

United States Department of the Interior
National Park Service

National Register of Historic Places Registration Form

This form is for use in nominating or requesting determinations for individual properties and districts. See instructions in National Register Bulletin, *How to Complete the National Register of Historic Places Registration Form*. If any item does not apply to the property being documented, enter "N/A" for "not applicable." For functions, architectural classification, materials, and areas of significance, enter only categories and subcategories from the instructions.

1. Name of Property

Historic name: Guadalupe Cemetery

Other names/site number: Old Guadalupe

Name of related multiple property listing:
N/A

(Enter "N/A" if property is not part of a multiple property listing)

2. Location

Street & number: 4649 S. Beck Avenue

City or town: Tempe State: AZ County: Maricopa

Not For Publication: Vicinity:

3. State/Federal Agency Certification

As the designated authority under the National Historic Preservation Act, as amended,

I hereby certify that this nomination request for determination of eligibility meets the documentation standards for registering properties in the National Register of Historic Places and meets the procedural and professional requirements set forth in 36 CFR Part 60.

In my opinion, the property meets does not meet the National Register Criteria. I recommend that this property be considered significant at the following level(s) of significance:

national statewide local

Applicable National Register Criteria:

A B C D

<u>Katherine Leung</u>	<u>5400</u>	<u>22 Sep 2022</u>
Signature of certifying official/Title:		Date
<u>AZ State Parks & Trails</u>		
State or Federal agency/bureau or Tribal Government		

Guadalupe Cemetery
Name of Property

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In my opinion, the property ___ meets ___ does not meet the National Register criteria.

Signature of commenting official: **Date**

Title : **State or Federal agency/bureau
or Tribal Government**

4. National Park Service Certification

I hereby certify that this property is:

- entered in the National Register
- determined eligible for the National Register
- determined not eligible for the National Register
- removed from the National Register
- other (explain:) _____

SHERRY FREAR

Digitally signed by SHERRY FREAR
Date: 2022.11.13 08:08:18 -05'00'

Signature of the Keeper

Date of Action

5. Classification

Ownership of Property

(Check as many boxes as apply.)

- Private:
- Public – Local
- Public – State
- Public – Federal

Category of Property

(Check only **one** box.)

- Building(s)
- District

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Site	<input checked="" type="checkbox"/>
Structure	<input type="checkbox"/>
Object	<input type="checkbox"/>

Number of Resources within Property

(Do not include previously listed resources in the count)

Contributing	Noncontributing	
_____	_____	buildings
<u>1</u>	_____	sites
_____	<u>2</u>	structures
_____	_____	objects
<u>1</u>	<u>2</u>	Total

Number of contributing resources previously listed in the National Register 0

6. Function or Use

Historic Functions

(Enter categories from instructions.)

Religion (Ceremonial Site)
Funerary (Cemetery)

Current Functions

(Enter categories from instructions.)

Religion (Ceremonial Site)
Funerary (Cemetery)

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7. Description

Architectural Classification

(Enter categories from instructions.)

N/A

Materials: (enter categories from instructions.)

Principal exterior materials of the property: N/A

Narrative Description

(Describe the historic and current physical appearance and condition of the property. Describe contributing and noncontributing resources if applicable. Begin with a **summary paragraph** that briefly describes the general characteristics of the property, such as its location, type, style, method of construction, setting, size, and significant features. Indicate whether the property has historic integrity.)

Summary Paragraph

The Guadalupe Cemetery occupies five acres in the City of Tempe, Arizona. It is located at the site of the original Yaqui settlement of Guadalupe and has been used continuously by the Yaqui and Hispanic populations of the Town of Guadalupe since the end of the nineteenth century. The cemetery is filled with hundreds of gravesites, with markers that reflect the Mexican and indigenous cultural traditions of the community. They are arranged in varying densities and orientations across the site, dating from the last years of the nineteenth century to the present. Located in an unirrigated desert setting, landscape vegetation is limited primarily to a few large tamarisk and smaller mesquite trees scattered across the property. Vehicle accessways and paths are natural sand and gravel. A non-contributing tile-roofed masonry and metal post shade structure used for funerals and Dia de los Muertos (Day of the Dead) ceremonies is located near the center of the property. The cemetery is bounded on three sides by a non-contributing CMU block wall that is decorated in various locations with painted murals. The west side of the property is marked by a chain link fence. Access to the property is from the south via Beck Avenue. An iron gate marked "Guadalupe Cemetery," most likely installed in the 1970s (Glaser 1994:7), identifies the entrance, with a small, paved parking area located just inside the gate at the southwest corner. The Guadalupe Cemetery is a Traditional Cultural Property of the Yaqui

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and Mexican-descendant Guadalupe community that serves as a key locus for remembering community history and perpetuating cultural practices and understandings including family and community rites of intensification and Yaqui religious activities. Though now surrounded by suburban development on all sides, the cemetery retains historic integrity through its location, and particularly through its feeling and association as a Traditional Cultural Property.

