The Grijalvas of Orange County: A Californio-American Heritage

By Vladimir Guerrero and Edward T. Grijalva
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Introduction

Earlier this year I was privileged to meet Mr. Edward Grijalva, a gentleman whose cap identified him as a "Native American Veteran, Korean War." We were introduced by a mutual friend, Phil Valdez Jr., a direct descendant of Felipe Valdez, the Spanish soldier who served Juan Bautista de Anza as a courier in both of his expeditions to California (in 1774, and in 1775-76). In speaking with Mr. Grijalva I learned that he was a Native American Gabrieliño whose Castilian surname and perfect fluency in Spanish also revealed a strong cultural connection with his European heritage.

Phil Valdez and Eddie Grijalva share the genetic and cultural heritage of Indigenous Americans and European Spaniards. They are California-born for seven and four generations respectively, as American as apple pie, and proud of their *Californio* heritage.

The fortuitous meeting and subsequent conversations between the three of us led me to use the Grijalva family lineage as the basis for this introduction to the *Californio* identity, how it came to be, and where it fits in our history.

Although common usage of the term Californio merely refers to the Hispanic population of the area that predates U.S. acquisition, without regard to race, that population consisted almost entirely of Hispanized Indigenous, and mixed race (Indigenous-European) Spanish subjects. It is this blended racial and cultural identity that the Grijalva family exemplifies.[1] The Californios are today one of the many racial, ethnic, and national groups that make up American society. In the context of the nation it is a very small group but unique in its early and successful integration of European Spanish and Native American roots. As the Grijalva family record shows, already from the early eighteenth century it was possible for people of such different backgrounds to adopt enough from each other's cultures to not only form one community but also to mix their blood in creating a new Hispanic race. They were, in effect, already living the principle of racial equality that later became one of the pillars of our national philosophy. But the family's story also will show us by example that the segregation and denial of equality of opportunity they experienced after the U.S. annexation of California did not manage to destroy the values they believed in and shared with those who looked down upon them.[2] On the contrary, as the nation evolves from openly tolerating discrimination to one legally active in eradicating it, the Californios have become full participants in the society that now accepts them for who they are, Hispanic-Native-American-Californios.

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[1] See Vladimir Guerrero, "Caste, Race, and Class in Spanish California," *Southern California Quarterly* 92:1 (Spring 2010): 1-18.

[2] In the communities of the remote frontier, the values of freedom and equality were common to and generally accepted within both the Anglo and the Hispanic societies. They differed, however, in applying equality beyond their own group. The Hispanic, consisting predominantly of hispanized and mixed-race individuals, saw both of its racial components as equal. The Anglos did not consider Hispanics or Native Americans their equals. See further explanation under next subsection.

Background

Although the American Revolution, in severing the thirteen colonies' political dependence on England, declared the former colonial subjects equal under the law, it did not address itself to other demographic groups. The new society excluded by omission the Native American and the slave populations, and in keeping with the times, did not extend legal equality to women. Furthermore, the new nation maintained a cultural continuity with the English tradition, inheriting a strong anti-Catholic position and, in spite of Spain's assistance to the American cause, of a certain disdain for the nation that championed the Roman Faith in Europe. In spite of its politically revolutionary Constitution, the United States was culturally very much the offspring of its European parent.

Yet the inalienable right to be treated as an equal (the opportunity to rise above one's station, to pursue individual happiness, etc.) proclaimed in the Declaration of Independence, was woven into the DNA of the nation, even though during the early years we lived with the contradiction that slavery was legally practiced and the indigenous people were not included as part of the nation. The new society was limited to former colonials, mostly English subjects and the few other Northern Europeans who had come in pursuit of religious freedom and new opportunities. It was a homogenously white, predominantly Christian, Protestant community with minor religious differences, where the practice of tolerance and equality was possible.

During the next century, however, as the nation grew by purchase, conflict, and immigration, the unprecedented increase in population made it impossible to maintain the fragile acceptance and relative tolerance of the early years. Differences of race, religion, origin, and language eventually led to open discrimination and segregation.[3] Equality, however, still remained the ideal the nation would strive towards in the future.

