Barrio El Hoyo Historic District
Tucson, Pima County, AZ

Statement of Significance

Barrio El Hoyo is a historic district significant under National Register Criteria A and C in the areas of community planning and development, and architecture. The district's period of significance is from 1908, when the first dwellings were constructed within the district, to 1950, when the neighborhood was almost entirely built up and had fully acquired its historic character as one of Tucson's suburban barrios. Barrio El Hoyo is significant as an example of community planning and development by a marginalized group that protected them against some of the most overt manifestations of subordination and discrimination. Barrio El Hoyo is a living barrio that has maintained its connections with the traditions that created it. This is evident in the closely-knit family connections that still exist, and in community traditions that have created a strong sense of neighborhood in the area. Barrio El Hoyo is significant for its architecture because as all of its contributing dwellings are examples of the continuation of the Sonoran architectural tradition in the early twentieth century, with influences from Anglo-American architectural movements and revivals, that is sometimes called “Transitional.”Barrio El Hoyo, together with the National Register-listed Barrio Libre Historic District (listed October 18, 1978), comprise the locally designated Barrio Histórico Historic District. The City of Tucson has viewed Barrio El Hoyo as having the same architectural and historical importance as the National Register-listed Barrio Libre. The current nomination is to provide comparable State and National Register recognition of the district’s significance.

Historic Context

Tucson was founded by Spanish-speaking pioneers in 1775. It remained a frontier garrison of Sonora until the Gadsden Purchase transferred it to the United States in 1854. Even thereafter, Mexicans composed the numerical majority in Tucson throughout the nineteenth century. *Tucsonenses* continued to exercise considerable economic and political power into the 1890s. However, the coming of the Southern Pacific Railroad in 1880 began the transformation of Tucson from a bicultural, bilingual town into one in which Hispanics and Anglo-Americans were increasingly divided. Tucson changed from the major settlement on a relatively little-used transcontinental wagon freight route connecting the East Coast with California (ocean steamers and the transcontinental railroad through Utah and Nevada carried the vast bulk of the freight west), to a major settlement on one of the two transcontinental railroads connecting the East with the West Coast. Arizona underwent a major boom in the 1880s with the cattle and sheep industries as well as mining taking full advantage of the railroads to export their products to markets east and west. The railroad became the major employer of Hispanics in Tucson, although almost entirely in low-paid, unskilled jobs.

By 1897, Anglos controlled the central business district, owning approximatly 80% of the business in Tucson and living in 80-90% of the houses in that area. Most Hispanics lived south of downtown,

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but the area to the east of downtown began to develop Anglo settlement. Between 1880 and 1900 Tucson's population grew only slightly from 7,007 to 7,531, but over the next 20 years it increased almost three-fold from to 20,337. In the next 20 years the population almost doubled again to 36,818 in 1940. At the same time, the number of Hispanics declined slightly from 4,469 in 1880 to 4,122 in 1900, but then almost doubled by 1920 to 7,489 and by almost half again to 11,000 in 1940 (Sheridan1986:3). While the Anglo population spread out to the east and north, decreasing the overall population density of the city, Hispanics became increasingly concentrated in the area south of downtown., although there was some expansion to the west of the river as well (Gourley 1992, Sheridan 1986). Throughout the same period the proportion of the Mexican workforce employed in unskilled labor remained high, though it declined from almost 60% in 1880 to just above 40% in 1900, remaining at that level through 1940. Overall, the percentage of Mexicans employed in "blue collar" jobs fluctuated between 70% and 80% between 1880 and 1940 (Sheridan 1986:264-266).

