. further, a bodice of blue and silver cloth, adorned with fine silver lace, lined in blue taffeta, somewhat worn;
15. a very old napkin;
16. further, a shawl of multicolored silk, and another old one;
17. an old handkerchief for snuff;³³
18. a small pillow of dyed linen with a white linen pillowcase, [filled] with vicuña wool;
19. further, a book bound in boards, titled *Officium Beatae Mariae Virginis*, printed in Antwerp in 1652;

THIS BOOK WAS ORDERED RETURNED TO DOÑA TERESA ON 1 AUGUST 1663, AS WAS DONE.
[RUBRIC]

20. further, a small chest with a key, inside of which were found the following:
21. a girl's cotton chemise, embroidered with black wool;
22. two copper jars for chocolate;
23. further, a mortar with its pestle;
24. further, a bundle wrapped in a towel or napkin, in which were found the following:
25. to wit, hazelnuts, Java pepper, tinder, flints, tweezers, a cotton wick, and a little sulfur, and a spear head;
26. further, a note whose title is, [fol. 47r] "List of goods needed for the trade"³⁴;
27. further, another paper that begins "Jerónimo Fernández, 10 head," and then continues with other names and numbers;
27. [sic] further, a brass candlestick;
28. a silver spoon;
29. further, about three pounds of chocolate, one pound of it in a cake and two pounds in tablets;
30. further, one pound of sugar;
31. further, a black-handled bread knife;
32. further, two pieces of chocolate, one large and the other small;
33. further, three small cups;
34. further, another old napkin;
35. further, a small earthenware vessel with about an ounce of saffron;
36. further, a cloth bundle, and in it two pieces of unguent, one white, the other green;

³³ *un paño de tauaco viejo*: possibly, 'a tobacco-colored handkerchief.'

³⁴ *memoria de los generos que son menester para el officio*: The last word can mean a trade, but I do not know what trade that might be. It can also mean divine offices or prayers, or the office of a scribe.

37. further, about four ounces of black pepper in a rag; and nothing else was found in the said chest;
38. further, a small chest of walnut or cedar, and in it were found the following:
39. an old bodice of silk twill, adorned with black wool decorations, badly torn;
40. an unfinished chemise of fine linen;
41. another unfinished chemise of semi-fine linen, with linen sleeves, also unfinished;
42. a small semi-fine semi-fine linen towel;
43. further, a bundle of Flemish lace of medium quality,³⁵ with 16 yards of lace;
44. four collars cut from cambric, and another small piece of cambric;
45. an old cambric collar with small lace ornaments;
- [fol. 47v] 46. a chemise of ordinary linen embroidered with fine strips of blue silk, and lace made of linen and blue silk at the cuffs;
47. further, another unfinished linen chemise;
48. further, another chemise, also unfinished, cut and partially worked,³⁶ of fine linen;
49. further, a used towel of ordinary linen;
50. further, a semi-fine linen pillowcase without wool;
51. further, a very old linen petticoat embroidered with red silk;
52. further, two new semi-fine linen sheets;
53. further, some very old frayed cotton tablecloths;
54. a very old linen chemise with frayed sleeves, with adornments of silk³⁷;
55. further, some two ounces of black silk, and about half an ounce of agave yarn;
56. some white Toledo understockings;
57. a new pair of sea-green silk stockings;
58. further, a small turtle-shell box, containing a number of loose pins and needles, and 16 small rings of palm seed and a silver thimble;
59. further, a little *tecomata* in a small cup;³⁸
60. further, a paper with seven and a half rows of pins;
61. further, an old face mask of red taffeta with silver-rimmed openings for the eyes;
62. further, a small amount of linen and two skeins of thread;
63. further, two pairs of unfinished slippers
64. further, a small skein of linen ribbon;
- [fol. 48r] 65. further, two skeins of agave thread;³⁹
66. further, half a pound of storax gum, wrapped in an old rag;
67. further, two small strings of coral and one [of] small glass beads, wrapped in a small rag;
68. further, a white bone thimble;
69. further, four small balls of yellow silk and one of blue silk and one of white thread, and other small pieces of fabric like samples, all wrapped in a cloth;
70. further, a small chest or box of mahogany, in which were found the following:

³⁵ Or size.

³⁶ *començada abanicar*: I have not discovered the meaning of what seems to be a technical term of the seamstress' trade.

³⁷ *de seda aujada*: my conjecture is that one should read *agujada* in the sense of 'pierced.' The adornment would consist of silk with piercings to produce an effect similar to lace.

³⁸ *un poco de tecomata en una xicarilla pequeña*: As far as I can tell, *tecomate* (with an *e*) is a gourd, a vessel made of a gourd, or an earthenware vessel of the same general shape. Here it is the contents of the small cup, but I am at a loss as to what it consists of.

³⁹ *pita de niñas*: *pita* is the agave plant and also thread made from it, but I do not know what it has to do with girls (*de niñas*).

71. a woman's étui, its clasps gilded and tinted with black;⁴⁰
72. further, some papers containing hair;
73. further, a pincushion;
74. material for a coif,⁴¹ with small lace adornments;
75. further, a packet of snuff inside an old silk stocking;
76. further, a bull of the Holy Crusade;
77. two roses made of red ribbon, with silver lace;
78. a leather belt of St. Augustine;⁴²
79. further, three yards of buff-colored silk ribbon;
80. further, a mirror with padding, as though for traveling;
81. further, a piece of paper and, wrapped in it, a little storax wood;
82. some white wool gloves;
83. further, a small blue glass vessel with a small amount of wine;
84. further, two curling irons, along with other little things that seem to be of no value, [fol. 48v] whereupon the said small chest was closed, placing in it the box of powders and the bag of relics;
85. further, a small cambered Michoacán chest, in which were found the following:
86. a small book bound in boards titled *El perfecto cristiano*, printed in Seville in 1642;
87. a coif with blue silk embroidery;
88. a very old and torn napkin;
89. a piece of cotton cloth, about a yard and a half;
90. further, a pair of old stockings of orange-colored wool;
91. further, an old pair of women's shoes;
92. further, four small pieces of red silk ribbon;
93. further, a pair of slippers;
94. further, some very old silk stockings, white and pink;
95. further, a packet with about a pound and a half of rosemary;
96. further, a small pair of scissors for a sewing kit;
97. further, a small box with some white and some blue glass beads;
98. further, a bit of very old gold trim;
99. further, another small string of blue, green, and white glass beads;
100. further, some other small objects such as scraps of linen and silk and other trifles of no apparent value;
101. further, some knitting needles, which completed the examination of the said small chest, and everything was again placed in it;
102. further, two old mattresses of coarse brown linen, one with [fol. 49r] vicuña wool, and the other with ordinary wool;
103. further, two old and torn semi-fine linen sheets;
104. further, a bedspread of worn cotton;
105. further, a pillow filled with vicuña wool, with a pillowcase of dyed linen;
106. further, the said Doña Teresa de Aguilera declared that she also had with her a large case with some dress fabric and other things that she believes to be of little value, which had been sent for yesterday and does not at present appear among the things she has brought;

⁴⁰ *con la remienta dorada y pabonada de negro*: I find no such word as *remienta*, but *la remienta* could be a scribal error for *la herramienta*, referring to the metal parts of the small case.

⁴¹ *toca de reina*: I do not know what style of coif this is.

⁴² Seemingly a token of devotion to this saint. See f. 120v.

107. further, she said that she had also brought two palm-leaf baskets with about six pounds of rosemary and lavender, and a very old brass basin;
108. further, she declared that she had brought a copper brazier without its base, and a small old copper saucepan, and a small spit;
109. and she also brought a small copper saucepan, which the cook said had been lost; and she has also brought a quadroon girl called Clara, her slave, whom she has with her now;
110. further, a mulatto boy called Diego, who is also a slave;
111. further, four Indian women, two of them Quiviras and two Apaches; one of the Quiviras is called María and the other Micaela; and one of the Apaches is called Isabel and the other Inés; and she has also brought another Indian of Mexican nationality, called Cristina;
112. and that she had four other Indian women on the road with her, and that they also [sic] sold them or placed them in deposit as slaves, like the foregoing ones, one called Catalina, another Josefa, another Ana, and another María, [fol. 49v] all of whom died en route of maltreatment;
113. further, a red bag of dressed sheepskin with adornments of silver thread and green silk, and inside it a piece of paper, which seems to be an admission by Miguel Vázquez that he has received 250 gold pesos, and an additional 100 pesos, or rather, 141 pesos, from Don Bernardo López de Mendizábal, which was ordered filed with the papers of the sequestration;
114. further, another piece of paper in quarto,⁴³ containing a receipt, or rather, two receipts by the said Don Bernardo López, for 300 pesos the one, and another 300 the other, made out to Simón de Soria;
115. further, another piece of paper, approximately quarto, which reads, "List of my ailments";
116. further, a business letter written by Gabriel de Soria to the said Don Bernardo López de Mendizábal;
117. further, another piece of paper, which begins, "Jerónimo Fernández, 10 head, 1050," and continues with other entries;
118. further, another sheet⁴⁴ of paper, titled, "List of goods needed for the trade," which papers were ordered filed with the first, among the papers of the sequestration, and that the said bag be placed with the remainder of the property.

⁴³ *quarto de medio*: I do not know how this differs from plain quarto.

⁴⁴ *medio pliego*: *Pliego*, as will become evident when Doña Teresa submits her own writings, is used in the sense of a fold, that is, a piece of paper folded in two, thus forming two sheets or leaves and four pages. Half a *pliego*, then, is one sheet.

And she declared that at present she does not recall bringing any other property, whereupon she was ordered to be taken to cell No. 17; and before that she signed, and the said warden took her to the said cell No. [fol. 50r] 17.

Doña Teresa de Aguilera y Roche
Fernando Hurtado Merino [Rubric]

And the said Inquisitor Inspector ordered that the mulatto girl she brings with her be placed for now with the said Doña Teresa de Aguilera.

Done before me. Pedro de Arteeta, secretary [Rubric]

DECREE

COPIES OF THIS DECREE AND OF THE NOTIFICATION THAT FOLLOWS WERE GIVEN TO THE REGISTER OF SEQUESTRATIONS [RUBRIC]

In the Holy Office of Inquisition in Mexico, on the 19th day of the month of April of the year 1663, while holding his morning hearing, the Inquisitor Inspector Dr. Don Pedro de Medina Rico declared that whereas, when the chief bailiff of this Holy Office went to the church of Our Lady of Guadalupe near this city to receive Doña Teresa de Aguilera as a prisoner, he found that she had various maidservants with her and he deemed it appropriate to bring with her only one servant, who today accompanies her in her cell, and he left the others, who were four in number, with a mulatto boy, in the custody of Father Fray Juan Ramírez, administrator of His Majesty's carts that have come from New Mexico on this occasion, he [the Inquisitor] would and did order that the said Father Fray Juan Ramírez be instructed to deliver forthwith to this [fol. 50v] Holy Office the maidservants and slave of the said Doña Teresa whom he has received; and thus he disposed, commanded, and signed.

Dr. Don Pedro Medina Rico [Rubric]

Done before me. Diego Martínez Hidalgo, secretary [Rubric]

NOTIFICATION OF FATHER FRAY JUAN RAMÍREZ

In the city of Mexico on 19 April 1663, I, the present notary of sequestrations and of the Tribunal of this Holy Office, while in the corridors of its palace, read and gave notification of the above decree of today's date by the Most Illustrious Inquisitor Inspector Dr. Don Pedro de Medina Rico, countersigned by Diego Martínez Hidalgo, secretary of the secret chamber of this Holy Office, to Father Fray Juan Ramírez, of the Order of St. Francis, judge advocate and general administrator of His Majesty's carts going to the provinces of New Mexico, who, having heard and understood it, declared that when he was in the town of Guadalupe on the 12th of this month, their excellencies the Conde de Baños, viceroy of this New Spain, and milady the Condesa Marquesa de Baños, his wife, having gone to the said town, the said judge advocate Father Fray Juan Ramírez being present, [fol. 51r] His Excellency the Viceroy ordered him to produce the Indian girls and men who were coming as free persons in His Majesty's carts from New Mexico, and as such he presented them, as they were not saleable goods, because Don Diego de Peñalosa, current

governor and captain general of the said provinces delivered them to him, [ordering him] to hand them over, as free persons, to such persons as might suit His Majesty's service, [and that] they had never come in the service of Doña Teresa de Aguilera y Roche, except after the city of Zacatecas, for certain reasons that the chief bailiff Don Juan Manso had and that he will explain to the Holy Tribunal; and that Their Excellencies ordered him to bring the three free Indian girls to their palace and deliver them there, as he has done before [receiving] this notification; and that the said Doña Teresa de Aguilera y Roche only has one mulatto slave boy who is in his possession, who seems to him to be six years old or less and whose name, he thinks, is Dieguillo; and he is ready to deliver this boy immediately, and all the others are free and none a slave, by order and decree of His Majesty, which, being a just cause in God's service, was carried out in El Parral, in New Mexico, and in Zacatecas; and as such he delivered them at the palace by order of the Viceroy Conde [fol. 51v] de Baños, and thus by his order three were delivered to milady the Condesa Marquesa de Baños: one named Micaela, another Isabel, and the third Inés, all of them free and Christian. And this was his reply, and he signed it. Attest. And before signing he declared that he has brought them at his own expense and no one else's, with all scruple and diligence, and that each one of these Indians seems to be 14 to 15 years old. And he signed.

Attest. Fray Juan Ramírez [Rubric]

Done before me. Don Juan de la Serna de Haro y Vega [Rubric]

IN THIS HOLY OFFICE IN MEXICO ON 19 APRIL 1663 THE INQUISITOR INSPECTOR DR. MEDINA RICO ORDERED THAT A COPY OF THE REPLY GIVEN BY FATHER FRAY JUAN RAMÍREZ BE GIVEN TO THE PROSECUTOR [RUBRIC]

[fol. 52r] DELIVERY OF HER CLOTHES TO THE ACCUSED

In the Holy Office of the Inquisition in the city of Mexico, on Saturday, the 21st day of the month of April of the year 1663, while holding his morning hearing, the Inquisitor Inspector Dr. Don Pedro de Medina Rico declared that

whereas of the goods brought by Doña Teresa de Aguilera, a prisoner in the secret prison of this Holy Office, and inventoried in the preceding document, there has been delivered to her everything she was wearing on her person on the day she entered the secret prison as a prisoner, and everything relating to her bed, to wit, two mattresses, two sheets, and the other objects pertaining to her said bed; and a smock decorated with colored silks; and the mantelet of red linen, and the bodice of blue fabric; and the petticoat of Chinese⁴⁵ damask; and the other petticoat of old linen; a towel in which it was wrapped; a small case with a key, and in it about three pounds of chocolate, and two copper chocolate jars, three small tablets of chocolate, two cups, one silver spoon, one pound of sugar, a small Moorish rug; a small brass basin; a small cotton chemise with wool adornments; a linen chemise; a petticoat with red embroidery; some tablecloths with openwork decoration; a very small box with a key, and in it a mirror along with all the small objects contained in the said box and having to do with coiffure and adornment of the head; half a loaf of sugar; and 40 tablets of chocolate; and

⁴⁵ *mandarin*.

[whereas] the other goods likewise inventoried at the time of the said entry into prison are in the possession of Don Fernando Hurtado Merino, warden of the secret prison of this Holy Office,

he [the inquisitor] would and did order that the said Don Fernando Hurtado Merino keep it all in his possession and custody, without [fol. 52v] delivering it to any person whatsoever unless it be by order of this Tribunal.

And the said Don Fernando Hurtado Merino being present, he declared that he would keep and obey in every respect what this Holy Tribunal orders him to do, having heard and understood this decree, and he signed.

Fernando Hurtado Merino [Rubric]

Done before me. Bartolomé de Galdiano [Rubric]

TRANSFER TO ANOTHER CELL

And immediately thereupon the said inquisitor inspector declared that whereas the said Doña Teresa de Aguilera has come from so distant a place and been a prisoner for so long a time, and, since she is a woman raised amidst much pomp and luxury, she solicited at the hearing when the aforesaid was received that she be placed in a comfortable and dry cell, because she had arrived maimed from her journey and it seemed to her that she would be permanently disabled and her life endangered if she were placed in a humid and uncomfortable cell, and for the said reason a cell newly constructed in the antechamber of the former secret prison of this Holy Office has been prepared, he would and did order that the warden place her in the said new cell; and the said warden being present, he declared that he would do so and obey, and the said inquisitor inspector affixed his signature.

Dr. Don Pedro Medina Rico [Rubric]

Done before me. Bartolomé de Galdiano [Rubric]

[fol. 53r] DECREE ASSIGNING BOARD ALLOWANCE, 4 REALES. ADMITTED 10 APRIL 1663

In the Holy Office of the Inquisition in the city of Mexico, on Tuesday, the 24th day of the month of April of the year 1663, while holding his morning hearing, the Inquisitor Inspector Dr. Don Pedro de Medina Rico declared that whereas on the day when Doña Teresa de Aguilera was imprisoned in the secret prisons she was assigned four reales a day for her board, he would and did order the same allowance to be given her in the future and would and did approve that given to her heretofore, all of which was communicated to Don Fernando Hurtado Merino, warden of the secret prisons, who was present, so that he might inform the provisioner and so that the order be exactly carried out, and he promised to do so; and the said inquisitor inspector signed.

Dr. Don Pedro Medina Rico [Rubric]

Done before me. Bartolomé de Galdiano [Rubric]

DURING A PRISON INSPECTION ON 7 MAY 1663 AN ORDER WAS ISSUED TO GIVE DOÑA TERESA DE AGUILERA 25 POUNDS OF CHOCOLATE FOR HERSELF AND HER HUSBAND, AND THAT THE WARDEN BUY IT FOR HER AND DELIVER IT TO HER AT PROPER INTERVALS, AS INDICATED IN THE REGISTER OF INSPECTIONS, F. 321. HIDALGO [RUBRIC]

DURING AN INSPECTION ON 23 JUNE OF THE SAID YEAR 1663, AN ORDER WAS ISSUED TO GIVE THE SAID DOÑA TERESA DE AGUILERA 12½ POUNDS OF CHOCOLATE, AS INDICATED IN THE SAID REGISTER OF INSPECTIONS, F. 324V. HIDALGO [RUBRIC]

DURING AN INSPECTION ON 22 AUGUST [OF THE] SAID YEAR 1663, AN ORDER WAS ISSUED TO GIVE THE SAID DOÑA TERESA DE AGUILERA 12½ POUNDS OF SUGAR, AS SHOWN IN THE SAID REGISTER, F. 332. HIDALGO [RUBRIC]

[fol. 53v] DECREE ORDERING THIS PRISONER TO BE GIVEN HALF A REAL'S WORTH OF WINE EVERY DAY OF THIS LENT, IN ADDITION TO HER ORDINARY RATIONS [RUBRIC]

In the Holy Office of the Inquisition in Mexico, on the 6th day of the month of March of the year 1664, while holding their morning hearing, the Inquisitors Dr. Don Pedro de Medina Rico, inspector of this Tribunal, and Licenciado Don Juan de Ortega Montañés declared that whereas the warden of the secret prison of this said Holy Office has reported that Doña Teresa de Aguilera y Roche had asked that she be given a real's worth of wine every day in addition to the regular rations assigned to her, in view of the aforesaid's being unwell, they should and did order that the said warden give the said Doña Teresa de Aguilera half a real's worth of wine every day, from today, date of this decree, until Holy Saturday of this current year; and this they resolved, ordered, and signed.

Dr. Don Pedro Medina Rico [Rubric]
Licenciado Don Juan de Ortega Montañés [Rubric]
Done before me. Pedro de Arteeta, secretary [Rubric]

[fol. 54r] PRESENTED BEFORE THE HOLY OFFICE IN MEXICO ON 3 APRIL 1664, BEFORE THE INQUISITOR INSPECTOR MEDINA RICO AT HIS MORNING HEARING. [RUBRIC]

Decrees [Rubric]

Your Honor:

The warden's sworn accounts of the supplementary items given by him to the prisoners in his charge from the month of June of the past year until the month of January of this year show that in addition to other things that in the course of prison inspections have been ordered given to Doña Teresa de Aguilera y Roche, a prisoner in the secret prison, she has been given 12½ pounds of chocolate and six pounds of sugar every month, which constitutes a very considerable expense, especially when the regular daily ration allowance of the aforesaid amounts to 4¼ reales, because I requested in my note of the 1st inst., which is in the record of extraordinary expenses, etc., that the said expense be curtailed, and it was resolved that in the case of [the said] Doña Teresa the proper measures would be determined; and so that this may be done, I ask and entreat that, adjudging the said accounts to have been tendered and verified, Your Honor may be pleased to effect the said curtailment as justice requires. Mexico, 15 February 1664.

Dr. Rodrigo Ruiz [Rubric]

[fol. 54v] [blank]

[fol. 55r] PRESENTED BEFORE THE HOLY OFFICE IN MEXICO ON 10 MAY 1664, BEFORE THE INQUISITORS MEDINA RICO AND ORTEGA AT THEIR MORNING HEARING [RUBRIC]

Decrees [Rubric]

In what concerns the monthly chocolate ration given to Doña Teresa de Aguilera y Roche, a prisoner in the secret prison, I have requested that it be curtailed, concerning which no disposition has as yet been made; and [since] in addition to what has been alleged, the trial of Captain Juan de Cárdenas, former assistant warden, shows that on one occasion she gave him a number of pounds of chocolate to sell for her and bring her thread for some embroidery, [showing] that she has a surplus, which should not be allowed, nor should her [trading with it on] another occasion similar to the aforesaid, wherefore I pray that in view of the said trial orders be given in keeping with my request, as justice requires, and to this effect, etc. At this secret prison, 9 May 1664. Dr. Rodrigo Ruiz. [Rubric]

DECREE

In the Holy Office of the Inquisition in Mexico, on the 10th day of the month of May of the year 1664, while holding their morning hearing, the Inquisitors Dr. Don Pedro de Medina Rico, inspector of this Tribunal, and Licenciado Don Juan de Ortega Montañés, having examined the above petition from the prosecutor, declared that they should and did order that from the 1st day of June of the current year the warden of the secret prison of this Holy Office give Doña Teresa de Aguilera y Roche eight pounds of chocolate [fol. 55v] a month and four pounds of sugar, since for this month the said Doña Teresa has already been given 12½ pounds of chocolate and six pounds of sugar, and that the said warden be notified of this decree, and this they resolved, ordered, and signed.

Dr. Don Pedro Medina Rico [Rubric]

Licenciado Don Juan de Ortega Montañés [Rubric]

Done before me. Pedro de Arteeta, secretary [Rubric]

And immediately thereupon, I made the above decree known to Don Fernando Hurtado Merino, warden of the secret prison of this Holy Office.

Attest. Arteeta, secretary [Rubric]

[fol. 56r] FIRST HEARING, 2 MAY 1663

In the Holy Office of the Inquisition in Mexico, on the 2nd day of the month of May of the year 1663, while holding his morning hearing, the Inquisitor Inspector Dr. Don Pedro de Medina Rico ordered that there be brought from the secret prison a woman, whom, once present, he placed under oath as prescribed by law, under which oath she promised to tell the truth and maintain secrecy, both at this hearing and such others as may be held for her until her case be decided.

Upon being asked her name, age, and occupation, of what place she is a resident and a native, and how long ago she was brought a prisoner, she declared her name to be Doña Teresa de Aguilera y Roche, about 40 years of age, a native of the city of Alessandria

oltre il Po, a resident of this city of Mexico, wife of Don Bernardo López de Mendizábal, and that she has no occupation, and that she was admitted as a prisoner of this Holy Office on the 10th day of the past month of April, and was arrested on the 27th day of the month of August of last year in New Mexico, whence she has been brought to this prison; and she stated her genealogy as follows:

Parents

She declared that her father was Colonel Don Melchor [fol. 56v] de Aguilera, who held many positions of distinction; and those she can recall are captain of cavalry in Alessandria, governor of Alessandria, governor and captain general of the town of Monferrato, and thereafter he went to Milan, where he was assistant to the colonel in chief and captain of infantry. She does not know whether or not he received extra pay. And afterwards he went to Spain with Don Carlos Coloma, and His Majesty sent him to Fuenterrabía as personal aide to the Admiral of Castile, and there he held many positions of distinction and was governor and captain general in Fuenterrabía; and thence he went to be governor of Cartagena; and then he went to Madrid to pursue a lawsuit he had against Don Bernardino de Prado, judge⁴⁶ in Santa Fe, which he won, being absolved; and he was proposed for the governorship of Cadiz, and then His Majesty ordered him to go to Toledo in command, she believes, of the guards of a French duke whom he sent as a prisoner to the Alcázar; and there he died, and she does not know in what church he is buried.

And her mother's name is Doña María de Roche, a native of Ireland, where she was born and raised, being a Catholic Christian. And because the English took away his property in a war they waged against the Irish Catholics, her grandfather, Don Juan de Roche, also a native of Ireland, retired to a castle belonging to him [and] asked the Marqués de Santa Cruz, who had gone to Spain, to take along his children, for fear that if he should by chance die, the [fol. 57r] English might seize them and raise them in their wicked sect; and the said Marqués de Santa Cruz did indeed bring the said her mother, Doña María de Roche, to Spain, as well as her brother Don Francisco de Roche, who was later killed in Flanders; and the said her mother was raised in the home of the said Marqués de Santa Cruz and contracted marriage by proxy in Madrid with the said Don Melchor de Aguilera, her father, and the said Marqués de Santa Cruz and his daughter the Marquesa de Bayona took her to Genoa, where the said her parents consummated their marriage, and afterwards they went on to the province of Milan; and as a result of the said Don Melchor de Aguilera's death, the said Doña María de Roche was left a widow, and at present she lives in Madrid, although she has not had any recent news of her, because the letters that her mother and her family sent her with last year's fleet were confiscated by the friars in New Mexico. And this is her reply.

Paternal grandparents

She declared that her paternal grandfather was called and was Don Francisco de Aguilera, a native and resident, she believes, of the city of Granada in Spain; that he was secretary of the royal chancellery of the said city of Granada; that he died a long time ago [and that] she does not know in what church he is buried; and her paternal grandmother's name, as far as she can recall, was Doña Elena de Zúñiga. She does not know of what

⁴⁶oidor.

place she was a native, as she never knew them or had any contact with them, because when this confessor [fol. 57v] came to Spain from the province of Milan, she came to Granada with her mother and was there a very short time, because her father soon came to the said city of Granada and took them away with him, and she went to Cartagena. And this is her reply.

Maternal grandparents

She declared that she did not know her maternal grandparents, since they were, as she has said, natives of Ireland; that she understands her maternal grandmother's name to have been Doña Something de Zúñiga, and her maternal grandfather's name was, as she has said, Don Juan de Roche, both of them Catholic Christians. And this is her reply.

Aunts and uncles on her father's side

She declared that the said Don Melchor de Aguilera, her father, had a legitimate older brother, Don Francisco de Aguilera, a native and resident of the said city of Granada, secretary of its royal chancellery, whom this confessor came to know, because when she was taken to Granada they stayed in his house; and he was married to Doña Manuela de Arceo, and their daughters were Doña Manuela de Aguilera, a nun in the convent of Santa Paula, of which they are patrons, and Doña Mariana de Aguilera, wife of Don Jacinto de Arceo, who had an estate in Valdepeñas, near Granada, and they died childless; and [they] also had a son, Don José de Aguilera, current secretary of the said royal chancellery, who married and was soon widowed, [and] she does not know whether he has remarried. And [her father] also had [fol. 58r] another brother, Don Diego de Zúñiga, who was an attorney of the senate in Milan and held other positions, who died after her father, and his family came here to the Indies, and he left a natural daughter named Constanza. And he also had a sister, Doña María de Aguilera, a native and resident of the said city of Granada, who was a nun—she does not know in what convent—and then left the convent and has not married or had any children. And he also had another sister, Doña Ana de Aguilera, who married the Licenciado Juan de Mena, who was a member of the Royal Council of the Indies, and both of them have died, leaving no children. And he had other brothers and sisters, but this confessor never knew them, although now she remembers—and she then declared—that she knew the daughter of a slave in the house of her grandparents who had a bastard daughter called Doña María de Aguilera, married to a member of one of the military orders whose name she does not recall. She was said to be the daughter of her said uncle Don Francisco de Aguilera, but he declared that she was not. And this is her reply.

Aunts and uncles on her mother's side

She declared that she learned and ascertained that her mother had a legitimate and natural [*sic*] brother, Don Francisco de Roche, a native of Ireland, who came with this confessor, or rather, with the mother of this confessor, to Spain [fol. 58v] and was a captain of infantry in the province of Milan and captain of cavalry and sergeant major in Flanders, where he died, because he was killed; and he was unmarried and left no children; and that she knew no other brother or sister of her said mother. And this is her reply.

Brothers and sisters of the confessor

She declared that this confessor had a legitimate natural brother, Don Melchor de Aguilera, a native of Alessandria, captain of cavalry in the army of Catalonia with ten *escudos* of extra pay, who died one winter when he came to see his mother in Madrid, and he left no children and was unmarried. And she also had a legitimate sister, Doña Margarita de Aguilera, a maiden who died unmarried in the town of Madrid.⁴⁷ And she also had a legitimate natural brother, Don José de Aguilera, who was captain of infantry in the army of Catalonia, also with ten *escudos* of extra pay, who at present lives with his mother in Madrid, as his poor health has forced him to give up his military career, and who is unmarried and, as far as she knows, childless. And she also had a sister, Doña Inés de Aguilera, who is married in Madrid to Don Domingo Moregón, who served the Duque de Medina de las [fol. 59r] Torres and is said now to be secretary to His Majesty, but this witness does not know that; and they currently live in Madrid. And she also had a sister who is a bastard daughter of her father, called Doña María de Aguilera, a native of Milan, who also came to Spain and is probably in a convent in Madrid (she does not know which) as a servant, which is where they put her because she did not get along with her sisters. And she also had two brothers who died in infancy.

Husband and children

She declared that she is married to Don Bernardo López de Mendizábal, a native of this kingdom, of the ranch⁴⁸ of San Cosme and San Damián, which today belongs to Roque de Pastrana, where he was born, and at present a resident of this city, who until a short time ago was governor and captain general of the provinces of New Mexico; and they have had no children. And this is her reply.

Upon being asked of what race and lineage are her said parents and grandparents and the other relatives, transverse and collateral, whom she has named, and whether they or any of them or this confessor have been arrested, reconciled, or subjected to public penance or punishment by the Holy Office of the Inquisition, she declared that she has always considered, and seen that others considered, all her parents, grandparents, and relatives to be Catholic [fol. 59v] Christians, free of any bad blood, without any of them, or this confessor, having been arrested, reconciled, or subjected to public penance or punishment by the Holy Office of the Inquisition.

Upon being asked whether she is a baptized and confirmed Christian, and whether she hears mass, makes confession, and receives communion at the times prescribed by our Holy Mother the Church, and whether she has a bull of the Holy Crusade, she declared that by the grace of God she is a baptized Christian, having been baptized in the parish of Saint Dalmatius in the city of Alessandria; she does not remember which priest baptized her, but that will appear on the baptismal certificate that is in the possession of the said Don Bernardo, her husband; and her godfather was a poor mendicant whose name she does not know, because her father promised to do this, because his first daughter was smothered by her nurse as she was suckling her; and she was also confirmed in the Duomo of Milan, which is the cathedral, where Cardinal Monte confirmed her, and her sponsors were [sic] Adjutant Pedro Marcial, who was her father's adjutant and whom she

⁴⁷Although Madrid was the capital of a vast empire, it had not been granted the status of *ciudad* 'city.'

⁴⁸*ingenio*.

understands to have been from Saragossa, though she does not know this; and she has always been and is in the habit of hearing mass on feast days unless some grave mishap keeps her from it; and she has also been and is in the habit of confessing and receiving communion every year at the time commanded by our Holy Mother the Church and on [fol. 60r] many feast days of saints of her special devotion; and the last time she confessed was in the church in Santa Fe in New Mexico, where she made her confession with Fray Nicolás del Villar, a Franciscan who came to the said town to assist the guardian of the said monastery during Holy Week of last year, 1662, where she also received communion from the hand of Father Fray Nicolás de Freitas,⁴⁹ who was guardian of the said monastery. And she also has a bull of the Holy Crusade, which is in one of the small boxes delivered to her that she has in her cell.

She crossed herself and recited the Our Father, Ave Maria, Credo, Salve Regina, and confession, in Latin, all very well recited, and she said she also knew them in Spanish; and she declared that her parents had taught them to her in the said Latin language; and she also recited in Spanish the commandments of God's law and those of our Holy Mother the Church, correctly recited; and she declared that she did not know the articles of faith well enough to recite them from memory. And this is her reply.

Upon being asked whether she knows how to read and write, and whether she has studied any art or science, she declared that she can read well, but that she does not write with the same ease, and that she was taught by teachers employed by her parents and in the convent of San Olderico in Milan, [fol. 60v] where she spent some time; and she has not studied any art or science.

Upon being asked whether she has traveled out of Catholic provinces into others that are not Catholic, and with whom, she declared that in no wise has she left the Catholic provinces of the King our lord or [gone] to any place other than those she has confessed.

Upon being asked to give an account of her life, she declared that she was born in the city of Alessandria oltre il Po in the house of her parents, where she was raised until the age of eight or nine, and then went to the convent she has mentioned, where she spent some seven or eight months; and because she suffered from a heart ailment she was taken out of there in compliance with a promise made to St. Charles Borromeo, and she remained in her parents' home until she was twelve or thirteen years old, and then went with them to the said city of Granada, and thence to Cartagena in the Indies, where she spent some five or six years; and there she married the said Don Bernardo López de Mendizábal, with whom she came to this city of Mexico, and she has resided in it with her husband until the present time, and she recalls nothing else of particular significance. And this is her reply.

Upon being asked whether she knows or surmises or suspects the reason for her being arrested in New Mexico and brought [fol. 61r] to the prison of this Holy Office, she declared that she knows that she is a Catholic Christian and is prepared to give her life in defense of the holy Catholic faith, and that therefore she does not know, suspect, or surmise any reason whatsoever for which she might have been arrested by the Holy Office, unless this be due to enemies that have given false testimony against her, though she does not know how or concerning what. And this is her reply.

She was told that it is not the custom of this Holy Office to arrest anyone without sufficient evidence of his having done, said, or committed, or seen other persons do, say, or commit something that might be or appear to be contrary to our holy Catholic faith, the

⁴⁹ *Fletas* in the ms.; but the guardian of the monastery in Santa Fe was Freitas, one of the witnesses against Doña Teresa.

law of the Gospel⁵⁰ that our Holy Mother the Roman Catholic Church believes, preaches, and teaches, or against the rightful and free operation of the Holy Office; and that she must therefore believe that she must have been arrested on such evidence; and that she is counseled for the sake of Our Lord God and of His Glorious Blessed Mother the Virgin Mary to search her memory and declare and confess the whole truth concerning whatever she may feel guilty of or might know concerning other persons who might be guilty, without concealing anything concerning herself or those persons or bearing false witness against herself or them, for by doing so she will clear her conscience [fol. 61v] as a Catholic Christian and save her soul, and her case will be decided as promptly and as mercifully as possible. Otherwise, justice will be done.

SHE DENIES [HER GUILT] AND ATTRIBUTES HER ARREST TO FALSE TESTIMONY FROM HER ENEMIES [AND ASKS] THAT SHE BE ADVISED OF HER ERRORS, AND SHE WILL TRUTHFULLY DECLARE THE FACTS WITHOUT ADDING OR OMITTING ANYTHING

She declared that she stands advised of the admonition given her; and if she had done or committed, or seen other persons do or commit, anything contrary our holy Catholic faith, she would come on her knees to request pardon if the matter concerned her, or to declare what she knew, because she is a Catholic Christian and very proud of it; that she is sure that this Holy Tribunal would not have ordered her arrest without a reason, but that the reason must have been invented by her enemies; that she said so several times to the commissary in New Mexico, who would say that the friars had not said a thing, that the order and command had come from this Tribunal, and she would reply that she did not doubt that this was done by order and command of this Tribunal, but that the Tribunal must have ordered and commanded it on the basis of false testimony that had been given; and this is what she believes. Let her be told how she is in error, and she will truthfully declare the facts without adding or omitting anything.

AGAINST FRAY PEDRO MORENO

And this confessor knows that Fray Pedro Moreno, a lay brother of St. Francis in the monastery in Santa Fe, one day when he was standing in the courtyard [fol. 62r] of the church of the said town speaking with other persons about the arrest of this confessor and her husband, said, "Well, now they've been arrested and they're certainly in for it now.⁵¹ And what can they do to us? At the most, they'll take us away from here, and what they could do is assign us to other monasteries. As long as they're under arrest, as they are, let come what may."

WITNESS, RODRIGO RUBÍN

All of which this witness heard Rodrigo Rubín say, who was guarding Diego Romero, who was also brought as a prisoner from New Mexico. This confessor could not see whom he was telling this, as there was such a hubbub of carts and people; he will be able to say who heard and learned it.

⁵⁰ *nuestra Santa fee catholica, lei euangelica*: *Ley* can mean 'faith' or 'religion' as well as 'law.'

⁵¹ *y vna por vna lo han de ir aora*: I am only conjecturing as to the meaning of the latter part of this phrase. The reading of the ms. is clear; but if one posits a scribal error for *lo han de oír*, the interpretation would be 'and now they'll certainly hear about it,' "they" being either the prisoners or the authorities.

WITNESS, DIEGO ROMERO

And this confessor also heard the said Diego Romero, when he was coming as a prisoner in a cart, say, "Have you ever seen such a thing, that that friar should come from so far off just to see the said Don Bernardo in shackles?" This confessor recognized him by his voice, but she does not know to whom he said it, that is, what friar he was speaking of; and for now she has nothing else to say, [and] everything she has said at this hearing is the truth under the oath she has taken; and upon its being read to her, she stated that what she has said at this hearing is correctly recorded and noted down and is what she said and is the truth and there is nothing therein to correct, and that if necessary she would declare it [fol. 62v] anew; and after she was admonished to think carefully about the matter and to tell the whole truth, and concerning what she must do with any other prisoner or person whom she may overhear, she was ordered back to her cell, and before that she signed.

