

# The Gurulé Family Newsletter



## FROM THE EDITOR

Hello again. It's time for the second edition of the Gurulé Family Newsletter. The first issue was very well received. I think we will enjoy the sharing of information both personal and genealogical.

The week after the first issue went out I had the opportunity to go to Albuquerque to the HGRC meeting. I was able to meet Angela for the first time. It's funny but you can tell when you are going to like someone – and after 2 years of being e-mail pals, it was a real pleasure to meet Angela. I know a lot of you had met her at the Gurulé Family Picnic but I was unable to attend so this was my first opportunity.

It's been very interesting in the last few weeks about all the interesting food recipes and remembrances that the food issue brought about on the network. I don't know about the rest of you but I sure got hungry. I actually went on a big cooking binge.

I have a new e-mail address - leadville5@earthlink.net

Pat Sanchez Rau – Editor

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## Meet Richard Olivas

*I would like to introduce our Gurulé cousins to a gentleman I met a couple of years ago at the Denver Public Library. After we were introduced, we found out we were cousins “of course” through my Olivas and Sanchez lines. But the conversation went to the question about hidden Jewish customs.*

*I've never forgotten the conversation and all the insight Richard shared. After the first Gurulé newsletter I remembered Richard and asked him to write an article for the newsletter.*

*In conversing about the article I found that Richard is actually one of the Gurulé cousins. He is a descendent of Fabiana Gurulé married to Nicolas Montoya.*

*Richard is currently the Vice President of the National Society of Hispanic Genealogy.*

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## SHABBAT IN JEWISH IS SABADO (SATURDAY)

*by Richard de Olivas y Cordova*

Some people may believe that trying to find Jewish connections to the Hispano colonial families of New Mexico and Colorado is futile. In my genealogical research there are only slight hints of families that might be or might have been Jewish. The primary reason for finding so little documentation is that anti-Semitism was so prevalent during the colonial period. Although, I believe that anti-Semitism has been a non-issue among the Hispanos of New Mexico and Colorado for the last two hundred years because, so far as they knew, they did not know any. Out of sight truly meant out of mind.

The only hint of anti-Jewish bias that I have ever heard has been in the form of the stereotypical view that Jews have money. The first time I suggested to a family member that we might have Jewish ancestors, her response was only to say “we should have the money, too.” I have attempted to elicit other prejudicial opinions and convictions and have come up empty. There appear to be no “traditional” prejudices or bias that are often part of anti-

Semitism - that Jews are cheap, gaudy, “Christ-killers”, etc. The few Jewish merchants that came to New Mexico came in the late 19th century - and they were Ashkenazi and not Sephardic.

## **Sephard or Ashkenaz – what does it mean?**

Sephardic Jews were from Sepharad, the Hebrew word for Spain. Ashkenaz is the Hebrew word for all the land that was north of the Pyrenees - the rest of Europe. For 800 years before the Sephardim were expelled from Spain they lived under mostly good terms with their neighbors. At times they had problems with the Christians in the north, at other times with the Muslims in the south. By and large, the Sephardim prospered and were an integral part of the culture and the society.

A friend from Spain told me a few years ago, “All Spanish people are Jewish. If not by blood, by culture.” It was then that I began to realize the obvious, beginning with the most obvious: Saturday in Spanish is Shabbat. Jewishness has been a part of the Spanish cultural “soup” since probably 400 BC and not a hidden duality within the Spanish culture, it is vital thread, a cornerstone - an aspect that has been there from the very beginning. New Mexico being culturally isolated for three of its four hundred years, with fewer Jewish prejudices, might have even purer forms of Sephardic culture within its traditions. Compound this idea with the presence of practicing Jews (Marranos) among the colonists, and those traditions and customs become even more scrupulously Jewish and more easily identified.

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My first clue to recognizing Jewish customs among the Hispanos of Northern New Mexico and Southern Colorado was two-fold: 1) identify the Hispano customs that were unique to New Mexico and not practiced among other Latino cultures, and 2) look for the obviously Jewish; as obvious as Saturday being called Sabado.

## Birth Customs

My aunt told me an interesting story. While living in Wyoming she gave birth to a child. After about a month and a half she returned to church. While in the confessional the priest asked her why she had not been to Mass in all this time. She responded to him that the 40 days of purification were barely up. He seemed confused and so she reminded him that a woman is to remain in her home for 40 days after she gives birth. He did not know the Jewish law that claims a woman unclean for that period of time and unable to enter the synagogue. This was a common practice among Hispano women for centuries. It was this same proscription around any bloodletting, which kept many menstruating Hispano women from receiving communion.