Narrative Description

The Guadalupe Cemetery is located approximately one half mile southeast of the intersection of Interstate 10 and U.S. 60 in west-central Tempe, Arizona. When Yaqui Indian settlers first established their community at the site at the end of the nineteenth century, the surrounding lands were agricultural fields interspersed with vacant desert land. During the first six decades of the twentieth century agricultural use intensified and expanded throughout the area. In the 1970s, residential development was initiated adjacent to the property and it is now surrounded on the west by a mobile home park and on the north, south, and east by single family homes.

Community management of the cemetery has been informal for the one hundred and twenty or more years that it has been active, with burial locations determined by community leaders in consultation with the families of decedents. As a result, the cemetery's hundreds of gravesites are found in varying densities and orientations. Most of the graves include grave mounds. Many of the graves are marked with large, wooden, white-painted crosses, but diverse other grave markers, including carved wood, metal, concrete crosses, and some marble and concrete headstones, are found throughout the cemetery. Some graves are bounded by concrete, masonry, or wooden borders. Other graves and family groupings are surrounded by post-and-chain barriers, wooden or metal picket fences, or fences of other materials. Some graves include concrete statuary, flag poles, and other ornamentation. Some graves are unmarked, save for the grave mound. In keeping with Yaqui cultural tradition, personal items and candles are placed at many graves. During the Dia de los Muertos (Day of the Dead) celebration on November 2 each year, large numbers of families come to spend the day at the cemetery at the graves of their loved ones, and many of the graves are decorated with handmade paper flowers and other items. On Dia de los Muertos, Yaqui Matachine dancers also conduct ceremonial activities to bless the site.

8. Statement of Significance

Applicable National Register Criteria

(Mark "x" in one or more boxes for the criteria qualifying the property for National Register listing.)

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- A. Property is associated with events that have made a significant contribution to the broad patterns of our history.
- B. Property is associated with the lives of persons significant in our past.
- C. Property embodies the distinctive characteristics of a type, period, or method of construction or represents the work of a master, or possesses high artistic values, or represents a significant and distinguishable entity whose components lack individual distinction.
- D. Property has yielded, or is likely to yield, information important in prehistory or history.

Criteria Considerations

(Mark "x" in all the boxes that apply.)

- A. Owned by a religious institution or used for religious purposes
- B. Removed from its original location
- C. A birthplace or grave
- D. A cemetery
- E. A reconstructed building, object, or structure
- F. A commemorative property
- G. Less than 50 years old or achieving significance within the past 50 years

Areas of Significance

(Enter categories from instructions.)

Exploration/Settlement
Ethnic Heritage – Native American (Yaqui)
Ethnic Heritage – Hispanic
Religion

Period of Significance

ca. 1898 - 1972

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Significant Dates

1898
1910

Significant Person

(Complete only if Criterion B is marked above.)

Cultural Affiliation

Native American (Yaqui)
Hispanic

Architect/Builder

Statement of Significance Summary Paragraph (Provide a summary paragraph that includes level of significance, applicable criteria, justification for the period of significance, and any applicable criteria considerations.)

The Guadalupe Cemetery is significant to the history of the State of Arizona and eligible for the National Register of Historic Places under Criteria A as the location of the first formally identified, historic-era settlement of Yaqui Indian people in the Salt River Valley. Yaqui people have shaped the history of Arizona from the early colonial period as a significant portion of the region's labor force in agriculture, ranching, mining, and the development of transportation infrastructure. Yaqui laborers were crucial to the development and maintenance of irrigated agriculture in the Salt River basin. The cemetery is also eligible under Criteria D because the site may provide demographic data important to understanding the cultural and ethnic development of the Guadalupe community and the larger Salt River Basin/Phoenix area in the twentieth century. Much may be learned about the demographics and genealogies of the community's past residents through documentation of the names of decedents recorded on grave markers, and the property provides a valuable context for the collection of oral histories from community members. The cemetery is also the last remaining minimally developed portion of La Ciudad de los Hornos (AZ U:9:48[ASM]), a large Ancestral Sonoran Desert People (Hohokam) village site. Though the precolonial component of the site is not a focus of this nomination, the site could

