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EDITOR'S LETTER

It is with great excitement that we start again the publication of REVISTA thanks to the contribution of several Cuban Americans that have helped in the translation of articles to be published there in, and other details.

I would like to thank those that have so far help with this endeavor: Andrew Andrade, Marisela Soto, Irene Rodriguez-Lee, Margarita Hannsen, Rafael Artie, and also Edward Elizondo.

We encourage all the members to write an article about one of their ancestor or about their family to be published in REVISTA.

The same format that we had before will be used in the upcoming issues, but due to the differences in the programs and hardware there are differences in the layout that, hopefully, will not be consequential.

The first article is a new feature. It will be a brief account about one of our Cuban heroes of the past.

The President
IGNACIO AGRAMONTE

Ignacio Agramonte was born on the 23rd of December 1841, in the city of Puerto Príncipe, Camagüey, to Ignacio Agramonte y Sánchez-Pereira and María Filomena Loynáz y Caballero.

As a young man we went to La Habana to study in the school of José de la Luz y Caballero—mentor of many great souls and intelligences. From there he went to the University of La Habana, where he studied law and became a lawyer of Civil and Canonical Laws.

Ending his studies he went back to Puerto Príncipe where he married Amalia Simoni y Argilagos, a few months before the revolution of Yara took place. Just a month after his marriage he volunteered to become part of the liberating army and became a leader in the Cuban War of Independence.

Agramonte, together with Zambrana, gave birth to the Constitution of the Republic, and became the Secretary to the Congress. Later he renounced this post to become the Mayor General of the Camagüey Division of the Army, and organized the province’s forces. In this post he demonstrated his qualities of energetic leader, valiant and generous, and above all pure in heart.

He died in the battle of Jimaguáhí, on the 11th of May 1873. His body was taken to the city of his birth and cremated. His ashes were scattered to the winds......to the winds of immortality and glory.
The Garcia-Pulido Lineage

by Rafael Nieto-Cortadellas

translated by

Andrew Andrade

Among the families from Seville that emigrated to America during the seventeenth century, it is worthwhile to cite this family that established itself in Mexico City where it united with the family of Butrón-Múgica a family settled there since the end the Conquest of Cortés.

Don MARTIN ALONSO PULIDO, citizen of Seville, through his marriage with Doña Ignacia Garcia Duran was the father of:

Don LUIS GARCIA PULIDO, native of Seville, who, with his wife and some of their children emigrated to Nueva España (New Spain) in the year 1556 (seat 3303, page 239, volume 3 of Catálogo de Pasajeros a Indias). An early settler of Mexico, he proved his nobility in the Royal Tribunal (chancilleria) (bundle 199, section titled "Indiferente General," Archivo General de Indias, Sevilla). He was married to Doña Catalina de Vergara, who came to Nueva España along with her husband as indicated previously. They were parents of Isabel, Ana Duran, Jerónimo, Juan, Pedro-Martin and Sebastian Pulido y Vergara. Of these:

1. Doña Isabel Duran Pulido, native of Seville, emigrated with her parents to Nueva España. Her marriage took place in Mexico City, parish of Santa Catarina Martir, on 14 Sep. 1599 to Juan Garcia, also of Seville.
2. Doña Ana Duran Pulido, native of Seville, also emigrated to Nueva España.¹

3. Don Sebastian Pulido y Vergara, whom we will discuss later.

4. Don Jerónimo Pulido y Vergara, to whom we refer in the MEXICAN LINEAGE.

5. Don Pedro-Martin Pulido y Vergara, will be discussed in the HABANA LINEAGE.

6. Don Juan Pulido y Vergara, was baptized in the Cathedral of Mexico on 1 July, 1560.

Don SEBASTIAN PULIDO Y VERGARA, above mentioned, native of Mexico, died in 1611. From his marriage to Jerónima Rodriguez he was the father of Juana, Diego, Bernardo and Ana Pulido y Rodriguez. Of these:

1. Doña Juana Pulido-Rodriguez was baptized in the parish Sagrario de la Catedral Mexicana on 12 June 1605.

2. Don Diego Pulido-Rodriguez was baptized in the parish of

¹. During the previous generation, mentioned beforehand, we find another Ana Duran Pulido, who was married to the Sevillian Jeronimo de Benjumea. They were parents of Nicolas and Francisco de Benjumea y Pulido, who were baptized, respectively on 3 August 1621 and 21 December 1623.
Sagrario de la Catedral Mexicana on 8 August 1606, where her death is found on 4 April 1673, after leaving a will with notary\textsuperscript{2} Andres de Palomares Castro on the first of the mentioned month. He founded a layman's patronage on his homes (file 10, bundle 290, branch of Bienes Nacionales, Archivo General de la Nación, Mexico, D.F.), marrying in the parish Sagrario de la Catedral on 18 December 1633, Doña Maria de Aguirre Lubiano y Villanueva (daughter of Juan and Juana). From this marriage, he was the father of Juana, Salvador, twins Ana and Maria (the first to have this name), Maria, and Micaela Pulido-Aguirre, Rodriguez y Villanueva, baptized (respectively) in the parish of Sagrario on 24 October 1645, 14 June 1649, 13 September 1754, 27 December 1658 and 1 April 1660.

