

Tumacácori National Historical Park

100 Years of Preservation and Stewardship
(1908-2008)



Original 1885 painting located in Phoenix Art Museum – wall mural at station #20 in Gallery Three

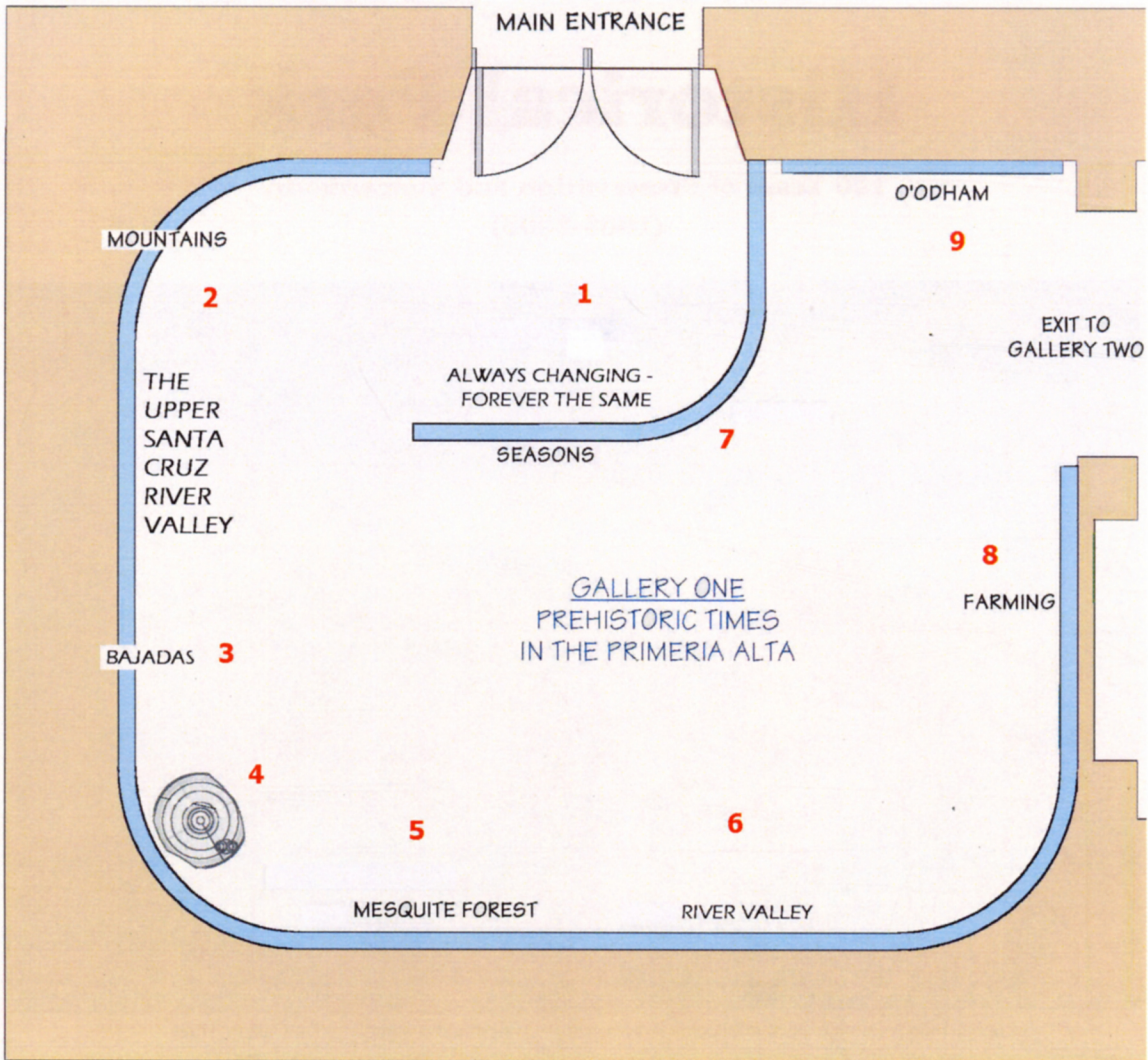
Centennial Birthday Celebration
and

New Museum Preview

September 15, 2008



NEW MUSEUM PREVIEW – GALLERY ONE

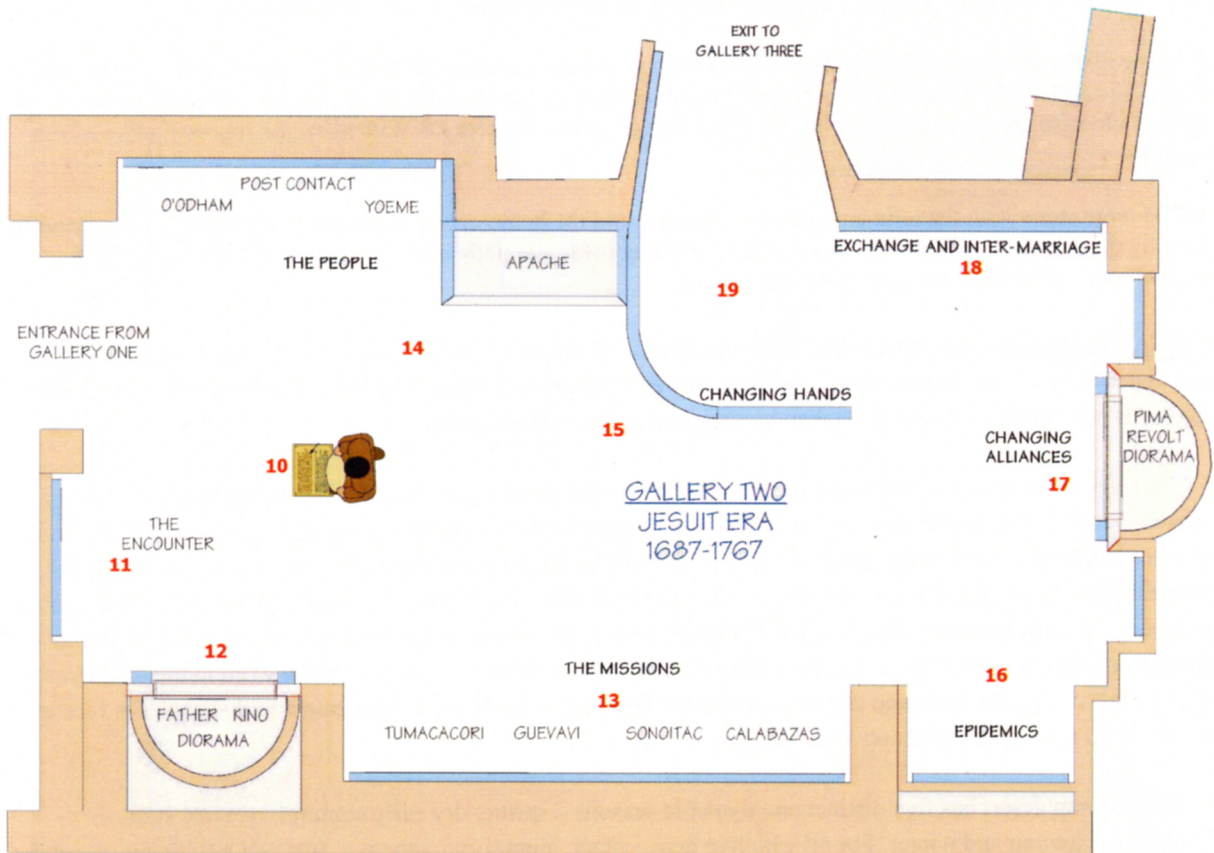


1 At the entrance to the museum you will first see a mural of the Santa Cruz river at sunset. This beautiful photograph taken by Jack Dykinga of Tucson introduces the theme of the entire museum – “Always changing, forever the same.” The Santa Cruz Valley is a land where cultures meet and mix. Its timeless mountains and lowlands have endured unchanging throughout human occupation, but the people living on the land have always been in constant change.