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also provide important information about the history of the Ancestral Sonoran Desert People in the region. The site's historic-era period of significance extends from its establishment ca. 1898 as a Yaqui settlement and cemetery through 1972 because of its status as an important Traditional Cultural Property for Yaqui and Hispanic-descended members of the Guadalupe community. Its continuous use as a burial ground reinforces and strengthens its status as a Traditional Cultural Property. Likewise, it is eligible for the National Register under Criteria Consideration D, a cemetery, because it is the site of ongoing cultural rituals and because of its central role in the maintenance of cultural traditions for the Guadalupe community.

Narrative Statement of Significance (Provide at least **one** paragraph for each area of significance.)

Exploration/Settlement: The historically known core homeland of the Hiaki Yoemem (Yaqui People) is located along the lower Yaqui River in southern Sonora, Mexico (Folsom 2014; Spicer 1980). One of the most fertile areas in the entire region, the land supported a population of 30,000 or more Hiakim at time of first interaction with Spanish invaders in the sixteenth century (Pérez de Ribas 1999:328). From this core area, ancestral Hiakim moved extensively throughout the entire Sonoran Desert and surrounding regions. They are culturally affiliated with the Ancestral Sonoran Desert Peoples and with the Ancestral Puebloan Peoples of the regions now identified as northern Sonora and Chihuahua in Mexico and Arizona and New Mexico in the United States.

Hiaki oral traditions tell of ancestors traveling, trading, and living among other ancestral communities throughout the region that now includes the states of Sonora and Baja California in Mexico, and Arizona and parts of California, New Mexico, Colorado, and Texas in the United States (Valencia Tori 1993; see also Spicer 1988:1). In Arizona, ancient Hiaki communities were located along the Santa Cruz River at Tumacacori; at a place in the current Tucson basin originally called Val-Gojoria, then Alaguna, and known since the late nineteenth century as Jaynes Station; and at the location of the central Arizona town of Toltec (Valencia Tori 1993). Near the Colorado River in the vicinity of Somerton, Arizona, Siva Koviku is another Hiaki community with roots extending into antiquity (ibid.).

When Jesuit missionaries and Spanish explorers entered the area in the late seventeenth and early eighteenth centuries, they were assisted in part by Yaquis knowledgeable about the entire Sonoran Desert region. Yaquis appear in the records of the northern Sonora and southern Arizona missions by the 1720s, and throughout the Spanish colonial era Yaquis are the second-most commonly recorded indigenous people, next to O'Odham, in the mission records from the area (see the Mission 2000 database at <https://www.nps.gov/applications/tuma/search.cfm>). Yaqui families continued to make up a meaningful minority of the increasingly multicultural Arizona region throughout the eighteenth and nineteenth centuries.

In the last quarter of the nineteenth century and continuing during the first decades of the twentieth, increasing numbers of Yaqui people moved north into Arizona and other areas under

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U.S. control to join families living here and to escape the intensifying genocidal efforts of the Porfirio Diaz government in Mexico (Hu-DeHart 1984; Spicer 1980). Recognizing employment opportunities working for the irrigation companies and the farmers and ranchers who benefited from the expanding irrigation networks in the Salt River Valley, Yaqui families moved into this part of central Arizona beginning in the 1880s.

On February 1, 1898, Tempe homesteader Sylvester Roche transferred five acres of his land to the Catholic Church (Glaser 1996a:21). This is the land that would become the Guadalupe Cemetery. The property is located near the center of an expansive ancient village site that was occupied by the Ancestral Sonoran Desert People known archaeologically as the Hohokam for some 800 years ending in the mid-1400s C.E. (Willcox, Howard, and Nelson 1990). The site, numbered AZ U:9:48 (ASM) and named by archaeologists La Ciudad de los Hornos (City of the Ovens), was served by irrigation ditches from the Salt River and covered some 450 acres in what is now the west-central portion of the City of Tempe. At the time that the Guadalupe Cemetery was established, a Hohokam platform mound remained extant adjacent to the northeast corner of the cemetery property. It is evident from this geographical association that the existence of the mound had some bearing on the location of the original Yaqui settlement and cemetery.

