



CUBAN ANCESTRY OF POPE LEO XIV



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HABEMUS PAPAM! White smoke signaled from the chimney of the Sistine Chapel. Journalists, local witnesses, and lucky tourists described a frenzied rush to arrive at St. Peter's Square in time for the presentation of the new Holy Father.

Fascination instantly took over.

Within hours of his election, the world became immediately immersed in finding out more about the new Supreme Pontiff. Questions and speculations began, and people pondered what kind of pope he would be; how much he would deviate from his predecessor's approach; and what the merits were that brought him such a quick election during the most recent papal conclave. Efforts to learn about and understand the man who had just become the new global leader of the Catholic Church dominated the media.

The masses wanted to know: Who was Robert Francis Prevost Martínez?

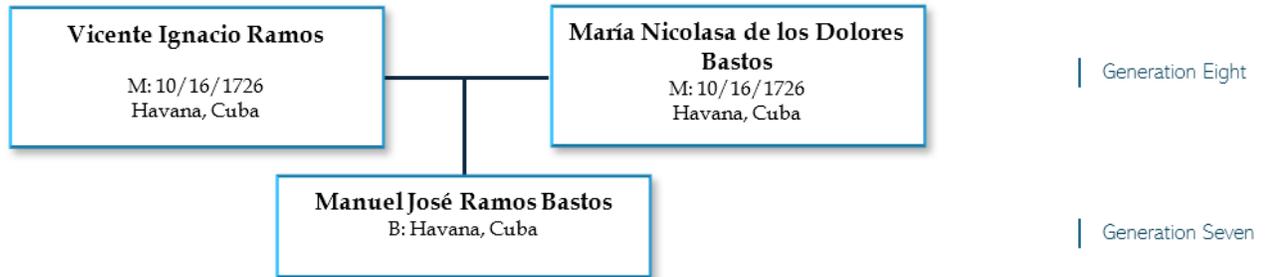
His first day as pope was not over yet, and we had already learned of his Chicago background and New Orleans roots. Hypotheses and conjectures began, and soon thereafter, researchers trickled in with records that uncovered a diverse background and ancestors whose lives had trekked across countries and continents. Several articles were published that traced his familial lines beyond the United States through different European and Caribbean countries, including Cuba.

Cuba!? A pope born in the United States of America was already something that surprised many of us, but a pope with Cuban roots? That was more than most of us would have ever expected to witness.

The ancestry reports we came across¹ uncovered eight generations of relatives that ended with Manuel José Ramos y Bastos, son of Vicente Ignacio Ramos and María Bastos. They are the Cuban-born fourth and fifth great-grandparents of Pope Leo XIV. In this report, we expand that line, uncovering four more generations of Cuban ancestors and the corners of the world from where they originated.

¹ Several articles were published on the topic by different news outlets and individual genealogists. We used as a reference the one published by Antonio A. Herrera-Vaillant (May 9, 2025).

Eighth Generation ²: Fifth Great-Grandparents of Pope Leo XIV



- **Vicente Ignacio Ramos** and **María Nicolasa de los Dolores Bastos**, married in Havana, Cuba, on October 16, 1726³, and their marriage is registered at the Iglesia del Espíritu Santo (Church of the Holy Spirit). Vicente was the natural⁴ son of Joseph Ramos and Francisca Zenea. María Nicolasa was the legitimate daughter of Francisco de Bastos and Rosa Tadino.

[Vize]nte Ygnazio Ra[m]os y M^a Nico- Lasa [de los] Dolo- res y Bastos [Ve]- laronse dicho dia Alverja.

En dies y seis de Oct^o de mill set^{as} y veinte y seis a^o ariendo prez^{de} las dilig^{as} ordinarias ante D. Thomas Nuñes y dispensado su S^o Ill^{ma} las tres amonest^{as} por justas causas. Yo Dⁿ Man^l de Marroqⁿ Lossa Cura Ben^{do} de las Parroq^{as} de esta Ciu^d de la hav^a y mas antiguo asst^e en esta del Spru^{to} S. Despose por palanras de prez^{te} segun orden de Nra. S^{ta} M^e Igla. a Vizente Ygnasio Ramos Nat^l desta Ciu^d hixo nat^l de Jph Ramos y Fran^{ca} Zenea. y a M^a Nicolasa de los Dolores y Bastos nat^l asimismo desta Ciu^d hixa lex^{ma} de Fran^{co} de Bastos y Rosa Tadino y ariendo prez^{da} a ambos tube por rrespuesta su mutuo Cong^{to} fueron testigos Xptoval Cardoso = Domingo Gonzalez y otras personas que se hallaron prez^{tes} y lo firme, Man^l de Marroquin.

² We have started with Pope Leo XIV, which makes him generation 'one' or the home person of his ancestry. His parents are generation 'two' and each generation beyond that adds a number. Numbers ascend as each generation gets farther away in time. This report begins with His Fifth Great-Grandparents, which makes it generation number eight.