**MEXICAN LINEAGE**

Don JERÓNIMO PULIDO-VERGARA (mentioned before as son of Don Luis García-Pulido and Doña Catalina de Vergara), native of Seville, emigrated to Nueva España with his parents in 1556, marrying Doña Ana Nuñez. They were the parents of Jerónima, Catalina, Mariana, Luis and Santos Pulido-Nuñez. Of these:

1. Doña Jerónima Pulido-Nuñez will be discussed later.

2. Doña Catalina Pulido-Nuñez was baptized in Mexico, parish of Santa Catarina Martir on 13 October 1577.

3. Doña Mariana Pulido-Nuñez, baptized in the parish of Santa Catarina Martir on 10 September 1581, left a will with the

\textsuperscript{2}Original reads "escribano".
public notary\(^3\) Agustín de Herrera Campos, and her death record is found in the indicated parish on 18 May 1633, her burial taking place in the chapel of the Precious Blood.\(^4\)

4. Don Luis Pulido-Nuñez was baptized in Mexico, parish of Santa Catarina Martir on 24 December 1584.

5. Don Santos Pulido-Nuñez was baptized in the Mexican parish of Santa Catarina Marí on 12 November 1586 where he was married on 27 February 1617 to Juana de Torres, of unnamed origin and parentage.

Doña JERONIMA PULIDO-NUÑEZ, mentioned beforehand, married in Mexico, parish of Santa Catarina Martir on 28 February 1597 and received the marriage blessing\(^5\) in the same parish on 28 January 1598. She was married to Don Alonso Butrón-Múgica, whose origin and parentage are not specified. According to the written notes\(^6\) on page 131 of Vol. 14 of Baptisms in the Mexican Cathedral, Doña Jerónima was still living in 1641 and her marriage is recorded on pages 235 and 236 of Volume 249 in the section of the "Inquisition" in the Archivo General de la Nación, Mexico, D.F. From this marriage she is the mother of Maria and Beatriz Butrón-Múgica y Pulido. Of these:

\(^3\)Original reads "notario del Santo Oficio."

\(^4\)Original reads "capilla de la Preciosa Sangre".

\(^5\)Original reads "velandose".

\(^6\)Original reads "Por las constancias existentes."
1. Doña Maria Butrón-Múgica y Pulido, native of Mexico, married in the parish of Sta. Cristina Martir on 21 July 1626 to Don Juan Serrano-Rangel, native of Sanlucar de Barrameda (son of Juana and Elvira). They were the parents of Agustina, Jose and Josefa Serrano y Butrón-Múgica, Rangel y Pulido.


Doña BEATRIZ BUTRON-MUGICA y PULIDO, mentioned before, native of Mexico, founded a chaplaincy on 31 Octobre 1651 on behalf of her only grandson Don Juan de La Peña, Lopez de Castro y Pulido, corroborated on 7 August 1652 (public record⁷ no. 686 modern numbering, Archivo General de Notarias, Mexico, D.F.), leaving a will dated 20 October 1654, all before the notary Luis de Valdivieso (file 9, volume 316, branch of "Bienes Nacionales" Archivo General de la Nacion, Mexico, D.F.). She was buried in the church of San Felipe de Neri, under the name "La Profesa" and was a member of the Third Order of San Francisco, in which habit she was buried. She married Don Francisco de Hechavarria, native of the city of Bilbao, in the realm of Vizcaya (he passed away before his wife), with whom she had her only daughter:

Doña MARIA DE HECHAVARRIA y BUTRON-MUGICA (always known as "Maria Butrón-Múgica"), native of Mexico City, where her death is recorded at the parish Sagrario de la Catedral on 27 January 1687. Her will was left with the notary Jose de Valdes on 23 January 1687, instituting the founding of two chaplaincies with collation and property: one of six thousand pesos principal and three hundred in annual interest on the houses on the street Bajada de la Puerta, in front of the Colegio de las Doncellas, and another three thousand

