

In Search Of My Ancestors

FROM VIZCAYA TO CALIFORNIA



MARCELO A. GUMUCIO

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April 2008

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Preface



Although people who know I am writing the history of the Gumucio family have asked me for a copy of the final document, this document was intentionally written with the knowledge that, when completed, the people reading it would be mainly members of my family.

I dedicate this book to my grandchildren Olivia G. Davis, Nina A. Bolen, Calder G. Davis and Pierce E. Bolen, whom I hope will embrace their rich family history and will pass it on to their children and grandchildren.

From the time I started this project, It became clear that in order to get the most information possible, I had to visit the countries where our family lived. In September of 2006 and August of 2007, I returned to Vizcaya to continue my search for our family's history and its genealogy. In January of 2007 I went to Buenos Aires to search the Argentinean archives, and during the same year I had people in Cochabamba assiduously following the tracks left by Francisco de Gumucio and his descendants. During my visits to the provincial, local archives, and other official entities, I was fortunate to encounter people who were willing to talk with me and offer their knowledge. Thank you!

My appreciation goes to all the people who have assisted me in my quest to collect verifiable information. In particular I wish to thank Guillermo Calvo, whose expertise and dedication helped me to document the activities of Francisco de Gumucio Goiri Astuena and Jose de Goiri Astuena in Sucre, Cochabamba, and Potosi; and Maria Teresa Diez Martin, who painstakingly interpreted and transcribed the documents found in the Royal Archives in Valladolid. It is thanks to Maria Teresa's professionalism, attention to detail, and discerning analysis that some of the errors perpetrated by the person I had originally hired to do the research were corrected. Maria Teresa's contributions went beyond the expected scope of her assignment, it is thanks to her guidance and counsel that I was able to resolve some critical questions about the Gumucio Mayorazgo (a mayorazgo is a combination of a family will and a trust fund).

A large debt of gratitude goes to my cousin Giancarla de Quiroga, who out of the kindness of her heart managed the entire research project in Cochabamba. Grazie bella, sei grande!

My thanks goes to my nephew Jorge Gumucio Reyes, who found in his busy schedule time to offer corrections, information, and encouragement.

My thanks also extends to the on-line services of the Archivo Historico Ecclesiastico de Bizcaya, which made it possible for me to access the databanks holding baptismal information for many of the churches in the province of Vizcaya, and to the Church of Latter Day Saints, whose vast inventory of church records and unbounded desire to assist made my quest a pleasure.

The Basque Library at the University of Nevada, Reno had a number of books and documents that have helped me throughout my research. The librarian Katherine Echeverria helped me sort out and then navigate through the maze of documents, suggesting ways in which I could best capture

the pertinent information. *Gracias*, Katherine! The entire staff has gone out of its way to make it possible for me to check out the books and documents I needed to study.

The copies I made of the original documents about members of the Gumucio family I found at the Archivo Real de Valladolid and at the Archivo de Indias in Seville are priceless gems that I will treasure forever.

I must admit frustration in my inability to find more information about the family in Bolivia. Perhaps I have not been clever enough to energize the right people or I have not looked in the right places. The information I found about our family's Bolivian history is surprisingly sparse.

In writing the contents of this document I have endeavored to be as factual as possible. The accuracy and errors you may find are fully my responsibility. If you find any errors, please point them out to me and I will correct the text.

Marcelo A. Gumucio



Marcelo with the youngest Gumucio descendant, 2008



Pierce E. Bolen with "chapela" (Basque beret)

Introduction



This document is intended to correct and supercede *In Search of My Ancestors*, published in May of 2006. It is designed to provide the reader with the most up to date information available to me.

In the spring of 2005 I was cleaning out my office files and came across a file labeled “pending.” I started to thumb through its contents to determine what I should keep for future reference, and soon I found myself reading almost every thing I had kept in that file: a memo from my cousin, Jorge Gumucio, stating that there are two generations missing from the family tree, an e-mail suggesting that one of our ancestors may have been at the Battle of Lepanto in 1571, and a hand written letter by Francisco de Gumucio addressed to Viceroy of the Virreynato de La Plata don Joseph de Vertiz, dated May 6, 1782.

But what really caught my attention was a letter written in Cochabamba in 1946 by Jose Luis de Gumuzio, whose relationship with the Gumucio family I still have not been able to establish. In this letter, a copy of which is found in the appendix, he observes that the year “1591” carved in stone near the coat of arms found in the Ermita of Gumucio in Amorebieta is obviously not the original one because Martin de Gomuzio built that house in 1492.

He says that our ancestors received their coat of arms as part of their participation in the battle of Lepanto in 1510.

He claims that in 1591 Maria de la Cruz de Gumuzio y Retola petitioned and was granted a certificate of nobility, and that the document states her brother, Juan Bautista, lived in Madrid and her other brother, Antonio Julian, resided in the Indias (America).

He concludes his letter angrily: “The opinions and guesses that circulate among the relatives try, through ignorance, to limit the age of our family, for the Basque origin of our family goes back to the year 876 to the times of King Don Pelayo, King Sancho de Gumuzio, King of Asturias and Vizcaya, and the King of Navarra.”

Wow, I said to myself. Could it be that what I know about my ancestors is wrong? Is it possible that one of them fought against the Muslims in the battle of Lepanto? Did a Gumucio go to America almost 150 years before Francisco de Gumucio? Do we really descend from the early Basque Kings? Did Martin de Gumucio build the house in Amorebieta in 1492?

My curiosity wouldn't leave me alone, so I started by examining the last question first. Since we know for a fact that in 1578 Martin de Gumucio founded—in Galdacano—the mayorazgo, then we must conclude that if he had built the house in Amorebieta in 1492, the mayorazgo would have been established 86 years after the house was built. Assuming Martin was at least 25 years old (a legal adult) when he built the house in Amorebieta, in 1578 he would have been 111 years old, and in 1563 when he married Teresa de Ubila he would have been 95.

Although I don't doubt the extraordinary virility and longevity of the Gumucio men, since Lope de Gumucio was Martin's son, Martin would have fathered a child at age of 86 or older. And on May

23, 1584 he would have died at the ripe age of 132 years. In the Genealogy of the Gumucio family residing in Amorebieta the first Martin found is Martin de Gumucioeche Dudagoitia, who couldn't be the one who built the house in Amorebieta In 1492 because he was born around the year 1545.

My curiosity was now in full control of my actions, and I found myself in front of my laptop searching the internet for answers. I googled *Lepanto* and in a short period of time I learned that the Battle of Lepanto wasn't fought in 1510, but on October 7, 1571.

That afternoon, I went to the bookstore and bought two books on Lepanto: "Lepanto 1571" by Angus Konstam, which turned out to be very helpful, and Hugh Bicheno's "The Crescent and the Cross", which held a great deal of promise. Bicheno's work is very complete. The author describes the battle in detail, and in the appendix he provides ample statistical data, including the names of the principal officers who commanded the troops in battle and of the participants who didn't survive the ordeal.

I learned that out of the 208 ships belonging to The Holy League only 12 came from Spain, and out of the 22,800 soldiers who participated in the battle, less than 1800 were Spanish. The bulk of the Holy League's forces came mainly from The Consortium of Venice, which represented almost half of the total force, and the rest came from Genova, Sicily, Naples, Savoy, and Malta. Since I didn't find any Gumucios listed in the ranks of the Holy League forces, I asked myself the following question: What is the probability that out of 1800 Spanish sailors one was a Gumucio?

I moved on to validate my pure blue blood and royal ancestry, only to learn that according to the book written by the Archivero de la Casa de Juntas de Guernica Mr. Francisco Sesmero "Los Primeros Señores de Vizcaya," (p. 79) the official list of Señores, not kings, of Vizcaya begins with Don Iñigo Lopez Ezquerro (1040 to 1077). Before this date folklore, not history, gave the names of 7 leaders who were considered Señores of Vizcaya, the earliest being Lope I Fortun Jaunzuria (870 to 909). King Sancho de Gumuzio was not listed as one of them.

While in Spain, in August of 2005, I searched the archives in Bilbao, Valladolid and Sevilla, hoping to find "Legajo #1064" – a typical archived document – which in 1591 awarded Maria de la Cruz de Gumuzio y Retola her certificate of nobility. Alas, no such document could be located by the attendants at the archives. If a Gumucio went to America before Francisco he would have had to have traveled in a vessel without official registry in Seville.

Rats, I mumbled to myself, my ancestor, a King Sancho, is nowhere to be found, and the other facts in the letter written by Jose Luis Gumuzio are wrong. Does anybody have accurate information about the family and its history? And as my criticism turned into anger, a chill came over me.

Four years ago, as part of the document I wrote called "La Familia Gumucio – a History of our Family," I included a chapter about our ancestors. Perhaps I had also been guilty of dispensing information without categorical confirmation of my facts. Perish the thought! And as I thought more about it, I decided that no matter what has happened in the past, I had to at least attempt to document as much of our family history as possible with as many verifiable facts as I could find.

That night I went to bed searching for ideas on how and where to find verifiable facts. Using the internet and the available on-line data bases was an obvious first step, taking advantage of the well known Basque Studies Library at the University of Nevada, Reno was another good idea, but the one that really got my juices flowing was the notion of a personalized search, looking for the facts in Spain, taking a trip in August of 2005 to visit the archives in Bilbao, Valladolid, and Sevilla in search of original documents. Although I had been to the Basque country in two previous occasions,

this trip would be different. It would be dedicated exclusively to exploring, archives, libraries, and towns where our ancestors lived.

And that is how my journey into the past and my detective work began.

This document is the synthesis of what I have learned. It is born out of an unquenching desire to know where I came from, who my ancestors were, and where they lived. I wish I could say it provides answers to all the questions a reader may have about the family and its history, it doesn't. Hopefully someone's curiosity will be ignited by the incompleteness of the answers and he or she will continue the quest to learn more about our ancestors that will turn into a sequel.

For ease of reading, I have endeavored to provide smaller and more frequent family organization charts. In the narrative you will find only the needed footnotes and references to validate the facts. You can be certain, however, that everything you will read is either a verified fact or speculation. In those instances where I voice my opinion or indulge in speculation, the word "speculation" has been noted in bold letters.

Life is too short to flirt with the truth.

Although I wish I had been able to find more genealogic information about our Torrezabal ancestors, I am pleased with what I have been able to document about Martin de Gumucio and his ancestors and the history of the Gumucio family. To summarize:

1. Because Lope de Gumucio is the son of Martin de Gumucio and Mari Ortiz de Isasi Zamudio, our family origin traces back through the lineage of Isasi, Salazar, and Muñatones all the way to the House of Haro. The earliest ancestor Diego Lopez de Haro dates back circa the year 1090.
2. The Gumucio name was adopted by Pero Saez de Torrezabal early in the XV century (circa 1430). The origin of the Gumucio family is in Galdacano.
3. The name of Martin de Gumucio's mother is Maria Saez de Gumucio not Maria Saez de Basozabal. This corrects an error I made based on faulty information provided by one of my researchers in Valldolid. Mari Saez's maiden name as of this writing is not known, nor is her ancestry. What is known is that the Pedro Saez de Gumucio, Martin's father, was not married to Maria Saez de Basozabal.
4. The Gumucio family coat of arms originated in Amorebieta, when in 1630 our ancestor Antonio de Gumucio Estrada (1590-1639) married Catalina Ruiz de Garaitaondo Zubiaur (1603-1653), and he adopted her coat of arms as his own. It originally belonged to the old and respected Alzaibar (Alcibar) family, from which she descended.
5. Martin Ortiz de Garay Larrea married Marina de Alzaibar Zubiaur (Catalina Ruiz de Garaitaondo's grandmother). He too adopted the Alzaibar coat of arms as his own, except he changed the colors of the water and the cross.

The document is in two parts: the narrative and the appendix. The narrative is not written as a novel, it doesn't flow like the waters of a river with the easy to follow ups and downs of the current. It is rather like an account of the ripples left behind by a stone skipping on the surface of a pond, a description of the waves formed in concentric circles that propagate away from the point of impact and eventually dissipate into calm waters. Someone may say it is not easy reading, and I agree. In

the appendix you will find background information to help you navigate through the narrative.

As you read the material, please remember that the first 11 centuries of Basque history has no written documentation. It is hard to believe, but from the 11th to the 14th century there are but a few documents that chronicle the history of Vizcaya, and unfortunately for many of the municipalities of Vizcaya, much of the documentation dating from the 14th to the 17th century has been lost.

All the history and genealogy books of Vizcaya I have consulted are based mainly on the famous *Libro de Bienandanzas y Fortunas*, written around the year 1450 by Lope Garcia de Salazar (1399-1476), who, by the way was Mari Urtiz de Isasi's ancestor (Martin de Gumucio's first wife and therefore our ancestor). The *Libro de Bienandanzas y Fortunas* is unique because Lope Garcia de Salazar was at once the historian and a protagonist of the history he was writing.

The works of Gandarias and Labayru, written in the Modern Era, are also masterpieces worth reading, as they clarify the information presented by Lope Garcia de Salazar.

The data base available to obtain information is very limited. For example, the church records for the Santa Maria de Galdacano contain baptismal records for 1561-1850, death certificates for 1592-1850, and marriage certificates for 1561-1850. While some birth and marriage certificates after the year 1500 are available online, death certificates have not been captured into a digital data base as yet. Some of the birth dates and all the death and marriage dates I have recorded, have come either from microfilm records archived by the Church of Latter Day Saints¹ or from secondary sources, such as *legajos* (a *legajo* is a document found in an archive) from the Basque Archives. Some of the marriage dates seem to be strangely out of place in the sequence of events practiced in modern time: people got married and then had children. Early Basque practices included a man having children with his common law wife and subsequently having a church sponsored wedding ceremony. Also, illegitimate children were common in that society, which is why many birth certificates underscore the legitimacy of the child being baptized.

Many of the first names in the family genealogy are the same, which makes close reading laborious. The family charts should help you decipher "who is who in the zoo."

One of the peculiar things about the documentation I encounter has to do with the many ways used for spelling names and places. For example, Bilbao is also called Bilbo; Larrabezua is often spelled as Larrabetzua; Maria is often Mari, or Marina; Vizcaya sometimes is Bizcaya. Please keep in mind that in writing the facts I followed the spelling used in the documentation.

Finally, between quotation marks you will find **translations**, which summarize text written in Spanish, and **literal transcriptions** of the original Spanish text in *italics*. The inclusion of Spanish text will aid the Spanish speaking readers to get more out of this document. If you are not one of them, I hope the frustration of not being able to read the entire text will encourage you to become fluent in the language of your ancestors.

Happy reading!

1 Salt Lake Family History Center: Iglesia Santa Maria de Galdacano (FHL INTL Film 1171714, 1171715, 1171716, 1171718, 1171719, 1350095); Santa Maria de Durango (FHL INTL Film 1171511); Santa Ana de Durango (FHL INTL Film 1171508) (FHL INTL Film; Santa Maria de Amorebieta (FHL INTL Film 1387406, 1387407, 1387409, 1387410, 1387413, 1387361, 1387362); and San Miguel Arcangel de Zalla (FHL INTL Film 1352090, 1352091, 1352093, 1352094, 1352095); Santa Maria Echano (FHL INTL Film 1387414, 1387415, 1387416, 1387417); Santa Maria Larrabetzua (FHL INTL Film 1362786, 1362787, 1461052); Santa Maria de Begona, Bilbao (FHL INTL Film 1279783); Santos Juanes de Bilbao (FHL INTL Film 1279666); San Nicolas de Bari, Bilbao (FHL INTL Film 1279750); San Andres de Gamiz (FHL INTL Film 1171732)

Contents

Preface	i
Introduction	iii
Historical And Genealogical Notes	9
Martin de Gumucio's Paternal Ancestors: Gumucio–Torrezabal	11
The family of Pedro Saez de Gumucio, son of Sancho de Torrezabal	14
An Updated View of Our Ancestry	24
Succession of the Mayorazgo de Gumucio	25
El Sacristan de Andra Mari en Galdacano	27
Francisco de Gumucio Bolumburu	27
The first descendants of Francisco de Gumucio	28
Francisco de Gumucio's first marriage	29
Francisco de Gumucio's public service	31
The Church of Santo Domingo	31
Francisco de Gumucio's second marriage	31
The first ancestor born in Bolivia: Jose Gabriel de Gumucio Garcia	32
My great grandfather Jose Vicente de Gumucio Echichipea	35
My grandfather Natalio Gumucio Ponce de Leon	36
The Gumucios in Viscaya	43
Since Gumucios populated Galdacano, Amorebieta, Durango, Zalla, Ermua, and other provinces in Vizcaya, how are they connected?	43
Amorebieta	45
Ermua	46
Zalla/Balsameda	46
Igorre/Getxo (Gecho)	47
Geographical Notes	51
Ermita de San Bernabe de Gumucio	54
What do we know about the Gumucios in Amorebieta?	57
Houses	59
A personal note	62
Ermita de San Juan de Gumucio	63
The XVIII and XIX century Gumucios in Amorebieta	64
A Statistical Observation	65
What do we know about the Gumucios in Durango?	65
What do we know about the Gumucios in Zalla?	66
What do we know about the Gumucios in Ermua?	67
The Origin of the Gumucio Coat of Arms	67
A personal note	69

APPENDIX	73
Letter from Jose Luis de Gumuzio	75
The Mayorazgo	77
Lope Garcia de Salazar	83
Lope Garcia de Salazar, the Historian	85
Paternal Ancestors of Lope Garcia de Salazar	87
Salazar Family Tree	89
Notes on Señores de Bizcaya	90
Sebastiana de Gumucio's Inheritance	93
Crossing the Atlantic	97
Why did Francisco de Gumucio Goiri Astuena leave Larrabezua...	97
What do we know for sure?	99
Anteiglesia and Villages of Vizcaya	103
Neighborhood – <i>Barrio</i> or <i>Cofradia</i>	105
Ermita de San Juan de Gumucio	107
Ermita de San Bernabe	108
Maps: Vizcaya and Basque Country	109
Coats of Arms: Vizcaya	113
Delmira Cortes Tovar: My Mother's Family	115
My Mother's Immediate Family	115
My Mother's Siblings	115
My Grandfather Abel	116
My Grandfather's Siblings	118
My Paternal Great Grandfather Abel Cortes	118
My Grandmother Delmira Tovar Ordoñez	119
My Maternal Great Grandfather Rufino Tovar	119
The Gumucio-Cortes Gallery	121

In Search Of My Ancestors
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Historical And Genealogical Notes



Vizcaya Coat
of Arms

Vizcaya in the XV and XVI centuries

The origin of the “Guerra de Los Bandos” (War of the Bands) is not a simple matter to summarize in a paragraph, for there were many reasons why the feudal lords fought against each other. Much as it happened in Italy and other parts of Spain, the feudal lords fought mainly, but not exclusively, to gain power, wealth, and prestige. It is said that in Vizcaya (or Bizcaya) for approximately 250 years the war was non-stop, except for less frequent encounters during the winter months and sporadic peace breaks in between. It affected the day to day life of all citizens: man, woman, or child for 8 generations.

What is certain is that when in 1180 the King of Navarra, Sancho El Sabio, agreed to transfer control of Vizcaya to the Kingdom of Castilla, the people of Vizcaya were polarized into those who favored the decision (the Gamboinos, headed up by the Avendaños) and those who disagreed with it (the Oñacinos, led by the Butron). Not every Vizcaino was a militant member of one or the other party, but those who were, were actively engaged and committed to their beliefs and they fought fiercely.

In the XIII and XIV centuries several villages were founded, their allegiance to Castilla and the implementation of a new tributary system greatly affected, in a negative way, the income and power the feudal lords had become used to enjoying, and they fought with the Crown to keep the status quo. They also fought among themselves to gain power and wealth.

Gradually, the “Guerra de Los Bandos”, the friction between the villages and the feudal lords, and the disagreements between feudal lords and the workers in their territories created for the Crown and the citizens of Vizcaya a difficult environment in which to function. The trend was clear, as the villages gained more power, the lords lost ground.

From the time the village of Bilbao was founded in 1338, it began to gradually attract the artisans, professional people, merchants, and businessmen it needed to eventually control the political and economic destiny of Vizcaya. By the middle of the XVI century Bilbao was the most powerful village in Vizcaya.

Beginning in 1379, the King of Castilla was also the Lord of Vizcaya. Though he was never physically present, his presence was felt by his appointed “Corregidor” (the King’s representant in Vizcaya), who had full power to act on the King’s behalf.

Under the direction of King Henry IV of Castilla the effort began—in earnest—to gain more direct control of Vizcaya and to put an end to the “Guerra de los Bandos” that had started almost three centuries before.

In 1469, in a bold move, the King deported from Vizcaya the “Parientes Mayores,” the heads of the lineages belonging to the Bandos Oñacino and Gamboino. Among them were Pedro de Avendaño, Lope Garcia de Salazar, and Juan Alonzo de Mugica. Though they returned only a few years later, their absence had the desired effect: the Bandos were seriously weakened and the crown was ready to impose its own system of government in Vizcaya. Adroitly, the Crown made sure that the important “Linajudos” (important members of the lineaged families) were appointed to choice bureaucratic posts that carried good remuneration, prestige, and power. By 1474, when Queen Isabella came into

power (1474-1504), Vizcaya was ready to make the transition from the Middle Ages into the Modern Era. The marriage of Isabella and Ferdinand II consolidated The Reyes Catolicos' and Castilla's power. The discovery of America along with the expulsion of the Muslims from Spain, and the Spanish inquisition marked the end of the Middle Ages.

In 1498 in order to discourage any possible opposition to the Crown, the Reyes Catolicos (Isabel and Ferdinand), abolished a right that had been in existence since the Old Fuero de Vizcaya of 1452 (Laws of Vizcaya). This move did not affect the villages (cities) because they were guided by the Fuero of Logroño, but it affected the Tierra Llana, where the Lords had reigned. By prohibiting the building of new Casa-Torres and by dismantling the ones in existence, they insured the lords would not arm themselves again. This is one of the reasons why some of the oldest Casa-Torres (large houses built as protective structures) and caserios (main family houses) in Vizcaya disappeared before the XVI century.

When Isabella and Ferdinando's grandson, King Carlos I, Emperor of the Holy Roman Empire (known as Charles V) came into power in 1516 (1516-1556), Spain was the leading world power. Vizcaya's fishing and iron industries enjoyed great success and expansion by exporting their products to Europe and America.

King Edward IV of England gave the merchants of Bilbao total freedom to trade with England, and merchants of all countries were frequently found in Bilbao. Bilbao was one of the most important and successful business and merchant cities in the world. Here is an example of its power and importance. When the daughter of Isabella and Ferdinand "Juana la Loca" married Prince Felipe "El Hermoso" of Austria, the princess Juana was escorted by several Bilbainos, such as Juan de Arbolancha, Gomez de Butron, Juan de Arteaga, and Martin de Mugica all of whom took posts in direct support of the royal couple. Arbolancha became the couple's scribe and notary, Mugica their treasurer, and Butron their Admiral.



Butron-Mujica Coat of Arms

In 1554 Felipe II went to England to wed Mary Queen of Scots. His naval escort consisted of ships from Vizcaya and Guipuzcoa. In 1556 he succeeded his father, Carlos I, and under his reign as King Felipe II (1556-1598) the fortunes of both Vizcaya and Spain changed.



Bilbao Coat of Arms

Mother nature did not help: The plague hit Vizcaya twice: in (1564-1568) and in (1597-1601), and there were several years of poor weather that negatively affected the food supply. The proof lies in the records of Galdacano, which show a dramatic reversal in population growth beginning in 1600: a noticeable decrease in birth rates and an increase of deaths had taken place. As an example of how the people of Galdacano were affected by the plague, the church records show that in 1599 the usual August offering to the Virgin Mary made by the faithful was suspended because people could not afford it.

In 1571 Bilbao was almost destroyed by a fire.

In 1588 The Invincible Spanish Armada, led by the Duke of Medina Sidona and his second in command, the Admiral Juan Martinez de Recalde (from Bilbao), was defeated by the British Navy under the leadership of High Lord Admiral Howard and Sir Francis Drake. In 1593 "The Great Bilbao Flood," the worst flood in the history of Bilbao devastated the city. The city was almost completely under water, the flood was so powerful that a seventy-ton ship was carried all the way from the river to the middle of the city.

The Beginnings of the Gumucio Family

All the information I have about the members of our extended family in the XV and XVI Centuries points to their being educated and well-to-do people of “local nobility” who married well and who enjoyed the right Basque pedigree. They did not actively participate in the “Guerra de Los Bandos” and they successfully weathered the transition from the Middle Ages to the Modern Era. The fact that Martin de Gumucio established the Gumucio Mayorazgo (the equivalent of a family trust and testament in one document) in 1578—between the times when two plagues hit Vizcaya—indicates he had sufficient means at a very difficult time when people were dying from the plague and others were going hungry. There is ample documentation that the Basozabals, Isis, and their extended families also used the mayorazgo to protect and perpetuate their assets.



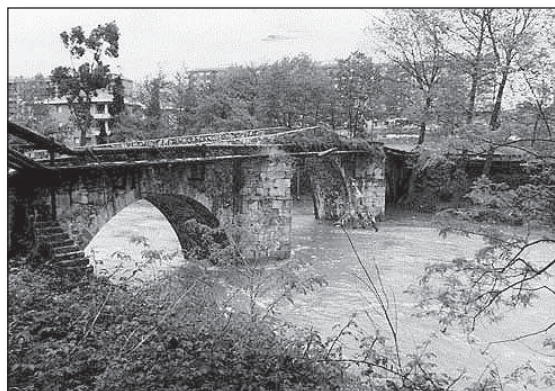
Santa Maria de Galdacano, circa 1900

Martin de Gumucio’s Paternal Ancestors: Gumucio–Torrezabal

The Diccionario de Apellidos, Tomo XIII (Dictionary of Surnames, Volume XIII), reads: Torrezabal, in Vizcaya with “casas solares” in the Duranguesado and the Merindad de Arratia, (which at a time included Galdacano). Literally Torrezabal means Wide Tower (Torre = Tower) (Zabal = Wide).

Lope Garcia de Salazar (1399-1476) in his book “Bienandanzas y Fortunas”, which is considered to be the oldest and most reliable work on the history of Vizcaya, names the Galdacano y Torrezabal family as one of the oldest and most important of Vizcaya. According to Salazar, El Caballero de Galdacano, who was a blood relative of the King of Navarra, was sent by the King of Navarra to settle in Vizcaya, circa the year 1179, when Bizcaya still belonged to the Kingdom of Navarra. Upon arriving, he settled in Bedia, which is physically next to Galdacano.

El Caballero de Galdacano was “Pariente Mayor” (head) of the “Linaje de Galdacano”. He had a son Sancho de Galdacano y Torrezabal, who succeeded him as the head of his lineage. Although Sancho had oversight of other lands and *casa torres* outside Galdacano, in Galdacano the structures of importance to our family are the Torres de Isasi, Isasigoika, la Torre de Torrezabal, the bridge of Torrezabal, and the church Andra Mari (also known as Santa Maria de Galdacano, or Santa Maria de Ganguren, or Santa Maria de Elejalde).



Puente de Torrezabal

Sancho de Galdacano y Torrezabal founded the Casa Torre de Torrezabal and the Roman church Andra Mari c.1200, and made of Galdacano a strategic defense post for the Kingdom of Navarra, against the Kingdom of Castilla.



Santa Maria de Galdakano today

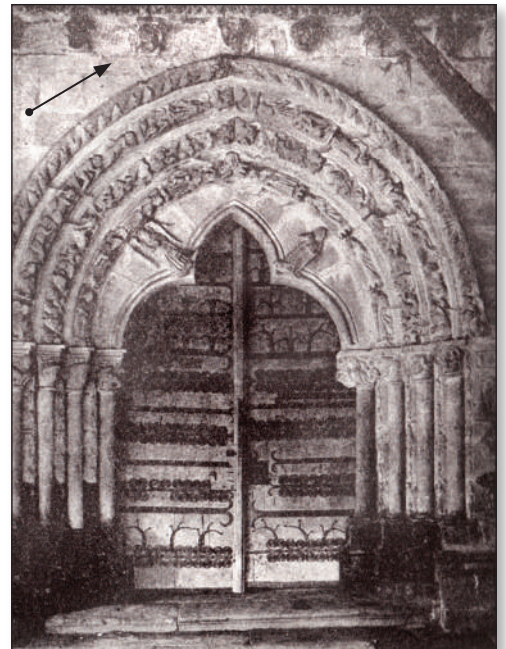
It was Sancho de Torrezabal who adopted and protected the infant Avendaño (or Abendaño), who thanks to his nursemaid escaped unharmed when, in a raid by their enemies, his family was killed in San Martin de Avendaño, in Navarra. The Avendaños were also related to the King of Navarra, so it is likely that Sancho de Galdacano was a blood relative of the Avendaños. In the Middle Ages the Avendaños became the most powerful family and “Parientes Mayores” of the Bando Gamboino. Our family has been related to the Avendaños directly and indirectly, but the most important connection is the one with Sebastiana de Gumucio Avendaño, who inherited the Gumucio Mayorazgo.

Prof. Aitzol Altuna in his article Galdakano, Anteiglesia Navarra says: “At that time the Abendaño was one of the great families residing in Galdakano, together with the Isasi, Aldape o Basozabal and the main family, the Galdakano y Torrezabal, all of them the founders of Galdakano.” As you will see, the Torrezabal, Isasi, and Basozabal are families that were intimately related to ours.

As Sancho de Galdacano y Torrezabal¹ was the founder of the church Andra Mari (one of the most important churches in Vizcaya) the direct descendents from Galdacano y Torrezabal had the right to be buried inside the church, a right which was passed on from generation to generation.

In 1640 Mr. Hernandez, on behalf of the Bishop of Calahorra, ordered the removal of the burial place belonging to the Aldape Isasi de Torrezabal, descendants of the founder. This action caused Martin de Isasi Aldape Torrezabal to sue the Church

claiming that the burial in the church belonged to the owners of the Andra Mari and the Torre de Torrezabal. He won his suit, unfortunately from that date on the church underwent several additions, and the burial sites gradually disappeared. In fact, the church Andra Mari was expanded in 1530, in the XVII century, and also in 1738. Nevertheless, there is some history captured in the structure that remains of the original Andra Mari. At the entry of the church there are



Santa Maria de Galdakano: portal with our family portrait heads centered in a row at extreme top above arch

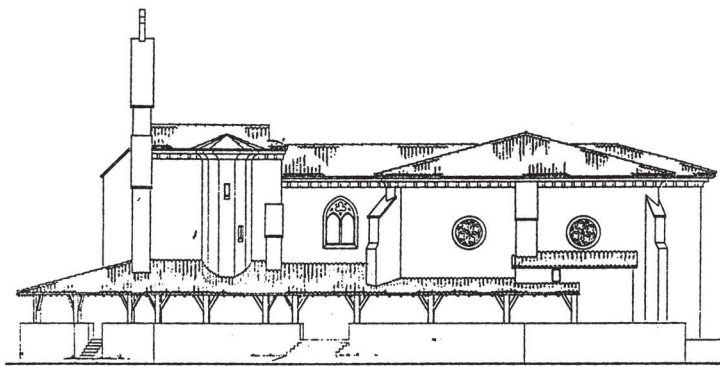


Portrait columns similar to those of our ancestors over the archway of Santa Maria de Galdakano

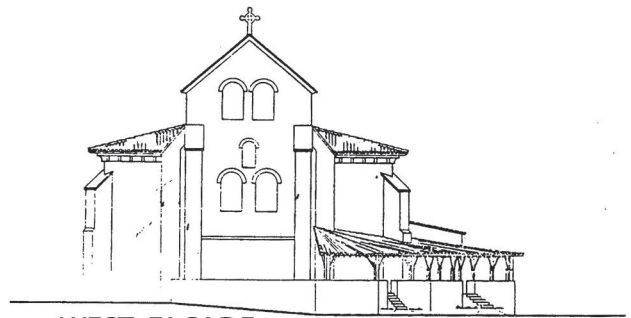


Inside the church is found the Torrezabal Coat of Arms, perhaps at location marked on plan, next page.

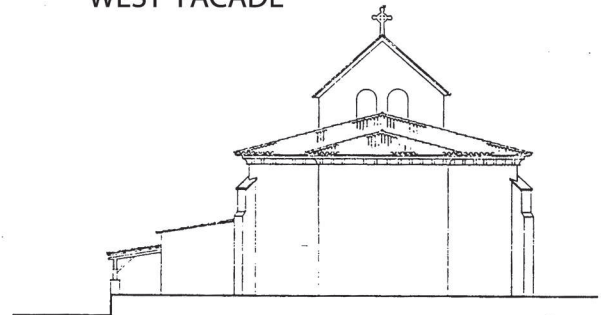
1 Pleito sobre la sepultura de los Torrezabal, 1640. Papeles Varios: Santa Maria de Galdacano, 47.001.A.H.E.V. (Derio, Vizcaya).



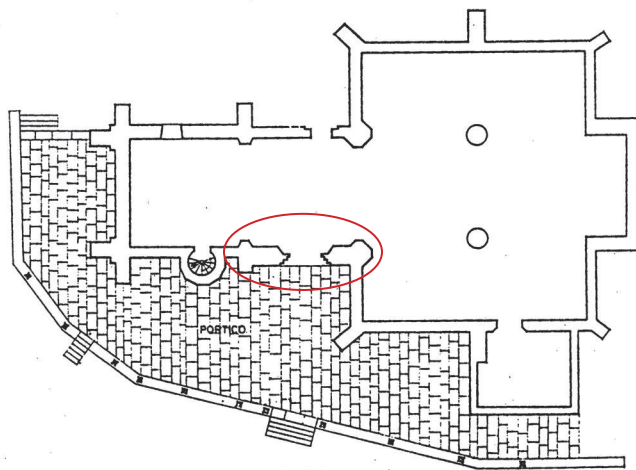
SOUTH FACADE



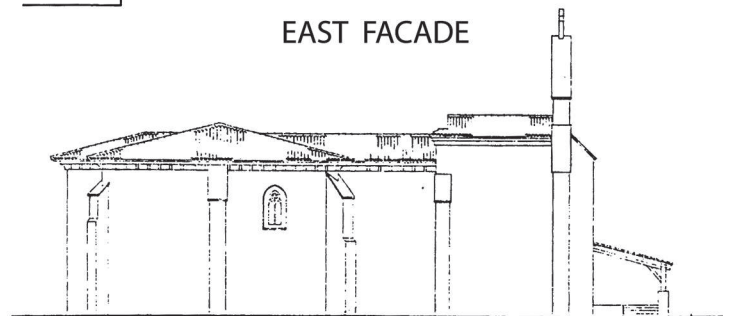
WEST FACADE



EAST FACADE

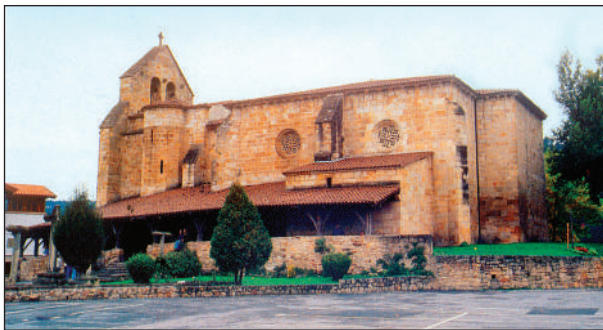


PLAN



NORTH FACADE

Santa Maria de Galdacano



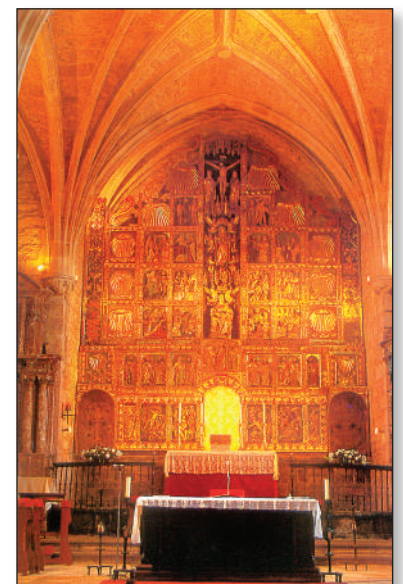
Andra Mari in Galdacano

four figures that reportedly are the likeness of Sancho de Galdacano y Torrezabal, his wife and two daughters. Also the Torrezabal Coat of Arms is supposed to be in the church (perhaps within circle on graphic), but I was unable to locate it.

From this information I surmise that since Sancho de Galdacano had no male children the surname Galdacano stopped there.

In fact, the surname in the Modern Era was not used. The gap from Sancho de Galdacano y Torrezabal (c.1200) to Sancho de Torrezabal (c.1410) spans 200 years or roughly 7 generations. Thus far, I have not been able to bridge and document that period of time, the lack of written documentation covering the XIII and XIV centuries is a major drawback, but I will keep trying.

The Torrezabal name has virtually disappeared. This is not unusual as some of the old lineages were replaced in the XIV century by "new" family lineages.



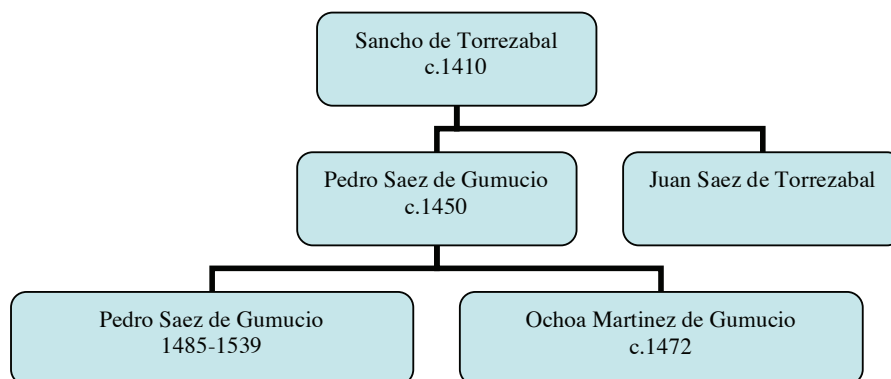
Retablo of Andra Mari

The family of Pedro Saez de Gumucio, son of Sancho de Torrezabal

So, we start with Sancho de Torrezabal, Martin de Gumucio's great great-grandfather.



Torrezabal de Arratia Coat of Arms

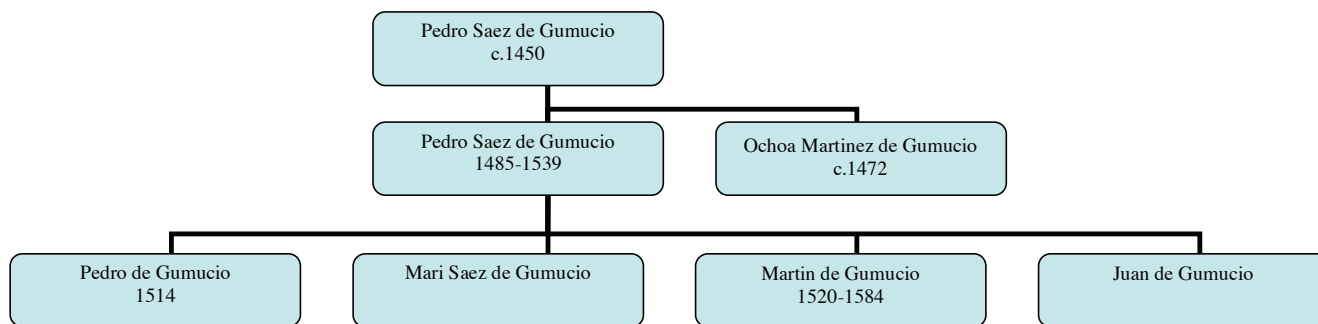


Our history begins with Sancho de Torrezabal (c. 1410). The first person to bear the name Gumucio was Pero (Pedro) Saez de Gumucio born circa 1450. He was the son of Sancho de Torrezabal, but changed his name from Torrezabal to Gumucio. His brother Juan Saez de Torrezabal continued using his father's name.

