

already posted 10/15/66

UNITED STATES DEPARTMENT OF THE INTERIOR
NATIONAL PARK SERVICE

**NATIONAL REGISTER OF HISTORIC PLACES
INVENTORY -- NOMINATION FORM**

FOR FEDERAL PROPERTIES

FOR NPS USE ONLY	
RECEIVED	SEP 5 1966
DATE ENTERED	ULI 20 1981

SEE INSTRUCTIONS IN *HOW TO COMPLETE NATIONAL REGISTER FORMS*
TYPE ALL ENTRIES -- COMPLETE APPLICABLE SECTIONS

1 NAME

HISTORIC Mission San José de Tumacácori

AND/OR COMMON Tumacácori National Monument, Tumacácori Mission

2 LOCATION

STREET & NUMBER
Not Applicable

__ NOT FOR PUBLICATION

CITY, TOWN
Tumacacori

__ VICINITY OF

CONGRESSIONAL DISTRICT
Fifth

STATE
Arizona

CODE
04

COUNTY Santa Cruz CODE 023

2 CLASSIFICATION

CATEGORY	OWNERSHIP	STATUS	PRESENT USE
<input checked="" type="checkbox"/> DISTRICT	<input checked="" type="checkbox"/> PUBLIC	<input checked="" type="checkbox"/> OCCUPIED	<input type="checkbox"/> AGRICULTURE <input checked="" type="checkbox"/> MUSEUM
<input type="checkbox"/> BUILDING(S)	<input type="checkbox"/> PRIVATE	<input type="checkbox"/> UNOCCUPIED	<input type="checkbox"/> COMMERCIAL <input type="checkbox"/> PARK
<input type="checkbox"/> STRUCTURE	<input type="checkbox"/> BOTH	<input type="checkbox"/> WORK IN PROGRESS	<input type="checkbox"/> EDUCATIONAL <input type="checkbox"/> PRIVATE RESIDENCE
<input type="checkbox"/> SITE	PUBLIC ACQUISITION	ACCESSIBLE	<input type="checkbox"/> ENTERTAINMENT <input type="checkbox"/> RELIGIOUS
<input type="checkbox"/> OBJECT	<input type="checkbox"/> IN PROCESS	<input checked="" type="checkbox"/> YES: RESTRICTED	<input type="checkbox"/> GOVERNMENT <input type="checkbox"/> SCIENTIFIC
	<input type="checkbox"/> BEING CONSIDERED	<input type="checkbox"/> YES: UNRESTRICTED	<input type="checkbox"/> INDUSTRIAL <input type="checkbox"/> TRANSPORTATION
		<input type="checkbox"/> NO	<input type="checkbox"/> MILITARY <input type="checkbox"/> OTHER:

4 AGENCY

REGIONAL HEADQUARTERS: *(If applicable)*
National Park Service, Western Regional Office

STREET & NUMBER
450 Golden Gate Avenue, Box 36063

CITY, TOWN
San Francisco

__ VICINITY OF

STATE
California (94102)

5 LOCATION OF LEGAL DESCRIPTION

COURTHOUSE, REGISTRY OF DEEDS, ETC.
Monument Headquarters, Tumacacori National Monument

STREET & NUMBER
P.O. Box 67

CITY, TOWN
Tumacacori

STATE
Arizona (85640)

6 REPRESENTATION IN EXISTING SURVEYS

TITLE
The National Register of Historic Places

DATE
1976 edition of published listing FEDERAL STATE COUNTY LOCAL

DEPOSITORY FOR SURVEY RECORDS
National Register of Historic Places

CITY, TOWN
Washington

STATE
District of Columbia

7 DESCRIPTION

CONDITION

EXCELLENT
 GOOD
 FAIR
 DETERIORATED
 RUINS
 UNEXPOSED

CHECK ONE

UNALTERED
 ALTERED

CHECK ONE

ORIGINAL SITE
 MOVED DATE _____

DESCRIBE THE PRESENT AND ORIGINAL (IF KNOWN) PHYSICAL APPEARANCE

Tumacácori National Monument includes a varied mix of historic sites and structures, as well as a juxtaposition of different cultures and time periods, as well as archeological sites. As a functioning public historic site, the Monument today preserves not only historic resources representing periods of Indian, Spanish, Mexican and Anglo occupation dating from 1753 to the present, but also prehistoric sites and 20th Century National Park Service structures which have architectural significance of their own.

The District comprises 16.04 acres within the current legislated boundaries of Tumacácori National Monument, established in 1908 but enlarged since then. The Monument is on the western edge of the flood plain of the Santa Cruz River, at an elevation of 3,260, in a broad valley which runs north-south, in south-central Arizona. Nogales, a major border town and port of entry between the United States and Mexico lies 18 miles to the south, while Tucson, the major population center in southern Arizona and a large city, is 45 miles to the north.

The Santa Cruz River drains northward from northern Mexico into the United States. It is a major water source in this arid region, and was a key factor in population growth and settlement patterns in the region during both prehistoric and historic times. On both sides of the wide river valley, the land rises as foothills or benchland to higher elevations. Two miles west of the Monument stands Tumacacori Peak, elevation 5,177 feet, while the imposing Santa Rita Mountains 15 miles away rise to as much as 9,453 feet and dominate the eastern horizon.

