

THE TWO ANTONIO GURULÉS IN THE SÁNCHEZ y VALDEZ FAMILY OF BERNALILLO: EMBRACING OUR INDIAN ANCESTRY

by Rita Sánchez

Within the last year an amazing amount of research has been done on the Gurulé family. Thanks to the efforts of so many dedicated researchers, we can more easily find our Gurulé ancestors. And thanks to the website, www.gurulefamily.org, the brainchild of Angela Lewis of Albuquerque and Leon Moya of Australia, Gurulé cousins can now contact one another all over the world. I found my own ancestors descended from Antonio Gurulé and Antonia Quintana of Bernalillo, and many more descendants and cousins, willing to share new information. What I could not find was a connection to another Antonio Gurulé in my family. He was not related to any of my Gurulé ancestors from Bernalillo. I knew that he must have an important story yet to be told, if only I could find out more about him. All I had to go on was a colonial census and the name of a village called Las Huertas.

While much research has been done on our family lines, there are still many mysteries. My own research has led me to explore one of those mysteries: the story of the two Antonio Gurulés in my family. Despite all the problems, one thing became clear, and that is, “we are all related.”

The stories of New Mexico’s *primeras familias* tell about a mix of cultures. However, some believe that it is nearly impossible to uncover our Indian ancestry; that when you can go no further in your search than a mother’s first name, you should give up. I discovered the opposite; just when you begin to believe you have hit a brick wall, that final discovery with only a first name to go on could result in some surprising connections. The Sánchez y Valdez story in my family proves that.

This is the story of my search for two Antonios. Both of them have the same first and last name,

Antonio Gurulé. Both of them were born in New Mexico. And both of them are very much a part of New Mexico’s ancestry. One Antonio is in the Valdez family, on my great-grandmother Soledad Valdez’s side. The other Antonio is in the Sánchez family, on my great-grandfather Santiago Sánchez’s side. Their names are the same, but what distinguishes these two Antonios from one another is that one is Spanish and the other is Indian. Finally, these two Antonio Gurulés from two different ancestral lines both end up in the same family, the Sánchez family of Bernalillo.¹ This story of the two Antonios tells much about the astonishing history of the New Mexican people. They are Spanish and Indian and yet their lives are intricately interwoven.

Antonio Gurulé, Son of Jacques Grolet and Elena Gallegos

To discover more about each Antonio, you will have to go back to the early days in New Mexico. In 1703, the Antonio Gurulé on the Valdez side of the family was born in Bernalillo, New Mexico to Santiago Gurulé and Elena Gallegos. These names have since become a well-known part of New Mexico history.² They also sound notably Spanish. As it turns out, the Gurulé family name is not Hispanic, but French. Santiago Gurulé was, in fact,

¹Extensive documentation from research at the Church of Jesus Christ of the Latter Day Saints Family History Libraries in Mesa, Arizona and Salt Lake City, Utah was compiled and generously shared by Dorothy Borrego Villalobos of Tempe, Arizona, a Sanchez descendant.

²Fray Angélico Chávez, *Origins of New Mexico Families: A Genealogy of the Spanish Colonial Period*; revised edition (Santa Fe: Museum of New Mexico Press, 1992), 193. (Hereafter referred to as “Origins.”)

Jacques Grolet, the son of Yvon Grolet and María Odon of La Rochelle, France. Jacques was born there in 1664 and baptized in St. Jean Church.³ His story unfolds dramatically in New Mexico, and nearly thirty years later, gives birth to one Antonio Gurulé, and after him, countless Gurulé descendants.⁴

The story reads like an adventure. Antonio's father, young Jacques, left France with Captain Robert Cavalier Sieur de La Salle, a French explorer who made an expedition to America to colonize lands for his king.⁵ He and other Frenchmen hoped to overturn Spanish power in New Mexico. However, after a shipwreck and a mutiny, only three Frenchmen survived, Jean L'Archebeque,⁶ Pierre Meusnier, and Jacques Grolet. They had all been part of what has come to be known as "the ill-fated La Salle expedition" that began in 1684 and then, ended drastically in 1687 when the ship was mutinied and its captain murdered. Following the incident, Jacques Grolet was captured by the Spanish, tried in Spain, returned, and then lived for a while among the Indians. He took on a New Mexican identity when he joined the Spanish Reconquest in 1694, married a Spanish lady, and changed his name to Santiago, the patron saint of New Mexico.⁷ His French last name was soon *Hispanicized* and pronounced Gurulé, but he was fully acculturated when he married Elena Gallegos in 1699 in Bernalillo, New Mexico.⁸

³José Antonio Esquibel and John B. Colligan, *The Spanish Recolonization of New Mexico, An Account of the Families Recruited at Mexico City in 1693* (Albuquerque: Hispanic Genealogical Research Center of New Mexico, 1999), 53-59. (Hereafter referred to as "*Recolonization*.")

⁴Angela Lewis, "Ancestry: Family Number One," Gurulé family website, online <<http://www.gurulefamily.org>>.

⁵Mark Simmons, *New Mexico: An Interpretive History* (Albuquerque: University of New Mexico Press, 1988), 78.

⁶Mark Simmons, "A Tale Of Two Frenchmen," in *Taos to Tomé* (Albuquerque: Adobe Press, 1978), 41.

⁷Esquibel and Colligan, *Recolonization*, 57-58.

