

Gurulé Family Newsletter

Published by and for the Descendants of Jacques Grolé & Elena Gallegos©

February 2020

Issue 10



FROM OUR FACEBOOK WEBMASTER ROBERT P. GURULÉ

I have always been interested in my Gurulé heritage and knew a little about our story, but my knowledge was limited to what my father and uncles had told me. Through a Google search in 2004, I discovered the amazing work of Angela Lewis through the GuruléFamily.org website and I subscribed to the email list. I became fascinated by Jaques Grolet, the La Salle expedition, and my place in this rich history. Longing for more connection and greater exposure to our history among those with Gurulé ancestry, I created the Gurulé Family Facebook Group on February 24th, 2009. Today with over 700 members, it is the largest “Gurulé” online community in the world! Although Angela respectfully declined my invitation to be a co-admin on the Facebook page when we launched due to her demanding work schedule, she came on board upon her retirement and has been such a blessing to all of us in the group ever since!

On October 25th, 2010, Angela helped me with my Gurulé lineage via email and I discovered that I am a direct descendant from two different lines (Family #1 and #5). How exciting to be able to trace my family members all the way back to Jaques Grolet himself! Over the years, Angela and I had become great friends through email and Facebook; but we had never met in person, until we would finally meet in my hometown of Pueblo, Colorado on August 18th, 2018, when Angela attended a genealogy conference. We would meet again for the Elena Gallegos Historical marker dedication on September 21st and 22nd, 2018, in Albuquerque, NM where she asked me to be the speaker at the dedication (what an honor!). I am blessed to have Angela in my life and it's a joy to be co-administrating the Gurulé Facebook page together helping **YOU** make those family connections! – Robert P. Gurulé, Pueblo West, CO



Angela Lewis and Robert Gurulé

A NEW GROLET/GROLE MYSTERY?

By

Patricia Sanchez Rau

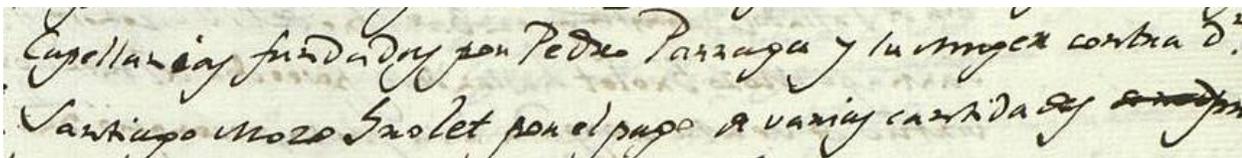
INTRODUCTION: When **Jacques Grolet** and his companions **Pierre Muesnier** and **Jean L'Archeveque** were found by the Spanish soldiers in April 1689, they had been living among the Indians since 1687 after the death of LaSalle and the ill fated French expedition. Grolet had actually deserted the expedition a year before the others and had been living among the Tejas Indians. When the three met the Spanish soldiers, they were taken to Mexico City first where they were imprisoned for five months and then sent to Spain about December 1689 for about two years. About five months after arriving in Cadiz, the court was petitioned to give each man two reales a day stipend for the sustenance for the poor dying foreigners, however, five more months passed before the petition was approved. The prisoners were still in jail for another two years when they again petitioned the court for freedom outright or to be returned to the Indies so they could serve the King of Spain.

The Spanish did not want the Frenchmen to return to France, because Spain and France were at war, so the King decided that they should be sent back to Mexico to be dealt with by the Viceroy. They were given a stipend for clothing and back allowance for the time served in prison. They left Spain in July 1692 and the next time they are mentioned is when they were signing up to join the settlers for the Velasco/Farfan muster rolls in September 1693 with the families who were going to New Mexico. They were listed in the muster roll as “forzados” or convicts in all the musters. In their case being ‘forced’ to join the colony was probably a more appropriate word because after they arrived in New Mexico they do not appear to be ostracized in any way.

Jacques Grolet a/k/a “**Santiago Grolet or Gurulé**” as he was known in New Mexico had married **Elena Gallegos** and had a son Antonio Gurulé in 1703 and supposedly is dead by 1711 when Elena Gallegos is listed as a widow.¹

NEW GROLET DOCUMENT DISCOVERED: Recently at the LDS Salt Lake City Conference, one of Angela Lewis’ friends (Cheryl Burbank) found a document² with the name **Santiago Grolet** in the body². She copied all the pages and I was asked to translate them. Rather than writing the document verbatim – I am opting to give you a synopsis of what transpired as the document was very difficult to read and translate.