Located just south of the Wormser Canal, an extension of the Tempe Canal that had been constructed in 1871 and roughly paralleled ancient Hohokam canals, the land was apparently adequately fertile and irrigable for subsistence farming, but without consistent access to irrigation water that would make it viable for commercial agriculture. In the late 1890s the Catholic Church began to encourage Yaquis to settle on the five-acre parcel the Church had purchased. Yaquis began to concentrate at the site, and named their community "Guadalupe" in honor of La Virgen de Guadalupe, the patron Saint of Mexico (Glaser 1996a:21). Thus, the first historic-era Yaqui settlement in the Salt River Valley was established.

The Yaqui immigrants secured employment with local agricultural interests, and most significantly with the Salt River Valley Water Users' Association. Beginning as early as 1907 Yaqui laborers made up an important component of the association's irrigation canal construction and maintenance labor force, a role they would continue into the 1950s when machinery began to replace manual labor in the ditches (Glaser 1996b). Bud Simser, a supervisor for the Salt River Valley Water Users Association, told an interviewer that "Without [the Yaqui laborers] we would have had to shut down, and there wasn't any of the rest of us that they couldn't get by without" (quoted in Glaser 1996a:54). By 1936 Yaqui laborers made up an estimated seven percent of the Arizona agricultural workforce, the largest ethnic group represented after "Mexican" (which almost certainly included some Yaquis) and "non-Mexican white" (Tetreau 1939:302).

In the years before Dane Coolidge published an article about the community in 1909, the Yaqui residents of Guadalupe had constructed a modest, but neat, adobe church building at the site in addition to many expediently built homes and shade structures (ramadas). Traditional Yaqui religious rites were performed in and near the church, including Matachine dances documented by Coolidge (Coolidge 1909). Yaqui families established their homes all around the five-acre

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Church-owned property, including on top of the ancient Hohokam platform mound (Wilcox, Howard, and Nelson 1990:10).

In 1910, the Yaquis' use of the land around the cemetery came into legal question, possibly because of the fact that the settlement had expanded beyond the limits of the Church's five acres. In anticipation of the completion of the Roosevelt Dam on the Salt River, and with it a steady supply of irrigation water, farmers and land speculators were jockeying for control of the lands that were soon to increase in value and productivity, and they may have objected to the Yaqui settlement. Father Lucius Zittier, a Franciscan missionary, began looking for options to relocate the Yaquis. The effort was complicated by the federal government's removal from the public domain of the lands that would be subject to irrigation from the Roosevelt Dam, but the settlement was relocated to donated land a mile and a half to the southwest. The new site was adjacent to the northeastern edge of South Mountain near a hilltop where the Yaqui settlers conducted annual Santa Cruz ceremonies marking the end of the Eastern season. After the settlement was relocated, the donor's ownership of the donated land was contested and found invalid (Glaser 1996a:27). Zittier's subsequent efforts to patent the forty acre townsite were not perfected, resulting in confusion and disputes over land ownership in the new town of Guadalupe that would continue into the 1960s (Zittier files n.d.). After their move, the community continued to use the church and cemetery at the original site, which remained under ownership of the Roman Catholic Church of the Diocese of Phoenix until the Diocese quit-claimed the property to the Town of Guadalupe in 1979. The adobe church at the Guadalupe Cemetery appears on the 1915 USGS Mesa, Arizona, quadrangle map. However, it fell into disuse when a new church was completed at the new townsite by about 1916 (Glaser 1996a:26), and in 1928 when Frank Midvale documented the underlying Hohokam site, all that remained of the Yaqui church was a portion of one adobe wall (Glaser 1994:6).

Ethnic Heritage – Native American (Yaqui): The resting places of ancestors are sacred to Yaqui people, and because of this, cemeteries are of central importance for protection as heritage places and are properly identified as Traditional Cultural Properties. Furthermore, Yaqui cemeteries provide a permanent spatial grounding for communities that have been subject to frequent dislocation and upheaval for hundreds of years. The Guadalupe Cemetery provides a place for the Yaqui people of Guadalupe and the wider Salt River Valley to return to where they may reconnect with their ancestors and families. The Guadalupe Cemetery is also a living place for the celebration and reaffirmation of Yaqui heritage. The most important community-wide expression of this is the annual commemoration of Dia de los Muertos (Day of the Dead). Dia de los Muertos, November 2, culminates the month-long period of Animas, during which the spirits of the departed visit their loved ones. During Animas, Yaqui families place mesitas (little tables) outside their homes where cups of coffee, favorite foods, and other gifts are offered to the visiting spirits. On Dia de los Muertos, families come to spend the day at the graves of their loved ones, picnicking and celebrating their families. Many families create crepe paper flowers and paper-flower covered wreaths that are placed on the graves. During the day the cemetery is blessed by Matachines, members of a religious society dedicated to the Virgin Mary who perform ritual dances accompanied by guitar and violin.

