

# The Gurulé Family Newsletter



## FROM THE EDITOR

Have you ever been at a ceremony and heard either a prayer or a song like the Star Spangled Banner and gotten a lump in your throat? Watching the events of September 11, 2001 and on the anniversary of that tragedy and not have such deep feelings that it was difficult to express them? Even on a closer note, for me it was this last June when we were watching the Hayman Fire coming closer and closer to our area and watching on television the thousands of fire fighters who were risking their lives on our behalf. I am reminded of the thanks we owe to those individuals who risk their lives daily on our behalf and so saying I'd like to have you meet our own Hero. If I were a little closer I would shake the hand of Cipriano Castellano.

leadville5@earthlink.net

Pat Sanchez Rau – Editor

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## OUR PERSONAL HERO CIPRIANO CASTELLANO



I was born in Las Vegas, New Mexico in 1954, but presently live in California. I served in the Air Force Reserve for twenty-one years with five years active duty but recently retired. I am a single father with 3 children Dana age 24, Sara, 22 and Michael, age 17. Dana and Sara have enriched my life by adding 3 grandsons and 2 granddaughters. I also have a wonderful lady named Linda in my life.

## Four of my Grandchildren

In 1987 I felt a call to change careers and wanted to help serve the public so I became a fire fighter. I am employed by the Los Angeles County Fire Department for the city of Pomona, California. There are 3500 fire fighters in this department, 29 of them are female. Every day is different, there is never a dull moment.

As a single parent, the hours of a fire fighter have enabled me to be at home with my family. We are only scheduled to work 10 days a month but on those days, we stay for 24 hours and have to handle all kinds of emergencies.

Our department is part of FEMA (Federal Emergency Management Association) and because of that we can be sent anywhere in the world where help is needed in disasters. People from our department have been sent to Japan to help with a typhoon disaster, to Oklahoma City for the Oklahoma City bombing, to Australia for the million-acre fire. More recently, we helped fight forest fires in Colorado and we sent firefighters to New York City to help with the September 11 disaster. What a

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tragedy!! I have never been so moved and never seen so many people come together and all work together toward one common goal - to be able to help. Let me tell you that there was no separation by color, religion, pride, and no counting of time where not one person who was helping wanted to go home, that was a memory that I will never forget and a day our nation shed a giant tear!

Boredom is something that doesn't exist in fire fighting because there is not one day that is the same but as in all walks of life, there are good days and bad days. Because I am also an EMT, as well as a fire fighter, the types of cases may vary. Sometimes we respond and find that the EMT skills are needed first. Other times we may respond to a cat in the tree, traffic accidents, shootings, domestic calls, as well as regular fires. In some cases all my job consisted of for a little while was being a good listener to an elderly person either because they were in an accident and need reassurance or in case of a fire, seeing their home go up in flames.

I think to some degree this job has hazards but at the time we are at the emergency, we are just thinking about doing what is next to help put out the fire or help with whatever the emergency is. The benefits are the "silent" and vocal "Thank You" we get from the public. It's not a job everyone can do

and you definitely need to be compassionate and caring but I wouldn't trade my job for anything.

When I am not working you might find me skydiving, traveling or working on cars.

## **Cipriano's ancestry**

Cipriano Castellano - his parents are Roberto Castellano and Agneda Gutierrez

2. Agneda Gutierrez – her parents are Lorenzo Gutierrez and Rafaelita Montoya

3. Lorenzo Gutierrez – his parents are Apolonio Gutierrez and Margarita Pacheco

4. Apolonio Gutierrez –his parents are Jose de la Cruz Gutierrez and Maria Francisca Gurulé

5. Maria Francisca Gurulé – her parents are Gaspar Reyes Gurulé and Maria Altagracia Trujillo

6. Gaspar Reyes Gurulé - his parents are Ramon Gurulé and Maria Loreto Gutierrez

7. Ramon Gurulé –her parents are Antonio Toribio Gurulé and Maria Gertrudis Olguin

8. Antonio Toribio Gurulé – his parents are Juan Antonio Gurulé and Maria Petrona Montoya

9. Juan Antonio Gurulé – his parents are Antonio Gurulé and Antonia Quintana

10. Antonio Gurulé – his parents are Santiago Gurulé and Elena Gallegos

*Still Searching...After the newsletter was done I mailed the newsletter to Angela she looked at this section where Cipriano was searching for his ggrandmother and within a few minutes Angela solved another mystery.*



## ***Cruising the Camino Real***

*Reprinted from the Taos News*

Larry Torres, UNM-Taos lecturer and academy head of art and culture, foreign languages, Southwest studies and linguistics has a new column, which appears in The Taos News.