⁸Santiago Gurulé, son of Yvon Grolet and Marie Odon, married Elena Gallegos, daughter of Antonio Gallegos and Catalina Baca, 9 November 1699

When Santiago Gurulé and Elena Gallegos gave birth to their only son, Antonio Gurulé of Bernalillo, he became the first of many more to be born of mixed French and Spanish blood in New Mexico.⁹ Antonio Gurulé married Antonia Quintana in 1721.¹⁰ Antonio became the heir to the Jesus María tract of land known as the Elena Gallegos Grant in Albuquerque, New Mexico.¹¹

Don Antonio and *doña* Antonia had nine children, giving birth to countless Gurulé descendants. Their children were Maria Manuela, Tomás, Luisa de Jesús, Juan Antonio, Fabiana, Serafino, Elena, María Francisca, and Manuelita. Their seventh child, Elena Gurulé,¹² is the connecting link to the Valdez Family

in Bernalillo, New Mexico. See Virginia L. Olmsted, "Grolet-Gurulé: Los Francésés of Nueva México," *National Genealogical Society Quarterly*, 75 (March 1987): 39-50. (Hereafter referred to as "**Grolet-Gurulé**.") See also Fr. Angélico Chávez, *New Mexico Roots, Ltd.: a Demographic Perspective from genealogical, historical and geographic data found in the Diligencias Matrimoniales or Pre-Nuptial Investigations (1678-1869) of the Archives of the Archdiocese of Santa Fe*, 11 volumes (Santa Fe: privately printed, 1982), 5:780, no. 5, 9 November 1699, Albuquerque: microfiche 6051367, Family History Library [FHL], Salt Lake City, Utah. (Hereafter referred to as "**DM**.")

⁹Antonio Gurulé, son of Santiago Gurulé and Elena Gallegos, was baptized 2 April 1703 in Bernalillo, New Mexico. David H. Salazar, "Gurulé, A Distinguished Name in New Mexican History," *Nuestras Raíces* 2 (January 1990): 11-15. (Hereafter referred to as "**Gurulé-Grolet**.")

¹⁰Antonio Gurulé married Antonia Quintana ca. 1721, daughter of José Quintana II and Antonia Lujan Dominguez. George A. Sánchez y Gurulé and Angela Lewis, "Which Antonio Married Theresa Gallegos?" *Herencia*, 8 (April 2000): 48-57.

¹¹Elena Gallegos, a widow, willed most of her property to her only son, Antonio Gurulé on 1 May 1731. Her husband, Santiago Gurulé, died in Bernalillo in 1711. See Olmsted, "Grolet-Gurulé," 38-39. The will has been transcribed by José Antonio Esquibel and is on the Gurulé website.

¹²Elena Gurulé, daughter of Antonio Gurulé and Antonia Quintana, was born ca. 1741 in Albuquerque, New Mexico. She married José Duran y Chávez son of Pedro Duran y Chaves and Gertrudis

and to my great-grandmother, María Soledad Valdez. Elena Gurulé was her great-grandmother. That is how the Gurulé name shows up in our Valdez family line.¹³

Antonio Gurulé, Son of Rosa

There is, however, another Antonio Gurulé story. This one may have been neglected were it not for our careful Gurulé researchers. This different Antonio Gurulé can be found on the Sánchez side of the family. At first, many of us thought he was related to the Spanish French Grolets. He was not. And so it became more difficult to trace his ancestry. The most surprising discovery was to find him on the 1750 Colonial Census as a small child, and to discover that he was Indian. The census shows an Antonio born about 1740 to *una India criada*, a woman known only as Rosa. His mother served in the household of *don* Antonio Gurulé and *doña* Antonia Quintana, and that seems to be how he got the Gurulé name that shows up in later records.

Young Antonio was one of Rosa's five sons. He was only eight when listed, along with his mother and brothers on the 1750 Spanish Colonial Census. The brothers were Juan, 18; Juan, 12; Antonio, 8; Mathias, 6; and Thomas, 4.¹⁴ No other last name was given for Rosa or her children. We know only the little revealed about them on the census. She

Sánchez in 1765. The couple gave birth to nine children. Their seventh, María Gertrudis Chávez, was baptized 17 October 1774 in San Felipe Church in Albuquerque. She married José Valdez. See Salazar, "Gurule-Grolet," 15.

¹³Jose Valdés son of Alonso Valdés, married María Gertrudis Chávez, daughter of Jose Duran y Chávez and Elena Gurulé. The Valdés' sons descend from José Ruiz Valdés, son of Francisco Valdés and María Casso of Oviedo, Asturias, Spain, married in Mexico City. This couple was part of the reconquest and founders of La Nueva Villa de Santa Cruz, New Mexico. See "Valdés" in Chávez, *Origins*, 301-302, and Esquibel and Colligan, *Recolonization*, 386-390.

¹⁴Virginia Langham Olmsted, *Spanish and Mexican Censuses of New Mexico 1750-1830* (Albuquerque: New Mexico Genealogical Society, Inc., 1981), 75, Albuquerque, household 24. See also Angela Lewis, "Ancestry: Family Number Five," Gurulé family website, online <<http://www.gurulefamily.org>>.

must have had an Indian name, but probably one that Church records did not acknowledge.¹⁵ However, it is not likely that she or her children ever used that name. More likely, they were baptized with the head of household name, Gurulé.

