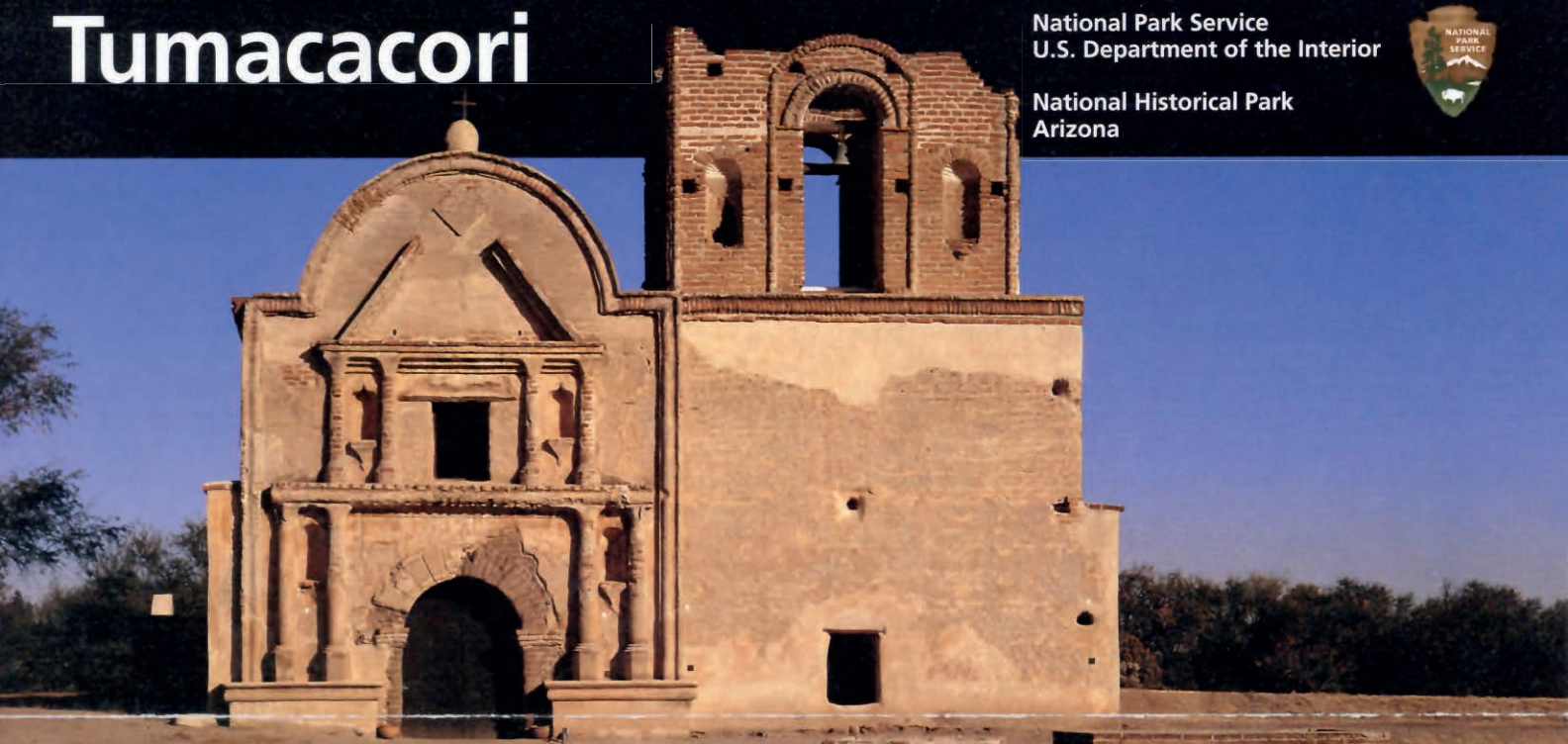


Tumacacori

National Park Service
U.S. Department of the Interior
National Historical Park
Arizona



Mission to the Pimas

As Jesuit Eusebio Francisco Kino and his party approached the Pima settlement of Tumacacori in January 1691, they rode the wave of a century of expansion northward along New Spain's west coast corridor. The Jesuits had reaped tens of thousands of baptisms and made themselves the region's most powerful social and economic force. But the tide carried them no farther north than the Pimería Alta, home of the upper Piman Indians.

