

## **THE TWO ANTONIOS GURULES IN THE SANCHEZ y VALDEZ FAMILY OF BERNALILLO: EMBRACING OUR INDIAN ANCESTRY**

Within the last year an amazing amount of research has been done on the Gurule family. Thanks to the efforts of so many dedicated researchers, we can more easily find our Gurule ancestors. And thanks to the Website, <http://www.GuruleFamily.org>, the brainchild of Leon Moya of Australia and Angela Lewis of Albuquerque, Gurule cousins can now contact one another all over the world. I found my own ancestors descended from Antonio Gurule and Antonia Quintana of Bernalillo, and many more descendants, cousins, willing to share new information. What I could not find was a connection to another Antonio Gurule in my family. He was not related to any of my Gurule 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 Gurules 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. 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 Sanchez 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 Sanchez family, on my great grandfather Santiago Sanchez'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 different Antonio Gurules from two different ancestral lines both end up in the same family, the Sanchez family of Bernalillo.<sup>1</sup> 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 one 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.<sup>2</sup> They also sound notably Spanish. As it turns out, the Gurule family name is not Hispanic, but French. Santiago Gurulé was, in fact, Jacques Grolet, the son of Yvon Grolet and Maria Odon of La Rochelle, France. Jacques was born there in 1664 and baptized in St. Jean Church.<sup>3</sup> His story unfolds dramatically in New Mexico, and nearly thirty years later gives birth to one Antonio Gurule, and after him, countless Gurule descendants.<sup>4</sup>

The story reads like an adventure fairytale. 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.<sup>5</sup> 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,<sup>6</sup> Pierre Meursnier, 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.<sup>7</sup> 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.<sup>8</sup>

When Santiago Gurule and Elena Gallegos gave birth to their only son, Antonio Gurule of Bernalillo, he became the first of many more to be born of mixed French and Spanish blood in New Mexico.<sup>9</sup> Antonio Gurulé married Antonia Quintana in 1721.<sup>10</sup> Antonio became the heir to the Jesus Maria tract of land known as the Elena Gallegos Grant in Albuquerque, New Mexico.<sup>11</sup>

*Don Antonio* and *Doña Antonia* had nine children, giving birth to countless Gurulé descendants. Their children were Maria Manuela, Tomas, Luisa de Jesus, Juan Antonio, Fabiana, Serafino, Elena, Maria Francisca, and Manuelita. Their seventh child, Elena Gurulé,<sup>12</sup> is the connecting link to the Valdez Family and to my great grandmother, Maria Soledad Valdez. Elena Gurule was her great-grandmother. That is how the Gurule name shows up in our Valdez family line.<sup>13</sup>

### **Antonio Gurulé, Son of Rosa**

There is, however, another Antonio Gurule story. This one may have been neglected were it not for our careful Gurule researchers. This different Antonio Gurulé can be found on the Sanchez 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 so that seems to be how he got the Gurule 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 are Juan, 18; Juan, 12; Antonio, 8; Mathias, 6; and Thomas, 4.<sup>14</sup> No other last name is given for Rosa or her children. We know only the little revealed about them on the census. She must have had an Indian name, but probably one that Church records did not acknowledge.<sup>15</sup> 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, Gurule.

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 in 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 end up in the same family, the Sanchez family of Bernalillo. The elder *Don Antonio* stems from the French Grolet family who came to New Mexico and died there. The younger Antonio de Las Huertas, comes from 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 raised his children there.

Now 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.<sup>16</sup> And 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 far, Antonio's father is unknown and it looks like only DNA will ever be able to solve that mystery.

To learn more about Antonio, one also wonders what Indian tribe his mother comes from. While some servants were from Pueblo tribes, others were not.<sup>17</sup> Historians also refer to *indias 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.<sup>18</sup>

And if the Gurule name was not given Antonio at baptism, perhaps it was given when his mother was finally granted her freedom by *Don Antonio Gurule* on his deathbed.<sup>19</sup> It was common to see a last will and testament bequeathing a gift of some kind to a household servant.<sup>20</sup> 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 Gurule name was acquired, the story of the two Antonios reveals the unequal relationship that existed between the different groups. These class differences, however, soon equal out as both Spanish and Indian struggle to survive on the land. And so, 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 Gurule of Indian ancestry in written history. A baptism record for him has yet to be uncovered. However, one Church document describes an Antonio Gurule of San Jose de Las Huertas, and that opens up a whole new story.

