

The Gurulé Family Newsletter



FROM THE EDITOR

Just a short note to thank Leon Moya for putting the Gurulé Newsletter on the website. Leon, it really looks nice there and it gives access to anyone just browsing about things that are happening with the Gurulé family members.

I stepped out in faith in April and May when I did a presentation on a book which I had read called "The Exposition on the Province of New Mexico in 1812" by Don Pedro Pino. I did an overview at the monthly meeting of the National Society of Hispanic Genealogy and then did the same presentation in Albuquerque at the HGRC meeting. I had "jello knees" as I had been away from public speaking since my retirement four years ago. I'm not sure I'll do any more but it was an interesting experience to say the least.

I was able to have dinner with Angela and to see her new home. What a treat!! I'm still hoping that a Gurulé Family Reunion is somewhere in the future, as I would really love to meet all of you.

Editor's Note: In January of this year I was met Rita Sanchez – a Gurulé cousin at the Spanish Archives in Santa Fe. The story of her ancestors is condensed for this issue. She will be doing a full presentation at the GSHA Genealogy Conference in Pueblo on Sunday July 7, 2002.

THE STORY OF TWO ANTONIO GURULÉS IN THE SANCHEZ AND VALDEZ FAMILY OF BERNALILLO

By Rita Sanchez

In his epic poem, "I am Joaquin", the poet, and political activist Rodolfo Corky Gonzalez reveals the human struggle that comes from our Mestizo heritage. We are both "the Victor and the Vanquished, master and slave" the poet says. My research led me to explore one of those complexities: the story of the Two Antonio Gurulés in my own family.

This is the story of two men with the identical name of Antonio Gurulé, who lived in the same area and the same time frame. One Antonio is from the Valdez family, on my great grandmother Soledad Valdez's side, while the other is from the Sanchez family, on my great grandfather Santiago Sanchez's side. The one distinctive characteristic between these two men is that one was the master and the other the servant. These two different Antonio Gurulés are from two different ancestral lines yet both ended up in the same Sanchez family of Bernalillo. One is Spanish and the other is Indian and yet their lives are intricately interwoven.

Antonio Gurulé Son of Jaques Grolet and Elena Gallegos

Those of us from the Gurulé family are familiar with our progenitor Jaques Grolet (Santiago Gurulé) and his wife Elena Gallegos. Their only son Antonio Gurulé married Antonia Quintana in 1721.

Don Antonio and Doña Antonia had nine children who can be identified as Maria Manuela, Tomas, Luisa de Jesus, Juan Antonio, Fabiana, Serafino, Elena, Maria Francisca, and Manuelita. Their seventh child, Elena Gurulé, is the connecting link to my great grandmother, Maria Soledad Valdez. Elena Gurulé was her great-grandmother. That is how the Gurulé name shows up in the Valdez family.

Antonio Gurulé, Son of Rosa

A different Antonio Gurulé can be found on my Sanchez side of the family. He was born in circa 1740 to an Indian servant known only as Rosa. His mother served in the

household of Don Antonio Gurulé and Doña Antonia Quintana and apparently, this is how he got the Gurulé name. Young Antonio was one of Rosa's five sons. In the 1750 Spanish Colonial Census he was listed as Antonio, age 8, along with his mother and brothers: Juan, 18; Juan, 12; Mathias, 6; and Thomas, 4.

No last name is given for Rosa and her children on the Census. This could mean that she had an Indian name that Church records did not acknowledge or in many instances did not know how to spell. However, it is unlikely that she or her children ever used the Indian name.

It is also unclear as to what Indian tribe Antonio's mother originates from. While some servants were from Pueblo tribes, others were not. Historians also refer to *indias rescatadas*, captured or traded Indians, as the ones who acted as servants during this period. They were baptized with the family name and then brought into the home as servants.

