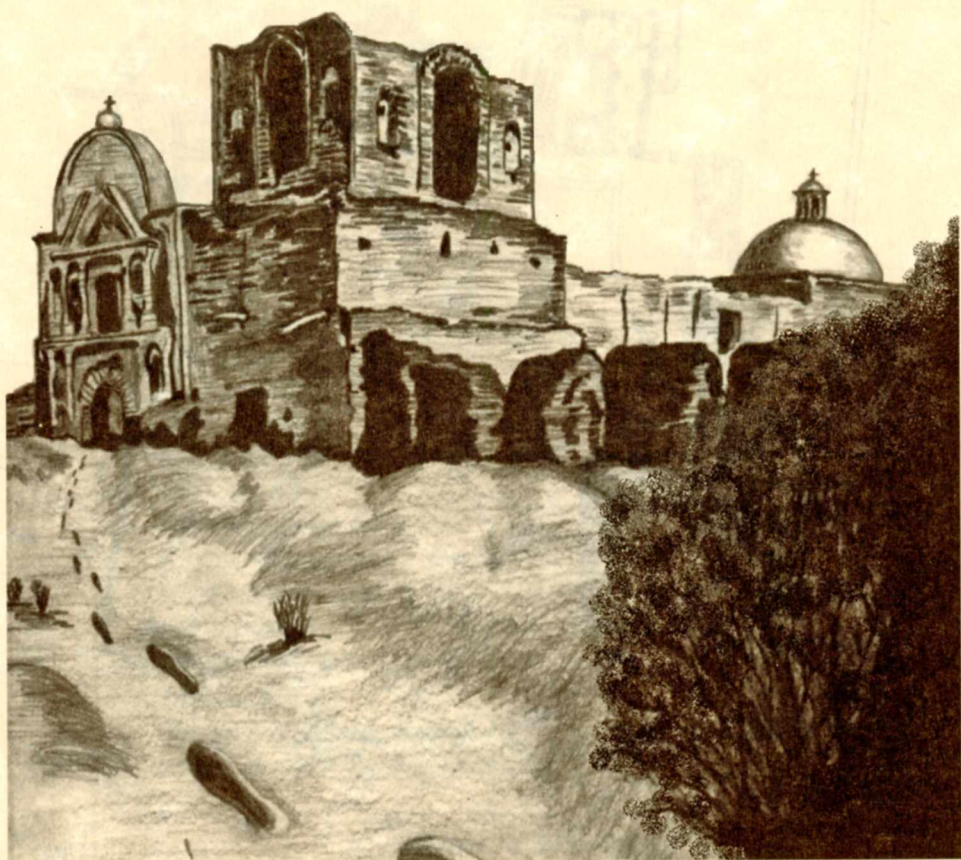
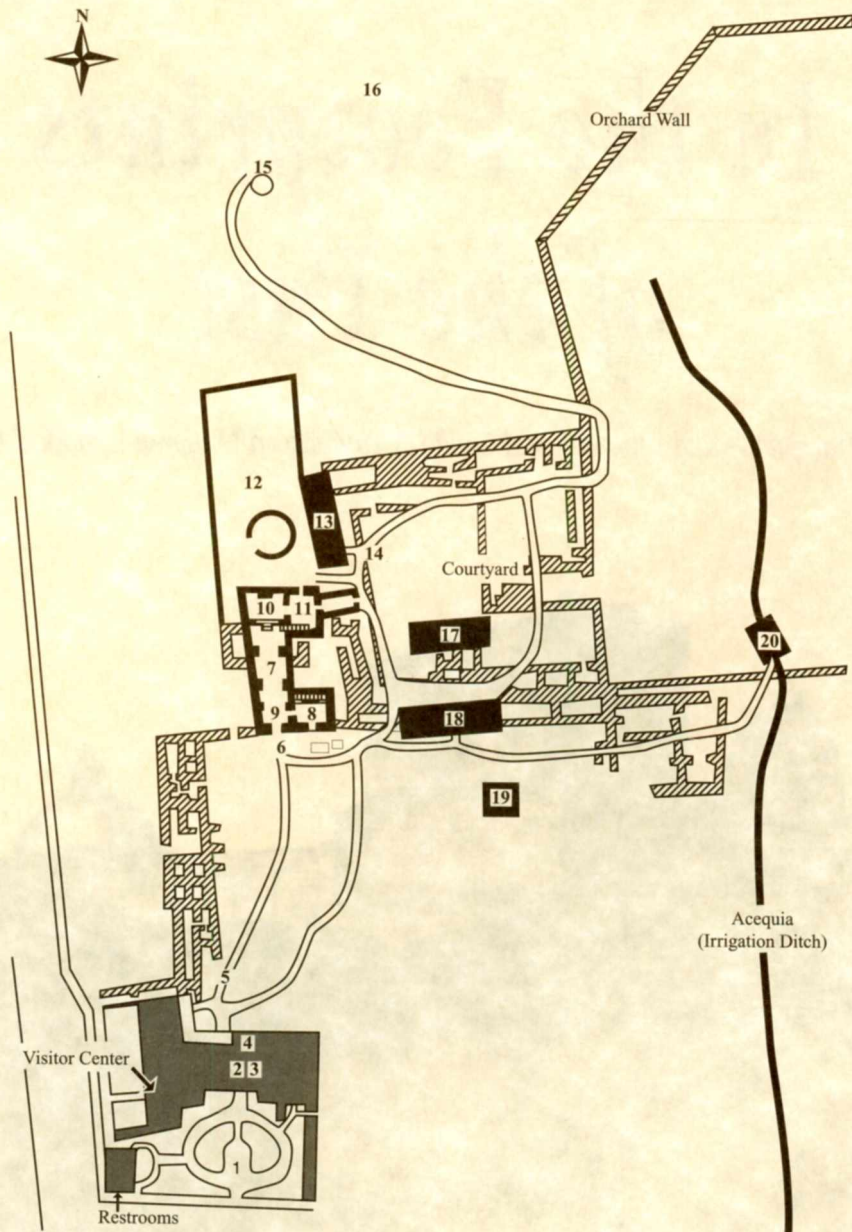


In the Footprints of the Past

An Interpretive and Informational Guide to Tumacácori National Historical Park





Tachin Ant & Richard

How to Use this Interpretive Guide

By looking at the map of the Park on page 2 (left) you can determine the location of each stop represented in this booklet. Then, when you are standing at a particular site, you can read the interpretive material about it by matching the stop number with its corresponding page number. This booklet is not meant to be a "trail guide" but rather an interpretive and informational guide for those who do not have the opportunity to participate in a ranger-led guided tour. The information at each stop is independent of the other stops. Therefore, you can visit any or all of the stops in the order of your choice.

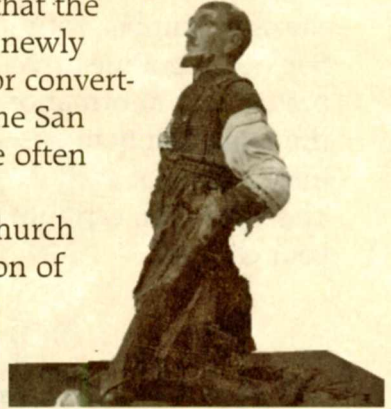
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Angel Alonso Prado

INTRODUCTION

Father Eusebio Francisco Kino, a Jesuit missionary, gave the name of Cajetan (or Cayetano in Spanish) to an O'odham village called Tumacácori. It was located on the east side of the Santa Cruz River. He celebrated the first Mass there in a ramada, or brush shelter, that the Indians had built for him. Thus, the newly established mission, a community for converting the natives to Christianity, became San Cayetano de Tumacácori. Though we often associate "church" with "mission," Tumacácori did not have an actual church building until after the Pima Rebellion of 1751. At that time the community was moved to its present site on this side of the river to be near the newly established Tubac



San Cayetano

Presidio. Its name was changed to San José de Tumacácori and a new church was finished in 1757. The present church was built by the Franciscans between 1800 and 1822, many years after Father Kino had died.