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Ethnic Heritage – Hispanic: The Guadalupe Cemetery plays a similar role for the Mexican and Mexican American community of the Town of Guadalupe as for the Yaqui residents of the town, and is therefore also a Traditional Cultural Property of the Hispanic population. Dia de los Muertos is commemorated by the Hispanic population of Guadalupe in a manner similar to that of the Yaqui, with families coming together to spend the day at the graves of their loved ones. For Yaqui and Hispanic-descendant families alike, the annual Dia de los Muertos activities are important cultural practices that reenforce family and community identity and solidarity.

Religion: The Guadalupe Cemetery was the site of the first Yaqui church in the Salt River Valley. Through the performance of ceremonial activities, the place was rendered sacred. The veneration of the site has continued since the turn of the twentieth century. Although the full Yaqui ceremonial round was relocated to the new Guadalupe townsite in the 1910s and the original church building has been lost, the sacredness of the place persists. Religious practice through the performance of Matachine blessings and other sacred activities continues annually at the cemetery as detailed above.

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9. Major Bibliographical References

Bibliography (Cite the books, articles, and other sources used in preparing this form.)

Coolidge, Dane

1909 The Yaquis in Exile. *Sunset: The Magazine of the Prairie and of all the Far West*, 23 (September 1909): 299-302.

Folsom, Raphael

2014 *The Yaquis and the Empire: Violence, Spanish Imperial Power, and Native Resilience in Colonial Mexico*. New Haven, CT: Yale University Press.

Glaser, Leah

1994 Guadalupe's Buried Past: The Story of the Guadalupe Cemetery, the town's original settlement, and how to tell people about it. Presentation created for History 525, Arizona State University, Tempe, December 12, 1994. Copy on file at Pascua Yaqui Tribal Historic Preservation Office.

1996a The Story of Guadalupe, Arizona: The Survival and Preservation of a Yaqui Community. M.A. Thesis, Arizona State University, Tempe.

1996b Working for Community: The Yaqui Indians at the Salt River Project. *The Journal of Arizona History* 37(4):337-356.

Hu-DeHart, Evelyn

1984 *Yaqui Resistance and Survival: The Struggle for Land and Autonomy 1821-1910*. Madison, WI: The University of Wisconsin Press.

Miller, Mark E.

1994 The Yaquis Become American Indians: The Process of Federal Tribal Recognition. *The Journal of Arizona History* 35(2):183-204.

Pérez de Ribas, Andrés

1999[1645] *History of the Triumphs of Our Holy Faith amongst the most Barbarous and Fierce Peoples of the New World*. Translated by Daniel T. Reff, Maureen Ahern, and Richard K. Danford; annotated and with a critical introduction by Daniel T. Reff. Tucson: University of Arizona Press. [Translation of 1645 original *Historia de los triunfos de nuestra santa fe entre gentes las mas barbaras y fieras del Nuevo Orbe*.]

Spicer, Edward

1980 *The Yaquis, A Cultural History*. University of Arizona Press, Tucson.

1988 *People of Pascua*. University of Arizona Press, Tucson.

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Tetreau, E.D.

1939 *Arizona's Farm Laborers*. University of Arizona: College of Agriculture,
Agricultural Experiment Station, Tucson.

Trujillo, Octaviana V.

1998 *The Yaqui of Guadalupe, Arizona: A Century of Cultural Survival through Trilingualism. American Indian Culture and Research Journal* 22(4):67-88.

Valencia Tori, Anselmo

1993 Statement of Anselmo Valencia. Part of Pascua Yaqui Status Clarification Act hearing before the Subcommittee on Native American Affairs of the Committee on Natural Resources, House of Representatives, 103 U.S. Congress. April 30, 1993. Accessed at <https://www.govinfo.gov/content/pkg/CHRG-103hhr69904/pdf/CHRG-103hhr69904.pdf> 5/26/2021.

