

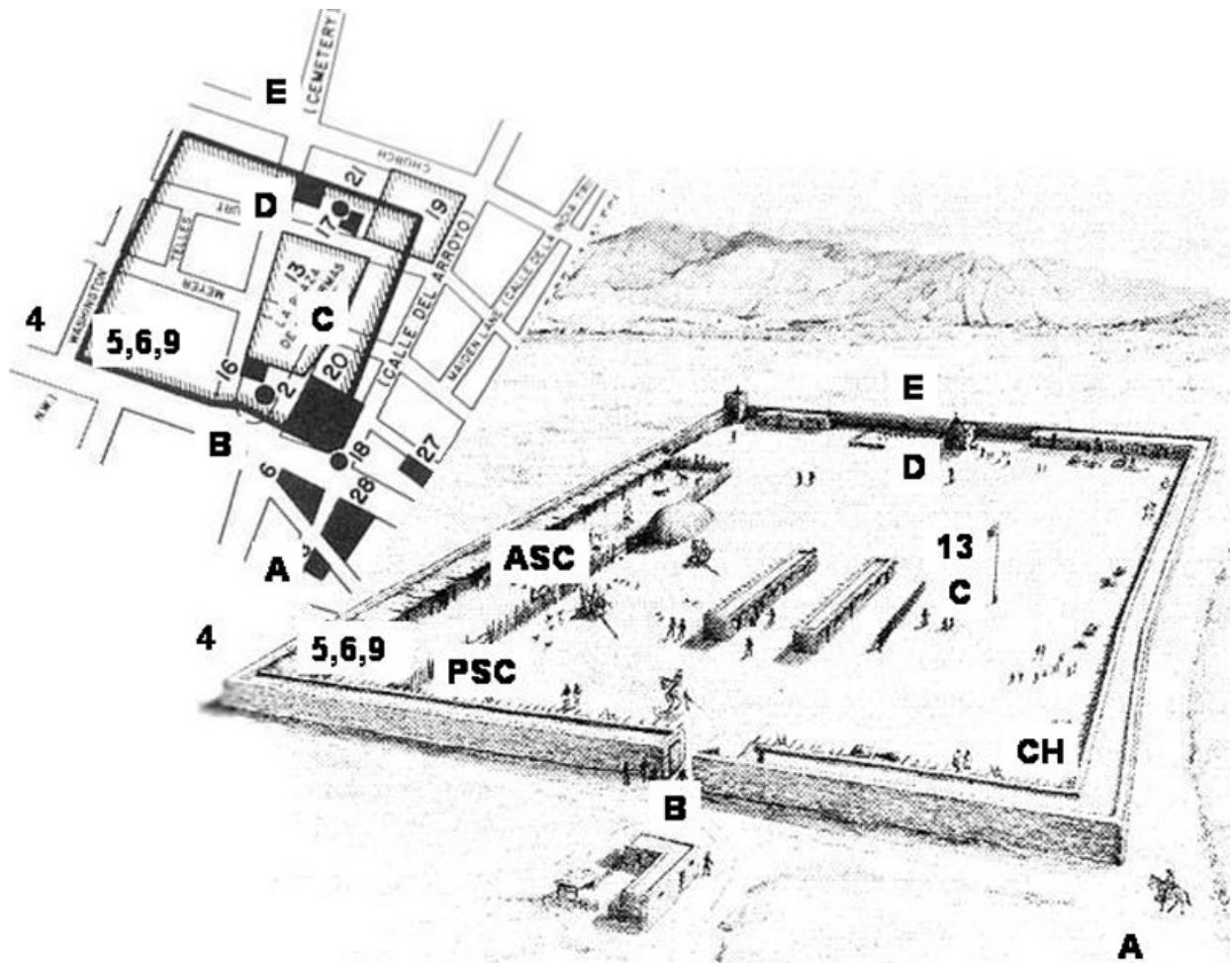


Samuel Hughes & Atanacia Santa Cruz

Santa Cruz Historical Sites

Welcome to the second *Sam Hughes & Atanacia Santa Cruz Family Reunion*. Megs and Theresa have planned a nice schedule of events for us. Since we will be honoring Guadalupe Santa Cruz and Victoria Bojorquez Ruelas by installing a new headstone for their combined grave, which is next to Petra Santa Cruz's grave, I was invited to write a little history on these three honored ancestors. Also, many of you expressed an interest in visiting sites in and around Tucson where our Spanish, Native American, Mexican and Anglo ancestors lived. I have compiled this brochure called *Santa Cruz Historical Sites* so that individual families or groups can go and visit family historical sites and learn what happened at each site. Enjoy! (The quoted material is from the *Samuel Hughes & Atanacia Santa Cruz Life History* I presented at the last reunion in 2002. C. J. Stratton, 8 Jan 2004)

TUCSON PRESIDIO MAPS



Same legend as previous map for numbered sites and sites labeled "A" through "E". For exact location of family historical sites today, go by previous map. "PSC" is where Petra said the original Santa Cruz apartment was attached to the west wall of the Presidio. "ASC" is where Atanacia said another Santa Cruz apartment was attached. CH is later location of the Cosmopolitan Hotel; Hiram Stevens owned it for his daughter, Clara Jane Knight Stevens. Note the walls of the Tucson Presidio: west wall=N. Main St; north wall=Washington St.; east wall=between Court Ave. and Church Ave; south wall=almost as far south as W. Pennington (Calle del Arroyo). The location of the flag pole & the Presidio San Agustin Church are drawn in the picture. Campo Santo is outside the east wall.

1. VISIT THE GRAVES OF GUADALUPE SANTA CRUZ, VICTORIA BOJORQUEZ AND PETRA SANTA CRUZ. The Holy Hope Cemetery. Located at 3555 N. Oracle Road. Petra, Guadalupe and Victoria are all buried together in Section E, Row C, Grave 9. Phone is (520) 888-0860.

At the reunion, we will visit the grave of Guadalupe Santa Cruz and Victoria Bojorquez Ruelas to admire the new headstone that each of you helped provide for them. Here is a little about Guadalupe, Petra and Victoria.

GUADALUPE, PETRA & VICTORIA



Atanacia, Guadalupe and Petra (there are no known pictures of Victoria or Eliza)

Benj and Kimball just left Reno yesterday (18 Feb 2003). They spent Saturday with Craig and me out fishing on Lake Tahoe and then on Monday the boys went to the Fisherman's Wharf in San Francisco (Sam Hughes' old stomp'n-ground). Benj caught the largest fish, a 9-pound Mackinaw, but Kimball caught the most fish. Craig's fought the hardest, from 400 feet down. When we were out fishing, I was reminded that at Meg's Tucson reunion a few months ago, when we were at Petra's gravesite, the boys asked why 3 women were buried together. I want to answer their enquiry.

Beyond a shadow of a doubt, Guadalupe Santa Cruz is one of the most highly revered matriarchs in our family. She was one of the most kind and generous women who ever lived on the Spanish frontier. The family loved her very much and many depended on her in their times of serious grief and misfortune. And, Guadalupe always rose to the occasion. She was much like the Savior; she gave love and compassion and physical sustenance without reservation or hesitation. If there was ever a "Saint" in our family, it was Guadalupe.²

Because Guadalupe was born in the untamed, desert wilderness we now call New Spain, there aren't many records on her. However, because she was so special to our family, we have strong remembrances of her in our rich, oral, family history. I will tell you what I know, and document as much of it as I can in the bibliography. Kimball and Benj were correct. Guadalupe and Victoria had been buried in two different graveyards, representing two different eras. When the Holy Hope Cemetery opened in 1907, Petra was in the sunset years of her life and had only limited funds. She purchased two plots and then had Guadalupe and Victoria removed from their original sites and reinterred next to her in a common grave. The headstones were gone, but she knew where they were. Her associations with them in this life had brought her great joy and she wanted to rest in peace, with them, until the resurrection. Now, Guadalupe, Petra and Victoria.....Enjoy!

Guadalupe's Youth

Guadalupe was born on 15 Feb 1807 in Tucson, Sonora, New Spain¹. She was probably born inside the walls of the Tucson Presidio, since her brother, Juan Maria, was born there in a small home attached to the west side of the presidio wall, Presidio map "PSC". She was the baby sister to our Juan Maria Santa Cruz who was 7 years older than her. Family tradition says that he took good care of her as she played and grew to adulthood. Part of her youth was spent in the Juan Santa Cruz home, her father's home, located just outside the main gates of the presidio (see maps "A" and picture of the Buckley House, #5, Visit the Corbett Home.) Her brother had purchased the property with the estate of her grandfather, Modesto Hilario Santa Cruz, at his demise (# 9, Plaza of the Pioneers). The lives of our Tucson families centered around this home, then the Sam and Atanacia home, maps 4, and finally, around the Corbett home, maps 5, for several generations. Guadalupe's father was Juan Santa Cruz, a Spaniard, and her mother, Petra Alcantar, was the daughter of a Pima Indian. We have traced Guadalupe's Santa Cruz line back to San Sebastian, Spain².

One of the young men Guadalupe played with as a child, and flirted with as a young adult, was Luis Martinez. He was about 4' 8" tall, (Guadalupe was 5' tall) had reddish hair and a wide nose. His father was an officer in the Spanish military, stationed at the Tucson Presidio. Luis was born in 1803 and was raised at Tucson. When he was 12 years old, like his father, he joined the Spanish military. When he was 13 years old, we find him in the military census as a new recruit "attending school", where he learned the basics of reading and writing, and the art of war against the Apache and against any future anglo invaders from the United States³. Four months later, we find him "standing guard" when the next roll was taken⁴, so his education probably wasn't very extensive. When she was about 16 years old, Guadalupe fell in love with her childhood sweetheart, and they were married in the first San Augustin Church, within the walls of

the old presidio; maps "D". Luis moved into the Santa Cruz home. In 1831, in Household #11 we find Luis and Guadalupe the head of the household (ages 28 and 24, respectively) with her adult brothers, our Juan Maria and Hilario living with them.⁵ Ygnacio lived just a few doors down with his new wife and small family. Our Bojorquez families, including Luisa and her 7 children, also lived close. Both Ylario and Luisa had servants⁶, so the Santa Cruz and Bojorquez families were in a comfortable, financial environment.

Cholera

Guadalupe and Luis were not blessed with children. It was the Spanish custom that couples without children could offer to help those families with children, during times of great distress. Jim Officer summarized the character and strength of our New Spain ancestors with this: "...a small handful of people had the resolution, the strength, and the wisdom to survive for a remarkably long time against odds that can only be described as extreme."⁷ A cholera epidemic swept through Mexico in 1849, so Guadalupe knew it was only a matter of time before it reached Tucson. In 1850 -1851 cholera carried away over a thousand residents in the Altar Valley, and then it hit Tucson. Nearly a quarter of Tucson's total population succumbed to the disease,⁷ including Guadalupe's brother, our Juan Maria. It was a natural thing for Guadalupe to love her little nieces and nephew, so a few years later when Juan Maria's wife, Manuela Bojorquez, also succumbed to the harsh environment, Guadalupe raised her first family; Petra (age 15), our Atanacia,² and for a time, Filomeno. Sadly, Guadalupe, now age 51, had lost Luis several years before, so she raised the children alone. Guadalupe may have been married for a short time, earlier, since Guadalupe Santa Cruz Burruel is listed as a godparent with Juan Bojorquez for an Apache named Jesus Maria.¹⁶ I have also heard that she married Louis Pansona. I have no solid evidence of either marriage. If she was married a second time, there was no issue from the marriage. At this time, however, she assumed her maiden name, Santa Cruz, so that it would be more comfortable for the children.

Petra



My Favorite Pictures of Petra Santa Cruz

Hiram Stevens was an anglo who came to Tucson in 1855. He was a young, handsome, sporting man, a trader and a speculator. Atanacia said that everything he

touched turned into gold. Hiram recounted to a newspaper reporter his initial reaction to Petra, "Hiram had all that he could need until he met Petra Santa Cruz. Petra was the thirteen-year-old niece of the woman who did his laundry (Guadalupe). He fell in love with her and asked for her hand in marriage. He was, however, denied by the aunt, not only because he was an American but also because he was non-Catholic. Three years of persistence and a trip to a priest to be baptized into the Catholic Church and the aunt (Guadalupe) finally agreed. Now with a new wife and a fortune at his hands, he decided to go back to his home in Vermont in 1861. Petra did not adjust to east coast life and was unhappy, so the couple moved back to Tucson....Hiram went right back to making money..."⁸ Petra loved Hiram very much, but like Guadalupe and Luis before them, she and Hiram were not blessed with children. Hiram centered his whole life on his career, and Petra focused all of her attentions on Hiram. Petra became the dutiful, Spanish wife. She never needed to learn to read and write English, because Hiram took charge of everything. (Atanacia was just the opposite, she learned to read and write in Kansas, and helped Sam keep his business books.) Petra's whole life was focused on Hiram. And, what a life it was! Petra always looked beautiful. Her hair was always meticulously perfect. She dressed in the finest clothes; pictures. She had man and maid servants. And, for a woman of that era, she traveled quite extensively. She always enjoyed wearing the finest jewelry and had several rings she would exchange and wear from 2 to 4 at a time; pictures. (Atanacia also wore 2 or 3 rings at a time, they all looked the same, like wedding bands; Ruth has them today.)