The Californios

Most Americans trace their heritage to a foreign continent or nation; a few are first-generation immigrants; some take pride in their ancestors' arrival generations ago, while still others claim their family presence predates the nation. For none of these, however, can the timespan in question exceed five centuries. But a small minority (about two percent of the total U.S. population) is rooted deep in our own soil: the Native Americans, whose ancestors are believed to have been on this continent for ten millennia or some five hundred generations.

Yet, when a new society began to form in English America four centuries ago, this group was not included as part of the fabric, although the opposite was the case in Spanish North America, where indigenous participation was significant. It would be appropriate to say that Spanish America was truly a hybrid European-American society, whereas British

[3] Early examples include the Manifest Destiny tide of the 1840s and the nativist "Know-Nothing" Party of the 1850s. The anti-Chinese violence in the 1870s and discrimination against Irish, Italian and southeast European immigrants in the late nineteenth century mark prejudices enacted into discriminatory immigration law and local legal codes.

America was a European society transplanted to American soil.[4] The racial stratification, the degree of miscegenation, and the individual's position in Spanish-American society, however, varied considerably with location. In metropolitan areas of New Spain, such as Mexico City, where wealth and power were concentrated, the indigenous and mestizo components, although numerically important, were subservient to the European class. On the other hand, in the distant frontier of Alta California, far from the metropolitan centers, mixed-race or indigenous Spanish subjects participated actively at every level of society.[5]

During their formative years Spanish and English colonies in North America developed in isolation from each other. The distance between them, the immensity of the continent, the lack of common borders, and imperial rivalries made contact rare if not impossible. During the eighteenth century, however, at about the time that the United States declared independence, New Spain established settlements in Alta California, a frontier province three to four months distant from the centers of power. Therefore, with the exception of military officials, a detachment of Catalonian troops, and Franciscan missionaries, all in the service of the Crown, European Spaniards shunned California.[6] Thus, the overwhelming majority (perhaps as much as 95 percent) of its "Spanish" population consisted of *gente de razón*,[7] i.e., culturally assimilated Indians from Sonora and Sinaloa, the mixed-race population, and a small number of recently converted California natives, that is to say, the American Spaniards. This group taken together with the small component (the other 5 percent) of European Spaniards constituted the colonial society of Spanish California

During the 1850s, after Mexican independence and the war with the U.S., the young American Republic extended its rule over the former Spanish settlements of Alta California and the Southwest. For the first time the two European-American traditions with their different cultures and practices were forced to coexist under one rule. In spite of their shared Christian European heritage, neither the Anglo-Americans nor the Spanish-Mexican groups saw each other as equals. The language difference, the Catholic-Protestant divide, victor vs. defeated positions, and especially the racial miscegenation of one group stood in obvious contrast with the other. The hybrid Spanish-Mexican community that for sixty years had developed in distant Alta California was by the 1850s neither pure Spanish nor pure Mexican. It was truly a culturally and genetically integrated European-American society. Aware of its

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[4] Some of the reasons for this difference were; a) the large numerical superiority of the indigenous population in New Spain, b) the advanced organization of some indigenous groups, c) the Spanish alliances with certain indigenous peoples that enabled them to defeat the Aztecs, d) the acceptance by the Spanish leadership of a native aristocracy among their allies, c) the shortage of unmarried women among the European population, d) the Crown policy of conversion and education intended to facilitate native participation in colonial society, and e) the official recognition of those natives who converted to Christianity as Spanish subjects,

[5] In the case of Alta California at the beginning of the nineteenth century the only European members of the Spanish community were missionaries and military officers. See Vladimir Guerrero, "Caste, Race, and Class in Spanish California," *Southern California Quarterly* 92:1 (Spring 2010): 1-18.

[6] Throughout this article we will use the term *European Spaniard* to refer to white, European-born, Spanish subjects, and *American Spaniard* to refer to all other Spanish subjects in America. Because of the caste system and the acceptance of all races as Spanish subjects, use of the term *Spaniard* alone is not racially exclusive.