Barrio El Hoyo was formed from three blocks—221, 243, and 245—on the western margin of the original 1874 Tucson Townsite, southwest of downtown. Until the late nineteenth century, this was cultivated land on the floodplain of the Santa Cruz River, beyond the limits of urban settlement. In 1870, Leopoldo Carrillo owned most of the property now occupied by Barrio El Hoyo and by the early 1870s, the area had been developed as Carrillo's Gardens on Block 243. This was a popular venue with an artificial lake and ponds, caged animals and birds, and a park for concerts, dances, and general recreation. Adjacent, to the north on Block 221, was a ball field which saw, among others, baseball games, University of Arizona football games, and the first Tucson Air Show in 1911. In 1903, Emanuel Drachman purchased the Gardens after Carillo's death, and, in partnership with Alex Rossi, opened an amusement park under the name Elysian Grove. A half-mile speed track was built and bicycle races were a popular attraction. In 1906 Nat Hawke purchased a half interest in the park, and together, Drachman and Hawke built a new pavilion that could seat 500 – 600 people in 1907. Baths and a swimming pool were other popular features. Elysian Grove finally closed in 1915 due to financial problems and the land was sold and subdivided.

After the demise of Elysian Grove in 1915, Block 243, between 17th Street and Mission Road (now W. Simpson Street), was platted as the Elysian Grove subdivision; the plat was not filed until 1921, but lots were being sold and dwellings constructed from 1915 on. Block 245, between 17th and 18th Streets, was divided by Osborne Street and platted by 1905, but remained part of the City of Tucson plat; building here began by 1908. Most of Block 221, north of Mission Road (now W. Simpson Street), was platted as the Southwestern addition in 1920; in 1926, a portion of this addition was replatted as the Ball Park subdivision. As a result of this history, Barrio El Hoyo was settled first at the south end in 1908 in Block 245 and generally later as one moves north and west. For example, as one heads west along W. Simpson Street the buildings get progressively younger (though still

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within the barrio's period of significance), and most of the houses on W. Ottero Street date from the 1930s and 1940s. That said, on most streets, there was not construction in sequence along the street from one end to the other, but houses built at different times throughout the block, later houses filling in between earlier houses.

One of the neighborhood landmarks is the former Elysian Grove Market (400 W. Simpson St.), which was built in 1929 by Jose Q. Trujillo at the corner of W. Simpson Street. and S. Samaniego Avenue. As the only local grocery store in Barrio El Hoyo, this was a pivotal building in the barrio, and became a neighborhood meeting place. Although the store closed in the 1960s, and was converted into three apartments, the conversion retained the original exterior appearance and visually it is still a focal point of the neighborhood.

Another major neighborhood landmark is the chapel of San Cosme (546 W. Simpson St.), a special ministry of the Diocese of Tucson. The chapel was built in 1931 to serve Barrio El Hoyo, and, until the 1960s, it held regular Sunday Mass as well as doctrine classes after school. Thereafter, the chapel was used for catechism classes and the occasional memorial Mass to honor deceased residents of the barrio. Beginning in 2003, efforts were made to re-invigorate the chapel. The chapel is currently in regular use, with a weekly Cursillo, monthly Mass and a Vigil of Sunday Mass held on the first Saturday of the month. Other periodic events, for example the Saint Augustine Cathedral Posadas procession, also use the chapel.

The other major landmark for the residents of El Hoyo is Carrillo Elementary School. Carrillo Elementary School was built in 1930. The school is just outside the Barrio El Hoyo Historic District, on the eeast side of S. Samaniego Avenue, and it is in the adjacent National Register-listed Barrio Libre Historic District, but it has been a mainstay of the El Hoyo community. The school was designed by M. H. Starkweather and built by R. H. Martin for $72,114.20. Originaly it consisted of a twelve-classroom building. The school was built on part of the former Elysian Grove amusement park and when the School Board purchased the property they inherited the swimming pool and decided in 1930 to continue to operate it, in conjunction with the City of Tucson. In 1934, the School Board decided to abandon its share of running the pool. In a 1970s survey of children of the barrio, the pool featured prominently in their perception of the area, along with the school, of course (Bell 1972). In 1939 the school was enlarged with four additional classrooms, a workshop and a nurses office, and remodeled again in 1957 and 1966. In 1937, Marguerite Collier, a teacher at the school originated the Las Posadas nativity procession. Each Christmas, the students of Carrillo School form a procession through the streets of El Hoyo, re-enacting the pilgrimage of Mary and Joseph seeking shelter on the eve of Jesus' birth (Fimbres 2004). The rite was once an essential component of Hispanic Catholicism that has been forgotten or misinterpreted elsewhere, but, the tradition is alive in Barrio El Hoyo.