³ Parroquia del Espíritu Santo (La Habana). *Book of Marriages* L.1, f.17, Parish Archive, La Habana

⁴ A 'natural' child is a child born to unmarried parents.

Ninth Generation: Sixth Great-Grandparents of Pope Leo XIV



- **Joseph Ramos** and **Francisca Zenea** are mentioned in Vicente’s marriage record⁵. The document mentions Vicente as the ‘natural’ son of Joseph Ramos and Francisca Zenea, which tells us they were not married at the time of Vicente’s birth. No additional information is added about their origin or residence. Until further information is found on Joseph and Francisca, this is the end of their line.⁶
- **Francisco de Bastos** and **Rosa Tadino** were both born in Havana, Cuba, where they married on August 17, 1707⁷, at the Iglesia del Espíritu Santo. Francisco’s parents were Benito Lorenzo de Bastos and Antonia González Vázquez. Rosa was the daughter of Eugenio Tadino and Nicolasa de Arana.

⁵ Parroquia del Espíritu Santo (La Habana). *Book of Marriages* L.1, f.17, Parish Archive, La Habana

⁶ *We found a family we believe to be Francisca’s parents in Jaruco’s work. We explore the potential connection on the footnote section of page 6 of this report.* Jaruco’s Works refers to “Historia de familias cubanas”, written by Francisco Xavier de Santa Cruz y Mallén, Conde de San Juan de Jaruco y Santa Cruz de Mopox. This genealogical work constitutes the most extensive research and publication, to date, on Cuban Genealogy. It was completed and based on original documents and it compiles studies on 841 family names over nine volumes. The last name Zenea is one of those family names examined by Jaruco, which can be found in Vol. VIII, p. 334. All nine volumes of this work can be publicly accessed at www.internetarchive.org and www.familysearch.org.

⁷ Parroquia del Espíritu Santo (La Habana). *Book of Marriages* L.1, f. 106 vto., Parish Archive, La Habana

En diez y siete de Agosto de mill setecientos y siete años haviendo precedido las diligencias Ordinarias ante Juan Franco. Gomes. Noto. Puro. y no publicadose las tres amonestaciones Canonicas por aver dispensado en ellas (por Justas Causas) el Sor. Ldo. Don Diego Rodriguez Aramil Colegial del Insigne de San Pelayo en la Universidad de Salamanca Provisor y Vicario General en esta Ciudad de la Havana y su partido y Don Manuel de Marroquin y Loza Cura Bdo. de las Parroquiales de esta Ciudad despoze por palabras de presente segun Orden de nra. Santa Madre Yglecia a FRANCO. DE BASTOS natural de esta dha. Ciudad hijo legitimo de Benito Lorenzo de Bastos y de Da. Antonia Gonzalez, y a Da. ROSA TADINO natural de esta Ciudad hija legitima de Dn. Eugenio Tadino y de Da. Nicolaza de Arana? haviendo preguntado a Ambos y tenido por respuesta su mutuo Consentimiento fueron testigos Dn. Joseph de Alberja Presbytero, Lorenzo de Noriega y Dn. Juan Tadino Presentes y lo firme.

---- Manl. de Marrogn. y Loza ----



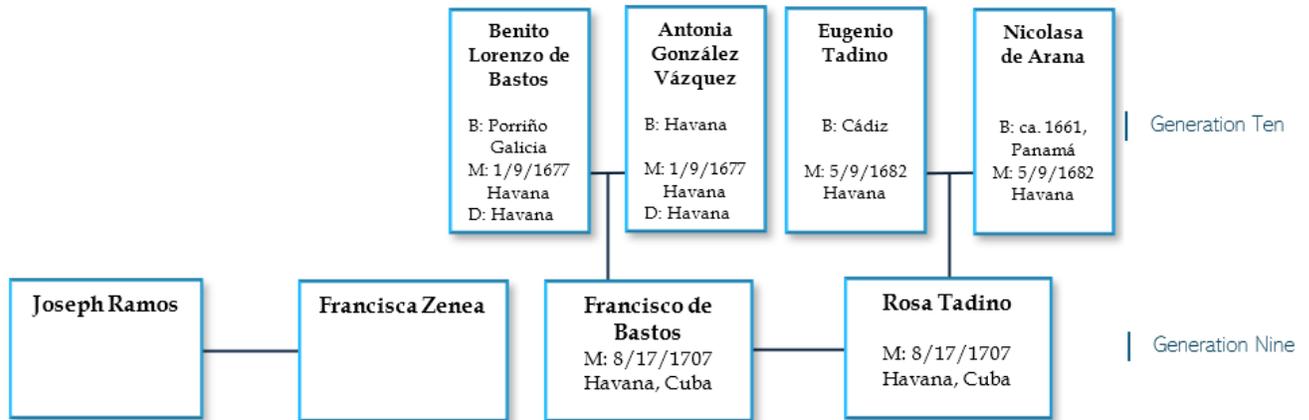
Built in 1635 by a fraternity of Afro-Cuban free men, the Iglesia del Espíritu Santo is Havana's second-earliest Catholic church. It was given the rank of parish in 1660. A Papal Bull by Clement XIV, in 1772, along with a Royal Certificate by Charles III, in 1773, granted EL Espíritu Santo the status of sanctuary. It was the only church to hold the privilege of sanctuary in Havana, which meant that parishioners facing persecution could seek refuge within this church, and they were protected from the rigors and actions of the state.⁸ Church records begin in 1654.⁹