The climate and soils in and around the Monument combine to form a productive agricultural setting, which has largely survived up to this time, and contributes to the pastoral setting of the historic mission. Grazing, orchards, and small-scale farming occupy nearby lands, coupled with a slow but steady increase in scattered residential developments in the Santa Cruz Valley which may, in time, threaten the rural historic setting and historic scene in which the Monument now stands.

The structures and sites within the Monument fall into three major cultural categories: Indian (1753-1848); Spanish-Mexican (1753-1854); and Anglo (1854-present). While sporadic prehistoric Indian use of lands within the Monument is highly probable, little archeological evidence of such use has been found. In 1753, the Spanish missionaries and the River Pimas relocated the "rancheria" or village on the east bank of the Santa Cruz River which Padre Eusebio Francisco Kino had called San Cayetano de Tumacácori back in 1691, to the present site of the Monument west of the river. Other than earthen mounds, no surface evidence of this village exists, but limited archeological testing indicates that the entire south half of the Monument once was occupied by this rancheria between 1753 and 1848. Furthermore, the rancheria extended beyond the present Monument boundaries onto lands presently part of a privately-owned modern cattle ranch. The rancheria probably consisted largely of brush shelters, adobe structures being added later as the Pimas acquired building skills from the Spanish and Mexicans.

United States Department of the Interior
National Park ServiceNational Register of Historic Places
Inventory—Nomination Form

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received

date entered

Continuation sheet

Item number 7

Page 2

The structures which Tumacácori National Monument was established to preserve, and those of the greatest importance, all were part of the Spanish mission complex. They are:

[Site of Jesuit] Mission San José de Tumacácori - Constructed during the summer of 1757 under the supervision of Padre Francisco Xavier Pauer of the Society of Jesus, today only the foundations of this small, modest mission church survive. Other buildings were constructed as part of the Jesuit mission complex, which after expulsion of the Jesuits in 1767 continued to be used by the Franciscans, but little above-ground evidence remains. These resources today comprise a historical archeological site. Although it has been subjected to the effects of natural deterioration, disturbance incidental to construction of the later Franciscan mission complex, damage by treasure-hunters, and sheer vandalism, much significant knowledge regarding the sequence of construction and other subjects remains in the ground for future archeological investigation.

[Franciscan] Mission San José de Tumacácori - The largest, most important, and most imposing historic building in Tumacácori National Monument is the historic Franciscan mission church, construction of which began in 1799 or 1800 and continued intermittently until 1822 under a succession of Franciscan padres, primarily Friars Gutiérrez, Estelric and Liberós. In plan, the mission church is in the form of a large "[" with the long, vertical segment comprising the nave--the main part of the church which housed the congregation--with the altar at the top, or north end, and the sacristy extending to the east under its barrel-vault roof. Near the south end, or bottom, the baptistry, with the bell-tower above it, also extended to the east. The long, rectangular, rather narrow, two-story high nave of the church runs essentially north-south, and is without a transept. At the north end of the nave is the chancel, sheltering the altar, roofed with a dome, and featuring original decoration painted on its interior plaster. The nave itself is roofed with a beam and plank roof reconstructed in 1923 and replaced or renewed in 1947. At the south end of the nave, above the entrance, was a choir loft, supported by a brick arch, which was reached through the same stairway which reached the bell-tower. Today, the choir loft is gone, though traces of it may be seen on the walls. The three-story adobe brick bell-tower was designed to hold four bells, each in an arched opening, but the builders of the mission never finished the bell-tower, originally intended to be capped with a dome. They completed it only to a short distance above the bell arches. The nave has a modern tile floor. The walls of the church are thick and massive, of adobe (sun-fired) brick, and today are finished in a modern lime plaster. The walls were capped with fired brick to protect them from erosion by the elements. In building the walls, the workmen added adobe brick fragments or stones extending outward from the mortar between the adobe bricks to serve as a bonding device to hold the plaster finish coat on both interior and exterior surfaces. Where needed for foundation footings, rock was used. Wood framed door and window openings, except where the builders employed arches, for which they sometimes used fired brick rather than adobe. The facade on the south end of the church is decorated on both the first and second story levels with two pairs each of bas-relief doric columns, and above that an arched, raised parapet to accommodate a decorative broken pediment, which was restored in 1921.

Campo Santo - North of the church lies the area which was the original mission cemetery. It is enclosed by a historic adobe wall connected to the northwest corner of the church,

**United States Department of the Interior
National Park Service**

**National Register of Historic Places
Inventory—Nomination Form**

For NPS use only

received

date entered

Continuation sheet

Item number 7

Page 3

the north end of the church forming the south end of the Camp Santo, with the wall enclosing its west, north, and part of its east sides, connecting with the northwest corner of the granary, whose west wall formed a continuation of the east wall of the Campo Santo.