## Lumenarias

Luminarias, large bonfires built on Christmas Eve, have long been a part of the Hispano tradition. My Father once, talking about how things used to be, said that the original tradition was to light bonfires for the nine nights of the Novena to the Santo Nino. Beginning on December 16th and on through the 24th one lights the luminarias. The tradition is even more complex

than that: on the first night one lights one luminaria, on the second night, two, etcetera until on the ninth night one lights nine luminarias. If you cannot light candles in the windows and call it Hanukkah, build large bonfires and call it a Christmas Novena.

## Picking Piñon

Picking piñon nuts in September/October is another tradition. While out on the hillsides, and when in need of shade, one makes use of small shelters made of pine branches. These tents, called rameras, built for temporary use, are where the family will eat their meals and rest during the piñon nut harvest. A more exact observance of the Feast of Booths is likened to the Ashkenazim or the Sephardim.

## La Entriega - Weddings

There is a wedding tradition in New Mexico that is very old yet unrecognizable to other Hispanic cultures. The Hispano tradition of stealing the bride and holding her for ransom is the beginning part of a larger tradition. After the church ceremony, during the reception, the bride or groom can be "stolen" and held for ransom. This can be done until a second ceremony is performed which is known as the Entriega - the Giving of the Bride and Groom - after which the couple is so united that they cannot be "stolen". A priest does not conduct this ceremony, but rather sung by a hired singer. The song, of which there are many versions, relays the role of the couple to the community, the theology of marriage, and the history of married couples - Adam and Eve, Abraham and Sarah, Mary and Joseph. Sung in iambic pentameter, this song can last 20 to 40 minutes. One verse that is

often sung calls for the couple to kneel on the "dosel" to receive the blessings of their parents, best man, and maid of honor. The dictionary defines "dosel" as a canopy. If you cannot be married under a canopy, then kneel on one. Who would suspect such an obvious act as Jewish?

## Butchering customs

My Father, who slaughtered his own sheep every fall for his family to consume during the winter, used a particular knife to slit the throat. My father would say that it should be done with one deep cut so that the animal suffers very little. The blood must be allowed to run into the ground. The slaughtered sheep was hung by its left rear leg and after being skinned and gutted, was left to hang for seven days to "cure". This process is called "oriando". My Father slaughtered animals in kosher fashion and didn't even know it.

My mother and grandmother cleaned house on Fridays and my Grandmother bathed on Saturdays.

Are the families who practice these traditions Jewish or are the traditions so Spanish that, by definition, they are also Jewish? Many Jews might say this is a cop out - "Conversos" trying to preserve some traditions even though they had converted to Christianity. Many Spanish or Latinos might say this was grasping at straws or trying to prove a European beginning to a purely frontier tradition. The truth, I believe, is what I have said. I do not think we will ever know for sure.

FROM WOODWARD TO  
GURULÉ, HOW

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## GENEALOGY CHANGED MY LIFE



Hello I am David Gurulé. I got started searching for my family's roots after I found my birthmother.

I was given up for adoption right after birth. A few years ago my foster mother sent me my baptismal certificate after finding it in her desk. On it was my birthmother's name, Lucille Gurulé. After searching for two weeks, I found my birthmother in January of 1983, only to learn she was in the hospital with Lou Gehrig's disease. I called her doctor and he said it would be ok for me to visit.

One week later on January 29, 1983 I found myself in Cody, Wyoming. The next day would be my 26th birthday. I saw her for the first time at 1:00 in room 124 of Parkview Hospital in Cody. We only had three and a half hours to get acquainted till she got tired and I went back to my motel room. At six that night she went into a coma, and passed over 2 days later.

Later that summer I got to meet my Uncle, Aunt and a slew of cousins, six anyway! It was from my Uncle Gilbert that I learned the first few tidbits about my new family. I learned that I was Native American. We had Chiricahua and Mescalero Apache in our family roots.

I went to the archives here in Denver to start my journey to find my family's roots and I hit the proverbial brick wall at my great grandfather Cosme and Great grandmother Petra Gurulé. It was not until I got on the Internet and Angela, who is like a search angel

to me, that I found my lineage. We are from family #3, the descendents of Antonio Gurulé and Teresa Salazar, Indios, later Genizaros from Belen. My great grandmother Petra Trujillo Sais (Saiz) I have seen it spelled both ways.... is our connection to both the Chiricahua and Mescalero Apache. We have other Native connections throughout the family with ancestors in the Isleta Pueblo and Sandia Pueblo.

