

The Gurulé Family Newsletter



Dedicated to the descendants of
Jacques Grolét

The Mystery of Marcos Gurulé y Ramirez

By Tommy Baca



Marcos Gurulé & Gabriela Gallegos

My interest in genealogy began as a young boy when my father's first cousin, José Bivián Gilbert (y Gurulé), showed me a book called "Origins of New Mexico Families" by Fray Angélico Chávez. Fray Angélico had my father's Baca lineage laid out from dad's grandmother to Don Cristóbal Baca and Doña Ana Ortiz of the Oñate period. Poof! There was my Baca lineage. So now what do I research? As I skimmed through the book, I read about several original New Mexico families, but I kept rereading one particular name: Gurulé.

My paternal grandmother was María Petronila Gurulé, daughter of Marcos Gurulé and Gabriela Gallegos de Gurulé.

To learn that the Gurulé name had French origins truly fascinated me.

When I began asking my father questions about his Gurulé family, he stated that he knew very little because things in the past didn't put food on the table. Primo Bivián (also a grandson of Marcos Gurulé and Gabriela Gallegos by their daughter Biviana) told me that Marcos' father drove a caravan between Chihuahua and New Mexico. My dad showed me a ledger his maternal grandfather kept. Most of the ledger had the Spanish Christmas play "Los Pastores" transcribed in it, and there were a few birth dates and marriage dates recorded. The inside back cover contained numbers being computed (like calculations of ages). Through the numbers was a signature: "Marcos Gurulé y Ramirez." By virtue of this signature, Marcos indicates that his father's surname is Gurulé and his mother's maiden name is Ramirez.

Even though my father said he knew very little about his family, by doing some probing, he remembered that his mother had cousins through the Gurulé family: Estanislada Archuleta Perez was Marcos Gurulé's niece; Felipe Salazar was Marcos' nephew. My father also remembered a "Tio Marcelino" and some relatives in Santa Rosa. My dad also mentioned that his grandpa Gurulé had lived with a group of monks or priests in a monastery or seminary type environment, working for them as a boy and receiving his education. Dad said that his grandpa almost became a priest because of this environment.

After a little research, I discovered that Estanislada Archuleta Pérez was the daughter of Mateo Archuleta and María Preciliana Gurulé, an older half-sister of Marcos Gurulé. I also discovered that Felipe Salazar was the son of Vicente Salazar and Estefana Gurulé, Marcos' sister (although Estefana Gurulé is a whole other story). And with the help of Angela Lewis, she found baptismal and marriage records of Preciliana, Marcelino, Miterio, Francisca, Petra, Estefana, and Jose Vicente Gurulé, children of Juan Pablo Candelario Gurulé

(and various wives). However, no baptismal record has yet to be found for Marcos Gurulé.

An 1870 NM Census record for Santa Fe Country, reprinted in Volume XII of La Herencia, shows the family #65 Pablo Gurulé (50), Refugia Romero (30), Estefana (9), Marcus (6), Petra (1)

However the 1880 NM Census record shows the household of Pablo Gurulé and Lucia Romero but lists a Marcos Romero, age 10 (b. abt. 1870), as stepson of Pablo.

1880 -- San Miguel County
Gurulé, Pablo, age 60
Gurulé, Lucia, age 45
Romero, Marcos, stepson, age 10
Romero, Bernard, stepson, age 10,
Gurulé, Petra, age 10
Gurulé, Estefana, age 7

However, if this Marcos Romero were actually my great-grandfather, why would he sign his name "Marcos Gurulé y Ramirez" in the ledger? Why not "y Romero?" Could this Marcos Romero actually be Pablo's stepson, and Marcos Gurulé y Ramirez be living with and working for the priests and monks? Also, the 1870 Census record shows the mother as "Refugia Romero" although some of Marcos' sister's records list the mother as "Rafaela Ramirez." Did the enumerator get both first and maiden name of the mother wrong?

Per his ledger, Marcos Gurulé married Gabriela Gallegos on 28 October 1882, in Chaperito, NM. If the "Marcos" listed in the 1870 census is the same person, then Marcos Gurulé married when he was 18 years old. If the "Marcos Romero" listed in the 1880 census is the same person, then Marcos Gurulé married when he was 12 years old.