Mortuary Chapel - Within the Campo Santo is the mortuary chapel, a small, circular adobe structure with plastered walls capped with the same ornamental fired brick cornice that capped the adobe walls of the church. Originally, this mortuary chapel was supposed to have a domed roof, but construction of that apparently never began, so the resulting incomplete structure is (and apparently always has been) open to the sky. The mortuary chapel is entered by a door on its west side.

Convento - The Convento was the residence for mission personnel. Actually, to the east of the mission church once stood a rather large complex of connected adobe structures, the exterior of which, in plan, forms a rather large square, containing a large number of rooms not all of which may have existed at any one time. Built of adobe bricks, all of this has been melted down by the rains into low adobe mounds, except for two segments the walls of which are largely intact. Although these today appear superficially as individual buildings, both once were part of this large connected complex of adobe rooms. East of and in alignment with the front wall of the bell tower of the church, with its axis running east-west, are the ruined walls of two rooms which were part of the residential quarters of mission personnel, the Convento. The surviving portion forms a rectangle whose longer axis is east-west.

Granary - A second part of the large complex which once stood northeast of the mission church, the Granary is a long, rectangular, single-roomed structure with its longer axis oriented north-south, its west wall forming the east wall of a part of the Campo Santo compound directly east of the Mortuary Chapel. Like the other buildings, it was of adobe, now badly weathered and partly dissolved by the rains.

Rancheria - Also within the monument boundary are the partially excavated and backfilled remains of the rancheria, or Indian village. Portions of this rancheria have not been investigated, and the site therefore possesses national significance in historical archeology because the remains are an integral part of the community of San Jose de Tumacacori mission.

Orchard and Garden - Also in this vicinity, partly within and partly outside the Monument, is the site of the mission orchard and garden, the principal surviving structural feature of which is an irrigation ditch, although the garden also once had a wall, now largely dissolved by a century of wind and rain.

Lime Kiln - North of the Campo Santo is the lime kiln, a subterranean, round adobe brick structure used to burn limestone to provide lime for use in construction of the mission complex. It featured on the interior a shelf for a grating extending around the circumference of the kiln, and a stoker hole near the base of the kiln on the east side, its top formed by arched brickwork.

United States Department of the Interior
National Park Service

National Register of Historic Places
Inventory—Nomination Form

For NPS use only

received

date entered

Continuation sheet

Item number

7

Page

4

Precise dates of construction of the various structures in the Franciscan mission complex are not known, except that all apparently were constructed between about 1800 and 1822, and were abandoned about 1848. Thereafter they fell into disrepair and ruin until after establishment of Tumacácori National Monument in 1908. After that, stabilization and restoration work began, with the purpose of preserving what was left.

During the 1930s, in an era when the National Park Service had adopted labor-intensive "rustic" architecture as a style desirable and appropriate for construction in national parks and monuments, the first permanent national monument buildings were constructed. Together with associated walks and paths, a service road, and small parking areas, all along the southern end of the National Monument, these structures were designed to harmonize and blend with the hispanic style of the historic buildings. Normally, "rustic" buildings were designed to blend with a natural environment, as at a Yosemite or a Grand Canyon, but here the significant resources were hispanic architecture rather than the natural scenery, so that to harmonize with the Spanish mission required adapting hispanic architectural elements to modern buildings. This the National Park Service did beginning in 1930 with construction of the first of four important "rustic" structures, the first of which is of local significance, the remaining three being the subject of a separate nomination for National Historic Landmark status:

Residence No. 1 - This residence featured the adobe walls, the flat, parapet roof, the heavy beams or vigas, and the portal typical of Spanish architecture in the Southwest, adapted to a modern residence of the 1930s. A single story adobe house, it has a battered masonry footing. The walls are finished on the interior with a lime plaster and on the exterior with a cement stucco. The doors, windows, and lintels are all of wood. The building has six rooms, and a front porch designed like a ramada, with forked tree trunks supporting the peeled log roof structure. The floors are wood. Landscaping of trees and shrubs make the building difficult to photograph.

Visitor Center - The largest of the structures representing the later "rustic" architecture is the Monument visitor center (Building No. 5), together with its adjoining garden and walls. The building comprises about 5,500 square feet, and contains ten rooms in a roughly T-shaped configuration. It has a partial basement. The building is situated near the southwest corner of the Monument. On the north and south sides, this single story adobe and concrete block structure features arched porches, which allow access to the garden to the south and to the historic mission complex to the north. The roof of the visitor center is flat, and is surrounded by a parapet. The main entrance faces west, and has an arch decorated with a large shell motif above the carved, wooden double doors. The roof has a stepped cap, with flanking finials above the doorway. All the windows are wooden casement, and the rest of the doors are also of hand-carved wood. The ceilings in the building feature exposed beams, with two by six inch sheeting.

Garden - The symmetrical, formal garden on the south side of the Visitor Center has a fountain, brick walkways, and is surrounded on the south and east by an adobe wall, capped with either flat or arched brick coping. Plantings are native to the area, or are in keeping with known mission-period species.