The name Antonio on the census and on subsequent documents appears to be the one we are looking for. The other Antonio was born in 1703 while this younger one was born about 1742. Also, his name and birth date match the one on other documents. These documents will help to connect this Antonio Gurule to the young boy of Indian ancestry.

Therefore, two Antonios, both named Gurulé, who at one time lived in the same household and came from very different backgrounds, eventually ended up in the same family, the Sánchez family of Bernalillo. The elder *don* Antonio stems from the French Grolet family who came to New Mexico and died there. The younger Antonio came from Las Huertas, and was of Indian ancestry, acquiring the Gurulé name, a custom for servants living in the master's house. He helped to build the village of San Antonio de Las Huertas and reared his children there.

One wonders if the elder Antonio could be the child's father. One can only assume the master of the house was the child's father, as no church record will reveal that.¹⁶ While local culture suggests that many a master in a household fathered a servant's offspring, in this case there is no such proof. That is, one can only conjecture whether or not young Antonio is of the Grolet bloodline and *mestizo*. So

¹⁵This problem is discussed in Angelina F. Veyna, "It Is My Last Wish That. . . A Look at Colonial Nueva Mexicanas Through Their Testaments," in *Building With Our Hands: New Directions in Chicana Studies*, Adela de la Torre and Beatriz M. Pesquera, editors (Berkeley: University of California, 1993), 102. (Hereafter referred to as "Testaments.")

¹⁶French traders introduced the Indian slave trade to New Mexico. Prior to 1697, the Spanish would have no part of it. Eventually, however, the trade entered the Spanish culture, as "...priests anointed and baptized the captives, giving them the names of Spanish households." Young women and children captives were placed as servants. See L. R. Bailey, *Indian Slave Trade in the Southwest* (Los Angeles: Westernlore Press, 1973), 22-23.

far, Antonio's father is unknown, and it appears that only DNA will ever be able to solve that mystery.

To learn more about Antonio, one also wonders what Indian tribe his mother came from. While some servants were from Pueblo tribes, others were not.¹⁷ Historians also refer to *indios de rescates*, captured or traded Indians, as the ones who acted as servants during this period. While at first, New Mexicans would have no part in the French slave trade of Indians; they eventually participated by baptizing them with the family name, and then bringing them into the home as servants.¹⁸

If the Gurulé name was not given Antonio at baptism, perhaps it was given when his mother was finally granted her freedom by *don* Antonio Gurulé on his deathbed.¹⁹ It was common to see a last will and testament bequeathing a gift of some kind to a household servant.²⁰ In *don* Antonio's last will and

testament, dated 8 April 1761, he released Rosa from all obligations of future service and provided her with a tract of land and a house. However the Gurulé name was acquired, the story of the two Antonios reveals the unequal relationship that existed between the different groups. These class differences, however, soon equaled out as both Spanish and Indian struggled to survive on the land. Whether Spanish or Indian, these discoveries show how each group contributed substantially to New Mexico culture.

Thus far, we have a census and a will to help us picture young Antonio. These and other vital records and stories will attempt to establish a place for Antonio Gurulé of Indian ancestry in written history. A baptism record for him has yet to be uncovered. However, one church document describes an Antonio Gurulé of San José de Las Huertas, and that opens up a new story.

San José is the village that predates the San Antonio de Las Huertas Land Grant Petition of 1765. Four Gurulés out of twenty-one others petitioned for the grant that began their life together on the land.²¹ One Antonio Gurulé was among them. This appears to be the Antonio Gurulé we are searching for. He cannot be *don* Antonio Gurulé of Grolet ancestry. That one can be easily ruled out as a petitioner because he died before that year. So the search for who is Antonio Gurulé of Las Huertas is nearly complete. One thing is sure, this Antonio's connection to San José says something about his background. "The mention of San José corroborates the family tradition that the Las Huertas ancestors lived there long before the land was officially granted them in 1767," WPA writings say in analyzing stories told

¹⁷ ". . . ethnicity was mentioned for those women who appeared to be non-Spanish." For example, one woman, Juanotilla, from the pueblo of Buenaventura de Cochiti, is described in her estate papers as *de calidad coyote*, serving to clarify her ethnic status within the community. Even so, this non-Spanish woman owned two servants. Veyna, "Testaments," 102.

¹⁸*Ibid.*, 103. Several indigenous women are mentioned in wills. One is described as *una india de rescate* and valued at one hundred pesos, documenting that these women had been captured or traded as property for the purpose of servitude.

¹⁹Antonio Gurulé Last Will and Testament, dated 8 April 1761, Albuquerque, New Mexico, states, "In gratitude of the long service given to his mother and himself, Gurulé released two Indian servants of his mother's from all obligations of future service. He named these servants as Rosa and Elena, and bequeathed to them a house and a small tract of land. . ." Elena Gallegos Grant, *Court of Private Land Claims Case Files*; microcopy, reel 38, case 51, frame 32, New Mexico State Records Center and Archives, Santa Fe. See also Gurulé family website, online <<http://www.gurulefamily.org>>. See also Chávez, *Origins*, 193.

²⁰In Veyna's research, a number of last wills and testaments show deathbed bequests of small property or freedom from servitude. In a will, María de la Candelaria freed two servants. Regarding one, she says, "It is my last will that an Indian woman that I have by the name of María Jucepa be freed for having

served me. . ." Veyna adds that while servants were given their freedom, they were often asked to remain or go to another member of the family. Veyna, "Testaments," 103.

