

March 2004: The following is a talk given by Clifford J. Stratton at the Hughes Family Reunion, held in Tucson, Arizona, in Oct. 2002. The talk is a summary of the ancestry and life histories of Samuel Hughes and Atanacia Santa Cruz. The small pictures, with legends, throughout the text, are the slides I used for that talk. This history is on a CD, so you can click on the small pictures and enlarge them, to see much more detail, to save them in other files, to print them, etc. If you want a copy of this talk with all of the pictures looking like the originals, print this talk on your computer printer with all the settings on "best". CJS

## ***Samuel Hughes & Atanacia Santa Cruz***

**1829-1917**

**1850-1934**



*Sam, Atanacia and Lizzie*

### **Introduction**

Megs has decided to spearhead a 4-day family reunion around the 75<sup>th</sup> Jubilee Celebration of the Sam Hughes School in Tucson. She worked the "little sister" routine on me and before I knew it, I was committed to writing a family life history on Sam and Atanacia, to share with the family at the reunion. I have spent my lifetime learning about our ancestors, so I said, "Yes".

In order to be certain that what I remembered is correct, I sent this history to my siblings, Carole Ann, Megs and Chuck, who heard the same stories I heard. I also sent it to Mom Stratton and cousin Ruth Cross. Both personally knew Atanacia. I have incorporated their changes, suggestions and thoughts into this final version. It is as accurate as I can make it. I would like to dedicate this history to the only two living descendants who knew Atanacia when they were young adults, and whose memories of Atanacia and of that unique era are still sharp and clear. To my dear mother, Patricia Frances Black Stratton (age 83; picture 3, her grandmother Maggie is seen on picture 2) and to my kind and generous cousin, Ruth Elizabeth Corbett Meyer Cross. Ruth is descended through Lizzie, seen on picture 2. We also pay tribute to Marguerite Locke Adams, who knew Atanacia, but was very young at the time, and to Richard Treat Spooner, the son of Mabel Spooner. When these four, revered, family members cross-over to Atanacia and Sam, it will be the end of an era.



*Family picture showing Grandma Black, Aunt Liz and Aunt Sis with Sam and Atanacia*

I dusted off the old notes, all of the numerous newspaper clippings, pictures, quotes, reminiscings, etc. that I got from Grandma Black, Aunt Liz and Aunt Sis over many years, picture 4. It brought back a sweet remembrance of my Grandma and my Aunts. I do miss their influence, their strength and their love. Grandma helped me pick out the diamond for

Marsha's wedding ring and she bought Marsha and I our first dinette set when we got married and lived in Tempe. In junior high school, I cut Aunt Sis's lawn and groomed her Mexican patio every Saturday, and we always talked while we worked together. Aunt Liz was our babysitter for many years, whenever Mom and Dad wanted to go somewhere for a night out. As anyone in the family will tell you, she was very aggressive about making sure the younger generation knew about their family heritage. I used to think that sometimes she just made up these weird stories, on her own, stories that never really happened. It wasn't until years later that I realized they were all true. We do come from the ancient Celts and the ancient Basques; we really do have Hohokam and Pima blood in our veins; we also come from some of the most powerful and wealthiest families in England; and Sam and Atanacia knew hardship and disappointment, but they never knew defeat.

Sam and Atanacia came from two completely different worlds. The contrasts are incredible!! Wales and New Spain were so completely different from each other, and they were so different from the world I lived in as a lad, that only now, can I appreciate the great uniqueness of this diversity, and the impact it has had on my life. You are going to see contrasts in this history which could never have happened at any other time, or to any other couple, except them. They have remarkably different ancestry and cultures, and it helped them to leave their own unique imprint on this world.

Similar to the history I recently wrote and sent to you all, on our Treat line, I am going to share with you some of the family "gems" that cannot be found in books or newspaper articles. Personal stories that have been passed down from generation to generation as our rich, oral, family history. I have tried to make this history as accurate as possible. I quote primary sources and give all references in the Bibliography. I am sure that generations yet unborn, may find that some of my dates aren't quite correct, and that certain stories are a little slanted towards our family's point of view. But that's fine. A family's oral tradition isn't meant to be perfect; it's meant to be meaningful and very personal, to both the teller and the listener. It's a way of sharing family pride, strength and appreciation to the younger family members. Over the generations of time, only the faces change. Strength, character and virtue never change.

Sit back and relax. Put the day's worries out of your mind, and go with me into other worlds, other times; the worlds and times of Atanacia and Sam and their ancestors. Through their history, we can now live vicariously in their day. And, perhaps, someday, many years from now, some descendant will read our own personal life history with equal meaningfulness, and with like appreciation for depth of character. ENJOY...Atanacia and Sam!!

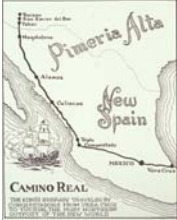
## I. Ancestry of Atanacia Santa Cruz



*Atanacia, taken in San Francisco*

## **MODESTO HILARIO SANTA CRUZ & MARIANA GONZALEZ**

The best place to begin, to understand Atanacia's heritage, is to tell about her great grandparents, Modesto Hilario Santa Cruz and Mariana Gonzalez; see Pedigree Chart #8 and #9 (picture 6). The life style and cultural environment of this couple typifies that of all of Atanacia's ancestors in New Spain. I now summarize from my Sacred Life History. <sup>24</sup>



*Map of New Spain, Hilario as he would have looked.*

In 1752 Modesto Hilario Santa Cruz, known as "Hilario", was born in El Mortero, New Spain, a mining colony. According to family tradition, this is one of our lines from Spain. His father was probably a Spanish supervisor at the mine. He was probably out of favor with the throne, as the Spanish rarely worked in such desert, isolated mines. They used the indigent peoples to be the actual miners. Hilario's father worked at the mine at El Mortero, which is east of Tecoropia in what would become the Mexican province of Sonora. We do not know how wealthy or poor his parents were, but it would have made little difference, since at the time of his birth, in 1752, and during his childhood, all mining towns in Sonora had pretty homogenous lifestyles. Their flat-roofed homes were made of adobe, fashioned after a very simple, Spanish type of architecture. There was no glass for the windows, so cloth curtains woven in the Spanish tradition were lowered and raised. His adobe home was quite cool, even on hot afternoons. Often homes were built so that the front and back doors made a breezeway, to take advantage of the cool, evening breeze.



*Spanish courtship rules followed.*

In about 1774, Hilario married Mariana Gonzalez, also of Spanish descent and tradition. They courted according to the old Spanish customs. They had Chaperones and Matrons, and their marriage was bartered between the parents through an intermediary.

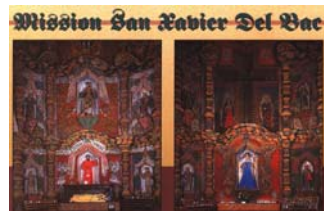


*Megs posed like Maggie Hughes Treat in this picture.*

Several years ago we had a special Family Home Evening with Mom and Dad in Winslow. Aunt Liz and Megs showed us the wedding picture and wedding manta (veil) of Atanacia's daughter, Maggie Hughes Treat. The dress in the picture was very pretty, with much lace, with the typical Spanish styled sleeves and waist. They were white. (Atanacia had worn black at her wedding. Atanacia said that it was a Spanish, Catholic tradition that marriage was such a solemn covenant between two people and God that only very somber colors could be worn.) Megs related, "Our grandmother, Margaret Treat Black and her sisters, Attie (Aunt Sis) and Lizzie (Aunt Liz), thought I looked so much like their dear mother that they arranged to have me photographed, wearing the mantia, posed just as Maggie Hughes had held her



professional artisans could have directed and completed the fine work of sculpturing, architectural design, lighting design and the splendid art work that finished this beautiful building, the San Xavier Church. Juan was only 7 years old when construction began on the San Xavier Church in 1783, but he was 19 years old in 1795 when the artisans from Mexico City were there, finishing the delicate, art work. When the artisans left, only the main chapel had been painted, including the murals and statues. Because Hilario became quite well-to-do, for that time and locale, Juan decided that the military was not for him. Juan had a natural ability as an artist. He had the maturity, financial resources and the time, to watch and help the original artisans accomplish the beautiful sculpture and painting of San Xavier. Because Juan was Spanish, it is likely that he would be allowed to learn as an apprentice and eventually, to paint at San Xavier. I have researched this point out rather extensively. I am convinced that our family tradition, frequently told by Atanacia to our family, that “my grandfather, Juan Santa Cruz, painted the frescos at San Xavier”, is correct. She said that “Juan did most of the painting at San Xavier”.



*San Xavier main Chapel, Juan helped paint.*

Art historians agree that the main fresco work at San Xavier in the main chapel, are the work of one or more, very skilled, master artists; probably sent from Mexico City for that purpose. Atanacia told family at her Golden Wedding Anniversary dinner that Juan painted some of the faces of the saints on the interior walls.<sup>1</sup> She lamented that much of the paint had faded through time. She said that the paintings were more richly colored and beautiful, 50 years earlier, when she and Sam were married at San Xavier. Juan helped these master artists paint the paintings in the main chapel. They unquestionably did the fine art work and he did much of the background and fill painting. Later he may have actually done some of the “painting of the faces of the saints”. He also may have helped paint the statues.



*Choir Loft and Sacristy paintings.*

From my own research, our Juan probably painted the frescos in the choir loft and some of the decorative painting on the retabes, which also contain faces of saints, after the artisans left in 1797. I am most confident that he painted the large mural in the sacristy; the room where the priest prepares himself in his robes and attire before administering to his congregation, picture 5. It is the room where the goblets for the sacrament, the candle holders and other important ceremonial items are kept. Juan only painted for a few years; just before and after his marriage to Petra Alcantar.

Juan never was able to settle down. His artistic temperament was not compatible with the available vocations on the pioneer frontier of New Spain. The harsh, desert environment and the ever present danger of renegade Apaches restricted him. Finally, at age 33, he had accumulated enough wealth, primarily from the estate of his deceased parents, Hilario and Mariana, to purchase land from Juan Anton de Duran. He purchased one of the most

desirable pieces of land at that time. It bordered the west wall of the Royal Spanish Presidio of San Agustin del Tucson, adjacent to the main gate; #38 on picture 11. He was given three years to finish paying for the property, which he was not able to do, and was granted a one-year extension. During that year, Juan died (1823). Pacheco brought suit in 1824 against the family, but with the help of Guadalupe's new husband, they were able to retain much of the land, the part that had been paid for.<sup>51</sup>

Juan Santa Cruz and Petra Alcantar were survived by 5 children: Ygnacio, Filipe, Guadalupe, Hilario (Ylario) and Juan Maria. Juan Maria Santa Cruz, #2 on picture 6, became the father of our Atanacia.

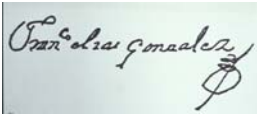


*Guadalupe, Juan Santa Cruz home, Petra.*

Space does not allow me to tell you about Juan Maria's sister, and Atanacia's aunt, Guadalupe, picture 25. Her obituary says "...Last night one of the oldest inhabitants of the city—probably the very oldest—died at her home...aged 84 years. Guadalupe Santa Cruz...was dearly loved by all knowing her and the corner where she sat day after day absorbed in quilt making, her favorite occupation, will seem lonesome with her gone. She was in keeping with Tucson as an old city, having been here back in the fifties, when it was a walled town, closed at night for protection from predatory hordes of Indians. An old man so aged as to lie helpless, tells of her a married woman with a family when he was a boy roaming the streets of the city....She has lived under three flags and rulers numerous. Spain, Mexico and the United States have, in their turns, been her home...During the past two weeks she failed rapidly, and the end of a long and good life, came expected..."

I cannot leave this family without telling you that Guadalupe will always hold a very special place in the hearts of our family. She was one of the most kind, generous and peaceable women who ever lived on the Spanish frontier. Atanacia could not help but choke back the tears when she recounted her many kindnesses when death and misfortune visited our various Tucson families. And, during these harsh times, such events were frequent and were often devastating. Aunt Guadalupe helped raise Atanacia when she had lost both parents before age 8. She became young Atanacia's "confidant" and without her consent and encouragement, Atanacia never would have married Sam. Guadalupe lived in the Juan Santa Cruz home, #38 on picture 11, made quilts and did house work, washing and ironing, to provide for herself, after she lost her husband. She later turned the house into the Overland Stage Station.<sup>51</sup> Atanacia lived with her sister, Petra Santa Cruz Stevens, picture 25, but Guadalupe was like the mother she never knew. Guadalupe Santa Cruz holds a special place in our hearts and in our prayers.

I am sorry to say that we know nothing about the third son of Modesto and Mariana. There are no family remembrances of him, and no existing records that we can find.



*Francisco Elias Gonzalez de Zaya signature.*

Hilario and Mariana enjoyed a good life on the early Spanish frontier that we now call Tucson. I don't know if the family is aware, but the original military commander who brought a small tribe of Native Americans to join the small tribe of Indians already in residence at Tucson, gave Tucson its' name. The two small tribes were joined at Tucson in an effort to make a large enough Indian population that the renegade Apaches would not raid the Spanish settlements further to the south, with such regularity. It worked. And that is why a military outpost was eventually established at Tucson. Sam told the family that the commander called the place "Tucson" because when the interpreter asked the original Indians what they called themselves, they said they were "Tuk-sones". In Hohakam, Tuck sohn means "water at the foot of black mountain", referring to a spring near the old visita chapel at the foot of A Mountain. The Spanish commander recorded that name, and it is what that combined tribe became known as, on the records in Mexico City. The name stuck, and now we say that our ancestors lived in "Tucson". Atanacia said that she was a blood relative of that military commander from New Mexico, Francisco Elias Gonzales de Zaya; #18 on picture 6. She named two of her sons Elias, Family Group Record attachment 14. His signature is seen on picture 19. (When Francisco first came to New Spain, he was living with his Uncle; we think we descend from his Uncle.)



*Rooster pull.*

Anyway, back to our narrative. There were two main holidays, the Saints Feast of Augustine (Aug 28) and San Juan Day (June 24, celebrating the beginning of the rains). The men liked to ride their horses through town at a very fast pace, something that was not allowed any other time. They had what they called the "rooster pull", which the sons of Hilario and Mariana frequently participated in. A rooster was buried in the ground with only his neck and head, and sharp beak, sticking out. The man that could ride by at the fastest pace, snatch the rooster out of the ground (and still have a hand left!) was the winner.



*Woman with rebosto, washing clothes in Santa Cruz River at Tucson.*

The natives of the Old Pueblo held a dance in honor of the arrival of Sam Hughes and the others, to Tucson in 1858. This is how he described it, and the cultural lifestyle of Tucson, which would have been the same in the days of Hilario and Mariana: "About this time the women commenced coming for water for the day. They carry all they use in ollas on their head. The ollas were of all sizes from a pint to five gallons; and it was a sight to see about two hundred and fifty or three hundred women coming and going with ollas on their heads. But the worst of it was we could not see any of the women's faces, as they all wore rebosos or a piece of manta over their face, and only had one eye so they could see; and they all looked as cunning as a fox.

“After breakfast we took a stroll to see the town. It did not take us long, as all the town was inside of what we now call Court Plaza – but a few houses on the outside. On what is now called Pearl Street, there were three stores. Aldrich and Warner had the first, the Mexicans the other. There were two butcher shops and they sold meat by vara. There were two blacksmith shops but neither could weld a tire. The anvils were pieces of meteorite. One of them is now in the Smithsonian at Washington, and the other in San Francisco, California...



*Sam went to a dance in Tucson.*

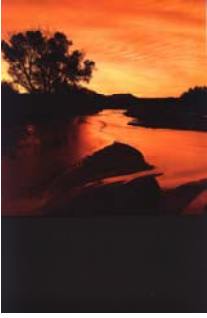
“So the day was passed in answering questions about California; and along in the evening we heard the fiddle and drum going from place to place. Asking what it meant, we were told we was to have a reception in the shape of a baile that evening. So off we all started and put on our Sunday clothes, so we could see those curious faces we had been looking at all day. The drums and fiddle was still going the rounds. We finally got to the place, and all the town was there. It looked more like a big family gathering than a dance. The musicians sat on a log, and all the ladies sat round on poles of wood, there for that purpose; and the older ones sat on sheepskins and rawhide. There was no chairs I could see. Everybody came – old men and old women, and all the children (including 8 year old Atanacia) and Papagos and Apaches turned out in full force.

“An old lady brought all her dogs and cats and was leading a pig. She came where we were standing and was asked why she did not chain her dogs and let the pig loose. “She said, ‘No! No! Gringos are very fond of pork, and the dogs will take care of themselves.’

“At last the music started up and all took part in the dances, and a more pleasant time we could not have.”<sup>6</sup>

The annual festival of Saint Augustine always attracted a large number of Mexican and Spanish people from cities as remote as Guaymas, Mexico City, El Paso and everywhere in-between. These visitors would stay during the entire ten days of the celebration. There were many dances, a lot of drinking and gambling by the visitors and many of the townspeople, and often there was fighting and gunplay. There was a common saying that if you were from Tucson during a holiday, you had gambled, drank a lot, caroused around, and had “killed your man”. Very early in Tucson’s history, some men lost their lives in Spanish duels with pistols. The two dueling men were set at a 50-pace distance, a coin was tossed to see who shot first, and the men continued to shoot until one or both of them were dead. Even if a man was mortally shot, his second would load his gun for him and put it in his hand, so that he could still shoot his enemy. Frequently, both men were killed. The women enjoyed themselves more discretely during the festivities than did the men. The women prepared very large, tasty meals. Booths were set up (four poles on the corners with a leafy cactus roof) to keep the sun off, and large families ate together, like our community pot-luck dinners today. For the children, there was an occasional puppet show, and in later years, rope walking acts and magic acts.





*The Santa Cruz River known by our very early ancestors at Tumacacori.*

Hilario was proud of his Santa Cruz name. It probably originated in the Middle Ages in Spain, when the original man to bear the last name of Santa Cruz was born on May 3, Santa Cruz Day, or Day of the Holy Cross. Atanacia was named after Saint Athanasios, a male Greek scholar who had been made a Saint by the Catholic Church. The feminine form of Athanasios is Atanacia. The family has presumed that the Santa Cruz valley and the Santa Cruz River were named after our Santa Cruz ancestors, since that is how we Anglicans name places. But that is probably not the case. The Santa Cruz valley was probably named by a Catholic Priest in the late 1700's. The Santa Cruz River was called the Santa Maria River until in the 1780's, when the Spanish military installation was moved to the river on May 3, when the river was renamed the Santa Cruz River.

Hilario and Mariana always had cool water to drink. They kept the water in porous jars, which because of evaporation, actually kept the water quite cool, especially if there was a breeze hitting the jars. They had a variety of foods in their diet. Of course corn was a major staple in their diet. They preferred corn tortillas, although Atanacia did not, she preferred wheat flour. They grew and ate all of the staples grown in Mexico: watermelon, grapes, avocados, potatoes and a fruit I particularly like, quince. Cactus fruits made jams and desserts. It wasn't until much later that the Europeans brought over oranges and it is believed that the Mormons brought in apple trees in the mid-nineteenth century. The Santa Cruz River had much more water in it during Hilario and Mariana's time, than it does today. I have heard that at certain times of the year Hilario and Mariana could go by flat-boat from Tubac to Tucson. Today, the many underground wells have minimized the amount of water in the river and now only a little water is seen in isolated areas. Indeed, Sam was one of the first to dig a well, attach a windmill and pump his own water on his property for gardening, picture 25. We must remember, though, that the residents could not drink the well water, it was only for irrigation of their gardens and trees. It was too alkaline, no matter how deep they dug. Vendors came around each day with buckets of water from the Santa Cruz River and sold water; or else you went to the river and got your own. Picture 25 is interesting, because you see Sam with his hand on his hip, and Hiram Stevens to his right. Note that the young trees Sam had just planted were protected with a wooden cover; otherwise the horses would eat them. At the reunion, I stood in exactly the same spot where Sam is standing.

Hilario and Mariana continued the Spanish ancestral custom of giving a small amount of money, once each month, to their old servants who had become too old to work. It was a token of gratitude for their years of service to the family.