⁷Original reads "protocolo".
dollars principal and three hundred in annual interest on the homes of Pedro Villaverde in Tetepangoy Pachuca of redeemable tax (file 7 of Vol. 881, and files 1, 2 and 3 of Vol. 1324, file of the chaplancy is in Vol. 315, all in the branch of "Bienes Nacionales"; file 2 of Vol. 154 and Vol. 166 branch of "Temporalidades"; pages 256 and 317 of Vol. 10 branch of "Capellanias" and "Libro Becerro" No. 8 of Capellanias on p. 464, Archivo General de Nacion, Mexico, D.F.). Doña María was married twice: the first time in the parish Sagrario de la Catedral mexicana on 28 May 1634 with Sebastian Vazquez de la Pena-Rivadeneyra y Lopez de Castro, native of Sta. Ma. de Ponte, en Lugo (son of Sebastian and Maria); her second marriage, with no children, was with the surgeon Don Andres Arias, this marriage taking place in Tlapam, parish of Sang Agustin de las Cuevas on 28 October 1648 (partidat asentada en la parroquia del Sagrario de la Catedral de Mexico al p. 211, Vol. 6 of marriages). From her first marriage, Doña María de Hechavarria y Butrón-Múgica had as an only child:

Doctor and baccalaureate Don Juan de La Pena Butron (other times known as Juan Butrón-Múgica), baptized in the parish of Sagrario de la Catedral de Mexico on 20 May 1635 and was resodent subdiaconate clergy of that archdiocese in 1657, archdeacon of the Sta. Iglesia Metropolitana y Professor de Prima and Theological Scripture at the University of Mexico and he died as a priest of that bishopric. His mother survived him (bundle 199, section "Indiferente General", Archivo General de India in Seville, Spain).

HABANA LINEAGE

Don PEDRO-MARTIN PULIDO-VERGARA (above mentioned as son of Don Luis Garcia-Pulido and Doña Catalina de Vergara), native of Mexico and from his marriage with Doña Mariana Nufiez de Roxas was the father of Maria; Damian; Pedro-Martin and Captain Jeronimo Miguel Pulido y Nufiez de Roxas. Of these:
1. Doña Maria Pulido y Nuñez de Roxas, baptized in the parish Sagrario de la Catedral Mexicana on 13 March 1571, left a will with the notary Lorenzo de Mendoza and her death is in the referred parish of Sagrario on 5 Aug. 1669 (folio 31, "Libro 2 de Testamentos" in that cathedral). She married twice: the first time with Blas de Molina (whose birthplace and parentage are unknown) and the second time, in the aforementioned cathedral, Sagrario de la Catedral de Mexico, on 27 Apr. 1631 to Gonzalo Martinez de Meda y Alvarez de Monestedo, native of Rano in the actual Spanish province of Santander (son of Gonzalo and Maria).

2. Don Damian Pulido y Nuñez de Roxas, who will be discussed later.

3. Don Pedro-Martin Pulido y Nuñez de Roxas, to whom we dedicate the "First Branch."

4. Captain Don Jeronimo-Miguel Pulido y Nuñez de Roxas, will be treated in the "Second Branch."

First Branch

Don PEDRO-MARTIN PULIDO Y Nuñez DE ROXAS (aforementioned in this HABANA LINE as son of Pedro-Martin Pulido y Vergara and Doña Mariana Nuñez de Roxas), native of Mexico, established in the city of Santiago de Cuba and married to Doña Andrea-Romana de la Cerda, was the father of: Pedro-Martin and Adrian Pulido y de la Cerda. Of these:

1. Don Pedro-Martin Pulido y de la Cerda, native of Santiago de Cuba, married Doña Juana Rodriguez, with whom he resided in Villaclara, in the central part of Cuba, having for children:
Doña Tomasa Pulido de la Cerda y Rodriguez, native of Villaclara, who married in Habana, parish Espiritu Santo on 8 Feb. 1720 (folio 309 vuelto, partida primera s/n, libro primero) with Don Juan-Antonio de Treto y Marino, native of the town of Bilbao, Spain (son of Antonio and Francisca).

2. Don ADRIAN PULIDO Y DE LA CERDA, aformentioned, native of Santiago de Cuba, married in the Cathedral of Habana on 9 Feb. 1652 (folio 75v, partida segunda s/n, libro 2) with Ana de Fletes y Bernal, known as "Ana Bernal", born in Habana (widow of Andres Garcia and daughter of Domingo and Ines). Of this marriage, Don Adrian Pulido y de la Cerda was father of: Juan; Sebastian; Ana; and Maria Pulido y Bernal. Of these:

1. Don Juan Pulido de la Cerda y Bernal was baptized in the Cathedral of Habana on 31 Jan. 1656 (folio 123, partida tercera s/n, libro 4).