**United States Department of the Interior
National Park Service**

**National Register of Historic Places
Inventory—Nomination Form**

For NPS use only
received
date entered

Continuation sheet

Item number

7

Page

5

Comfort Station - South and west of the visitor center, at the southwest corner of the garden, is the Comfort Station (Building No. 4). A simple, rectangular one-story building, its longer axis running north-south, it forms one edge of the formal garden, and its significance is limited to its exterior, whereas the significance of the other "rustic" buildings extends to interior, as well as exterior, architecture. The comfort station, or restroom, has adobe walls covered with cement stucco, and it sits on a concrete foundation. The roofline is finished with a stepped cap, and resembles that of the Visitor Center. The building is divided in half, with restrooms for men and women, and a plumber's alley between them. Windows are steel casement, doors are wood (vertical tongue and groove), and the flat roof is supported on two by six rafters with viga ends protruding on the exterior for architectural effect. The original doors, of redwood, were replaced with the present ones when the entry was widened to permit handicapped access.

8 SIGNIFICANCE

PERIOD	AREAS OF SIGNIFICANCE -- CHECK AND JUSTIFY BELOW					
<input type="checkbox"/> PREHISTORIC	<input type="checkbox"/> ARCHEOLOGY-PREHISTORIC	<input type="checkbox"/> COMMUNITY PLANNING	<input type="checkbox"/> LANDSCAPE ARCHITECTURE	<input type="checkbox"/> RELIGION		
<input type="checkbox"/> 1400-1499	<input checked="" type="checkbox"/> ARCHEOLOGY-HISTORIC	<input checked="" type="checkbox"/> CONSERVATION	<input type="checkbox"/> LAW	<input type="checkbox"/> SCIENCE		
<input type="checkbox"/> 1500-1599	<input type="checkbox"/> AGRICULTURE	<input type="checkbox"/> ECONOMICS	<input type="checkbox"/> LITERATURE	<input type="checkbox"/> SCULPTURE		
<input type="checkbox"/> 1600-1699	<input checked="" type="checkbox"/> ARCHITECTURE	<input type="checkbox"/> EDUCATION	<input type="checkbox"/> MILITARY	<input type="checkbox"/> SOCIAL/HUMANITARIAN		
<input checked="" type="checkbox"/> 1700-1799	<input type="checkbox"/> ART	<input type="checkbox"/> ENGINEERING	<input type="checkbox"/> MUSIC	<input type="checkbox"/> THEATER		
<input checked="" type="checkbox"/> 1800-1899	<input type="checkbox"/> COMMERCE	<input checked="" type="checkbox"/> EXPLORATION/SETTLEMENT	<input type="checkbox"/> PHILOSOPHY	<input type="checkbox"/> TRANSPORTATION		
<input checked="" type="checkbox"/> 1900-	<input type="checkbox"/> COMMUNICATIONS	<input type="checkbox"/> INDUSTRY	<input type="checkbox"/> POLITICS/GOVERNMENT	<input type="checkbox"/> OTHER (SPECIFY)		
		<input type="checkbox"/> INVENTION				

SPECIFIC DATES 1748-1800-1848-1930-1932 BUILDER/ARCHITECT Order of St. Francis; U.S.N.P.S.

STATEMENT OF SIGNIFICANCE

Tumacácori National Monument was listed automatically in the National Register of Historic Places by administrative decision upon expansion of the Register in 1966, as a nationally significant property, by virtue of its status as a national monument established by Proclamation No. 821 issued by President Theodore Roosevelt on September 15, 1908 under the provisions of the Antiquities Act of June 8, 1906. Subsequently, Tumacácori was assigned national significance under Part One of the National Park System Plan, History Section, 1972, under Theme 2, European Exploration and Settlement, Subtheme 2a, Spanish Exploration and Settlement, Facet 3, Southwest, as its primary theme, and was accorded recognition for its national significance in that 1972 publication and in published listings of properties on the National Register of Historic Places issued in 1976. This National Register nomination form provides documentation of that status, incorporates new findings of historical and archeological research since 1908, and includes certain secondary historic buildings believed to be significant examples of "rustic" National Park Service architecture.

Tumacácori National Monument is significant primarily as preserving one of the last of the Spanish missions built in the American Southwest, near the northern end of the chain of missions stretching up into Arizona from the state of Sonora, Mexico. It represents a part of the history of the Spanish mission frontier of New Spain. In addition, the impact of European colonization upon the native American peoples, and joint contributions of Spanish, Mexican and Indian cultures to the heritage of the Southwest are important corollary areas of significance. The Monument also preserves significant examples of Spanish mission architecture, as well as buildings of a "rustic" style built during the 1920s and 1930s which were designed to harmonize with their cultural environment. Tumacácori National Monument is also significant under Theme 9, Society and Social Conscience, Subtheme 9c, Environmental conservation, Facet 2, the Cultural Environment, Subfacet B, Since 1906, in that although it was the sixteenth national monument to be established by President Roosevelt under the provisions of the Antiquities Act, it was the first national monument which was designated to protect a historic building or structure, all the previous proclamations having dealt with either natural resources or prehistoric structures or, in the case of El Morro, historic inscriptions or "graffiti."

Tumacácori National Monument is significant also as possessing potential in the field of historic archeology to provide new information on the Spanish missions, the culture of the River Pima Indians, and the contemporary culture that evolved from the settlement of the Spanish and the interaction between these two groups of people.