*This was one of his first columns and deals with a wedding practice from days gone by. In some parts of the country you may still see variations of this practice. The picture below is that of my cousins who had this type of wedding. P. Rau*

## **Prendorio y casorio: One for her, one for him.**



Carlos Martinez & Solema Ruybal circa 1946

Having dutifully accepted an honorable proposal of marriage, the days of feasting were set. The *prendorio*, or formal handing over of the bride, marked the first day of feasting. This engagement party was a solemn occasion that always took place at the home of the bride-to-be. The groom's family would arrive at her home, led by an official spokesman who carried the letter of acceptance from the bride's family to the groom's. He would make a speech marking the union of the two households in holy matrimony. The groom's father and mother would then take the bride by the arms and lead her about

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the house introducing her to her new family. They would say things like: "This is your older brother so and so." Or, "This is your Tía María ..."

The bride would next greet all of her new relatives with a hug. In the meantime, the bride's own father and mother would seize the groom and escort him around the room in similar fashion, introducing him to his new family.

The first feast that marked the *prendorio* was always given at the home of the bride. It was a sit-down affair in which people were led to the table by official monitors called *serviciales*. Most of the family would wait outdoors, or in the next room, anticipating the call to the engagement table.

While they were waiting to be seated, they would be called in groups to a smallish table called *la mesa del banquete*. There, they would stand and be invited to eat a few sweets, such as cookies, soda, candy or cake. No plates were given. Each invited guest would simply reach and grab a morsel and then cross their arms or clasp their hands together in a fig-leaf position. Sometimes a shot of whiskey or a drink of chokecherry wine was offered.

Now that their appetites were spoiled, they would be led into the kitchen for the sit-down meal. The *serviciales* would then wash out the shot glasses and restock *la mesa del banquete* for the next go around.

That night, the bride would traditionally go to the home of

her maid of honor to spend the night. It was important that she be chaperoned on her last night as a single woman. The maid of honor was in charge of helping her get ready and rest for what would be the greatest day of her life.

The following day was the day of *casorio*, or wedding. By the time the bride and her maid of honor arrived at the church, the groom and his best man were already standing up by the altar. The couple was joined in holy matrimony, this, of course, only after the banns of matrimony had been published publicly for a month. This was called *rodando*, in case there was an unknown reason why they should not be married.

Having cleared these hurdles, the couple was joined by the priest, who blessed them publicly and advised them privately. The bridal party would then drive or walk over to the bride's house, where her parents would be waiting to receive them. The bridal procession would stop a short distance from the house so that their musicians (a fiddler and a guitarist) could strike up the march. The bride's family then came out to welcome them.

A second feast held to the same standards as the *prendorio* feast followed this. All during this time, the maid of honor had to keep hold of the bride's train, lest some rascalion try to steal her.

That night, there was a wedding dance held at the local town hall. Some members of the groom's family would drive up and down the

town or valleys honking their horns. This was called *corriendo gallo* and it was an open invitation to all to come to the dance, regardless of whether or not they had been invited to the wedding.

At the dance, the bride and groom would be seated together at one point as a village balladeer would sing *la entriega*, an age-old ballad about the duties and responsibilities that they now owed to each other. Their parents and grandparents would then bless them and only then could her maid of honor release the bride.



## Stories of The Santa Fe Trail

After the United States purchase of the Louisiana Territory, the expansion westward became a means for people to start a new life. The finding of gold in California in 1849 lured people to the far west to 'make their fortunes'. At first they were using ships and sailing around South America to California but that took too long, and there were fortunes being made every day. The Oregon Trail was used but crossing the Rockies took endurance and a lot of time. Traders in Saint Louis decided they needed to find another trail, which had more temperate weather.