Who: **Santiago “Mozo” Grolet** – translated means **Jaques Grolet Jr.**

A snippet of a handwritten document in Spanish. The text is written in cursive and appears to be a legal document or a record. The visible text includes: "Escollencia fundada por Pedro Parraga y su mujer contra d." and "Santiago mozo Grolet por el pago de varias cantidades de dinero".

What: A lawsuit or complaint filed against **Santiago “el mozo” Grolet** for failing to pay interest due on an agreement. The lawsuit was filed in Tribunal of Valladolid and the Commandant of the Provincial Region.

The best way to describe this agreement is using the terms from New Mexico which used the barter system instead of “bank loans.” The landowner in New Mexico would have items or animals that needed to be traded or cared for, so he would make an agreement with someone to “raise the cattle or sheep” or take trade goods to Mexico, and in return he (grantee) would keep a percentage of the animals or goods making sure that the landowner or “grantor” got his animals or goods back with interest taken every year. Interest had to be paid whether or not the goods got to Mexico or whether or not there was a drought and any of the animals died. In Spanish, the agreement is called “al partido.”

Where: City of Valladolid (country not listed). However, there are two cities by the same name – Valladolid, Mexico and Valladolid, Spain. No country is identified; however, to me the Spanish in the document is very different than the documents I have translated from Mexico so I believe the lawsuit takes place in Valladolid, Spain.



*Exped. de competencia e jurisdiccion del Tribunal de Valladolid
con el Comandante del Regimiento Provincial de aquella Ciudad*

When: The lawsuit or complaint is issued on 13 November 1736 with follow up dates of, 7 October 1791, 3 September 1793, and a final date of 7 August 1801.

13. de Nov. de 1736. 7. de Octub. de 91. e

*en lo que se trata de no haberse hecho alg. El J. de J. por un auto de 7. de
Agosto de 80. dixo: In la parte de D. Santiago mozo Grolet con:*

What is it all about? The document appears to be a money loan for some unknown service and **Santiago Grolet** was lent the amount of 450 pesos, 150 was paid back and 300 was still owed with an interest rate of 3% per 100. The agreement was between **Santiago el mozo Grolet** and don **Pedro Parsaga** and his wife doña **Beatriz Hidalgo de la Peña** and the complaint was simply that the interest has not been paid. He is given 3 days to pay. No disposition listed.

The next entries in 1791 to 1793 again appear that the interest for the loan(s) has not been paid in full and again Grolet is given a short time to pay up. He must have paid up the amounts due,

because no disposition is listed – other than what is stated above. The last entry in August of 1801 simply says the loan period has expired.

ANALYSIS: So, who is Santiago el mozo Grolet? We don't know. We were hoping that some clues would be left in this archive however, no real identification was provided in the document. It is possible that he is a son of **Jacques (Santiago Grolet)** born in Spain or Mexico, although it seems that Jacques is mainly a prisoner during the time he was in those countries with only a short time of freedom before being sent back to Mexico.

At the time Grolet and his companions were taken by the Spanish to Mexico City, Grolet said his age was 29 in May 1689, making him born 1660. We know that when his wife **Elena Gallegos** applied for her cattle brand in 1712, she identified herself as a widow, yet no death record was ever found for **Santiago Grolet** in New Mexico. Usually if people left the colony without permission, soldiers would have been sent out after them signifying that it was unlikely that Grolet ever made it back to Spain or Mexico.

The court proceedings taking place in Valladolid are taking place in 1736 would mean **that Santiago Grolet** would have been 76 if it is the elder. However, the court case drags on for 56 years so this eliminates our **Jacques (Santiago) Grolet**. So age wise, this could be son of **Jacques Grolet**. One of the possibilities is that Grolet had a small child with him when they met the soldiers and no mention is made of any child – however, children less than 7 years of age are seldom mentioned in any document.

Or...did our Santiago have a child with someone else after they were freed from prison in Spain?

After working on the story, I did a name search of all the parties listed in the document on the LDS website and came up with nothing. I searched both Mexico and Spain for the plaintiffs and also searched for **Jacques Grolet** (younger) in France.

Maybe someday another document will be found that can corroborate this article and help identify who Santiago "El Mozo" Grolet might be?

ACKNOWLEDGEMENTS: Thanks to Cheryl Burbank for finding the document and sending to Angela Lewis.