Wilcox, David, Jerry B. Howard, Rueben H. Nelson

1990 *One Hundred Years of Archaeology at La Ciudad de Los Hornos*. Soil Systems Publications in Archaeology, 16. Soil Systems, Inc., Phoenix, AZ.

Zittier, Father Lucius

n.d. Miscellaneous manuscript file regarding Town of Guadalupe. San Xavier Library, Tucson. Copy on file at Pascua Yaqui Tribal Historic Preservation Office.

Previous documentation on file (NPS):

- preliminary determination of individual listing (36 CFR 67) has been requested
- previously listed in the National Register
- previously determined eligible by the National Register
- designated a National Historic Landmark
- recorded by Historic American Buildings Survey # _____
- recorded by Historic American Engineering Record # _____
- recorded by Historic American Landscape Survey # _____

Primary location of additional data:

- State Historic Preservation Office
- Other State agency
- Federal agency
- Local government
- University
- Other

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Name of repository: Arizona State University

Historic Resources Survey Number (if assigned): _____

10. Geographical Data

Acreage of Property 5

Use either the UTM system or latitude/longitude coordinates

Latitude/Longitude Coordinates

Datum if other than WGS84: _____
(enter coordinates to 6 decimal places)

- | | |
|--------------|------------|
| 1. Latitude: | Longitude: |
| 2. Latitude: | Longitude: |
| 3. Latitude: | Longitude: |
| 4. Latitude: | Longitude: |

Or

UTM References

Datum (indicated on USGS map):

NAD 1927 or NAD 1983

- | | | |
|--------------|-----------------|-------------------|
| 1. Zone: 12S | Easting: 411103 | Northing: 3694095 |
| 2. Zone: | Easting: | Northing: |
| 3. Zone: | Easting: | Northing: |
| 4. Zone: | Easting : | Northing: |

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Verbal Boundary Description (Describe the boundaries of the property.)

A parcel of land lying in the SW1/4 of Section 33, Township 1 North, Range 4 East, Gila and Salt River Base and Meridian, Maricopa County, Arizona, described as follows:

Beginning at the southwest corner of Lot 25, Southern Palms, Unit Four, a subdivision recorded in Book 210 of Maps, page 13, M.C.R., and being the northwest corner of the following parcel:

Thence South 89° 57' 09" East, 550.00 ft.;

Thence South 62° 50' 42" East, 31.51 ft.;

Thence South 01° 18; 18" East, 395.93 ft.;

Thence North 88° 32' 40" West, 580.06 ft. to a point on the West line of the NE1/4 SW1/4 of said Section 33;

Thence North 01° 34' 11" East, along said West line, 396.08 ft. to the true point of beginning.

Boundary Justification (Explain why the boundaries were selected.)

Recorded legal boundaries of the property.

11. Form Prepared By

name/title: Karl A. Hoerig, Tribal Historic Preservation Officer

organization: Pascua Yaqui Tribe

street & number: 7777 S. Camino Huivism, Building C

city or town: Tucson state: AZ zip code: 85757

e-mail karl.hoerig@pascuayaqui-nsn.gov

telephone: (520) 883-5116

date: 9/6/2022

Additional Documentation

Submit the following items with the completed form:

- **Maps:** A USGS map or equivalent (7.5 or 15 minute series) indicating the property's location.

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- **Sketch map** for historic districts and properties having large acreage or numerous resources. Key all photographs to this map.
- **Additional items:** (Check with the SHPO, TPO, or FPO for any additional items.)

Photographs

Submit clear and descriptive photographs. The size of each image must be 1600x1200 pixels (minimum), 3000x2000 preferred, at 300 ppi (pixels per inch) or larger. Key all photographs to the sketch map. Each photograph must be numbered and that number must correspond to the photograph number on the photo log. For simplicity, the name of the photographer, photo date, etc. may be listed once on the photograph log and doesn't need to be labeled on every photograph.

Photo Log

Name of Property:

City or Vicinity:

County:

State:

Photographer:

Date Photographed:

Description of Photograph(s) and number, include description of view indicating direction of camera:

1 of ____.

No photographs of the Guadalupe Cemetery are included with this nomination because members of the Pascua Yaqui community have expressed concern about photographs of ancestors' graves being made available to the public. The Tribe prohibits unauthorized photography at cemeteries located within its trust lands, and prohibits publication of any such photos. The Guadalupe Cemetery is not located upon lands within the control of the Tribe, but out of respect for the families of those buried in the cemetery the preparers of this nomination follow the Tribe's policy.

