

Gurulé Y-DNA: Who Crossed the Borders?

by Angela Lewis

IN GENEALOGY TODAY, you have the family lore and their culture trail, the paper trail, and the DNA trail. Over the years, I've accumulated quite a collection of historical documents (the paper trail) for the Gurulé family, along with other genealogical information from some of New Mexico's most well-known authors and researchers. As a genealogical researcher, I have to figure out what's real, what's not real, and what we really know about the Gurulés. Let's look at the historical background, the paper trail, and finally the Y-DNA side of the Gurulé family.

Historical Background

Let's start with Jacques Grolet, who later became known as Santiago Gurulé.¹ We know that Jacques Grolet, along with Jean L'Archeveque and Pedro Muesnier, were members of the ill-fated La Salle expedition. René-Robert Cavalier, Sieur de La Salle (aka Robert de la Salle) left France in 1684, with four ships and 300 colonists, arms and munitions, with the intent of establishing a French colony on the Gulf of Mexico at the mouth of the Mississippi River. Among the men were Jacques Grolet (age 20, sailor), Jean L'Archeveque (age 13), and Pierre Meusnier (age 14). The expedition didn't go as planned, and one of the four ships (*La Francois*) carrying all their supplies was lost to the Spanish buccaneers. By March 1685, many men had died from diseases, infighting, and attacks by the Indians. In 1686, Grolet deserted the expedition with another man named Ruter, and they began their life among the Tejas Indians. In 1689, the Spanish heard rumors of French activity in an area considered to be Spanish territory and thirty soldiers were sent to search for the Frenchmen.

On 6 April 1689, Henri Joutell, La Salle's trusted lieutenant, wrote about meeting Ruter and hearing about Grolet:

We fell into Discourse, I ask'd him for his Comrade, he told me he durst not come, for Fear of Monsieur de LaSalle. They were both sailors, this Man who was of Brittany, was call'd Ruter; the other of Rochelle, Grollet. They had, in the short Space of Time, so perfectly enujr'd themselves to the Customs of the Natives, that they were become meer savages. They were naked, their Faces and Bodies with Figures wrought on them, like the rest. They had taken several Wives, been at the Wars and kill'd their Enemies with their Firelocks, which had gain'd them Reputation; but having no more Powder nor Ballo, their arms were grown useless, and they had been forced to learn to shoot with Bows and Arrows. As for Religion, they were not troubled with much of it, and that Libertine Life they led, was pleasing to them.

Joutell then met with Ruter and Grolet, both in Indian dress (that is barefoot, with only a clout and some turkey feathers at their shoulders, on their heads). Joutell commented:

Grollet had not consented to have his face mark'd like the other (Ruter) nor to cut his Hair after the Indian manner; for those People cut off all theirs, except a small lick on the Crown of the Head, like the Turks, only some of them have small Tresses on the Temples.

¹ The life of Jacques Grolet is covered in many sources. For more information see, Angela Lewis, *Grolet-Gurulé: Los Franceses de Nuevo Mexico*, website, (www.gurulefamily.org). Also, Robert S. Weddle, "La Salle's Survivors," *Southwest Historical Quarterly*, vol. 75 (April 1972), 414-433.

We know that Grolet spent five years with the Indians, and was put in prison in Mexico City for two years. It's unknown when the three Frenchmen reunited, but they appeared on the roster of the Velasco-Farfan colonists, made at La Laguna, near Zacatecas, on 16 November 1693. After listing all the colonists, there was an entry stating:

Tres Franceses que manifesto el Capitan ir forsados y rayados en la cara que el uno dijo llamarse Pedro Munion el otro Santiago Grola, y el otro Juan Archibeca.

Translation: Three Frenchmen who were manifested were forced by the Captain--marked on their faces, and one said his name was Pedro Munion [sic], the other Santiago Grola, and the last was Juan Archibeca.