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In September 1821, **William Bucknell** and five companions left Franklin, Missouri deciding to try their luck by taking trade goods as far as Santa Fe but with an eye of opening the trail as far west as California. Their saddlebags were packed with goods such as cloth and ax heads, which they hoped to sell. On November 13, 1821 these traders had just crossed Piedra Lumbre, San Miguel County, New Mexico, when the dust of approaching horses halted their progress. They were met by **Captain Pedro Ignacio Gallego** and 400 militiamen who demanded to know what they were up to. It isn't clear how they communicated but somehow they made themselves understood and they were escorted into Santa Fe where they sold all their goods in a matter of hours. This historic meeting and subsequent trading opened a new commerce route. The people of New Mexico were thrilled with all the items as there had been no caravan from Mexico for a number of years.

The Santa Fe Trail was subsequently opened all the way to California and many wagon trains, stagecoach lines, and trade caravans traveling all the

way to California. This was the "main highway" until 1880 when the railroad lines were completed. The Santa Fe Trail has since been named a national historic trail in 1987.

At a recent meeting of the Santa Trail Association in Albuquerque the topic was a newspaper interview from 1910 with **Librado Gurulé** who had traveled the Santa Fe Trail in 1867 and gave a first-hand account of his journey. He joined the caravan in Placitas, and then headed to Las Vegas where they met up with other wagons. He went as far as Kansas City where he bought a suit of clothes. He then had to take a job working on the railroad to make a little money. In his account, they had an outbreak of cholera, and many of the travelers took sick and died. After his return home, he became a schoolteacher in Las Placitas.

Who was Librado Gurulé? His full name was Jose Librado Aron Gurulé. He is the son of **Nicolas Manuel Gurulé** and **Maria Catalina Bustos** and was born August 19, 1851 in Peña Blanca. History has then shown that he was instrumental in bringing a Presbyterian Minister to Las Placitas and he and his family were part of the congregation.

But in a Las Vegas, New Mexico newspaper story in 1910, which featured the reunion of those who had originally walked the Santa Fe trail, there were three other Gurulé individuals identified: **Felipe J. Gurulé**, great-grandfather of **Angela Lewis**, his brother **Tomas A. Gurulé** and their uncle **Donaciano Gurulé**.

For those interested in reading more, Mark Simmons has written a book about the Santa Fe Trail, Mark Simmons that includes the story of Librado Gurulé.



## Birthday Wishes to the following members of the Gurule Family...

Susan Thomas	September 1
Daniel Gurule	September 11
Joe Cox	September 27
Marie Rae Barrueta	September 27
Gene Gurule	October 1
Dan Gutierrez	October 7
Carol Corbin	October 9
Rudolfo R. Gurule	October 18
Colleen Hudson	October 26
Joyce Gurule	October 30
David Samuel Gurule	Nov. 26

## Angela's Corner



Diligencia Matrimoniales (prenuptial investigations) – were required by the Catholic Church for the Spanish population. They were also required for other individuals or groups who observed the Spanish way of life. Included were "genizaros" who were the offspring of Spanish and Indian marriages. The Pueblo Indians were not included because they were exempt from the church ruling. The primary purpose of the prenuptial investigation was to ensure there was no bigamy, and that the couple had to freedom to marry. The other reason for the prenuptial investigation was to ensure there was no "close relationship" between the couple, either by consanguinity (blood) or by affinity (marriage). If these relationships were uncovered, it would require a dispensation from higher church authorities. Close or multiple relationships had to be

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forwarded to the bishop's chancery in Durango. Easier ones could be resolved by the bishop's vicar in Santa Fe, or even the local pastor if he had been given special permission.

The cost of obtaining a dispensation was rather high and in some instances some couples who should have obtained a dispensation, because they were related by blood or marriage could not afford the cost nor did they have the wherewithal to pay for witnesses needed to help secure the dispensation, would never get married. This is evidenced by records indicating a groom was the "hijo natural" of John Smith and Mary Doe.

- "Affinity" meant relationships arising from marriage. Interesting was the inclusion of "copula illicita" which meant previous sexual relations by either party with a close relative of the intended.
- "Consanguinity" meant being related by blood in the direct line, which is a series of individuals descending one from the other, such as father and daughter or grandmother and grandson. The line is transverse when the blood relatives have a common ancestor or ancestors but do not descend one from the other, such as brother and sister, aunt and nephew, or two third cousins. Most resulted in being related in a horizontal line as first, second and third cousins, or an indirect or uneven line for aunts and uncles. Beyond third cousins there was no blood impediment according to the church.