As you enter the first gallery you will find yourself completely enveloped in a mural of the Santa Cruz River Valley, in a zone known as "Upper Sonoran Desert," where temperatures fall below-freezing in winter, making it inhospitable to "lower" Sonoran Desert plants, such as Saguaro cactus and creosote bush. This spectacular photograph was taken, and modern structures removed, by Adriel Heisey of Montrose, Colorado.

- 2 The mountains bordering the Santa Cruz Valley rise above the desert ecosystem and support a forest of pine, juniper and oak. Prehistoric people went there for a variety of reasons, including gathering pine nuts and hunting deer. The inset image of Madera Canyon is courtesy of Kim Steinhilb of Sahuarita, Arizona.
- 3 In the lowlands between the mountains and the river valley is a region of foothills, ridges, and arroyos known as *las bajadas*. Prehistoric people harvested resources such as grass seeds, agave, and rabbits in these areas. The inset photo with the blooming ocotillo, taken by Tumacácori volunteer Ed Wittenberg, is representative of the *bajadas*.
- 4 The large stone with the hole completely through it and the heavy mesquite beam constitute a gyratory crusher used by the ancient O'odham for crushing and grinding mesquite pods into a coarse meal that could later be ground into a finer flour using a mano and metate.
- 5 Below the *bajadas* is an area called mesquite *bosque*. Both people and animals found food, medicinal herbs, and material for shelter in these dense growths of trees, shrubs, and vines. The inset photograph of a mesquite tree in its surrounding *bosque* was taken by park ranger Anita Badertscher.
- 6 The river, of course, was and is the lifeblood of the region, forming a rich and diverse corridor called a "riparian area." The availability of permanent water determined the location of population centers. If the region was not in drought, some water ran year round at several locations along the river. For most of its length, the river disappeared during the dryer months of the year, but water was often close to the surface beneath the sandy riverbed. At some locations like Tumacácori and Guevavi, underlying bedrock forced water to the surface in springs or *ciénegas* (swampy areas), providing a permanent, year round source of water even in the driest years. Flashfloods during the monsoon and more extended flooding in the winter and spring could change the face of the land and force quick evacuation of villages.
- 7 The Sonoran desert has five distinct and dynamic seasons – spring, dry early summer, wet late summer (monsoon), autumn and winter. For all who live here – plant, animal and human – survival has always depended on the ability to adapt to extreme conditions. The stunning mural of lightning striking over the desert was taken by Jeff Smith of Tucson.
- 8 As prehistoric peoples began to move away from hunting and gathering to a more sedentary agricultural way of life, two farming systems developed in this region: the Trincheras people built terraces on the *bajadas*, while the Hohokam dug elaborate irrigation canals in the river valleys.
- 9 Possibly descendants of the Hohokam, the O'odham were living and farming here when the Spanish arrived. An agricultural people, they grew crops on the floodplain seasonally and hunted and gathered in the mountains and *bajadas*. They lived a semi-mobile lifestyle, following the seasons. Although life centered around a farming village in the summer, those locations also tended to change from year to year, depending on the amount of water in the river. Their mobility tended to protect them from raiding parties of other tribes and made them less susceptible to disease. For the O'odham of Tumacácori, that is all about to change, however, and their world will soon be turned upside down. It is now the first days of January, 1691. Further south a Jesuit missionary has been introducing new crops, livestock, and farming implements and the O'odham have had their interest piqued. They have decided to make some crosses and arches, cover them with flowers, and go in search of Padre Kino.

NEW MUSEUM PREVIEW – GALLERY TWO



10 Jesuit Priests, starting with Father Eusebio Kino, were the first Europeans to make contact with the O’odham. Covering great distances on horseback, they traveled the length and breadth of the *Pimeria Alta* on their mission to bring Christianity to the natives. This particular missionary has just dismounted from his horse in the evening and is looking north toward the Gila River at the landscape he hopes to traverse in the morning. He might be Father Kino, Father Campos, Father Torres Perea, or any of a number of other early Jesuit missionaries.

11 Lands and native populations encountered by the Jesuits are represented by this 1760’s map drawn by Father Juan Nentvig.