9 MAJOR BIBLIOGRAPHICAL REFERENCES

Barton, C. Michael, Kay Simpson, Lee Fratt, Excavations at Tumacacori, 1979-1980. (Tucson: Western Archeological and Conservation Center, National Park Service, 1981). [National Park Service Publications in Anthropology, No. 17.]

(continued)

10 GEOGRAPHICAL DATA

ACREAGE OF NOMINATED PROPERTY 16.04

UTM REFERENCES

A	1 2	4 9 5 4 4 0	3 4 9 2 6 1 0	B	1 2	4 9 5 4 4 0	3 4 9 2 5 1 0
	ZONE	EASTING	NORTHING		ZONE	EASTING	NORTHING
C	1 2	4 9 5 3 9 0	3 4 9 2 5 1 0	D	1 2	4 9 5 3 9 0	3 4 9 2 3 1 0
	ZONE	EASTING	NORTHING		ZONE	EASTING	NORTHING

VERBAL BOUNDARY DESCRIPTION

The District boundary follows the existing boundary of Tumacacori National Monument, which is bounded by the east frontage road of Interstate Highway 19 to the west and by pasture farmland to the north, east, and south. From the northeasternmost corner the boundary of the National Monument runs southward 341 feet, then westward 166 feet, then ^{South} northward 679 feet, then westward for 645 feet, then northward, roughly paralleling the eastern frontage road for 662 feet,

LIST ALL STATES AND COUNTIES FOR PROPERTIES OVERLAPPING STATE OR COUNTY BOUNDARIES

STATE	CODE	COUNTY	CODE
Not applicable			
STATE	CODE	COUNTY	CODE
Not applicable			

11 FORM PREPARED BY

NAME / TITLE

Ross R. Hopkins, Historian; revised by Regional Historian Gordon Chappell

ORGANIZATION

National Park Service, Western Regional Office

DATE

September 9, 1983; 1985

STREET & NUMBER

450 Golden Gate Avenue, Box 36063

TELEPHONE

(415) 556-4165

CITY OR TOWN

San Francisco

STATE

California 94102

12 CERTIFICATION OF NOMINATION

STATE HISTORIC PRESERVATION OFFICER RECOMMENDATION

YES ___ NO ___ NONE ___

STATE HISTORIC PRESERVATION OFFICER SIGNATURE

In compliance with Executive Order 11593, I hereby nominate this property to the National Register, certifying that the State Historic Preservation Officer has been allowed 90 days in which to present the nomination to the State Review Board and to evaluate its significance. The evaluated level of significance is National ___ State ___ Local.

FEDERAL REPRESENTATIVE SIGNATURE

Edmund C. Brown

TITLE

Chief Historian, National Park Service

DATE

8/28/86

FOR NPS USE ONLY

I HEREBY CERTIFY THAT THIS PROPERTY IS INCLUDED IN THE NATIONAL REGISTER

DIRECTOR, OFFICE OF ARCHEOLOGY AND HISTORIC PRESERVATION

DATE

10/20/86

ATTEST:

DATE

KEEPER OF THE NATIONAL REGISTER

**United States Department of the Interior
National Park Service**

**National Register of Historic Places
Inventory—Nomination Form**

For NPS use only

received

date entered

Continuation sheet

Item number 8

Page 2

Historical Context

During the years Imperial Spain colonized part of the North American Continent, Catholic religious orders, specifically the Jesuits and the Franciscans, projected four principal chains of mission settlements northward from the Viceroyalty of New Spain into what is now the United States, chains of missions which probed into the "northern mystery" like the four fingers of one's hand splayed out over northern Mexico on a map globe. The earliest of these probed northward up the valley of the Rio Grande del Norte into Nuevo Mexico, spreading then east and west among the Indian pueblos in the 17th Century. Later, Jesuit missionaries spearheaded by Eusebio Francisco Kino drove another chain of missions north through Sonora into the land of the Pima Indians which the Spanish called "Pimeria Alta," which one day would be part of Arizona, establishing along the way a Jesuit mission and rancheria on the east bank of the Río de la Santa Cruz known as San Cayetano de Tumacácori, in 1691. Still later, additional chains of missions extended northeastward across Texas and northwestward through Baja and Alta California.

In 1767 the Spanish Crown decided to banish the Jesuits and hand their missions over to friars of the Order of St. Francis, whose padres nevertheless continued establishment of new missions and assumed authority over old ones. The mission and rancheria (village) of San Cayetano de Tumacácori meanwhile had moved in 1753, while still under friars of the Society of Jesus, from the east bank of the Santa Cruz to a point farther north and some distance west of the river, though in the same valley. It was at this location that the Franciscans commenced construction in 1800 of what was to be the last of the missions in Arizona near the northern end of the Sonoran-Arizonan chain, though neither its most remote or northernmost. The mission, like the rancheria, was called San Jose de Tumacacori. Though not in the sense of continuing physical development on the same site, in a sense of historical evolution this mission was the successor of Kino's 1691 church. It was to protect and preserve this later Franciscan mission church, however, that President Theodore Roosevelt proclaimed the establishment of Tumacácori National Monument in 1908.