Doña Teresa de Aguilera y Roche

Done before me. Pedro de Arteeta, secretary [Rubric]

SECOND HEARING, AT HER INITIATIVE

In the Holy Office of the Inquisition in Mexico on the 9th day of the month of May of the year 1663, while at his morning hearing, the Inquisitor Inspector Dr. Don Pedro de Medina Rico ordered Doña Teresa de Aguilera y Roche to be brought from her cell; and once she was present she was asked what she had recalled concerning her case, and that in all things [she should tell] the truth under the oath she has taken. She was told that the warden has reported that she has asked for a hearing, that she is now before it and should say why she has requested it.

THIS PASSAGE AND THE WRIT WERE COPIED FOR THE SEQUESTRATION OF PROPERTY [RUBRIC]

She stated that she has asked for it in order to declare that in a small tortoise-shell box that she had in her house, [fol. 63r] in which she kept her thimbles and needles, she had a small strip of paper the length of a quarto page and about half the width of the said quarto page,

WHAT FRANCISCO JAVIER AND CATALINA BERNAL OWED HER

[on which] was written a note of what was owed to this confessor by Francisco de Javier, a resident of Santa Fe in New Mexico, which debt was up to 20 pesos; and below the said note was also written that Catalina Bernal, a widow residing in the said town, owed her up to three pesos for chocolate and sugar that she had given her; and after all her property had been inventoried, this confessor asked Fray Salvador Guerra, notary to the judge commissary, about the said piece of paper, and he replied that he had not found it, and thus she declares it in order to find out whether the said piece of paper was brought or whether it can be recovered.

THAT ONE OF HER COCONUTS WAS BROKEN, AND SHE SAVED ITS SILVER ADORNMENTS AND
DOES NOT KNOW WHERE THEY ARE

And she also states that of the coconuts adorned with silver that she has declared, this confessor was given a cracked one for the voyage, during which it broke entirely, and she kept the silver and does not know what became of it, whether or not it was taken from her; and that for the time being she cannot think of anything else.

SECOND ADMONITION

She was told that she will recall that at the previous hearing she was admonished in the name of Our Lord God and His glorious and blessed mother Our Lady the Virgin Mary to search her memory and unburden her conscience by declaring the whole truth of what she may have done or said, or seen other persons do or say, that might have offended or seemed to offend against [fol. 63v] Our Lord or against His holy Catholic faith, the law of the Gospel that our Holy Mother the Roman Catholic Church believes, follows, and teaches, or against the rightful and free operation of the Holy Office, without concealing anything concerning herself or another person or bearing false witness against herself or another person; that in a second admonition she is now admonished and charged to the same effect, because if she does so she will do her duty as a Catholic Christian and her case will be decided as promptly and as mercifully as possible. Otherwise, justice will be done.

SHE PERSISTS IN HER DENIAL

She declared that she has been and is a Catholic Christian, and she proclaims her intention to be, live, and die as one, without offending Our Lord; and she therefore neither feels nor knows herself to have done or said anything against Our Lord or His holy faith, nor has she heard or known of another person who might have committed any of the said offenses; and thus she has nothing whatsoever to declare; and after she was admonished to reexamine the matter carefully and to tell the whole truth, she was ordered back to her cell, before which she signed.

Doña Teresa de Aguilera y Roche
Done before me. Pedro de Arteeta, secretary [Rubric]

WRIT

And immediately thereupon the said inquisitor inspector, [fol. 64r] having examined the declarations concerning matters of property made during the above hearing, stated that he would and did order a copy to be made with reference to the said property and placed with the sequestration of the property of the said Doña Teresa de Aguilera, and he signed.

Dr. Rico [sic] [Rubric]
Before me. Pedro de Arteeta, secretary [Rubric]

THIRD HEARING, AT HER INITIATIVE

In the Holy Office of the Inquisition in Mexico, on the 12th day of the month of June of the year 1663, while holding his morning hearing, the Inquisitor Inspector Dr. Don Pedro de Medina Rico ordered Doña Teresa de Aguilera y Roche brought from the secret prison; and once present, she was asked whether she has recalled anything concerning her case, and [told] that the warden has reported that she has requested a hearing, that she is now before it and should say why she has requested it and, in all things, should tell the truth under the oath she has taken.

SHE REQUESTS PAPER IN ORDER TO WRITE DOWN AND COMMUNICATE SOME THINGS CONCERNING HER PROPERTY

She stated that she has requested it in order to say that she has thought of some things, albeit of little significance, concerning her property, and she has therefore deemed fit to request and implore [fol. 64v] she be given a little paper and ink so as to write them down and bring them to this Holy Tribunal; and that for the time being she can think of nothing else to declare.

THIRD ADMONITION

She was told that she will recall that at the previous hearings she has been admonished in the name of Our Lord God and His glorious and blessed mother Our Lady the Virgin Mary to search her memory and unburden her conscience by declaring the whole truth of what she may have done or said, or heard other persons do or say, that might have offended or seemed to offend against Our Lord and against His holy Catholic faith, the law of the Gospel that our Holy Mother the Roman Catholic Church believes, follows, and teaches, or against the rightful and free operation of the Holy Office, without concealing anything concerning herself or another person or bearing false witness against herself or another person; that in a third admonition she is now admonished and charged to the same effect, because if she does so she will unburden her conscience as a Catholic Christian and save her soul, and her case will be decided as promptly and as mercifully as possible. Otherwise, justice will be done.

SHE PERSISTS IN HER DENIAL

She declared that she can think of nothing to declare, because by God's mercy she is a Catholic Christian, and if she suffers it is due to persecution [fol. 65r] by her enemies, and she can think of nothing else to declare; and after she was admonished to reexamine the matter carefully and to tell the whole truth, she was ordered back to her cell, before which she signed.

Doña Teresa de Aguilera y Roche
Done before me. Pedro de Arteeta, secretary [Rubric]

ORDER TO GIVE HER A FOLD⁵² OF PAPER

And the said inquisitor inspector ordered a fold of paper to be given to her, marked by me,⁵³ the present secretary. Arteeta [Rubric]

HEARING AT HER INITIATIVE

In the Holy Office of the Inquisition in Mexico, on the 15th day of the month of June of the year 1663, while holding his morning hearing, the Inquisitor Inspector Dr. Don Pedro de Medina Rico ordered Doña Teresa de Aguilera y Roche brought from the secret prison; and once she was present she was asked what she has recalled concerning her case and [told] that the warden has reported that she has requested a hearing, that she is now before it and should say why she has requested it and, in all things, should tell the truth under the oath she has taken.

SHE PRESENTS THE PIECE OF PAPER SHE HAD BEEN GIVEN

She declared that she has requested the hearing in order to present the document that she has [fol. 65v] written with information concerning some of her property that was found in her house at the time of her arrest and the sequestration of her property, as she had stated at the previous hearing; and she did in fact show and hand over the fold of paper given to her at the previous hearing, with 20 lines written on it, and no more; and after the said inquisitor inspector had examined it he ordered that she sign it and it be placed in the dossier of the sequestration of the property of the said Doña Teresa, with an account of this hearing.

THIS NOTE WAS PLACED IN THE DOSSIER OF SEQUESTRATION WITH CERTIFICATION OF THIS HEARING [RUBRIC]

AGAINST DON JUAN MANSO AND FRAY MIGUEL SACRISTÁN, COPIED FOR THE TRIAL OF DON JUAN MANSO [RUBRIC]

COPIED FOR THE TRIAL OF FRAY MIGUEL SACRISTÁN [RUBRIC]

And she also stated that some things have come to her mind that make her uneasy, and in case they should concern this Holy Office she wishes to state and declare them; and what has come to her mind is that Don Juan Manso,⁵⁴ former governor of New Mexico, who now came here as chief bailiff of this Holy Office escorting this confessor and her husband and other accused, had an unlawful relation with a married woman called Doña Margarita Márquez, wife, as far as she can remember, of Agustín de Carabajal,⁵⁵ a resident of the town of Santa Fe in New Mexico who lives in a place near the said town called Los Cerrillos; and that the said woman became pregnant, and while her husband was out of town or away from his house, she gave birth; and as Fray Miguel Sacristán, a Franciscan friar who was guardian in the said town, was passing by, they called him so that he might

⁵² *pliego*: see note 45 above.

⁵³ Each sheet given to Doña Teresa was marked with the secretary's rubric.

⁵⁴ Witness 1 against Doña Teresa.

⁵⁵ "Carauajal": possibly to be read as Carvajal.

pour water on the said child, baptizing him; [fol. 66r] and the said Fray Miguel did in fact baptize the said child, and the said woman did not inform her husband of the said baptism, and they arranged for the said child to be baptized a second time in the town of Santa Fe and for the said Don Juan Manso to be his godfather, in order to confute the said husband's suspicions that the said Don Juan Manso was having an indecent relationship with his wife; and they did in fact bring the said child to the said town and arranged for the baptism, and the said Don Juan Manso, reluctant to be the said child's godfather while he had an unlawful relationship with the said child's mother and intended to continue having it, said to the said Fray Miguel Sacristán, how might this be, and how, when the said child had already been baptized, were they to baptize it anew, and the said Fray Miguel replied, "Go on, hush, you don't understand these things"; and they did in fact go to the christening, and when some residents of the place, to wit, Colonel Pedro Lucero de Godoy and Sergeant Major Francisco Gómez Robledo, wanted to accompany the said Don Juan Manso, the said Don Juan Manso sent them away, saying they should let him go alone, that he would not get lost;

WITNESS, TORIBIO DE LA HUERTA

and he called Toribio de la Huerta, who resided in the said town or was in it, and took him along to the church, where the said Don Juan Manso took the child in his arms, and as he held him [fol. 66v] in his hands as his godfather, the said Fray Miguel poured water on him a second time and baptized him according to the ritual;

AGAINST DON BERNARDO LÓPEZ DE MENDIZÁBAL

and when he was in the house of this confessor and of Don Bernardo López, her husband, he told this story in their presence, and when the said Don Bernardo heard it, he said, "Good Lord, Father, if you're doing that, be careful, that's a very serious matter," and [he added] that it was a matter for the Inquisition, crossing himself many times at having heard such a thing, to which the said Fray Miguel replied, "Well, what was I to do, once I had agreed that the husband should not find out? There was no other way." All of which this confessor heard, and she also heard the said Don Juan Manso tell the story in this confessor's house to the said her husband, and it is public knowledge in that country; and when the said Don Bernardo asked the said Don Juan Manso how he could do such a thing, he replied, "What do I know; that friar told me it could be done, and it was done."

[WITNESSES,] THE WIFE OF FRANCISCO DE ALMAZÁN AND HIS TWO DAUGHTERS, ANA AND INÉS

And afterwards this confessor also heard, she believes from the Almazanas, because one is the wife of Francisco de Almazán and the others are his daughters, who are two, one called Ana and the other, Inés, that they had made a doll pretending it was the said child and that he had died, and they buried it, although the said child was alive and the said Don Juan Manso brought it to this city;

THAT FRAY MIGUEL SACRISTÁN HANGED HIMSELF

and that afterwards the said friar Fray Miguel Sacristán hanged himself in his monastery, because of this and of other things, namely, that they say the said Fray Miguel [fol. 67r]

gave the said Don Juan Manso the Blessed Sacrament in a little box to defend him against some rebellions that occurred in that kingdom; and when the said Don Juan Manso came to this city he reported on the said box and the Blessed Sacrament within it, and that it had been taken to the said provinces of New Mexico by the custodian of the Franciscans, Fray Alonso de Posadas [*sic*], and that the said Fray Miguel had seen it and recognized it, and that was the cause of the madness and desperation that drove him to hang himself;

AGAINST INÉS DE ANAYA AND HER DAUGHTER ANA RODRÍGUEZ

and furthermore, two women—one of them a servant of hers named Josefa, the wife of Pedro de Arteaga, now deceased, and she does not recall who was the other—told this confessor that when Inés de Anaya and her daughter Ana Rodríguez (and the said Inés de Anaya is married to a certain Rodríguez, and the daughter is also married, to Ambrosio Sáenz) were down by the river of the said town, they quarreled with María, the wife of Juan de la Vega, who just now came to this city with the carts; and the said Inés de Anaya and her daughter told the said María that she should keep still, that she was an Apacha, which means a descendant of Apache Indians, to which the said María replied that they were the sort of women who, when she was little, the said Inés de Anaya had relations with her father, Miguel de Hinojos, and that as she was a little girl, she would carry [fol. 67v] messages from her father to the said Inés, and that the aforesaid would wash the blood out of her chemises, which was her menstrual blood, and would make chocolate for her said father with it to keep him from leaving her. It may be that they told this to this confessor not because it is true but to please her, knowing that she disliked the said Inés and Ana because they were wicked. And this is what she knows and can declare to ease her conscience; and at this time nothing else occurs to her; and when what she has declared at this hearing was read to her, she declared it to be correctly recorded and signed it; and after being admonished to reexamine the matter carefully and tell the whole truth, she was ordered back to her cell.

Doña Teresa de Aguilera y Roche
Done before me. Pedro de Arteeta, secretary [Rubric]

HEARING REQUESTED BY HER

In the Holy Office of the Inquisition in Mexico, on the 22nd day of the month of June of the year 1663, the Inquisitor Inspector Dr. Don Pedro de Medina Rico, while holding his morning hearing, ordered Doña Teresa de Aguilera y Roche brought from the secret prison; and once she was present she was asked what she has recalled concerning her case and [told] that the warden has reported that she has requested a hearing, that she is now before it and should say why she has requested it and, in all things, should tell the truth under the [fol. 68r] oath she has taken.

AGAINST DON JUAN MANSO. COPIED FOR THE CASE AGAINST DON JUAN MANSO [RUBRIC]

She stated that she has requested it in order to declare some things that have occurred to her for the easing of her conscience, which she thinks she is obliged to declare by her said conscience and by the orders given her; and the fact is that, as she has testified, it was publicly said in the said town of Santa Fe that the second baptism performed on the child of Doña Margarita, whose last name she cannot remember now and who was said to

have an unlawful relationship with Don Juan Manso, chief bailiff of the Holy Office in that kingdom, was a simulated one; and it now occurs to her to declare that in that kingdom it was publicly said that at the confirmation of a son—and then she said two sons—of the said Doña Margarita, Don Diego de Peñalosa, the current governor, and the said Don Juan Manso were godfathers of the said two sons, each of his own, and that the said Don Juan Manso's being a godfather was done to keep up the pretense that he did not have an unlawful relationship with the said Doña Margarita, and they said he had pretended to be the godfather but that in fact he was not, but that Juan Varela de Losada, a resident of the Río Abajo district in the said kingdom, took his place,

WITNESSES HERNANDO MARTÍN SERRANO, DOMINGO GONZÁLEZ THE GALICIAN, AND ANTONIO GONZÁLEZ

all of which was said by Hernando Martín Serrano, Domingo González the Galician, and Antonio González, residents of Santa Fe, who were guards of this confessor and of her house; but they did not say they had seen it, but that it was very commonly reported.

[fol. 68v] WITNESSES FRANCISCO JAVIER, FRANCISCO GÓMEZ ROBLEDO, THE ALMAZÁNS

And she also declares that she has heard, it being public knowledge in the said town of Santa Fe, and specifically heard it from Francisco Javier and Francisco Gómez Robledo and the Almazáns, residents of the said town, and from many other persons whom she does not now remember, that when the said Don Juan Manso was governor of that kingdom, he often swore oaths that caused scandal, such as when he was asked to do something and he did not want to do it, he would say, "If the Holy Trinity came down and ordered me to do it, I wouldn't."

AGAINST FRAY SALVADOR GUERRA, FRANCISCAN

And she also heard that Fray Salvador Guerra,⁵⁶ a Franciscan friar in the said kingdom, when he was guardian among the Humanas in the provinces of Moqui, had most cruelly whipped some Indians and after the whipping had poured boiling lard on them, and that one of the Indians died as a result of this punishment. She does not know what became of the said Fray Salvador Guerra after this, and then she said that at present the said Fray Salvador Guerra is in the said town and in that of Santo Domingo with the Father Custodian Fray Alonso de Posadas, as his secretary. She does not recall the town of which they say he is at present guardian.

AGAINST FRANCISCO DE LEÓN

And she also declares that as they were traveling and Francisco de León, a resident of this city and a native of Spain, served as chief guard of the prisoners, she heard the aforesaid swear, saying, "By the life of St. John the Baptist, by the life of St. John of God and of St. John the Baptist," and he was about to utter a blasphemy, which this confessor heard several times; and for the time being she does not recall anything else that she feels she ought to say, and [she has told] the truth.

⁵⁶ Witness 25.

[fol. 69r] THAT SHE IS MISSING A LEATHER CASE WITH CLOTHING THAT WAS BEING BROUGHT IN THE CHARGE OF FRAY JUAN RAMÍREZ. THIS NEED NOT BE COPIED TO THE DOSSIER OF SEQUESTRATION BECAUSE BY WRIT OF THE TRIBUNAL THE DEPOSITARY DELIVERED IT AND IT WAS BROUGHT BY THE WARDEN ON 20 JULY 1663.

And she also states that when she was brought to this Holy Office she brought along in a cart a large leather case containing some items of clothing, to wit: two petticoats of domestic wool with five adornments of black wool lace; one underwaistcoat of plain scarlet cloth; a woman's bodice of carmine damask with gold adornments on a green satin border; a coarse woolen petticoat belonging to her little mulatto, and some small chemises and bodices belonging to the said mulatto; and a small pillow and other items of small value; which case was being transported on a separate cart that Fray Juan Ramírez called Elena's cart, after a cook called Elena whom he was bringing on it; and when the chief bailiff was asked about this confessor's clothing, the said Father Fray Juan Ramírez stated that the said case was being transported on the said cart and the order was given to take it off, and the girl Cristina, the servant of this [confessor], said that it had been taken off; and when her clothing was examined in this Tribunal, she said that she was missing the said case, and the warden replied that it had not been brought; and now, when she asked the said warden for some things from the said case, he replies that it was never brought to him, and she mentions this so that it may be sought and brought; and for the time being she can think of nothing else to declare; and when what she has declared at this hearing was read to her, she stated that it had been correctly recorded and was the truth, and she signed it, whereupon she was ordered back to her cell.

Doña Teresa de Aguilera y Roche

Done before me. Pedro de Arteeta, secretary [Rubric]

fol. 69v] HEARING AT HER INITIATIVE

In the Holy Office of the Inquisition in Mexico, on the 5th day of the month of July of the year 1663, the Inquisitor Inspector Dr. Don Pedro de Medina Rico, while holding his morning hearing, ordered Doña Teresa de Aguilera y Roche to be brought from her cell; and once she was present she was asked what she has recalled concerning her case and [told] that the warden has reported that she has requested a hearing, that she is now before it and should state why she has requested it and, in all things, should tell the truth under the oath she has taken.

REQUESTING A SPEEDY RESOLUTION OF HER CASE LEST HER POSSIBLE DEFENSE WITNESSES FROM NEW MEXICO SHOULD LEAVE THE CITY

She declared that she has requested it in order to state that with the greatest care and diligence, unable to sleep, she has recalled her whole life and whether in the course of it she has said or done anything contrary to our holy Catholic faith, and by God's mercy she has found nothing of which to accuse herself, and she therefore believes that her suffering must be due to some false testimony brought against her by some persons in New Mexico because of hostility toward her; and because if this were true it will be necessary for her to offer her defense and she has no one on whom to base it other than the persons who at this time have come from New Mexico, who at present must be in this city,

she asks and entreats this Holy Tribunal that her case may be resolved with dispatch before they leave, or that they be ordered not to leave until they have been questioned in her defense.

[fol. 70r] SHE REQUESTS A BLACK DRESS AND A CLOAK

And she also asks and entreats this Holy Tribunal to order a black dress given to her that she has among her dresses, of black camlet, which, although it is for a formal occasion, it is at least black and therefore more appropriate for her condition; and that she likewise be given a cloak, the heaviest she has, so as to cover herself with it when she comes. The said dress and cloak did not come with the property that she brought with her and that was inventoried by this Tribunal, and she therefore thinks they must be with the other property sequestered from her; and for the time being she has nothing else to declare, whereupon she was ordered back to her cell, and before that she signed.

Doña Teresa de Aguilera y Roche

Done before me. Pedro de Arteeta, secretary [Rubric]

WRIT THAT SHE BE GIVEN THE DRESS AND THE CASE, AND THAT THE CLOAK CANNOT BE GIVEN

And immediately thereupon the said Inquisitor Inspector, considering the request made by Doña Teresa de Aguilera at the preceding hearing, declared that he would and did order that the said Doña Teresa de Aguilera be given and delivered the black dress she requests, without the cloak, as she does not need it, since she comes to the hearings wrapped in a cloth so that no one may recognize her as she passes along the corridors from her cell and returns to it; [fol. 70v]

THIS DAY AN ORDER WAS SENT FOR THE DEPOSITARY OF THIS PROPERTY TO DELIVER TO THE WARDEN WHAT IS MENTIONED IN THIS WRIT [RUBRIC]

and likewise, that the case that she requested at the previous hearing be given and delivered to the said Doña Teresa with everything contained therein, all of which is in the possession of the depositary of the property of the said Doña Teresa; and that for this purpose an order as prescribed by law be drawn up to be kept by the said depositary as a receipt, so that he may deliver the aforesaid items to Don Fernando Hurtado Merino, warden of the secret prisons, who shall first bring all the items to this Holy Office to be examined; and this he resolved, ordered, and signed.

Dr. Don Pedro Medina Rico [Rubric]

THE WARDEN EXHIBITS THE PROPERTY MENTIONED IN THE ABOVE WRIT, AND THE TRIBUNAL ORDERED IT DELIVERED TO DOÑA TERESA DE AGUILERA, WHICH WAS DONE [RUBRIC]

In the Holy Office of the Inquisition in Mexico, on the 20th day of the month of July of the year 1663, as the Inquisitor Inspector Dr. Don Pedro de Medina Rico was holding his morning hearing, Don Fernando Hurtado Merino, warden of the secret prison, appeared thereat and stated that to implement the order given him—that Francisco Maldonado,

depository of the property of Doña Teresa de Aguilera and her husband, Don Bernardo López de [fol. 71r] Mendizábal, deliver to him a case that with the said property had been deposited with him—he had gone with the order to the said depository, who did deliver to him the said case and with whom he left the said order and a receipt, which case he is bringing before this Holy Office to receive orders for what to do, and he did in fact open it, and when its contents were seen to conform with the inventory and that none of the things it contains is among those that must be prohibited for prisoners, the said Inquisitor Inspector ordered the said case to be delivered to the said Doña Teresa de Aguilera and for this purpose removed it from this hearing. And together with it were delivered to the said warden the bodice, clothes, and petticoat of black camlet mentioned in the preceding document.

Before me. Pedro de Arteeta, secretary [Rubric]

COMPLAINT THAT THE PROPERTY IS IN A LOW AND HUMID PLACE

And immediately thereupon the said Don Fernando Hurtado Merino stated that when he had gone to the house of the depository of the said property he had found it all in a low humid room and had noticed that the boxes and cases were damp, as were their contents, and it seems to him unquestionable that if this property remains there it will deteriorate and suffer great damage; and this he declares in obedience to his conscience, and he signed.

Fernando Hurtado Merino [Rubric]

Done before me. Pedro de Arteeta, secretary [Rubric]

THIS DAY WAS ISSUED A WRIT, WHICH IS [FILED] WITH THE SEQUESTRATION, THAT THIS PROPERTY BE MOVED TO AN ELEVATED PLACE, WHICH SEQUESTRATION IS IN THE POSSESSION OF DON JUAN DE LA SERNA AND CONCERNS THE PROPERTY OF THOSE WHO CAME FROM NEW MEXICO, DEPOSITED WITH FRANCISCO MALDONADO [RUBRIC]

[fol. 71v] HEARING AT HER INITIATIVE

In the Holy Office of the Inquisition in Mexico, on 1 August 1663, while holding his morning hearing, the Inquisitor Inspector Dr. Don Pedro de Medina Rico ordered Doña Teresa de Aguilera y Roche brought from her cell; and once she was present she was asked what she has recalled concerning her case and [told] that the warden has reported that she has requested a hearing, that she is now before it and should state why she has requested it and, in all things, should tell the truth under the oath she has taken.

She declared that it is true that she has requested a hearing, in order to advise that she is disconsolate, because, as she suffers so from a heart ailment she has been more affected by her great affliction, and she is very sorrowful and distraught and has been on the verge of committing an irrational act imperiling her life.

AGAINST DON DIEGO DE PEÑALOSA

And she also wishes to state that when, as she has confessed, Don Diego de Peñalosa called this confessor to the church to speak to her,⁵⁷ he told her, after telling her that since Don Bernardo López de Mendizábal would be arrested on orders of the Holy Office,

COPIED FOR HIS TRIAL [RUBRIC]

he was not to blame, because as soon as the said Don Diego had gone to be governor he had told the said Don Bernardo that he brought 14 secret orders against him, and that he had tried to put him on friendly terms with the friars and the said Don Bernardo had rejected this, and if he had been on such terms he would not have been arrested, that would not have happened to him. And the said governor also told her that when Don Bernardo López de Mendizábal [fol. 72r] had sent his dispatches⁵⁸ to this Holy Tribunal and to the royal *audiencia*⁵⁹ about three years ago or three years ago in November, reporting on what was going on, the said dispatches were brought by sergeant major and magistrate Francisco Gómez Robledo and Juan Lucero de Godoy, judge advocate of that kingdom, and that they brought them as far as Zacatecas and refused to go farther, because they were not coming of their own free will and had protested before the town council⁶⁰ that the said Don Bernardo was forcing them to go, which is totally false, because they very freely volunteered to come to this city and bring the said dispatches; and he added that they had returned with the said dispatches from Zacatecas to the said kingdom, and that the friars—and then she said he—had given the custodian Fray Alonso de Posadas the dispatch to this Holy Tribunal that he was carrying, and that the said commissary received it and looked through its pages, because those were his orders from this Tribunal; and that when the friars saw—and then she stated that this is all he told her, and no more, but that afterwards it was said in that kingdom that when the friars had seen what the said Don Bernardo had written they became even more angry with him.

AGAINST FRAY LUIS MARTÍNEZ

And she also declares that when this confessor was in her house in the said kingdom, and likewise the said Don Bernardo, her husband, an Indian came and gave him a paper, and Don Bernardo asked him where he was from and ordered him to wait in the kitchen until he had read it; and he found that the said paper had been written by Fray Juan Lobato, although he disguised his handwriting and made it appear [fol. 72v] that its author was Fray Luis Martínez, a lay brother of the Franciscan order in the said kingdom, who has now been brought as a prisoner on orders of his community; and in it he told the said Don Bernardo⁶¹ that it was very important [that he see him]⁶² without anyone's knowing it; and he did in fact come in through a garden and had supper that night with

⁵⁷ There is no prior mention of this incident.

⁵⁸ *despachos*: It is clear from the context that this frequently-used word refers both to official papers and to goods traveling between New Mexico and the capital.

⁵⁹ A kind of court.

⁶⁰ *cabildo*.

⁶¹ *y en el decia dicho Don Bernardo*: This is the reading of the ms., but the context suggests *decia a dicho*, since the paper was written by Lobato and delivered to Don Bernardo.

⁶² I conjecture some such words to have been omitted, as the text is clearly defective.

the said Don Bernardo and with this confessor without saying anything; and the next day he seems to have told the said Don Bernardo that he had given a little cotton to an Indian woman to spin, and because she had not spun it he had grown angry with her and had kicked her in the pit of the stomach, as a result of which she had died, and he had buried her under some chests of flour, and that he had already confessed to the said Fray Juan Lobato; and the said Don Bernardo told him that the said Fray Juan Lobato would reveal it, as apparently it was in fact revealed, so that if the said Don Bernardo had not had a garrison in Taos, the said friar would no doubt have been killed, because he had stabbed the said Indian to death, because he had solicited her when she was a maiden, and after she had married so that her husband might protect her, he brought her to serve in the kitchen of the monastery, and from there he took her to his cell and killed her.

And then, when the Indians had found the said body, the Indians came to complain to the said Don Bernardo, bringing as their interpreter an Indian called Juanillo, who later killed himself, who on the said occasion told the said Don Bernardo that the Indians had asked the said Fray Luis Martínez for the said body in order to [fol. 73r] bury it, saying they were not surprised at his killing the said Indian, because a friar who had been in Taos, she does not remember who he was, had killed three Indian women for the same reason as the said Fray Luis had killed the aforesaid, and that the same friar, when he had an Indian in the stocks, had garroted him and strangled him; and when the said friar had been removed upon the complaints of the Indians, another friar, a friend of his, went to replace him, who, to avenge him, mistreated them more, as a result of which the Indians rebelled and killed the said friar; and in case this is of some importance, she declares it, in compliance with her oath.

SHE AGAIN MENTIONS THE CLOAK

And for the time being she only wishes to ask whether they will agree to give her a cloak to use when she comes to this Tribunal.

And the Inquisitor Inspector told her that she should be very patient, bearing in mind that when this Holy Tribunal arrests someone, if it [turns out to] be due to falsehoods and knavery, this Holy Tribunal restores the reputation of the person who had been imprisoned as fully as he may request, and it is pleased and consoled at seeing that his innocence prevails and that those who testified against him are punished; and if perhaps there is guilt, one should consider it good fortune to undergo these travails to satisfy Our Lord; that she should trust in His Divine goodness, for an effort will be made to procure her relief in all things without any consideration other than that which we ought to feel for Our Lord; and when her testimony at this hearing was read to her she declared it to be correctly recorded and signed it, whereupon [fol. 73v] she was ordered back to her cell.

Doña Teresa de Aguilera y Roche

Done before me. Pedro de Arteeta, secretary [Rubric]

THIS PRAYER BOOK WAS IN A CHEST IN THE INQUISITORIAL OFFICE AND WAS HANDED TO THE ASSISTANT WARDEN TO DELIVER TO DOÑA TERESA DE AGUILERA [RUBRIC]

And immediately thereupon the aforesaid asked that she be given a book of prayers to Our Lady that she had with her when she was brought a prisoner, and the said Inquisitor Inspector ordered the warden to give it to her.

Arteeta [Rubric]

OBJECTS ORDERED GIVEN [TO DOÑA TERESA DE AGUILERA] DURING THE INSPECTION OF CELLS ON 7 AUGUST 1663

During an inspection of cells on Tuesday, the 7th day of the month of August of the year 1663, the following items were ordered given to the said Doña Teresa de Aguilera: 25 yards of imitation gold trim; four yards of fine buckram; one ounce of buff silk; four yards of narrow silk ribbon; two dozen bobbins for making lace; one ounce of *cleme* thread;⁶³ and a list of these things was given to the warden of the secret prison,

Don Fernando Hurtado Merino.

Galdiano. [Rubric]

HEARING ON HER INITIATIVE

In the Holy Office of the Inquisition in Mexico on the 27th day of the month of August of the year 1663, [fol. 74r] the Inquisitor Inspector Dr. Don Pedro de Medina Rico, while holding his morning hearing, ordered Doña Teresa de Aguilera y Roche brought from her cell; and once she was present she was asked what she has recalled concerning her case and [told] that the warden has reported that she has requested a hearing, that she is now before it and should state why she has requested it and, in all things, should tell the truth under the oath she has taken.

SHE EXPRESSES HER DESPONDENCY

She stated that she has asked for this hearing to declare that this morning marked a year since this confessor and her husband Don Bernardo were arrested by order of this Holy Office in the town of Santa Fe in New Mexico, and after so much time she finds herself lacking strength and patience to bear her confinement, the more so with the chagrin caused by her poor husband's, who she thinks must also be so lacking, all because of false testimony and their persecutors, which the friars in that kingdom have been and are.

AGAINST DON DIEGO DE PEÑALOSA

And she now recalls that on the occasion she has spoken of, [when] Don Diego de Peñalosa spoke to her in the church in Santa Fe, when he called her to come there, and had everyone driven out of the church,

⁶³ *hilo de cleme*: I have been unable to discover what kind of thread this is. Below, f. 254v, it reappears as *hilo clema*.

COPIED FOR HIS TRIAL [RUBRIC]

the said Don Diego told this confessor that the said friars had undoubtedly revealed the confessions that this confessor and Don Bernardo her husband had made, to which [fol. 74v] this confessor replied that if they had done so, she pardoned them; and then she said that she had replied, "Let them go ahead and reveal them, because that doesn't worry me, unless they've given some false testimony against us." To which the said Don Diego replied, "Well, they must have done that," to which this confessor replied, "Well, who has been exempt from false witness in this world, since Christ Our Lord was not?" To which the said Don Diego replied, had He not lost His life because of the witness of men? And she replied that if something of this sort should happen to them, it would be a blessing, because thus they would in one way imitate Christ our Redeemer.

And she does not remember anything else, and if she should remember anything she will declare it, although it may be that not knowing, as a woman, what she ought to declare, she might not have discerned it, but if it is brought to her notice she will always tell the truth; and for the time being she has nothing else to declare. And the Inquisitor Inspector consoled her with his habitual kindness, whereupon, what she has testified at this hearing having been read to her, she said that it was correctly recorded, whereupon she was ordered back to her cell.

Doña Teresa de Aguilera y Roche

Done before me. Pedro de Arteeta, secretary [Rubric]

[fol. 75r] HEARING ON HER INITIATIVE

In the Holy Office of the Inquisition in the city of Mexico, on Wednesday, the 27th day of the month of September of the year 1663, while the Inquisitor Inspector Dr. Don Pedro de Medina Rico was holding his morning hearing, Don Fernando Hurtado Merino, warden of the secret prison, appeared thereat and reported that Doña Teresa de Aguilera, a prisoner therein, was requesting a hearing; and when she had been ordered brought and was present, she was told that the warden has requested a hearing in her name, that she is now before it and should state why she has requested it and, in all things, should tell the truth under the oath she has taken.

She stated that she has requested a hearing to point out two errors in her confessions, which resulted from a lapse of memory; and having searched her memory she has found that she has stated that the husband of a woman called the granny had been arrested by this Holy Office, and she has recalled that the said woman's name is María de Vera, the wife of a certain Montoya, and that it was not her husband who was arrested by this Holy Office but the father of the said María de Vera, and she points this out so that the truth may always be clear. And she had also stated that a certain Agustín de Carabajal was the husband of Doña Margarita, and [fol. 75v] her husband's name is not Agustín de Carabajal but Jerónimo de Carabajal, and she points this out for the same purpose.

[SHE REQUESTS] THAT HER CASE BE EXPEDITED AND THAT SHE BE GIVEN PAPER AND INK

And she has also requested this hearing to beseech this Holy Tribunal to have compassion for her, who, though a woman of distinction, has suffered so long an imprisonment, coming as a prisoner from so great a distance in so long a voyage, and then

in this Holy Office, without her case advancing; that she asks and entreats in God's name that she be succored in her travails; and some things that she must declare so that her case may be accurately investigated, she cannot declare before this Holy Tribunal because of the affliction she feels in its presence. [She asks] that she be given paper and ink so that she may consult her memory in her cell and write what is needed; and this is why she has requested this hearing.

And the said inquisitor inspector told her to trust in Our Lord, that the truth will come out and that the delay in her case has not been deliberate but due to necessity, for the Lord commands us not to harm our neighbor, and the intention is to comply with this precept; and he ordered that she be given a fold of paper, ink, and a pen, so that she may [fol. 76r] write what she says she has to declare, keeping in mind Our Lord, who is pleased only by the truth; and if she should need more paper she should ask for it and it will be given to her; and she was in fact given the said fold of paper, rubricated by me, the present secretary, and the warden was ordered to give her an inkpot and a pen for six days; and after being admonished to reexamine the matter carefully and tell the truth, she was ordered back to her cell, and she signed, and when it was read to her she stated that it had been correctly recorded.

Doña Teresa de Aguilera y Roche

Done before me. Bartolomé de Galdiano [Rubric]

MINUTE

In the Holy Office of the Inquisition in Mexico on the 2nd day of the month of October of the year 1663, the Inquisitor Inspector Dr. Don Pedro de Medina Rico, while holding his morning hearing, declared that whereas at the preceding hearing Doña Teresa de Aguilera was given a fold of paper on which to write at her ease what she stated she had to write, and now, according to [fol. 76v] the warden's report, the aforesaid says that she needs another fold of paper, he should and did order that the said warden be given another fold of paper marked by the present secretary so that he may give it to the said Doña Teresa, and thus he resolved, ordered, and signed, and the said warden received it and promised to act accordingly.

Dr. Don Pedro Medina Rico [Rubric]

Done before me. Pedro de Arteeta, secretary [Rubric]

HEARING ON HER INITIATIVE

In the Holy Office of the Inquisition in Mexico, on the 5th day of the month of October of the year 1663, the Inquisitor Inspector Dr. Don Pedro de Medina Rico, while holding his morning hearing, ordered Doña Teresa de Aguilera y Roche brought from the secret prison; and once she was present she was asked what she has recalled concerning her case and [told] that the warden has reported that she has requested a hearing, that she is now before it and should state why she has requested it and, in all things, should tell the truth under the oath she has taken.

[fol. 77r] SHE PRESENTS THE TWO FOLDS OF PAPER THAT WERE GIVEN TO HER

She stated that she has requested a hearing in order to present before this Holy Tribunal the two folds of paper that were given to her blank and that she now brings with writing, propounding what is conducive to her justification and truthfulness; and she did in fact present the said two folds, both entirely covered with writing, the first one beginning "First Don Diego audited Don Bernardo on the basis of a writ from the Inquisition," etc., and concluding "in short, Your Honor, the guards served only for this: to stroll about and do as they wished." And the inquisitor inspector ordered that they be read, and after they had been read word for word he ordered them placed at the end of [the record of] this hearing, and the said Doña Teresa de Aguilera stated that she was presenting them and swore under the oath she has taken that the contents of the said folds are the whole and full truth, and if necessary she will repeat their contents at this hearing.

AGAINST MIGUEL DE NORIEGA

And the said Doña Teresa de Aguilera added that on the way to this city, while they were in Zacatecas, Miguel de Noriega,⁶⁴ who accompanied this confessor as a guard, fell gravely ill; and as he planned to stay in Zacatecas to recover, he came to take leave of this confessor and said that he did not dare to go on, for fear of dying like the others, and that he was staying behind to recover, and that he would remember everything and forget nothing; and when this confessor told him [fol. 77v] to bear in mind that he was a Christian, he replied that he was aware of everything and would not forget anything; and this action and others lead her to believe that he must have written and committed many falsehoods against Don Bernardo López, because he had been secretary to the said Don Bernardo and he had dismissed him some days before, and then he obtained a position as scribe with Don Diego de Peñalosa. And she adds that this confessor declared the foregoing, which the said Miguel de Noriega had told to Nicolás de Aguilar, Francisco Gómez, Francisco de León, and Fray Juan Ramírez of the Order of St. Francis, because the said Miguel de Noriega said it to this confessor while alone, although the aforesaid witnesses, or some of them, were nearby and may have heard some words.