I have learned that it was common for people to change their surname to fit the circumstances. For example, Francisco the son of Maria Ortiz de Isasi and Francisco Gonzales de Basozabal decided to use the name Francisco de Salazar, possibly to show he was a direct descendant of the famous historian Lope Garcia de Salazar. And, for the same reason, the only son of Lope Garcia de Isasi, Lope, called himself Lope de Salazar. Juan Galindez de Avendaño took the name of Mugica because he inherited the “solar” with that name, Furtado Garcia de Avendaño changed his name to Arteaga because he inherited that solar—his successors took Arteaga as their surname. Juana de Garay Alzaibal (1567-) chose to call herself Juana Fernandez de Zubiaur to honor her grandfather Juan Fernando de Alzaibal y Zubiaur.

Why would Pedro Saez de Gumucio change his name from Torrezabal to Gumucio?

To get an answer I consulted Mikel Gorrotxategi Nieto, Gestor de Servicio de Onomastika (Chief, Surnames Services) for Euskalzalindia (the Royal Academy of the Basque Language in Bilbao).

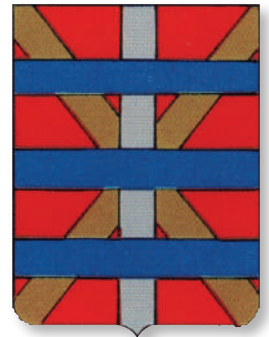


Mikel's passion and job is to determine and classify the etymology and origin of Basque names. He has written several books on the subject (unfortunately in Basque) and he is in the process of receiving his doctorate in Onomastika, the study of the origin of names.

This is what he told me: Unlike Torrezabal, which originated in Navarra, Gumucio is a very old autochthonous (indigenous) Basque name dating to the first half of the first millennium, and therefore has no translation. Another name that falls in this category is Getxo, the name of the small town near Bilbao, where our cousins live. I showed him the information I had gathered about the possible meaning and origin of the name, and he told me that any derivation of the name would be inappropriate and that it doesn't come from Gamiz or Goma.

Although the name Torrezabal is a very old and respected name, it is not as prestigious as an autochthonous Basque name. Therefore if Pedro de Torrezabal or his family owned property in Gumucio, it would have been in keeping with tradition to adopt the toponymic (place) instead of the patronymic (family) name. He underscored that in the Basque communities in the XIV and XV centuries it was common practice to select the toponymic name.

He gave me a reference where I found out that when the Monastery of Varria was founded by Sancho de Navarra in 1053 among the names of those who contributed to its foundation the names of Gomiç (read: Gomicio, Gomiz), Garçi (Garcia, Garcez), Lupiç (Lupiza, Lupiz), Laçkanu (Lazcano, Lazcauno), and Lohinaç (Loinazu) are found. In that period the ç was used the way we use the “z” today, but also it was used as a contraction for a “z” followed by a vowel(s).



Torrezabal del
Duranguesado

I conclude that the name Gumucio preceded the middle ages. In other words, it wasn't that in the middle ages a Gumucio came from another land and founded the place of Gumucio. Instead, early on in time, the name Gumucio was given to a location and when Pedro Saez de Torrezabal moved to Gumucio, it became necessary for him to give his identity in the traditional way: by stating where he came from. Since he “came” from Gumucio, he became Pedro Saes de Gumucio. Also the fact that he inherited property in Gumucio must have been a factor.

Pedro Saez had two sons, one also named Pero Saez de Gumucio (1485-1539) and Ochoa Martinez de Gumucio (c.1472). Pedro (the son) married Mari Saez de Gumucio (her maiden name is not know, I can only speculate that she moved to Gumucio or was originally from Gumucio and she chose to keep her toponimic name rather than her patronimic surname). Together they had four children: a son named Pedro de Gumucio (c.1514), another son named Juan de Gumucio, a daughter named Mari Saes de Gumucio, and a son named Martin de Gumucio, (1520-1584), the person who until now has been at the head of our family tree, and the man who founded the Gumucio Mayorazgo in 1578.

The Basozabal Connection

The Diccionario de Apellidos, Tomo XIII reads: Basozabal, lineage of the province of Guipuzcoa, with “casas solares” in the cities of San Sebastian, Oñate, Alquiza, Olaberria, and Vergara. They migrated to Vizcaya and Alava founding new “casas solares” in the anteiglesia of Mungia, Galdacano, and Lezama.

Literally *Basozabal* means “wide forest” (baso = forest; zabal = wide).



Galdacano, circa 1955

The Basozabals of Galdacano were “escribanos” (*escribano* = scribe, notary public, paralegal) by profession. “Escribania” was a respected, well paid, and coveted profession. The number of “escribanos” allowed to practice in a given city or village was regulated by law, and well to do families tended to keep and pass on the “escribania” from generation to generation, by encouraging their family members to study and get certified in order to inherit the posts.

We also know that some of the Gumucios, such as Martin (Martinico) de Gumucio Garay, son of Lope and grandson of Martin, “el viejo” (the old one) and Juan Bautista de Gumucio Ruiz de Garay (Garaitaondo), Martin de Gumucio Garay’s grandson were “escribanos.”

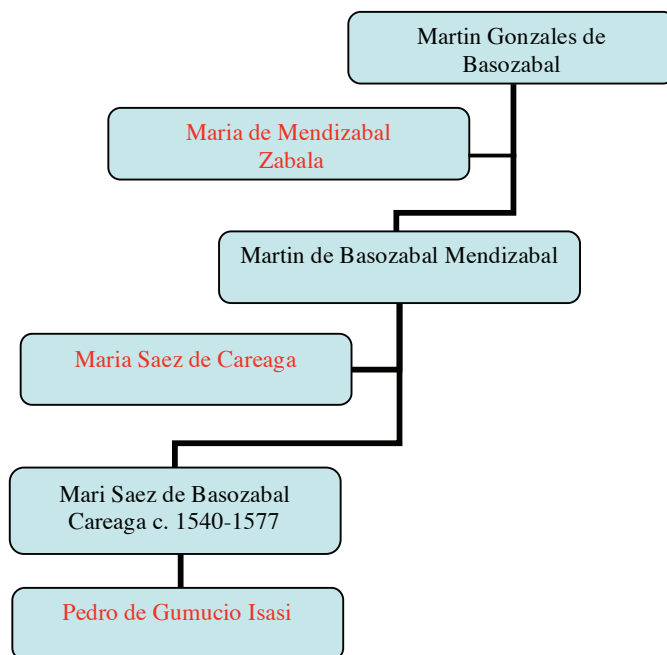
First, some background information.²

Martin Gonzales de Basozabal (c.1466-1546) was a powerful and rich man. He had several residences including one in Oinquina, another one in Galdacano, a third in Bilbao, and yet another one in San Vicente de Abando, where he died. During his life he was an active member of the Bilbao commercial community, and he was also an “escribano.” In fact he and Martin de Gumucio’s first father-in-law, Gaspar de Isasi Basaurbe, also an “escribano,” served as witnesses to certify the census of 1514.

Martin married Elvira de Guerrero (c. 1500) and together they had several children, including Maria Saez de Basozabal Guerrero. In 1528, he was married for the second time to Catalina de Leque, but the marriage produced no children.

Out of wedlock the intrepid Martin Sanchez and Maria de Mendizabal y Zabala had only one son, Martin de Basozabal Mendizabal. (see chart)

Though he was illegitimate, his father made sure he received all the benefits that a legitimate son would enjoy. He lived in his father’s homes and was active in his family’s business, including his father’s profession. In fact he studied to become an “escribano” and completed his internship in the “House of Zagroniz,” where he met Maria Saez de Careaga.



Martin de Basozabal Mendizabal married Petronilla Iturrizarra, but the marriage produced no children. Martin and Maria Saez de Careaga, out of wedlock, had a daughter named Maria Saez

2 Sala de Vizcaya. Pleitos Civiles. C-628-3. Maria Saez de Basozabal y y su marido Pedro Ortiz de Leguizamon contra Maria Saez de Basozabal su sobrina. 1546-1548.

Sala de Vizcaya. Pleitos Civiles. C-312-5. Maria Saez de Basozabal y su marido Pedro Ortiz de Leguizamon contra maria Saez de Basozabal su sobrina. Y en nombre de esta Martin de Gumucio, su suegro. 1551-1555.

Sala de Vizcaya. Pleitos Civiles. C-867-30. Maria Saez de Basozabal contra su tia Maria Saez de Basozabal, sobre la averiguacion de la herencia que quedo de Martin Sanchez de Basozabal. 1556

de Basozabal Careaga, who at the age of 16, married Pedro de Gumucio Isasi, son of Martin de Gumucio and Mari Urtiz de Isasi.

Maria Saez de Careaga was originally from the neighboring village of Lemoa, but she moved to Bilbao to work in the household of Mr. Zangroniz. When her daughter was born, she took her to Lemoa to be baptized, but she raised her daughter in Bilbao. As luck would have it, because Maria Saez de Basozabal Careaga's father, grandfather and grandmother died when she was a child, she inherited their considerable combined patrimony. Though she was rich, because she was the illegitimate daughter of an illegitimate father she lacked social position in the community. And here is where the connection with Martin de Gumucio comes in.

As an "empresario" (business man) Martin was well entrenched with the Isasi and Basozabal families. It is clear that they had common business interests and that they provided financial and personal support to each other.

Martin de Gumucio was known for being a big spender and for having business transactions that made him a debtor and creditor. Among his obligations he had a mortgage on the two houses he owned in Gumucio, Galdacano. On the other hand he was owed money by several people, such as Martin de Basozabal and his wife's uncle, Baltazar de Isasi.

On the 9th of January of 1552, in the Village of Larrabetzua, Martin de Gumucio, his wife Mari Urtiz de Isasi, and Mari Saez de Careaga signed a matrimonial contract³ to effect the union of Pedro de Gumucio Isasi and Maria Saez de Basozabal Careaga. The bride and the groom were both 16 years of age when the contract was signed and when the marriage took place.



Larrabetzua Coat of Arms

To her marriage, Maria Saez brought her considerable inheritance and Pedro received half of the patrimony belonging to Martin de Gumucio, which included all the animals, beehives, orchards, land, burial place, and 1/12 of the iron works belonging to the Gumucio estate.

Out of Maria Saez's inheritance, the contract called for all the unpaid debts owed to Martin de Gumucio by Martin de Basozabal be paid, and for the payment of the mortgage on the two Gumucio homes, returning them to the Gumucio patrimony free and clear. Because of the age of the bride and groom, Martin de Gumucio was named executor of the contract.

With regard to Maria Saez de Careaga, the bride's mother, the contract provided her with housing and support for the rest of his life. Maria Saez de Basozabal Careaga made a quantum leap in social status. Her marriage was legitimate and she now belonged to an established family in Galdacano. In addition, she and Pedro de Gumucio were truly wealthy.

There is no record of any of their descendants. We know that she died in 1577 and more than likely she was a widow. Her patrimony was probably inherited by Martin de Gumucio (now married to Teresa de Ubilla) and it became part of the Mayorazgo established in 1578.

3 Sala de Vizcaya. Pleitos Civiles. C-312-5. Maria Saez de Basozabal y su marido Pedro Ortiz de Leguizamon contra maria Saez de Basozabal su sobrina. Y en nombre de esta Martin de Gumucio, su suegro. 1551-1555.



Isasi of Galdacano

The Isasi Connection

Because the Isasi, Basozabal, and Gumucio families are intimately linked it is worthwhile to understand the Isasi genealogy.

On the 30th of June 1514⁴, the “Bachiller” (name given to a person who completed high school or university) Martin Saez de Isasi Bedia signed his last will and testament at the Torre de Isasi in Galdacano, where he was to die. This 26-page document is rich in information about his genealogy and his assets. In it he details what he owned, how he acquired the asset, whether the asset was inherited from his father or mother, or purchased, etc. It is thanks to this document that I was able to verify and in some cases find information about the Torreazabal–Gumucio connection and the Gumucio–Isasi relationships.

Martin Saez de Isasi Bedia’s mother was Maria Saez de Bedia daughter of Sancho Ortiz de Bedia, who according to the historian Lope Garcia de Salazar⁵ was a direct descendant of the Caballero de Galdacano (seven generations removed). In addition, Martin Saez was a direct descendant of the famous historian and “banderizo” Lope Garcia de Salazar, whose family was among the oldest, most respected, richest, and powerful in Vizcaya.



Isasi
Coat of Arms

In his “Bienandanzas,” Lope Garcia de Salazar goes on to say⁶ that Lope Garcia de Ysasi inherited the Casa Torre from his father and that he married the daughter of Sancho Ortiz (Urtiz) de Bedia.

“De los linajes de los escuderos que son en el solar de Urquizu y en estas comarcas ... El linaje de Ysasi son de buenos escuderos, y de gran haciendas, y de estos el que mas valio fue Martin Sanchez de Ysasi, que habiendo hijos e hijas, estando viudo se caso con dona Teresa Garcia, hija bastarda de don Lope Garcia de Salazar (see chart p. 19), que la hizo el Lope de Garcia a su vejez ... y hubo con ella a Lope Garcia de Ysasi, y otras hijas que casaron en Zugasti y en Atucha, y Lope de Garcia murio sin hijos y Martin Sanchez deo hijo a Lope Garcia de Ysasi, que heredo la torre de Ysasi que su padre hizo en Breuarria de Ysasi, que se caso este Lope Garcia con la hija de Sancho (Urtiz) Vrtiz de Bedia y tiene hijos e hijas con ella, y hay en este linaje buenos parientes de ella.”

Martin Saez’ enormous wealth included the Torre de Isasi in Galdacano, which was passed on from Lope Garcia de Salazar, through his direct ancestors, to him. Martin de Saez Isasi Bedia was the head of his “linaje” (lineage) and like the Avendaños and the Salazars belonged to the “Bando Gamboino.”



Isasi de
Guipuzcoa
Coat of Arms



Mineral Pool,
Torre de Isasi

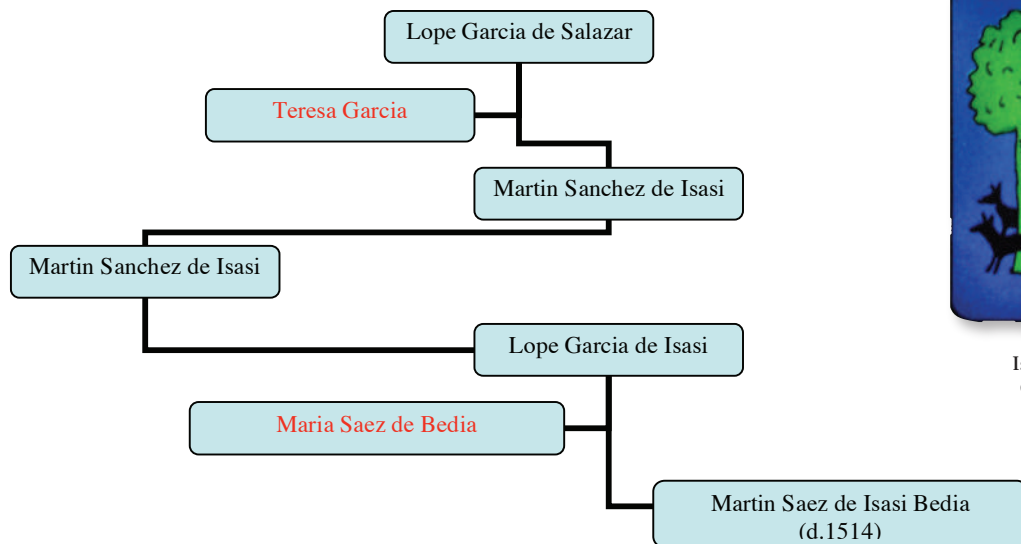


Torre de Isasi

⁴ A.F.B. Judicial. Corregimiento, Leg 911 # 010 (Fol. 6r-87v).

⁵ Garcia de Salazar, Lope. “Libro de las bienandanzas y fortunas” XXII

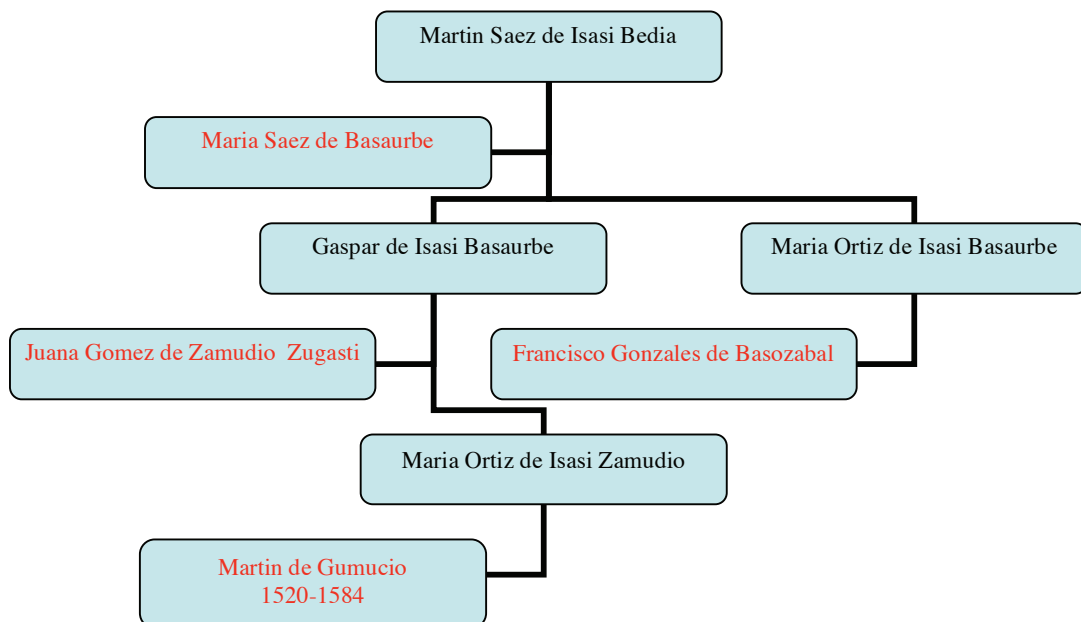
⁶ Fernando Malo Anguiano, “Galdakao, Etchebarry y Zaratamo.” page24



Isasi of Arratia
Coat of Arms

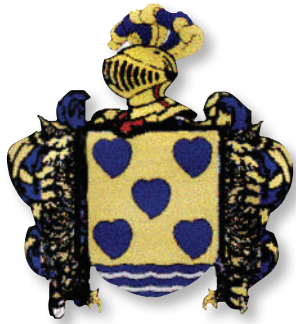
Martin Saez de Isasi Bedia married Maria Saez de Basaurbe with whom he had six children four boys and two girls. In the diagram that follows, because they are the most important to us, only two of his children are shown: Gaspar and Maria Ortiz. It should be noted that Gaspar was an “Escribano” and in 1517 was Mayor of the city of Bilbao. His brothers Juan Perez, Lope Garcia and Baltazar were witnesses to the census of 1514 and owned homes in Galdacano.

Martin Saez’s wife Maria Saez de Basaurbe came from a well to do family. According to the census of 1514 they owned two homes in Galdacano, and in his will Martin Saez made frequent references to the assets that belonged to his wife through inheritance.



Maria Ortiz de Isasi Basaurbe married Francisco Gonzales de Basozabal, becoming Martin de Gumucio’s uncle by marriage.

Gaspar de Isasi Basaurbe married Juaana Gomez de Zamudio Zugasti. Together they had three daughters: Katalina, Maria Perez, and Maria Ortiz de Isasi Zamudio (Martin de Gumucio’s first wife).



Zamudio Coat of Arms

Juana Gomez de Zamudio Zugasti was the daughter of Ordoño Zamudio and Pascuala de Zugasti. The surnames Zamudio and Zugasti belong to the “mas viejos y rancios de Vizcaya” (the oldest and most exclusive of Vizcaya). Their origin traces back to Spanish royalty. For example, the Zamudio lineage founded by Galindo Ordoñez, legitimate son of the Count of Gaviria, began in Bizcaya because he was sent there by the King of Navarra, his godfather.⁷

In other words, Martin de Gumucio's first wife, Maria Ortiz de Isasi Zamudio's ancestors included the *crème de la crème* of Vizcaya: the lineage of Bedia, Galdacano, Salazar, Zamudio, Zugasti, Basaurbe, and Isasi. Since in the XVI century marriage was a political and economic alliance, a vehicle to strengthen family and lineage ties and to increase wealth, Martin de Gumucio must have been desirable enough to be accepted as a suitable husband for Maria Ortiz de Isasi Zamudio.

It is interesting to note that Maria Ortiz de Isasi Zamudio, through her Bedia lineage, rightfully claimed to be a descendant of the Caballero de Galdacano y Torrezabal, Martin de Gumucio's ancestors.

The Census of 1511/1514⁸

The census of 1511/1514 is the earliest one available segregating Galdacano from Bilbao, according to it there were only 73 households in the Anteiglesia de Galdacano. A review of the census leaves the following question without a categorical answer: why are people such as Martin Saez de Isasi Bedia and Pedro Saez de Gumucio not listed as part of the census? Particularly when members of their families served to certify its accuracy?

First, we have to keep in mind that the census taken in the XV and XVI centuries were incomplete because they relied on oral information. Second, the census doesn't list all the inhabitants. It identifies the owner of the house and the number of families living in each house.

A possible and likely explanation is that Martin Saez de Isasi Bedia lived in the Torre de Isasi, and Pedro Saez de Gumucio lived in the Torre de Torrezabal, both part of but physically outside the Anteiglesia of Galdacano.



Portalon de la Torre de Isasi, 19th. c

It is also very likely that Gaspar de Isasi Basaurbe and his wife and children, and therefore Mari Ortiz de Isasi Zamudio, may have lived part of their time at the Torre de Isasi in Galdacano and the rest of their time in one of the Zamudio houses in Bilbao, explaining why they are not specifically listed in the census. The census for Durango lists Ochoa (Lope) de Gumucio, Pedro Saez de Gumucio's brother as the owner of two houses.

Martin de Gumucio, founder of the Gumucio Mayorazgo

Martin (1520-1584) married twice. First, he married Mari Urtiz de Isasi Zamudio, granddaughter of Bachiller Martin Saez de Isasi Bedia, who was a very wealthy man. This was an arranged marriage because Martin was only 16 years old at the time his first son Pedro was born. The joining of the

⁷ Garcia de Salazar, *Libro de las Bienandanzas...*, V, pg. 94

⁸ Javier Enriquez Fernandez, “Fuentes Documentales Medievales del Pais Vasco, Foguera-Vecindario de Las Villas de Vizcaya de 1511/1514”

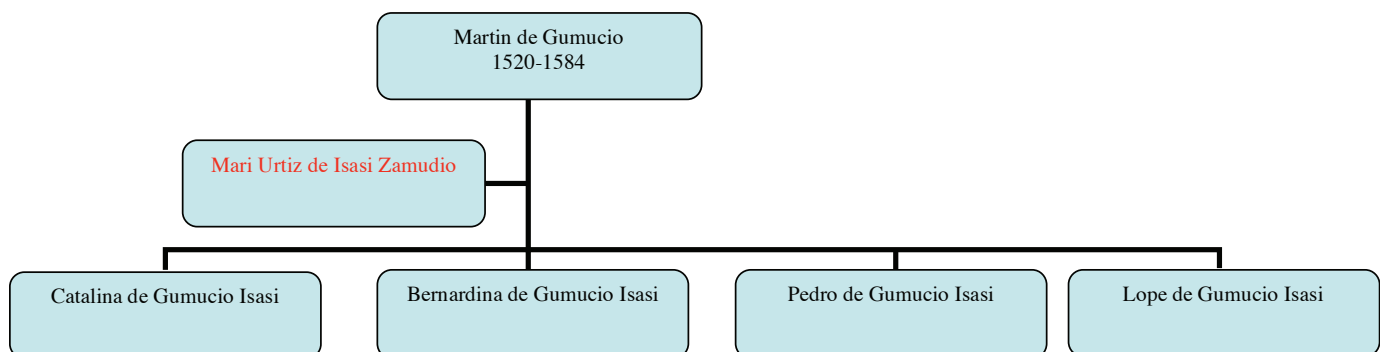
Gumucio-Isasi families might have been one designed to consolidate wealth and power.

Though we don't have a copy of the marriage contract, a copy of Martin Saenz de Isasi's testament exists. In his testament Martin Saenz de Isasi, among other assets, describes the properties he inherited and purchased in his lifetime, including two houses in Galdacano he purchased from Pedro Saes de Gumucio, Martin de Gumucio's grandfather.

To Martin's first marriage, Mari Urtiz de Isasi brought the properties she had inherited in the neighborhood of Gumucio in Galdacano, and Martin de Gumucio contributed the wealth he inherited from his side of the family. The Gumucio wealth came from Martin's great-grandfather Sancho de Tarrozabal, who passed it on to his son Pedro de Gumucio Martin's grandfather, and he to his son. We know that half of the properties in Gumucio were brought into the family by Martin's mother. It looks like one house came from his father, one from his mother, and the third came from his wife's inheritance.

We know that Martin inherited his family's patrimony when his father died in 1539 (Martin was 19 years old). It is documented that he managed the ironworks factory and that his wife Mari Ortiz was intimately involved in the business. We also know that his sister Mari Saez and brother in law Martin de Olabarrieta worked in the Iron works business and they lived with Martin's family. His mother also lived there. Furthermore we know they were well to do. In fact, they had two maids that looked after the children: Mari Ibanez de Urizar and Teresa de Arechebaleta.

Later on, around the year 1575, Martin also inherited the patrimony belonging to his deceased son and daughter in law Pedro de Gumucio and Maria Saez de Basozabal Careaga. During Martin's first marriage, Martin and Mari Urtiz had four children: Catalina de Gumucio Isasi, Bernardina de Gumucio Isasi, Lope de Gumucio Isasi, and Pedro de Gumucio Isasi.



Teresa Ruiz de Ubilla

In 1563 the widower Martin de Gumucio (1520-1584) was married, for the second time, to Teresa Ruiz de Ubilla (-1588). It was her second marriage as well. Teresa was not originally from Galdacano but from an old and illustrious family from Marquina, an eastern province of Vizcaya.

In 1516 Juan Martinez and Margarita de Ubilla founded the Mayorazgo de Ubilla to commemorate the wedding of their son Martin Ibez de Ubilla to Maria Ortiz de la Rementeria. According to the 1511 census Juan's brother Pero Martinez owned a home in Marquina and Rodrigo de Ubilla and Yñigo de Ubilla owned homes in nearby Hondarroa.

Teresa Ruiz de Ubilla's first marriage

Teresa Ruiz de Ubilla met Symon de Arratia in Marquina, where according to the 1511 census Pero (—) Arriata, very likely but not verified, Symon's father, owned a house.

Since the Arratias were an old wealthy family from Durango and Bilbao where, according to the same census, they owned twelve homes, Teresa and Symon moved to Durango to be close to “where the action was.”

They had a son Pero Symon de Arratia Ubilla (b. 3/19/1541 in Durango). There is no record of other descendants, possibly because church records were destroyed during the fire of 1554 that almost razed the village of Durango.

An interesting family connection follows. Symon de Arratia was Ochoa Martinez de Gumucio's (the founder of the Gumucio clan in Durango), grand-nephew. Ochoa (Lope) Martinez was Pero Saez de Gumucio's brother and Martin de Gumucio's uncle.



Palacio Ubilla in the 19th century and later, c.1920

Teresa Ruiz de Ubilla marries Martin de Gumucio

To Martin's second marriage, among other assets, Teresa de Ubilla brought the properties she owned in Durango. Martin contributed the combined assets from his first marriage. Teresa and Martin merged their holdings and in 1578 they established, in Galdacano, the Mayorazgo de Gumucio.

At the time the Mayorazgo was signed there were only three children named in the document: Catalina, Bernardina, and Lope de Gumucio Isasi, and none that belonged to the marriage between Teresa Ubilla and Martin de Gumucio.

Because until now the assumption has been that Lope was the son of Teresa and Martin, in the Appendix, I have included a complete transcription of the Gumucio Mayorazgo for those who want to read it. In other words, Lope being the son of Martin de Gumucio and Mari Ortiz de Isasi changes our genealogy in a fundamental way, which I will explain later.

Why am I so sure that Lope is not the son of Teresa Ubilla?

We have evidence that Martin de Gumucio and Teresa de Ubilla were married in 1563. It is also documented that late in the 1550's Martin and Mari Ortiz de Isasi, as husband and wife, participated in a legal suit. We know that Lope de Gumucio married Jurdana de Garay in 1574, and we know from the Mayorazgo that he was Martin's "legitimate son," meaning the product of a legally married husband and wife, rather than a "natural son," which applied to the son of an unmarried couple, or "illegitimate son," which referred to a son born from a man and his mistress.



Ubilla Coat of Arms, contemporary

That being the case, if Lope were Teresa's son, he would have been 11 years old when he married Jurdana, which is impossible because by law anyone under the age of 15 could not marry. Furthermore, Lope's son Martin, who inherited the Mayorazgo, was born in 1569, six years after Martin and Teresa were married.

Lope did not inherit the Mayorazgo as it was customary because he was born of Martin's first marriage and the Mayorazgo was created during Martin's second marriage. Lope's son Martin (Martinico) was selected to inherit the Mayorazgo because he was Martin de Gumucio's grandson and Teresa's nephew (Jurdana de Garay, Lope's wife was Teresa's niece). When the Mayorazgo was established, it was written following the traditional practices of the New Fuero de Vizcaya (law) and starting with Martinico, stipulated the hegemony of primogeniture (first born rights).

Although Lope and his sisters inherited a token part of the Gumucio patrimony it is clear that he was a wealthy man. Lope married into the Garay family, an old and powerful lineage. With Jurdana, Lope had six sons and one daughter, which means he had the means to support a large family.

It is documented that at the yearly Junta General de Bizcaya in Guernica (where the official decisions were made by the participants), held on December 31, 1578, the year the Mayorazgo was established, Lope represented the Anteiglesia of Galdacano and was given a proxy to represent the Anteiglesia of Aranzazu.



Chamber of the Senores, meeting place of the Junta General de Biscaya in Guernica

It is worthwhile remembering that the Anteiglesias were run by an executive body consisting of elected "fieles regidores" (city councilmen). The "fieles" presided and directed the assembly meetings for the Anteiglesia, and among other duties they were charged with the selection of one "fiel" to represent the Anteiglesia at the Junta (congress) of Guernica. The fact that Lope de Gumucio represented two Anteiglesias is a remarkable achievement. This means he was a respected and powerful member of the community, whose participation extended beyond Galdacano, whose vote and seat number at the Junta de Guernica was #38.



Ubilla Coat of Arms

An Updated View of Our Ancestry

The descendants of Martin de Gumucio Garay, who inherited the Mayorazgo, meaning all of us, descend from Lope de Gumucio Isasi, whose mother Mari Ortiz de Isasi Zamudio was the grand daughter of the Bachiller Martin de Saez Isasi Bedia, whose great-great grandfather (4 generations) was the famous historian and banderizo Lope Garcia de Salazar.

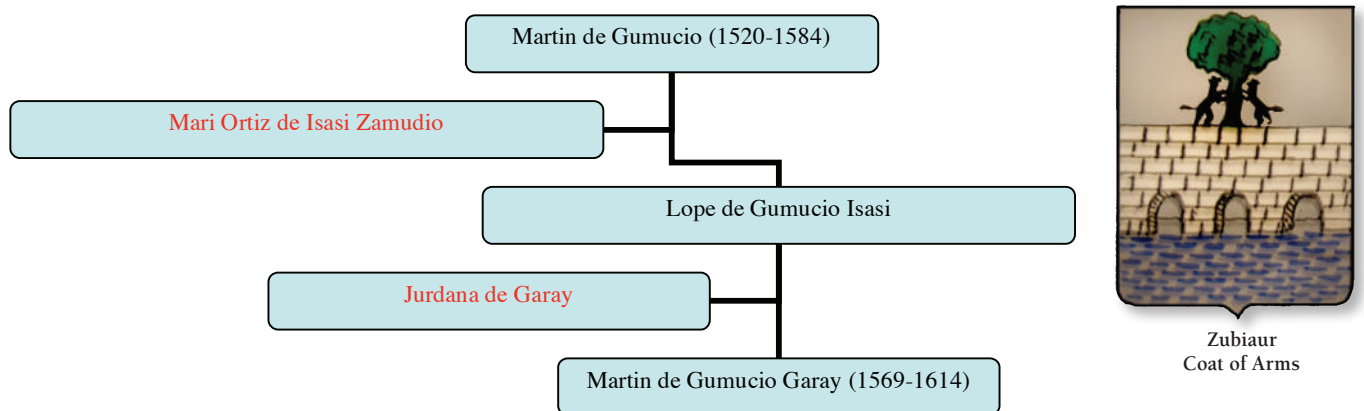
Lope Garcia de Salazar is a direct descendant (in two ways) from Diego Lopez de Haro b: c. 1090, Señor de Vizcaya, which means that our family genealogy goes back to the illustrious line of the Señores de Vizcaya.

I encourage you to read the chapter in the Appendix on Lope Garcia de Salazar and savor the details of your ancestry.

Jurdana de Ygaray or Jurdana (—) y Garay

All the official information I have seen, including the document for the Mayorazgo de Gumucio refers to Jurdana's last name as Ygaray. I have searched all the archives available to me and there is no such surname. My belief is that the scribe neglected to list her surname and it has been lost. The use of the “y” in that period served to signify the equal importance of both surnames. For example, the names Pedro de Tovar y Sagasti and Juan Fernando de Alzaibal y Zubiaur meant that both surnames were of equal position and worthy of equal billing. In other words, I believe she is Jurdana de (—) y Garay. My challenge is to find her complete surname.

The Garay name is as old as the hills and the family branches extend all over Vizcaya, and it extended well into the rest of the world. Juan de Garay founded the city of Buenos Aires.



Catalina Ruiz de Garay Taondo or Catalina Ruiz de Garaitaondo Zubiaur

Catalina Ruiz de Garay Taondo, who married Antonio de Gumucio Estrada, is really Catalina Ruiz de Garaitaondo Zubiaur (1603-1655). Her parents (married in 1600) were Domingo Ybañez de Garaitaondo Ibarra (Señor of the House of Garaitaondo in Echano) and Juana de Garay Alzaibal (1567-), who chose to call herself Juana Fernandez de Zubiaur to honor her grandfather Juan Fernando de Alzaibal y Zubiaur.

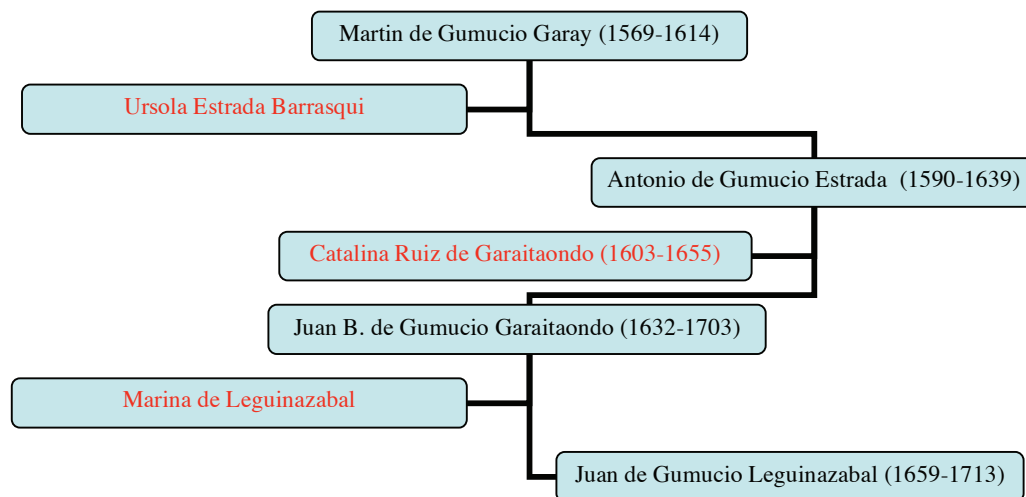
Juana Fernandez' mother Marina de Alzaibar y Zubiaur married Martin Ortiz de Garay Larrea. In 1562, with their marriage, the now famous house of GARAY-ZUBIAUR came together, a house from which our family coat of arms comes from. More on this subject when we discuss the origin of the Gumucio Coat of Arms.

Catalina's father Domingo de Garaitaondo Ibarra (1574-) married several times: First he married Juana Fernandez de Zubiaur and they had four children. Then in 1606 he married Maria Ochoa Astorica, with whom he had six children.

Catalina Ruiz de Garaitaondo Zubiaur and Antonio de Gumucio Estrada, had two children: Maria Cruz (1631) and Juan Bautista (1632-1703).

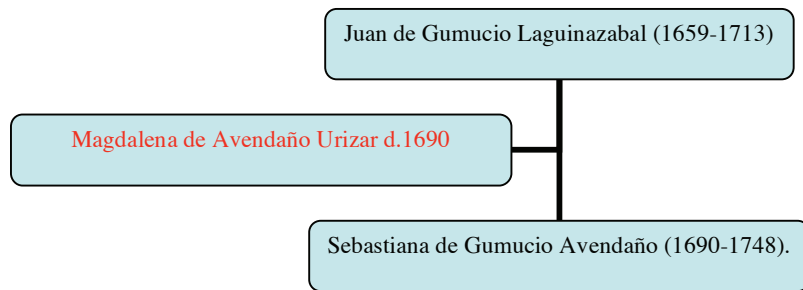
Succession of the Mayorazgo de Gumucio

Following tradition, the Mayorazgo was passed on from one generation to the next, giving preference to male heirs. In the case of the family Mayorazgo, the succession was as follows: from Martin de Gumucio Garay (1569-1614), to Antonio de Gumucio Estrada (1590-1639), to Juan Baptista de Gumucio Garaitaondo (1632-1703), to Juan de Gumucio Leguinazabal (1659-1713).



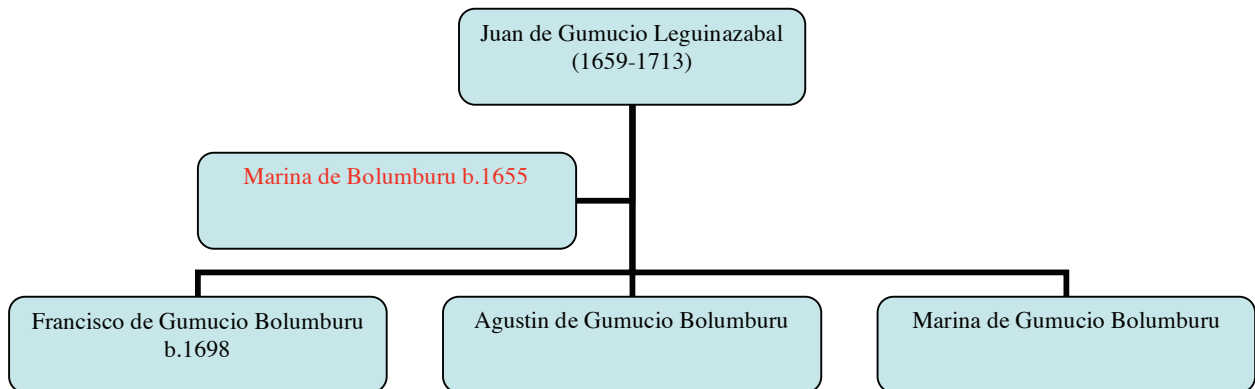
It is at this point in our family's history that the traditional manner in which the Mayorazgo is passed down changes and takes an irreversible turn: tradition is betrayed and violated by Juan de Gumucio Leguinazabal (1659-1713). And it is with the descendants of Juan de Gumucio Leguinazabal that our family will be irrevocably fractured into those who inherited the wealth and those who didn't.