As exemplified by Tumacácori, the cutting edge of Spanish colonization featured a triad of institutions that became mutually supporting. These were the religious mission, the military presidio, and the pueblo or town (or in reference to Indian settlements, the "rancheria"), occupied by Spaniards or Indians or, most often, a mixture. Both a mission and a village stood at Tumacacori, though remains of the village are largely gone; Tubac, three miles to the north, was the presidio (or fort) associated with Tumacacori.

The purpose of this frontier system was to convert, civilize, and make good citizens of the native Indians through the work of the mission priests, while the military garrisons of the presidios provided law and order and protection, all to increase in size and to solidify Spain's Imperial domains, and through an ever-expanding buffer zone to the north, to fend off the threats posed by the competing colonial endeavors of England and France in North America. Relocating nomadic Indians from their old villages to settlements clustered along the chain of missions made conversion to Catholicism and control of the local Indians much easier, and provided a readily available source of

**United States Department of the Interior
National Park Service**

**National Register of Historic Places
Inventory—Nomination Form**

For NPS use only

received

date entered

Continuation sheet

Item number 8

Page 3

labor close at hand for work projects decreed by the church or state. Each mission complex strove to become a population center, where religious activities as well as training in agricultural and construction skills were important.

During the first half of the 1700s, the frontier mission system in Pimeria Alta had grown to encompass eight missions. Each had its own cabecera (head pueblo for the people), convento (missionary's residence), and several visitas (distant satellite communities dependent upon the main mission). The visitas eventually included fourteen sites in Pimeria Alta. Friars from the principal missions journeyed regularly to these to hold services, since a visita did not have its own padre or staff.

Prior to 1770 or 1771, Tumacacori's status was that of a visita rather than that of a full mission. At that time, however, the Franciscans elevated Tumacacori to full mission status, and it, in turn, had its own visita communities of Sonoita, Guevavi, and Calabazas for which its priests were responsible. But due to the unrelenting hostility of the nomadic Apache Indians, the church had to abandon these three sites as visitas, Sonoita and Guevavi in 1773, and finally Calabazas in 1786.

Estimates of the indigenous population of Pimas Altos Indians in the Santa Cruz valley served by these missions and visitas range as high as 30,000 people. The "river Pimas" who dwelled along permanent watercourses (such as the residents of Tumacacori) formed the bulk of the mission Indian villagers. Later, the desert-dwelling Pimas, called Papagos by the Spanish, were drawn into mission life also. Although the Pimas Altos occasionally were provoked to revolt by harsh treatment or bureaucratic indifference on the part of Spanish missionaries or officials, these native Americans basically were a peaceful people.

With the Apaches the situation was different, characterized by one and a half centuries of unremitting hostility expressed in raids and warfare which eventually destroyed the mission system in Pimeria Alta. Tumacacori's turn came in December 1848. Sedentary farmers and gatherers among neighboring tribes had traditionally been the targets of raids by the nomadic Apaches before the Spaniards came, and their arrival on the scene did not change the situation. The nominal defenses offered by ill-equipped and under-strength presidial garrisons such as Tubac proved ineffectual and inadequate.

Faced with abrupt and often conflicting changes in royal policy, and suffering from the red tape of one of the greatest bureaucracies the world has ever known, as well as indifference from both church and state officials in Mexico City and Madrid, the Spanish friars were hard-pressed to make a success of the mission system. Add to those factors incessant hostility of the Apaches, unchecked by presidial troops, and the missionaries' efforts were doomed.

At San José de Tumacacori, following the relocation of 1753, the Jesuit missionaries continued to operate and develop the church complex. By 1757 they had constructed the first church at this new site, located east of the present church, and much smaller. Only the low remains of adobe walls mark the site today, and simple deterioration and neglect coupled with later construction have substantially obliterated the other buildings erected by the Jesuit missionaries.

United States Department of the Interior
National Park ServiceNational Register of Historic Places
Inventory—Nomination Form

For NPS use only

received

date entered

Continuation sheet

Item number 8

Page 4

In 1767, King Carlos III of Spain sought to establish more effective dominance of the state over the church, and one of his acts was to banish representatives of the sometimes arrogant if generally very effective Society of Jesus from all Spanish dominions. As replacements for the Jesuit fathers in the frontier missions, Franciscan friars arrived in 1768, and continued to operate Tumacácori and the other surviving missions for the next 75 years. At Tumacácori, work continued for the next 30 years on improving and expanding the mission's facilities. The Franciscans supervised construction of adobe dwellings for the mission Indians, and a wall to hinder Apache attacks, and refurbished the original mission church. (Proper maintenance of Tumacácori's buildings was a chronic problem for Jesuits and Franciscans alike due to labor and budget difficulties.)

Around 1800, the Franciscan friars commenced construction of a major new mission complex, that which is preserved by Tumacácori National Monument today. Exact construction dates are unknown, but by 1822 the still incomplete church was in use and the friars had officially blessed the Campo Santo. The north convento, the Campo Santo wall, and the granary probably were completed between 1809 and 1821, before the church itself was finished. By 1828, records indicate that the granary and convento were completed, but the mortuary chapel (and presumably the church bell tower) still lacked domes.