More than likely, as was the custom, they took the head of household name of Gurulé. One cannot assume, however, that the master was the child's father and as no church record has been located and Antonio's father is, in fact, unknown. And while local folklore suggests that many a master in a household fathered a servant's offspring, in this case there is no such proof.

If the Gurulé name was not given at baptism, perhaps it was given when Don Antonio finally granted their mother Rosa her freedom on his deathbed. It was common to see a last will and testament bequeathing a gift of some kind to a household servant.

However the Gurulé name was acquired, the story of the two Antonio's reveals the unequal relationship that existed between the two divergent groups. The class differences, however, became non-existent as both Spanish and Indian struggled to survive on the land. Whether Spanish or Indian, each group contributed substantially to New Mexico culture.

Las Huertas Land Grant

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The next time I found a reference to the second Antonio Gurulé was in the petition for the land grant in 1765 for Las Huertas. Don Antonio Gurulé can be ruled out as the grantee as he died before that date. Twenty-one New Mexico families petitioned for the grant in 1765 and then began to build the now well-known walled village known as Las Huertas in 1767, with the permission of the King of Spain. Those names appearing on the petition included one Antonio Gurulé who would have been about twenty-seven at the time. This coincides with the age of the Antonio listed in the 1750 census.

I also located a marriage investigation or diligéncia matrimonial dated August 30, 1771, listing an Antonio Gurulé from San José de Las Huertas as he sought permission to marry Maria Dionicia de Santa Gertrudis Lucero; the daughter of Don Sebastian Lucero and Doña Maria Archuleta of La Canada de Cochiti.

1790 Colonial Census

In the 1790 Colonial Census Antonio was listed with his wife Gertrudis and two children with his age as fifty. That information would establish that he was indeed thirty at the time of the marital investigation, and that he was eight in 1750 as that census record states. These calculations help to identify the young boy whose mother was the Indian servant in the Don Gurulé household of Bernalillo.

Other documents suggest that most likely Antonio is of mixed Spanish and Indian ancestry, as he is described as entering fully into Hispanic life. This is evidenced when they obtained permission of the Church to marry and records show that their children baptized and married in the Church. Moreover, the 1790 Spanish Colonial Census describes Antonio and his wife Dionicia Gertrudis as españoles. Other "stories" emerge from census, birth, and death records. One point of interest is that a child of theirs is referred to as *español* and another as a *coyote*.

This evidence shows that Antonio Gurulé was one of the earliest residents of the land known as San José which predated the San Antonio de Las Huertas Grant and

is the same Antonio Gurulé who signed the land grant. Therefore, this Antonio Gurulé of San José is one of the twenty-one petitioners who "signed" and then received the San Antonio de Las Huertas Grant from the King of Spain in 1767.

Looking at these two different families reveals a great deal about New Mexico history. Today their histories have become one. They constitute the ancestry of two of the oldest families in Bernalillo, one going back to Jacques Grolet and Elena Gallegos; the other revealing the founding of the Las Huertas Grant and something about Indian history. Each one of these families can boast of an Antonio Gurulé.

One thing is certain, Antonio Gurulé of Las Huertas, and Antonio Gurulé of Bernalillo, have both contributed an important legacy to the New Mexico people's history, reminding us that we are all related. For me it will always be that "special bond with these Two Antonio's that makes me proud to be a Gurulé".

Descendency of Antonio Gurulé Family #1

1. Antonio Gurulé m Antonia Quintana
2. José Duran y Chavez m. Elena Gurulé
3. José Valdez m. Maria Gertrudis Chavez
4. José Julian Valdez m. Maria Luz Gutierrez
5. José Santiago Sanchez m. Maria Soledad Valdez

Descendency of Antonio Gurulé - Family #5

1. Antonio Gurulé m Gertrudis Lucero
2. Maria Manuela Gurulé m. Santiago Sanchez
3. Juan Pablo Sanchez m. Maria Paula Lovato
4. José Santiago Sanchez m. Maria Soledad Valdez



Rita Sanchez

Rita Sanchez' interest in researching her family began after attending a genealogy conference in Glorieta, N.