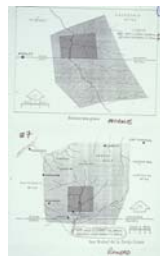
### ***Spanish and Mexican Land Grants***



*What a Spanish Land Grant looked like.*

Atanacia told our family many times that her family used to own much of what is now southern Arizona. When her parents died, Atanacia was quite poor. When she married Sam Hughes, Sam liked to speculate in real estate and became quite good at it. He made a very comfortable living with this as a component of his vocation. Sam even humorously bragged “at one time or another, I have owned most of the property in downtown Tucson”. When taken figuratively, that was probably true. He gave land for schools, public buildings and churches, because he had a strong sense of civic duty, and because he owned property adjacent to those donated pieces. The subsequent construction of buildings on the donated property made the value of his adjacent holdings go up. After he had given land to the Catholic Church and a Protestant Church, he said, “I’ll even give land to the Mormon Church, if they ask for it.”

As a young adult, watching her husband deal in real estate and seeing that the names of previous land owners were members of her *extended* family, Atanacia soon realized that much of southern Arizona was, at one time or another, owned or under the control of her extended family. She never had any figures and numbers like we do now, but she told her children and grandchildren that they should be proud of their Spanish and Mexican heritage and the fact that her extended family had been major land owners in the community for many generations.



*Spanish land grant maps showing some family claims. The one on the right, bottom, is where Nicolas Romero and Maria Ephignia Perea lived on the Buenavista Ranch; our first Spanish ancestors in Arizona.*

Years ago I wanted to see just how much land was involved in her statements, so I researched it out.<sup>25,26</sup> On the map of picture 12, you see many of the verified Spanish and Mexican land grants. There were many others, but these are the ones I found that were not in dispute, or in question by the Mexican or United States governments, depending upon the time period being considered. The numbers don’t lie. Atanacia was correct. Her extended family claimed almost 4,000 square miles of land in the Tucson and surrounding area. I have marked with an asterisk, each of the land grants that were deeded, at some time in their early history, to a member of Atanacia’s extended family. I mean, to a cousin, however many times removed, or to a family to which her family had association through marriage. That may not sound like a lot of property, but remember that Arizona residents lived on surface water for ranching and farming, and notice the locations of these grants are over some of the most productive water areas in southern Arizona.



*Gadsden Treaty of 1853.*

From 1853 to 1904, after the United States purchased most of the Southwest with the Gadsden Treaty, picture 10, the titles to most of the land granted the inhabitants by Spain or Mexico were settled. Atanacia was born in 1850, so during most of her adult life she heard family talk about land negotiations with the United States Government. It wasn't always good news, and it left a sour taste in her mouth. The map on picture 13 shows the land claimed by the Morales and Romero families; both closely associated with Atanacia. Notice that the family claimed that they owned a combined total of 198,576 acres. When the land records were searched in Mexico City, the United States Government only confirmed ownership of 23,086 acres; a loss of 80% of their claim. In addition, the court records show that the government told them that they could claim only areas that had no mineral value. I have searched the records myself, and the family's land claims were extreme. However, they were allowed to retain the areas where there was water. So they retained the most valuable pieces. Remember, in southern Arizona, if the land didn't have water, it was barren, desolate desert. It took a lot of acres to feed one cow. In fact, Sam dug one of the first wells in Tucson. Picture 25 shows the windmill, and he dug that well several years after he got there.

So far as being able to select land of no mineral value, during the Spanish and Mexican eras only a limited amount of gold, silver and copper came out of the mines worked by miners. Sam never made much money on his mining exploits; and believe me, he tried. Today, the Kennecott Copper Company and others working the deposit of copper at Ajo and other southern Arizona locations, have to use advanced earth extraction techniques to make their mines profitable. In all honesty, 99% of the land claimed by our family had little or no mineral value. Since most of it did not have water, they weren't living on the land or using it, so they didn't really lose much when the government denied that they owned it.

(The whole Spanish and Mexican land grant legacy that passed down through our family over the generations is actually much more complicated than what I have summarized above, but this evaluation, although simplified, is probably quite accurate and honest. The interested reader is referred to two good treatments on land grants: Jay J. Wagoner, *Early Arizona: Prehistory to Civil War*<sup>25</sup>, and James E. Officer, *Hispanic Arizona, 1536-1856*.<sup>26</sup>)

## SPAIN



*Atanacia's Pedigree Chart.*

On Atanacia's Pedigree Chart, attachment 6, note that we have traced our line back to 3 locations in Spain. Ylario (Hilario) Santa Cruz was from San Sebastian, Spain; Francisco Elias Gonzales de Zaya was born in La Rioja, Spain (Armando Elias and James Officer both located the exact church where he was christened in La Rioja); and Pedro de Perea was born

in Andalusia, Spain. Aunt Liz was right, we do have Basque roots from Northern Spain, picture 15.

Looking at this Pedigree Chart, attachment 6, one might get the wrong idea. It appears that we have to go back 3, 4 or even 5 generations from Atanacia to tie into our family from Spain. That is not correct. Atanacia's family may have had very recent contact with her extended family in Spain. I distinctly remember, just after I returned home from my Mission in 1966, spending several evenings over at Aunt Liz's house. We were going through several boxes of newspaper clippings, old family letters and memorabilia, when she reached up on the shelf of one of her front room china cabinets and pulled down a jewelry piece. It was about 5 inches long and an inch wide with flares at both ends. It looked like ivory or light marble. It was colored a cream white with streaks of light grey and brown. It looked like a pendant to me. She explained that it was a woman's hair barrette, and that a member of Atanacia's family, when Atanacia was a young child, had returned to Spain to visit family and had brought it back and gave it to Atanacia. It is very probable that there were members of Atanacia's immediate family who knew and corresponded with family members in Spain. Atanacia was not far removed from the roots of her native land.

Our Stratton family has spent, literally, many thousands of hours and many thousands of dollars, doing this research seen on Atanacia's Pedigree, attachment 6, her Family Group Record, attachment 14, and the locations of her ancestors in Spain, attachment 15. Some of the information on these records is probably incorrect. It is as correct as the information in the current records will allow. I have personally searched the records at the Arizona Historical Society, The University of Arizona Library, the Arizona State University Library, the Northern Arizona University Library, The Bancroft Library, the main Los Angeles Public Library, the main San Francisco Public Library and the L.D.S. Genealogical Library in Salt Lake City, Utah.



*Map of Spain and Wales, showing homes of our ancestors.*

You will notice on the map of Spain, attachment 15, that we have also traced Cevallos Francisco Pacheco from Sonora, New Spain, to his ancestral home in Toanzos, Spain. We have never been able to demonstrate a relationship between Atanacia and the Pacheco family, except by marriage. On one occasion, that I distinctly remember, my Grandma Black told me, very specifically, that we were related to the Pacheco family. So we have traced their lineage as well.

I can't leave Spain without giving credit to Chuck for all he has done on our Tucson and Spain lines. I do not speak Spanish at all, and I can only read it with great difficulty, especially the old Mexican, Catholic records. My brother came home from 2 years in Spain, speaking fluent Spanish, and of great importance to this work, can read even the very old, Spanish records, with ease. Extended Family, Atanacia's Pedigree Chart is a reality because of the kindnesses and hard work of my brother, Chuck.

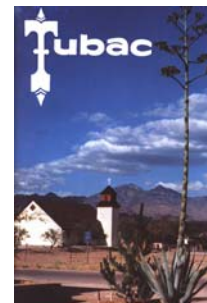
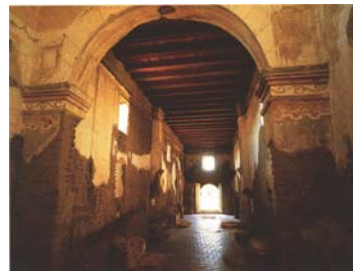
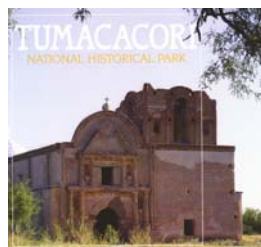
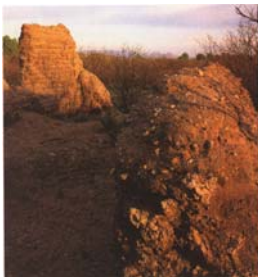
## **TINA DAVIS, THE GRAND MARSHAL**



*Tina Davis and Ruth lead the Prescott parade.*

While I have Atanacia's Pedigree Chart in front of me, I would like to tell a family story. One evening I was sitting here doing genealogy (I seem to do that a lot!). I remember, I was typing a Family Group Record on our old, large carriage, IBM typewriter. It was just before I was exposed to computers. It was April 5, 1984, and as I was typing, I was thinking about how my wife and children would undoubtedly spoil me on the 7<sup>th</sup>, with gifts of fishing lures and hunting paraphernalia, and breakfast in bed, because that is my birthday. As I answered the phone a very familiar voice greeted me. It was Ruth Cross, my dear cousin who has done so very much to help our family recognize and appreciate our Tucson heritage, and to whom this history is dedicated. She explained that her daughter, Tina, was a newly married, young teacher in Prescott, Arizona. The City of Prescott was going to invite the person with the longest heritage in Arizona, to be the Grand Marshal in their upcoming Frontier Days Rodeo Parade. She asked if I would document, under the hand of a Notary Public, Tina's Arizona heritage. It was easy to do.<sup>27</sup> On Atanacia's Pedigree Chart, attachment 6, notice #14 and #15 are Nicolas Romero and Maria Ephignia Perea. In attachment 16, I present the documentation that they were the first European settlers in what is now called Arizona. They homesteaded the Buenavista Ranch under Spanish Land Grants, in the early 1700's; picture 13. Ruth went up to Prescott from Tucson, to ride with her daughter in the parade and to be with her during this time of special recognition, picture 16. Tina is an 11<sup>th</sup> generation Arizonan; just count the generations from Nicolas Romero to Atanacia on Atanacia's Pedigree Chart, attachment 6. Then count from Atanacia to Christina Meyer on the Descendants of Atanacia Santa Cruz chart, attachment 17. What is even more extraordinary is that Tina has two children, both born in Prescott. Amanda Elizabeth Davis and Katrina Corbett Davis are both 12<sup>th</sup> generation Arizonans!

## **OUR PIMA INDIAN BLOODLINE**



*Guevavi, Tumacacori outside and inside, and Tubac.*

I have had so many questions from family members about our Pima Indian bloodline. We are proud of our Native American and Mexican heritage. Look again at Atanacia's Pedigree Chart, and see Petra Alcantar; #5 on attachment 6. Atanacia's Sister, Petra Stevens, was named after her grandmother, Petra Alcantar. My mother, Patricia, was named after her great

aunt, Petra Stevens. Patricia is the anglicized version of Petra. Atanacia's grandmother, Petra Alcantar, had a father who was probably of Spanish descent; Alcantar(a) is an old Spanish surname. Her mother was a Pima Indian. According to family tradition, the name the Catholic Priest gave Petra Alcantar's mother, at her infant baptism, was either Maria Petra or Guadalupe. We really don't know. That is why no name is listed on the Pedigree Chart. The Catholics baptized thousands of Indians, and gave them all Catholic names, including Petra Alcantara's mother. Even though I have searched the records at Tubac, Tumacacori and Guevavi, (we have no records from any of the San Agustin Churches in Tucson), pictures 9 and 18, I wouldn't know her mother, even if I found her. Remember, most of our family history took place long before San Xavier was built. Our first Spanish ancestors arrived in 1720, and most of our very early family history took place at Guevavi (established 1691), Tumacacori (1691) and Tubac (1751); and that is where I have found many, many of our family records. In fact, more of our family history took place in these three locations than in Tucson and San Xavier. In these pictures, above, you see the original wall at Guevavi. The church shown in the picture, above, of Tumacacori, was the second church built on that site, it was built in 1801. Mom Stratton and I sat alone in that chapel for almost an hour and talked about our ancestors; a very special experience. The Tubac church seen above was built in 1751. Guevavi, Tumacacori and Tubac are the original homes of our early Spanish ancestors and they will always be very important to our family.

I have heard the family say, for over 40 years now, how proud Atanacia was of her Mexican heritage. To Atanacia, "Mexican" did not mean "someone from Mexico", like it does today. Before Atanacia, there was no Mexico, it was all New Spain. To her, "Mexican" meant someone who had both Spanish and Native American ancestors. And that is the definition that I use in this little history. Atanacia emphasized to Ruth and to my mother several times, that they had a wonderful Mexican heritage. She insisted that her children speak English at the dinner table so she could learn her husband's language, but she taught Ruth songs in Spanish.

On Atanacia's Pedigree Chart, attachment 6, there are probably other individuals besides Petra Alcantar, who were Native American. Most of the children born in Sonora had Indian mothers, since very few Spanish women came to Tucson. Father Ignacio Pfefferkorn, a German Jesuit Priest commented in 1760, "Besides the Governor of Sonora, the officers of the Spanish garrisons and a few merchants...there is hardly a true Spaniard in Sonora." The Spanish even had a name they used, castizos, to identify persons of predominantly Spanish ancestry, but with a quarter or less mixture of Indian blood. These castizos (mestizos) were granted all the privileges of the criollos, pureblooded Spaniards born in Sonora. Remember, when Sam arrived in Tucson a hundred years later, in 1858, and the Tucsonans had a big dance for the newcomers, he recorded that all of the resident locals were Mexican<sup>2</sup>; and Atanacia was there, at that dance. There were no more castizos, and certainly no more criollos.<sup>29</sup> One time I took the Tucson Telephone Directory and looked up the names Santa Cruz, Alcantar, Bojorquez, Romero, Perea, Elias, etc., and we have hundreds of cousins living in and around Tucson. Most of them are from the same Mexican ancestry that we are from. If their ancestors were natives of Tucson, their surname suggests that we probably share some of the same, common, Spanish ancestors. So, they can trace their family lines back to our Pedigree Chart, attachment 6, and then back to Spain, map 15.

There is absolutely no way to trace the ancestry of a Native American, because they had no written language with which to record family information. I was always told that our Native

American ancestors were primarily Pima Indian. Grandma Black told Carole Ann that we also have some Yaqui blood in us. That is not surprising, since all of the local tribes intermarried over the generations. Since I am a Scientist, I decided that the next best thing to do, would be to trace our Pima Indian ancestors through their tribe, as far back as I could. What I found was fascinating! In summary: the Pima Indians were descendants of the Hohokam<sup>28</sup>, attachment 19. The Hohokam built villages close to streams in order to farm the region's rich bottomlands. That means they were already living and farming at Tucson, Tubac and all of the places where our Spanish and Mexican ancestors later settled, attachment 18. The Hohokam lived in the Tucson area from 300 to 1500 A.D.<sup>30-33</sup> Remember, our first Spaniards came in the early 1700's, only 200 years later. There were over 3,000 Native Americans at Tucson in 1700. So, when our Spaniard ancestors married local Native Americans, they were usually marrying Hohokam Pima, Hohokam Papago or Hohokam Yaqui.



*Hohokam map, Hohokam pottery and game similar to the Maya, Mayan glyphs for cocoa (chocolate) and white atole.*

We know the Hohokam began to arrive in Tucson about 300 A.D. from Mesoamerica<sup>31</sup>, and there is evidence that some Mesoamerican groups may have continued to arrive as late as 750 A.D. They were Mayans. About 300 A.D., the late Archaic Period, corn from Central America is found in abundance in Tucson digs. Their pottery and Mesoamerican hieroglyphs (the Maya had a written language) also appear. Even the Mayan ball game appeared. This immediate appearance of a large and distinct culture, with Mesoamerican influence, has led to several scientific theories. One widely accepted theory is that "Hohokam immigrants arrived from some unknown Mesoamerican homeland region to sweep over the desert hunter/gatherers and set up colonial housekeeping in southern Arizona sometime in the second half of the first millennium. Some investigators argue that the Hohokam region became a Mesoamerican frontier outpost."<sup>31</sup> We probably have Mayan ancestry through Atanacia's Pima bloodline.

You must keep in mind, since we are talking about all of our ancestors, that when the Hohokam arrived in 300 A.D, there were indigenous people already living in Tucson. There was a culture of people who have been scientifically documented in the Tucson area since 7000 B.C. These people have been shown to have come across the Bering Strait from Asia, or across both oceans, to the Tucson area. These same, early, Asiatics also settled in Central America, and their descendants later came to Tucson as Hohokam. That is why many of our Hohokam Pima, Native American ancestors had remnants of Asiatic physical characteristics; notice Atanacia, Petra and Guadalupe in picture 25.



*18-Rabbitt of Copan.*

Because of my interest in Book of Mormon archaeology, I have been studying the Olmecs (Jaradites) and the Maya (Nephites and Lamanites) all of my adult life. For those family members who are not acquainted with the Book of Mormon, it is a religious history of the inhabitants of Mesoamerica from 600 B.C. to 421 A.D.<sup>34</sup> It all fit. The Epigraphers, Linguists, Archaeologists and Anthropologists were correct. Just before and after Cummorah, large groups of Maya left Central America and migrated both north and south as Hohokam. Our Pima line came, in part, from one or more of those Hohokam groups. Again, remember, I was studying large populations, not individuals. So, there is substantial scientific data supporting the premise that Atanacia's Pima Indian line linked directly to the Maya of Mesoamerica.<sup>35,36,46</sup> In my studies I was fascinated by Bird Jaguar of Yaxchilan and 18-Rabbitt of Copan, attached picture 20. Miracles attended our efforts to identify our Maya extended family.



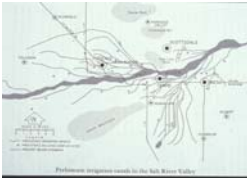
*Petra Alcantar ancestry chart through Book of Mormon and Bible.*

For those of you who are interested in Book of Mormon and Bible archaeology, I have included a brief sketch, following the Native American populations, from the Mulekites at Zarahemla to Judah to Adam and Eve; from Lehi to Manassah to Adam and Eve; and from Ishmael to Ephriam to Adam and Eve, see Ancestors of Petra Alcantar, attachment 21. Based upon population dynamics, the ancestry of Petra Alcantar leads back through 3 of the 12 Tribes of Israel. That is remarkable.

The interested reader is referred to three, excellent, scientific books on the Maya. Michael D. Coe. *Breaking the Maya Code*.<sup>35</sup> Linda Schele & David Freidel. *A Forest of Kings: The Untold Story of the Ancient Maya*.<sup>36</sup> Linda Schele & Peter Mathews. *The Code of Kings: The Language of Seven Sacred Maya Temples and Tombs*.<sup>46</sup>

For those of you who might visit the Tucson area, there are 3, good, Hohokam archaeological digs that you may wish to go and see near Tucson. *The Saguaro National Park* is along the Old Spanish Trail. *The Catalina State Park* was settled by the Hohokam about 500 A.D. and at the Romero Ruin, there is one of the largest of all the Hohokam villages in the Tucson Basin. It was occupied for about a thousand years. It is 10 miles south of Tucson. *The Sabino Canyon Recreation Area* is only 12 miles from downtown Tucson and they have shuttles that will take you on a riding tour. Information on all of these can be found on the web at [www.desertusa.com](http://www.desertusa.com).





*Hohokam irrigation system in Phoenix.*

While I am on this topic, many family members have asked me about the large, very ancient, Hohokam, irrigation system at Phoenix. Were our ancestors involved with that? Probably not. About 750 A.D. the Hohokam established small villages in the vicinity of the confluence of the Gila and the Salt Rivers, near modern Phoenix. Our Hohokam were located on the flood plains of the Santa Cruz River, near Tucson and Tubac, picture 18. Although they traded with each other, they appear to have been two, distinct, Hohokam populations.<sup>30,31</sup> When I flew out of Phoenix yesterday (10/23/02) I only saw 3 Hohokam irrigation ditches and one cistern. Most of them have now been lost to housing or agriculture. Forty-five years ago I easily counted 8 or 9 ditches from the air.

## II. Ancestry of Samuel Hughes



*Sam at middle age.*

### **“MY ANCESTRY GOES BACK TO THE ANCIENT BRITONS”**

Sam frequently told his children and grandchildren that we should be proud of our Celtic heritage. He often told the story about how, when they settled the family estate in Wales, that they couldn't find him, so he didn't get any of the settlement. And, he told family, “our ancestry goes back to the ancient Britons.”<sup>2</sup>

Sam said that the Hughes estate in Wales was “small”. But when the Edwards estate, Sam's maternal side, was settled in Clyde and Castell, Wales, Sam did lose some money. Having resided in Wales for a year and a half, and having lived in the very proximity of Castell and Clyde, I can vouch that the family land was quite valuable. From my research, an honest estimate is that Sam lost about \$3,800. At the turn of the century, that was a lot of money. He shrugged it off with “But we were all of the same blood, and I could get along without it.”<sup>2</sup> Sam probably could have claimed part or most of that money, even though he found out about it a few years late, except for the fact that he lived in a part of the country without a sophisticated legal system. If he lived in Kansas with his brother and sister, he undoubtedly would have sought legal assistance. He couldn't fight a legal battle in Wales from Tucson. Sam, the realist he always was, understood that it wasn't worth the fight, since he had no one to help him fight the legal battle.