AGAINST THE WITNESS DIEGO MELGAREJO⁶⁵

And she also states that while she was traveling as a prisoner, Diego de Melgarejo, a resident of this city who was a servant of the said Don Bernardo in New Mexico and was also making the journey, sent word to this confessor (she does not remember with whom) that if any testimony of his should appear, he had declared nothing, that he did not know how to read or write.

AGAINST DON DIEGO DE PEÑALOSA. COPIED FOR HIS TRIAL [RUBRIC]

And she also declares that on the occasion when, as she has testified, Don Diego de Peñalosa spoke to her in the church, the aforesaid told this confessor, first of all, that if they gave a thousand pesos to Don Juan Manso his persecution of them would cease and he would desist [fol. 78r] from it, and he advised that Don Bernardo López, her husband,

⁶⁴ Witness 5 and 26.

⁶⁵ Witness 13.

should flee, as he had told him from the outset, that the friars would not arrest him; and he asked her to give him all her property, that he would watch over it so that it would not fall to the royal treasury or the friars; and because this confessor did not do it he later sacked her house, as she has testified. And the same evening, or afternoon, that he went to sack her house, this confessor asked him what he was going for, and he replied that it was to keep his word to her, which he had given her in the church, and that the same night the custodian would come to arrest Don Bernardo, and he had had the windows of the town hall shut so as to hold them within; and she asked him not to deliver her husband to be a prisoner of the friars, but [that he should go] in the carts, so that they should not kill him, as this confessor had been told they would do, and so that if he was handed over, they should give orders to protect his life; to which he replied that the Tribunal should protect it.

And when the said Don Diego came from Moqui, he publicly said, while they were at La Isleta, "Let Diego González Lobón come from Mexico, and you'll see what miracles the Peruvian mestizo can perform!", referring to himself as the mestizo and saying, "Let Diego González Lobón come" because he had sent [fol. 78v] the report of the audit to this city with the said Diego González.

ACCUSATION

And after the said Don Diego had completed the audit of Don Bernardo, he sent word to the said Don Bernardo with Juan Domínguez de Mendoza that the said Don Bernardo should give him large quantities, as much as some 10,000 pesos, in property that he specified, and the said Don Bernardo might write the report as he liked and tear up that which he had prepared on him; and when he was told that the said Don Diego should have it written, he said that he did not trust anyone, that anyone could reveal it later.

And according to what was told to this confessor by Antonia González, a widow, resident of Santa Fe, the said Don Diego called this confessor and the said Don Bernardo Jewish dogs, so saying in the house of Antonio de Salas in the presence of the wife and daughters of the aforesaid, and she does not know whether of other persons as well.

And she also declares that the night when the said Don Diego was in the house of this confessor, while Doña Catalina de Zamora, wife of Diego Romero and resident of Santa Fe, was with her, as the said Don Diego walked about the great hall he said to this confessor, "Ah, my esteemed Doña Teresa, if I could help it, I'd give the blood of my veins; a curse on the duties of office here in the Indies!" And then [fol. 79r] the said Doña Catalina said fairly loudly, so that the said Don Diego could have heard it, "A curse on you! How is your office to blame for your evil deeds? After you have thought them up and carried them out and been the instigator of them all, now you want to give satisfaction. God give you the punishment you deserve!" But the said Don Diego did not reply to this, if perchance he heard it; and she supposes that the said Doña Catalina probably knew the unjust deeds the said Don Diego had done, because her brother, Juan Lucero, was secretary to the said Don Diego.

And for the time being she has nothing else to declare; and when her testimony at this hearing was read to her, she stated that it had been correctly recorded and signed it; and after she was admonished to reexamine the matter carefully and tell the whole truth, she was ordered back to her cell.

Doña Teresa de Aguilera y Roche
Done before me. Pedro de Arteeta, secretary [Rubric]

Herewith the document:

[fol. 79v] [blank]

[fol. 80r]⁶⁶ First Don Diego audited Don Bernardo on the basis of a writ from the Inquisition, which Toribio de la Huerta and Juan Domínguez de Mendoza told us they had seen when they went to testify in exoneration; and the said Juan Domínguez further said that he knew in what monastery that order had been drawn up and by what friar, as an interrogatory so that Fray Nicolás de Fletas⁶⁷ should examine the witnesses,

THE TESTIMONY AGAINST PEÑALOSA WAS COPIED [RUBRIC]

inducing false witness in the confessions, as he did with Juan González Lobón, whom, as he went to confession to say his prayers, he asked whether he had not seen Don Bernardo do so and so or heard him say this or that, and when he told him, “What are you talking about, Father? I haven’t seen him do any of this or heard him say anything like that,” he replied, “Well, stay away from that man, because he is a very bad man and no good will come to him.” And Juan González Lobón himself told it to us at that time, and Toribio de la Huerta is a witness to it.

Another friar, whose name I have not been able to recall, used confession to pressure Nicolás de Aguilar to produce some false writings against Don Bernardo; and Nicolás de Aguilar himself told me once, what was he to do, since they would not hear his confession, and that he had done it so that they would.

Fray Salvador Guerra,⁶⁸ when he was guardian of Sandia, left the town and went to Las Huertas, and when the Indians sent for him to the house of Francisco de Trujillo (where he was, and it is common knowledge that he has had an indecent relationship for many years with Trujillo’s daughter-in-law) because the natives were dying without confession and the babies without baptism, and because the Indian Doña María, who was very sick, was calling for him to confess her, and she did finally die without confession, he answered, “Go call the governor and his wife to confess you and baptize you.” And when they heard the reply he had given them, the chiefs came to town and told Don Bernardo what was going on; and he wrote to Fray García de San Francisco, who at that time was the vicecustodian, that he should make the said guardian comply with his obligations or assign them a friar who would administer the holy sacraments.

And if I am not mistaken it was on this occasion that when the said vicecustodian was coming on inspection, for this or that—it’s a matter of the meetings that the friars would hold in Sandia—that I heard various residents say—and at present I do not remember specifically who they were, but I do remember that it was said—that the fathers who gathered at these meetings discussed inciting the residents as they had done at the time of Don Luis de Rosas, when they had done so at Santo Domingo; and because of the punishment inflicted at that time they had answered them that they did not dare to do it, lest they find themselves [fol. 80v] in the same trouble. In short, the said Fray García came on inspection for these purposes, and to put a stop to the offenses committed against God in the baptistry of the church he had it torn down, because he had not been able to remedy

⁶⁶ Here begins the autograph text of Doña Teresa de Aguilera. Each folio bears the secretary’s mark. The reader will see that the two *pliegos* submitted by Doña Teresa account for ff. 80r-83v, that is, four folios or leaves, and eight pages. Doña Teresa’s sometimes loose syntax and lack of punctuation cause a good many difficulties of translation, which I have resolved as best I could.

⁶⁷ Presumably Freitas.

⁶⁸ Witness 25.

them [another] way. And the scandals that occurred there were of such long standing that the year we went there, when Fray Juan Ramírez, when he was custodian, was speaking of them in my house, he told Don Bernardo that that father was such—speaking of Fray Salvador Guerra, who, as I have said, was the guardian there—that he was not content with making children there but brought them there to be born. And a few days later, when Don Bernardo was speaking in my house about the matter with Fray Salvador himself and telling him what Ramírez had told him, he told him that he always lodged them there in the baptistry, and because her labor had come upon her she had given birth there, for which reasons and others the said vicecustodian demolished it on that occasion, all of which is very well known to Juan Domínguez de Mendoza, who, as he was chief magistrate of the Río Abajo and lieutenant general, remedied some things as best he could, helping Fray García.

And as for the Indian who they say died, from among those on whom the said Fray Salvador, when he was guardian among the Humanas, poured boiling lard, in addition to the persons from whom I have said I have heard it, I have also heard it from Nicolás de Aguilar.

That they solicit during confession I have heard from Francisco Gómez, but I do not know who they are or whom [they solicit].

From him I also heard about the deaths of Indian women before the rebellion of the Taos tribe, but [he said] that the Indians said that.

Fray Felipe Rodríguez used to send the Indians to the Apache country because he did not want the mayor to live in the town, for which reason he wrote to Don Bernardo that unless he removed the mayor he would make him protect his town; and when Don Bernardo saw this he sent troops to prevent the friar, in his agitated state, from causing difficulties with a people as warlike as those; and within three or four days the mayor wrote to Don Bernardo that God had inspired him in sending the said troops, that he was sending the Indian Juanillo, who was an interpreter and who would say what was going on; and when Don Bernardo asked him, “Why are you here, my boy?”, he told him, “Sir, what is happening is that the father, so that the mayor should not live there, told us to go to Apache country, and he gave me these clothes and this saddle and this lance and told me, ‘Go on, and if the mayor finds you defend yourself and don’t let yourself be taken, but fight and act like a man.’” And persuaded by the father, he had gone and had stayed hidden in the woods; and for fear of being killed by the Apaches he had returned home and had stayed [fol. 81r] hidden there for fear that the father would grow angry or whip him; and when Don Bernardo asked him, “Well, why is he so troubled by the mayor’s being there?”, the Indian said, “So that it won’t be seen that he is with Isabella, whom he probably has there with him, and not because he is doing him any harm.” And I have heard from the Indians that if the said troops had not been there when the matter of Fray Luis occurred, a great misfortune would certainly have occurred, in addition to their rebelling.

I heard some persons, and at present I do not remember specifically who they were, say that to counter the dispatches seized by Peñalosa, other contrary ones were being drawn up to send to I do not know which tribunals, because I did not hear this clearly; but it is public knowledge there that all the wickedness that has been committed with us has been retaliation for them; and so that it may be clear whether this is a case of vengeful bias and hatred, Your Honor should see what Fray Fernando de Monroy said in Juan Griego’s house, which he said twice on separate occasions. One time Josefa, the wife of Pedro de Arteaga, told me about it; and the other time—a few days, two or three, before we were arrested—Antonia González, who was present in Juan Griego’s house, said that he said he

hoped to God that he would see even my chemises publicly sold on the square; and they say that Juan Griego said to him, "But Father, in what way has Doña Teresa offended your reverence?" And he answered, "In no way at all," and he repeated, "Well, why do you hate her like that?" and he had replied, "Well, hasn't her husband quarreled with me? Let her pay, too, since she is his wife."

And this is the way everything has gone there; and as for having proven all they want with false witness, how could they fail to do it, Your Honor, when Domingo González the Galician told us that someone had gone to his house to summon his wife and him, but especially her, to go testify against us, and he asked that person, what was his wife to testify to, when she did not know me and had never seen me except in church, and he said, "How do you want her to testify if she doesn't know her?"; and he asked whether they had testified, and that person replied that they had, all of them, and they were many; and he had replied, "Well, that's your business, and you will bear the consequences," and he had replied, "No, the fathers say that the Tribunal of the Holy Office does not reveal its witnesses; a fine thing it would be if everyone knew who the witnesses were. Who would then testify in matters as grave as those of the Inquisition? And so that their identity may not be known, they never reveal it."

José Téllez Girón, when he was on guard at our house and speaking of other things, told us that he had testified, and when he was asked to what, or what he had seen or heard of us, he said, "What do I know? To what they told me." And when he was asked who, and whether it was Don Diego, he said, No; and when asked [fol. 81v] whether it was the fathers, he said, Yes. And when he was again asked to what, he said, to what they had told him, insinuating that it was to a little unpleasantness [Don Bernardo]⁶⁹ had with Fray Benito because of his discourtesy when we were on our way to New Mexico (I do not recall [Téllez Girón's] being there at all, and if he was, it was not where he could in any way hear what was going on).

And the gibes and mockery directed at us when we were prisoners have not been few, Your Honor, for the day after I was arrested Fray Nicolás de Fletas could find nothing better to do than come to peek through a hole in the door and laugh uproariously, all the while running back and forth to do this; and not satisfied with this, he came in to tell me, with a great show of piety, "Lord, Lord, how the mighty are fallen!"⁷⁰ repeating it many times along with other things in the same vein; and much the same happened to me with Fray Salvador Guerra and Fray Alonso de Posadas, constantly telling me that this was ordered from there, which, Your Honor, was meant to tell me that although in the past they had, in the exercise of absolute power without any order or authorization from this Holy Tribunal, out of their accustomed hatred arrested a governor on behalf of the Holy Office, and then, when the poor man had come as far as Zacatecas, they say he received an order of release from this Holy Office, as he had informed it from El Parral that he had been arrested by the fathers, who, they say, received the punishment they deserved. What Fray Alonso kept saying to me was that this time he had no reason to fear, because the order had come from here, and that is why I replied to him that it was because of his wickedness, to which he replied that it was not; and not the least of all this, Your Honor, were the gibes and mockery publicly directed at us unfortunates in the power of our

⁶⁹ Here and in some subsequent passages I interpret Doña Teresa's "he" or "him" in order to make for easier comprehension of what I believe she is trying to convey.

⁷⁰ *en el mejor paño cae la mancha*: 'Even the best cloth has its stain,' Spanish proverb to the effect that nothing is perfect and that the most illustrious families can fall into disgrace.

enemies in the huts⁷¹ by having a man come at about seven or eight in the evening with a great troop of cavalry firing arquebuses as is done when a stranger appears and shouting, "What has happened to the governor? Is the governor here?" And when the reply came from where Manso was that he was in his house, he headed there with the same uproar of all the people who had been aroused by the great noise; and when they asked there who it was, the reply came from where Don Juan Manso was—I do not know whether it was he himself—that it was Juan Domínguez, because we were awaiting his brother Francisco, whom my poor husband had sent here to this city to its just Tribunals to seek a remedy to the great injustices and wickednesses that the tyrannies there [in New Mexico] were committing against us and the rumors we heard against us, due not to any action of ours but to their malevolence; and that is why they replied that it was the said Juan Domínguez, who was bringing the reply of the Tribunals, and they all laughed at this and were much delighted with it.

[fol. 82r] And Fray Nicolás de Fletas, when he came to Mexico three years ago with dispatches from the friars back there, made it known all along the way that he was coming to have Don Bernardo brought as a prisoner by the Holy Office, and he would see to it that they made him parade with a green candle,⁷² as Doña Catalina de Zamora told me when her cousin came back, who while coming had been asked at Cerro Gordo whether that was the truth, as he had said it on the way in their presence. And the same Fletas, shortly after Peñalosa came as governor, preached in one of his sermons that God had brought him to free the Church from the power of a heretic, and many other such things, as Don Bernardo was told by Diego Romero and all those who heard that sermon and the others that he preached, because he preached them only to speak badly of him; and the malice of this friar was so great that he even went so far as to go from house to house to ask people not to prepare a little bread for me, as he did in the house of Lucía de Montoya, threatening her that great harm would befall her if she did so, until finally, to oblige him, Don Diego came to order her not to do it, and he saw to it that in two other places they would not do it, only so that we should perish of want, as he said many a time, even saying that he would see to it that I should carry the water that my husband and I should drink, and if he could station a guard at each spring to keep us from drinking, he would do it, as he let us know many times through Juan Domínguez, with whom he also sent word several times, beginning almost as soon as he arrived, that [Don Bernardo] need not be concerned, that he would be arrested one way or another, either by the royal audiencia or by the Holy Office.

And other times he sent us word with the same [Domínguez] that as soon as he had stripped us of all our property he would hand us over to the friars, because the Viceroy had so ordered, so that nothing would fall to the royal treasury, and it was better for them, and many other such things; and so that you may see, Your Honor, how we have been dealt with, and how shamelessly, the man who brought a fraudulent suit, among many others, against my poor husband with 14 witnesses, saying that Francisco de Almazán, who was a magistrate then, had once gone to our house sent by him to carry out one of the attachments that he used to employ to rob us, as he always did, and on this occasion Don Bernardo, seeing that this attachment was unjust, said, "Go right ahead and take all you want, because there is a royal audiencia that will give it all back to me." And he, furious at being told this, filed the said report about him, saying that Don Bernardo had said many

⁷¹ *barancas*: I take this to be a *lapsus calami* for *barracas* 'huts,' presumably those in which the prisoners were housed, and not for *barrancas* 'gullies,' which would seem to make no sense.

⁷² Such candles were carried by those publicly punished by the Inquisition.

bad things about the judges, as I heard from Don Juan Manso and Juan Muñoz Polanco, who was one of the witnesses whom he forced to sign without knowing, as Polanco said, what it was about until afterwards, when he was investigating to find out what he had made him sign, [and] he says they told him it was that report.

He also made the council, Your Honor, give him false testimony that he⁷³ had freed the Apache women when he took my people out [fol. 82v] of my house the first time, when the fact was that when he sent for them he already had Indians there from the towns and then sent them to Río Abajo to be guarded there until he sent some of them in the four carts that came first, and I found out that the mayor⁷⁴ of Zacatecas had taken five, and he gave many of the rest to Don Juan Manso, who sold them in El Parral, although Don Bernardo does not owe the said Don Juan Manso a thing, and what he says he owes him is a lie, and he ought to give me back the ones he gave him. Some of the others he kept for himself, others he gave to Ramírez for himself and to bring for several persons here, and those are the ones I was bringing when I came because by request of Don Juan Manso the commissary of this Holy Tribunal in Zacatecas had them returned to me. And Don Diego Peñalosa told me on the day that he summoned me to the town church that he had taken them away from me by royal order of this royal Tribunal, although this is false and, as I have stated, he had the council there give false testimony for him, in addition to many others I have heard of collectively and I do not know who they are, and [also] in fraudulent suits he brought against Don Bernardo and also against me.

And this man has acted so shamelessly in everything, Your Honor, that in order for us to be wholly defenseless and his wickedness unknown to the just Tribunals of this city, he had men go out on the roads to intercept any letters that someone might be bearing, as Francisco de Gabiel⁷⁵ did to the carter's son, taking away the letter he was bringing to El Parral for Juan de Carrión, and afterwards at the said El Parral we received a letter from him in which he tells us that Alonso García had given him a receipt without letter for the stockings that the said carts were bringing; and when Don Bernardo sent Francisco Domínguez here to bring his dispatches, the said Don Diego took one fold away from him, which fold the said Francisco Domínguez handed him with my husband's consent to deceive him with it so as to save the most important one, which unsealed fold he showed me, all the letters to the Inquisitor Don Francisco de Estrada, and concerning this one [Don Diego] told me that since [the Inquisitor] had died it had been returned to him from here, but he did not tell me who [had returned it] and I did not ask him, because I knew it was untrue, for he had seized them there along with two for the Viceroy and some for some judges, and he told me that the royal Tribunal was forwarding to him all the dispatches that Don Bernardo was sending here, and likewise all the others. And he likewise told me, Your Honor, after what I have already declared before Your Honor, he continued by saying that the witness kills the man,⁷⁶ and that Don Bernardo was to blame for his imprudence in having quarreled with him three times, giving me to understand, Your Honor, that because of this he had been the cause of what he had just [fol. 83r] told me had been done.

I call on Fray José de Paredes to declare whether it is true, as it is said, that his brother appeared to him to ask for God's sake that he make known in the town's pulpit that he had given false testimony in the audit of Don Bernardo and that what he had

⁷³ Or "it," the council.

⁷⁴ *corregidor*, an appointed mayor.

⁷⁵ Probably for Gabriel.

⁷⁶ *El testigo mataua al hombre*: In Correas's collection of sayings, *Dos testigos matan al hombre*.

testified against him and against his brother and all the other prisoners against whom he had testified or declared before the custodian was false, and whether it is true, as reported, that the custodian did not want him to do as the deceased asked him.

I call on Fray Luis⁷⁷ that as a Christian he declare all he knows concerning the malice with which the said friars acted, for he told me that, upset because the murder he had committed for their sake had been discovered, if they were to do anything to him, they would already have done so,⁷⁸ and that he knew very well how things had been done, and that despite the harm that he says Don Bernardo misguidedly did him, he would tell the truth to ease his conscience; and I maintain that he told me that they summoned the witnesses and without their knowing what was going on, they told them, "Sign here," and that they did it without knowing what [they were signing], and that this is the way it had been done, and the way they did everything, and there can be no doubting that they habitually proceeded this way; and Rodrigo Rubí, Your Honor, is witness to his telling me this.

Your Honor, they were threatening everyone with being arrested by the Holy Office, as Don Juan Manso did at Las Salinas with Diego González Bernal, to whom he said, "Tit for tat, you'll fall," and he replied to him, "By God, unless it's tonight, a lot I care about it." And he walked out of there and mounted his horse and came here.

And Toribio de la Guerra wrote us that he had sent him word to leave him alone, and that he was sure to be flushed out and arrested by the Inquisition; and I do not recall whether I burned his note or tore it up, or whether it is intact, because I tore up many [notes] from residents in which they informed us of these things, so that Don Diego, who was so eagerly looking for my husband's papers, should not hit upon those that those poor people were writing me and do them some harm, and as I said, I would tear them up.

The said Don Juan Manso had a great many men and women arrested, whereby he and the friars had people so frightened that most of them were about to leave the country; and the custodian wanted to have Fray Juan Ramírez arrested by the Inquisition, and if, as was said, Don Diego had not defended him, they would have done so, for Ramírez himself told me many times that the shackles worn by my poor husband were those they had made for him.

And it is so sure a fact that all the [testimony] they have brought against us is malice, Your Honor, and not offenses of ours—for by the grace of God we are Catholic Christians and would give a thousand lives before doing or saying anything contrary to our Holy Catholic Faith—that by God's mercy it allows no doubt whatsoever that this is the wickedness of the enemies we gained from resentment of the exercise of the King's justice, because my husband blocked [fol. 83v] offenses against God where so many are committed, and acts of treason against the King, of which past punishment is evidence, and the old malice and hatred continue; and the opinion of the residents shows that what I am saying is true, Your Honor, because they said that if the friars arrested Don Bernardo it was considered certain that they would take his life, because they would not want him to appear before this Holy Tribunal to explain himself or to say how the friars were acting, because that would be damaging to them. As Doña Inés [the wife] of Escaladas told him, she was most certainly commending him to God lest that happen, because they said that by means of hunger or mistreatment or insults or slaps in the face they would kill him. Antonia González [could also testify] they said this. Likewise Hernando Martín, and Juan

⁷⁷ No last name is given, but f. 206r identifies him as "Fray Luis Martín o de las Ánimas."

⁷⁸ *si le habian de hacer tantito le habian hecho tantaco*: 'If they were going to do a little bit to him, they would already have done a lot to him,' which I take to mean what appears above.

Griego's son, and Diego López, and many others; and as proof of this being true, Your Honor, witness the treatment we received, because almost, or certainly, by a miracle did God deliver us from them, because the way they brought him especially, shackled in a cage like the vilest man in the world, refusing to give him a mattress for so long a journey, or even a blanket with the harsh weather through which we traveled, forcing him to cover himself with the pads⁷⁹ with which they harnessed the mules, [and] the friars having given orders that he not be called "general" or "Don Bernardo," but "Bernardo de Mendizábal," on which they commented. Fray Nicolás de Fletas, being the instigator of all this, knows how to lie about it; he spoke of the aforesaid in keeping with his blind hatred,⁸⁰ and with respect to the other things they ordered the guards to do thus and, as I said, to call him thus, as Francisco Luján, one of my guards who died on the way, told me.

And I, after being held in the dungeon for one month and five days with so much harshness and infamy, was taken out and sent off on the roads alone and guarded by my husband's worst enemies, especially the impudence of Miguel de Noriega, who, because I scolded the one Indian whom they left me to serve me so that he could draw her out, as Magdalena, a black belonging to Don Juan Manso, had told me and I had told Francisco de León as a precaution, although at that time I did not tell him it was the said Noriega—until, as I was saying, Your Honor, the day that I scolded her he came to me angry because I was doing so, and among many other indignities and discourtesies he heaped insults on me, and coming up to the step of the coach and with each word saying, "Do you understand me?" spending a long time insulting me, foaming at the mouth and leaning toward me as though he wanted to attack me, until, because of this rudeness and his many threats against me I told him to be advised that the custodian had informed him of ----⁸¹ and that if he did not show me the requisite respect, I was gathering witnesses to complain to this Holy Tribunal about everything. And in short, Your Honor, the guards served only for this and to stroll about and do as they wished.

[fol. 84r] ORDER: A FOLD OF PAPER IS ORDERED GIVEN TO HER

In the Holy Office of the Inquisition in Mexico, on the 13th day of the month of October of the year 1663, the Inquisitor Inspector Dr. Don Pedro de Medina Rico, while holding his morning hearing, declared that whereas the warden has reported that Doña Teresa de Aguilera was requesting a fold of paper, he should and did order one fold of paper, marked by the present secretary, to be given and delivered to the said warden so that he may give it to the said Doña Teresa, and thus he disposed, commanded, and signed; and the said warden received it and promised to do this.

Dr. Don Pedro Medina Rico [Rubric]

Done before me. Pedro de Arteeta, secretary [Rubric]

⁷⁹ *mantarrollos*: I do not find this term in any dictionary, but 'pads' is suggested by the components of the word.

⁸⁰ *sino bernardo de mendisaua que ellos glosauan mentir saue siendo autor desto frai nicolas de fletas digo del dicho cosa como de su ciega pasion*: I confess that I do not quite follow Doña Teresa here; the above is an attempt to make sense of it. *Digo*, in Doña Teresa's spelling, is both *digo* and *dijo*.

⁸¹ Here both transcriptions read *de la entrie*. The ms. is difficult to read at this point, but I can neither improve on this reading nor say what it might mean.

HEARING

In the Holy Office of the Inquisition in Mexico, on the 27th day of the month of October of the year 1663, the Inquisitor Inspector Dr. Don Pedro de Medina Rico, while holding his morning hearing, ordered to be brought before it Doña Teresa de Aguilera, a prisoner in one of the secret cells of this Holy Office; and once she was present she was told that if she has recalled anything [fol. 84v] that she should declare regarding her concerns and case, she should state it, and in all things should tell the truth under the oath she has taken.

She stated that she has not recalled anything new that she ought to declare, except what she has written on a fold of paper that was given to her some days ago for noting down what might occur to her, which fold she presented, with writing on a little more than half of the first page, which begins “Before she died, Josefa told me ...” and concludes “nor do I understand any subject in any way or manner”; which fold was read word for word; and having heard and understood it, she declared that as written it was what she had to declare, and the truth under the oath taken, in the manner employed in it, which is that of a report made by the persons who gave it; and that for the time being she can think of nothing else to declare.

And the said Inquisitor ordered this document to be inserted here and the hearing to be continued at the foot thereof.

Herewith the document:

[fol. 85r] Before she died, Josefa told me that Don Diego had once wanted her husband Pedro de Arteaga to testify to I don't know [what] and that he had strongly pressed him to do so, and because he had refused to do so he had vehemently berated him and grown angry. He should say, Your Honor, whether this is true and, if it is, what it was about. Don Diego tried to persuade Don Bernardo that he should receive the dispatches,⁸² and he answered him that he had handed them to those men and that they had given him a written pledge under penalty of their lives and treason to the King that they would come [to Mexico] to deliver them, and since they had not done so, they would account for them. And one time he told me, speaking of the prison of the Tribunal, that all those [dispatches] that Don Bernardo had sent here had been sent to this [Tribunal]; and there [in Santa Fe] we could not make sure whether he sent those that he seized, and if he did not, I do not know, Your Honor, what dispatches he was talking about. Don Fernando de Chaves sent us word with Juan Domínguez that what the charges reported him to have said during the audit was false, because he had not given any such testimony, and that Don Diego had distracted him while Francisco de Almazán wrote down what he wanted, and he had signed, but that he would at the proper time and to the proper person tell the truth. And Don Pedro de Chaves said that he said this.

Almazán's wife repeatedly sent us word that if she could see us she would tell us many things she knew, and we answered her with the same Antonia González that she should tell us in writing; and she replied that she did not trust her son because he would reveal it, and if she knew how to [write], she would. As we stopped by Senecu I heard Pedro de Arteaga say that Don Diego had got the council to give him some messages, I do not know which because I could not hear what they were, and some other things, and Don

⁸² *Trato [or trata] don diego a don bernardo reciuiera los despachos*: I can only conjecture at the meaning of this phrase.

Juan Manso said, how could that be. If only we had someone to investigate this, so that, Your Honor, it could also be known what this was about, because I could not understand them well.

And I ask and beseech Your Honor that neither now nor at any time it be to my detriment if in this document or that [submitted] the other day or in any other thing, I should err in the manner of writing or in the words, or if I should do so in anything else, because I am an afflicted, disconsolate, unhappy, and solitary woman who, Your Honor, is undergoing the greatest travails and sorrows, in addition to misfortunes that no human creature has ever undergone or suffered, and I am not accustomed to them and have no one who might advise me what I ought to do or how to do it, nor do I understand any subject in any way or manner.

COPIED FOR ITS PERTINENCE TO DON DIEGO DE PEÑALOSA [RUBRIC]

She was told that the prosecutor of this Holy Office wishes to lodge an indictment against her, and it would be much to her advantage, both for the ease of her conscience and for the rapid and favorable resolution of this her case, if before the said indictment was lodged against her she would declare the whole truth as she has been and is now admonished to do, because if she does so there will be greater occasion to treat her with the compassion and mercy habitual to this Holy Office. [fol. 85v] If she does not do so, she is advised that the prosecutor will be heard and justice will be done.

She declared that she finds nothing in her conscience that she ought to declare, because she is a Catholic Christian and as such has declared and confessed the truth.

And thereupon there appeared Dr. Don Rodrigo Ruíz de Cepeda Martínez y Portillo, who serves as prosecutor for this Holy Office, and presented an indictment signed with his name against the said Doña Teresa de Aguilera and swore as prescribed by law that he did not lodge it out of malice but so that justice may be done, the tenor of which indictment is as follows:

Herewith the indictment.

[fol. 86r] PRESENTED ON 26 OCTOBER 1663 BEFORE THE INQUISITOR INSPECTOR DR. RICO AT HIS MORNING HEARING [RUBRIC]

Record [Rubric]

I, Dr. Rodrigo Ruíz de Cepeda Martínez y Portillo, who hold the office of prosecutor, do appear before Your Honor in keeping with the full solemnity of the law and lodge a criminal complaint against Doña Teresa de Aguilera y Roche, here present, who declares herself to be a native of the city of Alessandria oltre il Po, the wife of Don Bernardo López de Mendizábal, and a prisoner in the secret prison. And I declare that although the aforesaid is a baptized and confirmed Christian and as such has enjoyed the privileges and prerogatives that good and true Christians ought to and do enjoy, she has apostasized from our holy Catholic faith and the law of the Gospel, wickedly and perfidiously contravening the declaration she made at her holy baptism and turning to observance of the defunct and obsolete law of Moses, observing the rites and ceremonies of Judaism and believing that she would be saved thereby, and committing other offenses indicative of her impudence and apostasy, and not complying with the precepts of our Holy Mother the Roman Catholic Church at the times when she was obliged to do so, [fol.

86v] to the scandal of the Christian people, and preventing other persons from complying with the said precepts and punishing a member of her household because she observed her performing acts of piety, of which I accuse her in general, as well as of impenitently and perjuringly denying her guilt, and specifically of the following:

COUNT 1

That this accused and the said her husband observed a special ceremony of washing Friday evenings, and this accused placed clean linen on her bed and cut her nails; and although this could have been left for another day, they did not permit it to occur on another day; and as soon as she finished washing her hair this accused would generally shut herself within a room alone, bringing in water and pretending that she shut herself in to clean her private parts; and when she shut herself in she would keep the door closed for three hours, during which she did not allow anyone to enter, which raised misgivings in some persons, who suspected that such seclusion could bode no good; and although one of them tried to spy on her to find out what this meant, she was unable to do so because of the deviousness and wariness of this accused, whose said care in secluding herself must be judged unfavorably because of the stigma that falls on her because of that Judaic ceremony, so that it must be understood that she shut herself in and hid herself with such care in order to perform others of the same kind, the more so when she never failed to perform the said ceremony, being in this even more constant and assiduous [fol. 87r] than the said her husband, because the latter would observe it only intermittently, but not so this accused.

COUNT 2

And this supposition was strengthened by the fact that if, because otherwise occupied or for some other reason, this accused and her husband did not wash and put on clean clothes on Friday, they put it off until the following Friday, without putting them on or performing any similar action on another day of the week, which leads to the well-grounded presumption that such misconduct did not occur by chance but by special design as a rite and ceremony that this accused and her husband observed so faithfully, and because this constitutes a strong indication that they were observant Jews, as they wished to celebrate the following day, Saturday, as a holiday; and thus the persons who had knowledge of the said action rightly formed misgivings about it, suspecting in this accused and her husband the bad characteristic previously mentioned.

COUNT 3

In addition, the said suspicion, among others, leads to another against this accused that confirms it, which is that on the said day of Saturday she would habitually adorn and groom herself as though to mark and celebrate and observe the day; and since this is the one that in the defunct law of Moses was to be observed, and that its followers respect so punctiliously, it is clear that this accused is one of them and shares in the errors of the Judaizers.

[fol. 87v] COUNT 4

And in addition to the above it should be noted that on Good Friday of the year 1661, at about 3 p.m., when this accused was about to drink chocolate in the said town of Santa Fe in New Mexico, seated by her husband's bedside, some unbaptized Apache girls came in and said, "The procession is passing by." And then this accused quickly arose and went to a chest that stood in the same room and that might measure about a yard and a half; and opening it, she took from it a clean bonnet or cap and went to the bed where her husband was drinking chocolate, sitting under the covers in shirtsleeves, and she removed another cap that he had on his head and told him, "Put this one on, Sir Lazybones," along with other words, all of which aroused much attention because she waited until the time and moment when the procession of the Lord's Burial was passing by to carry out such an action, for although it could have been performed earlier or later, it was reserved for that moment. And the adverse suspicion is strengthened by the speed with which this accused acted, when in all her actions she was slow and she was ailing at that time, and by her ceasing from drinking her chocolate, when she was so fond of it and when on other occasions when she was drinking it she would not cease doing so even if she was asked for the keys or some other necessary thing, but would finish drinking it before attending to what was asked of her. [fol. 88r] Because this action seems deliberate, not to mention its mocking the religious act of the procession, and as though rejoicing at it because it commemorates the Passion of Christ Our Lord and the death He suffered at the hands of the perfidious Jews, and all the more because this accused is so thoroughly culpable in observing their rites that she must explain her reason for the above.

COUNT 5

And in the said town and among its residents it was even rumored that not only did the above take place, but that on the said occasion this accused also put on a cap, or placed a smock on her husband and another on herself, and that they remained thus dressed while the procession went by, and immediately thereafter took it off, an act that more effectively confirms the mockery with which in the previous count I have charged this accused.

COUNT 6

Nor is it less grave evidence against this accused that she possessed a book in a foreign and unintelligible language in which she would always read, because this gave rise to the suspicion that it might contain some things contrary to our holy Catholic faith; and whether for her devotions or her entertainment, she could have used ordinary books in the Spanish language; and from the one that she possessed being in a unknown language, and from this accused's lack of charity and wicked deeds, arose the suspicion that it might be heretical; and although at times she would laugh as she read in the said book, which it [fol. 88v] seems was in the Italian language, and said to a certain person that the said book dealt with love and that she would be happy if she knew how to read and could understand the said language, this excuse cannot avail her to clear herself of the resulting suspicion, unless it becomes clear what book this is and it is found upon examination not to contain polluted teachings reprovved by our mother the Church, for if any be found, it can be assumed that this accused followed and professed them.

COUNT 7

And in the year 1659, when this accused and her husband went to the governorship of New Mexico, when they were at the post of El Parral during Holy Week, they failed to comply with the Church's mandate of yearly confession and communion; and this omission greatly scandalized those present, because there was no legitimate or even apparent cause for it, and it seemed to spring from an obstinate wish not

SEE CARENA, PAR. 2, TITLE 17, §1

to satisfy the Church's mandate, which is equivalent to repudiating the efficacy and necessity of the holy sacraments and the power of the keys that resides in the Catholic Church and her ministers; and the suspicion of heresy arises, especially in view of what is decreed by the holy Council of Trent at its thirteenth session, concerning the Sacrament of the Eucharist, canon 9.

[fol. 89r] COUNT 8

And as they were on the said voyage, it was noticed that this accused and her husband never left the carriage in which they were traveling in order to hear mass, but remained lying in it and stopped it in front of the cart where the holy sacrifice of the mass was being celebrated, which with little or no decorum they heard with the curtains drawn, evidence of an irreligious and irreverent spirit, and corroboration of the suspicions against this accused and her husband.

COUNT 9

And during the Holy Week that they thus spent at the said post of El Parral, the persons there present saw and noticed that this accused and her husband did not attend divine services or any procession or hear mass, although our mother the Church devotes this time for us to dedicate ourselves especially to prayer and worship, in gratitude for the benefit of our redemption, which at that time is recalled and represented to us.

COUNT 10

And this accused, being so little, or not at all, devoted to the Catholic religion, was greatly amused when her husband, the said Don Bernardo, who had heard that years before they went to the provinces of New Mexico Juan González Lobón had said that that he would sooner be buried in Lucifer's hide than in the habit of St. Francis, [fol. 89v] would often make the said Juan González Lobón repeat the words quoted, calling this accused to come and hear them, as she did to her great amusement, applauding her husband with uproarious laughter, which constitutes mockery and derision of the faithful in their choice of shrouds, with contempt for the monastic habit and estate.

COUNT 11

And in the same year '59, in the month of August, during dinner, this accused said that the images in the church of the town of Santa Fe were not as beautiful as those of other churches that she had visited, and when a certain person rejoined, "Well, madam,

isn't the St. Anthony of Padua very handsome?", this accused replied, "Come now—and she spoke the person's name—don't say that. Can't you see he looks like the *cabo*?", words irreverent toward the image of St. Anthony, and suggestive of a lack of the veneration that this accused should have felt.

COUNT 12

And both at the said post of El Parral and in the provinces of New Mexico it was noticed that this accused and her husband never saw to it that their servants and members of their household should, as was their obligation, comply with the requirement of confession and communion, or even counseled them to do so, though they were not unaware of and should have known that they were obliged [fol. 90r] to see to these matters; but since they probably thought that this neglect would lead their servants to be negligent like their masters, which would please them, they chose to follow their wrongful practice rather than give the good example that as Christians they should have given.