[7] The term g*ente de razón* (people of reason) was used in the frontier interchangeably with *Spaniard*. The people of reason could be mixed-race or pure indigenous, but they were culturally hispanized, Spanish speaking, and Christian.

unique nature, it could have identified[8] itself as *Californio*, a term that distinguished it from its origins as well as from the newly arrived Anglo settlers. These in turn identified themselves as *Americans*, a label they would not share with the Californios, whom they would continue to consider, based mostly on their physical appearance, as "Spanish" or "Mexican." American California began as a society clearly separated into three groups; the Americans, the Californios, and the indigenous peoples who had preceded the other two.

Our transition as a nation from being a European society on American soil towards the ideal of an all-inclusive, multi-cultural, multi-racial one "dedicated to the proposition that all […] are created equal" has been gradual over time. But now, at the beginning of a new century, there is reason to recognize the progress made. No longer are the offspring of immigrants identified by their parents' national origin (Polish, Japanese, Irish, etc.) to mark a difference, often with a pejorative connotation, from the mainstream Anglo-European-American norm.

Today the terms "Polish American" or "Japanese American," for example, identify individuals as *Americans* while acknowledging, by means of the modifier, their ethnic origins—more as a source of pride than as a negative connotation. With this in mind, this article will trace six generations of the Grijalvas, a Californio-American family already settled in the Southwest before the republics of Mexico or the United States existed—a family whose members, as with all immigrants, gradually adapted, mixed their blood, and contributed their heritage to the society around them. A family, furthermore, that when eventually accepted by the dominant culture, reciprocated with wholehearted participation, demonstrating that equality was not only an ideal but a way of life. In contrast with other immigrant groups, however, only some of the Grijalvas' identity came from overseas; their indigenous roots had been part of the American continent from time immemorial.

The Grijalvas of Grijalba, Spain [9]

The village of Grijalba, dating from the tenth century, is located in the province of Burgos on the Castilian plateau, a high and arid region with "six months of winter and six months of hell" (*seis meses de invierno y seis de infierno*). Tilling the soil in the dry and windy plain of Grijalba was back-breaking work with little reward. Winter or summer the wind often blew the sandy soil, as it still does today, down the main street, rattling window panes and making animals restless. It is not surprising that many Grijalbans chose to join the *Reconquista*, as much to expel the infidel from Christian Spain as to pursue a better life in a milder climate. And when, in 1492, the last bastion of Moslem rule in the Iberian Peninsula was conquered, many of their offspring also answered the call of greener pastures in the New

[8] It is not clear when the term *Californio* came into use. Prior to Mexican independence, the inhabitants of California were known as either Spanish or Indians. The term may have originated during the Mexican period, 1820-1848, to mark a difference between the gente de razón of California and the rest of Mexico, but if so, it did not have the importance that it came to have after the U.S. take-over in 1848 and the widespread immigration of European-Americans in 1849 which brought the need to distinguish the two different population groups. It was later probably also used to differentiate the gente de razon who had been resident in California before U.S. acquisition from later-arriving immigrants from Mexico such as the many Sonorans who flocked to the gold rush.

[9] Although the town name Grijalba has consistently been spelled with a "b", the phonetic similarity between the Spanish "b" and "v" has resulted in two acceptable spellings for the surname, with Grijalba more commonly used in Spain and Grijalva predominating in Spanish America.

World. This explains why the Grijalvas scattered around the Americas today number close to ten thousand whereas only about a thousand are found in Spain, and the dusty village where their name originated had, according to the 2004 census, 123 residents.[10]

In fact, one of the early expeditions to explore the Caribbean mainland beyond Cuba was led by the aristocrat Juan de Grijalba, who in 1518 rounded the Yucatan Peninsula and followed the gulf coast north, where he was the first Spaniard to make contact with the Aztecs. In spite of returning to Cuba with valuable information, Grijalba was excluded from the expedition led by Hernan Cortés the following year that undertook the conquest of Mexico. Juan de Grijalba, one of the early sixteenth-century conquistadors, with two decades of action-packed service in the Caribbean, was killed after being captured by Indians while exploring Central America in 1527.[11]