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After World War II, in the late 1940s and early 1950s, there was some minor infilling of the few remaining vacant lots, but for the most part the 1950s mark the beginning of outmigration from El Hoyo. By 1960 Tucson's population had boomed to 221,200, a six-fold increase over 1940, while its area had increase ten-fold! The post-war boom brought massive Anglo in-migration. The direction of growth was primarily northeast of the Southern Pacific Railroad. North and east of the railroad were new, mainly Anglo suburbs, to the south were new industrial areas and a major air base. This left the old core of the city, including Barrio El Hoyo, on the wrong side of the tracks from the most dynamic and economically prosperous part of the city. Downtown Tucson and the barrio immediately to the south, including El Hoyo, were mutually dependant for their economic survival, isolated from the "new" Tucson on the other side of the railroad tracks. Both areas stagnated in the 1950s and the construction of the Tucson Community Center Complex in the late 1960s isolated each from the other and severe economic decline set in to both districts. The new suburbs presented economic opportunities and housing for the younger residents of El Hoyo, resulting in out-migration to new Hispanic suburbs to the west and south, leaving the older and poorer residents behind. Only when proposed freeway construction in the early 1970s threatened to completely obliterate the barrio was attention refocused on the area and steps taken to preserve and reinvigorate the area through the creation of the City of Tucson's Barrio Histórico local historic district.

Community Planning and Development

Prior to 1880, Tucson was developing as a bicultural, bilingual community, but after the railroad arrived in that year Hispanic and Anglo-American relations deteriorated (Luckingham 1982). By the turn of the century, Tucson was divided into ethnic enclaves: mostly Hispanic on the south and west, mostly Anglo-American on the north and east (except for Barrio Anita). Hispanics still constituted a majority of the city's population—54.7 percent in 1900—but as more Anglos arrived the percentage steadily dropped (to 29.9 percent by 1940) (Sheridan 1986). Anglo-Americans had acquired most of the agricultural fields—more land for development—and were in the process of acquiring most of the grazing land. As the traditional agropastoral economy disappeared, most Tucsonenses—with the exception of the Hispanic upper and middle classes—adapted to an Anglo-American commercial economy by working as an ever-increasing proportion of a low-paid labor force. As marginalization in the economic sphere was accompanied by similar marginalization in the social and political, "neighborhoods like Barrio Anita and El Hoyo offered Tucsonenses both identity and security, protecting them against some of the most overt manifestations of subordination or discrimination" (Sheridan 1986:252).

El Hoyo is only one of Tucson's suburban barrios that was created during the early twentieth century. This neighborhood may have been the site of an earlier settlement of Mansos (peaceful Apache

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allies) in the early nineteenth century, but there is no evidence of a definable Hispanic barrio before 1903 (Rieder 1998). As Tucson grew during the early twentieth century, Anglo-Americans generally settled in subdivisions east of the railroad, while Hispanic barrios were generally created to the south and in the west across the Santa Cruz. Most of these had been established by the 1940s (Sheridan 1986) (Map 5).

By the early 1930s, Barrio El Hoyo had developed a significant population, resulting in the construction at this time of the three major landmarks of the neighborhood: Elysian Grove Market (1929), Carrillo Elementary School (1930) and Chapel San Cosme (1931). Each provided a focal point for the residents to come together at different times and for different purposes to reinforce the inhabitants sense of community in El Hoyo.