Architecturally and physically, the mission at Tumacácori reached its apex in the 1820s. In 1821, Mexico won independence from Spain, and the frontier mission system began to weaken. The new government could not provide proper defense or financial aid, and official policy produced new laws weakening even further the power of the church. In 1828, Father Liberós, the last resident Franciscan friar at Tumacácori, received orders from the Mexican government to leave, and in 1843 that government secularized all missions. The government sold Tumacácori's lands to a private citizen in 1844, and by December 1848 the last resident mission Indians there abandoned Tumacácori due to continued Apache attacks and a particularly severe winter, and moved to Mission San Xavier del Bac near Tucson, further to the north.

The old Pimería Alta, including Tumacácori, became part of the United States in 1854 as a result of the Gadsden Purchase of a strip of territory intended to provide a route for a transcontinental railway. It was not until two years later that the U.S. Government effectively took possession by moving military forces into the Santa Cruz River valley. Except for mining activity, continuing Apache hostility kept the valley largely deserted until the latter third of the 19th Century. By the 1870s, ranchers and farmers began to settle and occupy the valley, and various people began to make use of the old mission buildings. By the early 1900s, the old mission convento had become a schoolhouse. Squatters, travelers passing through the area, and local ranchers began sporadically to use the other mission buildings.

In 1908, President Roosevelt proclaimed the mission a National Monument, and in 1916 it came under the control of a new bureau of the Department of the Interior, the National Park Service. Early NPS activities at Tumacácori focused on stabilizing the ruins of the mission church, principally by reconstructing a roof over the nave to protect the massive adobe walls, which had been eroded by the weather and cracked by the savage earthquake of 1887. It was not until the 1930s under the impetus of "New Deal"

United States Department of the Interior
National Park ServiceNational Register of Historic Places
Inventory—Nomination Form

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received

date entered

Continuation sheet

Item number 8

Page 5

economic recovery measures such as the PWA, the WPA, the CCC, and ECW, that the National Park Service commenced construction of a permanent visitor's center, restrooms, and a residence for a superintendent. The buildings, designed in an era of "rustic" architecture in national parks, an effort to design buildings and structures which harmonized with their environments, at Tumacácori were designed to harmonize with the cultural, rather than with a natural, environment. Instead of reflecting the stone of granite cliffs, the bark of tall ponderosa pines, as did the exterior of the Ahwahnee Hotel in Yosemite, the new buildings at Tumacácori reflected a mixture of Spanish and Indian styles, with the arched doorways, the tiles, and other features of Spanish colonial architecture, and the massive adobe walls and the vigas reflective of pueblo Indian construction. The buildings stand in harmony with, though not imitative of, the genuine Spanish mission and its outbuildings. Construction of "rustic" buildings whether designed to harmonize with natural or cultural environments ended with the coming of World War II, and with one or two minor exceptions, did not resume after the war. The "rustic" buildings at Tumacácori are classic examples of this architecture.

Tumacácori may be regarded as nationally significant not only in terms of the historic themes which it represents, but also architecturally, because it preserves an important example of adobe Franciscan mission architecture, the only other such mission in the Sonoran chain which lies in the United States differing considerably in style (San Xavier del Bac), and most of the missions in this chain in Mexico having either deteriorated through neglect or having been modernized down through years of continued use. Thus Tumacácori is nationally significant as a unique preserved representative of a particular style of Spanish mission architecture and interior decoration.

Additionally, the Visitor Center with its enclosed garden and public restroom, and the associated south and west walls of the national monument, are nationally significant examples of rustic architecture, having been identified in a National Historic Landmark Theme Study entitled "Architecture in the Parks" for nomination as a National Historic Landmark.

Tumacácori may also be regarded as nationally significant in archeology because it was a primary mission site with the full complement of structures (actually, two such complexes in succession, only the second of which is addressed in this form), which spanned nearly a century of active use. Unlike the many other mission-period sites which were abandoned, or abandoned and then reoccupied, Tumacácori experienced the complete cycle of history of the mission frontier, from establishment (within the present NPS boundaries) as a visita in 1753 through elevation to a primary mission in 1770-1771 to abandonment in 1848, thus spanning the period of both Jesuit and Franciscan mission management and mission architecture. Although the archeological resources suffered vandalism from treasure-seekers, current findings indicate sizeable areas within the Monument (as well as outside) which contain relatively undisturbed archeological resources. Tumacácori represents a rich lode of knowledge awaiting carefully planned future archeological investigation designed to provide more data regarding architectural and structural details of both the Franciscan and Jesuit mission complexes and the associated rancheria, as well as information about the social

**United States Department of the Interior
National Park Service**

**National Register of Historic Places
Inventory—Nomination Form**

For NPS use only
received
date entered

Continuation sheet

Item number 8

Page 6

and political acculturation of the Indian, Spanish, Mexican and Anglo peoples who lived there, about their diet, about their agriculture, about networks of trade and commerce, and other topics. At present, National Park Service plans include future study of agricultural practices, a study of communications and trade networks, and the structure of society of Tumacácori, in all of which archeology offers the potential to provide significant information about a nationally significant resource.