Fig. 1. Iglesia del Espíritu Santo, Historic Center of Havana, Cuba. Hampshire College's Digital Photographic Archive, Amherst, Mass.

⁸ On page 453 of volume II of his work, "Historia Eclesiástica de Cuba", Pbro. Dr. Ismael Testé described the wooden plaque that hung at the entrance of the church citing the Papal Bull, the Royal Decree and the details of the sanctuary status.

⁹ On his 1970 book "Obispado de la Habana: Su historia a través de los siglos," author Cuadrado Melo describes the state of decomposition of the earlier parish books: The first books of burials of Spaniards (1654-165.), burials of Indians, Mulatos, and Blacks (167...), and baptisms of Spaniards (1674-16...) have all been deemed illegible due to their state of decomposition; even their titles are no longer intact. The only one of the first books that remained readable was Book I of Marriages (1674-1724), which was repaired in 1893. (Vol. I, Parte IA de las parroquias, p.254.)

Tenth Generation: Seventh Great-Grandparents of Pope Leo XIV



- **Benito Lorenzo de Bastos**, from Porriño, Galicia, married **Antonia González Vázquez** at the Iglesia del Espíritu Santo on January 9, 1677.¹⁰ Benito's parents were Benito de Bastos and María Lorenza. Antonia's parents were Juan González Vázquez and Clara González de Silva (or de Silva). Benito's testament and will was made on January 22, 1713¹¹, when he gave 2003.00 pesos to his daughter María to equalize her and her brothers' inheritance, after considering the liquid value of the real estate properties in his estate. Benito and Antonia had the following children:

1. María Josefa de Bastos was born in Havana on April 2, 1682. She married Alferez Manuel Ramírez, widower of Magdalena Gaitán, on December 30, 1698, at the Iglesia del Espíritu Santo. Manuel was born in Ayamonte, Seville, on December 25, 1658, the son of Captain Vicente Ramírez and Ana de Garfias.¹²
2. Pedro Lorenzo de Bastos married at the Iglesia del Espíritu Santo on April 13, 1714. He married Antonia Pérez, a native of Havana and the daughter of Juan Pérez Grasiano and Juliana Alvarez.¹³
3. Francisco de Bastos married Rosa Tadino on August 17, 1707¹⁴, at the Iglesia del Espíritu Santo.

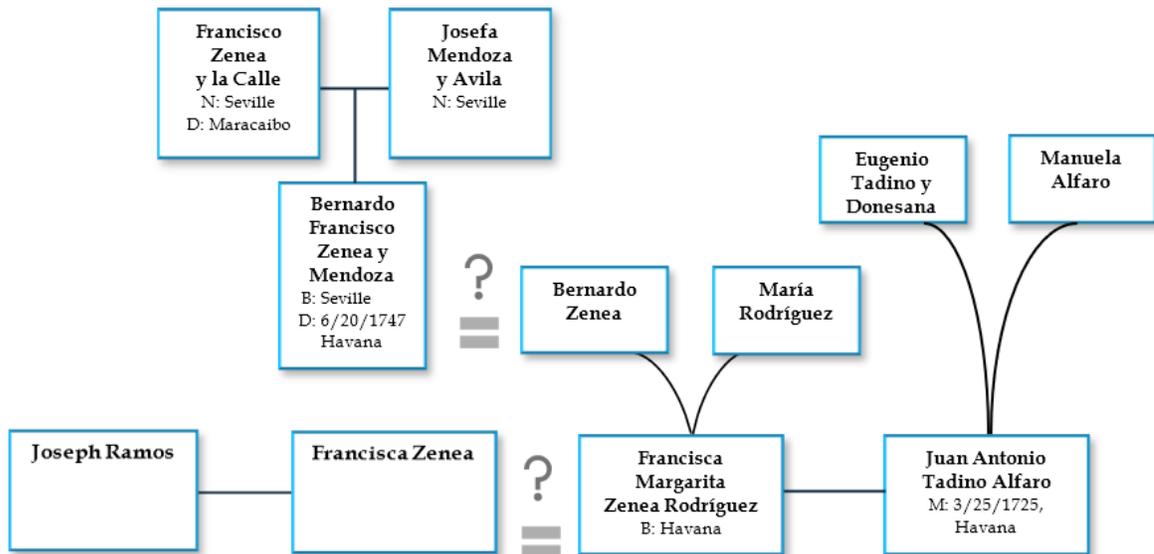
¹⁰ Parroquia del Espíritu Santo (La Habana). *Book of Marriages* L.1, f.7, Parish Archive, La Habana.