Data from the city directory for 1930 provide a glimpse of the socioeconomic status of the barrio's inhabitants at the midpoint of its period of significance, just before the Depression. Of the 89 households listed for Barrio El Hoyo, 75 individuals' occupations are noted; of these 70 were men and 5 were women. Well over a third of the men (37.1 percent) were listed as only as "laborer," which meant they counted as unskilled labor at the lowest wages. As Sheridan (1986) points out, many of these workers had multiple skills, but this was the only work they could find. For the other residents whose specific jobs were listed, 21.4 percent were involved in the building trade, as masons, plasterers, and carpenters. Many of these would have been involved in the construction of the barrio's dwellings. Ten percent of the men were employed by the Southern Pacific, which during the early twentieth century was the largest single employer of Hispanics in Tucson, but mostly at the low end of the wage scale because the railroad unions that controlled access to the skilled, well-paid jobs blocked Hispanics from these positions until the 1960s (Sheridan 1986).

Of the remaining men, a few (5.7 percent) had jobs as craftsmen, from silversmith to cabinetmaker, and one had attained a job as mechanic at the Apache Buick agency. Most of the others were drivers or stockers for the city's warehouses along the railroad, such as Steinfeld's (Tucson's largest department store) or the Tucson Ice Company, or in building products industries like the Tucson Pressed Brick Company. Only one had a position as a clerk, at a local wholesalers. The only individual in the barrio who owned his own business was José Miranda, who operated the Elysian Grove Market. Of the women whose occupations were listed , three worked at the Tucson Steam Laundry, two were clerks, and one was a waitress. All told, only 4 percent of the barrio's workers had "white collar" jobs, as they were defined at that time.

This profile provides a picture of hard work with a relatively slim margin of economic security and within the following decade even this was imperiled. The Depression of the 1930s was called in Spanish *la crisis*, and with good reason: on many jobs, Hispanics were the first workers to be laid

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off and "the slight [economic] gains of the first two decades of the century were reversed by poverty and unemployment during the third" (Sheridan 1986:235). Yet Tucson's Hispanic community rallied and relief efforts were organized, among them the *Comité Pro-Infantil* formed by the *Alianza Hispanic-Americana* and other groups; the committee provided food for children at Carrillo School and other barrio schools (Sheridan 1986). Federal relief efforts, primarily jobs with the Civilian Conservation Corps, helped also. People simply got by as well as they could. The 1940s brought a slight recovery before the war, and the many barrio residents who served in the U.S. forces during the war returned to share—albeit partially—in the postwar boom.

After 1950, Barrio El Hoyo suffered a steady decline. Younger generations moved out to seek their fortunes elsewhere, parents died, and dwellings were abandoned. Many of the new houses in the barrio are built upon the sites of old adobe dwellings that collapsed or were demolished. Yet a core of Hispanic families have remained here, so that the neighborhood can still be considered a barrio as defined by Officer (1964) as a closely knit, traditionally Hispanic neighborhood. Bell (1972) and Gourley (1992:133-153), as well as various newspaper articles, provide excerpts from interviews with former residents of El Hoyo that emphasize the important sense of the community and neighborhood that existed in El Hoyo. In part this may have been a result of the high proportion of property ownership among El Hoyo residents, where, according to Bell (1967:52), the majority of residents owned their homes, which is atypical in the Tucson barrios in general and especially of Barrio Libre to the east where almost all were renters (Gourley 1992:121). Bell states that “The majority of people living . . . in El Hoyo seem to know and be friendly with everyone in that area. A strong sense of neighborhood exists only in that area. Most people in El Hoyo also have relatives in the immediate area, and they are described as ‘close’” (Bell 1967:53).