While Don Juan was hardly the only Spaniard bearing the Grijalba name to participate in the colonization of the New World, he was the earliest and highest ranking one known to history. How many others came in the service of the Crown or in pursuit of their own interests during the three centuries that followed can only be estimated by the large number of descendants currently bearing the name. In the Pimería Alta, an area which today encompasses parts of northern Sonora and southern Arizona, the data base of mission records prepared by the National Park Service recognizes 111 individuals with the surname Grijalva.[12] Therefore, we have no reason to believe that there is a direct connection between the sixteenth-century conquistador and the eighteenth-century Grijalvas of the Pimería Alta. However it is in the mission records of this area that we find the origins of Edward Grijalva's family.

The Grijalvas of Sonora, New Spain

In the autumn of 1775 Sergeant Juan Pablo Grijalva of the Terrenate Presidio left Sonora in New Spain with the Anza Colonizing Expedition to Alta California. His military service record shows he was destined for the planned Presidio of San Francisco.[13] He was accompanied by his wife, María Dolores Valencia, and two daughters. From Mission Guebavi's baptismal records[14] we know that he was the son of Andres Grijalva and Luisa María de Leiva of what was then called the Valle de San Luis, today, the Santa Cruz River Valley. Juan Pablo, the oldest of five siblings born to Andres and Luisa María, was followed by three sisters and a younger brother, José Hilario.

Therefore, Andres and Luisa María Grijalva represent the starting point of our genealogy. We know little with certainty about Andres's occupation or of his or Luisa María's race or ethnicity. However, from Juan Pablo's baptismal record we learn that his

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[10] Census data from the Spanish Instituto Nacional de Estadística, INE.
[11] www.mcnbiografias.com Accessed 2 June 2016.
[12] Mission 2000 Database, National Park Service, U.S. Department of the Interior.
[13] Extant service records from 1783 and 1787 show Juan Pablo was promoted to Sergeant in September 1775, prior to joining the Anza Expedition, and served with that rank at the San Francisco Presidio until July 1787, when he was promoted to *Alferez* (Second Lieutenant) and transferred to the San Diego Presidio. (Source is a Xerox copies of microfilm records without a traceable reference of where it was taken from, given to me by Eddie Grijalva. The only indication on one sheet is "GUADALAJARA 286" while the other has been stamped "Archivo general de Simancas." I cannot trace these any further.)
[14] Mission 2000Database. Juan Pablo Grijalva. Event ID: 123, date 02 February 1744.

godfather was Don Bernardo de Urrea, a prominent *criollo*[15] from Sinaloa, then a thirty-four-year-old captain later destined for high positions, first as Commander of the Altar Presidio and eventually as Governor and Captain General of Sonora and Sinaloa. From this it can be surmised that Andres was probably a colonial soldier, a *soldado de cuera*,[16] honored by having an officer serve as the godfather to his first-born. Otherwise, Andres would have had to have the social or economic position to associate with the Urreas. The reason why we believe the former is more likely the case is that when, at age nineteen, his oldest son, Juan Pablo, joined the military he served as a private for twelve years before being promoted to corporal. Had he been at the level of the Urreas he would have joined as an officer. It is certain, therefore, that the Grijalvas were, and for a generation or more had been, *gente de razón*, and that genetically they were either mestizo, or 100 percent indigenous.[17] The progenitors of our lineage, Andres and Luisa María, died in Sonora in 1770.

When Sergeant Juan Pablo and his family started out for Alta California, he left behind three adult sisters and his adolescent brother, José Hilario. We know very little of José Hilario's life. We believe he was born sometime between 1764 and 1770 in Suamca, a locality near Terrenate, where Santa María de Suamca, a Jesuit mission, had once stood. At the time, his mother, Luisa María, would have been in her mid to late forties. Childbirth may have been the cause of her death but we have no record of this. Nor do we have any records of José Hilario's eventual marriage, occupation, or death. Was he also a *soldado de cuera* like his older brother and father? We don't know.