I am proud of my Native ancestors. My search for my birthfather has led to the Standing Rock Indian Reservation, where most likely I have ancestors from the Lakota Nation as well. I attend powwows at the Denver Indian Center and participate in other activities of the Denver Indian Community. I enjoy frybread and wojapi, a kind of Lakota shortcake. The Center has become a home away from home. I have learned from the elders and the grandmas' who took me under their wing. I finally found where I belonged.

Monday, March 4, 2002 was another milestone in my life. I took back my birthright and became David Antonio Gurulé. My last name had been changed from Gurulé to Woodward when I was four and half months old by Catholic Charities so I would be more adoptable. I now have my birthright back and when I became David Antonio Gurulé, I now share the name Antonio with my 5<sup>th</sup> great Grandfather. It is also a part of my grandmother's name, Maria Antonia Grijalva, everyone called her Antonia. My great grandmother Petra was something else by the accounts of family tales. She was a very strong woman.

I have since walked the lands of my grandparents, great grandparents and great-great grandparents. I have slept in the 104 yr old adobe home my great-grandfather Cosme Gurulé built in Winston, New Mexico. I have visited the Pueblos of Isleta and

Sandia and have begun the paperwork for us to be enrolled in the Isleta Pueblo Nation and the Mescalero Apache Nation. I did not go into this with any benefits in mind, but only to have a connection to my ancestors.

After searching for some 27 years, I have found a lot of history; history that I never studied, but now feel so close to. My search has taken me to new beginnings. It has ended one circle of not knowing who I was or any feeling of self, to a new beginning of finding further knowledge of my heritage, the lands of my People and learning of the old ways of the People. Elders, the "grandmas", and others have given me knowledge of those ways.

My screen name is wlkwcougar...walking with the cougar...they are my animal guide. I have had encounters with them on several occasions. The last one was when a cousin and I were searching the Chloride, NM Indian/Mexican cemetery for my great-grandmother's resting place. I was by a large piñon tree and heard a growl, saw a flick of a tail and a paw print. Then my cousin Johnnie found it. I can still remember the pine and sage scented air of the land of my family, the canyons that hold petroglyphs and wild grapes flowing like a cascade over their walls. The land spoke to me in a way I had never felt before. I cried as I remembered that my Apache ancestors were forced from this peaceful and 'soothing to the heart' place. Others may say New Mexico is dry, brown, and lifeless. But to me it is one of wonder, life giving and so very full of life.

My interests, believe it or not, mirror what I know of my parents. I love baseball, fishing, camping, and walking in the mountains. It has been interesting to see others of the

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Gurulé cousins learn more about their heritage and people, its lands and ways. The food exchange was priceless!!!

We need to pass this love of the land, its language, and its heritage to those who come after us. As most Native people's say " we are here to protect and let those who follow, who are the next seven generations."

Thank you for reading my very long biography. *"Ka dish day shila aash, it is Apache and means, Farewell my friend, till we meet again, my friend".*

David Antonio Gurulé

## Hunger virus strikes GURULÉ Family – no cure in sight.

*Editor's note – after this virus struck network participants, there seemed to be no cure in sight so in order to "feed the virus" we have asked member Jo Coffman to share a recipe for us. In addition, she has consented to tell us a little about herself.*

### Meet Jo Coffman...



My name is Josephine Coffman (Jo) I was raised in Prescott Arizona till I was 12, when I went to live with my dad and brother, who lived out in the desert about 100 miles between Barstow and Needles in a little spot called Amboy, CA on route 66. Our shopping days were the weekends, to buy food and other supplies as there were no stores where we lived. We did have an abundance of lots of hot weather and crawling critters.

I had such a wonderful life with my dad and brother enjoying hiking in the desert and learning all the dangers along with the beauty that it offered. Sunrises and sunsets are unbelievable and can scarcely be described.

As there were no fast food restaurants, cooking was a must. Have you had tacos made with refried

beans? My dad's were the first I ever eaten that were made with refried beans, but I have been making them that way ever since. I had never eaten food like he made before I moved there, so I was in heaven. I still remember my first taste of chili verde...it was so hot. My mouth still stings thinking about it. My most treasured memories are of Dad teaching me to cook and all the time we spent together.

My hubby and I love to explore swapmeets looking for 'treasures'. We take long walks and go exploring here in Salinas, CA where we live. I love to cook, so when I fix a new dish my hubby, Sidney gives his stamp of approval. I hope you will enjoy the following recipe:

### Chili Rellenos

6 poblano chillies, roasted & peeled, leave stem on, slice open side of chili and insert a good sized piece of monterey jack cheese, repeat with all chillies.