It was here that Kino founded mission San Cayetano de Tumacacori on the Santa Cruz River's east bank. The next day Mission San Gabriel was founded at Guevavi, 15 miles upriver. After Guevavi was made mission headquarters in 1701, the priest there periodically traveled to preach at Tumacacori and other *visitas* without resident missionaries.

In 1751 some Pimas in the Altar Valley, southwest of Tumacacori, attacked the

Spanish settlements there. Fearing retaliation from Spanish soldiers, those at Tumacacori fled to the hills. As a result, a 50-man presidio was founded at Tubac, and the mission at Tumacacori was resettled on the west bank.

In 1767 King Charles III of Spain, for political reasons, abruptly banished the Jesuits from all his realms. The Franciscans, who took over the missionary effort in Pimería Alta, inherited the woes that had frustrated the Jesuits: restless neophytes, Apache hostility, disease, encroaching settlers, and lack of government support. The Tubac garrison was transferred to Tucson in 1776, and by 1786 only a hundred Indians remained at Tumacacori. The next year an 80-man Pima company reoccupied Tubac, but as Apache pressure mounted, the nearby missions of Calabazas and Guevavi were abandoned.

About 1800 Fray Narciso Gutiérrez began to build a large church to replace Tumacacori's modest Jesuit structure, but his mission's poverty and the Mexican wars for independence

slowed construction. When a Mexican decree forced all Spanish-born residents to leave the country in 1828, Tumacacori lost its last resident priest. Scaffolding still clung to the bell tower. The Indians and a few settlers, with the aid of visiting native-born Mexican priests, hung on for another 20 years, but a series of Apache raids and the hard 1848 winter drove the last residents from Tubac and Tumacacori. The 157-year thread of continuity begun by Father Kino was now severed.



Padre on Horseback

He was never a resident priest at Tumacacori, but Father Eusebio Francisco Kino is the one man forever linked with the mission. Born in 1645 to minor Italian nobility, Kino vowed to become a priest during a serious illness at age 18. After studies in Italy and Germany he joined the Jesuit order, and in 1681 he went to Mexico.

Assigned in 1687 to the Pima, he found his calling. Quickly establishing a mission at the Pima *ranchería* of Cósari, Kino expanded his reach throughout the Pimería Alta. Tough-minded yet sensitive, he seemed born to the work. His understanding of Pima ways and lack of dogmatism won the confidence of his

charges. Relations he established with the Pimas set the standard for his successors. He mixed practical help—introducing wheat, livestock, and fruit trees—with impressive church ritual and pageantry. When his travels took him to Tumacacori, Kino offered communion and baptized the Pima children.

Kino crisscrossed the Pimería Alta for 24 years, establishing missions, blazing supply routes, and mapping the area for New Spain. He loved such work but also excelled at administration, returning often to missions he had established to oversee the work of the fathers under him. When Kino died in 1711, Spain lost one of its greatest missionaries.



The Tumacacori mission was sustained for over 150 years by members of two religious orders.

Jesuit "blackrobes" laid the foundation and grey-robed Franciscan friars carried on their work with equal courage and perseverance. They were often the only ones, in a climate of exploitation, to have the Indians' interests at heart.

DETAIL: NPS/RICHARD WILLIAMS

1572
Indians kill pioneering Jesuit missionaries in Florida and on Chesapeake Bay. These failures, and a rebellion by Indians at a mission in what would become Carolina, cause Jesuits to shift efforts to New Spain.

1687
Father Eusebio Francisco Kino is first Jesuit missionary permanently assigned to Pimería Alta.

1691
Father Kino first visits Tumacacori and Guevavi at request of Indians from those villages and San Xavier del Bac. The Father Visitor there with Kino, impressed by this tribe of the Pima nation and their land, decides to expand the missionary effort there.

1749
At Guevavi, in February and March, disease kills nearly two neophytes daily.

1751
Pima Revolt: Indians kill two priests and over 100 settlers and destroy buildings at several missions. The leader surrenders four months later.

1753
In response to the revolt, a presidio is built at Tubac, and Tumacacori is moved to the west side of the river. Name changed from San Cayetano de Tumacacori to San José de Tumacacori.

1757
New missionary completes a small church that serves for 65 years.

1767–68
Jesuits are expelled from New Spain. Franciscans are assigned to former Jesuit missions.

1771
Mission headquarters is moved from Guevavi to Tumacacori; for the first



Emblem of Franciscan Order

time the mission has a resident priest.