Hiram became active in politics in the Arizona Territory very early in Arizona history. The first Arizona capital building, where the Territorial Government met, was "in the adobe building belonging to Hiram S. Stevens, located on Main Street...It is said that the lawmakers filed their papers in crevices which they carved with pen knives between the adobe bricks. Certainly, the meeting rooms were not elegant, but neither was Tucson at that time. There were no sidewalks, no lawns, no paving and few trees; buildings were placed flush with roads."²¹

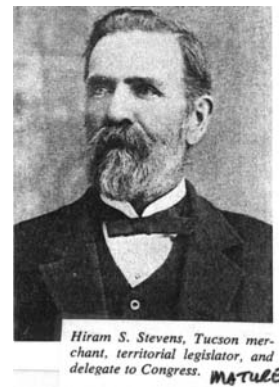
Hiram "settled on a ranch near Sentinel Peak. There was scarcely anything to which he did not turn his hand in those early days, and apparently everything that he touched prospered. For years he was a post trader; he realized large returns from hay and beef that he supplied to the government and made much money; he stocked his ranch with fine cattle and secured an abundant flow of water from the mountain side; he made loans at 2 per cent a month; and he engaged successfully in mining....In 1865 he, in partnership with his brother-in-law, Sam Hughes, stocked what was known as the Mariposa store; from 1866 to 1872 he did a large and profitable business as post trader at Fort Huachuca and Camp Crittenden; and, at about the same time, he invested \$6,000 in a sheep-raising enterprise in Colorado that brought him good returns....By 1876 he was one of the richest men in the territory...in 1882 he was worth \$150,000 – a considerable fortune for that period and regime....Hiram took an active and conspicuous part in public affairs. He was a member of the lower house of the fifth legislature that met in Tucson in November, 1868, and of the upper house of the sixth legislature in 1871."⁹ At age 38, he declared himself "financially retired". In the 1870 census, only two other men showed greater financial worth than Hiram.¹⁰ In 1874 he was elected to his first term as Arizona Territory's delegate to Congress. He and Petra went via San Francisco to Washington, D.C. In 1876 he was re-elected to Congress. Petra loved being in the nation's Capital. There were several women who spoke Spanish, and she

liked her friends and her husband's political power, but, when all was said and done, she missed Guadalupe and Atanacia and her family and her life in Tucson. When Hiram lost the election in 1878, she was very happy to be home again.

While Hiram served in Washington, D.C. he was a very effective representative of the Arizona Territory. "In most respects Stevens had the aura of a native son. A Tucson merchant with limited education, he had been a resident of the territory for nearly twenty years...During his four years in Washington, D.C., as delegate, he showed his 'home rule' inclinations by securing the passage of a law enabling the elected territorial legislature to pass a measure over the federally appointed governor's veto, by a two-thirds vote. And in recognition of Arizona's growth in population to about 40,000 in 1878, he succeeded in getting congressional approval for an increase in the size of the territorial Council...and House."²¹ Although he was not a great orator, he took care of the "business of his constituents."²¹

For our immediate family, it is interesting to note that in 1878, Hiram was defeated for a third term in Washington by John G. Campbell. Technically, Campbell was an actual resident of Scotland and hence served his single term, illegally as delegate to Congress. Mom and Dad Stratton raised us kids in our home at 314 Campbell Ave. in Winslow, Arizona. Our street was named after John G. Campbell.

Hiram – A Man of the West



Hiram

I cannot leave this time of Petra's life without telling you a couple of stories. Hiram wore a large, bushy mustache, see picture, and always played the role of "a man of the wild west". Petra's life was always full of excitement and uncertainty. "When Stevens did things, he did them in what one historian described as 'a big, breezy, Western way.' Like the time he invited a parade into his home for refreshments...in November 1874...Stevens, just elected to Congress, was returning home from an election canvass....A delegation of about 200 people with a band of music went out as far as the

nine-mile station to meet him, where there was a general greeting and congratulations. There were about 30 carriages and vehicles and some 70 or 80 on horseback...with flags flying, music playing and anvils firing...After the procession reached the residence of Mr. Stevens, he gave a general invitation to enter and partake of refreshments, after which all dispersed to their homes.”¹⁰ It was not unusual for Hiram and Petra to hold large parties at their home, next to Sam and Atanacia’s, on Main Street. Often the parties would go until 2 and 3 o’clock in the morning. Petra used to tell the story of how her husband got elected to Congress by the Arizona gamblers. Lockwood notes, “Stevens knew the power of ‘the gentlemen of the green cloth’...who were a numerous and powerful fraternity. So that ‘Man of Nerve’ Stevens came up with \$25,000 in cash as his ‘campaign fund’. (A good house and property in Tucson was worth about \$1,000, so this was a substantial sum of money.) He sent an agent, \$25,000 in hand, to call on all the ‘prominent gamblers’ in the Arizona Territory. ‘Bet one, two, three thousand dollars on Stevens to win,’ the agent told the various gamblers. ‘If you win, return the amount wagered and keep your winnings’. The gamblers knew a good thing when they saw it – especially if it meant cash in their money belts...When the results were tallied, Stevens had 1,442 votes, Republican Bean had 1,076 and Smith trailed far behind with 571 votes...poker player Stevens...went to Washington.”¹⁰ Hiram enjoyed being “The Honorable H. S. Stevens.”

They held political parties at their home in Tucson that often lasted into the wee hours of the morning. Although the Representatives from the Territories did not have the power that Representatives from the States did, in Washington, D.C., I have the records showing that Hiram became a very powerful Congressman. He worked hard and secured some major legislation and money for Arizona. He knew how to work the political system, and he did so very effectively. He was re-elected in 1876. Because Tucson was the hub of Arizona politics at that time, *there is no doubt that during the prime of their lives, Hiram and Petra were one of the most powerful and influential couples in Arizona.*

In September, 1879, at age 47, Hiram had returned to Washington, D.C. He continued an illicit relationship with a young, single woman, he had known while in Congress, Miss Clara L. Knight. She became pregnant and bore a daughter, Clara Jane Knight Stevens, on 22 June 1880. Although Hiram never legally admitted to being the father of the child, both he and the mother wanted the girl to bear the Stevens name, so on all of the official documents, she is “Clara Jane Stevens”. Hiram eventually returned to Tucson and continued his life with Petra. Understandably, Petra would not allow the mistress or her baby to ever come to Tucson. To his credit, Hiram never abandoned the mother or his daughter. He opened up a bank account in the daughter’s name, in Tucson, to which her mother had access in Washington. He provided them with financial support and he eventually obtained legal guardianship of the baby. That is why Petra could invite Guadalupe, Juanna, Victoria, Eliza and other members of her extended family to come and live with them in Tucson, for extended periods of time, without Hiram disapproving. Hiram purchased property in both Washington, D.C. and in Tucson, for his mistress and daughter. Petra was especially wounded over the whole event. She was aware of his unfaithfulness when they lived in Washington, D.C., but he was always discreet. Now, however, it was obvious to both her and Hiram that she was the one who was infertile. As Sam and Atanacia, her brother Philomeno and her Bojorquez families had numerous children and grandchildren over the years, Petra’s

tender heart was stabbed very deeply. She always wanted to be a mother and to be loved and cared for by the father of her children; a relationship she saw in her extended families all around her. When her cousin, Victoria lost her life in childbirth, Petra accepted the child, Eliza Ruelas de Bojorquez, and raised her as her own. The baby gave her great comfort. Petra had helped raise Victoria and she loved Victoria and then Eliza with all her heart.

Later in life, Hiram and Petra accepted the invitation to raise a young man named Thomas. Thomas was born in 1878. According to family history, he was either Thomas Martinez, a member of the family of Guadalupe's deceased husband, or the son of one of Petra's servants. I have searched the records, and have not been able to identify his surname. Hiram really loved his young son. A newspaper article says, "Young Tom Stevens, adopted son of Mr. Stevens, fifteen years old, has shown considerable ability in the handling of stock and the ranch management, and is an object of Mr. Steven's pride." ¹²

Hiram Stevens' Demise

(I must preface these two events with the fact that Petra completely disassociated herself from Hiram after his demise. I was personally instructed by my Grandma Black to admire Hiram's accomplishments, but to distance the family from his legacy. Because Hiram was not a direct line ancestor, many in our family choose to simply ignore his existence. However, I don't know how I can portray the deep strength and personal character of Petra, without placing her in the actual environment in which she lived. And, this is a history about Petra. I'm sorry if I offend anyone.) Even though prostitution was illegal in the Arizona Territory, Hiram, with 2 business partners, opened a brothel in Tucson. (Sam was not involved.) They used a building that was on family property which had originally been given to the Santa Cruz family, generations before, in a Spanish Land Grant. Immediately, the community and church leaders began to pressure Atanacia to get Hiram to close it down. Atanacia was furious that she would be put in such a position. She insisted that Sam get Hiram to close it down. Eventually, Hiram removed himself financially from the business and the partners moved it to another site. Again, Petra was devastated, that her husband would be involved in such an enterprise.

On 21 March 1893 a very tragic event happened. A few days before, Petra told Atanacia that Hiram was acting very strange and that she was afraid of him. I will let Petra tell what happened. This is what Petra told to the newspaper reporter. It was at 2:45 in the afternoon. "The story told by Mrs. Stevens: ...yesterday...she was lying on the bed, suffering with headache, her back to Mr. Stevens. They exchanged sympathies, she telling Mr. Stevens that he was the more ill of the two and to try and rest. Stevens in a kindly manner passed his hand over her forehead and the next she knew, there was the report of a pistol, and she felt a burning sensation on her head. She raised up, saw his eyes, as she put it, 'big as saucers,' and cried: 'For God's sake! What are you doing?' At the same time she grabbed for the revolver, a forty-four caliber bulldog and it went off again, the ball passing through her hand. Then in further struggles the gun went off again, passing through the bedding without doing more harm. Stevens then hastily went to another pistol, a large affair, a forty-five Colt he had in the army, an old favorite gun with him, turned it on himself and fired. Instantly he fell to the

floor. The horrified woman saw him lying there, powder marked and blood rushing from his forehead, and ran to the yard screaming. Neighbors rushed in, who put a cigar box under his head, and a moment later he was laid on the cot.”¹³ He died two hours later, never regaining consciousness. According to family history, the bullet was deflected by a Spanish hair comb in the back of Petra’s hair, and saved her life. “Mrs. Stevens was operated on yesterday for the removal of the bullet. It was found flattened...and imbedded slightly into the skull, which had a crack three inches long. She was under chloroform three quarters of an hour and stood the operation very nicely...her condition is critical...she did not know that she was shot till afterwards...”¹³ The bullet in her left hand had gone through the flesh between her thumb and index finger. Petra’s physical wounds eventually healed completely; except for the scars.

At Hiram’s demise, Petra was in shock. Sam took charge. Because he was one of Hiram’s business partners, he saw to it that all of his debts were eventually paid in full. He set up an account for Eliza and went to court and made Petra her legal guardian. They set it up so that Petra received between \$370 and \$500, twice or three times each year for the care of Eliza, based upon the value of the ranch; a stable, steady income for Petra. Eliza started out with an estate worth \$3,165 and on her 21st birthday, two months after she married Charles J. Valasco (on 21 Jan 1903) Sam gave her the final \$490.07 in her account. Eliza and Petra were well taken care of by Sam. Sam personally paid for most of Hiram’s debt, so that Petra, personally, had approximately \$5,000 after his estate was all settled, for her own living expenses. (The financial records are clear; Sam and Atanacia took a pretty substantial, financial “hit” over the whole thing.) Sam then went the extra mile, again. The court records show that Sam helped Clara L. Knight obtain legal guardianship of her daughter, Clara Jane Knight Stevens, in Washington, D.C. He determined that they were financially reasonably well off, with her parents. Immediately before his demise, Hiram had tried to sequester the funds he obtained from the sale of the Cosmopolitan Hotel, Presidio Maps “CH”, for his daughter in Washington, D.C. Sam also took care of that problem. Sam, the realist he always was, and loving family the way he did, stepped in and took care of every difficult situation; for which he will always have my love and admiration.

With all of her legal affairs in order and with a reasonable income, Petra eventually recovered from the physical and emotional trauma these events caused, and moved on with her life. She never remarried, but found comfort as the mother to Eliza and as the beloved aunt to so many nieces and nephews living near her in Tucson. Atanacia’s large family lived only a stones throw from her back door and the main Bojorquez home was just down the street. In her own quiet way, Petra found solitude, emotional security and a serene love, in her family.

Petra chose not to be buried next to Hiram. She loved him and she had dedicated her entire life to him, but he had emotionally wounded her beyond reconciliation.

Victoria de Bojorquez de Ruelas



23	182	Hiram Stevens	38	M	Retired Merchant	40000	Yucca	Verment	
24		Petra	25	F	Keeping House			Arizona	
27		Santa Cruz & Guadalupe	77					"	
28		Bojorquez Juana	4	F				"	
29		Victoria	12	F				"	

1870 CENSUS, TUCSON: VICTORIA & JUANA WITH GUADALUPE & PETRA

Guadalupe & Victoria's grave stone *1870 Census showing Victoria living with Petra and Guadalupe.*

In this picture of Guadalupe and Victoria's grave stone, you can see that at one time it had a cross on the top, Guadalupe's name and dates, and Victoria's names and dates ("Victoria de Bjo. de Ruelas", born "June 3, 1858" and died "March 15, 1882"). After Petra, Atanacia and Filomeno became established with their own families, Guadalupe's natural, loving instincts would again be used to love the children of her extended family. Her second family came from her mother's Bojorquez side. Victoria and Eliza descend from Juan Bautista Bojorquez, after whom Atanacia named her first, still-born son in 1864. In 1867, Guadalupe, now at age 60, was invited to raise Victoria and Juana Bojorquez.