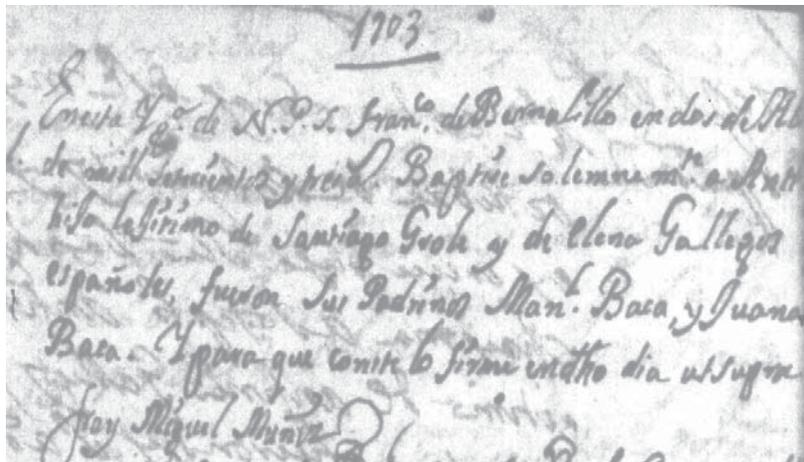
There were several non-Spaniards who became citizens of New Mexico, including Grolet. Virginia L. Olmsted wrote: "As customarily was the case when non-Spaniards came into this society, Jacques Grolet's name became Hispanicized—to Santiago Gurulé."²

The Paper Trail: Marriage and Family

We don't know how Santiago Gurulé met Elena Gallegos, how he died, where he's buried, and why they only had one child - there's a lot that we don't know about him. As mentioned earlier, Santiago was tattooed all over his body. What did Elena see in him? Was he so different from the other men she had met? Was his French accent entrancing? During Elena's family's exile in Guadalupe del Paso, maybe her prospects for a future husband were slim. Did the fact that she was an orphan have anything to do with choosing Santiago as a husband? She must have seen something in Santiago where she felt he could provide for them as a family. In their 9 November 1699 prenuptial investigation, Santiago's background is well covered, but not much is said about Elena Gallegos. The investigation states she's 19, and the daughter of Antonio Gallegos and Catarina Baca.³

Most couples who married, especially back in that time frame, had children right away and families were usually huge. Santiago and Elena only had one son, Antonio, baptized 2 July 1703 in Bernalillo.⁴ All Gurulé descendants trace back to this family, or to Indian families who assumed the Gurulé surname, as was custom in those days.

There is also the 1731 will of Elena Gallegos.⁵ After the standard opening of the will, it includes two specific passages:



1703 baptismal record for Antonio Grole [Gurulé]

2 Virginia L. Olmsted, "Grolet-Gurule: Los Franceses of Nueva Mexico," *National Genealogical Society Quarterly*, vol. 75 (March 1987), 38.

3 Fray Angélico Chávez, *New Mexico Roots, Ltd.: A Demographic Perspective from Genealogical, Historical and Geographic Data Found in the Diligencias Matrimoniales* (Santa Fe: typescript, 1982), vol. 5, p. 780.

4 Bautismos, Casamientos y Entierros de Nuestro Santo Padre San Francisco Church, 1700-1712, Bernalillo, New Mexico, entry for Antonio Grole (1703), no page number; FHL microfilm 16,725.

5 For a transcription and translation of Elena's will see, Henrietta M. Christmas and Angela Lewis, "The Elena Gallegos Land Grant, Part 1," *New Mexico Genealogist*, vol. 54 (March 2015), 28-29.

First: I declare that I was married and veiled with Santiago de Gurulé for a period of twelve years in which time we had and procreated one son who is named Antonio de Gurulé whom I declare as my legitimate heir. Item: I declare that when I was married I had nothing.

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I declare that it is my last will to leave, and I do leave to my son, Antonio Gurulé as my legitimate heir, guardian and custodian of possessions, and he accepted and confirmed to carrying out all that is ordered above.

With Elena's will, we confirm the single son, Antonio. We know that Antonio Gurulé married Antonia Quintana in 1718. For many years, there was no proof of this marriage, other than wording contained in Antonio's 1761 will. New evidence of their marriage was uncovered in 2010 and published by the New Mexico Genealogical Society.⁶

June-July 1718, Bernalillo – Antonio Grole, 16, with doña Antonia Quintana, 14. There being no impediment, I married and veiled them on 27 July 1718. Godparents: Antonio Montoya and doña Bernarda Baca.

Y-DNA Findings: Descendants of Antonio Gurulé and Antonia Quintana

Antonio and Antonia married very young, but that could have been to help out Antonio's mother, Elena Gallegos, who had been widowed since 1711. During their marriage, Antonio and Antonia had nine children and all are identified in Antonio's 1761 will.⁷ Antonio had three sons whose descendants can participate in Y-DNA testing.