Family tradition has it, however, that a Luís Grijalva born in 1822 at San Luís Bacoancos, was the son of José Hilario, who then would have been in his early to mid-fifties. His birth and baptism would have been recorded either in Missions Guebavi, Santa María de Suamca, or San Luís Bacoancos, all in the San Luís Valley. But it is not surprising that confirmation is lacking, as in the late eighteenth and early nineteenth centuries northern Sonora was frequently ravaged by Apache raids and many mission records were destroyed. In spite of this, however, we feel confident that the coincidence of names, dates, and locations known is sufficient to assert that José Hilario and Luís Grijalva were father and son.

Luís was therefore the third generation Grijalva we are aware of. We don't know anything about his early life in Sonora in the aftermath of the ten-year war which brought about Mexico's independence in 1821, or whether his emigration to Alta California occurred before or after the U.S.-Mexico War (1846-1848) or the arrival of American rule. We do know, however, that in 1853 he married María Guadalupe Arballo, a full-blooded Gabrieliña, in Santa Barbara.[18] The couple settled in the area of Prado, west of Corona (where the Santa

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[15] *Criollo* was the term used for an American-born offspring of European Spaniards who may or may not have been 100 percent white as, already from the sixteenth century, a *criollo* could be a European-Indian mixture. In all cases, however, a criollo was the next highest caste to a European Spaniard.

[16] *Soldados de Cuera* ("leather jackets") were Spanish colonial troops, or militias, consisting predominantly of mixed-race or indigenous men led by criollo or European Spanish officers.

[17] See note 2, and Guerrero, *Caste, Race, etc.* to understand the reasons for this conclusion. The main tribes in northwest New Spain were the Pima, Papago, and Seri. Thus the Grijalvas' indigenous origins probably consisted of one or more of these sources.

[18] A certificate issued on 19 January 1937 taken from the Marriage Register (Book 1, No 415) of Our Lady of Sorrows church in Santa Barbara, California, attests that Luis Grijalva and María Guadalupe Arballo were married on 15 September 1853.

Ana River cuts between the Chino Hills and the Santa Ana Mountains), where their son Guillermo was born in 1864.

The Grijalvas of California

Guillermo, the fourth generation Grijalva and the first born under United States jurisdiction, carried from his father a Spanish cultural heritage and may also have carried a mixture of Spanish and Indigenous blood. From his mother, he carried the blood of a recently hispanized California Indian. Had he been born during the Spanish colonial period, his "gente de razón" status would have made him part of the frontier middle class, a Catholic, and a subject of the King of Spain. Had he been born in Sonora after Mexican independence he would have been part of the social mainstream. But born in American California, where an English-speaking, Protestant tradition predominated, he was to grow and live on the margins of society, looked upon by his fellow citizens either as a Mexican or an Indian. In 1864 California was no longer the same place where his great-uncle Juan Pablo Grijalva, after a life-long military career, had been granted the 71,000 acre Rancho Santiago de Santa Ana in 1802.

Guillermo was born a U.S. citizen. His voter registration in 1888 does not list race or ethnicity, of course, but only his place of birth, his occupation as laborer, and his residence as Chino. Later records show that in 1898, at age thirty-four, he married Angelita Gonzalez Romero, a thirty-year-old full-blooded Gabrieliño Indian from Los Angeles, who in 1904 gave birth to their son Louis Phillip (or Luis Felipe) Grijalva.[19] We do not know how or when Angelita died but a marriage certificate from Santa Ana shows that in January of 1927 Guillermo married again, this time to Veronica Gomez, a widow from El Toro. The same document still lists his occupation as laborer and his residence as Prado. [cite source]

In 1928 an Act of Congress[20] authorized the Attorney General of California to bring suit against the United States on behalf of the Indians of California for lands appropriated without compensation by the federal government. If successful, the beneficiaries would be those Indians registered with the Office of Indian Affairs, Department of the Interior. It was for this reason that, in 1933, Guillermo, his son Louis Phillip, and three grandchildren applied for and were recognized as part Gabrieliño Indian. The favorable resolution of the case had some economic benefit for the Grijalvas. Six years after the court ruling each registered family member received $150. But more than the money, the process acknowledging their indigenous ancestry brought the family a sense of identity which has carried on to the present day. Guillermo, a ranch laborer his entire life, died in El Toro in 1937 still unable to read or