COUNT 13

And although it is customary among the Christian faithful to give praise to the Blessed Sacrament on waking up in the morning and when going to bed and when clearing the table, as thanks for the benefits that we receive from God, it was noticed and observed by those serving this accused and her husband that they neither said grace nor, when the servants on clearing the table said "Praise be to the Blessed Sacrament," were this accused or her husband ever heard to say "Forever"; and the said Don Bernardo, when he heard it, used to turn aside and make a grimace, but he neither responded nor took off his hat or cap; and this accused and her husband, when going to bed, were never seen to cross themselves and praise the Blessed Sacrament or say any prayer or behave like Catholics, as indeed they had ceased to be such and were given over to such execrable vices; and they got up in the same way, with no sign of being Christians.

COUNT 14

And this accused and her husband would shut themselves in alone to sleep, without allowing anyone inside other than a young servant girl [fol. 90v] of theirs; and even if they got up very late, they never allowed anyone to come into their bedroom until they called; and they were greatly upset and whipped their maids if they came to the bedroom, taking such care that it attracted attention; and although this action is morally neutral and insufficient in itself to arouse suspicion, yet it does not dispel the suspicion that arises from the wicked qualities of this accused and her husband, for it is easy to understand that the said care could be a stratagem to avoid being observed in the evil deeds that they might engage in when alone.

COUNT 15

And on one occasion this accused and her husband whipped a black slave of theirs because she fasted on a Wednesday out of devotion to Our Lady of Carmel, and they told her that she was a deceitful bitch; and this accused ordered the said slave to take off the scapular she was wearing, telling her, "Get out of here, you hypocritical bitch, take off that apron of yours!", irreverent words, contemptuous of the said religious emblem, to which

our mother the Church has devoted a special blessing and whose wearers have been granted special indulgences by the Supreme Pontiffs our lords; so that when this accused considers it no better than an apron, she shows her perverse spirit [fol. 91r] and that she has a low opinion of the said blessing and the other things mentioned.

COUNT 16

And on another occasion, when the said slave came to ask this accused for permission to go to confession and communion, to say her prayers as is customary, this accused told her to get out of there, that she was a deceitful bitch, and she did not want her to go; and afterwards this accused told the above to her husband, who was greatly amused by it and scolded the said slave, speaking harsh words to her, which shows that insofar as this accused and her husband could, they always tried to place obstacles in the way of their household partaking of the sacraments, and that they considered the devotions of the Christian people to be something of no consequence, which is powerful evidence of the evil doctrines harbored in their breasts.

COUNT 17

And this adverse suspicion is strengthened by the fact that one day when the said slave tried to go to confession in company with another certain person to gain the jubilee of the Portiuncula, which seems to have occurred in the month of August 1660, this accused and her husband did not allow her to do so, and, what is even graver, they punished the said slave for this reason, turning what should have been to her benefit and honor into an occasion for harm; but as the judgment of the masters was perverted, they could not judge rightly [fol. 91v] or act in such a way as to conceal how little Christian spirit was in them, if they still had any.

COUNT 18

And not only in the case of the said slave did they abuse the authority they had over her, but they never permitted another person who served them to go to confession or hear an entire mass, but rather scolded her when she wanted to go to mass or confession; and if any [of her servants] did sometimes go, they scolded them when they came back, saying they were late; and this is how this accused and her husband treated the other persons of their household and staff; and the said certain person having gone to say her prayers on St. Nicholas's day of the year '60, they sent for her while she was praying, one, two, and three times, and the last time they sent for her she went without finishing her prayer, and when she came home, this accused and her husband scolded her, saying, why was she at church sucking on the saints, improper words that show that this accused and her husband had a low opinion of the prayers of the faithful and of the effects they seek.

COUNT 19

And a certain person noticed that every day while she was serving this accused and her husband, when they awoke and called in the mornings the said person would enter the bedroom and say, "Praised be the Blessed Sacrament, may God grant Your Honors a good day," and that she never heard them answer "Forever," except, she says, for a few times when the said Don Bernardo would say "C", without articulating a word. [fol. 92r]

And this omission is most blameworthy, and indicates that this accused and her husband were not very Catholic in spirit.

COUNT 20

And in the said town of Santa Fe, in the house where this accused and her husband were stationed in the month of October 1661, they kept some images of saints in a pantry among the rubbish, which indicates a heretical act and shows a lack of veneration for the holy images and what they represent.

COUNT 21

And not only did they prevent the certain person mentioned in count 18 from finishing her prayers on the said St. Nicholas's day, but they obliged another person very close to her to scold her because she had confessed and performed the said prayers; and the said advice or order of this accused and her husband is found to be impious, injudicious, and scandalous and makes one suspect in them aversion to the holy sacraments of the Church and to the spiritual exercises of the faithful.

COUNT 22

And when this accused and her husband were ill they were never heard to call on the Lord or His Blessed Mother or any saint, nor were they ever found to praise the Blessed Sacrament or God or His Blessed Mother or any other saint. [fol. 92v] And a certain person who was very close to this accused from the time she came to New Mexico never heard her say that she was devoted to any saint, of which she took note, and very rightly so, in view of the culpability that the contents of this count demonstrate in this accused and her husband.

COUNT 23

And in the said town of Santa Fe it was always observed that this accused and her husband went to mass as though obliged against their will; and although they gave people to understand that this was because of the discomfort caused by cold and snow, people realized that [their behavior] did not arise from the said impediment but from their lack of inclination; and this suspicion is strengthened by the fact that they gave orders to a certain person that if they were called to hear mass, presumably on holidays of obligation, that person should say that they were ill, although they had no illness whatsoever; and it was common knowledge in the said town of Santa Fe that this accused would spend two or three months without hearing mass, without suffering any illness that might keep her from doing so, for on the days of obligation, when she was required to do so and when the said dereliction was noticed, this accused was seen up and about her house with no sign of any ailment, which was especially noticed in the winter, when they did not go to hear mass on the days of obligation unless it was a very sunny day, nor can the cold weather and the snow at those times serve as an excuse, because the house of this accused [fol. 93r] and her husband stood only a harquebus's shot from the church, so that the said dereliction of which they are thus accused is most blameworthy and indicates contempt for the precepts of our Holy Mother the Church.

COUNT 24

And it was noticed that on fast days, this accused and her husband, saying that they fasted during Lent in order to signify that they followed the precepts of the Church, each drank a cup of chocolate in the morning with two slices of toasted bread, and they did the same in the afternoon, concerning which it should be noted that the said slices of toasted bread were cut from a large loaf made especially for this purpose; and if one of the said slices happened to break, it was replaced by another, and then each one of them would eat three slices; and if there was no toast, each of them would eat two biscuits, without this accused or her husband's distinguishing between fast days and non-fast days in their manner of drinking chocolate morning and afternoon, so that, since the fast decreed by the Church consists of abstaining from food, this accused and her husband acted in direct opposition to it, as though in mockery of the precept that mandates the said abstinence.

COUNT 25

And this accused's husband did not shrink from eating meat on fast days, and when he went to New Mexico and arrived at El Parral two days before Palm Sunday, he and this accused and their whole household ate meat throughout the Holy Week of that year, [fol. 93v] without there being any illness that might release them from the abstinence from the said food that should be observed, although this accused seemed to be somewhat ailing, but not seriously so; but even had she not been, it is easy to see that she would have behaved in the same manner, for she permitted it in her household, without impeding it, as was her obligation; and it even seems that in the town of Santa Fe this accused and her husband did not scruple to continue the said abuse,

SEE CARENA, PAR. 2, TITLE 15

which gives rise to strong suspicion against them in matters of faith, and it seems they agree with the heretics who reject the choice of foods that our mother the Church has made for fast days and Fridays; and the violation of the Church's precept accords with the transgressions of paganism in failing to render the required obedience to the Holy Apostolic See and rejecting the approved rites and customs of our mother the Church, [and] gives rise to the said suspicion, which with an accused like this one, is powerful, when in addition, as is her case, she rejects the holy sacraments of the Church, not partaking of them when she was obliged to do so, and her rare presence in church, circumstances that reinforce the suspicion that eating meat on fast days [fol. 94r] raises against one who does so, and this is noted by the learned men who deal with this subject.

COUNT 26

And this accused and her husband were never seen or known to be inclined to confession; and this accused would on many different occasions say that she never wanted to confess when she was at services because the priests and friars revealed confessions, and that this had happened to her at San Juan de los Llanos, and so she spoke from experience, in which one sees cunning heretical trickery, namely, to cast blame on the ministers of the Church so that this accused might extenuate and conceal her own blameworthiness; and it shows the special hatred that those of her stripe feel toward the clergy, loathing them because they are most especially dedicated to the worship of God

and the propagation and teaching of our holy Catholic faith, in addition to which the said speech always has the most pernicious consequences, for it causes the faithful to abhor the holy sacrament of penance; and furthermore the insincerity of the said excuse is plain to see, for if what God forbid had happened, since that is a matter to be investigated by this Holy Office, this accused would no doubt have mentioned it at her hearings, if not out of obligation, then for the pleasure that the punishment of such a clergyman would have brought her; and the fact that she has not done so shows that this is a false calumny that she brings against the said clergyman.

[fol. 94v] COUNT 27

And the bad habit of speaking ill of priests was so constant in this accused that she insulted not only those serving in New Mexico but also said that a rich beneficiary, whom she identified by name, had died with eleven or twelve children and his mistress at his bedside, which this accused declared to be true, giving rise to the suspicion that she believes that one can defame one's neighbor without concern for incurring guilt by speaking of his offenses to persons who had no knowledge of them, besides which this accused's tale must be considered false in view of her habits; and even if it were true, she is not guiltless because of the scandal she caused and the injury she inflicted on the said deceased priest.

COUNT 28

And the unfavorable suspicions against this accused and her husband are corroborated by the fact that, not being unaware, or being obliged to know, that as heads of household they were obliged to see to it that their household lived in the fear of God and complied with the precepts of the Church, they never concerned themselves with this or even counseled [such behavior], which produced no little scandal in some persons who noticed this, as is seen in the objections raised by the said persons.

COUNT 29

And the members of the household of this accused never saw her or her husband pray or recount the lives of saints or show devotion of any kind, nor were they ever seen with a rosary in their hands, [fol. 95r] except a few times, for when this accused went to mass she would carry one, but as soon as she returned home she would put the rosary away in her desk; and when this accused or her husband saw the rosary around the neck of a certain person who served them or of any other person in the house, they would tell them they were hypocrites, that they should get those baubles off their neck, words of contempt for the holy rosary, and scandalous, and hurtful to the pious ears of the faithful.

COUNT 30

And this accused took special care to secure the middle drawer of her desk; and although she often sent a certain person who served her to open the said desk, she was never allowed to see or open the said drawer; and the said person, because of this prohibition, took special care and diligence to see what was in it, and she could not do so

because of the care taken that no one should open the said drawer; and the said reticence becomes suspicious because the said certain person was allowed to see and examine everything in the house.

COUNT 31

And to the offenses mentioned, this accused has added that of practicing magic and superstition, because in the month of October of the year '60 or '61 she told a certain person that she was once given some powders that would make her husband Don Bernardo love her, and that this accused scattered them by his feet and saw that the next day he was changed, without saying where [fol. 95v] or in what place she practiced the said superstition or sorcery, which comprises a pact with the Devil, in addition to the false belief that this accused showed herself to have in the said powders, attributing to them an effect that they could not by nature produce; and the confession that this accused thus made must be held against her even though made outside the judicial process, because of the special privilege of inquisitorial proceedings, in which such extrajudicial confessions suffice as proof of an offense and for the imposition of penalty therefor.

COUNT 32

And the preceding count is corroborated by the reports that this accused would collect her menstrual blood and keep it in a silver cup for an unknown purpose, and none can be supposed other than one having to do with superstition or witchcraft, for no more favorable one can or should be thought of for keeping such filth.

COUNT 33

And it was noticed that this accused was in the habit of putting onion peels on her feet every day; and although when asked [about this] by a certain person, she replied that she put them there because she had corns, this reason must be deemed insincere, and the real reason must be a superstitious one.

COUNT 34

And although the general edict of faith was made public in the town of Santa Fe in New Mexico on the 25th day of the month of September of the year 1661, [fol. 96r] this accused and her husband did not go to hear it read, although it had been proclaimed and ordered that persons who had reached the age of puberty should attend under pain of anathema, and without this accused's or her husband's suffering any bodily indisposition that might excuse them; and although the said her husband pretended to be sick and stayed in bed that day and the two preceding days, his sickness was seen to be feigned and not legitimate, and the servants and other persons from outside the household were saying several days earlier that the said Don Bernardo would pretend to be sick, as he did, in order not to be present at the reading of the said edicts; and this accused, though in good health, not only failed to attend the reading of the said edicts, but, proceeding further in her wicked ways, she did not attend mass, although that day was a holiday of obligation and although there had been some low masses before the high mass, which shows a lack of respect and veneration for the commands of this Holy Office, in addition to perseverance in the guilty failure to hear mass on days of obligation.

COUNT 35

And when, by order of this Holy Office, this accused was a prisoner in a cell near the porter's lodge of the monastery, she tearfully asked a certain person who was bringing her food, "Father, won't you tell me where they've put my husband Don Bernardo?" And the said [fol. 96v] certain person answered her, "Madam, they say that the governor has him under guard in the house of Colonel Pedro Lucero de Godoy; I haven't seen him, and so I'm just telling you what they say," at which reply this accused again asked, "Well, Father, hasn't the Inquisition ordered his arrest?", and she was answered, "Madam, I don't know anything about that"; and continuing her questioning, this accused said, "Well, was I the only one whose arrest was ordered?" The said certain person again told her, "Madam, the Holy Tribunal has ordered your arrest, and that's all there's to it." And this accused kept on, saying, as though in amazement, "Is that possible?" And she put her hand to her cheek with a handkerchief and again wept, now and then remaining lost in thought, which led the said certain person rightly to form a suspicion concerning the effect made on this accused by the Holy Office's ordering only her to be arrested; and continuing her questions, this accused again said, "Father, tell me the truth: has the Inquisition arrested my husband? Because it seems to me that the day they ordered my arrest he must have been arrested also," and she was again assured that he was not under arrest. And the repeated questions of this accused show that she has knowledge of crimes committed by her husband that fall under the jurisdiction of this Holy Office and that with malice she remains silent and conceals them.

[fol. 97r] COUNT 36

And on 28 August of last year, when another certain person took supper to this accused in her cell, she asked him, "Have you gone to my house, Father?" And when he answered her, "No, madam," this accused went on, saying, "Well, go there tomorrow, and try to find a box of chocolate that stands at the foot of the bed, and in it two letters stained with chocolate, and bring them to me, because my whole defense rests on them," which made the said certain person suspicious, saying, "Her conscience is accusing this woman, or these letters are something bad, and perhaps she aims to destroy them." And one must suppose this without "perhaps" and order this accused to explain what letters these are, from whom, and with what content.

COUNT 37

And on 9 October of the same year, when she was in the town of Sandia, a girl was whipped by order of the father commissary because it was learned that she had carried messages from this accused to a certain person close to her; and as the said girl was being whipped, this accused came to the step of her carriage and shouted, "Father, Father, listen to me, it's not that girl's fault, I am to blame, because I sent her. See that they don't whip her, and I'll tell the truth." And when the said commissary replied to her, "Shut your mouth, madam, and get inside," this accused said, "May God's justice strike them all, because such scoundrelly behavior is intolerable. God grant they get their whipping in Hell, because no woman in the world has been treated with greater cruelty than I." And then the said father commissary went to the step of this accused's carriage and told her to realize that she was under arrest [fol. 97v] and not to send messages to anyone, because if she did not go very quietly he would have her put in a cart; and if she was traveling in the

way she was and enjoying the comfort of her carriage it was because he had wanted to show her this kindness in view of her being a woman and frail, and why did she not obey the [order that under pain of] excommunication was given to her at Santo Domingo, not to communicate, by message or in writing, with any person whatsoever except only her two guards; and this accused replied that it was true that she had sent the girl to see the person close to her, and that if for this the father wanted to send her in a cart, he should do as he pleased, because she was prepared to die a martyr's death, and that in order for the [order of] excommunication to be obeyed there must be an appropriate reason for it—womanish chatter that seems to deny the coercive power vested in this Holy Tribunal and its ministers, and that falsely suggests that contumacy and disobedience do not suffice to merit lawfully imposed punishment, in addition to which the foregoing words are seen to be injurious to and contemptuous of the ministers of this Holy Tribunal and their orders, and show this accused to be proud, haughty, and obstinate.

COUNT 38

And when they were stopped at Ancón, two leagues before El Paso, on 17 November '62, because the twisting road allowed this accused to see the cart in which [fol. 98r] a certain person was being transported, this accused with many tears and much indignation uttered some insults against the clergy of New Mexico, that they were traitors, enemies of God, sacrilegists, heretics, bad priests and bad Christians, and other insults, and how could they be taking that innocent man without any guilt or reason other than the lies and false witness of the said clergy; that the judgment of God should descend on them with lightning, fire, and punishments from Heaven, all of which contains scandalous imprecations, born of a haughty and presumptuous spirit, and with the said words this accused also after a fashion impugns the equitable operation of this Holy Tribunal, assuming that it is not equitable.

COUNT 39

And when they stopped at the Río de San Pedro on the Feast of the Nativity of Our Lord Jesus Christ on 25 December of the year '62, when this accused was very sorrowful, a certain person, to mitigate her sorrow, told her to take consolation in coming to a Holy Tribunal where justice would be done to her, for it was composed of ministers so pious and just, free of any bias, to which this accused replied, what was this talk of ministers and bias, when they entrusted her imprisonment and that of another person close to her to their known enemies; to which the said certain person replied that she should not say such things, that the Holy Tribunal did not so consider those who carried out its orders and commands, for in those provinces it had no ministers other than the Franciscan friars; whereupon the conversation ended, and it shows that this accused did not think as favorably as she should have of this Tribunal [fol. 98v] and its procedures, and indicated that she doubted that it would do her justice, whereby this accused notably and brazenly offended it, not even the condition in which she found herself sufficing to check her impudent audacity.

COUNT 40

And although this accused has been repeatedly admonished in charity and with fatherly lovingkindness to declare and confess the truth, she has not done so, persevering

in her insolent denial, so that she is not only unworthy of but incapable of receiving the compassion habitual in this Holy Tribunal, concerning which she must understand that without sufficient evidence that something has been done, said, and committed, or seen done, said, and committed, that is or seems to be contrary to our holy Catholic faith or against the rightful and free operation of this Holy Office, it does not proceed to arrest anyone.

COUNT 41, AND LASTLY

In addition to which, it must be presumed and believed that this accused has done and committed, [and] seen done, said, and committed many other offenses, greater and lesser, whose investigation concerns this Holy Office, which she suppresses and conceals with malice and of which I intend to accuse her as they may come to my notice; and if need be I accuse her forthwith, both of observing the rites and ceremonies of Judaism, and of being profoundly [fol. 99r] suspect in matters of faith, and of having an unfavorable opinion of the holy sacraments and of their efficacy and of the power of the keys [of Heaven and Hell] that resides in the Church, believing that the prohibition of meat on Fridays and fast days is not binding, and as a practitioner of witchcraft, superstitious, insulting to the clerical estate and to this Holy Tribunal and its procedures, and as impenitent, insolent, and unconfessing. For which reasons

I ask and beseech Your Honor to receive this my indictment, and issuing a sentence accepting my account as truthful, declare my intent to be adequately proven and this accused to have committed and perpetrated the crimes of which I have accused her, therefore also declaring her to have incurred a sentence of anathema, condemning the said Doña Teresa to the greatest and most severe penalties imposed on such offenders by the common law, the bulls of the Apostolic See, and the instructions and writs of this Holy Office, executing them on the aforesaid, relinquishing her person to the secular arm and justice, and declaring that her property has incurred confiscation from the day on which she committed the said crimes of Judaism, and applying the said property to His Majesty's treasury, as punishment of this accused [fol. 99v] and as an example to others.

Furthermore, should my intent not be considered adequately proven, and not otherwise, I ask and beseech Your Honors to order that the said Doña Teresa de Aguilera y Roche be put to the question with torture, to be continually and repeatedly applied to her person until she may fully declare and confess the truth. I ask that justice be done, and I swear as prescribed by law that this my accusation does not spring from malice, and if I should do so more formally I submit it as so done, and in all things necessary, etc.

Dr. Rodrigo Ruíz de Cepeda Martínez y Portillo [Rubric]

THE ACCUSED IS PRESENTED AND PLACED UNDER OATH

And after the said indictment was presented and read, the said Doña Teresa de Aguilera was placed under oath as prescribed by law, under which oath she promised to testify and reply truthfully to the contents of the said indictment; and upon its being read to her again count by count, she replied to it as follows:

OPENING STATEMENT

To the opening statement of the said indictment she replied that she is Doña Teresa de Aguilera y Roche; she does not know whether she is the person mentioned in this indictment, because she is a Catholic Christian, and this is her reply.

COUNT 1

To the first count [fol. 100r] she replied that as it is so very cold in New Mexico, this confessor was very uncomfortable, because her hands hurt from the cold till she could not move them, because not even in Flanders is it so cold; and for this reason she sought relief, and thus on Friday evenings, or some of them, because it was not habitual, she would go inside, and then she stated that if by chance she should then be in her parlor or in a room where she used to sleep, she would wash her hair there, and she did not wash anything else, or her feet, or cut her nails, or lock herself in; and in the morning she would adorn herself because it was the eve of a holiday, but she did not do this as a ceremony nor in observance of something proscribed, of which she has learned or heard nothing until this time. And this is her reply.

COUNT 2

To the second count she replied that she denies what is stated in this count, because no such thing happened, but rather that she washed on Fridays, or on some of them, or on any other day; and she and her husband put on clean clothes, especially a chemise, three times a week; that by the grace of Our Lord Jesus Christ she is a Catholic Christian and has lived as such and intends to live as such, and that she has known nothing else or any other law or ceremonial until she heard this indictment. And this is her reply.

COUNT 3

To the third count she replied that it is true that she would arrange her hair on Saturdays, as all women usually do, and [fol. 100v] because that has always been her habit, because on Sunday there is no time to arrange one's hair before going to mass, but only to comb one's hair a bit;⁸³ but that in no wise did she do so or has she done so to observe the law of Moses or any other, because she has been and is a Catholic Christian and would give a thousand lives for the holy Catholic Christian religion. And this is her reply.

COUNT 4

To the fourth count she replied that this confessor and her husband spent three Good Fridays in New Mexico; and on the first this confessor and her husband were in church, and on the second the said her husband was sick with the gout and this confessor also ailing in her feet because of the cold, as is common in that kingdom from the beginning of October till the end of May, and that is why they did not go to church, and the said Don Bernardo her husband stayed in bed, and this confessor was seated at his bedside reading the Passion of Our Lord Jesus Christ; and at this time Doña Catalina de

⁸³ *tenderse algo del cabello*: I do not know this expression, but I conjecture its meaning.

Zamora, the wife of Diego Romero, came in to see them and asked what they were doing, and she replied that they were reading the Passion, to which she replied that that was very good; and at this time there was no one in her house except some unbaptized Indian women who, being still uncivilized, were incapable of noticing any of the things mentioned in this count, because all the [fol. 101r] Christian slaves and persons of her household had gone to church; and afterwards many people came in, because the procession had already gone by; and then they drank chocolate, because before there had been no one to prepare it; and she has no memory whatsoever of having got up to fetch a clean bonnet or putting it on her husband; and if she should have got up to fetch it and should have put it on him, it would have been by chance, so that he should have a clean bonnet, and for no other purpose or reason; and there could not have been anyone who saw or noticed it; that she is a Catholic Christian and has lived and intends to live as a Christian, and she has not heard these things until now; and because she is a Catholic Christian and has lived and will live and will die as such, she declares all that she may have to say, in case she may not understand something that she ought to declare and affirm. And this is her reply.

COUNT 5

To count 5 she replied that she refers to what she has stated with respect to the preceding count, which is the truth, and anything else is false, and she denies it fully and completely; and that even had she and her husband wanted to put on a smock apiece, they only had one; and that no one could have seen them from the street, because the parlor lies between the street and the room where this accused and her husband were. And this is her reply.

COUNT 6

To count 6 she replied that in her house and possession she only had one book written in the Tuscan language, of which she has some knowledge; that it is titled Ariosto and contains [fol. 101v] the story of *Orlando furioso*; that she would occasionally read it, but not often, and she did this mainly so as not to forget the said Tuscan language, which, as she learned it when she was very young, she is gradually forgetting; but the said book does not contain anything contrary to our holy faith. It contains only what the books called of chivalry usually contain, enchantments and wars, and sometimes she had to laugh while reading those things; and that the said book was left at her house, in the same room where she slept, in a little basket or sewing box. Let it be brought, and the truth will come out. And this is her reply.

COUNT 7

To count 7 she replied that after they crossed the Río Florido on the way to El Parral, near there, this confessor fell gravely ill, and thus she arrived at El Parral, where she had a miscarriage, and was crying out day and night throughout Holy Week; and after Easter she went to church on two or three days; and when she came back from mass on the last day, her affliction returned, and she remained thus until they got under way, when she was still very ill; and that is why this confessor did not confess or receive communion on the said Easter, but not for any other reason, nor out of contempt for her Christian obligation. And since she was so sick she does not know whether Don Bernardo, her

husband, confessed and received communion on the said occasion; but later, after they arrived at the huts of Fray García de San [fol. 102r] Francisco, which are at the border with the Mansos, she confessed and received communion on Corpus Christi Day. She does not remember whether the said Don Bernardo, her husband, confessed at that time. And this is her reply, and that she is a Catholic Christian by the grace of Our Lord God.

COUNT 8

To count 8 she replied that on their voyage to New Mexico her husband Don Bernardo always got up to hear mass, although perhaps on some days when he was very sick he did not get up, although it seems to her that he always got up; and this confessor did the same, although because she was weak and sick and traveling so far with such terrible travails, she sometimes heard mass lying in bed; and out of modesty and concern for what is proper she closed the curtain of the carriage and heard mass through the front window of the carriage, where she could see, and she heard mass kneeling on her bed, except for a few times when she was very ill; but this happened for the said reasons and not out of contempt, and God in His holy mercy forbid that she should offend against His holy religion. Let Him rather take away her life. And this is her reply.

COUNT 9

To count 9 she replied that, as this confessor has already stated, she was very sick at El Parral, and therefore could not attend church or processions, although she had no knowledge of more than one taking place there, which was one of blacks and mulattoes, and she does not know on what day or at what time it took place, because she only heard about it; but her husband Don Bernardo always went to mass and heard it, according to what she always [fol. 102v] believed and heard, although she could not see it; and this is what happened, and the truth, and she denies everything else. And this is her reply.

COUNT 10

To count 10 she replied that concerning Juan González Lobón, who is half crazy, people used to say what this count relates, something so nonsensical that it provoked laughter; and one or two times, when this confessor was with the said Don Bernardo, the aforesaid asked the said Juan González, because others were there talking about the crazy things he did, "Come here, you crazy fellow: you said this," and he mentioned what is said in the count; and he answered that he had said that, but that he had meant to say something else, but does not now remember what it was, at which they laughed because it was nonsense, but for no other purpose or cause. And this is her reply.

COUNT 11

To count 11 she replied that she absolutely denies what is alleged in this count,⁸⁴ because she has never said such a thing or even imagined it, nor can she have said it in contempt of the holy images, for she is a Catholic Christian by the grace of Our Lord Jesus Christ. And this is her reply.

⁸⁴ That she compared an image of St. Anthony to the *cabo*.

COUNT 12

To count 12 she replied that this confessor never kept any person of her household from hearing mass or confessing or receiving communion at the times prescribed by our Holy Mother the Church or at other times, or advised anyone against doing so; and that she used to order her servants to be sure to confess and receive communion; and as for the others who were [fol. 103r] free persons, she always believed that they confessed and received communion; and this confessor told her servant Josefa—because she was in charge of the kitchen and could inform them all, if this confessor so ordered—to tell them that in her house no one ate meat on Easter without having been to confession and communion; and this confessor always took her servants and subordinates to church with her, and they confessed and received communion in her presence. And this is her reply, and she denies everything else.

COUNT 13

To count 13 she replied that when her maid Josefa would come in to prepare chocolate in the morning while this confessor and Don Bernardo were in bed, she would say, “Praised be the Blessed Sacrament. God grant Your Honors a good day,” and they would answer, “Forever,” and they said the same when the table was cleared; and it would be hard for anyone to see whether they crossed themselves when going to bed and when getting up, and that they did always cross themselves and praised Our Lord; and this is what happened, and she denies everything else as false. And this is her reply.

COUNT 14

To count 14 she replied that her maids slept in the dressing room and at night would come in and go out through the door of her bedroom, where a young maid of hers called Clara would sleep, whom she now has with her in her cell and whom this confessor and her husband have always considered like a daughter. As for the other maids, why should they sleep in her bedroom? And since they went in [fol. 103v] and out through her said bedroom, how can it be said that they locked themselves in? And she has no recollection whatsoever of whipping any of her maids to keep her from coming into her bedroom, and how could she whip her for that when there was no other way for her to go in and out. And this is her reply, and she denies everything else.

And since noon had struck, this hearing was terminated at this point, to be continued at the next; and having been admonished to reexamine these matters carefully and tell the truth, she was ordered back to her cell; and she signed.

Doña Teresa de Aguilera y Roche

Done before me. Bartolomé de Galdiano [Rubric]

HEARING AT WHICH THE REPLY TO THE INDICTMENT CONTINUES

In the Holy Office of the Inquisition in the city of Mexico, on the 27th day of the month of October of the year 1663, the Inquisitor Inspector Dr. Don Pedro de Medina Rico, while holding his morning hearing, ordered that Doña Teresa de Aguilera y Roche, a

prisoner in one of the secret cells of this Holy Office, be brought thence to the hearing; and once she was present she was told that if she has recalled anything else that she ought to say about these her affairs and case, she should declare it, and in all things tell the truth under the oath she has taken.

She declared [fol. 104r] that she only wishes to state and add to her reply to count 1 that out of necessity she would shut herself in after about a month or a month and a half for purposes of cleanliness, and that her husband would sometimes come looking for her and come to the door and knock, asking, "What are you doing, my dear?", and she would reply that she was doing her business. And sometimes he would come in, and others he would go away; and that for now she has nothing else to add.

She was told to pay attention and the reading of the indictment would continue, that its second reading has been begun so that she might reply truthfully under the general and special oath she has taken to do so.

COUNT 15

And count 15 having been read to her, she replied that the facts are that when she went to New Mexico she took along a very astute black slave of hers called Ana, who was undone in New Mexico and became pregnant; and then she said that she did not become pregnant but pretended to be pregnant, and at that time she would fast and would pretend to feel faint, falling down here and there; and this confessor asked her servant Josefa, whose other name she does not know, "What's the matter with that slave?", and she replied that since she was pregnant and was fasting she would feel faint, and this confessor replied that if she was pregnant she should not fast, because pregnant women were not obliged to fast, because by fasting they did harm to the child and it would be born weakened; and this is what happened in this instance, and nothing else. And as for the scapular of Our Lady of Carmel, the said slave had one [fol. 104v] and would leave it lying anywhere on the ground and behind the chests, and this confessor scolded her for this negligence, to which she replied that, as she dressed quickly, she would forget to put it on, and this confessor told her that she should nevertheless take care to put it on; and after a few days she saw her without it, and when she scolded her for this, she replied that it had torn and that she had nothing with which to make another, and so she was not wearing it; and this confessor told her that her negligence must have caused its loss, because how was it possible for it to be torn, because the said slave was very careless and lost and tore everything; and Don Bernardo knew nothing of this, and the rest of what is said in this count is totally false, and she therefore denies it. And this is her reply.

COUNT 16

To count 16 she replied that the facts concerning this count are that late one day her said slave told this confessor that she thought that day, or the next, was the day for her prayers, and that this confessor should check it, and she gave her said slave a key so that she could bring out some papers where the account was kept; and having asked her for them and looked at them, she found that more than a month had passed since the time for her prayers, and the said slave asked her why she had not informed her of this, and she replied that she had informed her, telling her, "Bear in mind that this is the month for your prayers," and why had she not attended to this, because this confessor could not very well attend to it when she had so many servants; and nonetheless she told her to go if she wanted to do so, and to make her confession and receive communion, to which she replied

that she did not want to go, since [fol. 105r] the time for her prayers had passed; and this is what happened, and nothing else; but Don Bernardo was not informed of this, nor was there any reason for him to be; and that she has always taken special care that her servants and slaves should confess and receive communion, taking them to church with her, as could be verified by two of her servants whom she brought from Cartagena, mestizos called Juana and María, who must be in this city and in the house of Doña Leonor de Pastrana, her mother-in-law, and her servants must know where they are, and by a light mulatto called Isabel de Morquecho, who has long been a widow and whom she understands to be at present living in Guadalupe, and by another mulatto called Mariana, whose surname she does not remember, of whom, and of whose surname, the said mulatto Isabel will have information; and by Doña Bernarda de Solórzano, and at her said mother-in-law's house they will be able to tell where she lives and where she can be found, and she is a widow. She can inform about how she lives. And that until now she has not heard or had any notice of what is stated in this count, because by the grace of God she is a baptized Christian. And this is her reply.

COUNT 17

To count 17 she replied that what is stated in this count is totally false, because neither she nor her husband has ever kept any servant or other person from confessing and receiving communion to gain the jubilee of the Portiuncula or any other indulgences. And this is her reply.

COUNT 18

To count 18 she replied that what is contained in this count is false as stated, because it seems that her said maid Josefa, on the eve of one St. Nicholas's day, [fol. 105v] as also appears from the count, said that she wanted to go to confession and communion the next day, and this confessor told her by all means to go, and to pray to Our Lord for her, and that she did go; and when late that day she returned, she said that on the afternoon of the said day she wanted to go to say her prayers, and this confessor told her to go; and when it got to be very late, Don Bernardo her husband said to this confessor that it was time to have chocolate, and this confessor replied that it was and ordered it to be prepared, without remembering whether the said Josefa was in the house or abroad, thinking that she might by then have returned, until her girls told her that she had not returned, that they had already sent for her, and this confessor replied, "Leave her alone; have the Indian Antonia come, and she will make it, or I'll make it"; and the Indian did come, and just then the said Josefa came in, and the Indian said to her, "Well, you're back," and she replied, "Yes, since they sent for me, and I had already finished and was talking to some women"; but neither this confessor nor her husband scolded her or said anything to her. The people in the kitchen may have sent for her urgently; this confessor can only have said that they should make chocolate, because the said Josefa usually made it, and it is a gross falsehood to say that this confessor or her husband kept her from going to confession and communion. And this is her reply.

COUNT 19

To count 19 she replied that it is true that the said maid Josefa used to come into the room where this confessor and her husband [fol. 106r] slept and would praise the Lord in

the manner stated in this count, and the said Don Bernardo and this confessor would reply "Forever"; and sometimes they would reply in a low voice and others more loudly, depending on the degree to which they were asleep or awake; and this only is the truth, and all else is false, and she denies it in its totality. And this is her reply.

COUNT 20

To count 20 she replied that all the images this confessor had in her house she had on her altar and at the head of her bed, and Don Bernardo took one and put it on his desk, which was in his office; and there were no other images that could have been in the pantry, nor is it possible that they should have been improperly stored; and she therefore denies any and all of the contents of this count. And this is her reply.

COUNT 21

To count 21 she replied that she has no idea whatsoever who might be the person who is said to have scolded the said maid, unless this is meant to allude to Doña Catalina de Zamora, the wife of Diego Romero, who always served this confessor, but that the said Doña Catalina is a good Christian and therefore she could not have scolded her for performing Christian actions; though she does believe that she scolded her for procuring for her husband⁸⁵ and even much more than procuring, and for other evil deeds; because when this confessor complained of the said Josefa, the said Doña Catalina replied to her that she had already scolded her, and so it might be that the said Josefa, out of hatred for this confessor, should have borne this false witness, and others, against her. And this is her reply.

[fol. 106v] COUNT 22

To count 22 she replied that she [worships] only God and His saints and has always praised and invoked, and does praise and invoke, them, and she is devoted to her saints; and it is not possible that persons who dealt with her should not know this, because she told them about it; and thus what is stated in this count is false. And this is her reply.

COUNT 23

To count 23 she replied that this confessor and her husband always went to hear mass very willingly and devoutly on all holidays and some other days that they believed to be holidays, and that this confessor failed to attend mass only on days when she was ailing, because she was almost always incapacitated in New Mexico; and it may be that on one of the days when she failed to hear mass because of the said impediment or ill health she may have got up, either to seek relief in her parlor or because of the pressing need to look after everything in her house, because all the others were intent only on destroying it; and being near the church or far from it did not keep her from going, because she had a carriage in which to go; and after [her husband] ceased to be governor they went to live far off, and no coach was sent for them, and they were without servants for fear of the new complaints of the new governor and the friars, and they removed her seat from its place in

⁸⁵ That is, Don Bernardo.

the church to make room for the tomb,⁸⁶ and afterwards they placed it behind the door; and then the new governor, Don Diego de Peñalosa, had it placed up in the chapel of [fol. 107r] Christ where the wives of former governors are seated, and there she sat, and there he would station a light mulatto girl with whom the said governor Don Diego maintained an illicit relationship; and for all these reasons, this confessor could not attend mass, but she never failed to hear it for lack of devoutness and veneration or out of contempt for the obligations of a Christian; and her husband Don Bernardo always used to hear mass, except for some time when he was sick; and this is the truth, and anything else is a falsehood that she denies. And this is her reply.

COUNT 24

To count 24 she replied that it is true that twice a day when they were fasting they had chocolate made with water, which is the kind commonly deemed not to break the fast, and not chocolate made with *atole*,⁸⁷ which does break it; and it is also true that each of them was served a small slice of toasted bread, parted or whole, without distinction, and that they always shared this bread with the little dogs that came to Don Bernardo and with the little servant boys of the house who came to this confessor. This, and nothing else, is the truth, and the other insinuations are false, and she therefore denies them. And this is her reply.