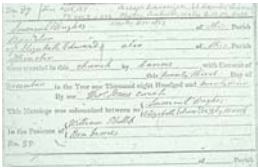
*Very early maps of Wales and Celtic Cross.*

As a die-hard Genealogist, I found his statement “our ancestry goes back to the ancient Britons” to be most intriguing. I always assumed that it would be the Hughes line that was Celtic, and I spent many, frustrating, disappointing years trying to find that information.

One day when I was in High School, Aunt Sis and Aunt Liz had come over for dinner and they were “spatting” about family topics. They loved each other very dearly as sisters, and sometimes they kindly argued over family topics just to make the discussion interesting. On this occasion, I remember, I was in the front room going through the front bedroom into the TV room when Aunt Liz, in a contesting voice, said to Aunt Sis, “My name is special, I got the *important* family name.” I never understood why she would say that, since Aunt Sis was named after Atanacia, probably the most highly revered matriarch in our family. And Aunt Sis never challenged her on the claim. Years later it dawned on me what she meant. Aunt Liz’s name was “Elizabeth Edwards” Treat. The only way her name could be uniquely special was if there was some very great significance to the “Elizabeth Edwards” name. On my next trip to the genealogy library in Salt Lake City, I looked for the Edwards lineages in Wales, and sure enough, there it was! Sam’s family had indeed traced their lineage, through English privilege and Welsh estate holdings, back to the ancient Celts. It was through his mother’s line, she was “Elizabeth Edwards”.

The Celts, or Kelts, were an ancient people who inhabited a very large area of western and central Europe. They considered themselves of one race and one language. This original Celtic language was very similar to the Welsh language I learned on my Mission in Wales. The Celts area of habitation included Wales, the Highlands of Scotland and parts of Ireland and France. In 600 B.C. they appeared in Wales and they were well entrenched throughout the British Isles by 400 B.C. They were not a warrior race, but moved into Wales with such large numbers that they soon overwhelmed the indigent residents. In 58 B.C. the Romans, under Julius Caesar, tried to conquer all of Britain, but were unsuccessful. In 43 A.D. the Romans conquered Wales, but there were so many Welsh Celtic rebels who refused to be submissive to another government, that they soon abandoned it. After a war with the Picts in 364 A.D. and the Saxons shortly thereafter, by 446 A.D. Celtic Wales ceased to exist as a political and military entity, although their descendants live there today. The Celts had their own church, which challenged the other religions of the time.<sup>37-41</sup> They had the famous Celtic Cross,<sup>45</sup> attached picture 22, which was a cross with a large circle around it and the figures of famous Celtic men on its surfaces. The map on attachment 23 shows Celtic Wales a few generations after 500 A.D. identifying where Castell (St. Brides) and Clyde (Clydey, Cludey or Cledey) were located. I have also circled other manors and castles that belonged to the Edwardes clan. I have identified, by name, at least this many more, but I could only find a few, because there aren’t that many maps that go back to before 500 A.D. There were a lot of Edwardes in Wales during Celtic times. The map on attachment 22, drawn about 1000 A.D., shows our ancestral, Edwardes, and now also Hughes, Celtic homes, 5 centuries later.

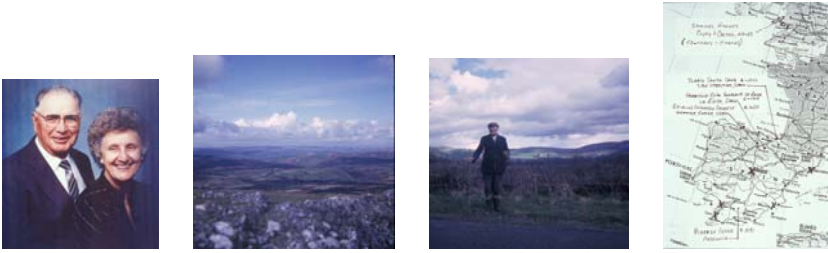
One of the most ancient Celts, Gruffydd, had two sons, Rhiwallon and his half-brother, Bleddyn, who were installed by Harold as under-kings. Harold was coronated King in 1035 A.D.,<sup>39</sup> so our written, Celtic family history goes back to at least that date. Rhiwallon had a son, Cynwric, who had a descendant, "Edward" ap John, of Chirkland. From Edward ap John came our "Edwardes" families of Wales. The son of Edward ap John was known as Thomas Edwardes; and thus the surname "Edwards" began. "From them came some of the best-known Pembrokeshire (Welsh) families, the Edwardes of St. Bride's and their kinsmen of the elder or Sealyham branch."<sup>42</sup> This is our Celtic line; back, perhaps, two millennia from us today. That is why Maggie Hughes Treat, the daughter of Sam and Atanacia, named my Aunt Liz, "Elizabeth Edwards" Treat. After Sam's mother, "Elizabeth Edwards", which chroniclers have long established back to the very ancient Celts. Aunt Liz was correct, her name is special, and she "got the *important* family name".



*Original Parish record of marriage of Samuel Hughes and Elizabeth Edwards in Clyde, Wales.*

St. Brides (now Castell Parish) is only a few miles from where the town of Clyde, was later founded by the Edwardes, attachment 22. I have a copy of the original church record showing Elizabeth Edwards, born (1803) and married (23 Dec 1824) to Samuel Hughes in the Clyde Parish Church (the parents of our Sam Hughes). I have been to Clyde twice since my Mission. It is still a small Welsh town, population of only a few hundred, where most of the inhabitants speak more fluent Welsh than they do English. I had to drive over two Welsh mountains in the snow, on one occasion, to get to it. Their cold, very white skin, showed the bright red blood vessels in their chubby cheeks, as they greeted me with warm smiles and frosty hands. The Celts were and are, Welsh highlanders. Clyde is located along the bottom of a beautiful, steep vale....the home of my ancestors for at least a millennium!!

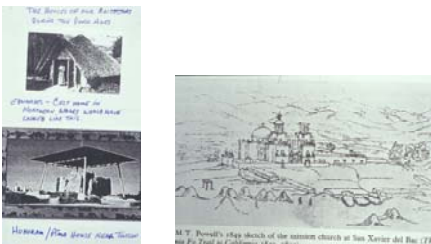
I can't leave this topic without giving you some of the flavor of the Welsh culture. Sam would have gotten a chuckle out of hearing this; he was well known for his Welsh sense of humor. You can't scare a Hughes! The Hughes/Edwards house called Llwyn Bedw, is today an attractive well-maintained home built in the 1700's out of rock. I quote, "Llwyn Bedw was occupied by several owners, but their stay was short. Possibly their stay was influenced by the disturbing apparition that haunted the house...The ghost, said to be that of a lady who had been drowned at Glan-pwll-du just below the plas. In the evening, the sound of a rapidly driven coach could be heard from the house, then it stopped at the entrance, followed by a ringing of the house bells, and residents could hear the swishing of the ghost's skirts as she darted from room to room. One bedroom was never used, as those who had slept there claimed that 'something' disturbed their repose. As a result the occupiers found great difficulty in recruiting house-servants from the district where tales of the 'Lady of Llwyn Bbedw' were well known. Mr. Peter Gwynne Hughes lived there for many years, his sleeping hours seemingly undisturbed."<sup>42</sup>



*Cliff and Pat Stratton, pictures I*

*took in Wales, map showing where Chuck and I served in Spain and Wales on our Missions.* My father's family, Cliff and Pat Stratton, are all members of the Church of Jesus Christ of Latter Day Saints; Mormons. I was ordained a Bishop on 13 Oct 1974 by Elder Theodore M. Burton; to my knowledge, the only one, of all of Sam and Atanacia's descendants. My father was also a Bishop. My brother, Chuck, and I have had the privilege of serving Missions for our church. Chuck was called to serve in Spain and I was called to serve in Wales. At the time, many years ago, we knew that we descended from Spanish and Welsh ancestry through Atanacia Santa Cruz and Sam Hughes, but we didn't know any of the details about our relationships to the old world. I have just told you about our Sam Hughes, Celtic ancestry in Wales. Note on the map, attachment 15, that I have put X-marks on the areas where I served in Wales, from 1964-1966. Some areas are in and around Clyde and Castell. Likewise, Chuck, unknowingly, served in and around the areas where Atanacia's Spanish ancestors lived; the X-marks in Spain. Chuck and I served in the same areas where our ancestors lived more than 200 years ago. There is a living Prophet who knows the will of kind heaven on both sides of the veil. It appears that the greatest work that Chuck and I have to do, will be after our turn on earth is over.

(The interested family member is referred to three excellent books on the Edwardes: Rev. James Phillips, *The History of Pembrokeshire*<sup>47</sup>; Major Francis Jones, *Late Wales Herald Extraordinary, Historic Houses of Pembrokeshire and their Families*<sup>42</sup>; and Brian John, *Pembrokeshire*<sup>43</sup>.)



*Celtic and Hohokam houses, hogons at San Xavier.*

Just for family interest, I have included a picture page, attachment 20, showing the type of home that Sam's Celtic ancestors lived in, in Wales, and a Hohokam house, similar to the ones that Atanacia's ancestors lived in, in Tucson. Notice in the other picture that our Native American ancestors who were indigent to the Tucson before the Hohokam arrived, lived in hogons. These were the houses of our ancestors during the Dark and Middle Ages, on two different continents.

### **III. Life History of Samuel Hughes & Atanacia Santa Cruz**



*Sam and Atanacia pregnant with Maggie.*

Now that we have an appreciation of where Sam and Atanacia came from, their diverse cultural roots and heritage, we are ready to consider the lives and contributions of these two, unique individuals. Because I have access to so many articles, letters, memorabilia, etc., I have chosen to directly quote from original sources as much as possible (the Scientist in me is showing!). That way, Sam and Atanacia are actually telling their own life histories, either in first person, or through a newspaper reporter.

### ***Sam's Early Life***



*Sam.*

Sam was born in Pembrokeshire, Wales <sup>1</sup>, on 10 April 1829; documentation on Family Group Record, attachment 14. "He immigrated to Pennsylvania with his father in early manhood. Sailors had come to the Hughes estate in Pembrokeshire, Wales, where Hughes was born in 1829, showing corn raised in the United States. It was good corn; his father, Sam Hughes, was a good farmer and knew. The family had lived on the estate a long time. They traced their ancestry back to the ancient Britons."<sup>2</sup>

Family tradition holds that Sam's father was a Welsh miner during much of his life, and that is why he stayed in Pennsylvania. "The elder Hughes had a large family and thought that he could do better in the still-new country, so they came across in the sailing vessel, the 'North Star,' landing in Philadelphia. The voyage occupied sixty days. They settled on the Schuylkill River near Manayunk, Pa., and were engaged in dairying for two years. It was in 1837 that they emigrated. His father lived to be 70 years of age..."<sup>2</sup> "The family retained its interest in the estate and years later the heirs started a search for Sam. They heard that he was killed by Indians in the Rogue River war and settled up the affairs. He was to inherit 2,000 pounds. 'But we were all of the same blood' said Mr. Hughes, 'and I could get along without it.'" <sup>2</sup>

Sam arrived in Philadelphia, Pa, in 1837. He received his first schooling in 1841, in a country school out of Allegheny, Pa. Because of his inability to speak English, he was imposed upon by students and declared, "If that was what procuring education meant, he would have none of it. He left school at the close of the third day and from that time until the present he has never been inside a school house to study."<sup>1</sup>

About 1840, Sam's father either died or became ill with coal miner's lung and was put in a sanitarium. His mother was deceased. We find 3 of their smallest children in an orphanage. Sam struck out for the west in 1840 (at age 11) when he and his brother, Will, worked in a cotton factory at Allegheny City. "They secured employment in the spinning department of Blackstock's cotton factory, where he received \$1.25 and William seventy-five cents per week, while their combined expenditures amounted to \$1.75 for board and ten cents for washing per week. It was thus amid trying difficulties that Mr. Hughes started out upon his business career....He entered the department of the factory devoted to blacksmithing, where he soon familiarized himself with the details of that trade."<sup>15</sup> "He thanked the laziness of his bosses as they let him do their work and thus learn the tool-makers trade."<sup>8</sup> "During his early connection with the factory he had one sad experience. A belt had been cut and he was accused of doing it and accordingly dismissed, but a girl in an adjoining factory knowing that he was falsely accused acknowledged that several girls in her establishment had cut it for mischief, this exonerating the lad. An offer of \$40 reward had been made to any one who would bring forward the culprit, but she refused the reward. Many years after this, In 1880, while visiting the old place, Mr. Hughes found this woman in destitute circumstances, and paid her the \$40 with interest, which then amounted to \$460, so that virtue at length had its reward."<sup>15</sup> "But then came a strike and the factory shut down. He found work in a bakery. After the strike, he returned to the factory for some time."<sup>15</sup> "From tool making, he turned his hand to making pastry and confectionery. He had little time for book learning and he was not interested in it anyway. He was more interested in the world at first hand."<sup>12</sup>

"When a mere boy, he engaged in driving a canal boat from Pittsburgh to Philadelphia, for which services he received the munificent salary of 75 cents per week. It was the canal boat 'Lawrence'. Later, he accepted a position on a boat plying between Pittsburgh and New Orleans. During one of the trips Henry Clay was a passenger and he gave Mr. Hughes much good advice and kindly suggestions, which he has never forgotten."<sup>1</sup> On another of his trips, "while returning from New Orleans to Cincinnati, cholera carried off forty-seven of the deck passengers."<sup>15</sup>

"...he was ready to make the great adventure in the west in 1850 when the steamer California sailed from Wellsville, Ohio for St. Joseph, MO., carrying a full load of pioneers."<sup>7</sup> "In 1850 occurred the turning point in the life of Mr. Hughes. At that time he joined a party of immigrants who were going across country to St. Joseph, MO., and later crossed the plains to California.<sup>2</sup> "Finding that there were too many wagons to travel together, the party was divided into three sections. It so happened that there were not enough horses in the section to which he was assigned so he had to walk. The train went by the Kit Carson route."<sup>2</sup> At one point believing they could make better time, they decided on another route. "Losing their way they had to return to the original route and thus wasted ten days following the Humboldt route"<sup>15</sup>

"Mr. Hughes' reputation ran ahead of him. Before they reached Hangtown, Cal., (now Placerville), the proprietor of the hotel, a man named Johnson, came out to meet him and offered him a job. Good Mississippi cooking was evidently hard to get."<sup>2</sup> "I will give you half an ounce of gold a day," offered the hotel man. 'And how much is that worth?' asked Hughes. 'Eight dollars,' replied Johnson. This was a dizzy rise for the cabin boy who had been making \$15 a month."<sup>1</sup> "The camp was on the road to the diggings. Johnson kept a store as well as a hotel. The emigrants came in half-starved from their long trip across the plains and the Sierra Nevadas. It is easy to see that the cook was the most important professional man in

camp.”<sup>2</sup> “Besides his wages of half an ounce Mr. Hughes made extra profits by making pies and gingerbread. The price of a pie was one dollar and a section of gingerbread a foot square an inch and a half thick, retailed for four dollars. Hughes made jams and jellies also. Fruit was abundant.”<sup>2</sup> “He had intended returning to Pennsylvania, but opportunity led to opportunity. He soon ‘had a spoon in every soup’.”<sup>2</sup> “...Mr. Hughes went into the hotel business, and in supplying the demands of the numerous immigrants who were going to California at that time, he was most successful, saving in a few months, \$3,000.”<sup>1</sup>

“While many of the miners were troubled by Indian depredations, Mr. Hughes experienced none, his treatment of them being kind and fair, and he was held in high esteem by them, often acting as mediator between the white and red men.”<sup>15</sup>

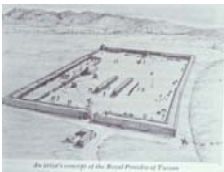
“Later he went to Sacramento, Cal., trusting a friend to bring him his hard-earned money, which he had buried in the sand. This was perhaps one of the bitterest experiences of Mr. Hughes’ whole life, for the friend gambled the money away, leaving him with nothing except a harsh lesson in the uncertainty of human nature, where money is concerned, and the falsity of a friend. However, of a cheerful and sanguine temperament, Mr. Hughes took the little of his savings, which he had brought with him, and invested in another hotel. This venture fortunately was successful and he was soon interested in two or three of the leading hotels of California.”<sup>1</sup> “From Hangtown he went to Sacramento, still as a cook, and there heard of packers talking about new diggings to the north. They had pack animals, thirty-five mules, and Hughes had money, so they pooled their resources. A stock of merchandise was bought and they set out for the new diggings, where they sold it.”<sup>2</sup> “Sam Hughes was among the leaders to reach Scott’s river and Klamath, one of the first at Yreka and Jack’s Mill. He kept the ‘Mountain House’ at Yreka for the stage line.”<sup>2</sup>

“In 1852 he was in Oregon, at Foots diggings on Cow Creek...They passed up the Rogue River and discovered the Big Bar. Capt. James, who by the way was a woman, Tom Bartlet and three others whose names he does not now recall were of the party. Shortly after reaching the place, the Rogue River Indians became ugly and threatened war. The cause leading thereto was the refusal of an Indian agent named Abrosio to trade two of his children for two of an Indian chief named Sam, who threatened war unless a swap was made. While the controversy was afoot a party of miners arrived under command of Sefure Field, from scratch valley. On the appearance of these men, a council of war was called and seventeen Indians killed. One white man was shot through the hand next day. General Joe Lane, of Oregon, then came up and took command. On learning this, the Indians announced their readiness to treat for peace and an agreement of that character was soon made. Shortly afterwards he returned to Yreka, California, with Novell, Garland and Others.”<sup>5</sup>

“Early in the spring of 1853 news came from Rogue river that the Indians had again broken out. In company with twenty others, I went to the scene of conflict and remained to the end. It cost the government about \$2,000,000. In the same year Chief John, a noted Klamath, also went on the war path. It was in this campaign I first met General Crook...bout this time the Modoc Indians took a turn at the hatchet and murdered everybody who crossed the Siskiyou Mountains and I joined a party organized to punish them. In 1855 I bought the Mountain house at Yreka, but later the same year, because of failing health, I sold it to William Rockfellow, who, by the way was an uncle of Olive Oatman, whose tragic death is familiar to all early Arizonans (see later section), and went to San Francisco. At the latter place I was advised to try a warmer and dryer climate and as Arizona was then receiving some attention,

I started in this direction January 1<sup>st</sup>, 1858, in company with Hugh Slicer, Sammy Tibles, Oscar Henkle and Robert Greyhouse. We arrived in Tucson March 10<sup>th</sup> (12<sup>th</sup>) following.”<sup>5</sup>

“It was an accident that gave the next turn to his fortunes. In the winter, while hunting in the woods, he strained his chest by lifting the carcass of a deer on to his horse. He had slung a rope over the limb of a tree and led the horse beneath. Something slipped and he was badly hurt.”<sup>2</sup> “When he got back to Yreka, the doctors told him that he would probably die and that he had better seek a warmer climate..”<sup>2</sup> Six decades later, Sam quietly related to a Newspaper Reporter, his health situation at this time in his life. “In the late stages of tuberculosis, so weak that he could scarcely cling to his saddle, Mr. Hughes started in 1857 from Yreka, Cal., with a party headed for the dry Arizona desert and Tucson. The trip was hard enough for one physically robust. For a disease-racked body it was the utmost hardship. At Yuma it appeared that Mr. Hughes could go no farther. His lease on life had apparently nearly expired, with no hope for renewal. After a few days’ rest the sick man determined to reach his destination and started again with the party. At Maricopa Wells, he was seized with such a severe hemorrhage and so greatly weakened thereby that he was left behind with a few men of the party to ‘care’ for him. They were really left behind to bury him. By an exertion of will power, however, coupled with some latent physical stamina, he rallied again, and was able, by infinitely slow degrees, to reach Tucson on March 12, 1858.”<sup>6</sup>



*The walled fort, Tucson Presidio, at the time of Atanacia’s birth, and drawing of Tucson at the time of a mature Sam and Atanacia.*

“Sam Hughes prided himself on being Tucson’s first booster....(the town was on the west side of the river, and the garrison on the east side.)...The town of which he speaks was little more than a village. All of its inhabitants were Mexicans. The garrison occupied the presidio, or walled enclosure.”<sup>2</sup> “The wall commenced at the corner of Main and Washington streets where the home of Knox Corbett stands, and ran to Church, from Church to Pennington and from there to Main. It was twelve feet high and had only one entrance, which was on the south side.. There was always a sentry at the gate and when night came, everybody went inside.”<sup>2</sup> “Outside of the walls there was a village of Pimas and one of Apaches, about fifty families of each. Church: Yes, there was a church across the river in the village, and there was an industrial school built and maintained by the Franciscans.”<sup>2</sup> “There were a few houses on Pearl and Alameda streets. The garrison numbered eleven companies.”<sup>2</sup> “There was only one well inside the walls, but Americans who came later dug several good wells.”<sup>2</sup>

A month later, April, 1858, Sam’s health had improved decidedly. Why did he stay in Tucson? In his own words: “In April came a report of gold discoveries in the Canyon del Oro, and with others I prospected the country pretty thoroughly, but not finding much of value my partners concluded to push ahead and arranged with me to meet them in San Antonio, Texas. This I had planned to do, but in a new country one report follows another and causes more or less detention. The hidden mine, in the Tucson mountains, was much talked of at the time, and nearly every able bodied man in the country, more or less, took his turn at looking for it. Then came stories of rich discoveries in the Plancha de las Platas, Balas de Cobre, Huachuca mountains and elsewhere and I decided to go no further but reside here permanently.”<sup>5</sup> “As the territory south of the Gila river had come into possession of the United States only four



years before when the Gadsden purchase was approved in 1854 (attachment 10), and as a territory of Arizona was not organized until December 29, 1863, it may be realized that Mr. Hughes had gotten in on the ground floor.”<sup>2</sup>

Sam then had another bout with TB. “Mr. Hughes had another hemorrhage and he was so greatly weakened thereby that for many months he was in imminent danger of death. Then came the final rally and he commenced to get well. As soon as his strength permitted he opened a butcher shop. In the following years he engaged in a variety of business ventures and in time became known as the wealthiest man in Tucson.”<sup>6</sup> Six decades later...”he will continue to be an example of what Tucson’s climate, aided by determination, can do in restoring health.”<sup>6</sup> Sam always told family that he was absolutely convinced that the single most important thing that lengthened his life, was that he always slept outside and the fresh, dry, Tucson air healed his lungs.