[19] The following text, *A Chumash "Census" of 1928-1930*, by Robert F. Heizer, is extracted from the Roll of Indians of California prepared by the Bureau of Indian Affairs in 1928: No. 22. Grijalva, Guillermo. # 9462 (½; Santa Barbara); Age 64; M; b. San Bernardino, Feb. 4, 1864. Children: Louis; age 25, b. 1903: Elizabeth, age 4; b. 1924: Guillermo, age 3, b. 1925: Dora, age 1, b. 1927. Married: (1) Angelita Romero; ½; b. San Gabriel; d. 1908 (M of Louis); (2) Veronica Servag (cf #9111). F: Louis Grijalva: Mexican: b. Mexico; d. 1895. M: Guadalupe Grijalva (Guadalupe Arballo) ; 4/4 ; b. Santa Barbara County; d. 1926 at age 101. FF and FM: Mexican. MF and MM; 4/4; b. Santa Barbara County.

[20] Seventieth Congress, Session I, Chapter 624. An Act Authorizing the Attorney General of the State of California to Bring Suit in the Court of Claims on Behalf of the Indians of California.

write; he left behind a Californio-American family proud of their heritage and their roots in Orange County.

The first decades of the twentieth century brought the United States a period of economic growth that would make life easier for most Americans. As a young man in the 1920s Louis Phillip served in the U.S. Army and not long afterwards married Amalia Arvizu y Peralta, a newcomer from Arizona. Amalia, better known as Amy, was described by family as a "Spanish" lady. An immigration record from Nogales, Arizona, shows she entered the U.S. from Mexico in March 1911 accompanied by her grandmother.[21] The entry describes her as a five-year-old female with dark complexion, black hair, and brown eyes, and gives Cananea, a nearby town on the border, as her place of birth. Cananea was already then an advanced mining center that employed a large number of Mexican and foreign nationals at all skill levels. Therefore, we cannot assert on the basis of demographics (as we did in the case of Juan Pablo and his brother José Hilario in the eighteenth century) that Amalia's ancestry was indigenous. Her father's surname, Arvizu, originates in the Basque Country and her mother's, Peralta, in Aragón or Catalonia, Spain. Both names, however, had been present in Sonora for some two centuries, so she may have been a *criolla*, a "person of reason," or the offspring of recent immigrants. That is to say, she may have been entirely indigenous, or entirely European, or a mixture of both races.

In any event it appears that from 1911 she settled in the U.S., first in Tucson and eventually in California. We don't know much else until her marriage in 1923 to Louis Phillip, a union which lasted until his death in 1973. In the fifty years of their married life Louis Phillip's occupation went from farm laborer to industrial worker for the last thirty years of his active life. During that time Amy gave birth to and brought up the third American generation of Grijalvas, one of whom, Edward Trinidad, is the co-author of this paper.[22]

Edward, better known as Eddie, was born in 1933 and grew up in El Toro during the Depression. Together with his parents and five siblings (he was the fourth of six) they lived in a house without running water, lit by kerosene lamps, heated by a pot-belly stove, and with an outhouse for a toilet. His mother cooked on a wood-fired stove and his father would bring home their water in wooden barrels on a wagon. Yet in 1996 in an interview for the Oral History Program at CSU Fullerton, Eddie said, "Well, El Toro to me was the most beautiful days of my life growing up."[23]

But in his contacts with the world beyond the warmth and safety of home all was not beautiful for the growing child. In the same Oral History interview Eddie remembered a dialogue with his father.

> I'll never forget one day I came home and told him, "Hey Dad, what's our heritage? Where did we come from?" He looked at me and said, "What do you mean?" I said,

[21] Border Crossings From Mexico to the U.S., 1895-1964, M1769 Nogales, Arizona. National Archives and Records Administration. Report of Inspection for Amalia Arvizu, March 11, 1911.

[22] 1930 United States Federal Census. The record shows that by 1930 Louis and Amy Grijalva were the parents of William, Isabel, and Aurora. Three other vvvsiblings were born after 1930, Edward Trinidad in 1933, Louis Philip Jr. in 1937, and Angelina in 1941.