Sources:

1. Compiled by Colligan, John and Esquibel, José Antonio, "*The Spanish Re-Colonization of New Mexico*," HGRC, Albuquerque, NM, 1999, pp. 59-67. 2
2. [Pares.mcu.es/ParesBusquedas20/catalogo/description/3902109?fbclid=IwAR07mWQoLz-OhJFfKZ6BG_3c2-SJC2kcJpYDcvbGQi7Fx3jT8s3Qvm3t3E0](https://pares.mcu.es/ParesBusquedas20/catalogo/description/3902109?fbclid=IwAR07mWQoLz-OhJFfKZ6BG_3c2-SJC2kcJpYDcvbGQi7Fx3jT8s3Qvm3t3E0)

JUAN CRISOSTOMO GURULÉ

A man with two faces

By
Andrew Gurulé



Figure 1 Juan Crisostomo and Maria Francisca Sisneros with baby Tranquilino Gurulé

Juan Crisostomo Gurulé was born in Algodones, New Mexico Territory, and was baptized on February 15, 1855, at Peña Blanca, New Mexico Territory, the son of Juan Cristobal Gurulé and Gertrudis Gutierrez. He is found under Family #5.

First Marriage Family #1

According to census records from 1880, his first wife, Maria Francisca Sisneros was from Trinidad, Colorado. According to the baptismal records, Juan Crisostomo Gurulé and Maria Francisca Sisneros had at least three children. First child was a son Emilio Gurulé born February 26, 1877. Second child was a daughter Maria Lucinda Gurulé born June 15, 1878. The third child was a son Jose Tranquilino Gurulé was born July 6, 1880. No marriage record was found.

Second Marriage Family #2

Maria Virginia (Delfinia) Matilde Gurulé was born December 26, 1869, in Cañoncito, New Mexico Territory, the daughter of Juan Gurulé and Francisca Padilla. She is found under Family #1. She married Juan Crisostomo Gurulé on October 14, 1887 in Santa Fe.

From Santa Fe Marriages (1858 to 1889)– 14 Nov 1887 - Juan Crisostomo Gurulé, single, legitimate son of Juan Cristobal Gurulé and Gertrudis Gutierrez, deceased, with Virginia Gurulé, from La Cañada de los Alamos, single, legit d/ Juan Gurulé and Francisca Padilla, pad/ Manuel Gurulé and Guadalupe Ribera.

Ten children were born to Maria Virginia Gurulé and Juan Crisostomo Gurulé: Jose Daniel Gurulé born January 3, 1889; Delfinia Gurulé born June 25, 1890; Paula Gurulé born January 25, 1892; Toribio Gurulé born March 15, 1893; Estevan Gurulé born December 26, 1894 (same day as his mother); Jose Encarnacion Gurulé born March 28, 1897; Maria Lugarda Gurulé born February 6, 1901; Maria Florinda Gurulé born April 10, 1904; Faustina Gurulé born 1913; and Ernesto Gurulé born 1919 (the last two children appear in the 1920 census in El Rito, however no further baptism records were found).²

Juan Crisostomo Gurulé Fraud, Adultery (Bigamy)

According to the New Mexico Territorial Penitentiary records (1884 – 1912), Juan Crisostomo Gurulé was convicted twice in his life time. He was convicted for Fraud in 1885 and in 1895 was convicted for Bigamy.

Fraud

I had never heard the horse fraud story until a record surfaced in the New Mexico Territorial Penitentiary archives. It seems that Juan Crisostomo Gurulé bought a stolen horse and later sold it making him a horse thief, a very serious offense. So in 1885, he was sentenced to two years for fraudulently selling a horse, prison time to be served in the New Mexico Territorial Penitentiary. For this crime, he was pardoned by Governor Ross of the New Mexico Territory of the time. As we can see, he was not married to Maria Virginia Gurulé, but was married to Maria Francisca Sisneros who lived in Trinidad, CO at the time.

At the time of this conviction, prison records indicate that he was 27 years old, weighed 151 pounds and was 5' 8" tall. He had brown eyes, black hair and a dark complexion. His occupation was a clerk. Records here show that he could read and write, but had no high school or college education.

Bigamy

A story that was shared with our family when growing up with my Grandfather Estevan Gurulé, was a story about his father Juan Crisostomo Gurulé having served prison time for bigamy. Recently some collaborative information has surfaced to substantiate this story. According to the New Mexico Territorial Penitentiary records of 1884 – 1912, records show that in 1895 Juan Crisostomo Gurulé was serving time for adultery. He spent one year in prison for that crime. During this time, he was married to Maria Francisca Sisneros in Colorado, while at the same time was married to Maria Virginia Gurulé in New Mexico. Francisca Sisneros was the one who pressed the charge of bigamy.

When convicted, records show that he had 5 children. When he was in prison, Maria Virginia Gurulé was 5 months pregnant with my Grandfather Estevan who was born on December 26, 1895. Juan Crisostomo was released for good behavior and time served on July 7, 1896.