- >2 eggs, separated
- >1-cup flour
- >1/2 tsp. Pepper
- >oil for frying
- >

Beat egg whites till peaks form, beat egg yolks, and fold into egg whites. In a separate dish mix flour, salt and pepper, heat oil, dip chili into flour then into the egg mixture, deep fry till golden brown, serve with any other Mexican food. This makes 6 rellenos but you can double it to make 12 chili rellenos.

### Milestones

A warm welcome to our newest cousin, Isaiah James Martinez who made his appearance weighing in at 8 lbs.4 oz., 21 inches long. His great aunt Carol Corbin tells us that Isaiah's parents are her nephew Jerry James and his wife Rachel. The proud grandmother is Dorothy – Carol's sister.

George Sanchez & his sister Polly Chavez welcomed Jacob Joseph Narvaez, born Feb. 8 to their family. The baby is the grandchild of their sister, Rita Roybal who lives in Alto, NM. Their mother was Ramoncita Gurulé Sanchez from Trujillo, NM.

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

Robert Lee Gurulé - 14 March  
Gloria Gonzales - 16 March  
Tom Montoya - 23 March  
Cipriano Castellano -- 29 March  
Elizabeth Rivera - 31 March  
Bonnye Ford – 4 April



## Our Unique Ancestry

By Pat Sanchez Rau



### The Camino Real – Trail of Our Forefathers

People having roots in New Mexico have such a totally unique ancestry in that the colony was so isolated, that even Oñate referred to it as "remote beyond compare". In 1600 when Don Juan Oñate recruited 130 families willing to go to New Mexico, the expedition included children, servants, soldiers and of course, the priests who were to bring religion to the natives.

Some of the men had been promised 'encomiendas' or large tracts of land where they could receive 'tribute' from the natives. The area was basically unknown so they had to take a large number of supplies, as they had no idea when or where the supplies would be replenished. The journey was long and arduous.

The origins of these settlers were primarily divided between those born in Spain and those born in Mexico who families had settled in Mexico City after Columbus discovered the new world. Five were from Portugal, 1 from Greece

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and a few others from other countries of Europe.

The first years were met with hardship beyond belief and the colony began to fall apart after a period of drought killed all the crops and the settlers were reduced to rags. Disease followed the famine and killed many people in 1671. The colony was holding on by a thread. The King of Spain, wanting to keep the new world as part of his kingdom, passed an edict that basically said that none of the settlers could not leave the territory without permission. In 1680 the Pueblo Indian uprising forced the settlers to take refuge in Guadalupe El Paso for a period of 12 years. They were not permitted back into Mexico although several of them tried to flee the colony.

In 1692, the King had to make a choice, abandon the colony, or re-supply it with people and/or material. He chose the latter after being told there were silver and mercury mines and the wealth it would bring. Don Diego de Vargas was selected as the conqueror. Seventy new families from Mexico City were recruited for New Mexico along with those who had survived the exile. They were craftsmen who had settled in Mexico or were newly arrived there from Spain. In 1695 Don Juan Paez Hurtado recruited about 25 families from the Zacatecas area. There was a large amount of fraud in recruiting of settlers which made the accounting of this group difficult but many of the individuals were mulato, mestizo or were of African descent.

In the book "The Royal Road", Jose Esquibel lists the names of the colonists who remained to found families in New Mexico. In this article I will only list some of those surnames. From the Oñate expeditions were the Griego (Gr) Martin-Serranos (Mx), Archuletas (Sp), Bacas (Mx), Duran y Chaves (Mx), Romeros (Sp), Lujans (CI-Sp), Montoyas (Sp), and the Herreras (Mx). Soldiers coming with the caravans between 1600 and 1680 stayed to found families and these had the surnames of Garcia de Noriega (Mx), Lucero de Godoy (Mx), Mestas (Sp), Mondragon, Lopez, Pacheco,

Salazar and Trujillo (Mx). The 1693 settlers included Abeyta (Mx), Aragon (Mx), Garcia Jurado (Mx), Jaramillo (Mx), Ortiz (Mx), Quintana (Mx), Rodriguez (Sp), Sandoval (Mx), as well as our Santiago Grolet (Gurulé)(Fr). The settlers from 1695 who founded families were Aguilar (Mx), Armijo (Mx), Montes Vigil (Sp), Oliva (Mx), and Ribera (Sp). Soldiers and other colonizers from 1692 - 1696 can be identified as Fernandez (Sp), Cordova (Mx), Medina (Mx), Ortega (Mx), Roybal (Sp), and Tafoya (Mx). The last group of soldiers serving as escorts from 1697 to 1800 stayed to found families - Campos (Mx), Chacon, Delgado (Mx), Esquibel (Mx) and Jimenez (Mx).