¹¹ Benito's wealth and properties were part of the inheritance he received from his father-in-law Juan González Vázquez, after his and Clara's passing in 1694, per the book "Sentencias del Tribunal Supremo de Justicias" (1873), p. 436.

¹² This branch of the Bastos Family relocated to Cumaná, Venezuela, and left a vast descent in that area, as we could gather from the book "Algunas familias de Cumaná" by Carlos Iturriza Guillén.

¹³ Parroquia del Espíritu Santo (La Habana). *Book of Marriages* L.1, f.129 vto., Parish Archive, La Habana

¹⁴ Parroquia del Espíritu Santo (La Habana). *Book of Marriages* L.1, f.106 vto., Parish Archive, La Habana



Possible parents of Francisca Zenea: Initially, our research pointed towards Bernardo Francisco Zenea being the father, as the Zenea family name was not commonly found in Havana at the time. Given that Bernardo and Polonia married in 1692, we suspected that Francisca was a previously unidentified daughter of this marriage, which is not uncommon in Jaruco's work. However, upon finding Bernardo's will and testament, we verified that it did not include Francisca as their daughter (see below), which scrapped the hypothesis that Francisca was a legitimate daughter of the Zenea and González Vázquez marriage. We then came across the marriage of Juan Antonio Tadino, the widower of Margarita Bonilla and a native of Cádiz, to Francisca Margarita, the natural daughter of Bernardo Zenea and María Rodríguez. Juan Antonio was the son of Eugenio Tadino Donesana and Manuela Alfaro, both from Cádiz. This marriage took place on March 15, 1725, at El Espíritu Santo (Book 2, Folio 38v). This new finding introduces the possibility that a very young Francisca Margarita Zenea was the mother of Vicente, who later married Juan Antonio Tadino in 1725. It also seems that she is possibly the illegitimate daughter of Bernardo Francisco Zenea and María Rodríguez, born before 1692, when Bernardo married Francisca Polonia. **The suspected father:** 'Alférez' (low-ranking officer, below that of a lieutenant, in the Spanish Army) Bernardo Francisco Zenea y Mendoza, a native of Seville, married Francisca Polonia González Vázquez and González de Silva, a native of Havana, at the Iglesia del Espíritu Santo, on January 9, 1692. Bernardo was the son of Francisco Zenea y la Calle and of Josefa de Mendoza y Avila, both from Seville. He held the position of Administrator of the Royal Accounts in Havana, a sort of Treasurer, from September 15, 1713, until October 11, 1719. His death was recorded at Iglesia del Espíritu Santo on June 20, 1747, eight days after he made his last will and testament, in front of public notary Cristobal Leal. His wife was the daughter of Juan González Vázquez and Clara González de Silva (she also appears as 'de Silva'). While the link between Bernardo Francisco and Francisca Zenea is yet to be proven, Francisca Polonia is the sister of Antonia González Vázquez (see tenth generation) and a legitimate member of this family tree. Bernardo and Francisca Polonia had the following children:

1. María Gertrudis Zenea y González Vázquez.
2. Clara María Zenea y González Vázquez, married to Captain Manuel Sarmiento, died before June 1747.
3. Lieutenant Nicolás Zenea y González Vázquez was baptized at the Havana Cathedral on March 26, 1695.
4. José Xavier Francisco Zenea y González Vázquez was baptized at Iglesia del Espíritu Santo on November 16, 1711. He was a Royal Armada Navy Officer. His will was recorded on December 7, 1774, by public notary Cristóbal Leal, and his death record is found at the church of Santo Cristo on December 18, 1774. Francisco married at Iglesia del Espíritu Santo, on August 12, 1729, to María del Rosario Josefa de Salazar y Alegre, the daughter of Diego de Salazar y Ximénez, and of Lucía Alegre y García.
5. Bernardo Norberto Zenea y González Vázquez was baptized at Iglesia del Espíritu Santo on June 14, 1700. On July 9, 1718, at Havana Cathedral, he married Jacinta Ruiz-Tagle y González, daughter of Domingo Ruiz-Tagle y de la Sierra and María González y Reyes. He died on January 2, 1751.
6. Antonio Zenea y González Vázquez (while listed by Jaruco, is not mentioned in Bernardo's will, which could be an indication that his death predated his father's will, or an error on Jaruco's part.)