²¹The four Gurulés include Antonio, Juan, Martin, and Serafin. Who is the Juan Gurulé listed as one of the original 21 families on the Las Huertas Grant? Could he be Antonio's brother? The 1750 Colonial census lists with Antonio, 8, two Juan Gurulés, 18 and 15, eldest sons of Rosa. San Antonio de las Huertas Grant, *Surveyor General Case Files*; microcopy, reel 26, report no. 144, frame 908, New Mexico State Records Center and Archives, Santa Fe. (Hereafter referred to as "Huertas Grant.")

by the people of that area.²² The Antonio story continues to unfold.

San José was an isolated village with the nearest settlements of Bernalillo and San Felipe Pueblo Mission being six miles or more to the west of the Rio Grande. The people of San José faced Navajo, Apache, and Comanche raids there. This land may have once been Pueblo Indian land as oral histories say that a Pueblo group once lived on the land that later became Las Huertas. Antonio Gurulé may have been a descendent of that group.

Some descendants also say *two* old towns once existed and people lived there long before the place called San Antonio de Las Huertas was built. One was San José and the other was Tecolote, the Indian name for owl. Both of these towns were known to have existed at the same time in about 1740, about the time Antonio Gurulé was born. That Antonio Gurulé was from San José helps to establish him as one of the earliest residents of what later became the village of Las Huertas. San Antonio de Las Huertas was the Spanish land grant given to the people by the King of Spain in 1767. Part of it survives today as Placitas, across Highway 24 from Bernalillo and twenty minutes north of Albuquerque.

Evidence shows that both of these places may have been settled by Indians prior to the Grant settlement. To help explain the origins, one historian noted that Sandia Pueblo was abandoned between 1680 and 1748. Because it was never documented where many of its residents relocated, some say it may have been Tecolote that was settled by Sandia Indians.²³ One early resident, known in WPA

²²Lou Sage Batchen reported in WPA (Works Progress Administration) writings of the 1930s. Some of these writings and a superb annotated bibliography regarding WPA writings and other related works can be found in Tey Diana Rebolledo and María Teresa Márquez, editors, *Women's Tales from the New Mexico WPA: La Diabla a Pie* (Houston: Arte Público Press, 2000), 123. (Hereafter referred to as "*Women's Tales.*")

²³Batchen interviewed descendants of the Las Huertas Grant for the WPA Writers Project in the 1930s. Among them were José Librado Arón Gurulé, son of Nicholas Gurulé and Catalina Bustos, married 7 July 1822. Nicolás was described as the son of Salvador Gurulé and Gertrudis Montañón in church documents. Batchen erroneously reported Jose Arón as

writings about Las Huertas as Juan of Tecolote, believed his people might have been Sandia Indians.²⁴ Antonio was also known this way--as Antonio Gurulé of San José de Las Huertas, the town near Tecolote. It could be that *both* towns were home to some Sandia Indians. One wonders if Antonio and his family could have been a part of the Sandia Indian group. These facts only help us to construct a story, based on this documentation to answer the question, who is Antonio Gurulé of Las Huertas?

The town where Antonio lived is pictured by descendants. "The old village of San José de Las Huertas spilled over into the mesa to the northwest where an *acequia*...was dug to the llano de Las Huertas. . . and the farming techniques were a combination of Pueblo and Spanish origins, just like the people themselves," explained Tony Lucero, a descendant of one of the land's original twenty-one families who received the land grant from the King of Spain. He described the village of old San José de Las Huertas as being in "lower Huertas Canyon where the settlers built the walled village." The two place names were that closely connected.²⁵

To further establish Antonio Gurulé's true identity, here is the proof thus far. The intent is to show that Antonio, of Indian ancestry, who first appears on the 1750 Colonial Census at age eight, is the same one who appears in subsequent documents. First, we have the census establishing his birth date as about 1742. Next, his name appears among the original settlers of the Las Huertas Grant, the twenty-one New Mexico families who petitioned for the grant in 1765, and then began to build the walled village in

grandson of José Antonio Gurulé and "direct descendant of Serafín Gurulé." See Rebolledo and Márquez, *Women's Tales*, 107. See also Lou Sage Batchen, "Placitas, N.M., August 13, 1938," box 23, folder 224A, *Work Projects Administration Collection 1909-1971*. MSS 1959-232, New Mexico State Records Center and Archives, Santa Fe.

²⁴Rebolledo and Márquez, "Juan de Tecolote," in *Women's Tales*, 374.

²⁵Tony Lucero's grandfather is a descendant of David Tafoya Trujillo of the original twenty-one families who received the Las Huertas Grant from the King of Spain. See Tony Lucero, "A Brief History of the San Antonio de Las Huertas Land Grant," *Coronado News* 1 (Summer 1997), 1-2.