To better understand life on New Spain's far northern frontier, you may wish to visit the museum and fourteen-minute video before you proceed to the first stop. These are to your left before you leave the lobby. The dioramas, paintings, and artifacts depict historic conditions in this area, the Pimería Alta, where Spanish, English, Swiss, Austrian, German, and Italian cultures came in contact with the O'odham (ō' ōd ām), whom they called Pima (pē' mā), Papago (pā' pā gō), or Sobaípuri (sō bi' pōō rē). Here they also encountered the Yaqui (yā' kē), Seri (sē' rē), Maricopa (mār i cō' pā), and Yuma (yōō' mā), as well as the Apache (ā pā' chē), whom all the cultures feared and yet lived peacefully with at times. All of these cultures are richly represented throughout the pages of the books of mission baptisms, marriages, and deaths at Tumacácori.

Joseph Zarrucho

As you leave the video room, take a moment to contemplate the Kino Diorama, which provides an insight into what it must have been like when this now famous Padre of Italian background encountered the O'odham of Tumacácori for the first time in 1691.



"We ascended to the valley of Guevavi and arrived at the village of San Cayetano de Tumacácori. Here they had prepared three ramadas for us; one in which to say Mass, another for sleeping, and the third for a kitchen. There were more than forty houses together here. We baptized some children and gave good hopes to everyone that they would receive the Fathers and holy baptism and the remedy for their eternal salvation for which they were asking. We then went on to the village of Guevavi." Eusebio Francisco Kino, January 1691

Eusebio Francisco Kino

(1)

GARDEN

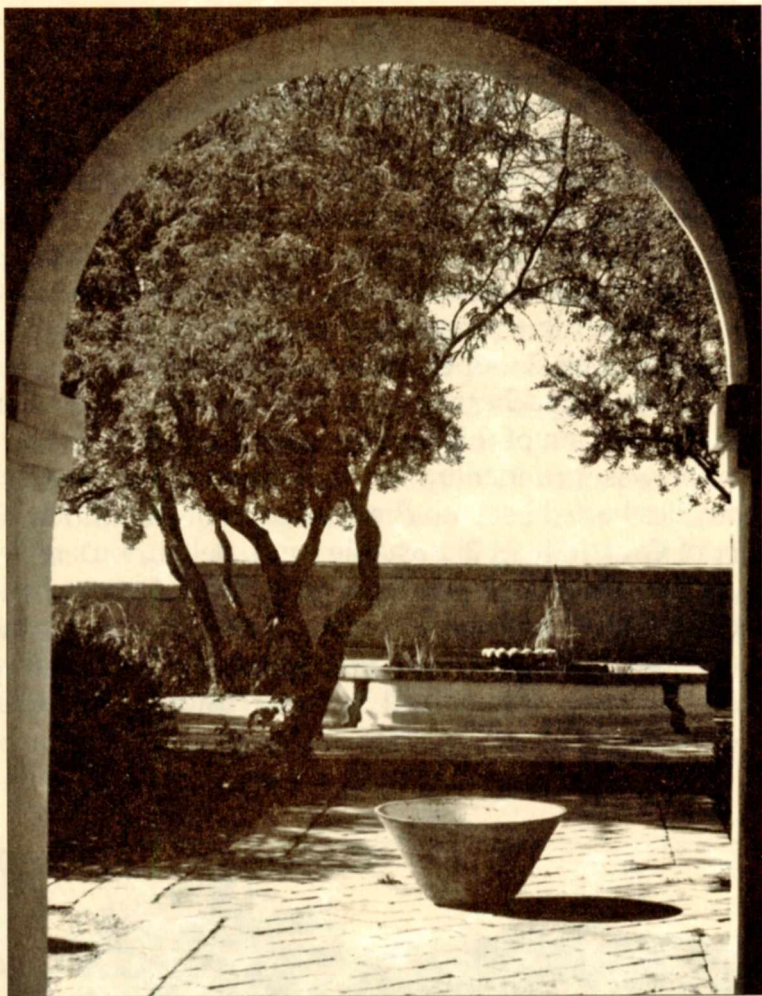
Once established, it took time, often years, before a mission had all its components. However, given the necessary time and money, it was certain that its missionary would see to the construction of a church with workshops and classrooms surrounding a courtyard. One component, universally located in the courtyard, that provided a place for quiet reflection was the mission fountain, surrounded by a fruit and herb garden.

Tumacácori was the first mission in what is today Arizona, but when Father Kino established the Guevavi (Gwě vā 'vē) mission the following day, he made it the *cabecera*, or headquarters. Thus, the first church, and consequently the first fountain and garden, were built there. In the mid-1700s when the first church building was constructed at Tumacácori, the locals were likely able to boast of a garden similar to this one. And, when the Calabazas mission was established during those same years, it surely also had a garden.

Although this is not the original garden at Tumacácori, it is a carefully engineered replica of mission gardens everywhere. Other than the section of native plants of the Sonoran Desert, the vegetation growing here represents plants introduced to this area by the Padres. There are many herb specimens, such as rosemary, thyme, and myrtle. Fruit trees include apricot, olive, pomegranate, and monk's pepper. These trees were all introduced by the National Park Service when this garden was built in 1937 as part of the visitor center.

Take a moment to sit by the fountain in the cool of the garden, just as O'odham and priest alike did, on occasion, at a similar place near here, two hundred years ago.

Agustín E. Campos
6



"This mission, which is managed in conjunction with that of Guevavi, is located in Pimería Alta and is twenty-five leagues directly north of Guevavi. The road is ill provided with water and is dangerous because of the enemy. Farther north there are no Christians whatsoever, but only many heathen tribes who lack the illumination of the Gospel and knowledge of Christ." Fr. Joseph de Torres Perea, San Xavier del Bac, March 16, 1744

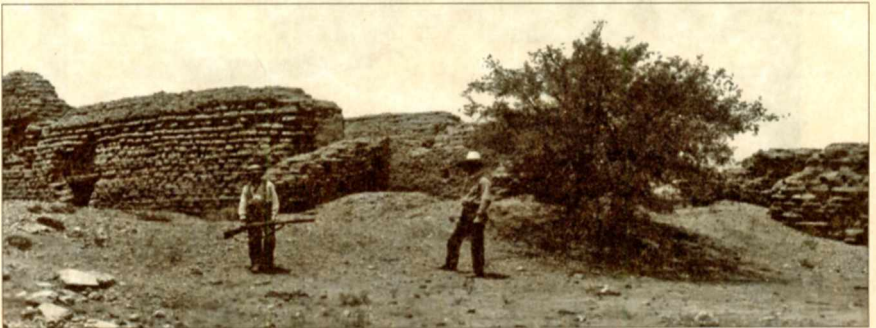
*Joseph de Torres
Perea*

(2)

GUEVAVI AND...

The last traces of Arizona's oldest Jesuit church are the adobe ruins of *Los Santos Ángeles de Guevavi* on the east bank of the Santa Cruz River. In 1691, the day following his first visit to Tumacácori, Father Kino christened the O'odham village "San Gabriel." Later another Jesuit added San Rafael as a patron, and finally, San Miguel was added. Despite the watchful care of three archangels, European diseases devastated the population. Marauding Apaches were also a scourge to the mission.

The first captain of the Tubac presidio, Juan Tomás de Beldarrain, was wounded by Seri Indians and died at Guevavi. His body lies buried beneath the altar steps of the church. The mother of Captain Juan Bautista de Anza, Beldarrain's replacement, is also buried in front of the altar. Eight decades had passed when furious Apache hostility forced its abandonment. Now, after sitting forlornly abandoned since the 1770s, Guevavi's ruins were added to Tumacácori National Historical Park in 1990.



"On September 7, 1759, Don Juan Tomás de Beldarrain, Captain of the Presidio of Tubac, having received all the holy sacraments, died here and was buried beneath the steps leading to the altar." Francisco Pauer, IHS

Fran. S. Pauer

(2)

CALABAZAS ROOM

In November 1756 Father Francisco Pauer, missionary at Guevavi, relocated seventy-eight O'odham converts from their village at Toacuquita to Calabazas. Tumacácori had been renamed San José de Tumacácori, so Calabazas was awarded the patronage of San Cayetano. A church building was started by Jesuits, but completed by Franciscans. It was soon christened in battle by the Apaches. In 1808 several non-Indians moved into Calabazas and restored the chapel. But again, the Apaches attacked, set fire to the buildings, and carried off the sacred vessels and vestments. In 1844 Calabazas was sold to Manuel Gándara, governor of Sonora, who used it as a ranch. After the Gadsden Purchase, the ranch house (the old Jesuit church) served a number of purposes—customs house, post office, and dwelling. By 1878 it too, was abandoned with only a roofless shell remaining. Like Guevavi, it was added to Tumacácori National Historical Park in 1990. Though Padre Kino never set foot there, the spirit of the master promoter of the Pimería Alta is certainly present.