En nuebe de Henero de mill seises: setenta y siete años aviendo presedido las diligencias ordinarias el sr. Br. D. Pablos de Pedroso y Farias de la Parroquia. De San Christobal Provr. y Vicario general de esta Ciud. Y su distrito dispensando en las tres amonestaciones para qe. despues corran por justas causas qe. le movieron Desposó el Sr. D. Juan de Sotolongo Cura mas antiguo a BENITO LORENZO DE BASTOS natl. de la villa de Porrino en Galicia hijo lexítimo de Benito de Bastos y de Maria Lorenza y a ANTONIA GONSALES VASQUES natl. desta Ciud. hija lexma, de Juan Gonsales Vasques y de Clara de Silba fueron testigos Joseph Lopes de Molina presbitero Salvador Rodrigs. y Juan Milian presentes y lo firme. --- D. Miguel de Añues ----

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Eugenio Tadino and **Nicolasa de Arana** married in Havana, on May 9, 1682.¹⁵ According to their marriage certificate, Nicolasa was a native of Panamá¹⁶, and the daughter of Diego Arana Isla, a native of Spain. Eugenio was a native of Cádiz and the son of Eugenio Tadino, Lieutenant General of the Artillery of Land and Sea. Their mothers were not mentioned on their marriage certificate, which was somewhat unusual for the times. Further research revealed that both Eugenio and Nicolasa were natural children. Diego de Arana Isla's testament, filed in Cádiz in 1671¹⁷, identified Nicolasa as his natural daughter, a ten-year-old girl whom he had left in Cuba under the care of his friend, Sergeant Andrés Magaña, the "Governor of the Island of Cuba".¹⁸ In 1680, Diego Arana requested 2,000 ducats from the Spanish Crown for his daughter's dowry to marry Eugenio Tadino (who appears as Fadino at times). Nicolasa and Eugenio had at least two children by the time her father passed away in 1684.¹⁹ We are not sure whether this other child lived to adulthood, as we have not yet found a record for them.

¹⁵ Cathedral of Havana (La Habana). *Book of Marriages* L.3, f. 225, Parish Archive, La Habana

¹⁶ AGI, Cédulas Reales, Panamá, 239.

¹⁷ AHPC, Protocolo:5065, VPC-PCA/5065

¹⁸ Don Andrés Magaña was a Sargeant Major of Puerto Rico and Castilian of the Morro Castle in Havana. He was named Governor of Santiago de Cuba in 1672, a position he held for eight years and five months, which made him the Governor of Santiago during the earthquake of 1678. Méritos: Andrés Magaña. AGI, INDIFERENTE, 130, N-26.

¹⁹ According to Levi Marrero, Cuba: Economía y Sociedad, Vol. V., the initial request by Diego Arana was meant to give Nicolasa 'state', which could have been to enter religious life or to get married. The Prosecutor for the Indias Council supported his request and encouraged him to lead her towards marriage rather than religious commitment, arguing it was beneficial for the crown to have more servants in the colonies.

Eleventh and Twelve Generations: Eighth and Ninth Great-Grandparents of Pope Leo XIV