COUNT 25

To count 25 she replied that when they came to El Parral during Lent on their way to New Mexico, Don Enrique de Ávila, who was the governor there, lodged this confessor's husband and herself and all their household [fol. 107v] and served them meat for supper, because they say no fish is to be found there and that most people eat meat on the days when it is prohibited; and the next day, or the one following, a servant of the said Don Enrique asked a servant of the said Don Bernardo whether they would eat meat or fish, and when the said Don Bernardo heard this he asked Fray Diego Rodríguez, a missionary father and member of the Order of St. Francis who was traveling with the said Don Bernardo, what he should reply, and the said Fray Diego said that it seemed to him that being in someone else's house they should eat what they were given, as it seemed to be difficult to eat fish there, and thus they continued to serve them meat; and on the Thursday, Friday, and Saturday of Holy Week the said Don Bernardo said that it was a hard thing to eat meat on those days, and so they brought them fish; and on the said three days this confessor ate things that were neither meat nor fish, although she was ailing and had permission from her doctors to eat meat all through the year and was forbidden to eat fish; and this is what happened, for the reasons stated, and not out of contempt for the precept [of the Church]; and in Santa Fe they never ate meat on days when it was forbidden, or at least she does not remember eating it on any day when it was forbidden, and if they did eat it on some such day it must have been because of sickness and not in order to disregard their obligations as Christians, and she therefore denies everything said and insinuated to the contrary. [fol. 108r] And this is her reply.

⁸⁶ *para poner en el molumento*: I think the scribe has omitted one *el* (*en él el*) and written *molumento* for *monumento*, which is, among other things, the tomb of Christ set up in church during Holy Week.

⁸⁷ Corn gruel.

And since noon had struck, this hearing was adjourned at this point, to be continued at the next; and after being admonished to reexamine the matter carefully and tell the truth, she was ordered back to her cell, and she signed.

Doña Teresa de Aguilera y Roche

Done before me. Bartolomé de Galdiano [Rubric]

FURTHER HEARING CONCERNING THE INDICTMENT

In the Holy Office of the Inquisition in this city of Mexico, on the 29th day of the month of October of the year 1663, the Inquisitor Inspector Dr. Don Pedro de Medina Rico, while holding his morning hearing, ordered that Doña Teresa de Aguilera y Roche be brought to it from the cell in which she was imprisoned; and when she was present she was told that if she has anything to say relating to her case and concerns she should do so, and in all things should tell the truth under the oath she has taken.

She stated that for the time being she has not recalled anything of substance that she should declare, and that she would make further statements later as the occasion might arise. She was told to be attentive and that the remaining counts of the indictment against her will be read to her so that she may reply to them in all truthfulness as [fol. 108v] she has promised under oath both general and specific.

COUNT 26

And when count 26 had been read to her, she declared that everything stated in this count is false, because no such thing has happened in any fashion, and this confessor has not and could not have said it⁸⁸ because she has always been in the habit of going to confession and communion, especially in this city and in the other places where she has been, although it is true that in New Mexico, because of the extreme cold and her being in poor health, she did not go to confession and communion as often as before; but when our Holy Mother the Church commands it she never failed to go to confession and communion, because by the grace of God she is a Christian; and her husband Don Bernardo always did the same, except during this past Lent, when he was a prisoner, because although he wished to confess and asked for various confessors for this purpose and requested them of the father custodian, the latter never replied to him and he was not assigned any confessor from among those he had asked for, because Fray Nicolás de Freitas, who was the guardian of Santa Fe, kept the other friars from going to hear his confession, saying that he should confess to him and that he would go, and the said Don Bernardo would not confess to him because he knew from experience that he would cause him great annoyance and because he was very young [fol. 109r] and of very vexatious temperament; and so for this reason the said Don Bernardo did not confess during that Lent, but he has always done so like a Catholic Christian. And this is her reply.

COUNT 27

To count 27 of the indictment against her she replied that she denies the contents of the count generally and specifically, because she has never been inclined to speak ill of priests, whom she holds in the greatest veneration, or of other persons, and what she owes

⁸⁸ That the clergy revealed confessions.

to her honor does not permit her to do so. What she may have said might be that when her husband Don Bernardo had gone to Guayacocotla as chief magistrate and was in the town of Chicontepeque, he found that the Indians of Ilamatlán were very angry at the beneficiary Don Nicolás de Prado, and Don Bernardo tried to reconcile them and bring the Indians to kiss the hand of the said beneficiary, and they refused to do so; and he therefore arrested them, and afterwards he reconciled them and they kissed his hand, and then the said beneficiary came to say that the said Indians were preparing a petition against him, and Don Bernardo sent the governor⁸⁹ to take it away from them, and he returned saying that he had looked for it with all diligence and had not found it; and afterwards Don Francisco de Fuentes, vicar of the beneficiary Juan Ramírez de Morales, came and brought the petition, and when he was asked how he had found it, he [fol. 109v] replied that the said beneficiary Juan Ramírez had summoned the Indian in whose house the others were lodged and ordered him to kneel and make his confession, and during the confession he asked him about the said petition, and he replied confessing that they had drawn it up and where it was kept; and then the said beneficiary sent the town beadle⁹⁰ to go and fetch it, and he had gone and brought it to him, and it was the one he was bringing to the said Don Bernardo; and this confessor was astonished at hearing the strange way in which the petition was sought and brought, and this was all she could have said, without entering into judgments about whether this was good or bad; and she might also have said that the said beneficiary Don Nicolás de Prado had died without confessing, because he did not think he was so sick. He sent off his assistant, so that one morning he was found dead without having had anyone to whom he could confess; and this also without speaking ill of the said beneficiary but only recounting this event during conversations, with no intent of offending or maligning. And this is her reply.

COUNT 28

To count 28 she replied [fol. 110r] that she always saw to it and has seen to it that the members of her household should comply with their Christian obligations by hearing mass, confessing, and receiving communion when our Holy Mother the Church commands, and so the contents of this count are worse than false. And this is her reply.

COUNT 29

To count 29 she replied that the content of this count is egregiously false, because this confessor and her husband have always prayed, commending [themselves] to Our Lord God, and this confessor has habitually recounted the lives of saints and carried a rosary. It is true that when she went to mass she would take along a rosary of greater value and afterwards store it with her clothes, but she always carried another in her pocket, and neither she nor her husband have ever rebuked persons who wear a rosary around their neck or called these persons hypocrites or referred to the rosaries as baubles, and all of this is false. And this is her reply.

⁸⁹ That is, an Indian who served as governor of the Indians.

⁹⁰ *fiscal del Pueblo*: an Indian who sees to the religious compliance of the others, or a kind of ecclesiastical bailiff.

COUNT 30

To count 30 she replied that the contents of this count are false as stated, because, although she had a desk and in its middle drawer kept the papers of Don Bernardo her husband, which were important, because he has never safeguarded them, and there was no reason to go looking inside [fol. 110v] the said drawer, this confessor nonetheless never forbade or permitted the said drawer to be opened, but handed over her keys, and they opened whatever drawer was appropriate; and sometimes this confessor, outside the room where the said desk stood, handed over the keys to it so that they might open and remove what was needed. And this is her reply.

COUNT 31

To count 31 she replied that the contents of this count are false, because she has never possessed the powders mentioned in it or done or said what is stated there, because she is a Catholic Christian and as such she knows that one may not make use of such things. And this is her reply.

COUNT 32

To count 32⁹¹ she replied that what is stated therein is worse than false, because she has never done or dreamt of doing such a thing or ever made use of such things, because if her husband has sometimes caused her distress she has had recourse to Our Lord, entreating Him to reform him, making use of her prayers and of the masses she ordered said. And this is her reply.

COUNT 33

To count 33 she replied that it is true that sometimes, [fol. 111r] when she suffered from corns on her feet, she would place a little bit of onion on them, because this is an efficacious remedy, but that this was not frequent nor done with any other intention or cause. And this is her reply.

COUNT 34

To count 34 she replied that it is true that this confessor and her husband did not attend the reading of the edicts of faith, but the reason stated is totally false, and she therefore denies it *in toto*, because the truth is that the said Don Bernardo was truly sick and this confessor was as though crippled by the cold and the ailment in her feet, as she has previously stated; and she sent all the members of her household, though they were already very few in number, to hear the edicts; and when other edicts were read previously for the impoundment of certain books, she and the said Don Bernardo attended; and being Christians, how could they feel contempt for matters concerning our holy faith? And this is her reply.

⁹¹ That she saved her menstrual blood.

COUNT 35

AGAINST DON DIEGO DE PEÑALOSA. COPIED FOR HIS TRIAL [RUBRIC]

To count 35 she replied that the contents of the count are false; she has already declared the truth in regard to learning that this Holy Office was to arrest her husband: that the said Don Diego de Peñalosa told her about it ahead of time in the church [fol. 111v] and afterwards at her house, telling her that her husband would be arrested that night by this Holy Office, affirming it with full knowledge, for so it happened. And this confessor learned and knew when he was in fact arrested, and thus it was impossible for her to doubt it or ask whether he had been arrested by the Holy Office. It is true that when this confessor was imprisoned in the cell mentioned, one day when she was so imprisoned she inquired about the said Don Bernardo of one of the friars who came in to see her weep and to laugh at it, [so inquiring] not to find out whether he had been arrested by the Holy Office, but to have news of him and see what answer she would receive; but in no wise does this confessor know or has she known anything concerning the said her husband relative to this Holy Office, and she did and does believe that he was not arrested by it justly, but because of false testimony against him, which she trusts in God will be revealed. And this is her reply.

COUNT 36

To count 36 she replied that a servant of hers who had come from Cartagena and had served Bishop Don Fray Cristóbal de la Zárraga, uncle of her husband Don Bernardo, had written two letters to this confessor from this city, saying [fol. 112r] that this confessor's mother-in-law had said that in the course of a suit brought by her and her children against Roque de Pastrana, the said Roque de Pastrana had given 40,000 pesos to Don Bernardo to desist from the suit; and this confessor had the said letters in her chest, and when she was arrested it was said that the said Don Diego de Peñalosa had found letters of great importance; and believing that the letters he had seen might have been the said two letters, this confessor asked Fray Nicolás de Fletas, she believes, to look for them and bring them to her; but he never brought them; and later, when she was a prisoner in the town of Santo Domingo, the father custodian Fray Alonso de Posadas [sic] told her that the letter on which the said Don Diego based his suspicions was a letter that she had been writing to this city to Doña Bernarda de Solórzano, a widow, and that at the end of this letter she had said, "give my regards to that person or persons." She does not remember whether she said such a thing, but she might have said it to refer to persons with whom she corresponded and whom she was supposed to visit, because this confessor could not do so when she left because of the speediness of her departure; and the said Don Diego seized this letter along with others that the said Don Bernardo her husband was sending, and related papers; and this is what happened, [fol. 112v] and she denies everything else. And this is her reply.

COUNT 37

To count 37 she replied that as they were leaving Santo Domingo they ordered the carriage in which she was traveling to stop because they were trying to attach steps to it, although she objected to stopping so as not to be left alone and helpless; and when she sent a Mexican Indian girl whom she had with her to the cart where she was to travel, she

passed by the cart in which Don Bernardo her husband was traveling, who told her, "Go tell your mistress not to stop here," and the little Indian came back and gave the message to this confessor; and when Fray Salvador Guerra asked her how it was that she had sent a message to her husband, she told him what had happened; and later she saw that the custodian was cruelly flogging the said Indian, and although this confessor asked him to let her be, as she was not to blame, he kept up the flogging, and afterwards he came to the carriage and told this confessor the reason for flogging her, and that if this confessor did not behave very prudently he would put her in a cart, and that they had placed her under ecclesiastical censure to keep her from communicating with her husband; and she replied that she had not been placed under censure and that the communication had been only as recounted; but the rest of what the count states, about [fol. 113r] contempt for censures or insults against those who impose them or may impose them, did not happen. That is the truth, and everything else is totally false. And this is her reply.

COUNT 38

To count 38 she replied that it is true that on the said occasion she saw the cart on which her husband was being transported as a prisoner, and as an honorable woman of distinction who felt the misfortunes of her husband, she cried out against those who had borne false witness against him; but she said nothing against the friars because at that time she did not yet know that they had instigated the prosecutions; and this is what happened, and she denies everything else. And this is her reply.

COUNT 39

To count 39⁹² she replied that the contents of this count are totally false, because no such thing has happened, nor has this confessor said it or thought of it, and therefore she absolutely denies it. And this is her reply.

COUNT 40

To count 40⁹³ she replied that in everything she has always declared and confessed the truth without concealing or holding back anything whatsoever concerning the questions put to her or the accusations made against her. And this is her reply.

COUNT 41

To count 41 of the said indictment she replied that she has always testified truthfully like a Catholic Christian and that she recognizes and respects her obligation to do so, having so [fol. 113v] promised by oath to Our Lord, and being before this Holy Office. And this is her reply.

CONCLUSION OF THE INDICTMENT

To the conclusion of the said indictment she replied that by the grace of God she is a Catholic Christian and very zealous in His holy faith, and that she has not committed the offenses of which she is accused or any other that concerns this Holy Office; and that with

⁹² That she questions the fairness of the proceedings of the Holy Office.

⁹³ That she refuses to admit her guilt.

respect to torture, she has declared the plain simple truth as a Christian and can say nothing else because she knows nothing else, and she implores the clemency of the Lord and of this Holy Tribunal. And this is the truth under the oath she has taken.

And the said inquisitor inspector ordered that the said Doña Teresa be given a copy of the said indictment so that in three days she may reply, advised by one of the attorneys who assist persons tried before this Holy Office, who are Licenciado Don José de Cabrera and Dr. Alonso Alberto, and that she should choose which one of them she may prefer.

HER ATTORNEY, LICENCIADO DON JOSÉ DE CABRERA

And she chose the said Licenciado Don José de Cabrera as her attorney, although she stated that not being a native of this city and having spent little time in it, she does not know any attorneys other than Dr. Don Gregorio López [fol. 114r] de Mendizábal, and that she wishes to appoint him; and having informed her that, as he is such a close relative of her husband, Don Bernardo López, and has not been appointed attorney for the prisoners of this Holy Office, it is not appropriate to appoint him to defend her, the said inquisitor inspector stated that he would have the said Licenciado Don José de Cabrera summoned and that she would be given a copy of the indictment brought against her and such paper as she might need if she wished to write anything down; and upon being read the hearings from that of the 26th of the current month of October to the present one, she stated that they are correctly recorded and noted down, as she has testified; and after she was admonished to reexamine the matter carefully and to tell the whole truth, she was ordered back to her cell; and before that she signed.

Doña Teresa de Aguilera y Roche

Done before me. Martín Ibáñez de Ochandiano, secretary [Rubric]

HEARING AT WHICH SHE WAS GIVEN A COPY OF THE INDICTMENT

In the Holy Office of the Inquisition in the city of Mexico, on Tuesday, the 6th day of the month of November of the year 1663, the Inquisitor Dr. Don Pedro de Medina Rico, inspector of this Tribunal, while holding his morning hearing, [fol. 114v] ordered that Doña Teresa de Aguilera, prisoner in one of the secret cells of this Holy Office, be brought thence before it; and when she was present she was told that if she had remembered anything that she ought to declare pertaining to her present concerns and case, she should declare it, and do so truthfully in all things under the oath she has taken.

She declared that she has remembered that when she went from this city to the governorship of New Mexico they took along, or there traveled with them as settlers of that kingdom, a woman called Mariana, whose last name she never learned, and a man who was her husband, whose name she does not know, both of whom stopped at El Parral; and the said Mariana was carrying a letter to Pedro de Arteaga, who was also going to New Mexico as a settler, and it was said that the said letter was from a daughter of Tomás Tremiño, who had been delivered to the criminal court by this Holy Office, and the said daughter's name was Juana, and she does not recall her last name; and this confessor, having misgivings about persons of this sort, asked for the letter and opened it and read it, and it does not seem to her that it contained anything bad, despite which she threw it into the fire and it was burned; and the said Pedro de Arteaga and his wife Josefa,

whose last name she does not remember, went on to the town of Santa Fe; and since they had no place to live and were out in the open countryside, her husband Don Bernardo, having [fol. 115r] pity on them, brought them to his house; and afterwards they were told that the said Josefa was the daughter of the said Tremiño, and they therefore tried to find out the truth about this and drive them from their house; and the said Pedro de Arteaga did in fact say that his said wife was not the daughter of Tremiño, but that he had had an illicit relationship with a daughter of Tremiño in this city, because of which people believed that his wife was Tremiño's daughter; and because of this and for other reasons the said Pedro de Arteaga and his wife developed animosity toward this confessor and her husband; and the said Pedro de Arteaga was a man of very bad behavior and disposition, and so it is possible that because of the said animosity and the said bad character he may have given some false testimony against this confessor and her husband, and she therefore mentions this for purposes of her defense.

She was told that at the preceding hearing she was offered a copy of the said indictment, which is now being given to her, written on five folds of paper, the last with writing only on the first page, and the others with writing on all pages, and with it she will be given a fold of paper and pen and ink so that she may examine it and, if she has anything to add to her replies or to criticize, she should do so truthfully and, after so doing, request a hearing and present it thereat, and her case would be continued; and she was in fact given the said copy of the indictment and a blank fold of paper marked [fol. 115v] by me, the present notary, and the warden was ordered to give her an inkpot and a pen, whereupon she was ordered back to her cell. And before that she asked that she be given the *Libro del perfecto cristiano* that she brought with her to this Holy Tribunal, and the inquisitor inspector ordered the warden to give it to her. And after being admonished to reexamine the matter carefully and tell the truth, she was ordered back to her cell.

Done before me. Bartolomé de Galdiano [Rubric]

HEARING HELD AT HER REQUEST, AT WHICH SHE ASKED THAT, FOR REASONS THAT SHE ASSERTS, LICENCIADO CABRERA NOT BE HER ATTORNEY AND THAT DON ALONSO ALAVÉS BE APPOINTED IN HIS STEAD

In the Holy Office of the Inquisition in Mexico, on the 19th day of the month of November of the year 1663, while the Inquisitor Inspector Dr. Don Pedro de Medina Rico was holding his morning hearing, Doña Teresa de Aguilera y Roche was by his order brought from the prison cell where she is held; and when she was present she was told that the warden has reported that she has requested a hearing, and that she should state why she has requested it, and testify truthfully in all things, under the oath she has taken.

She stated that she has requested it to say that although she named Licenciado Don José de Cabrera her attorney, [fol. 116r] she has subsequently become aware of the fact that the aforesaid has been the attorney for many of the parties with whom her husband Don Bernardo López de Mendizábal has been engaged in lawsuits, and she therefore deems it not in her interest to choose him as her attorney; and since she does not know Dr. Alonso Alberto, who was also proposed to her as her attorney, she requests and beseeches this Holy Tribunal to assign Don Alonso de Alavés, an attorney in this city, as her attorney, because she is confident that he will do what is necessary to defend her.

And she also requests and entreats that she be given another fold of paper on which to note down some points in her defense, because she has already filled the paper that was

given to her and she needs to continue to make notes for her defense; but she nonetheless requests and entreats that her attorney be summoned and that he be informed about this case as has been promised to her, and with his advice and consent she will declare what best serves her defense.

And the said inquisitor inspector ordered that she be given a fold of paper marked by me, the present secretary, whereupon she was ordered back to her cell. And she signed.

Doña Teresa de Aguilera y Roche

Done before me. Diego Martínez Hidalgo, secretary [Rubric]

HEARING AT WHICH [THE RECORD OF] THE SAID DOÑA TERESA'S HEARINGS WAS READ TO
HER ATTORNEY, DON ALONSO DE ALAVÉS

In the Holy Office of the Inquisition in Mexico, [fol. 116v] on the 26th day of the month of November of the year 1663, while the Inquisitor Inspector Dr. Don Pedro de Medina Rico was holding his morning hearing, Doña Teresa de Aguilera y Roche was by his order brought from the cell in which she is held, and when she was present she was told that she knows that she has sworn to tell the truth at all the hearings that might be held for her until her case is decided.

She stated that she has not recalled anything new that she should declare, that all that has occurred to her she has declared and written on the two folds of paper that were given to her, which she returned with writing on all their pages, and that in the second fold her replies will begin to appear; and some errors of speech and of writing may appear on these sheets, resulting from ignorance and not from malice, and she therefore submits to the correction and clemency of this Holy Tribunal.

She was told that Dr. Don Alonso de Alavés Pinelo, whom she appointed her attorney and who will be informed of her case, is present, that she should discuss and communicate with him what befits her defense; and thereupon the said Dr. Don Alonso de Alavés was placed under oath as required by law, [fol. 117r] under which oath he promised that with all thoroughness, care, and diligence he will defend the said Doña Teresa de Aguilera and will allege and declare all matters in which he may believe her to be in the right, and if he should believe her not to be in the right he will inform and correct her, and that he will maintain secrecy in all things, not saying or revealing anything to anyone.

And thereupon the said Dr. Don Alonso de Alavés was read [the record of] the hearings held with her and through folio 2 of those she presented at the hearing of 5 October of the current year; and the proceedings were suspended at this point, to be continued at the next hearing, because Dr. Don Alonso Alavés, her attorney, was called to other business, whereupon the said Doña Teresa de Aguilera was ordered to return to her cell.

Done before me. Diego Martínez Hidalgo, secretary [Rubric]

[fol. 117v] Here [are inserted] the two folds that Doña Teresa de Aguilera submitted at the preceding hearing.

[fol. 118r]⁹⁴ And to count 2, in addition to what I have already declared, the year we went [to New Mexico] I washed my hair the day before Christmas Eve, in the evening; to be precise, when I was about to do so Josefa came in and told me that Ana, the wife of Juan Joaquín, was very sick, and finally I told my black slave to tell Juan Zuñi to summon Catalina Bernal, who came right away; and when I ordered her to examine the said Ana they came to tell me that she had just given birth, and then the said Catalina Bernal came in and stayed with me till Don Bernardo and Miguel de Noriega, one of the secretaries auditing Don Juan Manso, came, and we set about having supper; and as all these persons know, Your Honor, my husband did not wash; and this occurred during the week, as can be reckoned from its being, I think, the year '59 and Christmas falling on a Thursday, and my washing taking place already on Tuesday. And in addition to the aforesaid, Doña Catalina de Zamora knows that all this happened as I said; and she also knows that when she came to see me one Saturday afternoon at the beginning of summer of the year after this Christmas, she told me that curled hair suited me, that I should always wear it like that, and I answered her that it was a lot of work and that the hair was singed and that to avoid both things I spread this work over two sessions, and she enjoyed insisting on this subject. I asked her whether this was the first time she had seen me like this, because during the first summer I had dressed my hair every Saturday, and she told me that she had not noticed it, and I told her that I had done so, which information may help her to remember. And this happened because I had washed that day. And Doña Ana Robledo can also testify that shortly after she moved into her house, when she came to see me toward dusk one day, the day before St. Bartholomew's eve, two years ago, and it was a Monday, and I was washing, when they told me she was coming I sent Josefa, who stayed in the parlor with her until I finished, and I came out to where they were, drying myself with a towel; and as a question to help her remember, let her say whether she told me, as we sat down and she embraced me a second time, "God bless you, madam, I've never seen you looking better," and other such things that she told me as a friend; and if there had been people from outside on other occasions as there were on these three, many could testify.

To count 3 I reply, Your Honor, that this was nothing but doing my hair because of the urgencies of the following day, and if I had done so in order to celebrate it as this count says, I should have put on ribbons, flowers, and roses; and since I did not do so, it is plain that what is being alleged against me is false, because I did not put on anything but what I normally wore at home, like a person acting without special care or any special aim, and I also used to do this at night, because that was simply when the occasion arose or I had time.

And concerning count 8, Your Honor, in addition to what I have stated, I say that Fray Diego Rodríguez, a missionary father, should say, as the person who always said mass for us, whether Don Bernardo ever heard it in his carriage, and also Fray Luis Martínez and Cristóbal de Anaya, Francisco Domínguez, [fol. 118v] [and] Toribio de la Huerta, who can speak of this from El Parral on, and as many others as may wish to testify about it truthfully, for all those who traveled with us saw it. And I used to hear it from the carriage, almost always dressed, and this I did to protect myself from the sun and wind, as a delicate woman distressed by everything, especially with such a long and slow voyage, always exposed to the inclemency of the weather and extremes of temperature unbearable even for a bronze statue; and as the Catholic Christian that by God's mercy I am, I could not have done so for any other reason.

⁹⁴ Folios 118-121 are in Doña Teresa's hand.

COUNT 9

And to count 9 I reply, Your Honor, that Don Bernardo never failed to hear mass at El Parral, and Fray Diego Rodríguez always said it for him, and for me on the days I could [hear it] and my ailments would allow me to do so; and if my husband did not attend more divine services, it was because on those days he was taking care of me or helping me, because he had no reliable person who could do so, because all the people he had with him, as they were free to do as they wished and were not suited to serving and taking care of me, we sent to church, as was our obligation; and Fray Diego Rodríguez, who served in our household, knows this to be true. And as for complying there with the precept of our Holy Mother the Church, the people of my household consisted only of three infants and Diego de Melgarejo, because the rest had simply joined us there, and despite this we took proper care; and if memory serves, Fray Diego Rodríguez must know, if he remembers, that in his presence Don Bernardo asked them whether they had all complied and they answered that they had, and despite this, the same Fray Diego [received confession] from some of them, and from others he said he had already done so.

COUNT 10

And concerning count 10 I declare that what they say is totally false, because, as I have stated, Your Honor, I do not recall having heard this spoken of more than once, and that was Francisco Gabriel speaking to Lobón, and I certainly do not remember my husband's having laughed at this or anything else with me.

COUNT 12

And concerning count 12, in which it is again repeated that at El Parral we did not see to it that the members of our household complied with the precept of our Holy Mother the Church, it is plain, Your Honor, how eager they are to testify, since they make the same charge against us twice, and I have already replied; and as for our not seeing to it in the town of Santa Fe either, in addition to what I have stated and besides our always having done so as Christians, I say, Your Honor, that Fray Diego Rodríguez, since from the first year he was guardian of Santa Fe and therefore would care for the souls in his charge, should say whether they always did so without exception.

COUNT 13

And concerning count 13, in addition to what I have stated, Your Honor, I say that no one could ever have observed this because the only persons who saw us go to bed or get up were those who served in our bedchamber, who were my maids; and if they were competent to observe, they saw that we did it like Christians, and any others are talking about things they have not seen, and if they had seen them they would have seen that we did it, but like the enemies they are they testify about everything in keeping with their wishes and not with the facts. And as for saying grace, both of us always did so, although rather quietly; and Toribio and Juan Domínguez, as persons who regularly ate with us, could not fail to have heard it occasionally, and I think that Antonia González, as someone who served in our household, must sometimes have seen it. And the two I have mentioned can likewise say whether we always replied when those servants praised the Lord, and so can Antonia when she was able to see it. And that grimace that those

servants say Don Bernardo made was raising his eyes to heaven to give thanks to the Lord who gave us these things, as He Himself, who knows all things, can witness. And it is not surprising that those servants did not see or hear aright on those occasions, because they used to go about feeling faint because of the bottles that occupied them, because they used to pour the contents out of the bottles and make up the lack of wine with water, as Cristina saw many times, and so did Ana Carima and Antonia the Mexican, and we told the missionary father about it, if he should remember it, and Miguel de Noriega saw it, if it were necessary for him to declare it and he wished to do so as a Christian; and if he should act as one he could testify to many [fol. 119r] things, but God will manage it without him. And if my husband was wearing a hat, he took it off, and if he was not, he lowered his head as a sign of proper reverence to the name of our Creator, and I did the same. And the servants were never present when we went to bed, so they could hardly see whether or not we prayed, and if they had seen it they would have seen that we did; but since what matters to them is to say what they want and not what happened, they saw nothing and testify to what they neither saw nor know.

And concerning count 14 I state, Your Honor, that after everyone was in his room there was no reason for maids to go in or out, because we used to go to our room to sleep; and in the morning there was no reason for them to go out, nor did they do anything outside for which they had to go out; and being maidens, as they were, it was better for them to be in their rooms, all the more for being Apaches and being able to leave, for even with all these precautions two of them did so, Isabelilla, ten years old, and Francisca, nine. They went to the kitchen and called another Indian, an adult with a little baby, a Christian like them. They ran away from me, until with a lot of diligence they were caught a few days later in Cochiti. And as for no one coming in from the outside, if there was no reason to do so there was no need for it, as all of us were already asleep. And as for our feeling angry about anyone coming to our bedroom, as they say, I do not know who might know that, for there was never any occasion for them to find out. As for our flogging any maids because they went in or out, let them speak up, because no such thing ever happened. When my husband was out of town I used to bring Josefa to sleep in my room, and she would do so in front of my bed with the girl, and with Catalina Bernal on the occasions that she was there; and then in the mornings they would get up and go out, opening the doors without my ever scolding them for it or for going in or out when and how they wished. Unless they might have wanted to do the same when my husband was with me, for reasons best known to them. And so I do not know who could have observed what never happened.

And as for the accusations about confessions, Your Honor, made by the black slave and Josefa and any other person of the household, let Fray Diego Rodríguez speak, for shortly after we came to town, if he remembers, he heard confession from the slave and gave her communion, because she asked me for permission and I gave it to her, and when he came to our house he told me that he had heard her confession on that occasion; and let him also say whether he heard confession from the said Josefa a few times in the course of the year, as in fact he did, because this woman, as I remember it, would say two or three prayers, which according to her were for her parents,⁹⁵ and she also would pray at other times in addition to this; let the same Fray Diego say whether she and all the rest of my household did not hear the same mass as we did, since he was almost always the one who

⁹⁵ *recaua sigun me aquerdo 2 o tres oras que sigun decia eran de sus padres*: Horas could be 'prayers' or actual hours, though the latter is made less probable by what follows. I take *de sus padres* to mean 'for her parents,' though it could mean that Josefa had learned the prayers from her parents.

celebrated it for us. Let Fray Juan de la Chica likewise state whether he heard their confessions and likewise that of Antonia the cook. Arteaga knows this well, and so, in fact, do they, as they were the ones who ministered in the town.

And concerning count 19, Your Honor, in addition to what I have stated, I declare that when that person was coming in, my maids had already opened [the door] and left, and as they did so they were praising the Blessed Sacrament, and that at that time we were replying to them to teach them to do it in addition to our doing it, and that therefore it was enough to do it in our hearts even if we did not always do so aloud.

And concerning count 20, Your Honor, I state that those images belonged to the owner of the house and were hung high under a canopy, and not among rubbish as they say, and I never noticed that there was a pantry there; and Don Diego's persecution of us was the cause of some things from the pantry being in that room, and before that, when I went in there for something I would commend myself to God before [those images]; and since the same Don Diego did not leave me any servant and everything was so disordered because of him, we were disoriented and did what we could and not what we wanted; and the holy images could never have been kept there out of lack of respect, because as Catholic Christians we always treat them with due respect and reverence; and my husband, since he never entered that room, does not even know that there were images there; and if need be, [fol. 119v] let those of my household speak to this, as this is the truth; and Rodrigo Rubí, as one who saw it when he was there as a guard, and Antonia González and many others can do so.

COUNT 21

And concerning count 21, Your Honor, I say that it is not true that we ordered anyone to scold Josefa, as they say, and that we had no need of intermediaries when we could have done so ourselves; and if anyone should say so, Your Honor, he says what he wants and not what is true.

COUNT 23

And concerning count 23, Your Honor, I say that Fray Diego Rodríguez can say whether or not we heard mass, since he used to celebrate it for us, as I have stated, and have likewise stated how false it is that I would go two or three months without hearing mass, as is stated in this count.

COUNT 24

And concerning count 24, Your Honor, I do not know who could have heard us say that we fasted during Lent to comply with the precept, because no one ever heard us say such a thing; but the truth is that during Lent and the other days designated for fasting by our Holy Mother the Church, we fasted like Catholic Christians, and we have always done so; and if some bit of toast was served with the watered chocolate it was for the reason I have declared, and to say that they were two slices of toast is as false as everything else. The loaves were like the others, and let Doña Catalina be asked whether when she baked, which was once a week, she made more than two loaves with lard, and if they seemed a bit larger this is because the lard makes them rise more than usual. And when they say that if one slice broke another was served in its stead, I should like to ask anyone who says so by whose order it was done, besides this being as false as all the rest; and I say the same

concerning three slices as concerning two, and the same to what is said about biscuits, for we were not people of their sort. In short, all this is as false as it is true that they are our enemies.

COUNT 33

And concerning count 33, Your Honor, I say that I laid on a bit of onion peel only when my corns bothered me, and this was not necessary every day, and I did this because there was no other appropriate remedy available there; and concerning what this count says about my desk, in addition, Your Honor, to what I have stated, I state that the day when Don Diego had our property attached on behalf of Don Juan Manso, Juan Lucero said that the first thing he had been ordered to take away were the desks; and on this occasion the same Juan Lucero, in the presence of Diego del Castillo, Antonio González, Lucas de Villasante,⁹⁶ Rodrigo Rubí, Antonio de Salas, Pedro de Montoya the elder, the last four of which were guards, and of others who were present, himself emptied the said desk, and Antonia González was putting what he was taking out into small boxes, and at that time they saw all the papers that were in the drawer they are talking about; and I was little concerned with their visit because, as they know, I was in bed deathly ill.

And concerning what is charged against me in count 4, Your Honor, I declare that what I seem to remember happening is that when I entered the room—I do not recall whether when I reached the bed or before reaching it—Don Bernardo told me, “How is it that you haven’t given me a cap, because this one is filthy”; and he told me this because of the people who were going to come after the procession had passed, and because he had been asking me for it for a day or two, and since during those days I had been busy with feeding the poor I had not given it to him, and after that because I was so tired from there having been no one to help me on that occasion and my having to do it all myself, because of which I had forgotten about it although he had asked me for it several times; and this time I went at my usual pace and without the haste that they say and wish to impute to me, and took it out of one of the linen chests where it was kept and gave it to him, and I said nothing to him but took the dirty one, and I think I threw it on a table, and I sat down at his bedside and took the book and started to read about the Passion of Our Lord Jesus Christ; and as I was doing so, nearing the end, I was informed, as I have stated, that Doña Catalina de Zamora was coming, and this I was told by the Apache girls who were at the front door; and she told us that just as she was coming in, the procession was passing through the square, and she had been walking with it and had stopped because of a pain in her foot; and she said she was coming to see me, and I asked her how the sermon had been and she told me that it had gone well, and I told her that I had read it there, because that book was one of Lenten sermons; and then after a bit Diego Romero came, and her husband Pedro Lucero and [her] father, and then her sister Doña Inés, and a little after this I ordered chocolate to be prepared, and Antonia the cook prepared it, and there were other people there, but I do not remember who they were; and let Doña Catalina be asked whether the girls were at the door when she came, and whether she left the procession as it passed, and whether she found me reading and my husband praying with his rosary, and all these people were always around the house in a bunch, like the keys.

[fol. 120r] And as for count 4 against me, in addition to what I have replied to it and it being false that we drank chocolate until after the procession had passed and our people had come back from church, I state, Your Honor, that one of the persons who, if I

⁹⁶ *Villasanti* in the ms. The correct form of the name seems to be as above.

remember correctly, was there to drink it and did so was Diego Romero, who, if he did not come with his wife, came almost as soon as she did, and Colonel Pedro Lucero and others were also present, and perhaps Don Bernardo will remember who they were, because I cannot remember after all this time, when these were things to which I gave no special importance; and in short, everything alleged against us in this count is false.

And concerning count 5, Your Honor, I state that my husband always wore a bonnet when he was in bed, and that I did not put on a bonnet, and I know nothing else except that by the grace of God I am a Catholic Christian and that this is all false. And as for the smock, I have stated that we only had one, and that one only for the normal purpose, which is for shaving and not for anything else, nor have I ever heard that they had any other purpose.

And concerning count 6 against me, Your Honor, concerning the book, besides its being the one I have said and my owning it and reading it only to avoid forgetting the language, which was why it was given to me by my father, who sometimes made me read to him from it in order to distract him from his worries when he was imprisoned in the castle of Santa Cruz in Cartagena; and one time when I did not feel like doing so I asked him whether he did not know how to speak that language and read it, and he answered me, "Ah, child, you don't know what a difference there is between my speaking and reading or understanding it."⁹⁷ Even though I hear it, I don't pronounce it [properly] when I read it, because it is not my mother tongue, and when you read, you do, and that is why when you read it I understand it and enjoy being entertained for a while." And being such a good Christian, he would not have allowed me to read it if it were a bad book; and I have heard him and other persons say that it has been translated into our Spanish language, like Petrarch, to which it is a companion, though in a different style.

And concerning count 15, in addition to what I have stated, I declare, Your Honor, that it is not true that this slave was flogged because of the fasting mentioned in the count, either by me or by my husband; and the simple fact is that for the reason I have stated, and so as not to talk to her about these things, I sent her word with Josefa that she should not fast; and my husband did not even know about it, this being something about which there was no reason to inform him; and as for the scapular of Our Lady of Carmel, I declare that the report of what I said to her is totally false, and that as a Christian I have always esteemed and venerated it as is my duty; and I have already testified that I did not order it taken from her.

And concerning count 16, in addition to what I have stated, Your Honor, that saying that I told my husband about this is totally false, and he did not find out about it, and the only true part of this count is what I have stated; and as for the confession mentioned in the following [count], no one was ever punished for things such as these but for reasons I could give, and I have already replied, and my husband never knew anything about it, and in short, Your Honor, this is the work of our enemies.

And concerning count 18, in addition to what I have stated I declare, Your Honor, that the persons in my service always went to hear the same mass we did, and since we went and came back together, we could hardly have had any reason to scold them.

And concerning count 22, in addition to what I have stated, I should like to ask the person who says she was close to me and did not know me to practice any special devotion, whether [fol. 120v] the office of the Blessed Virgin that I have said since childhood and which they saw me say is not a devotion, and likewise many prayers from

⁹⁷ *no saues tu que ua de ablarla leerla o entenderla*: My translation assumes that Doña Teresa means *que va de hablarla a leerla ...*, but the rendering of her father's comments requires a certain amount of conjecture.

El perfecto cristiano, which I used to read to the women who served me. And the cord of our glorious father St. Augustine, and I read the bull to my servants, and likewise others of St. John Lateran and St. Roch and St. Anthony of the Rosary⁹⁸ about the Passion of Our Lord Jesus Christ, from my certificate as a slave of the Blessed Virgin of the Rosary and the corresponding prayer, and perhaps someone gave her one of the two prayers I had, as happened with Catalina Bernal; and whether I distributed among my servants stories about Santa Juana de la Cruz and of the *millar*⁹⁹ and read to them about the great benefits granted to them and read them the bull of the Holy Trinity, of which confraternity Don Bernardo is a member, along with other devotions that we observed as Catholic Christians; and I request and beseech Your Honor to cause these bulls to be brought, which were left in a desk in my house, so that the truth of what I say may be evident.