"On the 16th of March 1760, Xavier and Rosa, unmarried persons of the village of San Cayetano de Calabazas, were married in the church here. Witnesses were Estevan, appointed native official of Calabazas, and Agustín from this same village." Miguel Gerstner, IHS

Miguel Gerstner

(3)
KINO ROOM



Eusebio Francisco Kino

In January of 1691 a tall Jesuit missionary astride his horse rode north through the Santa Cruz Valley. Stopping at the O'odham Indian village of Tumacácori, on the east bank of the Santa Cruz River, Father Kino celebrated Mass for the village inhabitants.

From 1687, when he first entered the Pimería Alta, until his death in 1711, Father Eusebio Francisco Kino was tireless in his travels through uncharted desert, river valleys, and mountain ranges. He established missions in what is today northern Mexico and southern Arizona.

However, Father Kino merits recognition not only for his religious zeal, but for his achievements in other fields. Born in northern Italy in 1645, and educated in Germany, Kino brought intellectual curiosity to his exploration of a new world. A cartographer and astronomer, Kino drew the first accurate maps of the Pimería Alta, of the Sea of Cortez, and of Baja California. He was the first to prove that Baja California was a peninsula, not an island. Through his contribution of new crops, especially wheat, and domesticated animals such as cattle and sheep, a new and different culture composed of both New and Old World elements began.

Padre Kino was noteworthy for the good relations he established with the indigenous peoples among whom he worked. He treated the O'odham with respect and learned their language. By helping the various O'odham groups to come together to resist the fierce Apache tribes, Kino brought peace and security to the Pimería. In turn, the O'odham and other tribal groups affectionately regarded Kino as a leader and advocate. When a tragic misunderstanding resulted in the Pima Rebellion of 1695, it was Kino who brought an end to hostilities and re-established peace.

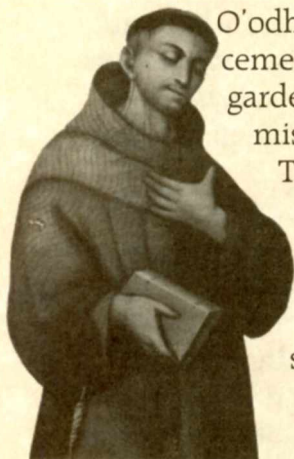
Until 1711 Kino continued his efforts to build agriculturally self-sufficient mission pueblos such as Tumacácori and Guevavi. Today, if you visit his shrine in Magdalena, Sonora, you can sense the devotion people still offer to Father Kino—the indomitable Padre of the Pimería Alta.

Pedro Ant. de Aranguita


(4)

MODEL ROOM

As you view the model you can see that a mission was much more than a church. It had housing for the O'odham and the priest, workshops, class rooms, a cemetery, a mortuary chapel, an irrigation system, gardens, orchards, and grazing lands. In fact, a mission did not always have a church.



*Juan Chrisóstomo
Gil de Bernabé*

Tumacácori was established as a mission in 1691, but it did not have a dedicated church building until 1757, over sixty years later. Father Kino established Guevavi as the *cabecera*, or headquarters, for several missions. Thus, the first church was built at Guevavi in 1701.

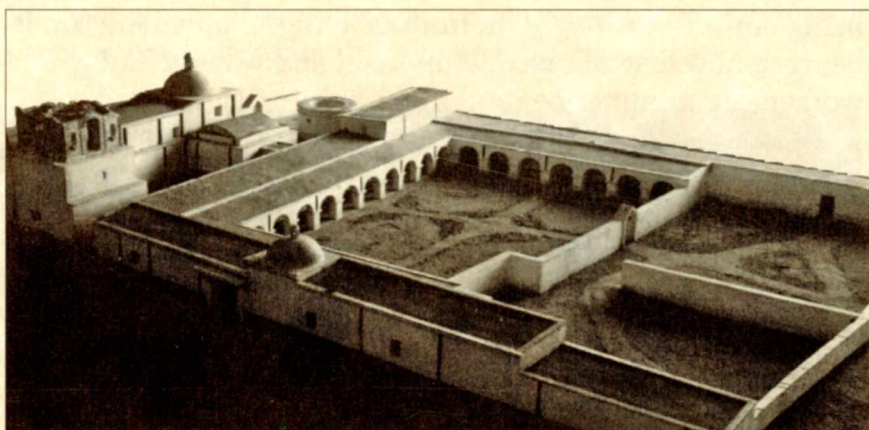
Although the Jesuits were the builders of the first church at Tumacácori, they continued to live at Guevavi and make it their headquarters. However, after the Jesuit expulsion of 1767, the first

Franciscan priest assigned here, Juan Chrisóstomo Gil de Bernabé, did not like living at Guevavi and moved his residence to Tumacácori. Thus, from 1768 until its abandonment in 1848, Tumacácori was *cabecera* for the other missions.

The Franciscans built the present church, that you see through the archway, beginning in 1800. Although the bell tower was still under construction, they began to use the church in 1822. Father Liberós, a peninsular-born Spaniard, was sent back to Spain in 1828 after Mexico gained independence, and Tumacácori never again had a resident priest. Although the O'odham continued to live here and worked to complete the bell tower (as evidenced by the scaffolding portrayed in front of it in the model), a hard winter, continuing Apache attacks, and the Mexican-American War forced its abandonment in 1848.

Juan Chrisóstomo Gil de Bernabé

*"In the present year of 1771, although I do not know on what day or in which month, the following people died, without any sacraments, near Pipian, a small Papago settlement: Juana Rosa, wife of the head man, Francisco; María, a single lady; and Luisa, a small child. All were of the aforementioned Papago nation. I had to bury them all in the open desert like cattle. All were associated with this mission of Tumacácori, for which truth I sign. I knew of these persons because others saw them." **Juan Chrisóstomo Gil de Bernabé Apostolic Father and Minister for His Majesty***



*"In 1768 Fray Juan Chrisóstomo was assigned to the mission Los Santos Angeles de Guevavi in the Pimería Alta. This mission had three villages or visitas in its jurisdiction: Calabazas, two leagues away; Sonoitac, six; and Tumacácori, seven. It also had in its charge the Presidio of Tubac." **Fr. Juan Domingo Arricivita, 1792.***

Alfonso de la Peña

TRAILHEAD

Standing here at the beginning of the trail you can visualize life at Mission San José de Tumacácori. To the left of the trail is a mound that runs from the visitor center museum to the front of the church. Beneath this mound are the foundations of the O'odham houses. To the right, in front of the church, is where the soil was excavated to make the adobe blocks for its construction.

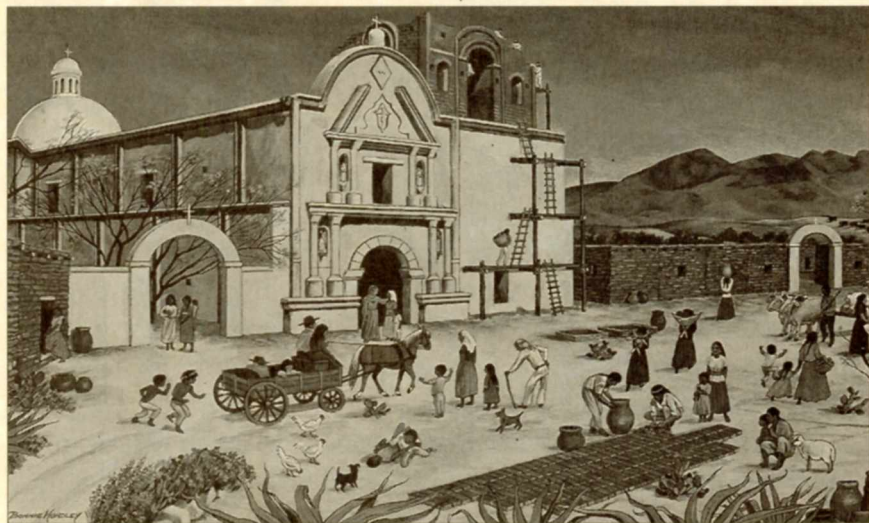
Imagine yourself an O'odham child living here in the earliest years of the nineteenth century. The massive church is being built. To your right, in front of a huge pit where soil is being removed, it is mixed with gravel and water. Nearby, workers are forming the mud into blocks using wooden forms. Others are stacking semidried blocks on edge to finish drying in the hot desert sun. Another crew is laying the dried blocks on the growing walls of the church, using more of the wet adobe mud as mortar. Other workers are "firing" some of the adobes to later be used in supporting the roof and the bell tower. The majority of the people, however, are working in the gardens and orchards, or tending the mission livestock.