Other than the fact that this neighborhood was platted in blocks and lots as part of the original Tucson townsite and subsequent subdivisions thereof, Barrio El Hoyo was essentially self-created and reflects the socioeconomic status of its builders. The plats filed with the City show precise lot measurements, but on the ground these are only approximate, as can be seen comparing the 1921 plat of Elysian Grove (Map 4) with the actual district map. Boundaries were agreed upon by mutual consent, rather than paying for verification by civil surveyors. As a result, many dwellings impinge on lot lines, as well as on the City right-of-way. As noted in Section 7, the conventions (and, eventually, codes) that governed Anglo-American neighborhoods within the city did not apply. On several streets, as can be seen in the district map, even the house numbers are not sequential. Not only are there no sidewalks, but several streets still lack street signs or stop signs. And, whereas most of the other parts of Tucson were included in the Sanborn fire insurance maps that documented the city's buildings from 1883 to 1961, most of Barrio El Hoyo was never included on the maps. Essentially, with the exception of the establishment of Carrillo Elementary School in 1930, which was funded by a bond issue approved by the Tucson electorate, the Anglo-American establishment

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ignored this working-class Hispanic neighborhood. As such, it is an example of community planning and development by a marginalized group that protected them against some of the most overt manifestations of subordination and discrimination. Barrio El Hoyo is a living barrio that has maintained its connections with the traditions that created it. This is evident in the closely-knit family connections that still exist, and in community traditions like Las Posadas, a highly significant spiritual rite that unites the neighborhood.

Architecture

Sonoran Tradition

The barrio's architecture must be understood within the context of the Sonoran building tradition. Tucson was founded as a Spanish presidio in 1776; in the community's early years, the Hispanic settlers survived "largely because they understood the limitations imposed by a harsh environment, and learned to live within them" (Sheridan 1986:14). Their architecture during the Spanish Viceregal and Mexican Republic periods was characterized by adaptation and expediency and was composed, quite literally, of earth and timber (Bunting 1976). Bearing walls were built of adobe brick and mud mortar with (or, often, without) foundations of stone rubble masonry; brick dimensions varied, but tended to be larger than those of adobe bricks used today. Walls were typically of bonded two-wythe construction, with a one-to-ten ratio of thickness to height. Dwellings were limited to a single story, but with high walls; thus a typical 15-foot wall would have a thickness of 18 inches or more (Sobin 1975). Openings, generally limited to doorways, were spanned with pairs of roughly hewn mesquite lintels. On the exterior, walls were plastered with mud or (commonly) left exposed.

Roofs were built of logs (typically cottonwood) with diameters of 9 to 12 inches, stripped of bark and laid on 20- to 40-inch centers and covered with a decking of saguaro ribs, followed by multiple layers of brush or other organic material and earth, ranging in depth from 8 to 24 inches. The roof surface was graded to channel rainwater to drains that pierced the parapet. In this building tradition, the essential unit, or module was a rectangular room 12 to 15 feet wide, depending on the span of the roof beams, and not much longer. At the most basic level, the room was a self-sufficient multipurpose living space (Wilson and Kammer 1989). The traditional floor plan was linear, formed incrementally of these modular units, each with its own exterior door. The households of presidial Tucson lived in a contiguous series of such rooms built along the interior of the presidio walls (Gallegos 1935).

As Tucson, the largest settlement in the U.S. Territory of Arizona, grew from the 1860s through the 1880s, this frontier model was expanded into the traditional Hispanic urban model: blocks formed of

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contiguous rooms built up to the street. The model was oriented inward to the family space of the courtyard, and street facades were accented only by the rhythm of apertures along the uniform continuous adobe walls. Functions other than domestic, such as stores or offices, were distinguished only by the occasional sign. In Tucson, the largest surviving concentration of these Sonoran row houses is in the Barrio Libre Historic District (Giebner and Sobin 1973) which was listed on the National Register on October 18, 1978. As the city became a distribution node within the U.S. market economy, particularly after 1880 when the Southern Pacific Railroad arrived, manufactured building products and materials became increasingly available. For walls, adobe brick remained the structural material; when fired common brick became available, it was used primarily to cap adobe brick parapets. Cylindrical metal roof drains replaced wood troughs. Glazing and ready-made window sash and paneled wood doors became available, as well as milled lumber for door and window frames. Yet the basic form remained and initially, at least, Anglo-American influence did not alter the essential Hispanic nature of Tucson's architecture.