12 One of three intricate dioramas made for the original museum at Tumacácori in 1937 depicts the first encounter made by Father Kino with the natives of the Santa Cruz River Valley.

13 The Jesuits managed four missions in the upper Santa Cruz Valley. Tumacácori was the first, established in January 1691 and followed one day later by Guevavi. Within a few years Sonoitac was operational, but Calabazas was not started until 1756. The priest lived at Guevavi from where he also administered the other three

missions. Two other nearby missions on the Santa Cruz River were also sometimes administered by the Guevavi missionary – Santa María Suamca, which was located at the present-day Mexican town of Santa Cruz, Sonora, and San Xavier del Bac on the southern edge of present-day Tucson.

14 The first natives to be encountered by the Jesuits were the O’odham. Called Pima, Papago, or Sobaípurí by the Spanish, they had lived here in the upper Santa Cruz River Valley for many generations. Other natives, known by the Spanish as Yaquis, came to this area from the south. A third group, known as the Apache, came from the northeast, usually to raid the missions but sometimes as converts. Here you can listen to a modern member of each of these tribes tell their story in their native language, English, and Spanish.

15 This mural (see illustration on back cover) depicts an Apache attack at Tumacácori that started on June 5th, 1801 and continued through most of the next day. It depicts a scene after the Jesuits were expelled, but before the new Franciscan church was built. Looking east out of a window in the original *convento*, from a point near where the present church now stands, you see the Jesuit church on the left and part of the *convento* on the right. In the distance is the orchard and its wall. You can also see that construction is under way on the east *convento* wall. The bodies of two of three people killed that day, Juan Antonio Crespo and José María Paxarito, lie where they fell. The evolution of warfare between the Apache and other peoples of the area can be seen in the clothing worn by the warriors and in the equipment used for riding and handling their horses – some are ancient Apache trappings and some have been adapted from the Spanish. Weapons of choice, however, are still the deadly lance and/or the bow and arrow, much more effective than Spanish firearms in a running, guerilla type of warfare.

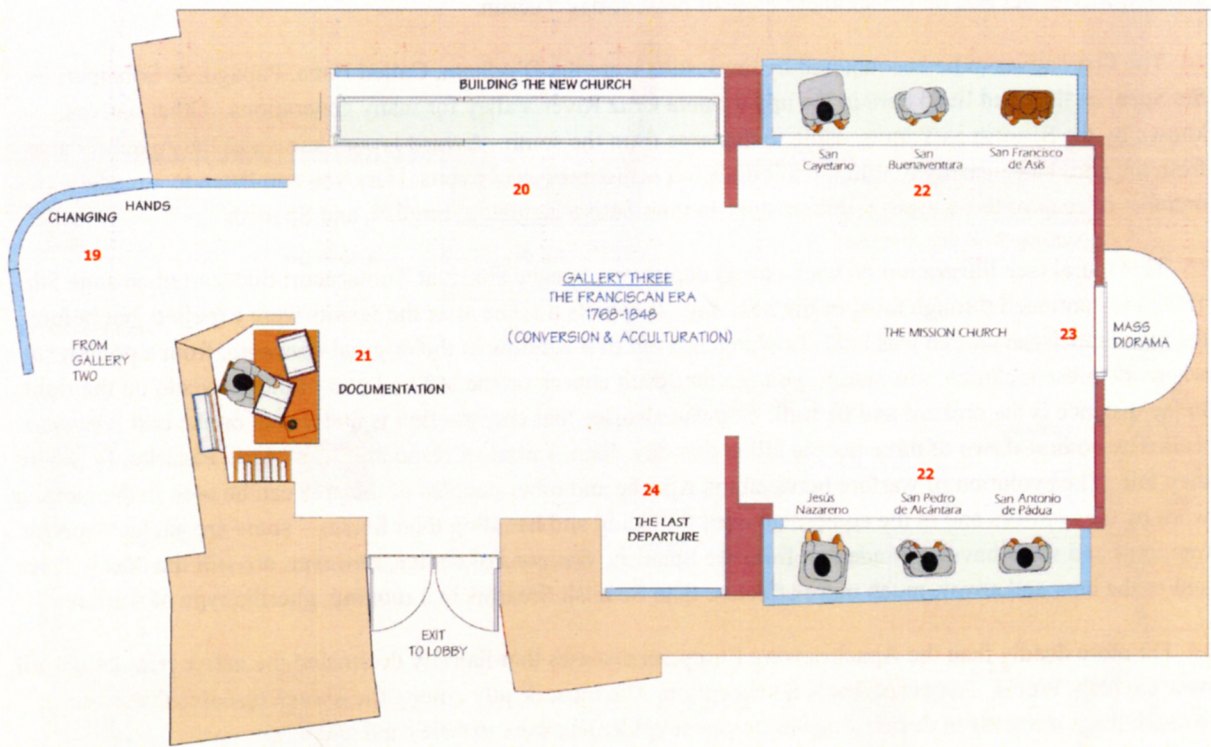
16 Far more deadly than the Apaches were European diseases that literally decimated the native populations all over the New World. Tumacácori was no exception. The most deadly among the known diseases that swept through these missions in devastating and frequent epidemics were measles and small pox.