Finally, the residence at Tumacácori represents a locally significant example of rustic architecture in the adaptation of Spanish/Indian architecture to modern residential use.

**United States Department of the Interior
National Park Service**

**National Register of Historic Places
Inventory—Nomination Form**

For NPS use only

received

date entered

Continuation sheet

Item number

9

Page

2

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**United States Department of the Interior
National Park Service**

**National Register of Historic Places
Inventory—Nomination Form**

For NPS use only

received

date entered

Continuation sheet

Item number 10

Page 2

Verbal Boundary Description (continued)

then eastward for 31 feet, then northward for 342 feet, and finally eastward 767 feet to the point of beginning.

UTM Coordinates (continued)

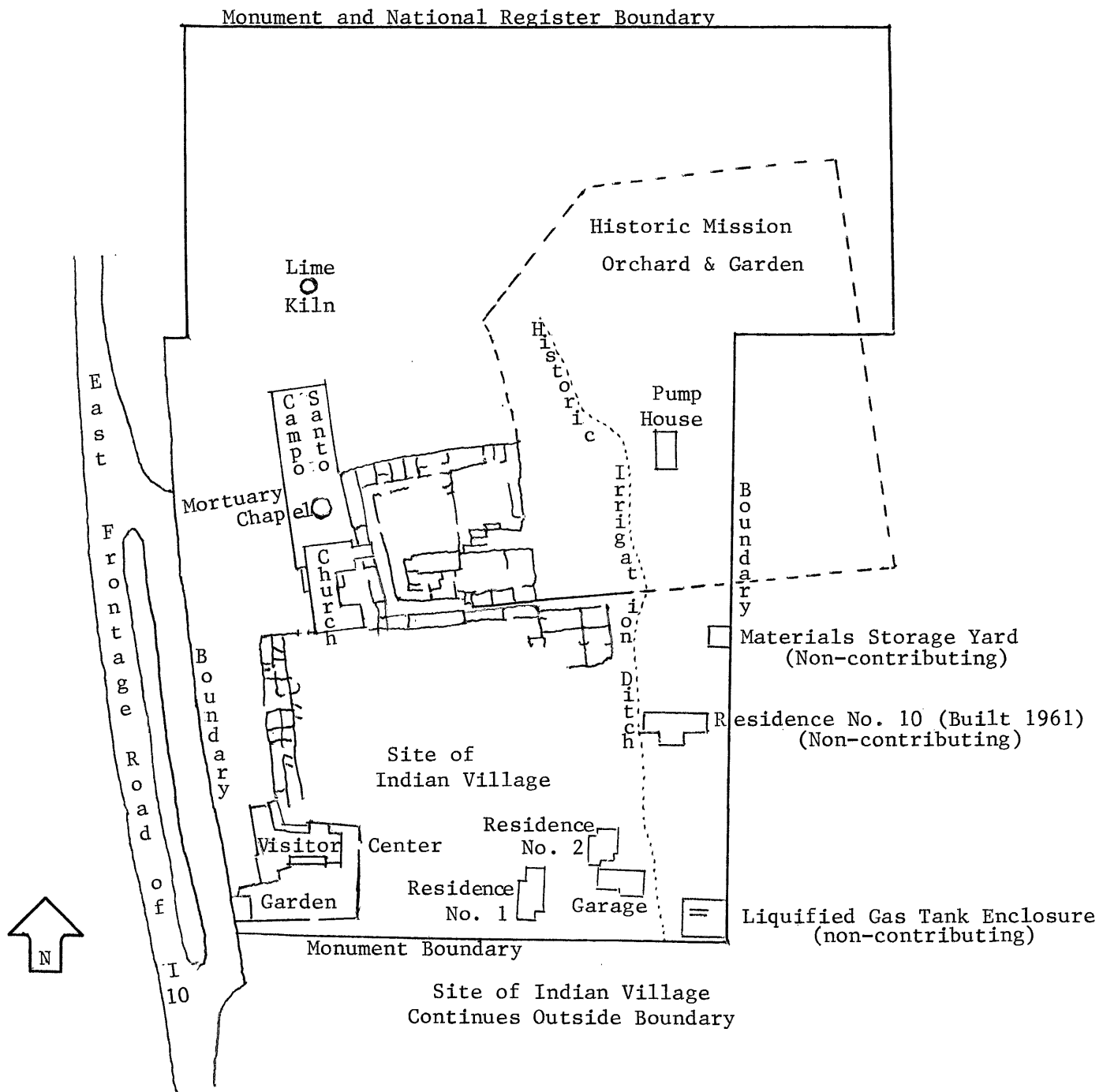
E. Z12-E495,180 - N3,492,310

F. Z12-E495,180 - N3,492,510

G. Z12-E495,190 - N3,492,510

H. Z12-E495,190 - N3,492,610

PLAN OF TUMACACORI NATIONAL MONUMENT
 Tumacacori, Santa Cruz County, Arizona



Revision August 1986 of
 plan by Ross R. Hopkins
 August 1983; Revision by
 Gordon Chappell