So who is Marcos Gurulé y Ramirez? Is he a Romero? Is he a Gurulé? Or, since we can find no records perhaps he is someone else that the Gurulé family took in?

The search goes on.

The Gurulé Family Newsletter

Meet Tommy Baca

My name is Tommy Baca and I've been interested in genealogy for more than 25 years, having seen my Baca genealogy laid out for me in "Origins of New Mexico Families." I am tied to the Gurulé family by way of my paternal grandmother, María Petronila Gurulé.

After living away from New Mexico for fourteen years, I decided to return to my home state in August 2002, just in time for chile season.

I work from my home in Santa Fe for the same company I was with in Virginia as a technical writer of software documentation. When I'm not taking my German shepherd and Jack Russell Terrier for walks, I'm "looking for dead people" as some of my relatives refer to genealogy. I also enjoy cooking (especially with green chile) and still shudder when I think of the year 1997, the year my chile source didn't send green chile to me in Virginia.



Higinia (H is silent) Gallegos A sad but true story

By Flavio Gurulé

This incident happened in northern New Mexico in a ranch just over 3 miles west of the community of Cebolla next to my Grandparents (Candido and Clarita) Gurulé's ranch. Cebolla is located 12 miles south of Tierra Amarilla on US 84/285. Estimated population of Cebolla at that time was approximately 5,000 people. Their way of life was mostly farming and ranching.

The year was around 1933 plus or minus 2 years. This happened during the month of February, and as the saying goes *Febrero es loco y Marzo poco*, (February can be crazy and March to some extent). People in northern New Mexico were already tired of the cold and snowy weather they had been experiencing for the past 2 or 3 months. However, for the past few days they had been experiencing some true "Indian summer" weather. People there were excited about it and were starting to clear their irrigation ditches and other things in

preparation for their gardening and pastureland for their animals.

The neighbor's ranch to the west of my grandparents, Candido & Clarita Gurulé, belonged to Ulogio/Soraida Gallegos. Ulogio's house was about ¼ mile from my Grandparent's house. Soraida was close to the end of her pregnancy at that time. Their house was at a vantage point where she could see some of the things that were going on in the ranch. In this case she could see her husband busy with the ditch. Further away was their herd of goats. One of the times that she looked out the window she noticed that the herd of goats seemed uneasy. Animals have instincts that humans lack.

Soon afterwards, Soraida noticed that the goats took off into the wooded area of their land. In order to avoid the trouble of having to search for them deep into the woods she told her daughter, Higinia (approximately 7 years of age) to go intercept them and herd them back before the coyotes would get to them. Higinia liked being outside. She had helped her father several times corralling them for the night.

Because the weather was nice and warm Higinia left with only her dress on. Not long after Higinia went after the goats, Soraida noticed that the weather was changing. The wind started blowing and the clouds started to appear. The sudden change in weather bothered Soraida because her daughter was taking a long time. Before long the weather went from bad to worse. A real blizzard was now approaching and Ulogio was making his way back to the house.

Because of her condition Soraida did not go after her daughter. When Ulogio got close to the house she rushed out to meet him and tell him about the terrible circumstances. He asked his wife to walk over their closest neighbors, the Gurulé ranch, and ask for their help. He rushed into the house, grabbed his coat and rushed out to find their daughter. Soraida walked over to my Grandfather's house and told them about the situation. At that time my Father, Mack, was

working at a sawmill in Dulce. However, Candido and my uncles Dismel and Alvino were home and old enough to help in the search. Uncle Juan who was about 12 was sent to alert the other neighbors. Those neighbors then alerted other neighbors and before long a lot of the people from Cebolla and Las Nutrias knew about the family's misfortune. People believe that because of the extreme youth of Higinia most of the available men went out searching for her.

The Search

The men searched all through the night and in the morning they gathered at Higinia's house for any news and or directions. The bad weather continued and the agreement for the second day was for the men to warm-up, eat and continue the search. If anybody was to find her they were supposed to shoot their gun/rifle 3 times up to the sky in order to let others know about the progress. Those further away in turn were supposed to do the same to warn others in the distance.