17 The Spanish were not the only outside people to have an effect on O’odham life at Tumacácori. The Seri, Opata, Yaqui and Apache also played a role. Conflicts between each of the groups at one time or another brought stress to the region and changing alliances in the effort to maintain the status quo. The O’odham rose briefly in rebellion on two different occasions during the Jesuit period – in 1695 and in 1751. The 1751 uprising, depicted in this original diorama from the 1937 museum, brought about the death of some 120 Spaniards and Yaquis in the Altar Valley. Panic ensued in these missions on the Santa Cruz River and everyone, O’odham and Spanish alike, fled to the mountains. Within two months they were all back and life continued peacefully.

18 While warfare and conflict existed in the Pimería Alta, there were more peaceful days than not. Although disease ravaged the populations, killing many people, others lived and learned new and better cures. Much good came from the meeting and mixing of distinct civilizations. Foods, art forms, building techniques, farming methods, and much more were exchanged, incorporated, and improved upon. Languages were changed and new words added and altered in everyone’s vocabulary to describe new things that had never been seen before in both the New and the Old Worlds. The most dynamic change here, of course, was the creation of a new "Mexican" race and culture through the intermarriage of Spanish and indigenous peoples.

19 Franciscan missionaries took over the missions of the *Pimería Alta* in 1768 after King Carlos III ordered the Jesuits arrested and sent to Spain to be held in prison or sent into exile. (see Gallery Three)

NEW MUSEUM PREVIEW – GALLERY THREE



19 *I take great pleasure in getting out of here and I hope this will be the last such commission that I will have in my life, because God did not give me the stomach for deceit!* – Juan José Bergosa

By the King's orders, arrest of the Jesuits in northern New Spain began simultaneously in all of Sonora and northern Sinaloa on July 25, 1767. Now, as depicted in this illustration, early on a Thursday morning, August 20, 1767, all 51 of them have been gathered to the mission at Mátape. They are preparing for a forced march to the Port of Guaymas, where they will be held for nearly a year before boarding the packet boat *El Príncipe* to be shipped to San Blas and then marched overland to Mexico City and finally Vera Cruz. From there they will sail to Cádiz in faraway Spain.

Father Nicolás Perera, at seventy-one years of age, cannot walk without assistance and is being helped toward the two-wheeled *volante* that will carry him and Father Juan Nentvig down the mountain to Guaymas. He has come this far carried on a stretcher from Aconchi. Father Nentvig, already seated in the *volante*, began losing his eyesight in 1763. Now, at 54, he is nearly blind. Captain Juan José Bergosa will accompany the two invalids to Guaymas. His lieutenant, Francisco Mesía, will be in charge of marching the other 49 missionaries down the canyon to Mission San José de los Pimas from where Captain José Antonio de Vildósola will take charge the rest of the way to Guaymas. (see illustration on back cover)

In the crowd is Custodio Ximeno, who was arrested from his post at Guevavi. Other former Guevavi missionaries among the group are Alejandro Rapicani, Ignacio Pfefferkorn, José Garrucho, Francisco Pauer, and Miguel Gerstner. Yet others whose names appear in the Guevavi and Suamca mission records at one time or another, Francisco Hlava, Pedro Díaz, Manuel Aguirre, Alonso Espinsa, Bernardo Middendorf, and Bartolomé Saenz, are also seen here. Of the fourteen mentioned, seven will die before reaching Mexico City, starting with Father Perera on August 29, 1768. Father Nentvig will be the fourth to die, on September 11th. Both men will die in the jungles while on the march near Ixtlán, Nayarit.