COUNT 25

And concerning count 25, in addition to what I have stated, I declare, Your Honor, that Juan Domínguez should state as a Christian whether, when he came to town and was at my house, he ever saw us eat meat at any time when it is forbidden by our Holy Mother the Church, and Francisco Domínguez can also testify to this, and so can many others from there, and likewise Toribio de la Huerta; and although at the end we were in dire need, neither then nor in time of sickness did we ever eat it; and Antonia González can testify to this as well, and Domingo González the Galician, and Rodrigo Rubí during the time he was there to see it, and Hernán Martín and many others; and let my maids also be asked about this, because although they are foolish, God will see to it that they tell the truth.

COUNT 27

And concerning count 27, in addition to what I have stated, I declare, Your Honor, that I am not aware of ever having spoken ill of priests anywhere, and I should certainly like to hear when, how, or about what; and thus I think that what Catalina Bernal told me is true, that my servants have twisted my words, and this must undoubtedly be true, and she ought to know if she told me this, being one of them and knowing that I never allowed anyone to be spoken ill of before me or ever spoke ill of anyone myself.

COUNT 29

And concerning count 29, in addition to what I have stated, I declare, Your Honor, that it is strange that they say that we scolded only those of our household for being devout. I certainly never saw anything in them but bad behavior, and for that we scolded them, and not for wearing a holy rosary around their neck or other acts of devotion, as they say; and as for our not carrying a rosary or their [not] seeing it on us, they could have seen it often, as in fact they did see; and even when I was arrested, Fray Salvador can report that I told him to bring it to me from the pocket of the petticoat I was wearing at home, because it had been left there when I took it off in a hurry when Don Diego left, and

⁹⁸ *San Antonio de la Corona*: I take *corona* to refer to the rosary known as the Franciscan crown. I have found no reference to a St. Anthony with this appellation or of its application to St. Anthony of Padua, who was, however, a Franciscan.

⁹⁹ The literal meaning is 'the thousand,' but I have been unable to discover what thousand. The context suggests some pious reference.

he brought it to me with my prayer book and the *Perfecto cristiano*. And as a Christian my husband also carried it and recited it.

COUNT 30

And concerning count 30, Your Honor, in addition to what I have stated, I declare that it is so false that, when the occasion arose, I sent even outsiders and strangers to open the said desk without any prohibition whatsoever; and even when I was out of that room, as occurred when I had evicted Pedro de Arteaga and his wife from my home, and Doña Catalina de Zamora was visiting me in the parlor on a small platform that I had there for the summer—and other times Doña Ana de Robledo along with her, and on occasion her daughter Doña Francisca, sometimes all of them together and at other times only some of them—[fol. 121r] when it was time to serve chocolate I used to send a mestizo called One-eyed Cota, because she had lost the use of one eye, who would by chance be there, to go and bring the fabric for skirts from the desk they mention, and at other times, when I was sick, she would go and get them, so that although this woman was not a member of my household and although she came only to see our maids or when we called her for some special purpose, without being forbidden to go wherever she wanted she would open it and could see whatever she wished. And if I should have hidden papers that I had in it from Josefa, which is so false, it would not have been surprising, because she was such a thief, Your Honor, that even the bull of the Holy Crusade was not safe from being stolen by her, because it was not secure even in a cupboard that no one opened because the files of the administration were kept there; and when I went through my house after I threw her out I found that she had stolen half a ream of white paper that I had there, as some of my maids can tell you, Your Honor, because I scolded them for not telling me about it when they saw her take it away, as they then told me she had done; and this being true, as it is, what could there be in the whole house that she could not see without any prohibition whatsoever?

And concerning count 31, in addition to what I have stated, I declare, Your Honor, that I quote the letter that Don Diego wrote me that afternoon a little before he took away my husband, which begins: “How many tears, how much grief, how much alarm and sorrow would Your Ladyship have avoided if, from the first day that I came to hold this office of governor, Don Bernardo had believed the truths I told him, which, because they were true, he took as offenses in his irascible way.” Which, Your Honor, shows the truth of what I have stated that he said to us and gave us to understand from the first day, about an arrest; and farther on in the body of his letter he says, “On my honor, I shall do all I can for Your Ladyship, as you will see, although you did not believe what I told you in the church, so perhaps you will not trust me now either,”¹⁰⁰ which is when he called me there only to tell me about the arrest by the Holy Office, as I have stated. And then when he came to our house and I asked him why he had come, since he had taken away my husband, he said that he had agreed to notify me when the time came, and now it had come, and he would keep his word. And then he told me twice that he was expecting the father custodian that night, and that by the next day they would have examined everything belonging to my husband down to his slippers, I don’t know why, I suppose it

¹⁰⁰ *are por Vuestra SSeñoria por quien soi quanto pudiere, como lo acreditaran las esperiencias aunque tubo tan poca fee con lo que la dije en la iglesia con que no la puede auer tanpoco en que me llamo solo para decirme la prision del santo oficio como dicho tengo*: The translation is only my guess at the meaning of this passage, whose syntax I do not follow.

must have been to look for papers that he was so eager to find. That is what I attributed it to. And in short, Your Honor, for all these reasons I could never doubt that when I was arrested he was already under arrest. As for the suspicions that this father says he harbored and my questions, I did not ask him more than I have declared, besides having seen, when they must have taken him away, as I told Your Honor the other [day], how the guards who were with him came in, along with Don Diego, all of which Antonia González saw with me, although she only knew that they were two men with harquebuses and that they and two others went up to the roof, the four of them, and she recognized Don Diego from his height and the cape he was wearing, and we saw him go into the guards' room. And about my husband I know only that he is a Catholic Christian by the [fol. 121v] grace of Our Lord Jesus Christ.

COUNT 37

And concerning count 37 I state, Your Honor, [in addition] to what I have declared, that no ecclesiastical censure whatsoever was communicated to me at Santo Domingo, nor was a single word spoken to me, but only to the guards. Neither did they, when they spoke to me about it in Sandia, tell me all that is stated in the count, that anything had been communicated to me in Santo Domingo, because they knew that they had not done so, but rather he asked me whether we paid no attention to the excommunication hanging over us, and then I asked him, what excommunication, as I did not know anything, and the father custodian answered me that this came from back there. I told him that I obeyed and had obeyed everything that they had told me had come from here, and when he again told me I don't remember what, I told him, "Father, I make no reply to that, because those are matters that I do not understand, and so I cannot reply. We are now going there, and we'll find out all about it." This is what happened, and nothing else of what they say.

COUNT 38

And concerning count 38 I state, Your Honor, that it is false to say that [the road to] El Ancón was a winding one, because it was a straight road and they could have placed the carriage where I could not see the cart, as I had not seen it until then, there being many of them; and then Noriega pleaded with me to say that I had seen it among those at Acomilla, and it is totally false to say that the chagrin I felt was with any friar, because I thought it had been Francisco de León, and when they told me the truth, that it had been the friars who had placed the cart that way, I pleaded with Don Juan Manso that he should intercede for me with the custodian and have the leather [cover] lowered somewhat, and afterwards at Andrés de Gracia's place I sent the same plea with Miguel de Noriega for some relief for my poor husband; and seeing that nothing was done, I dropped the matter.

COUNT 39

And concerning count 39, Your Honor, as I have stated, it is totally false, and some enemy has given this false testimony against me like all the others, because God knows that it is absolutely true that my only consolation has always been and is that I have come before a holy tribunal, with great confidence that the Christian spirit and sense of justice of its judges will render justice to me and defend my innocence, as can be seen, Your Honor, in the firmness and valor with which I appeared before this holy Tribunal; and it is so true that I have never said anything contrary to this, that I have never even thought it; and

when the chief bailiff came out to Guadalupe I said as much to my maids, when they did not want to be separated from me, as he can testify, and I consoled them with this, as with something so certain and in no way subject even to a shadow of doubt; and as for the repeated charges that I did not hear mass, I was so infirm, and had been since I went there, that even on the night when I was arrested the friars themselves were shocked to see it and they asked me several times what my ailment was and what I felt, and I told them it was pain in my bones and joints; and one time Fray Salvador even stepped forward and told the father custodian, and I heard him, "She can't be shackled," and he replied, "Well, how can it be avoided if that was the order?" And he again told him, "Well, how can we do it if she's so indisposed?" And then they were quiet. Consider, Your Honor, what condition I was in if they said these things. And Antonia González can also testify to this, since she was [...]¹⁰¹

[fol. 122r] HEARING AT WHICH THE READING OF THE HEARINGS TO HER ATTORNEY WAS
CONTINUED

In the Holy Office of the Inquisition in Mexico, on the 27th day of the month of November of the year 1663, while the Inquisitor Inspector Dr. Don Pedro de Medina Rico was holding his morning hearing, Doña Teresa de Aguilera y Roche was by his order brought from the cell in which she is held; and once present, she was told that she knows that she has sworn to tell the truth at all the hearings that might be held with her until her case is decided. She stated that for the time being she has nothing further to say.

And at this point Dr. Don Alonso Alavés, her attorney, was ordered to appear at the hearing, and in his presence she was told to be attentive, and the reading of [the record of] her trial would continue so that she might consult with the said her attorney concerning her defense; and the reading did begin from the end of the first fold of paper of those written by the said Doña Teresa de Aguilera for this trial, which is where it left off at the hearing held yesterday, the 26th of this month and year, and it continued to the end of the hearing of yesterday, the said 26th inst., and at this point it was suspended, to be continued at the next hearing. Whereupon the said Doña Teresa de Aguilera was ordered back to her cell, and her attorney left the said hearing.

Done before me. Diego Martínez Hidalgo, secretary [Rubric]

[fol. 122v] HEARING AT WHICH THE READING OF THE HEARINGS TO HER ATTORNEY WAS
CONTINUED AND CONCLUDED

In the Holy Office of the Inquisition in Mexico, on the 28th day of the month of November of the year 1663, while the Inquisitor Inspector Dr. Don Pedro de Medina Rico was holding his morning hearing, Doña Teresa de Aguilera y Roche was by his order brought from the cell in which she is held; and once present, she was told that she knows that she has sworn to tell the truth at all the hearings that might be held with her until her case is decided. She stated that for the time being she has not recalled anything further that she should declare.

And at this point Dr. Don Alonso de Alavés Pinelo, her attorney, was ordered to appear at the hearing, and in his presence she was told to be attentive, and the reading of [the record of] her trial would continue so that she might consult with her said attorney

¹⁰¹ Doña Teresa's statement ends here, in mid-sentence. One or more sheets are presumably missing.

concerning her defense. And the reading did begin from the point at which it was left at the previous hearing, as far as the end of this her trial, and she discussed and consulted what she wished concerning this her affair and case with her attorney, who told and advised her that the way to ease her conscience and reach a quick and favorable resolution of her case was to declare and confess the truth without bearing false witness against herself or anyone else, and, if she was guilty, to request penance and mercy, because if she did so it would be granted to her. And the said Doña Teresa, with the agreement and advice of the said her attorney, [fol. 123r] stated that she has declared and confessed the truth in all things, as can be seen in her confessions, to which she refers, and she denies everything else contained in the said indictment and asks that she be found innocent and released; and if she is given the presentation of evidence she intends to submit a more formal defense, and with this she rested her case under whatever article might legally apply.

THE PROSECUTOR IS GIVEN A COPY OF THE ACCUSED'S CONCLUSION, AND HIS REPLY THERETO

And the said inquisitor inspector ordered a copy to be given to the prosecutor of this Holy Office, who declared that, reaffirming his previous declarations, and accepting the confessions of the said Doña Teresa de Aguilera only insofar as they corroborated his case, and denying what was contrary, he rested his case under the article that legally applies and requested that evidence be examined.

THE CASE IS OPENED TO EVIDENCE FOR BOTH SIDES

And the said inquisitor inspector declared that he considered this case to be fully presented and found that he should receive, and did receive, evidence from both parties, insofar as legally admissible, according to the procedures of the Holy Office, and both sides were advised of this.

THE PROSECUTOR PRESENTS HIS WITNESSES AND REQUESTS THAT CORROBORATING WITNESSES BE EXAMINED AND THAT THE WITNESSES RATIFY THEIR TESTIMONY AS PRESCRIBED BY LAW AND THAT THE EVIDENCE BE PRESENTED

And thereupon Dr. Don Rodrigo Ruiz de Cepeda Martínez, who serves as prosecutor, declared that he would and did present the witnesses and evidence against the said Doña Teresa, both in her trial and in the [fol. 123v] registers of this Holy Office, and he requested that the corroborating witnesses be examined and that the witnesses ratify their testimony as prescribed by law, and that all further measures be taken to learn and discover the truth, and that after this the evidence be presented. And after the said Doña Teresa de Aguilera had been admonished to reexamine the matter carefully and to tell the whole truth, she was ordered back to her cell. And first she signed.

Doña Teresa de Aguilera y Roche

Done before me. Diego Martínez Hidalgo, secretary [Rubric]

HEARING AT WHICH SHE WAS PRESENTED WITH THE EVIDENCE

In the Holy Office of Mexico on the 6th day of the month of December of the year 1663, while the Inquisitor Inspector Dr. Don Pedro de Medina Rico was holding his morning hearing, Doña Teresa de Aguilera y Roche was by his order brought to the hearing; and when she was present she was told that she knows that she has taken an oath to tell the truth at all the hearings that may be held with her until her case is decided.

She stated that for the time being she recalls nothing that she should declare to ease her conscience.

She was told that the prosecutor of this Holy Office has requested that she be presented with the evidence against her in this her case; and before she is informed of it, it would be greatly in her interest to declare the whole truth, and she is therefore admonished to do so, so that she may more easily be treated with the mercy that this Holy Tribunal customarily shows to those who confess truly.

She declared that she has declared and confessed the truth, and what can she say if witnesses testify falsely because of the conspiracy that Governor Don Diego de Peñalosa and the friars formed against her and Don Bernardo López de Mendizábal, her husband, with the witnesses conspiring and [the clerks] writing down [fol. 124r] things they had not said, as she will testify later. And this is her reply.

And the said inquisitor inspector ordered the said presentation to be effected, suppressing the names and surnames of the witnesses and the other details by which she might identify them, according to the instructions and procedure of the Holy Office, which presentation was made as follows.

Herewith the presentation.

[fol. 124v] blank

[fol. 125r] CONCERNING DOÑA TERESA DE AGUILERA Y ROCHE

Presentation of testimony in the case pending before this Holy Office against Doña Teresa de Aguilera y Roche, a prisoner in the secret prison of this Holy Office, as given to her.

WITNESS NO. 1. FIRST AND ONLY COUNT

A witness who testified under oath before this Holy Office and ratified his¹⁰² testimony at the proper time and in the manner prescribed by law on a day in the month of January in the year 1661, having named the provinces of New Mexico, declared that the said provinces of New Mexico are extremely scandalized at seeing the conduct of the said Governor Don Bernardo López de Mendizábal, for in the said town of Santa Fe it has been commonly noticed that the aforesaid does not go to church to hear mass except on feast days and Sundays of obligation, and in winter not even on those days, even though the church is only a harquebus's shot distant from the governor's residence; and the same conduct is followed by his wife, Doña Teresa de Aguilera; and in the said wintertime they go to mass only on bright sunny days; and what he has testified is the truth under the oath he has taken.

¹⁰² The presentation of evidence refers to every witness with the masculine term "testigo," and I likewise use masculine forms to refer to them, although, as we have seen, some of them were women.

WITNESS NO. 2. FIRST AND ONLY COUNT

Another witness who testified under oath at the monastery of San Antonio in the town of Senecu on a day in the month of May in the year 1661 and ratified his testimony at the proper time and in the manner prescribed by law, declared that it was public knowledge in that country that a Spanish maid whom [fol. 125v] the said Don Bernardo López de Mendizábal and Doña Teresa de Aguilera his wife had in their official residence was asked by another person where she was going, to which she replied, "I am going to this torment, because this man has taken it into his head that every Friday I am to wash his feet and set out clean clothes for him and his wife"; and what he has testified is the truth under the oath he has taken.

WITNESS NO. 3. FIRST AND ONLY COUNT.

Another witness who testified under oath before this Holy Office on a day in the month of February in the year 1661 and ratified his testimony at the proper time and in the manner prescribed by law, declared that he knew that when a woman asked a certain person of the household of the said Don Bernardo López and Doña Teresa de Aguilera where she was going, she replied that she was going to that torment, and when she was asked what torment this was, she replied that the said Don Bernardo de Mendizábal and Doña Teresa de Aguilera his wife had taken it into their heads to wash their feet and put on clean clothes every Friday, which, when it became known, produced great scandal among many people, as it seemed to be a Jewish ceremony and the person of the said Don Bernardo to be suspect; and what he has testified is the truth under the oath he has taken.

WITNESS NO. 5.¹⁰³ COUNT 1.

Another witness who testified under oath at the monastery of San Antonio at La Isleta in New Mexico on a day in the month of May of the year 1661 and ratified his testimony at the proper time and in the manner prescribed by law, [fol. 126r] declared that Don Bernardo López de Mendizábal's servants had often noticed that the said Don Bernardo and his wife Doña Teresa de Aguilera y Roche washed their hair on Fridays, an act that the said servants considered to be suspect with regard to our holy faith, and the witness also so considered it, knowing that the said act would necessarily be performed on Friday.

COUNT 2

And when the witness was asked whether he knew or had heard that any person had said that there should be no Sundays or feast days so as not to go to mass, or had been annoyed when the bell called to mass on holidays, he declared that the witness had not heard anyone say such a thing, but that he had always known that Don Bernardo López de Mendizábal and his wife Doña Teresa de Aguilera y Roche sometimes went to mass as though forced to do so, although they would have one believe that this was because of the discomfort caused by cold and snow, but the witness always thought they felt very little fondness for the devotions of the mass; and what he has testified is the truth under the oath he has taken.

¹⁰³ There is no presentation of witness No. 4.

WITNESS NO. 6. FIRST AND ONLY COUNT

Another witness who testified under oath at the monastery of Our Lady in the town of Socorro in the kingdom of New Mexico on a day in the month of May in the year 1661 and ratified his testimony at the proper time and in the manner prescribed by law, declared that [fol. 126v] he had heard it commonly reported that a certain person of the household of Don Bernardo López de Mendizábal when he lived in the town of Santa Fe was asked by a certain person where she was going, to which she replied, "I am going to this ordeal, because these people have taken it into their heads that every Friday I am to wash their feet and give them clean clothes," which was related to the witness as a suspicious ceremony; and that what he has testified is the truth under the oath he has taken.

WITNESS NO. 8. COUNT 1

Another witness who testified under oath at the monastery of the Immaculate Conception in the town of Santa Fe, capital of New Mexico, on a day in the month of September in the year 1661 and ratified his testimony at the proper time and in the manner prescribed by law, declared that when he was at the floodgate of the Rio Grande among the Mansos and the Sumas, a person came there from the household of General Don Bernardo López de Mendizábal, and in the presence of this witness and of other persons the said person said that he thanked God for having taken him out of the house of the said Don Bernardo, because Doña Teresa de Aguilera y Roche would always wash on Fridays, and so would Don Bernardo López, though not always like her.

COUNT 2

The witness further declared that on the 26th day of the month, or rather on the 25th day of the month of September of the year 1661, the edicts of our holy faith were read, at which most of the inhabitants of those provinces were present, and that he very carefully attended all the low masses (it was on a Sunday) after the high mass, and he did not see [fol. 127r] the said Don Bernardo López de Mendizábal or his wife come to any mass whatsoever or hear [the reading of] the general edict of the faith, although he knew, as it was common knowledge, that they were in good health; and what he has testified is the truth under the oath he has taken.

WITNESS NO. 9. FIRST AND ONLY COUNT

Another witness who testified under oath at the monastery of the Immaculate Conception in the said town of Santa Fe on a day in the month of September 1661 and ratified his testimony at the proper time and in the manner prescribed by law, declared that he had heard specific persons, whom he named, say that it was common knowledge that Don Bernardo López de Mendizábal and his wife Doña Teresa washed their whole body every Friday evening and perfumed themselves and put on clean clothes and placed clean sheets on their bed; and what he has testified is the truth under the oath he has taken.

WITNESS NO. 11. [sic] FIRST AND ONLY COUNT

Another witness who testified under oath at the monastery of the Immaculate Conception in the said town of Santa Fe on a day in the month of September 1661 and ratified his testimony at the proper time and in the manner prescribed by law, declared that Doña Teresa de Aguilera, wife of the said Don Bernardo López, did not attend the reading of the edicts of the faith held in the said year, and that he does not know her to have had any ailment that would have kept her from doing so; and that what he has testified is the truth under the oath he has taken.

WITNESS NO. 12. COUNT 1

Another witness who testified under oath in the said town of Santa Fe on a day in the month of October 1661 and ratified his testimony at the proper time and in the manner prescribed by law [fol. 127v] testified against Don Bernardo López de Mendizábal concerning the hatred and enmity he always displayed against priests, [and] also testifies the following against Doña Teresa de Aguilera: She spoke ill not only of those [priests] who were in this kingdom (speaking of New Mexico) but also of those whom she had known in the Huasteca, saying that a wealthy beneficiary, whose name the witness does not remember although she named him scornfully, had died with eleven or twelve of his children and his mistress at his bedside, and that Doña Teresa de Aguilera y Roche, wife of the said Don Bernardo, declared this to be true.

COUNT 2

The witness further declared that he had also heard and learned that when the said Don Bernardo López found out that some years earlier Juan González Lobón had said that he would rather be buried in Lucifer's hide than in a Franciscan habit, the said Don Bernardo often made the said Juan González repeat the aforesaid words, summoning the said Doña Teresa his wife to hear them to her great amusement, and that the said Don Bernardo applauded them laughing uproariously.

COUNT 3

The witness further declared that a woman had told him that she had heard the said Doña Teresa say that she did not want to go to confession because the friars there revealed confessions, but that afterwards she did confess.

COUNT 4

He further stated that he knew that Doña Teresa de Aguilera took special care to put on clean clothes every Friday, both on her bed and on her person, and on the table, [fol. 128r] and that she washed her hair, because in very cold weather, when it was snowing, she did not fail to wash it and change the linen as long as it was Friday; and when she had finished washing it she would remain by herself and shut herself up in a room without allowing anyone, no matter how young, to remain inside, and each time she would lock herself in for about an hour; and although a certain person, whom he named, told the witness that she must have been cleaning her private parts, the witness nonetheless was suspicious as to what kind of caution this might be, to shut herself in to

clean her private parts in the said room when on other occasions she did not shrink from letting a certain person of her household see her entirely naked in bed.

COUNT 5

The witness further declared that a certain person of the household of the said Doña Teresa told him that the said Doña Teresa de Aguilera was in the habit of putting an onion peel on the soles of her feet every day, [and] that he does not know what ceremony this might have been, as it seems to him that there was nothing wrong with her feet; and since this ceremony made a bad impression on him, he declares it, in case it might be superstitious.

COUNT 6

The witness further declares that having long served in the household of the said Don Bernardo López de Mendizábal, he never saw him pray or speak of a saint or carry a rosary or say grace at table; and at the conclusion of meals a certain person who served there would only say, while clearing the table, "Praise be to the Blessed Sacrament," and that the said Don Bernardo never replied [fol. 128v] "Forever," but rather turned his face away as though annoyed; and his wife also failed to reply "Forever."

COUNT 7

The witness further declared that he saw, heard, and learned that in the year '59, in the month of August, while the said Doña Teresa and her husband were at dinner, the said Doña Teresa said that the church of the town of Santa Fe did not have images as beautiful as those of other churches in which she had been, to which one of those present replied, "Well, milady, isn't the St. Anthony of Padua very handsome?", to which the said Doña Teresa replied, "Come now, (and here she used that person's family name), don't say that; can't you see that he looks like the *cabo*?"

COUNT 8

The witness further declared that he had learned and understood that Doña Teresa de Aguilera had a book in a foreign language and that she was always reading it, and that a certain person, seeing her reading it, used to say, "This must be a book by English heretics, and this woman must be of their ilk"; and he suspected this because he saw her lack of piety and her wicked deeds.

COUNT 9

He further declared that he never heard, saw, or learned, during his frequent presence in the house of the said Don Bernardo and Doña Teresa, that the aforesaid advised or ordered her servants to go to confession, even in Holy Week; and her husband Don Bernardo López behaved likewise.

COUNT 10

The witness further declared that the said Don Bernardo López and Doña Teresa de Aguilera his wife never saw to it that their servants went to hear mass, and that he saw a

black slave [fol. 129r] of theirs called Ana de la Cruz whipped because one Wednesday she fasted out of her devotion to Our Lady of Carmel. And they told her she was a deceitful bitch.

COUNT 11

The witness further declared that he had seen and learned that the said slave came one day to ask Doña Teresa de Aguilera's permission to go to confession and to say her prayers and receive communion, as is the practice, and the said Doña Teresa told her to get out of there, that she was a deceitful bitch and that she did not want her to go; and then the said Doña Teresa told this to her husband Don Bernardo, who was much amused by it and scolded the said slave and spoke harshly to her.

COUNT 12

The witness further declared that he saw, heard, and learned that the said Doña Teresa and Don Bernardo López obliged him to scold a person of his household, whom he named, because that person went to confession and prayed on the feast of St. Nicholas Tolentino in the year '60; and he names witnesses who saw the said slave being whipped.

COUNT 13

The witness further declares that he knew that none of the servants of the said Don Bernardo López and Doña Teresa de Aguilera his wife could have heard them praise the Blessed Sacrament or God or His Mother or any other saint whatsoever, and that the testimony he has given is the truth under the oath he has taken.

WITNESS NO. 13. COUNT 1

Another witness who testified under oath in the said town of Santa Fe on a day in the month of October in the year 1661 and ratified his testimony in a timely manner and as prescribed by law, declared that he knew that every Friday Doña Teresa de Aguilera, wife of the said Don Bernardo, washed her hair and feet, and that when the said [fol. 129v] Don Bernardo washed his hair it was also on Friday, and every single Friday they laid clean linen on their bed and table, for that was their custom.

COUNT 2

The witness further declared that the said Don Bernardo and Doña Teresa used to shut themselves in to sleep, and no one would enter until they opened the door and called, and he does not know whether this was a precaution; and the only person who slept in the room with the said Don Bernardo and Doña Teresa was a little mulatto girl about nine years old.

COUNT 3

The witness further declared that the said Don Bernardo never went to hear mass willingly, but as though forced to do so against his will, and he often ordered one of his servants to say that he was sick if he was summoned to go to mass, although he suffered no illness whatsoever, and that the said Doña Teresa did the same.

COUNT 4

The witness further declared that one day shortly after the said Don Bernardo's arrival in that country, which was in the year '59, he saw and learned that the said Don Bernardo ordered the said Doña Teresa his wife to have one of his black slaves whipped, as was done, because she fasted on a Wednesday out of devotion to Our Lady of Carmel, and they told her she was a deceitful bitch; and he named two persons who carried out the said whipping.

COUNT 5

The witness further declared that he knew and had seen that the said Don Bernardo López and Doña Teresa de Aguilera his wife used to say that they fasted all through Lent, and this was how they fasted: in the morning each of them would drink a cup of chocolate [fol. 130r] with two slices of toasted bread, and in the afternoon they did the same, and the said slices of toast that each of them ate with the chocolate came from a large loaf made especially for this purpose, and [if] sometimes one of the slices would break, then each of them would eat three slices; and on other occasions there was no such toast, and each of them would eat two biscuits.

COUNT 6

The witness further declared that he discovered, saw, and learned that the said Don Bernardo López had few scruples about eating meat on Fridays, and that when he came from New Spain he reached El Parral two days before Palm Sunday in the year '59 and during all that Holy Week Don Bernardo and his wife Doña Teresa and all their household ate meat without there being any illness to justify it, except with regard to Doña Teresa, who was somewhat indisposed; and in that said Holy Week the said Don Bernardo and his wife did not fulfill their obligations toward the Church or advise or order their servants to do so, except that he saw that the said Doña Teresa came to El Paso to confess and receive communion on Corpus Christi Day, and Don Bernardo did not confess until the following Lent, but his servants confessed and received communion as soon as they reached the kingdom of New Mexico, that is, on their own initiative, not because the said Don Bernardo or his wife thought of exhorting them to do so.

COUNT 7

The witness further declared that he saw and learned that during the said Holy Week that [fol. 130v] the said Don Bernardo and Doña Teresa his wife spent at the post of El Parral, the aforesaid did not attend divine services or any procession or hear mass.

COUNT 8

The witness further declared that on the day when the edicts of the faith were read in the town of Santa Fe in New Mexico, he saw and learned that the said Don Bernardo López did not go to hear them, saying that he was indisposed; and although he was in bed that day and the two days before, it seemed to the witness that his illness was feigned and not legitimate, and that the servants of his household and some persons from the outside were saying days earlier that the said Don Bernardo would not go to hear the said edicts,

that he would pretend to be sick, and thus it happened; and his wife Doña Teresa did not go to hear the said edicts either, although they did order a certain person, whom the witness named, to go to hear them. And this is the truth under the oath he has taken.

WITNESS NO. 14. COUNT 1

Another witness who testified under oath in the said town of Santa Fe on a day in the month of October in the year 1661 and ratified his testimony in a timely manner and as prescribed by law, declared that he supposed he had been summoned for the investigation of some things concerning our holy Catholic faith; and what he knows is that he saw and learned that every Friday evening, while Don Bernardo López de Mendizábal was governor of New Mexico, Doña Teresa de Aguilera, his wife, put clean linens on her bed and washed her hair and feet and cut her nails, and that she laid clean cloths on the table on most Fridays but changed the bed linens every Friday without fail.

[fol. 131r] COUNT 2

The witness further declared that he saw and learned that on Good Friday of the said year '61, at about 3 o'clock in the afternoon, when a maid of the said Doña Teresa de Aguilera was about to serve her chocolate and already held the cup in her hand to give it to the said Doña Teresa as the aforesaid was seated at the bedside of her husband, some as yet unbaptized Apache girls, two of them, came in and said, "The procession is passing by." And then the said Doña Teresa got up hurriedly and went to a chest that stood in the room, which chest must have been about a yard and a half in length, and, opening it, took out therefrom a clean bonnet and went to the bed where Don Bernardo López de Mendizábal was sitting under the bedclothes in his shirtsleeves drinking chocolate and took off a bonnet that he had on his head and put on the clean one and spoke some words to him that he did not remember well, which he thinks began with "Sir Lazybones"; and she laid the other bonnet there on the bed; which ceremony, taking place on Good Friday and while the procession was passing by, must, in the opinion of the witness, have been something wicked.

COUNT 3

The witness further declared that although he waited on them often, he never saw or heard the said Don Bernardo and Doña Teresa pray or ever saw a rosary in their hands or heard them speak of saints or edifying subjects, and that they never ordered their household staff to go to confession.

COUNT 4

The witness further declared that during Holy Week the said Don Bernardo and Doña Teresa did not advise their servants [fol. 131v] to go to mass or confession, and on the day when the edicts of faith were read the servants noticed that the said Don Bernardo and his wife Doña Teresa did not go to hear them, and although the said Don Bernardo was in bed, he did not seem to be seriously ill, and the said Doña Teresa was in good health, all of which always made a bad impression on the servants who were in their house; and his testimony is the truth under the oath he has taken.

WITNESS NO. 17. COUNT 1

Another witness who testified under oath in the said town of Santa Fe on a day in the month of October in the year 1661 and ratified his testimony in a timely manner and as prescribed by law, declared that he supposed he was probably summoned for the investigation of some things that he saw and learned in the time that he served in the household of General Don Bernardo López de Mendizábal, to wit, that every Friday without fail, by order and command of the said Don Bernardo and his wife Doña Teresa de Aguilera, a certain maidservant of the aforesaid placed clean linens on the bed and the table; and although this could have been left for the following day, that was not permitted; and the said Don Bernardo and Doña Teresa would put on clean clothes on Saturdays.

COUNT 2

The witness further declared that as a person who always served in the household of the said Don Bernardo and Doña Teresa, he saw that every Friday the said Doña Teresa washed her hair, and sometimes her feet every Friday [*sic*]; and as for washing her hair, she did not fail to do so on any of the said Fridays, and as soon as she finished washing her hair she would usually shut herself up alone in a room, taking in water [fol. 132r] and saying that she was shutting herself in to clean her private parts, and she would remain with the door closed for three hours, and during this time she did not allow anyone to enter; and this raised such concern and suspicion in the witness that had he been able to do so he would have gathered more specific information, but he never could, because the said Doña Teresa took such care to ensconce herself.

COUNT 3

The witness further declared that during the said time he saw and learned that the said Doña Teresa put onion peels on her feet every day, and the witness did not know why, although he once heard and saw that a servant of hers asked her about it and she replied that she applied them for her corns.

COUNT 4

The witness further declared that during the said time he saw and learned that the said Don Bernardo and Doña Teresa never allowed a servant of theirs to go to confession or hear an entire mass, but rather scolded her when she wanted to go to mass or confession; and when she did go they also scolded her when she came back, saying she was late; and he saw that they gave the same treatment to the other persons in their household and service.

COUNT 5

The witness further declared that one day he saw a black slave of the said Don Bernardo being whipped because she wanted to go to confession in the company of a maidservant of the aforesaid, and it seems to him that this occurred on the Feast of the Portiuncula of the year '60.

COUNT 6

The witness further declared that he never saw the said Don Bernardo López or his wife Doña Teresa de Aguilera pray at home or speak of the saints or relate their lives, or practice any devotion whatsoever, [fol. 132v] nor did he ever see a rosary in their hands, except that sometimes when the said Doña Teresa went to mass she carried one in her hand, but as soon as she returned home she put the rosary away in her desk; and when the said Don Bernardo and his wife saw their staff with rosaries around their necks they told them they were hypocrites and that they should take those baubles off their necks.

COUNT 7

The witness further declared that although he waited on the said Don Bernardo López and Doña Teresa his wife whenever they dined or supped, he never saw them say grace at the conclusion of dinner or supper, and that when persons whom he named cleared the table, they would say, "Praised be the Most Blessed Sacrament," and he never heard them say, "Forever," and that the said Don Bernardo, when he heard the said words, would turn his head aside and grimace, but he would neither reply nor remove his hat or cap; and he never saw them cross themselves when they went to bed or say, "Praised be the Most Blessed Sacrament," or say prayers or perform any other action expected of a Catholic; and likewise he saw them get up with no indication whatsoever of their being Christians.

COUNT 8

The witness further declared that during the said time he saw and learned that the said Don Bernardo and Doña Teresa slept alone locked in their room, and that the only person whom they allowed to sleep inside was a little mulatto girl eight or nine years old, who was used to their wicked ways; and even if they got up very late they would never allow anyone to enter the room [fol. 133r] where they slept until they called, and they were extremely upset and whipped the maids if they came to the room where they slept; and the witness noticed that this was something of special importance to them.

COUNT 9

The witness further declared that at the said time he saw and learned that the said Doña Teresa de Aguilera had a desk and that she took excessive care to safeguard its middle drawer, and although one of her servants often went to open the said desk, she was never allowed to see or open the middle drawer of the said desk; and she tried diligently to see what was kept in the said drawer and was never able to see it, because of the care they took to keep her from opening it, although she examined and saw everything there was in the house.

COUNT 10

He further said that during that time he saw and learned that the said Don Bernardo had few if any scruples about eating meat on Fridays, Saturday fast days, or during Lent, and that when they fasted they did not change their ways of drinking chocolate, because just as on a meat day he drank it with two large slices of toasted bread

in the morning and the same in the afternoon, he drank it on fast days, and so did Doña Teresa de Aguilera his wife.

COUNT 11

The witness further declared that the black slave of the said Don Bernardo and Doña Teresa was once whipped because she was fasting out of devotion to Our Lady of Carmel, and on other occasions he saw that they scolded her for the same thing; [fol. 133v] but he learned that on the occasion when she was whipped the said Doña Teresa de Aguilera ordered the said slave to take off her scapular, saying, "Get out of here, you hypocritical bitch, take off that apron of yours."

COUNT 12

The witness further declared that he often saw and heard the said Don Bernardo tell the Indians of that kingdom of New Mexico when they came to visit him, "Go on, you dogs, why don't you shoot those friars? What good are they?", and that when the said Don Bernardo went to church to hear mass he went as though forced to do so, and so did his wife Doña Teresa, who used to say that all that was needed for saying mass was a hut and a painted pilaster.

COUNT 13

The witness further declared that the said Doña Teresa de Aguilera had a book in the Italian language with which she used to entertain herself, and sometimes she would laugh and say to one of her servants, "Look how pretty this is! I wish you could read and might understood this language," and she would say that that book was about love, but the witness did not know what it contained.

COUNT 14

The witness further declared that he clearly noticed that every day while he served the said Don Bernardo and Doña Teresa, when they awoke in the morning they would call one of their servants who would enter the bedroom and say, "Praised be the Blessed Sacrament! God grant Your Honors a good day," and he never heard them reply "Forever," except a few times when the said Don Bernardo said, "C," without articulating any word.

[fol. 134r] COUNT 15

The witness further declared that he knew that at the time of his testimony the said Don Bernardo and Doña Teresa his wife kept some images in a pantry amid some rubbish, but he did not know for what purpose.

COUNT 16

The witness further declared that on the occasions when he saw the said Don Bernardo and Doña Teresa unwell he never heard them call on God or His Blessed Mother or any other saints whatsoever, and although he had been in close contact with the said

Doña Teresa from the time she came to that kingdom, he never heard her say that she had a devotion for any saint.

COUNT 17

The witness further declared that he never saw or noticed that the said Don Bernardo and his wife were inclined to go to confession, and on many and distinct occasions he heard the said Doña Teresa say that when she was at services she never wanted to confess because the clergy and friars revealed confessions, and that this had happened to her at San Juan de los Llanos, and so she was speaking from experience.

COUNT 18

The witness further declared that he saw and learned that on St. Nicholas's day of the year '60, when a servant of the said Don Bernardo and Doña Teresa had gone to say her prayers, they sent for her one, two, and three times as she was praying, and the third time they summoned her she went without finishing her prayers, and when she got home the said Don Bernardo and his wife scolded her, saying, why was she in church sucking on the saints.