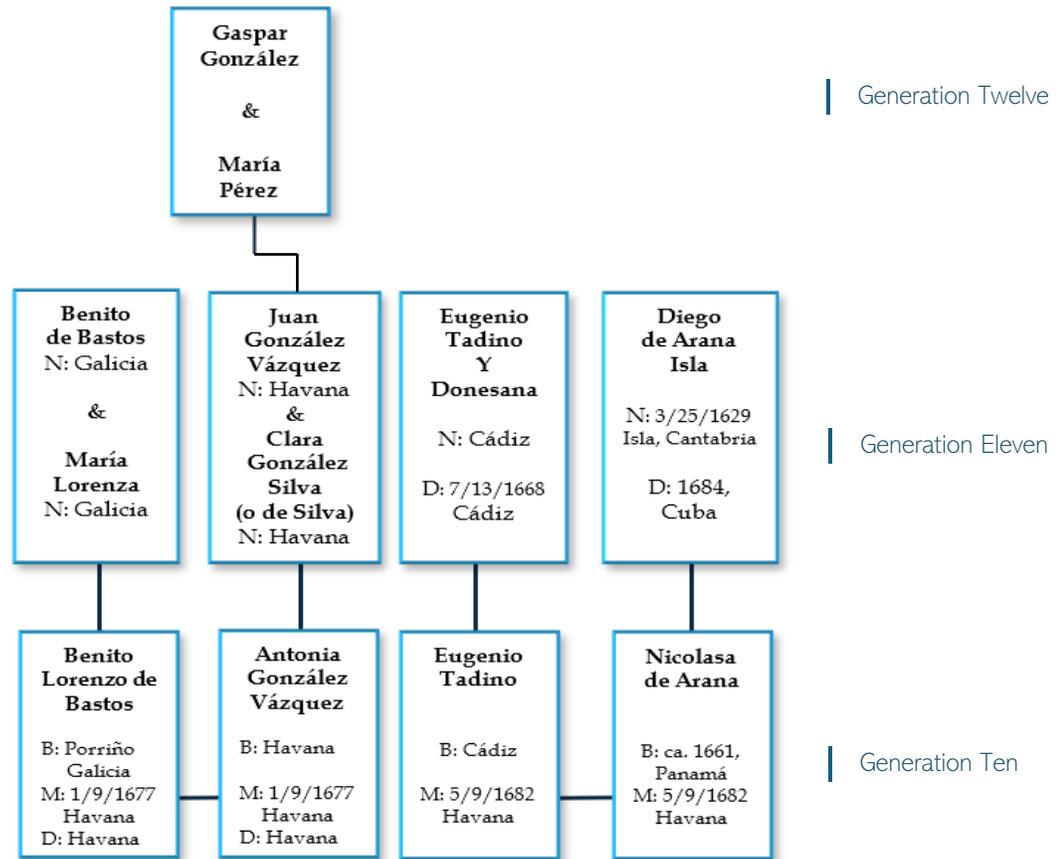


Fig. 2. La Catedral, Habana. Cuba Havana, ca. 1900. Library of Congress.

La Santísima Metropolitana Iglesia Catedral de La Habana, dedicated to the Immaculate Conception of the Virgin Mary. Its origin was a humble wooden building with a palm frond roof, sometime around 1519. For more than 100 years, it was the only church available to more than half of the island.²⁰

²⁰ In 1538, a pirate attack destroyed the modest small church and all surrounding buildings. Construction of a new church began in 1550 and ended after 1571, through donations made by Don Juan de Rojas, (Testé, 1970).

Juan González Vázquez y Pérez, of Havana, married **Clara González de Silva**²¹. They had both passed away by January 12, 1694, when the execution of their will and partition of their inheritance took place²². Juan owned land on the eastern side of Havana, towards Pinar del Río, as evidenced by the “corrales” (plots of land used to raise animals) he left as inheritance and his role in founding the San Felipe Keys in 1671.²³ Juan was the son of **Gaspar González and María Pérez**, both of Havana.²⁴

Juan and Clara had the following children:

1. Priest Juan González Vázquez founded a “capellanía”²⁵ of \$ 2620.00.
2. Juana González Vázquez married Juan González Alverja y García, from La Orotava, in Tenerife.²⁶
3. Francisca Polonia González Vázquez married Bernardo Francisco Zenea y Mendoza, a native of Seville in Spain, on January 9, 1692, at the Iglesia del Espíritu Santo.²⁷
4. Hilario González Vázquez married Basilia de Aponte y Póveda, daughter of Tomás de Aponte y Flores, Deputy Lieutenant Governor of Havana, and of Ana Fernández Póveda y González de la Torre. Hilario’s will was registered on April 24, 1738.²⁸

²¹ We have searched for Juan González Vázquez and Clara de Silva’s matrimony at Havana Cathedral, without success. An entry on Book 3 (1668-1708), F. 304 has a marriage for a Juan González but not to Clara de Silva. Another entry for Juan Bázquez on Book 2 (1649-1668), F. 260, is no longer legible due to damage caused to the books by insects. We include this information in case it is useful to someone else who attempts to further this research.

²² According to the book “Sentencias del Tribunal Supremo de Justicia” (1873), Juan and Clara’s state was shared between their son Hilario and son-in-law Benito, in representation of their daughter Antonia, as part of their inheritance.

²³ San Felipe Keys was considered a “realengo,” unassigned state land, until Juan González Vázquez requested it from the crown to prevent the farmers from settling there. The land was situated between his ‘corrales’ and those of Ana de Luna and Luis de Ayala. The crown granted his request in 1671, which put the farmers out of the land and constituted San Felipe Keys. (Pichardo, 1854; Testé, 1970).

²⁴ An “Expediente de Limpieza de Sangre” (proof of “cleanliness of blood”, meaning being of old Catholic, “pure race” and honorable ancestry), dated October 25, 1793, for Pablo Marcial, Luís José and Jacinto José Aguiar y González, includes Juan and Clara as their fourth grandparents and identifies Gaspar González and María Pérez as the fifth grandparents. Fr. Juan Luis Sánchez Collection, Box 20, 2010 Sep. 13. https://www.cubangenclub.org/wp-content/uploads/2021/11/2020_03_03_17_37_16_2010Sep13.pdf

²⁵ A capellanía is an ecclesiastical endowment or chantry, a means of providing family members with an income upon entering the clergy. (Bauer, 1983). Fr. Juan Luis Sánchez Collection, Box 2, 2006 Oct 8. https://www.cubangenclub.org/wp-content/uploads/2021/11/2020_01_30_12_55_12.pdf

²⁶ See Cárdenas family history on p. 94, V. I, and Morejón family history on p. 261, V. VII, ‘Historia de Familias Cubanas’.