Early 1770s
Franciscans redecorate church, build adobe dwellings for Pimas, and wall-in the mission.

circa 1800
Franciscans begin building larger church. Lack of funds soon brings construction to a halt.

1801
A June Apache attack nearly wipes out all of Tumacacori's livestock.

1821
Mexican Independence: Church construction resumes, but Spain withdraws aid to missions, and the work ceases.

1823
Final phase of church construction begins.

1828
Mexico orders Spanish-born residents to leave

the country. Only the native-born Mexican priests are left to care for missions, causing an extreme shortage of priest administrators. Tumacacori becomes a *visita* again.

1848
War with Mexico cuts supply lines. The Apache increase attacks, and the winter is extremely cold. In December soldiers abandon Tubac; the last residents leave Tumacacori.

1853
Gadsden Purchase: The Tumacacori site becomes part of the United States.



Water gourd in Pima rope bag
ILLUSTRATION NPS/DOROTHY MICHELLE NOVICK



Emblem of Jesuit Order

Exploring Tumacacori

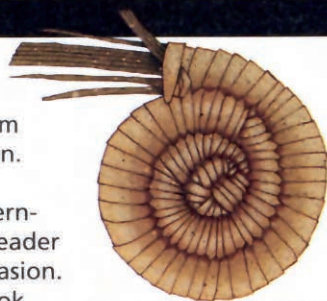
The River People

In San Cayetano [Tumacacori] they had prepared us three arbors, one in which to say mass, another in which to sleep, and the third for a kitchen.

So wrote Father Kino of first encountering the Pimas at Tumacacori. He found them "docile . . . affable . . . [and] industrious." Tumacacori and other rancherías in the eastern part of the Pimería Alta were permanent farming settlements. The Pima—or O'odham as they called themselves—raised corn, beans, and squash in irrigated fields, supplementing their diet by hunting. They lived in sturdy, dome-shaped structures made of bent saplings covered with brush and earth. All were within hearing distance

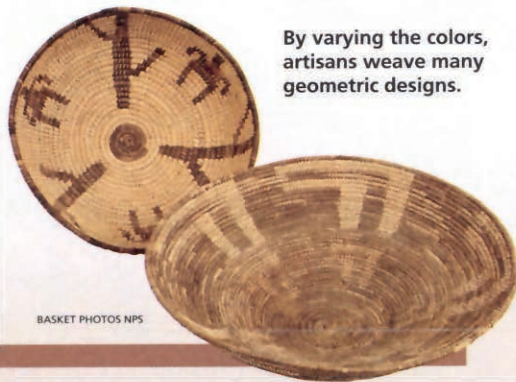
of the communal "rain house" from which a crier broadcast information.

Each village had a leader, but government was by consensus, with the leader depending on his powers of persuasion. For armed conflicts, a war chief took absolute command of the village. The rancherías were politically self-contained, but neighboring settlements might form loose alliances to war against a common enemy. They also jointly took part in games and religious observances, like the rain ceremony. These rituals of celebratory songs, masked dancers, and tobacco smoking recreated the harmony of nature at the core of their spiritual life.



ABOVE: NPS / DOROTHY MICHELE NOVICK

The O'odham are known for basketry. Bundled bear grass fibers (left) are bound in a continuous spiral with strips of yucca leaves, yucca root, and the black bean pod called "devils claw."



BASKET PHOTOS NPS

By varying the colors, artisans weave many geometric designs.

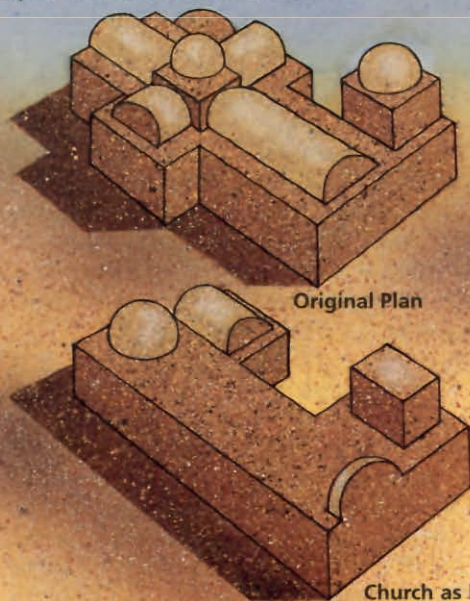
A Frontier Church

When an 1803 report on the missions in Pimería Alta called Tumacacori's church substandard, the Franciscans were at work on an ambitious new one. They wanted something to match the frontier baroque glory of the celebrated Mission San Xavier del Bac not far to the north.