I will let Henry, our Bojorquez cousin who was also in attendance at the first Hughes reunion, tell the story. Henry descends from Lazaro, Victoria's older brother. "According to the Tubac census of 1860, Juan (Baptiste) Bojorquez returned from assisting in the delivery of Mexican troops and armaments to Imuris and settled in Tubac with his wife Encarnacion and four children. By 1864 the family had moved to Tucson (census 1864) and in between 1860 and 1864, their daughter, Serafina died....In 1866 the family is still in Tucson, except Juan's two daughters, Juana and Victoria have moved in with the Sam Hughes and Atanacia's household....in 1867 the two girls are now with Hiram Stevens and Petra's household" with Guadalupe. "I surmise that Juan's economic state is very poor or has continued to be poor since presidio days and has needed to farm out the girls to his relatives to help his finances...In 1870-1880, Tucson begins to decline in population and economically. The railroad came in and the reliance on Sonora trade has declined. Tucson was accustomed to the use of the peso as a medium of exchange with Sonoran suppliers, but now the railroad is bringing goods and materials from the east...so merchants do not accept the peso. Many merchants are caught with large quantities of pesos and have had to close their doors of business. Consequently, the peso has devaluated and Tucson has plunged into a severe depression. Jobs are available in Mexico and some people migrate to those jobs. Some people left Tucson for the Salt River Valley where agriculture was expanding, some people left for the copper mining communities, others try their hand at ranching and others left to farm at the Rillito and San Pedro River areas. In 1870 the Bojorquez's have moved to the Rillito

and Juan is listed as a farmer in the census...His two girls are still in town"...with Guadalupe (in 1874 Petra leaves for Washington, so Guadalupe takes over alone). "In 1880 Juan is elected Justice of the Peace..in San Pedro. He remains there at a place close to Tres Alamos and has some success as a farmer...The family remains there as farmers, contending with the Apache menace. My father used to relate that he kept a horse inside the confines of the house to keep the Apaches from stealing it and also to break out and get help from neighbor farmersIn about 1901 Lazaro returns to Tucson and by 1903-08 they all return except Raymundo, son of Lazaro...The family remained in Tucson for the remainder of their lives. Mostly all lived at 373 So. Main St."¹¹ (Visit this address; this was our family "Bojorquez Home" for many generations.)

Guadalupe and Petra raised Victoria and Juana from ages 12 and 14 respectively, until they were married. Victoria married in 1878 at age 20. Victoria's father was Juan Bautiste Bojorquez, her mother was Encarnacion Lucas Ramirez, and she married Placido Ruelas. Remember, Atanacia lived with Petra after the death of her mother, even though Guadalupe raised her. Likewise, Victoria and Juana spent most of their young lives in Petra's home, under Guadalupe's guidance. Indeed, Petra played a major role in the lives of Atanacia, Victoria and Juana. Like Petra and Atanacia before them, Victoria and Juana always loved their "Aunt Guadalupe", involved her in their married lives, and taught their children to love and respect her. Guadalupe died in 1891, before the Bojorquez family returned to Tucson. How beautiful, that Petra wanted to be buried with Guadalupe and Victoria, and to rest with them, in peace.

Eliza Ruelas de Bojorquez Stevens

IF OTHER	LOCATION	NAME	RELATION	DATE OF BIRTH		PERSONAL DESCRIPTION
				Month	Year	
		Felix Aguirre	Son	20	1876	17
		Wences	Son	20	1878	8
		Rosario	Son	20	1878	20
		Rosario	Son	20	1878	20
		Speed. Gonzalez	Son	20	1878	20
		Rosario	Son	20	1878	20
		Stevens Petra	Son	20	1878	20
		Eliza	Son	20	1878	20

1900 U.S. Census, Tucson, Eliza, age 18, with Petra, age 54

1900 Census showing Eliza living with Petra

Now we come to the last family that Guadalupe and Petra would raise. In family records, I find Eliza Ruelas living with our elderly Guadalupe and/or Petra, up until age 9; until Guadalupe crosses the veil. In the 1900 census records we then find Eliza at age 18, living with Petra, age 54; see attached census.

At age 20, Victoria had married the popular Placido Ruelas, the son of Francisco Ruelas and Sacramento Cruz. They were married on 14 Nov 1878 at the San Augustine Church;

the witnesses were Sam Hughes and Atanacia Santa Cruz. Like Victoria's Bojorquez line, I have traced Placido's Ruelas' roots back to the early Spaniards. Victoria and Placido were excited when she became pregnant with their first child. The pregnancy went fine, but when a beautiful baby girl was born on 15 March 1882, a calamity happened. Victoria lost her life in child birth. It was a very tragic event for the family. Because Guadalupe and Petra had raised Victoria, Placido invited them to name and raise her baby daughter. Guadalupe named her "Eliza" Ruelas after Petra's godchild, Elizabeth Hughes. There are many family remembrances about Eliza; she was a very precious member of our family. After Hiram's death, Petra eventually moved to the north portion of their home and leased the rest of the house to boarders. At Hiram's demise, Petra was required to legally take custody of Eliza. That is why her name is "Eliza Ruelas de Bojorquez Stevens." "Eliza was married in 1903 to Carlos J. Velasco, but he soon dissipated her dowry, and in 1914, Eliza returned to the family home, bringing her four children."¹⁷ Eliza and her children brought much joy and comfort to both Guadalupe and later, to Petra, in their very advanced years. Eliza's son, Carlos Velasco Jr. became a prominent photographer and publisher in Tucson. He was the editor of Tucson's first Spanish newspaper, *El Fronterizo*, published on South Stone Ave. In 1891 he took the first known picture of Hiram and Petra's home, with Petra standing in front of it.²⁰ Placido also continued to be close to his daughter and her children.



GUADALUPE SANTA CRUZ, ABOUT 1870.

Demise of Guadalupe Santa Cruz

Guadalupe died on the night of 21-22 May 1891 from old age. Just before her demise, she remarked to family that she felt very fortunate to have lived such a long, rich and full life. She expressed that she was aware that very few people of her generation even lived into adulthood, and she had enjoyed many years of loving and caring for family.

She had witnessed incredible changes in Tucson. Her grandfather, Modesto Hilario, had dressed in the Spanish style, her father, Juan, and brother, Juan Maria, were born and played as children, in loin cloths, in front of their one-room, adobe home, attached to the inside of the wall of the Tucson Presidio. Juan and Juan Maria never left Northern New Spain. At her demise, Guadalupe and especially her nieces, Petra and Atanacia, had been dressing in some of the finest Spanish/Mexican dresses of the day, adorned with expensive jewelry and perfumes, had man and maid servants, and had traveled extensively to San Francisco, Washington, D. C., Kansas, and other places far removed from Tucson. In her advanced years Guadalupe lived with her nieces in two of the finest homes in Tucson. When she was a child, Guadalupe lived on the flood plain of the Santa Cruz River. All of the trees and grasses were native. In her later years, Guadalupe helped Atanacia with her rose garden, see picture, which was very extensive, and enjoyed birds in the aviary located between Petra and Atanacia's homes. When the Apaches allowed, Guadalupe's father and brother hunted wild deer, wild bulls and turkey with lances, and bows and arrows. The Spaniards introduced black powder and a cannon at the presidio, and later, muskets, but the anglos introduced revolvers with jacketed ammunition which had great accuracy at long distances. As a child Guadalupe ate corn, watermelon, squash and quince from their farms and orchards on the Santa Cruz river flood plain. She traveled on horseback or was pulled in a wooden wagon by a donkey. In her senior years, she traveled by stagecoach and then by train to California and saw and ate fruits and vegetables the likes of which she never imagined as a child. As a youth, she played in the cottonwood trees on the lush marshlands. She died in what was considered, at that time in the West, to be a large, metropolitan city. Guadalupe owned some respectable property; I have a lot of those records. Her influence among the native population who owned the vast majority of property from Spanish or Mexican land grants, and who wielded the greatest economic influence over the Tucson area, was enormous. One historian, when studying the economic environments of the Spanish, Mexican and then the American eras, noted that Guadalupe had lived through them all, as a property owner. Because the Apaches kept the several Tucson families sequestered together, and the harsh environment discouraged the introduction of outsiders, the original Tucson families intermarried for 3 or 4 generations. Guadalupe, Petra and Atanacia were either related to, or personally knew all of the old-timers intimately. He stated that Guadalupe's regional influence was so great, that when Hiram and Sam married Petra and Atanacia, that they were "marrying well" into the native economic and social circles that few anglos ever penetrated. Remember at Atanacia's wedding, Guadalupe insisted on two different and distinct wedding parties; one for the old timer natives at a rich friend's home near San Xavier, and one for the anglos on Hiram and Sam's property in downtown Tucson. The fascinating stories that Guadalupe will some day tell us; I can hardly wait!!

The Arizona Daily Star reported, "Gone, at Last. Died, in Tucson, Arizona, May 21, 1891, at the residence of H. S. Stevens, 212 North Main Street, Señora Guadalupe Santa Cruz, aged 84 years. The funeral will take place today from the Catholic Church at 8:30 o'clock a.m. Deceased was the aunt of Mrs. H. S. Stevens and Mrs. Samuel Hughes, and has lived in Tucson all her life. For a month past she has been ailing, but her illness did not assume a dangerous turn until about two weeks ago, when she began to fail and breathed her last yesterday morning, honored and beloved by all who knew her. In addition to the above, it may be said that the deceased's father was an artist of no mean ability, and that it was he who did all the fresco painting in the old San

Xavier church, now so much admired by all that visit that relic of Spanish civilization, and the wonder of eastern tourists. ¹⁷ Remember, from Atanacia's life history, Guadalupe's father and Atanacia's grandfather, Juan Santa Cruz, helped the master artists paint the "faces of the saints" on the main murals in the chapel and probably painted the large mural in the sacristy after the artisans left.²

From the Arizona Daily Citizen, "Tucson's Oldest Inhabitant Gone. Last night one of the oldest inhabitants of the city—probably the very oldest—died at her home...Guadalupe Santa Cruz...the old lady 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 (she actually raised 3 families) when he was a boy roaming the streets in the city. She has lived under three flags and rulers numerous. Spain, Mexico and the United States have in their turns been her home...The funeral was largely attended."¹⁸

Demise of Petra Santa Cruz Stevens

I recently wrote my sister, Megs, "We don't get to pick our tragedies in this life...The Lord just gives them to us and we have to deal with them as best we can. So it was with Petra. She didn't ask to be infertile and she certainly didn't know when she was 16 that Hiram was later going to go crazy. She didn't know that her sweet, innocent Victoria was going to die in child birth or that her little Eliza was going to be physically abused by her husband and would return to live with her, in her advanced age, with 4 small children. Petra certainly got more than her fair share of tragedy and heartbreak. But, once the tragedies came, she dealt with them as best she could...just like we all do. I hold Petra in extremely high esteem. Her strength in the face of adversity is exemplary. I long to see her again, to give her a big hug, and to thank her for her strength. It is not personal weakness to have tragedy happen; the event is beyond our control. It is only weakness if we let the tragedy affect our testimony of Christ...and she did not; she was always positive about life and faced the unknown with a sincere resolve to do good. She even went to great lengths to make sure that she can rise in the resurrection with two of the women she loved most in this world; Victoria and Guadalupe...what strength!!...what resolve!! I love and admire Petra."

Both Petra and Atanacia chose to live the mature years of their lives, quietly, and centered around family. Numerous children from extended families came and lived with them from time to time. They both remained quite healthy. Petra asked family to provide her with a funeral and burial "appropriate for her station in life." In the summer of 1916 Petra went to California to live with Elizabeth Hughes and her family. From the Tucson Citizen, 29 July 1916, "Petra Stevens, 73 years of age and a native of Tucson, died in Los Angeles last night...Deceased was born and reared in this vicinity. For many years she lived in the city of Tucson and she had watched the present city grow from a small one-street village...A sister, Mrs. Samuel Hughes, and a brother, Phil Santa Cruz, survive. Both are residents of Tucson. Deceased had many friends and acquaintances

in this city and Pima County.”¹⁹ In her will, Petra left assets to Eliza and Tom. How fitting, that her home now (Jan 2004) is a part of the Tucson Museum of Art, and houses a beautiful pre-Colombian exhibit, since Petra was generally related to the Mayan royalty of Central America (#6, Visit the Hiram Sanford Stevens & Petra Santa Cruz Home).

A Conclusion

In a way, it's kind of ironic. The two, close, sisters, Petra and Atanacia, were poor, cleaning houses and doing laundry, when they met and fell in love with Hiram and Sam. After lives of great wealth, enormous power and substantial social popularity, they concluded their lives the same way. After the demise of their husbands, both women eventually became financially dependent upon their extended family and both rented out portions of their homes to borders; again washing, cooking and cleaning. They had gone full circle. In the end, they both chose to be buried separate from their anglo husbands. And so it is, that three of our beloved family, Guadalupe, Victoria and Petra, are all resting together. Atanacia rests alone, with an empty plot next to her as a token of her love for Sam. We remember all of these women...as family...together, forever!

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- ¹ Guadalupe's grave stone and several US federal census records in the possession of CJS.
- ² *Life History of Sam Hughes and Atanacia Santa Cruz*, written by CJS for Megs' reunion for the 75th Celebration of the Sam Hughes School, in Tucson, Oct. 2002. Written 12 Sept 2002, revised 5 Dec 2002. Both printed copies and on CD are available from family members who attended the celebration or at the Arizona Historical Society, Tucson, AZ.
- ³ *Tucson Presidio Monthly Roster: August 1816*. www.rio-nuevo/people/records/tucson.
- ⁴ *Tucson Presidio Monthly Roster: December 1816*. www.rio-nuevo/people/records/tucson.
- ⁵ *1831 Census of Tucson*. In the Arizona Historical Society, Tucson.
- ⁶ *Fray Pedro de Arriquibar's Census of Tucson, 1820 (1797)*. The Journal of Arizona History. Spring, 1970. vol. 11 (1): pp. 14-22.
- ⁷ James E. Officer. *Hispanic Arizona, 1536-1856*. The University of Arizona Press. 1987.
- ⁸ Stevens House. www.library.arizona.edu/images/eng102/corbett/stevens1.htm.
- ⁹ Frank C. Lockwood. *Who Was Who in Arizona: Early Arizona Characters*. University of Arizona Press, Tucson.
- ¹⁰ Don Schellie. *Hiram Stevens – Man of the West*. 11/9/77. Arizona Historical Society Archives.
- ¹¹ Henry Bohorquez. *Bohorques*. Private publication. Henry lives at 3325 E. Edgemont, Tucson, AZ 85716; (520) 326-5410. (2/19/2003)
- ¹² Tom Stevens. Arizona Daily Star, Tucson. 3/31/93.
- ¹³ *Hiram S. Stevens Commits a Terrible Deed*. Arizona Daily Citizen. Tucson. 3/21/1983, 3/22/1983.
- ¹⁴ Coroner's Jury Report. Arizona Daily Star. Tucson. 3/14/1893.
- ¹⁵ Will of Hiram Stevens. Arizona Daily Star. Tucson. 3/28/1893.