1767, with the permission of the King of Spain. Those twenty-one names appearing on the petition include one Antonio Gurulé who would have been about twenty-seven at the time.²⁶ A church record and more than one census report also establish that he was the one from the Spanish Colonial Census who was in Las Huertas.²⁷ The church record, a prenuptial investigation or *deligencia matrimonial*, describes him as Antonio Gurulé de San José de Las Huertas, when, in 1771, he sought permission to marry María Dionicia de Santa Gertrudis Lucero, daughter of *don* Sebastian Lucero and María Archuleta, *españoles*, of La Cañada de Cochiti, on 30 August 1771. He would be about thirty years old if he was the same Antonio on the 1750 Colonial Census.²⁸

The next available evidence is the 1790 Colonial Census, which proves his age at marriage. Antonio was listed there with his wife Gertrudis and two children. He was fifty years old. That information establishes that he was thirty at the time of the marital investigation, and that he was eight in 1750

²⁶Antonio Gurulé of Las Huertas would have been about the same age as Serafin Gurulé, also on the San Antonio de Las Huertas Grant, born about 1740. Both had grandsons named Nicolás. This perhaps accounts for Batchen's confusion about José Arón Gurulé's ancestry. See San Felipe Book of Marriages, 1726-1814: microfilm, reel 28, Archives of the Archdiocese of Santa Fe [AASF], New Mexico. See also San Felipe Baptismal Records, 1769-1829, reel 8, Archives of the Archdiocese of Santa Fe, New Mexico. See also Angela Lewis, "Ancestry," Gurulé family website, online <<http://www.gurulefamily.org>>.

²⁷Antonio Gurulé of San José de Las Huertas asked permission to marry Dionicia de Santa Gertrudis Lucero on 30 August 1771. On the 1790 Spanish Colonial Census, he was with Dionicia Gertrudis in Albuquerque, and on the 1802 Census, he was listed with Dionicia and two children in Las Huertas. See DM no. 20, 30 August 1771, Albuquerque, 781. See also Donald S. Dreesen, *Founders of Albuquerque: families living in Bernalillo County and the Rio Abajo during the 17th and 18th centuries* (Albuquerque: Center for Southwest Research, University of New Mexico, 1991); microfiche f978.96 D771, Special Collections Library, Albuquerque, New Mexico. (Hereafter referred to as "*Founders*.") Research and extraction by Luis Gilberto Padilla y Baca.

²⁸DM no. 20, 30 August 1771, Albuquerque, 781.

as that first census record indicated. Further proof comes with the Las Huertas Census of 1803-1807. In that record, Antonio was sixty-six years old, as he should be in 1806 if he were eight in 1750. These calculations help to identify Antonio Gurulé of Las Huertas as the young boy whose mother was the Indian servant in the *don* Gurulé household of Bernalillo in 1750.

This evidence also shows that Antonio Gurulé of Indian ancestry was one of the earliest residents of the land known as San José predating the San Antonio de Las Huertas Grant, and that he was the same one who appeared on the land grant. Therefore, Antonio Gurulé of San José was one of the original twenty-one petitioners who signed and then received the San Antonio de Las Huertas Grant from the King of Spain in 1767.²⁹ For these reasons, he deserves as noteworthy a place in New Mexico history as that of his namesake, Antonio Gurulé of French-Spanish ancestry.

San Antonio de Las Huertas

To know about Las Huertas is to witness the courage of this group of New Mexican people and to learn more about Antonio Gurulé and the other *primeras familias* who thrived there. Most everyone has heard of the Spanish French Gurulé descended from Jacques Grolet and Elena Gallegos, but few know about Antonio Gurulé of Indian ancestry, who was equally a part of New Mexican history. These stories provide a clearer picture of him. One can read the stories of the Gurulé ancestors from Las Huertas. We have access to them in the WPA files at the New Mexico State Records Center and Archives. Writings obtained from these records have been reprinted in *Las Placitas: Historical Facts and Legends* by Lou Sage Batchen, and in *Women's Tales From the New Mexico WPA*, edited by Tey

²⁹The 21 families listed at the Villa de Santa Fe, 31 de Diciembre 1767, on the San Antonio de Las Huertas Grant, include nineteen men and two women: They are Bisente de Sena, Francisco Lobera, Joseph Garsia Jurado, Andres Aragon, Antonia Galbana, Nicolas Montolla, Miguel Gallegos, Jose Chávez, Pedro Gutieres, Matias Gutierrez, Joseph Antonio Valencia, Juan Maese, Antonio Archibeque, Serafin Gurulé, Juan Gurulé, Antonio Gurulé, Martin Gurulé, Juana Baldes, Alberto Montolla, Juan Garsia Jurado, and Pedro Garsia Jurado. Huertas Grant, *Surveyor General Case Files*.

Diana Rebolledo and Teresa Marquez of University of New Mexico. The Presbyterian Church of Placitas also documented some of the stories in *Century of Faith: One Hundred Years in the Life of Las Placitas Presbyterian Church*, by Suzanne Sims Forrest.³⁰

The Las Huertas families entered a challenging new area at great risk when they petitioned the Spanish Crown in 1765 to settle in the fertile canyon at the foot of the Sandia Mountains. The grant told how the people initiated ownership of their land, "pulled up weeds, cast stones, and . . . all shouted three times, in evidence of the true possession. . . Long live the King and may God preserve him--Viva el Rey, Nuestra Señor y el Dios"-- they said as "they took quiet and peaceable possession without any opposition." And in so doing, their names have been written into New Mexico history for perpetuity.³¹

In 1767, Las Huertas was granted to these twenty-one families by the King of Spain. The people created a fortified village for more established communities nearby, and were given the task of fighting off Indian raids, thereby acting as a protectorate to surrounding villages.³² Perhaps they depended on the expertise of people like Antonio Gurulé who already lived there. They settled on the Grant because of plentiful water and abundant grass for sheep and goats, and then, had to learn to do everything themselves to survive. They raised sheep that supplied wool and made their own blankets. They killed the animals to make the

³⁰Sources for the WPA writings, the work of Batchen, Rebolledo, Marquez, and Sims are documented above.