Off in the distance, thirty miles away to your right, are the Santa Rita Mountains where yet other workers are quarrying limestone to be used for plastering the church walls. Higher up in the mountains, others are harvesting timber for roof

"It is from the country of the Pimería Alta that I send Your Reverence my respectful salutations. I have been stationed here since last year. Upon the death of Father Johann Grashoffer, of blessed memory, I was ordered to take up his work among these Indians of the Pimería, some of whom had not had any religious instruction since the death of the venerable and reverend Father Eusebio Kino, who used to come to them once or twice a year." Fr. Gaspar Stiger, November 9, 1734

Gaspar Stiger

construction. And, somewhere between here and there, yet another crew is transporting the dressed logs and limestone boulders to the mission. Maybe your father has gone with the family donkey to help drag one of the timbers. He has been gone nearly a week but should return this evening. You are excited to see him, but you are also concerned. You know all too well that he is traveling slowly through some of the most hostile Apache country in the world. Although you are young and concerned, the constant threat of Apache attack is something you have already learned to live with. If "Papa" does not make it home tonight, you know that Padre will say a special prayer at Mass this evening for the workers.



*This morning about ten o'clock the Apaches fell upon us on one side of the village, fighting with us in an attempt to take our lives. They drove eleven mares away and of the nine stallions that the mission had, they left eight maimed and wounded. **Bartolomé Ximeno**, March 5, 1773*

Bartolomé Ximeno

FRONT OF CHURCH

The façade was rendered in bright colors. Today, under the cornice below the window, some of the original color is still visible. The half circle of the *espadaña*, or pediment, is a careful reconstruction.

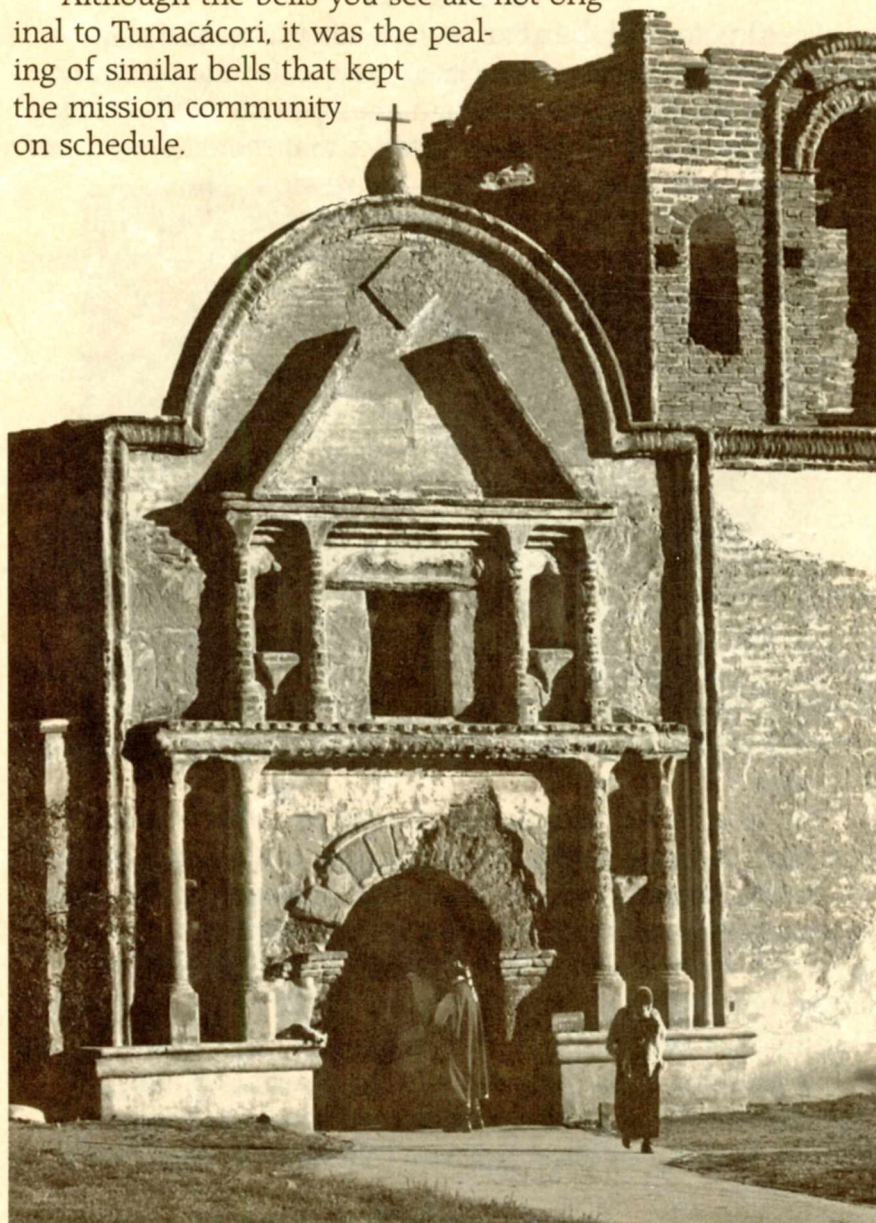
The columns were painted red, the capitals yellow with black markings. You may be surprised to find Egyptian architecture in Southern Arizona, but these are undoubtedly imitations of Egyptian style capitals, introduced into Spain by the Moors and copied here from some Spanish building by the person who designed the façade.

The statue niches, a Roman introduction, were painted blue. The two niches beside the window are Moorish because of their pointed arches. The little corbels or shelves at the base of the niches brought the statues forward so they might be seen from a wider angle. The tower section was treated as an individual unit of a complete whole. It gives the appearance of strength and dignity. The lower part was left plain, concentrating on the decorations on the bell arches and piers of the upper story. The tower was built in three stores—the baptistry, the robing room, and the bell arches. One can still see the holes where the scaffolding was pinned in the walls during the building process. This also explains the square holes seen in the bell arch piers.

Although the bell tower arches appear to be in a state of ruin, they are almost in exactly the same condition as when the church was abandoned in 1848, never having been completed. Note the scallop shell motif of the statue niches. They are symbols of the pilgrims of the Middle Ages traveling to Santiago de Compostela in Spain. To prove they had been there, they would find a scallop shell and stick it in their hat,

Joan de Sanharin

Although the bells you see are not original to Tumacácori, it was the pealing of similar bells that kept the mission community on schedule.



San Xavier del Bac

(7)

NAVE

Looking toward the altar you can see the remains of the once magnificent nave—the place reserved for the accommodation of the people. Here Indian and Spanish settlers took their places at the “Holy Mass.” Notice that there are no pews. The people stood or knelt during the services. There are no transepts. The church is in the form of a long hall, rather than a cross. Lining the walls are four side altars where individuals lit candles and said specific prayers to statues of saints in the niches above.

Life for the O’odham at Tumacácori may have been a mixed blessing. Looking through their eyes in the early 1800s, the priest was most likely kind and friendly. He might have tried to speak O’odham and translate for both Indian and settler. He provided food, protection, clothing and other gifts. On the other hand, he was probably strict. Prohibited conduct could result in verbal or physical punishment. Whatever the trials or joys a day might bring, stepping into the nave most likely brought tranquillity and color. Imagine an early morning Mass with candles flickering throughout the church, sweet melodies from the choir and the priest chanting in his colorful robes.