¹⁶ Guadalupe Santa Cruz Burrue! Magdalena Church Records, University of Arizona Library, Microfilm 811, Roll 1.

¹⁶ *Mrs. Hiram S. Stevens (Petra Santa Cruz)*. Plaza of the Pioneers, dedicated Nov 6, 1982 at the Tucson Museum of Art. p. 12.

¹⁷ Guadalupe Santa Cruz obituary. Arizona Daily Star. May 22, 1891.

¹⁸ Guadalupe Santa Cruz obituary. Arizona Daily Citizen. May 21, 1891.

¹⁹ Petra Santa Cruz Stevens obituary. The Tucson Citizen. July 19, 1916.

²⁰ Albert R. Bushman, ed. *Arizona Album*. Copy in Arizona Historical Society, Tucson, AZ.

²¹ Jay J. Wagoner. *Arizona Territory 1863-1912: A Political History*. 1980. The University of Arizona Press. Tucson, Arizona.

This history and brochure was written by C. J. Stratton, great-great-grandson of Sam Hughes and Atanacia Santa Cruz. It was prepared for inclusion on a CD for the Second Hughes Reunion on June 24-26, 2004, in Tucson. CJS: 4225 Weems Way, Sun Valley, NV 89433, 1-775-673-9182, cjstratt@nvcbell.net.

2. VISIT THE GRAVE OF ATANACIA SANTA CRUZ, Holy Hope Cemetery. Address: 3555 N. Oracle Road; Atanacia is in Section E, Row F, Grave 2. Phone is (520) 888-0860.



Atanacia, mature years.

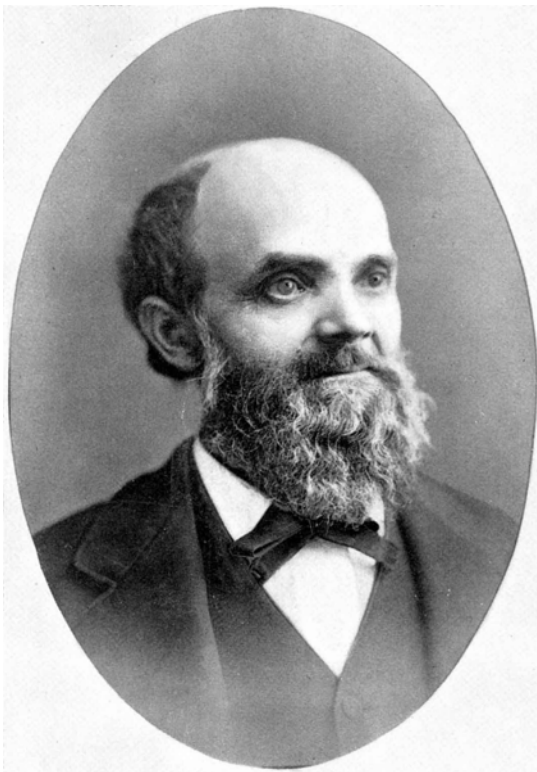
Atanacia's obituary by Herbert Drachman, was very appropriate. "Men and women respected her for the modest stand she took for good in everything she did throughout her life. Children loved her for her gentleness and kindness. She and her late husband, Mr. Sammie Hughes, established their home about 1865 at the corner of north Main and Washington Street, just outside the walled city. 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.'"²⁰

"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."²²

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 was very 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. Atanacia is in the Holy Hope Cemetery, Row F, Grave 2. Even though Sam was already deceased, Atanacia purchased an empty plot next to hers’ in token of her love for her husband.

**3. VISIT THE GRAVE OF SAM HUGHES, Evergreen Cemetery.
Location is 3015 N. Oracle Road; Sam in Section 17B, Plot 1 (the first grave on the right inside the main gate). Phone is (520) 888-7470.**



Sam, middle age



Sam, mature years.

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 younger brother, Will, worked in a cotton factory at Allegheny City, Pennsylvania. “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

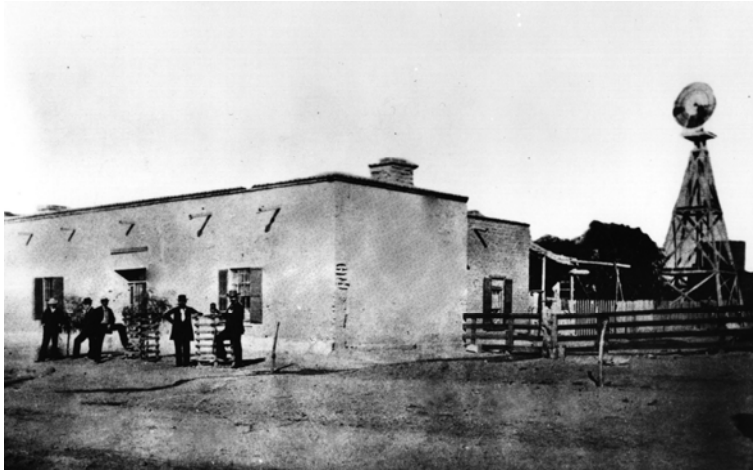
thus amid trying difficulties that Mr. Hughes started out upon his business career....He entered the department of the factory devoted to blacksmithing, where he soon familiarized himself with the details of that trade.”¹⁵ “He thanked the laziness of his bosses as they let him do their work and thus learn the tool-makers trade.”⁸ “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.”

“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.”² “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.”⁷

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. Sam never sought great wealth. As he said it, he 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, having boarders and family help, provided her with a comfortable lifestyle during her mature years.

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. 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.

4. VISIT THE HOME OF SAM HUGHES & ATANACIA SANTA CRUZ, on the NE corner of Main Street and Washington Street, maps #4. It is now 3 private apartments; please do not disturb the inhabitants.



“The Sam & Atanacia home where they lived their entire married lives. Sam has one hand on his hip and the other on the wooden frame that keeps the horses from eating the young trees. Hiram Stevens is to the right. Atanacia by her large rose garden.”

“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.”²² 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 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 was Atanacia Santa Cruz and Samuel Hughes, on their way to the San Xavier Mission to be married.”²² “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.”²²

“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 (Guadalupe) insisted that I wear black. She said a wedding was a very serious thing, just as solemn as a funeral...”²¹ “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.”²¹ Their home was on North Main, maps #4.

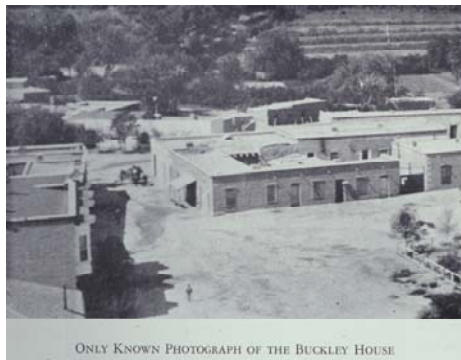
Atanacia recalled her first trip away from the simple adobe walls and buildings of Tucson; her honeymoon trip to San Francisco. She was born and raised in an adobe home and in very humble surroundings and had never left Tucson. And, she was very young. Going to San Francisco on the 4th of July was an enormous experience for Atanacia. She told the story frequently to her children and grandchildren. “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, which 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.”²¹



Sam and Atanacia enjoyed many family get-togethers in the back yard of their home. Sam is second from the left, Atanacia is holding one of her granddaughters in the rocking chair.

5. VISIT THE CORBETT HOME, at the SE corner at Main Street and Washington Street, see maps #5. You are welcome to walk around the grounds. If you want a tour of the house, contact Ruth Corbett Cross.

As Mom Stratton and I walked around the grounds of the Corbett home, she reminded me of the large aviary that used to be in the side/back yard. As a young girl, she remembered the aviary as being very large, and the beautiful birds all singing and chirping at each other in a loud, boisterous choir. I was reminded of another era. Mom and I moved to the front yard. We looked a few hundred yards south, down Main Street. Main Street ends at the parking lot on the west side of City Hall, at 255 W. Alameda Street. That is the spot where the Juan Santa Cruz home was located, picture and maps "A". The corner of Main and Alameda was the entrance in the west wall of the Spanish, Tucson Presidio, and the Juan Santa Cruz home was just to the southwest of that gate. In front of that home and north to and including the Sam and Atanacia home, and the Corbett home, in the El Camino Real (now Main St.), is where Guadalupe played as a child. That is where the children of the three families that Guadalupe raised, also played the games of youth, watched the wagons going out of town, and strained to see inside the windows of the stage coaches with their passengers in unusual and fascinating garb. First it was Juan (Atanacia's grandfather), then Guadalupe and Juan Maria (Atanacia's aunt and father), then Petra and Atanacia (sisters), then Victoria and Juana (who Guadalupe and Petra raised), and finally Eliza (Victoria's daughter, who Petra raised). Five generations of our ancestors played on that street. And, many more of our more recent family have also played on that street, even until the present generation; Lizzie and Maggie Hughes, Grandma Black, Mom Stratton, Ruth, and others.



ONLY KNOWN PHOTOGRAPH OF THE BUCKLEY HOUSE

The Juan Santa Cruz Home where Juan Maria and Guadalupe, and then where Atanacia and Petra were raised (it later became the Overland Stage Depot, then the Buckley House and finally it was raised). See maps "A"; it is now the parking lot on the west side of City Hall.

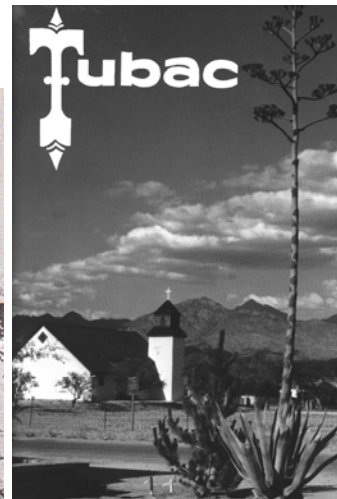
The location of the original Santa Cruz, one roomed, adobe apartment attached to the inside wall of the original Spanish Presidio has been passed down in our oral history. Our very early Spanish and Native American ancestors, the Santa Cruz families lived there (just after 1775). They lived in it when the Apaches were marauding, which was most of the time. Atanacia said that her grandfather, Juan, and father, Juan Maria, and therefore, probably Guadalupe also, were born inside the walls of the old Tucson Presidio. Petra said that the apartment was located inside the west wall; a place that

would be about half way between the Corbett house and the corner of Main and Alameda (the gate to the Presidio). I labeled it "PSC" on the Tucson Presidio Map. Atanacia's family tradition holds that a second Santa Cruz apartment was located about 90 yards along the north wall, going east down Washington St. from the corner, or very close to the east end of the Corbett property, as I saw it at the last reunion, see Tucson Presidio Map, "ASC". The Santa Cruz families probably resided at both sites, at different times, when the Apaches were a problem. In early New Spain, no one really "owned" the property or apartments built against the inside presidio walls; the Spanish military owned it. The families slept in those apartments at night, when they closed the presidio gates for protection from the Apaches. I have never been able to identify the original habitation of our Bojorquez families inside the presidio; that information has not been passed down, so far as I am aware.

6. VISIT THE HIRAM SANFORD STEVENS & PETRA SANTA CRUZ HOME, behind the Corbett home, see map. Now a part of the Tucson Museum of Art. Phone for hours of operation, (520) 624-2333.

The Hiram Stevens home is now (2004) a beautiful museum of Mayan and Inca art, pottery and artifacts. We are all related to the ancient Mayans through Atanacia's grandmother, Petra Alcantar. Enjoy visiting this museum and the Hiram Stevens home. We trace our lineage back from Atanacia to Petra Alcantar, through the Pima Indians, the Hohokam and finally to the Maya of Central America.

Mayan Ancestry OUR PIMA INDIAN BLOODLINE





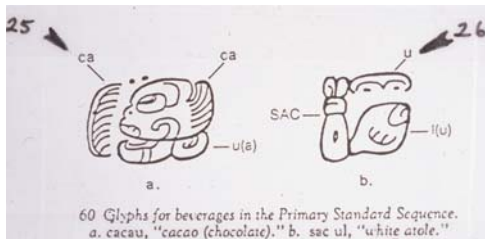
Guevavi (today, only a few pieces of wall are remaining), Tubac, Tumacacori outside and inside.

I have had so many questions from family members about our Pima Indian bloodline. We are proud of our Native American and Mexican heritage. 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 and Petra'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. 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 (1740); 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 combined. In these pictures, above, you see the original church at Guevavi; today (2004) there are only remnants left. The church shown in the picture, above, of Tumacacori, was the second church built on that site, it was built in 1801. Recently, Mom Stratton and I sat alone in that chapel for almost an hour and talked about our ancestors; a very special experience. The original Tubac church was built before 1751; a frame church, Saint Anne's Church, now stands at Tubac. *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 brochure. 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, and she taught Ruth songs in Spanish. We undoubtedly have 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.

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

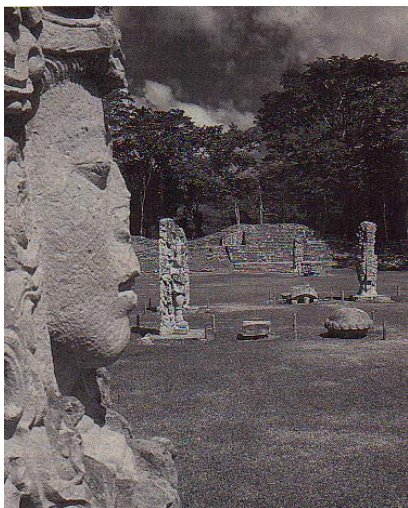
Ann that we also have some Yaqui blood in us. That is not surprising, since all of the local tribes intermarried over the generations. Since I am a Scientist, I decided that the next best thing to do, would be to trace our Pima Indian ancestors through their tribe, as far back as I could. What I found was fascinating! In summary: the Pima Indians were descendants of the Hohokam.²⁸ 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. The Hohokam lived in the Tucson area from 300 to 1500 A.D.³⁰⁻³³ 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.