²⁷ Parroquia del Espíritu Santo (La Habana). *Book of Marriages* L.1, f.51 vto., Parish Archive, La Habana

²⁸ Parroquia del Espíritu Santo (La Habana). *Book of Marriages* L.1, f.75 vto. See page 169 of volumen II of ‘Historia de Familias Cubanas’, for González de la Torre family history. “Sentencias del Tribunal Supremo de Justicia” (1873), p. 436.

5. Antonia González Vázquez married Benito Lorenzo de Bastos, a native of Porriño, in Galicia, on January 9, 1677, at Iglesia del Espíritu Santo.²⁹
 6. Gaspar González Vázquez married at the Iglesia del Espíritu Santo, in Havana, on October 1st, 1682. He married Graciana de Balboa, a native of Havana who had been married to Pedro de Aramb[illeg.]³⁰
- **Benito de Bastos** and **María Lorenza** were both from Galicia, Spain. We learned about them through the marriage record of their son, Benito Lorenzo de Bastos³¹, where they are identified as the parents of the groom. Porriño, Galicia, appears as Benito's birthplace, which suggests that they were either residents or natives of Galicia.
 - **Diego Arana Isla**, a native of Isla, Arnuero³², Spain, was the natural father of Nicolasa, his only daughter. Diego was an accountant for the Crown³³ in Cuba and a Knight of the Order of Santiago since 1678. His service record and list of merits depict forty years of devout service to the crown with multiple military and administrative posts throughout the colonies. In 1660, the Crown assigned Diego to a post in Panamá, where he remained until 1661³⁴. Nicolasa's matrimonial record³⁵ showed she was born in Panama, placing her birth circa 1661, which is further supported by Diego's testament and will filed in Cádiz in 1671,³⁶ where he identified his daughter Nicolasa as his natural daughter and stated she was ten years of age. We did not find any information pertaining to the identity of Nicolasa's mother.



²⁹ Parroquia del Espíritu Santo (La Habana). *Book of Marriages* L.1, f.7, Parish Archive, La Habana

³⁰ Parroquia del Espíritu Santo (La Habana). *Book of Marriages* L.1, f.23, Parish Archive, La Habana

³¹ *Ibid.*, (29)

³² AHN, Pruebas para la concesión del Título de Caballero de la Orden de Santiago, OM-CABALLEROS_SANTIAGO, Exp. 506.

³³ AHN, "Relación de Méritos y Servicios de Diego Arana Isla, contador de La Habana", INDIFERENTE, 126, N. 19.

³⁴ AGI, Cédulas Reales, Panamá, 239.

³⁵ Cathedral of Havana (La Habana). *Book of Marriages* L.3, f. 225, Parish Archive, La Habana

³⁶ AHPC, Protocolo:5065, VPC-PCA/5065, folios 85-89.

Diego de Arana married Ana Tadino (also appearing as Fadino at times) circa 1662, without succession.³⁷ He died in Cuba in 1684³⁸. His wife remained in Cuba four years after his death, when she appealed to the Crown for financial help to return to her native Spain. Ana argued that her husband's long service history had surely earned her the Crown's help. On April 28, 1688, she received a "merced"³⁹ valued at 500.00 pesos to leave the island and return to her native country.

This is the end of this ancestral report, as we have exhausted the sources available to us. As we set out to do, we have expanded the information available for the parents of Manuel José Ramos Bastos and uncovered four new generations of Pope Leo XIV's ancestral lines, whose lives transpired partially or in its totality within the island of Cuba.