M. in 1998. She met a new Sanchez cousin who had genealogy that included the two different Antonio Gurulé lines. Rita began searching for answers on the Internet and in doing so, met Angela Lewis. At first, both thought that both individuals would connect to Santiago Gurulé and Elena Gallegos.

A California native, she is the 7th of 11 children of a couple originally from New Mexico. She attended Stanford University and obtained her masters degree in English in 1974. Today, she teaches in the English and Chicano Studies departments at San Diego Mesa College and is the Chair of Chicano Studies.

She has been married to Richard Griswold del Castillo for five years. She has four children from a previous marriage and has five grandchildren. Her husband has two children and two grandchildren so family is very important to both of them.

Watch for Rita at the forthcoming genealogy conference sponsored by GSHA in Pueblo. If any of the cousins will be attending, please be sure to look her up.



JACQUES GROLET QUESTIONS ANSWERED

Editor's note: In the first issue of the Gurulé Newsletter, I had written a story about Jacques Grolet and his five year sojourn in the land of the Tejas Indians. I had asked the question as to where the Tejas Indians actually lived, as I had found no definitive information about them. Angela received the following e-mail from Jim Bruseth from Texas State University.

Dear Angela:

I just read your January issue of newsletter and saw your questions about the Indians and other questions about where Jacques Grolet was before he came to New Mexico. I have much of the

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information you are asking about. The Indian tribes were Texas Indians, and Jacques Grolet was at what we call the Fort St. Louis archeological site near Victoria, Texas. We have just completed a two-year excavation of the site and are now making a documentary film about these early French colonists.

Jim Bruseth

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Sopaipillas –Delicious Fritters of Flavor

By Henrietta Martinez Christmas
(An indirect Gurulé)

Editor's note: When asking for story ideas for this issue, Florina Jones asked for a fluffy sopaipilla recipe. I had gotten this recipe from Henrietta and it's been such a success I asked Henrietta if I could share it with you.



Henrietta Martinez Christmas is a native New Mexican having grown up in various small towns in northern NM. She has been searching for her roots her entire life, but just didn't know that it was called 'genealogy' until her mother-in-law gave her some forms and instructions 16 years ago. Since then she has put together over 14,000 names in recapturing her family ancestry. Her other hobbies include gardening and cooking. Henrietta has dedicated her webpage-trementina.com to her maternal grandmother, Cordelia Jaramillo Sanchez, who was a master gardener. Henrietta tells us "My mother found this recipe for Sopaipillas in a Co-op cookbook in the 1950's. I hope that someday I'll be able to cook as good as my Mother, that is something I keep working on".

Sopaipillas

4 cups flour
1 ½ tsp. salt
1 tsp. baking powder
1 Tbs. granulated sugar
1 Tbs. shortening or Oil
1 pkg. dry yeast
¼ cup warm water
1 ¼ cups scalded milk – cooled to room temperature

Combine dry ingredients and cut in shortening. Dissolve yeast in warm water and add to scalded milk that has been cooled to room temperature. Add liquid to dry ingredients and work into dough. Knead dough and set aside to rest for 10-15 minutes. Roll dough to about ¼ inch thickness and cut into squares or triangles. Fry in melted shortening or oil that has been heated to 420 degrees. Drain on paper towels.

Serve warm with honey, powdered sugar or whatever else sounds good.
Editor's note: This recipe cuts in half nicely except that I still use a full pkg. of yeast.