Sam was the founder of the Republican Party in Tucson and Mr. Oury of the Democratic Party. “Bill Oury, One of those fiery Virginians, told Sam at the time of the (Civil) war that he would have to get out of town, or else they would shoot him. ‘I was here before you were,’ Sam replied, ‘and I won’t go.’”<sup>2</sup> “Not being a ‘Secesh,’ when the Texas Confederates seized Tucson, he had gone discreetly to California. Before going, he signed over all of his property to his partners, under agreement that they were to return it to him when he came back, and they sold it and reinvested the money. His interests were thus well protected. Hiram Stevens, later a delegate to congress for four years, was one of these partners for twenty one years, and A. Lazard, who came from Kansas, a partner for eighteen years.”<sup>2</sup> “While he was in San Bernardino and Los Angeles, he was making his expenses in his usual indefatigable and shrewd way. He still had his butchering tools when the war was over and upon returning to Tucson he secured the army contract. In three days he was again at work at his old trade of butchering.”<sup>2</sup>

Now, I would like to give you a flavor of our ancestor, Sam Hughes, in his own words. He had been captured by Mexican troops, when he was in Mexico getting cattle and goods for his store in Tucson: “1866 H. S. Stevens and I had the contract to furnish Beef & Corn to government Troops at Callabasa. We had to get all our supley from Sonora Mex to fill our Contract. Maxmilian was treying to be a big cheaf of Mex at that time. Meskara & his Staf had tack up quarters on this sid of line & I had to pass thar Camp in goin & coming from Sonorie. He gave me pass to go & com when I please. Alonge in August all Peskaro forsises was drivin alonge the Line & maxmilion follow them. In Sep I met cattcheve Morales the Comando all the Mex forses at Magdelana. I was on my way to Recvid 750 head of Cattil from Don Jeses Estray at Kabarby. Also 100 cargo of Flour of John Dindgo & 75 cargo of Been & corn at Cheno Arviso. I recvid all of Kar barley & started on our Road Camp that night at Varaceto. Next Morning I start for Sant Annia. Got thare in time to Brakfast. Fed my Horses & started for Magalano. Not gon far & I med the advance Gard of the inperlist Solgus. Thay stop me & had sume parley. They finley tuck my Gun & Pystal & they told me to confes as I be shot a half oure. By this time the maine forse cam up and hevly set man dark compelect ask me what I was dong & that I must be a Spey...& that I be shot as a Spey. I ask him whom was in command. He sed he was. I then ask his name. He sed Col Salvdore, comandin the inteare fors in Stat of Sonore. I then Draw paper from my pockt & telling the Cornel that I was a agent of U.S. Governmt afte supply & I held him Responcebel fore all Damage done me an thos that work fore me. So he let me pass on.”<sup>3</sup>

Another, later, entry in Sam's diary tells about his run-in with an American commander: "He then told me if I wanted to go to Tucson I could get there by Helping to Drive Government cattle. I ask him how much he pad. He Sed it mad no difrance about the Pay. I told him I would see about it. He then Sed I had better do it if I Want to get to Tucson.....That night 19 (June) Mr Hodge & me made our bed Clos by Gen Tent. I was telling Hodge that those indins would get a way with those horses...I told him that in the Spring of '59 the indins were so bad we had to Stop work. They Stold all of our stock & we had to get home a foot. He Sed you are mistaken. All these indins are Good & Docile. There was 1500 of them & they behave better than the same number of white men...I then told him that I never Gambel but that I would Bet him a Par of good Boots that those good indins would get over one third of horses inside of 15 days...12 oclock I got up and was mack a cup of coffee to go on Gard....I ask them (the returning guards) to Tack Sum coffee. They told me the indins had Stamped all the cavalry horses and got away with over half of them....The Sargen Sed that at Sun Down all the horses was tied up to line and the Sentry was walking on each side of Horses and the first thing they know was all the horses was untied and three indin jumped on the horses Back and gave a hoop and away went horses and indins."<sup>3</sup> Both his spelling and penmanship improved over the years.

### ***Atanacia's Early Life***

"Born in Tucson; married to a man who had the welfare of the Territory at heart and who shared with his wife his hopes and his ambitions; being of a keen mind herself; and being granted a long span of years, Mrs. Hughes saw frontier Arizona develop into a modern state and had no small part in that development."<sup>22</sup>

"Her reminiscences, which she dictated in 1926, throw much light on her active life: 'I was born right here in Tucson and have lived here all of my life. My father was John Santa Cruz. Our family home was right across from the present location of the Tucson Woman's Club and faced toward the east. The street was then called Pearl Street; it ran into Pennington street (see map attachment 11) but not through it and ended on a line that runs almost directly back of Steinfelds Store. I was only ten months old when my father died with cholera; and when I was eight years old I lost my mother. The rest of the time, up until I was married, I made my home with my sister, Mrs. Hiram Stevens. I was married to Mr. Hughes in 1862...'"<sup>22</sup>



*The Juan Santa Cruz home, Atanacia's birthplace and home of Guadalupe.*

Atanacia was born on 14 Aug 1850, see documentation on Family Group Record, attachment 14. She was born in the home of her grandfather, Juan Santa Cruz, which is identified on picture 11. After Juan Santa Cruz died, it became the residence of her Aunt Guadalupe and then the Overland Stage Station.<sup>51</sup> "She was...raised in the Tucson Presidio. The gate was constructed of heavy mesquite timber. At night, and always in times of danger, it was closed and fastened with great iron bars. It was provided with a massive iron lock, also....The fort overlooked the Camino Real (now Main Street, attachment 11), in Spanish times, the last lap of the Kings Highway from the City of Mexico."<sup>23</sup>

In Atanacia's youth, Tucson was a Presidio or military garrison, inhabitants were about 300 souls. Without the garrison, the place could not have been sustained. "At the time the valley

of the Santa Cruz was very rich. There was then no ugly river bed, but a large part of the land directly to the west and south was highly cultivated. The water level was several feet higher than it is today...The bottom lands adjacent to the town were a mile wide and well watered by irrigating ditches. The courses of these rivulets, or acequias, were marked by rows of willows and cottonwood, and the whole landscape was very agreeable to the eye. Grain, beans, peas, chile, squash, pumpkins and watermelon were produced in large quantities when the Apaches could be kept away; and as to fruit, there were quinces, pears, peaches, currants, apricots and pomegranates.”<sup>23</sup>

“The little girl often walked about in the old adobe city, and played with her friends within the walls; and she remembered well how life went on there. The gate was usually kept open. Above the gate there was a small platform where a sentinel was always on duty. A little to the east was the Comandante’s house, and in front of it was a cannon - the only one Atanacia remembered seeing. Early in the morning and at sunset, to the music of drums and bugles, she would often see the ragged Mexican soldiers marching up and down in front of the comandante’s house.”<sup>23</sup>

“During her childhood Atanacia had little chance for schooling. The sisters of St. Joseph did not come until many years later. Priests visited Tucson only once or twice a year; there were no public schools until after she was a grown woman. She was a busy child, and, even when small, sewed more than she played.”<sup>23</sup> In later years she would become famous for her beautiful quilts,<sup>18</sup> some of which are seen in the collection of the Arizona Historical Society.

“Did the girls then have pretty clothes?’ I asked her...She answered simply, ‘Not very, but we thought they were.’ ‘And what games did you play?’ ‘Then we didn’t play so much as they do now. I was very much for sewing. I don’t remember just when I made my first garment. I did a lot of experimental work first, so that when I made a dress it would fit. It did, and I was so proud I went down to my aunt’s home to show her the first garment I ever made.’ She did play, too – with dolls, ‘Hide and Seek,’ and ‘Ring-around-the-Rosy.’ There were Punch and Judy shows..and tumblers and ropewalkers came from Sonora to entertain them. And, ...when she was about 12, she went to dances. They were held in some store-room, and people went only upon invitation. The instruments used then were the fiddle, the drum, and the big rawhide kettledrum. The time was always beaten on the drums”<sup>23</sup>

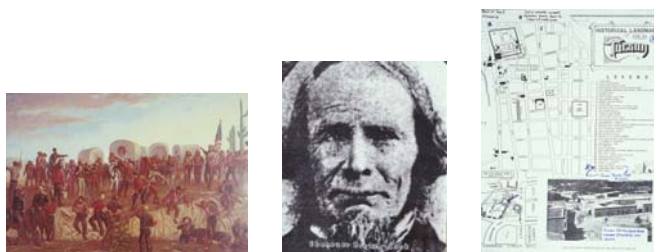
“...some girls even learned to play on the harp. Young and old sometimes had picnics and moon-light dances in the patios. Atanacia liked to join in the celebration of Corpus Christi Day. This was a very solemn time and great preparations were made for it. There was a procession in which many took part. The young girls, dressed in white, marched through the streets decorated with green boughs, and under arches and arbors made of gauze and bright flowers.”<sup>23</sup> Travelers slept in the ‘Tucson bed’. They said a traveler made it by lying on his stomach and covering that with his back.<sup>23</sup>

“The people usually had plenty of food; for there were wild cattle roaming on the mesas and in the river bottoms, and game abounded, even wild turkey being shot sometimes. Such goods as the settlers could not supply for themselves were brought in from Sonora by pack train and paid for in silver.”<sup>23</sup>

“March 10, 1856, when she was about six years old, Atanacia stood in her own doorway, across from the great city gate and saw twenty-six ragged Mexican soldiers march out and

proceed southward along the Camino Real, and at the same time observed with fascinated eyes, four troops of United States Dragoons in bright uniforms and mounted on fine horses, ride in to take their place ... That was the real beginning of American life in Tucson... when she was a girl of nearly twelve, on a May morning in 1862, she watched the arrival of the Union soldiers in Tucson carrying the Stars and Stripes; and at the same time, she saw the departure of the company of irregular Confederate troops commanded by Captain Hunter... The blue-coats spread out on the hillside to the west of town, while the soldiers in gray marched off to the southward..."<sup>23</sup>

"It was a great day for Atanacia and for 'the Old Pueblo' when the first Overland Stage from San Antonio to San Diego came swinging in, in the summer of 1857. The occasion was as exciting for grownups as it was for boys and girls. Now citizens of Tucson were no longer cut off from the outside world. This stage made only two trips a month; but every time it arrived the sleepy town woke up, and everyone rushed off to the plaza to see the dashing horses come swinging up before the gate, and to gaze at the strange faces of the passengers when they got out to walk about and stretch their cramped legs."<sup>23</sup>



*Mormon Battalion, Ebenezer Brown and map showing where they raised the first American Flag in Tucson.*

On Sunday, 16 Dec 1864, Atanacia again watched the abandonment of the military garrison at the Presidio of Tucson as it was replaced by another armed force. The Mormon Battalion, picture 10, under the command of Lt. Col. George Cooke, "demanded a surrender of arms as a guarantee that Tucson's inhabitants would not 'bear arms against the United States'". Mexican Commander Comaduran declined to surrender his arms. The situation was growing tense; the Mormons had been ordered to load their muskets and Cooke was determined to avoid that detour of a hundred miles around Tucson. Furthermore, his troops needed food. A detail of twelve Mexican soldiers arrived at the camp east of Tucson... the Mexicans were retreating, taking with them, two brass cannons and most of the population of Tucson."<sup>44</sup> Atanacia and her extended family all stayed. The young, 14 year old woman, now married, stood at the wall and watched the military exchange take place. Sam was delighted. The Battalion raised the first American Flag to be flown at Tucson, #18 on picture 11. More information and pictures are available at the Mormon Battalion Museum in Tucson. Little did they know that in that Battalion was a man who would become related to them by marriage. Ebenezer Brown was a member of the Mormon Battalion, a cook. He became the second great grandfather of my father, Clifford Stratton Sr., just as Sam and Atanacia became the great grandparents of my mother, Patricia Frances Black Stratton. They are my direct ancestors.

### ***Courtship and Marriage***

"The romance of Atanacia Santa Cruz and Samuel Hughes was an interesting one. Mr. Hughes, who had mined and cooked and fought Indians in Oregon and California, came to Tucson in 1858. He was 29 and he very soon met and fell in love with the dainty little dark-

eyed girl of eight, but he bided his time and saw her grow to girlhood before asking for her hand.”<sup>22</sup> Atanacia was married when she was 11 years and 9 months old. Sam did not think it unusual for her to marry him at such a young age since, as we have already seen, he was completely on his own at age 11.

The wedding: “If a group of Tucsonans had been on their way to the desert for an early morning breakfast on May 27 in 1862 they might have passed a dapper looking young man sitting in a new spring wagon with a white top pulled by a span of sleek, brown horses. Snuggled close beside him was a pretty young girl” who was almost 12 years old, “with sparkling black eyes, black hair and deep red cheeks. They would have seen two other couples seated in the two rear seats and noted that the conveyance with its merry occupants was headed south on the Mission Road. The young couple in the front seat were Atanacia Santa Cruz and Samuel Hughes, on their way to the San Xavier Mission to be married.”<sup>22</sup> “We went out early in the morning, leaving here at six o’clock...it was Wednesday and we had to go to San Xavier for the wedding because the priest only came in town on Saturday, when he held services. So, he asked us to come out there and we did...We went out in a spring wagon; it was a real nice one; it was new and had a white top. I had a good many friends at San Xavier and they all came to the church to see us get married. One of them was named Ararat and had a fine home out there, where we had lunch there. Then we came back to Tucson late in the afternoon and had the wedding dinner in the Stevens home, which was my home, too...Lots of friends came to see us and we had a jolly evening.”<sup>22</sup>

“My wedding dress? It was black taffeta silk made with a big skirt, trimmed with four ruffles, and I wore a black mantilla. I was just dying to wear white for my wedding, but an aunt insisted that I wear black. She said a wedding was a very serious thing, just as solemn as a funeral...”<sup>21</sup> “Mr. Hughes wanted her to buy a lot of clothes but she said ‘no’, she had clothes enough besides she wanted to save for a home. That evening when he came home he kept asking her how she felt. ‘...finally I thought he was making fun of me and I turned around and said, ‘What makes you keep asking me how I feel?’ He laughed and said, ‘I wondered, because you are in your own home. Hiram and I made a trade.’<sup>21</sup> Their home on North Main Street is seen at the asterisk on picture 11 and on picture 25.

### ***Honeymoon Trip to San Francisco***

Atanacia recalled her first trip away from the simple adobe walls and buildings of Tucson. “We had been married three years when we took our wedding journey to California (May, 1865, through Mexico)...We drove first to Arivaca then to Altar, camping along the way. In about two weeks we got to Hermosilla where we camped six days. Then we sent the wagon and outfit back to Tucson and took the stage for Guaymas...From there we took a steamer bound for San Francisco. We were on the water seventeen days. We landed in San Francisco at eleven o’clock in the morning of the Fourth of July. I’ll never forget it. The town seemed pretty big to me and there was lots of shooting going on and it seemed as if everybody was out celebrating. In the evening they had fireworks and I had never seen before and I think they were the nicest fireworks I have ever seen in my life. We stayed at the Rose Hotel, a very swell place in those days.”<sup>21</sup>



They stayed in San Francisco and Los Angeles for many months, during which time Sam introduced Atanacia to the refinements of American culture. I have the gold opera glasses that Sam purchased for Atanacia on their honeymoon, so that she could see the players on the stage up close, when they went to the opera and the theatre.

Atanacia recalled, "When we came back from California, (almost three years later) in 1868, we brought with us a big wagon drawn by mules, loaded with all sorts of fine things. We also brought a buggy and a fine span of white horses. After getting here I wished to take a ride and show off my fine team so I said to Mr. Hughes that afternoon, 'Get out the buggy. I want to take a ride.' And he answered, 'The team is in my pocket.' I thought he was fooling but he explained that he had no more than reached the store when someone offered him a good price for the team and he sold it. That was the way all the things went. I kept the sewing machine and whenever I would use it the people would gather around to watch me. They would also bring me all kinds of things to sew and it did not matter to them whether I sewed with coarse thread or fine." <sup>4</sup>



*Stage from San Antonio to Los Angeles went through Tucson.*

Sam and Atanacia went to San Francisco, Los Angeles and San Diego many times during their lifetime. Especially once the Overland Stage came to Tucson. When the Railroad came through Tucson in 1880, they made many trips out of Arizona to California and Kansas.

### ***Sam and Atanacia's Family***



*Atanacia and*

*Sam with Lizzie, 4 children (L to R: Maggie, Tom, Sam Jr., Lizzie), home on Main Street, Maggie and Lizzie.*

On the attached Family Group Record you will see the information on their family, attachment 14. Often a home was built to face the front door and windows towards the evening breeze and the main bedroom was the first room where the breeze entered the house, and was therefore one of the coolest rooms in the house. Sam and Atanacia's home in Main Street was built after this plan. As you entered the front door, the front bedroom on the left of the main hall, is where Atanacia tended my Grandma Black shortly after she was born. It was a kitchen when I first visited the homestead over 30 years ago and was a separate apartment when I visited there last year. Sam and Atanacia's front bedroom on the right side of the hall was the master bedroom where Sam and Atanacia slept. It had a large bed with a large brass

headstand and footstand. It was whispered that this bedroom was a special room. When each of the children got married, they were invited to spend one or more of their “honeymoon” nights in that large brass bed. I was told that Sam and Atanacia brought it back with them from one of their trips to San Francisco. Sam particularly enjoyed sitting outside the front door in the evenings. Because their home was on Main Street, many friends went by in the evenings in their buggies or wagons, and he enjoyed greeting them. Aunt Barbara had his rocking chair, in L.A. I have set and rocked in it, it is very comfortable, it has a large, wide seat, with two large depressions for your back-side to be comfortable. It has a unique ‘squeak’ when you rock in it.

Fifteen children were born to Sam and Atanacia, see their Family Group Record, attachment 14. The first two were preemies and came too early to live. “Eight of their children reached the age of maturity. Educated, accomplished, attractive, they gathered around them the young people of the community and were encouraged to do so by both of their parents. Several old timers have told me of how they used to get their mothers to let them stay all night at the Hughes home because they got such good things to eat and had such a good time.” <sup>21</sup>

I have included a series of pictures you might enjoy seeing. Pictures 7 and 8 show Tucson during Sam and Atanacia’s time. Picture 24 shows them as a young family. Picture 25 shows their friends and family and the Hughes Homestead on Main Street with Sam standing out front (second from the right). Picture 26 shows them at middle age. Picture 27 shows Atanacia in her mature years. Picture 28 shows Sam in his mature years.