The church was abandoned in 1848. The roof was soon removed and local settlers probably used the original timber for construction elsewhere. It was first replaced in 1921 and again in 1947 and 1978, but the nave was exposed to the elements for over sixty years. Damage is extensive, but a closer look reveals a compelling story of life at Tumacácori. Hundreds of people received communion. Two priests, buried below the altar steps, helped build the present church. The replaced floor and holes in the walls tell of fortune hunters looking for Jesuit treasure that never existed.

Balthasar Coxzillo

Little is known of individual experiences within the church. Original documentation gives only glimpses of what happened. We can be certain of a few things, however . . . there were hard times . . . festive times . . . holy times.



"In the year of our Lord 1819 on the 31st day of May, having published the three marriage banns prescribed by the Holy Council of Trent on three consecutive festival days, I, Father Narciso Gutierrez, Apostolic Father Minister for His Majesty in this mission, at the altar asked José Padilla, an Opata Indian and resident of this mission, and Gertrudis León, an Indian who comes from the gentiles of the Yuma nation, if they wished to be joined in marriage. Having received their affirmative answer, I solemnly united and veiled them in true and holy matrimony the same day. Known and present witnesses were José María Montaña, Tomás Castro, and Ramón Montaña, for which truth I sign below."

Narciso Gutierrez

O'odham Natives

Listed below are a few of the O'odham Indians who lived at Arivaca, Guevavi, Sonoitac, Toacuquita, Tubac, and Tumaacócori between 1739 and 1753, and were associated with the mission system. Ubi means "woman" and osic means "adult woman." Names that have either of these, at the end or in the middle, also have women's Spanish given names. All surnames with tuot, meaning "man," have Spanish men's names.

Aaboc, Catalina	Guutgit, Chepa	Siaraan, Francisco
Aancat, Luis	Haansippa, Juan Domingo	Siarimurdat, Chepa
Aarubi, Maria	Hiavot, Rosa Maria	Siariosic, Catarina
Actiuto, Catalina	Hivula, Isabel	Siaritonorso, Domingo
Anibisar, Juan Maria	Hoagtug, Rosa	Siarituc, Miguel
Antaqui, Cristóval	Hogutmahbi, Lucia	Siaritutu, Juan-
Aquibitioc, Joseph	Horimoto, Pedro	(Governor, Guevavi)
Aquitquimita, Bautista	Huamcatom, Francisco	Siarivaguum, Maria
Aquivisin, Pedro	Icomsusucube, Catalina	Siartuitis, Juanico
Argucsic, Juana	Isuisarihuosi, Maria	Siatarit, Francisco
Asogus, Lucia	Itoa, Clara Isabel	Siatihiquia, Ignacio
Ataban, Antonio	Itusvuraan, Tapue	Sibasac, Luis
Atimast, Lucas	Kosonoc, Santiago	Sigotinatanani, Raphael
Atuisa, Agustín	Mamsiosic, Maria	Simusitcam, Santiago
Aurimot, Salvador	Mamstoa, Agustín	Stuguup, Xavier
Austicmohi, Salvador	Mamsuositeg, Maria	Suctonori, Lorenzo
Babesa, Isabel	Mamtoxuosic, Ines Maria	Susuosic, Juana
Babisi, Isabel	Mumsorigia, Lorenzo	Tabu, Luis
Babtuburim-ubi, Teresa	Octuhuta, Ana Maria	Tabuqui-ubi, Juana
Babtuítoc, Cristóval	Ohiam-ubi, Ana María	Tactuot, Xavier
Babuquiburi, Ignacio	Ohamquiburs, Tomás	Tagtunust, Juan
Batu-ubi, Cristina	Ohiam-ubi, Ana María	Toabisac, Santiago
Baysequa, Rosa	Ooimurs, Chepa	Toacortzi, Agustín
Biavituot, Marcos	Osmizoni, Cristóbal	Toacuc, Juana María
Cipriano, Juanico-	Otuca, Francisco	Tubacmubi, Magdalena
(Governor, Guevavi)	Page, Pablo Santa Fe	Tubacmucota, Catarina
Coworscagto, Phelipe	Pageot, Salvador	Tubacsam, Estevan
Coobizaari, Juan Maria	Paghumascam, Gregorio	Tubactuito, Ignacio
Cubitoa, Ana	Pagnonotson, Cristóval	Tuczani, Lucia
Cubui-m-ubi, Antonia	Quiburi, Xavier	Uburituot, Agustín
Cubuotic, Catallina	Quiestonnori, Juan	Uburibe, Maria
Cubutonnori, Joseph	Quiburi, Xavier	Umtutocsan, Salvador
Cucoi-ubi, Apolonia	Quiestonnori, Juan	Vaquitu-ubi, Aniceta
Cucumaimubi, Juana	Ranog, Isabel	Vastuot, Xavier
Gatutuhbi, Maria	Sabisituburs, Ana Maria	Vastutog, Cristóval
Goanov, Maria	Satib, Salvador-	Wiquemuhoi, Rosa
Gonitema, Hernando	(Fiscal, Guevavi)	Yatuburs, Rosa
Guumusic, Teresa	Savicutuot, Estevan	Zuzuquimuti, Ana

Mission Priests

Below are names of the priests who served at Tumacácori, Guevavi, Calabazas, and Sonoitac. The Jesuits lived at Guevavi and visited the other sites. The Franciscans lived at Tumacácori. The page number indicates where the priest's signature may be found. The year indicates when he began to serve at Tumacácori.

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(8)

BAPTISTRY

A right turn immediately upon entering the church will lead you into the room where the sacred ceremony of baptism was performed. Here adobe walls, nine feet thick with an inner rock core, support the massive bell tower above you. A stairway (inaccessible to visitors) leads up to the tower and the entrance to the choir loft. Let the voice of Father Liberós tell what once took place in this room.



"In the year of our Lord 1825 on the eighth day of March, I, Father Ramón Liberós, Minister of this Mission of San José de Tumacácori, baptized a boy of about six years from the gentiles of the Papago nation, on whom I placed the name of Miguel and surname of Borboa. Godparents were Fancisco Zapata and Esmerencia Mesa, children of this mission, whom I advised of their spiritual relationship and other duties."

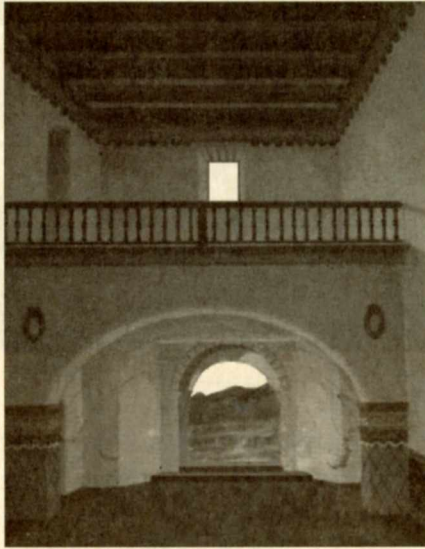
Ramon Liberós

(9)

CHOIR LOFT

Facing the main door you can see where the choir loft once stood. Notice the entry high on the left wall and the two ruined pillars that supported it. A display depicts what it once looked like, reminding us of one of the most important parts of mission life—music.

The small mission at Tumacácori supported about eight to ten choir members and the same number of musicians playing trumpet, oboe, bassoon, flute, and zither (guitar). The



musicians, often boys and girls, competed for the honor and were considered lucky when selected. Although few could read or write, singers and musicians memorized up to twenty-five songs for four different Masses and other religious rituals. They sang in Latin, Spanish, and O'odham. Enjoy just a moment of silence now. Imagine the church acoustics vibrating with sweet music.