A neighbor (Fermin Maez, wife's name is Cordilia) who lived deep into the woods about 2 miles from the victim's house was a strong believer in God. About 2:00 in the morning of the third day Fermin had a very unusual dream where an Angel appeared to him. The Angel was telling him to get up, light a candle, go outside and the flame from the candle would point him in the direction that he must follow. He followed the Angel's order and started walking in the direction as ordered. He came upon an old piñon tree that was leaning almost all the way down to the ground. Higinia, in search of protection from the weather, had crawled under that tree. They said that she had buried most of her body in a bunch of piñon needles.

With the light from the candle Fermin saw that her face had a happy smile to it as if she was having a good dream. He talked to her but there was no response. He then touched her face and noticed that it was as cold as ice. It was at that time that the Angel released him from his trance. He came to his complete senses at that time and fired the 3 shots as agreed to previously. Because she was

The Gurulé Family Newsletter

lifeless he went back to his house, about 1/8 of a mile away, and again fired his gun 3 times. Soon after, others started gathering there.

A decision was made by those present to leave the body right where it was found. The worst thing had already happened and there was no use to disturb others in their house at that time of the night. Most of all, they didn't want to disturb the family of the victim because of the mother's condition. Fermin took them to where the body was and for the rest of the night they made a big *luminaria* (bonfire) close to Higinia's body to keep themselves warm, pray the rosary and make plans for the next day. Because this incident happened in a big wooded area that separates the communities of Cebolla and Las Nutrias and because people from both places were involved in the search, they decided to have somebody ring the church bells (*doblar las campanas del santuario*) at about the same hour (probably 8:00 or 9:00 AM). In those days, chapel bells that rang at odd times, with a particular sequence, meant that death had come to the community (life before the telephone). However, it was necessary to let the parents know first. They did not want people to go to their house, and frighten them, to give them their condolences.

At dawn, 3 horsemen made the trip to involve the victim's neighbors, including a *partera* (midwife), before conveying the bad news. At the victim's house they had Ulogio come out to talk to the horsemen while the invited neighbors got there. The neighbor of most importance was Adolfo, Ulogio's brother, and his wife Eufemia (Eufemia Gurulé-Gallegos is the sister of my Grandfather Candido). The news was well received by the family. They had been expecting what they heard.

In the meantime Fermin Maez, the man who found the body, had hitched his team of horses to the wagon to bring the body of Higinia to her house. When Higinia's body arrived at the house her body was placed on top of the kitchen table. The women wept while the men tried to console them by talking to them

and by praying. As soon as people heard about the tragic news they went over to give the family their condolences.

The biggest surprise came when the body started thawing out. Higinia's eyes, still open, filled up with tears and soon after some liquid from under her body started dripping from the table. Somebody in the crowd mentioned the fact that Higinia seemed to be coming back to life because of tears in her eyes and what seemed like she was urinating. At that time prayers within the room intensified and Soraida, Higinia's mother, could not take it any longer and she collapsed. Adolfo, Higinia's uncle, was called in and very soon he figured out what the situation was. He announced that she was not coming back to life. He let them know that it was only the ice around her body that was melting away.



The funeral that followed was well attended and many years later people would talk about the biggest funeral ever held in Cebolla. Most of the men inside the church excused themselves to allow some of the women to attend the mass. For about ¼ of a mile around the church there were horses, horse drawn wagons, as well as a few automobiles.

Editor's Note: The picture of the funeral is an illustration of a funeral from 1931 and is not that of Higinia. The girls wearing white veils were from the Daughters of Mary who escorted the funeral procession when the deceased was a child. P.Rau

Meet Flavio Gurulé

Flavio was reared in Cebolla, in Northern New Mexico. He was a member of the US Army during the Vietnam conflict. In 1972, he married Myrna Lujan and they have two sons, ages 28 and 22.



Flavio got his BS from New Mexico Highlands University in Las Vegas and his master's degree in electrical engineering and computer science from UNM. After having worked at Los Alamos for nearly 30 years, he is getting set to retire shortly. Flavio and Myrna plan to live part time in Cebolla where he is going to take up his avocation of genealogy and writing.