Paperwork Reduction Act Statement: This information is being collected for nominations to the National Register of Historic Places to nominate properties for listing or determine eligibility for listing, to list properties, and to amend existing listings. Response to this request is required to obtain a benefit in accordance with the National Historic Preservation Act, as amended (16 U.S.C.460 et seq.). We may not conduct or sponsor and you are not required to respond to a collection of information unless it displays a currently valid OMB control number.

Estimated Burden Statement: Public reporting burden for each response using this form is estimated to be between the Tier 1 and Tier 4 levels with the estimate of the time for each tier as follows:

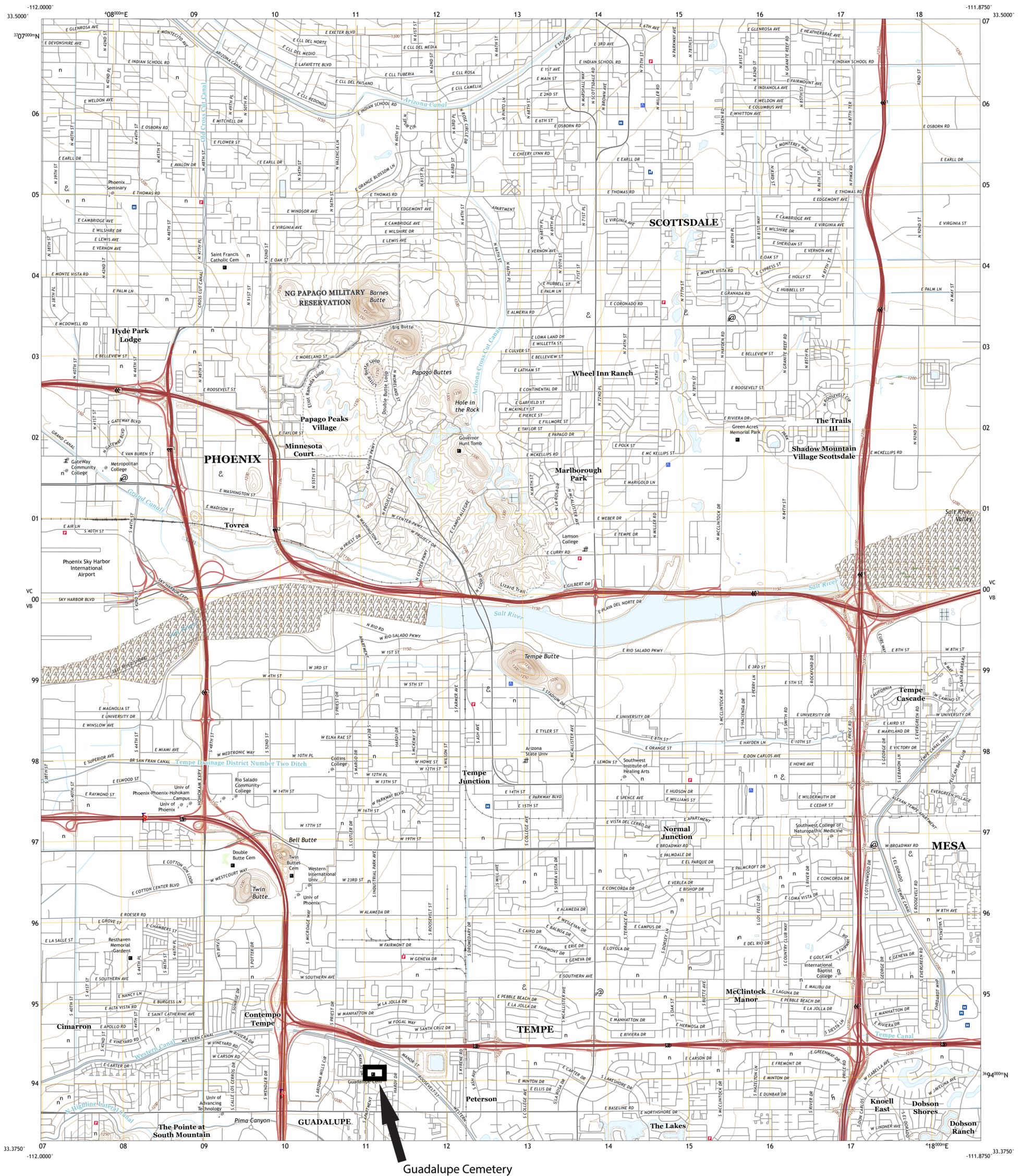
Guadalupe Cemetery

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- Tier 1 – 60-100 hours
- Tier 2 – 120 hours
- Tier 3 – 230 hours
- Tier 4 – 280 hours

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The above estimates include time for reviewing instructions, gathering and maintaining data, and preparing and transmitting nominations. Send comments regarding these estimates or any other aspect of the requirement(s) to the Service Information Collection Clearance Officer, National Park Service, 1201 Oakridge Drive Fort Collins, CO 80525.