[23] Oral History Program, interview with Edward Trinidad Grijalva by Maureen McClintock Rischard, February 23 and March 30, 1996, on Family Life in Early Orange County. Orange County Pioneer Council and California State University, Fullerton.

> "Well, at school these white kids,"—these American kids, we'd call them— "they tell the teacher that their grandparents and great-grandparents came from England and Germany." To me they were words. At five or six years old, I didn't know where Germany was. But they came from across the ocean, you know? So I said, "Where did my grandparents come from?" He'd just look at me and smile and say, "Oh, don't worry about it. Just don't worry about those things." Well, little did I know that he didn't want to get into our heritage, especially the Indian side, because kids[,] knowing that you were of Indian descent, could be really cruel. That's the way it was, you know, growing up.[24]

Yet as an adolescent Eddie was at ease in his social environment. In June 1942 the family moved from El Toro to Santa Ana. His father began working at a war plant manufacturing cordage, and Eddie started fifth grade. There and later in high school he found friends and took on part-time work, first delivering newspapers, and later working as a busboy in a series of restaurants. He developed a taste for earning his own way and, when legal to drive, for having his own car, to the point that it became more important than finishing school. So it happened that at eighteen, when he was hard at work making good money, he was drafted by the army for service in the Korean War. When he returned home in 1951 he continued working at various trades both in industry and in construction until he eventually settled down as a plant custodian for the Santa Ana school district.

He had been the third American-born Grijalva (after his father in the 1920s and his older brother in World War II) to serve in the U.S. Army, unaware at the time that almost two centuries before, his ancestors in Sonora had also served their country as Spanish colonial troops. And it was much later, when he became interested in his family's history, that he would learn that one of them, his great, great, grand-uncle, had come to Alta California in the line of duty as Sergeant Juan Pablo Grijalva. The adult discovery of this European part of his family's cultural heritage[25] came to supplement the same pride he had felt as a child when he first learned of his Native American ancestry. He described that moment in the Oral History Project interview.

> Anyway, as I read these documents, my chest just got bigger and bigger. I said to myself, "You know, after all these years, we are somebody." I said, "We're not the person that we were branded in the old days growing up."[26]

To Eddie Grijalva being "somebody" meant being accepted as a mainstream American, plain and simple, but in addition he now had the satisfaction of knowing that the older brother of his great-great-grandfather had also been in the Spanish, and after independence, the Mexican military, and upon retirement in Alta California had been

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[24] Ibid.

[25] As "gente de razón,",Andres and Luisa María Grijalva were either mestizo (genetically mixed Spanish-Indian) or full-blooded Indian, but culturally they were Spanish subjects, fully hispanized members of the frontier society.

[26] Oral History Program, interview with Edward Trinidad Grijalva by Maureen McClintock Rischard, February 23 and March 30, 1996, on Family Life in Early Orange County. Orange County Pioneer Council and California State University, Fullerton.

awarded an extensive land grant. This supplemented the pride of knowing that over more than six generations, genes and culture from perhaps Castilian, Basque, Aragonese, Catalonian, Pima, Seri, Papago, and Gabrieliño sources[27] had combined to form his American identity, a unique product of the Southwest, and a true Californio.

Conclusion

From Andrés and Luisa María to Edward, six generations of Grijalvas overlap in time with the existence of the United States. Some of their ancestors were part of this continent before it was known as America. Others had participated as Europeans in its colonization. Together they had witnessed the birth of the new nation which, "conceived in liberty and dedicated to the proposition that all men are created equal,"[28] has been struggling for two and a half centuries to make this ideal a reality. Some Grijalvas, by the example of their own lives, have even contributed to advancing that objective and other Grijalvas are still doing the same today.

[27] The Pima, Seri, and Papago were the main indigenous tribes of the Sonora-Arizona region and probable Native American ancestors of the Grijalvas prior to their adopting their Spanish cultural identity.
[28] The Gettysburg Address, Abraham Lincoln, 19 November 1863.