20 After the heartbreaking arrest and expulsion of the Jesuits, the missions of the Pimería Alta were left in turmoil. It would be a full year before Franciscan Friars from Baja California would fill the void. As the Franciscans got established in their “new” missions, they eventually started a building program to construct bigger and more elaborate churches. Tumacácori had to wait about thirty years for its turn, however. By that time Guevavi and Sonoitac had been abandoned and Calabazas was being used as a cattle ranch for the Tumacácori mission. Begun about 1800, and after many downsizes and other changes, the new church did not see use until twenty-two years later. Even then the bell tower was still under construction. Father Baltazar Carrillo, who actually got the approval to build the new church and started gathering funds for it, died before construction ever began. Narciso Gutiérrez oversaw the building from the foundation to a height of eight feet before he died. Padre Juan Estelric pushed the construction forward until he got in trouble with his superiors and was removed from Tumacácori. Even Father Ramón Liberós, who advanced the construction to a point that the community was able to start using it, was denied the pleasure of seeing it completed. As he and the residents of Tumacácori struggled to finish their magnificent temple to their God, Mexico gained her independence and eventually passed a decree ordering all Spanish-born officials out of the country. Reminiscent of a similar occurrence 61 years earlier, when Jesuit Custodio Ximeno was arrested at Guevavi, Father Liberós was forced to leave Tumacácori in 1828, never to return. Still struggling to finish the bell tower, the mission residents continued onward without a missionary, but their days at the beautiful church they had constructed were also numbered.

21 The reason we can know so much about what took place at Tumacácori in days long gone by is because of the elaborate documents kept by the Spaniards. With quill pen and ink Spanish missionaries carefully recorded marriages, baptisms, and burials. Letters, decrees, and other correspondence were copied by hand at least once and often several times, making it possible for much day to day history to survive. The Franciscan priest seated at the table in front of you is probably Pedro Antonio de Arriquibar, since he appears to have just signed his name that way. He could just as easily be Narciso Gutiérrez or Juan Bautista Estelric or any number of other diligent Franciscan record keepers, however. Books on the shelf above him are facsimiles of the books that were actually in the mission library in their day.

22 Books, religious articles, and the statuary that was in the church were all taken to San Xavier when the natives finally gave up and abandoned Tumacácori in December of 1848. The six *santos* that you see standing in this room all stood at one time in the church at Tumacácori, and San Cayetano was also used at Calabazas. They have now all returned to Tumacácori under permanent loan from the Catholic Church at San Xavier del Bac.

23 This lifelike diorama from the original 1937 museum so realistically depicts a Mass held in the mission church that people have often wondered how the Park Service got pictures of Mass being held at Tumacácori before the invention of cameras! All three dioramas were built by Federal Works Projects during the depression.

24 Though some might say that Tumacácori was doomed from the beginning, the fact that it operated continuously for 157 years is a witness to the tenacity of its people. They continued to hang on for twenty years after the last missionary was gone. But, as the Mexican-American War swirled around them and Apaches regularly raided, they, too, were finally forced out during the hard winter of 1848 when the snow stayed on the ground at Tumacácori for over two weeks in December.



Beginning of an Apache siege at Tumacácori, Friday, June 5th, 1801 – wall mural by Wade Cox at station #15 in Gallery Two



Thursday, August 20, 1767: Jesuit missionaries, arrested from the missions of Sonora, are leaving Mátape for imprisonment at Guaymas – wall mural by Wade Cox at station #19 between Galleries Two and Three