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Women in Early New Mexico: A Preliminary View

Angelina F. VEYNA

The vast majority of research on colonial New Mexico has tended to emphasize institutional and ecclesiastical matters. While certain individuals such as Juan de Oñate and subsequent New Mexican governors have received added attention, relatively little has been done to describe the various members of that society. When it comes to describing the women of colonial New Mexico, they seem to become lost under collective terms such as "settlers," "inhabitants," and "colonists." Recent research directed at filling this void has been undertaken by Antonio José Ríos-Bustamante (1976) and by Janie Louise Aragón (1976) via census analyses, and by Ramón Gutiérrez (1980), who has focused on marriage, sex, and family practices in colonial New Mexico. Efforts such as these have begun to shed light on the condition and lives of New Mexican women during this time.

This paper thus focuses on women in early New Mexican society as reflected in notarial documents from Santa Fe and from Santa Cruz de la Cañada. The corpus utilized for this study was taken from the Spanish Archives of New Mexico housed at the New Mexico State Records Center and covers a time span from 1710 to 1733. The Spanish Archives are comprised for the most part of administrative records accumulated between 1621 and 1821. Documents such as reports by local officials, censuses, petitions, military records, litigation proceedings, and auxiliary documents are included. As Beers (1979:20) has pointed out, the Spanish Archives are useful not only for the political and social history of New Mexico, but also for ecclesiastical history, personal and family history, and as a record of the activities of foreigners in New Mexico.¹

Some of the documents to be presented were initiated by women, while others refer to women as a result of the litigation. By using notarial documents produced by the people themselves, we can begin to discern how the various elements of that society were inter-related. It is also possible for the historian to begin to reconstruct the day-to-day activities of women.

Obviously, the observations to be offered are quite preliminary based on the limited corpus, but they probably reflect concerns not only of women in Santa Fe or Santa Cruz, but also of women throughout the Southwest during the colonial period. Future research will expand or dismiss some of the ideas to be presented. The core of this presentation consists of summaries of the documents (addressed in chronological order) with an immediate analysis of each and followed by some general observations; first, the documentation must be placed in an appropriate historical perspective.

Historical Perspective

Spaniards reached the New Mexico area by 1540, and Santa Fe was established as the capital in 1609 by Don Pedro de Peralta, New Mexico's first appointed governor. According to Bannon (1974:14), the number of Spaniards increased from a few hundred to a few thousand. This population laid the groundwork for future New Mexican agricultural and sheep-raising activities. Until 1680, Santa Fe was the only formally organized community in the province. During this time, the majority of the population tended to become dispersed throughout the rural areas in isolated farms, ranches, and hamlets (Weber, 1979:102). This tendency apparently continued into the following century.

The Pueblo Revolt took place in 1680, which forced all of the Spanish population south to El Paso del Norte. Reconquest efforts continued for the next twelve years; by 1692, these efforts were considered successful. In 1695, a third villa was founded, Santa Cruz de la Cañada, which is approximately forty miles north of Santa Fe. Though Santa Cruz had been occupied by Spaniards throughout the 1600s, it had been overrun by Tano Indians after the Revolt. This villa was strategically "refounded" to control part of the northern New Mexican frontier. Albuquerque was subsequently established

as a fourth administrative center in 1706 and thus served as a way station between El Paso and Santa Cruz de la Cañada.

The documents used in this study were formulated approximately twenty years after the reconquest. The Spanish population of this time can conceivably be described as three-quarters native-born and raised in New Mexico and one-quarter immigrants, who were brought from northern Mexico specifically for settlement purposes or who eventually immigrated for political or economic reasons. According to Scholes (1935:97), by 1680-1681, it was evident that more than 80 percent—perhaps as much as 90 percent—of the population was native to the province itself. A general description of New Mexican society at this time, and of the Southwest in general, has been offered by Juan Gómez-Quiñones (1982:8).

Early settlers, who may be termed *Mejicanos Españoles*, were comprised of a small élite of officers, civil officials, and priests; the rest were mostly mestizo farmers or specialized laborers along with Hispanicized Indian retainers and mulattos. Women were part of the migratory and laboring process which initiated settlement: wives, daughters, mothers were involved in establishing frontier society. Settlers were not from the wealthy class; they were principally agriculturists, artisans, skilled laborers and in local cases the majority were mestizo soldiers.