2. Don Sebastian Pulido de la Cerda y Bernal, who will be referred to later

3. Doña Ana Pulido de la Cerda y Bernal, baptized in the Cathedral of Habana on 5 Jun. 1660 (folio 196, partida parimera s/n, libro 4).

4. Doña Maria Pulido de la Cerda y Bernal, was baptized in the Cathedral of Habana on 30 Aug. 1662 (folio 40v, libro 5) where her death record is found on 21 Dec. 1695 (folio 231v, No. 79, libro 3), where she married in hermitage of the sugar mills of the heirs of Doña Eugenia Bernal establishing the corresponding matrimonial proof in Habana, parish of Espiritu Santo on 29 Jan. 1685 (folio 55v, partida segunda s/n, libro primero) with Don Juan de Zamora y Diaz de Alarcon, native of San Clemente de la Mancha, Spain (son of Pedro
and Jeronima).

Don SEBASTIAN PULIDO DE LA CERDA Y BERNAL, mentioned before, was baptized in the main parish of Habana, on 17 Jun. 1658 (folio 163v, partida tercera s/n, libro 4). He married, in this city, parish of Espiritu Santo, on 28 Feb. 1688 (folio 76, partida segunda s/n, libro primero) the veiling ceremony taking place on 15 Feb. 1689 with Doña Ursula de las Casas y Rodríguez de Casares, of Habana (daughter of Miguel and María).

Second Branch

Captian MIGUEL-JERONIMO PULIDO Y Nuñez DE ROXAS (aforementioned in this HABANA LINE as son of Don Pedro-Martin Pulido y Vergara and Doña Mariana Nuñez de Roxas), native of Mexico, was married to Doña Luisa Zamora del Toro. Their children were:

Don DIEGO PULIDO DE ROXAS Y ZAMORA DEL TORO, native of Mexico, who established himself in Habana, where he left a will with the notary Antonio Fernandez de Velasco. His death record is found in the Cathedral on 15 Jan. 1685 (folio 70, partida segunda s/n, libro 3) where he married three times: the first on 3 May 1657 (folio 151 sn, libro 2) with Doña Teresa Pelaez de Flores, native of Habana (daughter of Marcos de Cesar and Margarita Pelaez); the second time on 20 Jul. 1671 (folio 55, No. 311, libro 3) with Doña Beatriz Minaya (widow of José Rodriguez); and the third time on 10 Aug. 1672 (folio 70v, No. 395, libro 3) taking the veil in the Cathedral of Habana, mentioned many times above, on 11 Feb. 1675 with Doña Ines de Fletes y Heredia, who was baptized in this same parish on 16 Feb. 1658 (folio 157v, partida quinta s/n, libro 4), daughter of Jose and Melchora. From his first marriage, Don Diego Pulido de Roxas y
Zamora del Toro was the father of Jose; and Ines Pulido de Roxas y Pelaez. From his third marriage he was the father of Diego and Melchora Pulido de Roxas y Fletes. Of these:

1. Don Jose Pulido de Roxas y Pelaez, who will be treated at the end of this essay.

2. Doña Ines Pulido de Roxas y Pelaez, born on 1 Oct. 1670, baptized in the Cathedral of Habana on 29 Jan. 1671 (folio 194, third entry s/n, libro 5).

3. Don Diego Pulido de Roxas y Fletes, born 5 Sep. 1675, was baptized in the main parish of Habana on 4 Oct 1674 (folio 16 s/n, libro 6).

4. Doña Melchora Pulido de Roxas y Fletes, born on 7 Jul. 1681, was baptized in the main parish of Habana on the 15 Jul. 1681 (folio 144v, libro 6).

Don JOSE PULIDO DE ROXAS Y PELAEZ, mentioned above, was baptized in the main parish of Habana on 20 Feb. 1664 (folio 67v, partida quinta s/n, libro 5).
Archives consulted:

Archivo General de Indias (Seville)
Archivo General de la Nacion (Mexico, D.F.)
Archivo General de Notarias (Mexico, D.F.)
Parish church of Sagrario de la Catedral (Mexico, D.F.)
Parish church Santa Catarina Martir (Mexico, D.F.)
Main parish of Habana, (today the Sagrario of that Cathedral)
Parish church Espiritu Santo, Habana

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Tobacco, Tampa, and Martí City

Translated by Irene Rodríguez-Lee

Taken from the book *Pioneros Cubanos de U.S.A.*
By J. Isern

One of the things that best demonstrates the correlation that always existed between the Island of Cuba and the U.S., to the point that the history of our island sometimes appears as a chapter or, at least, a volume in that of North America's, is the history of tobacco, its cultivation and its industry.