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A Genealogy Tree With A Missing Twig

Florina Jones of Beaverton, Oregon writes: There is a small twig that is missing on my area of the Gurulé Family Tree. I am looking for any information on the Mirabal part of my family. My G-Great grandfather Juan (Jesus) Mirabal was a criado to the Gurulé family. On most records he appears to have used the Gurulé surname and Jesus as his first name. He married another criada named Vidal Ramirez. They had the following children all born in Tecolote, San Miguel County, New Mexico: Adelaido Gurulé, b. 16 Dec 1878 d. 7 Apr 1970, Buena Vista, New Mexico. Rosita Gurulé, b. Sep 1881, Virginia Gurulé, b. Oct 1884, Paulita Gurulé, b. Jun 1887, Maria Leogarda Gurulé b. 23 Oct 1896, Vicente Gurulé b. 9 Mar 1905 and Carolina Gurulé b. 17 Jan 1907. He may have married in approximately 1877-1878 as he

appears in the 1880 census with only one child.

If you have any information that might help me with this family, I would really appreciate it. – Florina Jones e-mail florina.jones@attbi.com

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La Partera - (The Midwife) & El Curandero (Medicine Man) Truly Noble Professions



Placida Chaves (la Partera) in the center with daughters Atilana and Rafaela Garcia - Date Unk.

By Pat Rau

With contribution by Mary Kaehny

Have you ever wondered what our lives would be without doctors, nurses, or hospitals? What if you broke your leg and there was no place to get treatment? What if your little one started running a high fever and there were no antibiotics? Or what if you were pregnant and there was no one around to help you with the birth?

In the year 1810 there were 40,000 people in New Mexico and there was only **ONE** doctor in the entire territory. Dr. Cristobal Larrañaga lived in Santa Fe but he was affiliated with the army so the majority of his patients were the soldiers. So, if you lived in Albuquerque, Socorro, Isleta, Santa Cruz, Abiquiu or Taos there was no doctor. There was no hospital nor were there any pharmacies.

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If this was the case, then who was providing the medical care for the majority of our ancestors? All the medical care for our ancestors came from two types of people, La Partera (the midwife) and El Curandero (medicine man).

In doing genealogy you notice that often the men or women would have multiple marriages. Most of this was due to the high death rate. For women, the high death rate was due to difficult childbirths or infections. But the other family members were subject to infections from contagious diseases, accidents, or falls all of which could prove fatal. Even appendicitis was fatal.

After 1850 when we became Americans, there was still very little medical help in the majority of the villages of New Mexico and southern Colorado. Most villages had at least one or two local midwives that someone could call during childbirth. Medicinal herbs were used to stop bleeding and complications that might come up during childbirth. Remember, there was no ultrasound or other tests to help with diagnosis so the midwife would have to do her own diagnosing. These valiant ladies did their best but I'm sure they felt the heartbreak of losing many a young mother.

My mother related to us, the loss of her sister at age 25 to a difficult birth leaving behind a brand new baby and 3 other children. At age 16 ½ my grandmother died in childbirth leaving my father to the care of his grandmother. These were true cases but for ones they lost – they had so many other successful births. Most of us (including me) would not be here today if it were not for the midwife who helped to bring us into this world.

The curanderos were also very important because they

handled “the over flow”. They were people who talked to and learned from others which herb or treatment might help with certain conditions. The majority of time the mother of the family would handle simple first aid– the cuts, fevers, and illnesses that generally happen to every family. But when someone would break a bone or something more serious happened, they had to seek the help of the curandero.

During World War II, there was gas rationing and the closest doctor to where we lived was about 40 miles away I got into an argument with a neighbor girl. She picked up a piece of glass and hit me with it, making a 3-inch cut across the bridge of my nose. My mother tried to stop the bleeding to no avail, and as the cut was so close to my eyes she took me to the local ‘curandero’. They called him “Hermano Hermán”; I still remember his long white braids and the herbs hanging from the ceiling. I don't know if I was more fearful because of the stories we had heard about him or because the cut wouldn't stop bleeding. At any rate, his ‘cure’ was to put coffee grounds on the cut. It stopped bleeding right away. Now I wouldn't recommend that type of first aid to anyone but somehow this man knew that there was some ingredient in the coffee grounds that would help.