However, as Anglo-American building techniques and Anglo-American concepts of architectural space were gradually introduced, basic changes occurred. The first was manifested in the introduction of wood frame technology: earth roofs were covered with (and, in new construction, eventually displaced by) lightweight gabled or hipped roofs framed of milled lumber, and clad in wood shingles, terne plate, or corrugated iron (Nequette and Jeffery 2002). The second and more fundamental introduction was the Anglo-American idea of the house subdivided into rooms as the basic building unit, as contrasted with the traditional Hispanic idea of the self-sufficient room as the basic unit; furthermore, Anglos introduced the concept of the residential suburb with its uniform lots and setbacks (Veregge 1993). Hispanic builders selectively borrowed these ideas and concepts, just as they borrowed new materials and building techniques, while at the same time retaining key elements of their regional tradition. This architecture of cultural convergence would characterize the survival of the Sonoran tradition in southern Arizona until the middle of twentieth century. This is why the historic buildings in Barrio El Hoyo (all built as dwellings except for the former Elysian Grove Market and San Cosme) are best characterized as continuations of the Sonoran tradition, with influences from Anglo-American architectural movements and revivals.

Nequette and Jeffery (2002) refer to this as “Transitional” and define Early and Late periods, although in El Hoyo houses with elements of both “periods” appear to have been built throughout the district’s period of significance (1908 – 1950). The characteristics of the Early Transitional are: building placement at the front property line with adjacent units; walls usually lime-stuccoed; expansion of the simple one- or two-room plan into either a *zaguán* or shotgun type; brick coping at the parapet for buildings with flat roofs; pyramidal wooden gabled roof with metal sheathing; stone veneer added to the base to stop erosion; doors set deep but windows and shutters at the exterior face of the wall; simple wooden trim of milled limber at windows and doors, use of pediments; and glass

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added to window openings. Many buildings in El Hoyo reflect this style such as the Elysian Grove Market, and the western half of W. 17th Street (particularly #s 518, 522, 534, 536, 538). Other examples can be found on W. 18th St. (# 508), W. Carrillo Street (# 407), S. El Paso Avenue (#s 400, 437, 442), W. Elias Street (#s 436, 521), S. Osborne Avenue (# 708), S. Samaniego Avenue (#s 428, 550), W. Simpson Street (# 438).

The characteristsics of Late Transitional are: structure set back from the property line to accommodate the front porch and create zones of separation between public and private; adobe walls covered with lime stucco; highly articulated or complex roof forms with deep overhangs for shade; fired-brick features such as coping and chimneys with corbelled tops; dimensioned limber used for panel doors, wooden floors, and porches; sash windows either double hung or divided light, often with leaded glass; Victorian wooden trim on both the exterior and the interior; and landscape material of imported species. Many of the buildings in El Hoyo also reflect these elements, such as the eastern half of W. 17th Street, for example (particularly #s 502, 508, 510, 514, 520). Other examples can be found on W. Carrillo Street (#s 435, 503, 521, 525, 537), S. El Paso Avenue (# 403), W. Elias Street (#s 416, 427, 445, 446), S. Osborne Avenue (#s 732, 734), W. Otero Street (#s 426, 431, 435, 438, 445, 505), W. Rosales St. (#s 409, 410, 411, 427, 428, 433), W. Simpson Street (#s 340, 350, 357, 408, 410, 430, 440, 445).