By the time the couple reached the 5<sup>th</sup> generation they were no longer considered 'close relatives' and did not require a dispensation.

Dispensations were often granted between first and third cousins. These were quite common because of the restricted size of the Spanish population, and when social communications were rare. Another common practice was intermarrying with the well-to-do landowners. "Angustia loci" was a term used as an excuse to keep the Spanish bloodlines pure, though it translated to mean "narrowness" of the settled area.

These prenuptial investigations provided valuable information regarding the couple. Below is the record for our Gurule ancestor:

1699, Nov. 9 (no. 5), San Felipe, Bernalillo. **SANTIAGO GROLE**, n. of La Rochela in the French Realms, baptized in the church of St. Jean, son of Yvon Grole and Maria Odon (Odoe?), both deceased, and Da. **Elena Gallegos** (19), n. of Bernalillo, d. of Antonio Gallegos and Da. Catarina Baca. Groom left France in company of the General Mar. de la Salle in search of continental region bordering on New France; was captive of infidel Indians for 5 yrs; then went to Spain by order of Viceroy Conde de Galve; back in Mexico City, he then came to new Mexico as a settler. Witnesses: Pedro de Chavez, notary; Pedro Meunier (26), n. of Paris in France who knew groom for 15 yrs.; Juan de Archibec (27), n. of Ballona in France who also knew groom for 15 yrs.; Baltasar Romero, Pedro Lopez, Felipe Gutierrez (40), mestizo.

This record came from page 790 of NM Roots Ltd by Fray Angelico Chavez. It took him 30 years to extract and compile these from the original records, which are in Spanish; the original records are stored in the State Archives in Santa Fe. His work was recorded in 11 volumes, and contains prenuptial investigations for the years 1693 to 1869, mostly for the areas of Abiquiu, Albuquerque, Tome, Santa Fe, Taos, Bernalillo, Cochiti, Tesuque, Jemez, Santo Domingo, San Felipe, Isleta, Santa Clara, Belen, Socorro, San Miguel del Vado, Santa Cruz, and El Paso del Norte.

The records, which were forwarded for dispensation to higher authorities, are also held at the State Archives in Santa Fe. John B. Colligan extracted and compiled these records into two books:

- NM Prenuptial Investigations from the Archives Historicos del Arzobispado de Durango, 1760-1799
- NM Prenuptial Investigations from the Archives Historicos del Arzobispado de Durango, 1800-1893

There was only one Gurule record, and it appeared in the second book (pages 34-35):

Francisco Gurule, over 30, coyote, was the legitimate son of Ignacio Gurule and Melchora Gutierrez, both deceased. Maria Barbara Sanchez, 21, mestiza, was the legitimate daughter of Juan Domingo Sanchez and Simona Chaves. All were citizens of San Antonio de Sabinal in the Belen jurisdiction. In Belen, father Bernal questioned Francisco. He stated that he and Maria Barbara

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were related in the second degree of affinity as a result of the carnal relations he had with her first cousin (Maria Manuela Arroyo). He had also caused his intended to lose her virginity after promising to marry her. He added that he had lived in the area for more than twenty years. Maria Barbara stated that they were not related and that she was a life-long resident of that jurisdiction. Witnesses: Toribio Garcia Jurado, citizen of the plaza of Los Garcias; Pedro Padilla, citizen of the fifth plaza of Los Chaves; Jose Garcia Jurado, citizen of the plaza of Los Bacas.

Juana (Kiowa Indian)

Simona Chaves and Maria Gertrudis Chaves (sisters)

Simona Chaves was the mother of Maria Barbara Sanchez, and Maria Gertrudis Chavez was the mother of Maria Manuela Arroyo.

Father Bernal forwarded the proceedings to Durango on 25 Feb 1790. On 20 Feb 1904, Visitor General Millan Rodriguez recommended a dispensation on the basis of avoiding scandal and the great poverty of the petitioner. The dispensation was granted.