Juan de Gumucio Leguinazabal (1659-1713) married twice: first, on January 14, 1682 he married Magdalena de Avendaño Urizar and together they had a daughter Sebastiana de Gumucio Avendaño (1690-1748). Magdalena died giving birth to Sebastiana, leaving Juan to look after his daughter.



His second marriage in 1690 was to Maria de Bolumburu (1655-). Together they produced three children: Agustin, Marina, and Francisco de Gumucio Bolumburu (1698-).

Violating tradition, Juan de Gumucio Leguinazabal's will (dated in 1714) named his daughter from his first marriage, Sebastiana de Gumucio Avendaño, as his sole heir. Understandably, his first born son by his second wife, Francisco de Gumucio Bolumburu, sued his half-sister Sebastiana claiming rightful ownership of their father's estate and Mayorazgo. The suit lasted several years and in the end Sebastiana was awarded the inheritance.



Sebastiana de Gumucio Avendaño inherits the Mayorazgo

In 1718 Sebastiana married Martin de Aguirre and she brought to the marriage the assets she inherited from the Mayorazgo, which included the two Gumucio houses in Galdacano. The census of 1745 lists two houses as being owned by Martin de Aguirre (Sebastiana de Gumucio is not specifically named).

Sebastiana and Martin had four daughters and three sons. One of the sons Juan Baptista Aguirre Gumucio (b.1723) inherited part of the Aguirre-Gumucio wealth. Juan Bautista Aguirre Gumucio married Josepha Landaia and they produced seven daughters and three sons. One of the sons Juan Angel Aguirre Landaia (b.1755) inherited one of the houses in Galdacano. According to the census of 1799, he was a Fiel Regidor de Galdacano (a member of the Galdacano city council) and the owner of record.

The second house in Galdacano went to Sebastiana's daughter Francisca Antonia Aguirre Gumucio (b.1725). She married Antonio Eizaga with whom she had three sons and four daughters. This house was known to belong to the Baron of Eizaga, presumably to honor Antonio Eizagas lineage.

The house was inherited by their eldest daughter Maria Antonia de Eizaga Aguirre (b.1754) who, according to the census of 1799 lived in Bilbao, was the owner of record, and rented the property to Francisco de Olabarrieta.

What happened to these houses between the years 1799 and 1993 is an open question. Presumably they remained in the hands of those who succeeded Juan Angel Aguirre and Maria Antonia de Eizaga Aguirre until they were demolished to give way to Highway 634, which connects Bilbao to Durango.



Carmelo with Carole, Ely, and Marcia Thomsen at the north side doorway which is no longer in use.

El sacristan de Andra Mari en Galdacano: Carmelo Uriarte Grijalba

Juan Bautista Eizaga Aguirre, Maria Antonia's brother, who did not inherit the houses, is responsible for Carmelo Uriarte Grijalba's existence (b.1950). Carmelo is his fifth generation descendant, and, as of this writing, happens to be the sacristan of the Andra Mari church in Galdacano. My sister Elizabeth, my nephew Mark Minguillon, and I, by sheer luck, met him after Sunday mass and were able to verify he is a direct descendant of Sebastiana de Gumucio. He was surprised to meet his distant relatives from California, and even more surprised, when the next day, I gave him a complete copy of his genealogy.

Francisco de Gumucio Bolumburu and his mother Maria move to Larrabetzua

In his testament Juan de Gumucio Leguinazabal gave his wife Maria the right to live in the Galdacano house for up to 12 years. There is no documentation that she remained in the Gumucio house the full 12 years. What we know is that she and her son Francisco de



Carole, Ely, and Amaia Mujika, technical director (center) of Museo Vasco Arqueologico

Gumucio Bolumburu moved to Larrabezua, where Maria's family The Bolumburu owned one of the oldest caserios. In 1724 Francisco de Gumucio Bolumburu married Dominga de Goiri Astuena. The Goiry (Goiri) family came from the neighboring town of Arrieta. Goiri is a very old name, probably as old as Gumucio.

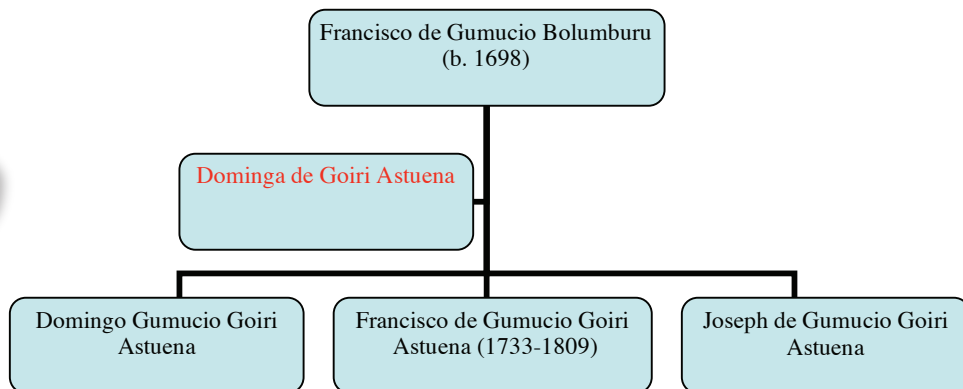
Francisco de Gumucio Bolumburu and Dominga had three male children including our ancestor the intrepid Francisco de Gumucio Goiry Astuena.



Baptismal font inside Santa Maria de Larrabetzua where Francisco de Gumucio was baptized.



Goiri Coat of Arms



Our ancestor Francisco de Gumucio Goiri Astuena goes to Argentina & Bolivia

Francisco de Gumucio Goiri Astuena was born in Labarrezua on the 8th of July 1733. By the time he was 17 he had moved to Cadiz. This takes us to the year 1750 when, under the tutelage and mentorship of his 28 year old cousin, Joseph de Goiri Astuena, on the 20th of December of 1750, Francisco de Gumucio, at the age of 17, left Cadiz for Buenos Aires, Argentina in a ship named Nuestra Señora de la Concepcion, alias “El Pasaje.” Francisco is listed as being “criado” of his cousin Joseph de Goiri Astuena. The term “criar” and “criado” have the unmistakable meaning of “to instruct, educate, and care for,” as defined by the Corominas y Pascual Dictionary.⁹

The first port of arrival was Montevideo, where Nuestra Señora de la Concepción docked on April 22, 1751. There is no official record of the ship’s arrival in Buenos Aires, however there is record of its departure in 1754 and 1756.

Based on what we know about the length of time it took to make the trip, the size and the limited facilities the ship offered, and how frequently people died in transit, the journey from Cadiz to Buenos Aires must have been a difficult experience. It is clear from the record that Joseph de Goiri Astuena had a big personal and financial interest in the cargo that was transported by Nuestra Señora de la Concepcion. He was an important exporter of European products to the new world.

Once established in Buenos Aires, Joseph de Goiri Astuena and his cousin Francisco de Gumucio Goiri Astuena realized that Potosi was a great market for imported goods. However, after working in the trading business for a few years, they learned how difficult it was to ship products from Argentina to Potosi, Bolivia and they decided to move to Bolivia to work in the thriving silver mining business.

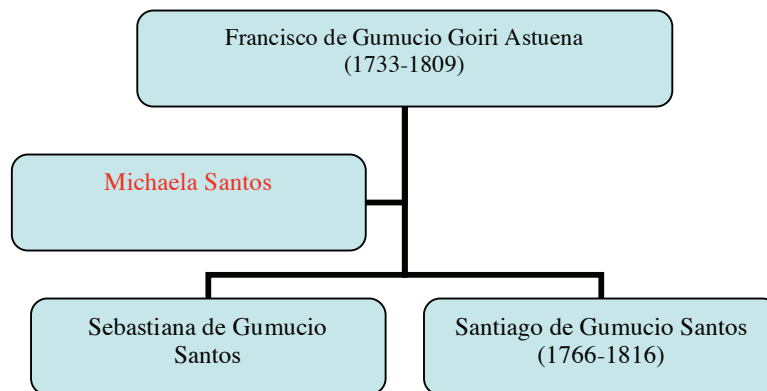
Exactly how long they remained in Buenos Aires remains an open question. We know that by 1758 they were established in Potosi, Bolivia.

The first descendants of Francisco de Gumucio

Once in La Plata (Sucre, Bolivia) Francisco de Gumucio had a relationship with Michaela Santos and they produced two children out of wedlock: Sebastiana de Gumucio and Santiago de Gumucio (1766-

⁹ Arsenoio DaCosta, “Los Linajes de Bizcaya en la Edad Media” p. 47

1816). Francisco de Gumucio was 33 years old when his first son was born. In her will, Mrs. Santos declared having had 5 children, 2 by Francisco de Gumucio. She also stated that at the time they had the children they were free to marry. Why they didn't marry remains an open question.



Santiago de Gumucio Santos (1766-1816) and his wife Maria Escolastica Orihuela produced five children: Jose Mariano, Jose Maria, Manuel, Josefa, and Maria de Gumucio Orihuela.

Francisco de Gumucio made his fortune in the mining business before he was 40 years of age. He then moved his primary residence to Cochabamba, Bolivia where he became Regidor Perpetuo de la Villa de Oropeza (member of Cochabamba's city council), an honorary position in the upper echelons of local government. Once installed in Cochabamba he decided to settle down.

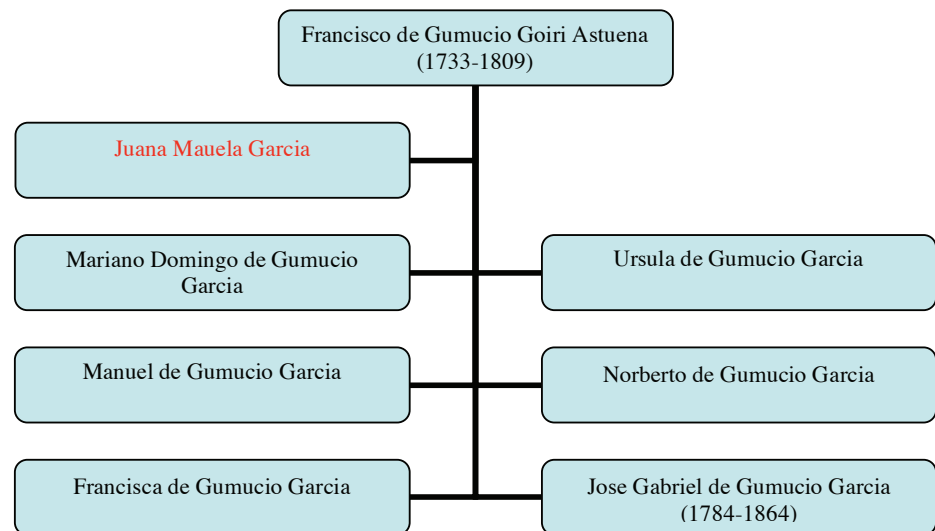
Francisco de Gumucio's first marriage

Francisco de Gumucio married Juana Manuela Garcia the only daughter of Francisco de Garcia Claros and Rosalia Gonzales de la Peña. Her family was from Cochabamba. Francisco and Juana Manuela had 4 sons and 2 daughters: Ursula, Mariano Domingo, Manuel, Norberto, Francisca, and Jose Gabriel de Gumucio Garcia. Manuel and Norberto died young and single.





Francisco de Gumucio, the first of our family to arrive in Bolivia from the Basque Country



It was during this marriage that Francisco de Gumucio and his wife Juana Manuela on the 18th of October 1773 paid 22,100.00 pesos to purchase hacienda “La Chimba” from the Spanish government.

Although we know La Chimba included the building that still exists on the river Rocha, there is no documentation regarding the size of the land that was included with the property. The funds for the purchase came from Francisco’s investments with his cousin Joseph de Goiri Astuena, and its extensive remodel was financed by the money Francisco’s in-laws paid him as part of his wife’s dowry, which among cash, jewels, and other property reached the amount of 43,650.00 pesos.

La Chimba was the first Gumucio “caserio” in Bolivia and the house where Francisco and Juana Manuela raised their family. La Chimba was later on known as the “Casa Solariega de Gil de Gumucio” (Francisco’s grandson), and later it was designated as a historical building by the government de Cochabamba.

A newspaper article dated June 28, 2007 in “Opinion” states that the “Casa Solariega de Gil de Gumucio” is protected by the Law of Monuments of 1961, and is classified as a national treasure. It also highlights the fact that historical figures such as General Goyeneche, Libertador Simon Bolivar, and President Melgarejo were all guests at the caserio.



Casa Solariega de Gil de Gumucio (La Chimba)

On September 27, 1786, at the behest of Francisco and his wife Juana Manuela, a Judge Pedro Domingo Ariscayn, (“Juez Diputado de Comercio”) transported Manuel Gumucio Garcia from Cochabamba to Buenos Aires to continue his education under Pedro Dias de Vivar. Manuel was 7 years old.

At the time of their mother’s death In 1789, Mariano Domingo and Jose Gabriel de Gumucio were 10 and 5 years old, and the rest of the children were all under the age of 25. It fell on Juana Manuela’s mother Rosalia Gonzales de la Peña the maternal grandmother to help raise Francisco’s children, Rosalia’s husband had already died by then.

Francisco de Gumucio's public service

Francisco de Gumucio Goiry Astuena was elected Mayor of Cochabamba twice, first in 1770 and then in 1774. In 1776, he became Regidor Perpetuo (member of Cochabamba's city council), a post he most likely held until his death. He was an active member of the city council. In 1784 he received praise by Colonel Manuel Padilla, "Alguacil Mayor," and by Colonel Jose Pereguin, Commandant of the Anti-Insurgency Forces, for the contributions he made to the crown and the welfare of the city.

In May of 1782, in order to help finance the expedition from Cochabamba to La Paz to fight the Indian insurrection, Francisco de Gumucio donated \$2000.00 and loaned \$4,000.00 to the crown. (Note: \$ is used to signify "pesos," the currency of that time.) In making the gift, Francisco stated his financial support represented one of many he and his father in law Francisco Garcia Claros had made. Underscoring that in May and June of 1781 he contributed \$4,000.00 in each instance, in the same year Francisco Garcia Claros had loaned the crown \$24,000.00 and jointly they had loaned the crown \$28,000.00.



The Church of Santo Domingo

Santo Domingo has always been closely linked to the Gumucio family. Until now the entire credit for its building has gone to Francisco de Gumucio's father in law Francisco de Garcia y Claros, but that is not entirely accurate.

Francisco de Garcia y Claros was a religious man, whose 29 year devotion for Nuestra Señora del Rosario culminated with his becoming the "Mayordomo Volero de la Cofradía de Nuestra Señora del Rosario" (the highest lay post in a religious order).

Mr. Garcia Claros, realizing that the church of Santo Domingo, where religious services were performed was an unsafe structure, wasted no time in volunteering his and Francisco de Gumucio's services to raise the needed money to demolish the existing structure and build a new one in its place. Their efforts to raise money from the parishioners produced less than \$10,000.00 and they decided to fund the remainder themselves. Early in 1777 the old church was demolished and by October of 1777 the foundation was completed. The first stone of the new structure was laid in January of 1778, and midway through its conclusion construction costs were nearly \$40,000.00. The construction was completed around 1783 at a cost of \$70,000.00.

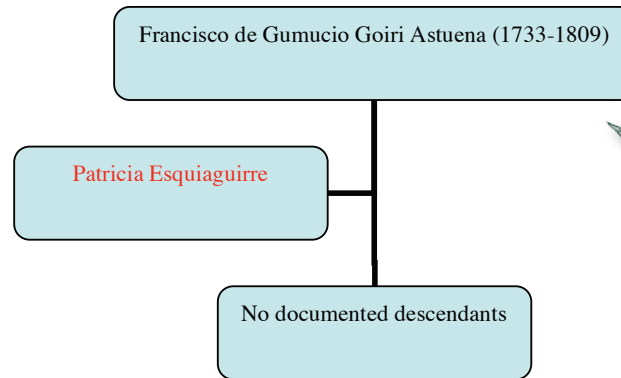
When Mr. Garcia Claros died on July 5, 1795, he was buried in Santo Domingo.

Francisco de Gumucio's second marriage

On April 17, 1792, at the age of 59, Francisco de Gumucio Goiri Astuena married Patricia Esquiaguirre in La Plata (Sucre, Bolivia). There is no record of their having had any children, but according to Jorge Gumucio Reyes the couple had a son who died as an infant. In 1809 Francisco de Gumucio Goiri Astuena Regidor Perpetuo del Cabildo de Cochabamba (member of Cochabamba's city council), azoguero (owner of smelting company), dueño de minas (owner of mines) y Socabonero Real (royal prospector) en el asiento de San Miguel de Aullagas (in San Miguel of Aullagas), Partido de Chayanta (province of Chayanta), died at the age of 76. Francisco de Gumucio was also buried in Santo Domingo.



Jose Gabriel de Gumucio



The first ancestor born in Bolivia: Jose Gabriel de Gumucio Garcia

Jose Gabriel de Gumucio Garcia (3/18/1784 to 1/13/1864) our direct ancestor was born in Cochabamba when his father Francisco was 51 years old. It is safe to say that he inherited a great deal of wealth. We know he inherited La Chimba and that he lived there, his son Gil de Gumucio also inherited La Chimba from his parents. According to Jorge Gumucio Reyes, before Bolivia's independence from Spain in 1825, Jose Gabriel was the Audiencia de Charcas Tax Collector for the Spanish Crown (Santa Inquisicion). When Bolivia became a sovereign country, he represented Cochabamba as a member of the assembly that approved Bolivia's constitution in 1826.

Subsequently, Jose Gabriel's activities were dedicated to the management of his "haciendas" (properties) and to the pursuit of local politics, he served as Mayor of Cochabamba's local government, and in 1840 was elected Cochabamba's first senator. During his life he amassed a fortune valued at the staggering sum of 460,972.00 pesos, which he distributed among his children.

This is a great deal of money, considering that in those days the peso was worth the same as the English Pound. The present value of this sum over 168 years at 10% compounded interest would deliver a sum large enough to make the "dotcom" millionaires green with envy.

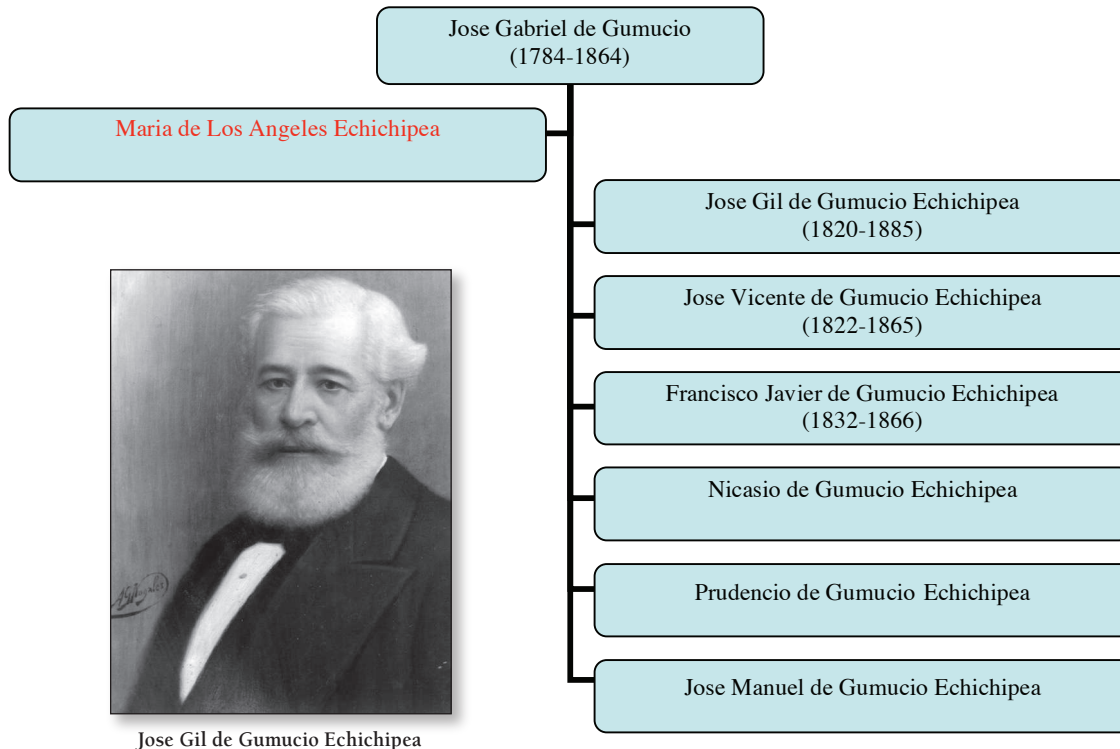
Jose Gabriel married Maria de Los Angeles Echichipea and they had 11 children.



The children of Jose Gabriel de Gumucio

- Josefa
- Joaquina
- Jose Gil
- Jose Vicente - *my great grandfather*
- Prudencio
- Javier - *the patriarch of the Gumucios in Chile*
- Juan Manuel
- Antonia
- Maria Marta
- Nicasio
- Quintin

The following is a partial chart of Jose Gabriel's children.



Jose Gil de Gumucio Echichipea, born on September 1, 1820 lived to be sixty-five years old. He married Maximiliana Matthews.

In addition to being a gentleman farmer, Jose Gil was known to be an intellectual. His home library was full of books on science and literature, including the ones he wrote on his favorite subject, mathematics. In 1880 he wrote a book published by Imprenta de El Herald: “Tratado Teorico-Practico de Aritmentica Comercial”, which he dedicated to his sons Jil Angel, Guillermo, Jorge, and Eduardo. This book dealt with practical applications of mathematics in banking, and insurance and included over 400 problems and solutions in the field of Cosmology, Physics, and Astronomy. In addition, in 1880 he published the newspaper El Mejillones.

In 1880 Federico Jimenez, Mayor of Cochabamba, formed a group of investor consisting of Narcisco Campero, Juan de la Cruz Torres, Nataniel Aguirre, and Gil de Gumucio to help finance the installation of the first telegraph line to serve the city.

Francisco Javier de Gumucio Echichipea was born in 1823. As the secretary to the Bolivian Mission to negotiate the geographical boundaries between Bolivia and Chile led by Jose Maria Santivanez he traveled to Chile and never returned. In Chile he met and married socialite Adelaida Larrain Palazuelos, who was born in Santiago de Chile. Javier is the first Gumucio to settle in Chile and therefore the patriarch of that branch of the family.

According to the “Reseña Historica del Banco de Chile” (History of the Bank of Chile) in the mid-1800’s Francisco Javier established himself as a major force in Chile’s business world. He was part founder and owner of the Bank of Chile, an institution which became successful, powerful, and central in the economic development of the country. Francisco Javier died prematurely at the age of 43 in Antofagasta, Chile on the 8th of August 1866.

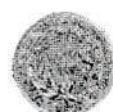
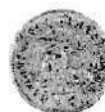
Nicasio de Gumucio Echichipea, in addition to having been born wealthy, he made a fortune of his own as a banker and as a businessman. Such was his wealth that he even minted his own coins.

Around the face of the coin, it has an inscription: “Pagar a la vista, Nicasio de Gumucio-1876.” Inside this inscription, there are two overlapping olive branches and in the middle, the denomination “cinco cent.” The other side has the inscription “Departamento de Cochabamba” surrounding a lion and a tree.



T 2 NICASIO DE GUMUCIO

Anv.— DEPARTAMENTO DE COCHABAMBA.
Centro: León debajo de un árbol.
Rev.— PAGARA A LA VISTA NICASIO DE GUMUCIO. 1876.
Centro: Entre olivos y laureles:
CINCO CENTAVOS.
Borde.— Acanalado.
Mod. 16 mm. Peso 1,2 gr.



5 7 15 R



Nicasio also built an impressive “caserio” in Cala Cala called El Rosedal, a large three story mansion, large enough to house several families at once.

Nicasio was a person who appreciated the finer things life offers. He and his brother Manuel spent five years in England and the continent, returning to Cochabamba in 1861 to settle down.

On the 20th of April 1864, Nicasio married Mercedes Lavayen Stuch.



Gumucio-Cortes Cala Cala, 1955.

Prudencio de Gumucio Echichipea was the owner of several haciendas in Cochabamba where he and his wife Melchora spent most of their time. He also had an import/export business with his cousin Pedro Antonio Reyes, who lived in Tupiza, Potosi.

My great grandfather Jose Vicente de Gumucio Echichipea

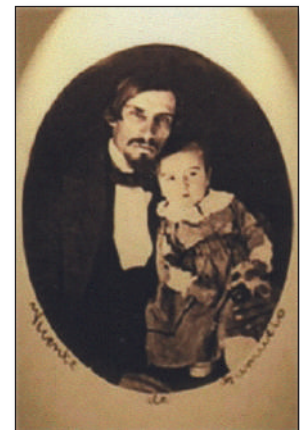


Portrait of my great-grandfather
Jose Vicente de Gumucio
Echichipea

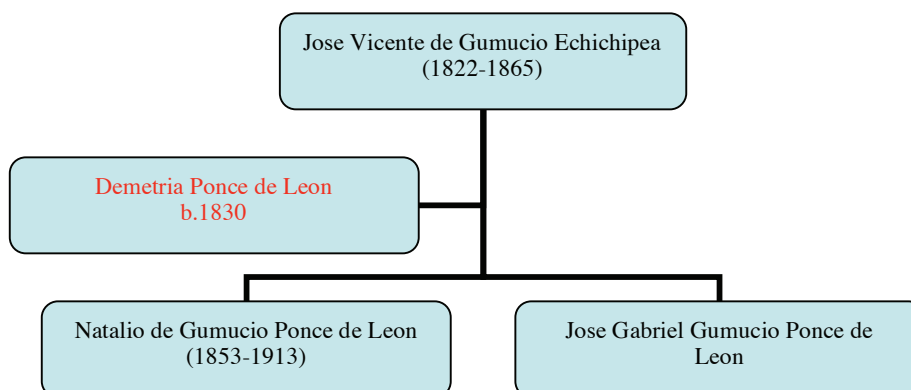
Jose Vicente de Gumucio Echichipea was born in Cochabamba on October 22, 1822. He was Julio F. Gumucio’s grandfather and therefore my great grandfather. Sadly we don’t have much information about his activities.

Jose Vicente married Demetria Ponce de Leon y Canals and the union produced eleven children. Only two sons lived to raise their own families: my grandfather Natalio Gumucio Ponce de Leon and Jose Gabriel Gumucio Ponce de Leon.

A partial chart of Vicente’s successors follows.



Jose Vicente de
Gumucio Echichipea



My grandfather Natalio Gumucio Ponce de Leon

My grandfather Natalio Gumucio Ponce de Leon was born in Cochabamba on July 27, 1853, and died the 26th of May 1913, at the age of 60.



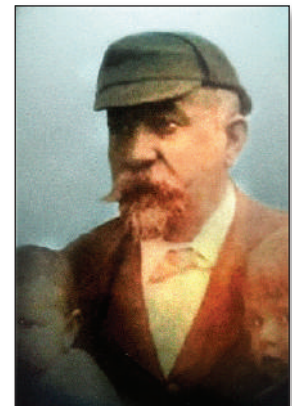
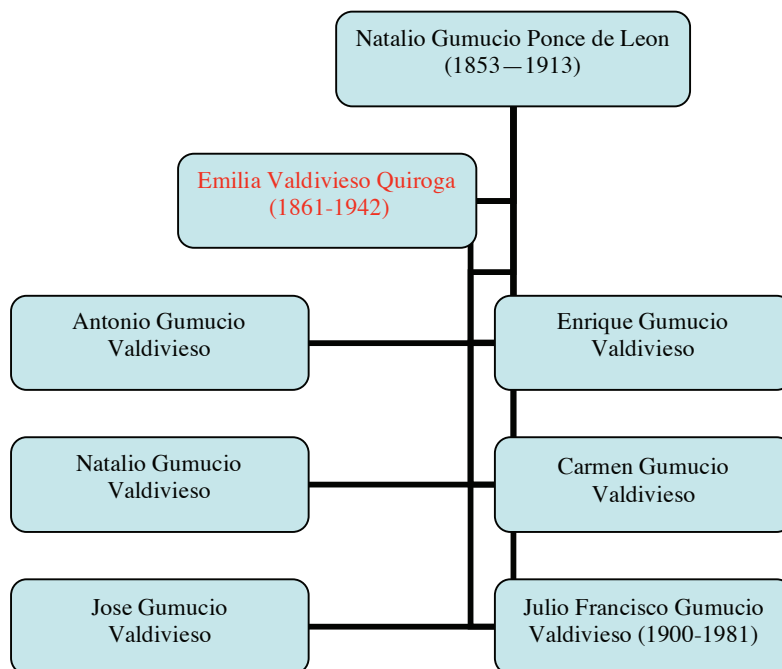
Casa at Coña Coña

We have very little information about Natalio, but we know he inherited part of Coña Coña, a property consisting of a house, a chapel, and land that had been part of his family's assets. On 21 April 1875 he sold part of his inheritance "El decimo suyo" which he inherited in 1873 for 2,200.00 pesos to his sister and brother in law, Angela Gumucio and Simon Lopez.

According to my nephew Ambassador Jorge Gumucio Reyes, at the time of his death, grandfather Natalio, was the Regional Manager of the Banco Nacional de Bolivia, a privately owned bank with headquarters in Sucre, Bolivia.

On February 11, 1878 he married Emilia Valdivieso Quiroga (12/11/1861-3/26/1942). Together they had 16 children: Antonio, Maria del Carmen, Enrique, Vicente, Natalio, Carmen, Emilia, Mercedes, Angela, Jose, Rosa Esther, Rafael, Rita, Julio, Margarita, and Carlota Gumucio Valdivieso. My father Julio F. Gumucio Valdivieso was the third youngest child, and only six of the sixteen children lived to have their own families.

The following chart shows only the children with descendants.



Natalio Gumucio Ponce de Leon



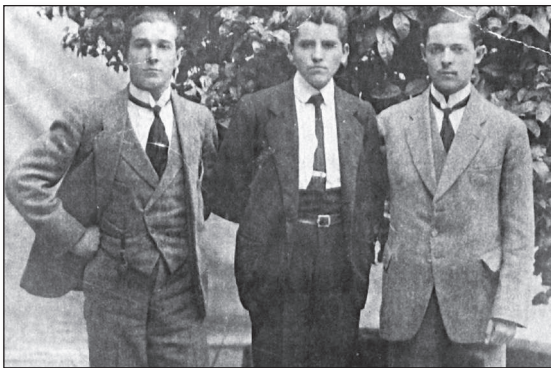
Emilia Valdivieso Quiroga

My father Julio F. Gumucio Valdivieso was born in Cochabamba, Bolivia on April 19, 1900 and died in Palo Alto, California on February 27, 1981.

Julio attended grammar school at Colegio Primario de Niños, where at the age of ten he received a diploma for his commendable work as a student. He continued his education at Sucre High School in his hometown, and graduated at the age of seventeen. He was a good student, as evidenced by the letters of recommendation his professors provided to support his application for scholarship to finance his college education. He was also active in extra curricular activities, and held the post of President, Intellectual Center of Cochabamba.



Julio and Delmira, 1923



Julio as a freshman, center, at the Oruro School of Mines

His university training started at eighteen, when he enrolled at the School of Mines in Oruro, Bolivia. He financed his education with an academic scholarship, and with funds he received from his older brother Vicente. During summer vacations he worked in the mines to gain experience and to earn money to help pay for his education.

Julio's studies were interrupted for two years when he was inducted in the Bolivian Army to serve his military obligation. In 1920 he was honorably discharged as a corporal. He returned to the University and graduated in 1925, after completing his thesis and other requirements he received his diploma in 1928.

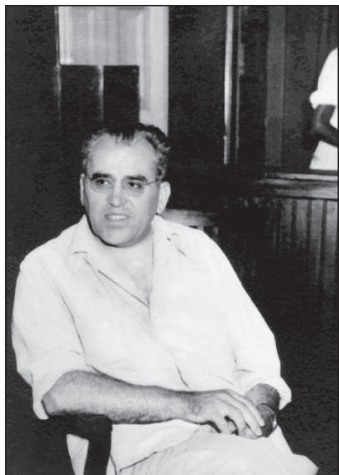
While still an undergraduate, on April 19, 1924 Julio married Delmira Cortes Tovar.

In 1925, Julio was recruited by the largest mining company in Bolivia to become an Assistant Surveyor for The Patiño Mines. He progressed with the company, and was rewarded by increasingly more important assignments. In 1929 he was promoted to Sectional Engineer, starting a chain of promotions that included Divisional Engineer, General Mine Foreman, Mine Superintendent, Chief Engineer, and Interim Manager, Empresa de Estado Araca. In 1932 his professional curiosity led him to discover a new mineral (a rare variety of Zinc-blend, found in the mine of Llallagua) he named Gumucionita, to commemorate the family name. A few years later he discovered another mineral, which he named Delmirita, in honor of his wife Delmira.



Julio's Graduating Class from the Oruro School of Mines, c.1923 (top row, 2nd from right)

From 1933 to 1935 during the Chaco War between Bolivia and Paraguay, he was inducted to serve



Julio in Corumba

as the General Representative of Bolivia's Department of Public Roads. He led the group of engineers that designed the road system to be used by the Bolivian Army.

In 1936, Julio and a group of his closest friends bought a gold mine and he became the largest shareholder of Chawarco. Over the years they made significant investments to make this mine a success, but it was not to be. In 1939, The Patiño Mines Executives decided to broaden his managerial experience and named him General Manager of Machacamarca Uncia Railroad, Patiño's largest and most important railroad.

In January of 1944 Julio's twenty year career culminated with The Patiño Mines when was promoted to General Manager, Compania Minera y Agricola Oploca de Bolivia, Patiño's largest mining subsidiary. His relationship with The Patiño Mines ended in 1945 after an ill-fated miner's strike in Chocaya, when he and his management team were held hostage for 4 days and his life was put in danger by an unruly mob of misguided miners.

In July of 1945, Julio moved his family to Cochabamba, where he took a well deserved vacation and then devoted his energies to one of his investments: The Editorial America (a printing and publishing company).

The following year he was named General Superintendent for the Bolivian Development Corporation, the entity in charge of the construction of the road from Cochabamba to Santa Cruz.



Julio with Presidents Hertzog of Bolivia and Gaspar Dutra of Brazil



Delmira in Rio, 1949

In 1948 the Bolivian Government named him its representative in the Bilateral Commission with Brazil to supervise the construction of the Transcontinental Railroad that would link the Atlantic and Pacific Oceans. Julio's immediate responsibility was to manage the company that would build the Corumba to Santa Cruz section, about 1000 miles of railroad in the middle of the jungle. Unfortunately he remained in that position only for two years. He suffered from kidney stones, and placing his health ahead of business he returned to private life.

In 1950, recognizing the quantity and value of hardwoods available in Bolivia, he invested in a lumber company located near the town of Robore, Santa Cruz. But his health did not allow him to spend much time in tropical climate, where the saw mill was located and he returned to Cochabamba.

In Cochabamba he dedicated himself to cataloguing his impressive mineral collection of Bolivian minerals—deemed to be the most complete and the largest in South America, which in 1951 he sold to the Bolivian Mining Bank.

With part of his children in California, in December of 1956, he was no longer able to tolerate the persecution of the government in power and Julio, Delmira and their youngest daughter Elizabeth left for Argentina, via Chile to start a new life.

In Argentina, in 1957 he became the General Manager for Geotecnica S.L. However, encouraged by

his children, who were now living in California, he resigned his post on October of 1957 to come to the United States and join the rest of the family in California.

Once in the United States, Julio continued his career. In 1958, as a Consulting Mining Engineer, he joined The Cordero Mining Company of Palo Alto, California.

In 1960 The International Development Bank (BID) realizing that the nationalization of the Bolivian mines had produced disastrous results for the country, decided to send as their representative an experienced executive with a proven track record to help fix the mess. Julio was the man for the job.



Julio F. Gumucio Valdivieso and
Delmira Cortes Tovar, 1953

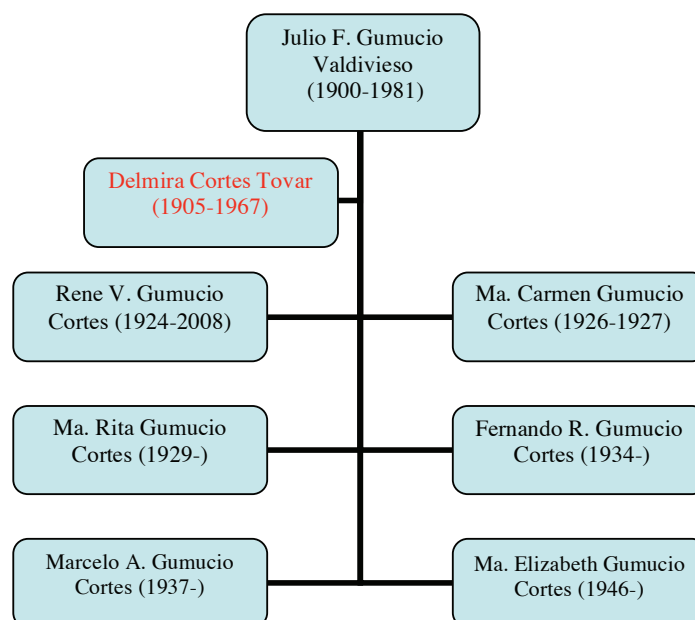
Julio was named the advisor to Corporacion Minera de Bolivia. He returned to Bolivia and spent the next five years leading the initiatives that would return the industry to health and to professional management. Before his return to Palo Alto, in the fall of 1965, the Bolivian Government acknowledged him for the many contributions he had made during his tenure and labeled his success a personal and professional triumph.

Julio retired at the age of sixty-five. For the next sixteen years he would devote his time to his ever-growing family and to his passion: Duplicate Bridge, becoming an Advanced Life Master player at the age of 75.

Julio died in California on February 27, 1981 less than two months short of his eighty-first birthday. He died at Palo Alto Hospital from cancer of the pancreas, surrounded by his family and friends.

Julio F. Gumucio Valdivieso and Delmira Cortes Tovar had six children:

Rene V. Gumucio Cortes, Maria Carmen Gumucio Cortes, Maria Rita Gumucio Cortes, Fernando R. Gumucio Cortes, Marcelo A. Gumucio Cortes, Maria Elizabeth Gumucio Cortes.



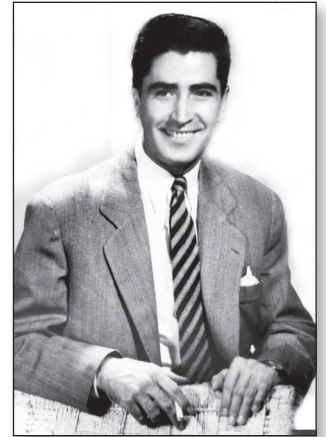


Rene V. Gumucio Cortes, c.1942

On January 23, 2008 Rene the eldest Gumucio-Cortes sibling died. His passing was a sad milestone for our family. Rene was buried on the 30th of January at Alta Mesa Cemetery in Palo Alto, California where our parents Julio and Delmira are buried, along with Rita's husband Emilio Minguillon.

The four surviving children have made their home in California, and the Gumucio Cortes branch of the family endeavors to keep its heritage and history alive for their children, grandchildren and great-grandchildren.

In 1957, when Julio, Delmira, and Elizabeth arrived in California, The Gumucio Cortes family was permanently reunited. The next fifty years would make it possible for each sibling to follow a unique calling. In December of 2007 the family marked the 50th consecutive anniversary of Christmas celebration as an extended family. Fittingly, Rene led 45 family members in thanksgiving prayer.