60 Glyphs for beverages in the Primary Standard Sequence.
a. cacao, "cacao (chocolate)." b. sac u, "white atole."

Hohokam pottery and game similar to the Maya, Mayan glyphs for cocoa (chocolate) and white atole (the 2 glyphs at the arrows are Mayan glyphs that were on the plates Joseph received from Moroni). Pottery like this is seen at the Hiram Stevens home.

We know the Hohokam began to arrive in Tucson about 300 A.D. from Mesoamerica³¹, 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."³¹ We have Mayan ancestry through Atanacia's Pima bloodline.



18-Rabbitt of Copan



Tikal

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 Mayan inhabitants of Mesoamerica from 600 B.C. to 421 A.D.³⁴ 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.^{35,36,46} In my studies I was fascinated by Bird Jaguar of Yaxchilan and 18-Rabbitt of Copan. Miracles attended our efforts to identify our Maya extended family.

For those of you who are interested in Book of Mormon and Bible archaeology, I have followed our 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. Based upon population dynamics, the ancestry of Petra Alcantar leads back through 3 of the 12 Tribes of Israel. That is remarkable. The blood of Israel flows in our veins.

If you want to read something really interesting about our Mayan ancestors before coming to the reunion, there are two, excellent, scientific books on the Maya that I know you will enjoy. The first book is a fascinating account of how they broke the Mayan code (kind of like a scientific, mystery novel); Michael D. Coe. *Breaking the Maya Code*. The second book is full of pictures, glyphs, names, places, dates, etc. Most of these individuals are probably indirectly related to our family; Linda Schele & David Freidel. *A Forest of Kings: The Untold Story of the Ancient Maya*.

7. TAKE A TOUR OF ONE OF THE HOHOKAM ARCHEOLOGICAL SITES NEAR TUCSON. Go online for directions and hours of operation.

With this family information, you can take a guided tour of one of the several Hohokam archeological sites near Tucson. There are 3, good, Hohokam archaeological digs that I recommend. *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

8. THE ARIZONA HISTORICAL SOCIETY. Located at 949 E. Second Street. Phone (520) 628-5774 for location and hours of operation.

The Arizona Historical Society has some very unique and valuable holdings for our family. Also, the front of the building is the front fascia of the last San Agustin Church, the one that Guadalupe, Atanacia and Petra attended for the longest period of time; from about the time the girls were married (~1863) until after 1895. Guadalupe, Atanacia and Petra walked under that archway hundreds of times during their lifetimes, to attend mass and other church functions.

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.¹⁵ 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.

The library holdings are a gold mine. I never had the privilege of knowing Atanacia personally; I was born too late. I have searched libraries all over the western United States for information on her and Sam. One day, many years ago, I discovered a gold mine. I had visited the Arizona Historical Society on many occasions and had gathered a lot of very valuable genealogical information on our esteem ancestors. On this occasion, I remember, I decided to try something new. Instead of looking for facts and dates, I decided I wanted to try and find out about Atanacia's personality. How she felt about some of the events in her life. How she enjoyed living through the New Spain, Mexican, Confederate States, and the United States eras. How she liked growing up in Tucson. What Tucson was like when it was New Spain. What she ate. How she had fun as a child. So many questions! It was incredible what I found. I found two sources that revealed to me that precious person, who we call Atanacia. If you want to come to know Atanacia, feel her humble attitude, enjoy her independent spirit and be touched by her sense of humor, I will tell you how to do it. Go to the Reference Desk and check out two sets of items. First, ask for all the pictures on Sam, Atanacia, their family, Petra, Guadalupe and early Tucson. They will bring you 4 or 5 files of pictures of her family; many of them are originals and are priceless. You will see most of her children and her

immediate family in their original dress and environment. That alone is worth the trip. (If you want copies of any of the pictures, they have a photographer who will make you copies and mail them to you for a reasonable fee.) Second, ask for the Frank C. Lockwood file that contains his hand written notes of his interview with Atanacia. Frank was struck by Atanacia, so much so that when he wrote his book "Life in Old Tucson, 1854-1864", he put her full-length picture inside the front cover and dedicated his first chapter to Atanacia, entitled, "Atanacia, the Little Maid of Old Tucson" (get the book and read the chapter if you can). Frank conducted a lengthy, personable interview with Atanacia. In Frank's original notes, he asks Atanacia a variety of questions and he records her responses word-perfect. She is mature in life, but her mind is still very alert and sharp. He is very skillful, and when the interview is over, he has revealed a little of the *real* Atanacia. If you love Atanacia, it is an experience you will never forget!

Just a taste of what you will find: 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. Atanacia: "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, chili, 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." ²³

Frank: "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." ²³

Frank: "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." ²³ In later years she would become famous for her beautiful quilts, ¹⁸ 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 (Guadalupe) 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”²³



Atanacia playing the harp

Frank: “...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.”²³ Travelers slept in the ‘Tucson bed’. They said a traveler made it by lying on his stomach and covering that with his back.²³



Sketch of Tucson in 1852 showing the second San Agustín Church at the Poncho Villa statue, near the corner of Broadway and Church Ave. maps “G”. (Remember, the first or Presidio San Agustín Church was at maps “D”.) The picture on the left is how the second church looked when it had a simple front with a small bell tower. The picture on the right is after 1882, when the two towers were added; note the presence of the stone façade or fascia over the doorway. That exact fascia is now over the main entrance doors of the Arizona Historical Society today.

The fascia on the outside of the building. Before you enter the Arizona Historical Society building, stand back on the sidewalk and admire the large fascia over the double doors leading into the building. It is the actual front of the San Augustine Church Atanacia attended during most of her adult life.

9. THE PLAZA OF THE PIONEERS, see map, 9. Located just east of the Hiram Stevens & Petra Santa Cruz home.

About a decade ago, the Tucsonans built a beautiful plaza to honor some of the original pioneers who made Tucson so successful in its' very early years. Modesto Hilario Santa Cruz, our esteemed ancestor, has his name listed on the honorary plaque.

Modesto Hilario Santa Cruz & Mariana Gonzalez



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 Tecorpia 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.

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.

Tubac Troopers Who Later Served at Tucson					
Name	Age	Birthplace	Social Class	Credits/Debits*	
José Antonio Urefia	29	—	—	49	—
José Marcos Ramírez	40	Frnteras	Spaniard	20	—
Luis Albiso	37	Real de San Juan	Spaniard	19	—
Pasqual Rivera	33	San Luis	Coyote	18	—
José Antonio Palomino	35	San Luis	Morisco	22	—
Juan Miguel Palomino	31	Tubutama	Morisco	22	—
Juan Angel Castillo	46	San Miguel de Guadalupe	Coyote	20	—
Juan Vicente Martínez	26	Buenavista	Spaniard	23	—
Francisco Xavier Espinosa	31	Frnteras	Spaniard	21	—
Francisco Xavier Figueroa	37	Mátape	Coyote	—	5
José Cayetano Mesa	25	Villa de San Miguel	Spaniard	21	—
Modesto Hilario Santa Cruz	23	Real del Mortero	Spaniard	20	—
Ysidro Martínez	27	San Lorenzo	Morisco	—	5
Juan José Villa	32	Pitic	Spaniard	22	—



Tubac Military Census, Modesto a “Spaniard”. Modesto’s military dress at Tubac and Tucson.

Soon after their marriage, Hilario realized that he did not desire to live in the poverty of the mining vocation. The only other vocation available, besides farming which he knew nothing about, was the Spanish military. He became a soldier in the Tubac garrison. When a report of the Tubac garrison was made in 1775, the castes of the Tubac presidials were listed. “Morisco” and “mulato” were used to indicate an African influence in their blood line. “Coyote” denoted an admixture of the Native American Indian races in their lineage. “Español” meant that they were Spanish. Hilario is listed as “Español”.

Hilario stayed in the military, around the Tucson area, most of his working life. We find him listed as a carbineer (a cavalryman with a rifle) in the January, 1784 listing of the Tucson garrison. His military dress is seen in the picture. After he retired, he stayed in Tucson. He was highly regarded and was very active in the local happenings, since the 1797 census of Tucson lists him as “the leading settler of Tucson at that time”. He was 45 years-old and his household consisted of himself, his wife, Mariana, two sons and a maidservant.

Hilario and Mariana were blessed with three sons. The oldest son was named Ignacio Santa Cruz. Ignacio married Lucia Morales and followed the vocation of his father; he enlisted in the Tucson Garrison. Their second son was our ancestor, Juan Santa Cruz, the grandfather of Atanacia. The details of his life history are found under the San Xavier tour site. 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.

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 the Santa Cruz River at Tucson; just like Mariana would have looked and acted. Sam, as he appeared about the time he first arrived in Tucson in 1858.

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...

“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.”⁶

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”.

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. 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.

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.

10. THE SAN XAVIER CHURCH. Location is 1950 W. San Xavier Rd. Go south on Interstate 19 to Exit 92, San Xavier Road. Turn right and go west, following San Xavier Road about $\frac{3}{4}$ mile. Turn right and go $\frac{1}{4}$ mile. Phone (520) 294-2624.



San Xavier del Bac Catholic Church.

The San Xavier Church is world famous for its artistic beauty. Our ancestor, Juan Santa Cruz did much of the painting at San Xavier. It is a great way to spend a morning. To get into the Sacristy, you will need to ask a grounds keeper, and he will let you in the door from the Plaza. After visiting the church and the gift shop, we always like to go out to the vendors in their little booths of cacti, out front of San Xavier, and order up an original Mexican/Pima Indian taco with all of the trimmings. The church and the taco are treats that will long be remembered.

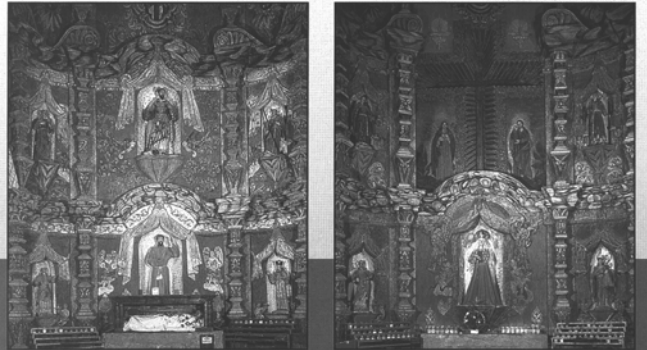
The second son of Hilario and Mariana was our ancestor, Juan Santa Cruz, the grandfather of Atanacia. Atanacia told the family that Juan Santa Cruz was born within the walls of the old Tucson presidio, as was her father, Juan Maria Santa Cruz, Presidio Map "PSC". Juan was born to Hilario and Mariana in 1776 and received his blessing as a baby from a visiting priest. In 1783, the San Xavier Church was built, picture. Because the family had not been farmers and the business community was so small that it would not sustain him, Juan found himself without vocational prospects. The walls of San Xavier were actually built quite quickly. Sam tells us that he had talked to one of the Indians that had originally worked on the Mission, and that the bulk of the building was built in several months. In 1795, a summary census of San Xavier shows 29 Spanish

families as residents in the predominantly Indian village. This was clearly against the famed, Spanish “Laws of the Indies.” The Catholics have presumed that an exception was made only because these additional residents were skilled craftsmen from Mexico City. Only 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 his father, Hilario, was quite well-to-do, for that time and locale, Juan enjoyed financial independence. 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”.



Juan helped paint the San Xavier main Chapel.

Mission San Xavier Del Bac



Art historians agree that the main fresco work at San Xavier in the main chapel, are the work of only a few, 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.¹ 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. He also may have helped paint the statues.



Choir Loft and Sacristy paintings.

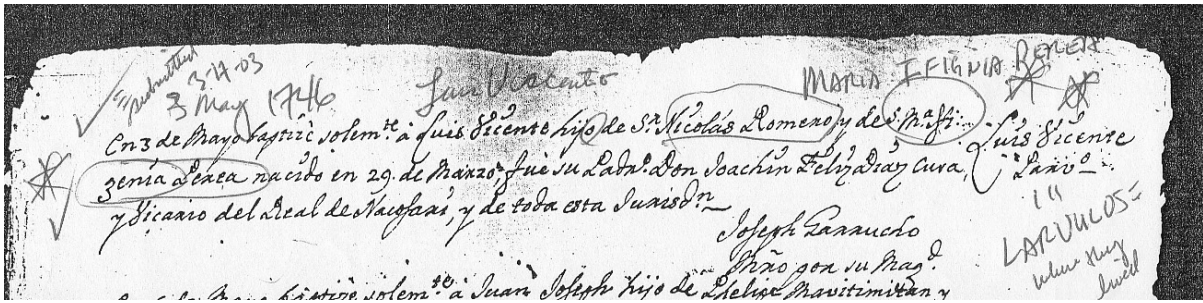
From my own research, our Juan may have painted the frescos in the choir loft and some of the decorative painting on the retables, which also contain faces of saints, after the artisans left in 1797. I am most confident that he painted the large mural in the sacristy; the room where the priest prepares himself in his robes and attire before administering to his congregation, picture. 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 and built a large residence. It bordered the west wall of the Royal Spanish Presidio of San Agustin del Tucson, adjacent to the main gate, maps "A". 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.⁵¹

Juan Santa Cruz and Petra Alcantar were survived by 5 children: Ygnacio, Filipe, Guadalupe, Hilario and Juan Maria. Juan Maria Santa Cruz became the father of our Atanacia. Today, we honor Guadalupe with a new head stone.

11. GUEVAVI, TUBAC & TUMACACORI, see earlier pictures. Take Interstate 19 south from Tucson, 45 miles to the community of Tubac; (520) 398-2252. Go 4 miles further south to the Tumacacori exit; (520) 398-2341. Guevavi is approximately another 15 miles south of Tumacacori; no phone or Visitor's Center.