### ***Golden Wedding Anniversary***

On their Golden Wedding Anniversary, the following appeared <sup>1</sup>: “Mr. and Mrs. Samuel Hughes, North Main Street, passed one of the happiest days of their lives Sunday, when with all of their children and grandchildren now living about them, they celebrated their golden wedding anniversary, the climax of a half century of their lives together. ‘And so they were married and lived happily ever afterward’, as the old-time novel has it, and this sentiment may fittingly be applied in real life to the consummation of the 50<sup>th</sup> anniversary of Mr. and Mrs. Hughes.

“...And now comes the romantic turn to Mr. Hughes’ remarkable life, for it was during the first year of his life on the desert that he met his wife. She was at that time, only seven years old, a dainty little dark-eyed girl, who talked in her pretty Spanish tongue of the things of interest to children. But Mr. Hughes, then 29, was interested in the charming little girl, and being a man who had learned patience in the school of hard experience, he waited for the little girl to grow into girlhood. Then his suit for her hand was looked upon with favor, and there occurred in the territory, one of the most romantic marriages of that period.

“San Xavier mission was the scene of the wedding, Padre Rosales performing the ceremony in the beautiful and quaint old mission a half century ago. An interesting feature in connection with this is the fact that the” grandfather “of the bride was one of the artists who painted the interior walls, which are today so much admired by the visitors to the quaint old cathedral.

“Time has obliterated more or less the faces of the saints on the old walls, but when Mr. and Mrs. Hughes stepped over the threshold as bride and groom fifty years ago, the paintings were much more distinct and an ideal setting for a marriage.

“It was a strange-looking bride who took her place at the alter a half century ago, for she was gowned in wedding garments of black throughout, wearing a long veil of black; her attendants also wearing garments of the same somber color. However, there were flowers, not many to be sure, but still flowers, and the gayety of the wedding party fully compensated for their black garments, which was the costume of the bride in those days in Arizona; also the beauty and grace of the bride could not be concealed by the garments of that day...

“After the wedding, the party returned to Tucson and an elaborate wedding dinner was served in the new home, which the groom had prepared for his bride, and which is the same house in which the golden anniversary was celebrated Sunday. Also the same dishes were used in the dinner of 1912 as in the one of fifty years ago.” (I have one of those saucers.)

“Now, after fifty years, Mr. and Mrs. Hughes count their friends here by the score and are among the most popular, highly respected and best beloved of all the pioneers of Arizona. History has been made under their very eyes, and they have assisted to a great extent in the making of it.

“A more delightful scene it would be impossible to imagine than the large, high ceiling reception room of the Hughes home, which was converted into a dining room and which was adorned with hundreds of the golden California poppy for the banquet Sunday. The chairs of the bride and bridegroom were done in yellow satin in honor of the occasion, while a tall shepherdess basket filled to overflowing with the California flower formed a center piece for the long table, about which gathered thirty-two of the children, grand-children and great-grand-children of the bride and groom of fifty years ago.

“On this occasion Mrs. Hughes was not arrayed in the black of her wedding garments, but wore a dainty gown of gray, while the bridegroom wore, as is described in all weddings, ‘the conventional black.’

“The happy couple was the recipients of dozens of congratulatory messages and telegrams, and were showered with hundreds of carnations and roses.

“The program of toasts was given at the dinner, among which were..‘To the Absent Members’ by Frank S. Treat.” (Sam and Atanacia’s daughter, Maggie, married Frank S. Treat. I have written the complete life history of our Treat line.)

“During the late afternoon and evening the old friends of Mr. and Mrs. Hughes called on them and in the evening a jolly party of young men, whom Mr. Hughes has been almost a second father to, serenaded the bride and groom.”

### ***Sam the Politician and Public Servant***





*Sam's official signature.*

Without going into a lot of detail, I would like to summarize some of the offices of public trust that Sam either was appointed to or elected to, in the City of Tucson, Pima County, or the State of Arizona. I've also included a few personal items on Sam, just to keep it interesting. When asked about his public life and why he never aspired to political greatness, like so many of his contemporaries did, Sam always answered, "I had a way of doing anything that was 'necessary', for the good of Tucson and Arizona." Even when his brother, L. C. Hughes was Governor, Sam stayed in a low profile. "Sam put money into many an enterprise for the development of Arizona. Sometimes he got his money back, sometimes he didn't."<sup>8</sup>

10 Nov 1877; "Billy Wood had a fight with Sam Hughes and got licked."<sup>50</sup>

4 Apr 1879; Samuel Hughes "has sent to Cal. For 100,000 redwood shingles for the church."<sup>50</sup>

15 Jan 1880; Samuel Hughes "is in the city of Altar, where he is engaged in a flouring business. He has been there about a year and is doing a good business."<sup>50</sup>

10 Mch 1892; "Apaches" affidavit of Hughes submitted to the Legislature. He and 25 others were attacked 22 miles from Camp Grant, in June 1870. Newton Israel and Hugh Kennedy were killed.<sup>50</sup>

6 Jun 1895; Sam posed for a picture standing with three friends on top of the San Gregorio Meteorite, at the National School of Mines, in Mexico City.<sup>9</sup>

Megs recently related how Sam was so observant of his environment, that he could predict the weather. His weather forecast was often quoted in the local paper. He even predicted storms and floods and made preparations days in advance.

"Up to and during the Civil War Mr. Hughes was the best known man in the territory. His enterprise, liberality and humanitarianism were proverbial and many were indebted to him for the homes they lived in as well as the food, which kept soul and body together. He has always been a friend to the poor and needy."<sup>15</sup>



*Sam returned to Tucson from Los Angeles to vote for the first time for the President of the United States.*

"On the dissolution of the Whig party, he joined the Republican ranks, and was a strong supporter of the Union during the dark days of the rebellion, for which he was often threatened with death and the confiscation of his property, but he never swerved in his allegiance of what he believed to be right. During his long experience in the west he has met with many adventures, in which more than once he escaped with his life only by his shrewdness and bravery. Public-spirited and enterprising he has taken an active interest in

the development and up building of his adopted territory, and has done all in his power to advance its welfare.”<sup>15</sup> In 1912, when Arizona was granted statehood, Sam said, “My life is now complete”. He said, “My hobby was to make a town” and “I taught Tucson to toddle.”<sup>13</sup> Sam said, “This fall I shall have the pleasure of casting my first vote for President. We had a long struggle to get Statehood in Arizona and now I am anxious to get back and register. It will be the most important ballot I shall ever hope to cast.”<sup>16</sup>

“He assisted in organizing the city of Tucson, and was one of its first aldermen, in which office he served for seven years, but refused the mayorship. He was adjutant-general of Arizona six and a half years, and also served as territorial and county treasurer, but when elected to the legislature refused to qualify. He has never sought political honors, preferring to give his undivided attention to his extensive business interests, leaving the offices to those who care more for such positions. He has always taken a commendable interest in educational affairs, and is untiring in his efforts to advance the schools of this territory.”<sup>15</sup>

“In promoting the growth and prosperity of the county along many different lines he has been foremost. He is a man whom the most envious can scarcely grudge success, so well has he earned it, and so admirable does he use it. He is kind, unaffected and approachable, and is always ready to aid and relieve suffering and distress. His career seems almost phenomenal, yet his success has been by no means the result of fortunate circumstances. It has come to him as a result of much hard work.”<sup>15</sup>

### ***Aunt Liz Remembers***

I recently found a real treasure. Just before her demise, Aunt Liz was interviewed in detail by a newspaper reporter about Sam and Atanacia, picture 4. Here are some family stories told only as Aunt Liz could tell them!<sup>49</sup>

“My grandmother (Atanacia) told me a lot of things’ says LaZear, who lived with Atanacia during much of the older woman’s final decade on this Earth. When my father, Frank Treat, married my mother, Maggie Hughes, Grandfather (Sam) gave them a home on the corner of Meyer and Franklin. Later it became a Chinese market. Now it’s been converted back into a home. We were all born there.” It is there, at 327 N. Meyer, where Maggie died giving birth during her second miscarriage, in 1904. They were there until at least 1910.

In 1909, Aunt Liz had been staying in San Francisco with family and then returned to Tucson. She remembered Grandfather Sam at that time. “He came to see us. It was a very, very hot day in July. Without asking, I ran and got a glass of ice water for him. He made a big fuss over it. I guess he wasn’t used to children waiting on him. From that time on, we were the best of chums.” All around town, and into the surrounding desert, Sam Hughes, already nearing 80, would drive his buggy, granddaughter Elizabeth at his side. “Once, he took me in that little buggy down into the middle of the river. There had been a bad storm. I was terrified with fear. The water was rushing up to the wheels. He sat there and said, ‘Don’t worry. We’re going to be all right.’”

A dispute over one of Atanacia’s sewing machines showed the firmness of Atanacia. Grandfather had bought her a Singer sewing machine. He paid cash for it, of course. Then one day a man came from the store and told her it wasn’t paid for. He tried to take it back.

“Grandmother had a little temper on her. It went to court. She had an interpreter, but she could tell she was getting the worst of it. Finally she told the interpreter to mind his own business and she just started blurting out in English, ‘That’s mine and you can’t take it away from me.’” Atanacia Hughes kept her sewing machine.

The house on Main Street where Sam and Atanacia Hughes would live out a lifetime together still stands, picture 25. “It had a huge garden, a grape arbor, and a big lawn on the side”. Aunt Liz remembers everyone congregating in the air-cooled hallway that ran from the front to the back of the house. Presiding over it all was Grandma Atanacia. “My grandmother was always very precise, very beautifully dressed, very proper. She was a great hostess. Her house was open to any of the dignitaries who came through town.”

From 1916 to 1919, Aunt Liz attended Immaculate Heart Academy in Los Angeles. “Before I left, Grandfather took me to the store and bought me this little signet ring,” she says, holding out her hand. “I still wear it.” It would be their last time together. Sam died in June 1917. He was 88.

Following graduation Aunt Liz lived with her grandmother for the next three years. Both of them marked a milestone together in 1920. “I was 21 the year the U.S. government decided women had the franchise. My grandmother and I walked to city hall to register. We registered Republican.”

Aunt Liz remembered Atanacia as quiet, but always firmly in charge. “If you were naughty, she thumped you on the head with her thimble. But afterward she’d slip a lemon drop into your hand.” A son-in-law tells the story when they were on the train going towards Tucson. The whole family was hungry, but he had to go and ask Atanacia if they could go to the Pullman Car and eat. Atanacia told them when they could eat, where they slept, and how they should act.

In 1923 Aunt Liz lost her husband to malaria when he was working as an Engineer on the Panama Canal. She moved back with Atanacia. “Grandmother lived in that big house alone. I worked. And after dinner, we would sit and she would tell me story after story.” One of her favorites, of course, was how her grandfather wooed her grandmother. “He told her, ‘I want to marry you. I want to take care of you.’ “Grandmother said, ‘No, I don’t want to. I don’t know how to cook. I don’t know how to wash laundry’. “Grandfather said, ‘You’ll never have to wash.’ And she never did.”

### ***The Murder at Oatman Flat / The Camp Grant Massacre***



*Renegade Apaches.*

On 27 Sept 1913 Sam recounted the tragic murder at Oatman Flat. Because Sam was personally acquainted with the uncle of Olive Oatman, William Rockfellow and with Lorenzo Oatman, these events were of particular interest to Sam. I have summarized Sam’s own words: “In the year 1856, Mr. William Rockfellow, together with his family, was working for me at the foot of Siskiyou Mountains, California. One day a boy, 18 years old, a nephew of

Mr. Rockfellow, came to the place and stayed there for some time. This boy or young man, was Lorenzo Oatman; from him I learned what I am about to relate, this being the first time that I had ever heard of the Apache Indians.... Sam now quotes Lorenzo Oatman. "...we arrived at Tucson where the people advised us to stay, as the Indians were 'quite bad' along the Gila river, and would, in all probability, make our further progress a very dangerous undertaking....we resolved to travel as far as Maricopa Wells for the purpose of trading off all our spare articles to the friendly Indians living at that place...for food...the Indians at and about Maricopa informed us that the hostile Apaches were very bad ahead and that we would greatly risk our lives if we proceeded further...father, seeing only danger ahead, and unavoidable death by starvation if he remained, made up his mind to risk it..." They reached a mesa (land table) when, "At that instant ten or fifteen Indians came upon the road behind us and asked for tobacco and some other trifles which father gave them. Mother remarked to father that these Indians seemed to be after mischief, and at that instant I saw several Indians striking father with clubs; at the same time other Indians of the same band made a rush to the spot where mother was with the children and I was knocked senseless. When I recovered my senses I saw father, mother and the babe lying on the ground, stark dead. I looked around me but could find no trace of my sisters; I saw that the Indians had destroyed or carried off everything we had in or about the wagons, and picking up a few crumbs of hard bread and other remnants of eatable matter, I started out for Maricopa Wells. While crossing the desert lying between Gila Bend and Maricopa, nearly perishing from want of water and on foot, I perceived some Indians coming towards me on the road and I made for a bush to hide behind. They, however had seen me, came up to me, gave me to understand that they were Pimas and friendly. They gave me some water and cakes made from the ground beans of the mesquite tree, and told me to go on, that they would go and see about the matter of the murder, and return. After visiting the place of the slaughter they came up with me, took me up and brought me to Maricopa Wells...my wounds were dressed and I was kindly cared for. Three days after the occurrence we returned to the place, now called Oatman Flat...we buried the bodies of father, mother and babe in one common grave. A headboard surrounded by a simple railing now marks the place where rests the remains of the victims, murdered by our common enemy, the merciless Apaches...I was sick with fever and my wounds were swollen and very sore. Ten days travel brought us to Yuma...I remained in the hospital about two months before I could go around and see the people that were living about the fort." Lorenzo went to San Diego to be with family. Olive Oatman related her story to her uncle, William Rockfellow, "When I saw the Indians it seemed as if they had come out of the ground all of a sudden, and while father was giving them some tobacco...one of the Indians hit him with a club and as I looked around I saw another one strike my mother; the baby was lanced, while Lorenzo was clubbed and thrown over some rocks; some Indians kept watch over Mary and myself, while others were ransacking the wagons....they unyoked the oxen from the wagons and started to cross the Gila River, traveling very fast for a while. Then we camped on the top of a hill overlooking the whole country around. We two girls were tied together with a rope so we could not get away. We did not sleep, but prayed all night...when Mary could walk no further, they would at first put her on one of the oxen, but the ox would throw her off and then all the Indians would laugh, and put her on again, to be again thrown off. She being barefooted and with her feet all swollen she could not walk and so they carried her. We motioned to the Indians to kill us as we could not stand the fatigue and treatment; they laughed at us and pricked us with their lances...On the third day we reached the rancheria, and there our torments began in earnest. The squaws and children would beat us with rods and get coals of fire and make us stand on them; the children would take long sticks, put one end into the fire so that they would have a coal on and then prick us with these firebrands.

Torture was no name for it, death would have been sweet in comparison. For a year we suffered all kinds of torture such as no living being can tell or describe. During the second year we had to do all kinds of work and drudgery for the whole rancheria and for all bands; should we happen to be standing idle for one moment we would be sure to get a good clubbing... The third year was the worst yet. The mesquite beans failed and but little grass seed was gathered; many of the Indians died and little Mary, being weakly, could not withstand the hunger and cold; she was taken sick and died of starvation and exposure. She was buried... I was traded off to another tribe of Indians (Mohave Apaches), and while with them I saw some of the women wore a piece of calico... a handkerchief and beads, such as I had seen traded off to Indians before. But I dared not ask where they got these things from, as such inquisitiveness would have been almost certain death for me... early in the spring of '65, the Indians had a big feast near Fort Mohave... the Mexican captive and myself had to stay in the camp and take care of the horses. The first day our Indians got to gambling with Indians from other parts, and one of the Yuma Indians won some horses, and he came to our camp after them. He was dressed in soldiers' clothing, and upon seeing him my blood ran cold, but I dared not speak to him. After he had picked out his horses, our Indians had offered him his choice between the horses and us two captives, but he took the horses." Word finally reached Yuma about the two, female captives, and an Indian Scout, named Antonio, was sent by Mr. Grenell to trade for them. After two months, Antonio found them, and for two horses, red blankets and some beads, the two captives were retrieved and taken to Yuma. "When the captives were taken to the house a good many of the bystanders laughed at Mr. Grenell and said that they were Indians. As they had been tattooed on the chin and were very dark from sunburn they look indeed like Indians. All the ladies from the fort came to see them, but the captives would only look at them; they could not get a word out of either of them... Mr. Grenell went into the room with the ladies and raised the hair of Olive Oatman and behind the ears she was white skinned. The other was Mexican... The ladies then took care of them, and dressed them up, and in a few days the captives began to talk through an interpreter... The Mexican was sent to her people..." Olive Oatman's brother, Lorenzo, came for her and took her to their friends in the Rogue River valley. Olive related to her uncle that they were told that "they had been traded to Yuma Indians, and to say if they wanted to go. They answered 'no', that they would rather stay... that made the Indians more anxious to trade them off. When they arrived at the fort and saw the white women, they were ashamed and wished themselves back with the Indians again, and would have run away if they had had a good chance, but as time passed they became more satisfied. When Olive's brother came, she did not know him... that was the first time she had heard others speak of the murder of her family. She often told me she would like to see some of her old friends, even if they were Indians... The last time I saw her was in 1859. I since heard she got married and went east and was living a happy life... Lorenzo still lived in the Rogue River valley." <sup>11</sup>

I now quote Atanacia about the Camp Grant Massacre. "The Indians (renegade Apaches) had been very bad all winter and they got very bold and kept coming closer and closer—right up to our very door. We had a brush fence on the east side of our place and one night Hiram woke up and saw the Indians inside the fence after the cattle. Well, it was about daylight. He called to Mr. Hughes that the Indians were taking the cattle but Mr. Hughes did not get up. He said to let them alone, he was not going after them all alone. The men followed the Indians, not once, but many times, and every time they followed the same road. So they were sure it was the Camp Grant Indians doing the stealing. They reported to the officer but he would not believe what the men said. So when things got too bad they told him if he did not take care of the Indians the citizens would. But he didn't pay any attention to the warning and, of course,

when the citizens got ready to go out they did not tell him they were going....Juan Elias was one of the leaders and, of course, Bill Oury was the leader of them all. He had just lost a fine lot of cattle and was anxious to do something. I don't know how many Americans went but I am sure there were more than six...No, Mr. Hughes did not go to Camp Grant but he furnished the means to go. He approved the plan and gave the ammunition and the arms, the grub and the ammunition, and went out during the day to a place that had been decided on as a meeting place – out on the Tanque Verde road not far from Camp Lowell...When the killing was over the news was brought in to Mr. Hughes by Jimmie Lee and he said the crowd was on its way back but had no water and nothing to eat. So Mr. Hughes got some help and we filled up a hayrack we had with bread and other things to eat and barrels of water...then the wagon of supplies was taken out to what was then called the Nine Mile Water Hole. After the crowd had been fed they separated. The whites and Mexicans came on into Tucson and the Indians (friendly Apaches and Pima) went back over their regular trail to San Xavier.”<sup>21</sup> At the time, Sam was the Adjutant General of the Territory. He was legally in charge of the supplies and arms to be supplied to state and federal officials, in the course of their duties. He considered it an act of war, against the Apache renegades, and was acting as ordered by the civil authorities. History proved that the braves had all left the camp on a war/hunting party. Over 200 women and children were killed. A federal inquiry was made. Sam was never indicted. The men that were indicted were found to have done no wrong-doing, since it was a legal act of war. The Tucsonans didn't have any more trouble.