## Abbreviations

Sp = Spain, Gr = Greece, Mx = Mexico, CI Sp - Canary Islands, Spain. If no initials are listed, the country of origin is unknown. In the next few issues we will give more information about where some of our ancestors originated.

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*As you all know, Angela has a huge outreach of people who search for Gurulé material. She has made friends with a lady from Mesa, Arizona named Corine Simms Reynolds. They trade research -- Corine looks up census records and Angela helps with her Tome/Belen look-ups. Corine recently found this interesting article on Placido Gurulé & the Ketchum brothers. Corine is researching Aragon, Baca, Castillo, and Gutierrez in that area.*

## **Ketchum Brothers Leave Gurulé for dead in Quay Co.**

Courtesy of Tommy Garcia from "A History of New Mexico: A Mark of Time" by Mary (Grooms) Clark



## **Placido Gurulé, daughter Eduvigen and grandson Jose Inez Gurulé**

Not all individuals in early Quay County contributed to society. Men such as Black Jack Ketchum played a different role. According to old-timers there is an arroyo referred to

as the Plaza Largo located near Quay. The arroyo holds no particular interest other than having served as a rest stop for the notorious outlaw Black Jack Ketchum and his brother Sam after the robbery at Liberty, New Mexico in 1896 and the shoot-out that followed the robbery.

A highway sign located eighteen miles south of Tucumcari states that Black Jack killed two men in the arroyo then hid out in a cave in the Saddle Back Mesa just a short distance away.



BLACK JACK KETCHUM

According to history, the two Ketchums arrived in Liberty, New Mexico on June 12. They purchased a few supplies in town. Later in the evening a thunderstorm came up so the two men returned to the store of Morris and Levi Herzstein where they were invited to take shelter.

Arriving in the morning to open the store on June 13, 1896, Levi Herzstein found that both the store and post office had been robbed. After gathering a posse Herzstein set out on the outlaws' trail. The posse, made up of four men, took the two outlaws by surprise in the Plaza Largo arroyo where the shoot-out occurred.

It was only a matter of seconds before Levi Herzstein and Hermenejildo Gallegos lay dead in the arroyo. After seeing his two compadres fall to the ground in a midst of gunfire, Anastacio Borgue shifted his horse and rode out of the arroyo.

**Placido Gurulé**, the fourth member of the posse gave his account of the shooting later. In the exchange of gunfire, Gurulé had been struck with a 30-30 slug that knocked him from his horse. He hit the ground with a blow that knocked the wind out of him for a few

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seconds. Gurulé lay in a semiconscious state as Black Jack emptied his shells into the bodies of Levi Herzstein and Hermenejildo Gallegos.

Gurulé recalled later how he had continued to lay on the ground pretending to be dead as the outlaws finished eating their meal, saddled their horses and rode away. In relating the story to his children and grand children in later years Placido Gurulé said, "I knew if I moved a muscle I would be dead man."

Black Jack and Sam Ketchum were never caught or tried for the murders at the Plaza Largo that day, but according to stories handed down, Morris Herzstein was present in Clayton, New Mexico on April 26, 1901 for the hanging of Black Jack Ketchum, tried and convicted for a train robbery.

## Placido's ancestry

- 1) Placido Gurulé and Antonia Carrillo
- 2) Jose Miterio Gurulé and Maria Carlota Garcia
- 3) Juan Pablo Candelaria Gurulé and Maria Jacinta Gutierrez
- 4) Antonio Toribio Gurulé and Maria Rita Mirabal
- 5) Juan Antonio Gurulé and Maria Petrona Montoya
- 6) Antonio Gurulé and Antonia Quintana
- 7) Santiago Gurulé and Elena Gallegos

## Angela's Corner



In the last newsletter, I wrote about how excited I was to find my grandparents (Telesfor Chavez and Rafaela Gurulé) in the 1910 census for Albuquerque, New Mexico. The

format for the 1910 census contained a column for "number of years of present marriage" and the "0" told me they had recently been married. The 1910 census was taken in April of that year, so that narrowed down my search to the January - April timeframe to look for their marriage record. When I finally found their marriage record in January 1910, I started laughing. Why? I had their parents' names the whole time and didn't know it. I pulled out the 1910 census record and there they were -- Felipe Gurulé and Simona Sanchez -- living right next door to my grandparents.