A unique aspect of El Hoyo's architecture, as noted in Section 7, is its builder's response to the topography. Many of the buildings were constructed with concrete stem walls, often as much as 4 feet above grade, to compensate for the irregular terrain within a given lot. Forms were built of scrap lumber, then filled with large cobbles up to the full width of the form; the interstices were then filled with home-made cement. Once cured, the forms were removed and the dwelling's adobe-brick walls were constructed. Surprisingly, most of these walls have held up well over the years, considering the periodic flooding to which the neighborhood was formerly subject. This is just another example of expedient but effective vernacular construction methods. Similarly, framed roofs often have only 2 by 4 rafters on 24- or 30-inch centers, but they too have held up.

Mission Style

The one contributing element of the district that is not in the Sonoran tradition is the chapel of San Cosme (546 W. Simpson St.). The chapel was built in 1931 to serve Barrio El Hoyo. Architecturally, the chapel was built in simple Mission style, with a low pitch, front-gabled roof, projecting eves with exposed rafter ends, smooth stucco walls painted white, arched window openings, simple roofed porch (*toldo*) with red-clay tiles, and a mission-like bell tower (*espadaña*). In many ways, the chapel is reminiscent of the earliest mission churches, which lacked the architectural elaboration found on later ones. Rather than the classic clay-tile roof, the building has

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an asphalt shingle roof edged with red clay-tile at the front gable eves to give the impression of a completely tiled roof from the façade facing the street. The building is typical of other chapels and small churches built in southern Arizona at this time period by the Diocese of Tucson.

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Geographical Data (continued)

Additional UTM References

	Zone	Easting	Northing		Zone	Easting	Northing
5	12	502246	3563946	6	12	502148	3564087

Verbal Boundary Description

Boundaries are indicated on the accompanying Barrio El Hoyo Historic District Map.

Boundary Justification

The boundary roughly correspond to the boundaries of the neighborhood known traditionally as Barrio El Hoyo. The northern, western and southern boundaries also generally conform to the boundaries of the western part of the locally designated Barrio Histórico. The eastern boundary is contiguous with the western boundary of Barrio Libre Historic District (listed on the National Register on October 18, 1978), which is also part of the locally designated Barrio Histórico. The Barrio El Hoyo District southern boundary is Barrio Santa Rosa. The western and northern boundaries are defined by land cleared by construction of I-10, modern industrial yards and by the Tucson Convention Center, which have destroyed the historic fabric in these areas. The northeastern corner of the district cuts south from W. Cushing Street to exclude a vacant property that has lost its historic fabric. While the southern boundary appears to jut out to include the block bounded by S. Osborne and S. 11th Avenues, in fact this block is the surviving remnant of the oldest part of Bario El Hoyo which originally included two additional blocks to the west that were destroyed by construction of the modern Tucson Water facilities, water treatment plant, and are, therefore, excluded from the historic district.

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Maps

USGS Quadrangle: Tucson, Arizona 1996.
Map of Barrio El Hoyo Historic District.
Portion of 1905 City of Tucson map
Barrio Histórico Historic District.
Plat of the Elysian Grove Subdivision.
Tucson Barrios, 1940 (Sheridan 1986:Figure 14.2).

Photographs

Photograph data

1. Street address: (refer to list)
   District: Barrio El Hoyo Historic District.
2. City, County, State: Tucson, Pima County, AZ
3. Photographer: Morgan Rieder
4. Date of photographs: June 2007
5. Location of existing negatives: State Historic Preservation Office.
6. View indicating direction of camera: (refer to list)
7. Photograph number: (refer to list)

Photograph list

1. Intersection of W. Simpson St. and S. Samaniego Ave.; view SW.
2. S. Elias Ave. at W. Carrillo St.; view NNE.
3. South side of W. 17th St.; view NE.
4. West side of Osborne Ave.; view SW.
5. S. El Paso Ave. at W. Cushing St.; view SSE.
6. W. Simpson St.; view ENE.