Rene V. Gumucio Cortes, 1965

In the United States, René pursued his childhood dream of becoming a licensed architect. His designs for urban communities, recreational facilities, and affordable and custom residences in Northern California, Colorado, Venezuela, and Bolivia left a rich legacy of architectural achievement. Innovative concepts and high market success of his work earned René a multitude of awards and recognition in the building industry. René eventually retired and dedicated his many talents to watercolor and oil painting. He entered his paintings in local shows and was given several first place awards. He lived with his wife Susan in Santa Rosa, California. The father of eight children, grandfather of eleven, and great grandfather of two René celebrated his 83rd birthday in November of 2007.



Rene and Mary Hall with Mike, 1957

Rita devoted her life to being a model wife and mother. Her son Mark has made a successful career in the high technology world, and her daughter Monica is a respected physician and executive at Santa Rosa's Kaiser Hospital. Monica, whose specialty is pulmonary and cardiac care, is the Chief of Staff for the Kaiser Hospital in Santa Rosa, California. Among her other duties Dr. Monica Minguillon is the Manager of Kaiser's Quality Program, she is the Risk Management, Medical Legal and HR Liaison, and she is responsible for Hospital Operations. Rita's only granddaughter Amanda is a freshman at Saint Mary's College in Moraga.



Rene with Julio, c.1951



Rita, Delmira and Emma in Rio, 1951

Emilio, Rita, and their children went to Spain on two occasions to pursue business opportunities, but in the end made California their permanent home. They returned to San Diego and started the Vista Frame Shop. Emilio dedicated himself to restoring old paintings and Rita managed the

business. In 2000 they moved to Antioch, California to be closer to their children and granddaughter. Emilio died in 2002, after 49 years of marriage. Rita then decided to move to Santa Rosa to be closer to her daughter Monica, where she now lives.



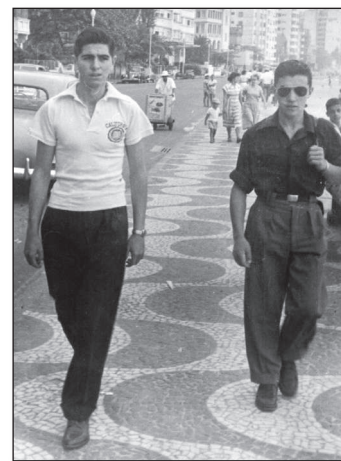
Fernando, c.1949

Fernando, now retired, had a brilliant career with Del Monte Corporation. He joined Del Monte as a sales trainee after graduating from USF in 1957, and thirty-five years later retired as Chairman of the Board. He is a fine example of the “American Dream”.

Widely acknowledged to be a savvy and thoughtful executive, he has served on the board of directors of several Fortune 500 companies. During the Reagan/Bush Administration, Fernando was frequently asked to advise and consult with the Executive Branch. He was pursued by the Reagan Administration to consider becoming Under

Secretary of Agriculture, but his commitment to his family made it impossible to accept any political post in Washington.

As avid hunter, fisherman, nature lover, and traveler, he and Marie take advantage of their good health to take adventuresome trips around the globe.



Fernando and Pepe in Rio, 1952



Fernando, Marcelo and Rene, 1966

Fernando is devoted to his wife, four daughters, and four grandchildren, two of whom are attending college. He and Marie live in Lafayette, California and in 2007 celebrated their fiftieth wedding anniversary.

Marcelo spent his entire professional career in the Computer and Telecommunications Industry. Until his retirement in 1997, he had been the President, CEO and Chairman of the board of publicly held companies such as Cray Research Inc., Memorex Telex, and Microfocus. He also served on the board of directors of publicly held companies such as Quantum Corporation, Zycad Corporation, ADC Telecommunications Inc., and Control Data Systems Corp.

When the “Age of the Internet” arrived, Marcelo used the investment company Gumucio Burke & Associates he had founded to invest in, start, and take public several start up companies. As a private investor, he served on the board of directors of six early stage companies. He and Carole his wife of forty-one years, live in Atherton, California. They frequently travel to Lake Tahoe and Boulder Colorado to visit their two daughters, two granddaughters, and two grandsons.

Living close to Stanford University has given Marcelo an opportunity to continue his education and study languages. He speaks four languages now, but his goal is to speak five.

Elizabeth has devoted her life to the most noble of professions: Education.

She is a gifted educator, a competent administrator, and an effective communicator. It is no wonder she has received several awards acknowledging her many contributions to her profession. When she was teaching, her students praised her for the creative ways in which she imparted valuable lessons, they admired her enthusiasm and positive attitude, and trusted her counsel and advice.



Ely at the Cathedral of Arantzazu, 2006

A few years ago, she transitioned from teaching to counseling and then to administration, where she became an invaluable leader of the school district—parent community. Her seminars to bring closer understanding among teachers, students, and parents were attended by as many as two thousand people and received consistent praise.

A gregarious person by nature, she has built and maintained close relationships and friendships with people she has known along the years, going back to grade school.

Elizabeth is a dedicated mother of two daughters, a doting grandmother of a granddaughter and two grandsons, and a nurturing and loving presence to the five children of her two sons-in-law. She lives in San Jose, California.

Because she is the baby in the family, it is safe to say that her older siblings are very proud of her and her many accomplishments.



Family stamp created in California, 2007

The Gumucios in Vizcaya



Vizcaya
Coat of Arms

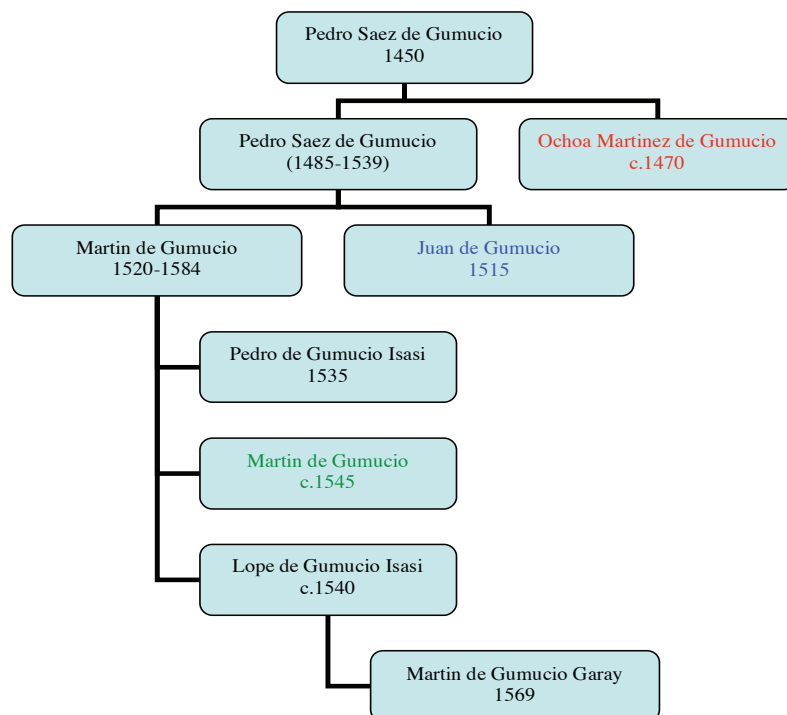
Since Gumucios populated Galdacano, Amorebieta, Durango, Zalla, Ermua, and other provinces in Vizcaya, how are they connected?

It is now time to leave the factual genealogical information of the Gumucio family and turn our attention to address questions about the family some of which cannot be answered with absolute certainty.

The trunk of our family tree is rooted in Galdacano, so why is it that the family founded branches in other locations? The answer I believe lies in the fact that Basque tradition dictated the first born to inherit and follow the “Pariente Mayor” as head of the family, leaving the “segundones” (those other than the first born), to fend for themselves. Unless, that is, the first born marries well and begins a new lineage.

Some *segundones*, either by luck or a through a wisely arranged marriage, were able to establish their own lineage either in the same location or at a neighboring location. This is possibly the case with our family, and the genesis of surnames that derive from Gumucio, such as Gumucioeche and Gumucioaga. *Segundones*, who were not as lucky, emigrated within Vizcaya to a city, such as Bilbao, to learn a profession or to participate in the commercial fabric of the city. Others emigrated to England, France, or America, looking to find fortune.

The main branches of the Gumucio family were Amorebieta, Ermua, and Durango. Secondary branches are found in places such as Zalla, Ellorio, Getxco, and Igorre, where the families of our relatives in the Basque Country, Ramon and Carmelo de Gumuzio, come from.



To understand the genesis I offer this diagram, which shows the male Gumucio genealogy in Galdacano.



Galdacano Coat of Arms



Durango Coat of Arms

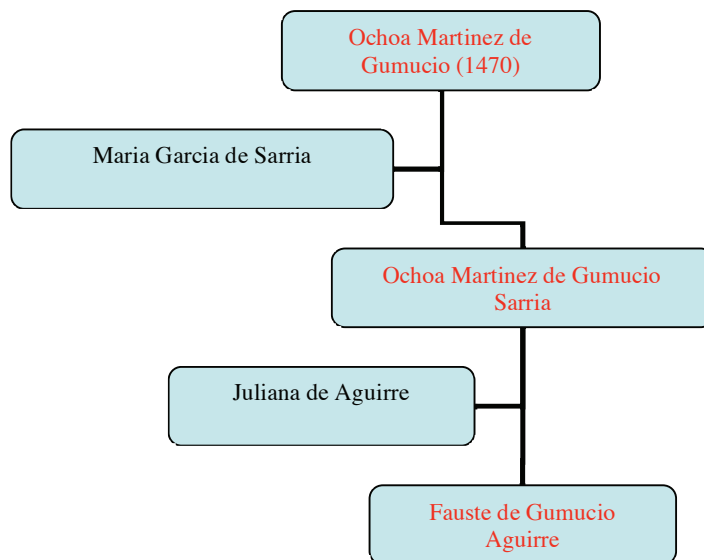
Durango

Although I did not find a birth certificate for Ochoa Martinez de Gumucio there is documented evidence of his existence in Galdacano and Durango in this time period. Ochoa Martinez becomes the patriarch of one of the Gumucio branches in Durango.

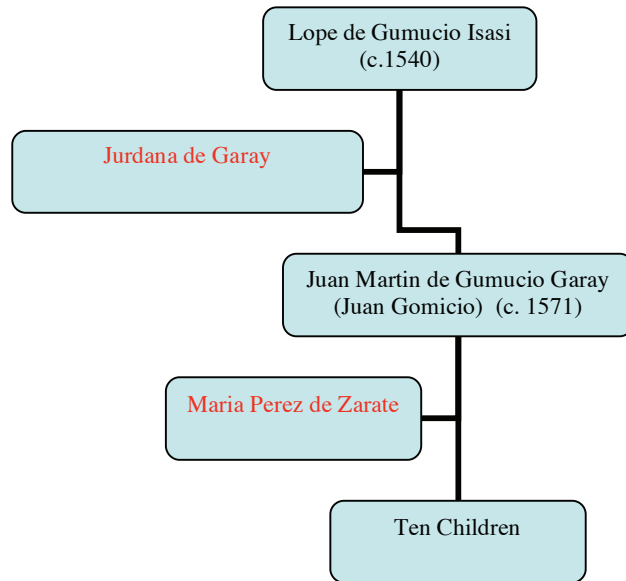
In the census of 1511 Ochoa (Lope in Spanish) is listed as owning two homes in Durango. Ochoa married Maria Garcia de Sarria and they had two children Maria de Gumucio Sarria and Ochoa Martinez de Gumucio Sarria, who married Juliana de Aguirre. The couple had four daughters and a son Fauste Abad de Gumucio Aguirre (born circa 1530). Fauste, the priest, had no children and the Gumucio surname disappears from this branch of the family.

The second Gumucio branch is found with Juan de Gomicio, who in 1597 married Maria Perez de Zarate. This Juan de Gomicio is most likely Juan Martin de Gumucio Garay, son of Lope de Gumucio Isasi and Jurdana de Garay, and grandson of Martin de Gumucio (founder of the mayorazgo). Juan Martin most likely changed the spelling of the name to gain his own identity.

Juan and Maria were well off, enough to support six sons and four daughters, and the Gumucio name has flourished in Durango. My records show four generations of direct descendants beginning with Juan and Maria ending with Agustin Gomicio Gospegui, born in Durango in 1651.



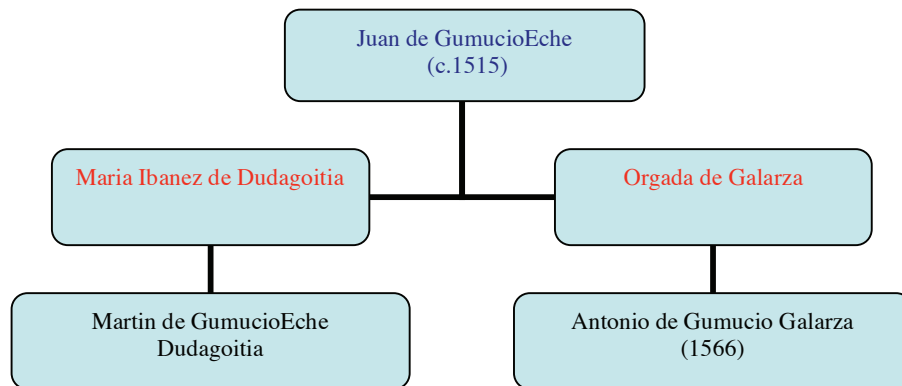
16th century image



Amorebieta/Etxano
Coat of Arms

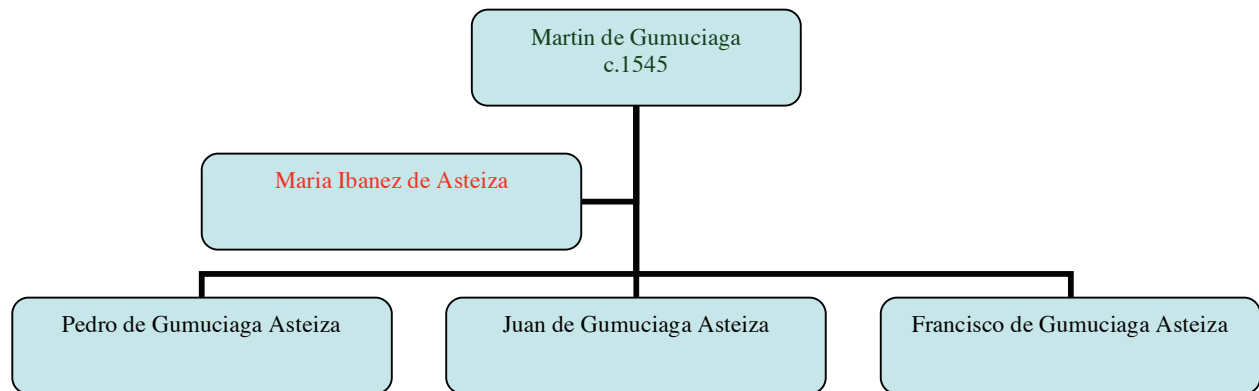
Amorebieta

Juan de Gumucio, Martin's brother, is responsible for part of the Gumucios in Amorebieta. He modified the Gumucio name by adding the "eche", to mean he came from Gumucio. "eche" means house and as a suffix to a surname it means "from the house of. Juan de Gumucio of Galdacano became Juan de GumucioEche in Amorebieta. Juan married twice: first he married Orgada de Galarza and then Maria Ibanez Dudagoitia. He had two male sons, and it is thanks to Martin de GumucioEche Dudagoitia that there is a long line of descendants.



Martin de Gumucio (c.1545), Lope's brother and Martin de Gumucio's son is responsible for establishing the Gumuciaga branch of the family in Amorebieta. Like "eche," "aga" as a surname suffix is intended to mean "from." Martin de Gumucio of Galdacano became Martin de Gumuciaga in Amorebieta.

On November 9, 1569, Martin de Gumuciaga married Maria Ibanez de Asteiza. They had 3 male children: Pedro, Juan, and Francisco de Gumuciaga Azteiza. It is thanks to Pedro de Gumuciaga Asteiza (1569) that this branch of the family continues until today.

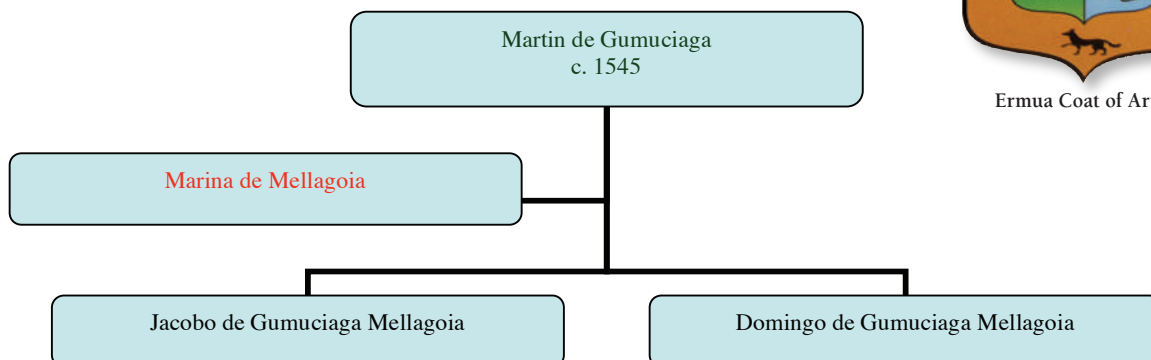


Ermua

Martin de Gumuciaga is also responsible for the family that inhabited Ermua. Probably before he moved to Amorebieta Martin married Marina Mellagoia with whom he had Jacobo and Domingo de Gumuciaga Mellagoia, both of whom were prolific and left a substantial legacy of descendants.



Ermua Coat of Arms



Zalla Coat of Arms

Zalla/Balsameda

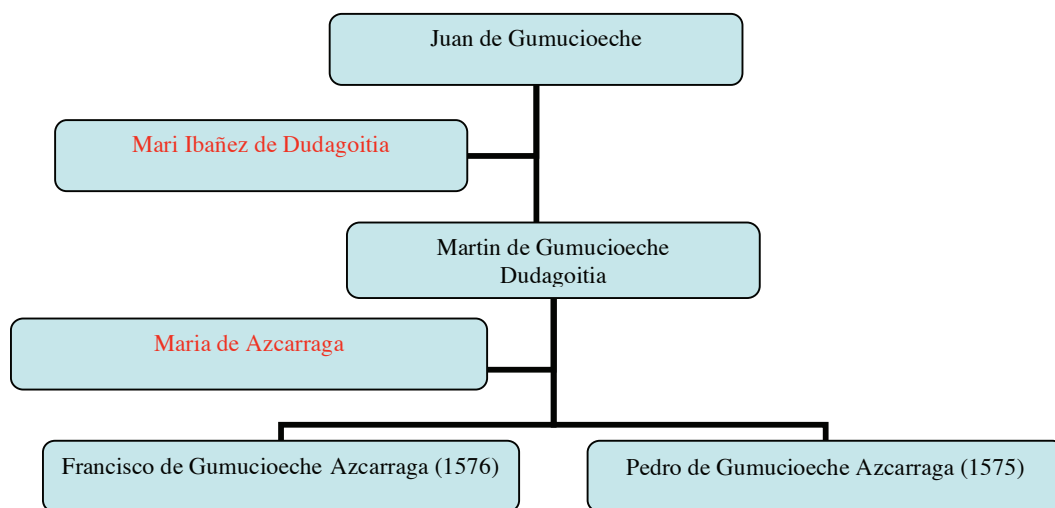
The genealogical data about the Gumucios in Zalla is very fragmented. However, the following information has been verified.

Two brothers originally from Amorebieta migrated to Zalla:

Francisco de Gumucioeche Azcarraga (1576) and Pedro de Gumucioeche Azcarraga (1575). Their parents were Martin de Gumucioeche and Maria de Azcarraga.

Francisco became Francisco de Gumucio Azcarraga and married Catalina de Basualdo they had a daughter Isabel and a son Pedro (1613).

Pedro became Pedro de Gumucio Azcarraga and married Maria Berastegui. They had one son Martin Gumucio Berastegui (1612).



From Galdacano Miguel de Gumucio Garay (1569) son of Lope de Gumucio Isasi and Jurdana de Garay migrated to Zalla, where he married Mari Ramos Vidal. They had three daughters and two sons Miguel (1585) and Gregorio (1591).

Another Gumucio, of unknown origin, named Juan de Gumucio came to Zalla and married Catalina Concha. Together they had a daughter Maria de Gumucio Concha (1587).



Igorre Coat of Arms

Igorre/Getxo (Gecho)

The Igorre/Getxo side of the Gumucio family descends from Juan de Gumucio (Juan Gumucioeche). His great-great grandson (four generations later) Pedro de Gumucio (b.1616) (notice that the surname is once again Gumucio) married Mari Ibañez de Errequeta. The family flourished in Igorre for seven generations, until Carlos de Gumuzio Zabala (b.1837) married Prudencia Lejarza Arbizu and his branch of the family moved to Getcho. It is at this point that the Gumucio spelling takes the “z” instead of the “c”.

The chart that follows on the next page outlines our cousin Begoña’s ancestors in Getxo.



Etxano Coat of Arms

Most of us have been fortunate to meet Carmelo, Fernando, Jose Ramon, and Teresa Gumuzio Inchaurreta and some of their children.

In Bilbao we have met Begoña de Gumuzio Aketxe, her sister Lourdes and their families. In Madrid we have met Fernando de Gumuzio Aketxe, who is in the banking business, and his brother Jose Ramon de Gumuzio Aketxe, who owns the Palacio del Negralejo in Madrid.

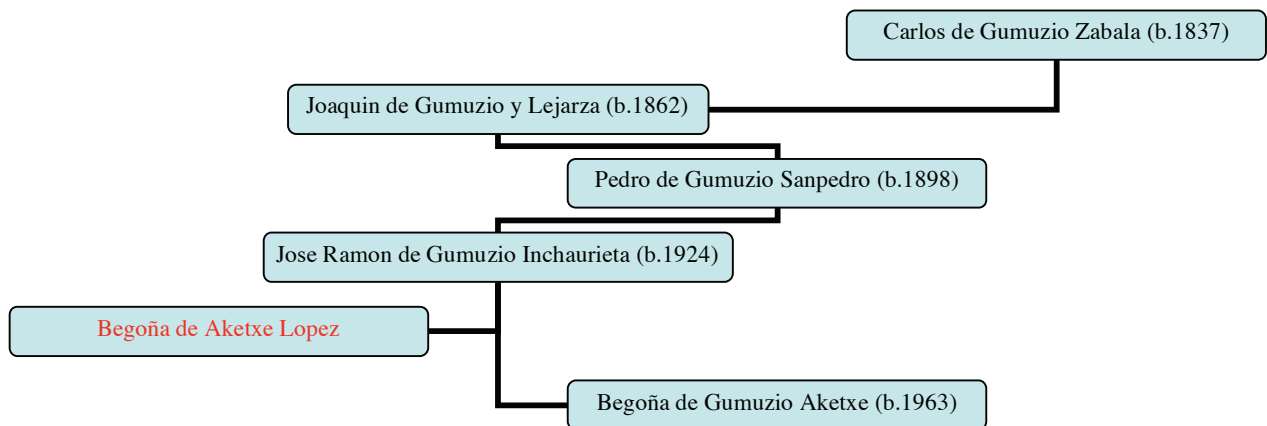
Here is the narrative on the descendants of Pedro de Gumuzio Sanpedro (b.1898).

Pedro de Gumuzio Sanpedro married Norberta de Inchaurieta Aguirre. They had three sons: Carmelo, Fernando and Ramon.

Carmelo Gumuzio Intxaurieta. He married Maria Belen Irala Rodriguez. They had four children: Carlos, Teresa, Ana, and Cristiana Gumucio Irala.

Fernando Gumuzio Intxaurieta, who married Maria Begoña Iñiguez Onzono. They had five children: Susana, Pedro, Marta, Alvaro and Fernando Gumuzio Iñiguez.

Ramon Gumuzio Intxaurieta, who married Begoña Aketxe Lopez and they had seven children: six survive today (Alberto died on the 19th of July 1985).



The family of Jose Ramon de Gumuzio and Begoña de Aketxe, c.1975.

According to my research, this side of the family originated fourteen generations ago with Juan de GumucioEche (formerly Juan de Gumucio, of Galdacano, and brother of Martin de Gumucio, founder of the Gumucio Mayorazgo). This means that the Gumucios of South America are truly distant cousins of the ones living in Getxo, near Bilbao.



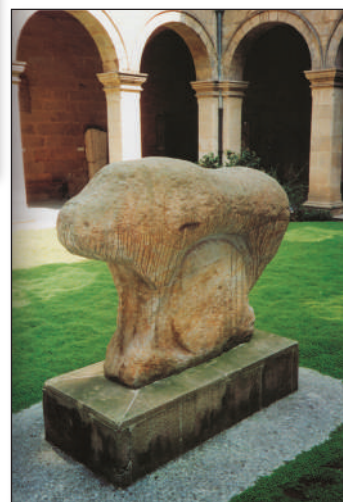
Traditional dances in the Plaza Nuevo of Bilbao today



Ely with young performer – Semana Grande 2006



Carole and Ely near the “Casco Viejo” in Bilbao, 2007



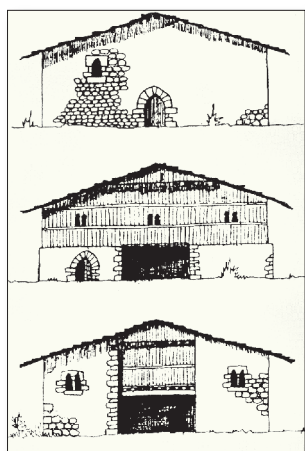
Ancient relic of Bizcaya, Museo
Archeologico, Bilbao

Geographical Notes



What do we know about the Gumucios in Galdacano?

According to Aizol Altuna, the name Galdacano comes from *Galda* meaning incline, *aka* meaning place of, and *no* a diminutive. *Galdacano* means *Many Small Hills*.



Typical Caserio styles

Early on, a group of caserios made up a “barrio” (neighborhood), and a group of these made came together as an *anteiglesia*, later on also called a *republic*. In early times the anteiglesias of Galdacano, Etxebarri, and Zaratamo belonged to the “merindad” (dioceses) of Uribe. (For more information please see Appendix: Neighborhood - Barrio o Cofradia)

According to the Historic Encyclopedia¹⁰ Galdacano, in modern times, consists of the following “barrios”: Aguirre-Aperribay, Bequea, Elejalde, Gumucio, and Usansolo.

The Anteiglesia of Galdacano was a small community and the people who lived there didn’t travel very far. The distance between Galdacano and the neighboring villas, such as Larabetzua and Bilbao was less than 15 miles.



The original miners’ houses were remodeled recently.

In 1375 Galdacano requested and was granted the right to be attached to the village of Bilbao, and it remained under Bilbao’s direct control until the year 1630.



Mark Minguillon Gumucio in Galdacano, 2006

Therefore the Vizcaya Census for Bilbao and the immediate area included Galdacano. The census taken on the 12th of June 1514 cited 73 houses¹¹, each house had at least one “hogar” (meaning in some cases a family and in others the fireplace around which families gathered to keep warm).

Assuming that an average of 8 persons lived in a house, at the beginning of the XVI century the population of Galdacano was approximately 600 people.

By 1704 the number of houses had grown to 98 and the population was less than 1000 people¹².

¹⁰ Enciclopedia Historico-Geografica de Vizcaya. Vol 2.

¹¹ Fernando Malo Anguiano, “Galdakao, Etchebarri y Zaratamo.” page 39

¹² IBID page 48



Demolished in 1993, this was the main Gumucio house in Galdacano, known as Casa Torre de Gumucio, which included the “Ferreria”.

Houses

The following Gumuzio houses are noted as having existed¹³:

1. **Pueblo:** Galdacano **Barrio o Cofradia:** Labeaga, Urgoitia, Altamira
 2. **Pueblo:** Galdacano **Barrio o Cofradia:** Labeaga, Urgoitia, Altamira
 3. **Pueblo:** Galdacano **Barrio o Cofradia:** Labeaga, Urgoitia, Altamira
- This is called the “new” house
- Pueblo** = town **Barrio o Cofradia** = neighborhood



Marcelo and Carmelo Gumuzio visited this house in 1985.

Under the heading of *Arquitectura Popular*¹⁴ to illustrate the typical style of an XVIII century Caserio found in the province of Arratia, the Casa Gumuzio (1795) is used: “Sin soportal y con escalera exterior al piso de vivienda”. I believe this description applies to house #3 in the list (i.e. the “new” house).

The Caserio Zenikazelaia-Uriarte o Gumucio is described to be cubical in design covered in all sides with access to the upper floor via outside stairs. This description applies to house #1 or #2 because they

were very close to each other. Unfortunately, neither of these two Gumucio houses in Galdacano are in existence today. In their place, a modern highway makes it possible for people to travel

¹³ Jaime de Kerexeta, “Casas Solariegas de Bizcaya” page 116

¹⁴ Fernando Malo Anguiano, “Galdakao, Etchebarry y Zaratamo.” Page 451

from Galdacano to other cites in Bizcaya. The only documentation I have of the existence of the houses is a photograph taken over 20 years ago. The houses stood at the foot of Monte Gumucio across the street from the Ermita de San Bernabe.



Monte Gumucio

In August of 2006 my sister Elizabeth and I were in Galdacano visiting with Amaia Mujika Goñi, Technical Director of the Museo Archeologico (Archeological Museum), Etnografico e Historico Vasco and she told us that the houses were demolished in May of 1993 and that the original front door and other items from the house were taken to the museum for safe keeping.



Plaque from main Casa Torre de Gumucio, now located in the Museo Archeologico.

We were also fortunate to locate the #3 house, that is, the third Gumucio house which is located on top of Monte Gumucio, across the way from San Bernabe. A newer house has been built next to the old one by the current owner Mrs. Maria Dolores de Uriarte Goiri.

The *fogueracion* (census) of 1745 lists two houses as being owned by Martin de Aguirre (Belaustegui), the man who Sebastiana de Gumucio Avendeño married (July 4, 1718).

The fogueracion of 1796 lists one of the houses as being owned by J. A. Aguirre, who was Sebastiana de Gumucio Avendaño's grandson (Juan Angel Aguirre Landaia, son of Juan Baptista Aguirre Gumucio, Sebastiana's son).

The second house's owner is listed to be the Baron of Eizaga, also Sebastiana's grandson (Sebastiana's daughter, Francisca de Aguirre Gumucio, married Antonio Eyzaga, with whom she had 3 boys and 4



Door from main Casa Torre de Gumucio, now located in the Museo Archeologico.



This is the third Galdacano house on top of Monte Gumucio, located in 2007.

girls). One of the boys, whose first name is not given, inherited the house (my guess is that he was Juan Eizaga Aguirre the first-born male child).

The third house located in the “Monte de Gumucio” belonged to Alejandro Eguia Arana, from Bilbao. In order to learn if he is related to the Gumucio family, I have searched 3 generations of his ancestry. There is nothing that remotely connects him with our ancestors. It is possible that this property was sold to his family prior to Sebastiana de Gumucio inheriting the other two houses.

Ermita de San Bernabe de Gumucio

The Ermita de San Bernabe¹⁵ currently in the barrio of Gumucio-Erletche has a fascinating story. It is almost a certainty that Christianity didn't take hold in Vizcaya earlier than the year 900 AD. The ermitas, sometimes known as chappells, were the earliest structures built to serve as temples of worship, fulfilling the role the parishes play today. They were small structures, built in isolated places along the roads, up on mountain peaks, or near the ocean designed to protect people from the elements and wild animals, and frequently used to gather the travelers and neighbors in prayer.



Ermita de San Bernabe

¹⁵ IBID page 379



Begoña, Ely and Lourdes Gumuzio on the main street of Larrabetzua

We know the Ermita de San Bernabe is an early structure because the eldest temples and ermitas were named to remember the early martyrs of the church: Peter, Paul, Santiago, Vincent, Esteban, Bernabe, and others. The original structure was erected in the Monte de Gumucio, which lies between Galdacano and Amorebieta. The records show that in 1591, after a church sponsored inspection, the Bishop of Calhorra ordered it should be repaired.



Barrio Gumucio of Galdacano in 1985.
Sign in blue reads: Gumuzio

In 1702 there are reports that the ermita was falling in disrepair, and in 1713 Juan de Gumucio donated its present location for its relocation. Stone by stone, the ermita was taken down and using the original stones was rebuilt in its current location. Since then the ermita has been expanded and modified to its present condition. In 1809 there is a report stating that Monte de Gumucio was sold to the government, and in 1909 the Bishop of Vitoria gave permission for the celebration of Sunday mass.



Interior of San Bernabe

In 1942, the Bishop authorized the celebration of baptisms, making it more like a church. Finally, on the 11th of June 1975, the commemoration of the feast of San Bernabe was reinstated, a practice that continues today.

There is ample documentation about the Gumucio family's activities in the manufacture of tile products¹⁶ references to the Gumucioche tile factory (tejeria) go back to 1592 and continue through 1786.



Frs. Gorritxategi and Aldamiz

In 1767, the factory was instrumental in the renovation of the Ermita de San Bernabe, because the roof was redone “using the tiles brought from the tejeria de Gumucio in Zornoza”. Also tiles from the same tejeria were used in the expansion of the famous church Andra Mari in Galdacano.

A personal note

August 28, 2005 was a peaceful sunny Sunday. That morning, as I paid my bus fare for a round trip ticket from Bilbao to Galdacano, I asked the driver where I should disembark, “I will let you know,” he responded. One half hour later I was standing in the middle of the main square of Galdacano completely alone. I walked around the little town for about 10 minutes until I found a taxi stand and asked the driver if he knew where San Bernabe was, “Joder, in Gumuzio, he responded.” Five minutes later and 10 Euros lighter he dropped me off in front of the church. And as luck would have it, the 11 am Sunday mass at the ermita was only one half hour away, which gave me a chance to look around the area and inside the church.

I entered San Bernabe and explored the entire church in detail, except for the sacristy, where I could hear two people talking.

As I walked around the inside of the church, I touched the stones behind the main altar, hoping they were the ones from the original ermita in Monte de Gumucio; I caressed the side walls, thinking they had been there for ever; I admired the stained glass windows and felt the uneven floor under my feet, noticing the stones were smooth from centuries of use.

Finally, I picked the pew with the best view of the altar, and engulfed in the kind of silence which only can be found in church, I sat there wondering how many generations of my ancestors had attended mass at San Bernabe, what they looked like, and what worries they had for which they asked divine intervention. It was at once a moving and humbling experience. Moving, because I was in a place where for more than 400 years our ancestors had used as their place of worship. And humbling, because no less than 18 generations of Gumucios have preceded me and countless more will follow me. I felt as important as if I were a grain of sand in the middle of an infinitely large beach.

Two priests said mass in Euskera with the assistance of an organist and the active participation of the 9 people who attended the service. After the unforgettable service, I met, talked, and took photographs of the priests and the faithful who had attended mass in San Bernabe.

There were two priests because the retiring pastor Fr. Restituto Aldamiz, a proud member of the



Sra. Rcalde and Ely in front of Fr. Recalde's painting



Image of Fr. Ignacio Racalde Gumucio is at top right.

Passionist Order, was completing his 25th year as the parish priest, and his successor Fr. Jesus Mari Gorritxategi was taking over.

One of the faithful, Mrs. Racalde, who lives two doors down from the church and who is related to the Gumucio family, told me that Fr. Ignacio Racalde Gumucio (whose picture is in the ermita) is waiting to be canonized for his martyrdom in Antequera, and asked me if I wanted to meet an old lady who still lives on the hills of Monte de Gumucio.

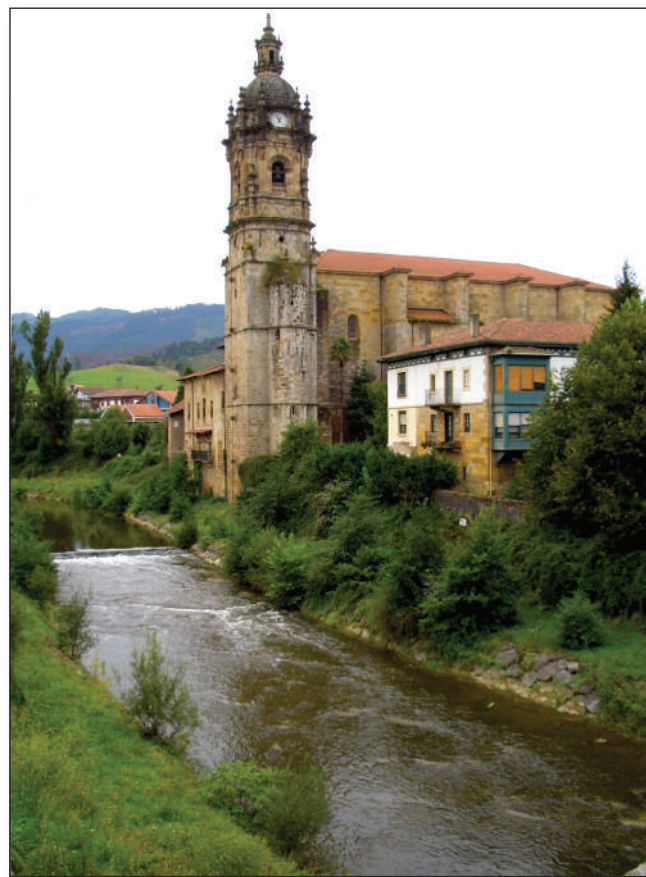
Across from the ermita is the beginning of what used to be Monte de Gumucio, at the foot of which the 2 houses of Gumucio used to stand. They were demolished to make room for the modern highway "Carretera # 634" connecting Bilbao to Durango.

What do we know about the Gumucios in Amorebieta?

The origin of the name is a contested issue in the literature. Some say that it comes from *amore-ibayeta* to mean "wide river." Others give the origin to the desire to honor two army captains who fought nearby whose names were Amore and Bieta.

The most colorful legend advocated by Antonio de Vedia y Cirarruista is related to the founding of the church of Santa Maria de Amorebieta. Two spinster sisters, ladies of the house of Echezarra de Achondo, were devoted parishioners of the Santa Maria de Echano. Unfortunately, because of the distance they had to travel on Sundays, they seldom made it to the church on time for Sunday mass. They decided that a new church closer to home would solve their problem, and thus founded the church in Amore Bieta to mean "the love of two" sisters for each other and God.

One of the earliest mentions of the Gumucio name is in reference to the function the last name or surname (apellido) plays in Basque tradition—people's last names identified the neighborhood where they came from:¹⁷ "The last name, surname, linked the person to the location in which he lived. At the beginning, people from Zornotza were not too many, Gumucio, Leguinaeche, or Sarasua surnames were sufficient. This is why some last names repeat themselves."



Santa Maria de Amorebieta, our ancestors' parish

¹⁷ Enriqueta Sesmero, "Amorebieta-Etxano" page 29



Casa Principal, 2006



Casa Principal, 2005

The earliest dated mention of a Gumucio goes back to 1579¹⁸.

“One day in 1579 the men who were not minors and able to bear arms went to the Plaza Zubiaur (reader: remember this name). The authorities waited for them at the square because they wanted to ascertain the fighting strength the anteiglesia could count on in case of danger.” The scribe named eight people who were skilled workers: the stone masons Pedro de Asteiza (reader: remember this name), Martin de Izazi, and Pedro de Aguenta; the blacksmith (rementero) Juan de Gumucio...”