Tobacco was cultivated in all of America, North and South equally, and the natives were already using it almost in the same form as today, when Christopher Columbus discovered the new continent.

The cultivation of tobacco by the colonists began in Santo Domingo (1531), Cuba (1580), Brazil (1600), Jamestown, Virginia (1612) and Maryland (1631). Since the beginning tobacco was divided into two well-defined types, the Virginian and the Cuban. With the passage of time arose the Oriental in Greece and Turkey, but this one is not related to our story.

The tobacco industry in Virginia, United States, developed rapidly and today leads the way in the manufacture of cigarettes, so well liked by all humans that the packages of "American cigarettes" are almost circulating currency in a great number of countries. On the other hand, the Cuban tobacco ensured from early on the supremacy in the industry of the pure cigar or Havanian tobacco.
During the Spanish occupation of Florida, tobacco was cultivated successfully in small quantities but its quality was never able to compete with the leaf imported from Cuba. In the year 1842, prior to the transfer to Tampa of the tobacco factories that Martínez Ibor had in Key West, the first serious effort was made in the new city to establish within her the first tobacco industry.

Josiah Gates, a native of South Carolina, arrived in Tampa in 1840 and established an inn. Two years later, when the second war against the Seminole Indians ended, Josiah moved with his family to the fertile banks of the river Manatee and encouraged a planting of tobacco that, affirms the historian Anthony P. Pizzo, produced a leaf of high quality, and that made him decide to import various tobacconists from Cuba. Soon, however, he abandoned those activities to dedicate himself to the cultivation of sugar which produced more money.

Virginia and Maryland continued to cultivate the aromatic leaf in large quantities to the extent that its cultivation constituted a solid economic base for both colonies. The Cuban tobacco continued to be almost unknown in the United States until 1762, when the English took the city of Havana. It happened, that the British forces decimated by Yellow Fever and Malaria, appealed to the colonies for help, who dispatched Lieutenant Colonel Israel Putnam with a contingency of a thousand men from Connecticut. Although the ship anchored outside of the Cuban coast, the expeditionaries made rafts and managed to reach land in time to meet with the English in the final attacks. Among the loot obtained by the victors appeared great amounts of tobacco and sugar that were sold for 700 thousand pounds sterling.

However, the mentioned soldier Israel Putnam, who was the most prominent citizen in Connecticut and would later be the hero of the battle of Bunker Hill during the war of Independence of the United
States, brought upon his return from Havana, three “donkey loads” of Havanian tobacco to New England.

From that moment the Havanian tobacco became the preferred by the smokers of North America. That preference gradually intensified. In 1810 the manufacturers from Philadelphia made about thirty million tobaccos annually and used in them ten percent “Spanish leaf” (Cuban). Among the first to make Cuban cigars with first class materials exclusively Cuban, figured Thomas G. Little, from Baltimore who, in 1844, sold them for 16 dollars per thousand while the ones from native leaf had a price of three dollars.

In New Orleans the “Spanish Cigars”, equivalent to the Havanan of Tampa, Trenton and Philadelphia, made with Cuban leaf, were in style in 1800.

New York and Philadelphia imported twisted Cuban tobacco and, in 1810, a manufacturer from Connecticut imported a Cuban cigar roller to teach the trade to American tobacconists.

One of the other North American celebrities that contributed to setting the quality of the Cuban tobacco on the United States was the Count Odet Philippe, grandnephew of King Luis XVI of France, who immigrated to Tampa in 1823. He had been a physician of the French Navy after graduating in Paris. Captured in the battle of Trafalgar he was sent as a prisoner of war to the Bahamas. Once liberated he decided to settle in Tampa where he bought, in 1838, three lots for a hundred pesos. He built houses, opened a billiard hall and a game of skittles and trafficked in cattle and pigs. He bought and sold slaves, probably importing them underground from Cuba to sell them in Georgia. He planted one of the first orange groves in the region. He frequently went to Havana in his own schooner and brought back fine Spanish wines and Havanian cigars.
that were always his favorites. On some occasions he brought Cuban seeds and harvested tobacco of good quality. He also imported a slave who was an expert in making cigars. Ironically, Pizzo—in a city like Tampa, where a love of liberty has always existed, the first cigars were the work of a slave woman. These cigars eventually were sold at two for twenty-five cents, an enormous price for the time.