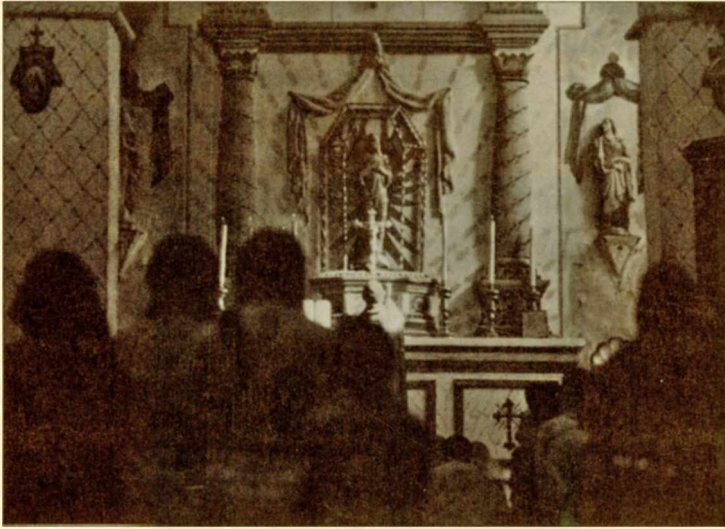
"The greatness of the missions . . . will be heard in music and the choir of singers." Eusebio Francisco Kino, 1695

Juan Jph Agorketa

(10)

SANCTUARY

Ascending the steps leading up out of the nave, one enters the sanctuary, still adorned with its original paints, picture frames, and extensive stenciling. Here the priest, dressed

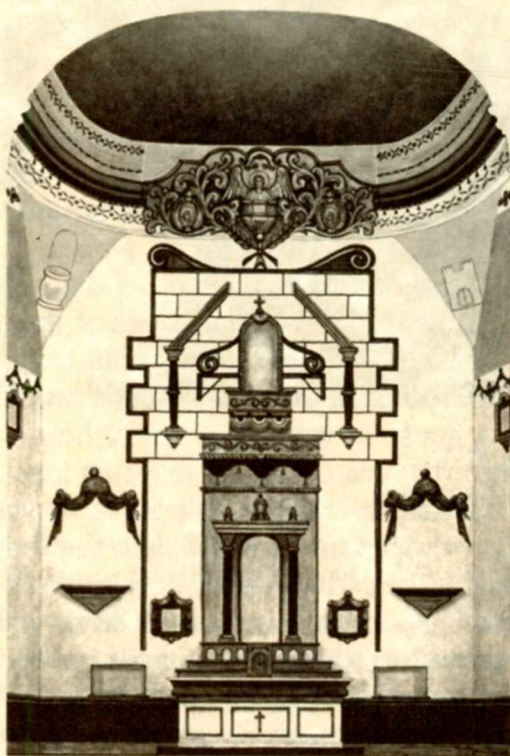


in his bright-colored holy vestments, celebrated the Mass. The service of two hundred years ago was called the *Misa Mayor* in Spanish, or in English, the High Mass. It was totally, or nearly all, sung by the priest and the choir. The main language of the *Misa Mayor* was Latin, although some shorter prayers and answers given by the people in attendance could be offered in Spanish or O'odham.

As you stand near the altar in the sanctuary, try to visualize the priest singing here and the choir responding from the loft at the far end of the nave. Imagine the melodious strains of the Gregorian chant reverberating above the heads of the kneeling parishioners like music from Heaven. That was the effect that the celebrants were trying to create. As you view

Joseph Mathias Mozeno

the paintings above you on the walls and ceiling, even though they are now faded after so many years, you can see that they, too, were meant to bring a feeling of nearness to heaven.

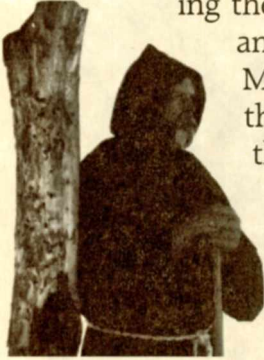


They have a very good ear for music, can sing the Gregorian chant from books ...though they cannot read, except the choirmaster, yet they can sing in unison from beginning to end after Mass the entire congregation sings the Christian doctrine." Phelippe Segesser, IHS

Phelippe Segesser

SACRISTY

From the sanctuary, a sacred place, you enter the sacristy, a room not blessed or consecrated. This did not make it any less important. Priests kept the clothing and articles used in the performance of their duties here. In the sacristy they documented and stored the records of important events, signing their names as witness to marriages, births and deaths.



Missionaries dressed in the fine cloth of their position in preparation for performing their duties. They changed roles as well as robes. This was a place where a man prepared to be the man of God, disseminator of God's truths, a place of transition from the concerns of the physical world to the spiritual needs of the soul. The sacristy was used about twenty-five years

for its original purpose. After it was abandoned, the church changed from a house of worship to just a house. People who traveled through the area could not resist its lure. With the protection of the sacristy's thick walls and a warming fire, they followed, without conscious thought, the foot steps of the priests before them. They recorded their visits not on parchment bound in books, but on the plaster walls. Tired "49ers" on their way to the California gold fields, and Mexican soldiers and cowboys spent nights here, lit fires and recorded their stay. Later, US soldiers and cowboys would do the same. During the time of the great Mexican Revolution a US Army General patrolling the border spent a few nights in the sacristy. While there he scratched his name in the plaster of the walls like many before him. His name was John J. Pershing. The sacristy provided shelter equally to all who discovered it. The darkened ceiling gives testament to the numerous fires that were built for heating and cooking. People continued to live and die here. Those who died found their final resting place just outside.

Thomas Dixer



January 1, 1821

Holy Inspection in the Sacristy of the Mission of Tumacácori

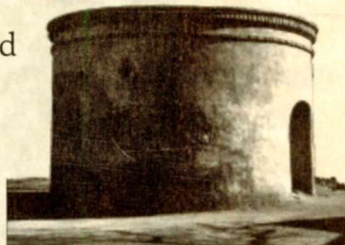
Inspection and review on behalf of my lord, his Most Holy and Reverend Bishop, of the books in which the baptisms, deaths, and marriages of the above mentioned mission are recorded. Because of the death of the Reverend Father Friar Narciso Gutiérrez, his successor and the present minister, Friar Juan Bautista Estelric, has presented them for review. His Holiness said that I should review the books, and I reviewed them; that I should approve them, which I did; and that I should give instruction concerning them, and I instructed that the records should continue to be kept in the same fashion which conforms to the mandate of the Holy Council of Trent. The Most Illustrious and Reverend Lord Don Friar Bernardo del Espiritu Santo, Most Worthy Bishop of Sonora. By Domingo Espinosa de los Monteros, Chief Inspection Officer

Juan B^{ta} Estelric

(12)

CEMETERY

Two features come into view as you enter the cemetery. The first is the mortuary chapel, circular in design and about sixteen feet in diameter. The roof, possibly intended to be a dome, was never completed. Its walls have heard the echoes of many funeral Masses and rosaries. The Soto marker identifies several graves belonging to members of a family who lived at Tumacácori after the turn of the twentieth century.



Mortuary Chapel

As you walk toward the interpretive sign near the mortuary chapel the graves on the north side of the cemetery come into view. These are also burials from the early twentieth century. Any evidence of mission-era graves was destroyed long ago by weather, treasure hunters, and cattle. Toward the end of the nineteenth century the cemetery was used as a corral during cattle drives and roundups. Families who moved into the area around 1900 knew it as *campo santo* (holy ground) and used it once again to bury their dead. Juanita Alegria's grave is the last burial (1916) and the only one which has been identified.

However, the mission era dead are also beneath our feet. 593 burials were recorded between 1755-1825. Thirty-six burials were registered by Father Ramon Liberós between 1822-1825 in the "new cemetery." María Teresa Gutiérrez, a Pima child "some five years of age," was the first. Perhaps she was a victim of one of the terrible epidemics of smallpox or measles that swept through the missions. Some were killed during Apache raids. Records from 1825 to 1848 when Tumacácori was abandoned have never been found.

The location of the "old cemetery" associated with the Jesuit church is unknown but it may be encompassed within these walls. The fourteen niches in the wall were stations of the cross.

Florencio Bañer

The higher portion of the southeast wall is the west wall of the granary next door. We are reminded that while death was an ever present part of life, life required the tasks of planting, harvesting, and storing for future use.