1. In Sandia Pueblo, 29 Jun 1803, a certification was made in lieu of a baptismal certificate for Francisco Gurule. Cristobal Gurule and Jose Maria Muñiz, citizens of the Plaza of Los Ranchos and parishioners of Albuquerque and Rosa Garcia, citizen of Albuquerque, declared that they had been at the baptism of Francisco Gurule, and that Rosa Garcia had been his godmother. It took place about 33 years earlier and was

performed by Father Hinojosa in Sandia Pueblo.

2. In Isleta Pueblo on 10 Feb 1782, five-day-old Maria Barbara, the legitimate daughter of Juan Domingo Sanchez and Simona Chaves, was baptized. Her godparents were Jose Sanchez and his wife, Juana Teresa Herrera, citizens of Los Chaves.

As you can see, all of these books are invaluable resources for researchers and in some cases give ancestral and baptismal information.

The Diligencias Matrimoniales were discontinued for the most part in the 1820's. They were replaced with the reading of the banns on three Sundays before the marriage. If anyone knew of an impediment either because of a previous marriage or a close relationship it was the duty of the person to advise the priest so the couple could then get a dispensation. This practice continued at least until the 1970's.

## Did You Know?

That the first postmaster of Trementina, NM was Manuel Gurule who was appointed to that position in 1901.

## WE GET LETTERS



Hi, I'm looking for my ancestor named Teofila Gurule, born April 1845. The only information I have is that she married in 1867 to Juan Ocana (spelled Eucana on the marriage record) at

Nuestra Senora del Refugio Church in Puerto de Luna, NM. If you know of her or any information, I would be very grateful.

Sandra  
[FloresSand@aol.com](mailto:FloresSand@aol.com)

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I have started to look for my family name Gurule and my Grandfather's name was Alfonso Gurule. I found him on the SSAN index and he was born 9 Sep 1908 in Colorado and died 1986 in Ogden, Utah. I have no other information on his parents or any history. He married a Perciliana Medina and they lived in Del Norte Colorado until she died. He eventually moved to Ogden, Utah with my mother and her sister. If you can help me find something on him or if you can direct me as to where I can find more information that would be great. Your help would be greatly appreciated.

Thanks, Michelle Rix  
[michellerix@altoconsulting.com](mailto:michellerix@altoconsulting.com)

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## UTILIZING LAND RECORDS

In doing research sometimes you find clues where you least expect them. On a recent visit to the archives I copied a number of records from the SANM1 collection, primarily anything that mentioned any last name I was researching, including wills and land transactions. I spotted this record involving a Gurulé and copied it so I could send it to Angela. In translating the document I found the mention of Maria Montoya and how this property was part of her inheritance. I have several Montoya ancestors all from this area so was able to ascertain some genealogy. P. Rau

**Instrument authorized by  
 Juan Antonio Gurulé in**

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## **favor of Domingo Romero Year 1775 Archive #775**

In this Villa of Santa Fe, on the 4<sup>th</sup> day of the month of September of the year one thousand seven hundred and seventy five (1775) there appears in person before me, Don Manuel Garcia Pareja, Alcalde Mayor and War Captain of this said City and its jurisdiction, **Juan Antonio Gurulé**, resident of the Villa of Albuquerque, whom I attest that I know and said, that, inasmuch as he had sold a piece of land which he had in the locality of La Cieneguilla, which he had by inheritance from his wife **Maria Montoya**, and this had been sold to Don Joseph Reano, now deceased, and for this, there had been no deed recorded and the said Reano had sold it to Domingo Romero, resident of La Cieneguilla, for the price and amount of two hundred and thirty-five pesos in the currency of the land; and the above referred to Reano did not record the deed either. Therefore, the aforementioned Juan Antonio Gurulé, as the first owner of the land and first vendor is making this instrument for the said Domingo Romero for his security. And that, if it is, or can be work more, he makes him a gift and donation of the surplus, pure, absolute, perfect and irrevocable, which the bill of rights calls "Ynterbibus" over which he shall not file any lawsuit nor make any demand whatsoever; and, if by chance,