At the time of this conviction, records indicate that he was 38 years old and weighed 150 pounds and was 5' 9" tall. At this time it showed that he had a beard. His occupations at this time are shown to be a blacksmith and shoe maker. His education level changed to that of having a high school and college education.

Livestock Trader

To try and put this all into perspective, my Grandfather Estevan Gurulé told us stories about his father Juan Crisostomo Gurulé being a livestock trader. As the story goes, Juan Crisostomo Gurulé used to travel between New Mexico and Colorado dealing with small local sheep ranchers gathering livestock on consignment and trusting him to pay them on his return trip home. He would make money by selling all the livestock at the stockyards in Denver, Colorado. On his way back south to New Mexico, he would pay everyone their share.

Being the Livestock trader that he was makes me believe that this is how he first met Maria Francisca Sisneros in Trinidad, Colorado in the mid 1870's. His absence from his family was

probably normal to Maria Francisca in those times, since he was a traveling salesman in a sense. It was very common back in these days for men to leave home for extended periods of time working away from home.

While venturing off into New Mexico Territory gathering livestock for his annual livestock drive to Denver, I believe this is probably how he met my Great Grandmother Maria Virginia Gurulé in the village of Cañoncito, New Mexico Territory.

Indian Trader

There is a story shared by Grandfather Estevan Gurulé about when he was a young boy, he would accompany his father on a wagon full of merchandise that they would trade and sell to the Indians in the area as he was friends with many.

Last Days

Juan Crisostomo Gurulé and Maria Virginia Gurulé finally settled down with their children in the small village of Cañon Plaza in northern New Mexico. Maria Virginia Gurulé died in Cañon Plaza on December 31, 1934. My father Estevan Gurulé Jr. was 3 years and 7 months old at the time. Juan Crisostomo Gurulé died June 8, 1940, and he is buried in Cañon Plaza as well.

In conclusion, had Juan Crisostomo Gurulé not committed adultery and bigamy, I would not be here today to share this story. I would not have the great family Juan C. and Virginia started back 1887. In the end he stayed with our Great Grandmother until her last days.

Angela Lewis – the original Gurulé Family Researcher gives us her information on the search for Juan Crisostomo Gurulé.

Ordinarily, a researcher would look at the above data and assume that Juan Crisostomo Gurulé was married twice and that the first wife died. Over the years Angela has left no stone unturned with any member of the Gurulé family, always following through with census data as well as baptismal and marriage records.

When reviewing the census data she found two men with the same name ...in her own words "What was my dilemma? I had found Juan Crisostomo Gurulé, born in 1855...living in two different locations, with two different families. I found him with a family in Santa Fe, and with another family in Colorado. Obviously, it couldn't be the same guy, right? Occasionally over the years, I would go back through the research, as this had always puzzled me. But unless this guy was a bigamist, then obviously I had done something wrong in my research, or had taken a wrong trail. There had to be some explanation, but I never found out."

As time passed, more and more records became available over the internet and Angela became acquainted with more Gurulé family descendants, more of the puzzle was revealed. She first met a descendant from Juan Crisostomo Gurulé – a granddaughter - Leola Bernacil descended from the second wife Virginia Gurulé, who

had heard from her mother that Juan Crisostomo's first wife had run off with another man. Then Angela corresponded with Andrew E. Gurulé, also a descendant of Juan Crisostomo Gurulé and his second wife Virginia Gurulé who has written this story.

The rest of the story was revealed when Angela found mention of Juan Crisostomo Gurulé in the book "New Mexico Territorial Penitentiary (1884-1912), Directory of Inmates, by Karen Holliday Tanner and John D. Tanner, Jr."

One last finding: Patricia Sanchez Rau found the first wife Francisca Sisneros in the 1900 U.S. Census living with a man named Manuel Santistevan in Sopris, Colorado, and next door is her son Tranquilino Gurulé and his family.

3474

STATE OF NEW MEXICO—DEPARTMENT OF PUBLIC HEALTH
DEPARTMENT OF COMMERCE
Bureau of the Census
STANDARD CERTIFICATE OF DEATH
File No. _____
Registrar's No. _____

1. PLACE OF DEATH: Cañon de Vallecitos

2. USUAL RESIDENCE OF DECEASED:
(a) County San Arriba
(b) City or town Rural
(c) State New Mexico (b) County Doña Ana
(c) City or town Cañon de Vallecitos
(d) Street No. Rural
(e) If foreign born, how long in U. S. A.? _____ years

3(a) FULL NAME Juan Crisostomo Gurulé
3(b) If veteran, name and war _____
3(c) Social Security No. none

4. Sex male 5. Color or race white 6(a) Single, widowed, married, divorced widowed
6(b) Name of husband or wife _____ 6(c) Age of husband or wife if alive _____ years