We descend from the first European family to settle in what is now Arizona, Nicolas Romero and Maria Ephignia Perea.



This copy of an extremely old and rare, Catholic baptismal record at the village of Tubac in 1746 shows the baptism of the son of our first Arizona ancestors, Nicolas Romero and Maria Ephignia Perea, both from Spain. (Oops! Don't mind my genealogy scribbling!)

Make the short trip to Tubac, the home of our ancestors 250 years ago! The caretaker at Tubac told me once that the area immediately behind the little frame building, the Saint Anne's Church, is where the original Spanish cemetery was located. He said that the church will not let anyone excavate that area because they found old graves there many, many years ago. Of course, none of the graves are marked, it has been too long. Atanacia's great grandparents, Ignacio Bojorquez and Maria Loreta Preciado, and Nicolas Romero and Maria Ephignia Perea, may be buried somewhere at Tubac.

We descend from the first European family to settle in what is now Arizona. In 1984 Ruth Cross' 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. Nicolas Romero and Maria Ephignia Perea were the first European settlers in what is now called Arizona. They homesteaded the Buenavista Ranch under Spanish Land Grants, in about 1720. 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. Tina is an 11th generation Arizonan. What is even more extraordinary is that Tina has two children, both born in Prescott. Amanda Elizabeth Davis and Katrina Corbett Davis are both 12th generation Arizonans!

6A • Courier / Prescott, Az. • Fri., July 6, 1984

Teacher's long state heritage earns her grand marshal title

By CRAIG HOWSON
Courier Feature Editor

When the Frontier Days Rodeo Parade committee went looking for the person with the longest heritage in Arizona, they hit the jackpot with local grade school teacher Tina Davis.

Mrs. Davis won the honor of being grand marshal in Saturday's Frontier Days Rodeo Parade by tracing her ancestors back to the 1700s, when Tucson was little more than an adobe-walled settlement.

"I have a pretty good sense of the history because the family names are on streets and parks," she said. "You're more reminded of it growing up."

Folks who are familiar with modern Tucson might know H.I. Corbett Field. It was named for Mrs. Davis' grandfather.

"I was very fortunate to have grown up where my parents and grandparents and ancestors did," she added.

Although she knew her heritage in the state extended into the 1800s, Mrs. Davis really had no idea the extent of her lineage until she contacted a long-lost cousin who lives in Utah.

"I didn't have any idea my family was that old," she said. "I can't wait to meet Cliff Straton who did most of the research."

"The Corbett (her mother's side of the family)



Tina Davis

Bojorquez, both second generation Tucsonans born within the presidio walls. Her father served as a soldier in the Spanish and Mexican war after great-grandfather was born in San Sebastian, Spain. He came to Mexico in 1760 as a conquistador in the Spanish army.

Atanacia's parents died when she was an infant and she was raised by her sister, Petra Stevens.

"One thing I found fascinating was that Atanacia was considered caucasian because she was Spanish and not Mexican," Mrs. Davis said. "The distinction was considered important in those days."

Although she is proud of her heritage, Mrs. Davis said the period of time her family has been in Arizona is really just a drop in the bucket.

"We took a trip to England and stayed in a place that was 1,000 years old," she said. "The newness of the U.S. really strikes you when you go somewhere where people can trace their families back 500 or 600 years."

Although her family history is fairly complete, Mrs. Davis said there is still something missing.

"Most of the interesting stories are about the men," she said. "They were the mayors and legislators... the women aren't mentioned the

Tina is Grand Marshal

12. VISIT THE MAGGIE HUGHES & FRANK TREAT HOME, see map. Location is 327 N. Meyer, the large two story building on the NE corner,

2 blocks east of the Sam and Atanacia home. Maggie Hughes, daughter of Sam and Atanacia, married Frank Treat, and lived in this home on Meyer Street until she lost her life in child birth. This is where my Grandma Black, Aunt Sis and Aunt Liz were all born and spent their early childhood. I have chosen to include an item that Maggie Hughes was particularly interested in, as a young adult; her Celtic and Basque ancestry.



Sam Hughes at middle age from the Celts. Atanacia at middle age from the Basques.

We descend from the ancient Celtic Britons and the ancient Spanish Basques.

Sam frequently told his children and grandchildren that we should be proud of our Celtic heritage. He told family, "our ancestry goes back to the ancient Britons."²



Very early maps of Wales showing our Celtic ancestral home sites 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.³⁷⁻⁴¹ They had the famous Celtic Cross,⁴⁵ 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.,³⁹ 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."⁴² 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".

No. 87	film #105,137	Bishops transcripts, St. Davids, Pembrokeshire
	pg. 90, 9-027h	Clydey, Pembrokeshire, Wales birth, 1873
Samuel Hughes		born 1814-1873
Bachelor		of this Parish
Elizabeth Edwards		also of this Parish
Spinster		
were married in this church by banns with Consent of		
this twenty third Day of		
December in the Year one Thousand eight Hundred and twenty four		
By me Tho: Jones curate		
This Marriage was solemnized between us Samuel Hughes		
Elizabeth Edwards by March		
In the Presence of William Phillips		
Ben James		
No. 88		
		of this Parish

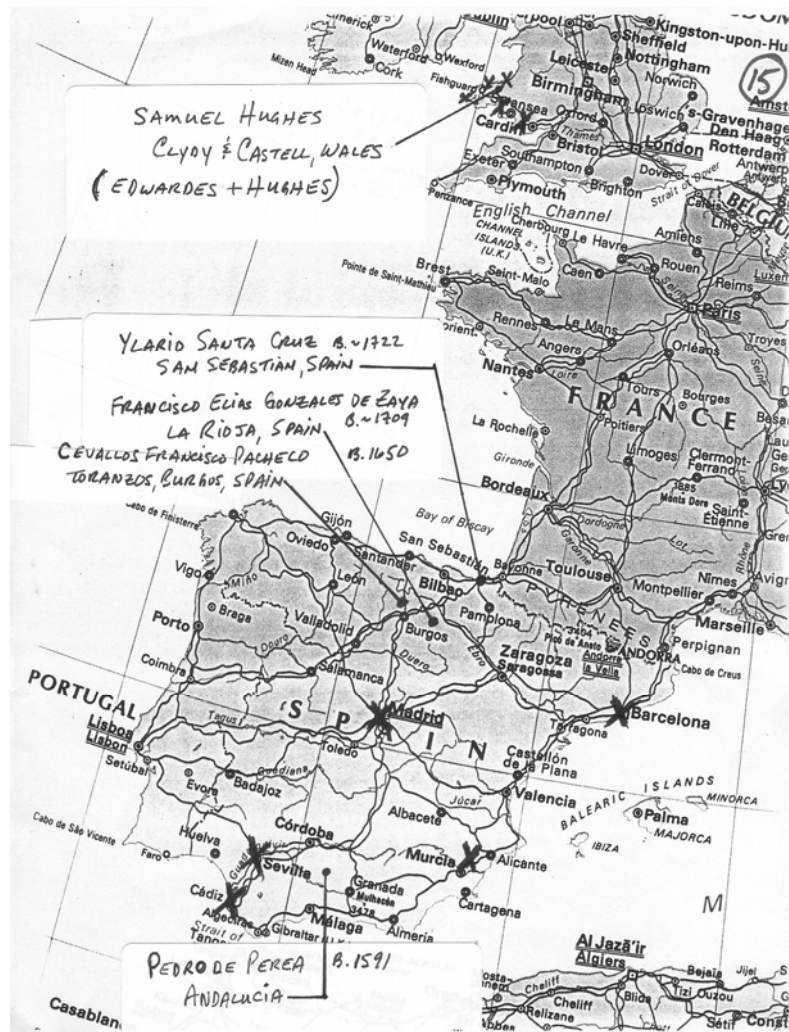


Original Parish record of marriage of Samuel Hughes and Elizabeth Edwards in Clyde, Wales. A picture of a traditional Welshman near Clyde, which I took while on my mission to Wales.

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, "Llwynbedw 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 Llwynbedw' were well known. Mr. Peter Gwynne Hughes lived there for many years, his sleeping hours seemingly undisturbed."⁴²



Map where Chuck and I served on our Missions in Spain and Wales, in the areas where our Basque and Celtic ancestors lived 300 years earlier.

My father's family, Cliff and Pat Stratton, are all members of the Church of Jesus Christ of Latter Day Saints; Mormons. My father and I were both ordained Bishops. Several members of our family have had the opportunity to serve full time missions for our church. Our parents, Cliff and Pat, served in Montana. My brother, Chuck, went to Spain and I was called to Wales. My son, Clifford Lee, served in Anaheim, California. Megs' son, Benj, spent 2 years in Central America. And my son, Craig, is currently serving in Scotland. Atanacia came from Basque ancestry in northern Spain and Sam came from Celtic ancestry in Wales. On the above map, I have put X-marks on the areas where Chuck and I served in Spain and Wales; in the same areas where our Basque and Celtic ancestors resided 300 years earlier.



Young Atanacia in her Spanish/Mexican attire.

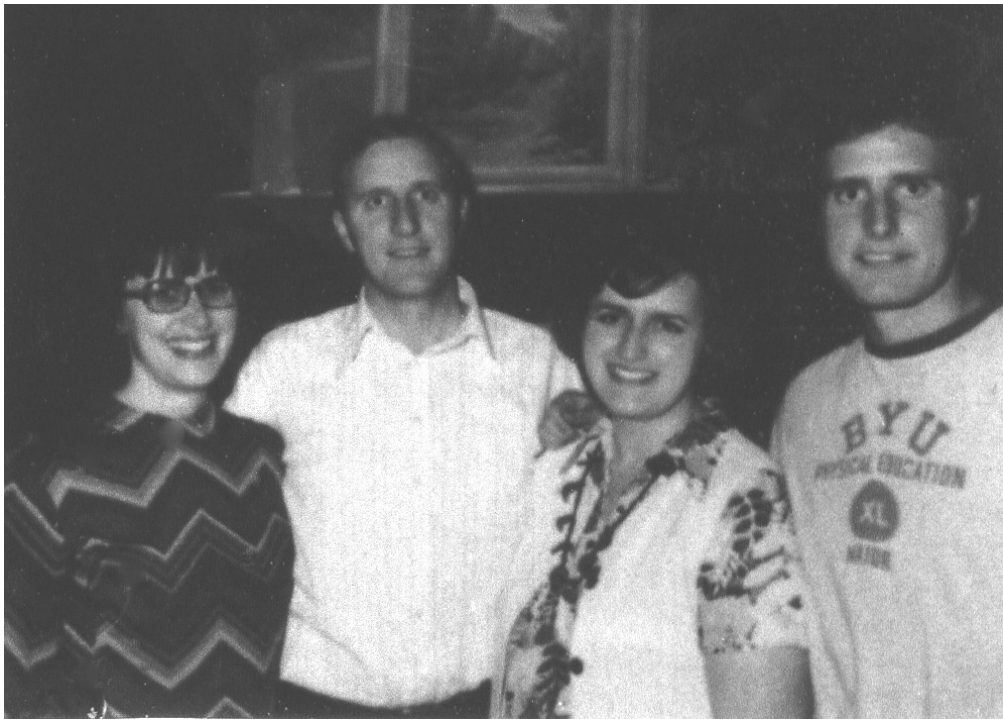
Because this is my family (Treat), I have chosen to include additional stories and genealogical items that are especially precious to our Cliff and Pat Stratton family.



Maggie Hughes in pose Megs imitated 2 generations later. Cliff and Pat Stratton when they went on their full-time mission to Montana. Our Stratton family after being sealed for time and all eternity in the Arizona Temple on 1 July 1959.

Megs poses as Maggie. 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 mantia (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 hands in her wedding picture, with a rose on the table. I didn't see much resemblance, but it made them happy to remember their mother."

Grandma Black's favorite family pictures. My Grandma Black had her guest bedroom wall covered with pictures of her ancestors and her family. She told us personal stories about all of them. Many years ago I was fortunate to get good, photographic copies of most of them. Because I am going to have this brochure printed by a new digitized system, I can share them with you in their near-perfect form. Remember, most of these pictures are over a century old, so the originals were marginal. We are very fortunate to have them. *To my children and grandchildren: please save this brochure if for no other reason than to have all of these irreplaceable pictures to pass on to your descendants.*



Children of Patsy Black and Cliff Stratton Sr.; Carole Ann, Cliff J., Megs, and Chuck.



Grandma Black, Aunt Liz, Frank Treat, Aunt Sis, Grandpa Black, Mom Stratton, Carole Ann, Megs, Cliff J., Jim Parks, Aunt Betty, Bruce Parks.



Chuck & Bethany. Colonel L. S. Treat.



Aunt Sis, Aunt Liz, Grandma Black is holding Atanacia's gold opera glasses Sam bought her in San Francisco when they were on their honeymoon.

Lg. Picture on wall: Maggie Hughes.

Top Shelf: Levi Stuart Treat and Mary Dothea Cooper.

2nd Shelf: Vase with rose pedals from Atanacia's rose garden; Maggie Hughes.

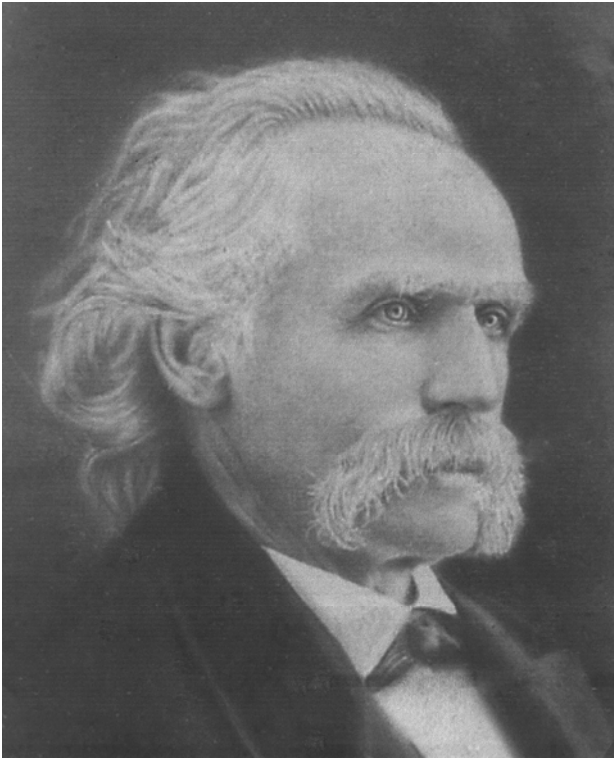
3rd Shelf: Sam Hughes, Hair Barrett, Maroon handkerchief box Atanacia gave Mom (Pat Stratton).