It's this type of person that would administer first aid to our ancestors. Just as one midwife would train another by hands on experience; the curanderos were doing the same thing by passing on their skills from generation to generation. Each one was trying to learn a little more about some new medicinal herb or a new way of treating some illness. I wonder how many times they would visit the local pueblos to learn from the medicine man from the local tribes. There may have been strife in some areas but when it

came to medicine and treatment I think they all tried to learn from one another.

A True Life Experience



Mary Kaehny & Christopher

Mary Kaehny from Saugus, California relates her own real life experience with a Partera. “I became interested in finding out more about Parteras because my great grandmother Plasida Chavez Garcia Martinez was a midwife in the San Luis, Cabezón area.

“My parents were living in Flagstaff, Arizona during the depression. Even though times were hard, my father drove my mother back to Dominguez, in Sandoval County, so that her grandmother Plasida Chavez would help her with the delivery. My mother must have had first class care because she related that she was fed atole with milk and piloncillo. She and I returned to Arizona when I was about six weeks old. My mother had two other children who were born in a hospital but she had also lost 4 children. Perhaps that is the reason they decided that having her grandmother as the partera might help in this particular delivery.”

“The midwife skills were generally passed down from generation to generation so I have been trying to find information on Plasida's mother. All I have is a first name Apolonia and a very unusual story.”

“Apolonia came to New York City from Italy. She was half Italian & half German. She was on her way to stay with her aunt and uncle in New Mexico. Her mode of travel was a mule train.

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Angela's Corner



Once a Gurulé, Always a Gurulé

Working on the various Gurulé lines is always so fascinating. As I search through census records and church records, it's almost like I really get to know these families. I often wonder what they were like, and what they were doing back then. There was one woman who fascinated me because she was born a Gurulé, and then married two different Gurulé men. **Maria Antonia Gurulé** was born 9 Apr 1900 in Tierra Amarilla, New Mexico to Evaristo Gurulé and Rosalia Trujillo.

Maria's first husband was Ricardo Gurulé (born in 1894, son of Miguel A. Gurulé and Juana G.). She and Ricardo had three children. One of these was Frank Gurulé whom I was privileged to meet in Aug 2000 at the Gurulé Reunion Picnic in Albuquerque. Frank is the father of Eileen Gurulé and her brother, Paul Gurulé, who are both active on the Gurulé mailing list.

Maria's second husband was Guillermo Gurulé (born in 1908, son of Felipe Gurulé and Maria Manuela Jacquez). She and Guillermo had six children, including Phillip Joseph Gurulé who was born in 1938. This son produced our very own *Joyce Gurulé*, who has been an active "cousin" since almost the beginning of the Gurulé mailing list and web site. Joyce shared her memories of her grandmother, Maria Antonia Gurulé.



Birthday Wishes to the following members of the Gurulé Family...

- 10 June - Michael Gurulé
- 20 June - Tommy Baca
- 23 June - Diane Gurulé Jackson

The head of the freight train was a Jesus Chavez and he was asked to escort Apolonia to her relatives. When they arrived in Albuquerque, her aunt and uncle would not accept her. They felt that she had slept with Jesus, as she had not been chaperoned all the way from New York City. They made the couple get married".

"I would appreciate help with finding Apolonia's ancestry. I have not been able to determine her last name. She was married to Jesus Chaves in approximately 1852 and they lived in the Domingues, NM area. Jesus had been a widower and had three children from that marriage."

"As for me, I grew up in Flagstaff but have lived primarily in California. Three years ago I moved closer to my daughter take care of my grandson Christopher. He's the one with the big smile. I am still working part time (two jobs) – and actually think I prefer working to staying at home. I love to read. I especially like J.A. Jance and Tony Hillerman books."

Apolonia's Descendent Chart

Apolonia (n.s.) m. Jesus Chavez app. 1852 – Albuquerque area.