it should be filed, it shall not be heard again in court or out of it. And said piece of land contains, from North to South, One hundred and sixty Castillian varas of land of four cuartas each, its boundaries on the east, the river which runs down from the Villa on the West, the descent from the mesa' on the north lands which belong to Andres Montoya; on the South, the mouth of the cañon. And said piece of land is given him free from tax, mortgage or other monies owed, but that he may be able to make use of it as his own, selling it to the person or persons whom he may see fit. And I secure with my person and goods, acquired and to be acquired to the point of placing him in peaceful possession ceding to the aforesaid Domingo Romero, the control and dominion, which he has to said land. And he empowered the Royal courts of His Majesty to compel and force me to comply with this instrument and he renounces all and any laws, which may be in his favor and he only desires the contents of this instrument be valid. And I, said Alcalde Mayor, signed it with my assisting witnesses with whom I act for want of a Public or Royal Scribe of which there are none in this Government. To all of which I certify at the request of the grantor. Antonio de Armenta (rubric) Manuel Garcia Pareja (Rubric) Witness – Joseph de Armenta

## Who was Juan Antonio Gurulé the seller of this property?

Juan Antonio Gurulé, baptized 3 Jun 1733 at San Felipe de Neri was the son of Antonio Gurulé and Antonia Quintana. He married Maria Petrona Montoya June 2, 1754 in Santa Fe. They baptized their first child Antonio Toribio Gurulé on April 6, 1755 using as godparents Francisco Montoya and Juana Baca, most likely the parents of Maria Petrona Montoya.

The Montoya family who originally settled this land were from Albuquerque and were children of Andres Montoya and Antonia Gregoria Lucero de Godoy. As they were part of the original founding families of Albuquerque, they would have had connections with the Gurulé family. Even though I have never been able to prove it, I believe that Nicolas Montoya who married Fabiana Gurulé is the son of Andres Montoya and Antonia Gregoria Lucero de Godoy so that 'compadrazgo connections' would have been established with the Gurulé family.



## **New Mexican Murdered on the Santa Fe Trail**

The strong box from Don Antonio Chavez' wagon which remains in remarkable condition following the years since the 1843 murder of the New Mexico merchant on Owl Creek southeast of the present town of Lyons, Kansas. In the wake of Chavez' death, family members traveled to Missouri to recover part of the treasure which was stolen and other property including the wagon. In recent years, the box was obtained from the Chavez' family and has been a prize possession in the personal collection of New Mexican historian, Alan Minge.

This Santa Fe Trail Artifact is now on display at the Coronado

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Quivira Museum in Lyons, Kansas.

*Editor's note: I have no idea who Don Antonio Chaves was but I found it interesting that his strongbox survived his murder.*



## Congratulations

To Amber Marie Evaro who is the current Miss Teen New Mexico. She represented New Mexico at the recent Miss Teen USA Contest held in South Padre Island, Texas. She is the grandniece of George and Kila Sanchez.

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## Useful Links

Genealogy Resources for California which features books and valuable links is maintained by James Stevenson, Publisher <http://www.jspub.com/genresor.html>

## SAPELLO

An interesting article by Selena Ashton, "Sapello: A Case Study of New Mexican Changes" is online through a link at [www.nmgs.org/znmgs.htm](http://www.nmgs.org/znmgs.htm)

## LDS LINK UPDATED

The Church of Jesus Christ of Latter Day Saints (Mormons) has

long been involved in extracting church records. An improved version of the (IGI) International Genealogical Index is now available on the Internet. This new version contains the following enhancements:

### Additional event information.

All events that were in original user submissions are now displayed and can be used as search criteria.

### Improved searching.

You can now search the index by given name, surname and state, and more types of events, even across regions. The processes used to find individuals in spite of spelling and other differences in the name have also been improved.

More Names. More names have been added to the index. These names were received since the last release in January 2000.

[http://www.familysearch.org/Eng/Search/frameset\\_search.asp?PAGE=igi/search\\_igi.asp](http://www.familysearch.org/Eng/Search/frameset_search.asp?PAGE=igi/search_igi.asp)

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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](mailto:leadville5@earthlink.net) or Angela Lewis - P.O. Box 5382 Albuquerque, NM, 87185 - 5382 e-mail [gen4nm@nmia.com](mailto:gen4nm@nmia.com) or [Angela@USRoots.com](mailto:Angela@USRoots.com)