Let us now take a closer look at these settlers, focusing on the women.

Complaint of María Martín

Our first document was initiated by María Martín, the central figure in this paper, against her brother-in-law, Luís Lopes, in 1710. She opens her case by describing herself as a “pobre viuda, sola y sin abrigo.” She accuses Lopes of attempting to murder her son. Lopes had previously accused her son of being careless when taking care of some goats which had begun to attack Lopes’s horse.

After the initial incident, Lopes went to Martín’s home to clarify what had occurred with the animals. When he arrived, one of María

Martin's sons called him a thief, a "cinco dedos," and he became enraged, which led to his attacking the boy responsible for the animals. Lopes called this insult to María Martín's attention, but she did not reprimand the boy. Lopes thus attacked him for being "desbergonzado," or audacious enough to insult him. In defending himself, he notes: "el intento no era más que . . . por castigarle su desbergüenza ya que su madre no se la castigó." When Lopes's representative summarizes the case, he, too, focuses on the child's ill manners, which, in fact, are the primary theme of the document.

The second woman mentioned in this document is Ana María de la Concepción, who is Lopes's wife. She is first mentioned in passing by María Martín when she describes how Lopes asked his wife for a sword to injure her son and, because she refused to give it to him, "la baño en sangre de un bofetón." But de la Concepción is of further importance in this litigation because she presented a petition requesting permission for her and her husband to pay a bond in lieu of the time her husband might spend in jail during the case. De la Concepción noted that it was time to cultivate the fields and that the time in jail might jeopardize their crops. A direct response to her petition was not provided, but when Lopes's representative summarized the case, he indirectly referred to de la Concepción's petition by indicating that Lopes had already been in jail for eighteen days, which had caused "atraso en la siembra para el mantenimiento de sus obligaciones, como también de sus bienes."

After the testimony was heard and reaffirmed, the verdict was given in favor of Lopes because, it is stated, María Martín could not prove that the incident with the animals took place, and Lopes was freed of charges. A representative was assigned by the court to go to María Martín's home to inform her of the outcome; she subsequently expressed her sentiments in the following manner: "que a todos los que han sido cómplices en su velación, las sitava para el tribunal de Dios porque conocía que todo se había hecho a su contra por ser una mujer viuda, pobre y sola." In other words, God would eventually punish them. It is interesting to note that, in order to gain empathy from everyone, she twice identified herself as a poor, defenseless woman as a result of her marital status.

This document illustrates that by 1710 women in Santa Cruz de la Cañada were already initiating court proceedings. As a head of household, María Martín felt the responsibility to defend the actions

against her son. But during the proceedings Lopes in turn accused her of not teaching her boy "buena educación"; she had not taught him to respect his elders, and for this reason he took it upon himself to reprimand the boy. Lopes's wife is noteworthy because she represents a woman who makes a decision, to file a petition, without her husband's intervention; the main concern seems to be their crops.

Distribution of Tools

This document originated in Santa Fe and dates from January, 1712. It reflects orders apparently initiated in Mexico that tools should be distributed to inhabitants of Santa Cruz for their aid; apparently Santa Cruz was experiencing some economic difficulty. The accompanying document lists fifty-six individuals who received the tools, of which twenty-three were female. Each of the citations is similar to the following: "Para María de la Cárdena, guérfana, llevó Roque Jaramillo tres coas, una acha, un azadón." Some of the women listed are distinguished as *doñas* (2), *viudas* (9), and *huérfanas* (4). Only four types of implements, all of them agriculturally related, are being distributed: *coas* (digging sticks), *achas* (axes or hatchets), *azadones* (hoes), and *rejas* (plow shares; the small iron section of the plow which actually creates the furrows). It is interesting to note that only women, twelve of them, were recipients of *rejas*.

The primary importance of this distribution list is that it serves as a census-like inventory of citizens from Santa Cruz. Regarding the female population reflected in this document, we find that only two of them had the title of *doña*, and that almost half of the female population numerated were widows. (Both of these groups are discussed below). As for the orphaned women, we are not informed whether they lacked one parent or both. This listing does not in any way refer to their race or caste.

We can only speculate why the distribution of *rejas* was limited to women. Perhaps some women were devoted only to plowing. Perhaps it was a valuable implement which women might guard more closely than men. Or perhaps these women were meant to be keepers to share them with a given number of local citizens. Future research will, hopefully, shed light on this note.