REMEMBERING OUR ANCESTORS

*From Angela Lewis
(Albuquerque, NM)*

Damasio Antonio Gurulé

I would have loved to have met my great-great grandfather, Damascio Antonio Gurulé. He sounded like such an interesting character. He married three times and fathered his last child at age 73. In the late 1890's Albuquerque Daily Citizen newspaper, I find him appearing in court a lot - sometimes for land transactions and other times for fighting. I have a picture of his son, Felipe de Jesus Gurulé, so I can at least imagine what he might have looked like.



*From Rita Sanchez-Griswold
(San Diego, CA)*

Charles Henry Coleman

As children this lovely story my mother told us captured our imaginations. She said her

The Gurulé Family Newsletter

grandfather, Charles Henry Coleman, was a soldier in the U.S. Dragoons and stationed in Dona Ana after the U.S. takeover. One day he saw my great-grandmother, Macedonia Cruz, dancing the Matachines and fell in love at first sight. He turned to his friend and said, "See that girl dancing? I'm gonna marry her!" She was 15.



*From Cynthia Lucero
Thompson (Torrence, CA)*
Modesto Ortiz



When I began my family tree search on my father's maternal side, the farthest back I knew was my great great grandmother, Estefana Martin Sandoval. My father told me her husband's surname was Ortiz, but didn't know his first name and no one else in the family did either. Then one day my father told me that when he was a little boy his mother took him for a walk one day and pointed across the street to an office and said, "That's your great grandfather's office." But she didn't take him across the street to meet him or anything. That was it. My dad told me he remembers it was on Central Ave, but he never went there again and he didn't know what kind of office it was. I took this with a grain of salt, because my father had a tendency to make up stories and I thought maybe he was just trying to give me some kind of information, even if it wasn't really true. One day I spoke to a second cousin that I met online (and hadn't seen in 40 years) and he told me that when

he was a boy he used to stay at our great grandmother Teodora's house (Estefana's daughter) and she told him stories about how her father met Billy the Kid, and that he was friends with the famous Elfego Baca. She said her father was a lawyer and he and Elfego Baca worked together. My cousin laughed as he told me this, saying that he thought that my grandma was just entertaining him with stories. He never believed it. None of us had ever heard anything about her father much less that he was an attorney.

Last year, I found my gg grandfather was named Modesto Ortiz and he WAS a lawyer! He and all of his 5 brothers were all attorneys. In an address directory from Old Town in the 1920's Modesto's office is listed on Central Avenue, as was the law office of Elfego Baca. The home of Elfego Baca is listed on Central Avenue and in the 1930 Census I found Modesto and his second family living on Central Ave also. Then I found my gg grandfather Modesto Ortiz's Obituary and Elfego Baca is listed as a pallbearer at his funeral. Modesto was a politician, as was Elfego Baca, and many famous lawyers and politicians are listed as attending his funeral. So my father and my great grandmother were not making up stories :) Sometimes these little stories turn out to be true.



*From Yvonne (Castaneda)
Sprague (Murrieta, CA)*

Henry Gurule Donaldson

I have a copy of a letter (acquired from another cousin) that my grand uncle (Henry

Gurulé Donaldson) wrote in 1896 to one of his sisters in Oregon. The contents indicate he was twenty-one and living in Silver City, NM at the time. It said that he, his Mother Marcelina Gurulé Donaldson as well as his other sisters were doing well. They had been separated at a young age. When I was a young girl I never heard about him. I wish I knew more about his life.

*From Bea McKamie,
(Colorado Springs, CO)*

Eusebio Hernandez &
Mercedes Silva Hernandez

My grandparents, Eusebio Hernandez and Mercedes (Silva) Hernandez, left Mexico to start their travels to the United States during the Mexican Revolution and even lost a child during that time. My grandfather earned money by being a bare-knuckled boxer. My grandmother was 1 of 17 children and my grandfather was 1 of 10. Their life was very hard during this time. My grandmother mentioned Pancho Villa plus his men and their horses stopping by their house to get water from their well.