Elizabeth, Casa Principal, Amorebieta 2006

“Un dia de 1579, los hombres mayores de edad capaces de empuñar un arma se dirigian con sus pertrechos de guerra a la Plaza Zubiaur, donde las autoridades locales los esperaban para revisar las fuerzas con la anteiglesia podrian contar en caso de peligro. El escribano dejo constancia del oficio de ocho de ellos, destacados por no dedicarse a la labranza: los canteros Pedro de Asteiza, Martin de Izazi y Pedro de Arguena; el rementero (blacksmith) Juan de Gumucio ...”

Juan, the rementero, is the son of Juan de Gumucio Eche and Marina de Dudagoitia. Juan married Mari San Joan de Azteiza and the stone mason Pedro de Azteiza (mentioned above) was his father-in-law.

18 Enriqueta Sesmero, “Amorebieta-Etxano” page 183

Houses

The following Gumuzio houses are named as having existed¹⁹:

1. **Pueblo:** Etchano **Barrio o Cofradia:** Cofradia de Boroa
2. **Pueblo:** Amorebieta **Barrio o Cofradia:** Cofradia de Amorebieta
3. **Pueblo:** Amorebieta **Barrio o Cofradia:** Cofradia de Amorebieta
4. **Pueblo:** Amorebieta **Barrio o Cofradia:** Cofradia de Amorebieta
Called the “new” house

Note 1: The one in Etchano recently found in 2007.

Note 2: The age of these houses dates back to the XVI century²⁰

The census (fogueracion) of the years 1704, 1745 and 1796 gives more detail of the property belonging to the Gumucio family.²¹

1. A house in Amorebieta in 1704 was owned by Antonio de Gumucio Amorebieta Zubieta. In 1745 was owned by Antonio de Gumucio Zabala, (born Aug 5, 1718), escribano, and in 1796 the name of the owner is not known.
2. A house in Amorebieta in 1704 was owned by Juan de Gumucio and the owner is not know for the years 1745 and 1796.
3. Two houses whose owner is unknown in 1704 is owned by Antonio de Gumucio y Zabala in 1745, and apparently sold because in 1796 the owner is unknown.
4. The Gumucio house and tejera has no owner listed in 1704, Juan de Eguiarte is listed as the owner in 1745, and Antonio Maria de Orue is listed as the owner in 1796.
5. A Gumucio house has no owner listed in 1704, Juan de Eguiarte is listed as the owner in 1745, and Antonio Maria de Orue is listed as the owner in 1796.
6. Casa de Zabala de abajo has no owner listed in 1704, in 1745 Antonio de Gumucio y Zabala is the owner (in 1734 he is called “head of the house of Zabala.” Very likely, he inherited the property from his mother), and Juan Antonio de Iturriaga is listed as its owner in 1796.
7. Casa Echebarri Barrenengoa belongs to Juan de Gumucio, presbitero in 1704, in 1745 belongs to Ignacio de Orue y Abendaño, and in 1796 the owner its Ramon de Izaguirre.

In 2006 and 2007 my sister Elizabeth and my nephew Mark Minguillon joined me in Bilbao and we went to visit occupants of the houses in Amorebieta.

At the Casa Principal (the one that has the coat of arms) we visited with the current owner of one half of the remodeled caserio: Maria Dolores de Larrea, married to Lucio Larrucea. They have three grown children: two married and a young woman named Igone, who is still living at home. The other half of the house belongs to someone else and we did not meet the owner.

The house next to the Main House has never been visited by me or my immediate family. It seems no one lives there.



Gumucio house next door to Casa Principal

19 Jaime de Kerexeta, “Casas Solariegas de Bizcaya” page 116

20 Enriqueta Sesmero, “Amorebieta-Etxano” page 117

21 Enriqueta Sesmero, “Amorebieta-Etxano” page 120 to 130



El Solar de Becoa, the Quadra, and the exterior stairs typical of the large caserio



The exterior stairs of El Solar de Becoa

The Solar de Becoa is owned by Pedro Jesus Garmendia Ercilla and his wife Feli Aguirre Bernaloa. They have always been very welcoming and in 2007, thanks to Elizabeth's charm, they invited us to see the inside of the house including the "Quadra" where the animals were kept.



With Mrs. Garmendia in the Quadra



The straw laden stairs of the Quadra



Two views of the fourth Gumucio house found in Amorebieta/Etxano

In 2007 we were fortunate to locate the previously undiscovered 4th house in Etxano. We were not able to meet the owner, but locating it completes the identification of all the caserios belonging to the Gumucio ancestral family.

Today four Gumucio houses remain in Amorebieta.

The first and best known,²² “Casa Principal” or main house, is located on the left hand side of the road from Bilbao to Amorebieta. This house has the Garay-Zubiaur Coat of Arms with the date 1591 inscribed on it, upper left. The shield contains a cross which in turn contains another cross. The foot of the cross is hidden behind waves of water, and the entire shield is framed by two panels: the left containing two flower-like designs and the right containing two stars. It appears that the top and bottom panels have not survived. This structure is encased in a rectangular frame.



Garay-Zubiaur Coat of Arms on Casa Principal



Ely and Lourdes Gumucio at El Solar de Becoa with shields visible above door

The second house, and only recently verified as belonging to the family, stands to the left of the main house and has no distinguishing marks.

The third (Solar de Gumucio Becoa), which is across the highway from the previous two, on the right hand side of the road, is a large structure with acres of land. The first and the third houses passed from being Gumucio property to being owned by the Orue family. According to Mr. Jose Maria de Orue y Algorta the properties came into his family when his great-grandfather married a woman who owned them.

The Solar de Gumucio Becoa is a magnificent sprawling structure, which in addition to being charming holds a one-of-a-kind relic. This priceless relic is found on top of a side entry: two slabs of stone in the shape of shields are used to form the arch of the entry.

These slabs are reported to have come from the Ermita de San Juan de Gumucio. When the ermita was destroyed, the slabs were added to the



Closeup detail of shields at El Solar de Becoa

in two. This shield belongs to “La Casa Fuerte de Zornoza”, whose lords were the Avendaño and Gamboa. The Anteiglesia de Amorebieta belonged to the Merindad de Zornoza.

The top right hand side has a Latin cross showing a base at its foot, the other three arms of the cross are finished by a fleur-de-lis design – this cross belongs to The House of Gumucio.

In the lower left hand side, a small version of the shield belongs to “La Casa Fuerte de Zornoza” is found.

Please note that within the shield of Zornoza, a Gumucio cross and another Zornoza shield are found.

The second slab includes three shields or coats of arms, two on top and one at the bottom.

The first one on the left side of the top belongs to “La Casa Fuerte de Zornoza,” in each side of the diagonal band, two small Zornoza shields are found.

The shield on the top right has five poplar leaves *en sotuer* or in the shape of an X or cross. Prominently displayed, it can be attributed to the house of Zornoza, whose origin goes back to the Ayala and Salcedo lineage. In fact, it is shown as a Salcedo shield.

The third shield on the bottom contains a hollow fleur-de-lis cross and without doubt belongs to Gumucio.

A personal note

On the first of September 2005, following a delicious Basque lunch, my cousin Begoña Gumuzio, her sister Lourdes, and Begoña’s husband Jose Mari took me and my cousin from Chile, Juan Carlos Gumucio, to visit the houses in Amorebieta.

Solar de Gumucio Becoa; it is clear to the naked eye that the slabs were made part of the caserio after the caserio was built.

Reading the description of the shields is tedious, but I encourage you to do it with care and attention because divining the origin of the shields is not only fascinating but crucial to understanding the origin of the Gumucio coat of arms.

The first slab on the left side as you face the entry contains a shield with a band running diagonally across from top left to the other extreme, dividing the shield



Visiting El Solar de Gumucio Becoa with Begoña Gumuzio, Sr. Garmendia and Juan Carlo Gumucio. Stone shields are visible just above archway.



Begoña Gumuzio and Marcelo, 2006

Although we were unable to visit La Casa Principal, we were welcomed at the casa Solar de Becoa, where we met and had a long conversation with the current owner of the property, Mr. Garmendia.

He was happy to show us around, answer any questions we had, and to confirm the information I had gathered about the history and ownership of the homes. Unfortunately, he also told us he had been gradually selling part of his land to developers, who are anxious to develop commercial industrial/commercial buildings in the area. He still owns a few acres of land where he grows fruit trees and vegetables,

but he predicted that in the next 10 years all the houses in that area will be replaced with modern commercial buildings. Hearing his prediction made my soul cringe and filled my heart with profound sadness.

I asked Mr. Garmendia if he would be willing to part with the old slabs of stone that adorn the side entrance, suggesting my willingness to pay whatever price he named. A loud laugh filled the air, “I have two daughters who would kill me if I give them away,” he said, looking very Basque. “They belong to my family now!”

During my visit in 2007, Mr. Garmendia told me he had been receiving offers to sell the caserio to industrial developers and because as he gets older it is harder to look after the property, he did not know how much longer he could resist selling it. Once again, I offered to buy the coat of arms and donate them to the Museum in Bilbao. This time his answer was somber and said he would give my offer consideration.

Ermita de San Juan de Gumucio

In addition to these properties there was the Ermita de San Juan de Gumucio.²³ “... During the first day of the Feast of the Ascension the procession with only one priest would leave from San Juan de Gumucio for the ermita of San Pedro, where mass would be celebrated, in the second day of the Feast of Ascension, the procession would begin with litany recited at San Juan de Gumucio and then proceed to San Hurvano church, where mass would be said ...”

In the book *Ermitas de Vizcaya*²⁴ San Juan de Gumucio is listed as having disappeared but having been part of the Parish of Santa Maria de Amorebieta. It states that San Juan de Gumuzio was located in the Cofradia de Boroa, next to the caserio Gumuziobekoa (90 yards from the Donostia-Bilbao highway, on the left hand side), near the other caserios: Gumuzioerdikoa, Gumuzio-principal and Gumuziogoikoa. In February of 1985, this information was confirmed via an interview with one of the town elders, 81 years old Mrs. Elvira Ercilla (a tradition still followed by the basques).

In 1793 during the Bishop of Callahorra’s visit to the ermita, he recorded the visit and named Mr. Ambrosio de Orue as the owner of the Caserio de Gumuzio. He also ordered funds be appropriated to pay for its renovation.

23 Enriqueta Sesmero, “Amorebieta-Etxano” page 332

24 Gorritzi, Arregi, Azpeitia “Ermitas de Vizcaya” Vol 3, Page 405

The XVIII and XIX century Gumucios in Amorebieta

It was not only in Galdacano and Bilbao that the name of Gumucio was associated with professional and business men, mostly in the notary public profession.

In the first half of the XVIII century, Antonio de Gumucio y Zabala was known as owning homes and making a successful business out of his Caserios .

To underscore the importance and power the educated businessmen had in the XVIII and XIX century economy of Amorebieta the author says: “ ... and the speedy promotion of the Gumucio, Zugazara, Aldana ... who combining the income they received from their land and houses with commerce, legal services, money lending, and fabrication of iron products created the bourgeoisie that would rule the area well into this century.”

Antonio de Gumucio, scribe, is touted as being a shrewd business man:

“The Scribe Antonio de Gumucio, who never left anything to chance, in 1765 filed a suit against Martin de Ortuzar, his tenant in the smaller house of Amorebieta, who tried to take advantage of his land lord...”

“ ...he took another bold step forward by not allowing any one to have cattle in his homes that didn't belong to him.”

“...the origin is not clear, but wealthy families, such as the Lejarcegui or Gumucio required their tenants to give them summer and winter gifts or offerings perpetuating the feudal system...”

There is evidence that the families who controlled local government were entrenched deeply in the affairs of the church.

Speaking about the affairs of the church, “...In the XVII century, don Gaspar de Robles, don Rodrigo de **Galarza**, and don Roque Lopez de **Ugarte** met frequently with the Gumucio, **Echeverria**, Leuros, **Garaitaondos**...” (Note: the names in bold face are found in the genealogy chart of Gumucios in Amorebieta. Gumucio spouses also have those names).

And they contributed generously to the church with money and their devotion: “...the scribes, notary public, Orue, Ichaurbe, and Gumucio ... were ready to show off their fervor as much as their wealth...”

A report on Holy Week festivities says that during the afternoon ritual of Holy Friday in 1734 “...the Governor of the Merindad of Zornoza Don Manuel de Balaoxtegui wanted to change the scheduled events. He walked along side the Fieles Regidores of the Anteiglesia of Amorebieta, Don Pedro de Avendaño Larrea and Don Antonio de Gumucio Zabala y Amorebieta, who asked the governor why he was walking out of place in the procession...”

Until the XVII Century, the women played a very active role in the church. Gradually they were displaced by men called sacristans and many of them were marginalized and relegated to the role of servants and maids “In 1738 Don Antonio de Gumucio y Zabala rented the Zabala house he owned to Francisco de Urquiola, with the understanding that a religious woman would be allowed to live there, in recognition of the services she had given to the church.

Two years later, when he rented the main Gumucio house to Juan de Ormaeche, Don Antonio de Gumucio stipulated that the renter was to provide a room for a beata (over pious elderly woman)."

The farmers of Amorebieta made two mandatory contributions to the church: the *primicias* and the *diezmos*.

Primicia was the offering of the first fruits of their labor. Since the implementation of the contribution was unpredictable, the church auctioned them. The winner made a monetary payment to the church at the beginning of the year and took his chances on the harvest. "This must have been a profitable business to attract the likes of personalities of the acuity of Antonio de Gumucio y Zabala." "He also sued Martin de Mecola Bernabeitia, claiming his rights over the primicias of Bernagoitia. He won the suit, but not content with simply winning he appealed the decision and eventually the courts ordered Bernabeitia to pay for all the costs associated with the suit in addition to having to pay a heavy fine."

Antonio de Gumucio came to be an important member of local government. "In agreement with the favorable decision by Antonio de Gumucio, Mayor of the city (Alcalde de Fuero Sustituto) the proposal for improvement was passed."

Antonio de Gumucio's involvement with the church included his sponsorship of a capellania, a donation of money with strings attached.

A wealthy man could donate money or the income of a property to a parish. In return, prayers and masses would be said for him and for members of his family. Often times the capellania was coupled to a member of the family joining the church. "Having enjoyed the pleasures of love, the scribe Gumucio y Zabala opted for marriage over celibacy, succeeding him in the capellania of Amorebieta his cousin Don Pedro de Dudagoitia y Gumucio."

A Statistical Observation

Given that the Gumucio family belonged to the church of Santa Maria de Amorebieta, while reviewing the church records, I noticed the following:

1. In the years 1565 – 1580 (15 year span) 20 Gumucios were born
2. In the years 1612 - 1675 (63 year span) 33 were born, married, or died
3. In the years 1674 – 1711 (37 year span) 6 Gumucios were baptized
4. In the years 1711 – 1744 (33 year span) 11 Gumucios were baptized
5. In the years 1744 – 1770 (26 year span) no Gumucios were baptized
6. In the years 1744 – 1857 (113 year span) 2 Gumucios were baptized

By the year 1750 the Gumucios abandoned Amorebieta, probably for the same reasons Francisco de Gumucio Goiri Astuena left Larrabetzua for America.

What do we know about the Gumucios in Durango?

According to the census of the Villa de Vizcaya taken in 1511²⁵ Ochoa de Gumucio is listed as having two houses in Durango (Ochoa is the Basque version of the name Lope). "*Calle del Medio-- En la casas de Ochoa de Gumucio e Pero de Zubiurruti biben ellos mismos, 2 fuegos y 2 vesinos. En las*

25 Javier Enriquez Fernandez, "Foguera-Vecindario de las villas de Vizcaya de 1511" pg. 121 and 134

Tanerias—en la casa de Ochoa de Gumucio biben cinco pobres, 1 fuego, 1 vesino.”

The fogueracion (census) of 1704 lists the following houses:

One owned by Antonio de Gomiziaga in Barrencalle
Two owned by Joaquin de Gumuzio In Artecalle
One owned by Pedro de Gomiziaga
Two owned by Joaquin de Gumuzio in Gaxoncalle
One owned by Joaquin de Gumuzio in Calle Nueva
One owned by Joaquin de Gumuzio in Pinondo
One owned by Joaquin de Gumuzio in Rabal de Insaurodo

What do we know about the Gumucios in Zalla?

There is very little information written about the Gumucio family in this province. The only “legajo” I found mentioning a Gumucio in Valladolid²⁶ names Francisco de Gumucio. “...Maria Diaz de Vezi’s first marriage was with Francisco de Gumucio, and she had a daughter Magdalena de Gumucio by him. Once the marriage was dissolved, she married Sebastian de Arechaga...”, “...Maria Diaz de Vezi makes a donation to her married daughter Magdalena, but Maria’s deceased husband’s relatives protest.” The matter is taken to the authorities, and on the 26th of April 1641, Magdalena is awarded the 1000 ducats granted by her mother.

The book on the history of Zalla²⁷ I consulted had little on the Gumucio family, although it mentions the name Gomucio was used in 1694. On the other hand I was pleased to see the book had a fair amount of information on the Bolumburus.

Because Francisco de Gumucio’s grandfather was a Bolumburu, I decided to include some of the information.

In the introduction,²⁸ naming the powerful families in the area the author says:

“... familias poderosas en la Edad Media, los Salcedo, luego los Ayala, que se emparentaron con ellos, y mas tarde otros linajes, los Urrutia, Arzabe, etc. Las torres fuertes de Maruri, Llantada, Mendieta, Terreros, Bolumburu, siempre estrategicamente situadas junto al rio Cadagua y los caminos reales ...”



Casa Bolumburu

The neighborhood of Bolumburu²⁹ is highlighted as being unique because it had several buildings belonging to the family: a “ferreria”, that existed in 1590; the Ermita de Santa Ana de Bolumburu, founded by Diego Hurtado de Salcedo in 1610; and an impressive “palacio-torre”, consisting of a tower, a house, and a palace. The ferreria was the most important of the four that existed at that time, and it was in operation the longest (it operated well into the XIX century when all the others

²⁶ Real Archivo de Valladolid, Registro de Ejecutorias, CAJA 3044-22

²⁷ Marco A. Royo Ruiz “Zalla” page 24

²⁸ IBID page11

²⁹ IBID page 12

had gone broke). Records of coal delivered to the ferreria are shown from 1788 through 1853.

The owners of the iron works (ferrones) ³⁰ who lived in the Mayorazgos de Bolumburu belonged to and were inheritors to the Villa-Urrutia – one of the two oldest family lineages in Zalla, who in turn came from the Salcedo-Ayala, one of the oldest in Vizcaya.

What do we know about the Gumucios in Ermua?

We know that a large contingent of Gumuciagas (Gomiziagas) populated Ermua. Ermua is located very close to Durango, and in doing the genalogy of the family I found that frequently our ancestors from Durango chose mates from Ermua and viceversa.

The census taken in 1704 lists the following houses under Gumiziaga:

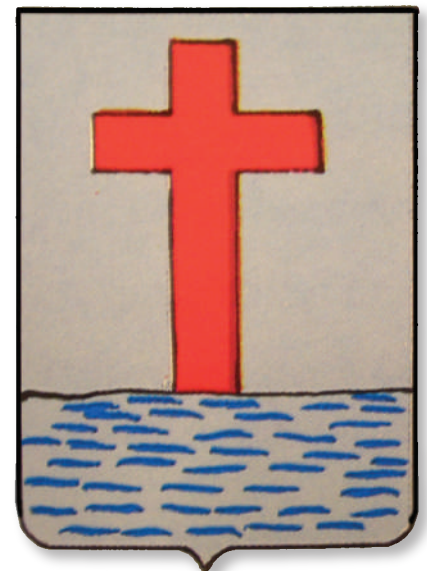
- One house owned by Francisco de Gomiziaga in Barrencalle
- One house owned by Domingo de Gomiziaga in Ateguen
- One house owned by Antonio de Gomiziaga in Artecalle
- One house owned by Gabriel de Gomiziaga in Arando
- One house owned by Javier de Gomiziaga in Goincalle

The Origin of the Gumucio Coat of Arms

First some background information about the shields found in the Gumucio homes.

In the book “*Monografías de Pueblos de Vizcaya, Amorebieta/Etxano*” by Enriqueta Sesmeros, page 143, under “*Escudos de las Casas Solares*” the following descriptions are found.

GUMUZIO-BEOA (Amorebieta) reads: “*Una banda con cruz latina en lo alto, con base en el pie y remates flor delisados en los otros tres brazos.*” A shield with a band with a Latin cross up on high, with a base at the foot, the other three arms finished by a fleur-de-lis design—this shield belongs to The House of Gumucio.



Gumucio Coat of Arms

“*En la parte inferior de la banda, un escudete, asi mismo con una banda.*” In the lower part of the band, a small shield with a band—this shield belongs to “*La Casa Fuerte de Zornoza*”, whose lords were the Avendaño and Gamboa families.

This description captures two shields in a larger one i.e. within the shield of Zornoza, a Gumucio and another Zornoza shield are found, leading me to believe Gumucio is part of the Bando/families/lineage de Avendaño, Gamboa, and Ayala.

GUMUZIO (Amorebieta) reads: “*Una cruz vacia y recrucetada, cuyo brazo inferior esta oculto por ondas de agua, que quedan en punta (es la segunda version del escudo de Garay-Zubiaur).*” The shield contains a hollow cross which in turn contains another cross, whose inferior arm is hidden by waves of water, in a point—it is the second version of the **Garay-Zubiaur** shield. This is the shield,

30 IBID page 72

bearing the date 1591, found in the main house (Casa Principal) located on the left hand side of the road from Bilbao to Amorebieta.

ZORNOZA (Amorebieta) reads: “Una banda, con dos flores de lis arriba y dos abajo (es el escudo de la Anteiglesia).” A band, with two fleur-de- lis up and two down—it is the coat of arms belonging to the Anteiglesia.

“En Boroa: Una banda con dos escudos, a su vez con una banda cada uno, colocados uno arriba otro abajo.” In Boroa: A band with two shields, each in turn with a band, placed one up and one down. This is the one found in the Solar Gumucio de Becoa.

“Otros: cinco panelas en sotuer.” Others: five poplar leaves in sotuer (e.g., in the form of an X or diagonal cross). This is also known as the one belonging to the house of Salcedo.

GARAY (Etxano) reads: “Partido: primero, de plata, con un roble de sinople y un lobo de sable pasante al pie del tronco” (Divided: first, silver background with a green oak tree and a wolf walking in front of it); Segundo, de gules con una cruz llana de plata”. (Second, red background with a plain silver cross).

GARAY-ZUBIAUR (Amorebieta) reads: “En campo de azur, una cruz llana de plata, sobre ondas de agua de azur y plata. (In a blue field, a solid silver cross over silver and blue waves of water). O bien, una cruz vacia y recrucetada, cuyo brazo inferior esta oculto por ondas de agua que quedan en punta.” (Or, a hollow cross which in turn contains another cross. The foot of the cross is hidden by waves of water in a point.)

ESCUDO DE GARAY-ZUBIAUR EN EL JARDIN DE IZA

Calle Jaime Jauregui Anteiglesia de Amorebieta

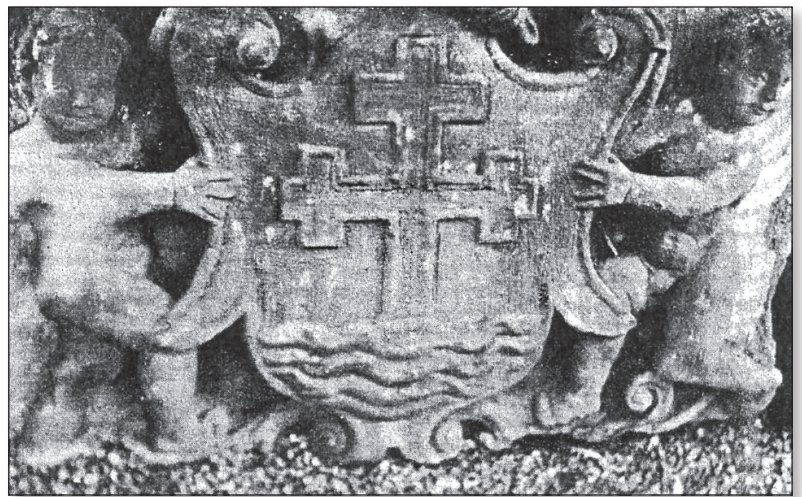
This shield coincides with the shield found in the Solar de Gumucio (main Gumucio house) and it was located in the garden of the “Ladies of Iza” which they tended for the Señores of Hormaeche-Juaregui, to whom they gave the shield when the house was destroyed in 1936. Mrs. Maria Luisa Hormaeche y Juaregui took it to her house “Jolaseta” in Neguri.

The house of Garay-Zubiaur stood next to the garden of the senoras of Iza.³¹

“Con dos angelotes por tenantes, un escudo de forma alemana ostenta armas que componen una cruz vacia y recruceteada, cuyo brazo inferior lo ocultan las ondas de agua que quedan en punta.

Coinciden estas armas con las que ostenta el Solar de Gumucio Principal, en el barrio de Gumucio en la anteiglesia de Amorebieta y unas parece que las tomaron de las otras, quizas por tratarse del mismo linaje. Estas que nos ocupan son las que el historiador Labayru atribuye a la casa de Garay-Zubiaur, de Amorebieta, diciendo que las vio en piedra e Iturriza consigna que se encontraba esta casa en el centro urbano.

Las señors ade Iza tenian este escudo en su jardin cuando obtuvimos la fotografia



Garay-Zubiaur crest: Garden of Iza

31 Escudos de Vizcaya Tomo III pgs 107,108

y lo conservaban para los señores de Hormaeche-Jauregui, que se lo entregaron cuando se derribo su casa al quemarse en la guerra de 1936, y después doña Maria Luisa Hormaeche y Jáuregui, esposa de don Antonio Escudero, lo llevo al jardin de su casa “Josaleta” en Neguri.

La casa Garay-Zubiaur quedaba contigua a la de las señoras de Iza, en la calle de la Estacion, hoy denominada Jaime Jáuregui y frente al palacio de los Jáuregui que conocemos como Torre de Zubiaur.

Ambas casas tomarian el nombre de la proximidad del puente—Zubia, en Vazcuence—y la que fue de don Ramon Hormaeche la construyo su suegro, don Juan Jose de Jáuregui, y cuando caso con su hija Luisa Jáuregui y Zababuru, alli vivio frente a la Torre de Zubiaur, de su suegro.

Este hizo la casa para su hija, en sustitución de la antigua de Garay-Zubiaur y con sus materiales tuvo el buen gusto desituar el escudo antiguo en la fachada donde siguió luciendo hasta el fuego a que hemos aludido.”



The Necropolis of Elorio with Ely, Marcelo and Carole, 2007. Ancient family stones are abundant in the Basque region, providing clues to our history.

A Personal Note

In 2006 I located the house “Josaleta “ in Neguri which is a neighborhood in Getcho where our cousins live. When I asked Begoña if she knew “Josaleta” she looked at me surprised. “It is 1 kilometer from where I live and where my family has lived for as long as I remember, she said, in fact the house has been converted into a retirement community and my aunt Teresa lives there.”

We went to “Joseleta” and I spoke with the owner. He remembered seeing a stone that matched the description of the Garay-Zubiaur coat of arms, but he said it had been sold to an antique dealer some years ago.



Very early Basque funerary stele

How ironic, I thought to myself, the original Gumucio coat of arms has been for centuries under the noses of its descendants and no one knew about it. During my next trip to Bilbao I plan to search the antique dealers hoping to find the family treasure.

The description of the GARAY-ZUBIAUR (Amorebieta) coat of arms, except for the colors, is identical to the coat of arms that has been part of the family tree we inherited from our ancestors—the one we have all grown to love and cherish.

How the Gumucio coat of arms comes from the ALZAIBAR (Alcibar) family through the Casa de GARAY-ZUBIAUR (Amorebieta) coat of arms follows.

First, some background information about how the Alzaibar or Alzaibal (Alcibar, Altzibar) coat of arms was passed on from Juan de Alzaibal to Antonio de Gumucio Estrada³²:

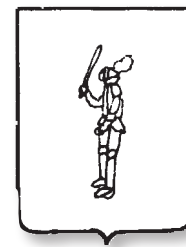
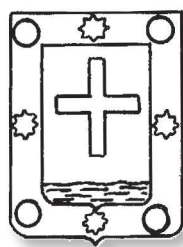
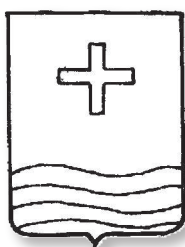
1. In 1508 Juan de Alzaibar married Maria Ibañez de Zubiaur in Amorebieta. Their first born Juan Fernandez de Alzaibar y Zubiaur (born c.1510) became Señor de la Casa de Zubiaur. (notice that in the surname the “y” emphasizes the importance of the Zubiaur surname.

The Alzaibar name is very old. Its spelling in Euskera ALTZIBAR over the years has taken several Spanish-like forms such as Alzaibal and Alcibar. Its primitive origin comes from Azpeitia in the province of Guipuzcoa in the valley of Oyarzun. Part of the family moved to Echano/Amorebieta, which is the lineage we are discussing, and they founded the barrio of Alcibar.

The Zubiaur lineage is also very old, having its origin in Orozko the Zubiaur populated and built homes in Bermeo, Marquina, Gernika, Amorebieta, and Orozko.

Juan Fernandez de Alzaibar y Zubiaur married Juana de Muncharraz, and they had a daughter Marina de Alzaibar y Zubiaur.

Marina de Alzaibar y Zubiaur (born in Amorebieta in 1540) married Martin Ortiz de Garay Larrea (1535-1583) and the Casa de GARAY-ZUBIAUR was born. (see chart on next page). Marina de Alzaibar brought with her her family coat of arms and it looks like its colors were modified to reflect the union with Garay. That is why, except for the color, the Garay and the Alcibar coats of arms are identical.



These are the coats of arms for both the Alzaibar (Alcibar) and Gumucio lineages.

32 Source: www.bisabuelos.com/arb/4758.html

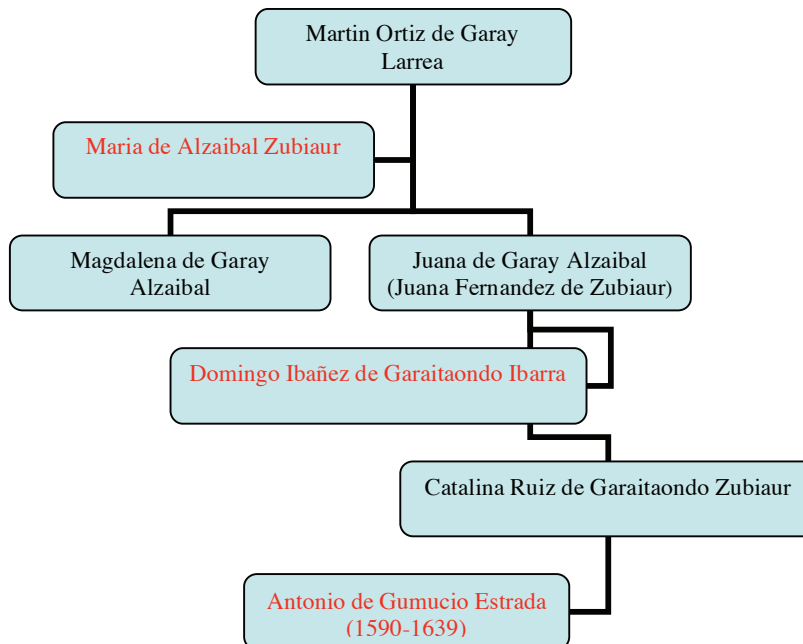
Martin Ortiz de Garay and Marina de Alzaibar y Zubiaur had several children among them the first born daughter Magdalena de Garay y Alzaibar (b.1564), who married Martin de Avendaño y Zabala (born c. 1552). They inherited the Casa GARAY-ZUBIAUR.

And the second daughter Juana Garay Alzaibal (b.1567), who in order to honor the memory of her grandfather, changed her name to Juana Fernandez de Zubiaur. She married Domingo Ibañez de Garaitaondo Ibarra, together they had several children, the first one of which was Catalina Ruiz de Garaitaondo Zubiaur. She in turn married Antonio de Gumucio Estrada.

2. Catalina Ruiz' family coat of arms became her husband's—it is Antonio de Gumucio Estrada who adopted the Alcibar coat of arms as his own—and it has been passed down from generation to generation ever since.

All the Alcibar coats of arms are IDENTICAL to the Gumucio coat of arms.

In the literature there are other Gumucio Coat of Arms attributed to locations such as Zalla, I simply have no knowledge of their origin or their legitimacy.





APPENDIX

- 1 Letter from Jose Luis de Gumuzio
- 2 Mayorazgo
- 3 Lope Garcia de Salazar
- 4 Sebastiana de Gumucio's Inheritance
- 5 Crossing the Atlantic
- 6 Anteiglesias and Villages of Vizcaya
- 7 Neighborhood: Barrio or Cofradia
- 8 Ermita San Juan de Gumuzio
- 9 Ermita de San Bernabe
- 10 Maps: Municipalities of Vizcaya
- 11 Delmira Cortes Tovar: My Mother's Family
- 12 Gumucio Cortes Gallery
- 13 Colophon

NOTES EN LA PETICION DE CERTIFICACION DE PUREZA
de sangre de Doña Maria Cruz de Gumuzio y Retola
el documento especifica que EL CAPITAN Antonio
y su hermano Julian estaban ausentes en las Indias
Americanas y que Don Juan Bautista recidia en Madrid!

* Don José Luis de Gumuzio, visitó la Hermita
de paso a Estocolmo - Suecia y Stuttgart
Alemania, donde compró las modernas
maquinas de su moderna fabrica de puertas
ventanas y muebles - Enchapes - molduras y
estructuras de madera para edificios.

Letter from Jose Luis de Gumuzio

Razon para la fecha tallada al borde del escudo de piedra que aparece en la
Hermita de GOMUZIO PRINCIPAL en Amorebieta.

"1591"

hubo un tremendo incendio -
notese las piedras del cimient
original de la antigua hermita en
la pared derecha.

La Casa Señorial e Infantonzona fue construida en 1492 por el Noble y Blazona
Vazcongado don Martin de Gomuzio. Es obio que el escudo que vemos hoy (1921)

no es el original. Seis siglos han pasado y la piedra del escudo hablando
geologicamente no es granito de ninguna clase, no es el granito azul ni
granito griz, es simplemente una roca ignea mas cerca de la especie "sandstone"
y se muestra como "recien" tallada y en excelente estado. Hasta el empotrado en
la pared viejissima del edificio donde esta en la Hermita, muestra mezcla de
uso "reciente". En el escudo original #228 - #26 #3 #5 - #8 #7 - #88 y #89
Escudo de Vizcaya El soldado Vasco Navarro la Cruz no toca el agua!

Este escudo, de version mas "reciente" muestra en general los mismos motivos
tan clasicamente ya establecidos de una cruz de Gules (roja) elevada en un
cielo azul o una cruz de Plata elevada en un firmamento azul; pero con la parte
inferior de esa cruz o undida en el oceano de Lepanto o levantandose de las
Aguas del Mar de Lepanto. La tal batalla, despues de la tercera Cruzada, fue
liberada en 1510. ? 1571, 1577.

FUE DON MARTIN DE TERREROS, QUIEN EN 1591 HIZO PETICION ANTE EL ESCRIBANO FRAN
CISCO DE VERANGO, PARA QUE LAS CORTES DE VIZCAYA Y VALLADOLID, CERTIFICARAN DE
LA NOBLEZA Y LIMPIEZA DE SANGRE DE SU NOVIA DOÑA MARIA CRUZ DE GUMUZIO Y RETO
PARA ASI JUSTIFICARA SU CASAMIENTO A UNA DESCENDIENTE DE UNA FAMILIA LEGITIMA
MENTE PURA Y VAZQUENSE.

ASI FUÉ OTORGADO EL EDICTO DE AMBAS CORTES POR MEDIO DE LA REAL PROVISION
→ LEGAJO 1064 # 23 EN EL AÑO DE 1591.

LA SEÑORITA DOÑA MARIA CRUZ, TENIA COMO HERMANOS A LOS CABALLEROS CAPITAN
ANTONIO JULIAN Y JUAN BAUTISTA DE GOMUZIO Y RETOLA BERASTEGUI Y SARACHO.

Como se puede notar, la gravacion de tal fecha "1591" es tosca, obviamente no
hecha por un lapidario artista, no tiene proporcion al detalle del escudo per
por ley y costumbre tal fecha, en que un Real Edicto de la Real Corte es dicta
la fecha de ese mandado, debe ser gravada en el emblema del edicto y asi se
hizo.

Las opiniones y adivinanzas que circulan entre los familiares, tratan con su
ignorancia de limitar la antigüedad de la familia a esa fecha ya que el orige
del tronco vazcongado de nuestra familia data del año 876 en tiempos del Rey
Don Pelayo y el Rey Sancho de Gomuzio, de los Reyes de Asturias y Vizcaya,
y los Reyes de Navarra.

Jose Luis de Gumuzio,
Cochabamba 1946



The Mayorazgo

Transcripcion del Mayorazgo y Vinculo ejecutado por Martin de Gumucio y Teresa Ruiz de Ubilla en favor de Martin de Gumucio, nieto, el 2 de Agosto 1578. Documento extraido del juicio entre Francisco de Gumucio y Sebastiana de Gumucio.