Criminal Proceedings against Diego Moraga

This third document was initiated in Santa Cruz in 1715 and is comprised of criminal proceedings initiated by Joseph Básquez of nearby Chimayó against Diego Martín Moraga, who “defended the honor” of his sister by attacking Básquez. The document narrates that Básquez had stopped by their house in the late afternoon to ask for a light for his cigarette; he saw Diego Martín’s sister and bid her good afternoon.

Diego witnessed the scene from afar, but caught up to Básquez and attacked him with a *coa*. The scene is described as follows: “[Diego Martín] bido que la dicha su hermana estaba bolteando la cara para todas partes y para donde estaba el dicho declarante y que biendo estas demostraciones, le causó malisia . . .” Martín stated in his testimony that his actions were a result of the “selo de la honra de su dicha hermana.” Subsequently, Básquez was ordered to leave Chimayó and to take his wife to Santa Fe, “para quitar la ocasión de que vuelva a entrar en la casa de Diego Martín.”

The document presents a recurring theme, as indicated by other cases previously examined and by the numerous examples cited by Ramón A. Gutiérrez in his dissertation (1980). These proceedings do not clarify whether Diego Martín responded so strongly because he was the sole guardian of his sister. It is interesting to note that Martín’s sister did not present her own testimony; she is not named, nor are we informed of her age.

Also interesting is that among the witnesses was María Barba Luján, who mentions that although she was not present at the time, she did offer first aid to Básquez. Through this, we are informed that, as early as 1715, women were afforded the opportunity to serve as witnesses in a case. After presenting her statement, Luján again verified it but did not sign it (“y no firmó por desir no saber”). The *alcalde*, instead, provided her signature.

Power of Attorney

The fourth document surveyed was executed in Santa Fe on October 31, 1715. In it, María de Quiroz, an inhabitant of Santa Fe, gave power of attorney to her *compadre* and his son to bring her own son, Juan Durán de Armijo, from Chihuahua. De Quiroz’s

husband, who served as *sargento de milicia* and who was also the local barber/doctor, could not personally go to Chihuahua since he was out of town (at Santa Cruz de la Cañada). Apparently her husband's absence involved considerable time, and she wanted her son brought to her for the sake of companionship.

The document informs us that the son was "hacia los reales de minas"; the circumstances surrounding his stay there are not known. De Quiroz's son apparently was with his maternal grandfather, who was trying to impede his grandson's departure for some unknown reason. In her petition, de Quiroz conveyed her concern for the well-being of her son, "que lo traigan y no se bea el dicho [mi] hijo perdido en dichos reales de minas."

Once again, a woman initiated a petition apparently without her husband's assistance. María de Quiroz entrusted her *compadre* with her son, thus indicating that *compadrazgo* was one of the cultural institutions brought by the settlers from Mexico. It might also be deduced that de Quiroz was an immigrant to New Mexico, since her father lived in Chihuahua. Since de Quiroz could not sign her name, the *alcalde ordinario* provided her signature at the end of the petition.

Estate Proceedings

In this document filed in Santa Fe and written in 1716, Doña Micaela de Velasco sued the estate of Don Francisco Cuervo y Valdés on behalf of her daughter, Doña María Francisca de la Rivas. Don Francisco served as governor of New Mexico between 1705 and 1707. Doña María was fighting her deceased lover's inheritors for 10,000 pesos, which he promised to give her in lieu of marriage. He seems to have been promoted to serve in the treasury of Guadalajara and thus never married her. The objective of Doña Micaela's document was to request that two archives be searched to see if the original promissory note could be located. Cuervo y Valdés gave a copy of the note to his intended, but reacquired it from her while they lived in Mexico City. As the mother noted, he acted cautiously and never returned the copy to her daughter.

The search lasted two days and ended with the Secretarios de Gobierno y Guerra noting that, prior to 1713, it was customary to

give the executor of a document the original copy. The document in question was apparently completed in 1707 by Don Francisco, who at the time held the office of governor. Since Don Francisco's original document was nonexistent in any file, two witnesses were brought in to testify that they were present when the original was dictated. Their new document was completed and a copy of it delivered to Doña Micaela de Velasco.