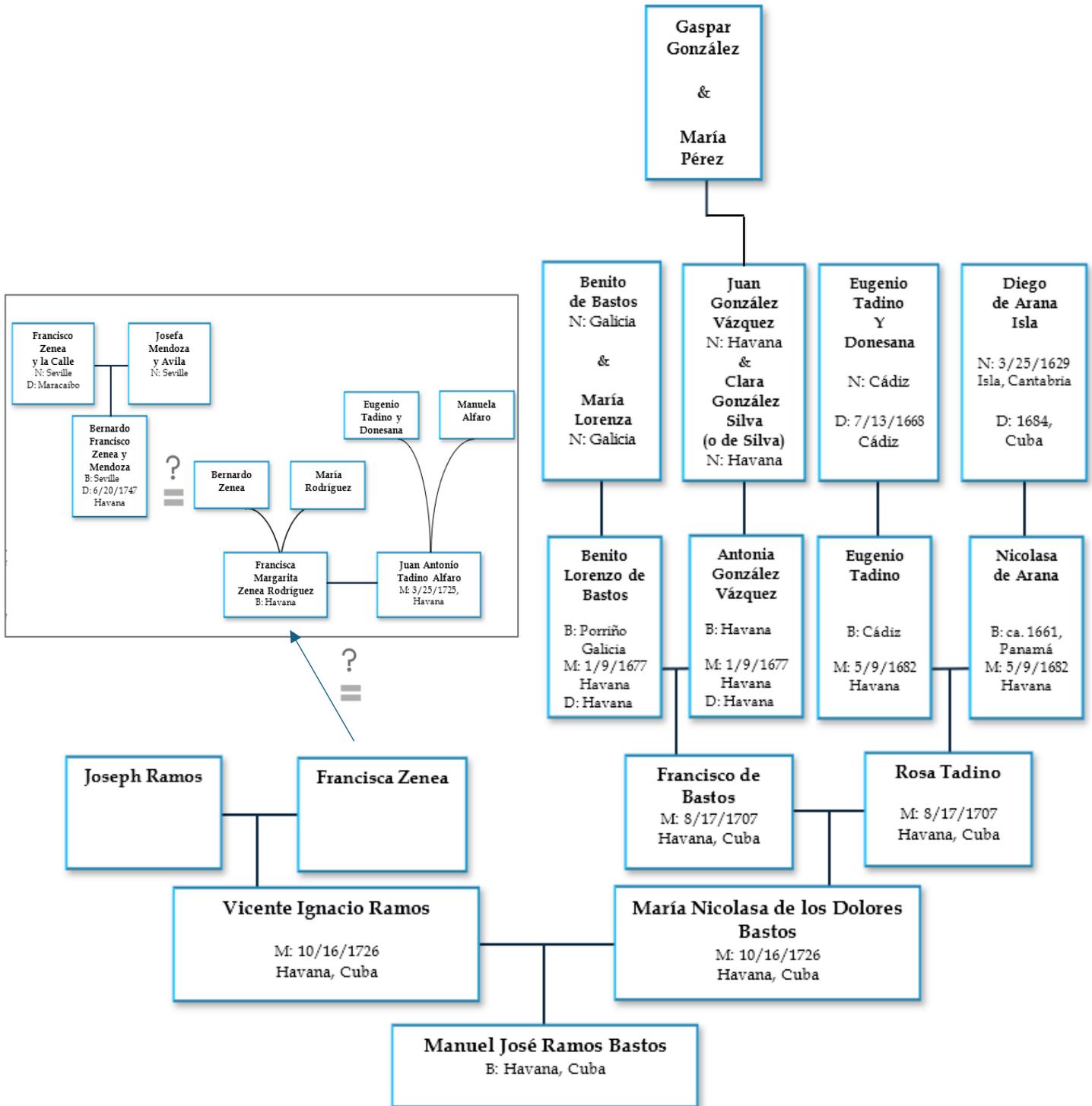
³⁷ On his Will and Testament, dated November 15, 1669, Diego indicates he has been married to Ana for about seven years and states there were no children from their union. AHPC, Protocolo:5065, VPC-PCA/5065, folios 85-89

³⁸ According to Levi Marrero, in her arguments to the crown, Ana Tadino indicated that her husband's ethical behavior and virtuous deeds had left her in poverty. "Cuba: Economía y Sociedad" Vol. V, p. 137.

³⁹ A gift or donation bestowed upon a person. The term dates from the colonial period, and it is not commonly used today.

APPENDIX I: CUBAN BRANCH OF POPE LEO XIV'S FAMILY TREE.

By Mirelis Peraza González and Lourdes del Pino, Cuban Genealogy Club of Miami, (CGC)



ARCHIVES CONSULTED:

ARCHIVO HISTÓRICO PROVINCIAL DE CÁDIZ, AHPC

Protocolo:5065, VPC-PCA/5065, folios 85-89

ARCHIVO NACIONAL DE CUBA, ANC

Bernardo Francisco Zenea's Will. Protocolo de Fornari, 1747, f.655

ECCLESIASTICAL ARCHIVE, CHURCH OF ESPÍRITU SANTO, HAVANA, CUBA.

Marriage Books

ECCLESIASTICAL ARCHIVE, HAVANA CATHEDRAL, HAVANA, CUBA.

Marriage Books

PORTAL DE ARCHIVOS ESPAÑOLES, PARES

Audiencia de Panamá (1661). Registro de partes: Reales disposiciones (Reales Cédulas, Reales Provisiones...). AGI, PANAMA,239, L.18, F.166V-168R

Consejo de Indias (España) (1678). Relación de Méritos y servicios de Diego de Arana Isla, contador de La Habana. [ES.41091.AGI/22//INDIFERENTE, 126, N.19]

Consejo de Órdenes (España) (1678). *Pruebas para la concesión del Título de Caballero de la Orden de Santiago de Diego de Arana Isla.* [OM-CABALLEROS_SANTIAGO, Exp.506].

Méritos: Andrés Magaña. (1683). [AGI, INDIFERENTE, 130, N-26.]

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