San Jose is the village that predates the San Antonio de Las Huertas Land Grant Petition of 1765. Four Gurules out of twenty-one others petitioned for the grant that began their life together on the land.<sup>21</sup> And one Antonio Gurule was among them. This appears to be the Antonio Gurule we are searching for. He cannot be *Don Antonio Gurule* 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 Gurule of Las Huertas is nearly complete. One thing is sure, this Antonio's connection to San Jose says something about his background. "The mention of San Jose 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 by the people of that area.<sup>22</sup> And so the Antonio story continues to unfold.

San Jose 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 Jose 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. And so Antonio Gurule 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 Jose 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, around the year that Antonio Gurule was born. That Antonio Gurule is from San Jose helps to establish him as one of the earliest residents of what later became the village of Las Huertas. San Antonio de Las Huertas is 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 notes that the Sandia Pueblo was abandoned between 1680 and 1748. Because it has never been documented where many of its residents relocated, some say it may have been Tecolote that was settled by Sandia Indians.<sup>23</sup> One early resident, known in WPA writings about Las Huertas as Juan of Tecolote, believed his people might have been Sandia Indians.<sup>24</sup> Antonio was also known this way--as Antonio Gurule of San Jose de Las Huertas, the town near by Tecolote. It could be that *both* towns were home to some Sandia Indians. And so 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 Gurule of Las Huertas?

The town Antonio is from is pictured by descendants. "The old village of San Jose 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, one of the land's original twenty-one families who received the land grant from the King of Spain. He describes the village of old San Jose de Las Huertas as being in "lower Huertas Canyon where the settlers built the walled village." The two place names were that closely connected.<sup>25</sup>

To further establish Antonio Gurule'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 1767, with the permission of the King of Spain. Those twenty-one names appearing on the petition include one Antonio Gurule who would have been about twenty-seven at the time.<sup>26</sup> And then, a Church record and more than one census report also establish that he is the one from the Spanish Colonial Census who ends up in Las Huertas.<sup>27</sup>

The Church record, a prenuptial investigation or *deligencia matrimonial*, describes him as Antonio Gurule de San Jose de Las Huertas when, in 1771, he seeks permission to marry Maria Dionicia de Santa Gertrudis Lucero, daughter of Don Sebastian Lucero and Maria Archuleta, espanoles of La Canada de Cochiti, on August 30, 1771. He should be about age thirty if he is the same Antonio on the 1750 Colonial Census.<sup>28</sup>

The next available evidence is the 1790 Colonial Census, which proves his age at marriage. Antonio is listed there with his wife Gertrudis and two children. He is age fifty. That information establishes that he was indeed thirty at the time of the marital investigation, and that he was eight in 1750 as that first census record states. Further proof comes with the Las Huertas Census of 1803-1807. In that record Antonio is sixty-six years old, as he should be in 1806 if he were eight in 1750. These calculations help to identify Antonio Gurule of Las Huertas as the young boy whose mother was the Indian servant in the *Don* Gurule household of Bernalillo in 1750.

This evidence also shows that Antonio Gurule of Indian ancestry was one of the earliest residents of the land known as San Jose which predated the San Antonio de Las Huertas Grant, and that he is the same one who appears on the land grant. Therefore, Antonio Gurule of San Jose is 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.<sup>29</sup> For these reasons, he deserves as noteworthy a place in New Mexico history as that of his namesake, Antonio Gurule 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 Gurules descended from Jacques Grolet and Elena Gallegos, but few know about the Antonio Gurule, of Indian ancestry, who was equally a part of New Mexico history. These stories provide a clearer picture of him. One can read these stories of the Gurule 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 another book called Women's Tales From the New Mexico WPA, edited by Tey Diana Rebolledo and Teresa Marquez of University of New Mexico; and the Presbyterian Church of Placitas also documents some of the stories in Century of Faith: One Hundred Years in the Life of Las Placitas Presbyterian Church by Suzanne Simms Forrest.<sup>30</sup>

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 tells 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 Senor 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.<sup>31</sup>

In 1767 Las Huertas was finally 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 any Indian raids, thereby acting as a protectorate to surrounding villages.<sup>32</sup> Perhaps they depended on the expertise of people like Antonio Gurule who already lived there before.