4th Shelf: Atanacia playing her harp.

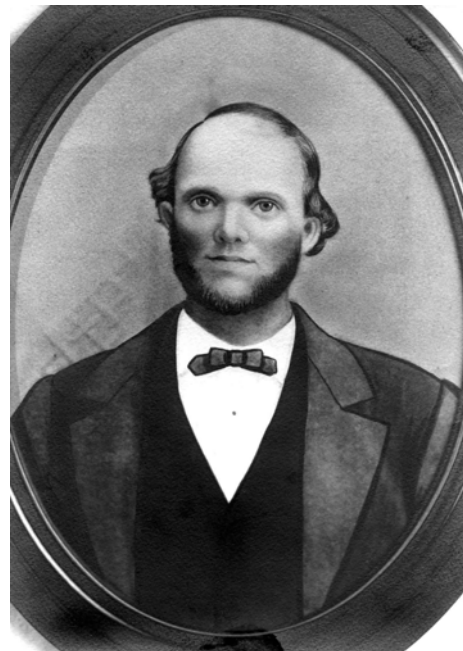
5th Shelf: Books and Ledger are about Tucson and Sam.

I don't recognize the vase or the glass case. CJS

Grandma Black, Aunt Sis and Aunt Liz dressed up in their best Spanish dresses and posed to honor their ancestors. The Maggie Hughes picture on the wall is the one Megs posed like, above; Maggie is Grandma Black's mother, and daughter of Sam and Atanacia. On the fourth shelf is Atanacia playing her harp; included earlier.



These are the pictures of Levi Stuart Treat and Mary Dothea Cooper on the top shelf; Grandma Black's grandparents on the Treat side. (I wrote their life history.)



Mary Dothea Cooper, young, with her thick, long, flowing hair. My daughter Marlisha and her daughter Katie have this same hair. Notice her singular beauty!! On the third shelf is this painting of Sam Hughes. It was painted by a member of our family, but Grandma Black told me it wasn't by Maggie, who did paint some beautiful flower scenes.



The Hughes children: Maggie is the girl.



Children: Emma & Jessie Hughes



Maggie, Petra, Lizzie



Maggie



*One of Grandma Black's favorite pictures of the Hughes and Treat teen-agers.
Back row: Jessie and Emma Hughes. Front row: Georgia Treat, friend Dodie Shibell
and Annie Hughes*



Grandma Black's favorite picture of her mother, Maggie Hughes Treat.



Jessie Hughes, Charlie Shikell, Emma Hughes, Tom Hughes
Ducky Lysight, Georgie Treat, Saddie Etchell,
Herbert Drachman, Lawrence Lovell, Annie Hughes
1891

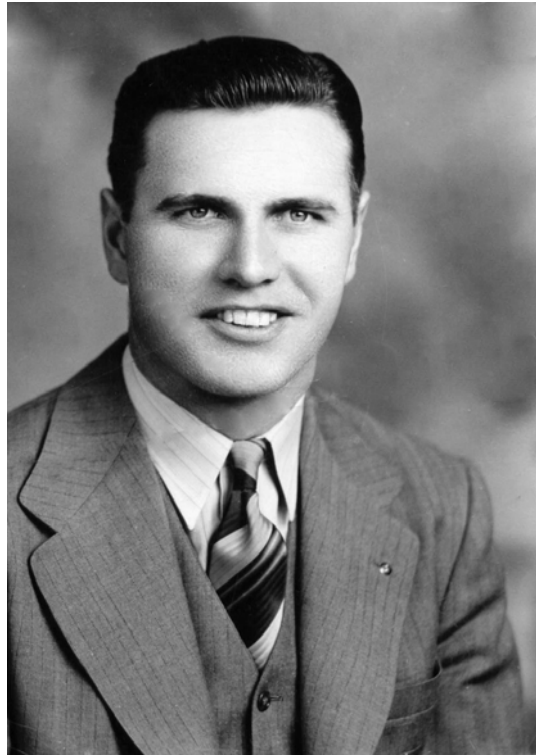
Some of Sam and Atanacia's young adults and their friends in Tucson.



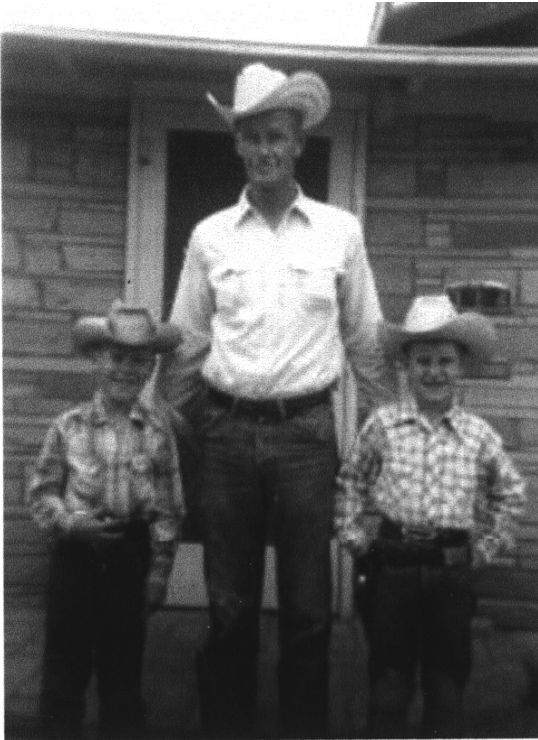
Pat, Pat and Betty as girls in Winslow.



Pat and Cliff.



Pat and Cliff



Betty's family: Warren Parks (Betty's husband) with Bruce, left and Jim, right, in Winslow. Pepper (with Cliff J.)

The Faces of Atanacia. Some of my favorite close-ups of Atanacia



13. EL PRESIDIO PARK. FIRST AMERICAN FLAG IN TUCSON - WHERE OUR SPANISH ANCESTORS MET OUR ANGLO ANCESTORS FOR THE FIRST TIME – WHERE ATANACIA DUG THE BABY OUT OF THE WALL OF THE CHURCH FOR REBURIAL – THE ORIGINAL CEMETERY WHERE OUR VERY EARLIEST SPANISH ANCESTORS WERE (ARE) BURIED, see maps “A” through “G”.

The Mormon Battalion Monument is a special place in Tucson for our family. Use it as our starting point for orientation. (It is in downtown Tucson on the site where the Battalion raised the American flag; see maps “C”. It is at 225 W. Alameda St., in the El Presidio Park.) When the Battalion came to Tucson in 1864, Atanacia, a young married woman, watched the Mexican forces leave the Presidio and watched the Battalion march in through the Presidio gate, maps “B”, and raise the American flag, maps “C”. The first American flag raised in Tucson. There is a monument with a statue of 3 individuals on the site. We can insert the names of our ancestors who were present on that occasion. There is the Commander, an Infantryman in the Mormon Battalion (Ebenezer Brown) and a Spanish businessman (either Filomeno Santa Cruz, Atanacia’s brother, or Juan Bautista Bojorquez, Victoria’s father) in the statue. That statue depicts exactly what happened on Sunday, 16 Dec 1864 on that site, when two of our families met for the first time; our Anglo and our Spanish families. From the statue look west and you will see the City Hall. On the other side of the City Hall, what is now the west parking lot, is where the Juan Santa Cruz home was located; maps “A”. Now, from the monument, look NW in front of City Hall, and that was the main gate to the Tucson Presidio; at Main and Alameda; maps “B”. Atanacia, Guadalupe and Petra watched the Mexicans leave and the Americans come into the Presidio fort through that gate. When it was all done, Guadalupe walked home to Juan Santa Cruz home and had dinner; again, maps “A”. Atanacia and Petra walked north one block to their homes on north Main St.; map #4, #6. Back to the Battalion Monument, which was in the middle of the plaza of the original Tucson Presidio, look NE and you will see the north end of the County Courthouse. That is the site where the first, original, San Agustin Church was located; maps “D”. That is the church where Atanacia helped dig the baby out of the wall of the decaying church, for reburial. Now, from the Battalion Monument, walk or drive east on Alameda St. to the east side of the County Courthouse and you will see the intersection of Alameda and Church Ave; maps “E”. That is where the original Spanish graveyard was, outside the wall but

adjacent to the Presidio San Agustin Church. That is where the Spanish and Native Americans buried their dead ancestors from about 1775 to about the early 1860's. That is probably where our Modesto Hilario Santa Cruz and Mariana Gonzalez, Juan Santa Cruz and Petra Alcantar, and Ildefonso Bojorquez and Ignacia Romero were all originally buried; the grandparents and the great-grandparents of Atanacia and Petra. The area of the original graveyard, at Alameda and Church Ave., where you are standing, was called by the original residents, "Campo Santo" or "Sacred Field", and it was preserved and held in special reverence by the old natives, as the burial place of their original Spanish and Native American ancestors. When the anglos came in about 1875, they buried some anglos in that graveyard also. However, the anglos soon dug up as many bodies as they could find and moved them to the new graveyard one block further east, at the NE corner of Stone Ave. and Alameda St.; look down there, maps "F". When they eventually excavated the area of Alameda and Church Ave. in modern times, to put in the utilities, water and sewer, under those streets, they unearthed several skeletons, suggesting that the anglos did not remove many of the original Spanish and Native American bodies. Those particular skeletons were reburied and moved more times, and some finally ended up in what is now the Evergreen Cemetery and Holy Hope Cemetery (where Sam and Atanacia are buried). So, we don't really know where the bodies of our original Spanish ancestors finally ended up, but as you stand at the corner of Alameda and Church Ave., be aware that you are standing on what is sacred ground for our family. You are standing on Campo Santo. Some of our direct line ancestors may still be resting in peace under the ground in that immediate area. Finally, walk or drive south on Church Ave. to Broadway and Church Ave. Look west along Broadway and you will see a small park with a statue of Poncho Villa. That statue is located where the front door to the second San Agustin Church once stood. That second San Agustin Church is where Guadalupe, Atanacia and Petra attended church services. Atanacia attended there during most of her adult life; maps "G". The fascia of the church that used to be there is now the fascia over the entrance of the Arizona Historical Society building (see # 8, The Arizona Historical Society).

Atanacia watches the changes in military occupation of Tucson from Spanish/Mexican to the Confederate States, then from the Confederate States to the Union States, then quietly back to Mexican after the Union army left, and finally from Mexican to American. "March 10, 1856, when she was about six years

old, Atanacia stood in her own doorway (the west parking lot of City Hall), and saw twenty-six ragged Mexican soldiers march out of the Presidio gate (at Alameda and Main Streets) and proceed southward along the El Camino Real (through the City Hall building), and at the same time observed with fascinated eyes, four troops of United States Dragoons (from the Confederate States, during the Civil War) 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..."²³

"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."²³ (The Overland Stage Station was the Juan Santa Cruz home, where Guadalupe and then Petra and Atanacia were raised as children; Guadalupe sold it to them. It then became the Buckley House. It was raised and is now a parking lot, maps "A".)





Mormon Battalion. *Ebenezer Brown.*

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, 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.”⁴⁴ 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; maps “C”. Little did Atanacia know that in that Battalion was a man who would become related to her by marriage, three generations later. Ebenezer Brown was an Infantryman in 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. Atanacia and Ebenezer are both my direct line ancestors.

Atanacia helps remove baby’s body for reburial. The original, Presidio San Agustin Church, which is now the north end of the County Courthouse, is the one that Atanacia remembered as decaying and out of use, when she was a young teen-ager, maps “D”. Atanacia recalled vividly, “...Tucson’s first church, San Agustin. There were arched double doors...There were no towers; nor were there bells in her time. The church was not adorned, except for a rounded parapet above the doorway. It was in a ruinous condition. The falling roof was supported by beams, and the doors were barred to keep children from playing inside....burials were made in the walls of the church...for Atanacia told how one day, when she was a good-sized girl, Rosita Ramirez, a friend of hers’, came and told her that the walls of San Agustin were being taken down and that her baby was buried inside the church. She asked Atanacia and two or three other girl friends to go with her and help remove the body. They went to the crumbling church,

and scratching off the plaster and adobe from the wall where the name of the baby was painted, they removed the tiny coffin. Rosita made her reboso into a head-ring and carried the baby home on her head. Taking turns, they then dug a shallow little pit and re-buried the body.”²³



In conclusion: One of my favorite pictures; Atanacia pregnant with Maggie, Sam and Lizzie.

Addendum: A brief history of the life of Ebenezer Brown.

Ebenezer Brown and Ann Weaver

1802-1878

-1842

Ebenezer Brown was born 6 December 1802 in Herkimer County, New York, the son of William Brown and Hannah Sweet, both relatives of Scotland. His father received a death wound in the War of 1812.

We do not know anything of Ebenezer's early life, but on 23 July 1823 he married Ann Weaver, and they had four children; Harriet was born 6 February 1827. Ebenezer had 2 brothers and 4 sisters. One of his sisters joined the Church with Ebenezer; he was baptized in May, 1835 in Pennsylvania. He moved his family to be with the Saints in Kirtland, Ohio. We then find the family living in Illinois in 1837. The next August they moved to Far West, Caldwell County, Missouri, arriving in September. The Saints who reached Missouri were so brutally treated and suffered privation, hardships and some of them sickness and death. On 2 January 1839, he received his patriarchal blessing from Isaac Newlay. Part of it reads:

"Thy name is registered in heaven amongst the santified because thou hast endeavored to forsake the honors of the world, for the kingdom of Christ. The angels were made to rejoice over thee at thy birth, and thou art the legitimate heir of all the blessings of Christ's Kingdom and if thou ever support the integrity of thy heart, oppression shall never cause thee to stumble, but thy path shall grow brighter and brighter unto the perfect day.