Sam considered it imperative to stop the murdering and stealing of the renegade Apaches. Their plunder trails are shown on picture 19. He knew that the United States would never consider the Arizona Territory for statehood until the problem was resolved. In 1912, just after Arizona Statehood was granted, he stated, “I admit that the journey to Tucson (in 1858) was exciting, and when I settled out on the Sonoita in the cattle business I found myself in the heart of the Apache country. They ran off my stock, and we had many encounters with them. Those were dark days, and especially so when the government at the outbreak of the civil war withdrew its troops, and the stage lines were abandoned for the northerly routes, leaving us at the mercy of the Apaches. We had to fight it out the best we could. That was a long time ago, but it seems to me that our victory has just crystallized in our attainment of statehood and the full privileges of citizenship.”<sup>16</sup>



*Atanacia's Native American features.*

I relate the first story because it was Sam's first exposure to the renegade Apaches. I relate the second story because much has been said recently about Sam and Atanacia's attitude toward the renegade Apaches. Because Sam was a cattleman, he was always aware of the danger of renegade Apaches. Every day when he left his house, he knew that there was a probability that he could be tortured and murdered, like so many whites, Mexicans and friendly Indians had been before him. But it never stopped him from going. He always protected his family; they were his top priority. I have heard non-family members say that Sam "hated" the Apaches. I have never heard a family member say that. We have always been told that Sam, and Atanacia (a Pima Indian), "feared" the renegade Apaches. Sam did not hate Indians. He once said, "I have never seen a bad woman, or girl, or man or boy..."<sup>17</sup>. Quite the contrary, some of his best friends in Tucson were Native Americans. He married a

woman of close, Native American heritage. Look at the picture of Atanacia during middle age, attachment page 26, and her Native American, Pima, features are very strong. She had the tall forehead, high and full cheekbones, dark skin, slightly cornered eyes, and her hair was the color and texture of Native Americans. Sam knew that Native American blood ran in the veins of his children and grandchildren, and that his wife was proud of her Indian heritage. So am I!

### ***Sam's Paternal Family in Tucson***

When the Samuel Hughes Sr. & Elizabeth Edwards family split up, shortly after arriving in America, our young Sam went first to California and eventually to Tucson. He then invited two of his brothers, Thomas and L. C. Hughes (later Governor of the State of Arizona) to come and live in Tucson. Their brother, David Hughes went to New Orleans where he resided for thirty six years, during which time Sam never saw him. Finally in August 1886, David came to Tucson for a family reunion. Sam and Dave had parted on the Monongahela Wharf, Pittsburgh, Pa., in 1850. Dave took a steamer for New Orleans and Sam another steamer for the west. During the Civil War, David was a commissioned officer in the Southern Army while Thomas and L. C. were commissioned in the Northern Army. They all served during the war. Tom was a drummer in a Kansas regiment and advanced to Colonel. Sam's brother, William Hughes also fought for a Kansas regiment. He was a resident of Lawrence, Kansas. David and L. C. were Democrats in politics while Sam and Tom were Republicans. According to family records, Sam had a sister, Annie, and another sister, a Mrs. Sally Taylor, of De Soto, Kansas.



*Annie Hughes.*

Sam's sister, Annie, picture 25, also came and lived with Sam and Atanacia for many years in their home in Tucson. Annie said, "You see I had three brothers there. Brother Sam was the first one, with his wife and four children. I was happy with the children. I thought their language was soothing, and I got to think there was nothing more beautiful than the Spanish language. I made hosts of friends among the people and I can say that, after my 50 years among them, they had always been grand to me. I stayed a few days with Sam, then went to brother Louis and stayed two years. I went back to brother Sam's and stayed 18 years."<sup>19</sup>

### ***Atanacia Suffered a Stroke***



*Atanacia had a stroke.*

I have been told many times that later in life, Atanacia suffered a stroke, which temporarily disfigured the left side of her face. Because she would not allow her picture to be taken during that time, there is no permanent record of the event. Picture 2 shows some remnants

of her stroke. From what I have heard, it probably was Bell's palsy. Neither Mom nor Ruth remember Atanacia's stroke, so it must have passed quickly.

### ***Atanacia and Opium and the Catholic Church***

As a Scientist, I want to be completely honest about Sam and Atanacia. Their lives were completely open. There were no 'skeletons in their closet'. If there were, I would tell you. When I was a young man, I was told that a certain Catholic Priest once told a family member that he had heard that Atanacia was addicted to opium. The family was quite upset about the rumor because Atanacia's demeanor was always normal. She had a small, silver, 6-sided, snuff box, so she apparently used it for a short time, as was common practice in Tucson in those days. It was the social thing to do at the time. But she never abused it. She was always surrounded by family, and such a problem would have been noticed. On one of my trips to Tucson, I made an appointment and met with that Priest in his office, and I confronted him with the rumor. He said that he too had heard the rumor and that he was very sorry that his name was associated with it. He denied ever having made such a statement. He was so young that he never knew Atanacia and therefore could have had no first hand experience. From my discussion with him, and our subsequent work together on Atanacia's lineage over several months, I am absolutely convinced that the rumor was entirely false. The Catholic Church, its religious heads and its laity, have always been very congenial and kind to me. They have been extremely helpful to me in my search for our roots. They have never asked for monetary compensation, even though they have done much work on behalf of our family. I respect them and hold them in the highest esteem.

### ***The Samuel Hughes Elementary School, Tucson***



*Sam Hughes Elementary School.*

Family legend has always maintained that Sam always considered his contribution to the building of the first public school in Tucson as the capstone of his life. As I related earlier, his only formal education was for 3 days in 1841. Because he spoke such deep, guttural Welsh, so common in Northern Wales, it was very hard for him to learn to speak English, much less write it. Those family who knew Sam, related that he always spoke with a decidedly Welsh accent and earlier in his life, one had to listen very carefully to understand what he was saying. But his case was not unique then. Most immigrants came from foreign lands and spoke broken English, laced with the tones of pronunciation of their native language. It has always been interesting to me that when I lived in and later visited Wales, how the people could understand what I said with great clarity because they had American TV shows, but how surprised they were when I had difficulty understanding them, because I had never heard the harsh Welsh grammar. Sam had to work at learning English and Spanish and speaking them clearly.

There were no schools in Tucson when Sam's first four children were ready, picture 24, so Sam moved Atanacia and his family back to Lawrence, Kansas, to live with his brother, Will, and to attend the public schools there.<sup>14</sup> Sam eventually purchased a home for his family in



Lawrence.<sup>16</sup> That is where Atanacia also learned to read and write English. He was always anxious to have a public school system in Tucson. He had always been a promoter of education. In his own hand writing: "In 1853 in Jacksonvill Origan I help to bild the first puplick chool. In Yereke Siskiaue county Callafurna I help to Build first publick chool & church in 1853. In 1862 Father Onato he started a Cathlic church. Before that was compled I was out 500 dolles. The Sistr school in the Seventyes, I don all that I could, thar book will show. Now com the Prid of my Life, the (Tucson) public chool. What I did do was no more than my duty to do with the help of A.P.K. Safford."<sup>7</sup> "That last remark was very characteristic of modest, Mr. Hughes. 'What I did do was no more than my duty to do...with the help of A. P. K. Safford'"<sup>8</sup>

On this occasion, 23 Oct 2002, we are celebrating the 75<sup>th</sup> Jubilee of the Samuel Hughes Elementary School in Tucson, picture 26. Schools were the pride of Samuel Hughes. The first Tucson school that he was instrumental in building was named after Governor Safford. With his respect for education, it is appropriate that 11 years after Sam's death, a beautiful Elementary School was named in his honor.

On 12 March 1928 the Samuel Hughes Elementary School was originally dedicated, picture 26. In her address at that dedication, Mrs. Geo. F. Kitt said, "Most people, when they want to say something nice about me, tell how wonderfully I fit among the old relics of the Arizona Pioneers' Historical Society. And then they are surprised that I am not flattered! Of course, if living in the past, being interested in the past, is a sign of old age, then I am indeed ancient, for I am intensely interested in the old timers, in those sturdy pioneers who made possible much that we enjoy today....I consider it a very great honor to have been asked to speak today of one of their number, one of the most modest and at the same time one of the finest, Mr. Sam Hughes."<sup>8</sup> Like many of you, I feel like Mrs. Kitt. "I am indeed ancient" because I care about those pioneers who sacrificed in order that I might enjoy so much; freedom, education, health, United States Citizenship, and a tremendous family legacy. Like many of you, my heart has been turned to my fathers.<sup>11</sup>

Mrs. Kitt summarized Sam's interest in the education of the youth of Tucson. "One of our early schools was down in Lavin's Park. Here, according to Mrs. Hughes, Mr. Hughes rented a room and paid the teacher for three months. Then the public schools came into being and Mr. Hughes built two rooms on Court Street right next to the old city hall and rented them to the county. Next came the first school building in Tucson, built for that purpose, the old Congress Street School. Mr. Hughes had much to do with the superintending of the building and, as most of the money was raised by subscriptions and donations, Mrs. Hughes says she would hate to estimate the money and time her husband put in on the building. We can judge by the zeal he had in education that it was no small sum. Because he was a great friend of Governor Safford, he undertook the superintending of the building of the Safford School and worried much when he was sick for a few days and could not look after the work. Mrs. Hughes tells a very delightful story of how the whole of the Hughes family and the whole of the Safford family got into a hay rack and went out to the breaking of the ground for the University, some six months or a year before the actual work was begun. 'Now comes the pride of my life, the public schools.' We can well imagine that Mr. Hughes did far more for the public schools than even this brief sketch would indicate."<sup>8</sup> Aunt Liz remembered "Every year, Sam Hughes School celebrated Founder's Day. Each child would bring one or two flowers to school, mass them in a big bouquet and bring them to grandmother Atanacia. We had wash-

tubs filled with them. The year she died, the children brought the flowers to the grave. It was a beautiful gesture.”<sup>16</sup>

After Mrs. Kitt’s remarks, Atanacia was introduced. Then her son, David Hughes was asked to stand as he was recognized as “one who sacrificed his health for his country in the Spanish American War and who was present at the storming of San Juan Hill.” She then introduced Ruth’s father, Hiram Stevens Corbett, by saying: Sam Hughes, “as you may very well guess, was a very fine business man. He had two sayings. One was that he was getting together enough beans to last him in his old age, and the other, that he was busy picking up the nickels. Much of this ability to ‘Pick up the nickels’ has descended to his grandson who is one of Tucson’s leading business men, Mr. Hiram S. Corbett.”<sup>8</sup> The final speaker was Sam and Atanacia’s great grandson, J. Knox Corbett.

At the 75<sup>th</sup> Jubilee of the Samuel Hughes School, on 23 Oct 2002, my mother, Patricia Frances Black Stratton, my sister, Margaret Stratton Dana Jorgenson, and Marguerite Locke Adams represented the family of Maggie Hughes. Ruth Cross and J. Knox Corbett Jr. represented the family of Lizzie Hughes.

### ***The Arizona Historical Society***

Sam was one of the organizers of the Arizona Pioneer Society, of which he was president and director until he finally handed in his resignation.<sup>15</sup> Many of the family treasures of Sam and Atanacia are in keeping at the Arizona Historical Society in Tucson. Included are a loveseat, Atanacia’s beaded cape and velvet blouse, family pictures, correspondence, reminiscences, ledgers, legal documents, newspaper clippings, and many other items. They are happy to display these holding to interested family members. Other items exist among the various family branches.

I personally have the opera viewing glasses and case that Sam purchased for Atanacia on their honeymoon to San Francisco, and which she used to view the operas they attended in that city. I also have one of the original pieces of dinnerware, a saucer, that Sam and Atanacia used at their party after their marriage at San Xavier, and that Atanacia displayed again at their Golden Wedding Anniversary. I also have a maroon, velvet, handkerchief box and a handkerchief that Atanacia personally gave to my mother, Pat Stratton, when she was a teen-ager. Interested families are welcome to come to my home to view these family articles.

My sister, Margaret (Megs) has a book that Atanacia gave to her 15 year old daughter, Maggie for Christmas: “Mother, Home, Heaven”...a collection of advice and poetry for the new homemaker. She also has a silver filigreed glass decanter given to Maggie and Frank Treat as a wedding gift from Sam and Atanacia as well as the white lace mantia they purchased for her wedding dress. She also has a maroon dress bodice sewn on Atanacia’s sewing machine.

Theresa Dickinson has displayed in her home two of Atanacia’s quilts, a set of 12 monogrammed linen napkins with the Hughes’ “H” embroidered on them. She also has the sterling silver vanity set that belonged to Mary Bell Hughes/Deitrich/Sheehan and a hand-painted plate of Mary Bell Hughes/Deitrich/Sheehan. Theresa's mother, Barbara and her Aunt

Mary & Aunt Pat also have been blessed to receive heirlooms that have come down to the family through Grandma Isaacs (Atanacia Santa Cruz/Isaacs). Joan Peaslee had several lovely pieces which have been passed down to her children. Anyone in the family, who wishes, is welcome to visit and share the memories.

Like her Aunt Guadalupe, who taught her, Atanacia made many, many beautiful quilts during her lifetime. In her will, Atanacia left 2 quilts to her children. We have not been able to find them, but according to the family, they were very old quilts. We have supposed that these 2 quilts were probably made by Guadalupe, and were cherished by Atanacia.

The pictures in the attachments of Sam and Atanacia, were taken by the family, for the family. I have seen most of them published many times over the years in newspaper articles and books. Interested family can see most of the originals in the Sam and Atanacia Hughes file at the Arizona Historical Society. Beautiful, photographic copies of these originals, can be purchased at the Society.

### ***Sam's Demise***



*Sam, mature years.*

“Sam Hughes, dean of Arizona Pioneers passed way this morning at his home on North Main Street. Until a few days ago Mr. Hughes was a familiar figure on the streets of Tucson driving about the city in his buggy and greeting his friends of years’ standing.” <sup>2</sup>

“Early yesterday morning (June 1917) he roused Mrs. Hughes and asked for a physician. He had spent the night in the yard, asleep. Before a physician could arrive he had expired.” <sup>7</sup>

I have a copy of Sam’s Last Will and Testament.<sup>10</sup> In it he names J. Knox Corbett (Ruth’s ancestor) and Frank S. Treat (our ancestor) as the Executors. It has been estimated that in their prime, at the turn of the Century, Sam and Atanacia had amassed holdings in excess of \$150,000. Although other of Sam’s contemporaries became millionaires, Sam was always happy “with a full plate”. He contributed to many worthwhile causes. He was always loaning money to enterprising families who wanted to open a business in Tucson. He often forgave the debt, feeling the improvement to “his town” was repayment enough. He lived comfortably and his family lacked for nothing. The last 8 years of his life, Sam began to feel old and tired. He quit worrying about his businesses and lived on his assets. Because of failing health, he lived the last few years of his life with his various children. When he died, there was not much left of his estate. Atanacia lived in the home, with various children and grandchildren coming to live with her from time to time. Sam’s estate and family help, provided her with a comfortable lifestyle during her mature years.

On 15 Aug 1917, the Arizona Pioneers Historical Society paid a final tribute to Sam:  
“President and Members of the Arizona Pioneers Historical Society...Whereas, it has pleased

the all wise Creator to take from our midst our brother Samuel Hughes Sr, and whereas, it is befitting to his life-standing in our community and his memory that something more than can be expressed in resolutions of condolence should be said, therefore be it resolved....that a committee be appointed to draft a memo recounting events in his life, his character, his love for Tucson and other matters, such memorial to be read at the annual meeting to be held December 29<sup>th</sup> this year, and that a copy of these resolutions be given the family of the deceased.” The family received a copy of this fine remembrance on 11 Sept 1917.<sup>1</sup>

When Sam died, he was the oldest, high-degree Mason in Pima County; he was a Thirty-second Degree Mason. The Masonic Lodge was in charge of his funeral and Colonel George Roskruge directed the ritual.

### ***Atanacia's Demise***



*Atanacia, mature years.*

Atanacia's obituary by Herbert Drachman, was very appropriate. “Men and women respected her for the modest stand she took for good in everything she did throughout her life. Children loved her for her gentleness and kindness. She and her late husband, Mr. Sammie Hughes, established their home about 1865 at the corner of north Main and Washington Street, just outside the walled city, (pictures 11 and 25). It was typically western, open to the rich and poor alike. Probably every person of prominence in those days was entertained by them. What child did not beg to go to the Hughes' to play? Looking back over a half century I can think of no home that was as popular as theirs' and knowing Mrs. Hughes since my childhood, I can truthfully say she was always the same – gracious, sweet mannered, extremely kind to young people whom she always met with a smile. Those of us who knew her best will miss her and regret her passing. With her goes a store of Tucson's early history even though she was always ready to impart historical happenings and we are thankful and fortunate in having many of them recorded in the archives of the Historical Society. I feel safe in saying that every girl and boy who enjoyed her hospitality will join me in saying ‘God bless her.’”<sup>20</sup>

“When Atanacia Santa Cruz Hughes died in Tucson...at eighty-four years of age, she was mourned by a city of 40,000 people and by a great state that did not exist at the time of her birth. She left seven of the fifteen children who had been born to her, sixteen grandchildren, and thirteen great-grandchildren to honor her memory. All her descendants and thousands of others hold her in enduring affection, and remember her as one of the gentlest, most gracious, and most generous among pioneer Arizona women.”<sup>22</sup>

Atanacia loved Sam so much, that she never openly questioned his reluctance towards religion. Sam felt that his life and his associations with the Masons were adequate to demonstrate that he was a man of good character and virtue. His sister said that in Wales they had scripture study every day and that the children were brought up in a strong Christian environment. On one occasion she even called it an “extreme Christian environment.”

Atanacia had agreed to marry a man outside her faith. She had worn black at her wedding at San Xavier because she was marrying a non-Catholic. However, throughout her life she remained faithful to the Catholic Church and determined in her religious convictions about Christ. In her very advanced years she explained to family that the Masons were not a religious organization and therefore did not believe in Christ. She asked her family for a traditional Catholic funeral and to be buried in the Catholic cemetery, even though it meant not being buried next to her husband. My brother, Chuck, recently (Aug, 2002) found those two graves, attachment 29. Sam is laid to rest in the Evergreen Cemetery, Section 17B, Plot #1. Sam said he chose plot #1 so that all his friends would tip their hats to "Uncle Sammie" as they came in to attend other funerals. He, being one of the founders of the cemetery association, had his choice of plots. Atanacia is in the Holy Hope Cemetery, Row F, Grave 2. Both cemeteries are on North Oracle Road, 3000 block, Tucson. Even though Sam was already deceased, Atanacia purchased an empty plot next to hers' in token of her love for her husband.

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Clifford J. Stratton Ph.D. is Professor & Chief of Neuroanatomy at the University of Nevada, School of Medicine, and is Director of Laboratories, Northern Nevada Fertility Center. He and his wife Marsha have 6 children and 9 grandchildren; 12 Sept 2002. This talk presentation was updated on 5 Dec 2002 and prepared for the June 24-26, 2004 Second Hughes Reunion on 7 March 2004. The extra attachments were not included in the 2004 version, so that it would fit on a CD with the other items. (C. J. Stratton, 4225 Weems Way, Sun Valley, NV 89433; (775) 673-9182; [cliff@physio.unr.edu](mailto:cliff@physio.unr.edu))



## UNIVERSITY OF NEVADA SCHOOL OF MEDICINE

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April 6, 1984

Prescott Parade Committee  
c/o Tina Davis  
675 Davis Lane  
Prescott, AZ 86301

Dear Committee Members:

At the request of Mrs. Tina Davis, who hopes to be the Grand Marshall in your parade, having ancestors that lived in Arizona for almost 2 1/2 centuries, I would like to present her Arizona family tree. Because I know the mother of Tina Davis, Ruth Cross Corbett, of Tucson, I am sure that she is related to Atanacia Santa Cruz. However, since this needs to be notarized, and I can not give you the dates and places of Tina's parents, grandparents, and great-grandparents going back to Atanacia Santa Cruz, I will address her pedigree from Atanacia Santa Cruz back.

Dr. James E. Officer, Professor at the Department of Anthropology at the University of Arizona, stated in an address (see attached) "Today, I want to talk about 5 of those families, (families settling in Arizona from Spain) including one whose members, so far as we can tell, were the first European settlers of our state (Arizona)." "Ensign Romero's father, Nicholas and his mother Maria Ephignia Perea, may well be the first Spanish couple to make their home in what is now Arizona. By his own testimony, Nicholas had settled at the location known as Buenavista, south of Guevavi in the early 1720's. Members of his family figure prominently in the baptismal, marriage, and burial records maintained by the Jesuit administrators of Guevavi beginning in the late 1730's. And the names of Don Nicholas and his wife show up in the records of visiting parish priest Joachin Felix Diaz who in 1744 baptized a child named Juana Gertrudis de la Luz Rita Ramirez for whom the Romero couple were godparents. Don Nicholas Romero was by 1767 a widower; we do not know just when Dona Maria Ephigenia died, but it was shortly before that date; and he apparently expired soon thereafter."

The Buenavista Ranch, as later defined by Spanish land grants, was just south of Tucson, but definitely within the boundaries of what is now the state of Arizona. (I have those records in my possession.) With the help of Father Kernan McCarthy, the Historical Curator of the Catholic Church at the San Xavier Mission near Tucson, we have traced the family of Nicholas Romero and Maria Ephigenia Perea (as seen on the attached Pedigree Chart) to Atanacia Santa Cruz. From my research on a variety of early settlers in New Spain, I agree with Dr. Officer that Nicholas and Maria were probably the first Caucasian settlers of Arizona. "The early 1700's" may seem like a late date, since many other parts of New Spain including areas in New Mexico and California had pioneer settlers a century before that date. However, the aggressive nature of the Apache Indians inhibited early settlement.