Unlike the other documents presented, members of the higher strata of society are clearly represented here. This becomes evident by observing the titles of *don* and *doña* of the individuals involved. In fact, Doña María Francisca de la Rivas gave birth to a child by Don Francisco, who, although illegitimate, was still designated as *don*, his complete name being Don Francisco Antonio Xabier. (After all, he was the son of a governor.) Another indication of their status is the amount of money being requested. The sum of 10,000 pesos is quite large by both today's and yesteryear's standards, especially if we note that governors were paid approximately 2,000 pesos a year (Scholes, 1935:75).

Travel between regions is another point brought out in this document. For example, Doña Micaela seems to have been quite a voyager, living in New Mexico, returning to Mexico City, and filing this petition in Santa Fe. The conditions surrounding this regional travel are not described, but the fact that these individuals did interact with other communities is valuable to note.

Family Dispute

Document F entails a domestic and property dispute in Santa Fe in 1716. The initial document was filed by Pedro Vijil, who demanded an explanation from his sister-in-law, Ana María Romero, as to why she was hiding his wife. Romero testified that she was keeping his wife because there had been some differences between them—hence the domestic dispute.

In the following pages, Pedro Vijil demanded that his father-in-law transfer to him title to some property, since he apparently had not received three rooms in his home at the time he married the daughter. Pedro's father-in-law, Matheo Truxillo, was summoned to testify on the issue. He stated that, at the time of the marriage,

Pedro Víjil was given the option of the three rooms or the property. Víjil apparently chose the property, but he subsequently sold it to a local official. Matheo Truxillo pointed out that Pedro Víjil had lost what he was given through his own fault and should henceforth leave him and his family in peace.

In essence, Pedro Víjil manipulated the situation from the moment he filed the domestic dispute. He apparently used it as a vehicle to convey his immediate objective, to obtain benefits from his father-in-law. Interestingly, three-quarters of the document does not refer to the domestic dispute, nor to his wife's sister, Ana María Romero.

For analysis, Ana María Romero is important because she again illustrates that women were allowed to testify, and also because she serves as an example of a woman who personally signed her name after her testimony. Pedro Víjil's wife did not even appear once to defend herself, nor to discuss the property dispute. Pedro Víjil seems to have been more preoccupied with what he could gain from his father-in-law than with what he could gain from his wife.

Land Litigation

This document is from Santa Cruz de la Cañada and dates from May 12 thru May 30, 1719. The underlying theme is the conflict of land ownership between Cristoval Tafoya Altamirano and Ysavel Gonzales, a widow indirectly related to Tafoya. This feud was apparently ongoing; however, the conflict escalated when Gonzales's son, Diego de Archuleta, supposedly slapped Tafoya's wife while Tafoya was away in Mexico City.

On a subsequent day, the *alcalde mayor* of Santa Cruz tried to bring Tafoya, Gonzales, and witnesses together at the disputed parcel of land to recognize its legal ownership. When everyone was gathered, Tafoya was informed of the previous incident, and a new argument ensued while the land was being examined. Tafoya became very aggressive; the *alcalde mayor* tried to reason with him, but Tafoya would not listen. For having caused such problems, the *alcalde mayor* then fined him the cost of the litigation papers.

After testimony was presented by numerous officials, it became evident that Tafoya's wife was lying; for this, Archuleta was in-

carcerated for thirteen days. The case was resolved in favor of Ysavel Gonzales. Tafoya was instructed to pay the fifty pesos, which he agreed to do by transacting a *yunta de bueyes*.

This case is interesting because it illustrates a conflict brought to court by a man against a widow, with the defending female party the victor. As is subsequently revealed, the property was being disputed because Gonzales could not initially provide documents which would prove ownership. By extension, this litigation indicates that by 1719 women were already considered property owners; however, it is not clarified whether she inherited the land from her husband or owned it prior to marriage.

Personal Complaint

The last document under consideration dates from fourteen years after the one previously discussed. It is a case brought to court by Antonia de Jirón in Santa Cruz in September, 1733, and focuses on her attempt to clear her name. Though the document appears to be incomplete, it is possible to determine that de Jirón's husband, Francisco Vjil, threw her out of their home because he found Miguel Martín in the environs of their house around midnight, and, as a result, "a echo mi marido mal consepto de mí siendo una mujer honrada." Consequently, she continued, "dise [mí] marido no querer hacer vida connigo onde me veo hobligada a rescartar mi crédito."