COUNT 19

The witness further declared that he knew that it seemed both to him and to all the white servants of the said Don Bernardo and Doña Teresa that during the whole time they were in their household and company [fol. 134v] they were among heretics, because they did not see them with a rosary or act like Christians; and this is the truth under the oath he has taken.

WITNESS NO. 19. FIRST AND ONLY COUNT

Another witness who testified under oath in the monastery of Santo Domingo in the kingdom of New Mexico on a day in the month of November of the year 1661 and ratified his testimony in a timely manner and as prescribed by law, declared that, having testified other things against Don Bernardo López de Mendizábal, he testifies against Doña Teresa de Aguilera the following: that the said Don Bernardo and his wife Doña Teresa de Aguilera were traveling lying in their carriage and stopped it in front of the cart where mass was being said, and they heard it from their bed with little or no decorum and the curtains drawn; and this is the truth under the oath he has taken.

WITNESS NO. 23. FIRST AND ONLY COUNT

Another witness who testified under oath in the said town of Santa Fe in New Mexico on a day in the month of March 1662 and ratified his testimony in a timely manner and as prescribed by law, declared that on one occasion he saw and heard that Doña Teresa de Aguilera y Roche told a certain person who was her friend that she was once given some powders to make her husband Don Bernardo love her and that she sprinkled them by his feet and saw that the next day he behaved differently, and it seems to him that when the said Doña Teresa said the above it was the month of October 1661 or '60, while the said Don Bernardo was occupied with the audit, but that she did not say where [fol.

135r] the incident with the powders had taken place; and this is the truth under the oath he has taken.

WITNESS NO. 24. COUNT 1

Another witness who testified under oath in the said town of Sandia on a day in the month of May 1662 and ratified his testimony in a timely manner and as prescribed by law, declared that what he knows is that when he was in the house of Don Bernardo López de Mendizábal while the aforesaid was governor of that kingdom, the witness used to serve in his household and saw and learned that Doña Teresa de Aguilera y Roche put on clean clothes every Friday and washed her feet and hair and put clean linen on the bed, and the said Don Bernardo her husband did the same on most Fridays, and they put clean tablecloths on the table, and the witness never saw the said Doña Teresa de Aguilera say any prayer, although sometimes, though rarely, he saw the said Don Bernardo Mendizábal with a rosary in his hand, but he does not know whether he was praying, and the servants of his house always said that the aforesaid Don Bernardo and Doña Teresa must be Jews.

COUNT 2

The witness further declared that in the year 1661, at about 4 in the afternoon of Good Friday, while the said Don Bernardo was lying in his bed, which stood in a room of the governor's palace that was the second after the reception hall that faces east, as the said Don Bernardo and his wife Doña Teresa were drinking chocolate, the said Doña Teresa de Aguilera asked [fol. 135v] her maids whether the procession had set out, and they told her that it had, and in great haste she stood up from where she had been sitting, which was by her husband's bed, and went to a chest that stood in the said room and opened it and took out a white linen smock and a cap of the same material, and with great care went to the bed where the said Don Bernardo her husband was sitting propped up on the pillows, and very cheerfully placed the said smock under his chin and tied it on, and then she placed the cap on his head and spoke some words to him that the witness could not make out, in the presence of some persons whom he named, and that the said Doña Teresa de Aguilera had on a similar smock or apron of clean fine linen, and the witness did not notice whether she put it on at that time or was already wearing it; and his testimony is the truth under the oath he has taken.

WITNESS NO. 25. FIRST AND ONLY COUNT

Another witness who testified under oath in the said town of Santa Fe on a day in the month of October 1662 and did not ratify his testimony declared that he heard, saw, and learned at that time that on the 27th day of August of the said year a certain friar whom he named took food to Doña Teresa de Aguilera y Roche to the cell next to the main gate of the monastery of the town of Santa Fe in New Mexico where the said Doña Teresa was being held, [fol. 136r] who, weeping, asked the said friar, "Father, won't you tell me where they're holding my husband Don Bernardo?", to which the said friar replied, "Madam, they say the governor has him under guard at the house of Colonel Pedro Lucero de Godoy. I haven't seen him, so I only repeat what is rumored." To which the said Doña Teresa replied, "Well, hasn't the Inquisition ordered his arrest, Father?" And the friar replied, "I don't know anything about that, madam." And the said Doña Teresa went on, saying, "Well, was I the only one whose arrest was ordered?" To which the friar

replied, "Madam, this Holy Tribunal has ordered your arrest, and that's all there is to say." And the said Doña Teresa replied in astonishment, "Is that possible?", and she put a handkerchief to her cheek and wept again, now and then lost in thought, which led the witness to believe that she was affected by the Holy Office's arresting only her and not her husband; and then she added, "Tell me the truth, Father: has the Inquisition arrested my husband? Because it seems to me that if they have arrested me, he must also be under arrest." And the said friar again assured her that that was not the case, and she put the handkerchief to her eyes and began to weep; and this is the truth under the oath he has taken.

WITNESS NO. 26. COUNT 1

Another person who was traveling with the carts and the carriage in which Doña Teresa de Aguilera y Roche and Don Bernardo López de Mendizábal her husband and some accomplices of theirs were coming as prisoners to this Holy Office, certifies that when they were stopped at El Ancón, two leagues before El Paso on the [fol. 136v] 17th day of November 1662 he heard Doña Teresa de Aguilera, with much weeping and indignation (because the turns in the road allowed her to see the cart in which her husband was traveling), pronounce some insults against the friars of New Mexico, that they were treacherous enemies of God, sacrilegists, heretics, bad priests and bad Christians, and other insults, and how could they be carrying off that innocent man for no fault or reason other than the lies and testimony of the said friars, may God's justice fall on them with lightning, fire, and punishment from Heaven.

COUNT 2

Further, that when they stopped at the Río de San Pedro on Christmas Day, 25 December of the said year '62, the said Doña Teresa was very agitated and tearful, and to dry her tears [he told her] to take consolation in her going to a holy tribunal where justice would be done her, for it had ministers so pious and just, free of any bias, to which the said Doña Teresa replied, what was this talk of ministers and bias, when they entrusted her arrest and her husband's to their known enemies; and when he replied to her that she should not say such things, that the Holy Tribunal did not consider those who carried out its orders and commands to be enemies, and that in that province there were no ministers other than the Franciscan friars, the said [fol. 137r] Doña Teresa fell silent; and the said witness presented the said statement before this Holy Office on one day in April 1663; and upon its being read to him exactly as he had written it, he declared that everything related in the said denunciation occurred at the times and occasions stated therein and is the truth as stated therein under the oath he has taken.

Dr. Don Pedro Medina Rico [Rubric]

And after the said presentation of evidence the said Doña Teresa de Aguilera y Roche was placed under oath as prescribed by law, under which oath she promised to declare and reply truthfully to what these witnesses whose testimony has been presented to her depose against her; and upon the said presentation being read to her she replied to it as follows:

WITNESS NO. 1. FIRST AND ONLY COUNT

To witness No. 1, first and only count, she replied that what the witness says is true insofar as he says that this confessor and Don Bernardo López de Mendizábal her husband only went to mass on days of obligation and Sundays, because this confessor must manage her household and thus can go to hear [mass] only [fol. 137v] on the said days of obligation or on the feast of some saint to whom she is devoted; but it is false to say that the provinces of New Mexico were scandalized at seeing that she and her husband went to hear mass only on days of obligation, because everyone does that on account of the severe cold that prevails in that kingdom; and it is true that in winter she would fail to hear mass on some holidays because she was gravely ill and unable to use her feet because of the severe cold, but Don Bernardo always went to hear mass unless he was sick in bed with the gout. And this is her reply.

WITNESS NO. 2. FIRST AND ONLY COUNT

To witness No. 2, first and only count, she replied that in the replies that she has made to the indictment against her she has answered and dealt with this matter, that she refers to them because they are the truth, and she denies everything else. And this is her reply.

WITNESS NO. 3. FIRST AND ONLY COUNT.

To witness No. 3, first and only count, she replied that she refers to what she has replied to the preceding witness, which is the truth, and she denies everything else. And this is her reply.

WITNESS NO. 5. COUNT 1.

To witness No. 5, count 1, she replied that she refers to what she has declared, that all else is false; and how could the servants of her household say and declare what the witness says, since, when she washed her hair, they did not come in to where she did it? The rest she has already declared, and so it is false to say that her servants declared this, unless they were lying when they declared it. And this is her reply.

[fol. 138r] COUNT 2

To count 2 she replied that what the witness says is false insofar as he says that he supposed that this confessor and her husband went to mass under compulsion, because they went only of their own free will like Catholic Christians. And this is her reply.

WITNESS NO, 6. FIRST AND ONLY COUNT

To witness No. 6, first and only count, she replies that the truth is only what she has declared concerning this matter with respect to the preceding counts and in her confessions. That is the truth, and she denies everything else. And this is her reply.

WITNESS NO. 8. COUNT 1

To witness No. 8, count 1, she replies that she replies the same as she has replied to the preceding witness and the others, which is the truth, and she denies everything else. And this is her reply.

COUNT 2

To count 2 she replied that what the witness declares is the truth insofar as this confessor and her husband did not hear mass or the edicts of the faith on the day when they were read in the town of Santa Fe; but it is in no wise true to say that this confessor and her husband were in good health and could have gone to hear them and to hear mass, because the truth is that both were very sick. And this is her reply.

WITNESS NO. 9. FIRST AND ONLY COUNT

To witness No. 9, first and only count, she replied that she refers to what she has declared in her confessions and in response to this presentation with reference to the matter contained in this count, because that is the truth, and all else is false. And this is her reply.

[fol. 138v] WITNESS NO. 11. FIRST AND ONLY COUNT

To witness No. 11, first and only count, she replied that she refers to what she has declared, which is the truth, and all else is false and she therefore denies it. And this is her reply.

WITNESS NO. 12. COUNT 1

To witness No. 12, count 1, she replied that it is possible that during conversation about the matter of this count this confessor may have uttered some word, not to gossip or to discredit the priestly office, because she would gladly kiss the ground trod by the meanest priest; but it is impossible that she should have recounted such grave failings in any priest whatsoever. And this is her reply.

COUNT 2

To count 2 she replied that she refers to what she has declared with regard to the contents of this count, which is the truth, and she denies everything else. And this is her reply.

COUNT 3

To count 3 she replies that what the witness declares in this count is false, because how could she say such a thing when she never knew it? And this is her reply.

COUNT 4

To count 4 she replies that everything that this witness declares in this count is totally false, because no such thing happened in any way other than as she has declared and confessed. And this is her reply.

COUNT 5

To count 5 she replies that she refers to what she has confessed concerning the contents of this count, which is the truth, and she denies everything else, and that she did not place [fol. 139r] onion peels on the soles of her feet but where she had corns. And this is her reply.

COUNT 6

To count 6 she replies that she refers to what she has declared concerning the contents of this count, which is the truth, and she denies everything else. And this is her reply.

COUNT 7

To count 7 she replies that the contents of this count are totally false, that the only truth is what she has replied, and that she has no recollection whatsoever of such a thing's happening, nor is it possible for her to have said it; and what she means by "cabo" is the commander of the soldiers, for she has no knowledge whatsoever of anything else. And this is her reply.

COUNT 8

To count 8 she replied that the book mentioned in this count can only be the one that she has declared in reply to the indictment, which is very popular and common in Italy and in Spain among those who understand it, because at the beginning of each chapter it makes a declaration called allegory, saying that only the good is to be taken from it, and not the bad, and it contains much sound moral teaching; and may God help the witness in keeping with the suspicions he states. And this is her reply.

COUNT 9

To count 9 she replies that as she has stated, she always took care during Holy Week that the members of her household [fol. 139v] should go to confession and communion, and she would accordingly speak to her servant Josefa, whose family name she does not know, and entrust her with it, and Don Bernardo López did likewise, and so what the witness declares is false. And this is her reply.

COUNT 10

To count 10 she replies that it is false to say that she and her husband did not see to it that their servants should hear mass on holidays, because they always saw to it and she would ask and know about it. And as for what is said about whipping the slave, she has

already said why she ordered her not to fast; she may have whipped her for some other thing, but not because she fasted. And this is her reply.

COUNT 11

To count 11 she replies that everything contained in this count is false, that she refers to her testimony, which is the truth, and she denies everything else. And this is her reply.

COUNT 12

To count 12 she replied that they may well have seen the slave being whipped, but she would not have been whipped for having confessed and received communion, nor does she know that the whipping took place on the day mentioned in the count, nor did she scold any person of her household for saying her prayers, confessing, and receiving communion. And this is her reply.

COUNT 13

To count 13 [fol. 140r] she replied that the contents of this count are totally false. And this is her reply.

And because there was another pressing matter to deal with at this hearing, [the reply] was suspended at this point; and having been admonished to tell the whole truth, the said Doña Teresa de Aguilera was ordered back to her cell. And first she signed.

Doña Teresa de Aguilera y Roche
Done before me. Diego Martínez Hidalgo, secretary [Rubric]

HEARING AT WHICH THE PRESENTATION OF EVIDENCE CONTINUED

In the Holy Office of the Inquisition in Mexico on the 7th of the month of December of the year 1663, while the Inquisitor Inspector Dr. Don Pedro de Medina Rico was holding his morning hearing, by his order Doña Teresa de Aguilera y Roche was brought thereto, who, once present, was told that she knows she has taken an oath to tell the truth at all the hearings that may be held with her until her case is decided, and that if she has remembered anything that she ought to say, she should do so under the said oath. She said that for the time being she has nothing to declare. She was told that she should pay attention, and that the reading of the presentation of evidence, which had been begun, would be continued, so that she might reply to it with the whole truth under the general and particular oath [fol. 140v] she has taken.

WITNESS NO. 13. COUNT 1

And when the first count of the 13th witness in the said presentation of evidence was read to her, she declared that she has already declared what happened and occurred with regard to the contents of this count, which declaration is the truth, and she refers to it, and what the witness adds to this is false and she therefore denies it *in toto* with regard to

herself and to Don Bernardo López her husband, and she declares the same concerning the linens, as the record will show. And this is her reply.

COUNT 2

To count 2 she replied that she refers to her reply concerning the contents of this count, which is the truth, and all else is false; and between the room where this confessor and her husband slept and the room where the servants slept there was a door, which was never locked, but only closed; and had the door of her room been locked, this would have seemed to reflect only a desire to sleep securely in a country where the said Don Bernardo was a judge and where their enemies roamed the streets at night. And this is her reply.

COUNT 3

To count 3 she replied that neither Don Bernardo nor this confessor ever failed to hear mass except in cases of sickness, and it seems to her impossible for any witness to say that they went to mass under compulsion, for only God can know that; and as for telling any servant [fol. 141r] that if they were called to hear mass they should answer that they were sick, that, too, is false unless they were in fact sick or if it was some day other than a holiday and people there thought it was a holiday, because sometimes some people would say that it was a holiday and others, that it was not, and the guardian used to send them inquiries as to whether it was a holiday or not, and they would answer him with what they found in the calendars that they had, and that they should see whether it was a holiday or not, according to their rules, which are usually different in different countries. And this is her reply.

COUNT 4

To count 4 she replied that the contents of the count are false with respect to their whipping their slave because she fasted on Wednesday. They may have whipped her for another reason but not for the said fasting; and may God help the witness in keeping with his testimony, not for her vengeance, but so that he may not be damned. And this is her reply.

COUNT 5

To count 5 she replied that she refers to what she has replied concerning the contents of this count, which is the truth, and she denies everything else. And this is her reply.

COUNT 6

To count 6 she replied that she has already given her reply to the contents of this count and refers to it. And this is her reply.

COUNT 7

To count 7 she replied that it is false, that she has already made her reply to the contents of this count, which is the truth, and she denies everything else. And this is her reply.

COUNT 8

To count 8 [fol. 141v] she replied that she refers to the reply she has given to the contents of this count, which is the truth, and she denies everything else. And this is her reply.

WITNESS NO. 14. COUNT 1

To witness No. 14, count 1, she replied that she has already given her reply to the contents of this count, which is the truth, and all else is false. And this is her reply.

COUNT 2

To count 2 she replied that she refers to her reply concerning the contents of this count, which is the truth, and she denies everything else because it is not the truth. And this is her reply.

COUNT 3

To count 3 she replied that she always recited the Little Office of Our Lady and the rosary; and as for confession, when it was obligatory she used to order and advise her servants to confess, and specifically the said Josefa, who, she has already said, was the chief servant; and she often recounted the lives of saints to the said Josefa and to Catalina Bernal, and this is her reply.

COUNT 4

To count 4 she replied that she refers to her testimony, which is the truth, and she denies everything else. And this is her reply.

WITNESS NO. 17. COUNT 1

To witness No. 17, count 1, she replied that she refers to her testimony, and what the witness adds beyond that is false. And this is her reply.

COUNT 2

To count 2 she replied that she refers to her testimony, which is the truth, and all else is false. And this is her reply.

COUNT 3

To count 3 she replied that she refers to what she declared yesterday [fol. 142r] in reply to another similar count. And this is her reply.

COUNT 4

To count 4 she replied that she refers to what she has declared concerning the contents of this count, that the persons who served in the kitchen and Diego de Melgarejo, who served as a guard, would go to mass in the morning, to the first mass, and then all the

other servants would go with this confessor, which is the truth, and all else is false. And this is her reply.

COUNT 6 [*sic*]

To count 6 she replied that she refers to her testimony and denies all else as being false. And this is her reply.

COUNT 5

To count 5, which had not been read, she replied that if the said slave was whipped it must have been for a reason other than that stated in the count. And this is her reply.

COUNT 7

To count 7 she replied that she has already replied to the contents of this count, and it is impossible that this servant or person of her household should have been on duty at the time when this confessor and the said Don Bernardo went to bed or when they got up—that is, if this servant lived outside the house, because when they went to bed or got up only the maidservants were on duty, and she therefore denies what the witness says. And this is her reply.

And because noon had struck, this hearing was adjourned at this point, to be continued [**fol. 142v**] at the next hearing; and the said Doña Teresa, having been admonished to think carefully about the matter and tell the whole truth, was ordered back to her cell. And first she signed.

Doña Teresa de Aguilera y Roche

Done before me. Diego Martínez Hidalgo, secretary [Rubric]

HEARING AT WHICH THE PRESENTATION OF EVIDENCE WAS CONTINUED

In the Holy Office of the Inquisition in Mexico, on the 11th of the month of December of the year 1663, while the Inquisitor Inspector Dr. D. Pedro de Medina Rico was holding his morning hearing, by his order Doña Teresa de Aguilera y Roche was brought to it, and once present she was told that she knows she has taken an oath to tell the truth at all the hearings that may be held with her until her case is decided. She stated that for the time being she has not recalled anything that she should declare. She was told to pay attention and that the reading of the presentation of testimony that had been begun would continue so that she might reply truthfully under the general and specific oath she has taken.

COUNT 8

And count 8 of witness No. 17 having been read to her, she replied that may God so help this witness and all the others as they are lying, and may God so help this confessor [**fol. 143r**] and Don Bernardo her husband as they are telling the truth; that she has already given her reply to the contents of this count and refers to it, and the girl slept there because they loved her like a daughter. And this is her reply.

COUNT 9

To count 9 she replied that the contents of this count are totally false, and she refers to the reply she has made to the contents of the said count, to wit, that there was no secret. And this is her reply.

COUNT 10

To count 10 she replied that she refers to the reply she has made concerning the contents of this count, which is the truth, and all else is false. And this is her reply.

COUNT 11

To count 11 she replied that she refers to the reply she has made concerning the contents of this count, which is the truth, and she denies everything else, and may the Blessed Virgin of Carmel so help the witness as he has told the truth. And this is her reply.

COUNT 12

To count 12 she replied that the contents of this count are false, because Don Bernardo never said any such thing. On the contrary, she recalls that one time when the Indians came to complain about Fray Luis Martínez or de las Ánimas, that he should give them the body of an Indian woman whom he had killed, as she has testified, the Indians said that they had been ready to attack the said friar, and Don Bernardo answered them, "If you did that, you dogs, I would go and burn down your town." And as for the hut and the painted pilaster that sufficed for saying mass, [fol. 143v] this is totally false, because this confessor never said or could say such a thing. And this is her reply.

COUNT 13

To count 13 she replied that she refers to what she has testified, that the book was the one she has declared and nothing else. And this is her reply.

COUNT 14

To count 14 she replied that she has already given her reply to the contents of this count, which is the truth, and all else is false. And this is her reply.

COUNT 15

To count 15 she replied that she is not informed or aware of any images other than those she has declared, which had been kept with all due decorum. And this is her reply.

COUNT 16

To count 16 she replied that she has already given her reply to the contents of this count, which is the truth, and all else is false and she denies it, [and] that they always called on God and His Blessed Mother. And this is her reply.

COUNT 17

To count 17 she replied that she refers to the reply she has given to the contents of this count, which is the truth, and all else is false. And this is her reply.

COUNT 18

To count 18 she replied that she refers to the reply she has given to the contents of this count, which is the truth, and she denies everything else. And this is her reply.

COUNT 19

To count 19 she replied that she refers to the reply she has given to the contents of this count, which is the truth, and she denies everything else. And this is her reply.

WITNESS NO. 19. FIRST AND ONLY COUNT

To witness No. 19, first count, she replied that she refers to [fol. 144r] the reply she has given to the contents of this count, which is the truth, and she denies everything else. And this is her reply.

WITNESS NO. 23. FIRST AND ONLY COUNT

To witness No. 23, first count, she replied that the contents of this count are false from beginning to end, that she has never possessed such powders or made use of them, nor would she make use of them for anything in the world. And this is her reply.

WITNESS NO. 24. COUNT 1

To witness no. 24, count 1, she replied that she refers to the reply she has given concerning the contents of his count, which is the truth, and all else is false and she therefore denies it. And this is her reply.

COUNT 2

To count 2 she replied that what the witness declares in this count is totally false, because the only thing that happened is what she has declared in connection with this count, and she therefore denies it from beginning to end; and when she gave the white cap to her husband there was no one there, unless perhaps some Indian girls, and that this confessor has never been in the habit of wearing an apron and did not put one on at that time or ever, nor a smock, nor did she put anything on her husband other than the bonnet or cap, because he said it was dirty. And this is the truth, and she denies everything else. And this is her reply.

WITNESS NO. 25. FIRST AND ONLY COUNT

To witness No. 25, count 1, she replied that she refers to the reply she has given concerning the contents of this count, which is the truth, and she denies everything else because it is false. And this is her reply.

WITNESS NO. 26. COUNT 1

To witness No. 26, count 1, she replied that she refers to the reply she has given concerning the contents of this count, which is the truth, and she denies everything else because it is false. And this is her reply.

[fol. 144v] COUNT 2

To count 2 she replied that may Our Lord Jesus Christ so help him [the witness] as he is telling the truth.¹⁰⁴ And this is her reply, and what she has testified is the truth under the oath she has taken.

A COPY OF THE PRESENTATION OF EVIDENCE IS ORDERED GIVEN TO HER

And the said inquisitor inspector ordered that a copy of the said presentation be given to her and that in three days she reply and with the advice of her attorney bring such arguments against it as she may deem appropriate, and presently she would be given a copy of the said presentation and paper and ink so that she might make such comments as might seem fit. And having been admonished to think carefully about the matter, she was ordered back to her cell. And first she was read all her testimony since the 6th day of the present month and year, and having heard and understood it she said that all of it was correctly recorded, and she signed it.

Doña Teresa de Aguilera y Roche

Done before me. Diego Martínez Hidalgo, secretary [Rubric]

WRIT ORDERING THAT A COPY OF THE PRESENTATION OF EVIDENCE BE GIVEN TO DOÑA TERESA DE AGUILERA, AND THAT TWO FOLDS OF PAPER BE GIVEN TO THE WARDEN, FERNANDO HURTADO, TO GIVE TO HER. HEARING REQUESTED BY HER

In the Holy Office of the Inquisition in Mexico on the 13th of the month of December of the year 1663, while the Inquisitor Inspector Dr. Don Pedro de Medina Rico was holding his morning hearing, he declared that since a copy has been made of the presentation of evidence made to Doña Teresa de Aguilera, he would and did order that the said copy along with two folds of blank paper rubricated by the present secretary be given to the warden of this Holy Office and that he take and deliver them to the said Doña Teresa, to whom he shall also give an inkpot and pens for six days; and the said warden appeared at this hearing and promised to do so. And he agreed to this and rubricated it. [Rubric]

Done before me. Diego Martínez Hidalgo, secretary [Rubric]

[fol. 145r] In the Holy Office of the Inquisition in Mexico, on the 17th day of the month of December of the year 1663, while the Inquisitor Inspector Dr. Don Pedro de Medina Rico was holding his morning hearing, by his order Doña Teresa de Aguilera y Roche was brought from the cell where she is held; and once present, she was told that she knows she has taken an oath to testify truthfully at all the hearings that may be held with

¹⁰⁴ The meaning could also be "... help her as she is telling the truth," but what follows would seem to make such a declaration unnecessary. Cf. f. 143r, count 11.

her until her case is decided, that the warden has reported that she is requesting a hearing, that she is now before it and should state why she has requested it and in all things declare the truth under the oath she has taken.

FRAY JUAN RAMÍREZ. COPIED FOR HIS TRIAL

She declared that she has recalled that when Don Bernardo López de Mendizábal, her husband, and this confessor were on their way to the governorship of New Mexico she heard some persons, and Father Fray Juan Ramírez of the Order of St. Francis who was going as custodian of New Mexico, and Fray Diego de Santander, who was going as his secretary, say that the said Fray Juan Ramírez carried a commission from this Holy Office, and at least she heard the said friars say, with regard to some things that had happened in New Mexico, that they were or seemed to be under the jurisdiction of this Holy Office, and the said friars were replying, "Now it will all be taken care of," thereby signifying that a commission from the Holy Office was being carried; and when the said Don Bernardo was at the first huts of Father Fray García de San Francisco it seems the river was running very high, and Father Fray Nicolás de Freitas and Fray Miguel de Guevara reached that spot and said that they were going ahead (and to put it quite right she states that it was the said Fray Nicolás de Freitas who said the aforesaid, because the other one [fol. 145v] was apprehensive) to read edicts of the Holy Office, and therefore the said Don Bernardo immediately gave orders to cut [down some trees] and form a raft on which they might cross, and this was in fact done and they crossed the river; and later, when this confessor and the said Don Bernardo and their retinue had crossed, they asked in various places whether the said friars had read edicts of the faith, and everyone told them they had not, which surprised them; and afterwards it was said that the said Fray Juan Ramírez and those who were traveling with him had let it be known that they were bearing a commission from this Holy Office to keep a tighter rein on the friars and on married men and women who were related as godparents or blood relatives. She declares this in case it is something that should be known for purposes of her case or for the free and proper operation of the Holy Office.

AGAINST DON DIEGO DE PEÑALOSA. COPIED FOR HIS TRIAL

And she also declares that on the occasion when Don Diego de Peñalosa spoke to this confessor in the church at Santa Fe in New Mexico on the day of the glorious apostle St. Bartholomew, speaking of a substantial document, sealed with three seals, that he had received, [he said] that he had been sent some reports so that he might obtain the ratification of the testimony of some witnesses, who, he gave her to understand, were people from the carts from when this confessor and her husband and other persons had gone [to New Mexico], among whom, the said Don Diego de Peñalosa had very earnestly insinuated to her, a muleteer named José had given false testimony against Don Bernardo, and likewise Nicolás de Gaviria, who is a barber with the carts, Don Diego giving her to understand that this sheet and this commission had been sent to him by order of the Holy Tribunal because they spoke of the arrest of the said Don [fol. 146r] Bernardo by the Holy Tribunal; and in the course of this conversation he introduced the other one to which she has testified, adding that he was not to blame, that he had told Don Bernardo, and this confessor should likewise tell him, and he would not be subject to audit because he did not want to see himself in a similar situation, and was he crazy, to undergo an audit, and he had royal orders to appoint a lieutenant [governor] and go off to Sonora, and the friars

would handle the audit for him, which is how he had done it in another post that he had held here in New Spain, which she believes he called Chinchita or Chingota; and she declares this for the same reason as the foregoing, and for the time being she can think of nothing else.

And to complete her response to the presentation of evidence of which she has been given a copy, along with two folds of blank paper, she requests and entreats that she be given two more folds of paper, which were ordered given to her rubricated by me, the present secretary. And upon its being read to her, [she declares] that her testimony is correctly recorded and is the truth, and she signed, whereupon she was ordered back to her cell.

Doña Teresa de Aguilera y Roche

Done before me. Diego Martínez Hidalgo, secretary [Rubric]

WRIT ORDERING THAT DOÑA TERESA DE AGUILERA BE GIVEN FOUR FOLDS OF PAPER

In the Holy Office of the Inquisition in Mexico, on the 20th day of the month of December of the year 1663, while holding his morning hearing, the Inquisitor Inspector Dr. Don Pedro de Medina Rico stated that whereas the warden of this Holy [Office] has reported that Doña Teresa de Aguilera has requested four folds of blank paper [fol. 146v] in order to write her defense, he would and did order that she be given the said four folds of blank paper rubricated by the present secretary, which folds shall be given to the warden so that he may take and deliver them to the said Doña Teresa, whom he shall give ink and pen for the space of six days; and the said warden appeared at this hearing and promised to do this, and he gave his assent and affixed his rubric. [Rubric]

Done before me. Diego Martínez Hidalgo, secretary [Rubric]

HEARING HELD AT HER REQUEST AT WHICH SHE TENDERED THE COPY OF THE PRESENTATION OF EVIDENCE THAT HAD BEEN FURNISHED TO HER AND HER REPLY THERETO

In the Holy Office of the Inquisition in Mexico, on the 9th of January of the year 1664, while the Inquisitor Inspector Dr. Don Pedro de Medina Rico was holding his morning hearing, by his order Doña Teresa de Aguilera y Roche was brought from the cell in which she is held; and once present, she was told that she knows she has sworn to tell the truth at all the hearings that may be held with her until her case is decided, and that the warden has reported that she has requested a hearing, that she is now before it and should state for what purpose she has requested it and should in all things tell the truth under the oath she has taken.

She stated that she has requested it in order to tender the copy of the presentation of evidence that had been furnished to her, along with the reply that she has made to the said evidence, which reply fills seven folds, and she likewise returns another blank fold, making up the eight that she has been given to present the said reply; [fol. 147r] and she did in fact tender and deliver the said copy of the said presentation of evidence and the said eight folds, seven of them fully written upon and one blank, with no signature; and since there was no room for her to sign at the end of the last sheet, the inquisitor inspector ordered her to sign it in the margin, which she did, and the said inquisitor inspector ordered the said seven folds with writing to be placed at the conclusion of this hearing so

that she might convey their contents to her attorney, who will be summoned as soon as possible, and that the copy of the said presentation of evidence be placed at the conclusion of this transcript, sewn lengthwise so that it may be a permanent part of the record; and the said Doña Teresa de Aguilera stated that for the time being she has nothing else to declare, begging only that her case be dealt with as expeditiously and mercifully as possible, whereupon she was ordered back to her cell; and first she signed.

Doña Teresa de Aguilera y Roche

Done before me. Diego Martínez Hidalgo, secretary [Rubric]

Writings presented by Doña Teresa de Aguilera at the above hearing.

[fol. 147v] [blank]

[fol. 148r]¹⁰⁵ Don Juan Manso, in case he should have testified,¹⁰⁶ is our enemy because Don Bernardo conducted his audit, for which reason he had great differences with him; and apart from that, he always had complaints for various reasons, and also because he arrested him in order to place him under oath because it was always said that he wanted to flee and he was often ready to do so, and finally he did do so from the town hall where he was being held; and he has always had and does have many complaints, and this was seen when, although he was owed nothing, he seized the government provisions that he took there, which is why, because of him and saying it was to replace them, Don Diego [de Peñalosa] took from us a great deal of property, which ought to be returned. And he was also our enemy and very resentful because my husband had dealings with Ana Rodríguez, and because of what had happened or had been done in this city by his nephew Pedro de Valdés, and how they would pick him up off the street, as they told us. For these and many other reasons, which my husband knows better than I and will be able to state, as I do not recall them well, he has always been and is our mortal enemy.

Pedro de Valdés, in case he should have testified, is our enemy for all the same reasons as Don Juan Manso, and because like him he [Don Bernardo] held him under arrest in the town hall, and in addition to that because he kept him from entering the house of Juan Griego and I believe ordered him not to do so because of the scandal that he caused with his daughter. And after he returned there with Don Diego, who made him his lieutenant general, he has inflicted so many annoyances and vexations on us that it is impossible to explain them all or recount them except by saying that he is and has been our mortal enemy. And his knowing that he [Don Bernardo] used to say that they often told him in this city that they would pick him up from the street corners was another not insignificant reason [for his enmity]. He feels extreme hostility toward me without my having given him any occasion for it, as he showed in persecuting me to the point of depriving me of all communication, as he did when he sent orders for Juana Mohedana

¹⁰⁵ Here begin the seven folds of Doña Teresa's reply, constituting 14 folios or 28 pages. Doña Teresa is a remarkable woman in her ability to write in her own defense, but she writes probably much as she spoke, which means that her syntax is often loose and meandering, and her meaning not always clear. The reader needs, for example, to be attentive to who is referred to by "he," "his," and "him." I have refrained from "regularizing" all of Doña Teresa's prose, in part in order to preserve its flavor, and at times because its precise meaning is unclear.

¹⁰⁶ Don Juan Manso, who preceded Don Bernardo as governor, is, in fact, witness No. 1 (see f. 2r). I identify the other witnesses whom Doña Teresa names; those not so identified are not among the witnesses.

and Josefa to be taken from my house when they were coming from church with me; and having seen them there, he gave orders to Antonio de Salas not to let them come in. And on other occasions when they had been with me he sent orders to drive them out, as was done on Palm Sunday; and it would be an endless task to attempt to recount the persecutions with which he showed his enmity; and if need be they could be ascertained.

Juan Griego,¹⁰⁷ if he should have testified (who, if I should declare it, is the son of another man with the same name, who, they say and it is public knowledge there, died with a shoe in his mouth and his face turned to the wall without wanting to be reconciled with the Church or be a Christian even at that hour, because of which they say he was buried in the Santa Ana hills, or elsewhere; I do not know how true it is) has been our enemy since we went there, because Don Bernardo removed him from his position as interpreter, something that he and all his family greatly resented, considering themselves deeply offended. And furthermore he threw his son-in-law out of our house as a thief and said so, and this offended them no less; and also because he asked this man to account for the property he had taken with a dispatch to El Parral, and to this day he has not done so. He scolded his sister Catalina Bernal and her daughters for their loose living and several times threatened to have her whipped, and finally he had her banished. He considered it a grave offense to be ordered out on an expedition at his own expense on a certain occasion that arose. Another time he [Don Bernardo] sent his son-in-law on another expedition, and likewise many of his relatives, which is the general complaint of all the residents against the governors. He imprisoned several of his relatives because of their offenses. He reproached him with his sister's having sold one of her daughters to Don Juan Manso. And he learned that he did the same with regard to the one she gave to Don Diego. He scolded him on account of the visits of Pedro de Valdés and the scandalous behavior of his daughters. He used to tell him that if a man wanted to have defenders there all he had to do was get involved with a woman of some family, whereupon all those of that family would defend him, and this was why they all defended Manso. He imprisoned Diego del Castillo, another son-in-law of his, to have him whipped, and thanks to me he did not do so; and with all this, not only are they and have they been mortal enemies of my husband, as they are, but mine as well, all of them, as they have shown in all things without my having given them any occasion for it, and as the Griegos and the Bernals never fail to show.

And I do not know whether Catalina Bernal has filed some claim in the audit; if she should have testified, and likewise her daughters if they should have done so, they are our enemies. She is the sister of Juan Griego and our enemy for all the same reasons as he, and furthermore, since we went there she has joined up with Josefa, because she used to come to my house to prepare some remedies for me, which is why she had occasion to do so, and she was quite ready by her nature to fall in with her wicked ways and habits, and so, to make use of the opportunity, she would come prepared with some empty space under the petticoat or hoopskirt that they wear, with a sack for when chocolate was being ground, and she would pretend to be adjusting her dress and would slip in the tablets;¹⁰⁸ and those who ground it, [fol. 148v] because they had heard me complain about how little there was, informed me and passed me information and complaints so that I should not blame them, in addition to which I saw it myself; and there was nothing she would not

¹⁰⁷ Witness No. 18, f. 30r.

¹⁰⁸ *panochas*: From what I have been able to find, a *panocha* can be, in Mexico, brown sugar, and in some other places a kind of corn bread. The context here suggests that it is the solid chocolate that is being ground.

deal with in the same way, because of which I scolded her and shamed her a few times, but this only served to make them dislike me more. And this woman also pimped one of her daughters to my husband, and I saw it one night when she came in disguise through the garden gate to look for him, and finding me, who was surprised at her coming that way, and more so because she had left for home only shortly before, I asked her what had happened to her, why was she coming like that; and seeing her agitated I suspected something bad, and she, to deceive me, pretended to ask for sweets and bread,¹⁰⁹ and he quickly ordered it to be given to her; and because I suspected something wrong I looked into it and they told me that the daughter had remained outside, and for this reason among many others they all hate me. And these are the sort of people that in addition to what I have said, in order to deceive a man they pretended that one of them had had a miscarriage, and they developed so many schemes in connection with this, [and] because a relative of theirs said and proclaimed that it was a lie they went to her house and after they had behaved like what they were they came to complain, full of bites and scratches and their hair in disorder, and when those who were there had thrown them out and Don Bernardo had later learned of it he often told her that if he had caught them in the act he would have seized them and flogged them, and this was because he had several times reproached her with their loose living. And on this occasion I treated her very harshly, because I do not know how they got me involved in this. And not only did she do this but in my presence she was murmuring about it one day, although she thought I should not understand her in Tiwa, and by her actions I did understand what she was saying but not of whom she was speaking, and when they were shocked at my understanding them in that language, she said that she would not speak it any more in my presence; and later, when another occasion arose, the other one told me what it was about. And this woman took great offense at the arrest of Juan Polanco because he was her son-in-law, and also at the dismissal of her nephew Gabriel and at Don Bernardo's telling him he was a thief, and because he told her what her brothers and nephews were. She hated him because he banished her, sent her relatives on expeditions and on garrison,¹¹⁰ tried to have her nephew flogged, demanded an accounting from Francisco Gabriel, who is also her nephew, [and] fired her brother from being an interpreter, and, in short, because she is a Griego and a Bernal, all of whom are our mortal enemies, and especially mine, although I have given them no cause for it and have many for complaints against them. And apart from these reasons, Don Diego won over this woman and often visited her house; and once during this time she asked me through Josefa for permission to see me, and I gave it to her to see what she would tell me because of all the rumors that had circulated; and on that occasion she told me what I have declared, that the women who talked with me and served me had twisted my words, and when I repeated to her, what conversations had I had, because I do not know how often she had heard me say that in my presence there was no gossiping or idle chatter, she replied that that was true, but so was what she was telling me, and that one day I should see that, and I told her that one day everyone would see it and that it did not matter, because one day it would be God's will for the day of truth to come for everything, because sooner or later the truth will come out, and she replied that that was so. And on that occasion she told me that Don Diego had strongly urged and pressed her to sue Don Bernardo, and that he would cover the cost, and that she had

¹⁰⁹ *que le dieran una cajeta i pan*: *Cajeta* is a small box, especially for sweets. It can also mean *dulce de leche* 'caramel spread.' It is of course also possible that the woman was merely asking for a box, but it seems unlikely that such a request would be coupled with one for bread.