Prescott Parade Committee

-2-

April 6, 1984

Although we have not been able to trace the line of Nicholas Romero to Spain, we know the father of Maria Ephigenia Perea was probably Francisco Perea who was one of the first colonizers of what is now the state of New Mexico. His ancestry has been traced back to the early 1630's in the San Miguel River Valley of what is now Sonora, Mexico, but was then New Spain. As you know, Columbus discovered America for Spain in 1492, but it was some time after that before settlers arrived on American soil. We have strong evidence, considering the availability of records in New Spain, that substantiates that Mrs. Davis' Spanish ancestors arrived in America only 136 years after the discovery of America.

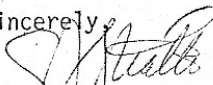
Also seen on the pedigree chart, you can see that Atanacia's ancestry has been traced to Francisco Elias Gonzalez de Zaya who was a military officer born in La Rioja, Spain. He was also a very early resident of Arizona, since his command took-in what is now most of southern Arizona and southwestern New Mexico. In fact, I have even included how he was the European that named Tucson.

Finally, on the Santa Cruz line, we have also traced it back to New Spain to Juan Santa Cruz who came over from Spain as what we would now call a Mining Engineer and whose family settled in Tucson shortly after 1752. However, our documentation from Modesto Hilario Santa Cruz to Juan Santa Cruz is not very strong. The documentation from Atanacia Santa Cruz to Modesto Hilario Santa Cruz, however, is very strong, and I have included a write up on the life of Modesto.

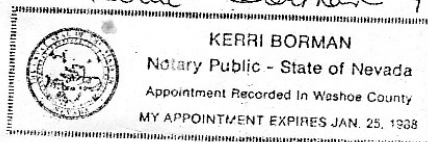
Under the seal of a Notary, I feel confident, as a genealogical researcher, in stating that in the ancestry of Atanacia Santa Cruz, Don Nicholas Romero was probably the first resident of what is now the state of Arizona, establishing the Buenavista Ranch under Spanish land grants in the early 1720's. Francisco Elias Gonzales de Zaya was the Spanish military commander at Terrenate. He was given the first command at Terrenate in 1770 (see attached Almada). Since Terrenate is today about 5 miles south of the Arizona border, that means that his actual living residence was just outside of the present boundaries of the state. Finally, the third line that might qualify Mrs. Davis in your contest, would be her Santa Cruz line. From the records at the San Xavier Mission, Modesto was living in Arizona as "<sup>later</sup> Tucson's most leading citizen" shortly after 1752.

I hope that this information can be of some assistance to you in your selection of current Arizona family who has the earliest Arizona roots. I was born in Winslow, and Arizona has always had a close place in my heart. My wife was born in Prescott, and many of her family still reside there. We love Arizona, and are glad that you will be making many Arizonan's aware of the tremendous heritage provided by our ancestors.

Sincerely,

  
 Clifford U. Stratton, Ph.D.  
 Professor

CJS:ja



## Descendants of Samuel HUGHES *SR.*

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### 1. Samuel HUGHES (b.1799-,,Wales)

sp: Elizabeth Edwards (b.1803-<Clydy,Pembrokeshire,Wales,>;m.23 Dec 1824;d.13 Jul 1843-Haddmfield,,Pnnsy.)

2. John HUGHES (b.1 Jul 1825-Clydey,Pembrokeshire,Wales;d.1840)

2. Elizabeth or Lizzie HUGHES (b.1826-,,Wales)

2. Margaret HUGHES (b.21 Sep 1827-Castell,Carmarthen,Wales)

2. Samuel HUGHES (b.10 Apr 1829-,Pembrokeshire,Wales;d.Jun 1917-Tucson,Pima,Arizona) *≡ SAM HUGHES*

sp: Atanacia SANTA CRUZ (b.14 Aug 1850-Tucson,Pima,Arizona;m.27 May 1862;d.12 Nov 1934-Tucson,Pima,Arizona)

3. Juan Babtist HUGHES (b.14 Jan 1864-Tucson,Pima,Arizona;d.14 Jan 1864-Tucson,Pima,AZ)

3. Theodore HUGHES (b.9 Nov 1864-Tucson,Pima,Arizona;d.9 Nov 1864-Tucson,Pima,AZ)

3. Isabel or Elizabeth or Lizzie HUGHES (b.5 Nov 1865-Tucson,Pima,Arizona;d.24 Nov 1936-Tucson,Pima,Arizona)

sp: Johnston Knox CORBETT (b.1861-Sumter,,South Carolina;m.Abt 1885;d.1934-Tucson,Pima,Arizona)

4. Hiram Stevens CORBETT (b.13 Sep 1886-Tucson,Pima,AZ;d.3 Jul 1967-Tucson,Pima,AZ)

sp: Dorothy McBride (m.Abt 1909;d.Mar 1954-Los Angeles,Los Angeles,California)

5. J. Knox II CORBETT (b.1911-Tucson,Pima,AZ;d.Mar 1989-Tucson,Pima,AZ)

sp: Jacqueline Ames (b.19 Feb 1922-Douglas,Cochise,Arizona)

6. Johnston Knox CORBETT III

sp: Sara Virginia Smith (b.4 Apr 1945-Morris,,Illinois)

7. Johnston Knox CORBETT IV (b.11 Apr 1967-Douglas,Cochise,Arizona)

sp: Ann Warr (b.23 Sep 1970-Austin,,Texas;m.14 May 1999)

8. Hiram Stevens CORBETT, II (b.11 Sep 2001-Tucson,Pima,Arizona)

7. Caroline Grace CORBETT (b.29 Sep 1969-Douglas,Cochise,Arizona)

sp: Randall Brian Garr (b.9 Apr 1970-Chicago,,Illinois;m.21 Oct 2000)

8. Samantha Clara Garr (b.30 Nov 2001-Mesa,Maricopa,Arizona)

6. Michele Mary CORBETT (b.5 Jun 1950-Tucson,Pima,Arizona)

sp: William Carl or Bill Kimble, II (b.23 Oct 1948-Douglas,Cochise,Arizona;m.1976)

7. Wesley Carl Kimble (b.23 Feb 1982-Douglas,Cochise,Arizona)

sp: Freda (b.1919-San Francisco,,California;m.1919)

sp: Ruth Weissinger (b.1898-New Albany,Floyd,Ind;m.Oct 1925;d.1960-Tucson,Pima,AZ)

5. Ruth Elizabeth CORBETT (b.19 Mar 1927-Tucson,Pima,AZ) *≡ HISTORY DEDICATED TO RUTHIE*

sp: Edward Meyer (b.13 Feb 1925-Tucson,Pima,AZ;m.10 Nov 1948;d.15 Jun 1966-Tucson,Pima,AZ)

6. Elizabeth Lynn Meyer (b.13 Mar 1950-Tucson,Pima,Arizona)

sp: Michael Steven Harris (b.31 May 1948-Berkeley,,California;m.29 Jan 1971)

6. Christina or Tina Meyer (b.17 Dec 1952-Tucson,Pima,AZ) *≡ 11<sup>TH</sup> GENERATION ARIZONIAN*

sp: Richard Lewis Davis (b.23 Jul 1952-Las Cruces,Dona Ana,New Mexico;m.25 Oct 1975)

7. Amanda Elizabeth Davis (b.6 Dec 1981-Prescott,Yavapai,Arizona)

7. Katrina Corbett Davis (b.10 Oct 1985-Prescott,Yavapai,AZ)

sp: Barton Cross (b.17 Feb 1924-New York,New York;m.29 Aug 1969)

sp: Frances Ruppelius (m.1965)

4. Leonard N. CORBETT (b.19 Apr 1888-Tucson,Pima,AZ;d.24 Aug 1888-Tucson,Pima,AZ)

4. Gulie CORBETT (b.25 Sep 1889-Tucson,Pima,AZ;d.18 Apr 1945-Tucson,Pima,AZ)

sp: Joseph Colbert Caperton (b.10 Oct 1887-NGA,,Mississippi;m.22 Mar 1911(Div);d.27 Dec 1950-BP,,Florida)

5. Gulie Elizabeth Caperton (b.23 Dec 1911-Tucson,Pima,Arizona;d.9 Sep 2001-Cathedral City,Palm Springs,,California)

sp: William Hunting Cooper, III (b.4 Aug 1910-Los Angeles,LA,California;m.21 Feb 1934(Div);d.2 Apr 1968-)

6. Gulie Anne Cooper (b.30 Nov 1935-Los Angeles,Los Angeles,California)

sp: Walter Luverne Stamps (b.22 Sep 1931-Torrance,Los Angeles,California;m.16 Apr 1955)

7. Anne Elizabeth Stamps (b.3 Jun 1958-Inglewood,Los Angeles,California)

sp: James Douglas Steven Hildebrand (b.14 May 1953-Arcadia,Los Angeles,California;m.1 Nov 1980(Div))

8. Charles James Hildebrand (b.13 Sep 1981-Arcadia,Los Angeles,California)

7. Stephen Luverne Stamps (b.17 May 1956-Inglewood,Los Angeles,California)

sp: Barbara MacDonald (m.Dec 1980)

8. Jillian Frances-Marie Stamps (b.28 Oct 1982-,,CA)

6. William Hunting Cooper, IV (b.30 Aug 1939-Los Angeles,Los Angeles,California)

sp: Melodie

sp: Kathy (m.Feb 1977)

sp: William A. Bell (d.Abt 1970/1985-Tucson,Pima,AZ)

5. William Corbett Bell (b.2 Sep 1921-Tucson,Pima,AZ;d.5 Dec 1986-Tucson,Pima,AZ)

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## Descendants of Samuel HUGHES

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Page 2

- sp: Betty Lu Draper (m. Abt 1944)
  - 6. Brian Bell (b. Abt 1946-Tucson, Pima, AZ)
  - 6. Deborah Bell (b. Abt 1949-Tucson, Pima, AZ)
  - 6. Bell (b. Abt 1952-Tucson, Pima, AZ)
- 3. Margaret Frances HUGHES (b. 3 Dec 1867-Los Angeles, Los Angeles, Calif; d. 22 Oct 1904-Tucson, Pima, Arizona)
  - sp: Frank Shewsbury TREAT (b. 18 Oct 1862-Atchison, A, Kansas; m. 26 Oct 1889; d. 13 May 1934-Tucson, Pima, Arizona)
  - 4. Mable Enid TREAT (b. 14 Apr 1890-Tucson, Pima, Arizona; d. 28 Feb 1991-Woodridge, Virginia)
    - sp: Frances Cecil SPOONER (b. 28 Sep 1886-, Iowa; m. 1921; d. 6 Nov 1952-San Francisco, San Francisco, California)
    - 5. Richard Treat SPOONER (b. 10 Sep-Stockton, California)
      - sp: Gloria Maria Lopez (b. 22 Sep 1929-Berkeley, California; m. 7 Jul 1953)
        - 6. Anna Marie SPOONER (b. 23 Jan 1955-Honolulu, TH)
        - 6. Richard Wayne SPOONER (b. 13 Aug 1956-Quantico, VA.)
          - sp: Lynne
          - 6. Laura Frances SPOONER (b. 30 Dec 1958-Oakland, Alameda, California)
            - sp: James Patrick Guerrero
            - 6. Jessica Ruth SPOONER (b. 2 Jan 1966-Quantico, VA.)
              - sp: Douglas Stewart Mooney
  - 4. Atanacia Anna TREAT "Aunt Sis" (b. 3 Mar 1893-Tucson, Pima, Arizona; d. Bef 1993-Winslow, Navajo, Arizona)
    - sp: Harry LOCKE (b. 1889-<Tucson, Pima, Arizona, >)
      - 5. Marquite or Maggie LOCKE
        - sp: Eldon Adams
          - 6. Janice Adams
            - sp: Jim Gunter
              - 7. Gordon Gunter
              - 7. Erin Gunter
          - 6. Harry Adams
  - 4. Thomas TREAT (b. Abt 1893-Tucson, Pima, Arizona; d. Apr 1896)
  - 4. Margaret Glencarn Treat (b. 4 Sep 1895-Tucson, Pima, Arizona; d. 21 Jul 1974-Phoenix, Maricopa, Arizona)
    - sp: Elmer Hyman Black (b. 24 Oct 1885/1886-Portland, M, Oregon; m. 3 Jan 1916; d. 19 Nov 1979-Winslow, Navajo, Arizona)
    - 5. Margaret Elizabeth BLACK "Betty" (b. 7 Oct 1916-Winslow, Navajo, Arizona; d. 1 Jun 1977-Phoenix, Maricopa, Arizona)
      - sp: Warren James PARKS (b. 8 Apr 1913-Cleveland, Ohio; m. 4 Jan 1942; d. 10 May 1990-Flagstaff, C, Arizona)
        - 6. James Randall PARKS (b. 11 Oct 1949-Phoenix, Maricopa, Arizona)
          - sp: Patricia REYNOLDS (b. 1956-Chaumont, France; m. 30 Aug 1980(Div))
            - 7. Margaret Elizabeth PARKS "Betsy" (b. 14 Nov 1981-Flagstaff, Coconino, Arizona)
              - sp: Vicki Amabisca (b. 20 Jun 1948-Phoenix, Maricopa, Arizona)
          - 6. Bruce Warren PARKS (b. 17 Feb 1951-Phoenix, Maricopa, Arizona)
            - sp: Catherine Ann Gray (b. 1 Oct 1958-Louisville, Kentucky; m. 23 Aug 1980)
              - 7. Nella Mae PARKS (b. 7 Feb 1985-Tucson, Pima, Arizona)
          - 6. Patricia Elizabeth PARKS (b. 31 Mar 1955-Phoenix, Maricopa, Arizona)
            - sp: Randall Edwin DILLE (b. 22 Mar 1955-Santa Monica, California; m. 8 Nov 1975(Div))
    - 5. Patricia Francis Black (b. 26 Jul 1919-San Francisco, San Francisco, California)
      - sp: Clifford STRATTON (b. 31 Aug 1914-Hinckley, Millard, Utah; m. 28 Jul 1941; d. 23 Apr 1996-Winslow, N, Arizona)
      - 6. Carole Ann STRATTON (b. 7 Aug 1943-Winslow, Navajo, Arizona)
        - sp: Robert Reid OPENSHAW (b. 16 Oct 1943-Mesa, Maricopa, Arizona; m. 24 Mar 1966)
          - 7. Joseph Robert OPENSHAW (b. 7 Dec 1967-Salt Lake City, Salt Lake, Utah)
            - sp: Janelle Marie MILLER (b. 21 Mar 1969-Elkhart, Elkhart, Indiana; m. 5 Jan 1993)
              - 8. Megan Marie OPENSHAW (b. 26 Jan 1995-Mesa, Maricopa, Arizona)
              - 8. Kailee Nicole OPENSHAW (b. 3 Aug 1997-Grand Rapids, Kent, Michigan)
              - 8. Dallen Joseph OPENSHAW (b. 20 Aug 1999-Grand Rapids, Kent, Michigan)
              - 8. Sydni Ann OPENSHAW (b. 17 Oct 2002-Grand Rapids, Kent, Michigan)
          - 7. Sean Lamar OPENSHAW (b. 7 Dec 1967-Salt Lake City, Salt Lake, Utah)
            - sp: Tawna BECK (b. 28 Dec/Oct 0197-Coeur d' Alene, Kootenai, Idaho; m. 12 Aug 1988/1989(Div))
              - sp: Keli Maurer (b. 3 Oct 1974-Oneonta, Otsego, New York; m. 24 Jan 1998)
                - 8. Kyle David OPENSHAW (b. 19 Oct 2000-Flagstaff, Coconino, Arizona)
          - 7. Jonathan Reid OPENSHAW (b. 26 Mar 1970-Kerns, Salt Lake, Utah)
            - sp: Marv Beth CUMMINGS (b. 10 Apr 1965-Woonsocket, Providence, Rhode Island; m. 26 Jul 1992)

Aunt Sis

GRANDMA BLACK

MOM, HISTORY DEDICATED TO MOM

## Descendants of Samuel HUGHES

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- 8. Macayla Perron OPENSHAW (b.24 Jan 1995-Scottsdale, Maricopa, Arizona)
- 8. Reid Jencks OPENSHAW (b.30 Mar 1996-Providence, Providence, Rhode Island)
- 7. Rachel Ann OPENSHAW (b.19 Nov 1971-Kearns, Salt Lake, Utah)
  - sp: Ricky Allen Bowman (b.4 Apr 1962-Denver, Denver, Colorado; m.13 Oct 1993)
  - 8. Chantal Marie BOWMAN (b.28 Feb 1992-Phoenix, Maricopa, Arizona)
  - 8. Ashley Ann Bowman (b.5 Oct 1995-Lake Forest, Orange, Calif)
  - 8. Ricky Allen Bowman Jr. (b.2 Oct 1997-Lake Forest, Orange, Calif)
- 7. Deborah Eve OPENSHAW (b.8 Sep 1973-Pinesdale, Ravalli, Montana)
  - sp: Matthew John Rebsom (b.30 Mar 1973-Hamilton, Ravalli, Montana; m.30 Dec 1995)
  - 8. Kaitlyn Ann Rebsom (b.26 Mar 2000-Portland, Multnomah, Oregon)
- 7. Jacob Israel OPENSHAW (b.23 Oct 1976-Pinesdale, Ravalli, Montana; d.18 Oct 1977-Pinesdale, R, Montana)
- 7. William Clifford OPENSHAW (b.8 May 1979-Pinesdale, Ravalli, Montana)
- 6. Clifford James STRATTON (b.7 Apr 1945-Winslow, Navajo, Arizona) *≡ WROTE THE HISTORY*
  - sp: Marsha Romney (b.18 Jan 1947-Prescott, Yavapai, Arizona; m.24 May 1968)
  - 7. Clifford Lee STRATTON (b.9 Sep 1970-Flagstaff, Coconino, Arizona)
    - sp: Charity Anne WOODS (b.10 Jul 1973-Hampton, Longley AFB, Virginia; m.29 Dec 1992)
    - 8. Alexandria STRATTON (b.12 Jan 1994-Orem, Utah, Utah)
    - 8. Samantha Anne STRATTON (b.24 Jan 1999-Houston, Harris, Texas)
  - 7. Marleen STRATTON (b.22 Jul 1972-Provo, Utah, Utah)
    - sp: Douglas Verl RITCHIE (b.20 Dec 1967-Las Vegas, CLARK, Nevada; m.2 May 1992)
    - 8. Bethany RITCHIE (b.6 Oct 1997-Salt Lake City, Salt Lake, Utah)
    - 8. Bradley Scott RITCHIE (b.21 Jul 1999-Las Vegas, Clark, Nevada)
    - 8. Connor James RITCHIE (b.31 Jul 2001-Las Vegas, Clark, Nevada)
  - 7. Marlisha STRATTON (b.14 May 1974-Reno, Washoe, Nevada)
    - sp: Jeffrey Wayne Clark (b.3 Jun 1971-Caldwell, Canyon, Idaho; m.25 Jan 1996)
    - 8. Katie Marlisha CLARK (b.22 Sep 1998-American Fork, Utah, Utah)
    - 8. Sara Hannah Clark (b.16 Apr 2000-Provo, Utah, Utah)
    - 8. Paige Lee Clark (b.20 Aug 2002-American Fork, Utah, Utah)
  - 7. Charles Romney STRATTON (b.25 Sep 1976-Reno, Washoe, Nevada)
    - sp: Nicole Marie CREEL (b.19 Jan 1974-Edward AFB, Kern, California; m.4 Dec 1998)
    - 8. Charles Hunter STRATTON (b.19 Jan 2001-Reno, Washoe, NV)
  - 7. Clinton Wear STRATTON (b.23 Feb 1978-Reno, Washoe, Nevada)
  - 7. Craig Owen STRATTON (b.27 Nov 1984-Reno, Washoe, Nevada)
- 6. Margaret Emma STRATTON (b.29 Jan 1947-Winslow, Navajo, Arizona) *≡ PLANNED THE HUGHES FAMILY REUNION 10/02*
  - sp: Gerald Wilson DANA (b.26 Jun 1943-R, R, California; m.26 Nov 1969; d.14 Jan 1991-Detroit, W, Michigan)
  - 7. Carrie Ruth DANA (b.9 Oct 1973-Royal Oak, Oakland, Michigan)
    - sp: Bryan Edwards PHELPS (b.11 Jan 1971-Lansing, Ingham, Michigan; m.10 Jun 1993)
    - 8. Sawyer Stratton PHELPS (b.21 Oct 1994-Mesa, Maricopa, Arizona)
    - 8. Porter Edward PHELPS (b.20 Oct 1999-Mesa, Maricopa, Arizona)
    - 8. Abigail Carolynn PHELPS (b.3 Aug 2002-Mesa, Maricopa, Arizona)
  - 7. Margot Michelle DANA (b.10 May 1975-Royal Oak, Oakland, MI.)
  - 7. Kimball Evan DANA (b.16 Oct 1976-Royal Oak, Oakland, MI.)
  - 7. Benjamin Stratton DANA (b.1 Sep 1978-Royal Oak, Oakland, MI.)
  - 7. Elizabeth Loral DANA (b.28 Jan 1981-Rochester, Oakland, MI.)
  - sp: Sherrell Carpenter Jorgenson (b.1 Nov 1932-Park City, Summit, Utah; m.20 Dec 1997)
- 6. Charles Elmer STRATTON (b.23 Jan 1956-Winslow, Navajo, Arizona)
  - sp: Peggy Sue WATTS (b.25 Nov 1961-Clarkston, Asotin, Washington; m.30 Jul 1981(Div))
  - 7. Bethany Mae STRATTON (b.22 Sep 1984-Aurora, Arapahoe, Colo.)
  - sp: Jana Lynn CHRISTOPHERSON (b.7 Feb 1962-Blackfoot, Bingham, Idaho; m.8 Apr 1989)
  - 7. Amanda Patrice STRATTON (b.6 Aug 1990-Rochester, Oakland, Michigan)
  - 7. Charles Alec STRATTON (b.14 Nov 1992-Rochester, Oakland, Michigan)
- 4. Frank Shewsbury TREAT, Jr. (b.28 Jan 1897-Tucson, Pima, Arizona; d.abt. 1968-Martinez, California)
  - sp: Virginia ROTHMAN (b.1916-<,,>; m.25 Jan 1937)
  - 5. Margurite TREAT
    - sp: Mr. Hasemeier
- 4. Elizabeth Edwards TRFAT "I izzie" (b.2 Mar 1899-Tucson, Pima, Arizona; d.6 Dec 1992-Tucson, Pima, AZ) *≡ AUNT LIZ*