They settled on the Grant because of the plentiful water and abundant grass for sheep and goats, and then had to learn to do everything themselves to survive. They raised the sheep that supplied the wool. They made their own blankets. They killed the animals to make the clothing they wore. They dressed in deerskin clothing and moccasins, wore fur caps in cold weather and went barefoot in the summer.<sup>33</sup> 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 nearly on the same economic level as the Pueblos, “surviving off herds and grains, while living in the sphere of the mission churches.”<sup>34</sup> 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.

Their survival depended on collecting firewood, preparing the fields during the seasons for harvest, repairing the adobe houses, and preparing for the 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, Maria Manuela Gurule, as a young bride processing the nearly nine miles with friends and family to San Felipe Church to meet her groom, Santiago Sanchez. The community generally sang along the way.

These ceremonials were important to the people, as were the Saints days. The people celebrated them and others, especially the feast days of San Antonio, San Jose, and San Juan. Village artisans, the *santeros*, carved the 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. Together they found a way to thrive on the land.

Still, they had to protect themselves from Apache or Comanche Indian raids and so they 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. And when trouble came, they alerted others and all activity stopped until the danger was over.<sup>35</sup> 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. Therefore, all of the sacred liturgical celebrations, including baptisms, marriages, and deaths, were held at the Catholic Church in San Felipe Pueblo. The community walked the eight or nine mile trek from Las Huertas to San Felipe for their important sacramental feast days.<sup>36</sup> One can only picture the funeral process of Antonio’s wife Gertrudis, whose death and burial preceded his own.

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 Gurule lived out his life in Las Huertas. Both husband and wife raised their children there. They had six children. Their names are Maria Manuela, Maria Bentura, Marcelino, Maria Pasguala, Maria de Jesus, and Salvador Manuel.<sup>37</sup> Their mother Maria Gertrudis Lucero de Gurule died on April 30, 1812 in Las Huertas.<sup>38</sup> Gertrudis and Antonio Gurule, along with their children, have also proven to be a significant part of the rich Las Huertas history.

### **Maria Manuela Gurule Marries Santiago Sanchez**

Antonio Gurule became part of the Sanchez family when his oldest daughter, Maria Manuela Gurule married Santiago Sanchez. Thus, the Sanchez descendants have discovered in their forebears, Antonio Gurule of Indian ancestry. The marriage of Antonio and Gertrudis’s daughter, Maria Manuela Gurule to Santiago Sanchez on September 22, 1797 in the San Felipe Pueblo Mission, sealed the relationship between these two families.<sup>39</sup> Manuela Gurule and Santiago Sanchez also appear on the 1802-1807 Las Huertas Census with five children. They are Manuel, Juan José, Maria Rosa, Juan Pablo, and Maria Juana Nepomucena Sanchez. The eldest appear to be from Santiago’s first marriage.<sup>40</sup> The last three are from his marriage to Manuela and are baptized at the San Felipe Pueblo Mission.<sup>41</sup> The fifth child, Juan Pablo Sanchez, grandson of Antonio Gurule, is in the direct line to the Sanchez who married my great grandmother, Soledad Valdez, bringing together the two Antonios in 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 Gurule of Las Huertas, one of its forebears. For after all he did to live and survive each day, it was sad when his children and grandchildren had to sorrowfully surrender their village at the orders 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 and effort the families of Las Huertas exerted as a community to build this place, only to lose it on that fateful day, April 23, 1823.<sup>42</sup>

After that the villagers were dispersed to Algodones, Socorro, and Albuquerque. Antonio's grandson, Pablo Sanchez was not among them. He went to Bernalillo where he married Maria Paula de Dolores Lovato of that place, and began a new life there.<sup>43</sup> He remained in Bernalillo for the rest of his life.<sup>44</sup> Pablo, who, if he had used his mother's last name, would have been called Juan Pablo Sanchez y Gurule. He and Maria Paula had at least three children, among them Jose Santiago Sanchez who was named after his grandfather Santiago of Las Huertas. In Bernalillo, young Jose Santiago then met Soledad Valdez whose great great-grandmother was Elena Gurule, daughter of *Don* Antonio Gurule and *Dona* Antonia Quintana.<sup>45</sup>

In 1866 when Jose de Jesus Santiago Sanchez and Maria Soledad Valdez wed at the colonial chapel of Nuestra Senora de Dolores in Bernalillo, each of them had one of these Antonio Gurules in their families.<sup>46</sup>

### **One Family**

And so Antonio Gurulé of San Jose de Las Huertas, son of the Indian servant Rosa, in the Sanchez 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.<sup>47</sup> When Soledad Valdez married José de Jesus Santiago Sanchez, the great-grandson of Antonio Gurule de Las Huertas, the two Antonios became one family. And now the Sanchez Valdez descendants have as their ancestors, both the Spanish and Indian, once master and servant from the same household, in one family, the Sanchez family of Bernalillo.