7. Birth date of deceased Jan 27 1861
(Month) (Day) (Year)

8. AGE: 74 Years 4 Months 27 Days If less than one day, _____ hr. _____ min.

9. Birthplace Santa Fe New Mex
(City, town, or county) (State or foreign country)

10. Usual Occupation Farmer

11. Industry or business cow farm

12. Name Juan Crisostomo Gurulé
13. Birthplace N. M.
14. Maiden name Francisca Sisneros
15. Birthplace N. M.

16(a) Informant's own signature Bill Ferrer & Vay
(b) Address Vallecitos, N. Mex.
17(a) Burial (b) Date thereof June 17 1940
(c) Place: burial or cremation Cañon de Vallecitos
18(a) Signature of funeral director none
(b) Address _____
(c) Licensed embalmer no

19(a) June 19 1940 (b) Mrs. M. Hernandez
(c) Was Burial or Removal Permit issued? yes

20. Date of death: Month June day 18 year 1940
hour 9:00 PM minute 15

21. I hereby certify that I attended the deceased from _____, 19____, to _____, 19____; that I last saw him _____, 19____; and that death is said to have occurred on the date and hour stated above.

Immediate cause of death (Stomach trouble)
No doctor

Other conditions (include pregnancy within 3 months of death) _____
Major findings: _____
Of operations _____
Of autopsy _____
Where was disease contracted? _____
Was there an inquest? _____

22. If death was due to external causes, fill in the following:
(a) Accident, suicide, or homicide (specify) _____
(b) Date of occurrence _____
(c) Where did injury occur? _____ (City or town) (County) (State)
(d) Did injury occur in or about home, on farm, in industrial place, in public place? _____ While at work? _____ (specify type of place)
(e) Means of injury _____

23. Signature no doctor (M. D. certificate) _____
Address St. Parkers Date signed AUG 10 1940

Write Plainly with Unfading Ink—This is a permanent record

A DEATH CERTIFICATE MUST BE FILED BEFORE BURIAL OR REMOVAL

Death certificate of Juan Crisostomo Gurulé

Special Thanks to Ruben Archuleta for the picture improvements of Crisostomo Gurulé & family.

Sources:

1. Extracted & compiled by Luis Padilla y Baca, Santa Fe Marriages Jan 1858 to Oct 1889, HGRC, Albuquerque, NM, p. 166
2. El Rito Baptisms – Family History Center, Salt Lake City, UT, LDS Film 016766
3. Compiled by Karen Holliday Tanner and John D. Tanner, New Mexico Territorial Penitentiary (1884-1912), Directory of Inmates, Albuquerque, New Mexico

ANOTHER GURULÉ BIGAMY CHARGE

By
Angela Lewis

According to the New Mexico Territorial Penitentiary records (1884 – 1912), Directory of Inmates, there were only three Gurulé entries listed. Two of them were for Juan Crisostomo Gurulé, described in the previous article, and then there's another and below is how the entry appears:

Jose Leon Gurulé, 3/20/1895, 1 year, adultery, Bernalillo, Mexican, 47, 5 ft. 6 1/2 in., 154, Belen, N. Mex., laborer, married, Mrs. Placida Chavez (cousin), Sabinal, N. Mex., 3/02/1896. Bullet mark, on back, also one on right hip. U.S. prisoner. Time off for good behavior allowed. He was born in approximately 1848.

I know who this is, as he's a descendant of the Genizaro families that were given a grant of land at Belen and they established the Plaza de los Genizaros de Belen (this is family #3 on the Gurulé website). Here's what the church and census records tell us about him:

Jose Leon Gurulé is the son of **Jose Julian Gurulé** and **Maria Petra Nestora Castillo**. Gurulé was born April 10, 1844, and baptized April 18, 1844, in Belen.

- On March 4, 1867, he married **Maria del Socorro Montaño** (daughter of **Jose Montaño** and **Dolores Hernandez**). They had the following children: Jose de Jesus (born 1868), Francisca (1860), Maria Eligia (1869), Bartolome (1871), Francisco (1872), Juan (1874), Teodoro (1875), Telesfor (1879), Jose de la Cruz (1882), and Candelario (1888), all born in Belen.
- Then on October 11, 1909, he marries **Placida Chavez**, widow of **Martin Serna**, at Our Lady of Sorrows church in Belen. This date matches information in the 1910 census:

1910 – NM, Valencia County, location: Bosque Jose Leon Gurulé (1871, age 54, NM), Placida (1867, age 48, NM), Luciano Chavez (adopted, 1901, age 9, NM), Anita Gurulé (adopted, 1909, age 10 months, NM) = second marriage for each; married 1 year (1 child born, 0 living)

But something doesn't make sense. In the prison record, it shows he married **Mrs. Placida Chavez** on March 3, 1896. Why the 13 year difference? Were they married by the Justice of the Peace in 1896 and then later by the church in 1909? Plus, notice that he's subtracted some years from his age (which people sometimes did to cover up how old they really were). As I went through all the census records, and the flow matches good for wife #1 and wife #2, and there was never any question until this prison record appeared.