We have seen in the preceding paragraphs that Cuban tobacco entered into the United States like Jesus Christ in Jerusalem, on the back of a donkey. Now we will see how its influence was extended and to what degree, since then, the Cubans dedicated to the cultivation and industry of tobacco would influence the development of Florida.

We mentioned in another chapter that in 1831 fifty Cuban cigar roller escaped from Cuba and opened a factory of Cuban cigars in Key West. These anonymous pioneers were the cornerstones of, at least, two cities: Ibor City and Marti City and the base of an industry that was present in the incorporation of the city of Miami in 1896 and in Orlando, whose pioneers (1844–1895) states the historian Gore: “These men and women took a risk coming to settle in an Indian community. Some succeeded, others lost their investment. There are still some of those pioneers about whom I have been unable to obtain valid news, but the old registries show the following: M. A. Martínez, manufacturer of tobaccos”...

THE BAY OF TAMPA

Few military posts in the United States were more isolated than the one situated at the mouth of Hillsborough river. Fort Brooke. The Bay of Tampa was almost uninhabited. Outside, on the keys, near the entrance to the bay, quite a few Spanish fishermen had
their ranches where they dried and cured fish for the Cuban market. They were nomads, they came and went living one year on one key and moving later to another, as they needed.

In August of 1841, the Congress approved a law to supply the armed occupation and the population of the uninhabited part of the peninsula (of Florida). It stipulated that any person, head of household or single man older than 18 years, capable of taking up arms, that settled anywhere to the south of Gainesville, erected an adequate house to live in, cleared and cultivated at least five acres and lived there more than one year, would have rights to 160 acres. The Office of St. Augustine conceded the first permit on October 11, 1842 and Newnasville in December of the same year.

Soldiers stationed at Fort Brooke whose terms of enlistment where coming to an end, requested permits as did Spaniard and Cuban fishermen who had lived in small palm huts on the beaches of the bay and islands close to their favorite fishing spots.

Already this Cuban presence was known to the federal authorities since, in 1831, Major Richard K. Call in his report to the Government Land Office in Washington, says: “Over the west margin there are two excellent ports, the Bay of Tampa and Charlotte Harbor, in both there exists settlements. The latter is a place of meeting and reunion for the fishermen of Cuba, who maintain a regular exchange between this location and Havana”.

On his part, governor Duval, in October of that same year informed the Secretary of State that Bill Whitaker “earned his first pay selling salted fish and dried roe to the Cuban businessmen who sailed the length of the coasts”.

In reality, the first Cuban settlers planted fruit trees: mangoes,
pears, papayas, sapota-trees, tamarinds, bananas and guava and cultivated corn, tobacco and sweet potatoes. The small boats that came from Cuba took mainly fish and paid in gold doubloons and silver dollars.

The population census began in 1840, on which date 452 people lived in the county, and whom only 96 were civilian, but it did not include the nationality of those registered to vote. But in the subsequent ones appears the presence of eleven Cubans firmly established already. Among these figures the colorful Juan Montes de Orca who arrived—says the historian Karl H. Grisner—around 1830. He appears registered in 1860 as a native of Cuba, sailor, and 52 years old and had under his care Charles, 16 years old, Manuel 15 and John 9, all born in Florida and presumably his sons. On his part affirms Pizzo that Don Juan was a gentleman from high society, well educated, who had a command of the English language and the Seminole dialect and served as an interpreter for the American Army garrisoned at Fort Brooke. Don Juan subsequently contracted marriage with an Indian woman from the small village located next to the lake Thonotosassa and had with her a daughter whom he called Victoria. She contracted marriage with Alfonso DeLaunay, a Virginian son of Frenchmen, and their descendants have distinguished themselves in the city of Tampa over the years.

In 1840, Don Pedro Miranda, from Cuba, initiated steps to transfer to his daughter Rufina María del Carmen, resident of St. Augustine, 5,000 acres of land that had been donated to him by governor Enrique White in 1810. The Supreme Court of the United States finally (1842) declared his claim to be without cause.

Another outstanding Cuban pioneer was Manuel Olivella, close friend of Captain William Bunce, who owned a fishery in which 150 men worked. He must have arrived in the early 30's since in 1839
he became a naturalized citizen after justifying that he had been residing for more than five years in the country. On the same day as his naturalization he took the oath as Notary Public and in 1842 was elected Clerk for the Court of Hillsborough.

IBOR CITY

The presence of Cuban pioneers has been demonstrated in the Gulf Coast since the early times. Let us examine now their work, beginning with the most distinguished Cuban figures of the second half of the 20th Century.