While many of his Gurule cousins returned to Las Huertas twenty years later, José de Jesus Santiago Sanchez and Maria Soledad Valdez lived in Bernalillo their whole lives and had several children.<sup>48</sup> On August 19, 1895, one of their sons, Emiliano Sanchez, married Maria Dolores Sanchez Lucero at Nuestra Senora de Dolores Church in Bernalillo. They gave birth to twelve children, strengthening the family tree with new life that will sustain it for further generations.<sup>49</sup> In this way, the stories of the two Antonios will continue to be remembered by their grandchildren, of whom I am one of many. And their story will be passed down by them.

Looking at these two different 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. Each one of these families can be proud to have an Antonio Gurulé. One thing is sure, Antonio Gurule of Las Huertas and Antonio Gurule of Bernalillo, have both contributed an important legacy to the New Mexico people's history. Best of all, this search has allowed me to find my true ancestry and a wealth of Gurule cousins I never knew I had, reminding us that we are all related.

**The End**

## Notes

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1. Extensive documents from research at the Church of Jesus Christ of the Latter Day Saints in Mesa, Arizona and Salt Lake City Utah were compiled and generously shared by Dorothy Borrego Villalobos of Tempe, Arizona, a Sanchez descendant.
2. Fray Angelico Chavez, Origins of New Mexico Families: A Genealogy of the Spanish Colonial Period (Santa Fe: Museum of New Mexico, 1992), 193.
3. Jose 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 Genealogy Research Center of New Mexico), 1999, 53-59.
4. Angela Lewis, researcher, "Ancestry: Family Number One," Gurule Family Website: [www.gurulefamily.org](http://www.gurulefamily.org).
5. Mark Simmons, New Mexico An Interpretive history 1977 (Albuquerque: UNM, 1988), 78.
6. Mark Simmons, "A Tale Of Two Frenchmen," Taos to Tome (Albuquerque: Adobe, 1978), 41.
7. Esquibel and Colligan, Recolonization, 57-58.
8. Santiago Gurule, son of Yvon Grolet and Marie Odon, married Elena Gallegos, daughter of Antonio Gallegos and Catalina Baca, 9 Nov 1699 in Bernalillo, New Mexico. See Virginia L. Olmsted, "Grolet-Gurule: Los Franceses of Nueva Mexico," National Genealogical Society Quarterly, 75:1, (March 1987), 39-50. See also the Archdiocese Archives of Santa Fe, (AASF), Deligencias Matrimoniales, 1699, 9 Nov., no 5, San Felipe Neri Church, Albuquerque, New Mexico.
9. Antonio Gurule, son of Santiago Gurule and Elena Gallegos, was baptized on 2 April 1703 in Bernalillo, New Mexico, David H. Salazar. "Gurule, A Distinguished Name in New Mexican History," Nuestras Raices: Our Roots: Society of the Genealogical Society of Hispanic America Vol.2, no. 1, (January 1990), 11-15.
10. Antonio Gurule married Antonia Quintana *circa* 1721, daughter of Jose Quintana II and Antonia Lujan Dominguez. George A. Sanchez y Gurule and Angela Lewis. "Which Antonio Married Theresa Gallegos?" Herencia, The Quarterly Journal of the Hispanic Genealogical Research Center of New Mexico, Vol. 8, Issue 1, (April 2000), 48-57.
11. Elena Gallegos, a widow, willed most of her property to her only son, Antonio Gurule on May 1, 1731. Her husband Santiago Gurule died in Bernalillo in 1711. See Olmsted, 38-39. The will has been transcribed by Jose Antonio Esquibel and is on the Gurule Website.
12. Elena Gurule d/o Antonio Gurule and Antonia Quintana, was born about 1741 in Albuquerque, New Mexico. She married Jose Duran y Chavez son of Pedro Duran y Chaves and Gertrudis Sanchez in 1765. The couple gave birth to nine children. Their seventh, Maria Gertrudis Chavez was baptized 17 October 1774 in San Felipe Church in Albuquerque. She married Jose Valdez. See Salazar, "Gurule-Grolet," 15.
13. Jose Valdes son of Alonso Valdes married Maria Gertrudis Chavez, daughter of Jose Duran y Chavez and Elena Gurule. The Valdes sons descend from Jose Ruiz Valdes, son of Francisco Valdes and Maria 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 "Valdes" in Chavez, Origins, 301-302, and Esquibel and Colligan, Recolonization, 386-390.
14. Spanish Colonial Census 1750, AASF, Santa Fe, New Mexico. See also "Ancestry, Family Number Five," Gurule Website.
15. Angelina F. Veyna discusses this problem in "It Is My Last Wish That. . .A Look at Colonial Nueva Mexicanas Through Their Testaments," Building With Our Hands, Eds. Adela de la Torre and Beatriz M. Pesquera (Berkeley: University of California), 1993, 102.
16. French 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. "...priests anointed and baptized the captives, giving them the names of Spanish households." Young women and children captives were placed as servants. L. R. Bailey, Indian Slave