Guadalupe Cemetery

Produced by the United States Geological Survey

North American Datum of 1983 (NAD83) World Geodetic System of 1984 (WGS84) Projection and 1:250,000 scale Universal Transverse Mercator, Zone 12S

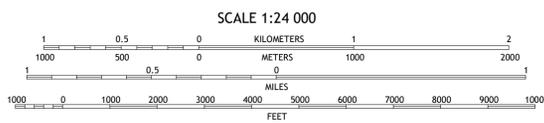


Table with 3 columns and 3 rows showing adjacent quadrangles: 1 Paradise Valley, 2 Paradise Valley, 3 Sawik Mountain, 4 Phoenix, 5 Mesa, 6 Lone Butte, 7 Guadalupe, 8 Chandler.

ROAD CLASSIFICATION table: Expressway, Secondary Hwy, Ramp, Interstate Route, Local Connector, Local Road, 4WD, US Route, State Route.

TEMPE, AZ 2018

*7643016355 NSN 7540-01-000-0000 U.S. G.S. 2.4.4.4.5.07

UNITED STATES DEPARTMENT OF THE INTERIOR
NATIONAL PARK SERVICE

NATIONAL REGISTER OF HISTORIC PLACES
EVALUATION/RETURN SHEET

Requested Action:

Property Name:

Multiple Name:

State & County:

Date Received: 9/27/2022 Date of Pending List: 10/12/2022 Date of 16th Day: 10/27/2022 Date of 45th Day: 11/14/2022 Date of Weekly List: 11/14/2022

Reference number:

Nominator:

Reason For Review:

Accept Return Reject 11/13/2022 Date

Abstract/Summary Comments:

From the nomination:

The Guadalupe Cemetery occupies five acres in the City of Tempe, Arizona. It is located at the site of the original Yaqui settlement of Guadalupe and has been used continuously by the Yaqui and Hispanic populations of the Town of Guadalupe since the end of the nineteenth century. The cemetery is filled with hundreds of gravesites, with markers that reflect the Mexican and indigenous cultural traditions of the community. ...In keeping with Yaqui cultural tradition, personal items and candles are placed at many graves. During the Dia de los Muertos (Day of the Dead) celebration on November 2 each year, large numbers of families come to spend the day at the cemetery at the graves of their loved ones, and many of the graves are decorated with handmade paper flowers and other items. On Dia de los Muertos, Yaqui Matachine dancers also conduct ceremonial activities to bless the site.

Recommendation/ Criteria

Reviewer Sherry Frear Discipline _____

Telephone _____ Date _____

DOCUMENTATION: see attached comments : No see attached SLR : No

If a nomination is returned to the nomination authority, the nomination is no longer under consideration by the National Park Service.

ARIZONA STATE HISTORIC PRESERVATION OFFICE (SHPO)

**NATIONAL REGISTER NOMINATION
TRANSMITTAL FORM**

****NATIONAL REGISTER E-SUBMITTAL****

DATE: September 26, 2022

TO:

**Sherry Frear, Chief
National Register & National Historic Landmarks Program
1849 C Street NW, Mail Stop 7228
Washington, D.C. 20240**

FROM:

**William Collins
National Register Coordinator
State Historic Preservation Office
1110 West Washington Street
Phoenix AZ 85007**

National Register Submission:

**Guadalupe Cemetery
Tempe, Maricopa County, Arizona**

This property is owned by the Yaqui Tribe and is being submitted as a Traditional Cultural Property by the Arizona SHPO on behalf of the Tribal Preservation Officer, Karl Hoerig, the preparer of the nomination. In respect of the privacy of their cultural practices, the Yaqui Tribe requests an exception to the rule regarding photographs and that they not be required of this nomination.

Should you have any questions or concerns, please contact me at wcollins@azstateparks.gov or 602.542.7159.