*From Margaret Clarke,
(Roswell, NM)*

I am a melting pot of those who came before who took chances to make a better life for their descendents. I am a product of their history and their choices. I've traced my dad's mother's family back to the farmlands in the Belen area in the late 1700's, giving me a heritage of Spanish and Navajo (possibly Isleta Pueblo).

The Gurulé Family Newsletter

My dad's father's side has taken me back to the farmlands and coal mines of Pennsylvania and the copper mines of Devonshire, England in the late 1700's, giving me the heritage of German on one side and English on the other.

My mother's father's side has led me back to Newfoundland in the mid 1800's to the whaling ships and an Irish heritage. Her mother's family gives me my French heritage and has taken me back to the west coast region of France in the late 1500's.

*From Anna Ulibarri
(Pico Rivera, CA)*



**Pedro Antonio Griego
Son of Nicolas Griego**

My GGGrandmother Ysabel Gurulé's son Nicholas Griego was a deputy sheriff in Puerto de Luna, NM during the time of Billy the Kid. My Aunt told me that when they were looking for Billy he was hiding at Nicholas's house. I found a mention of Nicholas in a book called "The Lincoln County Wars." Nicolas owned a Saloon in Santa Rosa, New Mexico, close to the Blue Hole, Billy the Kid's hideout.

Pedro Antonio Griego, the son of Nicolas told me another story about Nicolas. One day Nicolas was going to water his garden and passed by the Laguna de los Griego's and heard a lady singing. He saw a women sitting on a rock combing her hair with a shell and saw that she was half women and half fish. When she saw him, she dived into the lake. Nicholas came home and he was so scared but told everyone

what he saw. Everyday he went back to look for her but never saw her again.

In 1976 my husband and I went to Santa Rosa Chamber of Commerce to get information on Santa Rosa. Imagine my surprise when a book about the history of Santa Rosa had the story about the legend of the Mermaids.

MURDER IN CABEZON, NM

Contributed by Mary Kaeny
from a book by Jack Rittenhouse

Cabezon, New Mexico, a sleepy little town in Sandoval County where one would think that nothing ever happened. The population was mostly farmers and ranchers. Local entertainment was a baptism, a wedding or a funeral. Life went on year after year but then in the spring of 1908 things changed and not for the better.

Cabezon had a small post office and it was discovered that some funds were missing. A postal inspector was sent out to investigate the matter. The Postmaster Emiliano Sandoval was a well-respected citizen, former sheriff of Sandoval County, prominent in political affairs and member of a respected local family. Nevertheless he had people who didn't like him.

One of these was Juan Valdez, who lived outside of the village. When the postal inspector questioned him, he indicated "well, there is my Compadre Emiliano has the keys and lives right near the place. You ask me who do I think did it? Who do you think?"

When the news reached Emiliano, he was notably upset. The men of the Rio Puerco Valley were men of deep pride. What happened next became one of the legends of Cabezon, since the

official records were lost in a courthouse fire and all that remained were the newspaper accounts.

On the night of May 4, 1908 a group of Cabezon men mounted up and rode a short distance out of town. Some didn't have horses so several were mounted double. They rose to the adobe house of Juan Valdez where he lay in his bed with his two sons asleep on pallets in the same room. The riders carried axes and one after another they took a single swing at Valdez. Then they rode into the darkness, leaving a decapitated compadre who would speak no more.

The chief suspects included Albino Gurulé, Emiliano Sandoval and Antonio Gonzales, even though the accounts differed as to the number of participants from three to seven. These three went on the run but were finally captured by New Mexico's mounted police on June 25. The newspapers stated that Valdez's sons "positively identified" Emiliano Sandoval reportedly dealt the fatal blow.

On July 1, 1809, the first hearing was held. Twenty-five men were called, but only twelve were asked to testify at the hearing. Sandoval and Gurulé offered no defense at the hearing by agreement that they be set free on bond. Sandoval promptly produced bond backed by Jesus Maria Sandoval and Candido Gonzales. Albino Gurulé was represented by attorney Modesto Ortiz (see page 2) but could not post bond immediately. Antonio Gonzales produced an alibi and was set free.