*1870 – NM, Valencia County, Location: Jarales (page 805)
Leon Gurulé (1845, age 25, laborer, born NM), Socorro Gurulé (1850, age 20, keeping house, born NM), Jesus Gurulé (1868, age 2, born NM), Francisca Gurulé (1869, age 6 months, born NM)*

1880 – NM, Valencia County, location: Los Jarales (page 334A)
Leon Gurulé (1845, age 35, sheep herder, born NM), Socorra M. (wife, 1847, age 33, keeping house, born NM), Jesus (1869, age 11, sheep herder, born NM), Eljia (1870, age 10, born NM)

1885 – NM, Valencia County, location: Jarales (page #4)
Leon Gurulé (age 48), Socorra Montano (age 40), Jesus (age 7), Eligia (age 16), Telesfor (age 9)

1900 – NM, Valencia County, location: Bosque
Leon Gurulé (May 1850, age 50, sheep herder, born NM), Socorra (Feb 1854, age 46, born NM) = married 34 years (8 children born, 2 living)

1940 – NM, Valencia County, location: Bosque
Jose Leon Gurulé (1871, age 54, NM), **Placida** (1867, age 47, NM), Luciano Chavez (adopted, 1901, age 9, NM), Anita Gurulé (adopted, 1909, age 10 months, NM) = second marriage for each, married 1 year (1 child born, 0 living)

No death record was located for **Maria del Socorro Montaño**, however, the bigamy charge would not have been upheld in court if she had not filed the charges against him.

I went through every **Leon Gurulé** in my records, and there's only one other that is close to the birth year (1848) for the guy identified in the prison record. I have no further info on this couple, they don't appear in any later census records. So I really don't think this couple has anything to do with the bigamy

This is the second Leon Gurulé, but none of the other records appear to be him.

Jose Leon Gurulé, son of **Juan Nepomuceno Gurulé** and his second wife, **Maria Antonia (Polinaria Baca)**, baptized July 4, 1853 at Our Lady of Sorrows in Bernalillo, and he married **Feliciana Duran** (daughter of **Albino Duran** and **Jesuscita Torres**) on January 30, 1882, same church.

Sources:

1. Compiled by Karen Holliday Tanner and John D. Tanner, New Mexico Territorial Penitentiary (1884-1912), Directory of Inmates, Albuquerque, New Mexico
2. Belen Baptisms (1810-1851), published by NMGS, Alb., NM., page 310.
3. 1870 United States Census, New Mexico, Valencia County, Jarales
4. 1880 United States Census, New Mexico, Valencia County, Los Jarales
5. 1900 United States Census, New Mexico, Valencia County, Bosque
6. 1940 United States Census, New Mexico, Valencia County, Bosque
7. 1885 New Mexico Territorial Census, Valencia County, Jarales, p. 4
8. Bernalillo Baptisms – Family History Center, Salt Lake City, UT, LDS Film 0016726

HONORING OUR HEROES



DAVID L. MARTINEZ

World War II – United States Army - Apr 1943 to March 1947
Korean War 1950 - 1953

DAVID L. MARTINEZ served in both WWII and the Korean War. During World War II, he served from April 22, 1943, to March 7, 1947. His military occupational specialty was a Military Policeman according to his papers. He was discharged as Private First Class. Martinez received the following decorations and citations for his World War II service: American Service Medal, European African Middle Eastern Services Medal, WWII Victory Medal and Good Conduct Medal. He was also issued the Purple Heart and Silver Star and was in the Battle of the Bulge.