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Trade in the Southwest (Los Angeles: Westernlore, 1973), 22-23.

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, 102.

18. Several indigenous women are mentioned in wills in Angelina F. Veyna’s “It’s My Last Wish That...” 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. Veyna, 103.

19. Antonio Gurule Last Will and Testament, dated 8 April 1761, Albuquerque, New Mexico, states “In gratitude of the long service given to his mother and himself, Gurule 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. . .” NMSRCA, New Mexico Land Grants, “Elena Gallegos Grant,” Reel 38, C51, Frame 32. See the Gurule Website. See also Chavez, Origins, 193.

20. In Veyna’s research, a number of last wills and testaments show deathbed bequests of small property or freedom from servitude. In a will, Maria 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 Maria 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, 103.

21. The four Gurules include Antonio, Juan, Martin, and Serafin. Who is the Juan Gurule 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 Gurules 18 and 15, eldest sons of Rosa. San Antonio de Las Huertas Grant, Surveyor General Report no. 144, SANM, MF Roll 26.

22. Lou Sage Batchen reports in WPA (Works Progress Administration) writings of the 1930s. Tey Diana Rebolledo and Teresa Marquez, Eds. have published some of these writings and include a superb annotated bibliography regarding the WPA writings and other related works in Women’s Tales From the New Mexico WPA (Houston: Arte Publico, 2000), 123.

23. Lou Sage Batchen interviewed descendants of the Las Huertas Grant for the WPA Writers Project in the 1930s. Among them were Jose Librado Aron Gurule, son of Nicholas Gurule and Catalina Bustos, m. 7 Jul 1822; This Nicholas is described as the son of Salvador Gurule and Gertrudis Montano, in Church documents. Batchen erroneously reports Jose Aron as grandson of Jose Antonio Gurule and “direct descendant of Serafin Gurule.” See Rebolledo, Women’s Tales, 107. See also NMSRCA, WPA Collection #1959-232, Lou Sage Batchen, “Placitas, N.M., August 13, 1938,” 3.

24. Rebolledo, “Juan de Tecolote,” Women’s Tales, 374.

25. Tony Lucero’s grandfather is a descendent of David Tafoya Trujillo of the original twenty-one families who received the Las Huertas Grant from the King of Spain. Lucero, “A Brief History of the San Antonio de Las Huertas Land Grant” Coronado News, Summer 1997, 1-2.

26. Antonio Gurule of Las Huertas would have been about the same age as Serafin Gurule, also on the San Antonio de Las Huertas Grant, born about 1740. Both had grandsons named Nicholas. This perhaps accounts for Batchen’s confusion about Jose Aron Gurule’s ancestry. See San Felipe Mission baptism and marriage records and “Ancestry,” [www.gurulefamily.org](http://www.gurulefamily.org).

27. NMSRCA, Santa Fe, New Mexico, *Deligencias Matrimoniales* show Antonio Gurule of San Jose de Las Huertas asking permission to marry Dionicia de Santa Gertrudis Lucero on 30 August 1771; then on the 1790 Spanish Colonial Census he is with Dionicia Gertrudis in Albuquerque; and on the 1802 Census he is listed with Dionicia and two children in Las Huertas. Dreeson Microfiche extraction, research by Luis Gilberto Padilla y Baca.