SALA DE VIZCAYA Caja 3415.005
Francisco de Gomucio de Galdacano
Sebastiana de Gomucio
1714/1714

La sucesion de bienes, vinculo y mayorazgo que fundaron Martin de Gumucio y Teresa de Ubilla, su mujer, vecinos que fueron de la anteiglesia de Galdacano.
SALA DE VIZCAYA Legajo 1507.0006

Pagina 3b

En el nombre de Dios Padre Hijo y Espiritu Santo tres personas e Un solo Dios verdadero. Y a onor y gloria de la Virgen Santta Maria nuestra señora

Pagina 4

Los Martin de Gumucio e Doña Theresa de Ubila marido e mujer vecinos de la Anteiglesia de Galdacano hacemos esta presente escritura de Mayorazgo e Vinculacion de los bienes que debajo seran declarados para que todo ello sea en su sano servicio de manera que teniendo buen principio alcancen buen medio y mejor fin para que nuestros nietos, sobrinos y decendientes y subcesores perpetuamente tengan los bienes raizes y muebles que abajo se declaran por que disposicion de derecho todas las personas beden querer y desear y procurar el acresenttamentto de la vida y de la onrra y estando de los hijos y descendientes para que puedan servir a su Dios y a su principe y a sus Reyes y señores naturales y les quede congrua sustentasion para conserbar su estado y

Pagina 4b

renombre y memoria porque vendidos los bienes y cassas y parttidos en breve tiempo se acaba la memoria como se be por esperiencia y quedando juntas y enttteras premanece su memoria para el servicio de Dios nuestro señor y de sus Reyes naturales y para onrra de nuestro Linaje y Cassa. Y pues asi sea usado y acostumbrado hacer el Mayorazgo e Vincular los bienes porque aya laudable memoria por ende nosotros los susodichos marido e mujer con expresa esencia que ante todas cosas pido Yo la dicha Doña Theresa de Ubila a vos el dicho mi marido, e yo el dicho Martin de Gumucio de mi propia y agradable voluntad os concedo la dicha lizencia para que en uno conmigo podamos instituir y hacer el dicho Mayorazgo y Vinculacion de todos los dichos vienes que debajo se declaran en las personas

Pagina 5

y descendientes que asi mismo debajo seran nombrados; Yo la dicha Doña Theresa aceptando como

acepto la dicha Lizencia hacemos e instituimos y de nuevo fundamos Mayorazgo e Vinculamos todos los dichos bienes debajo declarados; Y en las personas nuestros descendientes que debajo se declaran. Combien a sauer; nombramos yo el dicho Martin de Gumucio e Doña Theresa de Ubila a Martin de Gumucio hijo legitimo y natural de Lope de Gumucio, hijo legitimo de mi el dicho Martin, e su mujer Jurdana de Ygaray, sobrina de la dicha Doña Theresa de Ubila al dicho Martinico nuestro nieto y sobrino nombramos por Mayorazgo y otorgamos y conocemos que por la mejor forma y modo que derecho a lugar damos y donamos

Pagina 5b

y hacemos Mayorazgo y donacion pura y pefreta y no rebocable que es dicha entre nosotros a vos el dicho Martinico nieto de mi el dicho Martin de Gumucio y sobrino de mi la dicha Doña Theresa de Ubila. Y por que cese toda duda de los vienes quales y quanttos son los que metemos e incluimos en el dicho Mayorazgo y Vinculo son los siguientes-----

VIENES

Primeramente la torre y zolar de Gumucio con todas sus pertenencias y dos molinos y otra casa junto a la torre donde estan los lagares. Y la docena parte de la Herreria de Gumucio. Y una huerta que esta pegada a la torre con su vibero. Y un Manzanal pegado a la torre. Y otro Manzanal delante de la torre. Y otro Manzanal

Pagina 6

Con su Jaral. Y otro Manzanal en el lugar de Auparrazaga. Y otro Manzanal que se llama Solabiriuil. Y mas un Castañal que esta mas abajo del manzanal. Y otro Castañal y Cajigal que esta mas abajo de la torre. Y otro Cajigal de Irabienata. Y otra heredad que se llama Gortachia. Otro Castañal en el lugar de Ynsaustu. Otro Castañal passando el rio azia Vedia. Mas en la villa de Durango en la Calle de Barrencalle dos suelos de Cassas. Mas todo lo mejorado en las dichas Cassas y heredades, Manzanales, Cajigales, herreria y Molinos y robledales todo lo qual encorporamos de la manera que ban

Pagina 6b

declarados por Mayorazgo y para Mayorazgo para su mayor perpetuidad y memoria con las Condiciones Vinculos y Agrabemens que adelantte en esta escriptura yran declarados y metemos bien y cumplidamente segun y como nosotros los tenemos y poseemos y nos perttenecen y perttenecer pueden en qualquiera manera con todas sus entradas y salidas, usos y costumbres, derechos y acciones directas e mistas y con sus terminos y territorios para que todo ello sea para siempre jamas un Mayorazgo y un cuerpo de bienes y hacienda juntto el qual Mayorazgo todo ello Juntto despues de nuestros dias venga y subceda en ello el dicho Martinico nieto de mi el dicho Martin de Gumucio y sobrino

Pagina 7

de mi la dicha Doña Theresa de Ubila en el qual dicho Mayorazgo subceda el dicho Martinico nuestro nieto y sobrino despues de nuestros dias y en nuestra vida y de qual quiera de nosotros seamos Usufrutuarios y despues de nuestros dia el dicho Martinico nuestro nieto y sobrino. Y sus descendientes de baron en baron y al mayor de atras. Y en defecto de baron venga el dicho Mayorazgo y subceda en el Miguel de Gumucio nieto de mi el dicho Martin de Gumucio y sobrino de la dicha Doña Theresa de Ubila y sus descendientes barones de mayor en mayor y preferiendose el baron a la embra. Y en defecto del dicho Miguel y sus descendientes barones, subceda Lope de Gumucio asiuien nietto y sobrino de los dichos Martin de Gumucio y Doña Theresa e sus hijos mayores

Pagina 7b

Barones. Y la falta de ellos subceda Pedro de Gumucio asiuien nieto y sobrino de los fundadores Martin de Gumucio y Doña Theresa de Ubila. Y a falta de todos los susodichos subceda Mari Urtiz de Gumucio nieta y sobrina de los dichos Martin y Doña Theresa. Preferiendose el mayor y el baron a la embra las quales dichas personas y cada una de ellas que asi subcedieren por la horden susodicha en los dichos bienes ayan subceder y subcedan debajo de las condiciones siguientes:

PROIBISION DE ENAJANAMIENTO

Combiene a saberque los dichos bienes sean inajenables e ynpartibles y que no se puedan prescribir para que en ningun tiempo por ninguna manera ninguno ni alguno de los que benieren y subcedieren en el dicho Mayorazgo los

Pagina 8

puedan bender, ni trocar, ni cambiar, ni enajenar, ni empeñar, ni hipotecar, obligar, ni traspasar, ni dividir, ni aparttar, todos, ni parte de ellos uno de lo otro ni lo otro de lo otro, ni darlo en dote, ni en arras, ni en donacion, Proternuncias, ni darlo por qualquier titulo, onores ni luceativo ni para alimentos, ni para obras pias redempcion de cautibos, ni por otra causa voluntaria ni necesaria en vida, ni por causa de muerte, aunque sea por voluntad Y consentimientto de aquel y aquellos en quien habia de subceder y pasar el dicho Mayorazgo aunque aya autoridad del Rey y Reyna ni de principe heredero ni de qual quiera via que sea o ser pueda que todauia y en ttodo tiempo este dicho Mayorazgo y Vinculo

Pagina 8b

Quede y permanesca juntto y enttero y no sujeto a division ni particion como dicho es en contra el thenor y forma de lo susodicho y parte de ello el tal poseedor yntentare ganar lizencia para hacer contra esta espresa prohibicion aunque sea hecho por ygnorancia o personas ygnorantes de estas dichas Condiziones y Vinculo y por otro qualquier error de fecho e derecho o por qualquiera cosa de las que hiziere e yntentare hacer el subcesor del dicho Mayorazgo pierda el dicho Mayorazgo y todos los dichos bienes de el y estas pasen en el siguiente en grado a quien segun la disposission de el hubiere de benir como si el no fuere llamado a subceder de el. Otrosi, Con condizion y grabemen que

Pagina 9

de baron o embra que en el dicho Mayorazgo subcediere y el Mayor que con ella casare tome el Apillido principal y primero de la dicha Cassa y torre de Gumucio Ynsignias y Armas de tal cassa y solar de Gumucio y de la dicha Doña Theresa de Ubila su mujer y que si no lo guardaren el dicho subcesor y subcesores que por el mesmo casso pierdan el Mayorazgo como si lo hubiesen enajenado y benga el siguiente en grado como si no hubiera nacido o fuera muerto y passado.

Otrosi, con ttal condizion y grabemen que la persona que hubiere de subceder en el dicho Mayorazgo sea Catholico christiano

Pagina 9b

y no aya cometido ni cometta traysion contra la corona Real ni sea sodometicos ni hereje ni el delito de “perdupliones” ni yncendio ni otro de los que sea crimen “lege magestatis” y este tal si lo hubiere cometido “leo metiere” no aya ni herede este dicho Mayorazgo por que asi es nuestra voluntad que desde ora decidimos que no dejamos ni llamamos en el a la persona que semejantes delitos

cometiere y benga a la persona que segun la horden de este Mayorazgo debe benir pero si por caso este tal fuere avilitado y restituído en su honrra y buena fama que pueda aber y subceder en el dicho Mayorazgo el y sus descendientes como si el tal delito no se hubiera cometido.

Pagina 10

Otro si, Con condizion quien el dicho Martinico nuestro nieto y sobrino falleciese sin dejar descendientes subceda en el dicho Mayorazgo el dicho Miguel segundo llamado y sus descendientes de baron en baron preferiendose el mayor al menor y el baron a la embra, y por la misma manera si el dicho Miguel falleciese sin descendientes torne el dicho Mayorazgo al dicho Lope y a falta de el y sus descendientes al dicho Pedro y a falta de el y sus descendientes a Maria Urtiz e si faltare toda la dicha subcesion y descendencia queremos y Mandamos que el dicho Mayorazgo bueba y torne al Pariente mas propineo

Pagina 10b

Que a lineage derecha hubiere de subceder.

Otro si, con condizion que la persona en quien hauia de subceder el dicho Mayorazgo no sea ni aya de ser de orden sacro ni que Hubiere entrado en relijion y echo profesion ecepto en la Horden de Caualleria de Santtiago de manera que pueda hauer hijos legitimos y de legitimo Matrimonio pero si antes de la dicha Profesion y de tener orden sacre hubiere hauido hijos legitimos Passe este dicho Mayorazgo en ellos por la horden y forma y grabemens susodichos pero si los que estubieren hordenados en la dicha relijion hubiere dispensacion al tiempo que hubiere de subceder en este dicho Mayorazgo

Pagina 11

Para se casar estos tales subcedan en el tal Mayorazgo no embargante lo susodicho ellos y sus descendientes de legitimo Matrimonio.

Otro si, con Condizion que la persona que beniere a subceder en el dicho Mayorazgo y bienes de el que al tiempo y antes que tome y aprenda la Posession de los dichos bienes hagan Juramento ante el mismo escribano que no enajenaria los dichos bienes ni parte alguna de ellos ni los dejaria perder mas antes los tenga bien y reparados y guardara y cumplira las dichas Condiziones y cada una de ellas.

Otro Condizion, que si por caso que Dios no permitta todos los dichos llamados y los decendientes de ellos ansi barones como

Pagina 11b

Embras de nosotros los dichos Martin de Gumucio y Doña Theresa de Ubila fueren acabados de manera que entre ambos linajes no tengan decendientes algunos en tal caso es nuestra Voluntad Mandamos que los aya y queden a la Yglesia de Nuestra Señora de Galdacano con cargo y grabemen que el mayordomo y clerigos de ella digan por nuestras Animas y de nuestros defunttos con la renta de los dichos bienes dos misas, combiene a sauer Una misa Canttada todos los dias Domingos de todos los años y otra misa Cantada todos los dias de nuestra señora de todo el año por nuestras Animas y de nuestros descendientes.

Pagina 12

Guardando y cumpliendo las cosas susodichas.

Otro si, con condizion que la persona que subsediere en este dicho Mayorazgo sea obligada de tener

bien reparados y gastar en ellos lo necesario para que balea en acresentamiento y no benga en diminicion y esto a costa de la renta del Mayorazgo y lo que si se acrasentare se juntte y consolide en el dicho Mayorazgo para que quede en el para siempre Jamas con los dichos Grabamenes y cada uno de ellos y por quantto conforme con las leyes del fuero de este señorío usado Y guardada el padre o la Madre puede disponer de todos sus bienes muebles y Vayzer en uno de los hijos o hijas que quisiere escojer

Pagina 12b

Apartando los otros hijos e hijas con tierras rayz conforme a las dichas leyes del fuero. Yo el dicho Martin de Gumucio por tener como tengo el dicho Lope mi hijo por hijo legitimo y tambien mes hijas legitimas del primer Matrimonio a Cathalina y Bernaldina y la dicha Cathalina esta cassa y la dicha Bernardina por cassar conformandome con la dicha ley de Vizcaya yo dejo al dicho mi hijo Lope y a las dichas Cathalina y Bernaldina por su legitima y Apartacion con un Roble que esta delante de la cassa de Sancho Garcia de Ysasi que es el roble que esta el mas cercano a los Molinos a mi pertenecientes e ala dicha mi muger el qual

Pagina 13

dicho Roble esta junto al Camino real que ba para Zornoza y les doy a los dichos mi hijo e hijas el dicho Roble para sus lexitimas.

Y asiuien yo la dicha Doña Theresa de Ubila Aparto a la dicha mi sobrina Jurdana de Garay y a todos los otros mis deudores y parientes y parientas denttro del quarto grado que pueden tener derecho para subceder y heredar los dichos mis bienes y qualquier parte de ellos con el Cajigo que esta en el termino de Ausparzaga que esta junto a la Puente y Rio Camino a Zornoza con el qual dicho Roble con su tierra y rayz hago la dicha aparttacion para el cumplimiento de lo dispuesto por las leyes

Pagina 13b

del fuero de este señorío poniendo como pongo los dichos grabamenes e condiziones y vinculos sobre los demas vienes que estan nombrados y señalados por Mayorazgo e Vinculados. Por ende los nos los dichos martin e Doña Theresa de Ubila y cada uno de nos hacemos la dicha donacion y Mayorazgo con las clausulas susodichas y con cada una de ellas y ansi lo constituimos y y hordenamos como dicho es reserbando como reserbamos en nosotros para todos los dias de nuestra vida la tenencia de los dichos bienes y los frutos y rentas de ellos y queremos este dicho Mayorazgo y donacion se cumplany aya efecto lo en el conthenido y queremos y Mandamos que cada uno de

Pagina 14

los que Hubieren y tubieren el dicho Mayorazgo sea en su tiempo señor verdadero e vido y venido para todas las cosas que fueran utiles y provechosas a el y su conserbacion y perpetuydad y las que tresfieren daño y perjuicio no balgan y tengan efecto alguno y sea visto por no echo como si nunca fuera ni pasara. Y cedemos y traspasamos todo el derecho y aceron que Abemos y tenemos a los dichos bienes a Vos el dicho Martin de Gumucio menor en dias nieto de mi el dicho Martin y sobrino de la dicha Doña Theresa y a los llamados a este dicho Mayorazgo segun hechos y letras passamos toda la posesion natural y corporal de los dichos bienes e quitamos

Pagina 14b

E apartamos a los otros nuestros hijos y herederos de la posesion y dominio de los dichos bienes desuso declarados y los cedemos y traspasamos en el y los subcesores del dicho Mayorazgo para que

despues de nuestros dias sean tenedores y poseedores de los dichos bienes y a mayor abundamentto nos constituimos Ynquilinos poseedores del dicho mayorazgo no obstante quer habemos transferido dicha possession pues segun derecho y leyes de estos Reynos esta dispuesto que luego que falle ciere el thenedor del Mayorazgo sin otro Auto de Aprension para la possession y real y natural en el siguiente en grado que segun la disposicion del mayorazgo hauia de subceder en el aunque

Pagina 15

aya otro tomado possession de los bienes del dicho Mayorazgo en vida del thenedor.

Otrosi, por Causas que de ello nos mueben reserbamos en nosotros por la presentte escriptura de donacion y Mayorazgo el poderlo rebocar cada y quando que bien visto nos fuere en todo o en parte como quisieremos y por bien tobieremos por que ansi es nuetra voluntad e si nos falleciaremos sin lo rebocar queremos que vos el dicho Marttin nieto e sobrino no tengais poder para lo rebocar ni alguno de los que a el estan llamados por ninguna via que sea para cumplir lo que el dicho es

Pagina 15b

y no aya contra ello obligamos nuestras personas y bienes y renttas expresamentte y para ello expecialmentte hipotecamos ansi los bienes presenttes como los futuros y damos poder a las justicias para que ansi nos lo hagan tener y cumplir como si fuese senttencia de juez competentte dada y por las partes consentida y passada en cosa juzgada por y ante y en presencia del presentte escriuano y testigos a quienes rogamos fuesen testigos y lo confirmasen de sus nombres e le hacemos loxorgamos este dicho Vinculo e Mayorazgo por ttestimonio de Juan de Legarretta escriuano publico de su Magestad del numero de esta en la Villa de Bilbao

Pagina 16

E de los testigos abajo nombrados que fue fecha e otorgada en la dicha Uilla de Bilbao a dos dias del mes de Agosto de mil y quinientto e setentta e ocho años a la qual fueron presentes por testtigos Andres Abad de Measa, Yñigo de Galdames e Diego de Abendaño residenttes en la dicha villa e el dicho Marttin de Gumucio firmo su nombre en el registro e por que la dicha Doña Theresa de Ubila su mujer dijo que no sauia escriuir ni firmar rogo a los dichos testigos e qualquiera de eloos firmasen por ella e por testigos que firman los quales firmaron sus nombres ansi mesmo.

Pagina 16b

En este registro a los quales dichos otorganttes e testigos yo el dicho Juan de Legarretta escriuano ante quien esta Carta se a otorgado doy fe conozco Martin de Gumucio Andres Abad de Measa Yñigo de Galdames Diego de Abendaño.

Paso ante mi Juan de Legarreta sin derechos.

FIN



Lope Garcia de Salazar, portrait with his book

Lope Garcia de Salazar

(1399 - 9/11/1476)³³

The wise and famous historian was a man of extraordinary talent and the most celebrated Banderizo (warrior) of the Encartaciones. He was born in 1399 in the Casa-Torre of San Martin de Muñatones, Consejo de San Julian de Musques, located in the Valley of Somostro, Bizcaya.

In 1425 he married Juana de Butron y Mugica (b: c 1365), daughter of Gonzales de Butron, Señor de la Casa de Butron, and Maria Alonzo de Mugica, a descendant of the house of the Count of Aramayona in Alava. The couple had six sons and three daughters: Ochoa, Lope, Gonzalo, Fernando, Juan and Pedro; Teresa, Mayor Alonzo, and Juana.

After Doña Juana's death, Lope Garcia de Salazar had a number of natural

and illegitimate children, a common practice of the times because the male population needed constant replenishment to meet the manpower needs required by the Guerra de los Bandos, the war against the Moors, and the fights against invaders. It fell on the people who had the monetary means and social position to take advantage of the law and the availability of women to procreate at will.



Butron Coat of Arms



Lope de Salazar, Guerra de Los Bandos

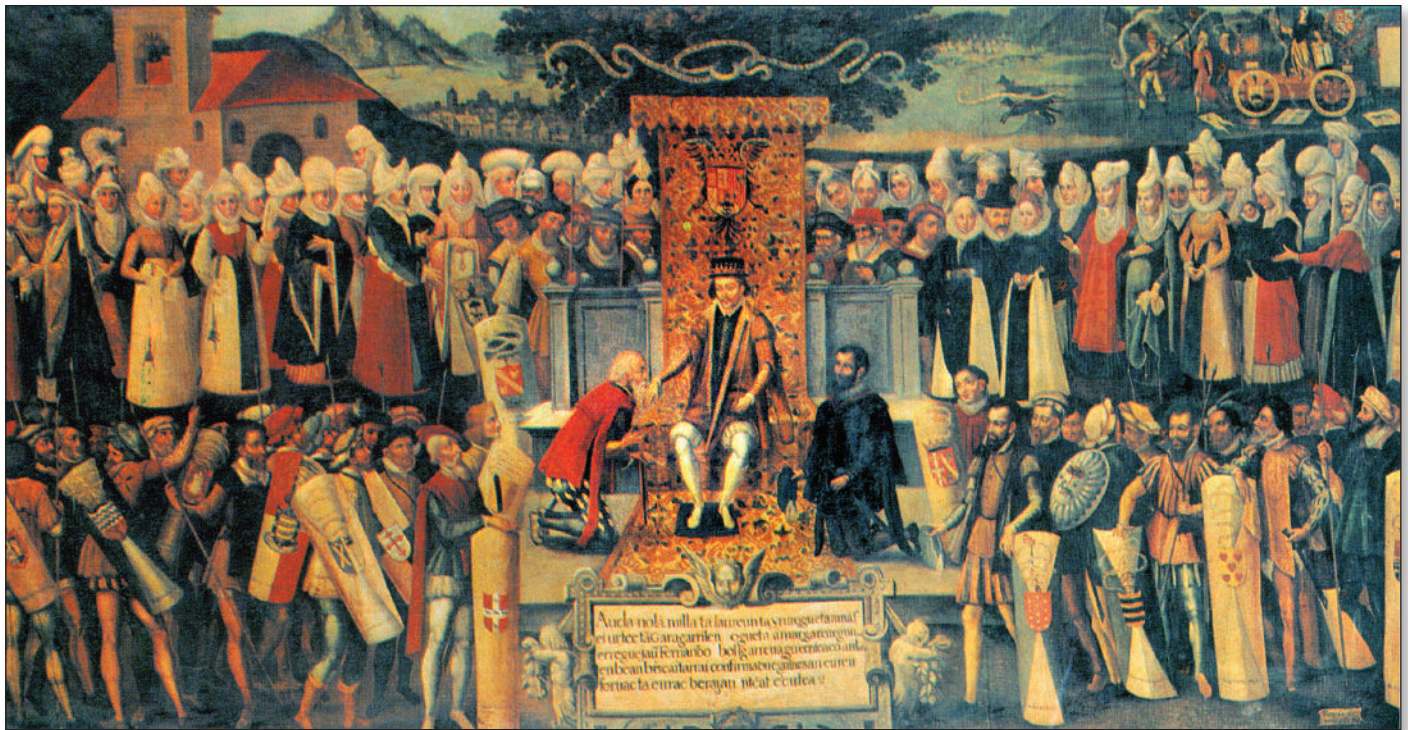
One of the natural children sired by Lope Garcia de Salazar was Teresa Garcia. Lope gave her in marriage to Martin Sanchez de Isasi²³⁴, Mari Ortiz de Isasi's ancestor and therefore our ancestor. ...*"El linaje de Ysasi son de buenos escuderos e de grandes fasiendas e de estos el que mas valio fue Martjn Sanchez de Ysasi, que oviendo hijas e hijos ya estando viudo caso con doña Teresa Garcia, fija bastarda de de Lope Garcia de Salazar, que la fiso el dicho Lope Garcia a su vejez en una mosa de linaje en Galdacano..."*

In 1439, when his father died, being the eldest son, Lope inherited the family's wealth and was awarded by the king Felipe II a royal grant, a handsome sum of money to be paid yearly.

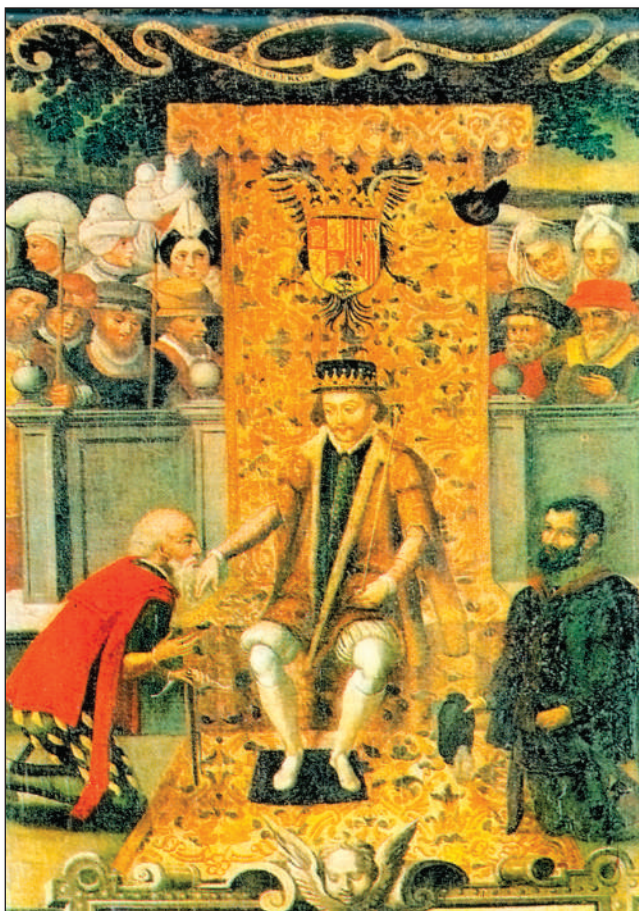
Lope Garcia de Salazar became Prestamero del Señorío (maximum authority representing the Señor de Vizcaya), a job which among other duties included the collection of payments to the crown, a percent of

33 Rafael Gonzales Orejas, "Don Lope Garcia de Salazar" Coleccion Temas Vizcainos, Año XVI-n. 190

34 Garcia de Salazar, Lope. "Libro de la bienandanzas y fortunas." Libro XXII.



Painting by Francisco de Mendieta, 1609. "Jura de los Fueros" for King Fernando under the Tree of Guernica in 1479. Don Lope Garcia de Salazar is shown kneeling before the king.



Lope Garcia de Salazar kisses the hand of King Fernando

which remained with the collector—it was a very profitable post. In addition, in 1430 he became Presbote (maximum authority representing the Señor de Vizcaya) of Portugalete.

During his time, Lope was, without a doubt, the most powerful man in Vizcaya, dominating not only the people in Portugalete, where the "War of the Bandos" was the fiercest, but the entire population of Vizcaya. He was the Señor of the Casas Solariegas of Salazar, San Martin de Somostro, Muñatones, Nograno, La Sierra, and others any one of which would have been more than adequate for the wealthiest of families.

Lope started his career as a Banderizo at the age of 16, when he distinguished himself at the battle of Santullan against the Marroquin family. From that time on until a few years before his death he fought assiduously and without stop in the Guerra de los Bandos that blooded Vizcaya for so long. At the age of 17 he commandeered a small group of people to storm the Tower of Mendieta de Carral, where the Pariente Mayor Lope Ochoa de Mendieta lived. He killed a more experienced warrior simply because he had the temerity to attack the man's headquarters with a handful of soldiers.

His life was full of victories and defeats, but his disappointments took place mainly in the second half of his life.

In order to put an end to the War of the Bandos, 1457 Enrique IV decided to exile the Parientes Mayores. Along with Ochoa de Murga and Lope Hurtado de Salcedo, Lope Garcia de Salazar was exiled to the Villa de Jimena in Gibraltar. However, when Lope got to Sevilla, he became dangerously ill and the king agreed to allow him to spend his exile any place Lope chose, except Vizcaya.

During his absence from Vizcaya his enemies took advantage of the situation and launched a number of attacks against his family. In 1462 Lope was deeply saddened by the death of his son, named also Lope. Six years later he was destroyed by the loss his first born son Ochoa, and in 1469 his wife changed the terms of their Mayorazgo in favor of Juan “El Moro” instead of the grandchildren, which was what Lope desired.

Two years later, on the 19th of December, 1471 Juan “El Moro” and his brother Pedro cornered their father into bestowing the Mayorazgo onto El Moro. Lope Garcia de Salazar was 72 years old. In June of 1472, Juan “El Moro” attacked the Casa-Torre de San Martin, where Lope Garcia de Salazar lived, and imprisoned his father. Four years later, Lope died under tragic circumstances in the prison which was part of the Casa-Torre in which he was born.

There is another reason that explains why “El Moro” turned against his father. It turns out that Lope Garcia de Salazar had two “mancebas” (courtesans) dedicated to him: Catalina de Guinea and Mencia de Avellaneda. When Lope learned that his son Juan “El Moro” was sleeping with Mencia and Catalina, he banished Juan from the Castle, and Juan decided to have his revenge.

Lope Garcia de Salazar, the Historian

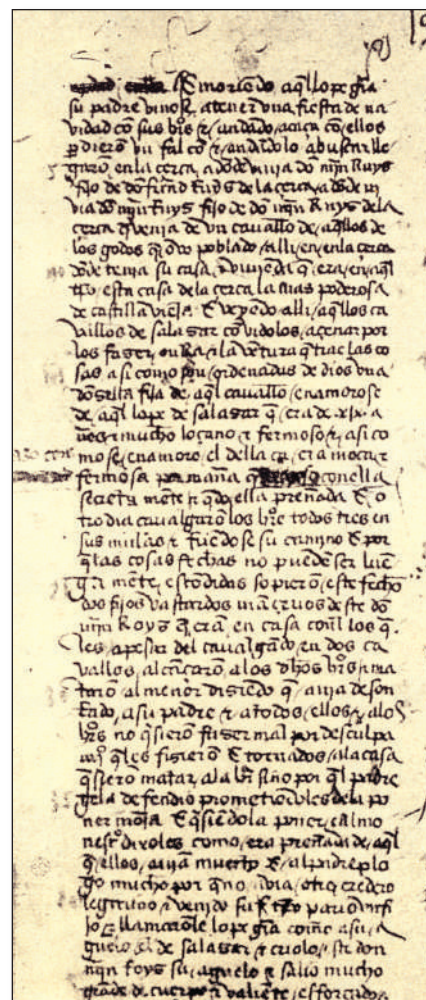
A truly exceptional man, he was as comfortable with weapons as he was with the pen and books. Had he not been a “Banderizo” he would have been a man of letters. He loved books so much that he looked for them everywhere. And what he learned from books and experienced in real life, he was able to capture in his writings.

His first book written in February of 1454 “Cronicas de Siete Casas de Vizcaya y Castilla” chronicles the history of the Señores de Vizcaya, and the Casas of Salcedo, Lara, Carda, Castro, Calderones, y Zamudio. It was printed by order of Enrique de Barona, rey de armas of Emperor Charles V.

The masterpiece for which he is famous is the book of “Bienandanzas y



Bienandanzas y Fortunas by
Lope Garcia de Salazar



A single column of Lope's book



Legendary Lope Garcia de Salazar defeating the Moor, rendered in detail on a fine porcelain vase in the 17th c., now in a museum collection.

Fortunas”, which he started to write in 1471, at the age of 72, when he was imprisoned by his son “El Moro”. It is a seminal work, which comprehends 25 books. It is of major importance not only for the study of society in the Middle Ages, but also for the study of Spain in general.

The first 12 books deal with ancient history beginning with the creation of the world through the Middle Ages, until 1475. Obviously the author had to be well versed in all aspects of world history to cover such an all encompassing task.

The next 7 books deal with the history of Spain. His detail account makes it clear that he had in depth knowledge of all the books previously written on Spain.

The last 6 books deal with the history of Vizcaya. What makes this book so unique is that in the account of the Guerra de Los Bandos, Lope Garcia de Salazar is both the author and protagonist of many of the historical events that shaped Vizcaya.

According to Dr. Arsenio DaCosta³⁵ it is a well known fact that the last six books contain, in good detail, the lineage of around one hundred families in Vizcaya and several (more than 10 but less than 100) for other geographies, with valuable genealogical data going back to the era of King Enrique IV.

It is impossible to overstress the importance of the contribution made by Lope Garcia de Salazar. To quote Carmelo Echegaray: “His works have the singular privilege of having served as the basis for nearly all works done on the subjects.”

The Salazar Coat of Arms

Three sons of Lope Garcia de Salazar II went to La Cerca chasing a falcon that had eluded them for a while. The youngest brother, Lope, who was a handsome nineteen year old student, had come to visit his brothers for Christmas and he decided to join them in their hunt. When they reached La Cerca, their host Martin Ruiz de La Cerca and his beautiful daughter Mayor de La Cerca welcomed the visitors into their home, which was the most powerful of Castilla, and invited them to dinner.

Love at first sight struck Lope and the beautiful Mayor, and violating all the rules they managed to spend the night together. When it was found that the girl gave birth to a baby boy, her father Martin

35 Arsenio DaCosta, “Los Linajes de Bizcaya en la Edad Media: Poder, Parentesco y Conflicto” p. 25



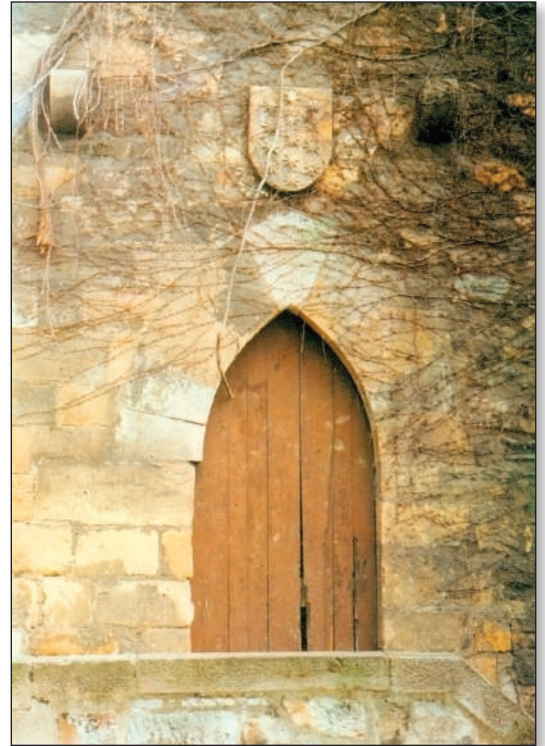
Shield won by Lope Garcia de Salazar III

Ruiz de La Cerca, who had no male heir, decided to raise the boy as though it were his son, but insisted his grandson should bear his father's surname. He thus became Lope Garcia de Salazar III. At the age of 22 Lope Garcia de Salazar III was well known around Castilla for his bravery and natural leadership, and he was his grandfather's pride and joy.

While on a trip to Toledo with his grandfather, Lope was struck by the challenge a Muslim fighter had presented to anyone who dared to fight him. He asked the king for permission to fight the

Moor, and when given, in front of the entire court he defeated his opponent. As he decapitated his opponent, he removed the handkerchief the fallen warrior carried on his chest.

The handkerchief had thirteen gold stars in a red shield. Holding the decapitated head in one hand and the handkerchief in the other, Lope approached the king asking permission to substitute his family coat of arms with the new one. The king granted his request.



Torre de Salazar, en Portugaleta

Paternal Ancestors of Lope Garcia de Salazar

The genealogy of Lope Garcia de Salazar is long and complicated. As you read it, please remember that Lope Garcia de Salazar's ancestors, and therefore our ancestors, enter the lineage of the "Senores de Vizcaya" (Lords of Vizcaya) starting with Sancho Diaz (b: c. 1110), son of Diego Lopez de Haro (1090-1124), Third Lord of Vizcaya, and goes back to the First Lord of Vizcaya Don Iñigo Lopez de Esquerria (1040-1070).

Sancho Diaz did not become a Lord of Vizcaya; his brother Lope Diaz de Haro became the Fourth Lord of Vizcaya. Their father Diego Lopez de Haro (1090-1124), Third Lord of Vizcaya, is a direct descendant from Don Iñigo Lopez de Esquerria (1040-1070), Primer Señor de Vizcaya (First Lord of Vizcaya).

His parents were Ochoa Garcia de Salazar (c. 1360 – 1439) born in Castillo de Muñatones, Bizcaya and Teresa de Muñatones (b: c. 1365)

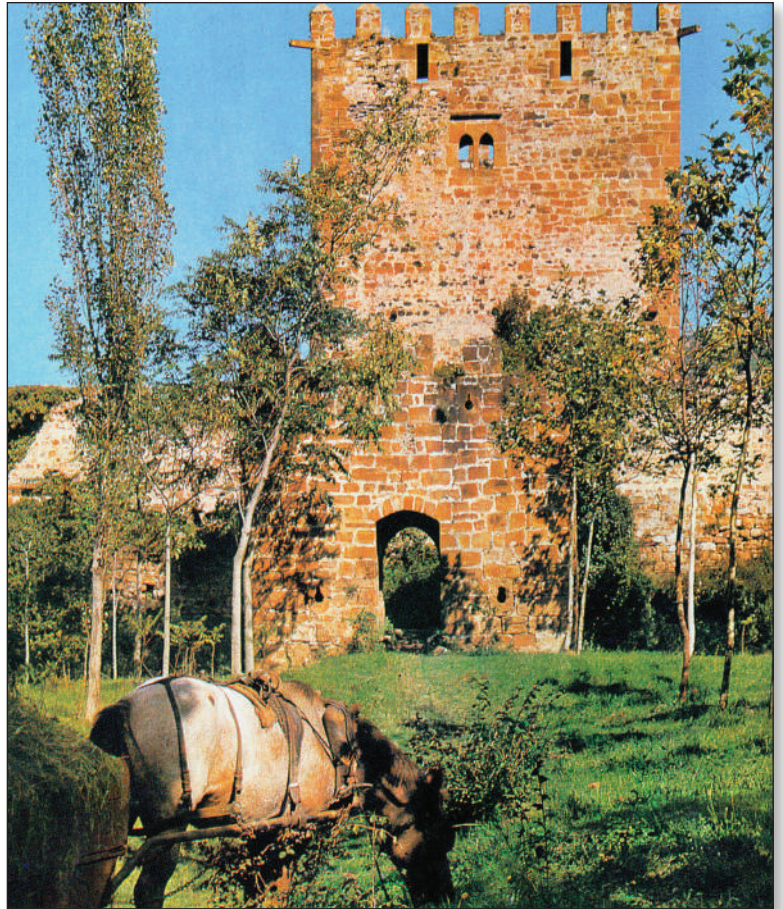
His father Ochoa Garcia de Salazar orphaned at a young age and grew up under the tutelage of Pedro Fernandez de Velasco. In 1430, he served under the Don Juan II, King of Castilla in the war against Navarra, and in 1431 against the Moors in Granada. His marriage to Teresa de Muñatones brought him wealth and prestige. To her marriage, Teresa brought the patronage of the church San Julian de Muzques, the oldest church in the valley, and the church of San Roman and Santa Juliana.

Ochoa's parents were Juan Sanchez de Salazar (b: c. 1320) born in San Martin de Somorrostro and Maria Sanchez de Zamudio y Leguizamon (b: c 1325). Juan Sanchez was also Prestamero Mayor de

Bizcaya (maximum authority representing the Señor de Vizcaya) and Merino (Governor) of the Encartaciones. Along the way, he developed an antagonistic relationship with the Marroquin family which lasted until the end of the Guerra de Los Bandos ended. Juan Sanchez was the only son of the marriage between **Juan Lopez de Salazar** (b: 1279), born in Burgos, and **Ines de Muñatones y De La Sierra** (b: c 1305).

Juan Lopez de Salazar was the first member of the Casa de Salazar in Castilla to come to Vizcaya. He is responsible for establishing his family in San Cristobal de Sopuerta. He came to inherit the Solar (principal house, where the Pariente Mayor lived) in Sopuerta from his father, who captured the property from the Mendieta family.

When Juan Lopez married **Inez de Muñatones** her inheritance became part of his domain and he became Señor of the house of San Martin de Somostro and the house of Muñatones. Juan Lopez held the powerful post of Prestamero Mayor del Señorío de Bizcaya (maximum authority representing the Señor de Vizcaya).



Torre de Muñatones

He was also the first son of **Lope Garcia de Salazar IV** (1264 – 1344) born in La Cerca Burgos and died in Algeciras, Cadiz, known as “Brazo de Hierro” for his physical strength. It is said that Brazo de Hierro had two legitimate sons and more than 120 illegitimate children, and that he lived to be 130 years old! This colorful character was an active protagonist in the 1332 ceremony in which Alfonso II ratified the union between Alava and Castilla. He died in 1344 during the conquest of Algeciras.