Miguel Martín had arrived on the pretext that there were some animals in her *milpa*. In trying to emphasize that Miguel Martín did wrong to come to her home, she noted that "una mujer casada es un vidrio de Venesia" and, as such, should be dealt with very cautiously. At the end of the unfinished record, Governor Cruzat y Góngora seems to have been convinced that things would work out, since de Jiron's husband reaffirmed that he wanted her and loved her as God ordered and that he would receive her back.

This document again illustrates a case in which a woman's honor is at stake. These pages show that a man's mere presence near a married woman's home was considered sufficient grounds to merit such action. It seems that the responsibility for clearing such a misunderstanding fell on the woman and that, in order for the

clarification to be publicly recognized, a formal document had to be filed. Antonia de Jirón personally signed the document, thus providing another rare example of a woman's signature.

Remarks

As a result of reviewing these eight notarial documents, it becomes apparent that during the early eighteenth century, women as well as men were making use of the judicial system of New Mexico to fill their individual needs. Four of the documents were initiated by women: one woman attempted to defend her son, a second attempted to have her son reunited with her; a third attempted to ensure her daughter's economic security; a fourth attempted to improve her public image.

Though women do not seem to form part of the governing or decision-making body, we do find that by the second decade of the eighteenth century, they were allowed to serve as witnesses, and their testimony was just as respected as that of men. (Other documents consulted indicate that the only testimonies questioned are those of individuals fourteen years old or younger, but even they were allowed to speak in a case.)

The two personal signatures of women are important in view of the fact that a great majority of the population was illiterate. After describing illiteracy among men, Scholes (1935:100) notes the following: "In the case of women, the illiteracy was worse. Many women appeared before the agent of Inquisition during the years 1626 to 1680 and more than ninety per cent could not sign their depositions. In 1631, when 33 women testified, not one of them could sign." Taking this into account, these two women formed part of a literate elite.

It is assumed that all of the women were Spanish; not one of the documents refers to their race or caste. (This also applies to the men.) The practice of not identifying them might be reflective of the corpus, or possibly of the time and place in which they were written, that is, during a period when New Mexican society was consolidating itself after the reconquest. It seems that there were other concerns more important than identifying ethnicity.

Though women may not have been strongly distinguished by race or caste, there do exist socioeconomic differences among them, even in the few cases examined. The case in which the mother tried to obtain the document for her daughter gives us a view of women of the upper strata: Doña Micaela de Velasco had the means to travel back and forth between Mexico City and Santa Fe. They were also women who were sufficiently sophisticated to request the nominal sum from the governor's estate.

Antonia de Jirón provides an example of a woman who possessed global knowledge, making the analogy between women and glassware from Venice—this comment almost appears ironic in the context of frontier New Mexico.

María de Quiroz serves as an example of the professional's wife. Within New Mexican society, it would seem that a doctor or barber held status above others who had no specialty. Since de Quiroz's husband was away in Santa Cruz at the time she executed the document, one speculates that there were few doctors at the time or that he excelled in his profession, having been called to tend to another community.

The document which discusses the distribution of tools clearly gives us a picture of the degree of involvement of women in agriculturally related activities. It is unfortunate that an explicit picture of women in this endeavor cannot be pieced together, but perhaps future documentation will provide data on this topic. It can also be speculated that, by 1719, in addition to working the land, women also had the opportunity to own property, both collectively with their husbands and individually.

The women reflected in these documents include *doñas*, *viudas*, *huérfanas*, and married women. Regarding the use of *don* and *doña*, Janie Louise Aragón summarizes its use in the following manner (1976:397).

There is one aspect within the españoles that is exclusive to them and certainly an indication of social standing: the titles *don* and *doña*. While these titles were signs of nobility in the fifteenth and sixteenth centuries, they gradually lost their exclusivity and came to be applied more generally. Their use in the Santa Fe census does not indicate the presence of nobility, but rather a title that denoted a degree of social and economic importance.

As we saw, *viudas* also seem to have been a strong element of New Mexican society. Aragón also notes that one of the most salient features of the female population as reflected in the 1790 Santa Fe census was its large widow element (1976:408-409). Some of the spouses were probably killed in military campaigns, while other women married older men. Aragón believes that remarriage by widows rarely occurred (1976:409).