Then in 1950, the Korean Conflict began when the North Koreans invaded South Korea, this brave soldier was again called to duty again, left his family and went to serve his country. This time David served from September 28, 1950 to May 5, 1953. He served in the Battery "A" 49th Field Artillery Battalion 7th Division and was discharged in 1953 as a Corporal. Decorations and Citations: Korean Service Medal, N/3 Bronze Service Stars, Republic of Korea Presidential Unit Citation. He was also issued the Purple Heart. He

was buried with honors at Oregon Trail Veterans Cemetery, Evansville, WY– His daughter is Terry Varela and they are from Family #1

MANUEL T. GURULÉ

World War II United States Army 1941- 1944

MANUEL T. GURULÉ, father of **Richard E. Gurulé**, enlisted in the U.S. Army in August 1941. His enlistment papers indicate his term of service was undetermined "*Enlistment for the duration of the War or other emergency, plus six months, subject to the discretion of the President or otherwise according to law*". When he was discharged, he had obtained the rank of Technical Sergeant. The shoulder insignia indicates that he served in the 6th Infantry Division. After his service, he returned home to Albuquerque. He died January 1984 and is buried at the National Cemetery in Santa Fe. **Richard Gurulé** is from Family #3

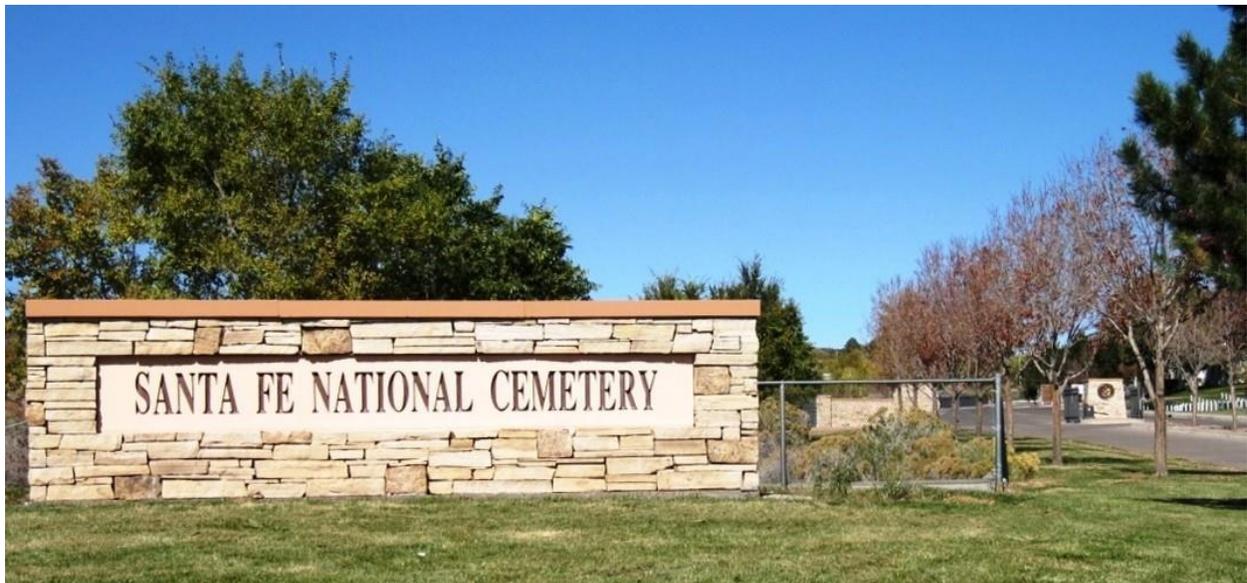


RAMON GURULÉ



RAMON GURULÉ, brother of our member **Theresa Gurulé-Hoffman**, enlisted in the U.S. Army right out of high school. The family was living in Vernal, Utah at the time of his enlistment. Ramon served in the U.S. Army during the Vietnam War and served for a period of three years. They are from Family # 1.

SPECIAL THANKS TO ALL WHO SERVED!!



GURULÉ FAMILIES CHRISTMAS TRADITIONS

JANNA LAIRD from Florida tells us that they are still following the New Mexico tradition of a special meal for Christmas Eve and the Christmas Holidays. On Christmas Eve, the meal is green chile, hominy (posole) and pinto beans along with fresh tamales and sopaipillas. They still make biscochitos during the holidays. Their tamales are made during a family get-together to not only share the work but to visit and reminisce of family and Christmas past. Janna is from Family Number #1.



Janna Laird and her family celebrating Christmas traditions

WALLY GURULÉ from Algodones, New Mexico, has followed his family's traditions for forty (40) years by cooking meat in an underground fire pit with the bonfire on top –which is great for making chicharrones. The turkey cooks during the night and then the next day at noon, the hot turkey is ready for the rest of the fixings. His grandfather, Adolfo Gurulé, taught him the skills and now the Christmas meal has a unique chef and a wonderful meal. In Wally's own words..." It's really interesting to see done. Best turkey ever." His wife, Pauline Dominguez Gurulé has appreciated the cooking efforts of her husband. Wally descends from Families #1 and #5.

They are also fans of lighting the luminarias (also called farolitos) on Christmas Eve as well as eating other traditional Christmas foods.