¹¹⁰ *a escoltas i predio*: *Predio* is a piece of real estate. I take it to be a scribal error for *presidio*.

refused to do so, and she also told me that to get her to do so he had reminded her of the offenses her family had suffered, but that she had nonetheless wanted only to forgive them. And ultimately Don Diego found out that she had come to my house and I learned that he had summoned her and berated and scolded her severely for it; and so that she would not continue coming and perhaps tell me something that in some way might be to his disadvantage, if she should know it, he banished her to San Marcos; and perhaps if she has testified to anything she must or might be one of those he mentioned to me on the last day when I asked him, so as not be alone with him, to send for one or two women whom I mentioned to him, and he told me [fol. 149r] what did I want them for, that the women there were not good for anything but to bear false witness, did I not know that, to which I replied that I did not, because I had never needed them for that purpose, to which he replied, "Well, I do know it, and that is all they are good for," and I told him that I believed it, and in my opinion he knows very well whether they are.

Francisco de Javier, in case he should have testified, is our enemy, and so is his wife, if she has done so. This man, when Don Juan Manso had sent him from there to this city with his nephew to see to some of his business, and on the day of his arrival he found out that they had appointed Don Bernardo to the office, immediately forgot his business and sent people to plead with us to receive him into our household; and when we did so he engaged in so many swindles that one of my husband's nephews was ready to kill him, and I often scolded him for them. And at the time for the dispatch, Don Bernardo, although he relied on him because he told him he understood it, falsely telling him that he had done it with others, suffered a good many losses in his property; and when he found it out he berated him, and in many cases he could not get him to settle accounts. And when we got under way and during the voyage, the scoldings were equally frequent, because he had, for his own purposes, taken charge of everything. And as we neared the end of the voyage and it was time to notify Don Juan, in order not to send others who were his enemies, he [Don Bernardo] sent him with the news, as he was his friend,¹¹¹ and this served only to send ahead a man who would go to that country to sow endless swindles and discord, and so the first thing Don Juan said to my husband among many other things was, how could he have sent such scoundrels, and he told him, so as not to send him enemies. And finally, when we arrived there he set about managing the property without anyone's having ordered him to do so, until a few days later, when my husband wanted to inspect it all, he found two chests missing, and when he ordered him to settle the account, and he did it so badly that to keep him from doing him further harm he threw him out as a thief, at which all his family took great offense. And on the way he had also much berated him to cure him of a very bad habit he had, which was often to say, like the flatterer he was, that the people up there were so submissive to the governors that they obeyed them as they did God, or even more so, and other nonsense for which Don Bernardo reproved him several times; and finally he grew annoyed and, rightly incensed, threw him out for this behavior and even threatened him, to break him of such a habit. And in short, this man and all of them, being relatives and friends of Manso, are enemies, and because of Pedro de Valdés, who is his brother-in-law and because he let him into his house and opened the side door to let him come in, something for which Don Bernardo often scolded him and severely reproached him, because one time, and even many times, this man had said, because they told him that he wanted to marry her, that he would kill him before he would allow her to marry a man whom he had picked up in the street three times and

¹¹¹ *Compadre*, which can also mean that one was the godfather of the other's child, a relationship for which I know no English term.

carried to his house; and he would ask whether it was better to acquiesce in her living in sin, and furthermore that it is false that he wanted to marry her, and for this reason he and they took great offense. And this is the son-in-law of the Juan Griego whom he dismissed as interpreter, and a nephew of Catalina Bernal; and for the way she and her daughters lived he scolded him several times. He was much offended by her banishment, by the occasional arrest of his relatives, by their being sent on expeditions to the great [dis]advantage of his father-in-law, by his wanting to flog Diego del Castillo, his brother-in-law (and he knew that he had threatened his aunt Catalina with the same), by his having reproached him for the loose living of his aunt Inesota and her daughters and many other female relatives. And finally, this man, having been entrusted with a dispatch with so much property, left it, against express orders, in El Paso exposed to be lost, and went to El Parral with only the three carts, which he broke up there, and meeting Don Diego there, who received him into his company and, seeing that he spoke so ill of us, treated him well; and he, to continue his constant schemes and to flatter him, bought a nag¹¹² from him in exchange for four of our mules from the carts, and Don Diego, pleased with him, entrusted his property to him, which was what he was after, in order to do with it what he had with ours, as has become apparent; and in short, he kept him very close to him and did not want to have him made to account to Don Bernardo, although he requested it before him at the proper time, nor has he given any accounting other than for some of the mules. For all these reasons, both his own and those of his relatives, he has been from the beginning, and is, our mortal enemy and never ceases to speak ill of us, and I have learned [fol. 149v] that he has often and publicly spread slanders about me, and I ask that if necessary they be investigated, for I trust in Our Lord that He will deliver me from them and all others as He did Susanna, for I am equally blameless.

Diego del Castillo, in case he should have testified, and his wife, if she should have done so, is our enemy, the son-in-law of Juan Griego, nephew of Catalina Bernal, brother-in-law of Francisco Javier; and having gone to Senecu to meet us when we went [to New Mexico] and having been cordially received by us, just because of his evil nature he went back to town saying all sorts of bad things about us; and afterwards, because Don Bernardo did not pay him the attention that in his presumptuousness he would have liked, he considered himself gravely offended, and also because he threw Gabriel out of our house for having stolen from him, and because he dismissed his father-in-law from his post as interpreter, which corroborated them all, because they were all partisans of Manso and his relatives and of Valdés, and because of the constant reproofs that Don Bernardo gave and had given to all of them, which were many, and none milder than the rest; because for various reasons he had banished his aunt Catalina, of which, and other things, he frequently complained, as he did of his having threatened her with flogging, and as he did of his having sent his father-in-law on an expedition and other relatives on others, and of the arrest of his nephew Diego González Bernal, and as he pretended to be crazy he said this was due to the three or four days he was jailed, and he also arrested other relatives of his at various times and on various grounds; because he had him under arrest for his resistance and wanted to flog him and was on the point of doing so for being convicted in this case; and because he demanded an accounting from Gabriel. For which reasons and others, all these persons have been and are our mortal enemies, and this man has filed a claim in the audit; and Don Diego made him a magistrate so that in him he would have someone who would aggressively persecute us, as he clearly showed on the many occasions when he sent him to rob us of all we had.

¹¹² *un rocín de bracos*: A *rocín* is a nag, but I have found no meaning for *de bracos* (more likely, *de braços*).

Juana, the wife of Juan Griego, and her daughters, if they should have testified, are our enemies for all the same reasons as her husband and her sons and brothers, and likewise her son Nicolás Griego, and if she should have others, if they should have testified.

Inesota Bernal, the sister of Juan Griego, and her daughters, his nieces, if they should have testified, are our enemies for all these reasons.

Isabel Bernal and her daughters and son, if they should have testified, are our enemies. She is the sister of Juan Griego; and the other relatives and nephews and all of them [are] our enemies for the reasons stated; and I do not know whether she might have some private reasons—Don Bernardo will know that; and Antonio González is her son and is a council clerk; all of them are great partisans of Don Diego and of other persons who hate us.

Pedro de la Cruz, in case he should have testified, is the brother of Juana, the wife of Juan Griego, and his daughter [is] her niece; [they are] enemies for all the reasons stated that pertain to them; in addition, he is a claimant in the audit of my husband.

Domingo González the Galician and his wife, in case they should have testified, are relatives of the foregoing and our enemies, whose complaints concern them, and many of them owe us some money on notes.

Miguel de Noriega,¹¹³ in case he should have testified, is our enemy, despite my husband's having given him a post in this city when we went [to New Mexico], with full pay en route, corroborated him and, in a word, done for him what he might have done for a brother; and as soon as we reached El Parral he complained of him greatly, and as he is known there because he had lived there with his wife, they took him for what he was worth, because in all that country they call him, because of his behavior, the woe-weeper; and his complaints, even to Don Enrique de Ávila, about being ordered to guard the mules, grew so tiresome that he forced him to ask what offense was done to him, being a soldier, [fol. 150r] by an order to guard the King's property, and did he want the governor to do it, and other things. And nonetheless Don Bernardo later appointed him to be his ensign and then his secretary, which he repaid, despite holding this position and participating in the secret part of the audit of Manso, by going at night, as soon as we had gone to bed, to tell him what the witnesses had testified that day, and in the morning he would jump into our garden covered with a buffalo-hide blanket and come into our house. And beside this, with his intrigues at El Parral, in which he spoke very badly of my husband and even more so of me, who had hardly spoken to him, he got Arteaga and Josefa to run away from my house, as they confessed when they were brought back, and he himself told me not long ago it was so, and all of this for no reason other than his evil disposition and constant quarrelsomeness; and finally, although we always showed him favor, the return he has given us after some days in the town, in connection with whipping a boy of his who had given abundant cause for it, he went to such excess that Don Bernardo threw him out; and what he did was what he always did, and as soon as news of Don Diego's coming arrived, he went out to meet him as far as El Paso, where his cousin had gone, with the intention of seeing whether he could get a job as his secretary; and in order to accomplish this he told great lies, according to what we heard, and to judge by the discord that ensued they must have been quite harmful to us; and Don Diego considered him our great enemy and had him in his house and furthered his career until he sent him as an official guard. And what I had to suffer from him, God knows, to Whom I offer it as among the greatest travails I have undergone. His complaints against my husband are

¹¹³ Miguel de Noriega is witness No. 5 (f. 8r) and witness No. 26 (f. 43r).

countless; but since they are false, I do not know what they are, except that he says that he wanted to flog him and [subject him to] many other punishments. And he is a claimant in the audit. And my husband knows many other evil deeds of this man that I have forgotten.

Pedro de Arteaga, in case he should have testified, and Diego Melgarejo, who is [also] our enemy.¹¹⁴ The latter is our enemy because on the way to New Mexico Don Bernardo scolded him several times for offenses that he committed, arrested him and had him in irons for days because he gambled away even his wife's rations.¹¹⁵ Because of their wicked inclinations, and because of Noriega's lies, they left me at El Parral; and when they were brought back they confessed it and greatly regretted being brought back, and from then on they always hated us greatly, as they showed on all occasions. And when, on reaching the town [of Santa Fe], we took them into our house for the love of God because we saw them out in the open, this only served so that they might steal from us, at which we caught them many times, with the food that they were sending to the households they were supporting on the outside; and no granary or pantry was safe from them, and they even threw sheep, tied with ropes, over the wall at night, not satisfied with the four that they killed every week and the seven cows, all of which they consumed, and because it was entrusted to them, and several times I was told that they were supporting half the town; and for these reasons we often chastised them severely, without their mending their ways. Apart from this I was informed that they slept outside the house every night; and when I was sick one night and sent my slave to have them bring a woman who used to treat me, she hurried back to say that the servants were running away; and when my husband got up undressed he sent for them and they could not be found, and finally after half an hour they were found and we punished them severely, as we did for the missing items that could not be recovered on this occasion. Likewise they left every day as soon as they had eaten, and when they were wanted great efforts were needed to find them, something that I could not abide and for which I chastised them; and since Josefa was with me we did the same to her, who told them about it, and it all ended with her keeping still and hating me. Beside this I was informed that they went out again at night, and Josefa with them, to revelries and dances in different houses; and when I had proof of this I treated them as they deserved, and more so because to avoid knocking on the door when they came back at night they would leave my front door unlocked; and another time, when they left an opening, my Apache maids escaped through it, and if they had found the door locked, even had they gone into the courtyard they would not have run away if it had not been unlocked; and on this same occasion, when we got up it was no longer possible to find them, nor were they found for a long time, because of which and their failure to amend their ways we chastised and scolded them as was necessary, and then Don Bernardo had them under arrest and told them they would pay for what was missing; and when they were released after a few days and promised to reform, what they did was to start bringing the participants in their revels into our kitchen and keeping them there until we again scolded them when I found out about it, but it did no good; [fol. 150v] and on these occasions, because our slave took part in these things, we had her whipped as an accomplice in them, because she had provided table linens for their banquets and other things. And finally one day Don Bernardo came to tell me during the siesta that I should ask for the key to a storeroom, because when that man had brought a quantity of blankets and he had ordered them to take them into the storeroom as they always did, he went in

¹¹⁴ Pedro de Arteaga is witness No. 12 (f. 18bis r), and Diego de Melgarejo is witness No. 13 (f. 21r).

¹¹⁵ *le gubaba a la muger asta la comida*: I read *gubaba* as *jugaba*. Doña Teresa habitually uses a 'g' instead of a 'j.'

and it seemed to him that one of them was on lookout and the other one farther inside the room, [and] suspecting trouble and remembering it, he told me about it; and I went out and asked Diego for the key, and as he reached for it he told me that he did not have it but Arteaga did, and when he started to run I went after him [to] the said pantry; and what Don Bernardo had suspected being true, he very promptly picked up a quantity of blankets that they had thrown in there through a window from the storeroom, and while trying to hide them he covered himself in blood because somewhere he injured his head severely in two places; and when I went into a corral not only did I find those blankets, but also numerous others that they had thrown out there from other windows that opened onto it, where they must have thrown out what they were always stealing; and the slave, who was the one who always went to that corral, helped them in this. And when he learned of this, after I had scolded all of them, Don Bernardo slapped Arteaga and arrested them and wanted to flog them as thieves, for which reasons they could not bear us and loathed us because we had been so patient with them. And likewise this man, and all of them with him at their head, procured some women for my husband, because of which I saw myself in such straits that much harm could have come to me; and a person who learned of it, moved to compassion, advised me, and sent me advice through another person, that I should bear it and be patient, lest something should happen to me that would bring on a convulsion and deprive me of my sanity or my life because of the threats that I would sometimes hear they were making against me. And so after endless annoyances I succeeded, almost by violence, to have them expelled from our house, and I greatly wished to have them expelled from town; and even after their expulsion they always did whatever they could against me; and for these and many other reasons all these have been and are my mortal enemies. And this Arteaga is a claimant in the audit. And in addition to this Don Diego attached this man to himself and after giving him other positions made him a mayor, although they say that on his mother's side he is a mulatto or has some such blood. And these men were much devoted to Manso. And so is she and all of them.¹¹⁶

Josefa,¹¹⁷ whose surname I do not know, the wife of Pedro de Arteaga, in case she should have testified, is our enemy and, like her husband, a leader in all the wickedness committed in my house by my servants and of the hostility they all felt toward us. And this she is for all the reasons stated concerning her husband and Diego, besides which she was herself a woman who spoke badly and had no sense, who was inclined only to whatever was or might be bad, which is why I had constant trouble with her from the first day on; and since their provocations were countless, so also did I scold her countless times, and more so since from the time of our voyage there she could not stand us, both because my husband kept hers under arrest for many days, and because one night on the pretext of coming to see me to give me I don't know what treatment, although I had told her that afternoon when she was with me that I did not want to do it, that [night], telling her husband she was coming for that purpose, she went to the tent of a man who was traveling with us, and because she was seen, Don Bernardo found it out and gave her a public dressing down, and if her husband had been a different sort of man things could have gone badly for her, and she so resented it that she complained greatly about it to me. And because of all this she came to hate us intensely. And afterwards, at El Parral, because I found out that when I had her in my house she would go out at night to visit her family and single men and to other places, we most severely rebuked her because she did

¹¹⁶ *i ella i todo*: My translation is a guess. "She" is probably Arteaga's wife, Josefa de Sandoval.

¹¹⁷ Josefa de Sandoval is witness No. 17 (f. 27r).

it and her husband because he permitted it; and since they grumbled against us between themselves and Noriega was giving them [fol. 151r] advice, stirring up the hostility and ill will of them all. And afterwards I learned from them that the bad things he was telling them about me were countless. They decided to run away, as they did, and finally Don Enrique de Ávila rounded them up and put them on the road to catch up with us, writing on their behalf, who, coming now against their will, greatly regretted having returned and felt great hatred and hostility toward us and clearly showed it, for when they were in town in our household she got together with all the white people in it, and then they began doing whatever they wanted there, in order to win them all to their side. Like her, her husband and Diego would go at night to different houses to dance, sing, and put on plays, and on these occasions, and others, they left the front door unlocked so as not to knock when they came back. And when I found out about it, without telling my husband I scolded her severely, and the improvement that this produced was that they did not go out but took to bringing the participants in their carousals to our kitchen, and there they held feasts and great banquets, which caused unbelievable harm to my household, until I got word of it again from outside, as did my husband, and dealt with them as they deserved, and this time with the slave [too], because she had been their accomplice and because knowing it, as she confessed, she had not told me about it; whereupon what they did was that although she did not go, they did and then took to supporting whole households and families, and when we learned of it we caught them with the foodstuffs that they removed from the granaries and pantries wholesale, and though we scolded them and shamed them they never reformed. And one of those nights when they had gone out, something they never gave up, was when I, being sick, had the slave go out to fetch the woman who treated me, and when she came back to say, as I have testified, that my servants were leaving, my husband came out only in his shirt and cape, and I stayed behind getting dressed to go out, and because of my illness I did so slowly, and after a long while I reached the kitchen and there found the slave at the door of a room that had been theirs before, and as soon as she saw me she very quickly turned toward the inside; and as I suspected trouble because she was there, I hastened on and she had already given the alarm, and I found that instead of having looked for the Apaches she seemed to have looked for Josefa, because she rushed out of their room and hurriedly sat down at the door and began to put on her shoes, although they had brought her her clothes much earlier; and when I asked her what she was doing or had done until then, she replied to me very angrily that they had just gone to look for them, that they were not coming back, and while speaking she sneaked out of the room, and to avoid further trouble I kept quiet as best I could and vented my anger when they came back; and when he scolded them he told them they would pay for the servants that might be missing. And on another occasion, when the servants made the opening that I have mentioned and went out into the courtyard, as they found [the door] unlocked they went out through it. And when we got up and went out, they could not be found for a long time, and once they were found we chastised them all, and Don Bernardo was angry and arrested them and told them they would have to pay for the servants that might be missing this time and those missing the previous time, which were altogether seven persons. He kept them jailed many days, and she took great offense at this and at being so sharply reprimanded for allowing her husband and the others to go out to sleep elsewhere and not telling me about it, since she was in charge of all those people. After this she took great offense at what would have made another woman grateful to us, which was that because of the previous revelries that I have mentioned, one of their results, among other disturbances, was that her husband got mixed up with one of the young women they used to bring to them, and because of

this she had great quarrels; and when she had one with Margarita, the wife of Diego de Lobón, and he came himself to complain to my husband, once the truth was discovered he arrested him and kept him and her stepfather in jail for many days. Another time, at the time of the blankets, he arrested him and slapped him and was on the point of flogging him. And beside this, this was a woman I scolded constantly because she had such a wicked inclination to steal that I did not have anything in chests or desks or anywhere that she did not carry off and that did not disappear. Beside this I learned that she was an accomplice and helped [fol. 151v] in the procuring that her husband carried on for mine and did what she could to further it, for which reason I chastised her countless times, since I did so whenever I had one of the constant fights I had with my husband because of them, because of the great risks to which they exposed me, such that, wicked though she was, she told me aghast one day while I was quarreling with my husband, "Lord, madam, if I weren't seeing this I wouldn't believe it no matter who told me." And I answered her that I owed that to her and her husband and that if he came before me I should stab him with one of the knives with which he used to set the table, and she told him; and they all did what they wished and hated us, until, to avoid greater troubles, I succeeded in having them thrown out of our house, and I greatly wished to throw them out of town, something that they deeply resented, and yet they had to do it because no one who knew them wanted them in his house, until with my consent one of the residents, an enemy of ours, gave them a room in his house, and I permitted it only to get rid of them. And after they were gone, when she sent me word a few days later through my little mulatto girl begging me for God's sake to give her permission to see me because she was dying of hunger and would die without fail if she could not come to avail herself of my charity, I sent her word that for the sake of the God in Whose name she asked me, she should come; and when she did so she was so wretched and thin that she was pitiful to see, and some residents of the town who were there took pity on her and with much weeping she was telling them the great privations she was undergoing, and they, as they knew how hard life was there, pleaded with me that, since I had shown charity toward her until then, I should continue to do so, and I ordered her to come to my house every day, since I was so much alone, and she would eat there; and thus she did until Don Diego came, who, as he used to visit the house where she was living, attached her to himself for various purposes, some of which I learned of from her, and their familiarity reached such a point that I was told that one day they had been seen eating together, although she denied it; and whether this was the time when the persons met her who say that when they asked her where she was going, she said, to that martyrdom and that torment, is something that I request be investigated, in case he, hating us as he did, should have made her say this to make it public so that there might be witnesses who would so testify, determined already to persecute us by this means, as he had already said several times that my husband would be arrested by the Holy Office. And likewise at this time he ordered her husband and her not to come to our house, perhaps because he feared¹¹⁸ that she might tell. And then when he found out that she had been at our house while he was at Moqui, he was greatly displeased. And during this time, on the occasions when she came unknown to anyone, if Valdés found out about it he had her removed from our house as quickly as possible. And she and her husband also stole two small silver plates from us, although they later turned up in the possession of Noriega; and finally, these two, because of all these arrests, quarrels, thefts, and scoldings, were always so hostile to us that words cannot express the mortal hatred and hostility they felt toward us, and especially toward me; [and] as she constantly had to be

¹¹⁸ *tenia* in the ms., which I believe to be a *lapsus calami* for *temia* 'feared.'

scolded because of her husband and Diego and the pimping of them all and her negligence and incompetence and uselessness for anything and because she was nothing but a bad influence on those under her charge, the hatred they felt for me was merciless. And her husband is a claimant in the audit; and furthermore, in case I ought to declare this, I was told several times that she and her husband usually spoke to each other in a language no one understood, and when a woman asked her one day in my presence what language that was and why she was speaking it, another asked her what language she was speaking, and she said it was gibberish.¹¹⁹ And another woman of my household or who served there on most days told me several times I should have a small box that this couple kept under their bed brought to me, and I, supposing that in it they kept the things they were stealing, and ashamed of how often we had caught them with these things and how neither scolding them nor anything else could make them reform in any way, did not do so; but after considering this and thinking that they might perhaps be keeping something there, just in case, let Ana Carima be asked why she [fol. 152r] told me so often to look at it and why it is¹²⁰ that they did not hand the key to it to anyone except the husband to the wife and the wife to the husband. And one time I heard this woman recite a confession that I have never heard from anyone else in my life. I report all this for what it may say about them. And I often scolded her because she did not fast during Lent or on the days of obligation, and said she was sick, and it was not true. And for the great oaths she would utter on the least occasion. And this Diego Melgarejo, besides what I have stated about him in connection with them, is a man whom, since he was a fugitive from this city [Mexico] for I do not know what crime, Don Bernardo used to tell that if he knew his crime he would hang him or burn him or give him the punishment he deserved in keeping with it, and he used to press him with this; which is why, because of his fear, he hated us intensely. Sometimes he slapped him.

The Indian Antonia,¹²¹ who was our cook, in case she should have testified, is our enemy since we arrived there because she was Manso's servant, and when he fled they brought her back under arrest. On this occasion Don Bernardo slapped her for her cheeky replies, because of which, and of her arrest and her hostility toward us, she felt such a hatred toward us that words cannot describe it; and when the cook we had fell ill, we took her out of jail to be our cook, and her behavior always showed she did it against her will, and we were told it was also because she was dissatisfied with not being able to live in the wicked way that she did before [and that] we ordered her not to go out without permission, which she resented to an unbelievable degree; and finally, as soon as Don Diego went there she immediately went to him to complain and ask for permission to leave our house, and he sent her back on that occasion; and when we found out about it we called her and told her we should pay her very well and she should stay, and she complained to me endlessly that I had not cared for her when she was under arrest, because I had the key to the room where she was, and I asked her whether I had not sent blacks and Spanish maids to do it, and if she wanted me to go do it, why had she not informed me; and in short, while she was in my house she always belonged to Josefa's party and group and shared her hatred and ill will, and for all these reasons and because I often scolded her both for shortages that arose and unnecessary expenses and for the great reluctance to do things that I always noted in her, although she was there for all sorts of

¹¹⁹ *algarabia*: colloquially used to mean 'gibberish,' but originally signifying 'Arabic,' a meaning that Doña Teresa may have had in mind as incriminating the witness against her.

¹²⁰ Doña Teresa writes *se*, but I suspect this is a *lapsus calami* for *es*.

¹²¹ Antonia Isabel is witness No. 14 (f. 23r).

work, she always has been and is a mortal enemy, as she showed when she fled from my house. Manso sent her a hundred pesos through Father Fletas.¹²²

Ana, the wife of Juan Joaquín, who is an Indian cook, in case she should have testified, is our enemy, the crony of Josefa and member of her crew and gang, an accomplice in all her wicked deeds and a great friend of hers, for which reasons and many others that she gave me I scolded and severely chastised her several times; and finally, because I learned that my husband had sent to the kitchen for her in my name with the slave in order to take advantage of her, I threw her out; and what she would do is that they hid her in Josefa's room and she stayed there a long time, and although I had scolded her and thrown her out several times, and even though my husband had ordered her to go live with hers and handed her over to him, he would get together with her again; and there was a time when my husband whipped hers, at which she and he took great offense, and despite this she always came back to be with Josefa, who kept her hidden from me; and one time, much later, when I found out she was there, I had her brought out and wanted to whip her; and in short she caused me so much trouble and asked that for the sake of a little baby that she had in arms, since it had been born in my house, I should leave her there, and finally I threw her out with stern threats. And for these reasons and many others she is and has been our mortal enemy, and especially mine, and she is a claimant in my husband's audit, she and her husband. And he is the servant of Juan Lucero.

Juana, the wife of Alonso, one of the Jemez Indians, in case they should have testified, is our enemy, because when she was our cook I scolded her [for the] many reasons she gave me, and because having been brought from her town because of troubles that she had had there, she was there unwillingly. She formed part of Josefa's gang and helped her as best she could, both in covering up what they were constantly [stealing] and in the other wicked deeds that they carried out in that kitchen. I used to tell them that that room and all who lived in it should be burned because I no longer knew how to keep them in check, and they loathed me and hated me; and finally I threw her out because I learned she was having relations with my husband; and because we caught them stealing they are our enemies, and especially mine for these stated reasons and many others, and I do not recall whether they are claimants in the audit.

The Indian María Zuñi, former wife of the late Juan Zuñi, in case she should have testified: this is a savage and completely inept woman, but because she depends on someone it may be that she was made innocently to do what they wanted, and in case this is so I say only that she has no basis for any testimony.

[fol. 152v] My black woman, in case she should have testified, is our enemy because she is a slave, as they all are enemies of their masters; and besides I punished her frequently for her insolence and idle chatter, carelessness and negligence and also gluttony, and because ever since we were on the way there she allied herself with Josefa and they were great friends, so much so that we even saw them [plead] to go together in one cart and kiss each other,¹²³ for which reason we scolded them severely, and also for their inattentiveness, not to put it another way; and because of this great friendship, as soon as we reached town she began to help in everything that she did and covered up for her; and when I found something out I would have her whipped for it, and then the two of them got together to grumble about us, something they never stopped. And this slave's

¹²² Presumably Fray Nicolás de Freitas.

¹²³ The ms. seems to read *besarse* 'kiss each other.' It might read *baxarse* 'get down,' but that would not seem to make much sense in context.

cleverness allowed her to practice such deceit that she pretended to be pregnant, wrapping herself in rags to create a belly, and she would pretend to faint, affecting to fall and sometimes holding on to the walls; and one day, among others, when I saw it I said or asked Josefa what was the matter with her, and she told me, "Since she's pregnant," which she had told me some days before, "and is fasting, she has these fainting spells and she keeps falling down"; and that is when I told her for the said reason, and I have heard that I told her, that she should not do it; and she thought up so many deceptions about this pregnancy that these women deceived not only me but everyone, and I had even prepared what was needed for her and the baby, as those who made the clothes, and others, know; and this is the way they acted in everything. She used to go out in the morning, if she went out a little before we got up, and went to this house and the other to grouse about us, and sometimes we whipped her for it, and other times after dinner if we lay down; and I also whipped her a few times when I got up and caught her outside the house; and perhaps Josefa was the cause of this because she took her along when she went out. And she was so sloppy that she burned everything, and I remember Josefa telling me that one night when she wanted to [go out] after [her] going to bed, because she had set up a pot or brazier next to her bed when she went to bed and had fallen asleep, her clothes had caught fire, and on this occasion a skirt adorned with silver lace that she was wearing, and part of a bodice, among other things, were burned, as was the scapular or part of the scapular of Our Lady of Carmel concerning which they accuse me that when I scolded her because of the skirt when I saw her, and I had already done so because of the scapular,¹²⁴ and Josefa had told me that it had torn, and I have recalled that on this occasion she told me that it had only burned. To find out the facts she should be pressed to tell the truth, since she knows it. I also chastised this slave for covering up the procuring of the others and her own, and several times on account of Josefa in particular and because of what she was stealing from me in chests and desks and cupboards, and she helped her. And because Josefa had so many secrets with this woman that, not content with their talk in the kitchen, if they came in at about nightfall to make my bed they would stay there half an hour or an hour or more talking with such secretiveness that sometimes I tried very hard to hear them and I had some of my girls do so, and neither they nor I were able to hear those things, which, after I have seen this [indictment], has caused me more concern as to whether this woman, who perverted her in other matters, had done so in some evil thing. I scolded her for covering up for Petrona, when she was in our house and afterwards. In short, this woman, as a slave with the hostility of a slave and because of her quarrels and Josefa's and those of the others, and covering up all I have mentioned and her deceptions, always felt mortal hatred for us, and because of her master's great hatred for her and the punishments I inflicted on her and many other reasons is and has been our enemy.

Petrona de Gamboa and her parents and brothers,¹²⁵ in case they should have testified, are our enemies. This woman and her parents were brought to my house under arrest because of a girl whom her mother had beaten to death; and when, because she said she was a virgin, I ordered her to sleep in a room farther inside the house than mine, where my maids slept, what she did was to pry loose a board from one of the windows and go out that way and go to sleep with whomever she wished, although I did not learn of this until later; and they also told me that the slave accompanied her, because they were great friends, and it is a fact that she could not have done this without her consent because she slept there; and in the morning they came back through the same garden and [fol.

¹²⁴ The syntax is confused.

¹²⁵ *hermanos*: 'brothers' or 'brothers and sisters.'

153r] and window. I scolded this woman on different occasions and chastised her and her mother because she vehemently denied having committed the murder, and because of my pity for the poor victim I could not stand her. Another [time I scolded her] because, when Noriega was standing there talking to Don Bernardo, she pretended to be passing by and tried to take hold of his hand; and after they left I spoke to her as her brazenness deserved. And later I did so because I was advised not to let her go out in the morning because she had often been brought back from his door. And because of her quarrels and squabbles with other women on various occasions. And because of other shameless actions that I saw and learned of, because she was of the type to go after anyone. After the trial of her parents Don Bernardo ordered her to go with them. I afterwards I learned that while she was in our house, and outside the house, she had had relations with him; and when I was informed of this I learned that he would bring her to a room to see her, and when I had asked for the key to get rid of this difficulty and ordered Ana Carima, who was her aunt, that she should not come to my house because I should skin her alive with whippings, because when she came on the pretext of seeing me she would see him there before or afterwards, and when I had asked my husband whether this was right, and other things that as his own wife I had to say, and he [was] blinded by the deceit and felt it as they all do, and for this reason I came to have more quarrels with him than I can say; and when she learned of them because her go-betweens and Josefa told her about them, because she was one of her gang¹²⁶ and party, as one for whom her husband pimped and she covered up, she came to be so insolent that often, when he and I were standing at the parlor door toward nightfall like two silent statues, with him resenting my watching over him, and as I did so I heard this woman come to the front door where the servants were, and especially after Arteaga had been thrown out by Diego Melgarejo, who, as he was there, tried to drive her out, even shoving her, but he could not do it, but like a weaver's shuttle or a mad dog she would constantly rush in and out furiously as though giving him to understand with those actions that why was it that he did not drive me out and allowed me to keep her from seeing him; and when he saw that I was weeping because of the threats that he had made to me on account of her and others and I dared not speak a word lest they grow even more insolent toward me, I went out to shout at Diego, what did he want, some armor, and pretending not to recognize her, and for all they both did, she paid no heed, because of which I used to speak of her as she deserved, and it was all reported to her, and she hated me intensely. And this woman and her mother, who, once she knew about it, served as her go-between as best she could, used to send one of her sons so brazenly that in my presence he came to ask him for something, and I scolded him several times, speaking ill of them, and he told them about it and for these reasons they hated me no end. And one time I took off after him calling my servants to beat him and others with a stick. This woman seemed like a shadow or goblin, and there was no place I could be but she would show up, in the garden and everywhere; and since I had to resent this, they brought upon me every day countless very tiresome and dangerous conflicts with my husband, which was what she provoked him to because of their great hatred of me. After Peñalosa, or Don Diego, came there he attached this woman to himself, and through her all her family, because after countless incidents she and her family came to hate my husband; and although she spoke ill of him she got him to marry her to his coachman, and she sued him on account of her honor, and her father [sued] for his having condemned him, if I remember correctly, for the death of his wife; and for these and other reasons all of these are and have been our mortal enemies, and especially mine.

¹²⁶ *camarada*: 'comrade,' probably a *lapsus calami* for *camada* 'gang.'

The late Álvaro de Paredes, who was killed by lightning, in case he should have testified, was our enemy because, having gone there when we did, he had some quarrels on the way, especially with the commander of the soldiers, and Don Bernardo reproached him for these several times, and I do not recall whether for one of them he had him under arrest for a while. And once there, because he had married and because of his bad character, both his father-in-law and his wife [fol. 153v] had various complaints against him, for which reason he frequently reproached him; and at last, because he did not reform in any of his affairs, he sent him on escort duty¹²⁷ as a punishment. On other occasions he ordered him to go on expeditions.¹²⁸ On still others he sent him to town under arrest; but nothing was of any use, because of which and of great quarrels that he had with various of her relatives, even wounding some of them, and all of them complaining, he punished him. When Don Diego came and everything was in turmoil with his machinations against us, he was called to testify in the audit, and he came to our house to pay endless homage to my husband, and they say that afterwards he boasted of having deceived him and having testified against him ruthlessly; and he is also [our enemy] because of the great enmity of his brother-in-law Tomé Domínguez, and because they and Bartolomé Romero and Bartolomé de Ledesma, provoked to it by Don Diego or on his orders, submitted a petition or complaint against Don Bernardo on behalf of different persons or in the name of the council, and when he was informed of it he submitted a contrary one, according to the information he had been given concerning it, with the full truth of that matter; and when he took it to Don Diego he had very serious encounters with him, even challenging him to a duel, of which he later complained to me very bitterly. And he was so sorry that the said complaint or petition was discovered that he removed Bartolomé de Ledesma from his post as attorney for the council, saying that the men there did not know how to keep a secret, and he made great efforts to find out who had told Don Bernardo about it. In short, this man, for all these reasons of his own and of his brother-in-law and other relatives, was a great enemy of ours. And we were also told that to get revenge he had given damaging testimony before the custodian, and to judge by his shamelessness and lack of judgment, that would not be surprising, although I do not know what truth there is in this, as I do know the great enmity he felt toward me and my husband.

Tomé Domínguez de Mendoza,¹²⁹ in case he should have testified, is our enemy because ever since we went there, as he was very loyal to Manso and was his lieutenant general, Don Bernardo removed him, and he greatly resented it. He sent him on expeditions. He sent some of his relatives on escort duty, which is what they all complain about. On one occasion, because of his arrogance, having put up with a great deal from him, he grew angry with him for good reasons that he had given him, and he knocked him down and even shoved him and kept him under arrest in town, and they considered themselves much offended, saying that he had punched him in the face. He complained of his relatives, the Granillos, on account of the dispatch to Sonora.¹³⁰ And likewise for all these reasons and many others and because of the matter of the petition or complaint and of many of his relatives, he is and has been our special enemy. And apart from this, this man, both during the audit and thereafter, would come to our front door at night and call

¹²⁷ *escoltas*.

¹²⁸ *jornadas*.

¹²⁹ Tomé Domínguez de Mendoza is witness No. 4 (f. 6r).

¹³⁰ *por auerle echado por alli el despacho de sonora*: The meaning of *echado* in this context is a mystery to me, though clearly the dispatch was the cause of bad feelings.

for his brother Juan Domínguez, who was living in our house, and they would be there talking for a long time; and when the brother came back we used to ask him who had sent for him, and when he told us, as he did, about the great warnings and urgings that he employed to get him to leave my husband, he said that he did this because the friars were threatening him, saying that if he did not do so he would find himself in the worst travails in which any man had ever found himself, and many other things in this vein, and he said this because he was much devoted [to the friars] and especially to Father Fray Salvador Guerra, secretary to the custodian, who is the worst enemy we have, and a great friend of his. And finally, after all these threats, and in fact making many more against him later, they did not do anything to this Juan Domínguez, and he worked for some friars. I do not know the reason for their not inflicting on him the harm with which they had threatened him, other than that they had succeeded in doing to us what they wished.¹³¹ May the truth about this become known and be valued as such.

¹³¹ The clauses of this sentence are differently ordered in the ms., but I can make no sense of them other than this.