Their children were:

- 1) Cornelia Chaves b. unk.
- 2) Andreita Chaves b. unk.
- 3) Delfina Chaves b. unk.
- 4) Faustino Chaves b. unk.
- 5) Reynaldo Chaves b. unk.
- 6) Avelino Chavez b. unk.
- 7) Plasida b. 1866 m. Juan Garcia about 1878 and had two children Atilana Garcia b. 4-8-1890 & Rosendo Garcia b. 1891. Juan died in 1896 then Plasida married Pedro Martinez and they had 4 children; Damasio, Emelia; Juanita, Pedro and Alejandro.

If anyone can help me find Apolonia's marriage record or think of someplace that I might find her last name it would be greatly appreciated. Mary Kaehny

kaehnymom@earthlink.net

- 25 June - Angelo Gurulé
- 29 June - Steven Anthony Gurulé
- 5 July - Brenda Nolan
- 11 July - George Sanchez
- 18 July - Rudy Gurulé
- 23 July - Diane Mason
- 26 July - Nancy Gurulé
- 29 July - Lenard Gurulé
- 15 August - Anne Probst
- 17 August - Eller Chavez
- 21 August - Don Milligan
- 24 August - Polly Chavez
- 25 August - Adam Dean Sanchez

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Mi Abuelita Maria Antonia Gurulé – Angel in Disguise

By Joyce Gurulé

¡Hola Primos! My name is Joyce Gurulé, I live in Santa Fe, NM. I'd like to tell you about one of the most unforgettable people in my life. She was a tiny woman no more than 5 feet tall with gray curly hair, and soft, wrinkly skin. I can still remember how she smelled. Her heart was full of love and there was always 'un abrazo' (a big hug) for me and it made me feel special. Growing up with my grandmother was one of my favorite childhood memories.

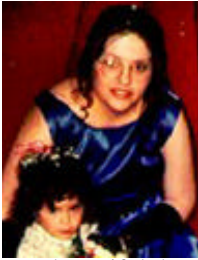
Family was very important so Grandma was always cooking, cleaning, and caring for all my cousins, and me and I never remember her complaining about it. Even now almost 6 years after her death I still stop and think of her at least once a day. I think of her as my guardian angel, because for some reason I always feel her love around me. My grandma was no ordinary woman, I know one thing for sure, they don't make Grandma's like they used to.

I don't have much left to remember her by – except for precious memories, which I take out when I think about my Grandmother. She did leave one picture of her and my grandpa, and a rosary that she had when she passed away in November of 1996. They are treasures I hope to have forever and someday plan to pass on to my children who unfortunately were to young to

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Joyce Liana Gurulé

remember her. I will tell them stories of what a remarkable woman she was, and pass on my memories of her so that she will live in on the hearts of my girls. Perhaps someday when I am gone she will become their guardian angel and watch over them.



I have two beautiful daughters Sarah Ann (7) and Sunny Elizabeth (14 months). I also have a stepson Kenneth (16). I also have several "4 legged" children, Max (German Shepherd), Olie (Chinese Shar-pei), Blue (kitty), Pepper (kitty), and Jack (my parakeet).

Maria Antonia's Lineage

Andres Gurulé and Pasquala Garcia
Miguel Gurulé and Ana Maria Clea Gallegos

Jose Antonio Teodoro Gurulé and his second wife, Maria Rufina Lucero
Evaristo Gurulé and Rosalia Trujillo
Guillermo Gurulé and **Maria Antonia Gurulé**

Phillip Joseph Gurulé and JoAnn Baird
Joyce Liana Gurulé

Lineage from husband #1

Miguel A. Gurulé (born 1850) and Juana Gertrudis Martinez

Ricardo Gurulé and **Maria Antonia Gurulé**

Phillip Joseph Gurulé and JoAnn Baird
Joyce Liana Gurulé

Lineage from husband #2

Andres Gurulé and Pasquala Garcia
Miguel Gurulé and Ana Maria Clea Gallegos

Jose Antonio Teodoro Gurulé and his second wife, Maria Rufina Lucero
Pedro Alvino Gurulé and Veneranda Medina