1722 – Maria Manuela Gurulé

1725 – Tomas Gurulé: one descendant tested matching the I-Haplogroup

1731 – Luisa de Jesus Gurulé

1733 – Juan Antonio Gurulé: four descendants tested matching the I-Haplogroup

1736 – Fabiana Gurulé

1740 – Serafino Gurulé: no descendants have tested from this line

1741 – Elena Gurulé

1743 – Maria Francisca Gurulé

1746 – Manuelita Gurulé

Because the Y-DNA of the descendants of Tomas and Juan Antonio match, we can confirm these lineages back to Antonio, their father. The genealogies and specific details for these matching lineages were charted by Miguel A. Tórriz, NMGS DNA Project administrator, and the chart is available on the Gurulé website.⁸

What I find very interesting is the description of the I-haplogroup which is explained on the Family Tree DNA website:

Haplogroup I dates to 23,000 years ago, or older. The I-M253 lineage likely has its roots in northern France. Today it is found most frequently within Viking/Scandinavian populations

6 Fray Angélico Chávez, "New Mexico Roots, Ltd., an Addendum, Part II," *New Mexico Genealogist*, vol. 49 (June 2010), 79. Also, Fray Angélico Chávez, in *Santa Cruz Marriages, 1826-1849 and Roots Ltd. Addendum* (Albuquerque, New Mexico: New Mexico Genealogical Society, 2013), 68.

7 For a transcription and translation of the will of Antonio Gurulé see, Henrietta M. Christmas and Angela Lewis, "The Elena Gallegos Land Grant, Part I," *New Mexico Genealogist*, vol. 54 (March 2015), 30-31.

8 *Grolet-Gurulé: Los Franceses de Nuevo Mexico*, website, (www.gurulefamily.org); follow Resources tab/DNA Results.

in northwest Europe and has since spread down into Central and Eastern Europe, where it is found at low frequencies. Haplogroup “I” represents one of the first peoples in Europe.

Is it true then that Spain’s melting pot had people from all over Europe migrate there at one time or another? History would say yes. But, Grolet was French and so the same theory may apply to France, as any other country in Europe, regarding migration and melting pots. Spain and France are close to each other. Who knows what happened years ago with the Europeans, and how easy it was to cross back and forth across the borders?

There are also many other New Mexican surnames that have been validated who descend from the I-haplogroup. Paper trails and genetic matching have been determined for many of them and they are their own stand-alone groups of people. Some surnames that match the Gurulé Y-DNA are Romero, Chavez, Martinez, Gallegos, Clark, Rivera, Jaramillo, Ortiz, Cooper, Espinoza, Miranda, Copeland, Garcia, Archibeque, and others.

What has Y-DNA testing done for the Gurulé family? First, it has made us present a well-documented paper trail, and the matching test results verify the male Gurulé genealogy to Antonio Gurulé. Second, we’ll never know the mtDNA from Elena Gallegos as she bore no daughters. But, if the paper trail is correct, she can be identified as Haplogroup A, ending with Maria de la Cruz, wife of Juan Perez de Bustillos.



In summary, the New Mexico Genealogical Society DNA Project’s goals are to validate genealogies tracing back to their known origin in New Mexico and using DNA as a supplemental tool in the process. In keeping with the project's goals, the Gurulé paper trail is fully documented, and we know that the Y-DNA validation trail ends for the Gurulé surname with Antonio Gurulé, son of Santiago Gurulé and Elena Gallegos; he was their only known child. This project needs more males to test their Y-DNA and provide the sourced paper trail so that they can strengthen our findings. Locating a direct male descendant from Serafino Gurulé would be great!

***About the Author:** Angela Lewis, a native of Albuquerque, started researching the Gurulé family in 1998 when she wanted to learn more about her grandmother, Rafaela Gurulé, who had died in 1949. Several years later, Leon Moya (then state coordinator for NMGenWeb), convinced her to release her research to benefit others and built the Gurulé website. There is also the "Gurulé Family Surname" page on Facebook, created by Robert Gurulé of Colorado. Angela is still involved with NMGenWeb, and is the county coordinator for several counties. Angela is an NMGS Board member, manages the mailing list, helps Miguel A. Tórrez validate genealogies for the NMGS Genetic Genealogy Project, and is involved with other projects that support NMGS.*

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NMGS Press News

New Book: We recently published a new baptisms book, **Church in Santa Clara Pueblo, 1841-1854**. This 104 page book is fully indexed with three indexes: an index of baptisms, a parent's index, and an index of godparents, grandparents, and others named in the baptismal records. Order this book from *Amazon.com*. The price is \$25.

We've added more books to Amazon for ease of online ordering. You can now order: Santa Fe 1821 Census (\$25); Santa Fe Baptisms 1839-1851, vol. IV (\$50); Belen Baptisms 1810-1851 (\$55). Type "New Mexico Genealogical Society" into the Amazon search box to find our books.