Eduardo Manrara, one of the Cubans who most distinguished himself in the fostering of the city of Tampa, was born in Puerto Príncipe (Camagüey), Cuba, in 1842. After studying in the schools of his native city he worked in a banking house. Later he partnered with Vicente Martínez Ibor in a tobacco factory established in Havana, which was transferred to Key West in 1869. A few years later Manrara became a member of the firm.

Guavas, labor problems, seasickness, the South Florida Railroad and The Board of Trade—says one historian—were the determinants in Tampa becoming the principal manufacturing city for tobacco in the United States.

A friend of Gabino Gutiérrez, a New York importer, informed him that to his understanding, the guava tree grew wild in Tampa and begged him that on his next trip to Key West he stay and study the possibility of a candy factory. Gutiérrez arrived in Tampa in 1885, he did not find the guava trees but fell in love with the location.

Upon his arrival in Key West he spoke of it to the manufacturers
of tobacco, including Martínez Ibor, Eduardo Manrara and Serafin Sánchez, from the firm Sánchez & Haya, of New York. When he learned that both firms were considering a transfer of their factories he assured them that Tampa was the ideal location.

Ibor had decided to move due to the continued strikes and M-anrara because he became sea sick whenever he went to New York. Sánchez, on his part, wanted to leave New York because the climate was not favorable to the manufacture of tobacco and he had received offers from Galveston, Mobile and Pensacola.

The first one mentioned in the preceding paragraph went to Tampa and was left favorably impressed. He located a 40-acre lot to the North East that was selling for 9,000 dollars. He went to the Board of Trade; explained his projects and clarified that he only had five thousand dollars; the Board offered to find someone who would lend him the rest. Based on that offer, without waiting for more, Ibor bought the said 40 acres plus another adjacent thirty and began construction of a city by opening the streets. The three pioneers divided the lands and Ibor constructed a building for his factory on Seventh avenue, between Twelfth and Thirteenth street.

One year after the visit by Gabino Gutiérrez, the buildings were completed. All the workers were Cuban, except for one Spaniard that Ibor brought from New York. The Cubans refused to work with him and the opening was delayed. This gave way for Sánchez & Haya to open their factory first. Finally Ibor fired the Spaniard and began to work. On 26 April the first Cuban cigars were made in Tampa.

That same year a 400-room hotel was constructed and many Latin-American businesses were established. More than 200 houses were constructed, trees were planted on both sides of the streets
and they were equipped with wooden sidewalks. The Ibor company bought more than 1,000 acres toward the East and extended the limits of the city. The original building was quickly replaced by one of brick in which more than 600 people worked.

When J. E. Mitchel conceived the idea of a line that would unite the north part of the city with Murphey Pond, rails and locomotives were brought but the investors vacillated and Tampa never would have enjoyed streetcars had it not been for Eduardo Manrara and Martinez Ibor, founders of Ibor City, who acquired the principle interests to the company and completed the work, inaugurated on April of 1886.

In October of that same year the Ibor City Land & Improvement Co. was organized by Vicente Martinez Ibor, Eduardo Manrara and E. E. Martinez Ibor, during the following decade the company donated 126,000 dollars in land to induce other industries to settle in Ibor City. They spent more than a million dollars to develop the city, one so Latin-American in appearance and in the customs of their inhabitants as if it had grown in the heart of Cuba.

In 1894 the municipality bought two modern fire engines which were baptized with the names of "Manrara" and "Salomonson" in honor of the two people who provided the money necessary to buy the horses needed to pull them. Also the money from the tobacco industry financed the first brewery in Florida, constructed in 1897 by the "Florida Brewing Company" organized by Eduardo Manrara, E. W. Codington and Hugo Schwab which, one historian says, quickly exported large amounts to Cuba.

Finally, Eduardo Manrara was the first, in 1901, to take and automobile to Tampa.
**The Cuban presence in the city of Tampa during the final years of the last century influenced the history of Florida and the Island of Cuba similarly. In 1896, “with the objective of halting the flow of money that maintained operational the Cuban Liberation Army, General Weyler, at that time Captain of the Island of Cuba, decreed an embargo on the exports of Cuban tobacco to the United States to make the factories in Tampa shut down whose workers contributed to the liberation cause with ten percent of their wages. The tobacconists from Tampa persuaded Plant, a local ship owner, to send the “Olivette” and the “Mascotte” to Havana and these brought back enough tobacco to keep the factories functioning until the end of the war in 1898.

Referring to that “Cuban presence” one historian state: “In spite of the threat that to the businesses implied a war with Spain, the Floridians had enough interests in common with the Cubans to side in favor of the independence of the island. Historically they shared a common past of Spanish rule. Geographically the proximity to Cuba made Florida appear like a second home for the Cubans, for whom it was easier to reach the keys than for the Floridians themselves.