This corpus also reflects everyday marital life. The first document shows Luís Lopes and his wife, Ana María, concerned about their agricultural endeavors. In the last document, we find marital problems between Antonia de Jirón and her husband. Athearn, in his dissertation on New Mexico (1974), notes that marital difficulties are a frequent topic in New Mexican notarial documents.

The nature of the corpus provides a view of women as witnesses, as defendants, and, generally, as initiators and actors of these proceedings. This series of vignettes offers a preliminary view of women in colonial New Mexico. These documents depict women actively making use of the judicial system available in their community.

The cases just presented illustrate that women played different roles in colonial Southwest society and provide views of women which are contrary to the presiding notion that Hispanic women have always been passive, or at least that they were passive up to the present century. This is an image perpetrated by individuals who do not know of, or who have failed to recognize, the various forms in which women have participated in their local societies. A woman does not need to become a national heroine in order to have made a contribution.

Much of Chicano historiography, in general, has tended to focus on individuals who have overtly "excelled." In the case of women of the colonial period, attention has primarily been given to Doña Marina (La Malinche) and Sor Juana Inés de la Cruz. But very little is actually known of their social counterparts. What little research by social historians does exist tends to focus on women of Central Mexico. To provide data on colonial women of the Southwest, obviously, requires work with archival material, such as has been undertaken here.

Working with notarial documentation is not easy; it usually requires use of microfilmed documents and also the specialized skill of paleography—transcribing colonial written script into a form that

can be easily handled. These documents offer intimate insight into the people of this period. They provide a wealth of data which cannot be obtained by consulting general government or ecclesiastical records. Notarial documentation also reflects human interests and concerns not visible in other written forms.

One of the purposes of this paper has been to make other scholars aware of the availability of such data. Archives, whether those of New Mexico, Texas, California, or the Archivo General de la Nación in Mexico City, have enormous collections yet to be touched. Different types of information can be gained by working with such documentation, all to help reconstruct the daily lives of Southwest colonial peoples.

Whereas this paper has examined women in early New Mexico in a general manner, specific areas are yet to be addressed. One approach might be to concentrate on women from a given settlement and to follow them through a given period. Another approach might be to compare and contrast women from different colonial Southwest settlements. Topics yet to be explored include the various forms of interaction between Hispanic and Indian women and the roles of colonial women with regard to men, family, and community. Since this is a relatively new field of inquiry, the possibilities for research are innumerable.

This paper, hopefully, is just the beginning of our understanding of the role of the Mexicana/Chicana woman in the Southwest. As Judith Sweeney (1977:99) has pointed out regarding the history of the Chicana, "in order to understand the functioning of a society in any time period, it is necessary to understand how the elements of that society interrelate." Since Mexicana/Chicana women were a vital element to the founding and settlement of the Southwest, it is crucial that their history be addressed.

NOTES

1. For further information regarding the history of these documents, see Beers (1979: 9-27).

PRIMARY SOURCES

All sources form part of the Spanish Archives of New Mexico (SANM) housed at the State of New Mexico Records Center, Santa Fe, New Mexico. Microfilm copies of these documents were used for the study.

Complaint of María Martín vs. Luis Lopes for Attempted Murder.

SANM, Roll 4, Frames 166-195. March 6 thru May 30, 1710.

Distribution of Tools to Settlers of Santa Cruz de la Cañada.

SANM, Roll 4, Frames 344-349. January 10, 1712.

Criminal Proceedings against Diego Martín Moraga of Santa Cruz.

SANM, Roll 5, Frames 196-213. July 27 thru September 13, 1715.

María de Quiroz, Power of Attorney to Francisco Lorenzo de Casados.

SANM, Roll 5, Frames 342-343. October 31, 1715.

María Francisca de la Ribas, Santa Fé: Proceedings for Claims against Cuervo y Valdés.

SANM, Roll 5, Frames 435-445. January 14 thru 16, 1716.

Ana María Romero vs. Pedro Montes Vigil.

SANM, Roll 5, Frames 592-601. August 11, 1716.

Proceedings in Case of Cristoval Tafoya vs. Diego de Archuleta.

SANM, Roll 5, Frames 835-860. May 12 thru 30, 1719.

Proceedings in Complaint of Antonia Jirón against Miguel Martín Serrano for Molestation.

SANM, Roll 7, Frames 183-185. September 19 thru 21, 1733.

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