They also have the tradition of the Posadas which is a re-enactment of the journey of Joseph and Mary to Bethlehem. Wally describes the Posadas... "It's done for nine nights starting on December 15. A choir sings the part of Joseph and Mary, outside another sings inside part of innkeeper. We had a burro and people follow from a bonfire not far away from hosting house, songs are sung back and forth then everyone is let in to pray. We also had what was a very old tradition of commanchitos dance to Mary and Joseph. Story goes the dancers only had the gift of dance so they danced on front of Mary and Joseph. There was the abuelo who led them. Our dancers ranged in age from 6 to 16. We had 3 sons that started dancing very young till they were in their teens. My oldest son played the part of the abuelo. When all prayers and dancing was done we ate. Our menu consisted of traditional food as follows Posole, Menudo, Tamales, rellenos with red and green chiles, beans with salt pork, sopaipillas, tortillas, and sweet rice.



Wally Gurulé and his wife Pauline, the Bonfire, and their sons - Edward and the late Lorenzo Gurulé

DENELLE GURULÉ



We just get all our kids and grandkids together. Between my husband and me, we have 5 children and 4 grandchildren with another one on the way. Also on Christmas Eve (my birthday) we usually go to Denver Zoo Lights every year. [Littleton, CO]

ANGELA LEWIS



Me and my two brothers and their children would gather at one of the houses (we took turns), and we'd have a feast of the traditional food (posole, tamales, chile, maybe tacos, and desserts of course). When my mom passed away in 2012, everybody scattered. So I think it's time to create some new traditions too! I'm from family #1.

BARBARA GALLEGOS



Tamales and Posole on Christmas Eve. The family gathers to visit, play games, sing. Then on Christmas Day - open gifts, coffee and biscochitos/cranberry bread, call distant family on phone, get ready for Christmas Dinner, which varies from year to year. When we were young, we went out to neighbor's houses Christmas morning (kind of like trick or treat) but I don't remember what we said at each house. We were usually given nuts, oranges, candy. Family #1.

LORETTA ARCHULETA



I've lived in the city 36 years, while all my siblings live in our home town. My family and I get together Christmas day, open gifts, have a dinner, watch movies and veg out. They usually spend the night and breakfast the next day. [Denver, Colorado]

THERESA VALDEZ MAESTAS AND JAKE "EPPIE" MESTAS



I sure do miss the old traditions. We would go from house to house, Christmas day; instead of trick or treat we would gleefully shout Mís Christmés, Mís Christmés! Got lots of goodies, such as candy, nuts, apples and oranges. And we also would be welcomed in for their huge spreads of empanaditas, posole, panocha and biscochitos. Sometimes some would turn a blind eye while we sampled the spiked punch. Later in the day, Christmas dinner, visiting and catching up. AHHH! THOSE

WERE THE DAYS! Now all have gone separate ways and obstacles are distance, age, weather and work. On Christmas eve, early dinner, open gifts and off to midnight Mass if there was one, otherwise it was dinner, Mass, open gifts and eat goodies. Yup, it's time for new traditions. Jake "Eppie" Mestas - Family #10 and Theresa Valdez Mestas - Family #5.

PATRICIA SANCHEZ RAU



My dad made homemade eggnog and when we got home from Midnight Mass – we looked forward to a glass of eggnog with little whiskey. My parents told us about the tradition of going from house to house for goodies shouting out "Mis Christmés, but they moved away from family during World War II, so I did not ever take part in any of the New Mexico traditions. Family #1 – Chicago, IL.

ESTHER DEAGUERO WELP



My dad would go and buy a tree and it was always sparse. It always seemed like there were just a few branches here and there. One time my brother Michael and me drilled holes in the tree trunk and added branches to make it look fuller. There was another time I had the grand idea to put "angel hair" (remember the angel hair...people of a certain age?) It was spun glass...and you started at the top and wrapped it around the tree after it was decorated ... the lights reflected off of the spun glass. Anyway...every time my dad walked past it, he might brush against it and the angel hair would stick to his clothes and he would pull it down. I can laugh about it now but then I couldn't.

DONNA MAES CAIN-RUIZ



I'm from two Gurulé families #6 and #13. My family is from Huerfano County, Colorado. We'd all head up to my Granny's house on Christmas Eve, have dinner, open presents and then head out to midnight mass. [Oakland, CA]

URSULA MARTINEZ



Christmas Eve bingo at my Auntie's house with red or green chile (I like both) and homemade tortillas. [Ogden, Utah]

JOE GARCIA



I'm under the site as Joseph M. Garcia, from Copperopolis CA but born San Diego CA. Tamales were my Christmas tradition. I have memories of stealing the chicharrones from my dad he put into his beans. Family #1