A true bill for the murder of Juan Valdez was returned against Emiliano Sandoval and Albino Gurulé by the Sandoval County Grand Jury, which met in Bernalillo about six months later.

The Gurulé Family Newsletter

The details of the actual trial are missing but in the end both Emiliano Sandoval and Albino Gurulé were freed. Emiliano continued to be a respected citizen of Cabezon. Albino was not heard from again so it is presumed he returned to his family and lived out the rest of his life in peace.

The missing funds from the post office? No official action was ever taken so the postal inspector must have dropped the investigation.

This family enumerated in the 1900 census La Ventana Precinct No 21, Bernalillo County - 22th day of June 1900 MORA, Guadalupe - head W F Dec 1842 59 Wid Gurulé, Albino son W M Nov 1857, 42 Wid; Gurulé, Leandro son W M Jul 1880, 19 Gurulé, Virginia Gd dau W F Mar 1884, 16 Gurulé, Luciano Gd son W M Feb 1893, 7 Guadalupe's first husband must have been a Gurulé

History Rewritten

A recent article in the East Valley Tribune in Mesa, Arizona had a paragraph that captured the attention of cousin Eller Chavez Klauberg. The article claims that NO pioneers of European descent ever dug an irrigation ditch in this country until the Mormons diverted City Creek to cultivate Salt Lake City in 1847.

I think there are a few of us with descendency from the Spaniards who settled in New Mexico, Arizona or California who would disagree with that writer. Our ancestors all knew the uses of irrigation and had

brought the knowledge with them from Spain.

HONORING OUR MILITARY MEN & WOMEN

PAUL KELLEY

Pablita Marhalls's son Paul Kelley, Jr. is stationed at Lake Apolaka Coast Guard Station in Florida where he flies air reconnaissance over the gulf waters.

Angela's Corner



The more I do genealogy, the more I realize how little I know. I never realized how much there was to learn from a baptism record, or from just the child's name. I also admit to never paying much attention to the padrinos (godparents) listed on the records.

Baptism records contain a variety of information. If you're lucky, it will be a full declaration of the child's name, parents' names, maternal and paternal grandparents' names, godparents' names, date of birth and place of birth, status of legitimacy, and the residence and places of birth for the parents. If the family was among the more prosperous in the community, the parents would be recorded with the titles Don and Doña, often abbreviated as D. and Da. If the child grew and married in the same church, then the marriage information

was included with the baptismal record.

For those of you who have searched the baptism records, you know they can be very frustrating. First of all, many times there's going to be errors on the baptism record. Why? Most of the times it was because the parents were not present at the baptism ceremony. It was the padrinos that took the child to the church. The most common error will be with the recording of the mother's surname. And then sometimes I've even wonder about the church clerks and their recording of the names in the baptismal books. How many times have you found names that are in the wrong place like the madrina listed as the mother?

Pay attention to the padrinos listed. This is something I've failed to do, and now find myself going back and looking at them. I was recently looking through the introduction at the front of the "Albuquerque Baptisms (1706-1850)" book and there was some interesting information that I had never noticed before. In the introduction it talks about the landed families, and states that among the landed families, maternal grandparents were usually godparents of the first-born child, and paternal godparents of the second born child. Relatives or close friends were chosen for the younger children. Patronos (civilian or military officials) were chosen as godparents for the less affluent families. Looking back at some of the early Gurulé records, I can see these connections now.

I did some Internet searching on how children were named, and

The Gurulé Family Newsletter

found so much interesting information. It was common practice for a child to have several first (given) names, usually two or three, which was believe to ensure protection by the greatest number of saints. Often the child was named for the patron saint of the church of their hometown or the child was born on the feast day of the saint. How many times have you seen names "de los Dolores" as the middle name of one of your ancestors? You'll find Maria as the first name (for the mother of Jesus) and Jose (Joseph) for the earthly father of Jesus.