“The narrow ties with Cuba where ensured by the presence in Florida of about 8,000 Cubans who resided, almost all, in Tampa and Key West and formed the bulk of the tobacco labor industry, which paid annual wages in the vicinity of three million dollars...”

“When it was learned of the revolution in Cuba, in February of 1895, more than a thousand Cubans danced in the streets to celebrate. It became impossible to ignore the revolution, especially with
the Cuban Board operating openly; reorganized by José Martí and Estrada Palma in 1891, the Board had established more than 200 political clubs, seventy-six of which where in Florida. The Tampa Tribune, a newspaper funded in part by a group of tobacco manufacturers, pointed out that cruelty and terror where equally used by Cubans and Spaniards...”

In this second aspect of the Cuban influence in Tampa in relation to the independence of Cuba an entire biographical dictionary could be written. Here we are only going to cite a few since the activities aimed at the liberation of Cuba are not the objective of this work.

*Néstor Leonel Carbonell*, native of Sancti Spiritus, abandoned his homeland in 1878 and settled in Key West where he founded a school for the children of the Cuban tobacco-makers. Misunderstood by his fellow countrymen, he decided to transfer to New York but his friend Cornelio Brito convinced him to go to Tampa where he renewed his teaching career. In 1890 he founded the newspaper “La Contienda” in Spanish and organized a small library named “La Galería Literaria” which rented books to the tobacconist readers. His school eventually offered secondary education.

*Eligio Carbonell Malta*, son of the aforementioned, was born in 1869 in Palo Alto, near Sancti Spiritus. He arrived in Tampa with his father and began writing the book “Cuba en Tampa”. He left finished six chapters and many notes for the completion of the rest.

*Ramón Rivero Rivera*, arrived in Tampa via Key West, published “La Revista de la Florida”.

*Señora Sainz de la Peña*, directed a school founded by her.

*Carlos Zequeira*, established the first school in Spanish, came to
Tampa from Baltimore.

*José Dolores Poyo*, brought to Tampa the first type of printing press adequate for publications in Spanish and published “El Yara”, the first Spanish newspaper in the city.

**MARTI CITY**

The beginnings of the city of Ocala—state well documented historians—were predominantly agricultural. The production of tobacco was encouraging and the aromatic leaf was planted including in the undeveloped wastelands of the city. A tobacco depository was constructed near the First Christian Church and the National Association of Growers and Sellers of tobacco met in Ocala.

The manufacture of Cuban Cigars was started in the building of the Semi-Tropical Exposition. Herber L. Anderson, attorney and promoter, and E. W. Agnew fostered the new industry and established factories to the West of the city where one community of Latinos, first known as Havanatown, was incorporated.

The streetcar extended its lines the length of Broadway to the city of the tobacconists and a factory of red cedar boxes was established to box Cuban Cigars on the southeast corner of Osceola and Third Streets.

When a group of Cuban conspirators, headed by José Martí, visited Ocala and Havanatown in activities directed at obtaining the independence of Cuba, the name of the small city of tobacconists was changed and on September 10 1894 the municipality of Martí City was constituted with the following civil servants: José E. de la Cuesta, mayor; James Johnson, an American who had lived for a
long time in Cuba, Secretary. Attorney Carlos B. Balido, Guillermo Sorondo, Segundo González and Francisco García.

Unfortunately, the life of Martí City was brief. The frosts of December 27 and 28 of that same year and of February of the following, destroyed the citrus crops and ruined the city. The First National Bank closed its doors in April and two years later the Merchant National Bank did the same. From the first bankruptcy the tobacco factories were shut down, the buildings were left empty and the Cuban tobacconists transferred to Tampa, from where they had come.
Parish Register of Cienfuegos
Las Villas, Cuba

Marriages 1827 to 1903

The transcriptions from the Parish of Cienfuegos, Las Villas are of selected families that were being studied at the time by Francisco Xavier de Santa Cruz and his associates. The extractions cover the years 1684 to 1899.

The information contained in the following listing has the same format as previously used. To recap: The surname and given name are found first, followed by the sex of the individual, the date of the marriage, a letter indicting whether the individual listed is the one being married (M), or is associated genealogically (G); this G follows the names of parents or other spouses and witnesses, if any. The numbers at the very end refer to the page and entry number of the original transcription. These are helpful in looking at the individuals identified in a given entry and may also be used for further reference in corresponding with CGS to get a printout of the entry as it appears in the original transcription.
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