Felipe Gurulé and Maria Manuela Jacquez

Guillermo Gurulé and **Maria Antonia Gurulé**

Phillip Joseph Gurulé and JoAnn Baird

WE GET LETTERS



From: Michael Steven Perez
(MSPCDP@aol.com)

Looking for more information on Maria de la Cruz Gurulé who married Miguel Geronimo de Ribera in Santa Fe on 20 Apr 1784. This information came from the Santa Fe marriages book, and identifies her parents as Jose Gurulé and Maria Rita Montoya. Does anybody have more information on her parents?

From: Orlando
(Goncho22@aol.com)

Looking for the parents of Marcos Gurulé (born about 1838) who married Petra Salazar. This family appears in the census records in Chilili, Bernalillo County. Jackie Montoya, a volunteer from the FHC Mora, NM, has found the baptism records for some of the children, but was not able to locate the marriage record. The children are:

- 1) Maria Ysabel Gurulé, bap 5 Nov 1875 at Our Lady of Sorrows, Manzano, Torrance
- 2) Maria Delfinia Gurulé, bap 17 Oct 1877 at Our Lady Of Sorrows, Manzano, Torrance (appears on 1880 census)
- 3) Maria Demesia Gurulé, bap 13 Jan 1880 at Our Lady of Sorrows, Manzano, Torrance (appears on 1880 census)
- 4) Salvador Gurulé, born about Jun 1882 (appears on 1900 census)
- 5) Elviria Gurulé, born about May 1884 (appears on 1900 census)
- 6) Venceslado Gurulé, born about Oct 1886-1887 (appears on 1900 and 1910 census)
- 7) Ricardo Gurulé, born about Apr 1888-1890 (appears on 1900 and 1910 census)

8) Victoriana Gurulé, born about Mar 1891-1892 (appears on 1900 and 1910 census)

9) Rosalia Gurulé, born about Jul 1893-1902 (appears on 1900, 1910 and 1920 census)

From Rosy Gurulé

(Gurulerosy@hotmail.com)

I am trying to find more information on my father's family. My grandfather's name was Louis Anthony Gurulé born 2-1-1896. My grandmother's name was Elsie Mayhan. They lived in the Dawson, NM area but moved to the Golden, Colorado. I don't know when and where they were married or born. They had 3 children: Arthur, Lawrence, and Roy who all served in World War II. He was born in Dawson, NM in 1924. (I am Roy's daughter and I actually live in Mexico City.) Any help you can give me will be greatly appreciated.

Learning the Spanish System of Surnames

By José Casas y Sánchez

Editor's note – This story appeared in Roots Web Vol. 5 No. 18, 1 May 2002 by José Casas y Sanchez, Capala, Mexico pepecasas@prodigy.net.mx – and for the purposes of this publication has been condensed.

A Spanish custom that extended to Latin America was the use and order of last names. In fact, this order of names is like a course in Genealogy 101 because it shows the immediate ancestry of an individual. People from Spain, Mexico, or other countries may use four, eight, or more last names throughout their lifetimes.

Catholics are baptized in the local parishes or have their names registered with the Civil Registry Office. These records clearly state the names of the mother and father but in some instance the names of the grandparents are also shown. You only need to get the baptism or civil certificate of your four grandparents, and if you are fortunate, Bingo! You have your 16 last names.

The system is simplicity in itself, I will use myself as an example, this way it will be easier to understand: I have 16 last names, which are: Casas-

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Sánchez-Castaños-Loeza-
Domenech-Díaz-Echeverría-Escobedo-
Tarrago-Gil-Morera-Barreiro-
Bazosabal-Caldelas-Yspizua-Ortiz

The order or cadency of the last names goes by relationship:

1-Father Casas

2-Mother Sánchez

3-PaternalGrandmother.Castaños

4-Maternal Grandmother.. Loeza

5-Paternal Maternal Grandmother ...