Work was begun about 1800, directed by a master mason, with a crew of Indian and Spanish laborers. They laid five-foot-thick cobblestone foundations that year, but construction stopped as funds dried up. Over the next few years they added a few courses of adobe bricks, bringing the walls up to seven feet, but not until 1821 did work truly resume. An enterprising Franciscan sold 4,000 head of mission cattle to a local rancher, and used the first payment to hire a new master and push the work ahead. The walls were raised to 14 feet, but the rancher stalled on his payments, and construction again ceased. In 1823 a persistent friar persuaded the rancher to pay his bill, and work resumed.



In a few years the church was almost completed, but the bell tower was never capped with its dome. The church must have been a striking landmark in the flat Santa Cruz Valley, with its embellished and painted facade, and plaster walls embedded with crushed red brick. The interior was even more colorful, especially the sanctuary and altar (left). As you entered the 75-foot nave, the choir loft was directly overhead. The baptistry was in a domed room beneath the bell tower. On the walls the rich imagery of Catholicism—Mexican baroque statuary, paintings of the apostles, carvings depicting the Stations of the Cross, symbols of the Virgin Mary—was designed to capture the imagination of the converts to the faith.



Original Plan

Church as built

ILLUSTRATIONS: NPS / DOROTHY MICHELE NOVICK



The altar and sanctuary wall looked as shown here (top) before the mission was abandoned. The two flanking niches probably held statues of saints. The original cross-shaped plan

called for a barrel-vaulted nave and transepts (above left). Domes would cover the crossing and bell tower. But lack of funds forced the Franciscans to scale back twice, first

eliminating the transepts, then replacing the barrel vault over the nave with a flat roof and moving the dome over the sanctuary (left, below). The bell tower dome was never built.

Visiting Tumacacori and Related Sites

Tumacacori National Monument was created in 1908. In 1916 the National Park Service took it over from the U.S. Forest Service. In 1990 Congress added the ruins of Calabazas and Guevavi missions, changing the name to Tumacacori National Historical Park. There are no plans for restoration.

The main park area lies 45 miles south of Tucson and 19 miles north of Nogales, at I-19 exit 29. The park is open daily except Thanksgiving and December 25, 9 am to 5 pm. There are picnic tables but no campground.

The Mission Sites: **Tumacacori** Physical remains of the mission church San José de Tumacacori and associated cemetery, mortuary chapel, lime kiln, and *convento* are on the self-guiding walking tour, along with a reconstructed O'odham house and the mission orchard. You enter the park through an adobe visitor center built in 1937, with its adjacent museum and patio garden.

Calabazas Some walls remain of the *visita* San Cayetano de Calabazas, with subsurface ruins of nearby associated buildings.

Guevavi The Church at Los Santos Angeles de Guevavi, built in 1751, was abandoned about 1771. Only part of it still stands. Low mounds mark other buildings' sites and the *convento* area.

The Calabazas and Guevavi sites are open to the public only on special guided tours offered in winter.

Related Sites: **Tubac** The mainly subsurface remains of the presidio of San Ignacio de Tubac (see map on the reverse) are protected and interpreted by the state of Arizona. The Tubac Presidio State Historic

Park has a fine museum with exhibits on the area's history, an underground archaeological display, Tubac schoolhouse (1885), and a picnic area.

San Xavier del Bac An active Franciscan mission serving the Tohono O'odham Indians (near Tucson) was started in August 1692, a year after Tumacacori. The church, completed in 1797, is considered the finest example of Spanish colonial architecture in the United States.

For a Safe Visit Please watch for uneven walkways and floors, unexpected

steps, low doorways, plants, animals, and insects. Be alert for your safety and the safety of children.

More information Tumacacori National Historical Park P.O. Box 8067 Tumacacori, AZ 85640 520-398-2341 www.nps.gov/tuma

Tumacacori is one of over 390 parks in the National Park System. To learn more about parks and National Park Service programs in America's communities, please visit www.nps.gov.



NPS / VOLLUM/MEYER

Anita Antone, of the Tohono O'odham Reservation, demonstrates her tribe's centuries-old basket-weaving at the Tumacacori Fiesta held on the first weekend in December each year.

There you can see the crafts and ceremonial dances and sample the foods of the O'odham, Yaqui, Apache, and Mexican cultures.

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