It would be great if these naming conventions were set policy on all records and then we wouldn't have problems deciphering the baptism record. Of course, it's not that easy. The Spanish practice of assigning surnames from maternal and paternal lines can impact your research, as can the practice of mixed, compound and multiple first names. However, you must admit that understanding a bit more about naming conventions gives more opportunities for identifying and tracing ancestors.

Editor's Note: It was also a common practice among the people with strong Spanish ties at least once during the woman's marriage; she would sign at least one document with her mother's maiden name.



The Role of the Padrinos

Besides acting as godparents at the baptism of the child, the godparents or padrinos had a moral responsibility for the upbringing of the children. It was such an important position that they were considered co-parents. This also included taking the child into their home in case of

the parents' death. That is the reason they were chosen with such care. The padrinos also became intimate members of the family and the child had persons to whom he or she was special.

Excerpted from an article by
Adrian Bustamante, PhD

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

- Jan 5 Pablita Mason
- Jan 12 Gina Johnston
- Jan 30 David Antonio Gurulé
- Jan 31 Jo Coffman
- Feb 3 Lynette Gurulé
- Feb 17 Joe Garcia
- Mar 1 Bea McKamie
- Mar 14 Robert Lee Gurulé
- Mar 15 Michael Dornseifer
- Mar 16 Gloria Gonzales
- Mar 23 Tom Montoya
- Mar 25 Flavio Gurulé
- Mar 27 Andrew Gurulé
- Mar 29 Cipriano Castellano
- Mar 31 Liz Rivera
- April 8 Ana Ulibarri
- April 21 Carma Owen
- April 21 Bonnye Ford
- May 20 Rita Sanchez
- May 23 Bonnie White
- May 24 Stephanie Thomas

We Get Letters



From Colleen
canoyes@msn.com

I am a Gurulé descendant but am not sure where we fit in. I have gone back as far as my great grandfather Guillermo Gurulé who we believe was born in 1880 and died in 1951 he married Aurelia Baca

who was born December 20, 1889 and died July 1, 1981. They had 9 children, Manuelita, Joseph, Cleo, Elena, Lillian, Genevive, Anthony and Reyes. Any help you could give me would be great! Thank you,

1920 Census Information - Colorado, Archuleta County
Guillermo Gurulé (1878, age 41, CO), Aurelia (1887, age 33, CO), Reyes (dau, 1910, age 10, CO), Genoveva (1914, age 6, CO), Feliberto (1916, age 4, CO)

* * * * *

Recipes

Natilla a/k/a Leche con Huevo

This recipe has been in my family for generations. My mother used to tell us that it was brought to New Mexico from Spain. When my sister and I went to Toledo, Spain a couple of years ago, they were serving Natilla, just like my mother made.
Pat Sanchez Rau

Yield: 6-8 servings
Cooking Time: 30-45 minutes

- 4 eggs, separated
- 1/8 teaspoon salt
- 1/4 cup flour
- 4 cups milk
- 3/4 cups sugar
- Nutmeg
- Cinnamon

1. Place egg yolks, flour, and 1 cup of milk in a small mixing bowl. Stir to make a smooth paste. Set aside.
2. Place the remaining milk, sugar, and salt in a medium-sized saucepan and scald at medium heat. Do not boil.
3. Add the egg mixture to the scalded milk and continue to cook at medium heat until a soft custard consistency is reached. Remove custard from heat and allow to cool to room temperature.
4. Beat the egg whites in a medium-sized mixing bowl until they are stiff, but not dry. Fold the egg whites into the custard, chill, and garnish with nutmeg and cinnamon before serving.

The Gurulé Family Newsletter

Published & Edited by Patricia Sanchez Rau Contributing Editor - Angela Lewis and the Gurulé Family WebPages. For the benefit of the Jacque Grolet/Gurulé Family Descendents – All rights reserved.

We welcome the contribution of story ideas, stories, genealogy queries and milestone events in your lives. You may submit them to: Patricia Sanchez Rau, 5523 E. Old Farm Circle, Colo. Springs, CO 80917 - phone 719/596-7471 or

e-mail leadville5@earthlink.net

or

Angela Lewis – P.O. Box 5382
Albuquerque, NM, 87185 - 5382

e-mail gen4nm@nmia.com or

Angela@USRoots.com