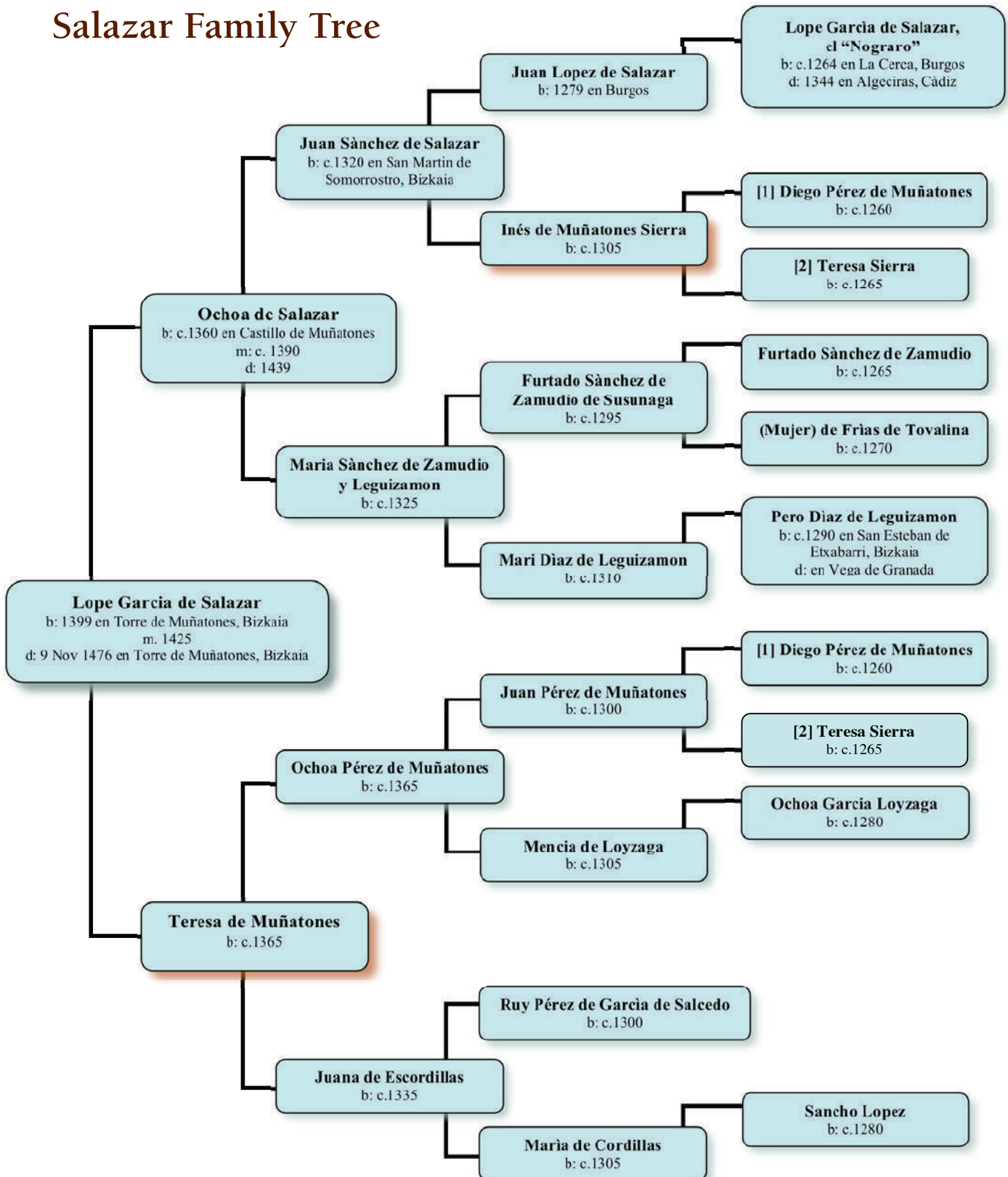
Lope Garcia de Salazar IV was the son of **Lope Garcia de Salazar III**, Señor de La Cerca, a wealthy man from Castilla known as “el de las Estrellas” because he was the first one who created the family coat of arms with 13 stars (see origin of the Salazar Coat of Arms). He was made Caballero circa 1241. He married **Elvira Ortiz Calderon**, whose father Fortun Ortiz Caderon took part in the battle of 1248 that expelled the Muslims from Sevilla.

Lope Garcia de Salazar III was the son of **Lope Garcia de Salazar II** (b: c 1253) and Mayor de la Cerca, who inherited the Solar (house, castle) de La Cerca.

Lope Garcia de Salazar II was the son of **Lope Garcia de Salazar**, a wealthy man from Castilla, who fought in the famous battle of the Torres de Tolosa in 1212; and took part in the reconquest of Baeza in 1227. He married **Maria Diaz de Mendoza**.

Lope Garcia de Salazar’s ancestors go back to Diego Lopez de Haro, Señor de Vizcaya (Lord of Vizcaya) via the Muñatones family in two ways: his mother was Teresa de Muñatones and his great-grandfather Juan Lopez de Salazar married Inez de Muñatones.

Salazar Family Tree





Diego Lopez de Haro V,
Statue commemorating his
founding of Bilbao in 1300

Diego Lopez de Haro, Señor de Vizcaya (b: c. 1090) had a son Lope Diaz.

Lope Diaz had a son also named Lope Diaz.

Lope Diaz had a son Ferrando who took the toponimic option and called himself Ferrando de Avanto.

Ferrando's daughter (no name available) married Sancho Perez de Fresnedo, grandson of the Señor de Ayala. The couple had a son named Fortun Sanchez de Fresnedo.

Fortun had a daughter Maria Sanchez de Fresnedo, who married Pero Sanchez Porra Muñatones. The couple had a son named Diego Perez.

Diego Perez Muñatones married Teresa de la Sierra, they had a daughter named Inez and a son Juan Perez. (See genealogy chart)

Inez de Muñatones married Juan Lopez de Salazar. They are the paternal great-grandparents of Lope Garcia de Salazar.

Juan Perez de Muñatones married Mencia de Loyzaga, they had a son Ochoa Perez.

Ochoa Perez de Muñatones married Juana de Escordillas, they had a daughter Teresa.

Teresa de Muñatones married Ochoa de Salazar. They are the parents of Lope Garcia de Salazar.

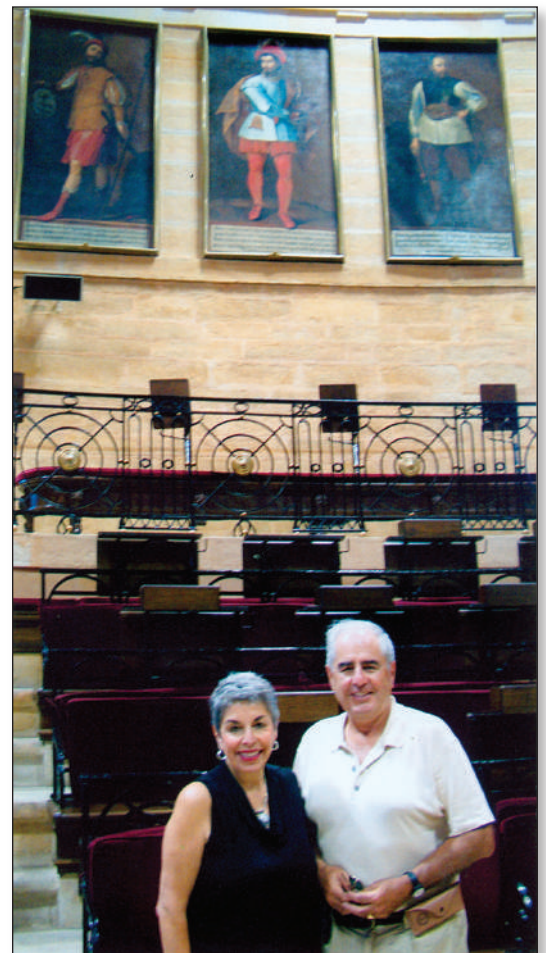
Notes on Señores de Bizcaya ancestors of Lope Garcia de Salazar

Sancho Diaz (b: c. 1140) the son of Sancho Diaz (b: c. 1110) had a son Ferrando who took the toponymic option and called himself Ferrando de Avanto.

Sancho Diaz (b: c. 1110), Señor of Tovia married Maria Diaz Duque and they were the parents of Diego Sanchez and Juan Sanchez.

Sancho Diaz (b: c. 1110) was the son of **Don Diego Lopez de Haro (b: c. 1090)**, Tercer Señor de Vizcaya (third Lord of Vizcaya).

Lope Diaz de Haro I (r. b. 1124 – r. e. 1170), Cuarto Señor de Vizcaya (fourth Lord of Vizcaya) the son of **Don Diego Lopez de Haro (b: c. 1090)**, Tercer Señor de Vizcaya (third Lord of Vizcaya), was named Conde de Najera (Count of Najera) by King Don Alonso VII. He settled in Najera, where his government and family resided, and was also known as Don Lopez Dias de Najera. Having been granted ownership of



Ely and Marcelo with the portraits of the
Señores de Viscaya, Sala de Juntas, Gernika



Three engraved coins issued by Don Diego Lopez de Haro



Lope Diaz de Haro Señor de Vizcaya

the village of Haro, Don Lope was also the first one to officially use the surname Haro.

Lope Diaz de Haro I not only built a magnificent hospital in Najera, but also ordered the minting of a coin based on his coat of arms called “Lobis”, which in Latin means wolf, to commemorate his name and those of his ancestors: Lope comes from the name lobo (wolf).

Don Lope died on the 6 of may of 1170, and was buried at the Cloister and Monastery Najera of Santa Maria, where all the Señores de Vizcaya that followed Don Lope are buried.

Lope Diaz de Haro I had several children including Don Diego Lopez de Haro “el Bueno,” who succeeded him and Doña Urraca Lopez de Haro, who married Don Fernando II King of Leon.

Don Diego Lopez de Haro (b: c. 1090 – 1124) “El Blanco,” Third Señor de Bizcaya, was married first to Aldonza Diez de Castro, this marriage produced no children, then to Doña Maria Sanchez, daughter of the Count Sancho Sanchez de Erro of Navarra and his wife Elvira Garcia). He fathered at least the following children: Lope Diaz de Haro I (r. b. 1124– r. e. 1170), Quarto Señor de Vizcaya (Fourth Lord of Vizcaya), Fortun, Sancho Diaz and Gil Diaz de Haro.

Don Diego Lopez de Haro (b: c. 1090 – 1124) was a faithful vassal of King Alfonso VI. When the King was succeeded by his daughter Queen Urraca, he continued to serve her. Queen Urraca in turn continued to have him as the Teniente (her representative with full rights) for the Castle of Haro and the Castle of Buradon.

His tenure bridged the last years of King Alfonso’s VI rule and the turbulent years of Queen Urraca’s reign. She came into power in when Don Sancho, the only son of King Alfonso VI died. Queen Urraca was married to Alfonso I, “El Batallador” from Aragon, it was an unhappy marriage replete with fights and intrigue. Because of his loyalty to Urraca, Don Diego’s relationship with King Alfonso I was stormy. Though Don Diego had a firm grip on Vizcaya, the King was a demanding boss.



Diego Lopez de Haro Señor de Vizcaya



Diego Lopez de Haro II
Señor de Viscaya

Don Diego died in 1124 and later on in 1126 Queen Urraca died. Taking advantage of the change, Vizcaya under the leadership of the fourth Señor de Vizcaya Don Lopez Dias de Haro decided to give their loyalty to King Alfonso VII of Castille.

Don Diego Lopez de Haro (b: c. 1090 – 1124) was the son of Don Lope de Iñiguez (1077 – 1093) Segundo Señor de Vizcaya. Don Lope was married to Doña Tecla, daughter of Don Diego Alvarez de Oca, señor de Oca y Ojacastro and Doña Sancha Galindez, first cousin of Rodrigo Diaz de Vivar, El Cid Campeador.

Don Lope de Iñiguez (1077 – 1093) Segundo Señor de Vizcaya was the son of Don Iñigo Lopez de Ezquerria (1040 – 1077) Primer Señor de Vizcaya.

Don Iñigo was married to Doña Toda Ortiz de Aulestia, daughter of the Governor of Najera. It is under his leadership that in 1076 Vizcaya changed its allegiance from the Kingdom of Navarra to the Kingdom of Castilla.

Don Iñigo Lopez de Ezquerria, Primer Señor de Vizcaya was the son of Lope Velazques de Ayala.



Don Diego Lopez de Haro,
"El Bueno",
en Catedral de Toledo



Iñigo Esquerria
Señor de Viscaya



Iñigo Lopez de Haro
Señor de Viscaya



Lope Nñez
Señor de Viscaya



Nuño Lopez
Señor de Viscaya



Avendaño Coat of Arms

Sebastiana de Gumucio's Inheritance

On April 21, 1713 Juan de Gumucio Leguinazabal, son of Juan Baptista de Gumucio Ruiz de Garay and Marina de Leguinazabal died, at the age of 54, and his testament dated April 16, 1713 came into effect.

At the time of his death Juan was married to his second wife Maria de Bolumburu and together they had a 15 year old son Francisco de Gumucio y Bolumburu. Juan had been married previously to Magdalena de Avendaño, with whom he had a daughter named Sebastiana de Gumucio y Avendaño.

The will³⁶ dated the 16th of April 1713 named Sebastiana de Lyzaga and Joseph de Avendaño, husband and wife, as its executors--an unusual appointment because Joseph was Magdalena de Avendaño's brother.

In his will Juan instructed his executors to sell whatever they needed to sell to pay his debts, listing among his creditors Joseph de Avendaño, Juan de Astegui, Juan de Meabe, and others. He made it clear that Sebastiana was to inherit his estate:³⁷ "I name my daughter the one and universal heir to all I own, 2 houses de Gumucio and all that goes with them, forests (montes), trees, land, land for sowing, apple orchards, chestnut orchards. Sebastiana is my legitimate daughter and of Magdalena de Avendaño."

His will also provided for a payment of 50 ducats (ducados de moneda vellon) and for the transfer of ownership of an oak tree along with its surrounding land to his son Francisco. It provided for his wife Maria de Bolumburu to live in the house for 12 years and for her to enjoy the fruits of 12 peonadas of land (one peonada equaled to one days work per month). Sebastiana, his daughter by his first marriage, acknowledged her father's wishes and promised to see they be carried out.

It didn't take very long for Francisco de Gumucio y Bolumburu to file suit against his half-sister Sebastiana de Gumucio y Avendano--the manuscript documents the proceedings in 208 pages, written in longhand. I have a copy of this document.

Since under the law of Vizcaya both were minors, Sebastiana was under the age of 25 (she was born on January 25, 1690) and Francisco was 15 years old (born March 30, 1698), el Señorío de Vizcaya appointed Francisco de Elorrieta as Francisco's guardian (curador) and Francisco de Carrasquedo as Sebastiana's guardian. The document shows that Francisco's mother was very involved in the proceedings of the suit, and since Sebastiana was an orphan (her mother died the day after giving birth to Sebastiana) my **speculation** is that her uncle Joseph de Avendaño was in her corner.

36 Archivo de la real Cancilleria de Valladolid, Sala de Vizcaya. Caja 3415.0005

Francisco de Gumucio de Galdacano

Sebastiana de Gumucio

1714/1714 page18

37 IBID page 21

Francisco's claimed his father's testament was in violation of an older legal document: The Gumucio Mayorazgo of 1578, the document outlining succession of property, family ties, and primogeniture established by Martin de Gumucio and Teresa de Ubilla, his wife. (La sucesion de bienes, vinculo y mayorazgo que fundaron Martin de Gumucio y Teresa Ubilla, su mujer, vecinos que fueron de la anteiglesia de Galdacano).

Francisco claimed that under the terms and conditions of the Mayorazgo he, being the great-grandson of the founder, was in line to inherit the estate. To prove his lineage he provided copies of the birth certificates for his father and grandfather.³⁸

Sebastiana claimed the founding of the Mayorazgo was illegal and invalid. She provided documentation showing her grandfather Juan Bautista de Gumucio, at the time of Juan's marriage to Magdalena de Avendaño, had donated his estate to his son Juan de Gumucio. This action, she claimed, demonstrated that the assets her grandfather owned were not part of the Mayorazgo and therefore free to be adjudicated in accordance with the Fuero (common law) of Vizcaya, which provided for inheritance to take place by testament or by the applicable conditions of the Fuero. The key condition she relied on to prove her rightful inheritance was the Fuero's exclusion of children of second and subsequent unions from the line of inheritance.

Francisco de Gumucio y Bolumburu's argument takes us to August 2, 1578 when Martin de Gumucio and Teresa Ruiz de Ubilla founded the Mayorazgo. Fortunately the terms and conditions of this priceless document in its entirety are found as part of the supporting documentation in the suit.³⁹

The legal document which outlines the founding of the Mayorazgo is 16 pages long and is witnessed by Andres Abad de Meara, Iñigo Diego de Avendaño, and Juan de Legarreta (scribe). In this document Martin de Gumucio acknowledges his first marriage to Mari Urtiz (Ortiz, Vrtis) de Isasi and the existence of 2 daughters Cathalina and Bernardina de Gumucio Isasi, and a son Lope de Gumucio Isasi. It is clear that these were the only children fathered by Martin de Gumucio that were alive at the time the Mayorazgo was created.

Martin and his second wife Teresa de Ubilla bypassed Martin's son Lope de Gumucio Isasi and named Lope's son, their eldest grandson Martin (Martinico) de Gumucio y Garay, as the first heir to the Mayorazgo, donating to him and his successors all their possession. Furthermore they stipulated that after Martinico and his successors, Martinico's brothers and their successors were to follow in the line of inheritance, beginning with and giving priority to the eldest male first and ending with the youngest female.

Martin and Teresa listed their assets in detail. It represents an impressive estate which includes:

- Tower and main house of Gumucio (torre y solar) with all their belongings
- 2 mills, another house near the tower
- 1/12 of the Ironworks of Gumucio
- An orchard next to the tower with a nursery, and an apple orchard
- Another apple orchard in Auparrazaga and another in Solabirnil
- An apple orchard in Ixabinieta
- Another inheritance called Gortachia, and another chestnut orchard in Ysaustu
- Another chestnut orchard in Bedia Mendi

38 IBID page 88

39 IBID page 4

- Plus part of the grazing land in the village of Durango
- In street Barencale two houses, plus all the improvements and other inheritances
- Other apple orchards, ironworks, mills, oak orchards.

In founding the Mayorazgo, Martin and Teresa had a clear purpose: to ensure their estate would remain as a unit in perpetuity. Their assets were to pass from generation to generation as an indivisible unit, prohibiting their heirs from partitioning, selling, mortgaging, or otherwise encumbering part or all the assets.

As part of the Mayorazgo Martin and Teresa set aside and gave to Lope and to Martin's daughters from his first marriage Cathalina and Bernaldina "an oak tree and the land around the oak tree in front the house of Sancho Garcia de Ysasi". Teresa gave to her niece Juardana de Ygaray, Lope's wife, "an oak tree and the land around it located on the road near the bridge on its way to Zornoza". *"...yo el dicho Martin de Gumucio por tener como tengo el dicho Lope mi hijo por hijo legitimo. Y tambien por mis hijas legitimas del primer matrimonio a Cathalina y Bernaldina y la dicha Cathalina esta cassa y la dicha Bernaldina por cassar conformandome con la dicha ley de Vizcaya yo dejo al dicho mi hijo Lope y a las dichas Cathalina y Bernaldina por su legitima y apartacion con un roble que esta delante de la cassa de Sancho Garcia de Ysasi que es el roble que esta el mas cercano a los molinos a mi pertenecientes a la dicha mi mujer el cual dicho roble esta junto al camino real que va para Zornoza y les doy a los dichos mi hijo e hijas el dicho roble para sus legitimas. Y asi tambien yo la dicha Dona Teresa de Ubila aparto a la dicha mi sobrina Juardana de Garay y a todos los otros mis deudos y parientes y parientas dentro del cuarto grado que pueden tener derecho de subceder y heredar los dichos mis bienes y cualquier parte de ellos con el que esta en el termino de Ausparazaga que esta junto a la puente y rio camino de Zornoza con el cual dicho roble con su tierra y hago la dicha apartacion para el cumplimiento de lo dispuesto por las leyes del fuero de este senorio poniendo como pongo dichos grabamens y condiciones y vinculos sobre los demas bienes que estan senalados por mayorazgo."*

Sebastiana de Gumucio y Avendaño's counterclaim takes us to Jan 20, 1682 to the Gumucio house in Bequea. Juan Baptista de Gumucio and his wife Marina de Leguinazabal, meet with Thomas de Avendaño and Cathalina de Urizar (Sebastiana's parents)⁴⁰ to sign the marriage contract for their children Juan de Gumucio y Leguinazabal and Magdalena de Avendaño y Urizar.

The 8 page agreement dated January 20, 1682 called for the donation of the following Gumucio assets:

- Two houses and the Caserio de Gumucio (a caserio normally includes a main house, arable land, orchards, and other houses for the help.)
- A mill
- Part of the ironworks factory (ferreria)
- Two houses in Durango, Verrancalle
- One half of the beehives which is part of the caserio, and land and apple orchards
- Burial rights at the Santa Mari Church in Galdacano

In this document they separated from the donation a house, 6 peonadas (peonada is a days work) of land, and an oak tree and its surrounding land for their daughter Cathalina de Gumucio Leguinazabal.



Early ferreria

40 IBID page 34

The Avendaño's gift to the newlyweds included the following:

- A payment of 500 ducats, due three years from the date of the agreement.
- An initial payment of 20 ducats to be paid to Cathalina de Gumucio on June 1, 1682
- An additional 30 to be paid on demand, with Juan Bautista's agreement.
- 150 ducats to be paid to extinguish a 150 ducat debt Juan Bautista de Gumucio had incurred.

The suit between Francisco and Sebastiana took 16 months to litigate, and after several appeals the highest court of Vizcaya on the 8th of August 1714 decided in favor of Sebastiana de Gumucio y Avendaño, leaving Francisco de Gumucio y Bolumburu and his mother in a precarious situation.





Crossing the Atlantic

Why did Francisco de Gumucio Goiri Astuena leave Larrabezua and his family for America (Las Indias)?

In order to answer this question we need to understand the political and economic transformation of XVIII Spain.

The daughter of the King of Spain Maria Teresa de Austria married Luis XIV, King of France. When their grandson Felipe of Anjou (Felipe V, King of Spain) arrived in Irun, on the 24th of January 1701, it marked the beginning of a new stage in the history of Spain (1700-1746). The house of Austria-Habsburg was replaced by the house of Bourbon and this change led to the transformation of governance and the definition of power, moving the government towards absolutism and bringing to Madrid the despotic ideas of Louis XIV.

Felipe V started a new type of government, one which was centralized in Madrid with all the power concentrated in the hands of the king.⁴¹

Felipe V also initiated a series of changes designed to reenergize the national economy. Fostering commerce with the American Colonies, which had fallen into the hands of smugglers and foreign traders, became a national priority.⁴²

The new trade policies were based on the premise that America had only one purpose: to increase the wealth of Spain. Accordingly, the exploitation of the colonies was accomplished in a rigorous and calculated manner, and at the expense of French, English, and Dutch companies that controlled the black market commerce with America, giving birth to the government sponsored companies called Privileged Commercial Companies (Compañías Privilegiadas de Comercio).

Although these companies were sponsored by the government they were either privately owned or private trade associations or guilds focused on a specific geographic area, where they enjoyed virtual monopoly of all trade activity.

At the beginning of the XVIII century, one could find trade companies whose origin was traced to Galicia, Guipuzcoa, and Vizcaya, with the majority of the trade companies from Vizcaya formed to increase and dominate the trade of goods between Spain and the zone of La Plata, Argentina.

It was a simple idea, in exchange for exclusive trade rights from Bilbao to Buenos Aires, Vizcaya based companies would provide the funds, people, and ships needed to do the job, eliminating the black market trade and increasing the legitimate trade sales for Vizcaya and Spain.

But the leaders of the city of Cadiz in Andalucia saw this proposal as a threat to their trade activities, and in 1717 they persuaded the King to make Cadiz the only authorized port from which legal trade could take place between Spain and America.

⁴¹ Ramon Guerrero. "La Corte Española del Siglo XVIII" page 4

⁴² Arazola, Corvera, Maria Jesus "Hombres, Barcos y Comercio de la Ruta Cadiz-Buenos Aires (1737-1757) Page 23

The King's decision had profound implications for Vizcaya and Cadiz.

Cadiz flourished. It became a cosmopolitan city, where the highest concentration of Spanish and foreign businessmen was found. Its population swelled from 41,000 people in 1717 to 67,000 in 1770. It became the export center for Spain.

Vizcaya was faced with rising costs to export its products and went through an economic crisis. Unable to ship product from Vizcaya, the businessmen from Vizcaya had no choice but to immigrate to Cadiz, where they established their trade companies.

In order to have legal participation in commerce with America, all newly arrived businessmen, who had established themselves in Cadiz, had to register with the official government entity called Consulado de Cargadores a Indias. It is thanks to the archives of these documents that one can locate with precision the name, year, and origin of the Vizcainos who came to Cadiz, established themselves in the city, and traveled to and traded with America.

In XVIII century Cadiz the name "Vizcaino" applied to those who came from Vizcaya, Guipuzcoa, Alava, and Navarra, and included sailors as well as businessmen. The Vizcainos became an important group in Cadiz, and, as they were a close knit group, they formed a fraternity or guild called "Cofradia del Cristo de la Humildad y la Paciencia", located at the church of San Agustin de Cadiz.⁴³ Soon San Agustin became a meeting point for Vizcainos to discuss business and to deal with private matters.

The reasons for Vizcainos to immigrate first to Cadiz and then to America⁴⁴ are as follows:

1. In the first part of the XVIII century, Vizcaya suffered from a decrease in the production of grain and other food staples and a sharp increase in population. The result was that there were too many mouths to feed and not enough food to go around. Vizcaya experienced a devastating lack of food and people died or fled the area.
2. At the same time, first Sevilla and then Cadiz were designated as the only approved ports from which Spain could export (in 1717 the privilege fell exclusively on Cadiz). Bilbao lost its ability to serve as the port from which steel, ships, and other good could be exported. The added costs to transport products to Cadiz and then to other markets caused the industries in Vizcaya to become uncompetitive, resulting in high unemployment.
3. The "Fuero de Vizcaya" permitted two thirds of the inheritance to be passed on to a single child (male or female) and one third to be distributed among the rest of the children, in cash. The cash distribution encouraged those who didn't receive the main inheritance to use the money to pay for their transport to America or to get established in Cadiz.
4. Cadiz and America were where the action was. Young people from Vizcaya with the courage to immigrate had visions of becoming rich and famous.

People who had established residence in Cadiz frequently hired friends and relatives from their villages to work in either Cadiz, shipping goods, or in Argentina, receiving products for the trading companies.

This was a specific form of immigration since most of the displaced people from Vizcaya were young men who came from well to do "good" upper class families. These people were well educated, able

⁴³ Garmendia, Arruebarrena "La Cofradia del Cristo de la Humildad y la Paciencia"

⁴⁴ Fernandez de Pinedo, Emiliano "La Emigracion Vasca a America"

to read and write, had some knowledge of mathematics, and most importantly they were fluent in Spanish—not common among the Vizcainos of the time.

It was common for an established business man in Cadiz, to ask their relatives or “paisanos” in Vizcaya to send a young man to serve as an apprentice to help him in the business.

It was a win-win strategy: The young man learned a trade and was made part of the social clubs and trade activities of his mentor, and the teacher enjoyed the fruits of free labor.⁴⁵

Characteristically this relationship existed between uncles and nephews (tio, sobrino) and godfather and godchild (padrino, ahijado). There are several examples of nephews or cousins joining the uncle’s household who was an already established businessman (comerciante) or trader in Cadiz.

Since the Vizcainos immigrated at a young age, many of them married the daughters of established Vizcaino merchants and never left Cadiz, thereby strengthening the longevity of the family business. Others, remained single, traveled back and forth to America, and eventually made their home in America.

With the above explanation in hand, I **speculate** that in 1749/1750 Francisco de Gumucio was invited by his cousin Joseph de Goiri Astuena to join him in Cadiz.

Note: In all likelihood, Francisco and Joseph were first cousins (primos hermanos). Joseph’s parents were Ignacio de Goiry Astuena and Maria Anguiz Echevarria, while Francisco de Gumucio Goiry Astuena’s parents were Francisco de Gumucio Bolumburu and Dominga de Goiry Astuena Oleena (Oleaga). Ignacio and Dominga de Goiry Astuena were, almost certainly, brother and sister.

What do we know for sure?

We know that on November 9, 1750 Joseph de Goiri Astuena requested permission from the “Casa de Contratacion” for himself and his “criado” Francisco de Gumucio to travel from Cadiz to Buenos Aires in a ship (navio) named “Nuestra Señora de la Concepcion”, alias “El Pasaje.” By “criado” he did not mean servant, the term “criado” was used in a familial and intimate way to refer to a member of the family or someone close to the family (“... ademas de la informacion consiguiente del que hace cabeza del mismo, figures las de los que lo acompañaban: mujer, hijos, deudos, criados, sirvientes, etc. Debe advertirse que la palabra criado no se usa aqui en la aceptacion de servidor; tiene un character mas intimo y familiar.”)

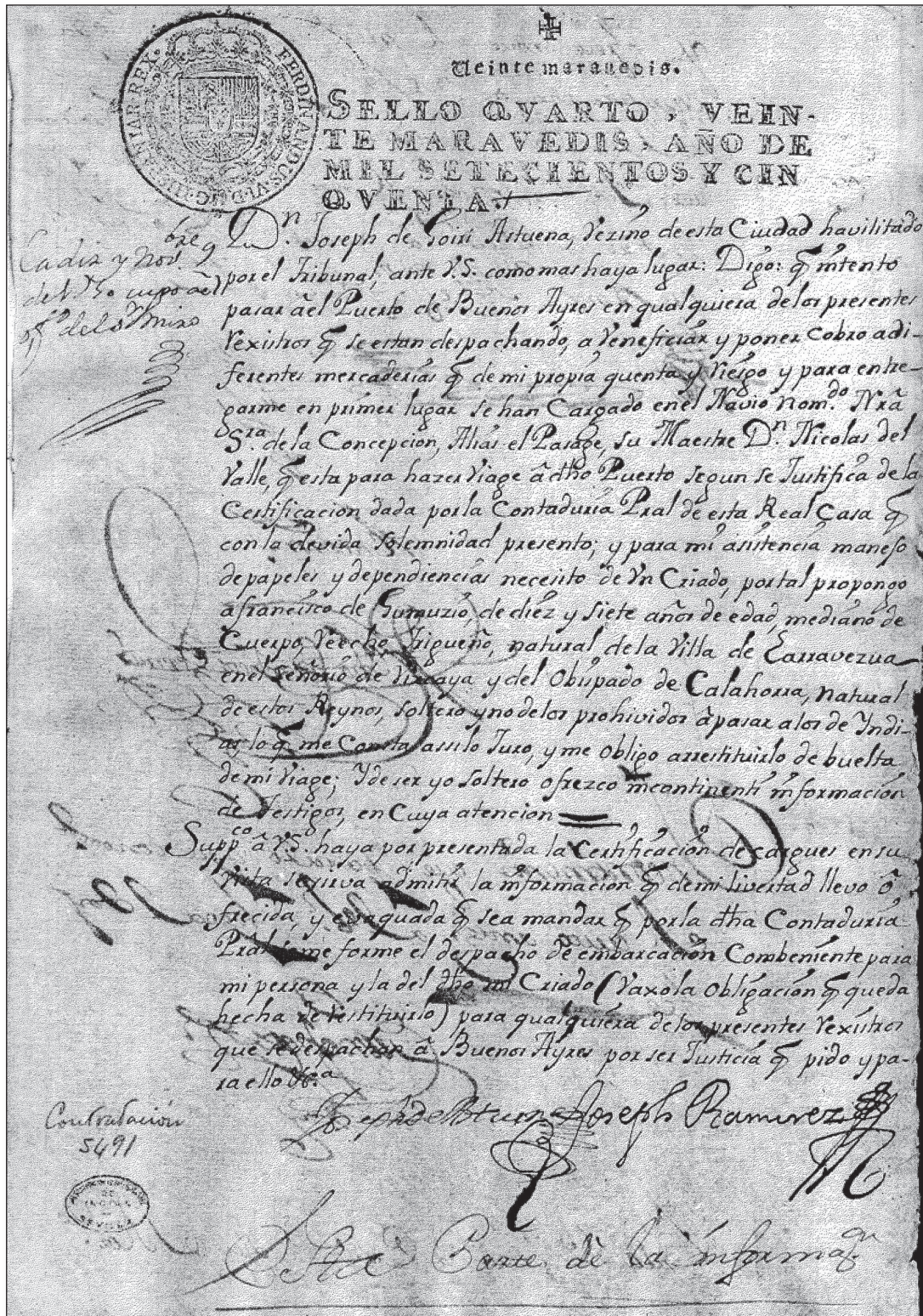
We know that on November 28, 1750 Nicolas del Valle, Captain (Maestre) of the ship Nuestra Señora de la Concepcion requested the “Contador Principal” approve Joseph and Francisco’s travel along with their belongings, consisting of: 2 trunks with personal clothing, 2 small “frasqueras,” two beds, a large package 60 inches long (“midiendo 6 palmos”), and a basquet of food.

We know that Joseph and Francisco left Cadiz on the 20th of December of 1750.

Francisco de Gumucio was single and 17 years old, and Joseph was also single, and through other sources we know he was 11 years older: his date of baptism is February 17, 1722.

The ship Nuestra Señora de la Concepcion was a “navio” built in 1741 by the Maestres Manuel de

45 Parron Salas, Carmen “Comercio maritime y Consulado de Lima en la Epoca preindependista”

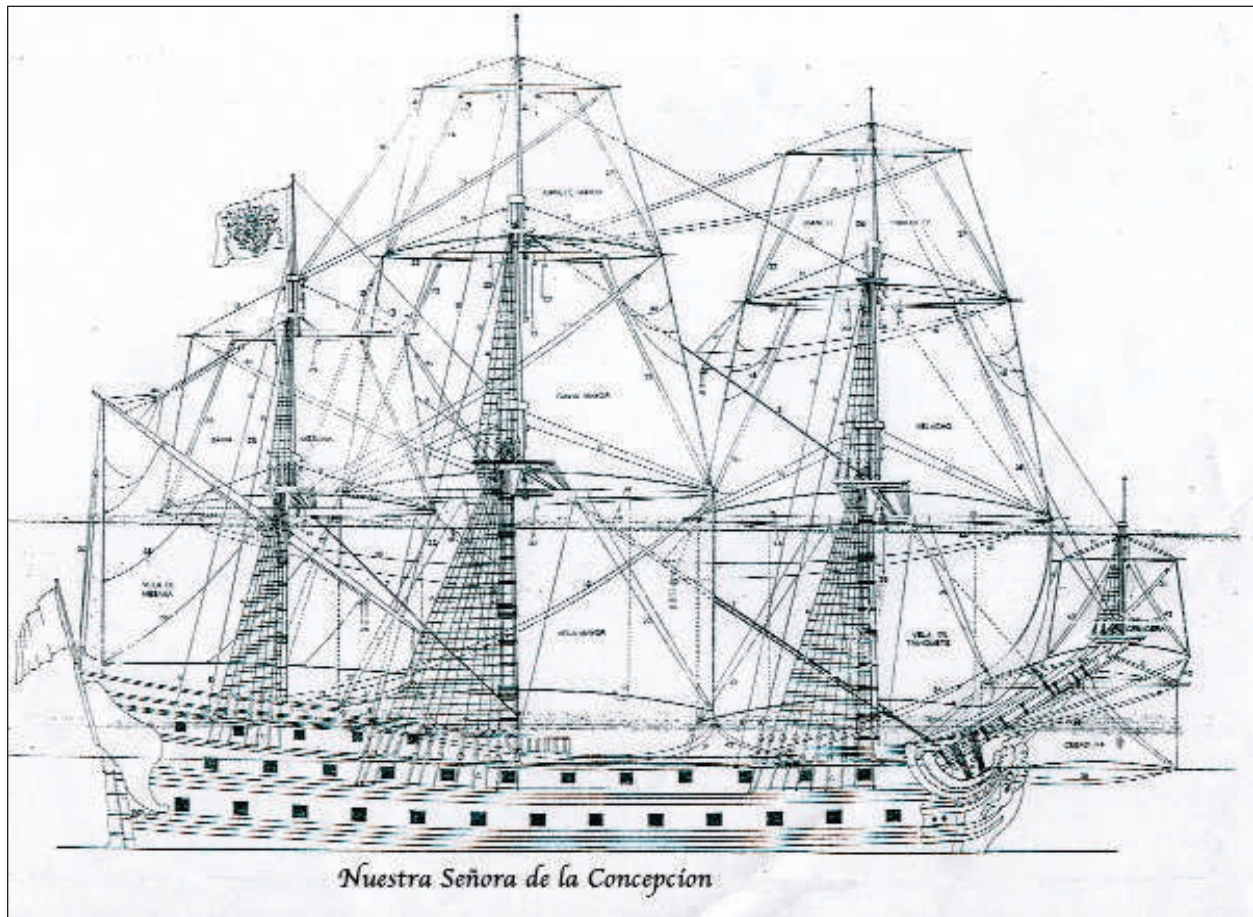


Petition to Travel

Aizpura, Juan de Arizmendi, and Miguel de Aizpura and Company. It was built by Basques in Spain. The term "navio" was used generically for all ships, but in this case "navio" described specifically a vessel, whose proper name was "Bajel", with three masts called "trinquete, mayor, and mesana", square sails and three covered areas with bridges.

Nicolas del Valle was not only the Captain of the ship, but its sole owner. On March 24, 1750 he produced the needed documentation to prove he had been duly matriculated at the Universidad de Mareantes y Real Seminario de San Telmo de Sevilla, receiving the title of “Maestre,” master.

It is well to note that he was among the properly trained “Maestres” in Cadiz, for at that time, not all ship captains were formally educated in the art and science of sailing, and many ships capsized due to the captain’s inexperience.



Nuestra Señora de la Concepcion was a 468 4/8 ton navio and carried 60 cannons, 500 projectiles, about 1500 pounds (3 quintales) of gun powder, 45 rifles, 20 pistols, and 20 sabers.

The crew of 116 people consisted of 1 captain, 2 pilots, 2 chaplains (capellanes) 2 counter masters (contra maestres), 2 carpenters, 2 surgeons/barbers, 1 cook, 28 sailors, and 58 waiters. The exact number of passengers was not given.

Nuestra Señora de la Concepcion made only one trip to Buenos Aires in the year 1750, and there is no record of it returning to Cadiz in the next 3 years. In 1765 it was reported to have sunk due to bad weather in Tierra del Fuego, Argentina, on its way to Lima, Peru. (“...Nuestra Senora de la Concepcion, pasajes, se hundio accidentalmente a causa de fuerzas naturales en Tierra del Fuego el año 1765 a ida a Lima.”)

We know that in 1750 Joseph de Goiri Astuena was classified as a businessman (cargador y comerciante). This term is used in the context of trade and commerce: those who were registered as

“cargadores” either invested their money on goods to be shipped to America, bought merchandise to be sold in America, or took merchandise on consignment to be shipped, sold, and delivered in America. (“... comercio al mayor formado por los matriculados del comercio de la carrera de Indias sujeto al tribunal del consulado es definido si hacen embarques, o dan dinero a riesgo propio i.e. cargamentos por su cuenta y riesgo, y con el propio destino de efectos exedentes al monto pre-definido. Habian cargadores (comerciantes) y navegantes, a veces los navegantes eran comerciantes tambien.”)

In the year 1750 the “Consulado de Cargadores” lists Joseph de Goiri Asuena as a “cargador”. On page 149a he is listed as deceased, and on page 279a Joseph is listed among the persons authorized by the Royal Tribune of the Consulate of Cadiz and certified by the Royal Audience of Contratacion to establish commerce with the Kingdom of the Indias from 1743 to 1813.

Between 1750 and 1776 there are other Goiris listed as merchants in Cadiz.

#1219 Goiri, Antonio from Deusto, Vizcaya 1775

#1220 Goiri Nicolas Vincent, from Deusto, Vizcaya 1776

#1221 Goiri, Astuena, Joseph, from Arrieta, Vizcaya 1750

#1312 Goiri Pablo, from Bilbao, Vizcaya, 1752

It is therefore possible that Joseph first brought Pablo, Pablo brought Antonio, and Antonio brought Nicolas to Cadiz and into the trading business.

It is clear from the record that Joseph de Goiri Astuena had a big personal and financial interest in the cargo that was transported by Nuestra Señora de la Concepcion.

He is listed as the shipper and as first, second, and third receiver of goods for over 70 individual shipments (see Appendix: “Shipments where Joseph de Goiri Astuena participated”). This means that he was traveling with the goods in order to sell them in America. As the owner of some of the shipments, by selling the goods he would have received a profit on his investment, but for those goods he took in consignment, he probably received the standard 19% commission.

It is also clear that Joseph, the Captain of the ship, S. Raguar, V. Ascuenga, and F.A. Campana belonged to the “Cofradia”, a tightly knit Vizcaina fraternity. They were business partners and worked in tandem in the shipment and receipt of merchandise.

It is possible that this trip was designed to transport Francisco de Gumucio to La Plata, Argentina and leave him there to work at the receiving end of the trade business with a group of Vizcainos. Based on what we know about the length of time it took to make the trip, the size of the navio, the limited facilities the navio offered, and how frequently people died in transit, the journey from Cadiz to La Plata must have been a difficult experience.