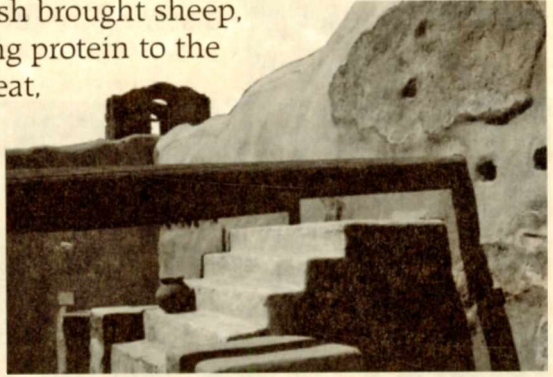
"In the year of our Lord 1822, on the first day of October, I, Father Ramón Liberós, Minister of this Mission of San José de Tumacácori, interred in the new cemetery of the said mission in the sector set aside for children, María Teresa Gutiérrez, a child of some five years of age. Having died the day before, she was the daughter of Petra Gutiérrez and Miguel Antonio Gonzáles. She died in union and communion with our Lord God, for which truth I sign below." Fr. Ramon Liberós

Mariano Borzoy

(13)

GRANARY

Foodstuffs were stored here for distribution to the village people. Prior to the coming of the Spanish, the O'odham diet consisted of squash, beans, corn, small game, and wild plants. The Spanish brought sheep, goats, and cattle, adding protein to the diet. They brought wheat, which could be grown in winter, as well as fruit trees, such as apricot, fig, apple, and pomegranate, providing a pleasing dietary variety.



The stairs led to a loft where extra food and animal fodder were stored when the granary was in use. The food was kept in baskets and clay pots for later distribution. The mission was a communal system of growing, collecting, and distributing.

How were fruits, fleshy foods and meats preserved without refrigeration or canning? Extensive use of the hot desert sun and dry climate was made in preserving many foods for year-round use. Fruits, meat, and grains were all dried before placing them in their respective containers to be used during the non-growing season.

"My Governor and Commander:

I find a lot of tallow stored at this mission. There is much pinole at Nacameri and Cucurpe, and more than 200 fanegas of corn from last year. I inform you of this in case it is needed for the campaign."

Juan Bautista de Anza, Captain of Tubac, March 15, 1767

Ramon Lopez

COURTYARD

As you exit the doorway of the granary you are facing the "courtyard." Using your imagination, you can visualize this area as a busy hub of life. Look to the left and you see an earthen berm that protects the archaeological remains of work



areas that were vital to life at the mission. Straight ahead, you can see a piece of foundation that once was part of the courtyard's east wall. To your right is the *con-*

vento where the priest lived. Here, in a square of buildings that surrounded the plaza, were an ironworker's shop, a carpentry shop, weaving room, leather shop, and grain grinding mill. All contributed to community life and well-being and to support of mission construction. Practical skills, as well as reading, writing, and accounting were taught by the priests in other rooms around the square.

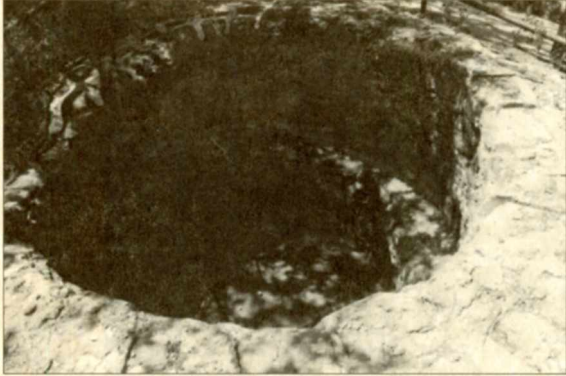
Not only would children and animals be active in the courtyard, but women would be preparing food for eating and storage, and probably visiting and discussing the progress of construction of their new church. This was the center of life in the mission Tumacácori.

"The houses, extending east, are adobe....there was a large square yard, on the west side of which, passing under some solid arches we came to a flight of steps leading to a granary." HMT, Powell, traveling to the California goldfields, October 6, 1849.

Francis H. Powell

(15)

LIME KILN



Lime plaster was used to protect the adobe from moisture. Tons of raw material (limestone boulders) had to be brought to the mission for processing so that a coat of plaster, often more than two inches thick, could be applied to the walls. Like the timbers in the roof, limestone had to be transported some thirty miles from the Santa Rita Mountains to the east. This was most likely accomplished by means of ox carts, traveling through some thirty miles of the most dangerous Apache country in the world.

Once on site, the limestone was loaded onto a heavy metal grate that rested on the shelf you see about halfway down the wall of the lime kiln. Fire was placed underneath the grate and the rocks were "cooked" until they began to swell and break open. At that point they could be readily hammered into a powder. The powder was then "slaked" by putting it in water for a day or two. Once the powder was "hydrated," it was made into a paste, sand was added to make plaster, and it was spread onto the walls to dry. Though course and lumpy by today's standards, it was (and is) the best protection possible for sun-dried adobe.

Rafael Drard



(16)

FIESTA GROUNDS

In recognition of the many cultures that were historically and are presently associated with the upper Santa Cruz Valley of southern Arizona, the annual Fiesta at Tumacácori National Historical Park presents the traditional creations of these cultures the first Saturday and Sunday of December. *La Fiesta de Tumacácori* features some fifty food and crafts booths,

continuous live entertainment on stage, and children's activities both days from 10 A.M. to 5 P.M. A Mariachi Mass, preceded by a traditional procession, is held Sunday at 10 A.M.



Manuel Sosa

(17)

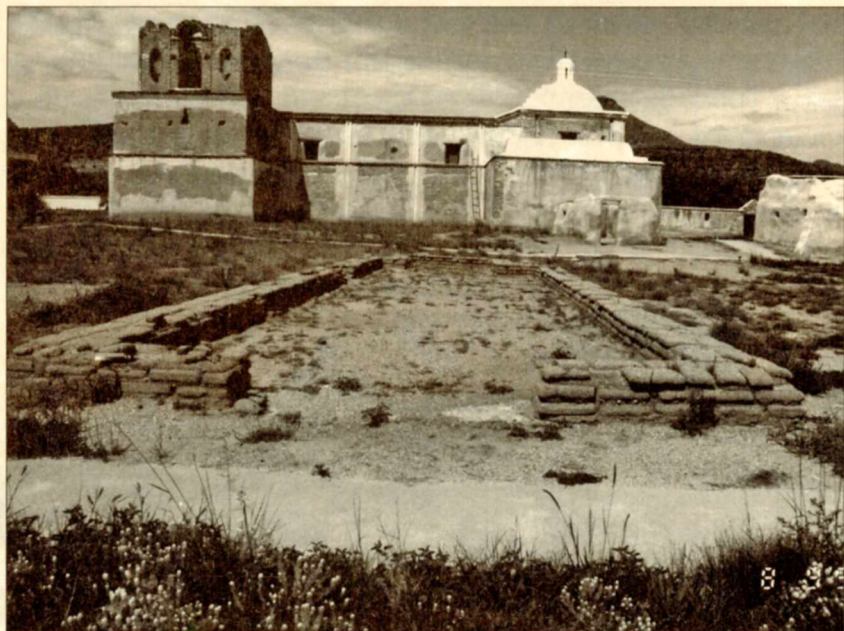
JESUIT CHURCH

Padre Kino first celebrated Mass at Tumacácori underneath a ramada, or brush shelter, built by the O'odham who were living here. At that time, the native village was located on the other side of the river. Although he designated Guevavi to be the cabecera, he and Fathers Campos and San Martín continued to visit Tumacácori, sing the Mass, and perform other labors among the inhabitants. We know that by 1695 an adobe house had been built in the village. The Padre stayed there during his visits. He also used the house as a sanctuary for the celebration of Mass, baptisms, and marriages. However, there is no record of a church having been built on the east side of the river. In November of 1751, some of the O'odham rebelled against the Spaniards and the resulting conflict, though it lasted less than a month, caused the abandonment of Tumacácori for over a year. When everyone returned, however, the Spaniards had started construction of a presidio at Tubac. The village of Tumacácori was moved to the present location to be near to, and on the same side of the river as the new presidio. The foundation you see marked before you is all that remains of the church that was begun that spring of 1753. The



Ign. Heffernan

date of its completion is uncertain, but it is known to have been in use by the summer of 1757, just four years later. The Jesuits used this small church for ten years, until their expulsion in July of 1767. Father Custodio Ximeno was the last



Jesuit to serve at Guevavi-Tumacácori. He performed his last service here on June 14, 1767, just six weeks before his arrest at Guevavi and his subsequent exile. A year later the Franciscans arrived on the scene. They continued to use this building until completion of their new church in 1822.