## Descendants of Samuel HUGHES

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- sp: Otto Fladung (m.1921;d.Feb 1923-.,Mexico)
- sp: Russell Van Sanford (b.5 Oct 1892-Detroit,.,MI.;d.14 Feb 1946-Tucson,Pima,AZ)
- 5. Stirling Russell Sanford (b.18 Jul 1933-Albuquerque,Bernillillo,New Mexico;d.10 Oct 1999-Tucson,Pima,AZ)
  - sp: Bobbie June Mangles (m.Jun 1951(Div))
  - 6. William Russell Sanford (b.4 Jun 1954)
    - sp: Marcia Elaine Nordman (b.17 Feb 1934-Grand Rapids,.,Michigan;m.8 Mar 1957)
    - 6. Richard Lawrence (Wehrle) Sanford (b.4 Sep 1953-)(ASan Diego,San Diego,California)
      - sp: Yvonne Wright (m.4 May 1984(Div))
      - 7. Shane Alexander Sanford (b.4 Oct 1985-Oceanside,San Diego,California)
      - 7. Vanessa Rene Sanford (b.7 Nov 1987-Oceanside,San Diego,California)
    - 6. Robert Stirling Sanford (b.14 Aug 1958-Inglewood,Los Angeles,California)
    - 6. Stephanie Danielle Sanford (b.30 Jul 1959-Inglewood,Los Angeles,California)
      - sp: Barry Richard Lynch (b.12 Aug 1954-Oakland,Alameda,California;m.21 May 1983)
      - 7. Bryant Robert Lynch (b.12 Aug 1990-Newport Beach,Orange,California)
      - 7. Riley Patrick Lynch (b.29 Jan 1996-Laguna Hills,Orange,California)
    - 6. Russell Van Sanford II (b.2 Nov 1960-Inglewood,Los Angeles,California)
      - sp: Walter LAZEAR (b.abt. 1895;m.1938(Div);d.19 Dec 1969-.,Arizona)
- 4. Theodore Cooper TREAT (b.24 Jul 1900-Tucson,Pima,Arizona;d.24 Jun 1948-Binghamton,.,New York)
  - sp: Helen Margaret or Peggy Chubb (b.19 Apr 1903-Wymart,.,PA.;m.prior to 1930;d.23 Apr 1963-Conklin,.,New York)
  - 5. Frank William TREAT "Uncle Bill" (b.12 Nov 1931-Roxbury,.,New York;d.24 Jun 1974-Los Angeles,LA,California)
    - sp: Patricia Ann Crossett (b.31 Aug 1929-Johnson City,Broome,New York;m.2 Aug 1953)
    - 6. Valerie Lee TREAT (b.18 Jul 1954-Phoenix,Maricopa,Arizona;d.14 Feb 1995-Culver City,.,California)
    - 6. Theodore Scott or Ted TREAT (b.24 Apr 1956-Tucson,Pima,Arizona)
      - sp: Lisa Joan Flannigan (b.11 Jun 1955-Los Altos,.,California;m.7 Apr 1991(Div))
    - 6. David Mark TREAT (b.16 Mar 1961-Corby,.,England;d.1 Aug 1966-Santa Monica,.,California)
  - 5. Anita Georgia TREAT (twin) (b.26 Nov 1936-Tucson,Pima,Arizona)
    - sp: Gene Richard Smith (b.7 Jan 1938-Raymond,.,WA.;m.12 Dec 1964)
    - 6. Marc Derek Smith (b.30 Sep 1968-Labanon,.,PA.)
      - sp: Tammie Jo Crawford (b.10 Jul 1969-Portsmouth,.,WA.;m.23 Aug 1989)
      - 7. London Alexandra Smith (b.19 Apr 1995-Norfolk,.,VA.)
      - 7. Darby Leondra Smith (b.6 Nov 1996-Norfolk,.,VA.)
      - 7. Chelsea Jean Smith (b.19 Mar 1998-Norfolk,.,VA.)
    - 6. Timothy Scott Smith (b.22 Feb 1967-Bad Constatte,Stuttgart,Germany)
      - sp: Cheryl Lorraine Dixon (b.30 Jun 1969-Alexandria,.,VA.;m.8 May 1993)
      - 7. Mary Elizabeth Smith (b.24 Mar 1996-Fredricksburg,.,VA.)
  - 5. Alice Gail TREAT (twin) (b.26 Nov 1936-Tucson,Pima,Arizona)
- 4. Richard Guerrier TREAT (b.4 Jul 1903-Tucson,Pima,Arizona;d.1940)
  - sp: Rachel Israel (b.1919-<.,.,>;m.1940)
- 3. Manuela HUGHES (b.25 Mar 1869-Tucson,Pima,Arizona;d.21 Jun 1869-Tucson,Pima,AZ)
- 3. Samuel HUGHES (b.31 Mar 1870-Tucson,Pima,Arizona;d.6 May 1870-Tucson,Pima,Arizona)
- 3. Stevens Samuel HUGHES (b.6 Sep 1872-Tucson,Pima,Arizona;d.11 Apr 1910-Tucson,Pima,AZ)
  - sp: Lillian RASKHOFF (b.1876-<.,.,>;m.1897)
- 3. David Louis HUGHES (b.9 Apr 1873-Tucson,Pima,Arizona;d.23 Jul 1935-Tucson,Pima,AZ)
- 3. Thomas Elias HUGHES (b.20 Nov 1874-Tucson,Pima,Arizona;d.14 Apr 1900-Tucson,Pima,AZ)
- 3. Petra Manuella HUGHES (b.25 Mar 1876-Crittenden Rancho,Tucson,Pima,Arizona)
  - sp: 1) Frank LONDON (b.1872-<Tucson,Pima,Arizona,>)
  - 4. Craig LONDON
  - 4. James LONDON
    - sp: Diane
    - sp: O. B. LEONHARDT (b.1872-<Tucson,Pima,Arizona,>;m.1897)
- 3. Jessie Petra or Belle HUGHES (b.19 Dec 1877-Tucson,Pima,Arizona;d.24 Nov 1965-Los Angeles,Los Angeles,CA)
  - sp: 1) Lafayette Ferdinand or Jeffrey STRADLING (b.1876-<Tucson,Pima,Arizona,>;m.25 Apr 1904;d.Sep 1910)
  - 4. Barbara STRADLING (b.22 Feb 1907;d.5 Apr 1991-Los Angeles,Los Angeles,California)
    - sp: Charles S. Murphy Jr. (b.31 Jan 1906;m.8 Jun 1935;d.28 Dec 1970)
  - sp: McREYNOLDS (b.1873-<Tucson,Pima,Arizona,>)
- 3. James Farrel Safford HUGHES (b.22 Jan 1880-Tucson,Pima,Arizona;d.4 Dec 1967-Long Beach,CA)

## Descendants of Samuel HUGHES

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- 3. Atanacia Santa Cruz HUGHES (b.4 Jan 1882-Lawrence,Douglas,Kansas;d.6 May 1978-Petaluma,Sonoma,California)
  - sp: Clarence BARNHART (b.1878-Tucson,Pima,Arizona;m.1903)
- 4. Steven BARNHART (d.abt 6 months old-maybe Tucson,Pima,Arizona)
- 4. Clarence Ezell BARNHART (b.23 Mar 1902-Tucson,Pima,Arizona;d.16 Nov 1982-Petaluma,Sonoma,California)
  - sp: Florence Robbins (b.7 Dec 1915-Salt Creek nr. Covelo,Mendocino,California;m.20 Oct 1933)
- 5. Barbara BARNHART (b.10 May 1934-Petaluma,Sonoma,California)
  - sp: George Berilla
    - 6. Robin Berilla (b.6 May 1955-Los Angeles,Los Angeles,California)
      - sp: Mark James Simone (b.12 Feb 1952-San Gabriel,,California;m.24 Sep 1994)
    - 6. Theresa Berilla (b.6 May 1955-Los Angeles,Los Angeles,California)
      - sp: Robert W. Dickinson (m.4 Oct 1986)
    - 6. John Andrew Berilla (b.9 Jun 1956-Los Angeles,Los Angeles,California)
      - sp: Araceli or Sally Tabreas Gonzalez (b.10 Aug 1957-El Monte,,California;m.(Div))
        - 7. Celina Maria Berilla (b.19 Nov 1976-Los Angeles,Los Angeles,California)
          - sp: George Currier (b.30 May 1977-Riverside,,California;m.8 May 2002)
          - 8. Levi Jacob Currier (b.6 Sep 2002-Chino,,California)
        - sp: Dana Lee James (b.2 Jan 1961-Lynwood,,California;m.14 Feb 1985)
          - 7. Christy Ann Berilla (b.22 Mar 1986-Bellflower,,California)
          - 7. Daniel Andrew Berilla (b.22 Jun 1989-Bellflower,,California)
    - 6. Elizabeth Berilla (b.21 Jun 1957)
      - sp: Calvin Darnell Adams (b.26 Mar 1959;m.21 Jun 1986)
        - 7. Beth Robyn Adams (b.24 May 1987-West Covina,,California)
        - 7. Jason Darnell Adams (b.30 Mar 1990-West Covina,,California)
    - 6. Margaret Berilla (b.7 Dec 1960)
      - sp: Carl Propek
        - 7. Christopher Propek (b.10 Jan 1986)
        - 7. Robin Propek (b.27 Jun 1989)
        - 7. Jacob Propek
        - 7. Pamela Propek
    - 6. Steven Berilla (b.14 May 1964)
      - sp: Sandy
        - 7. Katey Berilla (b.7 Jan 1994)
        - 7. Randy Berilla (b.21 May 1996)
- 5. Mary Beverly BARNHART (b.8 Apr 1939-Petaluma,Sonoma,California)
  - sp: Francis Arnold Paula (b.14 Dec 1935-Petaluma,Sonoma,California;m.19 Jul 1958)
    - 6. Francis (Frank) A. Paula Jr. (b.29 Jul 1959-Petaluma,Sonoma,California)
      - sp: Diana Nealeigh (b.18 Mar 1963-Fontana,,California;m.23 Oct 1982(Div))
        - 7. Ashley Nicole Paula (b.22 Feb 1984-Petaluma,Sonoma,California)
      - sp: Patricia Ann Morth (b.1 Dec 1956-Fargo,,North Dakota;m.7 Oct 1995)
    - 6. Raymond Anthony Paula (b.17 Jul 1960-Petaluma,Sonoma,California)
    - 6. Brad Andrew Paula (b.20 Apr 1962-Petaluma,Sonoma,California)
    - 6. Michael Arthur Paula (b.19 Apr 1963-Petaluma,Sonoma,California)
      - sp: Karen Waksmonski (b.4 May 1963-Fort Ord,Monterey,California;m.28 Apr 1984)
        - 7. Bryan Michael Paula (b.3 Dec 1986-Petaluma,Sonoma,California)
        - 7. Jason David Paula (b.5 Aug 1988-Petaluma,Sonoma,California)
        - 7. Benjamin Joseph Paula (b.2 Sep 1991-Petaluma,Sonoma,California)
    - 6. Angela Marie Paula (b.7 Jun 1965-Petaluma,Sonoma,California)
      - sp: Brian James Steidl (b.22 Jan 1968-Colorado Spring,,Colorado;m.22 Jan 1994)
        - 7. Alexander James Steidl (b.24 Jun 1997-Salt Lake City,Salt Lake,Utah)
    - 6. Theresa Rose Paula (b.22 Dec 1972-Petaluma,Sonoma,California)
      - sp: Matthew Maxon Souza (b.27 Nov 1962-Petaluma,Sonoma,California;m.16 Oct 1999)
        - 7. Myles Dawson Souza (b.25 May 2000-Petaluma,Sonoma,California)
- 5. Patricia Audrey BARNHART (b.7 Feb 1941-Petaluma,Sonoma,California)
  - sp: Rudolph or Rudy Henry Balli (b.28 Apr 1937-Petaluma,Sonoma,California;m.11 Jul 1959)
    - 6. Rudolph or Rudy Henry Balli , Jr. (b.30 Mar 1960-Petaluma,Sonoma,California)
    - 6. Deborah I vnn Balli (h.3 Feb 1963-Petaluma,Sonoma,California)

## Descendants of Samuel HUGHES

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- sp: Richard Laumer (m.9 Sep 1995)
  - sp: James Craig Maestretti (m.14 Feb 1982)
    - 7. Danielle Lynn Maestretti (b.7 Sep 1982-Petaluma,Sonoma,California)
    - 7. Brian James Maestretti (b.11 Jun 1985-Petaluma,Sonoma,California)
  - sp: Jeff Hoof (m.Sep 1989)
    - 7. Jordan Audrey Hoof (b.19 Dec 1989-Waconia,,Mn.)
- sp: William B. Isaacs (b.17 Feb 1877-Richmond,,Virginia;d.2 Jun 1957-Petaluma,,California)
  - 4, Joan Isaacs
    - sp: Reese Peaslee
      - 5. William Peaslee (b.15 Dec 1945)
      - 5. Steven or Steve Peaslee (b.7 Aug 1947)
      - 5. David Peaslee (b.17 Feb 1949)
      - 5. Peter Peaslee (b.24 May 1954)
      - 5. Charles or Charlie Peaslee (b.14 Jan 1961)
- 3. Mary Belle HUGHES (b.15 Dec 1886-Tucson,Pima,Arizona;d.10 Jul 1988-Burlir,,California)
  - sp: 1)Edward C. DETRICH (b.1882-<Tucson,Pima,Arizona,>;m.23 Nov 1910)
    - sp: James St. Clair Sheean (d.1984)
  - 3. Carlos Elias HUGHES (b.3 Sep 1891-Tucson,Pima,Arizona;d.22 Oct 1891-Tucson,Pima,AZ)
- 2. Lewis C. HUGHES (b.15 May 1842-Philadelphia,,Pnnsy;d.24 Nov 1915)
- 2. Thomas HUGHES (b.1 May 1843-Allegheny City,Allegheny,Pennsylvania;d.30 Nov 1907-Tucson,Pima,Arizona)
  - sp: Elena Martinez (b.1853-Sant Cruz,Sonora,Mexico;m.30 Sep 1875;d.24 Aug 1893-Tucson,Pima,Arizona)
    - 3. Annie HUGHES (b.Jul 1876-Tucson,Pima,Arizona)
    - 3. Thomas E. HUGHES (b.Jan 1879)
    - 3. William F. HUGHES , Sr. (b.Feb 1881)
      - sp: Belan Suastigui
        - 4, William F. HUGHES , Jr.
          - sp: Frecia Morena
            - 5, Richard William HUGHES
              - sp: Prudence Goulding (d.Deceased)
                - 6. Robin HUGHES
                - 6. Ronnie HUGHES
              - sp: Carol Olson
                - 6. Belen HUGHES
    - 3. Samuel I. HUGHES , III (b.Dec 1883;d.3 Jan 1970-Tucson,Pima,Arizona)
    - 3. Rafael or Ralph A. HUGHES (b.Feb 1885)
    - 3. David HUGHES (b.16 Feb 1887)
    - 3. Louis C. HUGHES (b.4 Aug 1889-Tucson,Pima,Arizona;d.22 Mar 1975-Tucson,Pima,Arizona)
      - sp: Rebecca R. Provencio (b.29 May 1893-Phoenix,Maricopa,Arizona;m.10 Aug 1912;d.20 Nov 1963-Tucson,Pima,Arizona)
        - 4, Bettina Elena HUGHES (b.27 Dec 1913-Tucson,Pima,Arizona;d.11 Jan 2000-Tucson,Pima,Arizona)
          - sp: Manuel Cervantes
            - 5, Suzanne Cervantes
              - sp: Ross Sheard
                - 5, Doug Cervantes
                  - sp: Melinda
        - 4, Mary Louise HUGHES (b.13 Nov 1915-Tucson,Pima,Arizona)
          - sp: George Ganz
            - 5, Georgiana Ganz
              - sp: George McLain
        - 4, Rebecca Muriel HUGHES (b.22 Aug 1917-Tucson,Pima,Arizona;d.11 Aug 1992-Tucson,Pima,Arizona)
          - sp: Michael Grijalva
        - 4, Carmen Annie HUGHES (b.16 Jul 1923-Tucson,Pima,Arizona)
          - sp: Charles Thomas Kareiva (b.14 Aug 1920-S,L,Pennsylvania;m.11 Oct 1952;d.26 Jun 1989-Tucson,Pima,Arizona)
            - 5, Peter Louis Kareiva (b.9 Jul 1953-Fort Bragg,Cumberland,North Carolina)
              - sp: Michele McMaken (m.13 Nov 1982)
                - 6. Austin Kareiva
                - 6. Trenton Kareiva

## Descendants of Samuel HUGHES

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- 6. Dillon James Kareiva
  - 6. Holly Anne Kareiva
  - 6. Quentin Kareiva
- 5. Ona Maria Theresa Kareiva (b.26 Sep 1954-Fort Bragg,Cumberland, North Carolina)
  - sp: Edward Smith (m.16 May 1998)
    - 6. Carson Smith (b.10 Jul 1998)
- 5. Charlette Theresa Kareiva (b.2 Apr 1956-Ausberg,,Germany)
  - sp: 1) Michael Charles Cameron (m.20 Sep 1984)
  - sp: 2) Larry Padilla (m.4 Jul 1995)
- 5. Patricia Bettina Kareiva (b.16 Mar 1958-Tucson,Pima,Arizona)
  - sp: Gordon Gavin Simons (b.21 Dec 1957-San Francisco,San Francisco,California;m.2 Jul 1983)
    - 6. Tess Elena Simons (b.22 Aug 1991-Tucson,Pima,Arizona)
    - 6. Matthew Taylor Rowen Simons (b.16 May 1994-Tucson,Pima,Arizona)
- 5. Mary Michelle Kareiva (b.30 Sep 1959-Fort Hood,,Texas)
  - sp: Ronald Edward Boone (m.17 Aug 1985(Div))
- 5. Paul James Kareiva (b.28 Jul 1964-Fort Huachuca,Cochise,Arizona)
- 3. John HUGHES
- 3. Elena (or Helen) HUGHES (b.May 1893-Tucson,Pima,Arizona)
  - sp: Dakin

*off w/02*



# Ancestors of Petra Alcantar

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