³¹The Las Huertas land grant was originally petitioned by Juan Gutiérrez of Bernalillo in 1762. Before the petition was ruled upon, the governor died and the petition for the land was not granted. No grant was issued. Following the appointment of a new governor, Pedro Fermín Mendinueta, twenty-one other families asked him to proceed with the grant. The land was officially granted on 31 December 1767. See footnote 29.

³²*Ibid.* The San Antonio de Las Huertas Grant reads, "I Pedro Fermín Mendinueta...declare that I made the grant in the name of His Majesty, may whom God preserve, to the twenty-one settlers named in the petitions of the place known as San Antonio de Las Huertas on January 13, 1768 with two witnesses."

clothing they wore. They dressed in deerskin clothing and moccasins, wore fur caps in cold weather, and went barefoot in the summer.³³ They lived with creativity, determination, and resourcefulness. They produced their own rope-*reata preciosa*, water and milk jars-*tinajas de agua*; *arcos*, bows, plows or *llugos*, and adobe thrashing floors. One person even built his own *carreta*, and others their musical instruments. The villagers lived almost on the same economic level as the Pueblos, "surviving off herds and grains, while living in the sphere of the mission churches."³⁴ Farms, small crops, wheat, corn, beans, and squash were their staples. They also planted onions, chili, herbs, fruit, and grapes for wine. They hunted for deer and buffalo, fished in the waters, adhering to a no-waste policy, important for survival.

Survival depended on collecting firewood, preparing the fields for harvest, repairing adobe houses, and preparing for winter. Christmas and Easter meant major ceremonials, along with births, deaths and marriages. One can almost picture Antonio's and Gertrudis's first born daughter, María Manuela Gurulé, as a young bride proceeding the nearly nine miles with friends and family to San Felipe Church to meet her groom, Santiago Sánchez. The community generally sang along the way.

These ceremonials were important to the people, as were Saint days. The people celebrated especially the feast days of San Antonio, San José, and San Juan. Village artisans, the *santeros*, carved images and painted them for church or home altars. A tightly knit community, there was surely some intermarriage with the Indians of San Felipe Pueblo,

³³Governor Pedro Fermín Mendinueta, governor of New Mexico 1767 to 1788, agreed to the communal grant because of the need for safety in numbers for protection from Indian attacks. This settlement constitutes what Smith calls one of three main settlements of the San Antonio de Las Huertas Grant: Las Huertas, 1765-1823; Placitas, 1849 to present, and Ojo de Casa, 1858, of which only Placitas survived. . . "Andrew T. Smith, "People of the San Antonio de Las Huertas Grant, New Mexico, 1767-1900," folder 53, *Land Grant Collection, 1700-1993*. MSS 1959-133, New Mexico State Records Center and Archives, Santa Fe. (Hereafter referred to as "San Antonio Grant.")

³⁴ *Ibid.*, 53.

and together they found a way to thrive on the land.

Still, they had to protect themselves from Apache or Comanche Indian raids and so, built their community as a fortress. Each house was placed against the other to form four sides of a square with solid walls that enclosed the settlement. Every room had a lookout. Doors were barred while volunteers took turns keeping watch. When trouble came, they alerted others and all activity stopped until the danger was over.³⁵ As an agricultural community, "they suffered neglect from central government, as they were continually harassed by Indian attacks." They had little or no capital, and faced attacks, weather, taxes, and droughts. With no priest and no church in their village, they managed to survive on their own.

Although the people of Las Huertas lived far away from the nearest church, they continued to practice their faith. All of the sacred liturgical celebrations, including baptisms, marriages, and deaths, were held at the Catholic Church at San Felipe Pueblo. The community walked eight or nine miles from Las Huertas to San Felipe for their important sacramental feast days.³⁶ The people carried their dead on ladders to San Felipe Pueblo. The way between Las Huertas and San Felipe was dotted with crosses and stone monuments where they rested their dead. The village was assigned a priest in 1795, and even then, they continued to go to San Felipe.

This was the way of life in San Antonio de Las Huertas until it closed in 1823. Antonio Gurulé lived out his life in Las Huertas. Husband and wife reared their six children there. Their names were María Manuela, María Bentura, Marcelino, María Pasguala, María de Jesús, and Salvador Manuel.³⁷

³⁵Martha Liebert, "Bernalillo Historical Time Line," unpublished, Sandoval County Historical Society, Delavey House, Bernalillo, New Mexico. Martha Liebert has contributed substantially to maintaining and sharing historical documents, including the photographic history of the people of Bernalillo, Las Huertas, and surrounding areas.

³⁶Rebolledo and Márquez, *Women's Tales*, 125.

³⁷1803-1807 Las Huertas and Bernalillo Census, *Spanish Archives of New Mexico, 1621-1821*; microcopy, reel 21, frames 576-583, New Mexico State Records Center and Archives, Santa Fe.