Francisco de Gumucio was lucky to survive the trip!



Anteiglesia and Villages of Vizcaya

El Señorío de Bizcaya was a confederation of municipalities called anteiglesias, also known as Tierra Llana, and villages. They differed, first, in that the villages, founded by the Señor of Vizcaya, were urban communities surrounded by a wall and the Anteiglesias were rural communities consisting of caserios associated with a neighboring church, and second because the anteiglesias were governed by the Fuero de Vizcaya, which we would know as traditional practices or common law, and the villages were ruled by their own version of the Fuero de Logroño and the Derecho de Castilla.

The size of the villages varied.⁴⁶ For example, Munguia had only two streets, while Guernika and Portugalete had four and Bilbao seven. Some of the larger villas had one or more casa-torres at the entrance of the main streets to announce the village and to deter unwelcome visitors. For additional protection, a wall surrounded the village with gates and lookout posts for sentinels.

The village had two main groups or social power structures: the *linajes* (families and their lineage), and the *cofradías* (unions or guilds). The *linajes* had both urban and rural origin in both cases their status became a function of their wealth, which invariably was the result of their success in commercial activities. Those who became wealthy took control of the government offices by buying them from the crown. The *cofradías* or guilds were of several kinds and they provided much of the structure under which the artisans functioned.

A third group consisted of professionals, such as scribes, teachers, doctors, and small merchants. Lastly there were the marginalized, consisting of the poor, Jews, and foreigners.

The term *anteiglesia* literally means “before (in front of) the church,” where the cemetery was located. The members of the community would celebrate their “cruces paradas” or assemblies in the cemetery, at the entry of the parish (i.e., at the anteiglesia).

At the conclusion of the religious service, the church served as the venue for members of the community to meet and deliberate the affairs concerning the common good, such as appointing municipal officers, bestowing power on those who were to attend the general assembly meetings in Gernika (Galdacano had seat #38 in the assembly of Gernika), supervising the construction and maintenance of roads, and auditing the financial condition of the municipal government. The deliberations would conclude with the members of the community swearing on their ancestor’s bones to carry out the decisions they had made.

The anteiglesia was under the leadership of the *fieles* (faithful) who were in charge of presiding and leading the assembly or “cruz parada”. Elected the first day of every year, the *fieles* controlled the political and military destiny of the anteiglesia.

A collection of caserios made up a neighborhood, and a group of neighborhoods with a church became an anteiglesia. For example, the Anteiglesia of Galdacano consists of 6 neighborhoods: Aguirre-Eperribay, Bequea, Ejealde, Gumucio, and Usansolo.

⁴⁶ Cipriano Ramos Larriba “Portugalete” page 42



20th c. Galdacano

A collection of anteiglesias was called Merindad, administered by a “Merino”, who was appointed by the Señor to look after his interests. The Fuero of 1526 listed 7 anteiglesias for Vizcaya: Busturia, Uribe, Arratia, Vadia, Zornoza, Marquina, and Durango. The Anteiglesias de Amorebieta and Echano belonged to the Merindad de Zornoza and the Anteiglesia de Galdacano to the Merindad de Uribe⁴⁷.

Middle Age society in the anteiglesias was structured around two groups: the nobility, which included the “parientes mayores” or “Ahaide Nagusiak” and the “hidalgos” sometimes called “pequeña nobleza” or gentry (some wealthy and others not, but all connected to the parientes mayores either through blood or feudal links), and the non-hidalgos, a large heterogeneous group of people, sometimes known as “el campesinado” or free laborers and those belonging to the Señor.⁴⁸

For example, in the anteiglesia of Igorre the Abendaño were known as “parientes mayores” because they were at the head of the main branch of the family lineage. Families related to the Avendaño through either blood or other owed allegiance and fidelity to them. At the apex of the parientes mayores were the “Jauntxos” or leaders in whose hands wealth and power were concentrated. Note: the English word honcho derives from *jauntxo*.

In addition to blood relatives, the parientes mayores surrounded themselves with sympathizers who shared common goals and interests. To further increase their power and wealth, they also engineered marriage contracts between their relatives and families from outside their immediate area of control.

The jauntxos related to the Señor of Vizcaya in a feudal way. In return for the sharing of the income received from the vassals, mills, ferrerias, and churches the jauntxos and their followers served the Señor as part of his military forces.

The Ugarte, Ubirichaga, and Irazabal were considered to be “hidalgos”, whose living conditions were akin to those of the parientes mayores, but in a smaller scale i.e. their assets included casas-torres and other inheritances, part or total ownership of mills, ferrerias, and participation in the church’s income. During the Guerra banderiza, the hidalgos participated as “escuderos” (shield bearers) for the jauntxos or parientes mayores.



Santa Maria de Amorebieta from the train station.

47 Salome Ibarrondo Sagastizabal “Zeanury y Ubidia” page35

48 Angel Larrea Beobide “Igorre” page 20



Neighborhood – *Barrio or Cofradia*

The “barrios” (neighborhoods), also known as “cofradias” that made up the anteiglesias, served to define the physical and administrative limits of the anteiglesias.

The *barrio* was born out of the desire to satisfy the physical, emotional, and social needs of the inhabitants. It was an entity created by neighbors who owned a home. Its function was defined by common law and customs, and it was the administrative and social unit between the family and the anteiglesia.

The barrio was formed when a minimum of three houses came together and organized the common area of the neighborhood in three:

1. Land for exploitation by each family.
2. Common areas to be used by all, and governed by common law. They were typically used for fruit orchards, vegetable gardens, and for general farming.
3. Hills and forests (montes) for the use of the members of the cofradia. The trees were used to obtain wood to heat the homes; wild animals living in the forests were hunted for food; and forage served to feed the domestic animals.

In order to belong to the barrio, the members had to agree to build, repair, and maintain the roads within the barrio and those connecting it to other barrios or anteiglesias. This activity was known as Bideginze and had several facets:

1. Bideginze de fogueras (homes). Those neighbors who owned “fogueras” (homes) were responsible for the maintenance of the roads. The amount of time they were expected to dedicate to this effort was proportional to the number of “fogueras” they owned.
2. Erriko bideginze. The activity that all neighbors had to assume to maintain the road from the barrio to the church in good repair.
3. Bideginze for the “Andabidea”. The neighbors were also responsible for the maintenance and repair of the “Andabidea” (funeral road), which was used only for funerals.
4. Bideginze de Kofradie. All the neighbors, whether they owned a home or not, were expected to maintain the “gurbideak”, the roads that gave access to the forests and the hills.

Landara mintzea (tree planting) was another activity required of all neighbors. On selected days of the year the neighbors came together to plant trees, fruit trees, vegetables and grain that would later on benefit the community.

The neighbors were also responsible for the building and maintenance of the hermitage, where once or twice a year the community would receive reports on the activities of the cofradia, and as a group they would decide and prioritize the activities for the following period.

The government of the cofradia was in the hands of three neighbors: Mayordomo, Basalkatea, and Basazain.

1. The Mayordomo was elected for the period of one year. The neighbors rigorously took turns to do the job. His duties consisted of calling the annual meetings, gathering the neighbors to work on the roads, selecting the dates and gathering the people to plant the trees, and managing the finances of the cofradia and the hermitage. The source of funds came mainly from contributions made by the neighbors at Sunday collections.
2. The Basalkatea was elected by the cofradia and served as the communications link between the neighbors and their government. He conveyed in person, one neighbor at the time, the decisions made by the government and called the neighbors to participate in the “Erriko bideginze.”
3. The Basazain was responsible for the forest and the hills. He made sure the trees were pruned properly and cut for the right reason. He had the power to fine those who violated the common interest of the cofradia, such as cutting the trees for their exclusive use.

The Barrio de Gumucio was a typical cofradia. It was developed around the two Gumucio houses, a mill, one ironworks, Monte de Gumucio, orchards, beehives, and the hermitage of San Bernabe.



Ermita de San Juan de Gumucio

ZORNOTZA-AMOREBIETA

SAN JUAN DE GUMUZIO

Desaparecida

Advocación: San Juan.

Parroquia: Santa María.

Emplazamiento: En la Cofradía de Boroa, junto al caserío Gumuzio-bekoa. Otros caseríos próximos: Gumuzioerdikoa, Gumuzio-principal y Gumuziogoikoa.

Observaciones: Dicen en el lugar, que el establo del caserío *Gumuzio-bekoa*, fue antaño ermita de San Juan.

Este caserío se sitúa a unos 30 m. a mano izquierda de la carretera general Donostia-Bilbao, a la altura del km. 93,700.

Notas históricas: En el auto de visita del año 1793, dado por D. Francisco Mateo Aguiriano, Obispo de Calahorra, hay referencias de las dos ermitas de San Juan y lo que transcribimos a continuación corresponde, a nuestro juicio, a esta desaparecida:

«Asimismo se visito la Hermita titulada San Juan correspondiente a Don Ambrosio de Orue, en la que parece se celebra una misa cada año, y se halla con tres Altares, y solo en el de medio hay Ara, pero no crucifijo, ni adorno alguno, y se vieron señales de goteras en su tejado, por lo que mandaba y mandó SSI a las personas obligadas a la conservacion y adorno de ella que dentro de veinte dias de la publicacion de este auto hagan poner cruz con crucifijo, tres manteles, y sacras en el Altar del medio, y que se componga el tejado para que no haia goteras procurando tener en adelante dicha Hermita con el ornato y decencia debida; pena de veinte ducados y con apercibimiento que se procedera a lo demas que en derecho haia lugar».

Documentación

AHEV; Amorebieta-Santa María; 14-2.
Fábrica: Cuentas y visitas; 1764-1815.

Bibliografía

ITURRIZA, 1938, p. 248.

Informante local

Elvira Ercilla, 81 años. Caserío Gumuzio-bekoa. (Febrero 1985).

Documentación: AHEV; Galdácano-Santa María; 6-5 y P.V. 10. Libro de la ermita de San Bernabé: Cuentas; 1718-1828. Documento en papeles varios.

Bibliografía

ITURRIZA, 1938, p. 261.

ANONIMO, «Resumen Anecdótico Municipal de principios de siglo» en *Fiestas de Galdácano*, Septiembre de 1975.

Ermita de San Bernabe

Advocación: San Bernabé Apóstol.

Parroquia: Parroquia de Santa María.

Emplazamiento: Una primitiva ermita de San Bernabé Apóstol en «paraje muy despoblado» fue demolida y trasladada al barrio Gumuzio a comienzos del s. XVIII.

A comienzos del s. XX esta ermita, ampliada y reformada se convirtió en aneja de la parroquia de Santa María de Galdakao, en Erletxe.

Festividad, culto y ritos: La fiesta se celebra el día 11 de Junio, festividad de San Bernabé.

En el programa de fiestas de Galdakao de 1975, se hace referencia a las antiguas fiestas de esta ermita:

«5-6-1910. Fiestas de San Bernabé y de «Las Espigas», se procede a la designación de los Comisionados para la fiesta religiosa en la Ermita de San Bernabé, en el barrio de Gumucio, y se acuerda la asistencia de la Corporación Municipal a la fiesta llamada de «Las espigas» que tendrá lugar la noche del 11 al 12 del corriente mes».

Notas históricas: Un documento fechado en 1713, nos da las razones de la demolición y traslado de la primitiva ermita.

«Lorenzo Lopez Aguado, (...) mayordomo del Cavildo eclesiastico de la antyg^a de Galdacano, en la forma que mas aia lugar parezca ante mi y Digo que en termino y jurisdizion de dha anteyglesia ay una hermita de Sn Bernave Apostol, la qual esta en paraxe muy despoblado, con cuia ocasion los ladrones y personas de mala vida an cometido y cometen en ella muy de continuo muchas indezencias y quitando lo que en ella ay, abriendo para ello sus puertas, o entrando por los texados, por lo qual y deseando mi parte y el cabildo eclesiastico de dicha anteiglesia obrar los incombenientes e yndezencias referidas tienen determinado (...) el trasladar la dha Hermita al Barrio de Gumuzio, demoliendola y con sus materiales y el producto de su monte, las limosnas que dieren los debotos y si algo faltare supliendolo de los efectos de la Yglesia Parroquial de dicha anteiglesia bolberea a fabricar nuevamente en el dicho Barrio de Gumuzio en sitio que a ofrezido Juan de Gumuzio V^o de dicha anteiglesia dar en trueque por el que al pressente ocupa la dicha hermita; y respecto de que lo referido es muy util y combeniente por los motivos explicados para que tenga cumplido efecto».

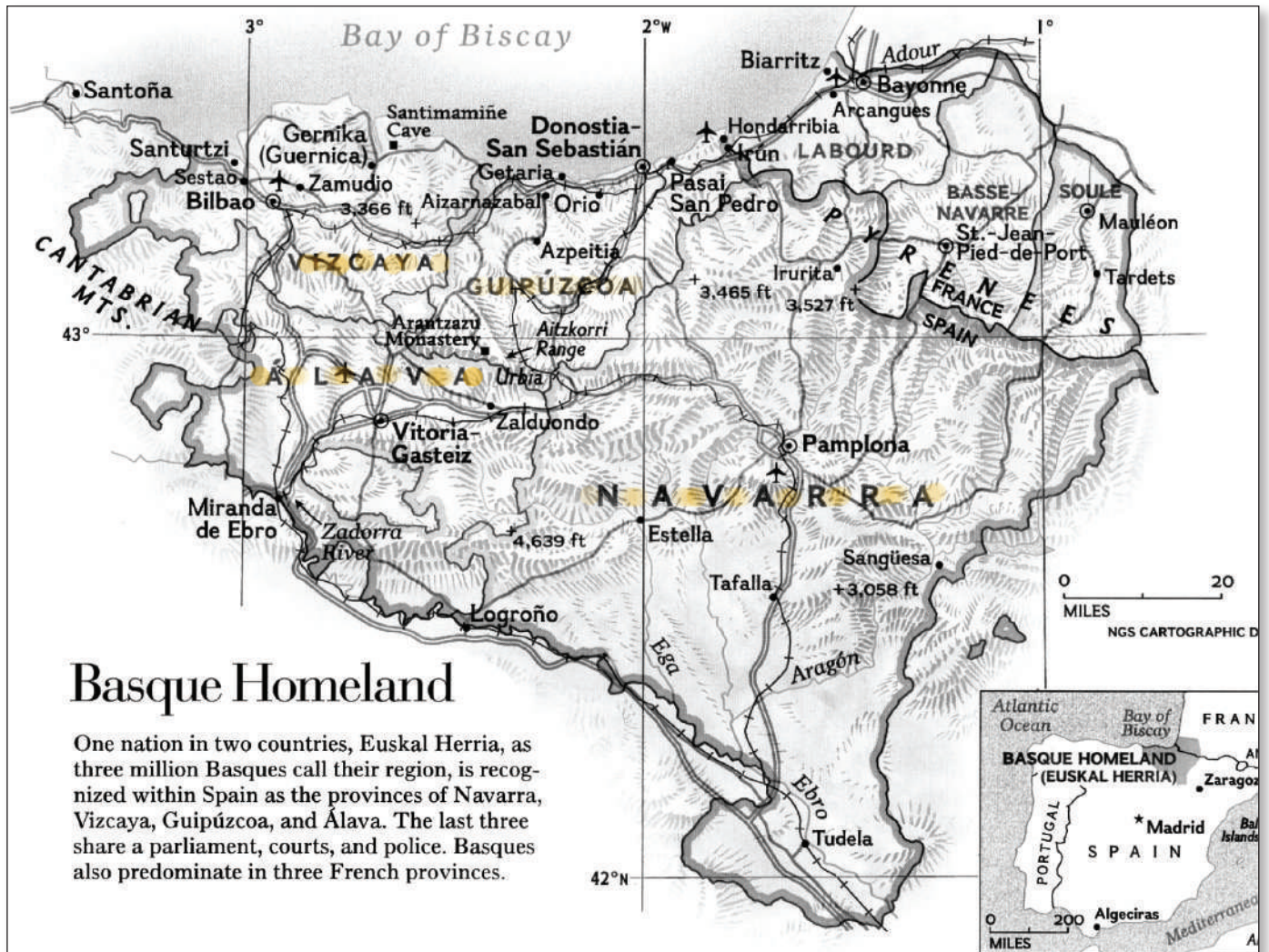


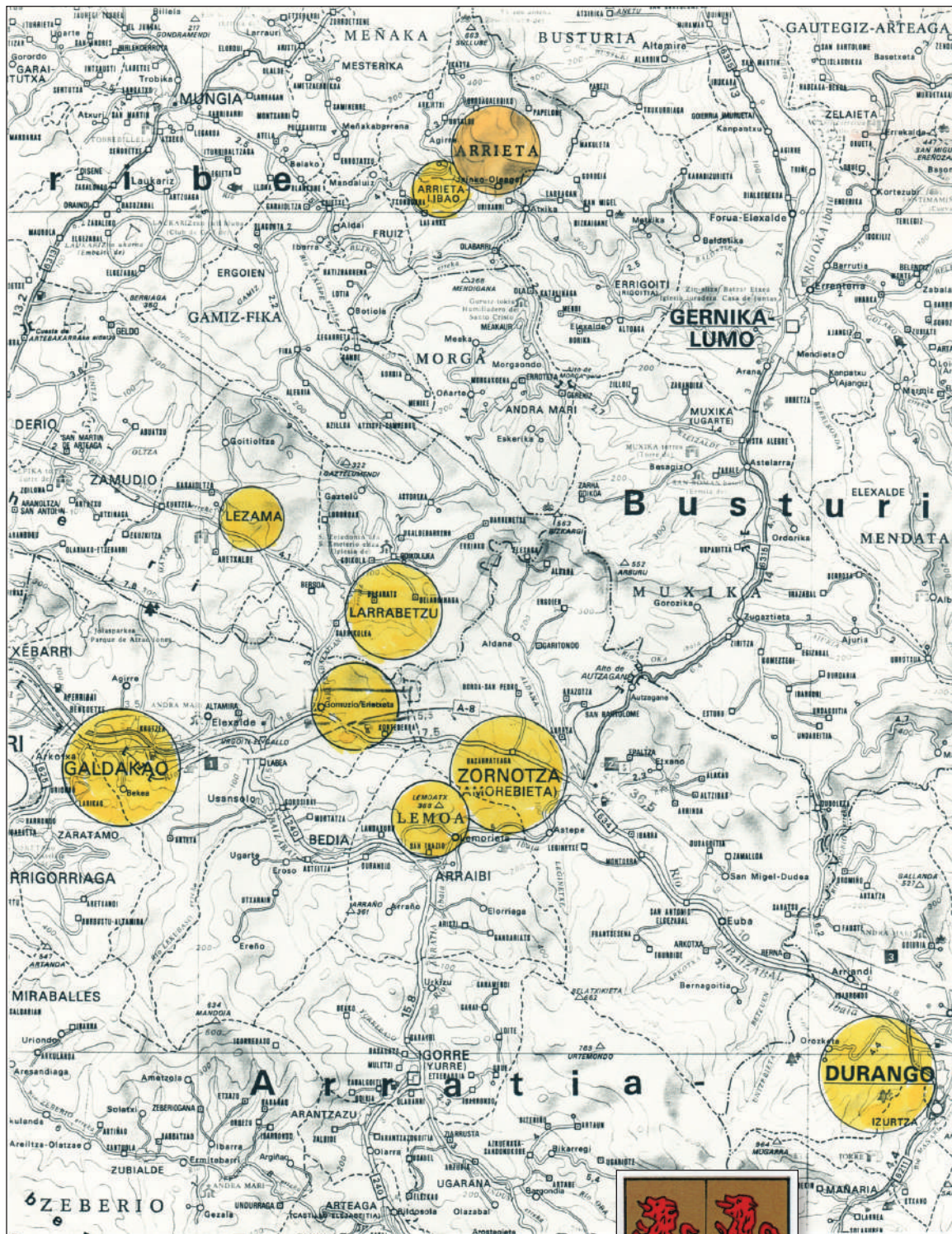
Mark Minguillon Gumucio at San Bernabe





Maps: Municipalities of Vizcaya

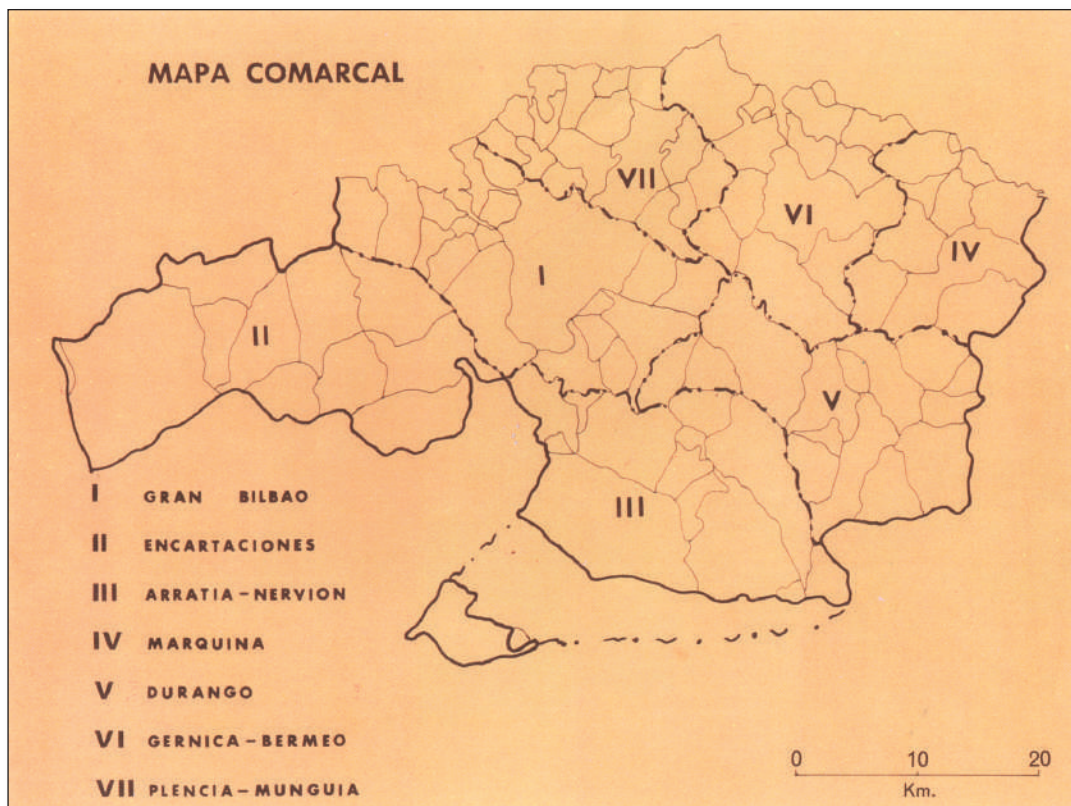




Map: provided by Eduardo Gumucio Ugarte



Isasi-Arratia
Coat of Arms





Coats of Arms: Vizcaya

Gumucio
Shield



Gumucio
Shield

Source: Basque Archeological Museum in Bilbao



From Bolivia's centennial book (1925)

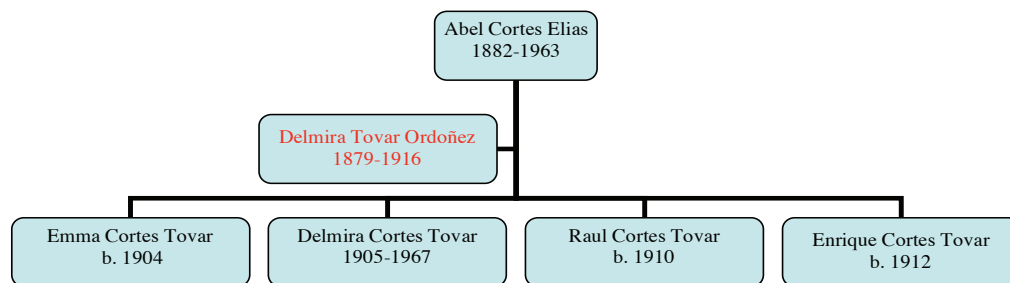
Delmira Cortes Tovar: *My Mother's Family*

My Mother's Immediate Family

My mother, **Delmira Cortes Tovar**, was born the 21st of May 1905 in Sucre, Bolivia. She was the second eldest child of Abel Cortes Elias and Delmira Tovar Ordoñez. Her mother, also named Delmira, died in 1916, when the eldest child Emma was twelve years old and the youngest Enrique was four; my mother was eleven and her brother Raul six.

Until their father Abel married for the second time, the orphaned children were raised by their paternal grandparents Abel Cortes and Leonarda Elias Larrazabal in the city of Sucre and, during the summers, at the family farm called "Escana".

My mother used to tell us all about the unforgettable summer days she and her siblings had spent in "Escana". Their favorite uncles Arturo and Eulogio Cortes Elias made sure they enjoyed their vacations. It was pure magic!



When their father Abel married Mercedes Moreira he started what would become a large second family of 21 children. As Abel's second family grew in numbers the four siblings from the first marriage had no choice but to fend for themselves.

The four siblings became a very close knit group. The older girls took it upon themselves to look after the boys: Emma looked after Raul and Delmira after Enrique. This "big sister-little brother" relationship lasted all of their lives, and it produced remarkable results.

My Mother's Siblings

Emma Cortes Tovar married Carlos Hertzog, who became a very successful man in La Paz. A renaissance man, gifted with a strategic mind, he masterminded the election of his Brother Enrique Hertzog to the Presidency of Bolivia (1947-1949).

Emma was a powerhouse. Full of initiative and ambition she invested in real estate and other ventures, amassing a fortune of her own. When in 1948 President Hertzog's wife Edna Sanchez



Cortes-Tovar Family

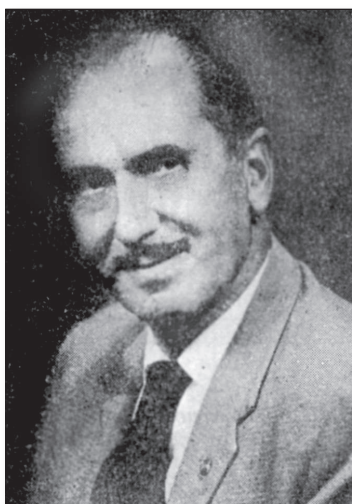
de Hertzog became ill and incapable of functioning as Bolivia's First Lady, Emma was called upon to perform her duties, and for almost a year she acted as Bolivia's First Lady.

Emma and Carlos had a daughter Mercedes, who unfortunately was born blind and challenged in other ways.

Raul Cortes Tovar attended Bolivia's Military Academy. At the academy he held the highest cadet rank: "Brigadier Mayor" and "Abanderado" (the cadet who is given the honor to carry the Bolivian flag). Raul graduated number one his class.

Raul's military career culminated with his appointment to "Jefe de la Casa Militar de la Presidencia" (read: commander of the military detail assigned to the presidency—an elite and prestigious post that gave him daily access to the Commander in Chief). He retired as a full colonel and moved to Lima, Peru, where he dedicated his energies to the world of business.

He married Elah Frankel and together they had four children, who now live in California with their own families: Raul, Mauricio, Rene, and Rolando.



Enrique Cortes Tovar

Enrique Cortes Tovar was one of the most colorful people in Bolivia. A versatile person, he dedicated himself to pursuing his many interests. Along the way he taught the following subjects at the high school level: French, Russian, Poetry, Literature, and History.

He wrote poetry and as a performing thespian he participated in many plays and even was an "extra" in two movies filmed in Argentina.

Enrique was a ladies man. He was married several times and had innumerable girl

friends of all ages. Women adored and doted on him even when he was over 80 years of age.



Raul Cortes Tovar

My Grandfather Abel

Born the 29th of November 1982, in Sucre, **Abel Cortes Elias** was one of six children in the family of Abel Cortes and Leonarda Elias Larrazabal. Because he was named after his father, I surmise he was the eldest of the children.



Diploma of Enrique Cortes Tovar

He grew up in a wealthy family that insisted the children be well educated, and he was encouraged to follow his father's profession. Accordingly, he attended the celebrated Universidad Mayor de San Francisco Xavier of Chuquisaca (Sucre), where he received his degree in law. It was while attending law school that he developed a love for literature and poetry, a passion that lasted his lifetime. During his lifetime he wrote and published some but not all of his poems, and if asked he would recite poetry from memory.

A MI ESPOSA

(Abel Cortés E).



Cuando en la noche callada y fría
oigas un triste y débil gemido,
piensa que llora el alma mía
lejos, muy lejos del bien querido.

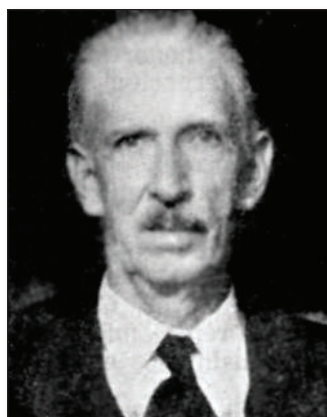
Cuando en las tardes primaverales
sientas que pase la fresca brisa
mándame en ella esas florales
dulces y tiernas bellas sonrisas.

Si ves que ufana pasa a su nido
tierna avecilla con raudo vuelo,
manda con ella al que se ha ido,
un dulce beso para consuelo.

Si ves que rielas la luna el cielo
limpio y sereno de nuestro nido
que le acompañe con raudo vuelo
un beso tierno de ti nacido.

Y ten seguro, mi bien amado,
que lo recibe tu amante esposo,
de que lo tiene depositado
en su hondo pecho con alborozo.

Tupiza, Febrero 1915.



Doctor Abel Cortés Elias

Este es uno de los primeros versos que se conocen del doctor Cortés y está dedicado a la fiel y abnegada compañera de su vida, durante una corta separación impuesta por las circunstancias; en él refleja el enorme sentimiento de pesar que le causó la ausencia del hogar y el gran amor que le profesaba.



Delmira Tovar y Ordoñez

He practiced law in Sucre and also dabbled in local politics, becoming the Mayor of Sucre. But his true love of the arts and poetry pulled him hard away from his profession.

He met and married **Delmira Tovar Ordoñez**, a young lady who was also interested in the arts and particularly in music, for she was a member of the Sucre Philharmonic.

Although it would seem logical that their common interests had brought them together, since she was 3 years older than Abel, It is possible their marriage was arranged.

After a fashion, Abel moved his family first to Oruro and then to Quillacollo, a town near Cochabamba. In Quillacollo he became well known for his commitment to the community and his devotion to help the poor. Instead of practicing law, he bought a pharmacy located in the main square of town. It was a popular pharmacy, because it had the reputation of dispensing medicine to those that needed it whether they were able to pay or not.

Though I was already in California when my grandfather died, I understand his funeral was one of the largest recorded in the city and a street was named to commemorate him.



Dr. Abel Cortes Elias
and his sister Carmen

My Grandfather's Siblings

Abel had four brothers and one sister. His sister **Carmen Cortes de Dorado** (Dorado was her married name) was a housewife. **Francisco Cortes Elias** was a medical doctor; Jose M. Cortes Elias was a pharmacist and owned "Farmacia/Botica Lourdes" located in Plaza 25 de Mayo; **Arturo Cortes Elias** was also a pharmacist. He owned Farmacia/Botica Boliviana in Calle Ayacucho; **Eulogio Cortes Elias**, an attorney, moved from Sucre to Beni (like moving from California to Florida) where he built a very successful farming and agrarian business.

My Paternal Great Grandfather Abel Cortes

A lawyer by training he was successful and well connected. It is not know if he inherited his wealth or if he made it himself, what we know is that he was well to do, and when he married **Leonarda Elias**, he married well.

He began his career representing a private bank owned by banker Francisco Argandoña. Later on his practice grew to become the preferred outside counsel for most of the business organizations in Sucre. When he retired from private practice, he was appointed a Supreme Court Justice in Bolivia's Supreme Court.



Doña Leonarda Elias and Dr. Abel Cortes Elias

When in Sucre, he made his home in Calle San Alberto, a house that in 2001, when Fernando and I were visiting Sucre, we were lucky visit. We met the current owners, and they were glad to give us a tour of the inside. Abel Cortes loved his farm and summer retreat in “Escana”, where it is reported he spent his last days and died.



Delmira Tovar Ordoñez



Cortes-Elias Family

My Grandmother Delmira Tovar Ordoñez

We know very little about her because she died so young, at the age of 37. She and her brother Adolfo were the only children of Rufino Tovar and Juana Ordoñez y Rivera.

All we know is that before she married my grandfather, a member of the Sucre Philharmonic, she inspired Dr. Rosendo Estenssoro to compose a waltz in her honor entitled “A Delmira.”



Juana Ordoñez y Rivera and Dr. Rufino Tovar

My Maternal Great Grandfather Rufino Tovar

Dr. Rufino Tovar was an educator, an intellectual, and a linguist. He was educated in Sucre and in Europe (Spain and France) where he learned French and Latin. He apparently wrote many books, among which “La Pedagogia y la Educacion” was used as a textbook at the University Mayor of San Francisco de Xavier, where he was Chancellor. He and his brother Jose Tovar were also known for their literary contributions to newspapers and journals.

He married Juana Ordoñez y Rivera, who unfortunately died soon after giving birth to my grandmother Delmira.

The Gumucio Cortes Gallery

Today, five generations of Gumucio-Cortes descendents live in or near California. The family has made it a habit to come together at reunions during the summer months and at Christmas. In 2007 we celebrated 50 years of uninterrupted family gatherings. The photos that follow will help you match the names and the faces.

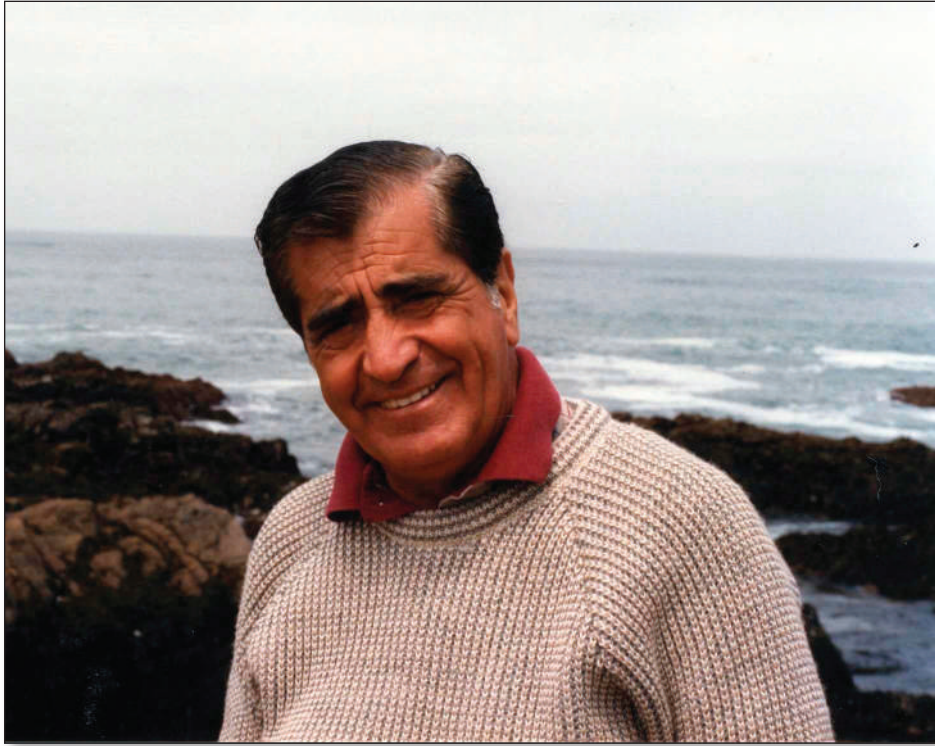


Gumucio Family Reunion at "Sasco Rancho" 2002



Marcelo, Rita, Rene, Ely and Fernando at "Nata Rancho" 1995

René Vicente Gumucio Cortes



René, about 1990, on the coast north of Santa Cruz



René's 83rd birthday celebration with Fernando, Rita, Ely, Marcelo and Mark Minguillon



René Gumucio and Susan Harrison Gumucio, 30th anniversary



Lisa Gumucio Hall, 2008



Deborah Gumucio Hall and son Michael Wagner Gumucio, 2008



Helene, Mike, Michael, 2008



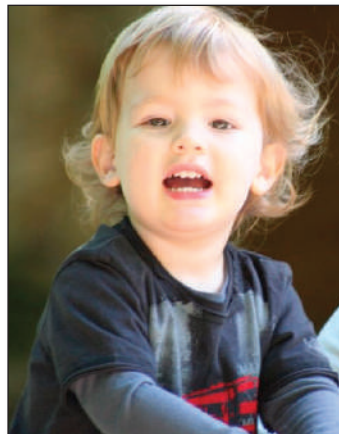
Helene Renee Johnsen Gumucio, 2008



From left: Brook Michaels, Michael Gumucio Hall, and Kirstin Gumucio Vaughn, 2008



Marine Brenton Gumucio Stone, 2007



Gregory Gumucio Hall and Gabriel Gumucio, 2008

Maria Rita Gumucio Cortes



Emilio Minguillon and
Rita Gumucio Minguillon, 1983



Dr. Monica Minguillon Gumucio, 2007



Mark Minguillon Gumucio, 2006



Mary Jane Klein Minguillon, 2001



Amanda Minguillon Klein, 2007



Emilio and Rita Minguillon, 1998

Raul Fernando Gumucio Cortes



Fernando Gumucio and Marie Jansen Gumucio, 2007



Patrick Streb and Linda Marie Gumucio Streb, 2007



From left: Beverly Gumucio Bachler,
Alexandra Hamel Gumucio,
Robert (RJ) Bachler Gumucio,
Ashley Bachler Gumucio, and
Christopher Bachler Gumucio



Cynthia Gumucio Jansen



Julie Gumucio Noble and Richard Noble

Marcelo Andres Gumucio Cortes



The family celebrates Shelley Gumucio and Scott Bolen's wedding at Lake Tahoe, 2003.



The family celebrates Shandele Gumucio and Oliver Davis's wedding in San Francisco, 1997.



Marcelo Gumucio and Carole Burke Gumucio



Shelley Gumucio Bolen and Scott Bolen
Summer 2003



Shandele, Carole, Marcelo and Shelley Gumucio, 1984



Shelley Gumucio Bolen with
Pierce E. Bolen Gumucio
2008



Nina Bolen Gumucio, 2008



Pierce E. Bolen Gumucio, 2008



Calder G. Davis Gumucio, Oliver Davis,
Olivia G. Davis Gumucio and
Shandele D. Gumucio Davis
2008



Calder Davis Gumucio, 2008



Olivia Davis Gumucio, 2008



Olivia Davis Gumucio, 2008



Calder Davis and Grandpa Marcelo Gumucio Cortes, 2007

Maria Elizabeth Gumucio Cortes



Elizabeth Gumucio Bliss and Tim Nobriga, 2005



Michael Elola and Natalie Bliss Elola with (left to right): Liliana Elola Dull, Dominic Elola Dull, Michael Marcelo Elola Bliss and Marcus Elola Lucas



Bejarano Bliss Family (left to right): Emiliana Angelina Bejarano Bliss, Dominic Bejarano, Mikayla Bejarano Farrell, Dominic Bejarano Farrell Jr, Rachel Bliss Bejarano and Peter René Bejarano Bliss Christmas 2007



Bliss-Gumucio extended family, 2007

Notes

COLOPHON

This book was designed, produced
and published in April 2008
by Ann Miller, M2 Design, Inc.
San Mateo, California
using Adobe InDesign software
and printed at American Printing
Menlo Park, California
on the Canon ImagePress 7000.
The font is Berkeley Oldstyle throughout.

The book is also available on CD
through Marcelo Gumucio
and may be accessed on the web at
www.gumucio-cortes.com