"That faith that was once delivered to the saints shall be given to thee and no power shall hinder thy progress on the earth and the earth shall yield in her strength to thee and thou shalt become a husbandman and feed the sons of Jacob for thou shalt bring home thy thousands to Zion to rest.

"And if oppression awaits thee, it shall only cause thee to smile, for the chains of the oppressor shall not hold thee because if thou art faithful, thou shalt be sanctified and all power shall be handed to thy posterity, to thy companion and thy children and it shall be realized by thy posterity till the Savior shall make his second advent, thou shall be caught up with thy posterity to meet him in the air, with Abraham, Isaac and Jacob and I seal this blessing upon thee in the name of the Lord for ever and ever, Amen and Amen."

Ann Weaver Brown, the mother in this family, died 24 June 1842 at Quincy, Illinois, and Ebenezer was left a widower with four young children.

When the dispossessed Saints returned from Missouri to Illinois, most of them crossing the river went northward to Commerce (later Nauvoo), but the Brown and Draper families went south and settled near Pleasantville, Illinois, in the wide Mississippi River bottom. It was a place of beauty and great fertility. The surrounding country lush with corn and fruit and timber and one can hardly suppress regret that they ever had to leave there. They were fast becoming economically independent, and they enjoyed the full measure of religious liberty. Their Non-Mormon neighbors were impressed with their industry, character and religion.

Ebenezer was good friends with William Draper and his sister Phoebe Draper Palmer, a widow with six or seven children. Phoebe had received a patriarchal blessing from Joseph Smith Sr., and had been promised if she was faithful and wise she would be blessed with a companion who would be a man of God and that she would be able to bring up her family right, that she would have good happy days. She kept the faith and was wise and the blessing and promise was fulfilled in Ebenezer Brown, a righteous and kindly man who gave her much and to whom she returned the full measure of her devotion. Ebenezer and Phoebe were married in 1842, and she, no doubt, felt her patriarchal blessing had been fulfilled. There were now ten children in this combined family, her youngest child was eight while his youngest was five.

What their lives would have been had they been permitted to remain in Pleasantville can only be surmised, but it is almost certain that they would not have been subjected to the trials and hardships that beset them and their children for more than a century. In the very year that Ebenezer and Phoebe joined forces the Church found itself in deep difficulties in Hancock County, Illinois, where Nauvoo was located. Mob hostility had grown so fierce that Joseph Smith sent out a call to all Saints in outlying counties to break up their settlements and move in to Hancock County. The Draper and Brown families were in Pike County, where hostility had not yet developed, but they could not ignore the call of their leader. Ebenezer and Phoebe moved directly

to Nauvoo where they lived until about 1844. Tensions built up at Nauvoo to an alarming extent. Hostility against the leaders of the Church grew until it culminated in the assassination of the founder of the Church and his brother Hyrum.

After this, it became manifest that the Mormons would have to leave the state of Illinois. In 1846, Nauvoo was abandoned under bloody and miserable circumstances known to all. The whole Church membership began to move westward. On their way through Iowa they learned through Brigham Young and Heber C. Kimbell who were returning to Nauvoo after establishing camps on the Missouri River that Captain James Allen of the United States Army had requested the Saints to furnish 500 able-bodied men to march against Mexico with an army under the command of Colonel Stephen L. Kearny. This call seems to have been resented until advice was given that the formation of a battalion to serve in Mexico at the same time would help to get the Saints to their destination on pay from the government.

To fully understand the heroism and suffering of the battalion, they had just been forceably ejected from their homes in Illinois and were plunging into the wilderness almost empty handed. They were short both on clothing and food and were poorly prepared for military service. After the recruiting and enlistment, a gala farewell party was held for the departing recruits in a large bowery at Council Point, a trading post on the river, and the next morning, 16 July 1846 a march began which made history. Ebenezer and Phoebe were part of the enlisted personnel. Ebenezer was given the rank of sergeant in Company A., and Phoebe was given the title of laundress. The first leg of their march was between Council Bluffs in Iowa and Fort Leavenworth in Kansas. They marched southward along the river in temperatures exceeding 100 degrees for about 200 miles. It took them 11 days to reach Fort Leavenworth where they were uniformed, armed, and given a 12 day rest. Already the ordeal had begun to tell. Many of the men were sick with chills and fever and even the officers did not escape. Captain Allen died 23 July 1846.

On 12 August 1846 the first attachment left Fort Leavenworth headed for the Arkansas River which flows southeastward through Kansas. They reached the river 11 September 1846 and by this time it was obvious that

the sick soldiers would have to be dropped. The battalion then left the river and struck out southwestward toward Santa Fe. Food supplies were almost exhausted and the soldiers were put on two-thirds ration. Good water was almost non-existent over this stretch and they were reduced to drinking brackish water in whatever slough or mud hole they could find it. Hunger and dysentery began to enfeeble the men until they could hardly respond to call for guard duty at night. The drugs administered to them, often with abuse, seemed to have a worse effect than the disease and exhaustion from which they suffered. It was, therefore, a great relief when they reached Santa Fe 9 October 1846 where they were given a ten day rest. They were allowed to rest and recuperate at Santa Fe until October 9, when the battalion began the last and worst 1,100 miles of its appalling march. The terrain was entirely unfamiliar even to the officers. Forage was scarce for the animals and food was just as lacking for the men. By November some of the teams died from pure exhaustion and poor and skinny as they were they were eaten by the men. There were 56 who were sent back to Pueblo more than 300 miles away.

The main body of the battalion marched on. Their objective was Tucson in southern Arizona. After crossing the Rio Grande River, they entered barren and rough terrain. Their food supplies were exhausted. If an oxen died, they ate it, including the hide which they diced and boiled for soup. They also took the sheep pelts from their saddles and roasted them for food. They often marched all day without water, and some of them died of thirst. Sometimes they sunk wells as much as 300 feet in search of water.

Finally they reached the Gila River which they followed to its confluence with the San Pedro flowing into it from the south. In this area there were extensive mesquite thickets full of wild cattle. Here at last was food in abundance (meat that is) if they could get it. The bulls, however, charged the men on sight and sent them scattering. Not until they devised some strategy could they get meat. Even then it took volleys of musket balls to stop a ferocious bull. In due time they had meat in quantity, but they had nothing to go with it, not even salt. Even so this fare enabled them to reach Tucson where they had a brush

(mostly conversational) with a Mexican garrison which was subdued without difficulty. All the way from Tucson to the confluence of the Gila and Colorado Rivers the going was especially rough. Water holes were as much as 75 miles apart. It was cactus country. Their uniforms were in tatters and their shoes were worn out, so marching was something less than pleasant.

When the battalion reached the neighborhood of present day Yuma, they encountered large numbers of Pima Indians whom the Mexicans had sought to incite to attack the battalion without avail. On the contrary they had in their possession a store of goods and several mules. They gladly turned the goods and animals over and sold the soldiers some of their own supplies. Refreshed again they began their last adventure through the desert of the Imperial Valley. Lack of shoes was their greatest handicap which they tried to overcome by making them from rawhide. They were not skillful as shoemakers and the hides dried wrinkled in hard convolutions that were harder on the feet than cactus, so they hobbled on as best they could until 29 January 1847 when they reached San Diego on the Pacific Ocean.

The next day their commander addressed them and congratulated the battalion on its safe arrival on the shores of the Pacific Ocean and the conclusion of its march of over 2,000 miles. "History may be searched in vain for an equal march of infantry; nine-tenths of it through a wilderness where nothing but savages and wild beasts were found, or deserts where for want of water there is no living creature. There with almost hopeless labor we have dug deep wells which the future travelers will enjoy. With crowbar and pickax we have worked our way over mountains and hewed a passage through a chasm of living rock. Thus marching half naked and half fed and living upon wild animals (without salt to season your substance of fresh meat) we have discovered and made a road of value to our country."

He ended his speech by saying that there was work yet to be done. Since Ebenezer and Phoebe had yet more than 1,000 miles of mountain and desert terrain to travel before they could rejoin their families in Utah and as they had no money with which to buy outfits or supplies to travel, they re-enlisted and served in the Army until 14 March 1848 when they

were mustered out with renewed courage and a little money to start them on their way to Utah. They traveled northward over an inland route until they reached Sutter's Fort held by a German-Swiss citizen eager to make improvements on his Spanish land grant so that he could qualify to hold it under his new sovereign the United States of America. To develop it, he needed laborers and they were grateful for the opportunity to earn some money so they went to work. Early in 1848 Sutter sent a group of whites and Indians to construct a sawmill on the American River; 24 January 1848. Ebenezer and Phoebe were among the first to enjoy its fruits. They might have become wealthy Californians had they not been bound to the cause of establishing a homeland for the Church to which they were so strongly attached. Brigham Young feared the disintegration of his people if they followed the lure of gold so in 1849 he called the battalion members home. They obeyed. Phoebe and Ebenezer reached Salt Lake in the fall of the year, and though they crossed the rugged Sierra Nevada Mountains, the forbidding Carson Sinks, and the Great American Desert over which but few white men had ever passed and where the bones of some who had tried to pass lay bleached in the sun, they left no record of their ordeal. They had made it to Zion and that was enough. They had a happy reunion with their children in the fall of 1849.

Salt Lake City was then about two and a half years old, but it was filled with immigrants seeking places to build their homes. Ebenezer and Phoebe, no doubt, had an advantage, they were fresh from the gold fields and, no doubt, had gold in their pockets. Their children whom they had left on the Missouri River with Ebenezer's oldest daughter, Harriet, and her husband, Oliver Stratton, had now reached the valley and together they began to plan a new life. Ebenezer with his three sons set out to find a new and unclaimed land because the land around the city had already been distributed among the first pioneers. Together they discovered unoccupied land and water in a large cove in the southeast corner of the Salt Lake Valley through which the water from four springs ran which they forthwith appropriated and began immediately to build a cabin and to prepare for crops to be planted in the spring. The waters of the springs were joined and thereafter were known as South Willow Creek.

Later they set to work building log cabins preparatory to bringing other members of the family in. By the spring of 1850, Ebenezer was ready to bring Phoebe down from Salt Lake to help build a permanent home. He felt too that there was ample room for more people at South Willow Creek than his and Phoebe's immediate families, so it appears they asked all the Drapers they knew to join them. Other people were soon attracted to this settlement. By 1852, the community on South Willow Creek had grown to the extent that the Church provided it with ecclesiastical government and the name of the community was changed to Draper. Phoebe was the first mistress and also conducted a day nursery for young children.

In the meantime Ebenezer and his sons had been profitably employed. Beginning in 1849 they began establishing a cattle business. They cannily foresaw a good market for meat among the Saints and particularly a cash market in the hordes of immigrants beginning to pass through Utah on the way to California.

By 1853 Ebenezer was a man of substance and as such was able to care for some of the many unmarried women in the Church. At any rate in that year he married Samantha Pulsipher, and in 1854 he married Mary Elizabeth Wright, and had a sizeable family by each.

From John W. Brown's Diary we read:

"In May 1856 Ebenezer and family was called on a mission to Carson Valley, Nevada. We traveled 16 miles and stopped at Mill Creek for the night. Tuesday we spent most of the day in Salt Lake ate dinner with our aged brother Kimball and left the city that night. We started each morning about 8 or 9 o'clock and traveled between 15 and 20 miles a day. The weather was fairly good and feed and water were good most of the way. We made stops at the Hot Springs, Kaysville, Weber, Ogden Hole, North Willow Creek and Box Elder City, where we found a small company waiting for us. On May 11th the camp was organized with Ebenezer Brown as Captain. We mustered 23 able-bodied men and 13 wagons. May 12th the camp took up the lines of march. We have passed all the settlements, our mountain homes have passed from our view, and we are wending our way towards a lovelier country, a milder climate, but to a colder-hearted people.

"We started each day between 8 or 9 o'clock and made about 15 miles a day, some days we made better time, other days travel was slower as the roads were in poor conditions, being sandy, rough and hilly. We were blessed in many ways; our teams were strengthened, and we met with few accidents worthy of notice. We met a few Indians at the Pilot Springs and after friendly greetings and exchanges were made, we continued on our way making stops at Blue Springs, Stoney Canyon, Decesher Creek, Goose Creek, Canyon Creek and Humbolt River. The weather was fair except for a few days of wind and bluster. We found feed and water supplies to be fair most of the way. On June 24th we arrived at Carson and pitched our tents in Washoe Valley where a town is located and a number of Saints have taken up farms and commenced improvements."

It is not known how long Ebenezer remained here, but he was back in Utah in 1858 as he wrote his son, John, to go to Carson Valley and collect the money owing him for his improvements. He did not collect it, and had to work to earn money to come home with. John had been on a mission to the Hawaiian Islands.

When Ebenezer took his other two wives Samantha Pulsipher and Mary Elizabeth Wright, Phoebe seems not to have minded. But Samantha died in 1870 leaving a family of minor children, whereupon Phoebe at the age of seventy-three took the responsibility of raising a third family in addition to discharging her duties as an officer in the Relief Society. She brought them all to maturity, and in the process earned the love and devotion not only of these children, but all of Ebenezer's children.

Ebenezer was the husband of four women and the father of 22 children, 13 sons and 9 daughters. He died 26 January 1878, and was buried 29 January 1878 at Draper, Salt Lake County, Utah. He had fought a good fight, and with thousands of other people like him had lived to see calumny and bitter prejudice once so manifest against them fade away and in its place come admiration and praise not only for themselves, but for the Church which guided them through. Ebenezer Brown received his endowments in the Nauvoo Temple and the work for Ann Weaver was done by proxy. Ebenezer Brown held the Melchezedek priesthood, although it is not recorded which office he held.