28. AASF, DM, 1678 to 1869, 30 August 1771.

29. The 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 Chavez, Pedro Gutierres, Matias Gutierrez, Joseph

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Antonio Valencia, Juan Maese, Antonio Archibeque, Serafin Gurule, Juan Gurule, Antonio Gurule, Martin Gurule, Juana Baldes, Alberto Montolla, Juan Garsia Jurado, and Pedro Garsia Jurado. San Antonio de Las Huertas Grant, Surveyor General Report No. 144, SANM, MF Roll 26.

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

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

32. *Ibid.* The San Antonio de Las Huertas Grant reads, "I Pedro Fermin 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."

33. Governor Pedro Fermin 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, The People of the San Antonio de las Huertas Grant, New Mexico, 1767-1900, WPA File 917.8957 S642, NMSRC, Santa Fe, N.M.

34. Smith, 53.

35. Martha Liebert, Sandoval County Historical Society, "Bernalillo Historical Time line," 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. The Delavey House, Bernalillo, N.M..

36. Rebolledo, Women's Tales, 125.

37. 1803-1807 Las Huertas and Bernalillo Census, SANM, Reel 21, Frames 576-583. Original documents at NMSRCA, Santa Fe, N.M..

38. San Felipe Pueblo Mission, burial records, 30 April 1812.

39. Marriage - Santiago Sanchez to Maria Manuela Gurule, daughter of Antonio Gurule and Maria Dionicia Gertrudis Lucero of Las Huertas. Maria Manuela Gurule was baptized 17 June 1773. NMSRCA, San Felipe Marriages and Baptisms.

40. First marriage of Santiago Sanchez, 22, to Maria Guadalupe Estrada on March 12, 1782, AASF, DM, no.12, 1678-1869.

41. Three of six children were baptized and/or married in San Felipe Mission. They are Maria Rosa b.1799 and m. June 1821 to Juan Ysidro Gurule at San Felipe Mission; Juan Pablo baptized 26 Feb 1806; and Maria Juana Nepomucena baptized on 2 Feb, 1810. These are children of Santiago's second marriage to Maria Manuela Gurule, 22 September 1797. The firstborn, Manuel b. c1780 and Juan Jose, b. c1795 appear to be offspring of Santiago's first marriage to Guadalupe Estrada on 17 March 1782. See AASF, DM no.12, 1678-1869 and Dreesen Microfiche Extraction for Settlers of New Mexico and founders of Albuquerque and Rio Abajo, Special Collections Library, Albuquerque, NM, researched by Luis Gilberto Padilla y Baca.



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42. A decree was sent by the Governor *don* Jose 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, "Las Huertas Grant," 49.

43. Marriage Juan Pablo Sanchez to Maria Paula Lovato, 26 February 1827. Bernalillo, N.M., Archdiocese Archives Santa Fe, New Mexico, Sandia Marriages, Roll #28. See also 1850 U.S. Census for the territory of New Mexico listing Pablo Sanchez, age 39, Maria Paula de Dolores, age 39, and three children: Tomas, 18, Rito, and Santiago 2. Sheet 3, 14 October 1850. Extracted at NMSRCA by Charles Martinez, archivist.

44. Death record, Juan Pablo Sanchez, 1 December 1874. Nuestra Senora de Dolores. Bernalillo, New Mexico. NMSRCA. Santa Fe, NM.

45. Elena Gurule, seventh child of Antonio Gurule and Antonia Quintana, was born about 1741 in Albuquerque, New Mexico and married Jose Duran y Chavez 1758 in Albuquerque, New Mexico. Their daughter was Maria Gertrudis Chavez. See Salazar, Nuestras Raices, 15.

46. Jose de Jesus Santiago married Maria Soledad Valdez on 1 October 1866, Nuestra Senora de Dolores, Bernalillo Marriages, MF Roll 100-A, NMSRCA, Santa Fe, New Mexico.

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

48 My great great-grandfather Juan Pablo Sanchez y Gurule and Nicholas Gurule were first cousins as their parents, Manuela and Salvador Gurule, were brother and sister. Their children's offspring, Jose Santiago Sanchez and Jose Aron Librado Gurule were second cousins. The Gurules returned twenty years after being exiled. Then in 1897 they were forced to defend their title to the land on which their ancestors lived since 1765. See Jose H. Gurule [Jose Aron Librado Gurule] vs. The United States, Court of Private Land Claims, No. 90, NMSRC; see also J. J. Bowden, Private Land Claims in the Southwest, Masters of Laws Thesis, Southern Methodist University, 1969; Rebolledo, Women's Tales, 110, 151-154; and Sims "The Struggle for the Land" in Century of Faith, 25-32.

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