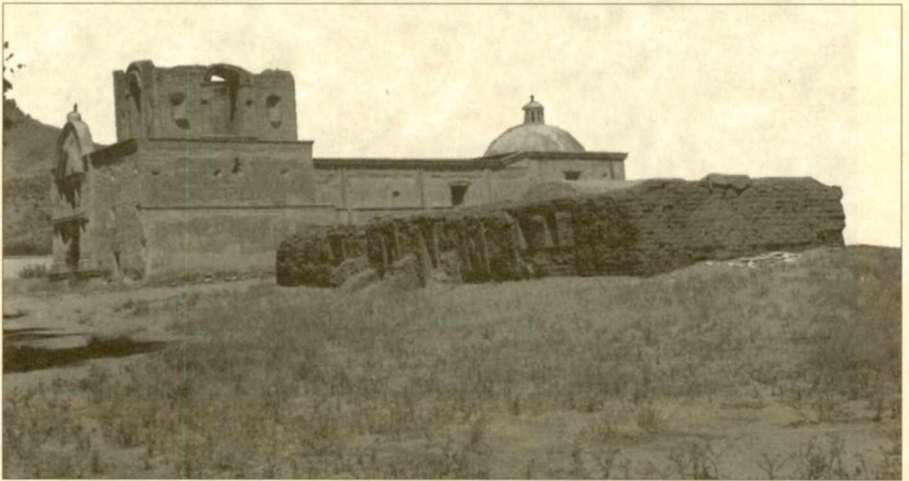
"On the 14th of June of 1767, Juan Antonio, native mayor, and María Antonia, a single lady, both of the village of Tumacácori, were married before me in church ceremony, having met all the requirements prescribed by the Council of Trent." Ihs. Custodio Ximeno

Custodio Ximeno

(18)

COVENTO

The ruin which once constituted the convento, or priests' quarters, has seen much usage, both during the mission era and afterwards. After abandonment, it was used as a residence by various people and was even used as a schoolhouse during the administration of the first resident superintendent at Tumacácori National Monument. Probably the most extensive use the convento ever saw was when five priests stayed here for eight days while waiting for the Anza Expedition to leave Tubac between Sunday, October 15 and Monday, October 23, 1775, as evidenced by the quote below.



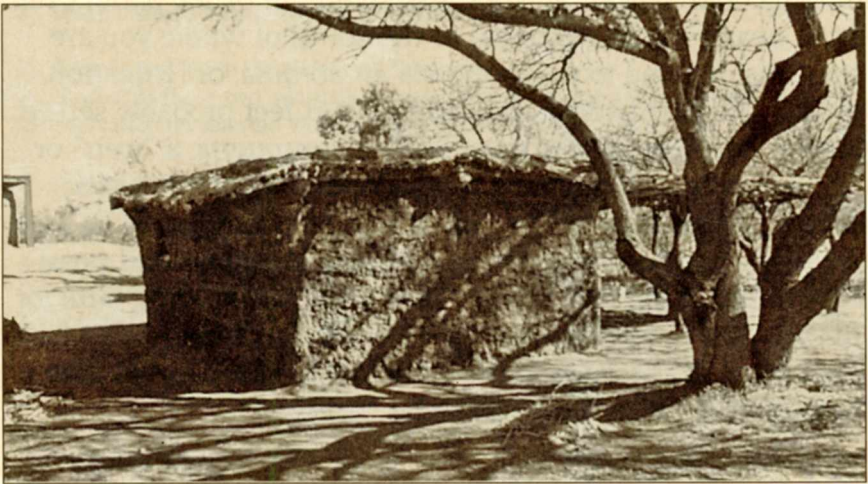
"I stopped at the mission of Tumacácori, a league down the road from the presidio. Fathers Francisco Garcés and Tomás Eixarch, who are to come on the expedition and remain on the Colorado River, were here. I remained with them and Fathers Pedro de Arrequeibar and Felix de Gamarra during the days while the expedition was waiting at Tubac." Fr. Pedro Font, October 15, 1775

Gregorio Ruiz

(19)

MUURO-KI

The O'odham word for house is *ki*. The particular structure, or *ki*, that you see here, pronounced "mōō oō' rōkē'" is a modern construction of a traditional O'odham dwelling, made of mesquite timbers, ocotillo sticks, and mud. It was built in 1997 according to ancient custom by O'odham workers using traditional hand tools and, when completed, it was dedicated by them to San Francisco Xavier, Father Kino's patron saint. Although it is of modern construction, it probably closely resembles the O'odham housing that was once part of the mission complex (see page 12), with its *juato* (whā' tō), or mesquite ramada porch, and *comal* (kō māl') for cooking. In the summer, notice how much cooler and pleasant it is either beneath the *juato* or inside the *ki*. In the winter time the *ki* is efficient in retaining warmth.



Joseph J. Ramirez

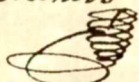
COMPUERTA



Probably the single most important commodity in the desert was, and is, water. Water for drinking, washing, bathing, and irrigating crops was taken out of the Santa Cruz River nearly a mile upstream to the south of where you are standing. It came to this point via an *acequia*, or "irrigation ditch." The burnt adobe structure at your feet probably served several purposes. It was most likely a *compuerta*, a "weir" or "diversion box," for turning the water out of the ditch and onto to the orchard to the east. It was probably also used as a *lavadora*, or place for washing clothes and dishes, and possibly even bathing. And lastly, it was used as a holding tank for filling *ollas*, or earthen jars, that were then carried over a hundred yards to the front of the church, where they were emptied into the two large, rectangular cisterns.

"Tumacácori, which today is the district headquarters, has twenty-three families. This is a village that is somewhat convenient to its fields. Although its waters are not the most abundant, it has the relief of having them nearby." Bartolomé Ximeno, March 5, 1773

Juan Maldonado



Most Commonly Asked Questions

Q. How do you pronounce the name of this place?

A. Enunciate vowels as in Spanish with the accent on the second "a." (Too muh kă' ko re)

Q. What is the meaning of Tumacácori?

A. "Tumacácori" is a Spanish phonetic rendition of the O'odham name for their village. Although we don't know what the O'odham word, or words, may originally have been, one possible translation, if the words were "chu-uma kakul," would be "rocky flat place."

Q. When were the walls and the visitor center built?

A. In 1937.

Q. Why doesn't the Park Service restore the church?

A. The Park Service mandate from Congress is to preserve the church as a ruin. This allows you to look into history and see the work that the O'odham Indians did nearly 200 years ago, rather than what the Park Service did recently.

Q. How much of the church is original?

A. Nearly everything, with the exception of the roof and the floor, is original. Of course new lime plaster is put on the exterior walls as needed and the dome and sacristy roof are white washed to prevent moisture from deteriorating the adobe blocks.

Q. What are the square boxes in the ground in front of the church?

A. Water cisterns for storage and distribution of water.

Q. How do you get to Calabazas and Guevavi?

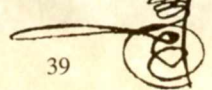
A. Neither of these two missions is presently open to the public. Guided tours are by reservation on selected Wednesdays, October through March.

Q. Is Mass ever held at Tumacácori?

A. Mass is held yearly on the first Sunday of December during the Tumacácori Fiesta. It is held in front of the church due to the large number of people in attendance. A historic High Mass, sung in Latin, is held inside the church once each year, in October. Since the High Mass is also a historic re-enactment, everyone in attendance is required to come in the costume of the period. Attendance is by reservation only.

Q. Why were the Jesuits expelled?

A. The expulsion of the Jesuits is a complex subject, but the heart of the matter lies in politics and greed. France and Portugal were the first countries to expel them. When Carlos III, King of Spain, became convinced in 1767 that they were in conspiracy against him, he had those in his realm arrested and brought to Spain where they were locked in prison and then sent into exile. The movement against the Jesuits was carried to Rome where Pope Clement XIV suppressed the Order in 1773. It was not until 1814 that Pope Pius VII restored them to their former standing as an Order in the Catholic Church.

Gaspar de Clemente


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