Their mother, María Gertrudis Lucero de Gurulé, died 30 April 1812 in Las Huertas.³⁸

María Manuela Gurulé Marries Santiago Sánchez

Antonio Gurulé became part of the Sánchez family when his oldest daughter, María Manuela Gurulé, married Santiago Sánchez. The Sánchez descendants discovered Antonio Gurulé of Indian ancestry, among their forebears. The marriage of Antonio and Gertrudis's daughter, María Manuela Gurulé, to Santiago Sánchez on 22 September 1797 in the San Felipe Pueblo Mission, sealed the relationship between these two families.³⁹ Manuela Gurulé and Santiago Sánchez also appeared in the 1802-1807 Las Huertas Census, with five children. These were Manuel, Juan José, María Rosa, Juan Pablo, and María Juana Nepomucena Sánchez. The eldest appears to be from Santiago's first marriage.⁴⁰ The last three were from his marriage to Manuela and were baptized at the San Felipe Pueblo Mission.⁴¹ The fourth child, Juan Pablo Sánchez, grandson of

³⁸Burial of María Gertrudis Lucero de Gurulé 30 April 1812. See San Felipe Book of Burials, 1726-1840: microfilm, reel 37, frame 547, Archives of the Archdiocese of Santa Fe [AASF], New Mexico.

³⁹Marriage of Santiago Sánchez to María Manuela Gurulé, daughter of Antonio Gurulé and María Dionicia Gertrudis Lucero of Las Huertas. See San Felipe Book of Marriages, 1726-1814: microfilm, reel 28, frame 885, Archives of the Archdiocese of Santa Fe [AASF], New Mexico. María Manuela Gurulé was baptized 17 June 1773. See San Felipe Baptismal Records, 1769-1829: microfilm, reel 8, frame 969, Archives of the Archdiocese of Santa Fe [AASF], New Mexico.

⁴⁰First marriage of Santiago Sánchez, 22, to María Guadalupe Estrada on 17 March 1782. DM no. 21, 17 March 1782, Albuquerque, 1706.

⁴¹Three of five children were baptized and/or married in San Felipe Mission. They were María Rosa, born 1799 and married June 1821 to Juan Ysidro Gurulé at San Felipe Mission; Juan Pablo, baptized 26 February 1806; and María Juana Nepomucena baptized on 2 February 1810. These are children of Santiago's second marriage to María Manuela Gurulé, 22 September 1797. The first born, Manuel born ca. 1780 and Juan Jose, born ca. 1795, appear to be offspring of Santiago's first marriage to Guadalupe Estrada on 17 March 1782. *Ibid.* See also Dreesen, *Founders*. Researched by Luís Gilberto Padilla y Baca.

Antonio Gurulé, is in the direct line to the Sánchez who married my great-grandmother, Soledad Valdez, bringing together the two Antonios into one family.

Juan Pablo Must Leave Las Huertas

The people lived in San Antonio de Las Huertas until 1823 when they were ordered to abandon it. Antonio and Dionisia's grandson, Juan Pablo was only a young man when his family was displaced from Las Huertas, where he was born. Stories abound from WPA interviews which tell a tale of the people who lived and died there. Any of these stories could be easily attributed to Antonio Gurulé of Las Huertas. After all he did to live and survive each day, it was sad when his children and grandchildren had to surrender their village at the order of the Mexican Government in Santa Fe, who said the move was for their own protection. It is also a tragic story because of the amount of work the families of Las Huertas exerted as a community to build it, only to lose it on that fateful day, 23 April 1823.⁴²

The villagers were dispersed to Algodones, Socorro, and Albuquerque. Antonio's grandson, Pablo Sánchez, was not among them. He went to Bernalillo to begin a new life, where he married María Paula de Dolores Lovato of that place.⁴³ He

⁴²A decree was sent by the Governor *don* José Antonio Viscarra and delivered to the people of Las Huertas. "To protect isolated settlements from Indian depredations he issued decrees ordering villages of these places to move to more populated areas. . . ." It said, "I direct that, without loss of time you appoint a committee. . . who by virtue of this order will cause the inhabitants residing at Las Huertas to remove to your jurisdiction; and. . . you will provide lands for them to cultivate," See Smith, "San Antonio Grant," 49.

⁴³Marriage of Juan Pablo Sánchez to María Paula Lobato, 26 February 1827. See Church of San Antonio de Sandia Marriages, 1771-1864: microfilm, reel 28, frame 656, Archives of the Archdiocese of Santa Fe [AASF], New Mexico. See also Pablo Sanches household, 1850 U.S. census, Bernalillo County, Territory of New Mexico, population schedule, page 3, dwelling 40, family 40; National Archives micropublication M432, roll 467. The family consisted of Pablo Sanches, age 39, M^a Pabla del Dolores Sanches, age 30, and three children: Tomás, age 18, Ritos, age 9, and Santiago, age 6. Extracted by Charles

remained in Bernalillo for the rest of his life. Pablo, would have been called Juan Pablo Sánchez y Gurulé if he had used his mother's last name. He and María Paula had at least three children, among them José Santiago Sánchez, named after his grandfather, Santiago of Las Huertas. In Bernalillo, young José Santiago met Soledad Valdez, whose great-great-grandmother was Elena Gurulé, daughter of *don* Antonio Gurulé and *doña* Antonia Quintana.⁴⁴

*In 1866, when José de Jesus Santiago Sánchez and María Soledad Valdez wed at the colonial chapel of Nuestra Señora de Dolores in Bernalillo, each of them had one of these Antonio Gurulés in their families.*⁴⁵

One Family

Antonio Gurulé of San José de Las Huertas, son of the Indian servant Rosa, in the Sánchez family, has come to be a significant part of New Mexico's written history, as is Antonio Gurulé, son of Jacques Grolet and Elena Gallegos, of the Valdez family.⁴⁶ When Soledad Valdez married José de Jesus Santiago Sánchez, the great-grandson of Antonio Gurulé de Las Huertas, the two Antonios became

Martinez, archivist, New Mexico State Records Center and Archives. Juan Pablo Sánchez died 1 December 1874. See Deaths for Nuestra Señora de los Dolores, 1858-1956, Bernalillo: microfilm, reel 16728, unpaginated, Archives of the Archdiocese of Santa Fe [AASF], New Mexico.