Since then, I've learned a whole lot about census records. They're good, but you need to know some things before you start your search.

## Enumeration Dates

Enumeration dates are important. This is the effective date of the census. For the 1790-1820 census, the enumeration date was the first week in August. That meant if your ancestor was born in September 1820 they would not have been included in this census. The date was 1 June for the 1830-1900 censuses....15 April for the 1910 census.....and 1 January for the 1920 census. Trying to nail down the year of birth from the "age" listed on the census can lead to mistakes without knowing the enumeration dates. For example, if a person were alive on 1 Jan 1920, their name was recorded even if they were dead by the time the census was taken. Each census year contained different information on the forms. The below web site contains forms you can print and study.

<http://www.ancestry.com/save/charts/census.htm>

## Who's living in the neighborhood?

Study the surrounding families. When families moved years ago, the

whole family moved together and they all lived close to each other. When you find your ancestor in the census, also look at the neighbors - more than likely they are relatives.

## Spelling Inconsistencies

Spelling problems. The census taker may have never heard of any of the Spanish and Indian surnames, and did their best guess at the spelling. They mixed guesswork with phonetic sounds to record what they heard. I've found the Gurulé surname spelled like Gurlay, Gurrola, Goolei, Goolay, etc.

## Data Errors

Data Mistakes. Many census takers traveled far distances, so when they arrived at a house and nobody was home, they may have asked the neighbors who gave their best guess. Or, if somebody answered the door, perhaps they did not know all the particulars. How did the babysitter know that some of the children in the house were actually nieces or nephews? "Francisco" may have also been written as "Francisca" on the census.

## Age Errors

"Ages" are the most common errors. People tend to subtract a few years from their age as they get older, and this is evident in the census records. I know how old these Gurulé's are because I've traced them from birth....to marriage....to children being born. That's why I'll find the oldest son in the house just being a few years younger than the mother. I used to wonder if the father had been married again until I discovered that "age" is just one of those things that people don't like to tell the truth about. By the way, it's the women that usually start subtracting first.

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## WE GET LETTERS



From Eva Jensen  
([erjensen@deq.state.ut.us](mailto:erjensen@deq.state.ut.us))

I'm looking for Paula Gurulé, born about 1759. She married Bartolo (Bartolome) Trujillo. They are shown as Spanish, having children born in the Sandia Sandoval, NM area. Their daughter Estefana, my direct Ancestor was married to Mariano Fresques.

### Artist Lectures at Museum



Polly E. Chávez, recently held a presentation about New Mexico Santos at the Carlsbad Museum and Art Center as

part of the museum's 'Living Traditions' lecture series. The event was held in conjunction with the museum's current exhibition 'Sublime Images: 19<sup>th</sup> Century Mexican Retablos. Polly spoke about New Mexican wooden santos and their place in the state's history and how they tie in to the tin Mexican retablos. She is a santera and paints retablos on wood.



## WHERE DO THE SPANISH TITLES COME FROM?

Excerpt from "The Last Conquistador" by Marc Simmons  
Anyone doing ancestry in New Mexico, Mexico or Spain has

seen or heard of titles used by our ancestors but what do they all mean?

We have figured out that if we see the title "Don" in front of someone's name like "Don Vito Corleone" in the movie "The God Father" he must have been someone important. Therefore, even the Italians used the title "Don".

... "One of the reasons people were willing to come to New Mexico was the promise of privilege. At the end of five years of living in the new world, they would receive the title **Hidalgo**, the lowest rank in the heirarchy of Spanish nobility. With it went the designation of **Caballero or Knight**, together with the same rights, honors, and privileges enjoyed by hidalgos and caballeros in Castile. Among these was the right to use the title **Don** before one's name (Don is an acronym formed from the first letters of the phrase - **de origen noble** 'of noble origin') which meant that the title holder was exempt from taxes, and freedom from arrest for debt."

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**Just Published** - 100 years of Santa Cruz Marriages - includes marriages from Trampas, Picuris, Pojoaque - Extracted by Henrietta Martinez Christmas & Patricia Sanchez Rau. \$45.00 inc. s/h - for more info - contact either party by e-mail- [leadville5@earthlink.net](mailto:leadville5@earthlink.net) or [hmc@trementina.com](mailto:hmc@trementina.com)

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