Domenech

6-Maternal Maternal Grandmother

.....Díaz

And so on.

How did I get my 16 last names? By examining the baptism records of my parents and then proceeding to my grandparents, I wrote down all of their last names, then to follow the correct order male-father, female-mother, male- grandfather, female-grandmother, etc. The certificates showed the following:

J. Casas father's eight last names:
Casas-Castaños-Domenech-
Echeverría-Tarrago-Bazosabal-Morera-
Yspizua.

J. Casas mother's eight last names:
Sánchez-Loeza-Díaz-Escobedo-Gil-
Caldelas-Barreiro-Ortiz

This system is logical, practical, simple and effective and you are less likely to make mistakes when investigating the family history by using this system.

One of the most important aspects in the Spanish system for last names is that the women never, ever lose their last names. They have exactly the same last names of their brothers. When the woman marries she only adds the last name or names of her husband, for example:

My wife's name is Ana East Sans, when she married me, she became: Ana East Sans de Casas. For practical reasons she only uses Ana East de Casas, if she was a widow, (not yet) she would be: Ana East viuda de Casas, (widow of) if she was divorced (not yet) she would return to use her original name Ana East Sans.

Another important point is that by law, we have to use our first two last names always when legal documentation is involved. The custom of using our two first last

names is practical in differentiating between father or son when the first or Christian name is the same, this way we do not use the "Jr.". Some people use their second Christian name however on official documents it is obligatory to use the name as registered.

At times, you use the letter "y" between the two last names. This is done in order to separate the two last names, (father and mother) not as the English do, by using a hyphen. One thing to remember is how to address a Hispanic person, by word or in writing; the rule is to always address the person in question by their first last name, never by the second. When in doubt, address the person by both names. Many people keep addressing me as Mr. Sanchez, when, in fact, I am Mr. Casas, or Mr. Casas y Sanchez. Previously

published in RootsWeb

Editors Note: In New Mexico, there are instances where children of a particular family might not use their father's name but might reach back further into their genealogical tree and use the last name of an ancestor. Fray Angelico uses the example of the Baca Family. Origins - N. M. Families p. 9

Milestones

Congratulations to Ana Ulibarri on the birth of her new grandson born May 1, 2002. Welcome to Jameson David Zonega who was born to Jaime Ulibarri and Ray Zonega.

Origins of N.M. Families cont.

In a continuation of the story from the last issue of the Gurulé Newsletter we listed the some of the places of origin of families who remained in New Mexico, as listed the book "The Royal Road" by Jose Esquibel. These are more of those families: From the Oñate expeditions – Varela Jaramillo (SP) Cruz (SP) Jiminez (SP) Marques (SP) and Olguin (SP)

Other families coming with the caravans between 1600 and 1680 from unknown places stayed to found families and had the surnames of Candelaria (1680), Cisneros (1660) Gallegos (1677) Luna (1654) Nieto (1616) Pacheco (1628) and Sanchez de Iñigo (1660)

The 1693 settlers included Benavides (Mx) Crespin (Mx) and

Fernandez Valerio (Mx) Moya (Mx) Salas (Mx) and Silva (Mx)

The settlers from 1695 who founded families were Espinosa (Mx) and Lobato (Mx) Soldiers and other colonizers from 1692 – 1696 can be identified as Rael de Aguilar (Sp) Santisteban (Mx) and Villalpando (Sp)

Abbreviations

Sp = Spain, Mx = Mexico. If no initials are listed, the country of origin is unknown

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We welcome the contribution of story ideas, stories, genealogy queries, and milestone events in your lives. You may submit them to: Patricia Sanchez Rau, 5523 E. Old Farm Circle, Colo. Springs, CO 80917 - phone 719/596-7471 or

e-mail leadville5@earthlink.net or

Angela Lewis – P.O. Box 5382

Albuquerque, NM, 87185 – 5382

e-mail gen4nm@nmia.com or

Angela@USRoots.com