⁴⁴Elena Gurulé, seventh child of Antonio Gurulé and Antonia Quintana, was born about 1741 in Albuquerque, New Mexico, and married José Duran y Chávez 1758 in Albuquerque. Their daughter was María Gertrudis Chávez. See Salazar, "Gurulé-Grolet," 15.

⁴⁵José de Jesus Santiago Sánchez married María Soledad Valdez on 1 October 1866. See Marriages for Nuestra Señora de los Dolores, 1864-1894, Bernalillo: microfilm, reel 16728, unpaginated, Archives of the Archdiocese of Santa Fe [AASF], New Mexico.

⁴⁶The Valdez line can be traced to before the Spanish Reconquest. José Ruis Valdes arrived in Mexico City in 1689 from Oviedo, Asturias, Espana and seven months later asked permission to marry María de Medina Cabrera on 16 April 1690. They were among the founders of La Nueva Villa de Santa Cruz. His parents were José Francisco and *doña* María Casso of Oviedo, Asturias, Spain. See Esquibel and Colligan, *Recolonization*, 386. See also Chávez, *Origins*, 301-302.

one family. Now, Sánchez Valdez descendants have as their ancestors, both the Spanish and Indian, one master and one servant, from the same household, the Sánchez family of Bernalillo.

While many of his Gurulé cousins returned to Las Huertas twenty years later, José de Jesus Santiago Sánchez and María Soledad Valdez lived in Bernalillo their entire lives, having several children.⁴⁷ On 19 August 1895, one of their sons, Emiliano Sánchez, married María Dolores Sánchez Lucero at Nuestra Señora de Dolores Church in Bernalillo. Dolores gave birth to twelve children.⁴⁸ The stories of the two Antonios will continue to be

⁴⁷My great-great-grandfather, Juan Pablo Sánchez y Gurulé, and Nicolás Gurulé were first cousins as their parents, Manuela and Salvador Gurulé, were brother and sister. Their children's offspring, José Santiago Sánchez and Jose Arón Librado Gurulé, were second cousins. The Gurulés returned twenty years after being exiled. In 1897, they were forced to defend their title to the land on which their ancestors lived since 1765. See *José H. Gurulé [José Arón Librado Gurulé] v. The United States*, San Antonio de las Huertas Grant, *Court of Private Land Claims Case Files*; microcopy, reel 43, case 90, frame 027, New Mexico State Records Center and Archives, Santa Fe; see also J. J. Bowden, "Private Land Claims in the Southwest," (Master of Law Thesis, Southern Methodist University, 1969); see also Rebolledo and Márquez, *Women's Tales*, 110, 151-154; see also Suzanne Sims Forrest, *Century of faith: one hundred years in the life of the Las Placitas Presbyterian Church* (Albuquerque: Desert Dreams Publishers, 1995), 25-32.

⁴⁸Emiliano and Dolores Sánchez had twelve children. The first seven were born in Bernalillo, New Mexico: Josephina, born 1896; José Francisco Leopoldo, born 1898; Angélica, born 1900; Leopoldo, born 1902; Leonidas Nicolás, born 1904; Amalia (Molly), born 1906; Emiliano, born 1908. The last five were born in San Bernardino, California: Santiago (Jimmie), born 1911; Antonia, born 1913; Severo, born 1915; John Edward, born 1917; and Dolores, born 1919. Their mother, Dolores, died in childbirth, December 1919. Family records were located by the author at Our Lady of Sorrows Church, Bernalillo; the New Mexico State Records Center and Archives in Santa Fe, New Mexico; and from interviews with family members, including Emiliano and Lena Sánchez, and Helen Tapia Sánchez of Downey, California, 1997.

remembered and passed down by their grandchildren, of whom I am one of many.

Looking at these two families reveals much about New Mexico history. Today, these 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 reveals the founding of the Las Huertas Grant and something about Indian history. Antonio Gurulé of Las Huertas and Antonio Gurulé of Bernalillo have contributed an important legacy to New Mexico history. Best of all, this search has allowed me to find my ancestry and a wealth of Gurulé cousins I never knew I had, reminding us that we are all related.



About the author:

Rita Sánchez is a native Californian residing in San Diego. Her parents and ancestors are native New Mexicans. She was formerly in the English and Chicano Studies Department at San Diego State University for ten years and is presently professor of English and Chicano Studies, as well as Department Chair of Chicano Studies at Mesa College in San Diego. She has published *Cochise Remembers My Great Grandfather: A U.S. Dragoon Meets the Apache Chief*. Rita is a Stanford University graduate with post-graduate work at the University of California San Diego.